

# BAHÁ'Í JOURNAL

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of the Bahá'ís of the British Isles

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## PIONEERING TASKS AHEAD

### TO ALL NATIONAL SPIRITUAL ASSEMBLIES

June 5th, 1966.

Dear Bahá'í Friends:

The historic and dazzling accomplishment last year of a feat in pioneering unparalleled in the annals of our Faith should not blind us either to the need of filling the remaining gaps which are still open, or to the ever-present necessity of reinforcing the settled territories with a well-conceived programme of consolidation.

The tasks that lie ahead of us in this particular field of Bahá'í activity are as follows:—

1. As pointed out in the Ridván Message, the settlement of the minimum number of pioneers called for under last year's goals should be completed. A recent letter has been sent to all National Assemblies responsible for supplying manpower, calling on them to find and despatch as soon as possible the pioneers to the few remaining territories for which no offers have as yet been received and to expedite the completion of those projects which are in process.
2. The pioneers who have already settled or are settling in their posts, particularly in virgin and unoccupied territories, must be reminded that their movement to their goals is far from being a short stay designed to class a particular territory or island as opened, or label it as having received one or more pioneers, even if, in some cases, new believers native to the land have been enrolled. It is basically and clearly intended to establish the Faith of God securely and firmly in the hearts of people of the area and to ensure that its divinely-ordained institutions are understood, adopted and operated by them. The perseverance of the pioneers in their posts, however great the sacrifices involved, is an act of devoted service, which, as attested by our teachings, will have an assured reward in both worlds. The admonitions of the Guardian on this subject are too numerous to cite and amply demonstrate the vital nature of this clear policy.

3. The pioneers and settlers, as well as the National Assemblies responsible for the administration of the Faith in areas assigned to them, should ever bear in mind that in the initial stages of the establishment of the Faith in any territory, the obscurity surrounding the work of the pioneer or the local Bahá'í is in itself a protection to the Faith. Patience, tact and wisdom should be exercised. Public attention should not be attracted to the Faith until such time as the believers see the Faith touch more and more of the hearts of receptive souls responding to its Divine Call.
4. As the numbers fixed last year for settlers in goal areas were minimum figures, each National Assembly should carefully assess the needs of the territories assigned to its jurisdiction. If more pioneers are needed for any of these territories, a full report should at once be sent to the House of Justice, including recommendations as to numbers required and preferred nationalities of the prospective pioneers.
5. The practical aspects of these pioneering projects are of vital importance. The financial responsibilities assigned under last year's goals do not end because the pioneer has arrived at his post. These responsibilities continue until the objectives are permanently and securely attained. In any case where the National Assembly assigned the responsibility is unable to meet its obligation, application to fill the ascertained need should at once be made to the House of Justice for assistance from the Deputization Fund.

We assure you of our prayers at the Holy Shrines that the friends in every land may rise above their local and personal problems, realize the needs of the Cause of God at this juncture of its inexorable onward development, and offer on the altar of sacrifice their measure of service and assistance with complete self-abnegation and wholehearted devotion to His infinitely precious Cause.

With loving Bahá'í greetings.  
UNIVERSAL HOUSE OF JUSTICE

The guidance of this letter is certain to produce a new, deeper and more mature response from the community to the challenge of our overseas and home goals. In the next Journal the National Assembly will list all the places where friends are at present pioneering and also all the places where we still have goals to fill. We will also list how much this means in terms of money from the community. This letter will do more than deepen those already pioneering, it will help prepare those already offering to pioneer, it will ask the rest of us to consider how we can help, by offering to pioneer, by helping financially, by helping with our prayers and efforts to support those who are giving this service. To imagine that one letter could produce so deep and wide an effect would be foolish if it was not that this letter is from a body that is "guided by God."

NATIONAL SPIRITUAL ASSEMBLY

### DRAW NIGH UNTO BAHÁ'U'LLÁH

*God grant that, with a penetrating vision, thou mayest perceive, in all things, the sign of the revelation of Him who is the Ancient King, and recognise how exalted and sanctified from the whole creation is that most holy and sacred Being. This, in truth, is the very root and essence of belief in the unity and singleness of God.*

*Bahá'u'lláh.*

### CATALOGUE

A new Catalogue containing particulars of a wide range of publications by the British, Canadian, Indian, Uganda & East African, and United States of American Trusts and N.S.A.s' as well as by other publishers with latest prices is currently being prepared and a copy will be sent as soon as this Catalogue is ready to the Secretary of each Spiritual Assembly and Group. Individuals in the British Isles can obtain a copy by sending an addressed foolscap envelope (9" x 4") bearing a 4d. stamp to—

Bahá'í Publishing Trust,  
2, South Street,  
OAKHAM,  
Rutland.



# TO THE BAHÁ'Í YOUTH IN EVERY LAND

June 10th 1966.

Dear Bahá'í Friends,

In country after country the achievements of Bahá'í youth are increasingly advancing the work of the Nine Year plan and arousing the admiration of their fellow-believers. From the very beginning of the Bahá'í Era, youth have played a vital part in the promulgation of God's Revelation. The Báb Himself was but twenty-five years old when He declared His Mission, while many of the Letters of the Living were even younger. The Master, as a very young man, was called upon to shoulder heavy responsibilities in the service of His Father in 'Iráq and Turkey, and His brother, the Purest Branch, yielded up his life to God in the Most Great Prison at the age of twenty-two that the servants of God might "be quickened, and all that dwell on earth be united." Shoghi Effendi was a student at Oxford when called to the throne of his guardianship, and many of the Knights of Bahá'u'lláh, who won imperishable fame during the Ten Year Crusade, were young people. Let it, therefore, never be imagined that youth must await their years of maturity before they can render invaluable services to the Cause of God.

For any person, whether Bahá'í or not, his youthful years are those in which he will make many decisions which will set the course of his life. In these years he is most likely to choose his life's work, complete his education, begin to earn his own living, marry and start to raise his own family. Most important of all, it is during this period that the mind is most questing and that the spiritual values that will guide the person's future behaviour are adopted. These factors present Bahá'í youth with their greatest opportunities, their greatest challenges, and their greatest tests—opportunities to truly apprehend the Teachings of their Faith and to give them to their contemporaries, challenges to overcome the pressures of the world and to provide leadership for their and succeeding generations, and tests enabling them to exemplify in their lives the high moral standards set forth in the Bahá'í Writings. Indeed the Guardian wrote of the Bahá'í youth that it is they "who can contribute so decisively to the virility, the purity, and the driving force of the life of the Bahá'í community, and upon whom must depend the future orientation of its destiny, and the complete unfoldment of the potentialities with which God has endowed it."

Those who now are in their teens and twenties are faced with a special challenge and can seize an opportunity that is unique in human history. During the Ten Year Crusade—the ninth part of that majestic process described so vividly by our beloved Guardian—the Community of the Most Great Name spread with the speed of lightning over the major territories and islands of the globe, increased manifoldly its manpower and resources, saw the beginning

of the entry of the peoples by troops into the Cause of God, and completed the structure of the Administrative Order of Bahá'u'lláh. Now, firmly established in the world, the Cause, in the opening years of the tenth part of that same process, is perceptibly emerging from the obscurity that has, for the most part, shrouded it since its inception, and is arising to challenge the outworn concepts of a corrupt society and proclaim the solution for the agonizing problems of a disordered humanity. During the lifetime of those who are now young the condition of the world, and the place of the Bahá'í Cause in it, will change immeasurably, for we are entering a highly critical phase in this era of transition.

Three great fields of service lie open before young Bahá'ís, in which they will simultaneously be remaking the character of human society and preparing themselves for the work that they can undertake later in their lives.

First, the foundation of all their other accomplishments, is their study of the Teachings, the spiritualization of their lives and the forming of their characters in accordance with the standards of Bahá'u'lláh. As the moral standards of the people around us collapse and decay, whether of the centuries-old civilizations of the East, the more recent cultures of Christendom and Islám, or of the rapidly changing tribal societies of the world, the Bahá'ís must increasingly stand out as pillars of righteousness and forbearance. The life of a Bahá'í will be characterized by truthfulness and decency; he will walk uprightly among his fellow-men, dependent upon none save God, yet linked by bonds of love and brotherhood with all mankind; he will be entirely detached from the loose standards, the decadent theories, the frenetic experimentation, the desperation of present-day society, will look upon his neighbours with a bright and friendly face and be a beacon light and a haven for all those who would emulate his strength of character and assurance of soul.

The second field of service, which is linked intimately with the first, is teaching the Faith, particularly to their fellow-youth, among whom are some of the most open and seeking minds in the world. Not yet having acquired all the responsibilities of a family or a long-established home and job, youth can the more easily choose where they will live and study or work. In the world at large young people travel hither and thither seeking amusement, education and experiences. Bahá'í youth, bearing the incomparable treasure of the Word of God for this Day, can harness this mobility into service for mankind and can choose their places of residence, their areas of travel and their types of work with the goal in mind of how they can best serve the Faith.

The third field of service is the preparation by youth for their later years.

It is the obligation of a Bahá'í to educate his children; likewise it is the duty of the children to acquire knowledge of the arts and sciences and to learn a trade or a profession whereby they, in turn, can earn their living and support their families. This, for a Bahá'í youth, is in itself a service to God, a service, moreover, which can be combined with teaching the Faith and often with pioneering. The Bahá'í community will need men and women of many skills and qualifications; for, as it grows in size the sphere of its activities in the life of society will increase and diversify. Let Bahá'í youth, therefore, consider the best ways in which they can use and develop their native abilities for the service of mankind and the Cause of God, whether this be as farmers, teachers, doctors, artisans, musicians or any one of the multitude of livelihoods that are open to them.

When studying at school or university Bahá'í youth will often find themselves in the unusual and slightly embarrassing position of having a more profound insight into a subject than their instructors. The Teachings of Bahá'u'lláh throw light on so many aspects of human life and knowledge that a Bahá'í must learn, earlier than most, to weigh the information that is given to him rather than to accept it blindly. A Bahá'í has the advantage of the divine Revelation for this Age, which shines like a searchlight on so many problems that baffle modern thinkers; he must therefore develop the ability to learn everything from those around him, showing proper humility before his teachers, but always relating what he hears to the Bahá'í teachings, for they will enable him to sort out the gold from the dross of human error.

Paralleling the growth of his inner life through prayer, meditation, service and study of the teachings, Bahá'í youth have the opportunity to learn in practice the very functioning of the Order of Bahá'u'lláh. Through taking part in conferences and summer schools as well as Nineteen Day Feasts, and in service on committees, they can develop the wonderful skill of Bahá'í consultation, thus tracing new paths of human corporate action. Consultation is no easy skill to learn, requiring as it does the subjugation of all egotism and unruly passions, the cultivation of frankness and freedom of thought as well as courtesy, openness of mind and wholehearted acquiescence in a majority decision. In this field Bahá'í youth may demonstrate the efficiency, the vigour, the access of unity which arise from true consultation and, by contrast, demonstrate the futility of partisanship, lobbying, debate, secret diplomacy and unilateral action which characterize modern affairs. Youth also take part in the life of the Bahá'í community as a whole and promote a society in which all generations—elderly, middle-aged, youth, children—are fully integrated and make up an organic whole. By refusing to carry over the



antagonisms and mistrust between the generations which perplex and bedevil modern society they will again demonstrate the healing and life-giving nature of their religion.

The Nine Year Plan has just entered its third year. The Youth have already played a vital part in winning its goals. We now call upon them, with great love and highest hopes and the assurance of our fervent prayers, to consider, individually and in consultation, wherever they live and whatever their circumstances those steps which they should take now to deepen themselves in their knowledge of the divine message, to develop their characters after the pattern of the Master, to acquire those skills, trades and professions in which they can best serve God and man, to intensify their service to the Cause of Bahá'u'lláh and to radiate its messages to the seekers among their contemporaries.

(signed and sealed)

THE UNIVERSAL  
HOUSE OF JUSTICE

## HISTORIC DISSOLUTION OF THE LONDON ASSEMBLY

The Spiritual Assembly of the Bahá'is of London was the first Bahá'í Assembly formed about forty years ago in the British Isles. During recent years the size of the London community grew into one of the largest in the western world. Recently when the local authorities reorganised the boroughs of London, the Universal House of Justice directed the dissolution of the London Assembly and the formation of individual borough assemblies. Consequently the London Assembly was dissolved at Ridván 1966 and twelve new London Borough Assemblies were formed in Barnet, Brent, Camden, Croydon, Ealing, Hammersmith, Harringay, Havering, Kensington-Chelsea, Lambeth, Wandsworth and Westminster.

During its long and illustrious existence the London Assembly and community played an important role in the Bahá'í activities in the British Isles and over-seas. Today there are many valiant pioneers in Britain and abroad, who arose in the service of the Faith, when they were members of the London community. Former members of the London Assembly included Hands of the Cause, Hasan Baluyzi and John Ferraby, also David Hoffman and Ian Semple, now members of the Universal House of Justice, and many Knights of Bahá'u'lláh.

In addition to the increase in the number of L.S.A.s, the teaching activities in the Greater London area have greatly increased.

The following is a letter, dated 10th June 1966 from the Universal House of Justice to the Bahá'is of London:

Dear Bahá'í Friends,

The Universal House of Justice was deeply touched by the spontaneous gesture made by the friends gathered at the last Nineteen Day Feast of the Greater London Bahá'í Community. The signatures of those present, as well as the sheet containing the signature of the members of the London Spiritual Assembly and the photograph of that Assembly will be treasured in our archives.

It was indeed an historic occasion, when the pattern of some forty years was about to change. The history of the London Bahá'í Community, reaching back more than half a century, becomes rarer and more precious as the Cause of God spreads throughout the world and establishes its Local Spiritual Assemblies by the thousand. This community, nurtured by two visits of the Centre of the Covenant, enriched by an early association, during his student days, with the Guardian of the Cause of God, uniquely honoured and blessed by having entrusted to it the earthly resting place of that same Shoghi Effendi who returned to London after his God-inspired ministry as the Sign of God on earth, was finally blessed by the choice of its famous metropolis as the scene for the celebration of the Most Great Jubilee and by receiving in its home the rejoicing hosts of the Lord. And no reminiscences of a London Bahá'í, however brief, can fail to recall the life-giving words of the Master in His famous Tablet of May 9th, 1911, "Verily, the Bahá'is of London are steadfast believers and faithful in service. They shall not slacken with years, nor shall their light grow dim. For they are Bahá'is. They are children of Heaven. They are of God. Surely they will be the means of uplifting God's Word and of fostering the oneness of the world of humanity."

This rich and enthralled past is the heritage of all the new communities into which London is now forming, and will forever ensure between them a measure of especial unity deriving from their common origin in the Heroic Age of the Faith. As each Borough of London develops its own Bahá'í institutions it must strive to foster this unity and to weave such a pattern of accomplishment as will surpass even the brilliant and richly-gilded tapestry of London's ancient story. This they can and will do as they erect and develop the administrative structure of an Order, incomparably mightier than any which the world has yet witnessed.

That the Bahá'í communities of London may prove worthy of their richly blessed and faithful progenitor is our ardent prayer.

With loving Bahá'í greetings,

(signed and sealed)

THE UNIVERSAL HOUSE  
OF JUSTICE

## TEACHING CONFERENCE

will be held on  
JANUARY 7/8, 1967  
at

THE TRADES HALL  
St. James' Street  
LEICESTER

Further details will be issued in due course

Teaching Conference, that wonderful stimulus to our teaching work, is to be held this year in Leicester, and the National Assembly has asked the Assembly Assistance Teaching Committee, with the help of the Leicester LSA, to be responsible for its organisation. The National Assembly will prepare the programme.

It is hoped that as many Bahá'is as possible will attend, and local assemblies should try to ensure that at least one member of their community is able to come to the conference, in order that the wonderful spirit which is always present at these gatherings may be taken back to each community.

A list of hotels, etc., in Leicester, is being prepared, and this will be circulated to the friends in due course.

Let us all remember that Teaching Conference gives us additional strength to carry on with the work of spreading our beloved Faith. Shoghi Effendi writes in the "Advent of Divine Justice":—

"The field indeed is so immense, the period so critical, the Cause so great, the workers so few, the time so short, the privilege so priceless, that no follower of the Faith of Bahá'u'lláh, worthy to bear His Name, can afford a moment's hesitation.

All must participate, however humble their origin, however limited their experience, however restricted their means, however deficient their education, however pressing their cares and preoccupations, however unfavourable the environment in which they live."

Please come to Teaching Conference, and let us all share the wonderful spirit which such an occasion generates.

ASSEMBLY ASSISTANCE TEACHING  
COMMITTEE

## INFORMATION ABOUT EXISTING TAPE RECORDINGS FOR A "TAPE BANK"

From time to time the Friends have requested the setting up of a Tape Bank. Only one or two replies were received to the request made in the Bahá'í Journal last November.

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?



## NATIONAL SPIRITUAL ASSEMBLY'S NEWS LETTER —

We were pleased to welcome the following declarations: Mrs. Anne Corrigan and Mrs. Doreen N. Flynn, of Edinburgh; Sirus Vazirzadeh (Youth) of Brighton; John A. Jameson (Youth) of Newcastle; Mrs. Gladys M. Parker of Swansea; Mrs. Jean L. Barclay and Mr. John Maton, of Rake, Hants; Mrs. Zurell A. Griffith and Mr. Livingstone Griffith, of Bedford; Mrs. Margaret MacPhee, East Kilbride, near Glasgow; Miss Olga M. J. Hones of London (Kensington-Chelsea); Mr. John G. Bowen (Youth) of London; Miss Doreen M. Holdsworth (Youth) of Leeds; Mrs. Pauline Skinner, of York; Mrs. Mavis Mary Stamford of Cambridge; Mrs. Verna V. Graham and Miss Ira Amanda Benjamin, of Plaisance, Guyana; Miss Eliane Maillet of Salford; Miss Margaret Jackson of St. Anne's; Mr. Stanley Lane of Cardiff; Miss Marilyn White of Oxford.

Youth claiming voting rights: Miss Janet Mulligan and Miss Dorothy Cowgill, of Nelson; Miss Shahnaz Ala'i of Oxford; Mr. Felix H. Balyuzi and Miss Regina L. Hirst, of London (Camden); Mr. Barry Leach of Burnley; Mr. Bijan Katerai of Ponteland; Miss Christine Atkinson of North Berwick; Miss Noreen Crossley of Huntingdon.

### THE SUMMER SEASON.

That the summer provides an excellent opportunity for Bahá'is to deepen their understanding of the world wide nature of the Faith is most evident from the constant stream of friends who have passed through Britain in recent months. We have welcomed friends from Iceland, Australia, St. Helena, Arabia, South Africa, Vietnam, Uganda, Ceylon, the Canary Islands and Malaysia, to name but a few of the countries. Letters and tapes have come from many other countries, and messages of love, from one place to another, have thrilled our hearts with this growing world unity.

We have listened to tapes from the Solomon Islands, sent by Johnson Oli-Sukulu, containing both songs and messages, and from Ghana with news of the Faith there. Some visitors, like Soheil Bushri who told us of the wonderful example of the Egyptian Bahá'is who chanted praises to Bahá'u'lláh whilst in prison, have reminded us how much easier it is to teach the Faith here than in many places in the world. Others, like Ivor Ellard, who is now at his pioneer post in Dominica, stayed with us long enough to help with the work of the National Office.

Jan, Jawad and Selma Mughrabi, from the N.S.A. of Central West Africa, stayed with us in the Haziratu'l-Quds, where Jan had helped in her earlier days, and Jean Campbell was also welcomed to her old home during her holidays from Malta. Irene Bennett from Uganda, and her mother, Tom Kavelin, en route from Iran to the U.S.A., Wayne Howe from Iceland, Challoner Chute from Ceylon, Mamata Paul from

Malaysia, Jimmy Fozdar from Vietnam, Bob and Chris Hallam from Guyana, were among the many, known to friends in this country, who helped to create such a wonderful international spirit this summer.

On the other hand we were pleased to see so many friends in the British Isles, collecting credentials as they went off to Summer Schools in Europe, in Finland, Italy, Holland and France. In our own Summer schools we were especially pleased to welcome Hands of the Cause Dr. Muhlschlegel and John Ferraby. The Auxiliary Board members have continued to travel to all parts, including the islands north of Scotland.

### SECRETARY'S TOUR IN SOUTH AMERICA

One of the most strenuous tours was made by Betty Reed who spent six weeks in South America. We will hear more about this most successful trip later. At the moment suffice to say that it was so full of talks, firesides, consultations, press and T.V. publicity, official receptions, and arduous journeys by bus and plane, that Betty has needed a few weeks rest before returning to her work in the National Office. In her absence three members of the NSA have manned the office and for a short while the base of operations has been moved to Scotland.

### NSA MEETINGS IN PIVOTAL CENTRES.

In the spirit of this constant movement that is so good in the Cause, the National Assembly have decided to hold some of their meetings in Wales, Ireland and Scotland. At the new year, not daring to risk Hogmanay in Scotland, they will be meeting in Dublin!

### THE HAZIRATU'L-QUDS.

We have been most pleased to welcome Claire Copley to the staff of the National Office where she acts as keeper of the files (and as nurse to exhausted travel teachers). Jeanette Robbin is back behind her typewriter after a trip home to the USA, via Iceland.

The pattern of life at the Haziratu'l-Quds has changed since the formation of the new Borough Assemblies. There are no more London 19 Day Feasts held there, these are now held in twelve homes in the Boroughs. The Thursday evening meetings are continuing, however, and the sound of children's voices can still be heard on Sunday mornings. There is now a well appointed bookcase displaying Bahá'í books in the meeting room.

The National Office continues to send out hundreds of letters all over the world every week and we hope that those who read them will catch something of the happiness that comes to those who are allowed to serve the community at the Haziratu'l-Quds. There are also a great number of friends now serving on National Committees and a list of the Committees

at present functioning is added to this newsletter. As we face the challenges of the Nine Year Plan we know that we must stretch our resources to the full and we must be ever grateful to the hundreds of Bahá'is who give so much service to the Cause, much of which rightly goes unnoticed to the rest of the community.

### TEACHING.

Among the many reports of "new teaching measures" being initiated throughout the country we noticed particularly the activity of the Youth in Belfast, the continued growth in Edinburgh, the Special Goal Town Weeks in England, the activities at the Eisteddfod in Wales and the mass distribution there of news of the Faith in Welsh, the display at the Dagenham Town Show and the Teaching Conferences in Ireland, Wales and Scotland. The number of the new believers is still very small but these activities will all help build a firmer foundation for Proclamation next year, as will the prayers of all, whether able to be active in other ways or not, for new souls to come to Bahá'u'lláh.

### OVERSEAS GOALS:

The latest pioneers to leave this country, for our overseas goals, are Peter Woodrow now working in Fiji, and Shidan and Susan Kouchezkadeh who left for Sierra Leone. Pat and Christine Beer are now settled and teaching in Ghana. We have recently had news from Maryam Shaker and Nikoo Raoufian in Trinidad, the Harvey's in South West Africa, and Ruhi Yeganeh in Belize (where an extra National Assembly will be formed next Ridván). Olive McKinley has left to join Hugh in Cyclades, and Angela Anderson has pioneered to Malta. Pioneers are still attempting to fill our goals in Dahomey, Gilbert and Ellice Islands, Ceylon, and Fiji, and we ask for the prayers of the whole community to aid these moves and to assist other pioneers to arise where needed. There are still many goals to be filled on our home front, and the National Assembly is particularly concerned for the needs of Eire. In a wonderful letter the Universal House of Justice has spurred us to a deeper understanding of the importance of pioneering (this letter is published in this Journal). We were happy to hear that negotiations concerning the national Haziratu'l-Quds for Guyana have now been finally completed. Recently we have been asked by the Universal House of Justice to help with another overseas capital project, the Haziratu'l-Quds in Trinidad.

### INTERNATIONAL TRAVEL TEACHERS.

We have been fortunate as a community to have yet more visitors in response to the appeal for international travel teachers. Jane and Kirby Kent returning from the World Centre, en route to their pioneer post in Balearics, inspired many friends on their tour. Mr. and Mrs. Collison returning from their devoted service at the Temple in Africa, spoke in England and Scotland.



Tom Garraway helped with the Welsh Eisteddfod and many other communities. Dr. Firuz Kazamzadeh from the United States spoke at a number of meetings in the London area. Bob Patterson from Sydney visited towns in Scotland and North-East England. From the British Isles Malta was visited by Charlie Duncan, who also visited the Faroes, Elma Donald from Aberdeen and Ken and Betty Goode from Stafford. Brigitte Ferraby went to Sardinia and then to Shetland.

#### ROYAL OCCASIONS.

We were very pleased that our National Secretary was present at a unique service held on Commonwealth day in the presence of the Queen. Various religious leaders from the Commonwealth joined in an affirmation of their Faith in God. We hope that this service will be repeated next year and that a representative of the Bahá'í Faith will participate.

We were also happy that Meherangiz Munsiff was able to present flowers on our behalf and on the behalf of the Bahá'ís of Thailand, to the Queen of Thailand at a select gathering on Her Majesty's birthday.

#### WORLD CENTRE.

We were most happy to welcome Ian Semple and Louise, Ali Nakhjavani and Violette, and Hand of the Cause of God Abul Faizi, visitors to this country from the World Centre. Visits from Marion Mihaeloff and Mimi Tahmassebi also helped to bring the spirit of the World Centre to the heart of our community. We asked John Wade to take many messages of love to all in Haifa when he left to take up his duties there.

We are continually being inspired by the flow of Messages from the Universal House of Justice and the Hands of the Cause in the Holy Land. The National Assembly had over thirty such letters on its last agenda and some of them appear in this Journal. Of the five tasks mentioned in the Ridván message only two have not so far been mentioned in this letter, the Panama Temple and the "expansion of the various Bahá'í Funds at international, national and local levels." The National Treasurer is ready to receive contributions for the Panama Temple at any time. The National Assembly called a special meeting to decide how to use the contributions the friends give for the service of Bahá'u'lláh. Below we give full details of allocated budgets. It will be seen that we are planning to receive £9,000 from contributions. We are confident that the Community will make the necessary sacrifices to meet this target. It is this sacrifice that provides the "life-blood" of the Cause and ensures that all the other sacrifices of time and energy are used to their fullest. Two large sums deserve special attention: the £4,000 we need for our overseas pioneering goals and the large sum for Hazíratu'l-Quds Repairs and Maintenance. The first needs no more comment but you see the size of the need, the second has only become possible through the legacy of a Bahá'í who died last year and we are happy to be able to plan to carry out long overdue repairs.

### URGENT

Applications are invited from Bahá'ís to reside in the basement of 27, Rutland Gate. The present state is not good but it is habitable. Ex-

tensive repairs to the building will cause inconvenience over the next year. The resident has certain duties which include answering the phone, and door and a considerable amount of stair climbing so a person needs to be reasonably athletic. The precise arrangements will be outlined to suitable applicants, who should write to Owen Battrick, c/o 27, Rutland Gate, London, S.W.7. This vital place needs to be filled by a warm heart, a patient mind and willing feet.

## IMPORTANT TEACHING PLANS

At least five new assemblies in England by Ridván 1967 is the goal of the British Community. Five goal-towns, where Bahá'í groups are already well established, are working hard to become these new beacons of divine light.

As an important step towards the attainment of this goal, a week of intensified teaching activity has been planned in each of these goal towns. Each "campaign" will end with a One-day or Weekend School. During the week, "firesides" and slide-shows will be held.

The whole of the British Community is invited to participate in this supreme teaching effort, both through prayers and by practical support.

All Bahá'ís, especially those living near the goal-towns, are asked to attend all meetings and offer practical help to the groups during the following periods:

Poole	— 23rd/30th October.
Bedford	— 30th October/6th November.
Carlisle	— 6th/13th November.
Bath	— 6th/13th November.
Stafford	— 20th/27th November

#### COMMITTEE MEMBERS-

*Pioneer Committee*—Farhang Afnan, Margaret Bachrich (Secretary), Patrick Green and Farhang Rameshni.

*Assembly Assistance Teaching Committee*—Hassan Afnan, George Bowers, Elizabeth Chapman, Lois Hainsworth (Secretary), Gloria Momen and John Turner.

*New Territories Teaching Committee*—Bob Cheek, Andrew Gash, Betty Goode (Secretary), Malcolm Lee, Ho San Leong and John Long.

*Welsh Teaching Committee*—Jeanette Battrick, Carl Card (Secretary), Jeremy Fox, Cyrus and Sally Rowshan, Adib Taherzadeh.

*Irish Teaching Committee*—Peggy Harrison, Elizabeth Morley, Valerie Morley (Secretary), Yvonne Macdonald, Adib Taherzadeh and Joe Watson.

*Scottish Teaching Committee*—Sheila Cooper (Secretary), John Cunningham, Eric Hellicar, Nuri Sabet and Tom Shaw.

*Child Education Committee*—Abbas Afnan, Audrey Cameron, Alicia Cardell, Mary Kouchezkadeh, Marjorie Pitt, Lina de Smithson (Secretary).

*Sales Committee*—Vera Long, Diana and Aramesh Mahbouby, Mary Prince, Gwen Prince (Secretary).

*Journal Committee*—John Coates (Editor), Kathleen Coates, Joe Jameson, Iraj Mottahedin.

*Reviewing Committee*—Jeremy Fox, Joe Jameson, Iraj Mottahedin.

*National Hazíratu'l-Quds Committee*—Audrey Cameron, Doreen Hockley, Kianoush Kouchezkadeh, Asher Nazar, Iain Macdonald, Diane Momtaz, Tony McCarthy and Ron Roe.

*London Hazíratu'l-Quds Maintenance Committee*—George Bowers, Harry Charles, Callum Grant, Betty Reed.

*Irish Hazíratu'l-Quds Committee*—Weston Huxtable, Margaret McGill (Secretary), John Morley and Adib Taherzadeh.

*Overseas Goals Committee*—Feroos Dallas, Ken Goode, Kianoush Kouchezkadeh, Betty Reed, Margaret Shanks.

*Proclamation Committee*—Owen Battrick, Ted Cardell, Philip Hainsworth, Patrick Keeley, Madeline Thompson.

*Publicity Committee*—Christine Fraser, Eric and Margaret Hellicar, Aldie Robarts, Pam Sabet.

*National Youth Committee*—Shomais Afnan, Michael Blythe, Mel Harding (Secretary), Farhang Jahanpur, Stephen Jenkerson.

*Publishing Trust*—Evelyn Bowman, Reg Coulson, Joan Giddings, Jimmy Habibi, John and Vera Long, William Prince.

*Community Development Committee*—Abbas Afnan, Barbara Lewis, John Long, Betty Reed.

*Consultative Committee*—Abbas Afnan, Owen Battrick, Susan Haslam, Atherton Parsons.

*Care of Guardian's Shrine*—Ranjit and Margaret Appa, Farhang Afnan, Hassan Afnan, Rose Wade.

*Blind Services Committee*—Ethel Chadwick, Phoebe Brown, Brian Dilworth.

*Public Relations Officers*—Shomais Afnan, Lisbeth Greeves, Meherangiz Munsiff, John More-Nisbett, Jane Villiers-Stuart.



## N.T.T.C. REPORT

### CORNWALL

Many visitors to this year's Royal Cornish Show were attracted to the Bahá'í Display Caravan, prepared and manned by the small group of believers now living in Cornwall. Their valiant efforts will have sown seeds throughout the county—a useful prelude to Mass Proclamation.

ST. AGNES has had several Bahá'í visitors this summer, including five Youth who served the Cause by spending their holidays helping the Local Bahá'ís in their teaching work in this quiet Cornish village. Mrs. Naomi Long looked after them well. Experience gained from this project will be valuable in planning a pilot scheme for Village Teaching, a task assigned to this Committee.

### GOAL TOWNS.

BEDFORD. There are now four Bahá'ís in this goal town.

KIDDERMINSTER is now open to the Faith. Marjorie and Arnold Pitt, after their Bahá'í wedding in Carlisle and honeymoon in Scotland, have established the first Bahá'í home there.

DERBY. Fred Stahler has moved here to replace Bidar Ashraf, who has left to continue his studies in America. The torch of Bahá'u'lláh is thus kept alight, though the bearer changes. Fred has bought a house here, and is the first adult Bahá'í to live in this city.

### THE COUPONS

The Committee is grateful to all those who have returned the Teaching Circuit coupons offering their services. These offers are still trickling in, and are being carefully processed so that a comprehensive network of teaching circuits can be devised as requested by the Universal House of Justice.

### DATES OF N.T.T.C. MEETINGS.

12th/13th November.  
21st/22nd January.  
25th/26th February.  
18th/19th March.  
1st/2nd April.

### THE CAUSE OF HUMAN SUFFERING . . .

"And as to the world's evil plight, we need but recall the writings and sayings of Bahá'u'lláh, who declared in prophetic terms the prime cause of the ills and sufferings of mankind, and set forth their true and divine remedy. *"Should the lamp of religion be hidden,"* He declares, *"Chaos and confusion will ensue."* How admirably fitting and applicable are these words to the present state of mankind.

Ours is then the duty and privilege to labour, by day and by night, amidst the storm and stress of these troublous days, that we may quicken the zeal of our fellow-men, rekindle their hopes, stimulate their interest, open their eyes to the true Faith of God and enlist their active support in the carrying out of our common task for the peace and regeneration of the world.

Let us take heart and be thankful to our beloved 'Abdu'l-Bahá, as we remem-

ber His manifold blessings and unfailing care and protection, ever since the hour of His departure from our midst. The flames of sedition, so maliciously kindled in the past by those who have dared to flout His will, are gone for ever, and the fondest hopes of these evil plotters are now abandoned, doomed never to revive. He has indeed redeemed His promise!

It seemed not a long time ago that their agitation, so violently renewed immediately after the passing of our Beloved, would for a time confuse the Divine Message of Bahá'u'lláh, obscure His Covenant, retard the progress of His Cause, and shatter its unity; and yet how well we see them all today, not through our efforts, but by their own folly, and above all, by the intervention of the hidden hand of God, reduced to the vilest and most humiliating position.

And now with the Cause purified and inwardly victorious, its principles vindicated, its enemies silenced and sunk in unspeakable misery, may we not, henceforth, direct all our efforts to collective action and constructive achievement, and, in utter disregard of the flickerings of their fast fading light, arise to carry out those urgent measures that will secure the outward and complete triumph of the Cause.

Let us pray to God that in these days of world-encircling gloom, when the dark forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of human society, when the most precious fruits of civilisation are undergoing severe and unparallelled tests, we may all realize, more profoundly than ever, that though but a mere handful amidst the seething masses of the world, we are in this day the chosen instruments of God's grace, that our mission is most urgent and vital to the fate of humanity, and fortified by these sentiments, arise to achieve God's holy purpose for mankind."

Shoghi Effendi

## THE FIRST

## MASHRIQU'L-ADHKÁR OF EUROPE

The following is an extract from a letter from the Hands of the Cause in Europe to all European National Spiritual Assemblies:—

"Shoghi Effendi wrote in October, 1929:—

"Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual

communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh."

To further this "direct and constant interaction," the Hands of the Cause felt that it would be desirable that services should occasionally be held at the Mashriqu'l-Adhkár of Europe in which all the Bahá'ís of Europe could participate by holding devotional meetings of their own at the time of the services, using the programme used in the Mashriqu'l-Adhkár."

From time to time, devotional programmes prepared by the German, or other National Assemblies, will be circulated to the community.

## PATIENCE AND GROWTH

The international travel teachers who recently passed through Scotland helped broaden our vision of the world progress of the Cause, and have also helped greatly to bring the various scattered communities in the land closer together. In the islands the Bahá'ís long to see the faces of other Friends. There have not been many visitors this year, so we owe even more to those who have been able to go. Following the successes of the weekend schools in Shetland and Orkney we are now planning one in the Isle of Lewis for next Easter, please make a note of this in your diary now. For the Islands, we are looking to Shetland to see the first new Assembly of the Nine Year Plan. In Orkney and Lewis we will need all the visitors and prayers we can rally, to achieve Assemblies there. On the mainland the situation in the goal towns is still bad. We have now made Dumbarton a goal town instead of Perth and the Glasgow friends have been helping by joining the friends there for occasional Feasts. In Hamilton we have one Bahá'í and in North Berwick three, but Dundee has still to be opened and another goal town has yet to be chosen. A full consultation will be held on the achieving of these goals, at a Teaching Conference in Edinburgh later in the year.

Aberdeen is still below numbers and we are seeking pioneers to help establish this community once and for all. In Inverness, constant activity has not yet broken through to the Highland hearts but patience will one day be rewarded. Glasgow is now a healthy community and beginning to grow, while Motherwell has now only eight believers. So we are left with Edinburgh where over half our Bahá'ís live and where the commun-



# A NEW BEING -

## Modern Psychology and the Bahá'í Faith

The number of conscientious parents who are harassed by their own inadequacies and failures far exceeds the number of those who are supremely confident in their abilities and successes. Psychology, in tracing human "dis-ease" (as one expert defines it) to insecurity in the formative years of childhood, has contributed to this anxiety. Love and discipline, freedom and law seem contradictory principles between which the confused parent finds himself vacillating in a desperate attempt to sieze upon an "absolute" which he may adopt as a governing standard.

Love is a spiritual law which is never abrogated. Reward and punishment are the *natural* consequences of an action. Freedom is expansion of the privilege of intellectual and creative self-expression. Law is the proscribed boundary which all humanity must respect; it is the arena in which all human

## PATIENCE AND GROWTH—Cont.

ity continues to grow, there are now 49 Bahá'ís there. A really thorough series of deepening firesides are held centrally, and other teaching meetings are held in four different areas. The Assembly hopes to have a permanent centre soon. This community is now engaged in the exciting experience of breaking down class barriers that have stifled the city for many long years. This is not only a wonderful new development for the Faith but it is a most effective method of teaching. The importance of Bahá'í love and unity is constantly being brought home to the friends. To deepen a rapidly growing community demands great efforts from all the friends. Meetings are usually held every night of the week. A "Young United Nations Club" is planned to help the children meet others of different nationalities. An exhibition supporting the United Nations will be staged prior to U.N. day, on October 24th. At a large meeting celebrating Human Rights Day, December 10th, the community hope to work with other internationally minded groups in the city. Visitors are welcomed at Ruskin House, Windsor Street every Friday evening to help in this exciting teaching and deepening work.

Patience in serving Bahá'u'lláh is needed in Scotland, especially in places like Skye and Inverness; but soon the growth experienced in Edinburgh must spread to other places. In this vital year of consolidation and expansion we ask for the prayers and help of all.

A contact in Scotland was asked what drew him to the Faith and his reply was "I would like to be like you all, happy and sure." We must learn to show this happiness, this sureness to the people who need it most, for they are the ones who will see it most quickly.

SCOTTISH TEACHING  
COMMITTEE

activity in the interests of survival and dignity takes place.

The foregoing principles, which are upheld by both psychology and the Bahá'í Faith, can one and all be employed without the sense of conflict engendered by a misunderstanding of their true meaning. The wisdom of applying them is irrefutable. Children who are denied unselfish (unpossessive) love, respect for their opinions, opportunity for creative expression, appreciation of justice and regard for authority will become self-centred adults. In their search for acceptance and expression they will be driven by their repressions into tyranny over others, transgressing justice while seeking unlimited liberty for themselves.

Those who would guide their children toward the everlasting values of love, faith, unselfishness, obedience and tranquillity must seek these qualities themselves, for the ignorant cannot impart knowledge, nor can the dis-eased bestow spiritual well-being. In the *Victory Tablet* Bahá'u'lláh states: *Every one, then, who desires victory must first subdue the city of his own heart.* Sir Francis Bacon said it in another way: "In order to command, one need first obey."

It would seem that the immediate problem facing an overwhelming number of parents is what can be done about themselves, reaping as they are now the tares sown in their own childhood. If they are unable to resolve their emotional difficulties they will be impotent to bring themselves into a proper relationship with their children, or with life itself. Moreover, whatever the parents' drives—materialism, success, domination—they will be reflected in their children's attitude toward life. *One must, then, read the book of his own self . . . There needeth none but thyself to make out an account against thee this day.*(1)

Personal salvation, which was the end goal of all former revelations, is an implied goal in the Bahá'í Faith, but its attainment is dependent upon the acceptance of specific responsibilities which include investigating knowledge, abolishing prejudices, upholding justice, strengthening family unity, personally teaching one's children (and all others in the believer's orbit) by word and deed. Salvation is no longer understood to be an automatic state acquired by (or bestowed upon) one solely through the acceptance of the Manifestation of God. Though such acceptance is the primary cause, salvation is effected by the recreation of the individual. *We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation as a token of Our grace unto men.*(2)

Through the act of declaring himself a believer one is not always immediately re-created; he does not cast off the burden of accumulated habits or deep-seated desires originating in a spiritually undemanding past. Religion itself does

not change man; it creates within man a desire to change himself. Muhammad's words bear evidence of this fact: *Verily, God will not change His gifts to men till they change what is in themselves.*(3). Before one can change what is in himself he must recognise the basis of his habits and their incongruity in the spiritual pattern of the Faith.

Bahá'u'lláh calls us to a state of freedom from the psychological fetters of frustration, anger, hatred, self-seeking and fear. We cannot deny the effects of life upon us. Our total personalities are unquestionably the sum of all our experiences to which we have established certain emotional responses. This very fact emphasizes the value of emancipation from unhealthy responses through "detachment". *Wouldst thou that the mind should not entrap thee? Teach it the science of the love of God.*(4). We can only continue to rebel against situations by compensating (subconsciously) or rationalizing (consciously) if we remain attached to the material aspects of existence.

Subconscious compensation (seeking a material substitute for some other material desire) does not release the individual from frustration, for the act of compensating is merely an effect, the cause of which continues to exist. Thus, many people bring their immature emotional responses into their religious lives, seeking in religion the self-expression, power and recognition which they were denied elsewhere. This continued attachment to material desires prevents their spiritual growth and proper functioning within the Faith itself.

Conscious rationalization is also a negative effect of a material cause. When a person rationalizes he excuses himself and blames others, or conditions, by supplying what he thinks are logical grounds for his action. He defends his will, and attempts to disguise even from himself the true nature of his defence by applying such terms as "freedom" "special knowledge," "inspiration," etc. *Thus have their superstitions become veils between them and their own hearts . . .* (5)

Only when these responses are examined and honestly recognized as effects of a material cause or desire, can self-centredness be transposed into God-centredness. This conscious sublimation is the spiritual result of self-knowledge; it is at once cause and effect, *true detachment*, in which the individual *seeks nothing but what is good and right, for he, a wanderer in the desert of God's love, has come into a realm where the hand of denial or assent, of praise or blame, can touch him not.*(6)

As the progress and development of the soul, the joy and sorrow of the soul, are independent of the physical body(7) such emancipation is not impossible of attainment in this life, though its vicissitudes are many. It is only through freedom from attachment that we are able to accept these vicissitudes, facing them with equanimity and courage.

Detachment from the world in no wise connotes divorce from life, or its multifarious conditions. If mortality



were not a prerequisite of immortality, physical existence would be entirely superfluous. The life of Bahá'u'lláh, though spent almost entirely in confinement, was dedicated to the work of creating a pattern of life to be established on this earth. 'Abdu'l-Bahá exemplified spiritual maturity in His practical application of God's principles on this plane of existence. He taught the law of love while practicing it among men; He demonstrated service to God by serving humanity; He gave all whom He encountered an understanding of detachment through His ability to sustain hardships, illness, and the blind resistance of the masses, without the depression, asceticism, or intolerance which undoubtedly would have overwhelmed a lesser person. He lived in this world *fully*, as preparation for the next. 'Abdu'l-Bahá did not fail to appreciate today through an over-concentration on tomorrow. He increased the value of all "todays" as a necessary time of enrichment for tomorrow. The need to escape is not imperative for the truly detached person. *Albeit in the world of oneness (His) heaven is the same as His earth.*(8)

Modern psychology was anticipated by 'Abdu'l-Bahá and is greatly illumined by His insight regarding human nature and its drives. He speaks of "the prison of self" whose stone walls and bars are surely frustration and the host of subjective emotions which it instigates. The jailer—desire—is a jealous guard who, himself, must unlock the door before the soul can be set free. Frustration and all attendant spiritually and physically damaging emotions crumble and fall when the soul is freed from the dominating influence of desire . . . . *desire is a flame that has reduced to ashes uncounted lifetime harvests of the learned, a devouring flame that even the vast sea of their accumulated knowledge could never quench. How often has it happened that an individual who was graced with every attribute of humanity and wore the jewel of true understanding, nevertheless followed after his passions until his excellent qualities passed beyond moderation and he was forced into excess . . . the power of his desires turned him aside from righteousness and its rewards into ways that were dangerous and dark.*(9)

*O SON OF SPIRIT! There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me, and not in thyself, since I desire to be loved alone and above all that is.* (10)

One of the attributes of perfection, states 'Abdu'l-Bahá, is the relinquishing of regard for one's personal benefits and selfish advantages *and except for aspiring to spiritual distinction, never attempting to be singled out from the others.* (11)

Psychology is defined as "the science of living" by modern psychologists, though it presents its tenets only in relation to an immediate goal—today. The evaluation of its data is predicated upon the hope of bringing about a healthful readjustment in the individual

who has been conditioned by life situations to emotional stresses and strains which endanger his well-being. Therapy helps the emotionally disturbed person to recognize the cause of his disturbance and to relate his recurring symptoms to this cause in an effort to obtain mastery over them. Yet the reality of man (the sign of God within him) is totally ignored, so that there is no spiritual standard by which the total person can be measured. Therefore any attempt on the part of the individual to change his emotional responses is likely at best to produce a compensating re-direction (negative because it is still self-centred). In many instances the lack of co-operation on the part of the patient is due to a hopeless attitude about the purpose of life. With no goal but the immediate, and with a neurotic enjoyment of his problems and symptoms, he will resist all help from without.

Permanent aid, which will establish a clear and eternal goal, and which will bring about a divinely orientated self-knowledge, is the contribution of religious psychology both to the individual and to the world spirit of man.

Christ's command, *Be ye perfect, even as your Father in heaven*, is a gem of psychology, offering the utmost hope. It is the key to true human nature. An analysis of this command from the standpoint of spiritual psychology illuminates the fact that men are the children of God; therefore their heredity is spiritual. Being children of God their environment is also spiritual, for their true environment is the Kingdom of God. Their true destiny is to be perfect men—reflections of God—as they were created. Therefore man is able to rise above any temporal psychological factors, whether physical, inherited or environmental, through spiritual education.

Bahá'u'lláh restated the message of Christ with the same simplicity: *O SON OF SPIRIT! Noble have I created thee, yet thou hast abused thyself. Rise, then, unto that for which thou wast created.* (12) And again: *O SON OF SPIRIT! My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.* (13)

No extenuating circumstances are implied in the goal of perfection, which is deemed impossible of attainment by those who are unaware of the power latent in human endeavour. (14) Yet 'Abdu'l-Bahá further states that *nothing whatsoever can be regarded as unattainable. Endeavour, ceaseless endeavour is required. Nothing short of an indomitable determination can possibly achieve it.* (15)

Self-knowledge alone can lead to emancipation from the spiritually enervating strife created by desire. The opposing of one's passions is *the very foundation of every laudable human quality; indeed these few words embody the light of the world, the impregnable basis of all the spiritual attributes of*

*human beings. This is the balance wheel of all behaviour, the means of keeping all man's good qualities in equilibrium.* (16).

—JANET RODGERS KAYE

## REFERENCES:

- (1) *Seven Valleys*.
- (2) *Gleanings*, pp. 29, 30.
- (3) *Qur'án*, Surih 13:12
- (4) *Seven Valleys*.
- (5) *Tablet of Ahmad*.
- (6) *Secret of Divine Civilization*, p. 6.
- (7) *Reality of Man*, p. 26.
- (8) *Seven Valleys*.
- (9) *Secret of Divine Civilization*, pp. 59, 60.
- (10) *Hidden Words of Bahá'u'lláh*, 8 Arabic.
- (11) *Secret of Divine Civilization*, p. 39.
- (12) *Hidden Words of Bahá'u'lláh*, 22 Arabic.
- (13) *Ibid.*, 20 Arabic.
- (14) *Secret of Divine Civilization*, p. 66.
- (15) *Ibid.*, p. 66.
- (16) *Ibid.*, p. 59.

Reproduced from "The Child's Way", No. 102, with permission of the N.S.A. of the Bahá'is of the United States. (The Community Development Committee suggests that Local Assemblies might care to organise a deepening class, using this material.)

## BOOK AGENCY

We would like to remind the Friends of the arrangements of the Book Agency, and to outline one or two new regulations in relation to it.

- (a) John Coates, who is acting as Book Agent, will be directly responsible to the N.S.A. and will continue his practice of supplying small parcels of books on a "sale or return" basis. Postage for these parcels must however be borne by the requesting Assembly or Committee (any Assembly having difficulty meeting this cost should apply to the appropriate teaching committee for help).
- (b) These books will be sent at the request of national teaching committees and assemblies only—requests from groups or isolated believers should be channelled through an assembly or teaching committee. (N.T.T.C., S.T.C., W.T.C., I.T.C.).
- (c) These books are to be supplied for weekend and one day schools only, with the exception of special events that the N.S.A. may specifically authorise (an example is the "Goal Town" weeks sponsored by the N.T.T.C.). The position of books for exhibitions and displays will be discussed further by the N.S.A.
- (d) All national committees should provide the Book Agent with a programme of events which will require this service, as early as possible.



## SUMMER SCHOOLS

### HARLECH

Summer School, arriving for the eighth time at Harlech, was welcomed by the Coleg with a notice 'Coleg Harlech welcomes the Bahá'í Assembly'. Although the school was shorter than usual the ten days were even more precious.

The first half of the school was enriched by the presence of Hand of the Cause of God, John Ferraby, and Board Member David Lewis. A number of overseas Bahá'ís from as far apart as Italy and South East Asia, Iceland and Haifa participated in our School, clearly demonstrating the benefits bestowed by the travelling of Bahá'ís, so recently emphasized by the Universal House of Justice and stressed by our own National Spiritual Assembly during their session.

In the first session of each morning the history of the Faith was presented from a new aspect as the talks made us more conscious of our individual relationships with each of the Central Figures. John Long's description of Shoghi Effendi's life of unending work and sacrifice was especially moving and filled us with even greater desire to serve the Universal House of Justice as this is now the only way in which we can serve the beloved Guardian.

The National Spiritual Assembly in their session gave information on the Nine Year Plan and this was followed by discussion. An unexpected visitor was Jamshed Fozdar, Chairman of the National Spiritual Assembly of Vietnam, who told us something of the Mass

Conversion now taking place there, in spite of the unstable and tense conditions.

Workshop sessions, taking the form of questionnaire study on the history of the Faith, compiled by the Community Development Committee, formed the second part of our morning's study and produced lively discussion. Our attention was turned towards spiritual matters when Hand of the Cause John Ferraby addressed the School, we also gained much from two informal discussions with him during the evenings.

Other evening talks and discussions were devoted to practical teachings of the Faith on such things as Economics, Politics and Education. Whilst we thus deepened ourselves in the Faith, Bahá'u'lláh's command to teach was not neglected and history was made when the first Public Meeting was held in the Memorial Hall of Harlech town. About 120 people, several of whom were non-Bahá'ís, were given a welcome and a short address on the Faith in the Welsh language, before hearing Richard St. Barbe Baker talk on the subject 'The Tree of Life.' Afternoons and evenings were full of social activity. After three days of rehearsal under the tireless direction of John and Valery Morley, we presented a Miniature Pageant to many visitors and residents from the locality. The Pageant's theme 'The Unity of Mankind' was amply demonstrated by a cast blending many nationalities and all ages. A Barbecue followed and continued into the early hours of the next morning and, despite this, everyone appeared fresh and

talented for the informal concert. Saturday night was party night. The evening began with a fancy dress competition and games for children, followed by games and dancing for everyone.

About 160 people attended the School, many of whom lived in caravans, tents and guest-houses. A large proportion of those attending were youth, who not only enjoyed all the usual sessions, but also held many parties and dances in the gymnasium and had additional deepening sessions arranged for them.

The grateful thanks of all who attended Harlech are extended to the Summer School Committee, the speakers and all who assisted to produce a Summer School of such high quality.

### DALSTON HALL

Carlisle is a jewel of the North Country and a gate-way to Scotland, for the English, and to England for the Scots. At the 4th Annual Summer School held at Dalston Hall, near Carlisle, participants from all parts of the British Isles and from overseas enjoyed an atmosphere of love and unity.

The School was enriched by the presence during the first week of Hand of the Cause Dr. Adelbert Mulschlegel and his wife, also Auxiliary Board Members Joan and Ernest Gregory, and during the second week by Hand of the Cause John Ferraby and his wife Dorothy, Auxiliary Board Member.

Visitors during the two weeks included Barbara McCurdy from Illinois, U.S.A., Bob Patterson from Sydney, Australia, Irene Bennett from Uganda and Wayne Howe from Iceland.

The theme of the School was "Gird Yourselves for Heroism" expressed, in the first week, in a Study of the History of the Faith and the spiritual forces enaming from it and, in the second week, through a consideration of "The World Order of Bahá'u'lláh." A series of "workshops" was organised by the Community Development Committee. These were mid-morning sessions and took the form of questionnaires on the Bahá'í Community and on the Central figures of the Faith. There were also "workshops" on Local Spiritual Assemblies consulting on problems likely to arise in growing and developing Communities.

Evening sessions were less formal and everyone enjoyed talks on the "Seven Valleys", experience of pioneering, and also "five-minute" impromptu talks by a youth panel. Many friends took the opportunity of sharing slides of their travels.

The young people were very active and held two well attended meetings in the goal town of Carlisle. The Children too, were active, and greatly enjoyed the School.

The Summer School Committee thank all who participated and helped to make it a success. Dalston Hall is booked for the period 12th to 26th August, 1967. Keep the date free and plan your holidays now to enjoy happy and instructive days.



DROGHEDA WEEKEND SCHOOL —

Delighted successful school Drogheda fervently praying shrines progress Faith Eire winning glorious victories worthy immortal memory George Townshend.

Universal House of Justice.



# . . . Death and Burial . . .

*"I have made death a messenger of joy to thee. Wherefore dost thou grieve?"*

To help answer many questions which have been asked by friends the N.S.A. has arranged for this article to be written. The above words of Bahá'u'lláh indicate the attitude which Bahá'is should take towards death. To our own, we should look forward without fear, even with longing, for "Death proffereth to every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life." When our loved ones die, we should reflect that death is a "messenger of joy" to them, and temper our grief at separation with the thought that 'Abdu'l-Bahá has promised we will meet again in the worlds to come.

## LAWS OF THE AQDAS

Amongst the laws of Bahá'u'lláh, revealed in the Kitáb-i-Aqdas, there are several which refer to death and burial. Since the Kitáb-i-Aqdas is not available in translation, however, and since no instructions have been given to the Western believers regarding these laws by the Beloved Guardian or the Universal House of Justice, it may be presumed that they are amongst those which the Guardian has said "have been formulated in anticipation of a state of society destined to emerge from the chaotic conditions that prevail today."

## CREMATION PROHIBITED

An obligation on Bahá'is is to bury and not burn the bodies of the dead. The reasons for this are explained by 'Abdu'l-Bahá in the following passage: "The body of man, which has been formed gradually, must similarly be decomposed gradually. This is according to the real and natural order and divine law. If it had been better for it to be burned after death, in its creation it would have been so planned that the body would automatically become ignited after death, be consumed and turned into ashes. But the divine order formulated by the heavenly ordinance is that after death this body shall be transferred from one stage to another different from the proceeding one, so that according to the relations which exist in this world, it may gradually combine and mix with the other elements, thus going through stages until it arrives at the vegetable kingdom, there turning into plants and flowers, developing into trees of the highest paradise, becoming perfumed and attaining the beauty of colour. Cremation supresses it speedily from attainment to these transformations, the elements becoming so quickly decomposed that transformation to these various stages is checked."

It is also necessary that the body be buried within one hour's journey of the place where death occurs.

## FUNERAL PRAYERS

Until such time as the laws of the Kitáb-i-Aqdas are given to us, the funeral service should be simple and flexible, and the reading of suitable prayers and selections from Bahá'í sacred writings would be adequate. Some suitable readings are listed at the end of this article.

## ENSURING BAHÁ'Í BURIAL

It is advisable for all members of the Bahá'í Community, and especially those whose relatives are not Bahá'is, to take steps to ensure that their wishes regarding their own burial are followed by those who survive them. The best way to do this is to place a paragraph in one's will making a suitable direction—Bahá'u'lláh instructs that everyone, without exception, should make a will. The following sentence has been drafted by the National Assembly's solicitor to meet the need:

'I direct that my body be not cremated and I request that any burial service which may be held be conducted according to the customs of the Bahá'í Faith and under the direction of a Bahá'í Spiritual Assembly.'

If, for any reason, it is not desired to give this direction, it is nevertheless advisable to direct that one's body shall not be cremated. The following sentence, also drafted by the National Assembly's solicitor, would be sufficient.

'I direct that my body be not cremated for the reason that cremation is contrary to the laws of the Bahá'í Faith.'

To avoid the danger of relatives not discovering the clause until too late or even deliberately ignoring such direction, it is advisable to notify the National Assembly, or the nearest Local Assembly that such a clause has been inserted.

Also, in view of the fact that death could occur away from home it is suggested that a copy of the above clause be retained in a pocket book or purse as a letter of direction.

A Bahá'í may wish to bequeath some portion of his estate to the National and/or Local Spiritual Assembly and may wish to name specific beneficiaries of personal possessions including Bahá'í books and papers. In the event that that relatives of a Bahá'í should die before him, the believer may wish to make provision in his will for such an eventuality by naming the National or Local Spiritual Assembly as beneficiary of the estate. It is pointed out, however, that under no circumstances should a Local or National Spiritual Assembly be named as executor of a will.

It should also be remembered by the believers' relatives or beneficiary that if a stone is chosen for the grave, it would be desirable to have some indication that the deceased was a Bahá'í, such as a quotation from the

Teachings, but the friends are reminded that because of its sacred nature, the Greatest Name cannot be used on tombstones.

## SUGGESTED READINGS

As an aid to compiling a programme for a funeral service, reference to some suitable prayers and readings is made below, from which selection could be made. Programmes usually last 10 to 15 minutes.

### Prayers:

'Prayers and Meditation,' 167, 169.  
'Some Special Bahá'í Prayers and Tablets,' p. 42, p. 40.

'Some Bahá'í Prayers' No. 76.

'Hidden Words' (Arabic) Nos. 6, 14, 20, 32, 61. (Persian) No. 41.

'Gleanings from the Writings of Bahá'u'lláh'.

LXXXI—(Know thou of a truth ..... resplendent station).

LXXXII—(Know thou of a truth ..... leaven of the world).

CLIII—(O My Servants! Sorrow not ..... will, no doubt, attain).

CLXIV—(Death ..... of all worlds).

## YORK WINTER SCHOOL

The above will be held at the Haverford Youth Hostel, Water End, Clifton from 26th to 31st December. Charges exclusive of lunch are as under:—

5-15 inclusive—50/-  
16-20 inclusive—55/-  
21 and over—60/-.

Separate arrangements to be made for lunch. Attendance to be limited to 60 (approx. 30 of each sex). Bookings to be sent as soon as possible (Deadline 3rd December) to:

Miss Imelda Harding,  
The Hall School,  
Monkstown,  
Co. Dublin.

## UNIVERSITY COLLEGE

This course of intensive study is to be held in IRELAND from 1st to 7th January, 1967 (approx. dates) for the first 20 applicants who can attend constantly throughout.

Details from:

Miss Imelda Harding,  
The Hall School,  
Monkstown,  
Co. Dublin.

## THE NEED FOR CONSULTATION.

"It is incumbent upon everyone not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgement, will follow his own desire and do harm to the Cause."

'Abdu'l-Bahá



# News from Communities

## SWINTON

Activity in this area is increasing and bringing many enquirers. A visit by Meherangez Munsiff afforded opportunity for some excellent press publicity. A weekend school in Stretford was attended by many non-Bahá'is. Four coffee evenings, one public meeting and two firesides were arranged during four days of organised social activity. Visitors included Tom Garraway from Canada.

The friends are making worthwhile contact with an International Year Committee set up by the local Council. The Committee represents all organisations in the town and recently sponsored a visit from the Mayor of their twin town of Lunen in Germany. Additional press publicity was given to a public meeting held in the Civic Centre, Stretford.

## CAMBRIDGE

This Community has agreed to hold one function each month to assist in the work of Oxfam. Press publicity was given when a Bahá'í spokesman urged unity of purpose from those active in this field. Further publicity was given to the attendance of a large number of the Friends at a film evening in aid of Oxfam.

*The following were held over from the last Journal:—*

## INVERNESS

A Weekend School was supported by the Peterhead and Edinburgh friends, also one contact from Aberdeen and several of our own contacts and friends. Two replies were received from the letters sent to various prominent people in the town. One was from the Provost (the Scottish equivalent to the Mayor), saying that although he was unable to come to the Public Meeting, he wished us every success. The second reply came from the Rector (Headmaster) of the Inverness Royal Academy. He too was unable to be present, but said he would pass the invitation on to his staff. As a result of this, one of the masters came to the Public Meeting, and stayed for the rest of the School. He bought a copy of "Bahá'í Revelation" and was given a copy of "Christ and Bahá'u'lláh". On the following Monday he came to a fireside.

The School opened on Saturday afternoon with a Devotional, and later we assembled in our favourite 'Bahá'í Room' at the Royal Hotel. Eric Hellicar gave a most inspiring talk on Bahá'u'lláh. Many questions, and lively discussion followed.

Sunday's activities began in the morning with a Devotional, followed by Dick Backwell, who spoke on "The Validity and Applicability of the Teachings of Bahá'u'lláh". After lunch, Betty Shepherd spoke, on "Progressive Revelation" and illustrated her points

with visual aids and slides. The School closed with a Devotional which completed the happy and loving atmosphere of what has been Inverness's most successful School to date.

## NORTH WALES.

On March 23rd the Llandudno Bahá'is, gave an illustrated talk on their pilgrimage to the Holy Land, at the Goronwy Owen Hall, Benllech, Anglesea.

On April 6th there was a 'get together' of all the North Wales Bahá'is, at Bangor. They travelled from Prestatyn, Denbigh, Llandudno and Anglesea.

## SOUTH WALES.

The first Bahá'í meeting in Newport, Monmouthshire, arranged by the Welsh Teaching Committee was held on Sunday, 13th March, at the Westgate Hotel. The Speaker was Philip Harvey, of Bristol, who gave an introductory talk on the Faith.

South Wales Bahá'is have recently been privileged to have with them for a period of almost a week, Mr. John Ferraby, Hand of the Cause, who visited Cardiff and Pontypridd. Also, Mrs. Meherangiz Munsiff—who visited Caerphilly and Swansea.

## WATFORD.

Early this year an article appeared in the Watford Observer about a Peace Conference to be held at the Watford Technical College. Sponsored by the local Trades' Council, seventeen local organisations and religious groups were co-operating. This was something in which Bahá'is were especially interested and yet we were not one of the seventeen mentioned. Our secretary wrote immediately, expressing interest and support for the conference and offering the help of the Local Spiritual Assembly in whatever way was possible. We were asked to send a representative to a preliminary committee meeting at which about twenty representatives of the other organisations were present. The Chairman, the vicar of a large Watford church, the Conference Secretary and the Education Officer were encouraging and keen that everyone should hear the Bahá'í point of view. The conference was to be divided into two sessions, the "Moral and Spiritual Aspects of World Peace," in the morning, "Political and Social Aspects of World Peace" in the afternoon. There were few supporters for the first part, and in fact it was felt that the word 'spiritual' should be left out altogether and a speaker from the 'Humanist' point of view be found to fill the gap. The representative of the Local Spiritual Assembly of the Bahá'is of Watford was introduced and spoke very briefly on the Faith and Bahá'í principles. It may have been the Faith which weighed the balance on the spiritual side and the word 'spiritual' was retained on the programme.

On the eve of the conference, Mrs. Betty Reed received a call asking if she would be one of the speakers. Overjoyed, the Bahá'is joined more than 100 attendants at the Technical College next morning to hear 4 very impressive speakers. These included the Rev. Paul Oestereich of the British Council of Churches and Mrs. Betty Reed. Without stressing the name Bahá'í she spoke simply, giving the spirit and teachings of the Faith, its world appeal for the unification of the diverse races, humanities' need for a common focal point of loyalty, the oneness of mankind and the evolution of a world government and of world peace.

Many pamphlets were taken away and an invitation given for a Bahá'í speaker for the Watford U.N.A. It is hoped that the Watford Conference for Peace will become a permanent and active body in the town.

On the 16th/17th April the Watford Youth Committee held a very successful Weekend School attended by forty youth from South-East England.

## ZAMBIA—BAHÁ'Í WEDDING

July 2nd, 1966 was a very happy day when Miss Ethna Archibald of Livingstone, a Bahá'í pioneer from New Zealand, and Mr. Phillip Daka, Auxiliary Board Member, of Lusaka were united in matrimony. Mr. and Mrs. Ernest Glauder travelled from Salisbury to take part, and the groom's cousin came from Mufulira.

A civil ceremony, required by law, was performed early in the morning at the Boma in Gwembe, after which the bridal party drove to Ufwenuka Reserve where the Bahá'í wedding took place.

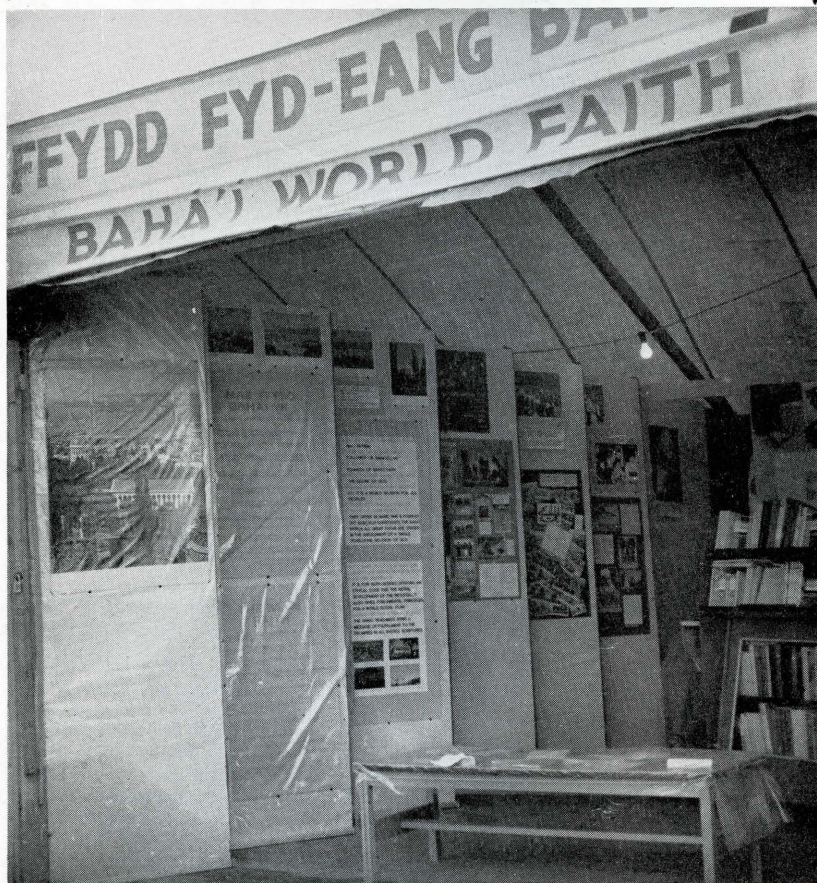
The Bahá'í friends at Ufwenuka had erected a lovely thatch shelter under which the simple but impressive Bahá'í service was held. The guests sat on mats on the ground under the shade of a huge tree which was opposite the shelter.

After a brief explanation of the Bahá'í marriage laws, made by the chairman Jonathan Mudala, prayers were said in Tonga; then two Bahá'í marriage prayers were read in English; and the bridal couple repeated their marriage vows, the marriage certificates were being signed and witnessed, the whole group sang Alláh'u'Abhá. Mrs. Doris Ballard then sang the "Prayer for Unity" put to the music of Brahms' Lullaby which concluded the ceremony. There were two tables beautifully decorated under the shelter. A large bouquet of flowers, the wedding cake and refreshments were on one, while the other was used to hold the marriage certificate and documents to be signed. After the ceremony the wedding cake was cut by the bride and groom. This cake had been baked and sent from New Zealand by the bride's sister, so her presence was felt although she herself was unable to attend.

Mr. Daka is employed by the Zambian Government in the Department of Education and the couple will make their home in Lusaka.



## EISTEDDFOD DISPLAY



BAHÁ'Í EXHIBITION AT THE ROYAL WELSH NATIONAL EISTEDDFOD

During the first week in August 1966 the Bahá'ís of Wales held a display at the site of the National Eisteddfod at Aberafan, near Port Talbot, Glamorgan.

The Eisteddfod was attended by about 50,000 people from home and abroad. Our display tent, one of 80 surrounding the main pavilion, had a ten foot open frontage, depth 20 feet.

The main pictorial feature of the display was a Bahá'í World Map, 8' x 5' with the captions, in Welsh and English, "Oneness of God", "Oneness of Religion", "Oneness of Mankind." and showing 300 of the main Bahá'í centres throughout the world. On a screen alongside, an automatic projector showed a series of slides of Haifa, the Holy Shrines, the Bahá'í Houses of Worship and World Congress scenes. The remaining 125 sq. ft. of wall area carried a series of pictures and posters depicting the principles, meaning, origin and the aims of the Faith of God. Over the entrance, banners in Welsh and English proclaimed "Bahá'í World Faith." A book stand displayed a wide range of Bahá'í books.

The Exhibition was seen by many thousands of visitors and also appeared briefly, on B.B.C. Television. The Pamphlet, 'Questions and Answers

about the Bahá'í Faith' had been translated into Welsh for the occasion, and 7,000 of each, in English and Welsh were distributed.

Ten public meetings were held in towns throughout Wales during the following weeks to take advantage of the publicity derived from the display.

It was gratifying that as the days passed, more and more people enquired about the Bahá'í Revelation.

During the six days, the display was manned continuously for 9 hours a day.

The W.T.C. expresses its gratitude to all who assisted in the project, particularly Tom Garraway who gave a month of his holiday, and the Bahá'í Youth.

## LYME PARK

At Lyme Park, near Stockport, between June 3rd and 5th a most stimulating Weekend School was held under the auspices of the National Assembly, with the help of the Assembly Assistance Teaching Committee. Friends gathered from various parts of the country to learn more about the Bahá'í Community and to enrich their store of administrative experience through a programme of questionnaires, discussion groups, and consultations.

An informal reception was held on Friday evening to open the School. Saturday morning was devoted to two questionnaires on the Bahá'í Community, which included questions on the administrative institutions, Bahá'í Laws and Annual Convention. Following this two-hour stimulus to deepening, participants in the School gathered in discussion groups in the afternoon, according to whether they were L.S.A. Chairmen/Vice-Chairmen, Secretaries, Treasurers, L.S.A. Members, or Individual Members of the Bahá'í Community. Every believer participated in deepening his understanding of the Administrative Order and his relationship to this Order. Group leaders led the discussions as the Friends shared their own knowledge and experience and searched together to find ways of improving their working within this Divine channel, so as to facilitate the flow of the Spirit of Bahá'u'lláh.

In the late afternoon a party was held for the many children who were present at the School. There were games, stories, music, singing, and a special message from the National Assembly for the children. Laughter, gaiety and genuine fun provided indoor sunshine which compensated for the cloudy weather outside. Friends also strolled in the beautiful surroundings of Lyme Park where deer were seen to be roaming. Mealtime was always an occasion for happy fellowship, and throughout the weekend the bond of love extended far beyond the area of Lyme Park as twelve airletters were signed by the Friends conveying warm greetings to the dear pioneers who had gone overseas from the British community. During the Saturday evening, entertainment was provided, and all enjoyed a gay social of singing, dancing, and the playing of various musical instruments—a happy interlude to the enriching study sessions of Saturday and Sunday.

"Workshop consultation on Convention" was the highlight of Sunday morning. The Friends consulted as a Convention body while Abbas Afnan and Betty Reed acted as Convention Chairman and Secretary respectively. In this session, the Convention Chairman helped us to focus on the subjects being discussed; when the Friends digressed, the Chairman guided us gently back to the topic at hand, so that we might learn to consult more effectively as Conventicn Delegates. The Agenda included Consolidation of Assemblies, Opening and Development of Goal Towns to Assembly status, and General expansion of the Home Front reservoir—vital topics constantly before us.

During the weekend we found our horizons had widened through a greater awareness of the tasks and challenges of the Bahá'í world and particularly of the British community. This greater awareness became especially evident during the final session of the School when the world-wide tasks of the British community were described vividly by the National Secretary who referred to a global map as the goals were discussed—a dramatic climax to a successful week-



end. Philip Hainsworth also shared with the Friends his knowledge and experience of the development of the Faith in Africa, from where he had recently returned. Shortly before the School closed, the Friends greeted Bob and Chris Hallam who had just arrived on vacation from Guyana where they pioneered last July. Bob shared with us recent news of the Faith in Guyana.

Lyme Park was truly a wonderful weekend. As we left we felt that the School had helped us to fulfill the direction of the beloved Guardian that we must enrich our store of administrative experience and to follow the directive of the Universal House of Justice in their Ridván Message 1966 that teaching and consolidation must go hand in hand.

## CHILD EDUCATION COMMITTEE

### Registration of Bahá'í Children.

The Child Education Committee of the Bahá'ís of the British Isles wishes to remind Bahá'í parents of their important responsibility and duty as Bahá'ís to bring up their children in the teachings of the Faith. Perhaps it would be advisable to remember the following quotation taken from a talk given by Ruhíyyih Khanum in India, and printed in the Bahá'í Journal, October 1964: "... it is nowhere in the Administration that you cannot be a Bahá'í until you are 15, nor that you must be registered at this age. Bahá'í parents must follow the commands of Bahá'u'lláh and instruct their children in the Faith of God, which is the Bahá'í Faith. The child of Bahá'í parents is a Bahá'í in the mother's womb....", and the notice on "Registration of Bahá'í Children", published in the January 1965 issue of "Bahá'í Journal." stating that "Children of Bahá'ís may be registered as Bahá'í children, if the child wishes it and the parents request it."

The National Spiritual Assembly has requested the Child Education Committee to attend to the registration of children, and we ask parents who wish to have their children registered as Bahá'ís to write to the Secretary; Mrs. L. Smithson, "La Colina", 92, Beechwood Road, Sanderstead, Surrey.

### Message to Guardians of Children.

This Committee is endeavouring to incorporate Bahá'í children in the activities of their local or nearest community and we ask the Guardians of Bahá'í children, whose parents live abroad to communicate with this Committee, giving us the name, age and address of the children under their charge, so that we may put them in contact with the nearest Local Spiritual Assembly.

### Children's Bahá'í Library.

This Committee would like to suggest that Local Spiritual Assemblies establish libraries of Bahá'í books for the children in their communities, and encourage parents to contribute.

## FIRESIDES

Following the call of the Universal House of Justice for intensified fireside teaching, this committee has collected a list of addresses where firesides are held at regular times in order that Bahá'ís who live in neighbouring places, or who are passing through the town concerned, may take the opportunity of visiting them.

This committee would be glad to receive details of firesides not mentioned below in order that these may be added to the list.

Town	Host's Address.	Day.	Time.
Birmingham	Mrs. G. Faizi, 9, Westminster Road, Selly Park, 29.	Tuesday	7.30 p.m.
Cambridge	Miss H. Dastan, 83, Hertford Street.	Monday	evening
Drighlington	Mr. and Mrs. S. Ackroyd, 20, Dean Park Avenue, Drighlington, near Bradford (Telephone—Drighlington 338)	Monday	8.00 p.m.
Eccles	Mr. and Mrs. O. Chaplin, 11, Westminster Road, Ellesmere Park.	Wednesday	8.00 p.m.
Hove	Mr. Mehrnoosh, Antler Court Hotel, 10, Wilbury Road.	Friday	8.00 p.m.
Leeds	Mr. and Mrs. P. Hainsworth, Sharaf Church Road, Horsforth. (Telephone—Horsforth 3190)	Wednesday	8.00 p.m.
Leicester	Mr. Mrs. Miss Price, 4, Barrington Road.	Saturday	7.30 p.m.
Lincoln	Mr. and Mrs. J. Crook, 17, Carline Road.	Friday	8.00 p.m.
Nelson	Mrs. Dorothy Womersley, 37, York Street.	Wednesday	evening
Newcastle	Mr. and Mrs. J. Jameson, 78, Wingrove Road (Telephone—Newcastle 30418)	Wednesday	evening
Peterborough	Bahá'í Centre, 114, Lincoln Road.	Thursday	8.00 p.m.
Reading	Mr. and Mrs. J. Talbot, 84, Waverley Road.	Monday	8.00 p.m.
Romford	Mr. and Mrs. P. Green, 49, Walmer Close, Mawney Road.	Tuesday	evening
St. Ives	Mrs. T. Scott, Cragnor House, Chyangweal, Carbis Bay (Telephone: St. Ives 6470)	Sunday	7.30 p.m. (Apl-Oct.) 3.00 p.m. (Nov.— Mar.)
Sheffield	Mr. and Mrs. Halliday, 17, Strathlay Road, Sheffield, 11. Dr. and Mrs. Rabbani, 377, Crookesmoor Road, Sheffield, 10.	Tuesday	8.00 p.m.
Southport	Mr. and Mrs. J. Turner, 33, Park Avenue.	Friday	8.00 p.m.
Stafford	Mr. and Mrs. K. Goode, 8, Knowle Road.	Friday	evening
Sutton Coldfield	Mrs. Brevitt, 9, Lyndon Road.	Wednesday	8.00 p.m.
Swinton	Mr. and Mrs. Hirst, 207, Manchester Road.	Thursday	7.30 p.m.
Watford	Mrs. Mehrnoosh, 36, Sheepcot Lane, Garston.	Wednesday	evening
		Tuesday	8.00 p.m.

We do hope that this list, and subsequent additions to it, will help the friends in their efforts to visit other firesides.

A further list will be published in the next Journal.

ASSEMBLY ASSISTANCE TEACHING COMMITTEE.



## NATIONAL YOUTH COMMITTEE

The N.Y.C. was formed by the N.S.A. in June 1966, "to seek the most effective ways of organising and using the energy and enthusiasm of the Youth of the British Bahá'í Community, locally, nationally and internationally."

The N.Y.C. wish to draw attention to the following extract from the Guardian's messages to the Bahá'í Youth:—

"In these days of Universal affliction, of widespread disillusionment and discontent, the eyes of the entire Bahá'í world are directed towards the activities which the Bahá'í youth are initiating in various countries with the view of hastening the unfoldment of the Divine Plan. Their hopes for a better and saner world centre chiefly in you who have been called upon to vindicate through your words and deeds those verities which alone can effectively establish unity and peace in the world.

To achieve this truly gigantic task, the Bahá'í youth throughout the world must not only strive to spread the knowledge of the teachings, but also and above all to live them as completely as circumstances permit, they should attract people to the Cause not so much through the exposition of its principles and teachings but through the power of their individual lives. The Bahá'í youth must indeed exemplify through their lives both as individuals and as conscious and active members of the community, the purity the effectiveness and sublime character of their Faith. They can teach best when they live up to the standard inculcated by Bahá'u'lláh."

Also the following message from the Universal House of Justice:—

"Those who now are in their teens and twenties are faced with a special challenge and can seize an opportunity that is unique in human history."

### Encouragement of all Youth Activities and Projects as suggested by the N.S.A.

The Committee decided:—

- (1) To plan a programme of Week-end and One-day Schools;
- (2) To have a One-Week Winter School at Christmas and an extended Week-end School at Easter, to be run on the same lines as the Lyme Park School. Distribution of Schools will be Scotland (3), Northern England (4), Northern Ireland (3), Southern England (4), Wales (2). Dates will be notified later. Meantime if you are planning a Week-end or One-Day School, let us know, so that we can co-ordinate teaching activities. We would welcome any ideas for local, national or international teaching projects such as Winter Schools, organised visits to other countries, etc. Please send your ideas to Miss Imelda Harding, Secretary, N.Y.C., 64, Park Road, Stretford, Lincs.

Following enquiries, it has been decided that the age limit for Local Youth Committee members should be up to and including 25 years. L.S.A.'s or Youth Committees are asked to send names and addresses of Youth in their areas, and their ages, stating who are Committee Officers.

We suggest that all Youth read and consult upon the letter from the Universal House of Justice to the Bahá'í Youth in every land, dated 10th June, 1966.

## "WORLD ORDER"

BAHÁ'Í MAGAZINE.

A first issue of the new "World Order" magazine, starting publication again after eighteen years, has been received. It is hoped that, with a world-wide distribution, this American publication can become a source of vital direct and indirect teaching of the Cause of God. Its pages are not confined to Bahá'í articles and authors. By including articles from others, whose thoughts and work are relevant to Bahá'í, it is considered that the magazine will be more of an instrument for teaching those who are truly sensitive to the Faith, but who do not yet see its central significance in these times of change. Each issue will steadily progress towards a magazine in which all can have pride, and through which many may reach their friends who have not yet espoused the Faith.

It will be readily understood that a flow of subscriptions will be necessary to meet the costs of what is a handsome and competitive publication. It will be a quarterly publication and friends are asked to make early request to be included on the mailing list.

The first issue, now available, contains the following articles:—

"The City of Man Revisited"—Professor Warren Wagar, University of New Mexico.

"A Pattern for Future Society"—Arthur L. Dahl, M.B.A., Stanford University.

"Excerpts from Despatches written during 1848-1852"—Prince Dolgorukov, Russian Minister to Persia.

"My Religious Faith"—Bernard Leach, C.B.E., World famous Potter.

"Social Disadvantage—the Real Enemy in the War on Poverty"—Daniel Jordan, Associate Professor of Psychology and Education, Indiana State University.

To ensure your copy of the first issue, please send annual subscription of 32/-, with name and address, to:—

Philip O'Brien,  
22, Maple Road,  
Clonskeagh,  
Dublin 14,  
Eire.

## INTERNATIONAL NEWS

### Canada.

The National Spiritual Assembly has had an opportunity to consult with the Universal House of Justice on the subject of door-to-door presentation of the Bahá'í Faith. In the view of the Universal House of Justice, the principle which should govern our approach to this entire question is summed up in a sentence of Bahá'u'lláh: "The wise are they that speak not unless they obtain a hearing". They point out, therefore that it is essential that "no teaching activity should be an encroachment of people's privacy, nor should it force the teachings upon unwilling listeners".

Regarding the distribution of Bahá'í literature from door-to-door, the Guardian's statement of October 20th, 1956 quite clearly prohibits such a practice: "He feels that to distribute Bahá'í pamphlets from door-to-door . . . is undignified and might create a bad impression of the Faith. No doubt, it is the eagerness and devotion of the friends that led them to make this proposal, but he does not think that the best interests of the Cause are served by such a method . . ."

### Korea.

The Korean National Assembly has received a generous donation from an Iranian village community to assist them in the erection of buildings for the first Teacher Training Institute in Korea.

### Alaska.

On April 2 the Alaska House of representatives was opened with a Bahá'í prayer.

### U.S.A.

The Bahá'í Faith was brought to the attention of an estimated 350,000 people in the twin cities of Benton Harbour and St. Joseph, Michigan on May 7th, 1966, the occasion being the annual Blossom-time Parade which attracts people from miles around.

The Bahá'ís of St. Joseph entered a float in the parade, the theme of which was "Steps to Peace". The float was built in four steps representing: education, understanding, love and, on top, a globe with the word "Peace" across it. On each of the steps were children of different races holding the U.N. flag and the religious symbols of the major religions. The words "Bahá'í World Faith" appeared on the float, which received a very enthusiastic welcome all along the three mile parade route.

### INTER-CONTINENTAL CONFERENCE, 1967, PANAMA CITY, SOUTH AMERICA.

The Conference Committee of Panama has forwarded information on hotel accommodation and transportation within the city so that friends from Europe may start making plans to attend the Conference.

Estimated numbers of those attending are required well in advance. Friends who plan to attend should seek information, and make their reservations through:— Mr. Ken Goode,

8, Knowle Road, Stafford.



## NATIONAL BUDGETS FOR THE BAHÁ'Í YEAR 123

March 21st 1966 — March 20th 1967

EXPENDITURE BUDGET	£	INCOME BUDGET	£
National Spiritual Assembly, inc. Travelling, Salaries, and Insurance, Cables and Telephones, Postage, Stationery, Bank Charges, Audit and Legal Fees, "Bahá'í Journal", Annual Report, Convention, Teaching Conference, Incorporation Costs, Publication of Guardian's Messages to British Community ... ..	6,750	Donations ... ..	9,000
Assembly Assistance Teaching Committee ... ..	900	Tax Recovery (Covenants) ... ..	5,000
New Territories Teaching Committee ... ..	700	Interest and Dividends ... ..	1,300
Irish Teaching Committee ... ..	350	From Bequests Received ... ..	6,100
Scottish Teaching Committee ... ..	700	From Accumulated Fund ... ..	1,055
Welsh Teaching Committee, inc. Welsh National Eisteddfod ... ..	500	Sundries, inc. rent of Endowment Land ... ..	65
Pioneer Committee, Home Front ... ..	1,650		
National Youth Committee (inc. £85 already spent by former Area Youth Committees) ... ..	300		
Consultative Committee ... ..	75		
Proclamation Committee ... ..	350		
Publicity Committee ... ..	100		
Public Relations Officers (5 x £50) ... ..	250		
Community Development Committee ... ..	100		
Child Education Committee ... ..	275		
Audio Visual Aids Committee ... ..	100		
Blind Committee ... ..	50		
Reviewing Committee ... ..	10		
Overseas Goals Committee (Pioneers £3 000; Teaching and all other expenditure £1,000) ... ..	4,000		
National Haziratu'l-Quds Committee ... ..	50		
Haziratu'l-Quds Running Expenses ... ..	1,440		
Haziratu'l-Quds Repairs and Maintenance ... ..	2,750		
Dublin Haziratu'l-Quds Running Expenses and Repairs ... ..	300		
Donations (European Temple Fund £60; Panama Temple Fund £60); International Fund £500; European Continental Fund £100; South American Continental Fund £50; African Continental Fund £50); ... ..	820		
	£22,520		£22,520
Special Donations from Capital Projects Fund: Panama Temple Fund £500; European Temple Fund £500 ... ..	1,000	From Capital Projects Fund for Special Donations to Panama Temple Fund and European Temple Fund ... ..	1,000
	£23,520		£23,520

## CAPITAL PROJECTS FUND

£

Commitments of Nine Year Plan still to be honoured; to purchase Temple Land and Endowment in Guyana; assist in purchasing Haziratu'l-Quds in Malawi and in Cameroon Republic, and just recently we have been asked to help in obtaining a Haziratu'l-Quds in Trinidad	
Amount standing to the credit of this Fund ... ..	9,000
Transfer for Special Donations to Panama Temple Fund and European Temple Fund ... ..	1,000
Amount available for commitments still to be honoured ... ..	8,000
Budget for this year from donations ... ..	200
	£8,200

## FOR YOUR DIARY

## NINETEEN DAY FEASTS.

Qudrat (Power) 4th November.  
Qawl (Speech) 23rd November.

## ANNIVERSARIES.

Birth of Bahá'u'lláh 12th November—Holy day.  
Day of the Covenant—26th November.  
Ascension of 'Abdu'l-Bahá—28th November

TEACHING CONFERENCE—7th/8th January, 1967.

WORLD RELIGION DAY—15th January, 1967.

N.S.A. MEETINGS—25th/27th November, 1966.  
30th December 1966/1st January, 1967 (Dublin).

## SUMMER SCHOOLS 1967:

Dalston Hall—12th-26th August.  
Harlech—2nd-9th July.



## IMPORTANT NOTICE REGARDING ORDERING AND PAYMENTS OF LITERATURE

1ST OCTOBER, 1966

## ORDERING

1. POST ALL ORDERS to the Bahá'í Publishing Trust,  
2, South Street,  
OAKHAM, Rutland.
2. WRITE ALL ORDERS on one side of the paper only. Any letter accompanying the order must be on a separate sheet of paper.
3. ALL ORDERS SHOULD STATE CLEARLY:—
  - (a) Quantity required.
  - (b) Full Title (from Catalogue).
  - (c) Binding required (e.g. cloth or paper) if alternatives are given.
  - (d) Price.

4. (a) ORDERS FROM INDIVIDUALS must always be accompanied by a remittance to cover the full cost of the goods (plus carriage etc. if applicable). See 6 (b).  
(b) ORDERS FROM RECOGNISED BAHAI BODIES (e.g. L.S.A's., Groups and National Committees) may have invoices charged to their account within the limit of approved credit (*except* orders for single items which must be accompanied by a remittance).  
Payments made in respect of goods charged to an account must be sent to our Trade Counter:—

Payments made in respect of goods charged to an account must be sent to our Trade Counter:—

C. & A. Book Distributors Ltd.,  
142-146, Old Street,  
LONDON, E.C.1. and NOT to the Trust.

(c) **ORDERS FROM THE TRADE** will be charged against account.

5. **DISCOUNT.** A discount is allowed to Bahá'í bodies in respect of bulk purchases: particulars can be obtained from the address given in Item 1, above by the secretary of any such body. No discount can be allowed on orders from individuals.
6. **POSTAGE & CARRIAGE CHARGES** on goods sent to:—
- (a) Addresses **IN** the British Isles. All items are sent **POST FREE** (except volumes of Bahá'í World).
- (b) Addresses **OUTSIDE** the British Isles. Particulars of these and of a special requirement concerning remittances can be obtained from the Trust.

6/7/66 — 10/9/66 (incl.)

INCOME.			£	s.	d.		EXPENDITURE.			£	s.	d.
Donations:—							N.S.A.					
L.S.A.'s and Groups	...	...	282	2	3	(48)	Travel	...	...	80	15	6
Individuals	...	...	1,185	11	1	(67)	Office	...	...	409	18	2
			1,467	13	4		Tel. and Cables	...	...	42	9	10
Less Payments against Covenants	...	...	44	4	0		Post and Stationery	...	...	52	9	4
			1,423	9	4		Convention	...	...	50	0	0
Interest and Dividends	...	...	391	0	4		Journal	...	...	83	11	2
Refunds to us:—							Extraord.	...	...	28	10	0
Loans	...	...	15	0	0		Auditors	...	...	92	19	7
Sundry—Publishing Trust	...	...	62	10	6		A.A.T.C.	...	...	202	15	4
Auction Harlech S.S.	...	...	34	0	0		N.T.T.C.	...	...	141	8	5
Excess expenditure over income...	...	...	594	15	3		Other Home Committees	...	...	197	11	4
							Overseas Committees	...	...	442	2	7
							Pioneer Committee	...	...	62	15	0
							Other Committees	...	...	23	12	11
							Youth Committee	...	...	26	2	0
							Sundry	...	...	8	18	3
							Loan	...	...	55	0	0
							Monthly Transfers:—					
							H.Q.—Rprs. & Dec.	...	...	100	0	0
							—Running	...	...	200	0	0
							H.Q.—Dublin	...	...	84	0	0
							Donations	...	...	136	0	0
			£2,520	19	5					£2,520	19	5

Donations—	
Budget	£4,250
To date	£3,443
Gap	£807

**Communities contributing:**—Bangor, Barnet, Belfast, Birmingham, Bournemouth, Brent, Brighton, Brighton Children, Burnley, Cambridge, Camden, Canterbury, Castlereagh, Cardiff, Cheadle, Chester, Dublin, Eccles, Edinburgh, Exeter, Glasgow, Hammersmith, Haringay, Hove, Jersey, Inverness, Leicester, Malta, Manchester, Motherwell, Newcastle, Norwich, N. Berwick, Oxford, Peterboro', Pontypridd, Poole, Portsmouth, Romford, Southport, Stafford, Swansea, Wandsworth, Watford, Winchester, Wokingham, York.