

BAHÁ'Í JOURNAL

For circulation among Bahá'ís only

27 Rutland Gate, London, S.W.7

Published by the National Spiritual Assembly
of the Bahá'ís of the British Isles

No. 177

JANUARY, 1967

PREPARING FOR PROCLAMATION

In October 1963, in a message "To the Followers of Bahá'u'lláh throughout the World" the Universal House of Justice announced the intention to launch a new "plan" the following Ridván in these words:—

"We stand now upon the threshold of the second epoch of 'Abdu'l-Bahá's Divine Plan, with the outposts of the Cause established in the remotest corners of the earth, and having already witnessed the beginnings of that entry into the Faith by troops promised by the Master Himself. The foundation of the Kingdom has been securely laid, the framework has been raised. The friends must now consolidate these achievements, safeguard their institutions and gather the peoples and kindreds of the world into the Ark which the Hand of God has built. Next Ridván will be launched the second of those world-encircling enterprises destined in the course of time to carry the Word of God to every human soul."

The following April, in the Ridván message "To the Bahá'ís of the World" the Universal House of Justice said:—

"Shoghi Effendi, discharging the sacred mission laid upon him, raised the Administrative Order of the Faith, already enshrined within the Sacred Writings, and forged it into a teaching instrument to accomplish through a succession of plans, national, international and global, the entire Divine Plan of 'Abdu'l-Bahá, and he clearly foresaw . . . a series of plans to be launched by the Universal House of Justice, extending over 'successive epochs of both the Formative and Golden Ages of the Faith.' The first of these plans is now before us. Opening at Ridván 1964, while the memories of the glorious Jubilee of 1963 still surge within our hearts, it must, during its nine year course, witness a huge expansion of the Cause of God and universal participation by all believers in the life of that Cause."

The message then proceeded to tell us of the overall goals of the Nine-Year plan and, in an accompanying letter to the British believers, detailed our specific tasks.

We now know that the Nine-Year plan is in three phases, they are clearly set out in the seventh and eighth paragraphs of the 1965 Ridván message. First, the despatch of 460 pioneers

overseas before Ridván 1966, Second, preparation for the commencement of Proclamation in October/November 1967. Third, the period of Proclamation from 1967 to the end of the plan in 1973.

So, we are now in the period of preparation for Proclamation.

BEGINNING OF PROCLAMATION PERIOD.

The beginning of the Proclamation period will mark the centenary of the proclamation by Bahá'u'lláh of His Mission to the kings and rulers (both spiritual and temporal) and the peoples of the world. But 'Proclamation' is not just the celebration of a particular event as will be realised from the fourteenth paragraph of the 1965 Ridván message:

"The fourth challenge is to prepare national and local plans for the befitting celebration of the centenary of Bahá'u'lláh's proclamation of His Message in September/October 1867, to the kings and rulers of the world, celebrations to be followed during the remainder of the Nine-Year Plan by a sustained and well-planned programme of proclamation of that same Message to the generality of mankind."

That same Ridván message told us that on September 27th, 1967 a few appointed representatives of the Bahá'í world will visit the site of the house in Adrianople where the historic Suriy-i-Muluk was revealed and that immediately following this, six Intercontinental conferences will be held, during October, 1967, of which the one for Europe will be in Frankfurt and, further, that between then and Ridván 1968 national and local observances of the Centenary should be held. The message then went on to say:—

"These six Conferences, like the epoch-making event whose centenary they commemorate, will sound the 'opening notes' of a period of proclamation of the Cause of God extending through the remaining years of the Nine-Year Plan to the centenary, in 1973, of the Revelation of the Kitáb-i-Aqdas, an activity which calls for the ardent and imaginative study of all National and Local Assemblies throughout the world."

Thus from October 1967 to Ridván will be seen the greatest yet world-wide programme of teaching—a sustained period of taking the Message of Bahá'

u'lláh to the peoples of the world—a world which, the Universal House of Justice assures us, is waiting for that Message. In the 1966 Ridván message it was stated:—

"Now, it seems, we may well be entering an era of the longed-for expansion of our beloved Faith. Mankind's growing hunger for spiritual truth is our opportunity."

THE EVENT BEING CELEBRATED

The Suriy-i-Muluk is not a single Tablet but a series which was commenced in Adrianople and was continued during the early years of Bahá'u'lláh's banishment to 'Akká and the centenary we will be celebrating in October 1967 onwards is referred to by the Guardian in 'God Passes By' (pp 158/9) as follows:

"The initial phase of that Proclamation may be said to have opened in Constantinople with the communication (the text of which we, alas, do not possess) addressed by Bahá'u'lláh to Sultan 'Abdu'l-Azíz himself, the self-styled vicar of the Prophet of Islám and the absolute ruler of a mighty empire. So potent, so august a personage was the first amongst the sovereigns of the world to receive the Divine Summons, and the first among Oriental monarchs to sustain the impact of God's retributive justice. The occasion for this communication was provided by the infamous edict the Sultan had promulgated, less than four months after the arrival of the exiles in his capital, banishing them, suddenly and without any justification whatsoever, in the depth of winter, and in the most humiliating circumstances, to Adrianople, situated on the extremities of his empire."

If we turn again to the Ridván message for 1965 we can see the full scope of His Proclamation given in the fifteenth paragraph:—

"A review of the historic proclamation by Bahá'u'lláh, as described by Shoghi Effendi in 'God Passes By', reveals that its 'opening notes' were 'sounded during the latter part of Bahá'u'lláh's banishment to Adrianople', and that, six years later, it 'closed during the early years of His incarceration in the prison-fortress of 'Akká'. These 'opening notes' were the mighty and awe-inspiring words addressed by Him to the kings and rulers collectively in the suriy-i-Muluk, 'the most momentous Tablet revealed by Bahá'u'lláh'.

It was penned sometime during the months of September and October, 1867, and was followed by 'Tablets unnumbered . . . in which the implications of His newly-asserted claims were fully expounded'. 'Kings and emperors, severally and collectively, the chief magistrates of the Republics of the American continent; ministers and ambassadors; the Sovereign Pontiff himself; the Vicar of the Prophet of Islám; the royal Trustee of the kingdom of the Hidden Imám; the monarchs of Christendom, its patriarchs, archbishops, bishops, priests and monks; the recognised leaders of both the Sunni and Shi'ih sacerdotal orders; the high priests of the Zoroastrian religion; the philosophers, the ecclesiastical leaders, the wise men and the inhabitants of Constantinople—that proud seat of both the Sultanate and the Caliphate; the entire company of the professed adherents of the Zoroastrian, the Jewish, the Christian and Muslim Faiths; the people of the Bayán; the wise men of the world, its men of letters, its poets, its mystics, its tradesmen, the elected representatives of its peoples; His own countrymen'; all were 'brought directly within the purview of the exhortations, the warnings, the appeals, the declarations and the prophecies which constitute the theme of His momentous summons to the leaders of mankind . . . 'Urgent and stupendous as was this proclamation, it proved to be but a prelude to a still mightier revelation of the creative power of its Author, and to what may well rank as the most signal act of His ministry—the proclamation of the Kitáb-i-Aqdas'. In this, the Most Holy Book, revealed in 1873, Bahá'u'lláh not only once more announces to the kings of the earth collectively that 'He Who is the King of Kings hath appeared' but addresses reigning sovereigns distinctively by name and proclaims to the 'rulers of America and Presidents of the Republics therein' that 'the Promised One hath appeared'. Such was the proclamation of Bahá'u'lláh to mankind. As he Himself testified, 'Never since the beginning of the world hath the Message been so openly proclaimed'.

We will find that the first thirty-two pages of 'Bahá'i Revelation' are given to the Tablet of the Kings and these pages will help us to prepare for proclamation.

We commence the Proclamation period then by celebrating Bahá'u'lláh's proclamation, we will continue by ourselves proclaiming His Message throughout the five and a half years from then until Ridván 1973; it is this period we are now preparing for, so let us examine the means by which we can prepare as individuals and as a community.

PREPARATION OF THE INDIVIDUAL.

The preparation of ourselves will lead to the preparation of the community for the Guardian refers to 'a deeper thrust of the roots which sustain the

spiritual life of the community and ensure its sound development'—(quoted in the Ridván message 1966 from the Universal House of Justice), so let us see in what ways we deepen, that is to say prepare ourselves, as given in that same message.

First, by greater use of prayer—and we possess a wonderful range of prayers in 'Prayers and Meditations' specially translated for the English speaking world by the Guardian.

Second, by observing the Bahá'i laws in relation to daily prayer, morning and evening reading of the scriptures marriage, abstaining from politics, education of children, contributing to the Fund and our standards of personal behaviour.

Third, by consolidating our knowledge of the fundamental verities of the Cause and in its spiritual principles, the history of the Faith and the present day practice of Bahá'i administration.

All these things go hand in hand with teaching, so in preparing ourselves for Proclamation we are also preparing ourselves for teaching, of which the Universal House of Justice said in the 1964 Ridván message 'The healthy development of the Cause requires . . . the dedicated effort of every believer in teaching.'

In the message to the Bahá'is of the World in September 1964 the Universal House of Justice tells us that

"In addition to teaching, every believer can pray. Every believer can strive to make his 'own inner life and private character mirror in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh.' Every believer can contribute to the Fund. Not all believers can give public talks, not all are called upon to serve on administrative institutions. But all can pray, fight their own spiritual battles and contribute to the Fund. If every believer will carry out these sacred duties, we shall be astonished at the accession of power which will result to the whole body, and which in its turn will give rise to further growth and the showering of greater blessings on all of us.'

It is by following these precepts that we become the "assured, oriented and fundamentally happy beings" to which the Universal House of Justice refers in this passage from the 1966 Ridván message:—

"As humanity plunges deeper into that condition of which Bahá'u'lláh wrote, 'to disclose it now would not be meet and seemly', so must the believers increasingly stand out as assured, orientated and fundamentally happy beings, conforming to a standard which in direct contrast to the ignoble and amoral attitudes of modern society, is the source of their honour, strength and maturity".

PREPARATION OF THE COMMUNITY

In this same 1966 message the Universal House of Justice stresses teaching,

consolidation, vigour, unity and discipline as the essential requirements in preparation of the community.

Of teaching, it is said:—

"Every individual follower of Bahá'u'lláh, as well as the institutions of the Faith, at local, national, continental, and world levels, must now meet the challenge to raise the intensity of teaching to a pitch never before attained, in order to realise that vast increase called for in the Plan. For those believers living in countries where they have freedom to teach the Faith, this challenge is the more sharply pointed by the oppressive measures imposed on the Faith elsewhere."

Because we enjoy that freedom in this country this last sentence calls upon us to make good by our efforts what those in less fortunate countries are unable to accomplish. We are then told how we can achieve this great extension of teaching:—

"The challenge to the local and national administrative institutions of the Faith is to organise and promote the teaching work through systematic plans, involving not only the regular fireside meetings in the homes of the believers, the public meetings, receptions and conferences, the week-end summer and winter schools, the youth conferences and activities, all of which are so vigorously upheld at present, but in addition through a constant stream of visiting teachers to every locality. The forces released by this latter process have been extolled by Bahá'u'lláh in these words:

"The movement itself from place to place, when undertaken for the sake of God hath always exerted, and can now exert, its influence in the world. In the books of old the station of them that have voyaged far and near in order to guide the servants of God hath been set forth and written down."

while 'Abdu'l-Bahá in the Tablets of the Divine Plan, says:

"Teachers must continually travel to all parts of the continent, nay, rather, to all parts of the world . . ."

Such plans must be initiated and developed now, during this period of preparation, so that they may be fully operative by the beginning of the proclamation period from which time they must be relentlessly pursued until the end of the plan."

You will notice in these paragraphs the stress on movement and even visiting, we will come back to this later.

Of consolidation it is said:—

"Simultaneous and co-equal with this vast, ordered and ever-growing teaching effort, the work of consolidation must go hand in hand. In fact these two processes must be regarded as inseparable parts of the expansion of the Faith. Whilst the work of teaching inevitably goes first, to pursue it alone without consolidation would leave the community unprepared to receive the masses who must sooner or later respond to the life-giving message of the Cause."

Consolidation consists of establishing and working the Bahá'í administrative institutions, the Local Assemblies the National Assemblies and their committees, plus all those aspects of individual deepening we have already surveyed.

Of vigour, unity and discipline it is said:—

"It is this marked contrast between the vigour, unity and discipline of the Bahá'í community on the one hand, and the increasing confusion, despair and feverish tempo of a doomed society on the other, which, during the turbulent years ahead will draw the eyes of humanity to the sanctuary of Bahá'u'lláh's world-redeeming Faith."

Vigour means action, and the message goes on to tell us what is needed of us in the way of action!

"The constant progress of the Cause of God is a source of joy to us all and a stimulus to further action. But not ordinary action. Heroic deeds are now called for such as are performed only by divinely-sustained and detached souls."

So let each one of us ask ourselves if we are being content with 'ordinary' action or whether we are indeed performing "heroic deeds".

We in the West are not called upon for martyrdom as were those in the East in the Heroic Age of the Faith but in this Formative Age—this Second Epoch of the Divine Plan—we can still perform heroic deeds in pioneering and in teaching.

The quality of obedience—of discipline—which Muhammad brought in His Dispensation is foreign to the West for the West did not accept Him, so we have still to acquire this quality. In this age we must show obedience to Bahá'u'lláh and to His divinely instituted Universal House of Justice. It means working within the plans and goals laid down for us and not thinking that we can do something more effective of our own designing! It means teaching the way Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi and now the Universal House of Justice has told us to teach.

Without unity on a world scale amongst Bahá'ís the formation of the Bahá'í Commonwealth will be obstructed as we can see from this sentence in the 1965 Ridván message:—

"It should be noted, moreover, that the accomplishment of many goals of this type, involves inter-Assembly co-operation, an international activity vital to the development of world order."

Bahá'ís have to learn to accomplish this, and if we look back over the years we can see the slow unfolding of the steps by which we are learning to do just this. In the first place we learn to work in unity in our own localities and our Local Assemblies, and then we have the bigger task of learning to work in unity nationally, and in our National Assemblies and the Bahá'í world has matured enough now to be led through

the steps of learning to work in unity internationally—through international co-operation.

Let us remember how the two-year "Africa Project" was the first of these steps, when Britain had the task of co-ordinating the efforts of other National Assemblies with its own in the opening up of Africa. Now compare this beginning with the number of "assistance goals" given the National Assemblies of the world in the Nine-Year plan. Today, thirty-five National Spiritual Assemblies have to help achieve the major goals of the Plan in Africa.

Now look at the amount of "international co-operation" called for in our own goals under the Nine-Year Plan! We have to work with seventeen other National Assemblies, three who have to assist us—Denmark, Norway and Brazil—and fourteen we have to assist—France, Germany, Italy, Spain, West Africa, West Central Africa, South West Africa, Indian Ocean, South Pacific Ocean, New Zealand, North-East Asia, Ceylon, Guatemala and Venezuela.

It will be recalled that the Guardian said in his last message to us in August 1957, that the British community must . . . associate itself more closely, through the body of its elected representatives and its future Hands (Hasan Balyuzi and John Ferraby were not made Hands until later in that year) with the National Spiritual Assemblies and Regional Spiritual Assemblies on the European mainland and in all the countries of the globe." We can now see why this was necessary!

Turn again to the 1966 Ridván message where the Universal House of Justice quotes 'Abdu'l-Bahá, from the Tablets of the Divine Plan:—

"Teachers must continually travel to all parts of the continent, nay, rather, to all parts of the world . . ."

and then adds:—

"The Universal House of Justice attaches such importance to this principle of travelling teaching that it has decided to develop it internationally, and now calls for volunteers to offer their services in this field. By their visits to lands other than their own, these friends will lend a tremendous stimulus to the proclamation and teaching of the Cause in all continents."

That Britain is already playing a part in this international teaching is evidenced by what is known to us—there may be other examples of which we are not currently aware—in that in 1966 one of our N.S.A. members took part in the Dutch Summer School, another N.S.A. member and his wife went to the Finnish Summer School and the N.S.A. member addressed a public meeting in Finland, two N.S.A. members and two other British Bahá'ís took part in the Scandinavian Summer School in Denmark and then there is the outstanding contribution to international teaching made by our National Secretary in her six week teaching tour in South America. And all these can testify to the fact that taking part in these teaching activities

does indeed "lend a tremendous stimulus to the proclamation and teaching of the Cause."

We can view the six Intercontinental Conferences to be held in October this year as another stage in this process of co-operation and so too the Oceanic Conferences, starting with that in the Mediterranean in August 1968, with, in subsequent years, others in the Caribbean, Atlantic, Pacific and Indian Oceans.

An especial appeal has been made by the Universal House of Justice to the youth of three countries, America, Germany and the British Isles, asking for volunteers (able to secure the necessary finance from their parents) when they have finished their studies to offer a year or more of service in the mass conversion areas of the world; this is yet another example of co-operation on the international scale.

We conclude by bringing all these various items into one embrasive picture, a picture that gives a view of ever expanding responsibilities spread over an ever widening field on to the global scale for which individuals and communities alike are preparing for the five and a half year period of proclamation, that tremendous, world-wide teaching plan designed to, as the Universal House of Justice said in the message of October, 1963, to the Followers of Bahá'u'lláh throughout the World,

" . . . gather the peoples and kindreds of the world into the Ark which the Hand of God has built."

OBITUARY.

The sudden passing on 27th December 1966, after a serious operation, of our dear Brother in the Faith, Alberto Saldias Reyes, was a very great loss to the Bahá'í Community.

Before his marriage and consequent transfer to the British Community, Alberto was a member of the Bolivian National Spiritual Assembly since its inception, as well as National Treasurer. As a very popular and able speaker, he did extensive travel teaching in a number of South American countries and formed an excellent liason between Bahá'ís and the Bolivian authorities. In his own locality, the City of La Paz, he was Chairman of the Local Spiritual Assembly.

During the comparatively short time Alberto was with us in Poole and Bournemouth, we felt the depth of his spiritual power, and his noble and sunny character was fully appreciated by all who had the pleasure of knowing him.

Relieved of his recent physical suffering, may our dear Alberto now strengthen his loving wife and the other Poole friends from the Abhá Kingdom, in the work we hope to accomplish in this goal town.

"Draw me nearer unto the river that is life indeed, for my soul burneth with thirst in its ceaseless search after Thee".
Bahá'u'lláh.

NEWS FROM THE WORLD CENTRE.

A selection of news items from the Universal House of Justice and the Hands of the Cause residing in the Holy Land.

MAJOR VICTORY OVER THE COVENANT-BREAKERS.

Now that the two-year battle is over, the story can be told of the impudent and somewhat naive attempt of the followers of Mason Remey to gain possession of all Bahá'í properties and funds in the United States of America, including the Temple.

The first intimation of this fantastic claim was a letter from a lawyer, received in the summer of 1964 by the National Assembly of the United States, setting out the demands of the Covenant-breakers, suggesting that the whole matter could be settled without recourse to the courts, and proposing a date for discussion of the matter.

On November 5th 1964 the Covenant-breakers formally filed suit in the U.S. District Court of Northern Illinois, supporting their claim on the grounds that they were "orthodox" Bahá'ís and Mason Remey the "hereditary guardian."

On December 3rd 1964 the National Assembly answered this claim stating its historic and legal right to all Bahá'í properties in the United States, and itself filed a counter-claim seeking to restrain the Covenant-breakers from using such Bahá'í names and symbols as are already protected by United States trademark. On March 23rd 1965 the Covenant-breakers' suit was dismissed on technical legal grounds; they filed a further suit making the same claims and this was dismissed on March 8th 1966, thus leaving the National Assembly's counter-claim outstanding. After long research and preparation the case came for trial on June 1st 1966. The Covenant-breakers failed to appear and judgment was given against them. The judgment became final after the lapse of the statutory time for appeal.

As a result of this action the authority and rights of the American National Spiritual Assembly over the properties and funds in its care have been upheld by law, and the dwindling group of Remey followers within the United States has been forbidden to use those Bahá'í names and symbols which by long use have become associated with the Faith of Bahá'ulláh and its Administrative Order.

ACTIVITIES AND TRAVELS OF THE HANDS OF THE CAUSE OF GOD.

At the World Centre, Amatu'l-Bahá Ruhíyyih Khánúm, Mr. Faizí and Mr. Haney have carried forward the manifold tasks devolving upon the Hands in the Holy Land. Ruhíyyih Khánúm is engaged in writing a comprehensive

article on the life and work of the beloved Guardian for inclusion in the next volume of "The Bahá'í World", an undertaking which has delayed her departure for an extensive teaching tour in the African continent.

Mr. Furutan, the other Hand assigned to the Holy Land, has been serving temporarily in Irán for the past several months, where he has travelled widely and given many concentrated courses to the friends, educating them and deepening them in the Faith and in the Covenant.

During the past summer Dr. Varqá came from Tihrán to serve in the Holy Land for two months. This made it possible for Mr. Faizí to carry out an intensive itinerary, including brief visits to Europe and to Turkey.

Recently the World Centre has also had visits from Mr. Sears, who came for consultation en route to his new post in Africa, and from Mr. Ferraby in connection with the work of the European Hands.

In Asia, Mr. Samandari has been constantly engaged in teaching trips which have carried him to Arabia, Pakistan, Ceylon, the Philippines, India, Malaysia, Japan, Korea and Taiwan. His visits have had an inspiring effect everywhere and reports received show that he turned the thoughts and efforts of the friends to the all-important task of teaching and promoting the Faith. This dear Hand of the Cause, whose eyes have been blessed by looking upon the Supreme Manifestation of God, carries with him a special atmosphere wherever he goes, and the friends receive a spiritual upliftment and a new understanding of the meaning of the Faith and their obligation to serve it.

General 'Alá'í is currently visiting India, to consult with the National Spiritual Assembly, and to encourage the believers in that sub-continent where so many victories for the Faith are being won. He will also visit Pakistan.

Dr. Muhájir is engaged in an extensive tour through South East Asia and neighbouring countries which has already taken him to Hong Kong, Malaysia, Cambodia, Thailand, Laos, and to India, where he visited mass conversion areas.

Although still confined to a hospital bed in Tokyo, as a result of a serious fall suffered last year, Miss Alexander continues to receive visits from the friends, who absorb from her the precious stories of the Master which she can tell them and the inspiration which she always radiates.

In the Western Hemisphere, in addition to travelling widely and holding

numerous meetings of consultation with the National Assemblies of this vast area, the Hands of the Cause have lent great impetus and inspiration to the various Summer Schools, Youth Institutes, and special teaching campaigns.

Dr. Giachery journeyed to the Hawaiian Islands and officially opened the Summer School there, making trips to Kauai, Hawaii and Maui. From there he proceeded to Mexico and attended the first Summer School held in that country. En route he also attended the Southern California Summer School.

In North America, Mr. Khádem, in addition to holding numerous conferences and meetings with the friends in many parts of the Continental United States, has visited Hawaii, attended the Green Acre Summer School twice, and visited the Central States and South-eastern Summer Schools.

Mr. Sears attended the Summer School of Alaska and appeared on two radio and two television programmes while in that northern outpost of the Faith. Before leaving for his new post in Africa he was able to fulfill his commitment to assist the Canadian teaching campaign through a protracted stay in British Columbia during the opening weeks of the intensive teaching conferences and other projects scheduled to be inaugurated through his visit. He also attended the first Bahá'í Children's Summer School in Vancouver Island, the Youth Training Session at the Geyserville Summer School, and visited the Southern California Summer School. These journeys followed the successful conclusion of the Victory Campaign in California, a teaching effort initiated by Mr. Sears, and which accounted for approximately sixty per cent of the net gain in the number of Local Assemblies in the United States this year.

In South America, Colonel Kházeah has visited Bolivia, a country where large numbers of the Indian population have entered the Faith, and set in motion a programme to strengthen Local Assemblies and deepen the friends. He also attended the National Bahá'í School in Paraguay, and while there held a press interview which gave wide publicity to the Faith.

In Africa Mr. Banání, Mr. Olinga, Mr. Roberts and Mr. Sears have just concluded a meeting in Kampala, Uganda at which plans were formulated for intensive prosecution of the teaching work. Previous to this meeting Mr. Olinga visited West Africa, and engaged in an extensive tour of Bahá'í Centres and new areas in East Africa. Mr. Roberts is visiting as many centres as possible in Africa before leaving for his new post as a Hand in the Western Hemisphere. He will come to the Holy Land for consultation en route to Canada.

In Europe Dr. Muhlschlegel has recently travelled to the British Isles, France, Belgium and Germany, and is currently visiting Greece and Yugoslavia.

Dr. Grossman, although in poor health, was able to attend many of the

sessions of the German Summer Schools and Youth Schools.

Mr. Balyuzi, although prevented by reasons of health from travelling, has been engaged in extensive research and writing on the lives of the Central Figures of the Faith, and in making translations from the sacred Writings.

Mr. Ferraby, in addition to attending the two Summer Schools in the British Isles, has travelled extensively on the continent, including visits to Spain and Portugal, Switzerland, France and the Netherlands, and also attended a number of the Continental Summer Schools.

In Australasia, Mr. Featherstone attended the Summer School in New Guinea and visited various communities in that area. Following this, he made an extensive tour which included visits to New Zealand, Tonga, Fiji and Western Samoa.

CONTINUOUS ACHIEVEMENT OF GOALS OF THE NINE YEAR PLAN.

The wonderful surge of pioneers during the second year of the Nine Year Plan resulted in more than 500 Bahá'is arising to leave their homes to settle in other countries. Of this impressive number, greater than in any single year in the history of the Cause, nearly half came from Persia, once again demonstrating the spirit of devotion of this long-suffering community. Further, the Persian village of Ardistan has contributed the sum of 10,000 dollars to assist in the purchase of three Teaching Institutes, one each in Ecuador, Korea and the Phillipine Islands.

All over the world the friends are constantly working to promote the Faith and to achieve the goals of the Nine Year Plan. Reports and Minutes of all National Spiritual Assemblies are studied at the World Centre and amply testify to the spirit animating the entire world community. We share with you news of a few of the more recent achievements.

Historic Sites.

Final possession of Chihriq, the fortress on the northern border of Persia where the blessed Báb was imprisoned and from whence He was taken to His martyrdom, has now been achieved. This is indeed a great victory, immensely enriching the spiritual and historical endowments of the Faith.

Iceland.

Even before the establishment of the National Spiritual Assembly, a task assigned to Canada, the Local Spiritual Assembly of Reykjavik has been incorporated, paving the way for the incorporation of the National Spiritual Assembly when it is formed. In addition recognition and acceptance of Bahá'í marriage, Holy Days, burial and exemption from tax of Bahá'í property has been achieved.

Indian Ocean.

This National Spiritual Assembly has just achieved incorporation by Act of the Legislative Assembly of Mauritius.

Vietnam.

This National Spiritual Assembly has acquired its National Endowment and achieved the goal of incorporating 62 Local Spiritual Assemblies. There is a steady monthly increase in the number of believers.

Kenya.

The incorporation of the National Spiritual Assembly has been completed and the National Hazíratu'l-Quds has been transferred into its name. Pieces of land for the two Teaching Institutes to be established under the Nine Year Plan have been acquired, as well as a piece for the building of a local centre in Nandi. The Bahá'í Holy Days have been recognised officially by the Kenya Government as religious anniversaries. Bahá'í employees of the government may now take any five of the nine Bahá'í Holy Days without loss of pay.

Bolivia.

The Ministry of Indian Affairs in Bolivia has issued a circular letter to all Departmental Federations of Workers stating that as the activities of the Faith have "no relationship whatsoever with politics" Bahá'is should be accorded freedom of expression, freedom in movement and freedom in worship.

A new declaration of exceptional interest is that of Carlos Quispe Villca from the community of Mullipunco.

Carlos was born in 1815, two years before Bahá'u'lláh, and is now 151 years old. In order to walk Carlos needs the help of two canes, but otherwise his health is good. At Ridván he was elected to the Local Spiritual Assembly of Mullipunco in the province of Carangas.

Belgium.

One of the Bahá'is in Belgium has been granted non-combatant status in the armed forces by act of a special tribunal. The certificate granting the recognition specifically cites the National Spiritual Assembly of the Bahá'is of Belgium as the responsible body for the Bahá'í community in that country.

Finland.

The National Spiritual Assembly of Finland has acquired its Temple site, with the assistance of the National Spiritual Assembly of Canada.

Argentina.

A piece of land has been donated to the Faith to serve as a site for the future regional summer school which is one of the goals of the Plan.

Tonga/South Pacific Ocean.

A plot has been obtained on a twenty-one year lease in Nuku'alofa, which will be used as a site for the Hazíratu'l-Quds of the projected National Spiritual Assembly of Tonga and Cook Islands.

Haiti.

The valiant community of this island not only increased their Local Assemblies from 23 to 26 this year, but in the course of the year succeeded in sending out four pioneer families to goals in Africa and the Caribbean.

North East Africa.

The Temple site has been acquired near Addis Ababa.

North West Africa.

The Temple site has been acquired in Rabat, Morocco.

Malaysia.

The National Endowment has been acquired.

Nigeria.

The Teaching Institute has been acquired at Akpabuyo in the Eastern Region.

South West Pacific.

This National Spiritual Assembly has achieved its incorporation.

Rhodesia.

The Officer of the Registrar of Marriages has designated the representative of the Bahá'í Community in Rhodesia as Marriage Officer for the Bahá'í religion, empowered to perform Bahá'í marriage ceremonies in Rhodesia. This fills the goal of the Nine Year Plan.

North East Asia.

The National Hazíratu'l-Quds has been acquired in Korea.

United States.

On Sunday, November 4th an audience estimated at more than twenty million people in the United States and Canada saw a thirty-minute television programme in colour, entitled "And His Name Shall Be One", devoted entirely to the Bahá'í Faith. It was planned and broadcast by the Columbia Broadcasting Company in its series "Lamp Unto My Feet."

To make this programme films were taken in Haifa and 'Akká which beautifully portrayed the Shrines and gardens at the World Centre, and scenes were taken at the National Convention in Wilmette against the background of the House of Worship and its surrounding gardens. A befitting commentary accompanied the film and a number of Bahá'is were interviewed as part of the programme.

This is undoubtedly the largest audience ever addressed at one time about the Faith and is a hopeful augury for the forthcoming Proclamation Programme.

New Languages.

Six languages have been added to the impressive list of those which contain Bahá'í literature in print: Tswana in Africa; Mapuce in Chile; Chauanco in Argentina; Garhwali in India; Tokelauan in New Zealand; Mordva in Finland.

TRENDS IN THE WORLD COMMUNITY.

Youth.

Throughout the five continents Bahá'í youth are on the move. This heartening and significant news is constantly reaching the World Centre. A large proportion of new enrollments are youth, and organized activities, such as Youth Week-ends, Schools, Social Projects,

Firesides and Travel-Teaching are reported from all parts of the world. Many pioneers and administrators are youth. Bahá'í societies in universities are increasing in number. An outstanding example of this vitality is seen in the news from Ujjain, India, that sixty college students, some of whom are from the Government Polytechnic College, have accepted the Faith recently. Many of these students attended the Conference held at the Gwalior Teaching Institute.

The Universal House of Justice and the Hands of the Cause are delighted, set the greatest store by this upsurge of enthusiastic service, and pray for its expansion and bountiful confirmation.

PANAMA TEMPLE.

A new site, within a short distance of the original one, but far more accessible and susceptible to building operations, has been acquired by exchange, and construction of a road to it is being arranged.

Mr. Robert McLaughlin, Dean Emeritus of the School of Architecture at Princeton University, a former member of the United States National Spiritual Assembly, has been appointed as architectural consultant to the House of Justice for the building of the Temple.

After consideration of more than forty designs submitted, many of which were from Bahá'í architects, the Universal House of Justice selected an architect and asked him to visit the site with Mr. McLaughlin, and then to submit a final design, based on his original conception but embodying pre-Colombian motifs and making use of local materials. When this final design is approved a contract will be drawn and work started. Further announcements will be made from time to time.

FAMOUS BAHÁ'ÍS MAKE PRESENTATION TO ISRAEL MUSEUM.

The cordial relationship which exists between the World Centre and the State of Israel was further enhanced when Mark Tobey and Bernard Leach each presented a piece of their work to the new Israel Museum in Jerusalem. The mayor of Jerusalem, who is also Director of the Museum, expressed great pleasure and gratitude for these gifts from Bahá'ís of such fame.

NEW TERRITORIES OPENED TO THE FAITH.

The three following territories have recently been opened to the Faith, through the devoted efforts of pioneers:

St. Martin and Bonaire in the Caribbean.

Phoenix Islands in the Pacific.

This brings the total of territories opened to 309.

BAHÁ'Í PRAYERS FOR CHILDREN

These pocket sized booklets have now been received from the printers.

Copies can now be ordered at 2/-d. each, but should be done so through L.S.A.s' or Groups whom we hope will order in quantity thereby cutting down on handling and postal charges.

FIRESIDES.

Town.	Host's Address.	Day	Time
BIRMINGHAM	Mr. Shah, 78 Willows Crescent, Cannon Hill, 12.	Wednesday	Evening
BRIGHTON	Mr. and Mrs. Kouchezkadeh, 19 Stanford Avenue.	Wednesday	Evening
CAMDEN	Mrs. Mabel Joseph 49, Ridgemount Gdns., London, W.C.1.	Tuesday	Evening
CHESTER	Miss Margaret Lord, 96 Plas Dinas, Blacon, Chester. (Except on first Monday each month when public meetings are held at Bishop Lloyds House, Eatergate Street).	Monday	8 p.m.
EPSOM	Mr. and Mrs. R. Bates, 41, Chantry Hurst.	Friday	8 p.m.
EXETER.	Mr. and Mrs. M. Cooke, 10, Landsdown Terrace.	Monday,	8 p.m.
	Mrs. E. Lee, 2, The Quadrant, Warford Road.	Friday	8 p.m.
LEEDS	Bahá'í Centre, Hope Chambers, Vicar Lane.	Sunday	4 p.m.
	Mr. and Mrs. P. Hainsworth, Sharaf, Church Road, Horsforth.	Tuesday	8 p.m.
LEICESTER	Mr. Bill Prince, Misses Mary and Gwen Prince, 248 London Road, Leicester.	Saturday	7.30 p.m.
LIVERPOOL	Mr. and Mrs. Bowers, Shiraz, Fairfield Crescent, 6.	Monday	Evening
	Mrs. P. Brackenridge, 5, Langdale Road, Sefton Park, 15.	Tuesday	Evening
	Bahá'í Centre, 3, Langdale Road, Sefton Park, 15.	Wednesday	Evening
	Mrs. M. Bowers & Mr. K. Fitzpatrick, 12, The Bungalow, Townsend Ave., 11.	Thursday	Evening
	Mrs. Terry Dunne, 74 Belvedere Road, 8.	Friday	Evening
LONDON/ CROYDON	Mr. and Mrs. P. Dodd, 45 Riddlesdown, Purley.	Friday	8 p.m.
LONDON/ KENSINGTON	Mrs. Eshragh, 39, Pennywern Rd., Earls Court, S.W.5.	Friday	Evening
MANCHESTER	Mr. and Mrs. H. Habibi, 20, Sussex Ave., Fog Lane, Didsbury, 20.	Thursday	Evening
	Mr. and Mrs. J. Habibi, 22, Everett Road, Didsbury, 20.	Friday	Evening
READING	Mr. Enayat Rowhani and Mr. Riaz Sana, 14 Fontwell Drive	Sunday	8 p.m.
	Mr. and Mrs. J. Talbot, 84 Waverley Road.	Wednesday	8 p.m.
SALISBURY	Mr. M. Perry, 27, Hulse Road.	Friday	8 p.m.
WESTCLIFFE- ON-SEA	Mrs. T. Scott, 47, Springfield Road.	Wednesday,	7.30 p.m.
WINCHESTER	Mr. and Mrs. Lewis, 21, Hyde Close.	Thursday	8 p.m.
	OR Miss S. G. Kilford, 21, North View.		

Would you please note that the 'fireside' at SUTTON COLDFIELD listed in the September/October Journal has been discontinued, and that the WATFORD Tuesday fireside is now held at the home of Mr. and Mrs. Firoozmand, 191, North Approach, Kingswood.

The Norwich Bahá'í Community will be holding public meetings at the Heartsease Community Centre, Frere Road, Heartsease Estate, Norwich, on the following Saturday evenings at 7.30 p.m.: January 28, February 25, March 25.

If any friends hold REGULAR firesides which have not been listed, we should be most grateful if they could send us details for publication in future lists. We should also be most grateful if friends would let us know as soon as published firesides are discontinued, or addresses changed.

ASSEMBLY ASSISTANCE TEACHING COMMITTEE

NATIONAL SPIRITUAL ASSEMBLY'S NEWS LETTER

DECLARATIONS.

We are happy to welcome to the Bahá'í Community Mrs. M. Arthur, Mrs. A. E. McEwan, Miss E. McEwan, Mrs. J. Kennedy, Mrs. E. W. O'Neill, Mr. J. McGregor and Mr. W. M. J. Hawkes, all of Edinburgh; Mrs. M. L. Daws of Leicester; Mr. A. Phillips and Mr. A. J. Snell, both of Exeter; Mrs. G. Jeffery of Prittlewell, Southend-on-Sea; Mrs. M. Sylvester of Bath; Miss I. Walters and Miss E. M. Woodhouse, both of Glynneath, Glam; Miss J. Clarke of Middlesbrough; Mrs. V. F. Britten of Kew, Lancs; Mr. A. Wortley of Dublin (Co. Kildare); Miss C. A. Moorhouse (Youth), Mr. A. Ireland and Mr. A. Pollitt (Youth) all of Burnley; Mr. K. Ford-Smith of Colwyn Bay; Mr. T. A. Rushdy (Youth) of Reading; Mr. S. Johnson of Leicester, Mrs. F. Coates of Newcastle; Mrs. R. E. Gillibrand of Southport; Mr. S. Firoozmand (Youth) of Watford; Mrs. I. K. Haywood of Brighton; Mr. B. G. Donald of Aberdeen; Mr. P. H. Higson of Salford; Mrs. J. B. Laden of Ipswich; Miss E. Hopwood of Stretford (Youth); Mrs. I. M. Gascoigne of Mapperley, Nottingham; Mrs. H. L. Marks of Portslade; Mrs. E. S. Evans, Mrs. M. Morse and Mr. A. E. Morse, all of Swansea; from London Boroughs: Mr. F. C. Caprez of Richmond-upon-Thames; Miss A. Heathcote and Mr. C. J. Scanes, both of Romford; Miss C. King (Youth) of Kensington and Chelsea; Mr. T. H. Luke of Redbridge; Mr. J. R. Moore of Harrow; Miss S. E. Riches (Youth) of Waltham Forest and from Guyana: Mr. A. Hamid of Kitty Village; Mr. J. Bovell of Plaisance Village.

Youth claiming Voting Rights: Mrs. E. Varjavandi and Mr. F. Varjavandi of Manchester; Miss J. Fewster of Ponteland; Miss B. Ferraby of Sheffield; Mrs. A. Holden of Nottingham; Mr. V. Bartlett of Cardiff; Miss M. Rafii of Newcastle upon Tyne; Mrs. J. Macdonald of Stamford; Miss M. Hufton of Camden, Miss F. Nazar of Barnet, Miss W. Miller of Merton (all London Boroughs).

BELOVED GUARDIAN'S RESTING PLACE.

Visitors to the Guardian's Grave may have noticed some cracks appearing in the surrounding wall. The Committee for the Care of the Grave has sought expert advice, and the National Assembly will shortly be consulting with the Universal House of Justice concerning the remedy.

The National Assembly wishes to remind everyone of the directive received some years ago from the World Centre that individuals or groups should not be photographed at Shoghi Effendi's Resting Place, although pictures can certainly be taken of the Memorial itself.

HANDS CONFERENCES.

FRANKFURT. The Chairman and

Secretary of the N.S.A., Joe Jameson and Betty Reed, attended the Conference called by the European Hands in Frankfurt, Germany over the week-end December 3rd/4th 1966. Hands of the Cause Adelbert Muhlschlegel and Herman Grossman gave loving guidance and inspiration to the Conference, which was attended by Board Members and National Assembly members from every country in Europe. Opening the Conference Dr. Muhlschlegel, who presided, explained that we are now in a very important phase of the development of the Nine Year Plan and of the history of the Faith. At the end of the Ten Year Crusade the members of fifty-six National Assemblies were the electors of the Supreme Institution, the Universal House of Justice, which is now established; the number of National Spiritual Assemblies, with all the other dependent administrative institutions, is now increasing, and this is one of the two pillars of the World Order of Bahá'u'lláh. The other pillar, that of the Guardianship, continues to exist; although the beloved Guardian passed away. At the end of the Conference Dr. Muhlschlegel said, "We are grateful to the Creator that we have come into existence to serve Him here on earth. We are thankful to Bahá'u'lláh that He initiated this millennium; we are so thankful that we are allowed to live and serve Him in this generation, and have been guided to Him. We are so thankful to all the friends who give us the opportunity to experience this friendship and love. Let us change, let us carry in our hearts all this thankfulness and these experiences and all we have learned, and by a mysterious process in the depth of our souls change it into love for God and for mankind, into activity and service." This wonderful Conference brought us all closer together; there was a lively, creative interchange of ideas and experiences, and we felt drawn to each other with a new realisation of the meaning of Bahá'í unity.

ITANHAEM, BRAZIL AND LIMA, PERU. These two Conferences, one on the east coast and the other on the west coast of South America, were called by the Hands of the Cause in the Western Hemisphere (South American Zone), and covered all the countries in South America. Mrs. Daisy Hahnfeld, Chairman of the L.S.A. of Georgetown, represented the Guianas at the five-day Conference held in the beautiful seaside resort of Itanhaem, near Sao Paulo, from November 11th to 15th 1966, which was attended by Board Members and N.S.A. members from Argentina, Bolivia, Brazil, Chile, Paraguay and Uruguay. Everybody was able to participate also in the National Teaching Congress of the Bahá'ís of Brazil, which was held over the same period but with a separate schedule of meetings, and attended by over 200 Friends. This was an historic occasion for it was

the first time that the Guianas had been represented at an international Conference outside their own area, and it shows that already the dear Friends in Guyana are preparing to play a full part in the development of the Faith in South America when their own National Assembly is formed. A message of loving greetings from the British Community was sent by the N.S.A. to each of these Conferences, and a warm reply on behalf of both came to us from the Lima Conference.

INTERCONTINENTAL CONFERENCES OCTOBER, 1967.

The six Intercontinental Conferences which will sound the "opening notes" of a period of proclamation of the Cause of God, extending through the remaining years of the Nine Year Plan to the centenary, in 1973, of the revelation of the Kitáb-i-Aqdas, will be held from the 6th to the 10th October, 1967. Reservation forms for the Frankfurt Conference will be sent out in good time. Each of the other National Assemblies responsible for an Intercontinental Conference would welcome information about anyone planning to attend. If you intend being present at one or other of the following Conferences, would you please let the British N.S.A. know which one you will be going to: Panama, Wilmette, New Delhi, Kampala or Sydney. No special travel arrangements will be made to attend any of the Intercontinental Conferences except the European Conference to be held in Frankfurt, Germany, and details about those arrangements will be sent out with the reservation forms.

N.S.A. MEMBER ELIZABETH CHAPMAN.

We are happy to report that Elizabeth has made good progress and is now at a convalescent home in Brighton. Being unable to reply to everyone personally, she asked us through this News Letter to thank everybody for the letters and good wishes sent to her, and for all the prayers, which have strengthened and supported her so much.

INVITATION FROM THE N.S.A. OF INDIA.

The Indian National Assembly invites Bahá'ís from the British Isles to help them in teaching and consolidation by visiting India as travel teachers. Anyone who goes must know English and be able to address gatherings in rural and urban areas among the educated classes, they should be able to bear their own expenses. Whilst there, the N.S.A. of India will assist such teachers to the best of their ability.

HIGHLIGHTS OF TEACHING ON THE HOME FRONT.

The excellent public meeting arranged by the Inverness Assembly to celebrate the Birthday of Bahá'u'lláh, was

attended by the Provost and the room was so full that more chairs had to be found to accommodate all who came. A Bahá'í slide-show was given in Liverpool to over 200 pupils of a local school. In response to a call to the London Hazíratu'l-Quds by two boys, two Bahá'ís spoke to over forty sixth-formers at the Westminster Choir School (the Choir School of Westminster Abbey), and the gathering ended with lively discussion.

"WORLD ORDER" MAGAZINE.

We are sorry to have to announce that the supply of the first issue of this magazine has been exhausted, so subscriptions will start with No. 2.

GOAL TOWN REACHES L.S.A. STATUS.

Congratulations to Swansea, the first goal town on the Home Front to reach Assembly numbers. The Swansea L.S.A. will, of course, not be formed until next Ridván, and we hope that there will be still further declarations there before then.

VISITS OF STUDENT TEACHERS TO THE HAZÍRATU'L-QUDS.

Each academic session, second-year students from the Maria Gray Training College, London, visit the Hazíratu'l-Quds, to learn about the Faith, as part of their 'optional' studies. A large group came on Wednesday afternoon, March 16th, 1966, and another group of between 40 and 50 students spent the afternoon of Tuesday, October 25th at the Hazíratu'l-Quds. These visits have attracted larger and larger numbers since they began in 1965.

PIONEERS TO PHOENIX ISLANDS.

We rejoice that two pioneers from the Gilberts, Mr. and Mrs. Tibaua Atauea, left in November for Canton, in the Phoenix Group, where Tibaua has a Government job as a mechanic. The opening of this virgin territory was one of our Nine Year Plan goals, which could only be accomplished with the help of our fellow-believers in the Gilberts as no-one from the British Isles could have got there, the population there is so small and the circumstances so restricted.

PIONEER TO GILBERT AND ELLICE.

We rejoice also that David Hopper of Southport left London on the "Southern Cross" on December 20th for Fiji, on the first stage of his journey to the Gilbert and Ellice Islands. He will arrive in Suva on January 20th, and proceed to Tarawa in the Gilberts.

OBITUARY.

We are sad to announce the passing after a long illness of Alberto Saldias Reyes, who died in Southampton Hospital on December 27th 1966. Alberto, who became a Bahá'í in Bolivia and had served on the National Assembly there before coming to reside in the British Isles, pioneered with his wife, Lilo, from Manchester to Poole, and they were hopeful of being able to go overseas, to the Balearic Islands. This radiant soul, freed now from all

physical restrictions, will we know find joy and happiness in the Abhá Kingdom.

Mrs. Violet Witter Turner, formerly of Hastings, passed away in Bournemouth on November 5th 1966. Mrs. Turner was an isolated believer for some years; she was loyal and devoted to the Faith although in the evening of her life she could not be active.

Miss Alice Phillips of Arundel passed to the Abhá Kingdom on January 12th, following an illness of more than six months. Also an isolated believer, Miss Phillips had been able to keep in close touch with the Friends in the Brighton/Hove area, and during more than twenty years of Bahá'í service had seen tremendous development in the British Community.

Bahá'u'lláh said, "Verily, I have made death a messenger of joy to thee", and we can rejoice in our certainty of the continued radiant service of these dear souls at His Holy Threshold.

BOOK OF THE YEAR AWARD.

We are happy to announce that Richard St. Barbe Baker's book 'Sahara Conquest' received the Freshel Award of £1,000 as the Millennium Guild of New York's 'Book of the Year'. This is an award made for the book considered to make the greatest humanitarian contribution during the year. It is published by the Lutterworth Press, at 8/6d.

Mr. Baker has returned to New Zealand, after a wonderful visit to the

British Isles, to the Continent and to Africa. Whilst here, he helped to obtain good publicity for the Faith among prominent and influential people, when he visited the Belfast area and many other places.

CORRECTION.

We wish to correct a wrong statement in the previous News Letter, Angela Anderson of Plymouth made an extended and much appreciated visit to Malta, she did not go as a pioneer there.

N.S.A. MEETS IN DUBLIN.

The National Assembly meeting of December 30th/January 1st was held in the new Hazíratu'l-Quds, 41 Morehampton Road, Dublin. During the week-end the N.S.A. visited the grave of the Hand of the Cause George Townsend and said prayers there; visited the newly acquired Temple Land and said prayers there; met the Dublin Community during their 19 Day Feast; and consulted with the Irish Teaching Committee concerning the achievement of the goals in Eire. These are the most difficult goals we have, as three new assemblies must be formed in the next four years, so that the new National Spiritual Assembly can be established and incorporated before the end of the Nine Year Plan. The N.S.A. has given first priority to Eire for any pioneer moves; the goal towns to be opened are Cork and Limerick, and the group in Dun Laoghaire has to be developed to assembly status.

IRISH TEACHING COMMITTEE REPORT

Ireland has been blessed in recent months with some wonderful pioneering moves. Phillip and Jane O'Brien, both of Irish Catholic background have come to Eire from the United States and will organise the Travel Teaching Scheme for the whole of Ireland. Margaret Magill has moved into the goal town of Dun Laoghaire so that with Mel Hardings move, Dun Laoghaire becomes three.

Rustom Jamshidi is pioneering to the goal city of Craigavon in February where he will take up the post of houseman.

Castlereagh, our goal for Assembly status at next Ridván has increased its numbers to seven with the pioneering moves of Christine Leatham, Hazel Aikman, and Elizabeth Morley. They have commenced a series of monthly Public Meetings in addition to their weekly "Firesides" which have been attended by friends from Belfast and Bangor. Dick and Vida Backwell have pioneered to Larne R. D. The Bangor L.S.A. are holding a series of meetings to discuss the principles of the Faith. They now have a happy relationship with the United Nations Association and the Civic Authorities, having recently presented the latter with a U.N. Flag.

Belfast, our largest community, is continuing with its weekly Public Firesides.

Richard St. Barbe Baker visited Dublin and Belfast in September-October. He spoke in Belfast to an audience which included members of the Men of the Trees, the Vegetarian Society and representatives from many schools of thought. Whilst in Dublin, he met the President of the Irish Republic and the Governor of Northern Ireland in addition to appearing on Television and speaking at a Bahá'í meeting.

The Sunday Bahá'í children's class now has an attendance of seven, five of whom are from Bahá'í parents, in addition to learning about the Faith, the children paint and write about what they have learned and they also have a recreational period. We have now finally secured our new Hazíratu'l-Quds in Dublin, a most gracious, and friendly house, in the heart of the city, yet in a beautiful residential Road. A week-end school is being planned by the Dublin Youth Committee and the L.S.A. to which we hope friends from throughout Ireland will come to enjoy their new home together for the first time.

Finally, we hope that two pioneers will be able to move to Londonderry in the Summer to form a group with Ethel Da Coster.

- N.T.T.C. REPORT -

TWO MORE GOAL TOWNS.

The standard of Bahá'u'lláh has been raised in two more goal towns, St. Austin, Cornwall and Kendal, Westmorland.

As in the case of Kidderminster, the pioneers to St. Austell are a newly married couple, Brian and Carol Huxtable, who moved there shortly after their wedding in July. They have now bought a house in the outskirts of this delightful coastal resort. This was recently the scene of a most inspiring gathering, held to mark the Birthday of Bahá'u'lláh. Friends from St. Ives and St. Agnes travelled to share the bounties of this occasion. An additional guest was the Founder of the Men of the Trees, Richard St. Barbe Baker.

At the other end of England, Bill and Madeleine Hellaby are busy establishing a new home for their family in Kendal, where a number of contacts have already been made. Mark Hellaby has written an article for his school magazine.

Both these goal towns are in remote areas, far away from other established Bahá'í communities; and both are in need of our constant prayers for the success of their work.

Thus the British community advances one more step towards the establishment of a Local Spiritual Assembly in each County in England, one of the main objectives of the Nine Year Plan.

But there is still a long way to go. Shrewsbury, goal town for Shropshire, and Hereford, goal town for Herefordshire, are still unopened, three years after the start of the Nine Year Plan.

News has just arrived of a declaration in the goal town of Ipswich.

PERSEVERANCE.

The recent letter of the Universal House of Justice, which appeared in the October, 1966, issue of the Bahá'í Journal, inspired a lengthy consultation on teaching in the goal-towns, at a recent meeting of this committee. From this emerged a complete re-appraisal of our policy concerning the development of the Faith in goal-towns.

We urge all those friends engaged in founding and building new Bahá'í communities to consider in particular the following sentence. "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 assured reward in both worlds."

The full significance of the word 'perseverance' is indicated in paragraphs 2 and 3 of this letter. The true function of pioneering is 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 success of such a mission depends not on publicity methods or teaching

gimmicks, but on the spiritual qualities of the pioneers themselves. They should attract the people through the example of their lives. Their minds should be prepared to seize every opportunity of demonstrating the truths of the Faith. Their hearts should be so full of Bahá'í love as to strengthen the faith of a seeker to the point of sincere declaration. Indeed, "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 the receptive souls responding to its Divine Call.

PROGRAMME OF DEVELOPMENT.

Specific attention was also given to working out the practical implications of the letter as regards the development of a goal-town towards Assembly status.

The committee sees a new community passing through the following stages to ensure the firm foundation of a Local Assembly

1. The goal town is opened by a pioneer who becomes established in a 'fixed abode' with a regular job.
2. The pioneer first concentrates on making friends and attracting them.
3. Having won the confidence of his friends he is now ready to invite them into his home.
4. The next step is to start specific teaching of the Faith amongst his close friends.
5. When he sees a definite response he can start the steady open teaching of one or two close 'contacts'.
6. As the response grows, he may now begin to publicise the Faith.
7. The group begins to grow by declaration, preparing itself for Assembly status.

OUR INNER LIFE.

"Humanity, through suffering and turmoil, is swiftly moving on towards its destiny; if we be loiterers, if we fail to play our part surely others will be called upon to take up our task as ministers to the crying needs of this afflicted world.

Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organised campaign of teaching—no matter how worldwide and elaborate in its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abha Revelation. One thing and only one thing will unfailingly secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh.

Not until the dynamic love we cherish for Him is sufficiently reflected

in its power and purity in all our dealings with our fellow-men, however remotely connected and humble in its origin, can we hope to exalt in the eyes of a self-seeking world the genuineness of the all-conquering love of God. Not until we live ourselves the life of a true Bahá'í can we hope to demonstrate the creative and transforming potency of the Faith we profess. Nothing but the abundance of our actions, nothing but the purity of our lives and the integrity of our characters, can in the last resort establish our claim that the Bahá'í spirit is in this day the sole agency that can translate a long-cherished ideal into an enduring achievement."

Shoghi Effendi.

- IRISH TEACHING CONFERENCE -

It was an exhilarating and memorable occasion when 50 Irish Bahá'ís assembled for the Irish Teaching Conference in the Belfast Centre on 1st October, to consult on the goals of the Nine Year Plan.

John Long, as representative of the N.S.A. spoke of the part the Irish Bahá'ís have to play both at home, and as part of the world community. He spoke of the preparation needed to play this part, 'with a deeper thrust of the roots which sustain the life of the community' and so reminded us to turn at all times to the ordinances of Bahá'u'lláh to sustain us.

Adib Taherzadeh spoke of the tasks facing us in Ireland. He said the goals of the Nine Year Plan are a challenge to every believer in Ireland, to search their hearts as to how they can best serve the Cause both in pioneering and teaching. An appeal for pioneers was made, and nine friends responded. The I.T.C. has consulted with them all, and one has been successful in moving to Castle-reagh, and one or two others are likely to move to goals in Northern Ireland.

Our hearts turned to the Universal House of Justice, and in answer to our message we received the following cable:—

"DELIGHTED NEWS SIGNIFICANT
CONFERENCE ASSURE ARDENT
PRAYERS HOLY SHRINES IRISH
BELIEVERS ANSWER CHALLENGE
SACRIFICE DEVOTION ENABLE
RENDER SERVICES BAHÁ'U'LLÁH
ECLIPSE HISTORIC ACHIEVEMENTS
FORMER DISPENSATION"

During this conference we learned of the plans of Groups and Assemblies for increased teaching activity and travel teaching. A stronger bond of love and unity, and a greater orientation of the whole country towards the goals, was the immediate result of this meeting.

We were privileged in having the bounty of the presence of Auxiliary Board Member Dick Backwell, who closed the conference after an address which inspired, encouraged, and strengthened our determination to go 'full steam ahead to 1973.'

South America— An Awakening Continent.

To share the experience of the South American trip, we must begin not in Rio de Janeiro, Brazil, where the 'plane from Holland landed in brilliant sunshine on a hot winter's day at the end of July, but in the National Office weeks before, when the suggestion arrived from the Hand of the Cause Jalal Khazéh that Betty Reed should make a travel teaching trip in that Continent. At that time it seemed impossible. How could such complex arrangements be made? Where would the money come from? And how could our secretary be released for six weeks? But in consulting on Mr. Khazéh's suggestion at the N.S.A. meeting, the National Assembly recalled the appeal of the Universal House of Justice last Ridván for international travel teachers, and turned again to the cable sent to the World Centre by Convention, which read, "Vastly increased numbers attending British Bahá'í Convention overwhelmingly conscious urgency sacred obligations Nine Year Plan. Love prayers of Universal House of Justice Hands Cause strengthen our determination meet challenge world-encompassing teaching fulfilling 'Abdu'l-Bahá's heartshaking appeal . . .". Suddenly it seemed that the difficulties on our side could be overcome; three members of the National Assembly, Joe Jameson, Owen Bat-trick and Eric Hellicar, volunteered to give up all or part of their annual leave to take over Betty's duties in the National Office while she would be away; the National Assembly felt able to provide one-third of the cost from a legacy, one third could be provided personally, and if the International Deputisation Fund could provide the remaining third, the cost would be met. The only remaining question was, could all the necessary arrangements be made in South America and the National Assembly put that question to Mr. Khazéh. Days passed by, although a preliminary cable had been received from the Hand, his promised letter didn't come, and on July 1st the National Assembly came to the conclusion that nothing could be done this year, so letters were written to South America postponing the trip. When the suggested itineraries, which had been long delayed in the mail, eventually arrived they were filed away for the future. It was a shock for us to find that, on July 2nd—the day after we from London had cancelled the trip—Mr. Khazéh from his office in Campinas, Brazil, had taken the matter firmly in hand, had written to the seven countries to be visited in South America and one in Central America and made all the necessary arrangements for Betty's visit. When we received a copy of that letter in London thirteen days later, we realised to our consternation that as far

as South America was concerned, the visit was "on", and in fourteen days' time Betty Reed was expected to arrive there! Fortunately the National Assembly was again meeting, and was able to put the whole position quickly by express letter to the Universal House of Justice, who cabled their support of the trip, both with the required finances and assurances of their prayers at the Holy Shrines for its success. The following ten days were amongst the most hectic we have ever spent in the National Office; Jeanette Robbin and Claire Copley worked with Betty from nine o'clock in the morning until after eleven every night. When she left the Haziratu'l-Quds at 5.00 p.m. on Friday, July 29th, for the West London Air Terminal, Betty was accompanied by Jeanette equipped with a shorthand notebook to continue to take dictation up to the very last minute before the call for the coach departure to London Airport, and Claire to run over all to last-minute domestic arrangements at the Haziratu'l-Quds and to make sure that Betty had all she would need for six weeks in the tropics (personal packing had been started only that morning). At London airport a little later, Betty worked alone on the last enclosure needed for a letter dictated in the taxi going to the Air Terminal, and mailed it back to Jeanette; the flight-call came for the 'plane to Amsterdam, to connect with the flight to Rio, and as the 'plane taxied down the runway for take-off Betty drew a deep breath. At last the trip had become a reality, she was bound for South America.

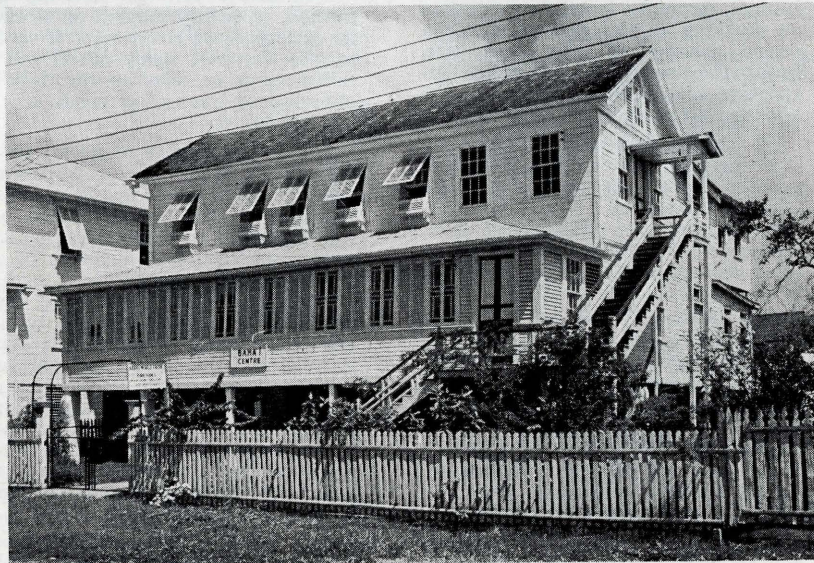
BRAZIL.

The flight was London/Amsterdam/Zurich/Lisbon/Rio/Sao Paulo. It took just twenty-four hours and twenty minutes from leaving the Haziratu'l-Quds in London to arriving at the home of the Friends in Sao Paulo, crossing the equator on the way and passing from a cool English summer into a hot Brazilian winter. The N.S.A. of Brazil was meeting that week-end, and the first appointment after a late but enjoyable lunch together, was a three-hour consultation with the National Assembly, with the Hand of the Cause present. One of the greatest privileges of the trip was to share with the administrative institutions in Latin America the experiences of the British Community, and in turn to learn from them about the conditions, the victories and the needs of that Continent.

At dinner at the home of an N.S.A. member we were joined by some of the Friends of Sao Paulo. With consideration for their guest, the party broke up early and by 9.30 p.m. we were back with our host and hostess, looking at the lights of the big, fast-growing city of Sao Paulo spread out below the skyscraper building of the blocks of flats. It was 1.30 a.m. on Sunday morning British time. Settling down to sleep we realised how near London and Europe were to Latin America, not the nine-months' sea voyage of the early settlers from Portugal and Spain, but less than one day's flying time by jet. Close in time, but different in climate, customs and temperament. How different we were to discover in the next six weeks, for South America is a new, dynamic, turbulent Continent.

The visit to Brazil passed quickly, working for four days with the Hand and Board Members in the cool, pleasant town of Campinas; getting to know dear Mrs. Jamal Khazéh, loved by so many of the pilgrims to Haifa during the six years following the passing of Shoghi Effendi, when Mr. Khazéh

Haziratu'l-Quds, Georgetown.





TEACHING CONFERENCE, GEORGETOWN, 6/7 August, 1966.

Auxiliary Board Member Anthony Worley seated front row right.

had been one of the nine Custodians of the Faith and they had lived at the World Centre; meeting and talking with the Bahá'ís of Campinas; speaking at firesides in Sao Paulo and Rio. All too soon it was time to fly on to Guyana by way of Trinidad, carrying in one's heart the warmth of the loving welcome and the hospitality of the Friends everywhere. Leaving Rio's international airport at 1.00 a.m. for the night-flight to Port of Spain, Trinidad, the 'planes great engines seemed to throb with the life of the hot, fertile, mountainous country of Brazil, life so abundant that one had been warned not to stick one's umbrella in the ground or it would grow!

ONWARDS TO GUYANA

Through the night we flew northwards, passing in the darkness over the Amazon area and again crossing the equator. As the dawn broke the passengers roused up from their cramped 'cat-naps' of the flight, folded up their blankets, were refreshed by coffee and after moving their watches back to Trinidad time of 5.30 a.m. prepared for landing after the six hour trip. In spite of the early hour, three of the Friends were waiting at the airport, and we drove through the cool, early-morning breezes to breakfast with one of the Bahá'ís in Port of Spain. It was a busy, happy morning, visiting old friends, greeting new ones, and hearing of Trinidad's progress since last year. The secretary of the Local Assembly was an enthusiastic new believer; two pioneers had arrived from England, Maryam Shaker and Nikoo Raoufian. The Bahá'í Centre at Deigo Martin would be ready to be opened when we passed through Port of Spain again in a few days' time. Shortly after lunch we were back at the airport. It was hot as we climbed up the steps into the aircraft, and the Friends below waved a temporary farewell. Air-

bourne once more, we flew out to sea, heading for Guyana.

Last year flying to Guyana from Trinidad to attend the Hands' Conference in Georgetown had been travelling into the unknown; this time the aircraft was an old friend, heading for home. As we passed along for passport and customs checks at Atkinson Airfield, five beaming faces detached themselves from the crowd and came forward. It was a wonderful reunion. That evening we met in the Haziratu'l-Quds with Anthony Worley, Board Member from Surinam, and the Georgetown L.S.A. to consult on the agenda for the week-end's Teaching Conference, and under each chair a green anti-mosquito coil burned steadily. How happy we were to be together.

The Teaching Conference was held on Saturday and Sunday. There were joyous reunions with old Friends and meeting new ones. Believers came from Georgetown, Plaisance, Campbellville, Lodge Village, Mackenzie, Ruimveldt, Albion and other places. The opening devotional programme was followed by a message from the South American Hand and one from the Executive Board Member for the area, Rangvald Taetz, both taped in Brazil, greetings from the British N.S.A., and a cable from the Overseas Goals Committee. Under the capable chairmanship one by one of three Guyanese Bahá'ís, Mrs. Daisy Hahnfeld, Sydney Friday and Henry Dolphin, the Conference then moved eagerly and steadily through its agenda: "Development of the Guianas for the Establishment of the new N.S.A."; "Formation of the National Spiritual Assembly (the spiritual requirements; the election, responsibilities and duties of Convention Delegates; and the actual election of the new N.S.A.)"; "The Relation of the new N.S.A. to the Universal House of Justice, sister National Assemblies, Local Assemblies under its jurisdiction,

individual believers, and the institution of the Hands of the Cause." The whole agenda was completely covered, consultation was mature, and the Friends in Guyana were ready and eager for the next stage of their training programme which will help to ensure the formation of the new National Spiritual Assembly, when the time comes, on a firm foundation. During the Conference a carpet of the Greatest Name, sent by Dr. Habib Moayyad of Persia, was presented to Mrs. Hahnfeld, Chairman of the Georgetown L.S.A. The Conference closed on the Sunday afternoon with a tape-recording of Mrs. Jamál Khazéh chanting in Persian. Soon afterwards we were on our way in Bob Hallam's landrover towards Atkinson-field, and then up the forty-mile survey trail to Mackenzie.

As the sun went down we bounced further and further into the interior of Guyana, fording creeks which were sometimes spanned by tree-trunk bridges and sometimes were not. We continued through the darkness until, several hours later, the glowing lights of Mackenzie shone in the distance.

Mackenzie is a goal town working for assembly status next Ridván. Everything in it is focussed on the mining of bauxite (the raw material for aluminium) and its part-processing. The humid, tropical climate is very trying. During the day-and-a-half spent there it was possible to meet the local Bahá'ís in a pleasant 'fireside' (the term is purely a technical one, the only time one sees a fire is if perchance a house catches fire, which everyone tries to avoid), to visit three bauxite mines and the alumina plant, and also to get several welcome hours additional rest in an air-conditioned room screened against mosquitos. Returning to Georgetown in the Bauxite Company's private seaplane, there was just time to fit in a recording for the radio programme "Panorama", to follow up last year's broadcasts, have tea and depart for a fireside in Plaisance, another place where we are eagerly looking forward to an assembly being formed next Ridván. The next morning Guyanese Friends came out to Atkinsonfield to say, "God speed", as we left for Paramaribo in Surinam.

SURINAM (DUTCH GUIANA).

Rio had been hot, Mackenzie hot and wet, but nothing in the whole trip compared with the heat and humidity of Surinam, the Dutch Colony slightly to the east of Guyana, also 5° north of the equator. Unlike the other coasts of South America, which are mostly mountainous, the coastal regions of the Guianas are completely flat. Waiting in the airport building to clear passport control and customs, everybody dripped. Experienced travellers had come pre-

DRAW NIGH UNTO BAHÁ'U'LLÁH

"Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counselth you the Pen of Revelation, if ye be of them that believe".

Bahá'u'lláh.

pared with a mopping up towel, but those of us not sufficiently experienced had packed such valuable equipment in luggage which had not yet been cleared through customs; we dabbed ineffectively with paper tissues. Friends from Paramaribo were waiting and soon we were driving down the road in a torrential rainstorm for which this part of the Continent is famous. Settling-in meant a refreshing cold shower, a change into cool clothes and a pause to lie down and rest, with a long cold drink as well, then we went to visit another Paramaribo Bahá'í and there met a Bush Negro, a fine man with steady eyes and features that might have come straight off an ancient carving. A joyous fireside in the evening completed another busy but happy day, and safely tucked up under a mosquito net, with a cool night breeze coming in through the open window, there was a quiet moment to thank Bahá'u'lláh again for the bounty of this experience of travel in South America.

Out to the airport after an early breakfast, to find that all the prayers being said for the smooth running of the trip were indeed effective, at the last moment confirmation had come through of a seat in the 'plane for Trinidad. A final farewell to the Paramaribo Friends and once again we were airbourne. Less than twenty-four hours had been spent in Surinam, but strong links had been formed with our fellow-believers there, with whom the Bahá'ís of Guyana, as well as those in French Guiana, will one day be joining to form the new N.S.A. of the Guianas and Surinam.

TRINIDAD.

So we came back to Trinidad. With the splendid co-operation of the Friends there, it was possible in four days to visit isolated believers in Arima and San Fernando; show slides at a public meeting in the hospital in San Fernando, with an audience of between sixty and seventy patients and staff; to open the new Centre in Deigo Martin, close to Port of Spain; to give two press interviews, which resulted in publicity in both Sunday newspapers; and to have an eight-minute television interview, transmitted throughout the island, when twenty-eight slides were shown of the Holy Land, Africa, the United States, Guyana and Europe. The meeting in the hospital had been arranged by a Bahá'í who is paralysed and had spent eight months flat on his back, unable to move at all. He is such a wonderful person that he is loved and respected by patients and staff alike, and when he sought the matron's permission for the slide show to take place, she willingly arranged for the doctors' lecture room to be used, invitations were issued and the Bahá'í transported, bed and all, especially to attend the meeting. Two other similar meetings have been held in that hospital, bringing news of the Faith to hundreds of people. All that is needed to teach the Cause is overflowing love for Bahá'u'lláh and a desire to spread His message.

Again a last-minute confirmation of a reservation on the 'plane, and the close

feeling of being linked with the Friends everywhere through their prayers; at 1.00 p.m. the fully-loaded 'plane circled over Port of Spain before heading out to sea and Venezuela, it was Monday and we were bound for Caracas.

VENEZUELA.

Auxiliary Board Member Eve Nicklin who had herself just got back from a teaching institute in the Guajira, was waiting at the airport. The Haziratu'l-Quds is in the old city of Caracas, where the Moorish influence in the architecture is very strong, the single-storey terraced houses are gaily painted and have tessellated tops. The new city especially the commercial centre, is very modern, with the by now familiar blocks of ultra-modern flats. Caracas is reported to be the most expensive city in the world, certainly one's application for even a tourist visa had had to be accompanied by a bank reference. This city, like many others in South America, clusters at the foot of high hills; in days gone by those who could afford to do so lived at the bottom, well away from potential land-slides, but those who were less wealthy live up the hillside, and towards the top lived the poorest, who are still there; almost every time there is torrential rain some poor houses are brought down these hills, which are almost mountains, in the land-slides.

One of the most encouraging developments in Caracas was the interest in the Faith growing amongst young people. Two firesides were held at the Haziratu'l-Quds, the second being attended by nine youths. Visits were made to Friends in Caracas and in nearby Sucre; the N.S.A. of Venezuela was not meeting at that particular time, but two consultations took place with their Emergency Committee.

Here we were impressed for the first time by the beautiful wrought-iron grills firmly fixed at almost every door and window in many Latin American cities, and learned that these are useful as well as decorative, there are more rebellions and riots there than we are used to in the British Isles.

All too soon Caracas was left behind, and we were flying on to Maracaibo, where Executive Board Member Donald Witzel, from neighbouring Colombia was waiting. A press interview which resulted in some of the best publicity of the trip was fitted in before a very happy and successful fireside in the home of one of the Bahá'í families. In Maracaibo we saw for the first time some Indians from the Guajira, the women wearing the "manta", an enveloping, bat-like garment. Here too we learned about the Indian drink called "cheecha", which the Bahá'ís do not ferment, but which can be made into a potent alcoholic drink and which has brought hardship and death in the Guajira.

THE GUAJIRA.

Next morning the sun was already hot by nine o'clock as we waited by the 'bus stop to start the first stage of our overland journey through the Guajira to Riohacha in Colombia. The Guajira

peninsular, half of which is in Venezuela and half in Colombia, is scrub desert, vast wastes of sand enclosed sometimes by wire fencing, with dried-out scrub, wiry deciduous trees and all sorts of cacti dotted about, from tiny prickly balls growing close to the ground to cactus trees the size of an apple tree that bear fruit in their season. Part-way we left the bus and boarded a "gondola", that would cross the border and take us to the town of Maicao. A gondola looks a little like a mobile fairground booth, but is actually an arrangement of narrow bench-seats on a heavy-vehicle chassis; a roof from which a short, gay fringe dangles, is supported by wooden posts, but the sides are open. The whole thing is brightly painted, and the inside is ornamented by little pictures and texts in Spanish. We rattled along at a steady pace and upon crossing the border dropped slightly into Colombia, where the earth roads are not surfaced; the scrub desert continued.

The whole of the little town of Maicao seemed to be one great market place, hot and dusty; there, in the atmosphere of the 'wild west' of a hundred years ago, one could buy anything from a watch-strap made in Japan to Wedgewood china. 'Hold on to your pocket book' and 'watch your step' were equally essential instructions for any one touring this town. After a brief walk round in the intense heat, we settled down on a pile of empty boxes beside a friendly young Guajira Indian boy who was tending his family's grocery stall, to await the gondola for Riohacha. When it came, our luggage was stowed on top and we boarded for the last stage of our journey, refreshed en route by water cocoanut (the milk of a young, not-set cocoanut).

At last, a few hours before sunset, we arrived at the Riohacha Bahá'í Centre, a one-roomed, concrete building with a canopied veranda, on the extreme outskirts of the town, so far out that it stood alone on the edge of the desert. With what joy we were welcomed there, first by the children from round about, then by the two Bahá'ís living at the Centre, and finally by a group of Guajira Indian women who appeared from nowhere within a few minutes of our arrival. After the first happy exchange of greetings and news we learned of a great innovation, built in the last few days, a new shower, which was to be inaugurated by the guest. We all went excitedly to see it, and found a wooden cubicle built as a lean-to against the back wall, without a roof and with one side made of mackintosh sheeting, with a sprinkler arrangement poised in mid-air that could be attached by a hose to the kitchen tap. After the long hot journey, nothing in the world looked more beautiful than that new shower, and soon the cool water was pouring down. But suddenly it became apparent that the mackintosh sheet was swarming with lively bees-cum-wasps, and it was hurry-hurry when the water was turned off, but always the bees got there first, and every shower was

followed by generous applications of anti-histamine cream

Soon after supper, in the darkness, with a pressure lamp nearby and a hurricane lamp swinging from the roof, the Friends from the area gathered on the veranda, and with Donald translating we spoke together of the Laws and principles of Bahá'u'lláh, particularly as they affected the young Bahá'is, who were very interested in the Bahá'í Laws concerning marriage. When the discussion ended we joined in party-games and sang Bahá'í songs, and eventually, late in the night and reluctantly, the Friends left, all except one small girl who was far too tired to get home, so we popped her into a bed in the centre. The two older girls who were to spend the night there also settled down, and Donald and the two men who were temporarily living there fixed their hammocks outside on the veranda. Lying comfortably in a hammock slung in the Centre, covered by a mosquito net, with the cool night breeze coming in through the open, slatted windows, one thought of the Bahá'is of the Guajira; already two of their men had made the supreme sacrifice for Bahá'u'lláh, the first had been dragged from a gondola and murdered, and the second had been shot at point-blank range, deliberately, for refusing to drink at a family funeral of a non-Bahá'í relative, the fermented cheecha. No-one who has seen, or even had a first-hand account of the drunken orgies into which funerals and other gatherings degenerate under the influence of that bedevilled drink, can doubt the wisdom of Bahá'u'lláh's Law that Bahá'is should not drink alcohol. But how many of us would give our lives to keep that Law?

Next morning a jeep came to collect us, and away we went into the Guajira. The Indian homesteads are deep in the bush, down winding, sandy tracks among the cactus trees. Being themselves without a jeep, the Bahá'í teachers from the Riohacha Centre have to walk for hours in the blazing sun, to visit the Indians, and this slows down considerably the important consolidation work.

Guests are not taken into the thatched homes of the Indians right away, but are received in the guest house, which is a thatched building with sides made of thin, overlapping strips of bark or some such thing, with plenty of room between each strip to let in light and air. The family uses the guest house also as a sort of work-shop, hammocks are woven on big hand-made frames, bags are made on small looms, the big pom-poms which form the entire upper part of the slippers worn by Guajira women, are made on round metal discs. The first Bahá'í family greeted us warmly, settled us in the hammocks of the guest house, and away went the daughter to return with mugs of sweet cheecha. Swinging gently to and fro and drinking the unfermented corn-drink, we made friends with the women and children, the men had already gone with the animals to the water, or were out in the bush. Water supply is a constant

problem for the Indians in almost every country, some are even less well provided for than others, but all seem to have inadequate supplies. The same water-hole, sometimes only a shallow pond, serves for the animals to drink, for the women to do the washing, for bathing, and for the family's drinking water.

The sun rose higher and higher in the sky until, by the time we left, we passed animals huddled close to the trunk of a scraggy tree in the little circle of shade as the sun beat down. We were sorry to go, for we were learning from our Indian brothers and sisters that nearness to God is a thing of the heart, and that where there is great love there is greatness and loyalty, even unto death.

Back at the Centre there was a scramble to change, pack, eat and get to the airport for the plane to Barranquilla. But amongst all that, there was still time to sit for a little while with the children on the veranda and to share their enchantment as they looked through a small battery-operated viewer at the slides of the World Centre, Africa, Europe, Guyana, everything that told them more about the Holy Shrines and the Bahá'í communities throughout the world.

Soon we were flying over the Guajira, with the Indian homesteads dotted here and there in the bush.

VISITS TO CITIES IN COLUMBIA.

It had been more than a year since the Barranquilla Community had had a visitor, and their joy made us understand better why the Universal House of Justice had urged, "a constant circuit of travelling teachers" within a country as well as international travel teaching, but the vast distances and the cost of travel in South America make this difficult. On the evening of our arrival we met the local Friends at a joyous reception at the home of one of the believers, and the following day there was a well-attended public meeting. At dawn the next day we were up and away to the airport, this time airborne for Bucaramanga. Once again, a warm welcome from the Friends, and the opportunity to meet them all on the first evening, a public meeting on the second evening, and the next day airborne again for Bogota.

The capital of Colombia is at an altitude of 16,000 ft., and on the advice of the Friends whenever we were not actually doing something we rested. In that way we had the delightful company of the children of the family, who dashed upstairs as soon as they got back from school to share the news and experiences of the day, with the help of Spanish/English, English/Spanish and German/English dictionaries and phrase-books. Adequate rest made it possible to carry out a full programme in Bogota, with a gathering of the Friends in the Haziratu'l-Quds; a packed public meeting; a luncheon party with guests from the British Embassy, the British Council and some English school-teachers; a little sight-

seeing, to see the magnificent gold-work of the ancient civilisation; several hours of consultation with the N.S.A. of Colombia with the Board Member present; lunch with some of the Bahá'is; and lunch with the National Assembly. When we left Bogota it felt as though we had been there three weeks instead of three nights.

The next stop was Cali, just for the week-end, en route to Quito, the capital of Ecuador, and in Cali we were able to meet the Friends on the first evening, and to take part in an excellent public meeting the following afternoon.

ECUADOR.

Flying next day across the mountains to Ecuador we again crossed the equator. In the high altitude of this country each day has four seasons. Spring in the morning, hot, hot summer at mid-day; autumn in the afternoon; and cold, cold winter at night. Sitting almost on the equator is a cone-shaped, snow-capped volcano, which erupts occasionally. The Bahá'is of Quito gave us a wonderful welcome, especially Auxiliary Board Member Gayle Woolson, who was a constant source of help, getting up early in the morning to see us off before dawn and welcoming us home from our travels late at night. One evening we met the Friends at a gathering at the Haziratu'l-Quds, and on another evening there was one of the most enjoyable public meetings of the entire trip. Newspaper publicity was excellent. We visited the Temple Land, with its lovely eucalyptus grove and the wonderful view across to the distant mountains. From Quito we went by bus to Ambato for a fireside there, returning the next day; then we went on a long bus journey across the mountains to spend the week-end in the Indian town of Otavalo, and there we found the Beckett family, who had pioneered years ago to Leeds and later to Dublin.

INDIAN TEACHING IN OTAVALO AREA.

In this area we visited some of the Indian Bahá'is of Ecuador, going by landrover to their homes in the valleys and on the mountainsides. It had been snowing in the night, and as we drove higher and higher to go over the mountain to the Indian homes on the other side, a most wonderful glistening snow-cap came into view on a still higher mountain-range. At the top we all got out of the landrover, and there in the spring-like sunshine with the purity of the snow shining above us, we each prayed in Spanish for the success of the teaching mission we were making to the Indians.

Many of the Indians farm small holdings, and each house is built on the land farmed. Round mud-houses with thatched roofs, with one all-purpose room. Maize is an important crop, and corn-cobs were carefully stored in the rafters of the houses, looking like birds with their wings folded. The Bahá'is gathered together from near-by houses, and sitting in the shade, on great piles of hay, we heard stories of the lives of the Báb Bahá'u'lláh and 'Abdul-Bahá,

and about the Laws and principles of this New age. Picture books were used which had been developed for teaching in the Guajira, the drawings were excellent, clear and expressive and the stories were told simply with Indian Bahá'ís interpreting from the Spanish, but no mere words will ever convince the Indians of South America of the Message of Bahá'u'lláh, it is the love that pours out of the Bahá'í teachers there that is spreading the Faith and confirming the believers. We saw this great out-pouring of love again and again as the trip proceeded; first in Campinas, from the Hand of the Cause during the four days that we had the bounty of his guidance and counselling for the trip; then from the Board Members and the National Assemblies as we travelled from country to country; and from the wonderful friends who gave us hospitality, and those who travelled with us, or cared for us, or shared with us their happiness at belonging to the great family of Bahá'ís. This great outpouring of love is what we remember most vividly from South America and treasure most.

The roads of Ecuador are good, well-surfaced for motor traffic in the centre, with soft verges at the side for the Indians on horse-back or those who walk. Almost all the Indian women carry a baby slung in a shawl on their backs, and small children carry yet smaller children in the same manner for hours on end. The mountain roads are so well banked that buses can travel late at night; we made the journey back from Otavalo to Quito across the mountains in the darkness, once again sad to leave the Friends but rich with happy memories. The next flight was from the high altitude of Quito to Guayaquil on the east coast, at sea level, where we met some of the Friends, but our stay there was of one night only, en route to Cuenca, high up in the mountains again. Another overnight stay, with Donald Witzel speaking at a public meeting, and back to Guayaquil. That flight and the rest of the journey was made alone, as from Cuenca, Donald—who had been a trusted companion from Maracaibo in Venezuela—was to return by bus to Quito, he would visit the Otavalo area again, and then go on to Peru; from Peru he would go to the High-Amazon area, and thence back to his home in Bucaramanga. Donald had made the trip through Colombia and Ecuador on the instruction of the Hand, and we were deeply grateful to Mr. Khazéh for his practical approach as well as his loving care, for it is neither acceptable nor too safe for a woman unused to the customs or the language to travel alone outside the capital cities. We were met at Guayaquil airport, spoke that night at a public meeting, had useful press publicity, and were ready to continue.

PANAMA.

The trip was drawing to an end. We left South America at mid-day, flying from Guayaquil to Panama City, again crossing the equator. Auxiliary Board Member Ruth Pringle and one of the

Panamanian Friends were waiting at the steps of the aircraft as we disembarked. The programme in Panama was excellent, well-planned and hectic. As well as a public-meeting on the first evening in Panama City, there was a reception and tea on the following afternoon at the Haziratu'l-Quds attended by the Israeli Ambassador and his wife and many other guests; that evening there was a tightly packed public meeting in near-by Colon, when over 200 people saw a display of Spanish dancing and a lively sketch by school-children, who had lined up in their lovely period costumes to form a guard of honour to greet their guest, then slides of the Middle East were shown, and finally a happy, receptive audience heard a Bahá'í talk. Saturday morning was spent at the Haziratu'l-Quds talking with the Youth from Panama City and Colon, and then a drive out to the Temple Site along the main highway to take colour-slides (that site, which had no access road, has since been changed with the permission of the Universal House of Justice for another more readily accessible site nearby, which still commands the same wonderful position); and in the evening we consulted with two of the National Assembly's main committees. At dawn on the Sunday we were once again driving to an airport, this time for the plane that would take us from Latin America, via Miami, Florida, to New York for the connecting flight to London.

From Kennedy Airport we were able to have a long, three-cornered telephone conversation with the Secretary of the N.S.A. of the United States and the Secretary of their Foreign Goals Committee, both in Wilmette, to share with them some important aspects of the tour. It is the Bahá'ís of the United States who have worked so hard and devotedly in Latin America from the early days of their first Seven Year Plan (1937-1944) when the first pioneers went down there, through the years when local assemblies were formed, to the establishment of the regional-national assemblies, and then, in the seventh year of the Ten Year Crusade, 1960, to the formation of an independent National Spiritual Assembly in each country. The American pioneers, joined by pioneers from Canada and Iran, and more and more local believers, are doing wonderful work in South and Central America. We hope that they will be joined by younger Bahá'ís from the British Isles and perhaps from Germany as the Bahá'í Youth of our two countries respond to the call made to them last Ridván by the Universal House of Justice to give one or two years of their lives to the service of Bahá'u'lláh in the mass-conversion areas of the world.

A DYNAMIC, TURBULENT CONTINENT.

On Monday, September 12th, at 7.10 a.m. we landed safely and on schedule at London airport. Looking back, what do we see? Latin America teems with life from its insects to its

people; with its extremes of wealth and poverty it is often primitive, dirty, undisciplined, diseased, uneducated, but it is alive, dynamic. Its cities are all in course of construction; you can travel by jet more easily than by road; in a capital city you may find two wonderful bathrooms to each flat, and in a rural area no sanitation or even safe drinking water. It is close to London and Europe, less than one day's flying time by jet, yet it is a whole world away. And there, a sleeping people is awakening, the Indians of Latin America. These are people, some living now in miserable conditions almost like those of animals, about whom 'Abdul-Bahá wrote, in the "Tablets of the Divine Plan", "You must give great importance to teaching the Indians . . . For these souls are like the ancient inhabitants of Peninsular Arabia, who previous to the Manifestation of His Holiness Muhammad were treated as savages. But when the Muhammadic light shone forth in their midst, they became so illumined that they brightened the world. Likewise, should these Indians and aborigines be educated and obtain guidance, there is no doubt that through the divine teachings, they will become so enlightened as in turn to shed light to all regions."

Now we are working against time; some of the Indians have already been contaminated by all that is rotten in our decaying civilisation. If this people, destined by God for greatness, awaken to something else and not to the purity of the Faith, we Bahá'ís will bear that on our souls for all eternity, because now we know. The small petty problems with which we engaged ourselves in the developed countries; the lack of realisation of what our financial and material resources are compared with what can be done with so little in those places; our lack of perspective in relation to the greatness of the tasks which face the Bahá'í world, all suddenly crystallised in those six weeks in Latin America. It is a new world, a vast, dynamic, turbulent Continent that is a challenge to us all.

CHILDREN'S MAGAZINE "LITTLE JOURNAL".

The Child Education Committee of the N.S.A. of the Bahá'ís of the British Isles wishes to advise Bahá'í parents, children and the friends in general that the publication of the third number of the "Little Journal" has been delayed, because publication costs are being studied with a view to making the magazine self supporting. The costs will be known by the next issue of "Bahá'í Journal", and we would like to have the support of parents and other readers in this connection.

The Child Education Committee wish to inform the friends that in this and subsequent numbers of the "Bahá'í Journal" they will be publishing reprints of articles on child education which appeared in "Bahá'í News" some years ago. As the contents of these articles can be a very valuable guide in the task of child training, the Committee invite the friends to read and study them.

A.A.T.C. REPORT

Circuit Teachers.

Following our request earlier this year for extensive visiting to other communities, there have been a number of successful trips of different kinds. Meherangiz Munsiff visited Swinton and stayed there for a period of six days, holding coffee mornings, firesides, and speaking at public meetings; in all she met thirty-eight contacts and was able to consolidate the excellent work which had been done by the friends in Swinton. Farhang Jahanpur has undertaken two extensive teaching trips in various parts of the country and two more are planned for later this year. Philip Hainsworth, now returned to this country after fifteen years of pioneering in Africa, has already visited many communities in the North, Midlands and Wales, and is scheduled to make a visit to the South. Jim and Dori Talbot made a tour of Northern Communities, as did Meg Fischbach from the U.S.A. Jane and Kirby Kent, during their visit to England, were based on Birmingham, Manchester and London, and were able to meet Bahá'ís in surrounding areas. Mary Kouchezkadeh, Pauline Senior and Patrick and Patricia Green have also visited communities at the request of our committee.

We are indebted to the N.T.T.C. for passing on to us coupons which had been sent in at their request, and we have written to a number of these friends who have agreed to make regular visits to specific places.

The committee is deeply grateful to all those friends who are giving their time and energy in trying to obey the request of the Master to travel constantly.

Should any other friends feel moved to participate in this inter-community visiting, we should be happy to hear from them.

Teaching Plans.

We continue to circulate teaching plans to those assemblies which ask for them, and members of our committee have consulted with a large proportion of local assemblies in England. New ideas are always welcome—please let us know if you think of any new teaching plans.

World Religion Day.

We have already heard that many assemblies have planned meetings for World Religion Day, and the committee has sent a list of suggested readings from the writings of different Faiths to each local assembly in England. We are most grateful to Miss Elsie Cranmer of Bournemouth for compiling these.

List of Speakers.

An additional list of Public and Fireside speakers with alterations to the previous one will be circulated to L.S.A.s. very soon.

NEWS FROM THE COMMUNITIES

ABERDEEN.

Friends from many parts of Scotland attended a week-end school on 19th/20th November. After a devotional, beautifully set to music, there followed a talk on "The World Order of Bahá'u'lláh." A social evening on Saturday brought together 30 people from various national backgrounds, including 15 non-Bahá'ís.

The Sunday morning devotional was followed by a talk entitled "What is Faith" and the theme of the post-lunch session was "World Problems." Lively discussion was enjoined throughout a memorable week-end held in a mood of unity and joyfulness.

ANGLESEY.

A Public Meeting held at Llanefri on 9th September had an audience of 18, including six Welsh-speaking non-Bahá'ís. Ena Coulson and Bill Crump spoke about "Progressive Revelation", part of Ena's talk being given in Welsh.

BIRMINGHAM.

"O ye friends of God! The world is like the body of man—it hath become sick, feeble and infirm . . . O ye friends of God! Be kind to all peoples and nations, have love for all of them . . ."

The congregation was listening in utter silence to the words of Abdu'l-Bahá. The occasion was a very special one for it was the first time that Bahá'í Scriptures and prayers had been read in a Church in Birmingham. There were representatives from the Jewish, Muslim, Buddhist, Christian and Hindu Faiths at this "All Faiths Service." but the Bahá'í reader was the only woman reader and this made a great impression on both the Minister and on the congregation.

There were three points of interest about this significant evening: the Church was called the Church of the Messiah; the hymn sung immediately after the Bahá'í readings was about the "most blessed, most glorious, the Ancient of Days" and ended with the words "O help us to see, 'tis only the splendour of light hideth Thee"; and the Bahá'í public meeting, 'Presenting World Religions', was announced from the pulpit.

After the Service, we were invited for coffee in the Church's congregational room. This provided us with an excellent opportunity to talk about the Faith to many people. One Bahá'í was invited to have tea with a minister and his wife the next day. The Minister who had organized the Service came to us later and quite genuinely and sincerely said "your Bahá'í reader read beautifully and the readings moved me very much."

Five days later, the week-end of November 26/27, about twenty-five Bahá'ís gathered together and spent two days studying the 'Iqan. On the Saturday evening, we went to the public meeting organized by the Bahá'ís for 'People to People Week' and which was attended by friends from other communities. There were over thirty non-Bahá'ís attending their first Bahá'í meeting, and some had not heard of the

Faith until that evening, many said they would like to attend our "firesides."

GREATER LONDON AREA.

Wandsworth L.S.A. organised a meeting on Sunday, 13th November, 1966 at the London Bahá'í Centre for the Bahá'ís residing in Greater London Area, to hear Dorothy Ferraby and David Lewis speak about the functions of the Auxiliary Board members and the station of the Hands of the Cause of God. Dorothy explained the functions of the Board Members for the protection of the Faith, and David spoke on the avenues for propagation.

The meeting was well attended and proved to be informative and instructive. Those present at the meeting expressed a desire that there should be more frequent contacts amongst the Bahá'ís residing in the Greater London Area.

A one-day conference of the London Borough Assemblies has been arranged by the N.S.A. to be held on Sunday, 5th February at 27, Rutland Gate.

HORSFORTH.

Headlines "Horsforth Concert Free, but with a Difference" and "Horsforth and the Bahá'í Faith" indicate how the Horsforth Bahá'í Group introduced the Faith to their Urban District. Articles appeared in the local newspaper before and after a concert given in the Mechanics' Institute, Horsforth, when Lois Hainsworth, soprano and Sylvia Schulman (Benatar), pianoforte, performed works by Mozart, Schubert, Chopin, Prokofiev and others. During the interval Philip Hainsworth gave an introductory talk on the Faith and why a community is being formed in Horsforth.

About a hundred people attended the concert of which almost fifty were Bahá'ís from Northern Communities. Some seven hundred handbills were distributed and advertisements placed in two local weekly newspapers and the "Jewish Gazette". Considerable local interest was aroused, the wife of the Chairman of the District Council and one of the Councillors were amongst the audience, and representatives of the Towns womens Guild, Scout Movement and Crippled Children Fund Committee were also present.

A press release of 650 words was printed in full by the local newspaper and referred to a follow-up meeting to be taken by Farhang Jahanpur. Selections from the release were also printed in the other papers which carried advertisements. The reporter from the local newspaper gave a 450 word report on the front page, made mention of the concert and Farhang's meeting, but devoted most of the article to Philip's introduction of the Faith. It was a good report with no important error and many people later commented on having read it.

It is intended to follow up the regular firesides with quotations in the local press.

The concert was well organised, dignified and most impressive, and

afterwards an opportunity was given for the visiting Bahá'ís to meet and impress the visitors with the spirit of the occasion.

This new approach to teaching—good quality entertainment with a brief introductory talk—might well be tried in other places.

NEWCASTLE UPON TYNE.

A one-day school was held in Newcastle upon Tyne, incorporating the celebration of World Religion Day. An excellent talk given in the morning by Eric Hellicar entitled "Towards World Unity" was attended by 23 people including 5 non-Bahá'ís, this session over-ran its time schedule due to the many questions asked and the ensuing lively discussion.

In the afternoon, following a devotional, speakers representing the Jewish, Christian, Islamic and Bahá'í religions spoke on the subject "My Faith and the Future." It was heartening to see 26 non-Bahá'ís among the audience of 50, several of whom accepted the invitation to pose questions to the panel.

"Follow-up" firesides have been arranged and we look forward to meeting our new friends once again.

PONTYPRIDD.

A successful week-end School, held in Barry on 15th/16th October, had an attendance of 38 including four non-Bahá'ís.

On 23rd October, a Bahá'í prayer was read by a Unitarian Minister in his United Nations Day service.

FOR PARENTS AND TEACHERS.

The Importance of Child Training.

Bahá'u'lláh enjoined education upon all. During the days of the historic visit of our beloved Master on this continent, He spoke many times of the training of Bahá'í children. He said, "Encourage the children from early childhood in the study of every science, and urge them to acquire every art, in order that through the favor and assistance of God, the heart of every one may become a mirror reflecting the mysteries of beings, and fathom the reality of everything, and that he may gain worldwide renown in sciences, knowledge and arts."

The Bahá'í parent knows that scientific education is not enough. The spiritualization of character to the point at which it dominates one's manner of living is a great achievement. "Divine education," stated 'Abdu'l-Bahá, "is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of religion and is the heaven of all divine virtues." "Make ye an effort" He further writes, "So that these children may be trained and educated and that each of them may become perfect in the world of humanity."

A child is like a green branch, tender and easily trained. The sacred duty of every Bahá'í parent is the development of the little children under the supreme guidance of the Manifestation of God through His life-giving Word. And if

through the divine education, belief is attained, the highest of all gifts is bestowed upon the children. Bahá'u'lláh remarks: "*Such is the station ordained for the true believer that if to an extent smaller than a needle's eye the glory of that station were to be unveiled to mankind, every beholder would be consumed away in his longing to attain it*".

Our children form the front ranks of the spiritual army of tomorrow. In their days divine justice must cover the earth; it is our supreme privilege to prepare them for the part that they will play. Reprinted from "Bahá'í News".

No. 124. April, 1939.

CHILD EDUCATION COMMITTEE

YOU ARE VERY FORTUNATE . .

50 years ago there were virtually no Bahá'í books in English.

Today, we have many authentic translations of prayers and meditations, stories from the history of the Faith from the earliest days up to the present time, and delightful books which can be a real source of inspiration and guidance in our day-to-day life.

'Abdu'l-Bahá tells us that the real inner happiness comes from reading the writings every day.

Send a stamped addressed envelope 9" x 4" for a free catalogue to

Bahá'í Publishing Trust,
248, London Road,
Leicester.

INCOME AND EXPENDITURE No. 1 A/C.

11th September to 30th December, 1966 (incl.).

INCOME.				EXPENDITURE			
		£	s. d.			£	s. d.
Donations:—				N.S.A.			
L.S.A.'s & Groups	...	...	659 5 8 (55)	Travel	...	414 0 9	
Individuals	...	...	2,615 17 1 (94)	Office	...	853 6 11	
			3,275 2 9	Telephone and Cables	...	83 16 0	
Less Payments against Covenants	...	...	1,079 5 7	Post and Stationery...	...	98 12 7	
			2,195 17 2	Journal	...	108 10 10	
Interest and Dividends	...	...	143 16 10	Extraord.	...	34 8 4	
Refunds to us—				Income Tax	...	41 5 0	
Loans	...	...	38 0 0	A.A.T.C.	...	218 0 5	
Incorporation Expenses	...	...	5 0 0	N.T.T.C.	...	121 0 11	
Sundry				Other Home Committees	...	304 12 5	
Rent—Endowment Land	...	...	7 10 0	Overseas Committees	...	586 11 1	
Suspense	...	...	38 0 0	Pioneer Committee	...	299 15 6	
Tax recovery (Covenants)	...	...	1,660 14 0	Other Committees	...	146 16 3	
excess expenditure over income	...	...	59 3 0	Youth Committee	...	51 14 0	
			£4,148 1 0	Sundry	...	5 10 0	
Donations—				Monthly transfers:—			
Budget	...	...	6,840 0 0	H.Q.—Repairs and Decoration	...	300 0 0	
To date	...	...	5,639 0 0	Running	...	150 0 0	
				H.Q.—Dublin	...	126 0 0	
Gap	...	...	£1,201 0 0	Donations	...	204 0 0	
						£4,148 1 0	

Communities contribution:—Bangor, Belfast, Bedford, Barnet, Blackpool, Bournemouth, Bradford, Brent, Brighton, Cambridge, Camden, Canterbury, Cardiff, Cheadle, Chester, Croydon, Ealing, Eccles, Edinburgh, Epsom, Exeter, Castlereagh, Glasgow, Hammersmith, Harringay, Havering, Inverness, Jersey, Kensington and Chelsea, Leicester, Liverpool, Manchester, Lytham St. Annes, Malta, Motherwell, Nelson, Newcastle, North Berwick, Norwich, Nottingham, Oxford, Paignton, Peterboro' Pontypridd, Portsmouth, Reading, Sheffield, Southport, Stafford, Sutton Coldfield, Swinton, Swansea, Wandsworth, Watford, Winchester, Westminster, Wokingham R.D., York.