

# BAHÁ'Í JOURNAL

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## THE ATTITUDE OF BAHÁ'ÍS TOWARDS POLITICS

*The Universal House of Justice has sent to all National Spiritual Assemblies relevant portions of a letter written on December 8, 1967 to an individual believer who asked questions about the relationship of Bahá'ís to the social and political forces presently operating in the world. Since this letter has general application to conditions in many parts of the world it is published in this issue of the Journal with the approval of the Universal House of Justice.*

... we will gladly attempt to clarify some of the points which bewilder you in the relationship of Bahá'ís to politics. This is a matter of very great importance, particularly in these days when the world situation is so confused; an unwise act or statement by a Bahá'í in one country could result in a grave setback for the Faith there or elsewhere—and even loss of the lives of fellow-believers.

The whole conduct of a Bahá'í in relation to the problems, sufferings and bewilderment of his fellow men should be viewed in the light of God's purpose for mankind in this age and the processes He has set in motion for its achievement.

When Bahá'u'lláh proclaimed His Message to the world in the nineteenth century He made it abundantly clear that the first step essential for the peace and progress of mankind was its unification. As He says, 'The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established.' (*The World Order of Bahá'u'lláh* p. 203) To this day, however, you will find most people take the opposite point of view: they look upon unity as an ultimate almost unattainable goal and concentrate first on remedying all the other ills of mankind. If they did but know it, these other ills are but various symptoms and side-effects of the basic disease—disunity.

Bahá'u'lláh has, furthermore, stated that the revivification of mankind and the curing of all its ills can be achieved only through the instrumentality of His Faith. "The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revela-

tion can cleanse and revive it (from the writings of Bahá'u'lláh XCIX) "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error." (*Gleanings from the Writings of Bahá'u'lláh CXX*).

In similar vein the beloved Guardian wrote: "Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organised communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however, disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.

"No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigour. Nor would any general scheme of mere organised international co-operation, in whatever sphere of human activity, however ingenious in conception, or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the vigour of organised peoples and nations.

"What else, might we not confidently affirm, but the unreserved acceptance of the Divine Programme enunciated,

with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society." (*The World Order of Bahá'u'lláh*, pp 33, 34).

We are told by Shoghi Effendi that two great processes are at work in the world: the great Plan of God, tumultuous in its progress, working through mankind as a whole, tearing down barriers to world unity and forging humankind into a unified body in the fires of suffering and experience. This process will produce, in God's due time, the Lesser Peace, the political unification of the world. Mankind at that time can be likened to a body that is unified but without life. The second process, the task of breathing life into this unified body—of creating true unity and spirituality culminating in the Most Great Peace—is that of the Bahá'ís, who are labouring consciously, with detailed instructions and continuing divine guidance, to erect the fabric of the Kingdom of God on earth, into which they call their fellow men, thus conferring upon them eternal life.

The working out of God's Major Plan proceeds mysteriously in ways directed by Him alone, but the Minor Plan that He has given to us to execute, as our part in His grand design for the redemption of mankind, is clearly delineated. It is to this work that we must devote all our energies, for there is no one else to do it. So vital is this function of the Bahá'ís that Bahá'u'lláh has written: "O friends? Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. Suffer not your labours to be wasted through the vain imaginations which certain hearts have devised. Ye are the stars of the heaven of understanding, the breeze that stirreth at the break of day, the soft-flowing waters upon which must depend the very life of all men, the letters inscribed upon His sacred scroll. With the utmost unity and in a spirit of perfect fellowship, exert yourselves, that ye may be enabled to achieve that which becometh this Day of God." (*Gleanings from the Writings of Bahá'u'lláh, XCVI*.)



Because love for our fellow-men and anguish at their plight are essential parts of a true Bahá'í's life, we are continually drawn to do what we can to help them. It is vitally important that we do so whenever the occasion presents itself, for our actions must say the same thing as our words—but this compassion for our fellows must not be allowed to divert our energies into channels which are ultimately doomed to failure, causing us to neglect the most important and fundamental work of all. There are hundreds of thousands of well-wishers of mankind who devote their lives to works of relief and charity, but a pitiful few to do the work which God Himself most wants done: the spiritual awakening and regeneration of mankind.

It is often through our misguided feeling that we can somehow aid our fellows better by some activity outside the Faith, that Bahá'ís are led to indulge in politics. This is a dangerous delusion. As Shoghi Effendi's Secretary wrote on his behalf: "What we Bahá'ís must face is the fact that society is disintegrating so rapidly that moral issues which were clear a half century ago are now hopelessly confused and what is more, thoroughly mixed up with battling political interests. That is why the Bahá'ís must turn all their forces into the channel of building up the Bahá'í Cause and its Administration. They can neither change nor help the world in any other way at present. If they become involved in the issues the Governments of the world are struggling over, they will be lost. But if they build up the Bahá'í pattern they can offer it as a remedy when all else has failed." (BAHA'Í NEWS No. 241, Mar. 1951, p.14)

"... We must build up our Bahá'í system, and leave the faulty systems of the world to go their way. We cannot change them through becoming involved in them; on the contrary, they will destroy us." (BAHA'Í NEWS No. 215, Jan. 1949, p.1).

Other instructions from the Guardian covering the same theme in more detail, can be found on pages 24 and 29 to 32 of *Principles of Bahá'í Administration* (1963 edition); you are no doubt already familiar with these.

The key to a true understanding of these principles seems to be in these words of Bahá'u'lláh: "O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained Will for everyone of you." (*Gleanings from the Writings of Bahá'u'lláh*, XLIII).

THE UNIVERSAL HOUSE OF JUSTICE

## IRISH TEACHING COMMITTEE

The work in Ireland is being stimulated by two phases of movement. First the moving in of the pioneers to the goal towns, and secondly the growing momentum of movement by the friends throughout Ireland.

Travel teaching has not only increased in Ireland, but from across the sea. Recently we had a visit from Lou Turner from Southport, accompanied by Winnie Fisher. Lou spoke at the public meeting in Castlereagh, and at the "fireside" in Dublin, travelling energetically to meet as many Bahá'ís as possible in their short stay. May Bowers visited Dublin, Cork and Limerick, spoke to a gathering of Bahá'ís in Dublin, and consulted with the Irish Teaching Committee.

The arrival of Roberta Strain, pioneering from Hove to be the first Bahá'í in the city of Cork was very exciting for the Irish community. Roberta stayed the night in the Hazirat-ul-Quds in Dublin, and then went direct to her pioneer post. She has settled in, making friends in the city, through going out and meeting people, joining societies etc. and is able to visit Maud Bennett, a Bahá'í who has lived outside Cork for many years. Gillian Phillips came from Chester in January, and after four days in Dublin meeting the community, and consultation with ITC, she has gone to join Lesley Gibson in Limerick. Already a flow of visitors have been travelling to Cork and Limerick to meet the pioneers, and assist them in settling into their new life, and to draw them into the work of the community through Workshops, etc.

The ITC is now issuing a News Letter, through which they hope to stimulate the flow of local news through the Irish Community and the messages to the community from the ITC.

Both Castlereagh and Bangor continue with Public Meetings. The recent declarations in Castlereagh of Madge Cash and Amy Shields have brought fresh life into the community of Castlereagh.

Belfast held its annual celebration for World Religion Day and was supported by 180 people, a record for Belfast. The Celebration for the Birthday of Bahá'u'lláh was also an occasion which many people attended in Belfast, the committee responsible organised this important anniversary with dignity and imagination, and achieved a particularly harmonious background for this occasion, shared by invitations sent to many non-Bahá'ís.

During the last ITC meeting we were able to visit the pioneer in Derry, Ethel de Costa, and consult with her in her home, it was a very happy occasion. Derry is continuing with quotations in the papers, and is stimulating interest through informal "firesides" and contact with United Nations Association, towards holding their first public meeting. After the consultation Ethel

and her husband entertained the members of ITC for tea, making everyone very welcome.

Continuing with the policy of arranging Study Workshops in both the North and the South, a second was held in Dublin at the Hazirat-ul-Quds on March 18th—the theme was 'Teaching the Cause in Eire.'

Owing to the enforced move of Rustam Jamshidi, the pioneer in Craigavon, this goal city is in need of a pioneer to re-open it. Craigavon is a growing new city, holding many opportunities for work, situated near Belfast. The ITC has appealed to all the Bahá'ís in Northern Ireland, explaining the urgent needs of this goal of the Nine Year Plan. Before leaving Craigavon, Rustam, who has been inserting quotations in the local newspaper for some time, was asked by the Editor to visit and discuss the Faith with him. Rustam's visit resulted in an excellent article on the Faith, which appeared later in the same newspaper, in the course of the article the Editor expressed warm appreciation of Rustam as a member of the community and regret at his leaving Craigavon.

The goal town of Dun Laoghaire has just held a very happy social evening, which was arranged to meet Charles and Yvonne Macdonald on their way south to Cork and Limerick. It was an occasion where the Bahá'ís could take their friends, who could hear about the Faith in an informal manner.

## BOOK AGENCY

John Turner will now act as Book Agent and will be directly responsible to the N.S.A.

He will supply small parcels of books on a "sale or return" basis for use at weekend and one day schools, and special events that the N.S.A. may specifically authorise.

These books will be sent at the request of national teaching committees and Assemblies only—requests from groups or isolated believers should be channelled through an Assembly or teaching committee, (N.T.T.C., A.A.T.C., S.T.C., W.T.C., I.T.C.) Postage for these parcels must be borne by the requesting Assembly or committee (any Assembly having difficulty meeting this cost should apply to the appropriate teaching committee for help).

All national committees should send a programme of events which will require this service, as early as possible to:—

Mr. John Turner,  
33, Park Avenue,  
Southport,  
Lancs.



# NATIONAL YOUTH COMMITTEE

## 1. York Winter School

This year's York Winter School (held 29th December, 1967—7th January, 1968) was very inspiring indeed. The theme of the school (Growth and Maturity) was reflected in the atmosphere of the school and in the behaviour of all those present. The presence of the Hands of the Cause of God Mr. Ferraby and Mr. Faizi gave the school a serious and spiritual mood which prevailed throughout the whole period. The special letter of the National Spiritual Assembly, on the other hand, gave the youth the added impetus to translate their enthusiasm into action. The closing sentence of this letter (printed in the last Journal) reads as follows:

"The youth of Britain are crying out for dynamic leadership and your N.S.A. is confident that the capacity to give this leadership is available at the York school. We eagerly await proof that this confidence is justified."

The response to this letter was immediate. An action meeting not originally planned, was held to reflect and consult upon the message. As a result 12 youth offered to pioneer immediately or in the near future. Moreover, a number of youth offered to participate in the Spring or Summer projects to be organised by the National Youth Committee and other national committees. The reply of the youth (printed in the last issue of the Journal) reflects the spirit that prompted them into action. The last paragraph of this reply reads as follows:—

"The organisation, the attendance, and above all, the spirit of the school reflects the growing maturity of the Bahá'í youth of the British Isles. This, we believe to be the sign of our determination to justify your confidence in us; and we hope that we may prove one day to be among the first of that 'new race of men'."

The school was opened by the Hand of the Cause of God Mr. Ferraby who pointed out that every Bahá'í school is an embryonic university of the future. Mr. Ferraby also spoke on *Declaration at 15*. He indicated that membership of the Bahá'í community is a necessary part of one's belief in Bahá'u'lláh, but it is not sufficient. He said that the Bahá'ís should act in accordance with God's Will through Bahá'u'lláh and that at the age of 15 one is sufficiently spiritually mature to recognize the Manifestation of God (although he does not achieve his administrative maturity until the age of 21).

Mr. Faizi illustrated the relationship of the individual, the communities and the administration with the Cause of God. He said that the edifice of His Cause is based upon three pillars, laws, spiritual principles and administrative principles. Each pillar is significant. The individual must obey the laws of

God in order to grow spiritually. The communities must support and uphold the spiritual principles (such as the oneness of mankind, the abolition of prejudices, etc.) but the Assemblies and committees are responsible for establishing the administrative goals of the Faith (such as the Universal auxiliary language or World Tribunal). Mr. Faizi also spoke on the Book of Certitude, the most prominent work of Bahá'u'lláh. The central theme of this book, he said, is progressive revelation, that although the prophets of God each emphasize one central theme, they are all manifestations of the same Truth.

After the morning lectures and lunch, the participants spent the entire afternoons (except on Saturday and Sunday) discussing the implications and applications of the basic principles of the Faith. In addition to evening film shows, parties and a musical programme the international club of York was visited by the youth on Wednesday evening where some 20 people were introduced to the Faith and invited to visit the school.

It is hoped that other projects will be as successful as this has been.

## 2. The University Week Course.

An intensive course covering the themes

- (1) God, His manifestations and His Creation.
- (2) Great Religions of the World.
- (3) Bahá'u'lláh and the Bahá'í Dispensation.
- (4) The New Race of Men.

will be conducted at the Brache Centre, Luton between April 5th and April 11th, 1968. The students will attend morning lectures, will spend the afternoons on their independent research on selected topics, and participate in the evening seminars. Reports of the Course will be inserted in the next issue of the Journal.

## 3. The Spring Conference.

A youth week-end conference will be held in Attleborough Secondary Modern School from April 12th to 15th. The programme will consist of morning lectures on

- (1) The historical survey of the expansion of the Bahá'í Faith.
- (2) Lives of some of the heroes and heroines of the Faith, e.g. Tahirih, Quddus, Martha Root.
- (3) The Laws of Bahá'u'lláh.
- (4) Obedience to the Covenant.
- (5) Principles of the Bahá'í Faith.
- (6) The Administrative Order.

all to be delivered by youth speakers. The afternoon workshops, however, will be conducted by experienced Bahá'í speakers. The following 5 topics have been chosen, and every participant will have a chance to be in two out of the 5, i.e. one on Saturday and one on Sunday:

- (1) Method of presentation of the Bahá'í Faith and the technique of public speaking.
- (2) Method of presenting the Bahá'í Faith and the technique of leading group discussions (firesides).
- (3) Committee procedure—what can local youth committees do?
- (4) Prayer, Meditation and Action.
- (5) Movement of the Youth.

A report of this conference will appear in the next issue of the Journal.

## 4. Spring Teaching Project.

Five Bahá'í youth, Ronald Taherzadeh, Hooman Momen, Sharam Firoozmand, Gitty Momen and Pamela Mizon will participate in a special teaching project planned for them by the NYC, NTTC and AATC. These youth will spend part of their Spring vacations in Carlisle and Northampton. Prayers for their success will be said at the Spring conference in Attleborough.

## 5. Local Youth Activities.

### A. Brighton.

The local youth committee of Brighton has recently organized a series of fortnightly meetings. The first one, held on March 2nd was very successful.

### B. Newcastle.

The local youth committee of Newcastle, have recently held two weekend schools. The youth participated in a programme of intense community life during the month of fasting. They planned to have study groups, prayer meetings, firesides and a party. And they divided the city into sections each of which is covered by one member who will privately pray for the success of teaching in that area. Isn't that wonderful?

6. Deadline for the insertion of reports of your local activities and future plans in the next Journal is May 10th, 1968.

Please send your material to Riaz Khadem, Department of Mathematics, The University, Southampton.

## FOR MEDITATION . . . . .

"I now assure thee, O servant of God, that if thy mind becomes empty and pure of every mention and thought and thy heart attracted wholly to the Kingdom of God, forgetting all else besides God and becoming communicative with the Spirit of God, then the Holy Spirit will assist thee with a power which will enable thee to penetrate all things, and a dazzling spark which enlightens all sides, a brilliant flame in the zenith of the heavens will teach thee that which you do not know of the facts of the universe and of the divine doctrine. Every soul who ariseth today to guide others to the path of safety and imbue in them the spirit of life, the Holy Spirit will inspire that soul with evidences, proofs and facts and the lights will shine upon it from the Kingdom of God."

COMMUNITY DEVELOPMENT COMMITTEE.



# NATIONAL SPIRITUAL ASSEMBLY'S NEWS LETTER

## JOYOUS RIDVÁN GREETINGS.

The glorious Ridván Festival is the most joyous occasion, when the whole Bahá'í World celebrates the twelve wonderful days that Bahá'u'lláh spent with His followers in the Garden of Ridván—the Garden of Paradise—just outside Baghdad, in 1863. Sometime during those twelve days, we do not know exactly when, He declared Himself to be the Promised One. That was the moment of fulfilment, the moment the whole of creation had been waiting for. Of those days, Bahá'u'lláh Himself, speaking with the Voice of God, said, "Arise, and proclaim unto the entire creation the tidings that He who is the All-merciful hath directed His steps towards the Ridván and entered it"; "He it is who is the One Beloved of all things, whether of the past or of the future;" "Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: 'Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cups of everlasting life. Approach and quaff your fill'".

It is befitting that we form our Assemblies, local and national, during the joyous Ridván Festival. Throughout the world, Local Assemblies are formed on the First Day of Ridván (April 21st) and usually National Assemblies are elected at national conventions held sometime during those twelve days. But this year is a special year, and on April 17th National Assembly members from all over the world will gather together in the Holy Land to prepare for the election, on the First Day of Ridván, of the Universal House of Justice. 729 N.S.A. members will take part in that election, not all of them will be able to go to the World Centre, some will send their votes by post, but hundreds will be there, and amongst them will be the nine members of the British N.S.A., who have each been saving hard personally to pay for their trip. The first few days in the Holy Land will be spent in prayer and meditation in the Holy Shrines at Haifa and Akka; day by day National Assembly members will strive to prepare themselves for the sacred task laid upon them of electing the Supreme Body of the Bahá'í World, the instrument which, when it has been brought into being through the election, God Himself will use to make His Will known to men. Some have memories of the first International Convention, held at Ridván 1963, that crowning moment of the beloved Guardian's Ten Year Crusade, when the Universal House of Justice was brought into being. Hour by hour in the Shrine of the Báb and the Shrine of Bahá'u'lláh, they strove to cleanse their hearts, to purify themselves so that

nothing would remain except their longing for the guidance that would fashion the Universal House of Justice according to God's Will. The election was held in the House of 'Abdu'l-Bahá in Haifa on the morning of April 21st, and in the afternoon everyone went to the Shrine of Bahá'u'lláh at Bahji and in the Haram-i-Aqdas celebrated the glorious Ridván Festival. The sun shone, the birds sang, and the whole gathering, sitting on the lawns facing the Holy Shrine, listened to those words, "The hands of bounty have borne round the cups of everlasting life. Approach and quaff your fill". It seemed impossible that we should be living through that moment. It seemed impossible that the one who had guided our footsteps through the years, who had forged the World Order of Bahá'u'lláh on the anvil of his own days and nights of labour, Shoghi Effendi, should be lying in London, the city from which we had just come. And our hearts rested again, as they had done so often in the years since the passing of the beloved Guardian, on the strength of the Hands of the Cause, who had supported and sustained the whole Bahá'í World and brought us safely to that day. Five years have gone by; under the infallible guidance of the Universal House of Justice, the great Proclamation has begun; once again the kings and rulers of the world have been summoned to Bahá'u'lláh; the words heard in the sunshine five years ago at Bahji have new meaning for us now, "Arise, and proclaim unto the entire creation the tidings that He who is the All-Merciful hath directed His steps towards the Ridván and entered it". How great, how mighty is this Day.

The National Assembly sends to everyone happy and joyous Ridván greetings, and asks for your prayers especially for the International Convention and the election of the Universal House of Justice.

## HANDS OF THE CAUSE OF GOD

We were delighted to welcome Hand of the Cause Taraz'ullah Samandari and his son, Dr. Mehdi Samandari, back to the British Isles after their tour of North America. We had the bounty of their presence in the Haziratu'l-Quds for more than two weeks, and during that time they visited Oxford, Cambridge Brighton, Southampton, Watford and the London Boroughs of Wandsworth, Brent, Hammersmith, Kensington and Chelsea and Richmond. As well as addressing two large gatherings of Bahá'ís in the Haziratu'l-Quds, Mr. Samandari spoke at the Thursday public meeting there, and whilst in Oxford he spoke at a well-attended meeting at the Town Hall. Reports of Mr. Samandari's two talks to the Friends in the Haziratu'l-Quds will be included in the next issue of the "Bahá'í Journal". The Hand and Dr. Mehdi

went on to Germany, where they spent three days in Frankfurt, visiting the Mother Temple of Europe and meeting the Friends, and then they continued their journey to Turkey.

It is always impressive to see dear Mr. Samandari, but when we remember that he is now ninety-two years of age and recall the tremendous tour he has made since leaving Adrianople last September he has attended our own National Observance Day gathering in London on September 30th, represented the Universal House of Justice at the Intercontinental Conference in Wilmette in October, and toured Canada, Alaska and the United States for five months before returning to the British Isles and Europe—we can understand a little more the power of the spirit by which he is constantly sustained. He journeyed steadily through the Alaskan winter to the sub-tropical climate of California, at one time waiting for hours in airports in the north for planes delayed through snow, then almost within days experienced 90° of heat in Los Angeles but never once did he turn back or change his programme. He is an inspiration to us all.

Hand of the Cause William Sears and his wife, Marguerite, passed through London and visited the Resting Place of the beloved Guardian en route from the United States to Africa. We were happy to learn that they were both much improved in health.

From Brazil, Hand of the Cause Jalal Khazéh sent love to all the Friends and special greetings for a Happy Naw Ruz Feast; and the Hands of the Cause in Europe sent loving greetings for Naw Ruz.

## HAND'S CONCLAVE

The Hands of the Cause of God from all over the world will gather together in the Holy Land on April 15th for the beginning of their Conclave. They will be in Haifa at the time of the re-election of the Universal House of Justice, and remain at the World Centre for several weeks after.

## DECLARATIONS

We are very happy to welcome to the Faith Mrs. Kathryn S. Delpak, Swansea; Mr. Samuel Ramasawmy, Kensington and Chelsea; Mr. Kisanamy Ramalingum, Harringay; Miss Kathleen Bridge (Youth), Cardiff; Mr. Brant R. Hardy (Youth), Canterbury; Miss Sammireh Anwar (Youth), Portsmouth; Mr. William Cherry, Inverness; Miss Lucy E. Hall, Storth, Milnthorpe; and the following Bahá'í Youth who have claimed their voting rights—Mr. Khazéh Fananapazir, Oxford; Mr. Iain MacDonald, Castlereagh R.D.; Mr. Abbas Montazi, Enfield; Miss Susan E. Riches, Bath; Miss Denise Gardener, Carlisle.

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*Continued from page 4*  
**CONVENTION 125**

Convention will be held in London over the week-end May 25th-26th; on Friday evening, May 24th, delegates and Friends will gather at the Grave of Shoghi Effendi for prayers, and will then have the opportunity of meeting informally at the Haziratu'l-Quds. Convention will open on the Saturday morning at the Town Hall, Acton, which is on the main Uxbridge Road, not as far out as Ealing where Convention was held last year; it is still in the Borough of Ealing, and hotels and guest houses where the Friends stayed last year are reasonably close to the Acton Town Hall. As the responsibilities of the British Community grow year by year, so the importance of Convention and the responsibilities of the delegates increase. The National Assembly urges everyone to begin now to study those sections of "Principles of Bahá'í Administration" which are concerned with the National Convention, and those sections which are concerned with the National Assemblies, so that everyone attending Convention, and especially the delegates themselves, understand what Convention is and what the duties and responsibilities of the delegates and the N.S.A. are. In the British Isles, with our strong democratic traditions, it is not easy for us to realise that the Bahá'í Faith is not democratic in the same way that democracy is practised here: Local and National Assemblies are not responsible to the people who elect them, they are responsible to their conscience and to God; in the Bahá'í Faith there is no "official government" and "official opposition", with the opposition party constantly criticising the government; issues of policy and questions of practise which are consulted on frankly and lovingly at Convention, are not raised so that they can be settled there "by the will of the people expressed through the delegates". The more we all understand about the purpose of Convention and its place in the World Order of Bahá'u'lláh, the more fruitful our Conventions will become.

#### OFFERING THE FAITH

##### "AS A JEWEL TO A KING".

Our 'jewel box' is the treasure of Bahá'í literature, and from the wealth of books and booklets which are printed in English we can select the gem just suited for the particular people to whom we want to offer our precious jewels. We need to know ourselves the shape, the size, the colour of each of these jewels, so that we can decide which it is best to offer; so we each need to read, study and absorb the Bahá'í books and pamphlets and get to know their contents thoroughly. If you compare the cost of Bahá'í books with the cost of other books, you will be surprised to see how modest the price of Bahá'í books is; that is because the Publishing Trust keeps the cost as low as possible so that the books can be used in ever-increasing quantities. The National Assembly urges every Local Assembly,

*Continued on page 6*



Presentation of "Proclamation of Bahá'u'lláh" to Governor General of Guyana.

## NEWS FROM BELIZE

*"These souls are thy heavenly army. Assist them and with the cohorts of the Supreme Concourse, make them victorious so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of divine teachings."*

*Bahá'u'lláh.*

The following is a letter sent to the Overseas Goals Committee by Rouhi Yeganeh from Belize and which they would like to share with you.

"Thank you so much for your loving letter of 22nd November, which I received a few weeks ago after my arrival from Mexico. Since my return I have given up my job in order to be able to devote all my time to the teaching work in this country. There is so much to be done and so very few workers to do it all!

The progress of the Faith is really fantastic in this country. When I arrived in Ridvan 1966 there were only four L.S.A.'s and eight localities. We now have 68 localities and are forming 24 L.S.A.'s at Ridvan!! You can not imagine the receptivity of these people. They are all just waiting to hear the Message of Bahá'u'lláh and as soon as they do their faces radiate and their eyes shine with a new light. Each trip that we make to any of the villages results in tens of enrolments. It is really heart breaking to know that the whole country is ready to embrace the Faith of Bahá'u'lláh and yet solely because of lack of pioneers they have to be deprived of their very right to know and love Bahá'u'lláh. After so

many years of frustrating efforts to teach a few persons in England and Scotland it is so refreshing and rewarding to have the bounty of being amongst such pure-hearted receptive souls. How I wish you all could come and see the wonders of Bahá'u'lláh in these areas.

The spirit of the Proclamation is everywhere and the whole world is affected by it. How I used to pray and long for new contacts in Britain while I was there! And here I am thousands of miles away and what do I see? A young V.S.O. from Oxford arrives here a few weeks ago and starts teaching at the same school as a Bahá'í. She is told of the Faith and wishes to become a Bahá'í there and then—which she does (mass conversion is possible in Britain)! She has many friends in Oxford who are all looking for the Faith—and she is busy writing and telling them to investigate! It broke my heart to leave Scotland and the silver city of Aberdeen and yet here I have met many Scottish people who are very interested in the Faith and one very close contact is a young man from Aberdeen! Bahá'u'lláh works in mysterious ways, indeed!

Please convey my love and regards to all the friends. If I don't write often it is only because with all the work here letter writing has become some sort of a "luxury" to me, otherwise my heart and thoughts are with all of you and your Committee has been a great source of encouragement and strength to me—to all the pioneers, I am sure".

Our Bahá'í love goes out to Miss Rouhi Yeganeh in Belize!



# NEWS FROM THE COMMUNITIES

## BOURNEMOUTH

The local secretary addressed a meeting of about 30 students at the Bournemouth municipal college recently.

## HAMMERSMITH

World Religion Day was celebrated at Blythe Hall. Although there were only twenty-five people present, the meeting was very successful. There were readings from the various Holy Scriptures, and a large scroll, which hung behind the speakers, showed the various expressions of the Golden Rule found in each religion. The Rabbi who read from the Bible afterwards expressed his appreciation and happiness at the meeting, and he requested Bahá'í literature. The caretaker of the Hall, who had listened outside the door, said that more people should have come, and that the scroll should remain for all to learn.

In the social part of recent 19-Day Feasts, we have been writing joint letters to Friends who are no longer in the Hammersmith community but who have left the country, and also to Friends who are ill.

From November to January a weekly deepening class was held on "The Seven Valleys" conducted by Mr. Ezzat Djazayeri, a member of the N.S.A. of Sweden who was in London during this period. Each week we discussed a different Valley, each of us read aloud, and Ezzat would guide us, giving background information to increase our understanding of this mystical Writing. Each week before entering a new Valley, one of the Friends would give, in his own way, a resumé of the Valley through which we had passed the week before. In this way we all participated in this stimulating

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Goal Town, Group and individual believer to consider anew ways in which you can distribute during the year 125 more and more Bahá'í books and pamphlets. Please consider allowing in your regular expenditure, personal and collective, something every Bahá'í month so that you can gradually build up your own collections of Bahá'í books and you can also give away every nineteen days some piece of Bahá'í literature, a well-chosen book or equally useful pamphlets. We know that the Publishing Trust just now faces difficulty in its own distribution of books because the Trade Counter they have been using has closed down, but that problem will be only temporary and the National Assembly asks you all to be patient until it has been solved. Distribution of Bahá'í literature is an important part of Proclamation, be sure to include it when you plan the next phase of your Proclamation activities, and steadily carry out your plans.

journey through the Seven Valleys, and we also drew on other Bahá'í Writings to deepen our appreciation of the sacred literature.

## MANCHESTER

World Religion Day was held in the Lord Mayor's Parlour, as has been the case for several years past, but this year the Lord Mayor (Alderman Mrs. Elizabeth Yarwood) invited the Manchester Bahá'ís and guests to a reception immediately before the meeting. She and the Lady Mayoress chatted with those present, and refreshments were served.

This gesture coming from the Lord Mayor was as heart-warming as it was unexpected and provided a wonderful start to the evening.

The Meeting was opened by the Lord Mayor who gave a very gracious address, during the course of which she mentioned it was a pity that the Bahá'í Faith was so little-known: she said that the £50 donated by the Manchester Bahá'ís to the Indian Famine Relief Fund had been very much appreciated.

Farhang Jahanpur from Cambridge was the principal speaker, and he gave an excellent talk on the Bahá'í Faith and other religions.

Seven Bahá'ís read excerpts from the Holy Scriptures of the Hindu, Jewish, Zoroastrian, Buddhist, Islamic, Christian and Bahá'í religions. The meeting ended with a further talk by Farhang and a prayer.

About 50 people attended, a most successful evening.

## RICHMOND YOUTH

The Richmond upon Thames Youth Committee was formed on November 27th, 1967, there are in this borough of London six Bahá'í Youth at present, one of which (our Chairman Mr. Stuart Johnson) is to leave to fill a pioneering post.

Our group shows a great deal of enthusiasm and we would like to share our activities with youth throughout the British Isles and hope that perhaps some of our ideas will be of help to other youth groups.

Our first major venture has been a Naw Ruz party held on March 22nd in the Blue Triangle Hall, Ealing. The party was extremely well attended, 150 people being present we had a very good band, one of the members was a Bahá'í Mr. Bob Collins. During the evening we had a "pot luck" drawing and also refreshments, which went down very well. The food was all prepared by the youth with the very kind help of Mrs. Afsharian. Many friends told us how much they enjoyed the party and we feel that it was very successful and would like to thank everyone who attended for making everything possible.

The Youth have arranged a one-day

school to the title "Pride and Prejudice" it is to be held on May 5th, commencing at 9.45 a.m. and will end with a party in the evening. The hall is very near Richmond tube and Railway Station. There is food available at the hall and anyone wishing to attend must book in advance to Noreen Tehrani, 91 Fulwell Park Avenue, Twickenham, Middlesex. The programme itself is not yet quite finalised, but as we have the full support of the Human Rights Committee of Richmond, we are giving ample opportunity for personal contribution in workshops and seminars. We are also having a panel of speakers made up of members of United Nations, Bahá'ís, and Human Rights members and we hope that everyone will book early as we only have limited space.

## WANDSWORTH

The L.S.A. celebrated World Religion Day by holding a public meeting at Battersea District Library.

Over forty people attended. Miss Jocelyn Barrow, the Acting Chairman U.K. Committee Human Rights Year gave a comprehensive evaluation of the present position, together with the aims and achievements of the Human Rights Movement since it was inaugurated in 1948. Charles Macdonald then gave a talk showing how human rights have been and are increasingly being established within the world-wide Bahá'í Community.

After the talks many searching questions were asked about the Faith. Miss Barrow at the end of the meeting expressed her surprise and pleasure at seeing so many young people in attendance.

After the meeting over twenty Bahá'ís and non-Bahá'ís went to the home of one of the friends to continue discussion on the Faith, which continued until the early hours of the morning.

The L.S.A. held a pot-luck dinner on Friday, 1st March, in celebration of the Intercalary Days.

The eight Bahá'ís present gave a very warm welcome to the three well established contacts who came, and did their best to provide an interesting and differing range of food dishes. The evening was spent in a relaxed atmosphere with everyone present engaged in intensive and searching conversation about the Faith, so much so that one contact continually asked questions until the early hours of the morning.

The Human Rights Year General Committee elected for the Wandsworth area formed their Executive Committee on Friday 23rd February 1968 at the Wandsworth Town Hall. Two Bahá'ís from the Community served on the Executive Committee and were elected as officers under the Chairmanship of the Mayor of Wandsworth.

## DALSTON HALL.

It is regretted that due to the large number of friends attending the Palermo Conference, the Summer School at Dalston Hall this year has been cancelled. The Irish Summer School will still be held as planned.



# SOUTH AMERICA

The following is an account by Ruhiyyih Khanum of her travels as reported to the World Centre.

## BOLIVIA

How can anyone describe this country? We got here the 2nd and were five hours late, missed the connection to Cochabamba and had to spend the night. I was sure mountain sickness was imagination, but revised my opinion after half an hour at over 13,000 feet. Got a headache as if a stake was driven through the back of my brain, nausea, dizziness, and NO AIR. It is a very real illness and not to be taken lightly. Jeanne felt much the same only her headache was in front. Slept with an oxygen tank next to me and when I had the strength inhaled a little to relieve the pain. Masoud Khamisi met us and was a God-send all along. As soon as we reached Cochabamba the next day the worst symptoms left although we felt the altitude there for some time. No one will ever understand Bolivia's Bahá'í and other problems unless they can visualize Bolivia. Of course, we are only seeing the upper third, not the tropical rest at lower levels, but as the vast majority of believers are up here it is what you and the House of Justice must be helped to see in your mind's eye.

Most of you have seen the Negev and looked into the Sinai peninsula from Eilat; all this part of Bolivia looks like that, as dry, as treeless, as barren. But it is as if you were on top of the world, right up in eternity, with giant mountains on a scale so vast the eye never seems to reach the horizon; there are more and more of these rolling giants stretching out for ever. In the middle is the highest plateau in the world, the Altiplano. When your plane flies in you cannot believe what you see—vastitude, never-endingness. Your breath is taken away both mentally and physically. About two-and-a-half of Bolivia's circa four million population live in these mountains and on the plateau, approximately. These are the Quechuas and the Aymaras, two distinct groups with two languages but all Bolivians and the bedrock of the country. Except for a few Europeans the city people are Indian or mixed, so one could say this is the most Red Indian country in the entire world. It is also one of the poorest, most backward, most abused and destitute nations on the planet. There is a gulf between the city people and the "Campesinos", i.e. the peasants, which is so great that they might as well be living in two entirely different countries. One is constantly astonished by the lack of any but a perfunctory contact between them. To the city people this vast peasantry is little above beasts. That may sound an exaggeration but I have heard that some people feel the best thing for Bolivia would be if they just ceased to exist! Exist is about all they are doing anyway,

If the white man in America looked down on the Negro as an inferior species the city Bolivians all too often look upon the Campesinos as a subspecies of the human race. Since the Inca days, who were a race of rulers over these Mountain races living in an indescribably hostile environment, and who were themselves literally wiped out by the Spanish, until the present time, the life of these people has not only changed very little but if anything deteriorated.

Before I elaborate on this I want to describe this part of Bolivia more. Before we leave on the 30th we will have visited five of the nine Departments or Provinces of Bolivia; La Paz, Cochabamba, Chuquisaca, Oruro and Potosi. We have stayed in La Paz, Sucre, Oruro, Acquila, Cochabamba, and slept in villages (a handful of huts the other end of nowhere) for six nights. Six "Congresos" will have been held and a number of public meetings in the towns. It does not sound very much when put that way. But I assure you in one month it is highly representative of both the country and the people? I cannot figure out all the distances but it may be we have covered about a thousand miles, mostly by jeep. But miles mean nothing. When we started out by jeep from Cochabamba for Sucre (after flying from La Paz to Cochabamba) and after six hours drive spent the night, and the next day after eight hours drive reached Sucre, we went over nothing but mountain roads most of the way. How to ever describe them? I doubt if 2% of Bolivia's main roads are paved; the rest, the good ones, main highways between major cities, and one neverending washboard; every car you pass raises a tunnel of dust; you rattle from ridge to ridge, hour after hour. These are the good roads. The one to Sucre—also a national highway—is a dirt track, one car wide, through the immensity of the mountains, up to crests, down to valleys at seldom over twenty miles an hour. Because of the thin atmosphere and clear air the sunlight raises the temperature to near the hundred mark. The moment a cloud obscures the sun a bone-chilling cold sets in; the nights are alpine in temperature. You blow your horn almost all the time on blind curves and all along the roads are crosses and names marking the places where cars went over the cliff or people were killed on the road. If you don't happen to get off on a slightly wider place to pass each other you back up and pray. Along this road in the space of a mile five landslides had wiped the road out of existence and we descended to a riverbed, a mere trickle as the heavy rains have not yet come, fortunately, and bumped along it in mostly four wheel drive for over a mile. This experience made me think Bolivian roads are the worst I have ever

seen but later days made that road seem a safe and beautiful highway! and I don't scare easily and do not exaggerate. On our way back from the "Congreso" held in the outskirts of Sucre we went up to our first night in a village.

When I say up I mean an even worse dirt track, often at 45 degrees angle, until we arrived on a great rolling flat space on top of a mountain. Sometimes the track entirely disappears and you gaze about at your mountain top in horror, wondering if you will ever be able to pick it up again! At one point we got lost and took an hour-and-a-half dip into the wrong valley. At the meeting in the rancho of the Bahá'ís home who acted as our host and the rallying point for the "Congreso" there were about forty present, from different ranchos on this unending upper plain. One non-Bahá'í present asked me to go to his home to address people there and pointed to a tiny bunch of buildings about four miles away on another shoulder of this vast upper table land. There would be no way at all of getting there but to walk, I had neither the time nor the strength to do it; the pioneers promised to go on another occasion. Some of those present had walked a day or more to attend the meeting. That night Jeanne and I slept in a storeroom in our sleeping bags on the cold mud floor. Very grateful we were for this snug compartment all to ourselves. There were three piles of dried corn cobs and two of potatoes surrounding us! All the buildings in this part of the world are adobe; I think 98% of La Paz is built of it; only a few cement and stone buildings exist. But adobe is an excellent material, durable and warm. To cut out the unbelievably bitter night cold and winds there are seldom any windows, only a door and many a night I plugged around the one door with newspaper to keep the wind and cold out!

The third "Congreso" was held in a place called Jankarachi where we spent three nights, in Potosi Province. We must have driven ten or more hours that day. This was the final eye-opener as regards Bolivian roads. We crawled through the mountains on our single dirt track, often mile after mile of nothing but rock shale, until we reached a mud town where some of the Bahá'ís had walked down to meet us. Through the mercy of Bahá'u'lláh they held us up until Andres (the Bolivian NSA member who voted in Haifa for the House of Justice) came in. He had been notifying the Bahá'ís of the meeting and we had been about ready to leave without him as it was getting late. I doubt if we would have survived if we had gone with another guide because they are used to the foot trails and Andres had made a point of covering



on foot the jeep road we had to take. From that village to Jankarachi was about 25 kilometres on foot (a five hour walk) but we had to do about 80 to reach it by jeep. At ten o'clock, lighted by a fitful moon behind the clouds, we were crossing a snow-covered mountain at over 16,000 ft. We were too scared to notice if we could breathe or not because the track kept disappearing *entirely*. At one point we all got out and prayed as we watched the jeep skid forward at a dangerous angle almost but not quite rolling over the mountain and down . . . ghostly lakes appeared at the sides, great sweeping drops away into the darkness on first one side and then the other. The last four miles or so was over an old track the Bahá'ís had repaired for us. We got out and filled in three ditches with rocks so we could get on. When we reached the cluster of huts called Jankarachi I vowed I would never go back that way. But as there was no other that is the way we returned; it was less terrifying by daylight. I am afraid that no amount of description could convey these experiences and their attendant feelings. As I said, Bolivia must be seen to be believed.

The place we slept for three nights was the tiny room of the school master next to the school room where Masoud and the other pioneers with us slept. For three nights and four days we could not wash or change our clothes. There just is no water. A poor trickle, a muddy spring, a well in a valley half-a-mile away . . . this is all the people ever have. Add to this the bitter cold and biting winds and one soon understands why the people never wash, just never wash all their lives. They can't. The strange thing is they really don't smell too bad. We soon decided we also would never wash if we lived there. There is no sanitation at all, one retires to a ditch or a wall. Trees are almost non-existent and at these altitudes there are not even good sized bushes, only a wild grass growing in tufts that the llamas alone, and a few sheep and donkeys can manage to live on. There are no villages in the real sense of the word, or at least in these wild mountains very few; mostly it is isolated homesteads with another little cluster of huts a mile or so away and then none at all for miles and miles and miles. Yet in this inhospitable bitter and cruel wilderness every bit of ground susceptible of cultivation is tilled, even if it is at an angle one can scarcely get a footing on, even if it is on the top of a mountain thousands of feet above the home of the tiller. One marvels at the courage and endurance of these people.

What we must understand is that for the most part they are living still in the last 8,000 years of man's history since he ceased to be a hunter and took up grain growing and a fixed abode as opposed to nomadism. It may seem strange to find so many people, such a fine people, still living in that period of history when almost every single thing the family had was made or grown by the family, but such is the state of the

vast majority of these mountain Bolivians (and maybe the jungle ones too). They are clothed from the skin out in homespuns; their beautiful weaving adorns them in ponchos, bags to carry their little handful of roasted corn or grain for the journey or day in the open, herding or tilling; their sandals (when they are not barefooted) are handmade hide and now often from tyres! Men and women are to be seen with a roll of wool on one wrist constantly spinning wool or llama thread as they walk! Their fire is twigs, their pots hand-baked pottery; a candle or bent tin can with a wick and a little kerosene is their only light if they have that, and most don't. I am told that the upper heights ones take wool and salt cakes excavated in blocks from a natural deposit down to the lower regions to trade for corn and grain. A more truly primitive society under harder conditions it would be difficult to find anywhere. Yet here is the true gold of Bolivia—her people. A decent, polite, kindly, moral, believing-in-one-God people. The poverty stricken government can do almost nothing for them or for the country. They have a terrible infant mortality rate, no medical care at all, NOTHING. Many children have TB from starvation, but they are a loving people, deeply attached to their family but a broken, deeply abused people. I think under the Incas their lot was much better. The Spaniards destroyed and gave nothing at all in return. When one looks into the strong, upright faces of the people, shy and hesitant at first, but warming to the feeling of brotherhood the Bahá'ís bring to them, one is so overcome, one scarcely knows what to do or say. By the end of the two-day meeting they have come out of their shells and we all begin to feel ourselves one family. Can one deny them the knowledge of Bahá'u'lláh, more especially as most of them seem ready to receive it?.....

As I write this, my eyes, red and inflamed from the sun, the wind, the cold and the complete dryness of the climate—which in so many ways remarkably resembles the desert—both me so much I can barely see. And yet my trip has been luxury laid on at every stage: Wherever we went we purchased (for 2 or 5 dollars, depending on the size) a sheep which we shared with the friends and the Persians made us kebab. In some places the Bahá'ís had offered a sheep themselves. In all places these ragged, cold believers had brought food for the common pot, a handful of grain, a few eggs as a special gift for us. The women cooked soup or grain gruel and shared with all. This was feast day fare. Their ordinary diet is boiled grains of whatever variety they grow, depending on the altitude, or a handful of roasted grain carried in a little bag which they munch on all day long to keep alive. When night falls, or shadows creep up, everyone is icy cold. There are no fires except the twigs for cooking. Never in my life have I seen such rapid changes in temperature. Only the hardiest of people could have found a foothold in these conditions, broiling in the

sun one minute, freezing the next. It breaks your heart when some child creeps close, thawed of its shyness and leans against you affectionately and puts icy fingers in yours! Most noses seem to be running with colds, including mine! Because of the dryness it is hard to shake off. Please remember that roads such as I have described are the exception. Bolivia is a country where one walks. Animals are used for packs and carefully and lovingly tended. I know of no people except the Anglo-Saxons who have this consideration for animals. All Indians I have met so far have it. It speaks volumes for the race.

What then is the Bahá'í picture here? In this vast wilderness there are only FIVE pioneers to teach the mountain people the Cause. These souls are truly God's heavenly army and among His chosen ones. Only these five men are strong enough to go into the field and walk, day after day, from one miserable cluster of huts to the next, sleeping anywhere, on any floor, eating what the Indians have to share and teaching. They need all the love, support and encouragement they can get; what they deserve only Bahá'u'lláh can give them. To these must be added the two Indian NSA members, fulltime teachers, Andres and Carmelo, both outstanding and consecrated teachers who speak the native languages and read and write Spanish as well. They are the two first Bolivian Indian Bahá'ís—very fine. And above and beyond this a highly qualified and devoted corps of Indian teachers, some literate, some not. The House of Justice now has before it a plan for some twenty or so of these to go out and constantly travel in order to prepare for the election of many more Local Spiritual Assemblies this Ridván. I beg of them to accept the budget submitted as there will not and cannot be any preparations made unless this plan is speedily implemented. When I was in Cochabamba these teachers were having a training course at the Institute to prepare them. Alas, because of lack of funds, only literate teachers were chosen. This no doubt was wise and necessary under the poverty-stricken circumstances of this country, but I believe that the day we, inside this glorious Faith whose cardinal principle is lack of all prejudices, discriminate against the illiterates it will be an evil day for the Cause of God. Over half of humanity is still illiterate; though we believe in universal education I never read in any of the teachings we discriminate against the illiterates! Reading and writing are one thing, devotion and intelligence and capacity another quite different thing. When we mix them up we betray the very spirit of our Faith. I never heard that Christ or Muhammad could read or write. In all my talks here to city and country Bahá'ís, to non-Bahá'í audiences as well, I have made this clear. The inferiority complex this subject of literacy is building up all over the world is cruel in the extreme. And already the poor and backward peoples are crushed into the dust enough without this added to it! I



myself have chosen a teacher, illiterate, who was translator on one of my trips. to act as my personal deputy for one year. He was being laid off for lack of funds and about to start earning his living. He accepted. If you could have seen those clear, sincere brown eyes looking at his audience, so full of consecration to his service to Bahá'u'lláh you would know what I have seen and understand. It will cost me 25 dollars a month!

My first "Congreso" in Sucre was small, about 26 people came; owing to rain and shortness of time they had not been able to notify many of the villagers. Our host was a man who was impressive indeed to meet; he said he had investigated many religions, entered and left, seeking the truth, then became a Bahá'í; he had a wonderful face with a saintliness in it I have rarely seen; he ended his remarks of explanation and welcome by saying to me "you are the fulfilment of all my dreams". I was moved to tears. Picture a tiny room, all of us crowded together on mud benches and the floor, some of the people literally clothed in rags until the original cloth had disappeared in darns; women with their babies on their backs in their shawls, their faces deeply lined from the pitiless climate. Prayer after prayer was recited in Spanish and Quechua, by literate and illiterate people, men as well as women. Of course a few were better dressed than others, but all are poor. In their kindness they would pass us boiled grains of corn to munch on, small palm nuts, toasted grains. A meal was served of soup and then corn gruel. One dares not think of germs; we have not had even here in La Paz a drink of tap water unless a disinfectant is in it as there are many germs we are more prone to catching than people who live here. Outside the door is a small field about half the size of the plot opposite the Master's house; our host had left one third of this unsown as he was not sure if a lot of Bahá'ís came we would not have to meet out of doors and this was left to sit on. A very thoughtful sacrifice indeed for people who eat what they grow! What did these Bahá'ís talk about when my speech was over? They complained about the curse of chicha drinking in this country and asked if all the believers could not sign a petition to the government asking it to ban liquor in Bolivia.

In this country one speaks of "catching the truck" not the bus. There are bus lines but in the offbeat district, i.e. almost all Bolivia, you get about on the "roads" by taking a truck. These are sometimes bi-weekly. It means you just stop a truck and pile on the back, maybe on a load of oil tins, grain, any old thing the truck is carrying. You and everyone else perch as you can on the load, in the heat, the wind, the dust, the rain, day or night. The pioneers get about this way except for the one using the jeep. To these "Congresos" had come people who had walked half a day, a day, two days or more, sometimes women carrying children on their backs, sometimes children walking ten hours. Many more,

they often said, would have come but they were too poor . . . The stories these Bahá'ís told were very illuminating.

The pioneers say we always get great consideration from the higher authorities who respect us for what we are doing, particularly because they know we are trying to increase the alphabetization of the people. Indeed, on the door of our one jeep is printed "NSA of the Bahá'ís of Bolivia Alphabetization programme"—excellent publicity and good-will maker.

Another man in a meeting told us they had 18 Bahá'ís in his community and 40 people who said they wanted someone to give them a ten-day course on the teachings and then they would all enrol! A boy of 23, an isolated believer, came a days' walk to attend the meeting and said his parents want to be enrolled too. One old woman had had to leave her village and come and live in Sucre because the local Sindicato had thrown her out because she was a Bahá'í. Still she was a Bahá'í, goes on foot from village to village visiting the Bahá'ís and says she is happy. Some women were Chairmen of Local Assemblies, others teachers or had helped to form Local Assemblies. When we had been discussing the problem of drinking and I had appealed to the women to combat it (though they drink a lot too, it seems) I asked if any woman had a suggestion on the way to handle this problem. They are much shyer than the men but finally one woman came forward and said she thought the best way was just to leave your husband and get another! I was astonished at this, but it seems they do actually do this if the case is very bad I cannot possibly give long details of all these meetings, but these glimpses are illuminating to say the least. When I asked one "Congreso" what it wanted me to talk to them about, one man said "progressive revelation". Many times the people who could write were busy taking notes.

I don't know if the House of Justice is aware that the National Assembly here helps the friends here by giving any community who will build a Haziratu'l-Quds the door and window frames? It seems to me that when we say the Bahá'ís do not support the Fund we should appreciate the fact that if a poverty-stricken group of peasants build a building themselves, not an easy job at all as they make the bricks and gather the scant grass for thatch and go miles to get the few poles for the roof beams which they must buy or barter for at lower altitudes where there are trees, that this is in fact a substantial contribution to the Faith. When I was in Jankarachi the last evening one of the Bahá'ís came and said he wished to give a piece of land for a Haziratu'l-Quds and would I lay the cornerstone. We found a big rock, rolled it down to the site, bedded it and had prayers. They were happy over this prospect and will no doubt carry it out themselves. This same tiny community said, proudly, they had things in the local fund. I am enclosing the list of produce the Bahá'ís had

contributed in their store room. They planned to sell this handful of grain and potatoes for their local fund. So you see there is both good-will and the possibility of gradually building up a sense of the need to support the work . . ."

## PANAMA

The Panama Bahá'ís seemed to me a particularly fine and relatively active group of believers, very mixed in blood and marriages, devoted and doing their best, and very proud of their Indian areas and enthusiastic about teaching there. The Indians are the vast fertile field of the entire Americas, an opportunity to teach exists all through this hemisphere which may never occur again in its history, like all opportunities it should be seized before it passes.

Panama is full of Indian tribes in different stages of development, very different from each other. They are now teaching in three areas: In the north the Guaymis, in the San Blas islands the Kunas, and in the south the Chocos. There are many others untouched. I was able to visit all three and if only I were three people and had the time I would pioneer to each area: First we went to the Chocos on the Colombian border. To get there we flew in what looked like a red taxi on wheels, a single engine plane that carries five passengers, a tiny puddle jumper. I was horrified, but after a few flights I decided I like them better than the big planes. It seems less dangerous to skim fifty feet over the tops of trees; you have the illusion you could fall into them and not get killed! We landed on a strip of grass in the cleared jungle and drew up beside another puddle jumper which had a big dent in its breast and was being repaired. I thought it had probably landed on its nose but was told it had more likely collided with a bird in flight—which often happens! The airport there at Yaviza was four sticks, a thatch roof and two benches. We eventually got connected with two young men who had gone ahead to make arrangements and went up the river in a 30 foot dugout canoe with an outboard motor for three-and-a-half hours in the broiling tropical sun until we reached Boca de Tigre, where we spent the night as guests of a Choco Bahá'í family. I am sorry to give so much detail but my experience is that in our reports and many others that reach the Universal House of Justice, there is plenty of intellectual comment and not enough detail about what teaching in these areas involves and what the people we teach are like.

The Chocos are, except perhaps for the Massi Veddahs and the Bastar jungle people, the most primitive I have met. There is something in the true primitive that is so free and unspoiled it is like a breath of the cleanest air in the world. If only we could take such people, minted in all the beauty that God endowed nature with, and bring them into the Cause and the twentieth century without their being corrupted first by our present civilisation! I think they would be towering pillars of



spiritual and intellectual strength to us all.

The Chocos live, I gathered, very much like all the Amazon Basin Indians who inhabit hot tropical jungles—one room huts up on stilts, open on all sides, and a huge thatch roof that gives shade and protection from rain. This “primitive” house that the poor dear “savages” are forced to live in is at least 100 per cent cooler and more healthy than the benefits of our way of life (except the Hilton Hotels of this world!) When we spent the next night sweltering in a tiny “modern” hotel in Yaviza, with its stinking privy and all the closed-in houses like slum shacks of the town, each with its privy, we longed for the air-conditioned-home in the jungle with the non-smelly amenities of the Banana grove! The fact has been born in on me as never before during this trip that except for first class western living (which millions in our wealthiest cities never have) the stone-poor people in a primitive way of life are better off. As I walk along the streets here in Buenos Aires, in the heat of almost 100° Fahrenheit, in the best district, in danger of being run down by wild driving, with the interminable crowds of tired, harrassed pedestrians, mothers dragging children along at the level of blasts from bus exhaust pipes, an unspeakable din of noise on all sides, with billions of tawdry things for sale in this city of eight million; with strikes and revolutions and rising prices all over South America, I wonder what it is all about and who should benefit whom with what? I heard there are tribes in Panama that won't let white men and their benefits into their jungles. Who is wise? It seems to me they are.

After a night in Panama we went off to the Guaymi area on the Costa Rican frontier. The Guaymis are something special. It is extraordinary to see the difference in Indian tribes, as great as Englishmen to Italians. This is where my great horseback riding exploits came off. It all looks so clean and painless on paper, alas . . . Every single thing to do with teaching in the wilds is conditioned on factors over which one has no control. Rain, sun, no communications except to find a person and speak to him and send him to tell others. Delays and the unexpected is the order of the day everywhere. We eventually got four horses, for Jeanne, Nell and me and the packs. Alan Pringle and Harry Haye, National Assembly members walked as did our Guaymi guide to Quebrada del Loro (Parrot Creek) 16 miles up and over mountains for four and a half hours: How clean and simple it looks in type! It drizzled, it was broiling when the sun shone, the trail was often up steep rock covered with mud, as slippery as a banana peel. Jeanne's horse fell down on her leg and she landed on her head! Fortunately—miraculously—unhurt but badly shaken. At sunset we got to our guide's home, one hut (the Guaymis' are built on the earth but similar to the Chocos') every muscle quivering, so tired we could barely see. After coffee and a very simple

meal we got back on our horses and in the pitch black night went two miles on similar trails, fording two streams, to where the meeting was. Nell had never been on a horse, Jeanne and I not for over twenty years. In a tiny village, in a big hut, there were over 135 people, not counting children, and mostly Bahá'ís. They had gathered from all over the mountains, some not having come because when it rains the rivers in the valleys between become impassable. The wonderful blind Guaymi believer, Alberto Perez, who has done so much teaching, was there too. He was also at the Panama Conference. He rides in the mountains, a stick held before his face to protect him from branches, accompanied by a guide, and teaches. He is merry and full of fun.

As I understand it Bahá'u'lláh has brought his supreme gift-love, everything else is ways of captivating and holding it and manifesting it in a new World Order. We slept on the floor with all the Indians around us and had fried bananas for both dinner and breakfast—a trying diet. By the time we left the next morning all shyness was gone and they stuck marigold petals in their hair and ours, the grown-up son of the house made us garlands and we parted warm friends on both sides.

The Guaymis are quite different. They are very easy and at home, very outgoing and sociable and very overdressed, thanks, I suppose, to missionary influence. Incidentally, the Chocos have an Adventist mission in Yaviza, young Americans and their wives, including doctors, dedicated and serious-minded. Carlos said they refuse to treat the Bahá'ís but this does not make them give up the Faith, merely impresses them with the fanaticism and prejudice of the missionaries.

After the dance and the serving of unfermented Chicha, we exhausted visitors struggled back on horse to our hut, leaving our host and his wife to continue the joyful meeting all night long and taking only Alan Pringle with us as we were a bit nervous about sleeping all alone in the forest on top of a mountain in our strange new world. We put him in our host's “bed”, a platform on stilts with rags for curtains, and slept in our three hammocks. It takes a lot of practice to either get in one, stay in one, and above all, sleep in one. I slept three hours. But the moonlight, the sound of our horses cropping the grass, the bats flying over my face and the two hens nesting two feet from my head, helped pass the time!

By the time we got back to David, after almost nine hours in the saddle in 24 we were pretty beat up. We had two nights and a day's rest and then went to Beca de Saloy, another part of the Guaymi area. This made the other trip seem a joke, but at least our muscles were less painful. We drove in a “bus” a Japanese large station wagon that looked as if it had come from a junk yard, over what we were told had been a road to the place we got our horses. (I neglected to say that Alan and Harry

on the previous trip had walked about 32 miles in 24 hours). This time there were enough horses for them too, and we set off, but as it had been raining, the river we would normally have forded twice was swollen to dangerous dimensions, so we took a path over interminable mountain creeks riding in this 24 hour-or-so-period, about 12. It poured and we were soon wet to the skin and covered with mud and the trail was simply unbelievable, up stone ascents full of deep potholes of mud to the bellies of the horses; we reached a small river that we had to cross, but it was so wild that when the guides tried an unmounted horse in it, he was swept in a flash 150 feet downstream and almost got lost. After an hour's wait the river dropped enough to struggle over, and we went on to another, where my horse nearly went under and into a barbed wire fence to boot. Wet and shaking we finally got there where about 150 persons were waiting for us. It would have been much more, except for the swollen river in between, where one can so easily get drowned.

The Indians are always sensible. It was here that I got sincerely enthusiastic about the size of their congress hut (which I had measured while waiting for the meeting to start; i.e. someone to turn up!) and pointed out how much better suited it was to the climate than our houses. The chief looked at me and remarked it was the first time anyone had ever, to his memory, praised anything they had. He invited me to always come back and visit them.

On Mulutupo Island we slept in a home of a Bahá'í with all his family. It took him 30 seconds to hang each of our hammocks; shows how perfectly the hammock is suited to the house and the way of life. But I still can't sleep well in one, though they are unusually comfortable. They do strange things such as suddenly folding up when you are backing in and landing you on the floor. At first they made me dizzy as they sway gently for hours. In this village, although there are Bahá'ís, no meeting was held at all except the one in the congress to meet the head men. The Kunas are a good example of what we will miss out on FOREVER, if we do not now follow up vigorously with the teaching work there.

As I said before, Panama seems to me an excellent community and a good National Spiritual Assembly, but the Indians are the fertile field there and everywhere

#### DRAW NIGH UNTO BAHÁ'U'LLÁH

*The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation.*  
Bahá'u'lláh



# A VISIT TO MALAYSIA

"I cannot begin to tell you what a marvellous time I had with the Bahá'ís of Malaya (so I'm obviously going to try)! I bought a round ticket which enabled me to visit Bangkok, Kuala Lumpur, Singapore, Kuchin, Jessle:ton and Manilla. I stayed three days in Bangkok and did the usual things, like seeing the various temples. I was fascinated by the beautiful roofs and brilliant colour used on these Buddhist wats. The last day there, and I had to leave that day for the Conference, I was lucky enough to book a boat seat to view the King's Barge Procession. This occurs every two years and do you know, folk plan their world tours around this colourful ceremony when the King leaves his riverside palace and delivers to the monks of the wat down river their new robes.

At the Airport whilst awaiting the plane to Kuala Lumpur, I noticed a brilliant looking vivacious lady and was pleased to find myself sitting next to her for the flight. I realised that she was Persian and even as she confirmed my guess I knew that we were heading for the same Conference. Our mutual pleasure was almost child-like at the realisation, especially for me because the lady was Mrs. Fatheazam wife of the member of the Universal House of Justice. Of course, the rest of the journey passed very quickly.

Mr. Faizi and Dr. Mohajer, Hands of the Cause, were at the beautiful airport to meet Mrs. Fatheazam, late though it was. Of course, tagging on to this procession as it were. I was joyously greeted by the many happy Bahá'ís in my turn. I should mention that the airport is about 18 to 20 miles out of town and it must have been near midnight but such is the intensity and spirit of love that I encountered throughout my tour from hundreds of the friends there, that once this spirit envelops the earth, God's Kingdom really will be established and war and want will be things of an ugly past.

The Conference was well attended by cheerful, happy people. For me the highlights were the powerful talks given unstintingly by Mr. Faizi. A great man! I came to admire his deep knowledge of the Faith, his high intelligence and humble good character. Dr. Mohajer did not speak but he is a shy man—a doer, and organiser of mass conversion. Nevertheless, his presence is powerful although so gentle. The next thing that struck forcibly was the dynamic power of the youngsters. Who could doubt the glorious future of this Mighty Religion when before our eyes is raised this large band of brilliant youth of such obvious ability and character?

These young folk give up holidays or just take them, to make tough treks deep into the jungle to live with much impressed tribesmen. At Alor Star in

the North, nearly all the young Bahá'ís are University students. Incidentally, I am told that University entrance is very competitive and all the students at Alor Star became Bahá'ís long before University careers started. In fact, they were all genuinely amazed to find themselves at University. Yet in spite of hard studies and lack of cash, they did odd jobs to cover the expense of hiring a Haziratu'l-Quds. Other University groups are being organised into teams to visit Sarawak to teach the Eban tribesmen living in the jungles there. I stayed with Dr. and Mrs. John Fozdar who told me that, unlike West Malaysia, East Malaysia had no religious prejudices, in fact welcomed the Bahá'ís. The Eban tribesmen, living in long-huts, want them! Everybody wants the Bahá'ís but the problem is supply, hence this effort of organising university teams. The Fozdars, who run a clinic and hope to build a hospital, live in Kuchin, a town at the mouth of a river. They reckon that all Borneo will become Bahá'í as soon as teaching work is really underway. They introduced me to the dignified, intelligent Eban. Longhuts on both sides of the jungle-lined rivers for many miles up are already Bahá'í. The Fozdars keep a motor boat for pioneering work. They have three delightful, and intelligent children. I liked Malaya so much. It's climate is warm and sunny, the scenery lovely and the native villages beautiful, the people smiling, happy souls.

How can I describe the spirit of love and unity that clearly, under a dynamic N.S.A. and responsive dedicated, well functioning L.S.A.'s is sweeping through Malaya like a fire? Malaysia probably is the most advanced Bahá'í Community in the world. Other countries would probably be amazed at the sheer spirit of love manifested by thousands of these pure-hearted Bahá'ís of Malaysia. I had invitations from everywhere and could not fulfill half of them but typical is a small place called Bagan Sarai. Earlier I had visited a community in a larger city called Tai Ping who had gone to endless trouble to entertain me and now were delivering me to the house of the Chief of Police of the district. Betty and Tony Fernandez, whom I had already met at the Conference and at a fireside in a bigish town called Ipoh. This ardent, dedicated couple had literally brought to the Faith hundreds of Bahá'ís. The Bahá'í Faith, or any other Religion, cannot convert Moslems or the native Malaysians so that Bahá'ís in Malaya are either Chinese or Indian. Betty and Tony I knew would not be at home but a meeting had been called for me to meet young Bahá'ís. The young folk, some having arrived in the morning, were playing games when I arrived but how truly glad they were to see me. We had a grand session but Mainan who is a wonderful pioneer who has worked devoutly for the

Faith in Thailand and Sarawak, was anxious that I attend a feast with a large group of Bahá'ís working on a rubber plantation way out in the country. This was one of many such groups, the Faith having been brought to them by ardent Bahá'ís and tireless people like Mainan—what a man! and a most energetic and enthusiastic Indian school teacher, Mr. Rajor Gopal, who has been a Bahá'í only a year but so enamoured by the beauty of the teachings that as he enthusiastically talks about them he pauses, tears well up in his eyes, but impatiently he wipes them away as with a fresh outburst he energetically drives on with what he *must do*. It is all so urgent, so loving, so compassionate, and the good Mr. Rajor Gopal is one of hundreds.

After travelling several miles surrounded by rubber trees, we turned off the road and eventually arrived at a series of huts which form the village provided by the rubber company for the tappers. The meeting was held in a dingy classroom, inadequately lit with one small bulb around which buzzed giant mosquitoes who all instinctively attacked my legs! The devils were born for just this moment in history! About fifty to sixty smiling men were introduced and the meeting began. After the spiritual and business section, they crowded round me offering delicacies. They smiled and beamed, trying to express their joy. Eventually their feelings of joyous happiness got the better of them and first one, then another sang happy songs accompanied by a small expertly played drum held in the lap and tapped at both ends. Laughter and happiness after a while rang out as solo dances alternated. Windows and doors were stuffed with dark faces infected by the warmth and gaiety within, appearing against the dark night as so many sets of beautiful gleaming white teeth. Eventually, the meeting ended and this large group insisted on walking with me to the estate gates, talking, joking and laughing. No wonder the Malaysian Bahá'ís are so alight, so dedicated. They have indeed "Seen a Great Light."

One of the final places visited in West Malaysia was the beautiful island of Penang where I have been before. I stayed with Dr. Chellie Sundrum and his wife Shantra. Chellie is one of the world's top dentists and his dental school and children's clinic is the biggest in the world. He is Chairman and dynamo of the local Bahá'ís and is a truly amazing man. He works day and night and all who come in contact with him soon show great devotion. Their home is also a Bahá'í centre and Bahá'ís wander in day and night. Young people can be encountered some nights singing Bahá'í songs written by Shantra. Shantra also is a dynamo and is responsible for the wonderful Malaysian "Bahá'í News"

LEN LEWIS.



# THE BAHÁ'Í CONCEPT OF EDUCATION

Members of the Bahá'í Faith note with profound interest the restless stirrings which betoken the rise of new concepts in public and also in religious education. Particular attention is directed on efforts being made to supplement public education with religious classes conducted by various churches. It is clear that the older religions have not yet realized the need to follow 'Abdu'l-Bahá's advice as given in a Unitarian Church of New York during His visit in 1912. To the minister and the congregation gathered to hear him. 'Abdu'l-Bahá said that when the religions came together to investigate the realities of faith they would find agreement.

The concept of education expressed directly in the Bahá'í teachings, and therefore applicable to members of the Bahá'í community itself, rests upon a few very impressive principles.

First, that education and training are mandatory and not voluntary. This principle goes beyond the attitude of the modern state in making school attendance compulsory for children up to a certain age, for it lays upon the individual himself the command to regard the acquirement of knowledge as a moral obligation. This obligation for Bahá'ís is continuous through life. The Bahá'í is a student to the end of his days.

We find in the Bahá'í teachings likewise the principle that knowledge must serve humanity and not include sciences and philosophies which begin and end in mere words.

A third and vital statement about knowledge is that the root of all knowledge is the knowledge of God, which cannot be attained other than through His Manifestation. This establishes a criterion, determining not only that which is true wisdom, which is to know the difference between truth and error and between their knowledge and their ignorance.

The fourth principle to consider is that education and training in the Bahá'í community are inseparable; that knowledge and character are interdependent, because it is the whole person who must be educated and not merely the emotional ego or memory processes of the mind. The whole person includes in education the relationship of the individual to society in addition to his relationship to his art, trade or profession. Moreover, learning and teaching are conjoined in the Bahá'í concept. The Bahá'í is adjured not only to be a student but also to share his knowledge with others, thus bestowing upon the individual a creative relationship to his fellowmen, and vitalizing the stream of his consciousness by giving it a continuous flow.

Since education begins with the child, it is important to note that the Bahá'í concept aims to make child education

develop a future world citizen. The child is not to be conditioned by any special group indoctrination, whether of religious, economic or political philosophy. The child must acquire the foundation of character and right habit, and knowledge offered his awakening intelligence in terms of what the child can actually experience in action, feeling or thought. Spiritual maturity is fixed at the age of fifteen, after which the youth can decide for himself in many matters, including religion.

Finally, the Bahá'í concept of education, eventuating in the development and training of world citizens, effects a true marriage between mental and moral elements of personality. A world citizen has his own useful trade, art or profession to make him self-sustaining, but his work fits into the pattern of an evolving society whose goal is order, justice and peace. The world citizen is one who grows into this larger pattern of duty and responsibility, unlike the self-centered man whose work aims to bring him security or wealth in spite of the general anarchy in which he is forced to live. The world citizen is one who accepts the divine affirmation of the oneness of mankind.

The concept of education reflecting these principles is truly noble and ennobling. Moreover, it offers every Bahá'í group, small or large, the vitalizing effects of participation in the study and discussion of a body of spiritual truth which releases the creative power bestowed by God Himself upon a needy, an abject, and ignorant world. Bahá'í education brings regeneration of spirit as well as illumination of mind.

(This article by Horace Holley is reprinted from the World Order Magazine of April, 1947).

## HAIFA INTERNATIONAL CONVENTION

17th—25th April, 1968.

During this period, when all members of the National Spiritual Assembly will be in Haifa, it will be appreciated if only matters in respect of the protection of the Faith and the Ridván elections be referred to the National Office. Matters within the province of the National Committees, including Pioneering, should be referred to those Committees.

*Continued from next column.*

Let us then place ourselves continually in His hands that we may be ready to seize on any opening and benefit from every bounty. By putting ourselves in positions to meet and proclaim without heed to the response, undismayed if it is aggressive, undeterred if it is negligible, we know that as the people are being prepared to hear we are not then failing them in their need.

## THE WAY AHEAD

"What are we supposed to do?" "What really is Proclamation?" "Is it mainly a matter for National and Local Assemblies or am I supposed to do something?" "How can we go to the masses?"

These are typical questions being asked around the community; brief reference was made to them in the Proclamation Committee's circular for Naw-Ruz and in greater detail in previous Journals, but a further attempt to answer these questions will now be made.

One hundred years ago Bahá'u'lláh proclaimed to the rulers of the world and the leaders of thought that He was the Promised One and His Message was that which was needed for the healing of the nations. Today there are new rulers and leaders, so they are being acquainted with that same Message. But this time it is a different situation. Today there are Bahá'ís in almost 30,000 centres in the world, all of them are called upon to make a simple clear announcement at every opportunity to everyone they meet that the Promised One is come and His Message is to bring unity and to promote the well-being of mankind. This announcement is not made primarily to win the allegiance of a few prepared souls but is made to all without reservation, for mankind has the right to know of this Message. We speak a great deal these days about Human Rights, but man's first right is to know of the coming of God's Messenger in this day. It is not our immediate concern if the masses do not respond. The acceptance of Bahá'u'lláh is God's gift to those who are ready but the issue is between the hearer and God. Our job is to tell, to proclaim, irrespective of response. "Many are called but few are chosen". We call and He chooses. It is our belief that this calling, if we do it without respite, will give the masses the knowledge of His coming, which in turn may well be the means of their salvation, may lessen their suffering and may be remembered in their days of trial.

It is our Assemblies' task to devise ways and means to enable us to meet more people, to proclaim more effectively and to act with wisdom when we evoke a response. But they cannot take away the obligation of every Bahá'í to speak out and proclaim. In this way every believer will emerge from his own relative obscurity and will be thrown more and more into the limelight. It therefore becomes his personal challenge to ensure that his deeds speak louder than his words and that his personal life and conduct do not belie the beauty and sincerity of his words . . . Perchance then the thousands who hear his words will be attracted to respond; perhaps then they will become receptive for God's great blessing; possibly then the longed-for massive results will be seen.



## EUROPEAN SUMMER SCHOOLS 1968

AUSTRIA: July 13/20. Hotel Aragia, Klagenfurt (Karnten) Volkermarkter Str. 100.

BELGIUM: August 14/18, Brussels University.

BRITISH ISLES: July 14/28, Monkstown Co. Dublin, Eire.

FRANCE: August 31/September 7

GERMANY: July 28/August 3, Hustedt.

SWITZERLAND: September 14/22, Interlaken.

SWEDEN: July 14/19, Ljungkile, at Vastkustens Ungdomsskola, 70kms. north of Gothenburg.

## A TEACHER TRAINING WEEKEND SCHOOL

Will be held on October 5th/6th 1968 at Dr. Johnson House, Room 44, Colmore Circus, Birmingham. Instructors will include: Betty Reed, Philip Hainsworth, Farhang Jahanpur, Adib Taherzadeh.

An intensive training course for all present and potential travelling teachers, organised by the Assembly Assistance Teaching Committee.

Teaching techniques question answering and workshop organisation to be studied.

The school will commence at 2 p.m. on Saturday and finish at 5 p.m. on Sunday. Room 44 will be open from 11 a.m. for those who arrive early.

Further details will be published in a subsequent issue of the Journal.

If you are interested in attending, it would be helpful if you could notify Mrs. Lois Hainsworth, Sharaf, Church Road, Horsforth, near Leeds, so that the A.A.T.C. has an indication of numbers.

ASSEMBLY ASSISTANCE  
TEACHING COMMITTEE.

## PALERMO OCEANIC CONFERENCE.

Would those friends requiring answers to questions, or receipts, from the Registrar please send a stamped addressed envelope with their letters.

## JOURNAL CONTRIBUTORS.

The Journal Committee appreciates the many news items, articles and letters received from time to time and regrets that it is not always possible to publish everything received. It would be extremely helpful if all material submitted for inclusion in the Journal could be, preferably typed, or written double spaced on one side of the paper only with a good margin.

## EDITORIAL NOTE

We regret that we did not indicate the authorship of the article "The Journey of Truth Seeking" (pp. 6/8 Feb./March issue of the Journal). This article was in fact written by Hand of the Cause A. Q. Faizi.

## FIRESIDES

As it is some time since a fireside list was printed, the Committee feels the friends may wish to have this re-issued in its corrected form. This list is compiled from questionnaires sent out recently. If your fireside is not printed, could you please fill in the questionnaire issued by us on November 8 1967 and send it to Mrs. Jane Harding, 64 Park Road, Stretford, Manchester.

TOWN	HOST'S NAME AND ADDRESS	DAY	TIME
Barnet	Mr. and Mrs. Appa, 14 Northumberland Road, New Barnet, Herts.	Wednesday	8.00 p.m.
	Mr. and Mrs. Nazar, 47 Uphill Road, N.W.7.	Monday	8.0 p.m.
	Mr. and Mrs. Edwards, 6 North Lodge, Somerset Road, New Barnet, Herts.	Tuesday	8.0 p.m.
Bath	Mr. and Mrs. Burroughs, 40 Sheridan Road, Twarton, Bath, Somerset.	Sunday Thursday	4.0 p.m. 8.30 p.m.
Brent	Mr. and Mrs. Hassan Afnan, 67 Manor Drive, Wembley, Middlesex.	Wednesday	8.0 p.m.
Brighton	Mr. and Mrs. Mary Kouchekezadeh, 19 Stanford Avenue, Brighton, Sussex	Wednesday	8.0 p.m.
Bournemouth	Mrs. Susan Sweet, 8 Berkeley Mansions Lansdowne, Bournemouth.	Sunday	3.30 p.m.
Burnley	Michael and Marion Cleasby, 42 Chatburn Avenue, Burnley, Lancs.	Friday	7.30 p.m.
Cambridge	Miss H. Daston, 83 Hertford Street, Cambridge.	Monday	8.00 p.m.
Camden	Miss M. Joseph, 49 Ridgmount Gardens London W.C.1.	Tuesday	8.0 p.m.
Canterbury	Mrs. Mary Groombridge, The Hall, Ivy Lane, Canterbury.	Friday	8.0 p.m.
Croydon	Mr. and Mrs. Peter Dodd, 45 Riddlesdown Road, Purley, Surrey.	Friday	8.0 p.m.
Ealing	Viv and Ron Roe, 28B Castlebar Road, Ealing, London, W.5.	3rd Monday, of each month	
Epsom & Ewell	Mr. and Mrs. Ronald Bates, 41 Chantry Hurst, Woodcote Green, Epsom, Surrey	Friday	8.0 p.m.
Hammersmith	Claire Copley and Jeanette Robbin, 59 Rowan Road, London, W.6.	Monday	8.30 p.m.
Hove	Mr. Mehrnoosh, 10 Wilbury Road, Hove, Sussex.	Tuesday	8.30 p.m.
Lambeth	Mr. Bahadurali Dalal, 82 Wavertree Road, Streatham Hill, London, S.W.2.	2nd Friday of each month	
Larne Rural District	Mrs. Vida Backwell, 96 Knockleigh Drive, Greenisland, Belfast, N.I.	1st Wed. of each month	3-30 p.m.
	Mrs. Joan Clark, 16 Knockleigh Drive, Greenisland, Belfast, N.I.	3rd Wed. of each month	3.30 p.m.
	Mrs. Pat Harrowell, 21 Longfield Gdns. Greenisland, Belfast, N.I.	1st Sunday of each month	8.30 p.m.
Leicester	The Bahá'í Centre, 248 London Road, Leicester.	Wednesday Saturday	7.30 p.m. ,,
Nottingham	Mr. and Mrs. Ferroz Dallas, 8 Russell Drive, Wollaton, Nottingham	1st and 3rd Tuesday of each month at 7.30 p.m.	
Oxford.	Various Bahá'ís at 71 Bainton Road, 96 Bulan Road, Headington and 403 Banbury Road, 2 Alathbury Rd. Oxford, also a University Group.	any time.	
		Wednesdays and Sundays.	
Peterborough	Mr. and Mrs. Bridle, 114 Lincoln Road, Peterborough.	Thursday	8.00 p.m.
Reading	Mr. and Mrs. Jim Talbot, 84 Waverley Road, Reading, Berks.	Thursday	8.0 p.m.
Richmond	Mr. and Mrs. Aharian, 46 Queens Road, Twickenham	1st and 3rd Wednesday each month at 8.0 p.m.	
	Mr. and Mrs. Caprez, 59 Castelnau Barnes, S.W.13.	2nd and 4th Wednesday of each month at 8.0 p.m.	
Sheffield	Mr. and Mrs. Halliday, 17 Strathtay Road, Sheffield, 11,	Tuesday	7.30 p.m.



# PROCLAMATION

## PROCLAMATION SNIPPETS DID YOU HEAR . . . . .

That a Bahá'í youth joining the United Nations group in a University, was immediately asked to be their representative on a Human Rights Sub-Committee and be its secretary, was accepted, and found her chairman to be a Bahá'í from a near-by Group.

That three Bahá'í ladies visiting the mosque at Woking where 'Abdul'-Bahá had spoken on world unity to Christians and Muslims were surprised to be greeted by the Mulla with these words, "This is a unique occasion, we have today Muslims, Christians and Bahá'ís". Will it be another 57 years before it happens again?

That through membership of a Human Rights Executive Committee, one believer has been made chairman of a sub-committee, invited to be chairman of an influential International Council, has made the Faith known to almost 100 representatives of other societies and has been invited to speak on the Faith to both religious and secular groups in 5 different towns.

That the architect of the Panama Temple comes from a town on the Yorks-Lancs border; his work for the Temple received a great deal of publicity in local and area press, bringing the name of the Faith to a large public; yet another example of the unexpected bounties being given during this year.

That to make a Proclamation effort one lady joined the local Cancer Relief and Townswomens' Guild organisations, and countless opportunities to speak of the Faith, privately and publicly, are being given to her.

That two young Bahá'ís in a Teacher Training College have been able to teach the Faith and hold week-end schools etc. there. There are now 8 Bahá'ís in the college; at a recent study class when Administration was being discussed came the question "May we have our own L.S.A. when we are 9!"

That after a very successful meeting one L.S.A. was so disgusted with the

report in the paper that they put their own 800 word report in as a paid advert with the headings and emphasis they themselves wanted. Well placed and nicely set out, it cost £5.

That one L.S.A. puts out a 7 or 8 page Newsletter for its community every 19 days. Written with humour and interest it is a live publication and it contains a good proportion of the Writings for special study during the month. Of course this Assembly meets twice per week and the original community of 8 had 8 declarations this year. Their constant appeal is "How *do* we take the Faith to the masses?" Any suggestions?

That a friend of a very new Bahá'í arranged for a Bahá'í speaker to come to a "People Next Door" meeting as this was the first person to become a Bahá'í in the town. Not only was the Bahá'í support for the meeting considerably greater than the host community (Christian) but the new Bahá'í now has many people eager for follow-up.

That after attending a couple of meetings for a Human Rights committee working for "equal rights for women", one Bahá'í was asked to make a special study of the "rights of women in all the different religious groups in the city". What an opportunity for Proclamation when this report goes to the 22 members who represent women's organisations and when they present their full report to the people of their city and its dignitaries.

That one lone pioneer decided to put adverts in a local paper but they were refused with a note "We do not as policy advertise such material". This refusal is now being pursued as a "contravention of the Human Rights Charter". This same lad has circulated all local libraries of the correct reference number for Bahá'í literature as some Bahá'í books were listed under "other sects". He is also associated with the formation of a United Nations Group and a sub-committee for the "permanent guard of the human rights" in his area.

## FIRESIDES—Continued from page 13.

Southport	John and Lou Turner, 33 Park Avenue, Southport, Lancs.	Friday	8.0 p.m.
Stretford	Mr. and Mrs. Varjavandi, 52 Cornbrook Street, Old Trafford, Stretford, Manchester.	Friday	8.0 p.m.
Sutton Coldfield	Mrs. D. Brevitt, 9 Lyndon Road, Sutton Coldfield.	Thursday	8.0 p.m.
Torbay & Paignton	Mrs. Mokhtari, 53 Ocombe Valley Road, Preston, Paignton, S. Devon.	Wednesday	7.30 p.m.
Wandsworth	Terry Luke, 9 Beechmore Road, London S.W.11.	1st Friday, of each month	
Winchester	Various Bahá'ís in turn by arrangement. Ring Winchester 5924 for information.		8.0 p.m.
Wokingham R.D.	Robin & Minou Maule, 31 Chatsworth Avenue, Winnersh, Berks.	Friday	8.0 p.m.

ASSEMBLY ASSISTANCE TEACHING COMMITTEE.

## SCOTTISH NEWSLETTER

Since the last news from Scotland, the Friends in the British Isles will have shared in our sadness over the passing both of Jock Cunningham who was almost, one might say, the ambassador of Bahá'í Scotland at many international gatherings, and who rendered the Faith such loyal and valued service in his homeland, and also of Basil Jamset, a new believer who took to his heart so warmly and naturally the Faith of Bahá'u'lláh and deeply impressed all who met him at the Perth Conference and elsewhere. We all pray for the progress of these souls in the Abhá Kingdom.

For sometime past, the problem of implementing the instructions of the Universal House of Justice concerning the Northern Isles has been the most important consideration in the minds of the Bahá'ís here in Scotland. It had originally been determined to send to Shetland in consecutive groups, a number of Bahá'ís who had unselfishly volunteered for a project which would enable them to assist the native believers and, it was hoped, widen the horizons of island teaching. This was to be done during the course of their stay on Shetland each party undertaking to remain for a period of months and being succeeded by the subsequent group, allowing a brief period of overlap for purposes of co-ordination. When, however, this plan was put to them, the Bahá'ís of Shetland felt unable to support it and, subject to the approval of the N.S.A., this project has been transferred to Orkney, especially in view of the fact that the believers on this group of islands have long expressed a desire for such assistance. The first such contingent of travel-teachers, consisting of Jimmy and Topsy Bennett, was preparing to set off for Orkney after final consultation with the S.T.C. in Inverness.

Turning next to the Hebrides, Melvin Dean has settled in the Outer Isles and is in constant consultation with Annaliese Haug as to how best they can promote the Cause in these islands. Skye, on the other hand, is still causing great concern, since there appears to be no sign of any pioneers coming forward to settle here.

On the mainland, the various communities of Scotland are all beset by their own special problems. Edinburgh the Mother Community of Scotland which is distinguished by the attraction the Faith has had here for significant numbers of city house-wives and their families, has a dire shortage of people with administrative and teaching capabilities and the Friends here would be grateful for assistance from any believers who, while they might not be able to serve the Faith in a goal area, might find it possible to assist in coping with the unique problems of the Edinburgh community. In Glasgow, Assembly strength has not been maintained but Hilda Cunningham has very nobly offered to act as helper to the Friends



Continued from page 14.

here in their teaching efforts, and in Motherwell also there is not a full L.S.A. but the sacrifice the Sabets have made in remaining has prevented the numbers falling below seven. Aberdeen and Inverness are able to maintain L.S.A.'s and teaching proceeds fairly satisfactorily.

With regard to goal towns, the numbers are as follows: N. Berwick 2, Elgin-Lossiemouth 2, Dundee unopened, Hamilton 1, and Dumbarton 2. The friends of Dumbarton produce a news-sheet which is designed to link all the Scottish believers at each feast with items of interest from all the communities.

A recent highlight was the visit of our dear friend Lisbeth Greeves, who braved the winter gales and crossed from Ireland for a teaching tour of the whole country. The trip was a great success and all the Bahá'is were greatly heartened and pray for the spiritual enlightenment of the many people who were fortunate enough to talk to her on her travels.

### FARM GARDEN PICNICS

Will be held at Gt. Paxton on July 7th and August 4th this year.

As in past years Bahá'is and their friends are warmly invited. Children especially welcome.

Tea will be supplied, but bring your own food.

Bring old shoes for walking on the farm.

Come by the A1 to St. Neots. Then 3 miles on the B1043 is Gt. Paxton. The Farm is the only building by the Church.

If you come by bus or train to St. Neots 'phone St. Neots 2038 to be fetched on arrival.

Come early and stay the whole day. Indoor games if wet.

TED AND ALICIA CARDELL

### BAHA'I PUBLISHING TRUST

Our Trade Counter, C. & A. Book Distributors Ltd., is Closing Down.

As from today will you please send all payments to Bahá'i Publishing Trust, 2 South Street, Oakham, Rutland, England.

No further communication of any kind should be sent to C. & A. Book Distributors Ltd. Please send all enquiries to Oakham until you hear further from us.

It will be some time before we can make fresh arrangements, and this may delay the handling of orders, so we ask your forbearance during this period of difficulty.

### ITALIAN BAHÁ'Í YOUTH SCHOOL

Will be held from 11th-13th April in the Hotel Lido, at Passignano sul Lago Trasimeno (a few kms. from Perugia).

## N.T.T.C. REPORT

COUNTY	GOAL TOWN	NUMBER OF BELIEVERS									
Buckinghamshire	Aylesbury	□	□	□	□	□	□	□	□	□	□
*Somerset	Bath	■	■	■	■	■	■	■	■	■	■
*Bedfordshire	Bedford	■	■	■	■	■	■	■	■	■	■
Cumberland	Carlisle	■	■	□	□	□	□	□	□	□	□
Essex	Chelmsford	□	□	□	□	□	□	□	□	□	□
Derbyshire	Derby	■	■	□	□	□	□	□	□	□	□
Durham County	Durham	■	■	□	□	□	□	□	□	□	□
Herefordshire	Hereford	□	□	□	□	□	□	□	□	□	□
*Suffolk	Ipswich	■	■	■	■	■	■	■	■	■	■
Westmorland	Kendal	■	■	□	□	□	□	□	□	□	□
Worcestershire	Kidderminster	■	■	□	□	□	□	□	□	□	□
Lincolnshire	Lincoln	■	■	□	□	□	□	□	□	□	□
Rutland	Oakham	■	■	□	□	□	□	□	□	□	□
*Dorset	Poole	■	■	■	■	■	■	■	■	■	■
*Staffordshire	Stafford	■	■	■	■	■	■	■	■	■	■
Cornwall	St. Austell	■	■	□	□	□	□	□	□	□	□
Shropshire	Shrewsbury	□	□	□	□	□	□	□	□	□	□
Caernarvon	Bangor	□	□	□	□	□	□	□	□	□	□
Islands (Assembly Status)—											
Isle of Wight		■	□	□	□	□	□	□	□	□	□
Jersey		■	■	■	□	□	□	□	□	□	□
Islands—											
Isle of Man		■	□	□	□	□	□	□	□	□	□
Guernsey		□	□	□	□	□	□	□	□	□	□

\*To reach Assembly status Ridván 1968.

### NEWS OF THE GOALS

**Bath.** A new baby to Luise and Norman Burroughs. Susan Richards is now much better and has returned to Bath. This town has received the bounty of a number of travel-teacher offers, and numerous visits have been arranged.

**Bedford** is a constant source of encouragement to the committee, being the first to reach the numbers required to form an Assembly, and these friends have been working as an embryo Assembly for some time.

**Carlisle** was the goal town where the committee held its last meeting on 2nd-3rd March. An Easter Youth Project is taking place in this town and will commence with the arrival of Ronald Taherzadeh, Shahram Firoozmand and Hooman Momen, who will stay for three weeks, during which time they will make a survey of the town, make contacts while doing so, organise a one-day school, and study with Jim and Olive Smeatham, the local believers.

**Durham** is another goal town where a baby has been born, to Eric and Margaret Hellicar. —Martin Abbas, a brother for Mark!

**Derby** has received visits from Brian Moore and Brigitte Ferraby, who have commenced a survey of the town.

**Ipswich** holds regular monthly public meetings to which they attract about 10 enquirers each time. The recent suspense over whether Dr. and Mrs. Ma'ani would have to leave the town is now over, since the doctor has been successful in obtaining a post in Ipswich.

**Kendal** is to hold its first public meeting on 20th April, at which Dr. Derwent Maude, who pioneered with his family on 9th March to Aberystwyth, is to be the speaker.

**Kidderminster** is the goal town where the committee will hold its next meeting on 6th/7th April, and where a consultation will be held with the pioneers Arnold and Marjorie Pitt.

**Lincoln** was recently re-inforced by three Bahá'í youth who were living outside the town, moving with the civic limits of the town. Offers have been received from some of the Sheffield friends and several isolated friends to make regular visits.

**Oakham** receives visits from members of the Leicester Community, and Vera Long is able to make contact with local ladies by attending coffee mornings.

**St. Austell** will undoubtedly benefit from the weekend school being held in St. Ives, where they will be able to introduce their contacts to other Bahá'is.

**Poole** welcomes back Lilo Saldias Reyes after her exciting trip to South America to meet her late husband's family and friends. No doubt Lilo will have many wonderful tales to tell which will be of great interest to everyone.

**Stafford** gathers up the threads again after the death of pioneer Arthur Pitcher, and has welcomed to the community, Farideh Ashtiani from Cambridge who offered to pioneer at Teaching Conference.

**Bangor** has been adopted by the Spiritual Assembly of Liverpool, who will organise a public meeting there in May. John and Lou Turner who have connections in Bangor have offered their help for this town.



*Continued from page 15.*

**Guernsey** has sadly lost its pioneer, Marie Ann Saubadu, who because of family illness has returned to her native France.

**Jersey** will be visited by a member of this committee and Bahiyyih Nakhjavani, who because of her journeys with her mother. Violette and 'Amatu'l Bahá Rúhiyyih Khánum has wide experience of travel teaching.

**The Isle of Wight** still ably manned by lone pioneer Kitty Glover, is to be visited by the youth at Whitsuntide who will be camping.

### TRAVEL TEACHING AND VISITING

Offers for travel teaching and visiting are coming in steadily each day, but whilst, with our sister committee the A.A.T.C., we are actioning these offers, the N.T.T.C. are launching out on a new idea for travel teaching, which we hope will grip the imagination of the friends, and inspire more of them to make even greater offers. The committee are at present working out "Package Tours" which are something like the package holidays offered by travel agents. Examples of these Package Tours are given below—but it will be readily understood that with upwards of 60 Assembly towns, 20 Goal Towns, not to mention places where there are officially organised groups, we have an enormous scope for permutations, and we will need a little more time to even begin to complete such a task, taking into consideration that we aim to arrange tours to suit everyone, ranging from 2 days to months, if necessary!

In due course details will be sent to secretaries of Assemblies and groups, but in the meantime we welcome enquiries about the sort of tour you are interested in, whether by rail or car, the committee are prepared to help to arrange your travel for you. It gives us much pleasure to set out below the sort of trips we have in mind.

#### Two Day Trips at Weekends.

EXAMPLE. Kendal — Carlisle. (Travel to Carlisle on Saturday, stay overnight, on to Kendal on Sunday morning, return Sunday afternoon, arriving back Sunday night).

#### Other Possible Places.

Bath—Bristol; Portsmouth—Isle of Wight; Durham—Newcastle; Nottingham—Derby; Brighton—Hove; Poole—Bournemouth; Aylesbury—Oxford; Birmingham—Sutton Coldfield; Stafford—Derby.

#### Three day Trips for long Weekends (Operating in a similar way to the one above).

EXAMPLES. Norwich, Ipswich, Cambridge; Birmingham, Sutton Coldfield, Stafford; Manchester, Swinton, Eccles; Exeter, Torbay, St. Austell.

#### Four Day Trips.

EXAMPLES.

Kendal, Carlisle, Newcastle, Durham; Sheffield, Lincoln, Nottingham, Derby.

#### Six Day Tours.

EXAMPLE.

North London, Oxford, Northampton, Cambridge, Chelmsford, North London (Places in N. London).

#### Special Motorway Tours.

##### M.1. TOUR.

York, Leeds, Bradford, Sheffield, Nottingham, Leicester, Northampton, Bedford, Aylesbury, North London.

##### M.6. TOUR.

Birmingham, Stafford, Eccles, Manchester (other places around Manchester), Southport, Burnley, Blackpool, Kendal.

Dear friends, these are but a few examples of the sort of trip that can be arranged, and we feel many of you will find such projects interesting and exciting. One thing is quite certain and that is our teaching will be quite ineffective unless we fulfil all the requirements given us by the Universal House of Justice, the prime one being for this the 9 Year Plan, TRAVEL TEACHING. We can but recall their words of Ridván 1966, when they wrote . . . . .

"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 weekend, 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."

ACT NOW!

#### DEADLINE:—

Material for the next issue of the Journal to be in by 20th May 1968. to —

Mr. J. Coates, Editor,  
45 Overfield Road,  
Fawdon,  
Newcastle upon Tyne, NE3 3AJ

*Continued from preceding column.*

newspaper and jointly to place adverts in buses which run a service linking a number of Bahá'í communities. This pooling of resources permits a better job than could be done by one small and perhaps poor community. More details of the scheme will be released in April.

PROCLAMATION COMMITTEE.

## AIDS FOR THE COMMUNITY

**The Bahá'í Publicity Service** is now well established, releases go out and are well used and considerable success has been achieved. Work to establish contact with the National Press and to produce a publicity handbook is now going ahead.

**The Bahá'í Correspondence Bureau** is getting into its stride and over 40 letters and comments have been sent to the press. A "library" of appropriate articles is being compiled ready for release at the right time. The Bahá'ís are asked to use the Bureau more often.

**The Proclamation Opportunities** sub-committee has produced the "Bahá'í Rest Centre" scheme for 19 County Shows. This project if implemented by the L.S.A.s and Groups called upon, will involve most of the Assemblies and Groups in Britain and will give wide publicity to the people who use the "centre" for a short rest. This should arouse interest throughout the county in which the show is sited particularly in a section of the community hitherto untouched.

**The "New Age" Exhibition** should be on tour by August and some sections will be on view at Convention. A questionnaire has already gone out to all Assemblies and Groups to see who can stage it this year and next. A fully descriptive handbook to cover the Exhibition is being prepared.

After the NSA members return from the election of the Universal House of Justice in April, it is hoped to have a series of meetings for the members to bring a first hand report to all areas.

A Programme of Proclamation events for the remainder of the year and the beginning of 1969 is being prepared.

Area Meetings are being suggested to coincide with the international celebration in 'Akka of the occasion of Bahá'u'lláh's landing in the Holy Land on Saturday, 31st August. Special efforts for local publicity for these meetings should be made as an essential prelude to the launching of national advertising a few days later when the British contingent returns from Israel.

Local extension work by some communities has had good Proclamation value. A campaign has been started for the systematic proclamation of the Faith by posters, advertisements, etc. in villages and suburbs of big towns adjacent to a L.S.A. and these have led to a Public Meeting to which have been invited clubs and societies in the area. One by one the suburbs and villages will be treated until the whole district has had the opportunity to hear of the Faith. Larger towns may use the same system taking the Wards or Postal areas one by one. Any interest aroused receives immediate follow-up. Other communities are joining together to share meetings, and advertising where a number of places are served by one