



BAHÁ'Í JOURNAL

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IMPORTANT GOAL ACHIEVED

We were delighted to receive your cable reporting the election of the first Spiritual Assembly of Famagusta and send you our loving congratulations on this historic achievement. We have also cabled to the friends in Cyprus assuring them of our prayers at the Sacred Threshold for bountiful confirmations to descend upon their community.

31 October 1972

The Universal House of Justice

NOTE:

At least seven more declarations have been received, raising the total number in this important town to almost twenty.

Ed.



First Spiritual Assembly of the Bahá'ís of Famagusta, Cyprus

PROGRESS IN TOKELAU

We have recently received, from the National Spiritual Assembly of Samoa, the welcome news that Mr William White has arrived in the Tokelau Islands.

We are sure that you share our joy that this inter-Assembly collaboration project has been undertaken and will join us in praying for the establishment of a group in those remote islands.

8 November 1972

The Universal House of Justice

RECOGNITION OF BAHÁ'Í MARRIAGE

We thank you for your letter of October 17th and accept that the goal of recognition of Bahá'í marriage, insofar as the United Kingdom is concerned, shall be considered as "circumstances permitting" and you need therefore spend no further time or effort on attempting to achieve it for the present.

9 November 1972

The Universal House of Justice

A MESSAGE TO IRELAND

A beautiful and thrilling letter was sent from The Universal House of Justice to all the believers in the Republic of Ireland. We print this with the permission of their National Spiritual Assembly.

More than 1,500 years ago the light of Christendom was reflected back from the western outpost of Ireland to the heart of Europe. On the mainland of Great Britain and in the islands of the Northern Sea, deep into the heart of the continent Irish scholars and saints carried the message of God and established institutions of religion, learning and charity.

In this new Dispensation the Republic of Ireland begins its life as an autonomous unit within the great world-wide community of the Most Great Name with remarkable advantages. Its National Spiritual Assembly is now being founded on a wave of successful teaching, the fruit of long years of sacrificial effort by a few souls. Its Bahá'í history is and ever will be illumined by the life of the Hand of the Cause George Townshend, one of "three luminaries shedding brilliant lustre annals Irish, English, Scottish Bahá'í Communities". It has its National Hazíratu'l-Quds, its Temple site and a National Endowment. It has the opportunity of countering the trend of history by demonstrating in co-operation with the Bahá'í Community of the United Kingdom which fostered its growth with so much love and effort, the power of the Cause to transmute long-established antagonisms into abiding love.

The main task facing the members of this new community, under the leadership of their National Spiritual Assembly, is to re-awaken the spirit of true religious genius within their countrymen so that Ireland may once again take a leading part in the promotion of the Word of God. What greater glory is there than this?

One year from now your national representatives will cast their votes for the election of the membership of the supreme administrative institution of Bahá'u'lláh's World Order. During that year, in preparation for your part in the next world plan for the extension of God's Kingdom in the world, may you consolidate your unity as a national Bahá'í community and make great inroads into the citadel of the hearts of your fellow Irish, calling them to their true selves and to the service of their Redeemer, returned in the glory of the Father, the Prince of Peace, the Counsellor, the Mighty.

27 March 1972

The Universal House of Justice

CONVENTION RESOLUTIONS

Almost all the Convention Resolutions were acted upon when committees were appointed and given their terms of reference. A final report is now shared with the community.

Convention Officers elected were:

Chairman:	Philip Hainsworth
Vice Chairman:	Patrick Green
Secretary:	Charles Macdonald

In a short opening address, Hand of the Cause Mr Bill Sears emphasised the importance of winning all the goals in Europe; even if we far excelled our own goals in the United Kingdom, the Plan as a whole would fail if the European goals were not won.

1. Convention recommends that the NSA impress on the Regional Teaching Committees the importance of frequent visits by committee members to communities which need assistance.

ACCEPTED AND PASSED TO THE NTC.

2. The OGC to be asked to give more prominence to reports of Cyprus, Malta and Faroes, with frequent statements about progress and needs, always mentioning the more difficult areas first.

ACCEPTED.

3. The NSA is urged to give more attention to improving communications with the communities and with individual friends; also to ensure that the new believers are quickly integrated into the Bahá'í community.

THE NATIONAL TEACHING COMMITTEE AND REGIONAL TEACHING COMMITTEES ARE ASKED TO IMPLEMENT.

4. Recommends that the friends be encouraged to keep a record of all those to whom they mention the Faith and that the NSA should set a goal of contacting one million new people, announcing the total periodically as an encouragement to the friends.

NOT PRACTICAL.

5. That in the final year of the Plan great emphasis should be placed on teaching and the organisation of travel teaching as a means of winning the goals, rather than relying on pioneering.

ACCEPTED AND PASSED TO THE NTC FOR ACTION.

6. Convention recommends that the NSA call the whole community to a campaign of daily prayer for one month as a means of winning all the remaining goals, including the establishment of 500 localities in the British Isles, to be achieved within the next three months. As a contribution to the latter, each LSA should have the responsibility of opening at least one new locality by teaching.

DURING THE WHOLE OF THE FASTING PERIOD WE WILL ASK THE FRIENDS TO ADD TO THEIR DAILY OBLIGATORY PRAYER, A PRAYER FOR THE ACHIEVEMENT OF ALL THE GOALS OF THE NINE YEAR PLAN. THE NSA HAS ALREADY ASKED LOCAL ASSEMBLIES NOT TO BECOME INVOLVED IN OPENING NEW LOCALITIES IF THIS IS TO BE AN EXPENSE TO THE LOCAL FUND, PARTICULARLY SINCE THE 500 LOCALITIES' GOAL HAS BEEN ACHIEVED.

7. Recommends that the work of teaching and follow-up be fully integrated in all stages — preparation, teaching event, follow-up for confirmation and finally continuous travel teaching and deepening activity.

ACCEPTED AND PASSED TO NTC FOR ACTION.

8. Recommends that deepening institutes be established to follow up mass teaching success.

IN HAND BY THE NATIONAL TEACHING COMMITTEE'S DEEPENING DEPARTMENT.

9. In view of the criticism expressed by some delegates, Convention asks the NSA to reconsider the suitability of the leaflet "What it means to be a Bahá'í".

ACCEPTED THE NEW EDITION CONTAINS REVISED WORDING.

10. Convention asks the NSA to ensure that the whole community is informed well in advance of the launching of any major project.

ACCEPTED.

11. Convention welcomes the inter-Assembly co-operation exhibited in the proposed American youth visit and urges that all necessary arrangements be completed quickly and that the community be encouraged to support the project with both prayer and material assistance.

ACCEPTED.

12. While recognising the priority of the specific goals of the Plan, Convention asks the NSA to consider the possibility of advertising the Faith in the national press and co-ordinating an advertising campaign in the local press throughout the community, at the same time ensuring adequate supplies of follow-up literature. A Proclamation Committee should be appointed whose terms of reference should include the investigation and exploitation, where suitable, of advertising in the national press and other national media.

ACCEPTED: THE BAHÁ'Í PUBLIC INFORMATION SERVICE HAS THE MATTER UNDER CONSIDERATION.

13. Delegates expressed warm appreciation of the devoted work done by the National Treasurer.

NOTED.

14. Convention expressed appreciation of the work done by the Child Education Committee and asks the NSA to give every support to its development.

ACCEPTED.

15. Convention recommends that the community be asked to send in information about the talent and skills of friends in their various communities, which should be drawn upon by the NSA when appointing national committees.

ACCEPTED AND HAS ALREADY BEEN IMPLEMENTED FOR SPECIFIC COMMITTEE MEMBERSHIP SUCH AS AUDIO-VISUAL, TEACHERS etc.

16. Convention asks the NSA to initiate a vigorous campaign of village teaching, each RTC to select a village for a project, to be launched after the Nine Year Plan goals in the various areas have been won.

NOT ACCEPTED.

17. Convention recommends that communities which are to have a youth team should try to get invitations for them to visit schools in their respective areas.

ACCEPTED.

18. Asks the NSA to remind LSAs that teaching the Cause in their own areas is their first priority and that plans for the development of teaching should be the major consideration at all LSA meetings.

ACCEPTED.

19. Recommends that the NSA arrange to review regularly any entertainment put on in the name of the Faith.

THIS IS ALREADY IN THE HANDS OF THE NTC.

20. Convention recommends that in the larger cities teaching efforts should be concentrated on selected areas.

ACCEPTED AND PASSED TO THE NTC.

21. Recommends that the NSA arrange for resident teachers or pioneers to reinforce the work in areas where the local Bahá'ís are unable to cope with the volume of enquirers.

PASSED TO THE NTC AS REGIONAL TEACHING COMMITTEES ARE THERE TO HELP WHERE THERE IS A NEED.

22. Recommends that the NSA consider holding Convention or other national gatherings in other parts of the country, for example, by rotating in the other pivotal centres.

ACCEPTED IN PRINCIPLE. VARIOUS COMMUNITIES HAVE ALREADY BEEN ASKED TO FIND ALTERNATIVE VENUES.

23. Convention recommends that unit conventions be extended to two days to give more time for consultation and obviating the need to extend the time of National Convention.

NOT ACCEPTED. FULL DETAILS OF UNIT CONVENTIONS WILL BE ANNOUNCED SHORTLY.

24. That the NSA consider increasing the outpouring of resources into the Northern Islands.

ACCEPTED. THERE WAS A GREAT OUTPOURING OF RESOURCES INTO THE ISLANDS DURING THE HAND-IN-HAND PROJECT.

25. Recommends that LSAs be encouraged to form their own local child education committees and that there should be greater co-operation between the CEC and RTCs.

ACCEPTED IN PRINCIPLE. LOCAL ASSEMBLIES ARE CALLED UPON TO GIVE ADEQUATE ATTENTION TO CHILD EDUCATION BUT NOT NECESSARILY TO FORM CHILD EDUCATION COMMITTEES. WE DO ENCOURAGE CO-OPERATION BETWEEN THE CEC AND THE RTCs.

26. Deepening institutes or weekend schools: Convention recommends that materials such as visual aids and stories be made available for children.

PASSED TO THE CHILD EDUCATION COMMITTEE.

27. Recommends that more money be budgetted for the Little Journal to enable it to compete for childrens' interest with other magazines.

REJECTED WHEN THE BUDGET FOR THE YEAR WAS DRAWN UP BUT THE WORK OF THE CHILD EDUCATION COMMITTEE IS KEPT UNDER CONTINUAL REVIEW.

MARRIAGE: BURIAL: DIVORCE.

Recent experience has shown that many believers require guidance when involved in these matters.

All the friends are urged to turn in the first instance to their Spiritual Assemblies. If any point of detail is not clear at local level, guidance should be sought from the National Spiritual Assembly.

EDITORIAL

The improvement in the state of the National Fund has meant that a fuller Journal may be published for this issue, but as the gap has not yet closed, the quality of paper is not as good as usual.

The Editor wishes to apologise for an error on page three of the last issue. Under "Remaining Goals" No. 3, the last lines should read: "In addition the counties of BRECON, RADNOR and DENBIGH must be opened."

The deadline for material for the next issue is:

10 January 1972

Material should be sent to the Editor:

Mrs Lois Hainsworth
Treen
Allerton Park Leeds LS7 4ND

YÁ BAHÁ'UL'ABHÁ

"Seize then thy chance, for it will come to thee no more."

The cyclic roll of Prophets spake the same:
Law, neighbour love and life's eternity.
Each, one Voice, one Father, diverse name,
Infused capacity for deeds of excellence,
For growth of spirit charged with potent life.

With unity of speech, religion, law
Soon men accede to men with full accord.
On male and female wings co-equal soar,
Science as handmaid, superstition spurned,
Till earth, adult, achieves the Most Great Peace.

A fragrant garden, full of difference,
Where all combine to raise the mighty cry:
"Yá Bahá'ul'Abhá", breathes Ridván's scents
Of peace and glory, till at last on earth
God's will attains fulfilment as in heaven.

Richard Backwell.

THE PASSING OF BAHÍYYÍH KHÁNUM

Daughter of Bahá'u'lláh and Ásíyih Khánum, the sister of 'Abdu'l-Bahá. To the believers she was known as "The Greatest Holy Leaf." To those she lived among she was Khánum, that is to say "Lady." She passed away in July 1932.

BAHÁ'U'LLÁH TO HIS DAUGHTER

"... Verily, We have elevated thee to the rank of one of the most distinguished among thy sex, and granted thee, in My court, a station such as none other woman hath surpassed. Thus have We preferred thee and raised thee above the rest, as a sign of grace from Him Who is the Lord of the throne on high and earth below. We have created thine eyes to behold the light of My countenance, thine ears to hearken unto the melody of My words, thy body to pay homage before My throne. Do thou render thanks unto God, thy Lord, the Lord of all the world. ... Through My remembrance of her a fragrance laden with the perfume of musk hath been diffused; well it is with him that hath inhaled it..."

When you think of the traits and ways that made up her lovely behaviour she comes to you at first, perhaps, as she welcomed you among her guests—gracefully erect and poised, controlled yet at ease—putting others at ease, without familiarity—and with the mild dignity, simplicity and unselfconsciousness of a great lady. . . .

Her balance, sense of fineness and fitness and practical judgment she displayed in creating order and grace in the household, and all the elements that make for well-being she blended in an ambience of harmony. . . . So quietly did she make her influence felt that you were scarcely conscious of its working.

And she shed her creative sympathy in the form of tender interest in every detail in the lives of those around her, thus entering into their small hours and filling them with happiness. At the moment you did not recognize this sympathy as sympathy, but enjoyed it as pleasure. It is a charming Persian habit to wrap a gift in an embroidered silk or linen cloth, as fine in its way as the thing enclosed. So, always, she gave a gift within a gift. You took the happy warmth of contentment that felt when you were with her and only later came to realize that this was the fine wrapping of a deeper joy, a richer core. . . .

She left spirit and body alike utterly free, demanding nothing of those she loved. And she would, it seemed, have them unaware of any debt of love. So light was her touch that she woke in them no sense of responsibility or conscious gratitude. Even when she comforted, her caress was feather soft: for she knew that those in sore need can be bruised by the least pressure of compassion. She would give the balm itself and add no weight of her own hand; so that healing and comfort came as a magic gift. . . .

She would not use criticism and censure. When you brought her your darkness she lit a taper. . . . You were sure that if one tried to hurt her she would wish to console him for his own cruelty. For her love was unconditioned, could penetrate disguise and see hunger behind the mask of fury, and she knew that the most brutal self is secretly hoping to find gentleness in another. She had that rarest heart-courage—to uncover the very quick of tenderness to any need. And so deep was her understanding that she plumbed all the miseries of the human heart and read their significance, blessing both the victim and the valid pain itself. . . .

When she made a gift she seemed to be thanking you for it. . . . When she gave joy she blessed you for it. It was almost as if she did not distinguish giving from receiving. . . .

To serve her was not duty: it was high privilege. But she took nothing for granted in the way of devoted service and even in her last hours she whispered or smiled her thanks for every littlest ministrations. Her generosity was instinctive, not considered: you felt no pause between impulse and act. You knew that her openhandedness was the evidence of an unbroken stream of impelling kindness that flowed through her, that never failed. She delighted in making presents—sweetmeats and goodies and coins for the children, and for others, flowers, keepsakes—a vial of attar of roses, a rosary, or some delicate thing that she had used and cared for. Anything that was given her she one day gave to someone else, someone in whom she felt a special need of a special favour. She was a channel rather than cup; open treasury, not locked casket.

And as she would not lock away her small treasures, neither would she store up her wisdom and her riches of experience. In her, experience left no bitter ash. Her flame transmuted all of life, even its crude and base particles, into gold. And this gold she spent. . . . Just by being what she was she gave us all that she knew. . . .

Her thoughts were kneeling thoughts. She found communion in shared quietude, and privacy in a sunny room where children played.

Her room was the heart of the house. . . . You left your shoes at the threshold of that room and you left, too, any outer covering of pose or manner you might have made for yourself for protection in a bleak world. . . . Here in the light of her shining simplicity you became simple. All fear went out of you, all shyness, all timidity. . . . You were free.

Although for so many years she had been the head of that great household, directing every detail of its ordering, she showed no urge to small activity. When there was something to be done she did it straightway, giving it her full attention. When she sat with folded hands she was wholly there: no part of her mind seemed to be busy with the next step, the duty to come. It was in keeping with her harmony with life that she gave herself in her entirety to her hours of companionship and so made them complete. Islands in time. . . .

She was never in conflict nor at variance within herself. In her inclinations you heard no dissident minority of hesitation. . . . Her personality was so attuned to her spirit that integrity and purity were her natural expression. . . . She was incorruptible rather than innocent, for she knew the shapes of evil and faced them fearlessly. . . .

She was not learned nor even educated in a worldly sense: she drew her wisdom from hidden springs. Though her intelligence was of the heart, that heart itself was filled from sources deeper than human knowledge. . . .

If she found you troubled she would not discuss your difficulties and try to solve your problems. You forgot them. Confusion and complexity were dissolved in her warm clarity. You reached with her a region of consciousness beyond clamour and doubt and beyond questioning. You were reassured. . . .

She seemed not to separate this plane from the next, nor to long . . . to escape to the bright wonder of the future life. . . . Small things were not small to her: they were fragments of the vast. She gave you, not hope of bliss to come, but realization of present happiness. With her you felt marvel in every tiniest aspect of life around you—a flower, a shadow on the wall, a fold of her veil. . . . all these were touched with enchantment. You became aware of the mystery of the spirit animating all things, and of the preciousness of every instant. This moment, this now, was tinged with the beauty of the eternal. . . .

She loved beauty. You would say that she lent to her surroundings her sense of order, fragrance and exquisiteness, but you look in vain for words to describe that inner sensibility of which these were the outer gossamer traces. Ever after to those who had known her any lovely thing . . . was a reminder of her. She was immortalized in all beauty. In the moth-green and silver of spring you find something of her fragrance and delicacy. . . . You remember her in the sound of the sea, and in the laughter of children. Wherever happiness is or friendship, she is there.

We of the West knew her only in the latter days of her life. But we could not find it in our hearts to wish that we had known her in her youth or earlier womanhood rather than in the time of her fulfilment. She had none of the habits of mind which we have come to associate with age. . . . Her now embodied all her yesterdays.

And you would not say that she was still beautiful, for that implies a preserving lacquer of time. Her beauty, too, was fulfilment, not vestige of former loveliness. . . . She was more than beautiful. . . . in grace that was long union of gracious thought and act. . . .

Her life could not be called martyrdom, for she did not recognize it as such. . . . In the face of test and danger she neither hurried nor held back, but entered the perilous way with quiet breath. Her courage was born of her understanding faith . . . that carried her serene through years of incessant labour and meticulous service, and through times of waiting empty-handed—and through the bearing of irremediable sorrow and loss. . . . She was never known to complain or lament. It was not that she made the best of things, but that she found in everything, even in calamity itself, the germs of enduring wisdom. . . . She was as incapable of impatience as she was of revolt. But this was not so much long-sufferance as it was quiet awareness of the forces that operate in the hours of waiting and inactivity.

Always she moved with the larger rhythm, the wider sweep, towards the ultimate goal. Surely, confidently, she followed the circle of her orbit round the Sun of her existence, in that complete acquiescence, that perfect accord, which underlies faith itself.

Marjorie Morton
The Bahá'í World, Vol. V.

THE NINETEEN DAY FEAST

"This Feast was established by His Holiness the Báb, to occur once in nineteen days. Likewise, the Blessed Perfection hath commanded, encouraged and reiterated it. Therefore, it hath the utmost importance. Undoubtedly you must give the greatest attention to its establishment and raise it to the highest point of importance, so that it may become continual and constant."¹

The very names of each month in the Bahá'í era, so exalted above the pagan names in the Gregorian calendar, lift our souls to new dimensions when we pause to meditate upon them: Splendour, Glory, Beauty, Grandeur, Light, Mercy, Words, Perfection, Names, Might, Will, Knowledge, Power, Speech, Questions, Honour, Sovereignty, Dominion, Loftiness. These attributes bless each Feast, each month and each day, and are a glimpse of that time when every earthly day will truly become heavenly.

The Nineteen Day Feast is a most unique and precious gift in this Day. 'Abdu'l-Bahá says: "The spiritual meetings which are organized in this cycle of God and this divine century, have never had their simile or likeness in bygone ages"² and promises us an understanding of Divine mysteries as well as stating that the progress of the Cause depends upon the fruits of such gatherings, the object being concord "that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established."³

The Nineteen Day Feast is an indispensable part of the World Order of Bahá'u'lláh for it is the root of that Tree which is destined to shelter the whole of mankind. Upon it rest the local Spiritual Assemblies, National Spiritual Assemblies and the Universal House of Justice. None of these came into being before the one below it had been established. This is the Divinely ordained channel between each individual believer, flowing upwards through the Nineteen Day Feasts to the local Spiritual Assemblies, then the National Spiritual Assemblies and finally to the Universal House of Justice, that Supreme Body guided by Bahá'u'lláh and the Báb and freed from all error. And the bounties of Bahá'u'lláh flow in their munificence through the Universal House of Justice to the National Spiritual Assemblies, the local Spiritual Assemblies and finally to the believers gathered at the Nineteen Day Feasts.

It is the responsibility of every local Spiritual Assembly to arrange a Nineteen Day Feast in its own geographical area of jurisdiction although it is in order for Assemblies to combine for such things as the big commemorations or for an occasional Unity Feast. Bahá'u'lláh has ordained that in the high latitudes where the duration of days and nights varies considerably clocks should be relied upon rather than the rising and setting of the sun, but generally the Feast should be held on the first day of the Bahá'í month, according to the Bahá'í day which starts at sunset. However "if this is not possible for some good reason, for example that it clashes with the regular day for a public meeting, then it may be held later, but it must fall within that same Bahá'í month and should be on the nearest possible date."⁴ Regarding attendance at Nineteen Day Feasts the beloved Guardian has written: "Attendance at Nineteen Day Feasts is not obligatory, but very important, and every believer should consider it a duty and a privilege to be present on such occasions."⁵

No-one is left out, for this foundation of the World Order of Bahá'u'lláh embraces all the friends, whether the smallest child, the most isolated believer or a passing traveller. The Universal House of Justice writes: "all friends, whatever their circumstances, should be encouraged to observe the Nineteen Day Feast. Obviously it can only be an official administrative occasion where there is a local Spiritual Assembly to take charge of it, present reports to the friends, and receive their recommendations. But groups, spontaneous gatherings of friends, and even isolated believers should certainly remember the day and say prayers together. In the case of a group it may well hold the Feast in the manner in which a local Spiritual Assembly would do so, recognizing of course that it has no official administrative standing."⁶

There is only one right which the friends who are not members of the local community cannot exercise. The Universal House of Justice further states: "As to visitors to a Nineteen Day Feast, Bahá'ís from anywhere in the world should of course be warmly welcomed, and may take part in consultation. However, only members of the local community can vote on recommendations to the local Spiritual Assembly."⁷ The believers are thus given responsibility for the affairs of their own localities.

As is the case with all facets of the Administrative Order, it is our privilege that only Bahá'ís can serve. Non-Bahá'ís should not be invited to attend a Nineteen Day Feast, but it does occasionally happen that someone unwittingly calls. In such cases it is important to show forth our love, hospitality and understanding while at the same time not compromising with the principles of our Faith. The beloved Guardian has written regarding this: "As regards your question concerning Nineteen Day Feasts . . . as to non-Bahá'ís attending, this should by all means be avoided, but if non-believers come to a Nineteen Day Feast they should not be put out, as this might hurt their feelings"⁸ and the Universal House of Justice says: "when a non-Bahá'í does appear at a Feast he should not be asked to leave,

rather the Assembly should omit the consultative part of the Feast, and the non-Bahá'í should be made welcome. Of course, if the non-Bahá'í is well known to the Bahá'ís and no hurt feelings would be caused, he might be asked to retire during the consultative part."⁹

The importance of considering both the full functioning of the Nineteen Day Feast and the feelings of the non-Bahá'í is further amplified in the following extract from guidance given on this matter by the Universal House of Justice: "During the period of consultation the Bahá'ís should be able to enjoy perfect freedom to express their views on the work of the Cause, unembarrassed by the feeling that all they are saying is being heard by someone who has not accepted Bahá'u'lláh and who might, thereby, gain a very distorted picture of the Faith. It would also be very embarrassing for any sensitive non-Bahá'í to find himself plunged into the midst of a discussion of the detailed affairs of a Bahá'í Community of which he is not a part."¹⁰

In the devotional, consultative and social aspects of the Nineteen Day Feast we should experience complete fulfilment — just as we long to serve the Cause with every atom of our being, so soul, mind and body combine in this expression of spiritual unity. It is necessary, in order to achieve this condition, to leave "oneself" outside the door. 'Abdu'l-Bahá says we "should enter the meeting with all meekness and humbleness"¹¹ and "outside conversation must be entirely avoided."¹² When we turn in prayer to Bahá'u'lláh we open the channel through which His grace and guidance flows and so our attitude is right as the Feast unfolds.

The friends adopt various methods in arranging the devotional, and there is no set pattern. The members of some communities take it in turn to have the privilege of being host: others prefer the Local Spiritual Assembly to act as host. It is usual, in either case, for the chairman of the local Spiritual Assembly to conduct the order of business. The prayers and readings of a devotional character only which, according to beloved Guardian, can be from the Writings of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, are usually selected by the host and various friends asked to read. Care should be exercised in the selection of these readings.

During the consultative period, after the local Spiritual Assembly has shared its news and plans, letters from the National Spiritual Assembly and Universal House of Justice have been read and the various committees have presented their reports, the friends offer their suggestions. The beloved Guardian has written: "At the root of the Cause lies the principle of the undoubted right of the individual to self expression"¹³ while at the same time bearing in mind 'Abdu'l-Bahá's admonition that "spiritual conference and not the mere voicing of personal views is intended. . . . He who expresses an opinion should not voice it as correct and right but set it forth as a contribution to the consensus of opinion."¹⁴

Recommendations, when agreed upon by majority vote, are then submitted to the local Spiritual Assembly, whose members are duty bound to consider them at their next meeting and give a report on their decisions at the next Nineteen Day Feast. It is, of course, not binding on the local Spiritual Assembly to accept all recommendations but carefully to consider each one. It is also in order for the secretary to make a note of individual suggestions to be considered by the Assembly. Recommendations and suggestions of a personal nature should not be made at the Feast, nor may matters concerning the private affairs of individuals be discussed.

The flow of spirit through to the final, social, part of the Feast is equally important. The sharing of a simple meal is but a means to bring us even closer together. 'Abdu'l-Bahá cries: "O ye friends! Fellowship, fellowship! Love, love! Unity, unity! — So that the power of the Bahá'í Cause may appear and become manifest in the world of existence."¹⁵



The friends resident in Malta with visitors

THE NINETEEN DAY FEAST (Continued)

Every nineteen days we are lovingly invited by the Báb and Bahá'u'lláh to a Feast prepared in the 'Abhá Kingdom.

"Make ye an effort in every meeting that the Lord's Supper may become realised and the heavenly food descend. This heavenly food is knowledge understanding, faith, assurance, love, affinity, kindness, purity of purpose, attraction of hearts and the union of souls. . . When the meeting is conducted after this manner, then 'Abdu'l-Bahá also is present in heart and soul, though His body may not be with you."¹⁶

Some years ago the National Spiritual Assembly felt it was necessary to draw the attention of the believers to the Tablet of Purity where, among other things, 'Abdu'l-Bahá said of smoking that it was "in the sight of God . . . blamed and condemned, very unclean", and requested everyone to refrain from smoking throughout the whole of the three parts of the Nineteen Day Feast.¹⁷

The Universal House of Justice in their Ridván Message, 1972, wrote that ". . . the religious obligations, the observances of Bahá'í life. . . must become deeply implanted in Bahá'í consciousness and increasingly inform and characterise this community. . ." and it has been written that "The vitality and the spiritual attainments of a Bahá'í community can be measured by the vigour of its Nineteen Day Feasts."¹⁸

It is the prayer of the National Spiritual Assembly that a joyous and vigorous observance of Nineteen Day Feasts will become the hallmark of every Bahá'í community throughout the United Kingdom.

References

- 1 Tablets of 'Abdu'l-Bahá Vol. II, pp. 468-469.
- 2 Principles of Bahá'í Administration, p. 28.
- 3 Bahá'í World Faith, p. 410.
- 4 Principles of Bahá'í Administration, p. 64.
- 5 UHJ letter to NSA 8 August 1969, (Bahá'í Journal, November 1969)
- 6 Principles of Bahá'í Administration, p. 64.
- 7 UHJ letter to NSA 1 December 1968.
- 8 Ibid.
- 9 Through Guardian's secretary, 21 September 1946.
- 10 UHJ Letter to an individual 24 March 1970.
- 11 UHJ letter to NSA March 13 1967.
- 12 The New Garden, p. 128-129.
- 13 Ibid.
- 14 Shoghi Effendi. Bahá'í Administration, p. 63.
- 15 Promulgation of Universal Peace, pp. 68-69.
- 16 Bahá'í World Faith, p. 426. Tablets of the Divine Plan.
- 17 Bahá'í World Faith, p. 408.
- 18 Bahá'í Journal, No. 196, November 1969, p. 5.
- 19 A guide to the Administrative Order of Bahá'u'lláh, H. M. Balyuzi, 1941, p. 13.

SERVICE IN THE ARMED FORCES

From time to time the National Assembly learns that a young Bahá'í is thinking of enlisting in the Army or joining the Royal Navy, and we are often asked about the Bahá'í teachings on the subject.

We now wish to state that the principle is quite clear and in the words of the Universal House of Justice:

"Bahá'ís cannot voluntarily enlist in any branch of the Armed Forces where they would be subject to orders to engage in the taking of human life." (2 August 1971)

Referring to a statement issued in the 'Bahá'í News' by the National Spiritual Assembly of the Bahá'ís of the United States that a Bahá'í should, in time of war, (or when enlistment is compulsory):

"... apply for and maintain the noncombatant status without regard to its consequences upon his personal safety, his convenience, the type of activity he must discharge or the rank to which he may be assigned."

the Universal House of Justice wrote on 20 September 1965:

"With this statement in mind, we think that Bahá'ís should be discouraged from seeking or continuing a career in the military, and that in any event they must, in obedience to the Guardian's clear instructions, apply for exemption from military duty which necessitates the taking of human life.

"When the law imposes an obligation upon citizens to fulfil a term of military service, . . . and a Bahá'í may fulfil this term of service by enlisting, re-enlisting or by being commissioned as an officer, he may do so provided he does not in any way jeopardize his right to 'apply for and maintain the noncombatant status' within the spirit of the above principle. We make no judgement as to whether the law in fact permits him to do this. This is for the believer to determine."

In the letter quoted above, the Universal House of Justice also wrote:

"The fact that the training received by volunteers for such service is good or that they will receive great benefit therefrom does not, it seems to us, justify altering the clear principle stated by the Guardian on many occasions."

Pacifism

The principles outlined should not in any way lead the believers to think that Bahá'ís are "absolute pacifists" in time of war, nor "absolute conscientious objectors" if such designations imply opposition to government. Loyalty to government, in the Bahá'í view, is an essential spiritual and social principle. In a letter published in BAHÁ'Í NEWS, January, 1938, Shoghi Effendi wrote through his secretary:

"With reference to the absolute pacifists or conscientious objectors to war: their attitude, judged from the Bahá'í standpoint, is quite anti-social and due to its exaltation of the individual conscience leads inevitably to disorder and chaos in society. Extreme pacifists are thus very close to anarchists, in the sense that both of these groups lay an undue emphasis on the rights and merits of the

individual. The Bahá'í conception of social life is essentially based on the subordination of the individual will to that of society. It neither suppresses the individual nor does it exalt him to the point of making him an anti-social creature, a menace to society. As in everything, it follows the 'golden mean'. The only way society can function is for the minority to follow the will of the majority.

"The other main objection to the conscientious objectors is that their method of establishing peace is too negative. Non-co-operation is too passive a philosophy to become an effective way for social reconstruction. Their refusal to bear arms can never establish peace. There should first be a spiritual revitalisation which nothing except the Cause of God can effectively bring to every man's heart."

Obligations as Citizens

The 1938 letter from the Guardian was again quoted on Page 542 of THE BAHÁ'Í WORLD, VOLUME XIII and was drawn to our attention by the Universal House of Justice in a letter dated 9 August 1972. From that and following pages we find that the National Spiritual Assembly of the Bahá'ís of the United States made a public statement from which the following extract was made:

"The Bahá'í teachings require that followers of the Faith obey the laws of the government under which they live, and this requirement includes the obligation for military service which rests upon all citizens. However, Bahá'ís are also required to apply for noncombatant service whenever the opportunity to do so is legally provided by their government on the basis of religious training and belief.

"While the religious convictions of Bahá'ís require them to seek whatever exemption from combatant duty may be granted by their government on the grounds of religious belief, they definitely are not pacifists in the sense of refusal to co-operate with and obey the laws of an established government. Thus Bahá'ís do not, on the grounds of religious conviction, seek to abandon their obligation as citizens in time of war or national emergency. Neither do they attempt to avoid the dangers and hardships which are inevitable in time of war, and to which all citizens of military age are liable."

Summary

In July, 1946 and again confirmed by cable in 1951, the Guardian, writing in reply to a question as to whether the existence of the United Nations in its present form should change the attitude of Bahá'ís towards military duties which might require the taking of human life, said:

"As there is neither an International Police Force nor any immediate prospect of one coming into being, the Bahá'ís should continue to apply, under all circumstances, for exemption from any military duties that necessitate the taking of human life. There is no justification for any change of attitude on our part at the present time."

These words indicate that the Guardian still felt that a Bahá'í could not voluntarily enter any form of combatant military duty, and must seek exemption from such service if this is possible under the laws of his country.

NATIONAL SPIRITUAL ASSEMBLY



ALASKA: During the summer months the Bahá'í membership in Alaska has almost doubled.

CANADA: Approximately thirty percent of the population of Canada is French-speaking and a very few of these people had before the past summer entered the Faith. The National Spiritual Assembly of Canada made thorough plans for a massive teaching effort, appealing to the believers throughout Canada to assist with the proclamation effort to take place in Quebec.

The latest report indicated that, while the programme is not yet completed, an unprecedented number of declarations of faith in Bahá'u'lláh have been achieved. Nearly 800 waiting souls have been found in Quebec, team members attributing this astonishing victory to their own spiritual preparation prior to undertaking the work of teaching others.

The National Spiritual Assembly is hopeful that it will be enabled to pour Canada's great new resources of French-speaking people into the spiritually impoverished areas of the world and thus fulfill the promises of the Master and the beloved Guardian concerning their "glorious mission abroad".

COLOMBIA: The believers in Colombia recently gathered in the village of El Ortigal to hold a deepening conference. A photograph of the believers, showing a gathering of smiling people from diverse backgrounds, was published in a nationally distributed newspaper, "El Periodico". The paper also published an article about the Cause which began with the statement of Tolstoy about Bahá'u'lláh. The remainder of the article was made up largely of quotations from a Bahá'í pamphlet and the writings of Shoghi Effendi.

EL SALVADOR: Two events have fanned the flame of the spirit of the believers in El Salvador to new heights. On 8 and 9 July a Youth Congress was held in Cojutepeque at which the National Teaching Committee launched a teaching plan aimed to cover fifty-four localities. Nineteen teams were formed who were immediately assisted by the arrival on 10 July of twelve Bahá'í youth from the United States, who will spend from five to six weeks in El Salvador.

The results reported to date are indeed heartening; 400 new believers have enlisted in the ranks of Bahá'u'lláh's Cause and five local Spiritual Assemblies have been formed during a three week period.

ETHIOPIA: On the occasion of the eightieth birthday anniversary of H.I.M. Haile Selassie the National Spiritual Assembly asked Keg. Gila Michael Bahta to act as the representative of the Assembly and present a copy of "The Dawnbreakers" to His Majesty, on behalf of the Bahá'ís of Ethiopia.

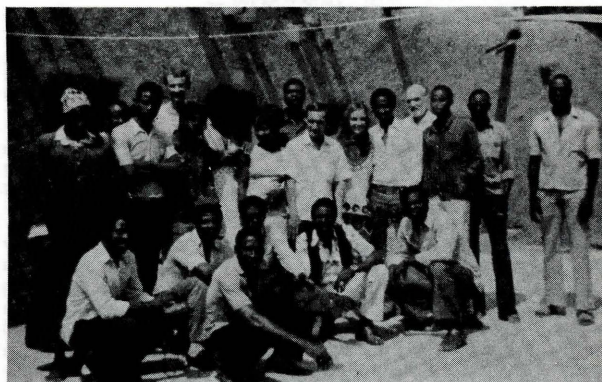
Mr Bahta arrived at the Grand Palace hoping to deliver the book in person and to read a carefully worded message of good wishes to His Majesty. However, he noted that though representatives of many religious groups had been invited to be present, the aides-de-camp were not allowing them to approach the Emperor.

Many Ministers and Vice-Ministers saw Mr Bahta carrying the book and asked about its contents. When told something of the book they evidenced interest and asked more about the Faith.

Mr Bahta wrote, "I lost hope of presenting my Book when I saw His Majesty making a sign to the aides-de-camp who approached me immediately. He talked to the aides-de-camp and the aides-de-camp came to my place and ushered me to approach His Majesty." Prior to this, the Ministers who had seen the book and spoken of it with Mr Bahta mentioned that this was indeed a worthy gift to His Majesty. As Mr Bahta approached the Emperor, he smiled and as he took the book into his own hands he quickly passed over the pages. This was the first gift that Mr Bahta observed him taking into his own hands. The Emperor then said, "... We are going to read it..."



Mehrangiz Munsiff, who recently made an extensive teaching tour of Africa, with President Sourou Migan Apithy at his residence in Dahomey



Caroline Branson, of Guildford, who pioneered to Chad, and Saleh Maky, with guests after their wedding

FIJI ISLANDS: The Secretary of the National Spiritual Assembly of Fiji Islands recently received a request for a Bahá'í lecturer. A professor of the university wished to present a series of lectures about the Faith to his comparative religions class. As the public were being invited to enrol and there is a possibility that the classes will be broadcast on radio, this invitation has presented the Bahá'í Community of Fiji with a unique proclamation opportunity.

HONG KONG: A Chinese-language daily newspaper has published some thirty-eight separate articles about the Faith or the activities of the Bahá'ís during the period from mid-January to mid-August 1972. This is an unprecedented amount of publicity in a Chinese-language newspaper.

A strong friendship between Mr Hishmat Azfí and the editor of the paper, Wah Kit Yat Po (Overseas Chinese Daily News Ltd.) opened the doors to this flood of proclamation for the Faith. Articles were written by Mr Philip Marangella and translated from English into Chinese by many believers. The first to appear was entitled: "A Dynamic Religion Without Clergy."

This newspaper has, since that time, carried an average of four articles per month about the Faith. Many of these articles have been accompanied by photographs of the Shrine, the Master, Houses of Worship in Wilmette and Frankfurt, and others by the photographs of distinguished Bahá'í visitors to Hong Kong, such as the Hand of the Cause Collis Featherstone and Mr Yan Kee Leong, Counsellor in South-east Asia.

REPUBLIC OF IRELAND: Recently a young lady reporter for a newspaper in Limerick was given the assignment of attending a Bahá'í fireside-type meeting and writing an article about the Faith. She did attend the meeting, but was so shaken and moved by the spirit she encountered in the Faith that on her return to the office she insisted that she felt inadequate to write about what she had found. The editor of the newspaper, who felt strongly that the article should be printed, took the reporter's notes and wrote the article himself. The article appeared in "The Weekly Echo", a widely-read publication. The young lady who was sent to cover the meeting has now become a follower of Bahá'u'lláh.

A rival newspaper in Limerick also ran an article about the Faith giving the believers an unprecedented amount of unsolicited publicity.

SARAWAK: In Sarawak, known as the land of many rivers, a devoted believer, Nyangga ak Bala, of Kampong Emplas, set out to teach the Cause. He became so enthused and his heart so went out to his fellowmen that he stayed longer than he had intended and found that he had no funds with which to return to his home. A Chinese boatman gave him passage to his home and there he paid the boatman with his rooster, one of his most prized and greatly valued possessions. Such dedication is a testimony of the transforming power of Bahá'u'lláh.

SEYCHELLES: "Joyfully report with assistance, guidance, inspiration Auxiliary Board Member Shanta Murday presently here and following night long prayer vigil witness unprecedented divine confirmations. Teaching teams report opened five new localities, fifteen declarations Mahe Island single day..."

SOUTH AND WEST AFRICA: In Zululand three devoted believers recently became concerned about winning the goals of the Nine Year Plan. These three, all ladies, set out and in a period of three weeks time travelled from one end of Zululand to the other. During their waiting they found waiting souls in forty-four of the localities visited and the ladies opened twenty-five new localities to the Faith.

UGANDA: The latest news from Uganda is little short of breathtaking. When Counsellor Vasudevan, the harbinger of the teachers who arrived from India, Malaysia, Persia, Canada and other countries arrived, a Victory Conference was held for those who were to participate in the teaching teams who went out to enlist youth. The National Youth Committee of Uganda set a goal to enlist under the banner of Bahá'u'lláh at least 1,000 new believers. The campaign, which commenced in the first week of July, was eminently successful. By 1 September there were some 1,300 newly enrolled believers in Uganda!

JOE JAMESON – THE LITTLE MAN WHO WAS A GIANT

On a beautiful sunny day, Wednesday 4 October, in the presence of 150 friends and relatives, our dear Bahá'í brother Joe was laid to rest close to his beloved Shoghi Effendi.

It was in 1949 after many visits from, and much correspondence with Dick Backwell that Joe accepted the Faith and from that time until his passing he worked ceaselessly under the Banner of Bahá'u'lláh.

Joe was a founder member of the Newcastle Spiritual Assembly and was a tower of strength in that community throughout his long association with it; his wise counsel was invaluable during consultative sessions and his steadying influence was much in evidence during his spell as Assembly Chairman which lasted from its formation until his departure from the Newcastle community in 1969. Additionally, Joe represented his community as Delegate to National Convention continuously until 1964.

It was most fitting that when in December, 1964, Dick Backwell was appointed to the Auxiliary Board, Joe was elected to take his place on the National Spiritual Assembly; he served this body with distinction for eight years and was its Chairman for two years, 1966 - 1968.

Due to the increased volume of work in the National Office, the National Spiritual Assembly created the position of Office Manager and Joe was asked to accept this post and take up residence at 27 Rutland Gate on 1 February, 1969. Joe cheerfully accepted this new position and geared himself for the challenging tasks which lay ahead.

We can learn the spirit of sacrifice from the example that Joe set in leaving his comfortable home to live in a bed-sitter above the National Office three hundred miles away from his dear wife. He willingly undertook this administrative post to help the Faith he adored so much, and despite his physical disability and uncertain health, he strove courageously to meet the challenge of his onerous duties, involving among other difficulties the climbing of so many stairs at Rutland Gate.

Fatigued in body but indomitable in spirit he was serenely confident in the power of the Covenant to sustain him, indeed without this certitude and an ever-abiding love for Bahá'u'lláh, he would not have found it possible to perform these duties.

As a popular and able speaker he was often called upon to talk at the Thursday Public Meetings at the Hazíratu'l-Quds and it was at such a meeting that he was taken from us whilst extolling the words of Bahá'u'lláh. How apt it was that he had just quoted from the "Hidden Words":

'I have made death a messenger of joy to thee.'

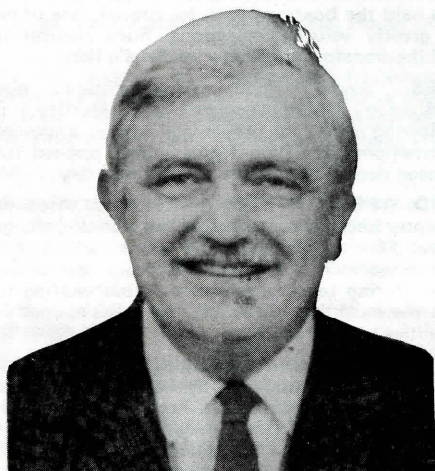
We shall for ever be thankful for the many hours that he spent in helping the friends, he never refused a request for a call upon his time and energy.

Because we loved Joe so much we should be happy that he has passed on to a place of greater serenity which is more fitting to his own gentle disposition as a reward for the unselfish way in which he sacrificed himself, particularly in recent years.

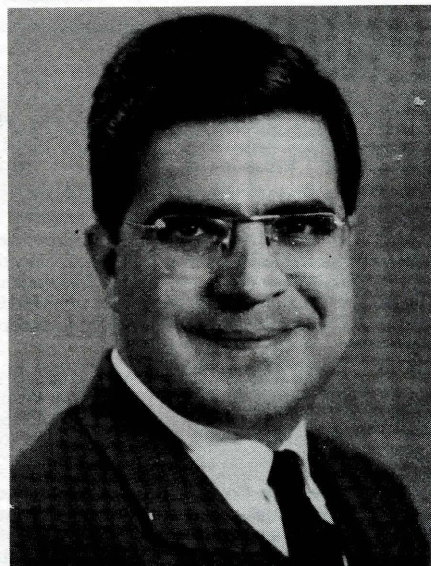
Relieved of his fatigue, may our dear Joe now strengthen us from the Abhá Kingdom in the work that we have yet to accomplish.

We can rejoice in the certainty of Joe's continual service at His Holy Threshold in the company of his dear friend, and "spiritual father" Dick Backwell who passed to the Abhá Kingdom on the very day that Joe was laid to rest.

John Coates



Joseph Jameson



Aziz'u'lláh Tahzib

DR AZIZ'U'LLÁH TAHZIB—THE VALIANT PIONEER

Dr Aziz'u'lláh Tahzib was born into a Bahá'í family in Yazd, Iran, on October 1, 1926. His early schooling was in Yazd and he completed his pre-university education in Tehran, where he subsequently entered the University to study medicine. It was during this period that the seed of his life-long service to the Faith, which had been planted in Yazd, began to grow and flourish. His service to the Cause that he always loved so dearly began to expand to national level. He was appointed to the National Youth Committee which he served with tireless energy showing the wisdom and patience which became in later years so great a part of his character. He gained further administrative experience by his appointment to the Feast Committee which laid a firm foundation for his future responsibilities. His interest in youth activities was shown by his keen and active participation in the Bahá'í Youth Club and Sports Committee.

He graduated as a Doctor of Medicine from Tehran University and in 1953 he began the first of several pioneer moves when he answered the call for a pioneer to Kuwait. Though this service entailed the considerable sacrifice of his professional career as, because of the unsatisfactory political relationship between the Iran and Kuwait governments he was refused permission to practice medicine, his untiring devotion to the Cause of Bahá'u'lláh was unswerving. Undeterred by these personal circumstances and unperturbed by the unfamiliarity of the environment, he became a shop assistant to a local optician.

He was elected to serve on the Local Spiritual Assembly of Kuwait. After serving some time in this capacity the Assembly became concerned that Aziz had been deprived of following his profession as a doctor in Kuwait. Consequently he returned to Iran with his wife, Senobar, whom he married in 1954. For a year he worked in a local hospital in the village of Ravánsar in Western Iran, then went to Minu Dasht for a few months, and finally moved to Abadan where he worked as a doctor with the Oil Company. During his stay in Ravánsar and Minu Dasht he became a very popular figure amongst the local villagers. Although, being a Bahá'í, he was always in danger, his endless humility, kindness and gentleness won the hearts and the trust of the local people.

From Abadan he and his family pioneered first to Kuwait and then to England, where they settled first in Portsmouth.

In October 1969, in response to a call from the National Assembly for Persian pioneer families to settle in Scotland and with the warm encouragement of Rúhíyyih Khánum during her visit to Britain, Aziz and his family moved to Glasgow. His service to the Faith continued as a member of Glasgow Spiritual Assembly and later on by his appointment to serve on the Scottish Goals Committee and the Scottish Summer School Committee. His deep knowledge and understanding of Bahá'í Scripture together with his long experience of Bahá'í administration contributed a great deal to the development of the Faith wherever he went, particularly in Scotland.

In early 1972 the first signs of his illness became apparent and shortly afterwards he was admitted to hospital for a full medical investigation. He was found to be suffering from Amylaide Disease and although every conceivable effort was made to save his life, the Almighty Providence had a different plan for him. He ascended to the Abhá Kingdom on 4 September 1972. He was then nearly forty-six years of age.

The news of his sudden passing was indeed unbelievable to all who heard it. Nearly 200 telegrams and letters of sympathy which were sent to Senobar and the children were in themselves a testimony of people's great love for Aziz.

On Saturday, 9 September a memorial meeting was held in Glasgow which was attended by nearly 200 of his relations and friends both Bahá'í and non-Bahá'í. The representative of the National Assembly read the telegram from the Universal House of Justice:

"Grieved news Passing valiant pioneer Dr Tahzib. House, Hands, assure Prayers Sacred Threshold progress his soul."

The funeral ceremony followed the meeting and the burial took place at Linn Cemetery in Glasgow. Other memorial meetings have been held in many communities throughout the world for the progress of his soul.

There is no doubt that, although Aziz is no longer with us in the physical world, his memory will always remain in the hearts of all who knew him. He was indeed a shining example of a Bahá'í. Everyone who met him realised that there was something very special about Aziz: in particular his sincere humility, reverence and dignity were always a source of inspiration to all who knew him. A non-Bahá'í doctor who worked with Aziz said after his passing:

"I will always keep his smile as a treasure".

Indeed his name, Aziz'u'llah, "the dear one of God", proved to be well chosen. The sacrifices that he made throughout his life in the service of the Cause of God have no doubt contributed a great deal to the promotion of the Faith of Bahá'u'lláh, and gained him the privilege of martyrdom in the path of God. The Blessed Beauty Himself testifies:

"They that have forsaken their country in the path of God and subsequently ascended unto His presence, such souls shall be blessed by the Concourse on High and their names recorded by the Pen of Glory among such as have laid down their lives as martyrs in the path of God, the Help in Peril, the Self-Subsistent."

Mahsoud Tahzib.

DICK

(Auxiliary Board Member Richard Backwell, d. 4 October 1972)

Humour indomitable,
That ever-reading mind;
Wisdom lightly worn,
Example of nobility;
As I'd imagined Thomas Breakwell.

Since met, he was my Athos,
Elder brother:
Strength, advice and prayer.
Now — first of our early set; "our Sidney" —,
Ever the quickest ear,
Has heard the Kingdom call;
Attained true presence of Beloved
He never visited on earth.

I bow
— We *have* to bow —;
But dumb with bitterness
Of human loss,
My heart contracted; blood deplete.

Yet even here his indirect instruction,
Faith and obedience absolute —
His over-quick departure from sad world
May train in me, in us, more radiant thanks;
It is this "separation" is the Dream.

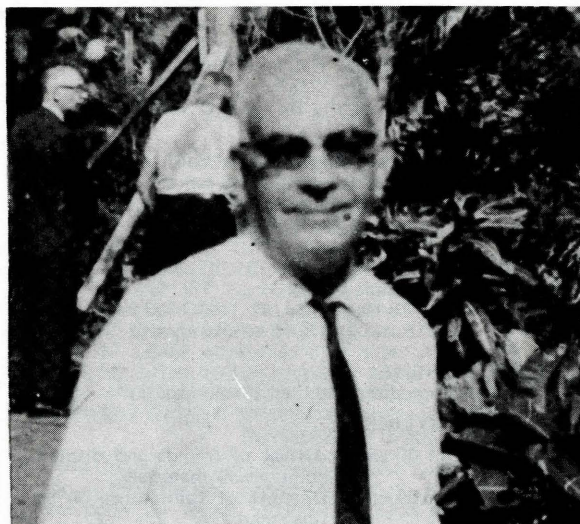
Hugh McKinley

Appreciations of Richard Backwell and Isobel Slade will appear in the next issue of the Journal

WORLD RELIGION DAY

Many organisers of the events to commemorate this day, the third Sunday in January, completely misunderstand its purpose. It is to demonstrate the need for a "world" religion and to show how the Bahá'í Faith meets this need. It is not to give a platform to representatives of different religions to air their views on how their particular Faith is answering this need. The Bahá'í Faith has the answer to mankind's ills and problems: on this particular day we, in common with our fellow believers in many lands, announce this answer publicly as being found in "one universal Cause, one common Faith", one world religion.

'ABDU'L-BAHÁ by Hasan Balyuzi
A paperback edition of this book, priced at 75p, is now available from the Publishing Trust



Gholamhussain Davachi

GHOLAMHUSSAIN DAVACHI

GRIEVED PASSING DEVOTED STEADFAST BELIEVER
GHOLAMHUSSAIN DAVACHI STOP PRAYING SHRINES
HIS MANY YEARS SERVICES CAUSE MAY BE BOUNTI-
FULLY REWARDED

UNIVERSAL HOUSE OF JUSTICE

Mr Gholamhussain Davachi passed to the Abhá Kingdom at 10.30 pm, on Monday, 14 August 1972.

The above cable was received from the Universal House of Justice in reply to a cable from his family supplicating their prayers in the Holy Shrines for the progress of his soul.

Mr Davachi, fourth Bahá'í generation, started pioneering in 1942 in Persia, and during these thirty years he dedicated himself entirely to the services of mankind and to Bahá'u'lláh.

In Khoramshahr where he stayed for seventeen years he was instrumental in assisting the constant stream of pioneers leaving the country in order to open the goal islands in the Persian Gulf and neighbouring countries.

Both his grandfathers were honoured to receive many bountiful tablets from their beloved Bahá'u'lláh. One of these noble souls was later chosen by 'Abdu'l-Bahá' to receive and distribute all correspondence from the Holy Land to the Persian believers.

After his grandfather, this honour was granted to his father, who attended 'Abdu'l-Bahá's presence on several occasions. He was invited by 'Abdu'l-Bahá' to go to London in 1911, and accompanied Him to Paris by boat and train; and was also surnamed Davachi by Him.

These services were carried out jointly by his father and him until 1933, including twelve years during the time of the Guardian; and it was during this time that they were blessed, on numerous occasions to have personal tablets from both the Master and the Guardian.

He pioneered to North-Berwick for the last time in January this year and it was here that he, glowing with the love of Bahá'u'lláh, ascended unto Him at the age of sixty-seven.

He was buried in North-Berwick, and over fifty friends attended his funeral.

NEW NSA MEMBER

Mrs Barbara Lewis was elected by postal ballot to fill the vacancy on the National Spiritual Assembly occasioned by the passing of Joseph Jameson.

DATES TO REMEMBER

10 December 1972	Human Rights Day
22-30 December 1972	Winter School
30-31 December 1972	Teaching Conference
21 January 1973	World Religion Day
3 or 4 February 1973	20 Unit Conventions

TEACHING CONFERENCE

Teaching Conference will be held this year in the Assembly Hall at the Digbeth Institute (Digbeth Civic Hall), Birmingham. The entrance to the Assembly Hall is through a small door at the side. It is just opposite the "Midland Red" Bus Station and within walking distance of the Bull Ring, New Street Station and the Imperial Hotel.

The following hotels have offered special conference rates, but these should be confirmed when booking, which should be done immediately, saying that the booking is for the "Bahá'í Conference".

Midland Hotel,	New Street	Telephone 021 643 2601
Imperial Hotel,	Temple Street	021 643 6751
Cobden Hotel,	116 Hagley Road	021 454 6621
	(Buses 6, 9 & 12 to city centre)	

CONFERENCE THEME:

"Our immediate and inescapable task. . ."

PROGRAMME OUTLINE:

Saturday	11.00 am	Arrival of friends and display of audio-visual materials.
	2.00 pm	Opening of Conference by NSA Chairman
	2.15 pm	Devotional Programme
	2.30—3.30 pm	NSA Session
	4.00 pm	RTC Session
	6.00—7.30 pm	Dinner break
	7.30—9.00 pm	RTC Session (Continued)
	9.00—9.15 pm	Summing up by Session Chairman
	9.15—9.30 pm	Pioneer Committee Session
	9.30—10.00 pm	Sing-song and "New Dawn-breakers"
Sunday	10.00—10.15 pm	Devotional programme
	9.45—10.00 am	Devotional
	10.00—10.30 am	Overseas Goals Committee Session
	10.30—11.00 am	Pioneer Appeal
	11.00—11.15 am	Break
	11.15—12.00 noon	Session for Hands/Counsellors/Board Members
	12.00—12.30 pm	National Treasurer
	12.30—1.00 pm	Youth Department — Conference Photograph
	1.00—2.30 pm	Lunch break
	2.30—3.00 pm	Devotional Programme by the Children.
		Child Education Committee Session
	3.00—3.20 pm	Publishing Trust Session
	3.20—3.40 pm	Deepening Department Session
	3.40—4.00 pm	Public Information Committee
	4.00—4.15 pm	Closing of School by NSA Chairman
	4.15—4.30 pm	"Valley of Love" — Singing and Devotional Programme.

WINTER SCHOOL

Place: Wiston Lodge Conference and Training Centre, Wiston, Near Biggar, Lanarkshire, Scotland.
Dates: 22 - 30 December 1972.
Price: £12 for the eight nights including four meals per day and registration fee. Or £1.65 per day.
Booking: This should have been made by 22 December, but last minute enquiries should go with £1 deposit + two stamped addressed envelopes to David Rose, 4 Gore Mews, Brymore, Canterbury, Kent. (Telephone: Canterbury 61610).
 State your name, address, sex, time and date of arrival, time and date of departure.
Coach: Information for the following trips:
 London — Wiston, Wiston — Birmingham, Wiston — London, and Birmingham — London, can be obtained from David Rose.
 Information about coaches Manchester — Wiston and return can be obtained from Farhad Agdasi. (Telephone: 061-224 6490).

A CREATIVE WEEKEND

This will be organised by the Youth Department for 24/25 February. This will include sessions on singing, guitar playing, dance, drama, public speaking, reading aloud, slide show presentation, and exhibition work. The whole weekend will be geared to teaching the Faith through the arts. Watch out for further details in "In Tune".

NTC Youth Department

AN INVITATION FOR THE UNDER THIRTEENS:

All Children and Junior Youth are invited to attend their session of Teaching Conference at Digbeth Institute on December 30/31 1972 Birmingham

Come early and stay late!
 You'll enjoy every minute!
 Look for your registration table.

Further enquiries should be made to the Secretary of the Child Education Committee: Manor Farm, Great Paxton, St Neots, Hunts. Telephone: Hunts 72038

THE FUND

There are three ways to make contributions to the FUND

1 Directly to the National Treasurer:—

Mrs Betty Goode
 8 Knowle Road,
 Stafford
 Tel. Stafford 62157

2 By Bank Giro, directly to the Bank, which is

The National Westminster Bank
 186 Brompton Road,
 London SW3

Our account no. is 18188443

3 By Post Office Giro. Our number is 43 301 4008

POINTS TO REMEMBER

- A All cheques and postal orders should be made payable to 'NSA of the Bahá'ís; please NOT to 'Betty Goode'.
- B They should be crossed.
- C It is not wise to send paper money or any money through the post unless it is registered.
- D Receipts are sent automatically for money sent directly to the National Treasurer, unless the donor specifically requests that one not be sent. With the increasing numbers of friends, it helps the Treasurer if a stamped addressed envelope is enclosed for the receipt. It really does save much work and is greatly appreciated. Receipts are not issued for Giro payments.

PAYMENTS BY COVENANT

These are handled by **Mr John Morphey**
 19a High Street,
 Hoddeston,
 Herts.

Please contact him directly.

FOR THE PERSIAN FRIENDS

Huqúq'u'lláh payments are handled by

Mr John Long
 2 South Street,
 Oakham,
 Rutland.

مستحق الله
 در الواجبت من الله من سبب و مشيت الله نازل . قوله تعالى :
 "أدأى مستحق بر كبر فرض الله وحلمته از علم اعلی در كتب نازل"
 "امر مستحق بسبب عظیم الله بسبب و علمت بربك ونعمت
 و رفعت و عزت بوده و هست."
 برای مشورت و توضیحات بیشتر با جناب سلیم نوتوایم مستحق الله
 در اروپا و افریقا یا بنید میرآذر کو چک زاده مکاتبه فرمائید
 جناب جان لانگ و موجوده را دریافت خواهند داشت .

PADUA AND PLÖN – EUROPEAN YOUTH CONFERENCES

by Robert Lewis

The twin conferences in Padua and Plön marked the climax of the set of four conferences in Europe called by the European Board of Counsellors at the Namur Conference in April, 1971. The first was in Padua, Northern Italy, from 1 - 6 August. For a week beforehand Bahá'ís of many nationalities arrived to help with the preparations – putting up posters, folding and distributing pamphlets, arranging accommodation, making banners, and preparing the hall for the opening of the conference. By that time almost every shop had a Bahá'í poster, and almost every signpost had a Bahá'í direction marker, indicating the way to the Palazzetto della Sport. Here the conference was opened by the European Board of Counsellors early on the first morning of August, on the Feast of Kamal.

Mr Faizi, Dr Mühschlegel and Mr Enoch Olinga represented the Institution of the Hands of the Cause of God. Mr Enoch Olinga was also the representative of the Universal House of Justice and read their cable to the conference:

"PLEASE CONVEY YOUTH ASSEMBLED FROM MANY COUNTRIES BAHÁ'Í WORLD CONFERENCE PADUA ASSURANCE OUR ARDENT PRAYERS SACRED THRESHOLD BOUNTIFUL CONFIRMATIONS THEIR MULTIRACIAL GATHERING STOP MAY THEIR DELIBERATIONS RELEASE NEW POWER ENABLE THEM MAKE DECISIVE CONTRIBUTION FINAL SPURT NINE YEAR PLAN EUROPE STOP BY THEIR CONDUCT DEDICATION RADIANT OUTPOURING BAHÁ'Í MESSAGE MAY THEY COLLECTIVELY ACQUIRE SPIRITUAL CAPACITY EXPERIENCE RENDER OUTSTANDING DISTINGUISHED SERVICES FUTURE"

UNIVERSAL HOUSE OF JUSTICE

The Hands of the Cause welcomed the youth to the Conference and then read a special cable from 'Amatu'l-Bahá Rúhíyyih Khánum:—

"YOUR CONFERENCE PADUA LOVING THOUGHTS PRAYERS WITH YOU CONFIDENT SPIRIT RELEASED CONFERENCE INSPIRED DEAR ENOCHS PRESENCE WILL ENSURE VICTORY REMAINING GOALS PRESENT STAGE 'ABDU'L-BAHÁS DIVINE PLAN THUS LIGHTENING BURDENS GLADDENING HEART UNIVERSAL HOUSE"

RÚHÍYYIH

Greetings were also received from the friend of the Bahá'ís who had been the Prefetto of Palermo at the time of the Palermo Conference, regretting he could not attend. However, the Mayor of Padua was able to attend the opening, and talked very favourably on the Faith for about half-an-hour.

Much Press coverage was given to the conference, including an article in La Stampa, a leading Italian national newspaper.

About 1,500 Bahá'ís attended, representing over forty countries.

Four members of the Board of Counsellors were present and gave most inspiring talks; Mr Erik Blumenthal led a youth panel on 'The Pattern of Bahá'í Life'; Mrs Betty Reed spoke on 'The Covenant'; Mr Louis Henuzet led a French-speaking youth panel on 'Bahá'í Administration' and Miss Anneliese Bopp led a youth panel entitled 'Report on Victories'. Dr Dwight Allen, member of the National Spiritual Assembly of the Bahá'ís of the United States, gave a talk on 'The Bahá'í answer to modern problems' and afterwards there was an opportunity to submit written questions. Throughout the conference the Hands of the Cause gave us the benefit of their great knowledge and answered further questions on any aspect of the Faith.

Mass teaching on three nights in the surrounding areas was one of the goals of the conference, and the Italian people were invited to public evenings on the other two nights at the Arena Romana. A record crowd of over 5,000 on each occasion heard a presentation of Bahá'í music and Teachings, given by various European 'Dawnbreaker' groups, followed by an address on the first evening by Mr Enoch Olinga and on the second evening by Dr Dwight Allen.

During the Conference 285 people declared their belief in Bahá'u'lláh. Of these, 187 were youth.

On 5 August a tape was played to the youth; this was of Hand of the Cause, Mr Bill Sears, laying emphasis on the goals of Germany and Switzerland for the European project "Ears to Hear" which was to take place between the two conferences. On the next day about two hundred young people, in groups of about ten, left Padua and spread out to specific goal towns in Germany, Switzerland, Belgium and Luxembourg, carrying the Message of Bahá'u'lláh.

After one week these travel teachers gathered together, with 700 other Bahá'ís from Northern European countries, to begin the conference at Plön, in North Germany, settling into a Schloss on the side of a lake. A wonderful Unity Feast was held on the eve of the Conference. Here again Mr Olinga and Dr Mühschlegel represented the Hands of the Cause of God; Mr Olinga was the representative of the Universal House of Justice, and read their cable:

"DELIGHTED SUCCESS PADUA PLEASE CONVEY CONFERENCE PLOEN FERVENTLY PRAYING WONDERFUL SPIRITUALITY DEDICATED EFFECTIVE ACTION GENERATED PADUA MAY IRRADIATE CONFERENCE PLOEN GALVANISE PARTICIPANTS ENSURE THIS SUMMER ATTAINMENT ALL EUROPEAN TEACHING GOALS STOP CONFIDENTLY EXPECT YOUR SERVICES ASSIST OVERWHELMING VICTORY NINE YEAR PLAN PROMOTE UPSURGE SPIRITUAL LIFE ANSWER CRYING NEED MANY BEWILDERED SOULS SEEKING ILLUMINATION AMIDST GROWING MATERIALISM STOP ASSURE ARDENT PRAYERS SACRED THRESHOLD BOUNTIFUL CONFIRMATIONS STOP EXPRESS WARM LOVE ADMIRATION YOU ALL MAY YOUR DEEDS SHINE RESPLENDENT ANNALS FORMATIVE AGE FAITH BEFITTING SPIRITUAL DESCENDANTS HEROES SAINTS MARTYRS HEROIC AGE"

UNIVERSAL HOUSE OF JUSTICE

All the Counsellors were present except Louis Henuzet; on this occasion Mrs Dorothy Ferraby joined the Conference and led a youth panel on 'Bahá'í History'. Dr Udo Schaefer, member of the National Spiritual Assembly of the Bahá'ís of Germany, gave a talk entitled 'Bahá'í Youth in Society', and answered questions in a later session. Once again the youth had the bounty of direct consultation with the Hands of the Cause, who were joined later in the Conference by Mr Faizi.

As in Padua, four languages were used, English being the main one. Of special interest was the fact that there were enough Finnish Bahá'ís present to justify the use of Finnish as one of the official languages. . . the first time it has been used at an international Bahá'í Conference.

Mass teaching took place every afternoon, with the blessing of the Counsellors, in the area around Plön, and day-teaching campaigns were sent out into Denmark. Every evening there were mini public meetings and on two evenings mass public meetings were held, attended by about a thousand people. Thirty-eight declarations were received during the conference at Plön, a figure perhaps reflecting the more material society of Northern Europe.

On 18 August the conference drew to a close – the culmination of a plan for youth, born two years earlier in Belgium. The youth, however, were still inspired by their Two Year Plan and although the Conferences were over, many went on travel teaching trips in Europe for a few more weeks, mindful of winning the victories.

After the Conference the Board of Counsellors received the following telegram from the Universal House of Justice:—

"LOVING CONGRATULATIONS SUCCESS CONFERENCES PADUA PLOEN ATTACH GREAT IMPORTANCE SUCH FOCAL POINTS GENERATING ENTHUSIASM PRACTICAL PLANS SERVICE FAITH"

UNIVERSAL HOUSE OF JUSTICE



Princess Alexandra opened the YWCA hostel in York during the time that the members of the Hand-in-Hand project were staying there. She spent most of the time at the hostel talking with the young Bahá'ís and remembered that her mother had met Martha Root.

BEDFORD: A week of events was organised by the Bedford community from 23 to 30 September. Friends from Peterborough, Northampton and St Neots came to assist with the distribution of leaflets announcing the programme in the town centre on Saturday 23. There had been a good deal of newspaper advertising previously, but unfortunately there was practically no public response to any of the events except a recital of music by Norman Bailey and Sylvia Schulman on the Tuesday evening. This drew about 170 people, but mainly through personal invitation.

The first event was a talk by Mehrangiz Munsiff on Prayer and Meditation at the Central Library Lecture Theatre. This was followed the next evening by the recital which took place at the Bedford Modern School and was attended by the Mayor and Mayoress of Bedford as well as many local musicians. An evening of International Music at Brickhill Junior School included guitar and santur playing by Hooshang Jahanpur, popular music by an Indian group, trombone pieces by a young schoolboy, Stephen Dilley, and English folk songs by three young men from the English Folk-Song Club. "It's Just the Beginning" and Walt Disney's "The Vanishing Prairie" were shown on the Thursday by "Sue" Benatar at the Library and a panel of speakers drawn from the local Bahá'í Community and chaired by Alicia Cardell led a discussion on the Friday also at the Library. This replaced a talk by Charles Macdonald who was unable to come due to the death of Joe Jameson the previous night. An informal get-together called a "Drop-Inn" at the Haylands Youth Centre on Saturday 30 concluded the Bahá'í Week. The Bedford friends were most grateful to the Bahá'ís from other communities who came several times to support and assist.

Although the number of contacts has increased by only one or two since then, the Faith was effectively proclaimed in Bedford during the "Peace through Unity" Week.



*Sylvia Schulman (Benatar) and Norman Bailey —
a photograph taken by the Bedford County Press*

BLACKPOOL: Meetings and slide shows have been held in St Annes; we offered speakers to the Unitarian church with the result that Bahá'ís have taken services in the Unitarian churches of Blackpool, Cleveleys and Preston. As the result of an advertisement in the local newspaper listing Bahá'í principles and giving our address for enquiries, we received a request for a Bahá'í speaker for a businessmen's club and had a very successful meeting as well as several telephone enquiries. We have also made a point of supporting activities of other communities in the Northern Region.

BURNLEY: Our community is planning a mass teaching activity in Nelson on Saturday, 6 January 1973 and would be grateful for volunteers, especially youth, to help with the street teaching. Food will be provided for those who come to help and accommodation for those who wish to stay overnight. Please bring sleeping bags. Offers of help should be directed to Carol Pollitt, 98 Briercliffe Road, Burnley (telephone 24356), or Mr and Mrs MacInnes, 99 Carr Road, Nelson (telephone 691364).

BRADFORD: A successful weekend school was held at the home of Chris and Bob Hallam at the beginning of September.

Informal teaching occupied Saturday morning and afternoon and over a hundred people gathered together in the evening for a Persian meal. The evening entertainment was provided by "The Valley of Love" who gave a delightful performance, and Lois Hainsworth, who gave a slide show on Persia. Forty people spent the night at the farm and on Sunday Shahram Mottahed and Abdul Noah spoke on the History of the Faith and its Administration respectively. A picnic lunch for seventy was followed by a talk by Joe Foster and questions.

CHEADLE: Our two-weekly firesides are very well attended and we recently had a visit from a reporter following the presentation of the Proclamation Book to his Editor. The NRTC has asked our community to contact all the schools in the Swinton area and we hope to present books and send speakers in the near future.

EDINBURGH: The LSA would be most grateful if the friends would note that their Secretary works during the day and has a non-Bahá'í husband who is not very happy at the number of Bahá'ís who are arriving at odd hours and requesting accommodation. Could all friends who intend to visit Edinburgh let Mrs Robertson know they are coming so that accommodation may be sought for them.

On the evening of October 24 an evening of prayer for racial harmony was held at the Episcopal Cathedral in Edinburgh. This meeting was of a strictly non-political nature and a number of denominations took part, including some members of the Edinburgh Bahá'í Community. The Provost of the Cathedral subsequently wrote expressing his appreciation for the support the Bahá'ís had given to this event.

GUERNSEY: Recently the Bailiff of Guernsey was presented with the Proclamation Book and we have obtained recognition in the Tourist Office. We recently had a visit from a Belgian Bahá'í to whom we introduced some of our friends and also took her to meet a contact in Alderney.

KENDAL: The week of October 25–28 witnessed two exciting firesides in Kendal. On the first occasion, a slide show with taped commentary was shown to members of the Oxfam Committee and Shop Helpers, who were invited to come and learn something of the Faith — the Faith which now kept the Hellabys so busy that they had had to resign from the Committee they formed in Kendal early in 1967. Of the twenty-seven people invited, six came. The second occasion was a fireside recital given by Sylvia Schulman, again at Ingleside, when twenty-nine non-Bahá'ís were present, most of whom had never been to a Bahá'í meeting before, including a fair cross section of the musical public of Kendal, old and young. Sylvia spoke briefly about the Faith in between her pieces, and stimulated so much interest that most of the guests stayed on a couple of hours after she had finished asking questions about the Faith. A glowing report and photograph appeared in the Westmorland Gazette the following week. The response to these two invitations was so positive it surprised us all, and showed that there is now a considerable desire locally to know what the Bahá'í Faith is. We think this is a break-through.

KIRKWALL, ORKNEY: During the Hand-in-Hand project over 500 pamphlets were distributed and there was intense proclamation activity. Nine youths visited the island of Westray where many interesting discussions took place. The Baptist Minister asked for the 'Book of Certitude' and another Minister in the island was presented with 'The Renewal of Civilisation'. Many friends have stopped off in Orkney on the way to visit the Faroe Islands and two of the resident Bahá'ís visited the island of Papa Westray for a few days, where a family has shown keen interest in the Faith.

LEEDS: The University Bahá'í Society is flourishing and there are now over sixty members. Meetings are held on alternate Wednesdays on topics covering a wide range of subjects. On the alternating Wednesdays a study course is being run at St Mark's House, the Leeds Council of Social Service. Two very large and immensely successful meetings were held to celebrate the Birthdays of the Báb and Bahá'u'lláh and several of the enquirers invited to these have expressed a continuing interest in the Faith.

LEICESTER: During October our Chairman and Vice-Chairman, Brian Lewis and William Prince, presented the Lord Mayor of Leicester with the Proclamation Book in the Mayor's Parlour at the Town Hall. The Lord Mayor's Secretary was also present and they talked for over an hour; the mayor expressed his interest and said that he and his wife would be sure to read the book as they were very interested in comparative religion.



The members of the Hand-in-Hand project who visited Kendal

NORWICH: Our community was delighted to have a visit from Pru George, the first pioneer to reach the city in the final phase of the Six Year Plan when Norwich was adopted as a goal city, and who was a founder member of the first Assembly. She stayed with our secretary Margaret Appleton and held a fireside, which lasted for the week, with friends and neighbours popping in and out at all times of the day. "The movement from place to place . . ." exerts its influence. Gathered at the Feast to welcome her were nineteen Norwich Bahá'ís and children, a friend each from Yarmouth and Lowestoft and three from Limerick, a nice surprise which we felt sure made her glad to be back after an absence of twenty years or so. On another evening Pru recounted her experiences in the pioneer field illustrating the Canary Isles episode with slides, to the interest and delight of more than one 'would be' pioneer. Come again dear Pru, soon!"

POOLE: An exhibition was held during June at the Arndale Centre Library consisting of fourteen panels outlining the history of the Faith, presenting the three Central Figures, indicating the spread of the Faith and showing pictures of the World Centre and the six temples. There were also two display cases in which Bahá'í scripture and other literature were arranged.

The exhibition was seen more or less closely by the hundreds, perhaps thousands, of people who visit the Central Library and attracted considerable interest and attention. Six hundred leaflets were used to advertise the exhibition and well over a hundred pamphlets were distributed. For most of the sixty-two hours during which the exhibition was open, it was manned by volunteers who were careful not to inhibit visitors or deter them from taking the free literature or from signing their names in the visitors' book.

To sum up, it was the greatest teaching effort launched in Poole since our Bahá'í week in 1969 and undoubtedly has taken the Faith to many more people who previously may never have heard of it. While the results in terms of declarations are not apparent, the seeds have been sown in a new place and in a new way. By our prayers and persistent teaching and publicity, the fruits will soon be gathered in.



Some of the Poole friends at the display in their local library

SEVENOAKS: On 18 July the Sevenoaks Group presented Proclamation books to the local MP, Sir John Rodgers, at the House of Commons. The interview took place downstairs in the private rooms and lasted over half-an-hour. Sir John, who had not previously heard of the Faith, expressed great interest and asked many relevant questions, saying that he must have seen the Shrine of the Báb without realising what it was. Finally he expressed thanks for the presentation and said that he had really learned something during the interview.

SHEFFIELD: In June a picnic was held in the Botanical Gardens, not far from our Bahá'í tree, with games for the children and Bahá'í songs. Following this a West Indian enquirer came to our fireside, and on telling us about his club for West-Indian children, three friends volunteered to help in their spare time. Through the initiative of a Bahá'í student in Totley Teaching College, a meeting attended by twenty-five students was held in the common room, great interest was shown in the Faith, and several promised to come to firesides.

In September, set in a busy site between a heating display and popping balloons, our Bahá'í Tent at the three-day Sheffield Show brought the name of Bahá'u'lláh to hundreds of people for the first time. Twelve enquirers left their addresses and over a hundred leaflets were distributed to interested passers-by. Some stayed for a cool drink and several spoke about Haifa and Persian friends. Each day the sun shone brilliantly until we had to dismantle our tent, whilst thousands hurried by to the fireworks display. Then we stood together quietly and thanked God for His wonderful help in bringing the Faith to the people.



Friends gathered outside the Torbay Centre

STORNOWAY: Since last Ridván seven youths have declared their belief in Bahá'u'lláh; these are the first local people to accept the Faith in Lewis, and two were able to attend the Scottish Summer School.

Teaching activities have accelerated in Stornoway; several travel teachers have come to Lewis including a 'Hand-in-hand' team. Their visits provided a greater opportunity to contact the local people thereby enabling the following activities to take place:—slide shows, a public meeting, deepening classes, firesides, outings, musical evenings, pancake parties, devotional programmes and the showing of the film 'It's Just the Beginning'.

The Assembly has duplicated a compilation composed of the weekly quotations from the Bahá'í Writings inserted in the Stornoway Gazette from Ridván 128-129, to be given to those non-Bahá'ís who are interested in the Faith; and further plans to increase and intensify activities are in hand.

TORBAY: The first of a series of deepening workshops scheduled for the South and West Region was held at the Bahá'í Centre, Torquay on 3 September. Over sixty Bahá'ís from as far apart as Southampton, St Austell, Exeter and Reading came together for the weekend event.

This particular workshop concentrated on the principal figures and early history of the Faith. Peter Lee (Exeter) gave a tantalizingly short though informative talk on the life of the Báb, in which he stressed this Manifestation's independent station and His preparatory role. Derek Atkinson (St Austell) presented a well researched address on the travels of Bahá'u'lláh in exile, from Baghdad to Akká, with the aid of a helpful map and wall chart. There was a relaxed and engaging contribution from Mary Kouchekezadeh (Aylesbury) on 'Abdu'l-Bahá, which brought His sprightly sense of humour and simple warm humanity into strong relief. Nahid Shafai spoke on Saturday of the early father and son martyrs, Vaghra (Nightingale of Paradise) and Ruallah (Spirit of God), and on Sunday afternoon she delved into the background of the 'Tablet of Ahmad'.

If the workshops that follow at Reading, Southampton, Bristol and St Austell prove as instructive and helpful as this, they will undoubtedly perform a very valuable function. As Bryan Huxtable (St Austell) remarked in his opening address, deepening and teaching must go hand in hand. If they do, the Community should be able to gather momentum and consolidate at the same time. It was suggested that the increased use of visual aids and more audience participation could play a worthwhile and stimulating part at future gatherings of this kind.

WIGAN: In September the Proclamation Book was presented to the Mayor of Wigan, who said that it was a great honour to receive this Message. She instructed her secretary to report it to the local press as she thought it was very important.



First Spiritual Assembly of the Bahá'ís of Ryde, Isle of Wight

THE HEART OF THE GOSPEL

by George Townshend

Book Review by Hugh McKinley, Filaka, Syros, Greece

"FOR I HAVE GIVEN YOU AN EXAMPLE. . ."

(John 13 : 15)

"Christ's crowning promise of the Kingdom, which the Churches have failed to realise and have for all practical purposes abandoned, stands in the Revelation of Bahá'u'lláh where in any Christian system it ought to stand, in the very centre, supplying the great objective of every Bahá'í endeavour as it once was the objective of the Apostles and their teaching."

TO 'SET AFLAME THE WORLD'

No one could claim there was any ambiguity, any priestly shuffling, in the forthright, aptly supported and argued yet quietly and inoffensively phrased, analyses of Christ's teaching, Christian response, and Western decline, presented by Hand of the Cause of God the late George Townshend.

This splendid new edition of his major dogmatic work, THE HEART OF THE GOSPEL, is one that may be offered with a radiant confidence, alike to the hierarchy, the erudite both clerical and lay, and those salt of the earth the common (who are in every particular so very far from being 'common') people seeking an answer to the catastrophes of our time within the framework of belief in which they have been reared and in a simple language they may comprehend without gloss.

Utterly uncompromising in his contention that the Old and New Testaments may be understood and their wonderful spiritual promises be realized in spirit and in truth. *"in earth as it is in heaven"*, only in the light of the Revelation of Bahá'u'lláh, the author does not go into any details of Bahá'í history or teachings; these are treated comprehensively in his other priceless books.

A pre-eminent scholar and the unique dignity of the Established Church who recognized and submitted to the Lord of the Day of Judgement, Mr Townshend is truly one of *"Those divines"*, whom Bahá'u'lláh exalts as unfallen stars in the heaven of Revelation, *"... truly adorned with the ornament of knowledge . . . as eyes to the nations. Know ye that they are as the lamps of guidance betwixt earth and heaven."*

In his correspondence with 'Abdu'l-Bahá, in his close association with the beloved Guardian and, above all, in his resignation from ecclesiastical Orders and pioneer services to the Cause of God in Ireland, we find that biographical proof of active discipleship which makes his demonstration of the practical and social mission of our Lord so devastating:

"Jesus did not begin with the known. He began with the unknown and on His own authority revealed it. He did not present a chain of argument. His aim was not merely to convince people's minds; it was that, but more also. It was to uplift character and produce action."

"Though He taught men to seek the truth with open minds and fearless hearts, He did not Himself appear as a truth seeker. . . The truth lay open before Him. He was one with it. . ."

CLASSICAL RECONCILIATION

What Christian, of any denomination, could not but warm to so moving a tribute to his Lord?

Mr Townshend's classical learning, so lightly worn as to be never obtrusive, permits a true bridging of the gap between the essence of the ancient world's philosophy and the new Revelation. There are, even at a reading without comparisons of text, no less than five passages where important correlation is made with Plato (whose sources, we are informed by Bahá'u'lláh, were the Jewish lesser Prophets), and of which the following is suggestive in relation to the Forms:

"That spiritual evolution of humanity which is slowly taking shape among the peoples of the earth is in truth mysteriously the manifestation in time and in space of realities previously hidden in eternity, already created and already existent in heaven in the mind of God."

And finally, the measure of a Christendom, specific yet eternal, brought vividly before his readers — and with a breadth of authentic allusion embracing, among others, Parmenides, Blake and Teilhard de Chardin —, Mr Townshend unpugnaciously reverses the mirror upon Western achievement:

"At the opening of the twentieth century, the West believed that through the guidance of Reason and of Science its security and continued advance in wealth and power was assured. It regarded the Order it had established as the apex of the entire process of human history and as synonymous with civilisation itself. . ."

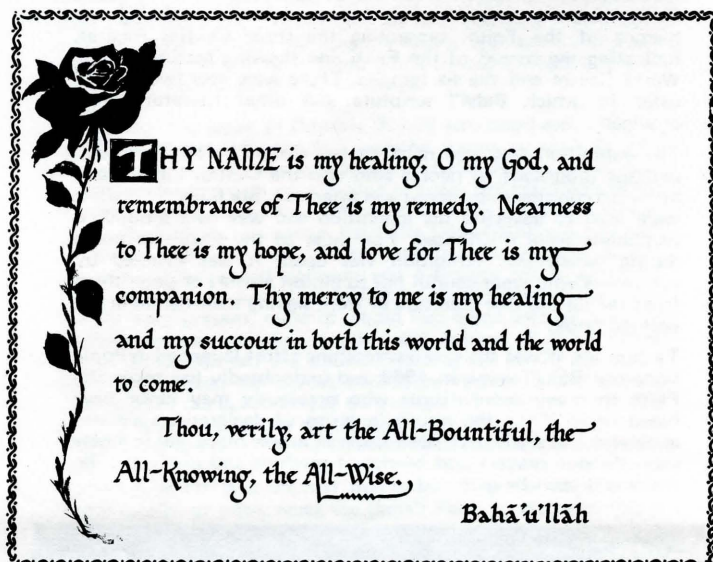
"Then suddenly in an hour when they looked not, taking them unawares, catching them as it were in a snare from which there was no escape, the floods of human hate and jealousy and greed were let loose. The whole vast system began to disintegrate."

On a note of joyful optimism that can in no way be interpreted as derogatory to those "old bottles" whose usefulness has been outlived, the book ends with — most significantly — the invitation of the Christ into *"the kingdom prepared for you from the foundation of the world."*

Nor is this a book we ourselves do not need to study and enrich our understanding with; for the effectiveness of our teaching and proclamation efforts is in direct proportion to our ability to confirm seekers in that Truth in which they already believe: Truth cleansed from *"that gloomy dust"* which human misinterpretation of centuries has scattered over it.

Published by George Ronald at £1.00

Available from the Bahá'í Publishing Trust, 2 South Street, Oakham, Rutland



A beautifully illuminated text on fine parchment prepared by one of the friends in Poole. These are sold to the friends and the profits sent to the Fund — perhaps other Bahá'ís may think of methods to use their talents in this way to help the Fund

NORTHERN REGIONAL TEACHING CONFERENCE

Friends from many of the Northern communities came together on Saturday 30 September in the Lancastrian Hall in Swinton to listen to and report on the activities in this area.

First on the agenda was the RTC's report of their activities during the past few months and their plans for the future. The main point agreed upon by all the members with their responsibilities for different fields of teaching was that nothing could be achieved without the participation of the friends in the region. It was particularly noted that there was a shortage of travel-teachers and, in particular of younger Bahá'ís, to undertake this work. This was put right later in the Conference when all those willing to travel-teach gave their names, addresses and particular interests to the RTC.

Next came the reports from the communities. These were fascinating in their scope and variation — small communities struggling to make themselves felt and larger ones trying to maintain their successes in the fields of teaching and proclamation.

All those present were very greatly saddened by the announcement of the sudden and unexpected death of Joe Jameson, and prayers were devoted to his memory. Yet somehow the very sadness of this news seemed to create a deeper spirit of love and unity and helped towards the achievement of some of the targets set for us.

The social held on Saturday evening proved very popular and those who had to leave and miss it were very sad to lose the chance of meeting old friends and finding new ones.

On Sunday morning the friends once again gathered at the Lancastrian Hall, and this time were organised into small workshop groups to discuss how to achieve the outstanding goals in Bangor, Swinton and the Isle of Man. These were very fruitful discussions resulting in the LSA of Swinton being assured and an offer being made for the Isle of Man.

In fact this was altogether a most productive and inspiring conference. Many of us left with new energies and hopes, taking back some of the marvellous spirit to our own communities which are awaiting their next Regional Conference with great eagerness and expecting from it a new influx of creative energy and spiritual power to carry forward the teaching of the Faith of Bahá'u'lláh.

CHILD EDUCATION COMMITTEE

(Continuing the excerpts from "A parent's notebook" published in "The Child's Way" in the USA)

THREE-FOLD EDUCATION IN THE HOME

"The beloved of God and the maidservants of the Merciful must train their children with life and heart and teach them in the school of virtue and perfection."

'Abdu'l-Bahá (Divine Art of Living, p. 63)

- a. Physical — this means strong and healthy bodies, cleanliness, fresh air, exercise, simplicity of daily life, avoiding smoking, alcohol, and narcotics.
- b. Intellectual: Stimulation of the mind is important. Develop the art of thinking, of conversation; stretch the vocabulary, teaching him to speak clearly and beautifully; discuss geography, history, current events, books.
- c. Spiritual: Greatest education is that of the spirit.
"If man comes under the shadow of the True Educator and is rightly trained, he becomes the essence of essences, the spirit of spirits. . . ."

'Abdu'l-Bahá (BWF, p. 332)

EDUCATION IS TO BE EQUAL FOR BOYS AND GIRLS

"The first duty of the beloved of God and the maid servants of the Merciful is this: They must strive by all possible means to educate both sexes . . . girls like boys . . . The ignorance of both is blameworthy, and negligence in both cases is reprovable. Are they who know and they who do not know equal?"

'Abdu'l-Bahá (BWF, p. 399)

"It is decreed that every father must educate his sons and daughters in learning and in writing and also in that which hath been ordained in the Tablet. He who neglects that which hath been commanded, if he is rich, it is incumbent upon the trustees to recover from him the amount required for the education of the children; otherwise the matter shall devolve on the House of Justice. . . . He who hath educated his son, or any other's children, it is as though he hath educated one of My children. . . ."

Bahá'u'lláh (BWF, p. 200)

CHARACTER TRAINING

Know thyself

"Man should know his own self, and know those things which lead to loftiness or to baseness, to shame or to honour, to affluence or to poverty."

Bahá'u'lláh (BWF, p. 167)

"Bring thyself to account each day"

(Hidden Words No. 31)

"The first trainer of the child is the mother. The babe . . . will grow according to the way it is trained. . . . Endeavour with heart, with life, to train your children, especially the daughters . . . (for these girls will come to the station of motherhood and will mould the lives of the children)."

'Abdu'l-Bahá (BWF, p. 399)

Qualities of character:

"Truthfulness is the foundation of all human virtues."
'Abdu'l-Bahá (DAL, p. 78)

Courtesy	Love for God	Forbearance
Purity	Love for mankind	Forgiveness
Obedience	Sense of justice	Sin-covering eye
Humility	Sense of service	Eloquence
Detachment	Gratitude to God	Radiant heart
Generosity	Gratitude to parents	Joyfulness
Kindliness	Tranquility and inner peace	

USE OF HOLY DAYS AND FEASTS

- a. What do you do in the home? There are very few guidelines: picnic for Ridván; new clothes for Naw-Rúz; red roses for Bahá'u'lláh's birthday? Festivities require parties, dinners, games, decorations, flowers, candles, and this presents a real challenge to Bahá'í parents. There are no traditions, no customs, and yet if we keep children out of school and expect them to look forward to the holiday, there must be special plans.

SCIENCES AND ARTS

"The acquisition of sciences and the perfection of arts is considered an act of worship."

'Abdu'l-Bahá (BWF p. 377)

"The possessors of sciences and arts have a great right among the people of the world."
Bahá'u'lláh (Third Tajallí BWF p. 189)

CANADIAN BAHÁ'Í NEWS

A one year subscription to the Canadian Bahá'í News may be ordered by sending \$4.00 (for 2nd Class handling) \$6.00 Air-mail, to the Canadian Bahá'í News Committee, 7290 Leslie Street, Thornhill, Ontario, Canada.

SALES COMMITTEE ANNOUNCEMENT

The International Bahá'í Audio-Visual Centre has announced the production of a Bahá'í Unity Calendar Diary for Naw Rúz 1973. This will take the form of an attractive, educational and helpful desk calendar with illustrations and quotations on the subject of unity from Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi and the Universal House of Justice. Each Nineteen Day month is on a separate page and is related to the Gregorian Calendar. As the separate pages are used, the pictures and quotations may be cut out and mounted in any suitable form as attractive teaching cards or for proclamation displays on the subject of unity.

Approximate price of each Calendar will be 65p plus postage. It would be of considerable help to this committee if orders for this item are sent in by groups and communities, where possible, to save postage and packing charges. This also applies to Wall & Pocket Calendar orders.

Send orders to:

BRITISH BAHÁ'Í SALES COMMITTEE
44 Highbank, Brighton BN1 5GB
Telephone: Brighton 506743

to reach the Committee by January 15, 1973.

Copies of the Sales Committee Stock List have already been sent to LSA and Group Secretaries. Isolated believers who would like a copy can send a stamped addressed envelope (foolscap size) to the above address.



Window display exhibited in North Berwick from 24 July to 5 August. The North Berwick friends are most grateful for the help given them by the Edinburgh Bahá'ís

SCOTTISH SUMMER SCHOOL

The second Scottish Bahá'í Summer School was held at St Regulus Hall in St Andrews from August 5 - 19, attracting many Bahá'ís from all parts of the United Kingdom including the Inner and Outer Hebrides, Orkney and Shetland. We were also delighted to welcome Bahá'ís from France, Belgium, the USA, Faroes, Jordan, Denmark and Zambia which demonstrated the international flavour of the Faith beautifully.

During the first week everyone greatly appreciated the presence of Ian and Louise Semple and their family from Haifa. All benefitted immensely from two long, inspiring sessions during which Ian Semple answered many questions from the friends on a variety of topics, particularly about developments at the World Centre.

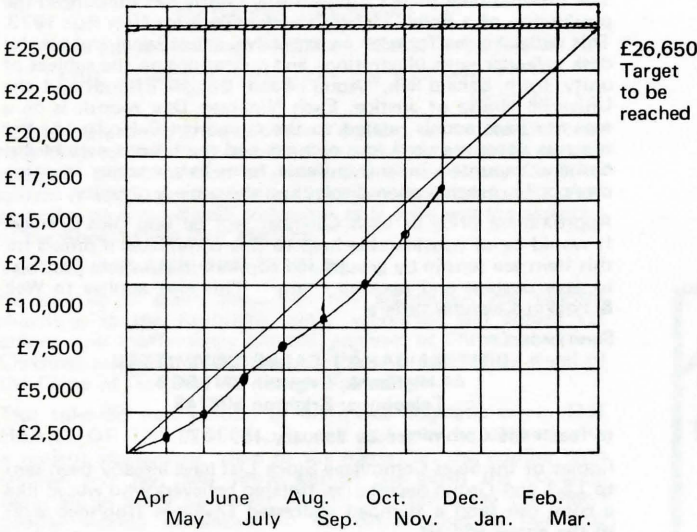
The programme this year included several valuable workshop sessions on "Living the Life", which produced an excellent response from all who participated. The evening sessions were most successful and we were able to hear about deeper aspects of the Faith which were presented with great insight by the speakers.

Two public meetings were held which approximately fourteen enquirers attended and advance publicity obtained a brief interview with a press representative who arrived at the opening of the school. We were encouraged to teach and work for the Faith more energetically and with greater devotion by Auxiliary Board Member, Mrs Mary Kouchezadeh.

The Child Education Committee provided excellent and varied lessons for the children and we all enjoyed the play and exhibition which they presented.

LIFEBLOOD OF THE CAUSE

Rate of Contributions



The response from the friends to the urgent appeals from the National Assembly has been wonderful. This included the "doubling" of the minimum amounts of money pledged by local Spiritual Assemblies regularly to the Fund, as well as many other increases. Many local Spiritual Assemblies "empty the fountain" and send all the money they have to spare, but others have now responded to the call to send all but £10.00, and a number of large contributions have been received. There was evidence of true sacrifice on the part of many individual Bahá'ís. One friend sent all the money she had saved hoping she would be able to go on pilgrimage one day. Even the children helped by sending their pocket money. Without a doubt, all these wonderful responses will help generate new power to enable the Bahá'ís of the United Kingdom to move forward swiftly to total victory in winning the goals of the Nine Year Plan.

With deepest love,
Betty Goode, Treasurer,
8 Knowle Road,
Stafford

Amount required from donations for the year 129	£26,650
Amount required from donations for the period 21 March—15 November	£17,760
Total donations to date	£16,780



Shrine of the Báb featured on front page of the Quarterly, "Rotary Israel" in observance of the tenth anniversary of District 199 of Rotary International. Bahá'u'lláh is quoted on the inside pages, including the following passage:

"The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the Holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation..."

NATIONAL DEEPENING WEEKEND

Prompted to respond to the exhortation by the Universal House of Justice in its Ridván message of 1964, to look at the fundamental purpose of the Cause of God, the Youth Department of the National Teaching Committee decided to run a National Study Course on the following questions.

- a) What is the Bahá'í purpose for the Human Race?
- b) To what end did Bahá'u'lláh submit to the appalling cruelties and indignities heaped upon Him?
- c) What does Bahá'u'lláh mean by "New Race Of Man"?
- d) What are the profound changes Bahá'u'lláh will bring about?

The course started on Friday evening 13 October, when non-superstitious Bahá'í youth started arriving at the Manchester Bahá'í Centre, kindly loaned to the Youth Department because of the state of the National Fund.

The Manchester Youth had especially decorated the Centre cellar for the occasion and they were eagerly waiting for everyone to arrive. Everything looked rather quiet at about 10.00pm, but the weekend began to look more exciting when a mini-bus from Bristol and the Bahá'í ambulance from Henley arrived at 11.00pm with what seemed like hordes of people.

Saturday morning Hooman Momen, the chairman of the school explained how the sessions would be run. People were divided into four groups and there were four group leaders, Shahram Feroozmand, Wendy and Moojan Momen, and Peter Smith. During the course of the school, each leader led a study and discussion session on one of the school's questions. They each took their class four times with a different group visiting each session.

It took skill on the part of the group leaders to keep the students on to the subject of study. The Faith is so vast, and everything about it is so inter-related, that the thirst for knowledge from the students seemed unquenchable. Many thoughts were provoked, which showed the need for further individual investigation and meditation; and many people went home with not only some answers to fundamental questions, but with new questions in mind, which they'd never thought of asking before. The more you learn the less you seem to know!

The inspiring highlight of the weekend came from a talk by Lou and John Turner, who were over from Ireland on a teaching trip. They shared with us thoughts on some of the bounties that come with pioneering, the doors that seem to open in response to complete trust in Bahá'u'lláh. They also shared with us tales of the amazing progress made by the Irish Bahá'í Youth, who, working under the most difficult of conditions, are succeeding in setting a Bahá'í example to the older generation there. We also listened to a tape of songs recorded at one of their firesides, songs with true fire and spirit.

A source of relaxation and unity came from a wonderful party organised for the Saturday evening by the Cheadle and Gatley Youth Committee. Indeed the spirit created by all the youth and the several adults who attended was one of the most wonderful things about the weekend. There was an air of joyful dedication to the Cause, and a feeling of universal participation which manifested itself in the willing brewing and washing-up teams, organised by Mrs Ada Hufton.

The behaviour of the youth, who stayed as guests in Bahá'í homes, was highly commended. One Bahá'í "mum" said that she had never even heard her eight guests coming and going, they had been so considerate about noise. They had tidied up the house, seen to their own suppers and breakfasts, and left without a trace except for a thankyou note.

The study sessions continued on Sunday and the weekend ended with an exciting talk on methods of teaching by Habib Habibi. Mr Habibi very kindly stepped in at the last moment, when we sadly learned that our guest speaker, Lois Hainsworth, had been prevented from coming by her car's breaking down on the way.

The registrar reported sixty-eight registrations, but the numbers were more in the region of eighty people attending from Kendal to Epsom, Nottingham to Southport. £27.70 was donated to the National Fund and the Youth Department hopes that the energy created by the students will be turned into a dynamic force all over Britain.

National Teaching Committee Youth Department

"THE CHRISTIANITY OF JESUS"

by Richard Backwell,

Volturna Press, available soon from the Publishing Trust.

We will find this book an invaluable aid to our teaching work, as well as our personal understanding of the Bible. This book, needed in every Bahá'í library, at every bedside, is a gift to humanity in its simplicity, thought-provoking scholarship and sincerity.