

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. 182

OCTOBER, 1967

THE VICTORIOUS ONWARD MARCH

In the darkened Conference Hall, two spotlights focussed on a unique and priceless treasure, the photograph of the Manifestation of God. Two stood guard, one on either side, and slowly, slowly the other Friends filed by: the aged and the very young, those in the fullness and strength of maturity and those on the threshold of manhood, all were there. One by one we came into the Presence of Bahá'u'lláh. At a special time the viewing of the photograph stopped, the lights were raised, and the world-wide telephone hook-up of the six Intercontinental Conferences began. There in the centre of Europe we waited with growing excitement, hearing over the public address system in the Hall the links being made with Chicago, Sydney, Panama, New Delhi. Somewhere in Central Africa the link was lost, the technicians called, 'Come in Kampala, come in Kampala', we waited in suspense. At last a technical miracle of our age was accomplished and the six Intercontinental Conferences were linked together. A great outpouring of love surged over the planet as the Conferences exchanged greetings and thrilling news, and everyone was conscious of the strength of the spiritual links, the true links, that bind the Bahá'í world together. All too quickly it was over, there was a pause, a moment of quiet to absorb that rich experience, then the Hand of the Cause of God Paul Haney—the representative of the Universal House of Justice—again uncovered the photograph, the lights were dimmed once more, and in an atmosphere of love, reverence and respect the viewing of the photograph continued. Words are too weak to describe those experiences of heart and soul. Their effect will become manifest as the months go by and the warriors of Bahá'u'lláh who passed humbly before Him at those Conferences, fight for Him in the greatest spiritual battle the world has ever known. It is for that, that we were prepared at the Inter-Continental Conferences.

The Conference opened on Saturday, October 7th, with the reading by Mr. Haney of the Universal House of Justice's message to the six Conferences, in which the house said, "... the friends gathered in the six Intercontinental Conferences to commemorate the events of the past, privileged to gaze upon the portrait of their Beloved, must consider the urgent needs of the Cause

to-day. As the Bahá'í world enters the third phase of the Nine Year Plan we are called upon to proclaim once again that Divine Message to the leaders and masses of the world, to aid the Faith of God to emerge from obscurity into the arena of public attention, to demonstrate through steadfast adherence to its laws the independent character of its mission and to brace ourselves in preparation for the attacks that are bound to be directed against its victorious onward march. Upon our efforts depends in very large measure the fate of humanity. The hundred years' respite having ended, the struggle between the forces of darkness—man's lower nature—and the rising sun of the Divine teachings which draw him on to his true station, intensifies day by day".

Mr. Haney read the message to its end, then shared with us some of the experiences of the six Hands of the Cause chosen to represent the Universal House of Justice at the Conferences. They had come to the Conferences directly from Adrianople, the place of Bahá'u'lláh's banishment, which He had referred to in the Tablet of Ahmad as "this remote prison". That period of Bahá'u'lláh's life had been associated with some of his greatest vicissitudes and trials; it was also the time, as the beloved Guardian had told us, when His proclamation reached its zenith, when 'the Divine outpouring flowed in great abundance'. Mr. Haney reminded us that this pattern of victory following crisis, triumph following trial and persecution, is the pattern so often repeated in the history of the Faith. In the days ahead, when we are called upon to proclaim Bahá'u'lláh's Message on a scale never before witnessed we may expect to see this pattern repeated, as the Faith emerges from obscurity and moves forward to fulfil its destiny. The Bahá'ís of the world look forward expectantly, with courage and assurance, to these coming days of trial and triumph.

The message from the Universal House of Justice had stated "Upon our efforts depends in very large measure the fate of humanity", therefore the responsibility of every Bahá'í is very great. The time for the world may be very short before the grievous calamities foretold by Bahá'u'lláh, warned against by the Master and the beloved Guardian, overtake it; the Bahá'ís must exert the

utmost effort to accomplish as much as possible in the fields of proclamation, expansion and consolidation while there is yet time to pursue and attain these goals. Mr. Haney re-emphasised the points from the last Ridván Message of the Universal House of Justice, and urged the constant study of that message, which set out clearly the course we must pursue to ensure victory.

Then Mr. Haney spoke of the consultation the six Hands had had with the Universal House of Justice in the Mansion of Bahji, after prayers with the House in the Most Holy Shrine. In that consultation, the House of Justice had stressed the importance of the teaching goals of the 9 Year Plan; the urgent need for pioneers and travelling teachers, both at home and abroad; the necessity for us to understand the meaning of universal participation, above all in the teaching work, but also in contributing to the funds local, national and international, including the needs of the Panama Temple; and had urged that proclamation activities should start at a high level now and their scope be broadened and increased as efforts are intensified during the five-and-a-half-year proclamation period.

To Europe the Universal House emphasised some special points, two of which are particularly relevant to the British Isles: (i) the need to carry the Faith to every stratum of society; and (ii) the need for special teaching efforts in the islands surrounding the Continent of Europe, particularly the islands of the North Sea.

In the days that followed we all learned of the proclamation plans of the European Bahá'í Communities, the 9 Year Plan goals still outstanding, and the victories already won. The pioneer needs at home and abroad were clearly laid before the Conference, and our joy was immense when fourteen dedicated souls arose to serve Bahá'u'lláh in the pioneer fields in Europe. One of the great spiritual harvests of this Conference will undoubtedly be the additional pioneers who will arise from amongst the believers who could not attend the Conference but are quickened by its spirit. We enjoyed to the full the loving fellowship of a huge gathering of fellow-believers, and have now returned determined to dedicate ourselves anew to the tasks that lie ahead.

NATIONAL SPIRITUAL ASSEMBLY'S NEWS LETTER

OPENING NOTES OF PROCLAMATION

On the first day of Mashīyyat, Wednesday, 27th September, the Six Hands of the Cause of God who represented the Universal House of Justice at the Inter-Continental Conferences, made a special pilgrimage on behalf of the entire Bahá'í world to Adrianople where the Súriy-i-Mulúk was revealed. There they gathered in the House of Bahá'u'lláh for prayer and meditation, while the members of the Universal House of Justice, in the Most Holy Shrine at Bahjí, shared in the same commemoration and prayed for the success of the Conferences and the Proclamation programme. From Turkey the Hands went on to the Inter-Continental Conferences, Amatu'l-Bahá Rúhiyyih Khánum to Panama, where she laid the foundation stone of the Temple, Ugo Giachery to Sydney, Tarazu'lláh Samandari to Chicago, Ali Akbar Furutan to Kampala, Paul, Haney to Frankfurt, and Abú'l-Qásim Faizí to New Delhi. On that same momentous day, a large number of Bahá'ís from the British Isles and many other countries, gathered at the Resting Place of the beloved Guardian for the Devotional Programme that opened our own Proclamation activities. Flowers were placed at the Memorial by Hand of the Cause John Ferraby on behalf of the British Community, in gratitude that we can take part in this mighty Proclamation; and by Mr. Anvar on behalf of those Communities in the east and west who are not in the same fortunate position. Those dear Friends were specially remembered as the joyous devotional readings rang out in the quiet of the evening.

On Saturday, September 30th, our National Observance Day celebrations in the Royal Commonwealth Hall, London, were honoured by the presence of Hand of the Cause of God Tarazu'lláh Samandari, who accompanied by his son, Dr. Mehdi Samandari, was on his way to the United States. The gathering was one of the largest ever held in the British Isles, and was a joyous occasion. A full report will follow later.

A large group of some 170 Bahá'ís travelled together from London to the Frankfurt Conference, and from the information we received of Bahá'ís making the journey independently, it looked as though the original estimate of 200 participants from the British Isles would be exceeded.

NEW DECLARATIONS

We are very happy to welcome Mr. Robert Smith, Croydon; Mr. John G. Sandison, Barnet; Miss Lynnis R. Walters, Kensington and Chelsea; Miss. Lindsay Rutherford, Wokingham R.D. (Youth); Mr. Arthur and Mrs. Beatrice M. Prentice, Watford; Mrs. Hilary M. Lewis and Miss Jennifer M. Daws (Youth) Leicester; Mr. Julius Herbert

and Miss Esther Sealy, Guyana; Mrs. Beatrice Shields and Miss Patricia Sheerin (Youth), Edinburgh; Mrs. May R. Thomas, Salisbury; Mrs. Laetitia T. Shanks, Southport; Mrs. Gladys M. Ward, Paignton; Mr. Peter F. Jenkins and Mrs. Sandra H. Jenkins, Tonbridge, Kent; Mrs. Joan Stockdale Aitken Astley, Nr. Manchester; Mr. Alfred Netherwood, Goonvrae, St. Agnes; and the following youth claiming voting rights, Mr. Firooz Mohtadi Richmond; Mrs. Christine Sherwani, Havering; Miss Pamela Mizon, North Ferriby.

CLOSER LINKS WITH THE NATIONAL SPIRITUAL ASSEMBLY

The tempo of activity is quickening, the work of the National Assembly is growing in all sorts of different fields, and there is so much to share with the Friends that the National Assembly has planned for closer personal links to be established throughout the whole country. Individual N.S.A. members will be getting in touch with communities to come and visit you, to share the news and to experience together the joy of being Bahá'ís. These visits will really be to bring glad tidings, and to keep everyone in touch. When you hear of such a meeting, please be sure to ask nearby isolated believers to come and join you.

BAHÁ'Í PARTICIPATION IN A CORPORATE OBSERVANCE AT WESTMINSTER ABBEY

On Saturday evening, December 9th, at 7.0 p.m. a Corporate Observance will be held in Westminster Abbey, London, to commemorate Human Rights day, which is on December 10th. On that occasion, Mr. Richard Backwell will represent the Bahá'ís, with a three-minute reading from the Writings of Bahá'u'lláh. Sharing the programme will be representatives of the Hindu, Moslem, Buddhist and Zoroastrian Faiths, as well as Christianity. The Dean of Westminster will lead the congregation in periods of meditation following each of the readings from the Holy Scriptures, the meditations being on such subjects as war, hunger, refugees and other grave problems which to-day face humanity. This is the first time that the Words of Bahá'u'lláh will be read in this historic spot, and it is befitting that this occasion should be at the beginning of our Proclamation activity.

HOURS AT WHICH THE NATIONAL OFFICE IS OPEN

With the vastly increased amount of work passing now through the National Office, the N.S.A. has decided to set down specific hours during which the Office is open. Would everyone please note these hours:

9.30 a.m. to 1.00 p.m.
2.30 p.m. to 6.00 p.m.

The National Office is not open on Saturdays or Sundays. We are sure you will understand that, like the other N.S.A. members, the National Secretary has a very full programme of week-end meetings, covering meetings of the National Assembly itself, National Committees, Regional Conferences, Week-end and One-Day Schools, public meetings and the new plan for more personal visits. The closing of the National Office during week-ends is therefore essential. We rejoice that activity in all our goal areas at home and overseas is increasing so much, but it has become necessary to lay down some definite hours during which the National Office is open, so that our staff can sustain this considerable work load over the weeks and months that lie ahead.

NATIONAL HAZÍRATU'L-QUDS.

The complete re-wiring of the electric circuits was carried out a little while ago, and all the sockets in the Hazíratu'l-Quds have been made uniform at 13 amps; would anyone planning to use electrical equipment there, such as slide projectors or record players, please note this and come equipped with the right plugs? An extension is just now being carried out of the central heating system, which will eventually lead to a considerable saving in the cost of heating this large building. This work will be followed by essential repairs to the building fabric, and eventually by re-decoration of some parts. All this will take a long time, and there will be some dislocation of facilities and disturbance at the Hazíratu'l-Quds as a result. At the moment, for instance, and for some weeks to come there will be no hot water running from the hot taps in the cloakrooms, bathrooms and kitchens, and there is no hot water to heat the radiators as the boiler is out of commission. We ask everyone please to be patient and to accept all the small inconveniences we shall face during the next months.

MR. BERNARD LEACH SPEAKS AT THE HAZÍRATU'L-QUDS.

A meeting packed to capacity and overflowing up and down the stairs acclaimed Mr. Leach's talk on Friday, September 29th, as an outstanding occasion. He spoke to the theme "The Kingdom of Beauty", and shared with an enthralled audience the ways in which he had expressed through his craft the very essence of his faith. He gave new meaning to the Bahá'í concept that work performed to the utmost of one's ability, in a spirit of service, is worship. The meeting had been widely advertised, and many non-Bahá'ís heard for the first time the tremendous Message of Bahá'u'lláh.

— PROCLAMATION PATTERN —

THE OPENING NOTES HAVE BEEN SOUNDED.

What they mean to us.

The Intercontinental Conferences are over. Those who attended the Frankfurt and Panama Conferences have returned with hearts filled with the joy and inspiration of those wonderful gatherings, eager to share it all at the Regional Conferences being held in the British Isles and Guyana. This is the moment for us to look closely at two things, so that we can see more clearly what is happening in and to the world: firstly, we should understand the plight of the human race and the challenge it faces, now that the five-and-a-half-year Proclamation period has begun; and secondly, we should understand the challenge that faces the Bahá'ís of the world and our own share in it, so that we do not fail our fellow men at this crucial hour.

THE FIRST PROCLAMATION AND THE FIRST CHALLENGE

Bahá'u'lláh made the first great Proclamation a hundred years ago, when through His Own Tablets He called upon kings and rulers of those days to step over the threshold into the New Age. Following Bahá'u'lláh's clear guidance, those few, who held in their hands the destiny of millions, could have led the peoples of the world into a new life. But for the most part they turned away. The moment of challenge came and went unnoticed. Looking back, we can say, 'Ah yes, that was the turning point, if only the leaders of those days had responded to Bahá'u'lláh's Voice, all the suffering that followed could have been avoided'. But at the time, Bahá'u'lláh's Voice went unrecognised.

THE SECOND CHALLENGE

The second call was made by 'Abdu'l-Bahá in 1912, only fifty-five years ago, when he visited the United States. He

FOR MEDITATION

'Verily, God loveth those who are working in His path in groups, for they are a solid foundation'. Consider ye that He says 'in groups', united and bound together, supporting one another. 'To work', mentioned in this holy verse, does not mean, in this greatest age, to perform it with swords, spears, shafts and arrows, but rather with sincere intentions, good designs, useful advices, divine moralities, beautiful actions, spiritual qualities, educating the public, guiding the souls of mankind, diffusing spiritual fragrances, explaining divine illustrations, showing convincing proofs and doing charitable deeds. When the holy souls, through the angelic power, will arise to show these celestial characteristics, establishing a band of harmony, each of these souls shall be regarded as one thousand persons and the waves of this greatest ocean shall be considered as the army of the hosts of the Supreme Concourse

'Abdu'l-Bahá, "Star of the West"
Vol. VII.

was as clear as Bahá'u'lláh had been half-a-century earlier. He called upon the United States to raise up the standard of international peace saying, "... this nation is more deserving and has greater capacity for such an initial step than any other. If other nations should attempt to do this the motive will be misunderstood. For instance, if Great Britain should declare for international peace it will be said that it has been done to insure the safety of her colonies. If France should hoist the standard, other nations will declare some hidden diplomatic policy underlies the action; Russia would be suspected of national designs if the first step were taken by that people, and so on with all the European and eastern governments. But the United States of America could not be accused of any such selfish interest. Your government has, strictly speaking, no colonies to protect. You are not endeavouring to extend your domain nor have you need of territorial expansion. Therefore if America takes the first step toward the establishing of world peace it is certain to be ascribed to unselfishness and altruism The other countries await this summons, expect this call to the standard of reconciliation, for the whole world is distressed because of the excessive burden and irreparable damage of war. Taxes are levied to meet its drain. Every year the burden increases and the people have come to their end. Just now Europe is a battlefield of ammunition ready for a spark; and one spark will set aflame the whole world. Before these complications and cataclysmic events happen, take the step to prevent it". The step was not taken. The moment of challenge came and went, again unrecognised, for it is very difficult for those who are living in it, going about their ordinary daily lives, to see the moment as one of most supreme importance to the whole world and its future. In 1913 'Abdu'l-Bahá returned via Europe to Haifa. He did not leave the Holy Land again. And in 1914 the world passed into the bloodiest war in the history, to that time, of humanity, and followed it twenty-five years later with another, more violent conflict.

THE THIRD CHALLENGE

The third call is not in the pages of history, separated from us by the years. It is in the voice of the Universal House of Justice, and the challenge is a two-fold one, to the world and to us. The Universal House ended their introduction to their book, "The Proclamation of Bahá'u'lláh", with the following words "Bahá'u'lláh's message is one of hope, of love, of practical reconstruction. Today we reap the appalling results of our forebears' rejection of His divine call; but today there are new rulers, new people, who perchance may hear and

avoid or mitigate the severity of impending catastrophe. It is with this hope and believing it to be its sacred duty, that the Universal House of Justice, the international governing body of the Bahá'í Faith, proclaims again, through publication of these selected passages, the essence of that mighty call a century ago. In the same hope and belief the Bahá'ís throughout the world will do their utmost during this centenary period to bring to the attention of their fellow-men the redeeming fact of this new outpouring of divine guidance and love. We believe they will not labour in vain".

The question now is whether we are going to let our moment of destiny come and go unnoticed, or whether we have the courage to see it clearly for what it is, and respond to it. If we let it slip by, future generations, looking back, will say 'Ah yes, that was the last turning point, if only the Bahá'ís of those days had understood what it meant, if only the people had responded, all the suffering that followed could have been avoided'. We cannot make the people respond, but we can give them the opportunity to do so, by our complete dedication to the greatest challenge of our lives, the spreading of the message of Bahá'u'lláh.

It is against this background that we need to look at our Nine Year Plan goals. The condition of the world is serious, its fate hangs in the balance. In our expansion work we Bahá'ís need controlled high speed, not chaos, and this can be achieved through concentrating all the forces of our entire being on the rapid winning of the goals of the Plan. Shoghi Effendi explained to us repeatedly—his actual words, taken from letters written by his own hand to the British Community, are clearly set out in the special Supplement to the June, 1967, issue of the "Bahá'í Journal"—that the chief instruments for the effective proclamation of the Faith to the masses are the Local Spiritual Assemblies. The Local Assemblies plan the teaching campaigns, organise the follow-up, nurture the new believers. The building of more and more Assemblies and our use of those Assemblies for the vital task of teaching the Faith, is one part of the challenge we face; another part is the transformation of our own lives until we come nearer to being one of that "New Race of Men" Bahá'u'lláh said He would raise up. Our goals for this year are set out below, we have less than seven months to achieve them, our deadline is April 21st, the first day of Ridván. There is no doubt, with faith, sacrifice and dedication it can be done. Please study the goals carefully, offer your life to Bahá'u'lláh, and work in His Cause. This is our supreme moment and we must not fail.

THE BRITISH ISLES

With a project as far reaching as ours, the details are bound to be a little complex. We set down here, in words and figures, the present position. Please follow it carefully and it will be quite clear.

THE 9-YEAR PLAN GOAL WILL BE EXCEEDED

There is good news: our 9-Year Plan goal is to "Raise the number of Local Spiritual Assemblies to one hundred, including one in every county of England, one each in the Isles of Wight, the Orkney Islands, the Outer Hebrides Islands, the Channel Islands, and the Shetland Islands, ten in Scotland, six in Northern Ireland, six in Wales and four in Eire".

Our present position is:—

Present number of L.S.A.'s	...	...	...	...	57
Lapsed Assemblies (Scotland 1, England 5)	...	...	...	...	6

Goal Towns named:	Number	Opened	Unopened
Eire	3	3	—
Northern Ireland ...	3	3	—
Wales	3	1	2
Scotland	5	4	1
England	18	16	2
Islands nearby	5	5	—
	37	32	5

Total L.S.A.'s, lapsed L.S.A.'s, named Goal Towns 100

This means that, with the goals already in front of us, we shall meet the Nine Year Plan goal for the Home Front, and every other additional Assembly formed will be an extra one.

THE GOAL TOWNS AND ISLANDS AND THEIR PRESENT POSITION

EIRE		NORTHERN IRELAND	
Dun Laoghaire	3 believers.	Craigavon	1 believer.
Cork	1 moving in.	Larne R.D.	5 adults 2 youths.
Limerick	1 moving in.	Londonderry	1 believer.
SCOTLAND		SCOTTISH ISLANDS	
Hamilton	1 believer.	Outer Hebrides	1 believer.
North Berwick	3 believers.	Orkney Islands	2 believers.
Dundee	to be opened.	Shetland Islands	5 believers.
Dumbarton	2 believers.		
Elgin	2 believers.		
ENGLAND		COUNTY	
Aylesbury	Buckinghamshire	3 believers.	
Bath	Somerset	5 believers.	
Bedford	Bedfordshire	7 adults	
Carlisle	Cumberland	2 believers.	
Chelmsford	Essex	1 believer.	
Derby	Derbyshire	2 believers.	
Durham	County Durham	2 believers.	
Hereford	Herefordshire	To be opened.	
Ipswich	Suffolk	4 believers.	
Kendal	Westmorland	2 believers.	
Kidderminster	Worcestershire	2 believers.	
Lincoln	Lincolnshire	2 believers.	
Newport	Monmouthshire	1 adult, 1 youth.	
Oakham	Rutland	2 believers.	
Poole	Dorset	6 adults, 1 youth.	
Stafford	Staffordshire	5 believers.	
St. Austell	Cornwall	2 believers.	
Shrewsbury	Shropshire	Unopened.	
ISLANDS			
Isle of Wight	1 believer.		
Jersey	3 believers.		
WALES			
Bangor	To be opened.		
Aberystwyth	2 believers.		
Llanelli	To be opened.		

In addition to the above places, which must all have Local Assemblies, the following island goals must not be forgotten:—

Isle of Man, to be reopened and brought to group status.

Inner Hebrides, to be re-opened.

Guernsey, to be opened—this has been done.

OVERSEAS PIONEER GOALS

19 pioneers are needed overseas this year, in Malta (3), Faroes (1), Cyprus (2), Dahomey (2), Belize (2), Ghana (2), Uganda (2), Swaziland (2), Ceylon (1) and Trinidad (2). Ten pioneers have either already settled or are trying to get into one or other of these goal places.

HOME FRONT GOALS TO BE ACHIEVED BY RIDVAN 1968

EIRE: More pioneers needed for Cork and Limerick, ideally a pioneer family for each; reinforce Dun Laoghaire.

NORTHERN IRELAND: Strengthen all three goal towns.

WALES: Open goal towns of Bangor and Llanelli; strengthen all three goal towns.

SCOTLAND: Form new L.S.A. in Shetland Islands.

Re-establish lapsed assembly of Inverness.

Open goal town of Dundee.

Strengthen all five goal towns.

Reinforce Outer Hebrides Islands and Orkney Islands.

Re-open Inner Hebrides.

ENGLAND: Open two remaining goal towns of Hereford and Shrewsbury.

Re-open Isle of Man.

Bring to L.S.A. status the five goal towns of Bath, Bedford, Ipswich, Poole and Stafford.

Re-establish the six lapsed assemblies of Epsom, Northampton, Portsmouth, Torquay and York.

Strengthen all goal towns and nearby islands.

PIONEER PRIORITIES FOR THIS YEAR, TO RIDVAN 1968

1st Additional pioneers to Cork and Limerick.

2nd Overseas goals.

3rd Opening Inner Hebrides, 2 pioneers.

Re-opening Isle of Man, 1 pioneer.

Strengthening Stornoway, Outer Hebrides (1 pioneer); and strengthening Shetland.

Strengthening Channel Islands, 1 pioneer.

Opening the goal towns of Dundee, Bangor, Llanelli, Shrewsbury, Hereford.

Reinforcing Bath, 1 pioneer.

4th Regaining the lapsed Assemblies of Epsom, Inverness, Northampton, Portsmouth, Torquay and York.

Establishing Assemblies in the Goal Towns of Bath, Bedford, Poole, Ipswich, Stafford and Shetland.

5th Strengthening any other goal town.

Minimum number of pioneers needed on the Home Front: 21.

Number of pioneers needed for overseas: 19.

HOW TO SET ABOUT PIONEERING

The first step is to consult with the Home Front Pioneer Committee or the Overseas Goals Committee, about the possibility of pioneering. No matter how big your problems are, if you want to serve Bahá'u'lláh they can be overcome through consultation. The addresses of these Committees are:

Home Front Pioneering : Mrs. Patricia Green, Secretary,
49 Walmer Close,
Mawney Road, Romford, Essex.

Overseas Goals : The Overseas Goals Committee,
27 Rutland Gate,
London, S.W.7.

IN GUYANA

The expansion goals are to establish two new Local Assemblies by Ridván, in Plaisance, Kitty or Campbellville; to open five new centres; to extend the teaching work amongst the East Indians; to develop new work amongst the Amerindians; to develop existing groups around Georgetown; and to strengthen the Assembly of Mackenzie/Wiesmar/Christianburg. To play a full part in this tremendous activity, the Friends in Guyana should keep in close touch with the Spiritual Assembly of Georgetown and the Area Teaching Committee.

WHEN FUTURE GENERATIONS LOOK BACK

Humanity stands once again at a turning point, what future generations will see when they look back depends in no small measure on what we do to-day.

Nothing else is as important as this, it is the challenge we face and we must not fail.

A VISIT TO PARIS

When I boarded the Air France Caravelle at Manchester Airport bound for Paris early in the year I had little idea of the wonderful experience that lay ahead.

I had been given the address of a lady in Paris of cultural interests and international outlook, Madame Dreyfus Barney, known as Laura Clifford Barney the collator of "Some Answered Questions" and author of "God's Heroes". Soon after my arrival I made my way to an apartment in rue Raynouard where I met a sweet elderly lady busily at work in her study. I was warmly welcomed. Madame Barney gave me interesting news of the Bahá'í activities in Paris and on my second visit she recounted some of the thrilling incidents of her eventful life. She spoke of her friendship with May Bolles whose daughter married Shoghi Effendi, of her deep friendship with Lady Blomfield and "her lovely daughters", of her flight from Paris as the Germans were approaching and her eventual arrival in America on a boat crowded with children and mothers, where she was able to continue, unhindered, her work for peace and unity.

She said that God is a force no human mind can understand, that we do not use enough the power we have to turn to the great forces of God, that we worry instead of trying to find which is our way, our great gift being to aid other people. Her flow of language in perfect English was impressive. For a brief period I had stepped back in history and as I came away I was still under the spell of her charming personality.

I found the Bahá'í Centre in Paris a pleasant, commodious, ground floor flat in rue de la Pompe. Here, members of different nationalities meet to study, and discuss the Bahá'í Faith. A valuable asset to the group is Mrs. Chapman the daughter of the late Mr. Ioas. On Sundays a number of earnest young people, mainly students, meet. I heard one, a Persian, speak at length with vigour and conviction, and a Canadian, John MacLean, hopes to do some pioneering in Quebec on completion of his studies. Their keenness and enthusiasm as they discussed how to build a brave new world, based on Bahá'í principles, was a joy to behold.

As I boarded the plane at Le Bourget Airport for the return journey I recalled that the Bahá'í friends at home had wished me such joy and bounty. This I had received in abundance.

Ada Lee.

NATIONAL YOUTH COMMITTEE

The address of the Secretary of the National Youth Committee is:

Miss Mahnaz Ala'i,
403 Banbury Road, Oxford.

Please book early for the York Winter School, December 27th to 6th January, 1968. For information and bookings write to the above address.

The Committee asks all youth to notify them of any change of address during the past twelve months and to keep them informed of future changes, also to send in information of local activity and ideas that have borne fruit in teaching.

FROM FRANKFURT INTO ACTION
... REGIONAL CONFERENCES

Soon 150 or so happy, inspired and probably rather tired Bahá'ís will come back to the British Isles after the opening conference of Proclamation. During the following weekends these Bahá'ís will be meeting in one or more of the nine Regional Conferences called by the National Assembly. They will share the news of Frankfurt with those who were unable to go, and then together we will look at this period ahead—and in particular the goals which we have to win during Proclamation. The programme is as follows:

- 10.00 Friends gather, inspect visual aids, maybe coffee.
- 10.45 Devotional.
- 11.00 "Magnets to attract the spiritual powers"—Hands of the Cause/Board Members.
- 11.30 News from Frankfurt—
N.S.A. Member.
- 12.15 "Proclamation—the Unknown Sea" by the Proclamation and Publicity Committee.
- 1.00—2.30 Lunch.
- 2.30 "Spiritual Enthusiasm and Realistic Planning"
Consultation on winning the remaining goals of the Nine Year Plan.
- 4.30 Closing Devotional.

The Conferences will be as follows, with the N.S.A. member chairing:

- Scotland Oct. 28th Adib Taherzadeh.
- Ireland, George Bowers.
- Wales, Betty Reed.
- Cambridge, Nov. 4th Philip Hainsworth.
- Exeter, Nov. 5th Adib Taherzadeh.
- Leicester, Nov. 5th Eric Hellicar.
- Liverpool, Nov. 5th Charles MacDonald.
- Portsmouth, Nov. 19th Betty Reed.
- Leeds, Nov. 19th Eric Hellicar.

The following venues have already been arranged:—

- Cambridge: The Grammar School for Girls, Parkside, Cambridge.
- Leicester: Bahá'í Centre, 248 London Road, Leicester.
- Liverpool: Y.W.C.A. Slater Street, off Ball Street, Liverpool.
- Leeds: Kitson College of Engineering and Science, Cookridge Street, Leeds, 2.
- Exeter: Royal Clarence Hotel, Cathedral Close, Exeter.
- Portsmouth: Conference Hall, Temple of Spiritualism, 73A Victoria Road South, Southsea.

These conferences will be the beginning of great things and are your opportunity to find the thrill of Proclamation and what your place in it is.

See you all there.

Letter from the Hand of the Cause
Jalal Khazeh.

We are very happy to share two paragraphs from a recent letter from the Hand of the Cause Jalal hKazéh to the National Assembly, which humbled us all and seemed to be a fitting way of beginning proclamation for the whole community.

"There are no words of appreciation for this humble servant to the Threshold of Bahá'u'lláh and His devoted Servants and Maid Servants in EL-ABHA for your loving collaboration with this institution, not only in your responsible area of concern, (Guyana, Trinidad and Tobago) but also with all our affairs in South America to guide and show us the proper way of service. In the meantime, I appreciate your most loving words of encouragement and stimulation and even prayers for my success, of which I am in great need. We humbly beseech your prayers, not only for the present services we are rendering, but also for my good ending, whenever you prostrate on the Grave and the Shrine of the Beloved Guardian, such a Holy Place, individually or collectively. The tests of the Cause are grave and serious and we are always facing so many circumstances and dangers. Always pray that He will protect us from stumbling into the horrible cavities and apertures of the tests. Bahá'u'lláh

protect us all. Beloved Master once uttered that: "The bones of 'Abdu'l-Bahá are liquified from the fear of the Tests of the Blessed Beauty." If 'Abdu'l-Bahá utters such words, then who are we that cannot be counted as the dust of the feet of His friends? Sometimes we may become proud of our services and think that we are doing something for the Faith, that we are the outstanding people of the Cause, that we are the example of activity and enthusiasm and likewise. This is one of the most terrible tests. Those who think that "they are the most learned ones in the Faith have received so many Tablets and letters from the Master or Beloved Guardian, and therefore whatever they feel is right since the others have not had such an opportunity, and likewise." These people are standing on the edge of falling into the depths of selfishness and egoism. God protectus."

Dear Friends, I don't know why I wrote the above paragraph. The reason is that your words of appreciation to this humble servant created a fear for me lest I accept these words as true fact, and then gradually, gradually the weak-point of every human being, selfishness like a nucleus will grow and all at once we see ourselves proud, and expect that whoever comes to us should humbly bow their heads toward us and show their courtesy to us because we are Hands, and have a special Station. God forbid. We are nothing. By His Bounty and Grace He has directed the Rays of his Mercy toward these tiny little atoms, and in the darkness, while we are in the direction of His Ray, we are going to be seen.

For an individual pioneer to offer advice to others would be presumptuous. From Bahá'u'lláh Himself comes all that is required in the way of direction, and guidance for particular instances flows through, in consultation, the channels of the Administrative Order.

But there is the sharing of human experience that may assist in avoiding heartbreaking misunderstandings and reveal short cuts through the impossible, to save some of that precious time of which Bahá'ís have so very little to spare. Having found that there is a stream of attraction and good will to be tapped among the inhabitants of every country by means rather different from those used so frequently at home, it would be neglectful not to make this available for the consideration of the friends, now that so many of the Bahá'í community are actively pioneering.

TO TEACH THE FAITH

Yes, ultimately—to teach the Faith by laying the foundations of its administrative Institutions in the hearts of native believers. But to tell people about the Faith in initial stages of arrival and settlement—the formal, open approach with pamphlet and information about the Faith, saying that one has come to their land to settle so as to teach it to them, this, even in Home Front pioneering, can be a factor causing periods of alienation between the pioneer and his new neighbours that may last as long as he stays there; may be restricted to the few, or extended by their word-of-mouth to include the population of a whole town or locality.

The word used was 'tell'. There is no suggestion here that inquiry about the pioneer's religion and any other questions should not be replied to, nor under any circumstances anything done that might later be wrongly interpreted as a denial of faith through silence; but the teaching that is effective is the teaching which seekers ask for themselves, flowing into the empty spots in their own souls. It will stay when it is asked for—or some of it will. If the Teachings are pushed on them before the existence of some need, some uncertainty where truth may lodge, has been ascertained, the potentially waiting souls may be driven to further waiting. To establish sympathetic relations by asking *them* is easier for Bahá'ís, and an attractive trait in strangers too often strange.

ARE YOU HAPPY?

Let us be asking them about their troubles; about their joys. Everywhere people are in trouble. Everybody up and down the world has his own big or little trouble and if we engage in the relief of that trouble by kind and sincere interest and enquiry, by asking them about it, and by letting them tell us, at whatever length and with whatever repetition they may wish, a human relationship of sympathy between the residents and the newcomer is established much more quickly and more naturally. It can be extended equally

PIONEER FIRE

naturally to 'other things', easily and without strain.

If the pioneer goes to a 'foreign' country and quietly secures a foothold; quietly stays there observing the life of the town, inconspicuously watching for opportunities as well as going out to seek them, then the magnet of the Faith will start drawing in, not only people akin to the Bahá'í spirit, but also those very situations and opportunities which can be adapted by the pioneer to help him in his settlement. But in order to recognise this invisible assistance it is most vital to have no pre-conceptions—and to be without fear.

A great deal of self-disciplining is necessary in order to subjugate reason and previous judgments to these waftings of the Holy Spirit; all the more so as the fruits that spring from them so often become apparent only at second or even at third remove. The only brand-mark to be watched for is the extended hand.

Any offer of help, when it comes, represents an offer of help to Bahá'u'lláh, insofar as it is extended to His pioneer. It should never be lightly refused, even though it may take a surprising or unexpected form. Pioneers may be offered houses of a quality, or in an area, they would never have dreamed of accepting up to that time; they may be given openings for work for which they seem to lack all qualifications; they may be introduced to people of most strange character. Reason alone would dictate refusal of the unknown, the untried, and prudence might suspect the motives of the flamboyant or over-simple 'character'. This is where the waiting and the quiet sympathy come in; the situations for which they need to be consciously cultivated in advance.

When the writer was young, he learned a lot about men through being taught about cows. He was nervous of cows.

"We'll go over there", his friend said, "to the far corner of the field, and we'll sit down. After we've waited a minute or so you'll see".

The child and his friend did so and, also very quietly, the cows slowly came to that corner and gathered around the couple in a respectful but intensely interested circle, waiting and watching to see what was happening and what these two strange people were doing. They made no aggressive movements. Our quietness had quietened them.

Wisdom must be constant, but it has been proved a thousand times and beyond any doubt whatsoever, that the spirit of the Master's instructions applied in this way, and all things accepted for

the sake of God, yields results that speed progress towards the goal of living harmonious association and integration with the people, as well as permanent settlement in the new land. And no theoretical scheme yields such good results as the wise and observant response to local reaction, whatever form it may take, to the pioneer's arrival.

UNLOCK THE GATES OF THE HEARTS

This does not so much involve the pioneer turning in upon himself, as living in the light of Bahá'u'lláh's explicit promise:

- (1) *"Verily, We behold you from Our Realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured angels".*

The pioneers are the beloved of Shoghi Effendi. Every event, from the moment a believer can no longer contain his desire to go forth, is endowed with added sharpness and more vivid potentiality. He is living in the light of the Holy Spirit to a degree beyond what was possible for him previously, no matter how active in local or national teaching and administrative activity. As he advances through consultation after consultation, through departure and arrival, the tension as well as the tempo of his life as well as his Bahá'í life will subtly increase, and this increased spiritual dynamism of living can be transferred to the things, and especially the people, whom he contacts. This functioning in a higher gear carries dangers as well as blessings.

Our own eagerness and enthusiasm can be allowed to irritate our relationship with our fellow-believers, slowing up the general work through differing interpretations of what is understood by 'giving the Message'—something of which Ruhíyyih Khánúm writes so brilliantly and wittily in "Teaching Problems".

Bahá'u'lláh's injunction:

- (2) *"Appreciate the value of these days, and cleave to whatsoever beseemeth this Revelation",*

can apply to the pioneer condition in a very special way, as can the verse:

"The good deeds of the faithful are the sins of the near ones,"

for we are tested by, and are often unwittingly a sore test to, each other.

- (3) *"If any differences arise amongst you, behold Me standing before your face",*

and

- (4) *"Say—all are created by God",*
as well as the reading and re-reading of the beloved Guardian's advice about
(5) the "Dynamics of Prayer", all give help

and draw us closer to the source of being when the difficulties that are inseparable from pioneering cluster about and seem to hem us in.

LIGHT SMALL FIRES FIRST

Although what has been said might be epitomised as simply developing a capacity for improvisation, coupled with keeping an open mind, it needs repeating again and again, that as well as being done in the light of the Holy Spirit, the pioneer's activities can only be truly effective when he is himself always conscious that he is standing, living, and acting—all the time—in that Light.

Yes—the quiet arrival and unobtrusive settlement; the gaining of a foothold in the goal territory—whether this be a suburb in his own city, a provincial town or village, a country where the Faith is already established, or a virgin territory—and then the staying there, the staying quiet. This is it the staying quiet.

Just like in the wilds, all life—like the cows—will get over fear and surprise, even the curiosity of the observed arrival and return to the normal business of living once more, so any society or human group will continue their normal living, before the eyes of the attentive pioneer, if he does not ruffle their calm with abrupt interposition of himself and of the background he brings with him—a background essentially strange, no matter how much wisdom and restraint he employs.

Then—as local life begins to move again, the pioneer can adjust the length of his stride and join in, taking up the themes that occupy the people whom chance—that-may-not-be-chance, may have cast him among.

- (6) "... this is that which profiteth thee if therewith thou dost content thyself".

THIS IS THE STANDARD

There is no escaping tests and trials. In material life any worthwhile accomplishment is extremely difficult. In Bahá'í life the living of it presents a never ending challenge. But in pioneering . . .

'Abdu'l-Bahá said, speaking of life in the fortress of Akká, that,

"... without the assistance of the Holy Spirit it would have been impossible".

Pioneering, transfer of permanent residence, and staying at the chosen post, is often a seemingly impossible task.

- (7) "With men it is impossible but not with God: for with God all things are possible".

Even reason can be a barrier. The reasonableness, the necessity of making good as we go, so ingrained in western business tradition, keep many would-be pioneers on their native soil, labouring at the essential task of consolidating and

strengthening their local community or home front goal, just as thoughts of securing some personal qualification before leaving, as a base from which to work for the Faith, can sometimes involve months or years of pre-pioneering activities.

It cannot be too strongly emphasised that all of these considerations are matters for the individual believer alone to weigh, to examine and to judge; he cannot be coerced, even though he has the right to seek advice from any Bahá'í body with which he consults.

IF ONE LOVE GOD

Just as belief in the religion of God is based fundamentally upon love alone, so pioneering is the fullest expression of that love which our age, the formative, the iron age of the Faith, can offer. Love as the foundation of service and effort. Wisdom as the channeller of love and the hoarder of experience; and Reason is as a sidesman frequently referred to, but never blindly idolized.

- (8) "Be ye guided by wisdom in all your doings", admonishes Bahá'u'lláh, implying that action has been initially motivated by love; and it is this love that assures the ultimate victory:

- (9) "Should a man, all alone arise in the name of Bahá and put on the armour of His love, him will the Almighty cause to be victorious, though the forces of earth and heaven be arrayed against him".

In the same way, this love that sets the pioneer on the road away from his homeland is not the once-and-for-all blaze of what Christianity has understood by 'Conversion', but something that permanently irradiates the believer:

- (10) "Walk in My statutes for love of Me . . ."
- (11) "Observe My commandments for the love of My beauty".

Love is no light force; no easy wave of the carefree. In the "Seven Valleys" Love is equated with pain; is dangerous too, when uncontrolled:

- (12) "When the fire of love is ablaze, it burneth to ashes the harvest of reason".

However, an excess of love leads to action, while an excess of reason retreats into caution ... non-action. Just as reason inculcates prudence to the pioneer before departure, it can frequently offer but cold comfort to him after arrival. Love is a refuge in adversity and a source of the individual's growth. 'If one love God . . . '—These degrees have no ending, no edges; they run into one another without our observing changes that must have taken place within ourselves for us to be aware of the difference—if one can but become wise as a child is wise; acquire the heaven-bestowed wisdom of simplicity. This is the fire of love that may be kindled by prayer: "Kindle the fire of love and burn away all things".

- (13) "fire of love and burn away all things".

TAKE THOU THY PORTION

With simplicity will come certainty. Then the sneaking uncertainty of whether one is guided or no—a state of mind leading to incapacitating and over-anxious self-concern—will vanish into a care-free detachment, dealing with events as they arise and by the means that happen to be then at hand; living empirically rather than by rote or tradition. "Love is a veil betwixt the lover and the beloved", implies the finding of the true self, that self identical with (15) Himself, as it is said: "He hath known God who hath known himself."

Then will the pioneer find himself, and the goal territory—and the people whom he meets; he will find the true city in which he is dwelling to pioneer the same city as the city he left; symbol of the eternal city, the city of the heart. He will see that the strangers he meets and the new friends he makes are the old friends, the relations and the deeply loved that he left behind in his home town. The end will have become manifest in the beginning.

But this is never—it is one of the glories of the Bahá'í Faith that at no time does it become static, final—never a condition of arrival, from the seed of his declaration grew the tree of his pioneering service; from the seed of his pioneering service grows the tree of a new native believer and a new centre opened to the Cause of God; from that seed there will arise the lordly tree of what must become a Local House of Justice—giver of Divine light and order to that further portion of the human race.

The pioneer will go on. His life a pioneering to that eternal City which he can enter with 'but one step' while yet on earth, and which will ever continue for the soul, after this brief stage of existence has passed away.

- "... so that from the land wherein they dwell no voice may be heard except the voice that extolleth Thy mercifulness and might, that on the earth on which they walk no light may shine except the light of Thy beauty, and that within every soul naught may be discovered except the revelation of Thy countenance and the tokens of Thy glory, that haply Thy servants may show forth only that which shall please Thee and shall conform wholly unto Thy most potent will".

References:—

- (1) Gleanings LXXII (page 138) British edition)
- (2) Gleanings LV (British edition, page 110).
- (3) Gleanings CXLVI (British edition, page 314).
- (4) Kitab'i Ahd—Baha'i World Faith (page 210).
- (5) Principles of Baha'i Administration (page 88).
- (6) Hidden Words, Arabic No. 18 (page 8).
- (7) Mark 10: 27.
- (8) Baha'i Revelation (page 97).
- (9) Advent of Divine Justice (page 47).
- (10) Hidden Words, Arabic No. 38 (page 12).
- (11) Baha'i World Faith (page 127).
- (12) Seven Valleys (page 8).
- (13) Seven Valleys (page 11).
- (14) Seven Valleys/Four Valleys—Rumi quoted by Baha'u'llah (page 57).
- (15) Kitab'i Iqan (page 102).
- (16) Prayers and Meditations of Baha'u'llah (No. 58, para. 3—pps. 67/68, British edition)

DALSTON HALL SUMMER SCHOOL

This year, Dalston Hall Summer School attained the unprecedented position of being fully booked up several weeks before it opened. By the first Sunday, the full complement of beds was occupied and during the fortnight several friends stayed in the nearby village. Altogether 131 Bahá'ís and friends participated at one stage or another during the fortnight.

There was plenty to participate in too! In addition to the regular morning workshops, evening sessions, and the late evening lectures on education, provided in the official programme, the friends flocked to join John Ferraby's absorbing discussions or Adib Taherzadeh's fascinating story-telling sessions held after the evening devotionals, and enthusiastically supported pre-tea sessions (despite the fine weather of the second week) on such topics as the four questions given to us by the Universal House of Justice to help us to deepen our knowledge of the Faith before Proclamation; Bahá'í art; and pioneering in Africa.

The morning workshops were generally voted a success, as the division of the friends into smaller groups for discussion enabled even the shyest member of the school to participate. During the first week, the theme was "Teaching the Faith" and each speaker considered Teaching in relation to people of a particular religious or secular background. The workshops followed differing patterns according to the ideas of the speaker, some days comprising a few large groups, others, several smaller ones; some days meeting together for a general appraisal of the group discussions and others, spending no time on a summary; some days all considering the same questions, others, each group being given a different task. The second week's workshops were all introduced by Betty Reed, representing the Community Development Committee, and she asked the friends to remain in the same groups throughout the week in order to establish continuity and encourage a deeper approach to the subjects under discussion. These all involved aspects of "Living the Life", and the groups based their consultations on duplicated quotations from the Writings. The friends had many interesting comments to make on the two approaches to group-work used in the two weeks of the school; it may be that in fact the two approaches were well fitted to the two subjects, as width of experience and exchange of ideas are invaluable in considering teaching techniques whereas a deeper, more personal approach is necessary when trying to discover the importance and implications of living the Bahá'í life.

The friends received much inspiration from the evening talks, as well as from the Sunday afternoon session on "The Beloved Guardian" (which was held outside in glorious sunshine) and the sessions given by the Hand of the Cause and Auxiliary Board Members, and the N.S.A. Some of the speakers

travelled long distances to be with us and share their thoughts, and some agreed to speak at very short notice; but whatever their difficulties, they all produced most profound and thought-provoking talks, so much so that many of them bereft their audience of speech, so wonderfully had they expounded on their subject. The Youth Session held on the first Friday proved very successful. It took the form of a panel of four, each presenting the views of one group of the Youth present, on "The role of the Youth in Proclamation". A general consultation followed, and the recommendations were forwarded to the National Youth Committee.

The Summer School Committee was very hesitant about introducing the Child Education Committee's late night talks into the programme, but felt that, in spite of the awkwardness of the only time they could find for them, it would be a pity to miss such valuable discussions. That this decision was right was proved by the increasing popularity of the three lectures: the few who attended the first demonstrated its excellence by the length of the ensuing discussion, and their enthusiastic reports brought a good half of the school to the second and almost everybody to the third.

For the children themselves, no official programme had been arranged, but on discovering this, the friends rallied round, and under the able guidance of Madeline Hellaby an excellent programme of lessons and games was devised, a similar scheme being followed during the second week.

A need was felt for special arrangements to be made for the younger Youth, and a number of alternative sessions were held. It was generally felt, however, that more could be done in this direction in future Schools.

The informal afternoon and late-night sessions were, as has been said, well-attended and inspiring. Special mention might be made of the meeting held during the visit of the Harveys, when we heard something of the pioneer work in S.W. Africa. The Harveys' visit was complemented in the first week by the presence for a few days of the Reynolds from America, who fascinated us with tales of their experiences among the Sioux Indians. We were also grateful to Madeline Hellaby for spending a wet Friday afternoon showing us slides of the family's pilgrimage to the Holy Land.

With so much cerebral activity going on, readers will not be surprised to hear that there was less social activity than is normally expected at a Summer School. What there was, however, was of a high standard. First-week sessions were punctuated by requests to entrants to "please play your table-tennis match" and the end of the week saw John Ball installed as Mr. Table Tennis, Dalston 1967. Adib held a party at which he mystified us with tricks, charmed us with a tape-recording of American Bahá'í songs, and missed a second helping of

melon! Friday night was busy. First, a short concert and party was held, when we all appreciated the music provided by the Hellaby family. Then came the Youth Panel, and after that an American Auction, at which Eric Hellicar auctioned with great verve and energy the gifts donated by the friends, raising a total of £32 for the National Fund.

The second week began with a very happy occasion, as the whole school was invited to the wedding-party of Noreen Crossley and Farhad Teherani, held at Port Carlisle. There was a great squash to get us into the cars available, but no-one minded that, and we were all thrilled by the hospitality of Noreen and her parents. On Thursday, 42 members of the school went on a coach tour of the Lake District, and in the evening Iraj Zamiri arrived from Newcastle to act as our second, and equally energetic auctioneer, when £55 was raised for the National Fund, making a total of £87 from the two auctions.

During the whole fortnight the Youth participated in informal late-night socials and midnight walks, and on the second Wednesday a number of them were invited to a social evening at the Carlisle International Voluntary Service centre. Their tour-de-force, however, was the last night, when they organised an excellent social, beginning with a fancy dress parade (won by two trees!) and working through a most amusing series of sketches, a delicious and beautifully prepared supper, and some party games to the practising and recording of some Bahá'í songs recently composed in the National Office—together a wonderful evening to end the School.

And so to the last morning, early breakfasts, last-minute packing and sad goodbyes, as we dispersed to our ordinary lives, throughout the British Isles, carrying with us the spirit and inspiration of the Summer School to help us in our daily routine.

A final word of thanks must be expressed to Mr. Pearson, the Warden, and his wife, who did their best, under most difficult circumstances, to make us comfortable during our stay, and a prayer that Mrs. Pearson will quickly recover her health.

DALSTON HALL SUMMER SCHOOL
COMMITTEE.

The following cable was sent to the Universal House of Justice:

Loving greetings Dalston Summer School. Deepened inspiring sessions Pledge greater efforts dedication supreme task Proclamation. Beseech prayers Holy Shrines.

The Universal House of Justice replied:

Deeply appreciate loving greetings Dalston Summer School. Praying Shrines behalf friends. Supplicating confirmations their pledge greater efforts behalf Cause. Universal House of Justice.

The following letter was sent to Hands of the Cause resident in the Holy Land.
Dearly loved friends,

More than 55 Bahá'ís and friends gathered at Dalston Hall Summer School and were blessed and stimulated by the presence and counsel of Hand of the Cause Mr. John Ferraby.

An outstanding feature of the School was the large number of Youth who have participated fully in all our activities.

We have learnt much, especially in workshops where everyone could take part.

We would be grateful for your prayers at the Holy Shrines that we can carry the spirit and love of the Summer School back into our separate Communities so that this may give a great impetus to the progress of the Cause and especially to the task of Proclamation.

With loving Bahá'í greetings,

Dalston Hall Summer School.

This was acknowledged as follows:

September 4, 1967.

Dear Bahá'í friends,

Your loving communication from Dalston Hall Summer School brought much joy and inspiration to us. Whenever the friends gather, the spirit of fellowship, love and unity is always generated. When this spirit flows through the proper administrative channels of activity into various parts of the country, all the friends become refreshed and are inspired to achieve higher levels of activity and service.

We are especially happy and grateful that a large number of the youth attended the classes and that they have promised to take the loving spirit of the Summer School back into their separate communities. This will surely give a tremendous impetus to the progress of the Cause during this coming Proclamation Year.

Rest assured, dear friends, of our ardent and continued prayers at the Holy Shrines that you may achieve your desire to proclaim the Faith of Bahá'u'lláh to the world.

In the service of the beloved Guardian,
THE HANDS OF THE CAUSE
IN THE HOLY LAND.

BAHÁ'ÍS MUST

"thoroughly familiarize themselves with the various aspects of the history and teachings of their Faith" said the Guardian—Page 41—"The Advent of Divine Justice".

Unless we take in the spirit and teachings of our Faith we cannot hope to give out to others this great bounty. On the preceding page of the same book the Guardian said—

"So precious an opportunity, so rare a conjunction of favourable circumstances, may never again recur."

Send a stamped addressed foolscap envelope for a free catalogue of all the books which are now available from our large stock, to:—

Bahá'í Publishing Trust,
114 Lincoln Road,
Peterborough, Northants.

LYME PARK WEEK-END SCHOOL

Below is printed an extract from a letter from the Lyme Hall Authorities sent to the Lyme Park Week-end School committee:—

"Parents were accompanied by a large number of children over which there was no control whatsoever, the following being a few of the instances reported. (1) Numerous children had to be reprimanded by the Staff for playing in the Court Yard, bedroom corridors and North Front. (Our committee had made provision for the children to be occupied during all the sessions). A boy of 15 was found driving a motor van round the North Front and reprimanded by the Staff.

Children were found playing football on the South Front Lawns and when reprimanded replied "We live here".

Three youths found sitting on the keyboard of the upright piano with their feet on the new chairs in the presence of adults.

No discipline was exercised over the children as during many of the activities

complained of, members of the School were present when members of the Staff spoke to the children.

It was apparent that very few of the visitors or residents at this week-end school had any sense of responsibility or respect for the building or its amenities.

In view of the above complaints it is suggested that serious consideration should be given by your Committee before making application in 1968".

'Abdu'l-Bahá always taught us "Teaching by example" but we are sorry to say that many Bahá'ís are irresponsible and thoughtless in their behaviour.

The training of children to exercise courtesy and consideration; the controlling of children so as not to cause annoyance to other people is a very big factor in our relationships, and time and time again this is brought home to us.

It is very important that we realise the impact of our behaviour on a critical and sometimes hostile onlooker.

IRISH NEWS LETTER

Cork and Limerick are as yet unopened! These two goal towns vital to the progress of the Nine Year Plan have first priority in the British Pioneering field. Everything depends on the settlement of some pioneers.

We are happy to report that Londonderry, which had been opened by Ethel de Coster about two years ago, has now been strengthened by the move into the area of Dr. Keith Munro.

In the field of travel teaching we have had a visit to the South of Brian Donald of Aberdeen. Three Youths, Peter Smith, John Jameson and Barney Leith spent a week on a travel teaching trip in the Belfast and Dublin Areas.

The I.T.C. after consultation with Board Member, Dick Backwell, on the question of deepening as called for in the Ridván Message of the Universal House of Justice, decided to use the four questions mentioned in the Message as a basis for the following Study Plan.

Realizing that the important aspect of deepening is participation by *all* members of the community, and knowing how often people who need more deepening do not participate in gatherings designed for this purpose; the Committee decided that the Local Spiritual Assemblies should be asked to divide members of their communities, together with Bahá'ís in their neighbourhood, into small groups of two or three (not more); who are geographically close enough to meet. These groups will be asked to study (intensely, over a period of two months) a certain portion of the four questions mentioned in the Ridván Message, namely:—

- (1) What is Bahá'u'lláh's purpose for the human race?

- (2) For what ends did He submit to the appalling cruelties and indignities heaped upon Him?
- (3) What does He mean by "A New Race of Men"?
- (4) What are the profound changes He will bring about?

The groups will then bring their findings to a meeting where reports will be presented, discussed and collected together by the L.S.A's.

During the week-end of 2nd—3rd December, the ITC has arranged a special week-end school when all Local Spiritual Assemblies will be asked to report the results of their workshops and discuss them in detail.

The Irish Regional Conference called for by the Universal House of Justice will be held in Belfast on 19th November.

THE MOTHER TEMPLE OF EUROPE

Many of the British friends are to have the opportunity shortly of visiting the Bahá'í House of Worship at Frankfurt-on-Main for the first time, during the Inter-continental Conference. This is our own Mother Temple and its upkeep is very much our concern, but unfortunately donations have fallen away and now only a few communities are contributing regularly. The N.S.A. is very much aware of the heavy financial burden which the friends are supporting but still must call for an extra effort by all. Please give regularly for the upkeep of the "Great Silent Teacher", the Mother Temple of Europe. Donations should be sent to the National Treasurer, Charles Macdonald, 25 Martello Park, Craigavad, Co. Down, N. Ireland.

CHILD EDUCATION

TRUTHFULNESS.

"Truthfulness," 'Abdul'-Bahá asserts, "is the foundation of all human virtues. Without truthfulness progress and success in all the worlds of God are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired."

Mrs. Amy Dwelly sends us the four following suggestions for teaching truthfulness:

1. Always be truthful with the child himself, even in the smallest details.
2. Refrain from teasing him when he is too young to understand that you are joking. It is taking an advantage of a little child to tell him fabulous tales just because he is gullible enough to believe anything a grown person tells him.
3. Guard against accusing a child of untruths. Often he may simply be telling a manufactured story about something he has imagined. Pleasantly help him to see the difference.
4. Refrain from unduly harsh discipline which makes the child afraid to tell the truth. Examples such as the following are numerous. Little Jenny, an orphan, spilled some pudding on her dress. Dismayed, she stared with frightened eyes at the nurse. "I didn't do it," she exclaimed. A few days later we had Jenny in an ice-cream parlour, where she again dropped food on her dress, making a stain. This time she looked up not with fear but with regret in her eyes and said, "I did it. I'm so sorry." In the first instance the child was afraid of punishment and therefore attempted to escape by denial. In the second, she had no fear and therefore responded naturally.

A WEEKEND SCHOOL

will be held at the

RED LION HOTEL, SALISBURY
on 11th—12th November.

Limited accommodation is available for Bed and Breakfast at 7/6d. per night, or 5/- for those bringing sleeping bags.

Those requiring accommodation should send remittance to:

Anne Thorne, 14, Elm Court, Elm Grove Road, Salisbury.

BRENT SHOW

A large coloured photograph of the Shrine of the Báb was the centrepiece of the Brent community's display in the Social Services Marquee at this annual event. The Mayor on his official tour said he agreed with the quotation "The Earth is but one Country and Mankind its Citizens".

The first visitor to the stand said he often read about the Bahá'is in his local newspaper—in the Outer Hebrides!!

It is especially important to separate fear from the adventures in truthfulness in order that courage and fearlessness may become the habit. Dr. Stanwood Cobb, in relating his early experience at Roberts College in Turkey, speaks often of the habit of untruth into which his fearful and oppressed young students had fallen, and of their complete emancipation from this form of spiritual illness when unnecessary causes for fear and distrust were removed, and encouragement to fearlessness replaced them. Long before adulthood the young soul may become conscious of the sovereignty of standing alone if necessary against a world for the sake of truth. Consider how the mother of Ashraf is immortalized by Bahá'u'lláh Himself for urging her son to the highest act of truthfulness, a testimony of his faith even in the face of death itself.

"Call thou to mind the behaviour of Ashraf's mother, whose son laid down his life in the Land of Zā (Zánjan). He, most certainly is in the seat of truth, in the presence of One Who is the Most Powerful, the Almighty.

"When the infidels so unjustly decided to put him to death, they sent and fetched his mother, that perchance she might admonish him, and induce him to recant his faith, and follow in the footsteps of them that have repudiated the truth of God, the Lord of all worlds . . .

"And when addressing him she said: 'My son, mine own son! Fail not to offer up thyself in the path of the Lord. Beware that thou betray not thy faith in Him before Whose face have bowed down in adoration all who are in the heavens and all who are on the earth. Go thou straight on, O my son, and persevere in the path of the Lord, thy God. Haste thee to attain the presence of Him Who is the Well-Beloved of all worlds.'

"On her be My blessings, and My mercy, and My praise, and My glory. I Myself shall atone for the loss of her son—a son who now dwelleth within the tabernacle of My majesty and glory, and whose face beameth with a light that envelopeth with its radiance the Maids of Heaven in their celestial chambers, and beyond them the inmates of My Paradise, and the denizens of the Cities of Holiness. Were any eye to gaze on his face, he would exclaim: 'Lo, this is no other than a noble angel.'

So closely, then, is truthfulness bound to our loyalty to God Himself.

Even a young child could be taught to say and to practice these admonitions of His Holiness, Bahá'u'lláh: "Let your eye be chaste, your hand faithful, your tongue truthful, and your heart enlightened." "Let truthfulness and courtesy be your adorning."

Bahá'i News No. 128, August 1939.

NEWS FROM THE COMMUNITIES

BIRMINGHAM

A bright and cheerful week-end school was held recently with "Proclamation and the Purpose of God for Man" as its theme.

The presence of Hassan and Isobel Sabri at the school greatly inspired their many old friends, and Bahá'is from Liverpool, Eccles, Leeds and Leicester attended.

The speakers were Philip Hainsworth, Alma Gregory, Lois Hainsworth, and George Bowers.

One of the most successful aspects of the school was the participation of the audience in the workshop type of meeting, which drew opinions from most of the people attending, including a number of non-Bahá'is.

A well-attended public meeting on "Bahá'í, the Religion of World Unity" was addressed by Philip Hainsworth, and chaired by Alma Gregory.

CARDIFF

The Cardiff Assembly is planning to celebrate the 150th anniversary of the birth of Bahá'u'lláh with a Unity Feast in the Temple of Peace to which we are hoping to invite The Lord Mayor and Lady Mayoress, other Civic Dignitaries, and prominent people in Industry, the Professions and Trade.

ISLE OF WIGHT

A 'fireside' was recently held in the holiday home of Atherton Parsons.

A lively discussion followed a talk given by Meherangiz Munsiff.

Kitty Glover assisted with the arrangements, and her hosts were later visited by Meherangiz.

SWINTON

The recent wedding of Regina Hirst and Feramous Mazandarani was given prominence in the "Swinton Journal."

Reference was made to the Bahá'í Service and to the fact that the ceremony was performed by the Chairman of the Swinton Local Spiritual Assembly.

WINCHESTER

A very happy One Day School was held on the 5th August, in the 14th century Pilgrims' Hall, in the shadow of the old cathedral. Ninety-seven Bahá'is and friends, from nineteen different communities, attended. The gathering was blessed by the presence of the Hand of the Cause of God, Mr. John Ferraby. After impressive devotional readings proclaiming this Day of God, Mr. Ferraby gave the opening talk, speaking of man's spiritual rebirth in this, the Day of God, and the need for the spirit of the Faith to spread out into the world. The theme, 'The Promised Day is Come' was developed and well illustrated in the talks by Eric Kent and Owen Battrick, and brought to a fitting conclusion by Jim Talbot at the Public Meeting.

Throughout the day plenty of time was allowed for the friends to enjoy Bahá'í fellowship in pleasant riverside walks and looking around some of the places of historic interest in the ancient capital.

BELIZE HOLDS ITS FIRST NATIONAL CONVENTION

As a prelude to our first National Convention; with joyous hearts the friends gathered in a lovely terrace room of a beautiful sea-front hotel at a reception honouring our beloved Hand of the Cause, Dr. Ugo Giachery. Some eighty-four Bahá'ís and invited guests heard his illuminating talk entitled "Road to Peace", after which the slides of the International Congress were shown, followed by a social period of refreshments and fellowship.

On the morning of April 28th the Convention was opened in a small room in the same hotel with the presence of Dr. and Mrs. Giachery as well as two representatives of the N.S.A. of Guatemala, Mr. Harold Neff and Mrs. Louise Caswell. Mr. Neff in his opening remarks reminded us of the infinite privilege of having a Hand of the Cause with us at this historic occasion and pointed out that the Hands were chosen to guide us spiritually and that they were always ready to help. Then he asked Dr. Giachery to speak to the assembled friends.

Our beloved Hand spoke inspiringly of the great responsibility that this community was about to assume and of our new and closer relationship to the Universal House of Justice. He said that the Universal House of Justice "gives life and it takes life". It gives life to the new N.S.A.s to come into existence and it draws its own life from them.

The delegates had been elected from the four existing L.S.A.s of Belize City, Burrel Boom, Bermudian Landing and San Andres and eight of the nine were present, among them a Mayan Indian.

After the election of Dr. Hedi Ahmad-iyeh as the Chairman and Mr. Wallace Tillett as the Secretary of the Convention the soul-stirring and heart-warming message of the Universal House of Justice was read and later fully discussed with much enthusiasm and fervour. All those present arose to volunteer as national travelling teachers in response to that message.

The beautiful message of the Hands of the Cause in the Western Hemisphere gave us a specific promise that "all those who will arise to serve Him will, in due time, conquer all human frailties".

Among many other messages of love and greetings from many N.S.A.s of the world as far north as Alaska and south as Australasia and from Africa to Korea, was a message from our dear Auxiliary Board member Mr. Artemus Lamb who appealed specifically to the native believers to arise to serve the Cause putting aside all fear and sense of limitation.

On Saturday, April the 29th, the first National Spiritual Assembly of this small country, so long forgotten by the world, but well remembered by the Centre of the Covenant in His Tablets of the Divine Plan, was elected with five native believers among its members. At that joyous occasion when this new and divinely appointed institution was born one could not help but wonder what thoughts and emotions were stirring in the minds and hearts of the two Knights of Bahá'u'lláh, Mrs. Cora Oliver and Mrs. Shirley Warde, who, for fourteen years had steadfastly laboured with much pain and frustration and had nourished the early seeds to

grow to such fruitful trees.

When Dr. Giachery read the special message of the Universal House of Justice to Belize our hearts overflowed with joy and gratitude to realize, that with the grace of Bahá'u'lláh, we had already achieved more than the new teaching goals set for us by the Universal House of Justice for the remainder of the Nine Year Plan. They had asked for eight L.S.A.s—we have twelve. They had called for twenty-five localities—we have this number now. Last Ridván we had only some fifty Bahá'ís in the whole country—now there are nearly three hundred!

One of the highlights of our Convention was the presence of two Mayan Bahá'ís, one a pioneer from Yucutan, Mexico, whose purity of spirit, dedication and deep comprehension of the Faith was an inspiration to us all.

Evenings were informal—but heavenly—with Dr. and Mrs. Giachery. This blessed Hand who is distinguished for his intimate association with and services to the beloved Guardian brought us, through his stories and insight, into a deeper understanding of the station and the achievements of our beloved Guardian, Shoghi Effendi.

An inspiring Sunday was devoted to the Proclamation period and brought this historic Convention to its close as the friends reluctantly parted with hearts united and filled with a new spirit of dedication and determination to expand the Faith, deepen themselves, and give full-hearted support to this nascent and divine institution as it strives to become a strong and worthy pillar of the supreme Universal House of Justice.

CAMBRIDGE BAHÁ'ÍS VISIT EDINBURGH

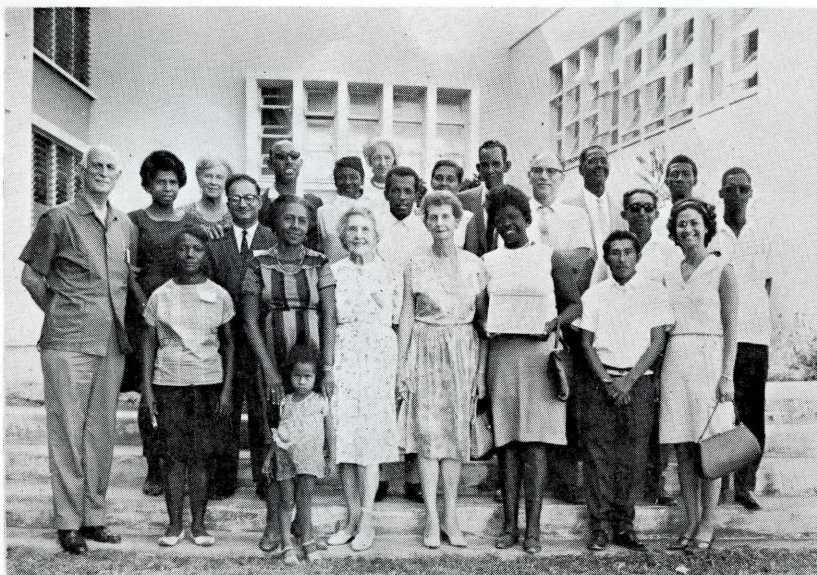
A group of nine Bahá'í Youth from Cambridge and the surrounding area visited Edinburgh earlier in the year.

Whilst in Edinburgh we met with many of our fellow believers and had an enjoyable visit. Often the believers with large families to support took us into their homes and gave us magnificent meals and displayed true Bahá'í love, we were very, very grateful to them.

The Edinburgh Bahá'ís number over fifty, and as many of them have children, it was one of the aims of the group to try and help with children's classes.

On Monday night a meeting was held to commemorate the Ascension of Bahá'u'lláh. A large group gathered in the centre and after the devotional the sad task of saying goodbye had to be undertaken.

The sincerity, the warmth, the hospitality of all the Edinburgh Bahá'ís touched our hearts and we would like to thank them all.



First National Convention of Belize with Hand of the Cause Dr. Ugo Giachery and representatives of the N.S.A. Guatemala, Mrs. Louise Caswell and Mr. Harold Neff. April 28—30th, 1967.

PROCLAMATION SNIPPETS

DID YOU HEAR

- That a Bahá'í wedding was written up in the "Daily Mirror"?
- That a letter from a Bahá'í one whole column and a quarter long was printed in a Lancashire newspaper?
- That a Bahá'í speaker was requested for a 6th Form Leavers' Conference?
- That a Bahá'í was invited to address a scientists' dinner in southern England?
- That when a speaker mentioned the Bahá'í Faith at a Rotary lunch he was bombarded with questions and asked to speak again at a later date exclusively on the Faith?
- That a hospital Group was selected for general invitation to a meeting, 150 cards were sent out and 50 non-Bahá'ís attended. The Matron gave tea and offered a hall free for future Bahá'í meetings in the hospital?
- That at one Townswomen's Guild a Bahá'í was asked to speak to the title "Friendship Garden" which meeting went so well that she was asked to speak again on her own subject, "Human Rights". During this lecture she paid tribute to Jesus Christ whilst indicating she was not a Christian. On replying to the question as to her religion she was asked to speak to a third meeting, this time exclusively on the Faith?
- That as a Proclamation activity one community is giving a Charity Concert in aid of "Save the Children" Fund and Oxfam. The proceeds for Oxfam actually started off the Bihar famine relief fund and resulted in much favourable comment for the Faith?
- That when one community approached an Estate Agent for a shop to rent for a week or so for a Proclamation Exhibition they were given one absolutely free for as long as they wished until the property was demolished, which could be a year? Not only is the shop at a main bus stop, but it is opposite the town's modern Town Hall?
- That during a break in a week-end school a group of spastics were met and invited to a film show. They had to be wheeled and carried up stairs and along corridors—but so enjoyed it that they asked for a Bahá'í speaker to address their institution?
- That in some communities the International Co-operation Committee is continuing in existence and Bahá'ís are finding it a fruitful Public Relations field?
- That one isolated family is not content to leave everything to a local com-

munity. They have arranged their own Proclamation meeting with over 100 people invited from the hospital and school where they are well known?

That all over Britain, activity is growing, doors are being opened, Bahá'ís are acting with more audacity and the goal of trying to reach "every stratum of human society" is being pursued with enthusiasm and excitement?

One Bahá'í, seeking to earn his fare to Frankfurt by giving a series of lectures to a non-Bahá'í organisation, had the unique experience of attending the first of a well publicised and warmly received series to find absolutely no one present? The organisation's publicity officer had done an excellent job but had forgotten to include the time and place of the lecture!

ARE YOU

Encouraged by these snippets?
Interested in trying some new ideas out?
In possession of a good "Snippet" story?

IF SO

Please write to the Secretary of the Publicity and Proclamation Committee:

Miss Adele Senior, 15 Houghton Lane, Swinton, Lancs.

AND FORGET NOT

That the Bahá'í Correspondence Bureau cannot do its job unless YOU

- Send in a list of the magazines you are already taking and reading.
- Send any cutting which may lead to an opening for a Bahá'í letter or article **as soon as you read it**; a week later and the chance may be lost.

Cuttings to Mrs. Gitta Chaplin, 11, Westminster Road, Ellesmere Park, Eccles, Lancs.

BURNLEY—FIRESIDE

In future, there will be only one fire-side each week.

This will be at the home of Peter and Carole Fothergill of 23 Fifth Avenue, at 7.30 p.m. on Tuesdays.

DRAW NIGH UNTO BAHÁ'U'LLÁH.

He is really a believer in the Unity of God who recognizeth in each and every created thing the sign of the revelation of Him Who is the Eternal Truth, and not he who maintaineth that the creature is indistinguishable from the Creator.

DEADLINE:—

Material for the next issue of the Journal to be in by 13th Nov. 1967. to—

Mr. J. Coates, Editor,
45 Overfield Road,
Fawdon,
Newcastle upon Tyne, 3

A.A.T.C. REPORT

It is always wonderful to see in operation the Bahá'í principle of consultation and to compare the administration of the Cause of God, the keynote of which is consultation, with the systems of organisation in the non-Bahá'í world. This comparison provides, in itself, a great proof of the divine origin of the Faith. In the outside world one meets chaos and sharp practices, whilst through the Bahá'í Order, despite the frailties of individuals, shines the Light of God, pure and untainted.

The inspiration for basic AATC teaching ideas is consultation upon the letters of the Universal House of Justice. To give these general ideas form, we need a continual upward flow of suggestions from the community to our committee. The AATC would therefore be very grateful if you would imagine what YOU would do if you were on a national committee charged with the responsibilities of assisting the Assemblies in England with their teaching endeavours. If anyone has any teaching ideas at all, we should be grateful if you would send them to our secretary:—

Mrs. Lois Hainsworth,
Sharaf,
Church Road,
Horsforth, Leeds, Yorkshire.

The AATC would like to thank all those Assemblies and individuals who have sent ideas to us, some of which have already been used and some of which will be used during the coming months. Among these have been the display of posters in buses and in shop windows, the use of quotations upon factory and office notice boards, the circulation of a specially written letter to members of particular professions, and so on.

ANOTHER VICTORY

The Goal Town of Newport has been opened with the recent declarations of two young people, Philip Thomas and his younger sister Gaynor.

This is an English Goal Town which has been placed under the jurisdiction of this Committee and is an extension Teaching project of the Cardiff, Pontypridd and Swansea Assemblies. These first declarations are the outcome of five public meetings and a series of newspaper 'Quotations from the Scriptures.' We also have five other friends attending the meetings fairly regularly.

By joint consultation and co-operation with the W.T.C. the Assemblies and Groups in Wales have made some exciting plans for Proclamation and we look forward confidently, by the Grace and Bounty of the Blessed Perfection, to announcing yet greater victories for His Cause in the months ahead.

WELSH TEACHING COMMITTEE.