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Summoned to make the utmost effort

Ridván 1970

To: All National Spiritual Assemblies

Dear Bahá'í Friends,

The following is the text of our message to the Bahá'í World, which has been cabled to certain National Spiritual Assemblies:

“(The) BAHÁ'Í WORLD COMMUNITY (which is) ENTERING (upon the) SEVENTH YEAR (of the) NINE YEAR PLAN HAS AMPLY DEMONSTRATED (its) ABILITY (to) SCALE HEIGHTS (of) DEVOTION (and) SACRIFICE (and to) WIN ASTONISHING VICTORIES (for this) WORLD REDEEMING, WORLD HEALING, WORLD UNITING FAITH. AT THIS RIDVAN (period we) EXTEND (a) LOVING WELCOME (to) ELEVEN NEW NATIONAL SPIRITUAL ASSEMBLIES NOW FORMING, SEVEN IN AFRICA, ONE (in the) AMERICAS, ONE IN ASIA (and) TWO IN AUSTRALASIA, RAISING TO NINETY-FOUR (the) NUMBER (of the) SUPPORTING PILLARS (of the) UNIVERSAL HOUSE (of) JUSTICE. (We are) MOVED (to) PAY LOVING TRIBUTE (to the) HANDS (of the) CAUSE (of) GOD (for) THEIR BRILLIANT SERVICES (in) BLAZING TEACHING TRAILS (across the) SURFACE (of the) PLANET (and) UPLIFTING (and) ADVISING ASSEMBLIES (and) FRIENDS (in) ALL CONTINENTS. IN VIEW (of the) EFFECTIVE REINFORCEMENT (of) THIS NOBLE WORK BY (the) ABLE (and) DEDICATED CONTINENTAL BOARDS (of) COUNSELLORS (and) THEIR AUXILIARY BOARDS, TOGETHER WITH (the) GROWING NEED AND EXPANSION (of the) WORLD COMMUNITY (we) ANNOUNCE (the) AUGMENTATION (of this) VITAL INSTITUTION THROUGH (the) APPOINTMENT (of) THREE ADDITIONAL COUNSELLORS, IRAJ AYMAN (in) WESTERN ASIA (and) ANNILISE BOPP (and) BETTY REED (in) EUROPE, AND (the) AUTHORISATION (of the) APPOINTMENT (of) FORTYFIVE ADDITIONAL AUXILIARY BOARD MEMBERS, NINE (in) AFRICA, SIXTEEN (in) ASIA, TWO (in) AUSTRALASIA (and) EIGHTEEN (in the) WESTERN HEMISPHERE. (We are) CALLING (for the) FORMATION (of) FOUR NATIONAL SPIRITUAL ASSEMBLIES (at) RIDVAN 1971: LESOTHO (with its) SEAT (in) MASERU; IVORY COAST, MALI AND UPPER VOLTA (with its) SEAT (in) ABIDJAN; TRINIDAD AND TOBAGO (with its) SEAT (in) PORT OF SPAIN; SOLOMON ISLANDS (with its) SEAT (in) HONIARA. (The) NINE YEAR PLAN (has) ALREADY (been) MARKED (by) GREAT ACHIEVEMENTS (in)

PIONEERING, PROCLAMATION, RECOGNITION (of the) FAITH, UPSURGE (of) YOUTH, ACQUISITION (of) PROPERTIES, (the) COMMENCEMENT (of the) CONSTRUCTION (of the) PANAMA TEMPLE (and) DEVELOPMENTS (at the) WORLD CENTRE. (The) URGENT, IMMEDIATE, VITAL NEED (is to) CONCENTRATE ATTENTION (on an) INCREASE (in the) NUMBER (of) LOCALITIES, LOCAL SPIRITUAL ASSEMBLIES (and) BELIEVERS, (and to) FILL (the) REMAINING PIONEER POSTS. LAST RIDVAN (the) CALL (was) RAISED (for) SEVEN HUNDRED AND THIRTYTHREE PIONEERS (as a) MINIMUM REQUIREMENT. FOUR HUNDRED AND SEVENTYNINE SPECIFIC POSTS STILL (remain) UNFILLED. TOTAL VICTORY REQUIRES MORE PIONEERS, MORE FUNDS, MORE NEW BELIEVERS. (The) HANDS (of the) CAUSE, COUNSELLORS, BOARD MEMBERS, NATIONAL (and) LOCAL ASSEMBLIES (and) EVERY SINGLE FOLLOWER (of) BAHÁ'U'LLAH (are) SUMMONED (to make the) UTMOST EFFORT (in the) REMAINING YEARS (of the) NINE YEAR PLAN. (The) ACHIEVEMENT (of) THIS STEP (in the) MASTER'S DIVINE PLAN WILL ENDOW (the) COMMUNITY (with the) CAPACITY (and) ADMINISTRATIVE AGENCIES (to) UNDERTAKE (the) NEXT STAGE (in the) IMPLEMENTATION (of the) SUPREME PURPOSE (of) BAHÁ'U'LLAH'S REVELATION (the) UNIFICATION (of) MANKIND (and the) ESTABLISHMENT (of the) LONG PROMISED KINGDOM (of) GOD (on) THIS EARTH. ASSURE ARDENT LOVING PRAYERS HOLY SHRINES”.

With loving Bahá'í, greetings,

(signed and sealed)

THE UNIVERSAL HOUSE OF JUSTICE

Draw nigh unto Bahá'u'lláh.

Be not dismayed, O peoples of the world, when the day Star of My beauty is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt My Word amongst men. We are with you at all times, and shall strengthen you through the power of truth. We are truly almighty. Who so hath recognised Me, will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose. Bahá'u'lláh.

CONVENTION CABLES

We share with you the following cables which were sent from Convention to the Universal House of Justice and the Hands of the Cause in the Holy Land, and the reply received:

BAHAIFAITH HAIFA.

OVERJOYED RIDVAN VICTORIES GUYANA HOME FRONT STOP FRIENDS DEDICATED AWARE URGENCY RESPOND SUMMONS LORD HOSTS BY SACRIFICIAL EFFORTS MEET EVERY DEMAND REMANING GOALS STOP RAISE TRIUMPHANTLY BANNER BAHÁ'U'LLAH BEFORE END YEAR STOP GRATEFUL YOUR PRAYERS SHRINES STOP LOVING GREETINGS BRITISH CONVENTION.

HANDSFAITH HAIFA.

CONVENTION INSPIRED PRESENCE MEMBER BOARD COUNSELLORS FOUR AUXILIARY BOARD MEMBERS STOPP RAYING BAHÁ'U'LLA HFURTHER DIVINE GUIDANCE AROUSE BELIEVERS URGENT NECESSITY SPEEDY ACCOMPLISHMENT GOALS HOME OVERSEAS STOP JOYOUSLY LOOKING FORWARD VISITS HANDS CAUSE NEAR FUTURE STOP DEEPEST LOVING GREETINGS. BRITISH BAHAI'S BAHAI LONDON

HANDS FAITH UNIVERSAL HOUSE JUSTICE JOIN EXPRESS LOVING ADMIRATION EAGER SPIRIT DETERMINATION VIGOUR BRITISH FRIENDS ASSURE LOVING PRAYERS EVER GREATER VICTORIES. UNIVERSAL HOUSE OF JUSTICE.

PUBLISHING TRUST

The following words of Shoghi Effendi (Bahá'í News, March 1947) make clear that for 'new life' we must go continuously to the Creative Word: 'To deepen in the Cause means to read the Writings of Bahá'u'lláh and the Master so thoroughly as to be able to give it to others in its pure form. There are many who have some supreficial idea of what the Cause stands for. They, therefore, present it together with all sorts of ideas that are their own. As the Cause is still in its early days we must be most careful lest we fa'l into this error and injure the Movement we so much adore. There is no limit to the study of the Cause. The more we read the Writings, the more truths we can find in them, the more we will see that our previous notions were erroneous.'

Gleanings from the Writings of Baha'u'llah can be regarded as one of the best sources of the Creative Word. This book was translated and compiled by Shoghi Effendi and contains all the essential teachings of Bahá'u'lláh

CENTENARY COMMEMORATION OF THE MARTYRDOM OF THE PUREST BRANCH

The following is the text of a letter dated 25th March, 1970 from the Universal House of Justice. For background and appreciation of the nature of the martyrdom of the Purest Branch, the Universal House of Justice has referred us to "God Passes By" pp. 188-189 and to "Bahá'í Holy Places at the World Centre" pp. 60 and 70-74, from which several of the quotations contained in their letter are derived.

To: All National Spiritual Assemblies

Dear Bahá'í Friends,

In commemoration of the centenary of the martyrdom of the Purest Branch, which falls on June 23, 1970, we call upon the Bahá'ís of the world to unite in prayer for "the regeneration of the world and the unification of its peoples."

During those days one hundred years ago Bahá'u'lláh was enduring His imprisonment in the Barracks of 'Akká. Upon the tribulations which weighed Him down was heaped the fatal accident which befell His young son, His companion and amanuensis, Mirzá Mihdí, the Purest Branch, whose dying supplication to his Father was to accept his life "as a ransom for those of His loved ones who yearned for but were unable to attain His presence." In a Tablet revealed in that grievous hour Bahá'u'lláh sorrows that "This is the day

whereon he that was created of the light of Bahá has suffered martyrdom, at a time when he lay imprisoned at the hands of his enemies." Yet He makes clear that the youth's passing has a far profounder meaning than His acceptance of the simple request, declaring that "Thou art, verily, the trust of God and His treasure in this land. Ere long, will God reveal through thee that which He hath desired." In a prayer revealed for His son He proclaims the purpose underlying the tragedy: "I have, O my Lord, offered up that which Thou hast given Me, that Thy servants may be quickened, and all that dwell on earth be united." Thus upon a youth of consummate devotion who demonstrated such beauty of spirit and total dedication was conferred a unique station in the Cause of God.

In your recalling the bereavement of Bahá'u'lláh upon the loss of His loved son, and honouring a highly significant event in the Faith, we leave it to the discretion of the Assemblies whether they choose to hold special gatherings of prayer. In the Holy Land at the World Centre on Mount Carmel there will be an observance at the grave of Mirzá Mihdí, at which time his pure example and sacrifice for all mankind will be remembered through the words of his glorious Father.

With loving Bahá'í greetings,

THE UNIVERSAL HOUSE OF JUSTICE

"HE THAT WAS CREATED OF THE

by Adib Táhirzadeh

LIGHT OF BAHÁ"

In the early years of the Bábi Dispensation, where in Persia acts of heroism and sacrifice by a small band of dedicated and ardent followers of the Báb were reaching their climax and the authorities and ecclesiastics were launching savage attacks on the members of this small, yet highly vigorous community, persecuting and killing many of its adherents, both high and low, a son was born to Bahá'u'lláh and His wife Ásiyih Khánum. This child, born in Tihlán in the very house in which Bahá'u'lláh Himself, more than thirty years before, had been born, was given the name Mirzá Mihdí, after a brother of Bahá'u'lláh who had died almost a year before. Later the Pen of the Most High bestowed upon him the title of the "Purest Branch."

Unlike his older brother, 'Abdu'l-Bahá, Mirzá Mihdí could not remember a life of luxury in Tihlán, for when he was about three years old his Father was imprisoned in the Siyáh-Chál, and all the Family's possessions were confiscated by the enemies of God's infant Faith. During the four months that Bahá'u'lláh lay in that dismal dungeon, the Holy Family spent their days in

anguish and fear, not knowing what would happen to Him. Often frightened and anxious, this child, tender in age and delicate by nature, found his only shelter and refuge within the arms of a loving and devoted mother; but soon providence would deprive him of this also.

As the exile of Bahá'u'lláh to Baghdád necessitated hardships and sufferings unbearable for a child as delicate as Mirzá Mihdí, he had to be left behind in Tihlán. For seven years he endured the agony of separation from his glorious Father. It seems that at this early age, through sufferings and calamities, his soul was being prepared to play a major part, at a later time, in the establishment of his Father's Kingdom on this earth.

Mirzá Mihdí was taken to Baghdád to join the Family in the year 1860. It was in that city that this pure and holy youth, noted for his meekness, came in touch with the Divine Spirit and was magnetized by the energizing forces of Bahá'u'lláh's Revelation. From that time on he devoted every moment of his life to the service of his heavenly Father. He was Bahá'u'lláh's companion in

Baghdád, Adrianople and 'Akká, and served Him as an amanuensis towards the end of his life, leaving to posterity some Tablets and Books in his own handwriting. The last ten years of his life were filled with the hardships and sufferings which were inflicted on Bahá'u'lláh and His companions in the course of three successive banishments from Baghdád to 'Akká.

The Purest Branch looked very much like 'Abdu'l-Bahá, and throughout his short and eventful life he displayed the same spiritual qualities which distinguished his illustrious brother. The believers loved and venerated him as they did 'Abdu'l-Bahá.

At 'Akká the Purest Branch lived in the barracks close to his Father. Every afternoon he used to attain the presence of Bahá'u'lláh to serve as his amanuensis. And when revelation had ceased it was his custom to go up on the roof and, in that open space, pace up and down, in meditation and prayer.

One afternoon, in June 1870, Bahá'u'lláh informed him that no Tablet would be revealed on that day, and that instead he could go onto the roof to pray. It was on that fateful evening, as he paced the roof while wrapped in meditation, that he fell through an unguarded skylight onto a wooden crate placed on the floor beneath. His ribs were pierced; he bled profusely from his mouth; and his thighs were so badly broken that his clothes could only be removed by tearing them from him.

Having the whole of creation within His mighty grasp, Bahá'u'lláh asked His dying son, at his bedside, if he desired to live. His immediate response was to beg Bahá'u'lláh to accept his life as a ransom for all the believers who were deprived of attaining the presence of their Lord, that he might offer himself as a sacrifice for the opening of the gates of the Most Great Prison. This request—related to some remarks by Bahá'u'lláh prior to this event, intimating to those who were in His presence that the gates of the prison would be opened to His loved ones if a sacrifice were made—was accepted by his grieving Father. The Purest Branch died 22 hours after his fall, on the evening of June 23, 1870. He was then 22 years old.

Thus ended the life of one who "was created of the light of Bahá," whose birth had taken place during some of the darkest hours in the history of the Faith, whose infancy had been spent within the cradle of adversity, whose soul, at an early age, had been set aglow with the fire of ordeal and remoteness, whose days of joy were spent in exile and within the walls of a prison, and whose tragic death had clothed him with the crimson vesture of sacrifice, shedding thereby an imperishable lustre upon the Cause of his glorious Father.

The person who normally attended the body of the dead in 'Akká refused to wash the Purest Branch. This task was therefore carried out in the presence of Bahá'u'lláh by His cousin, Mirzá Hasan, a devoted believer, who had come to



Mirzá Mihdí — *The Purest Branch.*

'Akká to attain the presence of Bahá'u'lláh and to carry, as he had done on previous occasions, His Tablets to Tíhrán and Mázinarán. The remains of the Purest Branch, escorted by the prison guards, were carried out of the barracks and laid to rest outside the city wall in Nabí Sálíh, a Muslim cemetery.

After his tragic death, the mother of the Purest Branch mourned the passing of her son, weeping incessantly. It was not until being assured by Bahá'u'lláh that God had accepted her son as a ransom that the believers might attain the presence of their Beloved and that mankind as a whole be quickened, that that noble and saintly mother was consoled, and her weeping ceased.

Four months after the martyrdom of the Purest Branch, the gates of the Most Great Prison were opened, and Bahá'u'lláh and His companions left the prison barracks. Restrictions were relaxed, and many of the believers from Persia were able to come and attain His presence.

The blood-stained clothes of the Purest Branch are among the precious relics gathered by the hands of his devoted sister, the Greatest Holy Leaf, and left for posterity as a silent witness to this great sacrifice.

In December 1939, the beloved Guardian, in spite of considerable opposition by Badí'u'lláh—the brother of the arch-breaker of the Covenant of Bahá'u'lláh—and in the face of grave dangers and difficulties, removed, in the company of a few friends, with great care and with his own hands, the remains of the Purest Branch, together with those of his illustrious mother, from the old cemetery, and at a profoundly moving ceremony on the day of Christmas, in the presence of pilgrims and friends, carried the caskets on his own shoulder and buried those sacred remains on the slope of Mount Carmel, adjacent to the resting place of the Greatest Holy Leaf and in the vicinity of the Shrine of the Báb.

There are some great mysteries in creation, the wisdom of which will remain obscure in this life. One such mystery is that of sacrifice, and as long as we remain in this mortal frame, we shall never know its full spiritual significance.

"At this very moment," Bahá'u'lláh declared, *"My son is being washed before My face, after Our having sacrificed him in the Most Great Prison."* In a prayer revealed by Bahá'u'lláh, the martyrdom of the Purest Branch is regarded as an act of atonement to be associated with the Person of the Author of this Dispensation, and which should be viewed in the same light as the intended sacrifice of Ishmael by Abraham, of Jesus Christ in Christianity, and of the Imám Husayn in Islám and the Báb in the Bábí Dispensation.

"Thou art, verily, the trust of God and His treasure in this land," is another testimony of Bahá'u'lláh concerning His martyred son. *"Ere long will God reveal through thee that which He hath desired . . . When thou wast laid to rest in the earth, the earth itself trembled in its longing to meet thee . . . Were we to recount the mysteries of thine ascension, they that are asleep would awaken, and all beings would be set ablaze with the fire of the remembrance of My Name, the Mighty the Loving."*

In many prayers and Tablets, Bahá'u'lláh has extolled the station of the Purest Branch and glorified his name. In a prayer revealed on the day of his martyrdom, He astonishingly asserts: *"I have, O my Lord, offered up that which Thou hast given Me, that Thy servants may be quickened and all that dwell on earth be united."*

Quoting this passage, the beloved Guardian, in a letter addressed to the believers in the East, written on the occasion of the transfer of the remains of the Purest Branch from the old Muslim cemetery to their glorious resting place on Mount Carmel, has made a remarkable comment, that the quickening of the peoples of the world, the unity of the nations and the oneness of mankind—which are the primary and principal objectives of this Revelation—will all be realised through the mysterious forces released by the sacrifice of the Purest Branch.

How befitting, therefore, that the future buildings housing the Bahá'í World Administrative Centre—the vehicle through which the world-redeeming, world-embracing Order of Bahá'u'lláh is to be established on the surface of this planet, thereby achieving, once and for all, the oneness of the human race and the unity of the nations—are, as envisaged by the beloved Guardian, to be situated on the slopes of Mount Carmel, around an arc in whose very centre is the resting place of a noble son, a son sacrificed in the path of his Almighty Father, so that we, His servants, *"may be quickened, and all that dwell on earth be united."*

NATIONAL SPIRITUAL ASSEMBLY SUPPLEMENTARY REPORT—YEAR 126

Turning Point in the Nine Year Plan on the Home Front:

When we look back, we may well find that the year 126 was the turning point of the Nine Year Plan in the British Isles. Although the number of declarations is six fewer than last year, inroads—described by the Universal House of Justice as “significant advance”—have been made into the local assembly goals. Progress has been good, the number of local assemblies has increased from 63 to 71 and the number of gaps over the entire Home Front has decreased from 207 to 161.

Ridván Victories:

The details of the victories are—new local assemblies formed in Dumbarton, Aylesbury, Bath, Bedford, Durham and Newport; and the lapsed assemblies of Glasgow, Canterbury, Nottingham and Salisbury were recaptured. Unfortunately the Aberdeen Assembly, brought up to eight by a declaration just before Ridván, was lost, and the London Borough Assembly of Hounslow lapsed. The goal towns of Kendal and Lincoln each reached eight, and the island goal of Stornoway reached seven, so those are really assured for next year. On April 21st we cabled the Universal House of Justice:

“JOYOUS RIDVAN GREETINGS DELIGHTED ASSEMBLIES INCREASED 63 TO 71 STOP BESECH PRAYERS INSPIRATION CONVENTION WIN REMAINING GOALS LOVE BAHÁ’I LONDON”.

Rejoicing in Guyana:

In Guyana progress has been spectacular. The month before Ridván brought over seventy-five declarations, most of them from the previously almost untouched Hindu population; the number of local assemblies has been doubled, from five to ten (the goal was to have four L.S.A.’s in Guyana); and everything is ready for the two-day Teaching Conference and then the first National Convention, both to be held in Georgetown. Arrangements have been made for press and radio publicity, and for representatives of the new National Spiritual Assembly when it is elected, honoured by the presence of ‘Amat’u’l-Bahá, Ruhíyyih Khanum and several members of Continental Boards of Counsellors, to be received officially by the President of Guyana and the Lord Mayor of Georgetown. With the approval of the Universal House of Justice, the National Assembly’s representative will be the immediate past-Secretary of the N.S.A., who will fly to Georgetown on Tuesday next, April 28th, to attend both the Teaching Conference and the Convention.

The “200 New Believers” project ended on April 21st, way off target with a total of 128 new believers; but joyous news came from Burnley and proved that targets can be reached—their aim was to

find ten waiting souls this year, and at the eleventh hour to be precise, at 11.30 p.m. on April 20th, their tenth new believer declared.

Comparative Figures for new Declarations

	Adult	Youth	Total
22/4/65 to 21/4/66	103	46	149
22/4/66 to 21/4/67	120	24	144
22/4/67 to 22/4/68	105	25	130
22/4/68 to 21/4/69	136	47	183
22/4/69 to 21/4/70	124	52	176

Proclamation Project:

The National Assembly deeply regrets that all the efforts in the National Office to make progress with the proclamation presentations nationally failed. This was due only to pressure of work, especially work connected with our overseas responsibilities. This is a matter that must receive urgent attention in the new administrative year.

Proclamation publicity, however, has continued, and was given a tremendous boost in April by a two-weeks’ visit to London for a professional engagement by John (Dizzy) Gillespie. Dizzy appeared on the BBC-2 T.V. programme “Late Night Line-Up” on Thursday, April 9th, and gave hundreds of thousands of viewers a wonderful introduction to the Faith; that same week he was entertained by the High Commissioner for Guyana and his wife, and presented to his host a copy of “The Hidden Words”. The July issue of the magazine, “She”, will we hope carry an article about Dizzy, with excellent reference to the Faith. In another sphere, a very good article by Dr. Ta’eed appeared in the “Shelton Review”, the ‘house journal’ of the Shelton Hospital in Shrewsbury.

Youth in a state of ‘Potential Movement’:

One hundred and twenty young Bahá’ís gathered for the second Spring Conference and National Youth Convention at Attleborough Secondary Modern School in Norfolk, from 26th to 30th March, and the tremendous spirit there can be judged by the fact that almost everyone present filled out forms expressing their desire to pioneer as soon as possible in the future; they are pursuing studies and training with a view to being in the front of the expansion movement in these last three years of the Nine Year Plan.

Good news from the Outer Hebrides also brings in the Youth, for Minou Eshragh and Mahnaz Sohrab, assisted by their Local Spiritual Assembly (Kensington & Chelsea) took the fire of the love of Bahá’u’lláh to the goal town of Stornoway during the “Bahá’i Week” there. Some twenty-five visiting Bahá’ís contributed to the huge success of that special “Week” and the two weeks of preparation that preceded it. At this moment of potential victory in that far-away island goal we salute Annaliese

Haug, whose sacrifice, steadfastness and quiet confidence over more than twelve years of lonely pioneering there has laid a sure foundation for the future development of the Faith in the Western Isles.

Bahá’i Publishing Trust:

The Trust very much regrets that its Annual Accounts are not available for the delegates at this Convention. This again is due to pressure of work. The Chairman of the Trust will be speaking later during Convention of the current position and plans for the further development of the Publishing Trust, which is one of the goals of the Nine Year Plan.

Birthday Greetings:

Once again a telegram of loyal and joyous greetings was sent to Her Majesty Queen Elizabeth whose birthday is on the First Day of Ridván, and a cordial acknowledgement was received from Her Majesty’s Private Secretary sent on behalf of the Queen.

Distinction for our National Secretary:

On March 25th Betty Reed received a cable from the Universal House of Justice informing her that she had been appointed to the European Board of Counsellors.

The National Assembly and, indeed, the entire British Community, realises how well deserved an honour this is and how ideally she is suited to this work by the strength of her spiritual qualities, her extensive and detailed knowledge of the Scriptures, her great ability as a teacher, her devotion to the Cause of Bahá’u’lláh, the intensity of her efforts to spread that Cause both at home and in Britain’s overseas goals especially those in South America, and her warm and deep understanding of human beings.

Indeed we are delighted by the recognition given by the Universal House of Justice and we know that Europe will greatly benefit by having Betty as one of its Counsellors.

Few amongst the Community can be more than vaguely aware that Betty has, as a result of her great capacity, carried a tremendous burden, one which has constantly been increasing and for long exceeding that which it is possible for any one individual to sustain.

That she has coped with so much reflects not only her strength as a Bahá’í, but also other valuable assets which she brought to the job of National Secretary. To mention but a few of these: the shorthand speed which enabled her to make invaluable verbatim records of almost every important consultation; the unusual training she had early in her industrial career and the experience she gained in the high executive posts she held in industry, which enabled her so to organise many activities as to get the maximum results

with the minimum of staff; the facility to think straight onto a typewriter and so not need another member of staff to whom to dictate so many reports and letters. Her inventive and so-active mind, coupled with her bubbling initiative, provided the fire activating many of our efforts and her determination and drive have seen them culminate in success.

As no two human beings are cast in the same mould it is certain that there is nobody possessing just these same qualities in the same combination, and so whoever is elected as the new National Secretary will consequently bring other attributes to the job. Whoever this may be, the N.S.A. is acutely aware of the great gap that will exist while the newcomer is picking up the manifold threads of the National Secretaryship and while the N.S.A. is trying to find other means of dealing with some of Betty's manifold activities. There will be need for great patience during this period by many members of the Community and calls on others to take on additional burdens.

We give our loving congratulations to Betty on her appointment and look forward with pleasure to a close association with her and her fellow Counsellors, confident that in many ways she will be working assiduously as ever to help expand and strengthen the Faith throughout the British Isles as part of her new European responsibilities.

"A Closely-Knit Community"

That is how the beloved Guardian described the British Bahá'í Community, and it is in unity that the Community will find the strength that will carry it forward to scale great heights. The victories won this year have already widened the horizon; we are very happy to share with you all the cable received from the Universal House of Justice:—

"WARMLY RECIPROCATE RIDVAN GREETINGS EXTEND HEARTY CONGRATULATIONS INCREASE LOCAL SPIRITUAL ASSEMBLIES. VIEW SIGNIFICANT ADVANCE DECIDED TO INCREASE NUMBER OF DELEGATES NEXT CONVENTION TO NINETYFIVE. CONFIDENT VETERAN GOALS HOME OVERSEAS ASSIST OTHERS WIN THEIR VICTORIES. ASSURE ARDENT LOVING PRAYERS HOLY SHRINES BOUNTIFUL CONFIRMATIONS BAHÁ'U'LLAH EAGER DEDICATED EFFORTS PROCLAIM HIS GLORIOUS NAME ESTABLISH HIS SOVEREIGNTY. UNIVERSAL HOUSE OF JUSTICE."

Editorial Note

We regret the long delay since the last issue of the Bahá'í Journal and in view of the passage of time it is inevitable that much of the local news sent in by Communities is now out-of-date and has not been included in this issue. A new Editorial Committee has been appointed by the National Assembly and this Committee will be pleased to receive your reports and new items. Material for the next issue should be sent to reach the Editor, Mrs. Lois Hainsworth, "Treen", Allerton Park, Leeds, LS7 4ND by Monday, 29th June, 1970.

Protecting the Flame of Religion with the Glass of Knowledge

The purpose of that wonderful Bahá'í institution, the Summer School, is the same today as it was 36 years ago when our beloved Guardian wrote,

"In as much as each Bahá'í, of every age and condition, must be above all a student, it is easy to understand the necessity of schools in which the flame of religion is protected by the glass of knowledge and understanding."

This quotation is only one from a number of gems plucked from amongst the writings of Shoghi Effendi and drawn recently to our attention by Hand of the Cause, Ugo Giachery.

As we are now facing up to the "worsening world situation... an unenlightened leadership... a lamentably defective social system..." underlined so forcibly by the Universal House of Justice in their moving letter of 16th November, 1969, we might well be wondering how can we best equip ourselves to "seize the opportunities" presented by this situation "... before it is too late..." It is therefore timely, not only to start at once, if we have not yet done so, to "Pray, Travel and Search" and to plan our lives better to achieve that "universal participation" called for by the Universal House of Justice on many occasions. Whether we are pioneers, travellers, young or old, new to the Faith or experienced in the Cause, the Guardian considered that there was a place for us at Summer School. He even carried the call further and urged us to take our friends and seekers to the Schools:

"The institution of the Summer School constitutes a vital and inseparable part in any teaching campaign, and as such ought to be given the full importance it deserves in the teaching plans and activities of the believers. It should be organised in such a way as to attract the attention of the non-believers to the Cause and thus become an effective medium for teaching."

"How wonderful it would be if all the friends could arrange to spend at least a few days in one of these summer schools and take an active part in their development. These centres could attract many souls if properly arranged and made interesting; those non-Bahá'ís who visit them will then have some time to get into the spirit of the place and make a study of the Cause..."

Bahá'í Universities of the future.

A vision of the role of Summer Schools can easily be obtained from reading pages 340 and 341 of "God Passes By" and no one school, running for a mere two or three weeks can hope to achieve all the objectives so listed—"...designed to foster the spirit of fellowship... afford the necessary training for Bahá'í teachers... provide facilities for the study of the history and teachings of the Faith... its relation to other religions and to human society... organisation of courses on the

teachings and history of Islam... promotion of inter-racial harmony... the process of the Bahá'í Administrative Order... Youth and child training, classes in public speaking... lectures in Comparative Religion... group discussion on the manifold aspects of the Faith, courses on Bahá'í ethics... forums and devotional gatherings, through plays and pageants, picnics and other recreational activities, these schools... bid fair to evolve into Bahá'í Universities of the future."

Summer School Programmes.

After a study of what the Guardian told us we should concentrate on in our Summer Schools it is of particular importance today to see what he said we should not spend time on.

"... the Guardian would certainly advise and even urge the friends to make a thorough study of the Qur'án, as the knowledge of this sacred Scripture is absolutely indispensable for every believer who wishes adequately to understand and intelligently read the writings of Bahá'u'lláh..." "I wish to urge the necessity of concentrating... on the systematic study of the early history and principles of the Faith, on public speaking and on thorough discussion, both formally and informally, of various aspects of the Cause." And then, as true today as when written in 1954,

"He thinks the less time spent on such topics as "Current events in the light of the Bahá'í Faith" and "The Bahá'í Faith and Modern Science" the better... he does not feel that much time can be spent on them for the very simple reason that there is so little that can be said on the subject." How appropriate these words seem when we look again at the recent letter of the Universal House of Justice,

"Doubtless the present circumstances, though tragic and awful in their immediate consequences, are serving to sharpen the focus on the indispensability of the Teachings of Bahá'u'lláh to the needs of the present age, and will provide many opportunities to reach countless waiting souls, hungry and thirsty for Divine guidance."

Summer Schools 1970

It is with these thoughts in mind and with gratitude to Mr. Giachery for drawing our attention to the above passages, that we call on believers, whenever possible, to plan their holidays to attend at least a few days of one of the Summer Schools, bringing your friends and relations with you.

IRELAND

The Hall School, Monkstown.
4th—18th July.

ENGLAND.

Dalston Hall, Nr. Carlisle.
8th—15th August.

WALES.

Coleg Harlech,
15th Aug.—1st Sept.

NATIONAL SPIRITUAL ASSEMBLY.

THE SPIRITUAL REVOLUTION

"I testify that no sooner had the First Word proceeded, through Thy will and purpose, out of His mouth... than the whole creation was revolutionized, and all that are in the heavens and earth were stirred to the depths. Through that word the realities of all created things were shaken; were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation."

—Bahá'í World Faith, p. 93).

Global revolution is the dominant fact of life in our age. Throughout the world men are rebelling against the dead weight of the past. Only secondarily is the revolution political, economic or racial. Essentially it is a revulsion against ways of life that are anti-life.

That's the first thing about the revolution. It is **spiritual**.

On this subject the Guardian has said: "If long-cherished ideals and time-honoured institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine."

—(World Order of Bahá'u'lláh, p. 42).

No social system on earth can be said to truly serve man's needs. There is none in which human identity is not endangered. There is none which appears to possess real moral authority. This is as true of communistic societies as it is of capitalistic ones. As true of cultures based on Christian values as it is of those founded on Islam or Buddhism.

That's the second thing about the revolution. It is **universal**.

"Every system, short of the unification of the human race, has been tried, repeatedly tried" the Guardian states. "And yet crisis has succeeded crisis, and the rapidity with which a perilously unstable world is declining has been correspondingly accelerated. A yawning gulf threatens to involve in one common disaster both the satisfied and dissatisfied nations, democracies and dictatorships, capitalists and wage-earners, Europeans and Asiatics, Jew and Gentile, white and coloured."

—(World Order of Bahá'u'lláh, p. 190)

Far from being the most important feature of the revolution, violence is incidental to it. The real revolution advances quietly, almost unnoticed. It takes place within the hearts of millions of ordinary people, especially young people, who spiritually drop out of a world they find meaningless. The routine tasks are done; but the roots of belief—without which no social order can survive—have been cut,—forever.

And that is the third thing about the revolution. It is **out of our control**.

"Humanity," the Guardian warns, "... has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognised 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."

—(World Order of Bahá'u'lláh, pp. 33-34)

For Bahá'ís, the knowledge that the process of social breakdown is irreversible is both a great burden and a great advantage. The rest of mankind is being driven only very reluctantly to this realisation. Only very reluctantly do men let go of their illusions. The greatest illusion is that man can somehow save himself. No one can be said to really understand the Revolution who still retains this illusion. The process is irreversible because it is a part of nature itself.

"All created things", 'Abdu'l-Bahá has said, "are expressions of the affinity and cohesion of elementary substances, and non-existence is the absence of their attraction and agreement. Various elements unite harmoniously in composition but when these elements become discordant, repelling each other, decomposition and non-existence result."

—(Foundations of World Unity, p. 20).

The most important thing about the revolution, however, is where it is going. Humanity has been described as "evolution become conscious of itself". For six thousand years our world was the private preserve of a small leisured class. Now, almost overnight, in the wake of the Manifestation of Bahá'u'lláh, people everywhere are awakening to the possibilities of human life. Something that can truly be called humanity is being born.

Only one thing is lacking. "Mankind", the Guardian states, "is groaning, is dying to be led to unity." Mankind's task is the building of a society fit for human beings to live in.

And that's where the revolution is going. However long and bloody the process, **mankind is struggling, half-blindly, to create a world community.**

A WORLD COMMUNITY

The "nucleus" and "pattern" of that community already exists. It is the result of one hundred years of work around the world by the Spirit of Bahá'u'lláh.

"Our one aim is to produce a world civilisation which will, in turn, react on the character of the individual. It is in a way the inverse of Christianity which started with the individual unit, and through it reached out to the conglomerate life of men."

(The Guardian quoted by Rúhiyyih Khánum)

Community is little more than the social manifestation of unity. What this should mean to the Bahá'í Community is stated in the Writings in many places. For example:

"The Tabernacle of Unity has been raised; regard ye not one another as strangers... Of one tree are all ye the fruit and of one bough the leaves... The world is but one country and mankind its citizens..."

—(World Order of Bahá'u'lláh, p. 41).

The Bahá'í Community is ideally the example to both its members and the rest of the world of what this statement means when translated into social reality. Shoghi Effendi in "The World Order of Bahá'u'lláh" mentions some of the crucial characteristics of the community. He considers the following as vital: "... the imponderable, the spiritual, factors, which are bound up with their own individual and inner lives, and with which are associated their human and social relationships." The individual and community life of the Bahá'ís must be seen as distinct from the general conduct and institutions of the times in which they live. This means that in addition to the prime goal of teaching the Faith, Bahá'ís must also look inward to their own community life.

The issue in the Bahá'í community at present is not so much a lack of participation, but the visibility of that participation as a communal effort separate from the everyday affairs of the larger community to which all men belong.

That is the problem which the community now faces—how to be seen as a highly visible example of a new order of things. This will mark the emergence of the Bahá'ís as a true community above a simple aggregate of people sharing the same basic beliefs. This kind of unity can come about through common hardship, suffering and, in general, testing of the beliefs and love of all the individual members. We are assured this testing will come: "... when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard

be unfurled, . . ." (*Bahá'í Revelation*, p.74). It can thus be seen how those individuals who act in defiance of the teachings, that is, those who teach revolutionary, violent or destructive philosophies, especially as seen in the United States, are in effect unknowing allies of the Cause. For they are agents in bringing about the calamity which is to befall man, and test the strength of Bahá'ís the world over. To proclaim the Bahá'í community as the way in which the world must move demands that the community be willing to undergo, and able to withstand, a severe test. The strength to withstand such a test comes in the form of "absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement, and must manifest in themselves the unity of God, for they are the waves of one sea . . ."

Bahá'u'lláh's conception of organic community has been summed up by the Universal House of Justice when it said: "In the human body, every cell, every organ, every nerve has its part to play. When all so do the body is healthy, vigorous, radiant, ready for every call made upon it. No cell, however humble, lives apart from the body, whether in serving it or receiving from it. This is supremely true of the body of the Bahá'í World Community, for this body is already an organism, united in its aspirations, unified in its methods, seeking assistance and confirmation from the same source, and illumined with the conscious knowledge of its unity. The Bahá'í World Community, growing like a healthy new body, develops new cells, new organs, new functions and powers as it presses on to its maturity, when every soul, living for the Cause of God, will receive from that Cause, health, assurance and the overflowing bounties of Bahá'u'lláh which are diffused through His divinely-ordained order."

(October, 1964).

The Community of Bahá'u'lláh cannot exist apart from the Administrative Order of Bahá'u'lláh. Institutions like the Assembly, the Feast and the Fast are the community's organs of life and consciousness. We are staggered by the implications of such statements as the following from Shoghi Effendi:

"To what else if not the power and majesty which this Administrative Order—the rudiments of the future, all-enfolding Bahá'í Commonwealth—is destined to manifest, can these words of Bahá'u'lláh allude: 'The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order'."

The increasingly tense and violent atmosphere in the world points to the immediate necessity of action on the part of the Bahá'í community. This action has been called upon by the teachings and the guiding principles laid out in a pattern never before available in the form of a world religion.

THE INDIVIDUAL IN THE COMMUNITY

"... the object of life to a Bahá'í is to promote the oneness of mankind. The whole object of our lives is bound up with the lives of all human beings; not a personal salvation we are seeking, but a universal one. We are not to cast eyes within ourselves and say: 'Now get busy saving your soul and reserving a comfortable berth in the Next World.' No, we are to get busy on bringing Heaven to this planet . . . our aim is to produce a world civilisation which will in turn react on the character of the individual. It is in a way, the inverse of Christianity which started with the individual unit and through it, reached out to the conglomerate life of men."

(The Guardian quoted by Rúhiyyih Khánum)

Qualities of mind and heart which are necessary for an individual in bringing about this ideal are largely produced through living in a Bahá'í community. Obviously, just living in a community of Bahá'ís when one does not apply Bahá'í principles will have little effect.

Examine the qualities which are going to be necessary in the building of a world community.

1. Love and Unity

'Abdu'l-Bahá stated that unless harmony and agreement existed in the community that the Cause could not advance by any means whatever. Nothing can be imagined which is of more assistance to an individual than the feeling of love and acceptance. When the good qualities which we have are noticed, we bloom. The reverse is true when criticism, censure and coldness is found. In a Bahá'í community, the existence of love is the whole basis of our belief. We are, therefore, challenged individually, and as a group, to discover not only the means whereby we may feel love for those who are loving and acceptable, but to love those whom at first glance we may otherwise reject.

2. The Contagion of Community

Bahá'u'lláh said in "Hidden Words" to seek the companionship of His loved ones if we wished to take the rust from our hearts. There is no doubt of the contagion of being with people who display certain qualities. The attributes of truthfulness, sincerity, integrity; the practice of the use of a "kindly tongue" are all more likely to emerge when these qualities are the practice of the group and also when the ideal to which the group aspires is that of 'Abdu'l-Bahá. In ordinary social groups, the ideal is most often the person who is "getting ahead in the world" whether materially, socially, politically or in some other form of power or prestige, regardless of his spiritual qualities.

3. Detachment from Self

Nowhere, does detachment become so immediate and vital a necessity as in true Bahá'í consultation. Attachment to the self here includes attachment to the ideas which are "mine", to the ego which can be bruised, to the desire for one's own wishes to be accepted. The central principle of consultation, however, is the struggle of the group to find a collective mind, through which 'Abdu'l-Bahá can communicate with them. Here again, the group reacts upon the individual by requiring a conscious effort at detachment, until this becomes a habit.

4. Lack of Prejudice—an Awareness of the Oneness of Mankind

Only by living in a diversified community can one even know if he has prejudice. The more that we work with people of varying backgrounds, the more that we find our prejudices are groundless. This includes, of course, not merely racial differences, but the much-discussed "generation gap" between the ideals of youth and those of the adult, the vast differences between the "haves" and the "have-nots", and the division between the well-educated and the illiterate.

5. Emotional Honesty

We live in a hypocritical society wherein each person tends to develop a mask to hide his own feelings and we also tend to say those things which we think will please our listeners (and something else when we are away from them). This has become so much a pattern that we sometimes even learn to hide our true feelings from ourselves. Basically, this is done because we seek acceptance and feel that we must conform to the generally accepted viewpoint. Since the whole basis of Bahá'í consultation is quite opposite to this and "at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression . . ." the individual is encouraged to speak on his own behalf and to see "through his own eyes and not through the eyes of others". He is told that "Truthfulness is the foundation of all human virtues. Without truthfulness, progress and success, in all the worlds of God are impossible for any soul."

In each of these ways and in many others, the individual "advances and develops until he attaineth that station at which he can manifest all the potential forces with which his inmost true self hath been endowed." Since these qualities are the most important qualities necessary to produce a unified community, it is very confirming to note that the spiritual qualities which were expressed by Bahá'u'lláh most strongly were those qualities which are vital to the development of community. While Bahá'u'lláh has expressed teachings for individuals apart from his community life, He places first priority on the spiritual teachings necessary for community life. In other words, He has set up a new system of "spiritual priorities" and

it is to those qualities which the community must address itself if it is to become the example of the future world Community.

Some of these qualities already exist to a remarkable degree in modern youth, large numbers of whom we anticipate will be joining the Bahá'í community. We have been accustomed to judging others by the spiritual qualities we have ourselves attained. Not all of these qualities may necessarily have the "spiritual priority" which Bahá'u'lláh gave to some of the attributes often exemplified in a high degree by youth or by peoples of other cultures. Part of our deepening, therefore, must be to acquire an awareness of the most important spiritual teachings in the formation of a community and a recognition of them in the lives of people who have already placed them first.

In order to see the "spiritual priorities" in relation to the object of our lives which is to "promote the oneness of mankind" we should regard the statement of 'Abdu'l-Bahá, "The most important feat in this day is harmony and agreement... Not until this is realised will the affairs advance by any means whatever."

—(*Bahá'í World Faith*, pp. 408, 413).

The order of priorities then becomes one in which love and fellowship must be realised in a community and the teaching of the Faith of Bahá'u'lláh presented to mankind. We then see how the "love and fellowship" of mankind is related to the vehement statements He makes against backbiting, and the extremely high station He gives to a kindly tongue, courtesy, justice, and the recognition of the principle of self-expression.

LOVE AND UNITY

"The most important feat in this day is harmony and agreement... Not until this is realised will the affairs advance by any means whatever."

—(*Bahá'í World Faith*, pp. 408, 413).

"How couldst thou forget thine own faults and busy thyself with the faults of others? Who so doeth this is accursed of Me." —(*Hidden Words*).

"Be fair to yourselves and to others that the evidences of Justice may be revealed through your deeds among our faithful servants. Equity is the most fundamental among human virtues. The evaluation of all things must needs depend upon it..."

—(*Divine Art of Living*, p.79).

"To look always at the good and not at the bad. If a man has ten good qualities and one bad one, to look at the ten and forget the one; and if a man has ten bad qualities and one good one, to look at the one and forget the ten."

—Abdu'l-Bahá.

"The best beloved of all things in My sight is Justice... By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour."

—(*Hidden Words*).

"At the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views, be it as elected representative of his community or on his own account at the Feasts."

"Do not be satisfied until each one with whom you are concerned is to you as a member of your family... If you can attain to this, your difficulties will vanish; you will know what to do."

THE COMMUNITY OF BAHÁ'U'LLÁH

The friends will find it is extremely helpful to study the following five excerpts from the Writings, which lead in a natural sequence from the Bahá'í interpretation of the current spiritual revolution to Bahá'u'lláh's vision of an organic world community.

THE BAB: "God hath set all things free from one another that they may be sustained by Him alone, and nothing in the heavens or in the earth, but God, sustains them."

BAHÁ'U'LLÁH: "Verily, Jesus said: 'Come ye after Me, and I will make you to become fishers of men.' In this day, however, We say: 'Come ye after Me, that We may make you to become quickeners of mankind.'" "Verily, God loveth those who are working in His path in groups, for they are a solid foundation."

'ABDU'L-BAHÁ: "Consider ye that He says 'in groups', united and together... with sincere intentions, good designs, useful advice, divine moralities, beautiful actions, spiritual qualities... When holy souls, through the angelic power, will arise to show forth these celestial characteristics, establishing a band of harmony, each of these souls shall be regarded as one thousand persons... O ye friends of God! Strive to attain to this high and sublime station, and show forth such a brightness in these days that its radiance may appear from the eternal horizon. This is the real foundation of the Cause of God; this is the essence of the divine doctrine."

—(*Bahá'í World Faith*, pp. 401-402).

THE GUARDIAN: "Who else can be blissful if not the Community of the Most Great Name, whose world-embracing, continually consolidating activities constitute the one integrating process in a world whose institutions, secular as well as religious, are for the most part, dissolving?... Conscious of their high calling, confident in a society-building power which their Faith possesses, they press forward, undeterred and undismayed, in their efforts to fashion and perfect the necessary instruments wherein the embryonic World Order of Bahá'u'lláh can mature and develop. It is this building process, slow and unobtrusive, to which the life of the world-wide Bahá'í Community is wholly consecrated, that constitutes the one hope of a stricken society."

—(*World Order of Bahá'u'lláh*, pp. 194-5)

THE UNIVERSAL HOUSE OF JUSTICE: "We should be constantly on our guard lest the glitter and tinsel of an affluent society should lead us to think that such superficial adjustments... as an extension to all members of the human race of the benefits of a high standard of living, of education, medical care, technological knowledge, will of themselves fulfill the glorious mission of Bahá'u'lláh. Far otherwise... Far deeper and more fundamental was (Bahá'u'lláh's) vision, penetrating to the very purpose of human life... 'The principle of the oneness of mankind' (the Guardian) writes 'implies an organic change in the structure of present day society, a change such as the world has not yet experienced.'... Dearly loved friends, this is the theme we must pursue in our efforts to deepen in the Cause." —(Ridvan, 1967)
—Reprinted from the "*Canadian Bahá'í News*", December 1969.

Persian Committee

To all Local Spiritual Assemblies and Isolated Groups:

Dear Bahá'í Friends,

Earlier this year, the National Spiritual Assembly appointed a Persian Committee. In order to explain the aim of this Committee, we would like to share with you the main terms of reference set by the N.S.A.

- (1) The Spiritual protection and Bahá'í education of the Iranian Bahá'í Youth in, and coming to, the British Isles.
- (2) The assistance of Iranian friends to integrate into the British Bahá'í Community wherever they may be in the British Isles.
- (3) Encouraging the Iranians, as soon as they arrive in the British Isles, to contact the Pioneer Committee with a view to the friends serving the Faith in the pioneer field in this country, the Committee using the utmost endeavours to prevent the settlement of Iranians in London or in areas where the number of Persians in the Community is building up.

The Committee wish to suggest to the L.S.A.'s and Groups to get in touch with all the Iranian Bahá'ís in their area, particularly the youth living away from a Community and those who do not attend meetings regularly, encouraging them and stressing the importance of their support especially of the Nineteen-day feasts.

The Committee appeal for the assistance of all the friends, particularly the Persian Bahá'ís and, at this stage, we would be most grateful to receive from you names and addresses of all the Persian friends living in your area. Please send them to the Secretary of the Persian Committee, F. Rameshni, c/o 27 Rutland Gate, London, S.W.7.

THE NATIONAL PERSIAN COMMITTEE.