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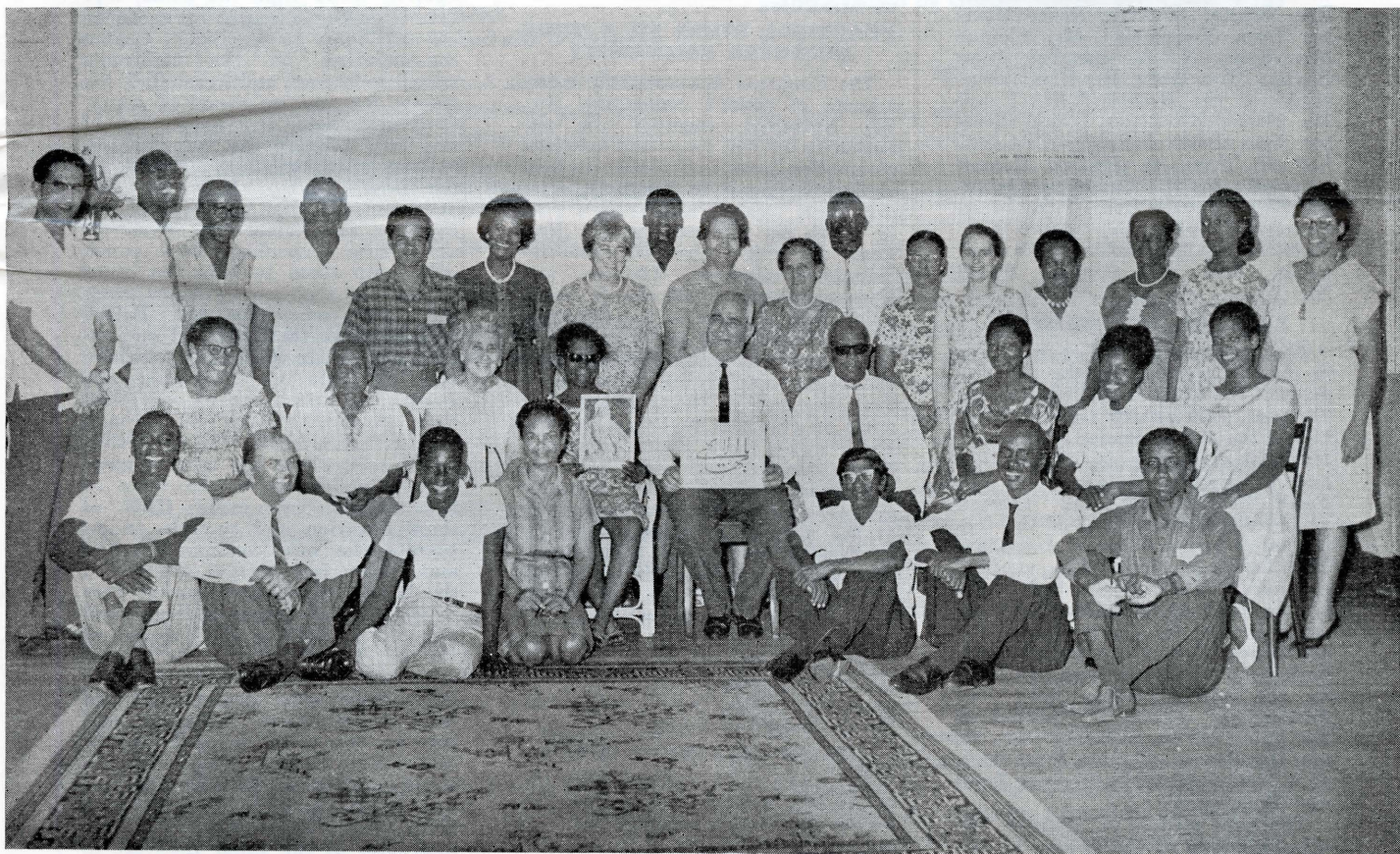
GEORGETOWN CONGRESS

Cable sent to the Universal House of Justice:
HEARTS TURNED WORLD
CENTRE HAND KHAZE TWO
BOARD MEMBERS REPRESENTATIVES
BRITISH ISLES BRAZIL TRINIDAD
FRIENDS BRITISH GUIANA GATHERED
BAHÁ'Í CENTRE SUPPLICATE PRAYERS
HOLY SHRINES SUC-

CESS NINE YEAR PLAN GOALS ESTABLISHMENT
NATIONAL ASSEMBLIES GUIANAS TRINIDAD AND
BRING FAITH TO PEOPLES ENTIRE AREA STOP DEEPEST
LOVE GEORGETOWN CONGRESS.

Cable sent by Universal House of Justice to Georgetown Congress:

PLEASE CONVEY FRIENDS GEORGETOWN CONFERENCE
GRATEFUL APPRECIATION THEIR INSPIRING CABLE
ASSURE ARDENT PRAYERS HOLY SHRINES SPEEDY
ACCOMPLISHMENT ALL GOALS CONFIRMATION THEIR
DEVOTED ENDEAVOURS * UNIVERSAL HOUSE OF JUSTICE.



Hand of the Cause Mr. Jalal Khazeh, Auxiliary Board Members Mrs. Morgot Waley and Miss Eve Nicklin, Mrs. Betty Reed, secretary of NSA of British Isles, Mr. Shapur Monadjem of NSA of Brazil, Mr. Martin Khedaroo of NSA of Trinidad, with members of LSA of Georgetown and other Guianese believers in the Bahá'í Centre, Georgetown.

SOME IMPRESSIONS OF THE... INTERNATIONAL CONGRESS HELD IN GEORGETOWN, BRITISH GUIANA

**Friday, August 20th to Sunday,
August 22nd, 1965**

The day before the Congress began a press conference was held in the Bahá'í Centre in Georgetown, and on the day the Congress opened there was excellent publicity on the front page of the national Guianese newspaper "The Daily Chronicle." A radio broadcast on August 16th by one of the young Guianese Bahá'ís had given advance news of the Congress, and its influence was already beginning to make itself felt in British Guiana and throughout the Caribbean.

We gathered early on the Friday afternoon at the Bahá'í Centre, and at 2 p.m. promptly the Congress began, presided over by the Hand of the Cause of God, Mr. Jalal Khazé, with Mrs. Margot Worley, Auxiliary Board Member from Brazil, acting as Chairman. Miss Eve Nicklin, Auxiliary Board Member from Venezuela; Mr. Shapur Monadjem, N.S.A. member from Brazil; Mrs. Betty Reed, representative of the British N.S.A.; and Mr. Martin Khederroo, L.S.A. member from Port of Spain, Trinidad, had all come to British Guiana especially for the Congress. Guianese Bahá'ís came from Georgetown, Albion, Campbellville, Kitty, East Ruimveldt, Ruimveldt, Grove, Craig, Best, La Grange, Canal No. 2.

PURPOSE AND AGENDA

The purpose of the Congress was to consult together on the development of the Faith in British Guiana, Surinam, and French Guiana, leading to the establishment of the new National Assembly of the Guianas and to discuss the affairs of the Faith in Trinidad and Tobago, which also has the goal of the formation of a new National Assembly. We faced a formidable agenda, community development and training, opening up new areas, making contact with the Amerindians (the aborigines of South America), preparing for mass teaching, building up the administrative order and functioning within it, protecting the Faith, all these things were on our agenda as well as the purchase of a Hazíratu'l-Quds, Temple Land and Endowment.

The sun poured in through the open windows of the gallery of the Bahá'í Centre. All of us, black, brown, and white, turned eagerly to the Hand of the Cause of God and some of us wondered how in the two-and-a-half days of the Congress we could possibly get through all the work that had to be done. We soon found out. Never in nineteen years of Bahá'í experience had there been anything like it.

CONFIDENCE AND ENTHUSIASM

From the moment that Margot Worley opened the Congress and Mr. Khazé welcomed us all, to the moment it closed on the Sunday afternoon we lived in a new world. As radiant as the sun pouring in through the windows, love for Bahá'u'lláh and for one another poured out of the heart of every Bahá'í, youth and adult, gathered at the Congress. A tremendous spirit changed hesitancy into certainty, developed capacity where previously there had seemed none; and confidence and enthusiasm surged through us all and we knew, because we had experienced it, that "There is a power in this Cause beyond the ken of men and angels." The focal point of this tremendous outpouring was the dear Hand of the Cause of God, we learned as children from his wise guidance and counsel and followed his example of radiance and love, which he combined with a practicality which left us breathless.

PRACTICAL STEPS TO A TRUE GUIANESE COMMUNITY

The Congress discussed the many aspects of Bahá'í community life. We consulted together on the authority of the local and national assemblies, and individual freedom versus obedience to law and social discipline. British Guiana is a land in which six different peoples live, East Indians, Africans, Amerindians, Portuguese, Chinese and Europeans; above all else it needs unity, and the aim of the Guianese Bahá'í Community is to provide a pattern of true unity through their Bahá'í community life. This means that the scope of the teaching work must be enlarged to bring into the Faith many more East Indians of Hindu background, as well as Amerindians, and other minority groups, as the Guianese community at the moment is composed mostly of Bahá'ís of African background. The Congress discussed how the Amerindians might be contacted, how introductory literature could be obtained in Chinese, how the Faith could be taken to the East Indian community, and some very practical steps were taken to achieve all these things.

CONTROLLED HIGH SPEED

There is a feeling of pulsating life in British Guiana as though the Faith will burst through at any minute and spread like a fire throughout the Colony, so we were eager to hear from the Hand of the Cause about experiences of mass teaching in other parts of South America. We learned of the difficulties which are bound to arise if mass teaching is so widely diffused that it gets out of hand. There is all the difference in the world between controlled high speed and

chaos, and what we are eager to see in the Guianas is controlled high speed. Mr. Khazé explained the benefits of mass teaching going forward in a 'spiral pattern', by the Bahá'í teacher who goes to a rural area establishing his home as a focal point and making that home the centre of Bahá'í teaching and development within a radius of, say, six miles. Where illiteracy is general special attention is given to the education of the children, they walk to the Bahá'í Centre every morning from villages up to six miles away for simple instruction by the Bahá'í teacher in the arts of reading and writing. In the afternoons the teacher can then himself visit the adult Bahá'ís in each village in turn, staying overnight with the children when they go for their daily lesson. The intensity of this activity means that the Bahá'í teacher needs to have a carefully planned schedule, spending one or two weeks giving morning lessons, making these afternoon visits and sleeping away from his home, and then spending a couple of weeks at his own home at the Bahá'í Centre concentrating on the children's morning lessons and recouping his energy for another round of visits. Continued help and deepening of this kind prepare the way for the holding of a teaching institute at the Bahá'í Centre where those believers of the area who have shown capacity and talent can come for an intense deepening course which will equip them to help the other Friends in their own villages when the time comes for the Bahá'í teacher to go further afield and repeat the whole process somewhere else. In this way teaching the masses can spiral out at controlled high speed with firm and growing Bahá'í communities being established everywhere the teacher goes. Others, following in the wake of the teacher, can make visits of short duration and so help to integrate the new communities and make them feel part of the life of the Bahá'í World Community. This is the sort of teaching that could possibly be done in the Interior of British Guiana once the initial steps of securing permission to enter Amerindian reservations had been accomplished. It would need one or two very devoted Bahá'ís prepared to dedicate themselves entirely to this work. The Congress was deeply moved by the offer of a blind Bahá'í, Jacob Moe, who is an instructor at the Blind Institute in Georgetown, to go to Mt. Roraima to teach the Amerindians. Everything possible is being done to make Jacob's dream, of going as a pioneer to the original people of the Guianas, come true; it will not be easy and prayers are needed that the way will open up for Jacob to fulfil his heart's desire.

Eve Nicklin, who was one of the

earliest pioneers to South America, showed us the simple and effective visual material she had collected in a large scrapbook, for teaching the Faith to the South American Indians in a lively and consecutive fashion. The Congress was delighted to share Eve's experience and perhaps benefitted even more from her warm, patient, and loving attitude, which demonstrated more clearly even than her scrapbook how her success in teaching the Indians had been achieved.

VILLAGE TEACHING

Village teaching seemed to apply directly to British Guiana at the present time. It needs a number of Friends who are mobile and who are prepared to make regular visits to villages within one-day's journey of their home Community. Transport is available and one of the plans recommended by the Congress for future development is to tackle this project of village teaching on a sustained basis.

GOAL TOWNS

There are three goal towns in British Guiana, Mackenzie (where there are currently six Bahá'ís including Bob and Chris Hallam, who have very recently come to the Colony), New Amsterdam and Bartica. Although some teaching has been done in New Amsterdam and Bartica, there is no pioneer in either, and these two goal towns need settling. Close to Georgetown are the villages of Campbellville (where there are seven adult Bahá'ís and two youth), Plaisance and Ruimveldt. Everyone was eager to see goals set to achieve a local Assembly in Campbellville next Ridván and to intensify teaching in Plaisance and Ruimveldt.

FINANCE

Financially the Guianese Bahá'í community are very much alive to their responsibilities, and their devotion and willingness to sacrifice is clearly shown by the contributions they have already made to the Capital Projects Fund towards the purchase of the Hazíratu'l-Quds in Georgetown. Budget and finances to carry on the teaching work are always matters of lively interest, and whilst the Bahá'í community of Georgetown is wholly self-supporting and an excellent Bahá'í Centre has been maintained for many years, the development of the Faith throughout the Colony is something which must be supported too from the British National Fund. It is truly astonishing what this tiny outpost of the Bahá'í World community on the northeast coast of South America has been able to accomplish so far.

SURINAM AND FRENCH GUIANA

Turning to Surinam and French Guiana, the Congress was delighted

to know that Anthony Worley, Margot Worley's son, was expected to go from Brazil as a pioneer to Surinam (we have since had the good news that Tony had fitted in a visit to British Guiana on the way), an Iranian doctor who recently requalified at the University of Leiden in Holland is expected in Surinam in January, and that will bring the number in Paramaribo, the capital, up to six. The Congress looked forward with eager anticipation to the establishment of an L.S.A. in Paramaribo next Ridván, and this possibility has been put to the N.S.A. of Holland who are responsible for the work in Surinam. The National Assembly of France, who has primary responsibility for the development of French Guiana and the establishment of a local assembly in the capital city of Cayenne, has been trying hard to get a pioneer into that country. Some excellent teaching work has been done in Cayenne, which was opened to the Faith in the Ten Year Crusade, but at the moment it is without a pioneer. The Congress discussed the re-opening of French Guiana, which is absolutely vital as the new National Assembly cannot be formed until the local assembly has been established in Cayenne. The N.S.A. of Brazil, which was charged by the Universal House of Justice with the responsibility of sending a pioneer this year to Surinam and giving financial assistance to a pioneer for French Guiana, has already provided the needed pioneer for Surinam and has set aside \$1,000 (U.S.) to help towards the support of a pioneer to French Guiana.

HAZIRATU'L-QUDS

The National Assembly's wish that the search for a suitable property should be completed whilst our Representative was in British Guiana was reported to the Congress. In the days that followed the Congress an extensive search was made, a dozen properties were seen, the fullest investigations were made concerning rates, taxes, insurance, maintenance, repairs, decorations, and there is no doubt whatsoever that the most suitable property was 220 Charlotte Street, which already housed the Georgetown Bahá'í Centre but which at its current market value would have been far outside the limits set by the Universal House of Justice as the maximum price to be paid for a Hazíratu'l-Quds \$12,000 (U.S.). The fact that we are able to acquire this excellent and suitable property shows the tremendous spirit which exists in the Guianese community, for Mrs. Clarine Savory, the Bahá'í who owns it, offered it to the N.S.A. at whatever price the National Assembly was able to pay.

Negotiations for the 'transport,' as it is called, of the Hazíratu'l-Quds will be completed at the end

of December/beginning January, which gives us all three more months to donate the rest of the money needed. The agreed figure is \$12,000 (approximately £4,300), which will cover the purchase price and all legal fees.

TEMPLE SITE

Suitable land for a Temple site was discussed and later on visits were made to see three pieces of land. One of the difficulties is that the coastal areas of British Guiana are under sea-level at high tide, and it is the coastal areas which up to the present time have been most highly developed. Before a final decision is made, more search must be made some miles further inland, and, of course, the Capital Projects Fund will need to be built up again to have the necessary finances available for the purchase of Temple land.

INSTITUTIONS OF THE CAUSE

Mr. Khazé spoke of the need to protect the Faith and helped us to understand the seriousness of the violation of the Covenant and why it is essential that Bahá'ís should shun completely and have nothing whatsoever to do with Covenant-breakers. He explained the function and the relationship of the Institution of the Hands of the Cause of God, which includes the Auxiliary Board Members, and the administrative bodies of the Faith, the National and Local Spiritual Assemblies. Mr. Khazé explained that the Institution of the Hands of the Cause of God was brought into being by Bahá'u'lláh Himself who appointed the first Hands of the Cause during His own lifetime; it was perpetuated by Abdu'l-Bahá in His lifetime, and then by the beloved Guardian who appointed the Hands of the Cause of God who are serving the Faith to-day. This Institution emanates from the top and comes down; the Hands who were appointed by Shoghi Effendi, themselves in their turn appointed the Auxiliary Board Members, first under the direction of the beloved Guardian and later that of the Universal House of Justice. The other Institution of the Cause, the Administrative Order of Bahá'u'lláh, starts from the Bahá'í Community and works up. Mr. Khazé reminded us that the beloved Guardian had likened an isolated Bahá'í to a dot, saying that a letter is a combination of dots; in the same way that dots combine to make a letter and letters combine to make a word, isolated believers combine to make a group and the group grows into a local assembly; a national spiritual assembly is a sentence, a combination of sentences makes a book, and that book is the Universal House of Justice, elected by the members of the National Spiritual Assemblies. This was a

wonderful new way of thinking of the creative Word of God, for the Administrative Order is an inherent part of the Divine Revelation of Bahá'u'lláh, and through it He has written letters, words, sentences, and eventually a wonderful book, using as the material all the Bahá'ís who make up the Bahá'í World Community, and build up the Administrative Order.

A DEEPLY DEVOTED COMMUNITY

In his address of welcome to the Congress, Mr. Khazé had said that we had gathered together to exchange experiences, and the lively participation of so many of the Friends was one of the outstanding features. The enthusiasm of the Campbellville Friends for the establishment of a local assembly there next Ridván; the wonderful offer of Sonny Griffiths, another blind Bahá'í, to pioneer to help to take the Faith to the East Indians, the majority of whom are Hindu; the eagerness of one of the younger Bahá'ís, Alan Armogum, to help to take the Faith to the people in the coastal area of the Courantyne; the desire of the Friends in and near to Georgetown to intensify teaching in the nearby suburbs and to go further afield into the villages; and the joy with which everyone offered their time, energy, and warm hospitality to the visitors, these things were like wonderful pearls of experience strung on a silken cord of love which bound each one of us who attended the Congress to Bahá'u'lláh and to each other. We

mounted together on a rising wave of experience to new spiritual heights. As one young Bahá'í said, he came to the Congress as an adolescent and through it he reached maturity. It is a mature and deeply devoted community in British Guiana which now faces the tremendous tasks which lie before it.

ACTION AND PUBLICITY

After the Congress was over, the Georgetown Assembly and the Area Teaching Committee met with the Hand of the Cause of God, the Board Members, and the visiting N.S.A. representatives. Immediately plans were made for Eve Nicklin to visit Trinidad on her way back to Venezuela. Margot Worley had a big programme, teaching in a whole series of firesides arranged in Plaisance, Campbellville, and Ruimveldt; visiting Bahá'ís who had not been able to attend the Congress; and taking a study class every afternoon at the Bahá'í Centre based on Mr. Fatheazam's new book "The New Garden." Whilst this teaching and deepening was taking place in and around Georgetown, other Bahá'ís, especially Robbie Franklyn and Monty Agard, were helping in the thorough investigations that were made for a suitable property for a Hazíratu'l-Quds, in the search for Temple Land, and in making it possible for the visiting N.S.A. representatives, especially the British National Secretary, to keep many appointments. In the period between August 16th and September 2nd, seven radio broadcasts took place, after the Congress

Margot Worley, Shapur Monadjem, and Betty Reed enthusiastically shared this welcome responsibility; the shortest time of a broadcast was thirteen minutes and the longest time was a magazine programme for women, which included some music and the usual commercials, of some seventy minutes, which Margot and Betty participated in together. This unprecedented publicity was the outcome of the devoted efforts of the blind Bahá'í, Sonny Griffiths, who on behalf of the Local Assembly, made all the arrangements for the broadcast interviews and, with the assistance of Monty Agard, graciously accompanied the visitors everytime they went to Broadcasting House. Plans were made to take the Faith to Hindus in the rural areas of the coast going towards the Surinam border; Alan Armogum hastened away to make the necessary arrangements and was soon joined by Sheila Dolphin and Betty Reed, who spent an entire week-end with Alan teaching the Faith in the Courantyne. Some useful work was done to find out about the Amerindians. We all trod the mystical path with practical feet and worked together with joyful and lively intensity to make the most of every moment. In Georgetown itself, a public meeting held on the Sunday evening after the close of the Congress attracted an audience of around 130 to hear the Hand of the Cause of God, Mr. Khazé, tell of the wonderful lifegiving Message of Bahá'u'lláh.

THE HANDS OF THE CAUSE OF GOD

Their station and responsibilities as revealed by Bahá'u'lláh, 'Abdu'l Bahá and The Guardian.

During the last years of Bahá'u'lláh's ministry the work of the Cause expanded greatly, centres were multiplying, and correspondence greatly increased. It was during this period that Prof. E. G. Browne of Cambridge was granted his four successive interviews with Bahá'u'lláh during the five days he was His guest (April 15-20, 1890) (1). In that same year Bahá'u'lláh's tent, the "Tabernacle of Glory", was raised on Mt. Carmel and it was during this period that a few of His followers were appointed as "Hands of the Cause of God", one of the "preliminary steps aiming at the disclosure of the scope and working of this Administrative Order". (2)

In the Tablet of Tajalliyat Bahá'u'lláh addresses one of those

whom He appointed as a Hand of the Cause:

"O 'Alí Qabl-i-Akbar. We have heard thy voice repeatedly, and we have responded to thee in that which the sayings of the world cannot equal and from which the sincere ones find the perfume of the utterance of the clement One, the lovers the fragrance of union, and the thirsty one the murmur of the Kawthar of life. Blessed is he who attains thereto and discovers that sweet fragrance which is now being diffused from the Pen of God, the Protector, the Mighty, the Bestower"; and further in that same Tablet:

"Blessed is thy face, for it turned unto our direction; thine ears, for they heard, and thy tongue for it uttered the praise of God, the Lord of Lords! We beg of God to make thee a banner for assistance of His

Cause, and to draw thee nearer unto Him under all circumstances. We make mention of the friends of God and His beloved ones in that place, and we gladden them through that which is revealed unto them from the kingdom of the utterance of their Lord, the King of the Day of Judgment."

"Remember them on My part and illumine them with the lights of the Orb of My utterance. Verily thy Lord is the mighty, the gracious." (3).

Surely we may read in these words a confirmation of His love and trust, and a loving instruction to one who had been appointed by Bahá'u'lláh to the station of service; a Hand of the Cause of God.

Bahá'u'lláh exhorts the Hands of the Cause to "illumine them (the friends) with the lights of the Orb of My utterance" and 'Abdu'l-Bahá

in His Will and Testament lays down very clearly their obligations. It is of interest to note that within the first few hundred words of His Will and Testament 'Abdu'l-Bahá refers to the Hands.

"Salutation and praise, blessing and glory rest upon the Hands (pillars) of the Cause of God that have—
Diffused widely the Divine Fragrance.

Declared His proofs.

Proclaimed His faith.

Published abroad His Law.

Detached themselves from all things but Him.

Stood for righteousness in this world.

And kindled the Fire of the Love of God in the very hearts and souls of His servants." (4)

In this beautiful passage 'Abdu'l-Bahá expresses to the Hands His joy and praise for their work.

Then further on in that same Will and Testament He reiterates in clear language their obligations.

"The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrance, to edify the Souls of men, to promote learning, to improve the character of all men, and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words." (5)

'Abdu'l-Bahá did not appoint Hands of the Cause in His lifetime but indicated in His Will and Testament that the Guardian of the Cause of God would do so.

"O, friends! The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God. All must be under His shadow and obey His command. Should any within or without the Company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true faith of God." (6)

The Guardian appointed the first twelve Living Hands in December, 1951,

"equally allocated—Holy Land, Asiatic, American and European continents" (7)

and it is important to realise that this long deferred step was taken in conjunction with six steps that were

"greatly accelerated through series of swiftly succeeding events originated in the World Centre of the Faith."

These six steps (given in detail in 'Messages to the Bahá'í World', p. 19) were momentous; in the words of the Guardian—

"opening years of the second epoch of the formative Age now witnessing at long last

commencement of third vast majestic fate-laden process following two above-mentioned developments destined through gradual emergence of the manifold institutions in World Centre of the Faith as crown of the administrative structure of Bahá'u'lláh's embryonic World Order." (8)

Again it is important to realise that the first

"four Conferences embracing eleven National Spiritual Assemblies in all Continents of the globe"

were attended by Hands of the Cause of God as representatives of the Guardian. You can now see how clearly the Guardian foresaw these unfolding events when you read from 'God Passes By', written in 1944, the words quoted at the beginning of this article:—

One of the "preliminary steps aiming at the disclosure of the scope and working of this Administrative Order".

Then in February 1952 a further seven Hands were appointed, raising the number to nineteen, and in this message the Guardian mentions specifically twofold sacred functions:—

"Members august body invested in conformity with 'Abdu'l-Bahá's Testament, twofold sacred function, the propagation and preservation of the unity of the Faith of Bahá'u'lláh and destined to assume individually in the course of time the direction of institutions paralleling those revolving around the Universal House of Justice . . ." (9)

In December 1953 (10) a further appointment was made to the ranks of Hands of the Cause and it was in May of that same year that the Guardian sent a message to the Wilmette Intercontinental Conference.

"Let there be no mistake; the avowed, the primary aim of this Spiritual Crusade is none other than the conquest of the Citadel of Men's hearts. The theatre of its operations is the entire planet. Its duration a whole decade—its Marshal is none other than the Author of the Divine Plan. Its standard bearers are the Hands of the Cause of God, appointed in every Continent of the globe. Its generals are the twelve National Spiritual Assemblies participating in the execution of its design." (11)

In March 1954 a further appointment to the ranks of the Hands of the Cause was announced and finally, the Guardian in His last message to the Bahá'í World, of October 1957, appointed a further eight Hands of the Cause, thus raising their number to twenty-seven. It was in this same message that the designation "Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth" was

given them, thus investing them with the authority they were, unbeknown, to need. In the words of the Guardian—

"who have been invested by the unerring Pen of the Centre of His Covenant with the dual function of guarding over the security, and of ensuring the propagation of His Father's Faith." (12)

From 1951 the Guardian was creating this truly wonderful institution, carefully and slowly disclosing their functions, advising, guiding, not only the Hands, but the Bahá'í World so that, when the time came, we should understand their purpose and thus together face any problems that might come.

It was during March 1954 that the Guardian sent a Message to all Hands and National Spiritual Assemblies of the world in which the Auxiliary Boards were mentioned for the first time. Everyone should re-read this message, page 58 "Messages to Bahá'í World". Here, only a short extract can be given.

"Greatly value their (Hands) support in the erection of the Báb's Sepulchre on Mt. Carmel; in reinforcing ties with the newly emerged State of Israel; in the extension of the International Endowments in the Holy Land; in the initiation of the preliminary measures for the establishment of the Bahá'í World Administrative Centre, as well as their participation in four successive Intercontinental Teaching Conferences; in their extensive travels in African territories, in North, Central and South America, in the European, Asiatic and Australian continents.

"This newly constituted body, embarked on its mission with such auspicious circumstances, is now entering the second phase forging of ties with the National Spiritual Assemblies of the Bahá'í World for the purpose of lending them assistance in attaining the objectives of this Ten Year Plan." (13)

Then follows the request to appoint Auxiliary Board Members, with other details concerning arrangements. We need only note here the breadth and scope of the work of our Hands of the Cause and to realise that from November 1957 to April 1963 these same Hands, so assiduously trained by the Guardian, were, with words of loving comfort, guidance, and support, indeed the Chief Stewards of Bahá'u'lláh's Embryonic World Commonwealth. Only time will disclose the immensity of the burden they bore. But we can see quite plainly how the Law of Consultation worked the miracle of welding their hearts into one heart, their wisdom pooled to guide the

Bahá'í World to victory. In the words of the Universal House of Justice in their 1963 Convention Message—

"The Universal House of Justice wishes to re-affirm at this time the tribute which it felt moved to pay to the Hands of the Cause of God at the World Congress, those precious souls who have brought the Cause safely to victory in the name of Shoghi Effendi." (14)

In their message of April 1964 announcing to the Bahá'í World the World-embracing Nine Year Plan, the Universal House of Justice refer to the Hands as the "Standard Bearers of their Nine Year Plan".

"The Standard Bearers of the Nine Year Plan are those same divinely appointed, tried and victorious souls who bore the Standard of the World Crusade, the Hands of the Cause of God, whose advice and consultation have been invaluable in the working out of this Nine Year Plan. Supported by their 'deputies, assistants and advisers', the members of the Auxiliary Board, they will inspire and protect the army of God, lead through every breach to the limit of available resources and sustain those communities struggling over intractable or stony ground, so that by 1973, the celebration befitting the centenary of the Revelation of the Most Holy Book may be undertaken by a victorious, firmly established, organically united World Community, dedicated to the service of God and the final triumph of His Cause." (15)

From the foregoing passages we can, perhaps, understand just a little the vital role played by the Institution of the Hands of the Cause, an Institution initiated by Bahá'u'lláh Himself whose members have collectively and singly, by their example, shown the World how the Love of Bahá'u'lláh leads to the Knowledge of God and the Love of our fellowmen. They have by their example shown the Bahá'í World true consultation in action, and we have witnessed the victories that flow therefrom; have opened our eyes to the meaning of dedicated service to the Cause of God, and by their sacrifice of personal considerations have helped us to a greater understanding of the meaning of detachment.

It was the Hands of the Cause who since 1957 kept the light of the Guardianship burning in all our hearts, it was they who deviated not an inch from His instructions, and by this act of wisdom, devotion and faith kept the light of God's infant Faith burning in our hearts, with ever increasing intensity until the time when God's divinely ordained institution, The Universal House of Justice, assumed the guidance of the Bahá'í World, a

guidance therefore which has been continuous and uninterrupted for over one hundred years and will continue throughout the Bahá'í Cycle.

In November 1964 the World Centre of our Faith

"was the scene of historic events, affecting profoundly the immediate prosecution of the Nine Year Plan and the future development of the World Order of Bahá'u'lláh."

The Universal House of Justice in full consultation with the Hands of the Cause considered the

"Development of the Institution of the Hands of the Cause of God, and after study of the sacred texts and hearing the views of the Hands of the Cause themselves, arrived at the following decisions:—

"There is no way to appoint, or to legislate to make it possible to appoint, Hands of the Cause of God." (16)

Therefore, these few "precious souls" must be sustained with our love and prayers, but above all by our teaching activity so that the burden of their work is lightened and the years left to them can be devoted to the vitally important duties conferred upon them in the Holy Writings.

We must always remember that, just as we cannot "see" into another's mind, so we cannot probe the mysteries of God's inscrutable Wisdom. The exalted rank and specific functions conferred upon the Hands of the Cause surround them (so long as they are obedient to the Covenant of Bahá'u'lláh) with a spiritual power commensurate with their spiritual duties and we can be sure that Bahá'u'lláh is with them working in ways both mysterious and powerful to achieve the ends He has ordained.

The secret of the full functioning of our Administrative Order in **all its parts** is Firmness in the Covenant by each and every one.

The Universal House of Justice gives us the Keys to firmness in the Covenant in their message of September 1964: this message should be studied carefully. If only we could see with clear spiritual sight we should realise that lack of firmness in the Covenant by any one of us affects the whole Bahá'í World. It is as if the light of Bahá'u'lláh shining in each one of us, was welded into one light. The firmer we are in the Covenant, the brighter will that One light be, and that "power and vitality as yet unknown to us" will gradually be disclosed.

"Know this for a certainty that today, the penetrative power in the arteries of the world of Humanity is the power of the Covenant. The body of the World will not be moved through any power except through the power

of the Covenant. There is no other power like unto this. This Spirit of the Covenant is the real centre of love and is reflecting its rays to all parts of the globe, which are resuscitating and regenerating man and illuminating the path to the Divine Kingdom."

'Abdu'l-Bahá. (17)

- (1) God Passes By, p. 195.
- (2) God Passes By, p. 329.
- (3) Baha'i Revelation, p. 152.
- (4) Covenant of Baha'u'llah, p. 89, 1963.
- (5) Covenant of Baha'u'llah, p. 101, 1963.
- (6) Covenant of Baha'u'llah, p. 101, 1963.
- (7) Messages, p. 20.
- (8) Messages, Baha'i World, p. 19.
- (9) Messages, p. 21.
- (10) Messages, p. 55.
- (11) The Institution of Hand of Cause, p. 9.
- (12) Messages, p. 127.
- (13) Messages Baha'i World, p. 58.
- (14) Universal House of Justice Message, 1963 Convention.
- (15) Message to Baha'i World, April 1964.
- (16) Universal House of Justice Message, No. 1964.
- (17) The Covenant of Baha'u'llah, 1953, p. 71.

HANDS OF THE CAUSE OF GOD Appointed by Bahá'u'lláh:

- (1) Hají Mullá Alí-Akbar-i-Shahmirzadi, known as Hají Akhund.
- (2) Hají Mirzá Muhammad Taqi-i-Abhari, known as Ibn-i-Abhar.
- (3) Mirzá Muhammad-Hasan, entitled Adib-ul-'Ulamá.
- (4) Mirza Ali-Muhammad, known as Ibn-i-Asdaq.

(All these Hands were Persian).

Hands appointed by the Guardian of the Faith Shoghi Effendi:

- (5) Dr. J. E. Esslemont (British Isles).
- (6) Louis Gregory (U.S.A. Negro).
- (7) Keith Ransom-Kehler (U.S.A.).
- (8) Martha Root (U.S.A.).
- (9) Mustapha Rúmi (India, Pakistan and Burma).
- (10) Abd'ul-Jabil Bey Saád (Egypt).

(All the above Hands of the Cause were appointed posthumously)

On December 24, 1951, the Guardian appointed the following living Hands of the Cause:

- (11) Dorothy Baker (U.S.A.).*
- (12) Amelia Collins (U.S.A. and Holy Land).*
- (13) Ali-Akbar Fur'utan (Persia).
- (14) Ugo Giachery (Italy).
- (15) Hermann Grössman (Germany).
- (16) Horace Holley (U.S.A.).*
- (17) Leroy Loas (U.S.A.).*
- (18) Sutherland Maxwell (Canada and Holy Land).*
- (19) Charles Mason Remey (U.S.A. and Holy Land).
- (20) Taráz'ulláh Samandari (Persia).
- (21) George Townshend (Ireland).*
- (22) Vali'ulláh Varqa (Persia).*

On February 29, 1952, the Guardian nominated the following Hands of the Cause, raising the number of that august body to 19:

EUROPEAN BAHÁ'Í YOUTH SUMMER SCHOOL 1965

- (23) Shuá'ullah Alá'í (Persia).
 (24) Músá Banání (Africa).
 (25) Clara Dunn (Australia).
 (26) Dhikru'lláh Khadem (Persia).
 (27) Adelbert Muhlschlegel (Germany).
 (28) Fred Schopflocher (Canada).
 (29) Corinne True (U.S.A.).
 (30) Amatu'll-Bahá Rúhiyyih Khanum, appointed on the death of her father, Sutherland Maxwell.
 (31) Jalal Khazeh (Persia, Dec. 7, 1953).
 (32) Paul Haney (U.S.A., March 9, 1954).
 (33) 'Alí Muḥammad Vargá, November 15, 1955; succeeding his father as Hand of the Cause and Trustee of Huquq.
 (34) Agnes Alexander, Spring 1957; appointed on death of George Townshend.
 (The above Hands were appointed singly on dates shown).
 (35) Enoch Olinga } West
 (36) William Sears } and
 (37) John Roberts } South Africa
 (38) Hasan. M. Balyuzi } British
 (39) John Ferraby } Isles
 (40) Collis Featherstone } Pacific
 (41) Rahmat'u'lláh Muḥájir } area
 (42) Abul Qasim Faizi }
 (Arabian Peninsular).

(The above Hands were appointed in October 1957)

* Deceased.

FEASTS. ANNIVERSARIES AND HOLY DAYS

Nov. 4th—Qudrat (Power)
 Nov. 23rd—Qawl (Speech)
 Dec. 12th—Masa'il (Questions)
 Nov. 26th—Day of the Covenant
 Nov. 28th—Ascension of
 'Abdu'l-Bahá

FOR YOUR DIARY

Teaching Conference is on January 1st/2nd.
 World Religion Day, Sunday, January 16th.
 Convention, April 30th/May 1st.
 Harlech Summer School, August 20th/27th (possibly to Aug. 31st).
 Dalston Hall Summer School, August 20th/September 3rd.

BAHA'Í NEWS

Subscription is 13/- per annum for 12 copies, including postage.

Friends who wish to become subscribers should send their names and addresses and 13/-, no later than 26th November, 1965, to:—

Mrs. Jean Pitcher,
 Ger-y-Nant,
 Talybont,
 Merioneth.

The first copy will be the January 1966 issue.

"... O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And we hear the lamentations of Berlin, though she be to-day in conspicuous glory."

These words were written by Bahá'u'lláh to the Emperor Wilhelm I in the 1860s. We all know the real awful truth of those words unless they have been to Berlin and seen the evidence of that retribution. The old Berlin was almost completely laid flat in the last war and although modern sky-scrapers indicate a rising 'phoenix' yet still much of the old Berlin remains in uncleared ruins and shelled-out phantom, once-elegant, buildings. The old stands lamenting for former pride beside the new.

This then was the setting of the European Bahá'í Youth Summer School '65. It seemed significant that over 140 young followers of the Author of those words should meet together almost 100 years later in that very place, in a spirit of love and harmony with an international awareness of the unity of mankind.

Over 20 nations were represented at the school which was held in a very modern German Youth Guest House. One of the first things we learnt was the real need for a universal language. With so many exuberant and gesticulating youth it was a daily realisation as to how important this is, and how urgently required. At first there was great shyness about talking with other linguistic groups, as added to the obvious one was the presence of other non-Bahá'í groups also resident at the guest house. Communication was tentative the first and second nights as new faces kept arriving but soon it seemed as if Bahá'í had truly taken over the world, for the scene of happy, rowdy, gesticulating integrated mixed groups became common as the indefinable spirit of unity overwhelmed and permeated all there; and we all learnt the universality of sign language!

The school was organised along two parallel lines, first the lectures and second social. In the first part we all greatly benefitted from the presence of Hand of the Cause of God, Dr. Muhlschlegel, who gave several formal lectures. For these we were divided into our particular language group—German, English or French. If the lecture was de-

livered in German, then the other two groups would study in their class a printed translation. This took up the first half of the morning, with lectures through the week on such subjects as "Bahá'í World Religion and the Social Problem," "The Changing Power of the Word of God," "The Juvenile Way of Life," "A free human being through education," and "No World Peace without Divine Justice," to mention only a few. The second half of the morning was given over mostly to discussion. These discussions were based on "The Dispensation of Bahá'u'lláh" by Shoghi Effendi; and proved to be one of the most profitable and stimulating parts of the programme. The English-speaking group on several occasions had the great privilege of special sessions with Dr. Muhlschlegel who lovingly and patiently answered our many questions. In our talks with him a very deep realisation of our responsibility to teach this Faith day and night came to us all. We are called the beat generation. If that be so we must have a drum to beat and a tune to play. That tune is none other than the melody first heard in the Garden of the Ridván. 'Abdu'l-Bahá says:

Friends, the Mystic Nightingale is warbling, will you not listen?
 The bird of paradise is singing, will you not heed?
 The Angel of Abhá is calling, will you not hearken?
 The Herald of the Covenant is pleading, will you not obey?
 Ah me, I am waiting, waiting to hear the joyful tidings,
 Will you not gladden my heart?
 Will you not satisfy my yearning?
 Will you not manifest my wish?
 Will you not fulfil my heart's desire?
 Will you not give ear to my call?
 I am waiting, I am patiently waiting . . ."

The social side of the school taught us that the melody from Paradise is a joyful, happy, vibrant one. For it was here we learnt the practical lesson of unity, the happiness there is to be found in working together on projects such as the spontaneous nightly entertainments which produced a wealth of unknown talent. We got so used to doing and being together we went everywhere en masse. It was a surprising sight for the quiet, polite Berliners to see such an army of young people descend together upon the dignified leafy setting of Berlin's Zoological Gardens, or all

try to clamber on one bus together (unwilling to be separated for even a moment), on a swimming expedition to the Olympic Stadium. We even dared a scaling of the Wall en masse into East Berlin, and there spread the fragrances of unity—we hoped. The city of Berlin authorities sponsored a tour of the city but the grand formal climax came when we were received at a civic reception by the Senate of West Berlin. There were many other things we did, like visits to the opera and famous museums, the visit to the Charlottenburg Palace on a pleasant summer afternoon. All memories now, and like all memories they will fade, but the more important feeling that all these pleasant enjoyable jaunts brought will not—it was written long ago . . . “to be young in that day twere very heaven.” These words of Bahá'u'lláh and many more spoke to our hearts as we walked along the broad sunny sidewalks on summer afternoons with our real brothers and sisters, confounding by our very experience the cynics who sneer at the “brotherhood of man” as being an empty, meaningless and hackneyed phrase.

Towards the end of the school we had a long session devoted to news of all the many communities represented. As one after one the speakers rose to tell the recent news and the particular technique of teaching the Faith in their part of the world, from places as far

afield and as widely different as Ethiopia, Hawaii, America, Morocco, New Zealand, and all the countries of Europe, an amazing pattern became apparent—of energy and might, humility and sincerity, love and devotion, and never-ending striving in the path of teaching this stupendous cause. Here before our very eyes and into our minds through our ears, came the evidence of the universality of this cause.

Unwillingly we took our leave of each other but not unhappily. There would be other times and places. The parting held no fear of no to-morrows, so there was no sorrow, only the joy and ‘bliss of mystic knowers.’”

WEEK-END SCHOOL, CARLISLE 27th-28th November, 1965

A week-end school is to be held in the Youth Hostel, Etterby Scout, Carlisle, and accommodation is available in the Hostel.

For details please write to:—

Miss Noreen A. Crossley,
Solway House,
Port Carlisle,
Cumberland.

LOST PROPERTY

A tan, red-lined anorak was left at Harlech after the Summer School. Would the owner please contact the Secretary of the Summer School Committee, Mrs. Vera Long, 2 South Street, Oakham, Rutland.

BENELUX SUMMER SCHOOL 1965

After four years of separate national schools the ‘three countries’ collaborated in a joint Summer School this year, held in the Vechtstroom near Dalfsen in Overijssel from August 23 to August 30.

What joy, what love, what unity! How many old friendships refired: how many new ones ignited. 164 participants from 18 countries met, lived, worked, played and—always a real test of understanding—ate, in an atmosphere of such spirit and force as to exemplify all that the beloved Guardian so earnestly hoped for from Green Acre (mother sum-

mer school of the Bahá'í World) in 1927.

Everyone did indeed ‘so exemplify that spirit of universal love and fellowship as to evoke . . . the vision of that future City of God which the almighty arm of Bahá'u'lláh can alone establish.’

Two programmes were run simultaneously, one in Dutch and one in French, almost completely solving the language problem. A number of the sessions were joint ones so that special highlights could be shared without repeats, particularly in the evening sessions, where films and



International Bahá'í Youth School in Berlin

slides of Persia, of the international convention and the world congress, as well as of national days and other Benelux 'occasions,' were shown.

The gathering was fully representative of the Bahá'í World, consisting of believers, new and of long standing; youthful and young in heart; from east and west; members of Local and National Spiritual Assemblies and committees, Auxiliary Board members—and one of those unique figures who alone have the task, given them by 'Abdu'l-Bahá, 'to diffuse the Divine Fragrances.' This was Hand of the Cause of God Mr. Faizi.

Although his visit was delayed by ill-health, Mr. Faizi was unsparing in sharing his love and wisdom with the friends; indeed he was speaking all day for two days in succession, giving, under the title of 'the Meaning of History', a wide survey of human learning and evolution, progressive Revelation and the means, meaning and purpose of education — with special emphasis upon Bahá'í education. Although he concentrated upon the training of Bahá'í children, it was a lesson for us all: to begin with Bahá'u'lláh's injunction to teach first ourselves.

A final lecture on the **Hidden Words**, separating the proscript-

tions (red lights) from the admonitions (green lights) brought to mind the simile used by 'Abdu'l-Bahá in the Tablets of the Divine Plan, of the pearl associating with the grains of sand that they may receive from it qualities of pearl.

Apart from this unique contribution, the school programmes presented a complete section of the dynamic complexities of Bahá'í life: seminars on the Covenant and the Institutions of the Faith; lectures on the history of the Faith and its teachings; on the contribution of the Youth; on the individual obligation to teach and to exemplify; on the special goals and opportunities of the 9-Year Plan—all can be expressed as a fulfilment of Christ's words:

"... that they might have life, and that they might have it more abundantly."

And this was marvellously carried out by all the children. In their classes and games, as well as during the evenings, they were happy while not rowdy, quiet without sulking, self-disciplined but not cowed; a pleasure to have at the school and a recommendation to their own parents.

When the week came to an end and it was time to say good-bye, many realised that, far from a fare-

well, another, more intense unity was coming into action: the unity of execution and the putting into practice of all that had been learned and acquired by each one. As one of the believers said: 'This school will be remembered as a standard of reference for what "BAHA'Í LIFE" is and can be; it is a monument to the devotion and love of Bahá'u'lláh felt by all the Benelux Bahá'í Community.'

HARLECH SUMMER SCHOOL

The following letter, dated 8th September, 1965, was received by the N.S.A. from the Universal House of Justice:—

Dear Bahá'í Friends,

We were delighted to receive loving greetings from the Harlech Summer School conveying the wonderful news of a large attendance and the eagerness of the friends to serve the Cause.

We are praying at the Holy Shrines that the devotion of the friends may now be translated into deeds which will spread the Teachings throughout the length and breadth of Britain and that unprecedented numbers will thereby be attracted to the Cause.



Harlech Summer School

Photo by Rohy

Please convey to the friends our deepest love.

(Signed) The Universal House of Justice.

This was in reply to this cable sent from the Harlech Summer School:—

"LARGEST GATHERING EVER ASSEMBLED ANY BRITISH SUMMER SCHOOL. 200 FRIENDS, 12 NATIONALITIES, STUDYING TEACHING REQUIREMENTS NINE YEAR PLAN, EAGER SERVE ITS NEEDS, SENDS JOYOUS LOYAL GREETINGS UNIVERSAL HOUSE OF JUSTICE."

The following message was sent to the Hands of the Cause in the Holy Land:—

"Two hundred Bahá'ís send joyous greetings all refreshed and deepened understanding, full participation in mature discussions,

two declarations assure Hands Faith love and prayers of friends."

This reply was received:—

Dear Bahá'í Sister,

We acknowledge with deep appreciation the loving greetings conveyed by you on behalf of the friends gathered at the Harlech Summer School.

The sentiments expressed in this message touched us deeply, and we were most happy to learn of the mature nature of the discussions which took place and the deeper understanding of the Faith obtained from the sessions.

With warm Bahá'í greetings to the Committee and all of those attending the School.

In the service of the beloved Guardian,

(Signed) Rúhíyyih, A. Furutan,
Paul S. Haney.

CANTERBURY

On the 19th September, the Bahá'ís of Canterbury formally presented their gift of a park seat to the City Council. This took place in the Westgate Gardens and these were 25 people present, being the local community and their friends.

Capt. Brian Giddings gave a short welcoming address, which was followed by the prayer for all nations read by Arthur Weinberg and "Be generous in prosperity..." read by Mrs. Backwell. Then the seat was accepted by the Sheriff of Canterbury, Councillor K. Hills, who said a few words in appreciation. He and his wife with some of the friends were entertained to afternoon tea at the home of the Giddings.

All three of the local newspapers carried photographs and articles on the occasion and the photograph herewith is from the Kentish Gazette.

Councillor Hills is standing centre, back row with his wife on the end in the white suit and hat. With them are some of the members of the Canterbury community.

CARDIFF

The autumn programme started with a Public Meeting held in Brecon at the beginning of September, when Mrs. Jeannette Batt-rick gave a very interesting talk. Once again, we hired a coach for the afternoon, and about thirty Bahá'ís and friends from South Wales came along to give their support. At this Meeting there were

NEWS of the Communities

THE PUBLIC ANNOUNCEMENT OF THE FAITH IN CAMBRIDGE

Every year the Cambridge University Handbook includes the name of the Bahá'í Society among the list of its societies, and so brings the name of the Faith to the notice of thousands of students who read it. Apart from that, this year, like last year, Bahá'ís were given a stall in the University Fair which was held on Monday and Tuesday, 4th/5th October, and which was visited by almost all the newcomers to the University as well as many older students and members of the public.

The Bahá'í stall consisted of a display of books, coloured photographs of some Bahá'í temples, a board bearing the main principles of the Faith and a continuous show of some coloured slides of some Bahá'í gatherings. An unexpectedly large number of students visited the stall and took away many pamphlets. The photograph of the shrine of the Bab was a particular object of interest. Many asked questions about what it was and some came to tell us that they had seen the building in Haifa. Some of those who showed interest in the Faith were invited to a coffee party on Wednesday evening after the completion of the Fair. The discussion in the evening was very lively and some of those who attended expressed their wish to come again.

The extent of the success of the publicity gained by the Bahá'í stall was attested by the large number of undergraduates who attended the public meeting held on Friday, 8th October, in a university lecture room. Mr. John Long who was the speaker at the meeting gave an excellent talk on the subject of

"Why the Different Religions." An intensive period of questions and answers followed the talk and some of the students came for more discussion to the house of Mr. and Mrs. Khavari and stayed till about midnight.

On the whole, the Fair and the public meetings were very helpful for the public announcement of the Faith to both the University students and the members of the public.



Bahá'ís of Canterbury donate a park seat to the City Council

about half a dozen people hearing of the Faith for the first time.

In Cardiff we began our series of monthly Meetings at the end of September and a student Miss Joy Card gave a very comprehensive talk on 'The Unity of Religion.'

The Commonwealth Arts Festival has been held here and its Cardiff Committee arranged a group of seminars under the title 'The One God' as part of the Festival. Many of the Bahá'ís attended these Meetings on 'The Faiths of the Commonwealth' and spoke of our own Faith in informal discussion after the talks.

Study Groups, Firesides and Youth Meetings are being held regularly in three different Bahá'í homes in Cardiff. The newly started Children's Classes have proved to be a great success amongst the Bahá'í children and their little friends. They are asking for more classes than the Assembly originally planned; at the last one there were sixteen children present.

The Assembly is now making arrangements to hold a One Day School fairly soon, probably sometime in November; visitors from all parts warmly welcome.

EXETER

Exeter has a very active International Friendship League, which is run by a group of Exeter residents, and a Bahá'í, Alma Gregory, has just been elected Vice-Chairman. The Bahá'í Community is offering hospitality to the I.F.L. during 'People to People Week' (November 1st—7th) this year at an 'At Home' and the invitation has been accepted with considerable enthusiasm. We hope that about 40 people will be present on this occasion. In addition, during this week, Alma Gregory will go to Taunton to read a Bahá'í prayer in an all Faiths service to be held there for People to People Week. This was done last year also, when the Bahá'í contribution aroused much favourable comment.

On October 13th, the Secretary of Exeter L.S.A., Lois Lambert, was invited to speak about the Bahá'í Faith to a Group of the Churches Fellowship for Psychic Research. The talk was received with enthusiasm and followed by many questions, and the speaker was invited to come again so that they could hear more about the Faith.

Three Exeter Bahá'ís who are free during the day plan to begin a series of Tuesday morning coffee-time discussions at Joe Lee's home, on October 26th. If these are successful, the plan might well be extended to include Saturday morning sessions at the University or in the town, in addition to the regular weekly firesides.

PLYMOUTH

On October 10th, Angela Anderson, Plymouth's lone Bahá'í, began a series of monthly discussions on Saturday afternoons at a Further Education Centre. Four Bahá'ís from Devon and Cornwall supported this first gathering, which was

attended by 14 people in all, including a newspaper reporter. Lively discussion carried on for over two hours, and continued over tea and biscuits. This promises to be a most successful venture, for those who had come knowing nothing of the Bahá'í Faith went away hungry for more.

International News

Alaska

The Anchorage Community sponsored an inter-racial dinner and program at a local restaurant, which was attended by Spenard and Matanuska Valley Bahá'ís and friends. About 40 enjoyed the gathering, including members of the Korean, Japanese, Filipino, Hawaiian, Eskimo, Indian and Caucasian communities.

Finland

Lahti—"On August 28 we celebrated a joyful feast when we received three declarations of three different nationalities, one Finnish, one Dutch and one being from Luxembourg.

Tampere—On August 10-12 the chairman of the British N.S.A., Mr. John Long, visited Tampere. He spoke in a clear and interesting manner both in a teaching evening at the Keskus and at a public meeting. Kanson Lahti interviewed him and wrote a long article about the Faith."

Philippines

National Convention ended with a great new wave of the spirit of action. The believers were now ready to go back to their villages and barrios to teach the faith of Bahá'u'lláh. Those who were able, arose to take up full time teaching throughout the country. What happened? In just two weeks news came in reporting new believers in Sultan Alonto, Panibutan, Iba in Lambales, Sto. Nino in Occidental Mindoro, Palawer, Cagayan, Mt. Prow, Davao and other areas. From North to South in these two weeks 600 souls became Bahá'ís.

South Central Africa

Burton Tewesa reports—"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 Lingwangwa."

Recognition of Bahá'í marriage was acknowledged recently in

Rhodesia by the appointment of a Bahá'í Marriage Officer in Salisbury.

The law, until recently, was worded so that only Christian and Jewish clergymen could be authorised to perform legal marriage. Now, however, it has been changed. This means that believers in Rhodesia do not have to perform an additional legal formality as was necessary before.

Tonga

The following extracts are from a report on a two-day school in sewing and homecrafts at Ufwenuka. "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 in 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 else 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 Counsellor listened and asked excitedly what on earth the Message was. His Counsellor 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. when we left to join our friends at Timothy's house. We were there teaching, laughing, planning and explaining the principles of the Bahá'í Faith to the most hungry and lovely Bahá'ís."

West Central Africa

Cameroon Republic—Eyang Community have begun a very fine project by making a Bahá'í farm. The members of the community all contribute their work on the farm and whatever farm produces are sold and the money is sent in to the local fund.

GOAL-TOWN NEWS

A reference to the Faith has appeared in the Oakham local press for the first time. The "Lincoln, Rutland and Stanford Mercury" carried a report on the recent visit to Finland of Oakham pioneer, John Long, Chairman of our National Spiritual Assembly. John gives this useful tip to any of the friends endeavouring to get something into a local paper. The material should be brief, double-spaced, have a local tie-up, and be centred around a person.

Two Bahá'í Youth have visited Carlisle to help the teaching work there. It is understood that one of them has managed to obtain a job there.

A letter has reached this committee from a young Bahá'í in Bristol, aged 17, seeking guidance as to which university to apply to. He describes himself as a 'non-voting pioneer under the Nine-Year Plan.' May this act as a reminder that we can best serve the Cause by working through the administrative bodies.

A SHORT PLEA

All Bahá'ís contemplating or planning a move, are asked to inform this committee, if it is to a place outside the jurisdiction of a Local Spiritual Assembly.

THE MOST ESSENTIAL OBLIGATION

"But let us be on our guard—so the Master continually reminds us from His Station on high—lest too much concern in that which is secondary in importance, and too long a preoccupation with the details of our affairs and activities, make us neglectful of the most essential, the most urgent of all our obligations, namely, to bury our cares and teach the Cause, delivering far and wide this Message of Salvation to a sorely-stricken world.

To His valiant combatants on earth, who at times may feel disheartened, our ever-victorious Commander, 'Abdu'l-Bahá, gives us the following assurance:

"O ye servants of the Sacred Threshold! The triumphant Hosts of the Celestial Concourse, arrayed and marshalled in the Realms above, stand ready and expectant to assist and assure victory to the valiant horseman who with confidence spurs his charger into the arena of service. Well it is with that fearless warrior, who armed with the power of true Knowledge hastens unto the field, disperses the armies of ignorance, and scatters the hosts of error, who holds aloft the Standard of Divine Guidance, and sounds the Clarion of

victory. By the righteousness of the Lord! He hath achieved a glorious triumph and obtained the true victory . . ."

With such inspiring words as these, are to remain any longer unmoved and inactive? His trumpet-call resounds on every side, and summons us to service; are we to tarry and hesitate? His voice is calling aloud from every land; let us march on, unfettered and unafraid and fulfil our glorious Destiny."

Shoghi Effendi.

Report from New Territories Teaching Committee

NEWS FROM IRELAND

AT a recent teaching conference held at Bangor, the Irish Teaching Committee shared with the friends the progress of the 9 year plan in Northern Ireland and Eire, and it was made clear to the friends that this year was a crucial one. This year must witness the opening of every goal town in Ireland, both North and South, as well as consolidation of the goals already opened.

To this challenge the friends in Ireland have nobly responded, for now we have had offers from five prospective pioneers. At its meeting last month, the I.T.C. consulted with these friends, and we shall have to await the outcome of these consultations. The pioneer moves, if accomplished, will consolidate Larne Rural District, Castlereagh Rural District and open the last goal town in the North of Ireland.

In Eire only one goal town has been opened so far, namely Sligo. We wish to share with the friends that the assignment of the U.H.J. to the Canadian N.S.A. of sending 2 pioneers to Eire has been fulfilled by the arrival last month of Weston and Mary Huxtable and their three children. They are at present looking for a house in the Dun Laoghaire area, and when this is accomplished, the second goal town will have been opened. The opening of the last goal town depends on the arrival from America of two more pioneers, the providing of which was assigned to the American N.S.A. by the U.H.J. last Ridván. We earnestly pray that Bahá'u'lláh will assist in the fulfilling of this assignment.

Friends may be interested to know that Weston Huxtable has been transferred to the Canadian Embassy in Dublin, where he has the position of Commercial Secretary. We welcome them to Ireland and wish them every success in the promotion of the cause of Bahá'u'lláh in this country.

The I.T.C. has had consultations with the Spiritual Assemblies of Belfast and Bangor, as well as with

the Larne R.D. Group and the friends in the Castlereagh R.D. and the following plans have been formulated:—

Larne—Weekly firesides will continue. Weekly insertions in local newspapers of Bahá'í quotations has been started. They will plan monthly visits from other counties, by friends who will meet informally with contacts. It is hoped that a pioneer may settle in the district, bringing the numbers up to three.

Castlereagh—The friends in this area have been working with the Belfast friends, and are now encouraged to form their own group and work towards achieving assembly status, with the assistance of the Bangor L.S.A.

Belfast L.S.A. have undertaken to assist in a regular teaching programme in Londonderry, where our dear pioneer, Ethel de Costa has been holding the fort for us so steadfastly.

In Eire, where publicity is not the best way of teaching the cause, it depends a great deal on individual teaching efforts, and we eagerly await news of American Pioneers to open up the remaining goal town.

In Sligo the group are continuing to make friendly contacts. We also send our greetings and love to yet another isolated believer near Cork, Maude Bennett and wish her every success. It may be that Cork will be chosen for the settlement of pioneers from the United States, and may become the fourth goal town in Eire.

The I.T.C. has been actively engaged in trying to find a suitable site for the future Bahá'í Temple of Eire.

Irish Teaching Committee.

STRAW IN THE WIND?

An article of some 500 words entitled "Challenge from Carmel?", which appeared in the October issue of the Parish Magazine of the Church of St. Bartholomew in Belfast, quoted extensively from the Guardian's description of the aims and purposes of the Faith and mentioned with fair accuracy a few facts about its progress and principles.

"It is claiming converts at an alarming rate" and "What are we to say to them (Bahá'í missionaries)? Will the reply of the Church be as direct and challenging as Elijah's was when he opposed the false prophets on that same mountain centuries ago?"

The significance of this article lies in the fact that it formed part of an inset prepared elsewhere and presumably circulated for use to a large number of Anglican parishes.

KNOW YOUR BAHÁ'Í LITERATURE

THE PROMISED DAY IS COME

BOOK REVIEW by MABEL HYDE PAINE

This book, written by the Guardian of the Bahá'í Faith, Shoghi Effendi, presents to the Bahá'ís of the West and through them to the western world what posterity may well judge as among the most dramatic episodes in the history of the human race. The drama, spiritual in its essence, moves through the hearts and actions of the leaders and people of the Christian and Muhammadan worlds between the years 1844 and 1944.

In the opening pages Shoghi Effendi represents the times of supreme suffering through which the world is now passing as "a tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences." It will bring man eventually to a realization that, to quote Bahá'u'lláh, "The Kingdom is God's, the Almighty, the All-Praised."

A visitation from God

Those who have recognized Bahá'u'lláh as the Mouthpiece of God see in these unprecedented sufferings of mankind, "a visitation from God and a cleansing process for all mankind." The object of this visitation is both to punish mankind for their forgetfulness of God and the sins into which this forgetfulness has plunged them, and through their sufferings to soften their hearts until they are ready to unite in building a new world order based on an unshakeable realization of the unity of mankind under the Fatherhood of God.

But these great sweeping statements need to be explained in the light of the spiritual meaning of what has happened to mankind in the last hundred years, the hundred years since the inception of the Bahá'í Faith.

God has not been silent, but has spoken to His people as of old, "Through the mouths of His Holy Prophets which have been since the world began." "In a hundred volumes," to quote our author, "the repositories of priceless precepts, mighty laws, unique principles, impassioned exhortations" and "reiterated warnings" Bahá'u'lláh "... has proclaimed as no prophet before Him has done, the mission with which God has entrusted Him." All this while He was a prisoner and an exile. For this purpose He had forsaken fame and fortune, submitted to physical torture and cruel deprivations.

What was the response of the world? His followers in the Moslem world were subjected to such persecutions as the world had not till

that time witnessed. Rulers and kings looked on with indifference while the corrupt Moslem priesthood incited the populace to make away with as many as twenty thousand and heroic adherents who refused to give up their Faith.

Proclamation to the rulers

Bahá'u'lláh directed His Message, as no Prophet before Him had done, to the rulers of the world. He did this, Shoghi Effendi points out, because these rulers, at the time of the proclamation of the Bahá'í Faith in 1863, wielded absolute authority. The mass of the people had not the freedom to appraise the merits of that Faith and embrace its truth.

Though a prisoner and exile He sent letters to the most powerful rulers of His time: Napoleon III; Pope Pius IX; Czar Alexander II; Queen Victoria; William I of Germany; Franz Josef, Emperor of Austria-Hungary; 'Abdu'l-'Azíz, Sultán of Turkey and Caliph of Sunnī Islām; and the Sháh of Persia. A large part of "The Promised Day Is Come" is taken up with a brilliant and masterly account of the character of these rulers, their deeds and the results of their deeds, and with quotations from Bahá'u'lláh's letters to them, letters which bring out "clearly and insistently . . . the truths of His Revelation . . . stress the preciousness of the opportunities which it was in the power of these rulers and leaders to seize . . . and warn them in ominous tones of the grave responsibilities which the rejection of God's Message would entail" and predict "the dire consequences of such a rejection."

In two letters to Napoleon III Bahá'u'lláh called upon him to recognize Him as the One foretold by Christ, to desist from his ambitions for worldly conquest and from following the dictates of his desires. If he failed to observe these warnings his kingdom would "be thrown into confusion" and his empire pass from his hands. This prophecy was fulfilled after Napoleon's defeat at Sedan in 1870.

Pope Pius IX was called upon to accept Bahá'u'lláh and His Message as the fulfillment of Christ's prophecy that He would come again as "The Spirit of Truth." Who was to tell the "many things" which those of His time "could not bear" and Who was to "lead into all truth." He was urged to "abandon his kingdom unto kings", sell his "embellished ornaments" and expend them in the path of God. Soon after this letter had been revealed, the temporal power of the

Papacy, which had already shrunk, received its death blow through the establishment in 1870 of the Kingdom of Italy with Rome as its capital. This humiliation of the Papacy Shoghi Effendi characterizes as "less spectacular" yet "historically more significant than that of Napoleon III."

The downfall of the German Empire in 1918 had been foretold by Bahá'u'lláh in His letter to William I of Germany, in which He also prophesied that "the sword of retribution" would again be turned upon Berlin.

In short one finds in Bahá'u'lláh's letters to the kings and rulers of His day, prophecies of the destruction or disappearance of all those dynasties which when those letters were revealed seemed so stable. Our generation has witnessed the fulfillment of these prophecies in the case of the Romanoffs, the Hapsburgs, the Sultanate and the Caliphate. A significant exception was Queen Victoria, whom Bahá'u'lláh praised for heading a representative government of the people and for abolishing slavery.

Leaders of religion responsible

Both Muhammadan and Christian worlds were called to account in various letters and in passages from His other works. Here again He placed responsibility for the decline of true religion, and the consequent rejection of His Message, upon the leaders. "Leaders of religion" is His clear and universal censure, "in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp."

In the last pages Shoghi Effendi relates the main theme of his book to the problems of our time and removes some misunderstanding which might arise from Bahá'u'lláh's denunciations of ecclesiastical and temporal rulers. Although Bahá'u'lláh rebuked the kings of His time He did not belittle the principle of kingship, but rather, in many passages, eulogized it as a secondary manifestation of that authority which rests primarily in God. He quotes passages from previous scriptures which enjoin obedience to those invested with authority and Himself speaks of the "majesty of kingship" as one of the "sings of God." "A just king" is "the shadow of God on earth." He also prophesies the appearance of a king who will embrace the Bahá'í Faith and protect its followers.

The rebukes to the leaders of the Christian and Muhammadan Faiths, Shoghi Effendi explains, are not to be interpreted as an attempt to belittle either those faiths or their righteous leaders. The Bahá'í Faith upholds the Divine origin of all the Prophets of God and does not seek to degrade the rank of religious

leaders whose "conduct conforms to their profession."

Moral downfall

The fundamental problem of our age is that, to quote Bahá'u'lláh, "the way of God and the religion of God have ceased to be of worth in the eyes of men." From the "weakening of the pillars of true religion" has come a moral downfall, signs of which meet us at every turn. To this moral downfall we must trace "the spread of lawlessness, drunkenness, and crime; the inordinate love of pleasure, the irresponsible attitude towards marriage, the weakening of parental control, the deterioration in the standard of literature and the press, the advocacy of theories that are the negation of purity, morality and chastity."

Three false gods

For the worship of the one true God mankind has substituted, among many minor idols, three chief false gods: racialism, nationalism and communism. But in place of these "false and war-engendering doctrines" will come eventually a recognition of the saving truths proclaimed by Bahá'u'lláh, such as: "Bend your minds and wills to the education of the peoples . . . of the earth that . . . all mankind may become the upholders of one order." "Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you."

Humanity now adolescent

Humanity is now passing through the adolescent stage in its development, a stage marked, as in the development of the individual, by "tumult, impetuosity, pride, self-assurance and contempt of discipline." From this stage mankind will emerge into maturity, when the ideals of the Bahá'í Faith will become a reality.

Steps to the great consummation

In conclusion Shoghi Effendi traces the steps which will lead to this great consummation, steps which must of necessity be taken gradually. They will lead at first to the establishment of the "Lesser Peace", "which the nations of the earth, as yet unconscious of (Bahá'u'lláh's) Revelation and yet unwittingly enforcing the general principles which He has enunciated, will themselves establish." This step "will bring in its wake the spiritualization of the masses, consequent to the recognition of the character, and the acknowledgement of the claims, of the Faith of Bahá'u'lláh—the essential condition to that ultimate fusion of all races, creeds, classes, and nations which must signalize the emergence of His New World Order . . . Then will a world of civilization be born, flourish, and perpetuate itself, a civilization with a fullness of life such as the world has never seen

nor can as yet conceive."

With faith in such a goal it becomes the duty of the followers of Bahá'u'lláh to "labor serenely, confidently and unremittingly to lend . . . assistance to the operation of the forces which, as marshalled by Bahá'u'lláh, are leading humanity out of the valley of misery and shame to the loftiest summits of power and glory."

CALLING BAHÁ'Í CHILDREN

The Editor of "Junior Bahá'ís" Children's Magazine, Deborah Maton, aged 12, would be glad to hear from you and to receive articles, stories or poems. Her address is:—

"The Nutteries,"
Primrose Lane Lake,
Near Liss.
Hants

Understanding the cause of God

MOST of us are conscious of our vital need to deepen in the Cause — a process which must be continual and active if we are to discharge our Bahá'í obligations with ever increasing effect.

We need all the help available to us in this process—our first need being to understand and love the Sacred Writings so that we can act ever more effectively in accordance with them and "move in the atmosphere of God's Holy Will."

Towards this end there is a wealth of help and guidance to be obtained from the Divine Fragrances permeating the writings of the Hands of the Cause of God.

Do we turn to these writings often enough as we strive to deepen our understanding of the many aspects of our Faith, either in private or in our community study? For instance, in seeking to increase our firmness in the Covenant through a deeper grasp of its significance and meaning—a need so vital to us all—do we turn for help to the books "All things made New" by Mr. John Ferraby, "Bahá'u'lláh" by Mr. Hasan Balyuzi, "Religion for Mankind" by Mr. Horace Holley. Or again,

when we find difficulty in understanding the true purpose and function of the Spiritual Assembly do we turn for enlightenment to that beautiful word-picture "Bahá'í Assemblies" in "Religion for Mankind"?

"... This dynamic spiritual leaven cast into the life of the world for the reorientation of the minds of men, the edification of their souls and the rectification of their conduct."* — this profound description by the beloved Guardian of Bahá'u'lláh's "Hidden Words" becomes clearer to us through the inspired essays and meditations of Mr. George Townshend. Perusal of his writings cannot but help in deepening our understanding of what is expected of us as Bahá'ís and in adding to our joy as we endeavour to achieve this goal.

All the Hands of the Cause of God are engaged continually in widening the doors of understanding for each one of us. Let us then inhale the 'Divine Fragrances' of their many writings to the enlightenment of our minds and the spiritualization of our souls.

* "God Passes By", p. 140.
JOAN GREGORY.

NATIONAL SPIRITUAL ASSEMBLY'S NEWS LETTER

NATIONAL SPIRITUAL ASSEMBLY'S NEWS LETTER — GREETINGS FROM OVERSEAS

The National Secretary arrived back in London on the evening of Tuesday, September 14th, bringing greetings from the Hand of the Cause of God, Mr. Jalal Khaze, all the Friends in British Guiana, and personal greetings from Bob and Chris Hallam and Linda; from the Bahá'ís in Trinidad; from the National Assembly of the United States (personal greetings from Dan and Nancy Jordan) and the Friends at the Green Acre Summer School; from the Bahá'ís of Reykjavik, Iceland; from Eskil Ljunberg and Gudrun Ofstegaard (member of the N.S.A. of Norway) in Faroes;

and from Jackie and Daryoush Mehrabi in Orkney. It was a wonderful trip, exciting, stimulating, a bit exhausting.

PREPARATION FOR NEW NATIONAL ASSEMBLY

Much work must be done in the Guianas in preparation for the formation of the new N.S.A. If local assemblies could be established this coming Ridvan in Paramaribo (Surinam) and Cayenne (French Guiana), it might be possible to seek the approval of the Universal House of Justice for the N.S.A. of the Guianas to be formed at Ridvan 1967; and then we might proudly see the members of the Guianese N.S.A. taking part in the election at Ridvan 1968 of the Universal House of Justice. There is a strong nucleus in Paramaribo, but

at the moment there is not even one Bahá'í in Cayenne. Betty Reed will be in Paris over the week-end October 23rd/24th, to consult with the N.S.A. of France about the re-opening of Cayenne and the development of French Guiana. Your prayers for the Guianas would be much appreciated.

FAROEES

The weather in Faroes was so bad that Betty was delayed one more day in Iceland and did not arrive in time for the public meeting in Torshavn, but Eskil and Gudrun continued as planned. When Betty did arrive in Torshavn, some very useful exploratory work was done. We have the responsibility of establishing a local assembly in Faroes as a goal of the Nine Year Plan, and it is essential that a pioneer goes out to help Eskil as quickly as possible. Pioneer offers should be made to the Pioneer Committee.

Gudrun Ofstegaard, who came from Svolver in Norway, not from Spitzbergen as was mentioned by mistake in the last issue of the Bahá'í Journal," combined her visit to Faroes with a teaching trip in Norway, a meeting of the Norwegian N.S.A. and a "Faroe Evening" in the Bahá'í Centre in Copenhagen. Our warm thanks go to the National Assemblies of Norway and Denmark for their fine co-operation in this Faroe project, to which they also both contributed financially. The N.S.A. of Norway mentioned to us that Spitzbergen is still open and they are urgently seeking a pioneer who can settle there.

APPOINTMENT OF NEW COMMITTEES

The National Assembly met over the week-end September 17th/19th and again over the week-end October 2nd/3rd. The first steps were taken in preparation for the commemoration in 1967/8 of the Centenary of Bahá'u'lláh's proclamation of His Message to the kings and rulers of the world, by the appointment of a Proclamation Committee, a Publicity Committee and five individuals to cover an important aspect of public relations.

The growing need for a national committee concerned with Bahá'í education of children, has led to the appointment of a Child Education Committee.

A special sub-committee of the National Assembly itself has been set up to act as a Community Development Committee, which will relieve the Teaching Committees of development work and allow them to concentrate on direct teaching activity. This is a step which the N.S.A. eagerly hopes will lead to a rapid increase in new believers, through increased teaching activity

in every part of the British Isles. The functions of the Pioneer Committee and the Home Front Teaching Committees have been further clarified, and although the Teaching Committees — the Assembly Assistance Teaching Committee for England, the Scottish Teaching Committee, the Welsh Teaching Committee and the Irish Teaching Committee — will still need to know the numerical position in assemblies so that they are aware of the manpower available for teaching, it is the Pioneer Committee which has the responsibility for the maintenance of local assemblies. The National Assembly has asked all local assemblies to let their respective national Teaching Committee and also the Pioneer Committee know if and when they fall below numbers. These Committees will all work in close association with each other.

Members appointed to these Committees are:

Proclamation Committee — Mr. Weston G. Huxtable, Mr. Charles Macdonald and Mr. John Morley. Terms of reference: To recommend to the National Assembly plans to carry out the Universal House of Justice's directives in connection with the Proclamation of the Faith during the entire Centenary period, September—October 1967 — Ridvan 1968, bearing in mind the Guardian's Message in connection with the celebration of the centenary of the birth of the Bahá'í Era, in 1944.

Publicity Committee—Mr. Derek Cockshutt, Mrs. Amy Hargreaves, Mrs. Margaret Hellicar and Mr. Aldie Roberts. Terms of reference: To educate all the communities in the obtaining and use of publicity; to provide publicity material to local communities and give them guidance and assistance in the securing of publicity; to explore all means by which a greater use can be made of the national press, radio and television; to secure better use of local facilities, with emphasis on the local press; to keep an eye on any nation-wide activities which are promoting any of the universal principles proclaimed by Bahá'u'lláh, such as International Co-operation Year, with a view to encouraging all Bahá'í communities to use the opportunities thus presented for expanding their range of contacts.

In the field of Public Relations: Mrs. Shomais Afnan, Mrs. Lizbeth Greeves, Mr. John More-N'sbett and Mrs. Jane Villiers-Stuart. Terms of Reference: To assist the National Assembly by making friends for the Faith so as to make it possible to carry out Shoghi Effendi's directives, included in the terms of reference of the Proclamation Committee.

Child Education Committee —

Mrs. Audrey Cameron, Mrs. Alicia Cardell, Mrs. Aqdas Javid, Mrs. Mary Kouchekezadeh and Mrs. Lyn Maton. Terms of Reference: To assist parents to a better understanding of their responsibilities with regard to the Bahá'í education of their children and to help them to carry out their responsibilities; to assist local assemblies to a better understanding of their responsibilities and to help local assemblies—and also groups—in the organising of children's classes and other child education activities; to consider any other means which would help to integrate the children of Bahá'í parents (including children whose parents are not in this country) into the Bahá'í community; to make available to those needing it a knowledge of what material is available in respect of child education.

Community Development Committee—Dr. Abbas Afnan, Mrs. Betty Reed and Mr. John Wade. Terms of Reference: To deal with internal problems which have arisen in communities, other than such personal problems as marital difficulties and divorce; to develop and strengthen officers and members of local spiritual assemblies; to consider better utilisation of the facilities for training which already exist.

CLARIFICATION OF FUNCTIONS OF NEW TERRITORIES TEACHING COMMITTEE AND ASSEMBLY ASSISTANCE TEACHING COMMITTEE

Different aspects of the teaching work in England have been entrusted to these two Committees: the N.T.T.C. is responsible for all teaching work in the goal towns, in organised groups and amongst isolated believers. The A.A.T.C.'s work is to help local assemblies to expand their teaching activities, and this includes help with any 'extension teaching project' which a local assembly may be undertaking in a nearby town which is not a goal town. The New Territories Committee will call on local assemblies to help to support teaching activity in the goal towns, but it is the Committee itself which is responsible to the N.S.A. for the formation of local assemblies in the goal towns. If any local assembly wants help with its teaching work, it should turn to the A.A.T.C. Believers in goal towns, in groups (other than those which are 'extension projects' of nearby L.S.A.'s) or isolated, should work closely with the New Territories Committee. The Secretaries of these Committees are:

New Territories Committee: Mrs. Betty Goode, 8 Knowle Road, Weeping Cross, Stafford. Assembly Assistance Teaching Committee:

Mrs. Lois Hainsworth, 10 Church Road, Horsforth, Nr. Leeds, Yorks.

CHANGE OF SECRETARY, PIONEER COMMITTEE

Mrs. Margaret Bachrich has taken over from Mrs. Rose Wade the secretaryship of the Pioneer Committee. Margaret's address is 19 The Orchard, Tayleshill, Ewell, Surrey.

DECLARATIONS

We warmly welcome to the Faith Mr. Henry H. Dolphin and Mr. Percy N. Barry of Georgetown, British Guiana; Mrs. Carol M. L. Haynes of Romford; Mr. Thomas A. Cooper of Liverpool; Miss Lesley E. Gibson of Belfast; Mrs. Sarah E. Egar of Carrickfergus, N. Ireland; Mrs. Helen Lamb of Edinburgh; Miss Gladys McManus of York; Mr. Graham Davie of Burnley; John T. Raine of Edinburgh, Michael J. Coulson of Dyffryn Ardudwy, both Youth; and Hazel Aikman of Gilnahirk, N. Ireland and Vahideh Goharriz of Sutton Coldfield, both Youth claiming voting rights.

INTERNATIONAL

CO-OPERATION YEAR, 1965

The year 1965 has been specially designated International Co-operation Year, and sixty member states of the U.N. have committees celebrating I.C.Y. The Bahá'ís of Belfast, Bangor, N. Ireland, Burnley and Bristol are amongst those actively engaged in I.C.Y. activities. The National Assembly has contributed from the Charity Fund £50 to the I.C.Y. London Headquarters to further the aims of I.C.Y., which are entirely consistent with Bahá'í

Teachings. The N.S.A. has sent information about I.C.Y. to all our local assemblies, and we urge all Bahá'ís to play an active part in I.C.Y. activities before the end of the year.

INFORMATION ABOUT EXISTING TAPE RECORDINGS FOR A "TAPE BANK"

The National Assembly is eager to know of all existing tape recordings which are worthy of being copied and put into a "Tape Bank" from which they could be borrowed for teaching, deepening or training purposes. Would everyone who has tape recordings which they are prepared to share in this way, please send to Joe Jameson, 78 Wingrove Road, Newcastle 4, a brief description of what is on each tape, and the length of time it runs?

FINANCE

Despite a generous response from a few L.S.A.'s and individuals to the N.S.A.'s appeal, the gap between donations and the target figure has widened still further and now after six months stands at £1,840.

If we are to close the gap, and surely we must, the rate of giving will have to be doubled over the next six months.

To offset this rather gloomy picture, support for the Capital Projects Fund is increasing. The total of £1,240 this year includes a donation of £500 from a Bahá'í couple serving in the pioneering field, part of the proceeds of the sale of a new house, but which they felt moved to send. The N.S.A. was much moved by this devoted sacrifice which must surely attract rich bounties from Bahá'u'lláh.

BOOKS FOR REFERENCE LIBRARY

The National Spiritual Assembly of the Bahá'ís of the Indian Ocean is seeking books which are likely to be of value for the Reference Library they are building up, especially those volumes which are valuable teaching and deepening material but may be out of print. If you would like to help them, please send your book(s) to Major H. C. Charles, Secretary of the Africa/Pacific Committee, 7 Anton Road, Andover, Hants.

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
£4,700		£4,000
£4,000		£3,000
£3,000		£2,860
£2,000		£2,000
£1,000		£1,000
Gap		£1,840

INCOME AND EXPENDITURE No. 1 ACCOUNT

5th August, 1965 to 12th September, 1965 (inclusive)

INCOME				EXPENDITURE			
Donations:—				N.S.A.			
L.S.A.'s and Groups	...	...	£132 10 0 (32)	Travel	...	...	£51 11 0
Individuals	...	...	466 15 6 (60)	Office	...	...	106 9 7
			£599 5 6	Telephone and Cables	...	...	82 18 9
Less Payments against Covenants			19 6 6	Postage and Stationery	...	...	4 10 6
			£579 19 0	Journal	...	...	101 4 8
Interest and Dividends	...	...	84 19 4	Extraordinary	...	...	10 14 4
Refunds to us:—				A.A.T.C.	...	...	68 0 3
Loans	...	...	5 0 0	Other Home Committees	...	...	17 18 11
Sundry	...	...	10 0 0	Overseas Committees	...	...	46 4 5
Harlech S.S. Auction	...	...	45 10 1	Pioneer Committees	...	...	292 16 8
Journal and News	...	...	32 0 6	Other Committees	...	...	3 8 0
Sundry	...	...	4 0 0	New Ter. Cttee.	...	...	8 14 0
Excess Expenditure over Income	...	...	295 12 2	Monthly Transfers:			
			£1057 11 1	H.Q.—Rprs. and Dec.	...	...	50 0 0
				—Running	...	...	100 0 0
				Donations	...	...	63 0 0
				Dublin H.Q.	...	...	50 0 0
							£1,057 11 1

Communities contributing: Bangor, Barrow Children, Belfast, Bournemouth, Bristol, Cambridge, Canterbury, Cheadle, Chester, Dublin, Eccles, Edinburgh, Epsom, Exeter, Jersey, Leicester, London, Malta, Motherwell, Nelson, N. Berwick, Norwich, Oxford, Pontypridd, Portsmouth, Romford, Salisbury, Southport, Sutton Coldfield, Swinton, Watford Youth, York.

THOUGHTS ON THE BAHAI FUND

‘THE SECRET OF RIGHT LIVING’

BAHÁ’U’LLÁH

‘O Son of Being! Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.’
(*Arabic Hidden Words*, 38)

‘He, verily, shall recompense the charitable, and doubly repay them for what they have bestowed.’
(*Gleanings*, p. 278)

‘ABDU’L-BAHÁ

‘Human attitudes must not be limited for God is unlimited and whosoever is the servant of the threshold of God must likewise be free from limitations.’
(*Promulgation of Universal Peace*, p. 384)

‘God does not ask from any soul except according to his ability. This contribution must come from all villages and from all the believers of God.’
(*Tablet to East and West*, 1909)

‘In brief, O ye friends of God, rest assured that in place of this contribution, your commerce, your agriculture and industries shall be blessed many times. Whosoever comes with one good act God will give him tenfold. There is no doubt that the living Lord shall assist and confirm the generous soul.’
(*Tablet to East and West*, 1909)

OLD AND NEW TESTAMENTS

‘There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

‘The liberal soul shall be made fat: and he that watereth shall be watered also himself.’
(Proverbs 11:24, 25)

‘Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.’
(Malachi 3:8)

‘Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.’
(Luke 6:38)

‘But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

‘Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

‘And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.’
(II Corinthians 9:6, 7, 8)

QUR’ÁN

‘Verily, this present life is only a play and a vain amusement: but if ye believe, and fear God, He will give you your rewards. He doth not require of you your whole substance; if He should require the whole of you, and earnestly press you, ye would become niggardly, and it would raise your hatred against His apostle. Behold, ye are those who are invited to expend part of your substance for the support of God’s true religion; and there are some of you who are niggardly. But whoever shall be niggardly, shall be niggardly towards his own soul: for God wanteth nothing, but ye are needy: and if ye turn back, He will substitute another people in your stead, who shall not be like unto you.’

(Translation by George Sale, p. 413, Chap. xlvii)

THE GUARDIAN

‘We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by fear of poverty and reliant on the unfailing bounty of the Source of all wealth and all good—this is the secret of right living.’

‘He hopes that the friends will display a certain amount of faith and courage and not fear present economic conditions. We should not let financial considerations hamper our work and discourage us in rendering our services. Giving lavishly during days of plenty cannot be termed sacrifice. It applies only to our activities when depression and economic difficulties seem to block the way . . . Whatever we sacrifice at present is to assure the welfare of humanity and ourselves as members of it in the future.’

(Through his secretary to the British Bahá’ís,
Bahá’í News 59, p. 6)

‘And as the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well as national Spiritual Assemblies, a Bahá’í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause, throughout the locality or country. It is the sacred obligation of every conscientious and faithful servant of Baha’u’lláh who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund . . . I cherish the hope that all the friends,

realising the necessity of this measure, will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund.' (*Bahá'í Administration*, p. 36-37)

'The Guardian would advise your Assembly to continue impressing upon the believers the necessity of their contributing regularly to the National Fund, irrespective of whether there is an emergency to be met or not. Nothing short of a continuous flow of contributions to that Fund can, indeed, ensure the financial stability upon which so much of the progress of the institutions of the Faith must now inevitably depend.'

(Through his secretary, *Bahá'í News* 95, p. 1)

'As the activities of the . . . community expand, and its worldwide prestige correspondingly increases, the

institution of the National Fund, the bedrock on which all other institutions must necessarily rest and be established, acquires added importance, and should be increasingly supported by the entire body of the believers, both in their individual capacities, and through their collective efforts, whether organised as groups or as local Assemblies. The supply of funds, in support of the National Treasury, constitutes, at the present time, the life-blood of these nascent institutions which you are labouring to erect. Its importance cannot, surely, be over estimated. Untold blessings shall no doubt crown every effort directed to that end. I am eagerly and prayerfully awaiting the news of an unprecedented expansion in so vital an organ of the administrative Order of the Faith.' (*Bahá'í News*, October, 1935)

(This compilation is based in part on one issued by the American N.S.A. during the first Seven Year Plan.)

'THE BOUNTY OF GIVING'

The Bounty of Giving is the Bounty of Sacrifice, and without Sacrifice, Giving, in itself, has little effect.

In the Hidden Words God tells us: 'Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendour and treasures of imperishable glory. But by My life! to offer up thy soul is a more glorious thing couldst thou but see with Mine eye.'

In essence the Bahá'í Life, the true life of Man, is the offering of the soul to God. The allegiance of our hearts and minds is the first tribute He desires, and without this, other offerings are of little account to Him. Is this not why Bahá'u'lláh has withheld from non-Bahá'ís the privilege of giving their money for the help of His Cause?

For those who have recognised His Greatest Name, however, God has made available every means through which we can devote our lives to Him and the service of humanity.

Mankind is in a grievous plight. In the words of Shoghi Effendi: 'The needs of a sorely stricken society groping in its distress for God's Redemptive Message are growing more acute with every passing hour.' Can we say we believe in God and ignore this? Everything we have is from God, and it is a great responsibility upon us to use these gifts as He wishes, and His plan for this present time is the unification of Mankind and the establishment of His Faith. This needs our devotion, our time and our wealth. Men are losing all these

things in fruitless wars and endeavours—we have the boundless privilege of putting them to the service of God.

Each one of us has many responsibilities, and it does not always seem easy to decide what weight to give to each. In some cases the Guardian has guided us. He has indicated that a Bahá'í must not pioneer if this will leave a dependent in the lurch; he has written that the settlement of our debts precedes donation to the Funds; and we all have the duty to bring up and educate our families. (Does not Bahá'u'lláh write: 'The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds'.)

But these problems fall into perspective once we are filled with a consuming desire to serve God and to sacrifice our all in His path. Even our spending upon ourselves and kindred must be 'for the love of God, the Lord of all Worlds'.

If our desire to serve is sincere God Himself solves our problems—if we devote our possessions to His service we start the flow of a mysterious 'fountain' which is replenished from a hidden source; whereas if the 'water' does not flow out, it is impossible for it to be replenished.

He is not a philosophical concept, He is God. If He wishes us to work for Him He will not leave us without the tools—but first we must sacrifice—only then can the spiritual and material bounties begin to flow.