



# BAHÁ'Í JOURNAL

Published by  
The National Spiritual Assembly of  
the Bahá'ís of the United Kingdom,  
27 Rutland Gate, London SW7 1PD.

For circulation among Bahá'ís only.

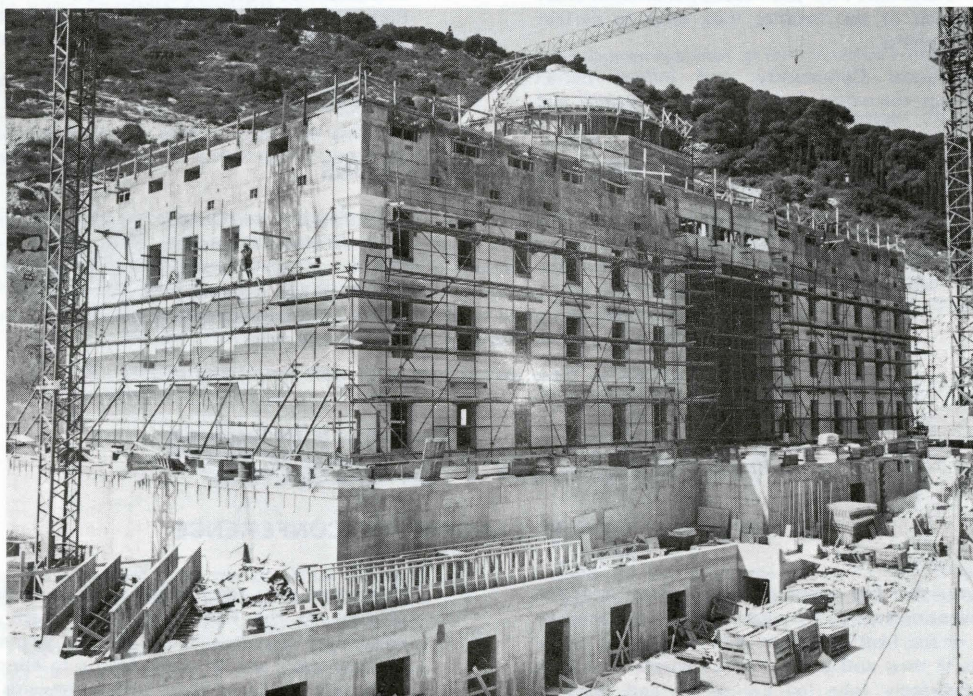
No 248

Sultán 135

January 1979



*The building for the Seat of the Universal House of Justice, in a photograph taken from the roof of the Bahá'í International Archives Building on 10 October 1978. The camera is facing in a southeasterly direction along the upper garden of the Arc on Mount Carmel. The Shrine of the Báb is immediately behind and below the camera position. The resting-places of the Sister, Mother, and Brother of 'Abdu'l-Bahá are just out of sight to the far left of the picture.*



*French artisans are applying the marble facing to the east end of the building; that on the north (front) side is complete as high as the architrave level. Some of the bases for the 58 Corinthian columns are in place. The next step is to assemble the columns in place, each consisting of a base, three fluted drum sections, and a Corinthian capital. Then, the architrave portion of the entablature will be assembled atop the columns, and reinforced concrete beams poured to tie the columns to the building. Some of the forms for the concrete work can be seen atop the lower base-level in the foreground. The beams will then support the ceiling of the portico, as well as the frieze and cornice of the entablature. The small windows at the top of the walls will be hidden behind the cornice. The dome will also be clad in marble, and the roof will be of glazed ceramic tile.*



## IRAN

The disturbances in Iran over the past several weeks have caused deep concern to the Universal House of Justice, especially since, in addition to the dangers faced by the devoted and persecuted friends in the Cradle of our Faith, there have been misrepresentations of our teachings both in the country and through releases to the world news media.

The Bahá'í International Community office in New York was therefore asked by the Universal House of Justice to release the attached statement and give it as wide a distribution as possible. This has now been done.

While your National Spiritual Assembly should not initiate any direct action at this time, the Universal House of Justice wants you to be fully informed of what has taken place so that if you are approached by any representatives of the news media in your country, you will have the basic information in hand about the situation of the friends in Iran.

The Universal House of Justice has asked us to say that the beloved friends in Iran, as in the past, have demonstrated their inflexible staunchness in the face of adversity, and they hope that this wave of persecution will pass away, enabling them to resume with added vigour the pursuit of their activities.

Department of the Secretariat  
UNIVERSAL HOUSE OF JUSTICE

16 November 1978

**Text of a statement regarding the recent disturbances in Iran released to the news media through the Bahá'í International Community, November 1978**

The recent disturbances in Iran have attracted the attention of the world's news media and frequent mention has been made of the Bahá'ís of that country, their tenets and their activities.

Since the Bahá'ís in Iran have been persecuted for over a hundred years by fanatical elements in their country, the Bahá'í International Community is concerned that the recent developments in Iran may soon lead to a country-wide onslaught on the lives and properties of individual followers of the Faith. Indeed, already in many provinces in Iran frenzied mobs have ruthlessly attacked and injured Bahá'ís, threatened their lives, desecrated their Holy Places and burned their houses, business premises, and livestock, caused them to flee from their homes, and have tried to force them to recant their faith.

A disturbing factor is that political adversaries are using the name of the Bahá'í Faith to discredit their political opponents. In order to inflame the passion of the fanatics they refer to certain political leaders as Bahá'ís.

The Bahá'í International Community, and indeed Bahá'í institutions throughout the world, have noted with dismay and

frustration the publication of misrepresentations of the teachings of the Bahá'í Faith. The Bahá'í International Community is particularly concerned at the erroneous impression being given to the world press of the clear position of the Bahá'í Faith on such basic issues as loyalty to government and non-involvement in political and subversive activities. To these have been added the distortions of truth reflected in the local press in Iran about the attitude of the Bahá'ís towards Islám.

The Bahá'í International Community categorically states that as an article of faith no Bahá'í is allowed to participate in partisan politics or to accept any political post. Furthermore, the Bahá'í International Community affirms that the Bahá'ís believe in the validity of all divinely revealed religions, including Islám, and disclaim any intention to belittle any of the Prophets of the past or to whittle down their teachings. It is hoped that the deliberate and vicious misuse of the name of the Bahá'í Faith and the misrepresentation of its teachings may not provide cause for further persecution and hardship for the Bahá'ís in Iran. The Bahá'ís are law-abiding citizens, loyal to their respective governments, and anxious to share wholeheartedly in whatever promotes the best interests of the countries in which they reside.

\* \* \* \* \*

**NSA Note:**

The information which was released by the Bahá'í International Community was sent by Telex on 10 November to this National Assembly with the request that it should be made available to the "most important news services" and "delivered" to the BBC. Immediately the Telex was received it was printed and posted by First Class Mail to fifty national and regional newspapers, to all the national and London-based radio and television offices and to all international press and information offices in London.

The Public Relations Officer delivered it in person to the appropriate news desks at the BBC and the BBC overseas service. He also spent an hour with the chief reporter of "The Times" overseas section. Another NSA member delivered the release to the BBC Television News Editor.

Copies were also sent with an explanatory letter to all assemblies, groups and isolated believers, for information only and with the instruction not to take any action unless so requested by the National Assembly.

Subsequently the same letter, with a covering letter from the PRO, was sent to the Director of UNA and influential members of Buddhist, Christian, Christian Education, Ahmadiyyih, Quaker, Sikh, Hindu and Unitarian organisations, the World Congress of Faiths and the Council for Reconciliation of Christians and Jews.

"The Times" published the letter in full on Saturday, 18 November 1978.

**MAILING INSTRUCTIONS**

As the Faith is now banned in Niger, in Uganda and in the Congo Republic, we have been asked by the Universal House of Justice to remind you of the instructions in the International Directory that no mail of any kind be sent by National Spiritual Assemblies or their committees addressed to the National Spiritual Assembly or to any institution of the Faith in these three countries.

Strict adherence to these instructions is of vital importance to the safety of the friends.

Department of the Secretariat  
UNIVERSAL HOUSE OF JUSTICE

24 September 1978

**MESSAGE TO THE LANGENHAIN CONFERENCE**

The wave of activity that has swept through Europe since the International Convention last Ridván has brought the achievement of the goals of the Five Year Plan within the grasp of the European believers if they will but seize this chance and fling themselves wholeheartedly into the pioneering and teaching work in the months immediately ahead. The hour is late, and many countries in that continent still have great tasks ahead of them. You are gathered now to consider how you will arouse and canalize the services of every believer for the achievement of those tasks.

Europeans have the reputation of being slow to respond to the Message of the Faith. But it has been this way with other continents too. Bahá'u'lláh Himself wrote to an early believer "Grieve thou not at men's failure to apprehend the Truth. Ere long thou shalt find them turning towards God, the Lord of all mankind." The goals before you are not impossible of attainment, however far they may seem to be now. They will be reached, not by the efforts of the Bahá'ís alone, but by those efforts reinforced by the all-conquering power of God. It was said of 'Abdu'l-Bahá that He walked the mystical path with practical



feet; this is what the European Bahá'ís must do now. Upheld by prayer, confident in the irresistible power of the Will of God, the friends, exerting every effort in the path of service, must become willing instruments of the Almighty, channels for the divine power which is shepherding mankind into one fold.

The followers of Bahá'u'lláh are enlisted in a mighty double crusade: the spiritualisation of their own lives and those of their fellow human beings, and the construction of the foundation and framework of the institutions of the Kingdom of God on earth. These two activities are complementary and mutually reinforcing. We Bahá'ís have the unique privilege of knowing the purpose of God in this age — not only His overall purpose, but the specific tasks that we should perform now and in the months ahead.

The immediate and primary needs in Europe are the opening to the Faith of the required number of localities — points of reference, lights of guidance, easily accessible to the seeking souls in all the continent; and the formation of the local spiritual assemblies called for in the Plan — embryonic divine institutions of the Kingdom of God destined to be the channels of guidance and bastions of protection for all men.

Of all the methods that can be used to achieve these goals four are of first importance. There must be self-sacrificing friends who will arise and leave their home towns to pioneer to the goals — an action which in itself will call down untold divine confirmations; there must be those who will travel to other communities, either

near or far, to assist their fellow believers in teaching the Faith; there must be administrators who will labour day and night to co-ordinate the many and diverse activities of the Cause. Many friends, indeed, will perform all three of these kinds of service, but the fourth is, above all, the continual effort of every true believer to convey the Message to all with whom he comes in contact. It has been truly said that the secret of successful teaching is to be so imbued with the wonder of the Faith, and the vital importance of its message that at every moment, in every circumstance, one is eagerly looking for the opportunity to give this precious gift to every soul one meets.

In one of His Tablets 'Abdu'l-Bahá states that "had Bahá'u'lláh appeared in Europe its people would have seized their opportunity" and that, because of their freedom of thought, His Cause would rapidly have "encompassed the earth". Therefore, let His European followers now raise high the banner of His Cause, proclaiming the Message of the Lord of Hosts to the peoples of that promising continent, the cradle of western civilization. Let them determine that, working hand in hand with the pioneers and teachers from other lands, they will win every goal entrusted to them, justify the high confidence that the Beloved Master placed in them, and achieve for the Cause of Bahá'u'lláh a resounding victory, setting a standard of self-sacrifice and dedication which a rising generation of believers will strive to emulate in the days to come.

24 October 1978 THE UNIVERSAL HOUSE OF JUSTICE

## LANGENHAIN CONFERENCE

5/6 November 1978

The conference took place in the presence of Hand of the Cause Paul Haney, representing the Universal House of Justice, and two other Hands of the Cause, Dr Adelbert Mühlischlegel and Dr Rahmatullah Muhajir. The European Board of Counsellors were hosts to the meeting and Counsellors Dorothy Ferraby, Louis Henuzet, Betty Reed and Adib Taherzadeh were present, but Counsellor Erik Blumenthal could not be there. There were over two hundred participants, including many Board Members, of whom ten came from England; representatives of the European National Assemblies, with John Long, Ted Cardell, Betty Goode, Philip Hainsworth and Enayat Rawhani from the United Kingdom and a large number of Board Members' Assistants.

Coming towards the end of the Five Year Plan, with so many goals yet to be won, the Universal House of Justice had placed such importance upon this conference that they had written a special message to it, instead of the telegram which is usually sent. During the opening session Mr Haney read this message (published above) which remained the focal point of consultation throughout the conference.

Among the National Assembly members present were two who were greeted with especial love, the representatives of the National Assembly of Cyprus, a lady from the Greek side and a gentleman from the Turkish side, who had not met before they arrived at the conference in Germany.

During the course of the Conference participants visited the Temple on two occasions, one of them timed to coincide with meetings planned in the United Kingdom to offer special prayers for the winning of the goals of the Five Year Plan in this country. There were special private sessions for the Counsellors to consult with each of the National Assemblies represented.

The Conference was an inspiration from start to finish — how could it be otherwise with three Hands of the Cause and four Counsellors gathered together in one hall, each of them speaking words of wisdom, guidance and encouragement.

A telegram was sent to the Universal House of Justice, as follows:

"Over 200 friends gathered Mother Temple Europe inspired vitally important message Supreme Body delivered cherished representative World Centre Hand Cause Haney, added spiritual bounty presence Hands Muhajir, Mühlischlegel. Message combined success six countries Assembly goals achieved thrilled all participants, challenged all believers emulate their self-sacrifice, dedication. Confident application practical methods will inspire friends swift achievement all goals Plan. Deeply grateful your love, supplicate continuing prayers Holy Threshold."

## A STANDARD FOR A RISING GENERATION

Rarely have we received a message from the Universal House of Justice which was as full of challenging ideas as that sent to the meeting of Hands of the Cause, Counsellors, National Assembly and Auxiliary Board Members and Board Members' Assistants in Langenhain and dated 24 October 1978. This is published in full in this issue. It was examined in great depth at Langenhain itself; it was studied by your National Assembly at its last meeting; it featured at Teaching Conference in Blackpool and was read at Nineteen Day Feasts all around the country on 23/24 November.

Calls to the European believers to "fling themselves wholeheartedly into the pioneering and teaching work", "to arouse and canalise the services of every believer", to be "upheld by prayer, confident in the irresistible power of the Will of God" and to "become willing instruments of the Almighty" and "channels for the divine power" are among the many such challenges. To look upon the work today as a "double crusade" dedicated to the spiritualisation of the lives of ourselves and others and to the construction of the embryonic institutions of the Kingdom of God on earth, would appear to give us a guide



to the pattern of our teaching while it is further developed in the "secret of successful teaching" which is "to be so imbued with the wonder of the Faith and the vital importance of its message".

The achievement of the requisite number of local assemblies as "channels of guidance and bastions of protection for all men" and the opening of the Districts as "points of reference, lights of guidance" emphasises the urgency of the Plan goals in the United Kingdom.

That the call is to every believer to seek to give the message "at every moment, in every circumstance" to "every soul one meets", leaves us no excuse to leave it to a committee, a pioneer, a travel teacher or someone else one thinks is better qualified. It is insistently for every one of us.

Above all, we are called upon to "justify the high confidence that the beloved Master placed" in us and to set a "standard of self-sacrifice and dedication which a rising generation of believers will strive to emulate in the days to come".

It is with these thoughts in mind that we should look again at the position on the Home Front as it was at our last meeting on 10 December. God willing, by the time this issue reaches you, it will be vastly improved.

#### TOP PRIORITIES — For teaching effort and pioneers.

The formation or re-establishment of the Assemblies of:

**Brecknock** and **Rhondda** in Wales; **Etterick and Lauderdale** in Scotland; the Islands of **Guernsey, Man and Mull**; and **Durham, Middlesborough, Peterborough, Tynedale, Shrewsbury and Stafford** in England.

#### Ninety-five unopened Districts.

All other assemblies to be formed are very important but have a slightly lesser priority.

As soon as a new assembly is formed that assembly and all those in its supporting cluster should immediately turn their attention either to the nearest priority assembly goal or to the nearby unopened Districts, and not wait for a specific assignment from the NTC.

Every believer should by now realise how important these Districts and Goal assemblies are. Not only should pioneer moves be encouraged into them, but the believers already in the

assembly areas, or those who are the only one in a District should do everything in their power to remain where they are. If it would appear to be necessary to move, please consult the NTC at the earliest opportunity so that perhaps some help or guidance may be given which will enable the move to be postponed.

Assemblies which are over strength should not only consult frequently with their community to see what pioneer moves might become possible, but they should also strongly discourage the settlement of other believers in their Districts. Any possible move which comes to their knowledge could be referred to the National Teaching Committee where help in settlement, house purchase, suitable schools and medical advice can be found.

It was with great joy that the NTC learned that Dr Keith Munro has taken steps to reduce his medical commitments to enable him to give much more time to serving the Cause in Northern Ireland and that all NSA members will be more personally involved in the teaching work in the priority goals. It is also a source of wonder and excitement to find that the friends are continuing to offer for pioneering and travel teaching, as this indicates the great strength and dedication of the whole community.

With massive pioneer and teaching moves on the Home Front; with the old overseas pioneer goals virtually assured and the Iranian friends beginning to respond to the moving call to them to assist in Europe; with the assemblies selected for incorporation getting the necessary documentation prepared; with the close co-operation between the NTC, the International Goals and National Youth Committees continually developing, and with the Field-workers assisting wherever possible, there is a spirit of victory in the air. Much, however, remains to be done, and this lies particularly in the arena of personal teaching and confirmation. There is no doubt that new doors are daily being opened to us to speak of the Faith; there is no doubt that He is so preparing souls to receive Him that early confirmations are possible; there need therefore be no doubt that the believers now in this country will, with those who are joining them from overseas, set that high standard of self-sacrifice and dedication for the "rising generation of believers" for which the Universal House of Justice so urgently calls.

National Teaching Committee

### PERSIAN PIONEERS

The following cable was received early in December from the Universal House of Justice and the text is repeated in Persian:—

"HIGHLY MERITORIOUS IF FROM AMONG PERSIAN BELIEVERS NOW IN THE UNITED KINGDOM TWO COULD MOVE FINLAND, TWO TO SWEDEN AND TWO TO FRANCE, SETTLING IN LOCATIONS WHERE THEY ARE MOST NEEDED. . . ALSO IMPORTANT IF SELF-SUPPORTING TRAVEL TEACHERS FROM UK COULD SPEND AS MUCH TIME AS POSSIBLE DURING LAST REMAINING MONTHS PLAN TEACHING IN FOLLOWING COUNTRIES: FRANCE, FINLAND, SWEDEN, SWITZERLAND. SUPPLICATING BOUNTIFUL BLESSINGS THOSE ARISING THIS ELEVENTH HOUR."

اصبای عزیز مهد مقدّس امرالله،

بیت العدل اعظم؛ در تگراف مؤرّض ۵ دسامبر، اصبای  
ایرانی ساکن پادشاهی متحد را بخدمتی عظیم دعوت نموده اند  
و امیدوارند که از ایشان دونفر به فنلاند، دونفر به سوئد و  
دونفر به فرانسه مهاجرت نمایند و در نقاط مهاجرتی آن ممالک  
سکونت یابند. و همچنین درخواست نموده اند که چند نفر از  
مبلغین سیار بخرج خود به ممالک فرانسه و سوئد و فنلاند و  
سوئیس سفر نموده و حتی الامکان ماههای انقراض ۵ ساله را در  
این ممالک صرف تبلیغ نمایند. بیت العدل اعظم قاضی باین  
خدمت مهم را بادعیه خولیش و فضل کریم الطیسان داده اند



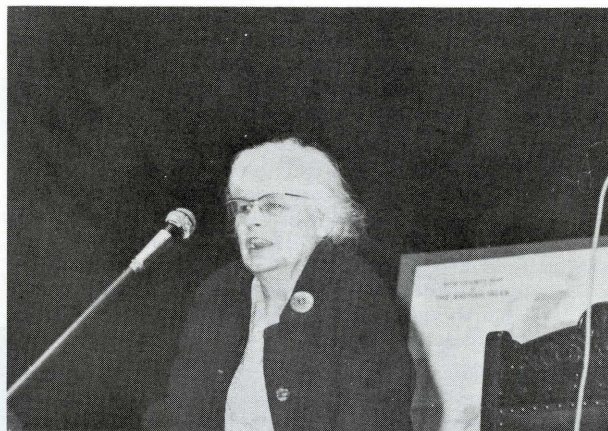
**NATIONAL TEACHING CONFERENCE**  
**"THE FUTURE GLORY OF THE COMMUNITY"**

**WINTER GARDENS, BLACKPOOL 25/26 November 1978**

The last Teaching Conference before the end of the Five Year Plan was held in the largest hall yet used for this purpose in the United Kingdom — the Winter Gardens Theatre in Blackpool. The venue for political conferences, pantomime and dancing competitions, it became the scene of dedicated consultation upon the goals to be won at this crucial stage of the Five Year Plan.

Instead of political banners or scenery, the stage was set with lists of countries where pioneers or travel teachers were required, these dominated by an enormous visual aid which must have taken a great deal of time and care in its preparation, showing the state of the Fund.

Those of us who were the first to enter the large auditorium, with its stalls and conventional theatre circles, looked at its size and wondered whether enough Bahá'ís would come to fill its vastness — after all, 1,800 people had gone to Alexandra Palace only two months before and many might find it difficult to attend two conferences. These fears were dispelled as the day wore on and the stalls began to fill with happy Bahá'ís; although the theatre was never full, something like 600 Bahá'ís attended. A large number of children were present, tended by Sue Grimshaw and her band of loving helpers; they were divided into three groups — under fives, cared for by Christine Innes; aged five to eight, by Marian Cleasby and nine to thirteen, by Davey Wright. Especially important was the attitude of the staff of the Winter Gardens towards the children — the lady in the sweets kiosk said that in the three years she had worked there, and of all the many children who visited the kiosk, the Bahá'í children were the most polite, they queued (and paid for their sweets!) — and she thought they were marvellous. A word of special thanks should always go to those who helo to care for the children, for by so doing they miss the conference sessions.



*Counsellor Dorothy Ferraby*

The last session in the evening was given to the Continental Board of Counsellors and presided over by Counsellor Dorothy Ferraby; with her on the platform were Board Members Viv Bartlett, Joe Foster, Madeline Hellaby, Robert Jelly, Mary Kouchekezadeh, David Lewis and Betty Shepherd. Shamsi Navidi had been present during the morning, but neither Jack Costello, Beman Khosravi nor Adam Thorne were able to attend. Each of the Board Members spoke for a few moments and then Dorothy Ferraby gave a most moving talk. She said that the Bahá'ís were the luckiest people in the history of the world — we were at the beginning of something so terrific that we could not really visualise it. More pioneers and more travel teachers were needed to find more believers, and this was the main problem — a problem which extended all over Europe to a greater or lesser degree. We should all develop a deep love and attraction which would lead more people to the Faith. She said that everybody could help in some way — we must all give what we can — the spirit with which we do it and the fact that everybody does something is what is important — 'universal participation' really means everybody contributing in some way, and even the bed-ridden can do something. It was important for us to spiritualise our own lives; Bahá'u'lláh said: "Immerse yourselves in the Ocean of My Words" — we must immerse ourselves in the Writings. Mrs Ferraby said that the future course of history was daily in the balance and the world would be put to rights if we would only carry out the tasks that have been given to us; if we win the goals of the Plan. She felt sure that the British Community would win its goals, but it would be by the Grace of Bahá'u'lláh and because the Bahá'ís would grow and grow and grow in the spirit so that they would attract the bounties of Bahá'u'lláh and thus attract the hearts of the people who are ready for the Faith. Counsellor Ferraby said that Shoghi Effendi had written that people were waiting for the Faith in every city — it was a matter of finding them and making them feel that a follower of Bahá'u'lláh is a human being who is radiating the spirit of God, and that they cannot keep away from Bahá'ís. She said that this was an important time in human history — perhaps more important than our minds could grasp — and much depends



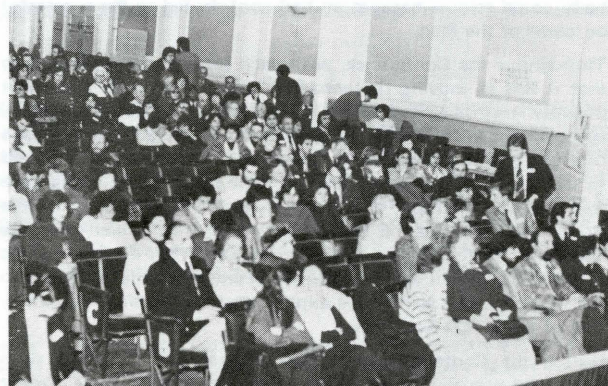
*John Long giving the opening address*

John Long, Chairman of the National Assembly, in his opening address, warmly welcomed Counsellor Dorothy Ferraby, Board Members and their Assistants and all the friends to the conference and drew attention to the letter from the Universal House of Justice which is published in full on pages two and three.

After his opening words he handed over to Philip Hansworth as Chairman of the Conference, who said that since the letter written to Langenhain on United Nations Day, 24 October, exciting things had begun to happen. He also made special reference to the visual aid on the Fund, saying that unless it is maintained at the right level we cannot hope to achieve our goals.

The first session began with the presentation by some travel teachers of their experiences during their work, and short addresses were given by Beatrice Smith, Soha Rawhani, Ada Williams and Jeremy Herbert. The needs of the priority goals were then presented.

*Some of the friends at the Winter Gardens Theatre*





upon us. She begged the believers to remember those waiting souls of whom Shoghi Effendi had written and asked us to go out and find them and make them feel that they cannot keep away from the Faith. She felt that everybody could do far more than they thought possible and finished by emphasising that we are part of something which is going to go on and on and on until the whole world is brought to Bahá'u'lláh — what Shoghi Effendi had called 'the spiritualisation of mankind'. She said "We have the means, we have the will — all that remains for us to do is to turn to Bahá'u'lláh".

The Sunday sessions began with a memorial service for three Bahá'is who had given exceptional service to the Cause — Elsie Cranmer, Ernest Gregory and Albert Joseph — and continued with a session for the National Assembly, during which every member present spoke for a given period. This was followed by an assessment by the National Treasurer of the present state of the Fund and an appeal that the lifeblood be kept flowing — without it the teaching work would stop.

After lunch the children presented a short play and sang some songs which they enjoyed enormously; they feel that they are a part of the Conference by the inclusion of this half-hour session. Afterwards a number of fieldworkers talked about their work and then there was time for contributions from any of the believers who wished to speak.



*Gisu Muhajir speaking for the youth. National Assembly members Mary Hardy and Philip Hainsworth seated beside her.*

The last session was taken by the National Teaching Committee, with short talks by Mary Hardy, Ridvan Moqbel, Peter Trundle, Peter Stratton and Shomais Afnan; then Philip Hainsworth spoke of the difficulties of the Bahá'is in Iran and asked all the Persian and Arabic speakers to stand and say in unison the Arabic "Remover of Difficulties" prayer. With the thoughts of the entire gathering centred upon the Iranian believers, this was a most moving moment.

In giving her last words to the Conference, Counsellor Dorothy Ferraby said that she had been speaking to people in Haifa and had asked for their prayers for this occasion. She said that a conference is a thing of words and feelings, and if the words and feelings were right, then it was a wonderful conference; but there was another element — 'doing'. We should not be able to say that we had had a successful conference until we had formed the last LSA, opened the last district and sent the last pioneer. There would be no more conferences and victory at Ridván would only be complete if everybody had helped to achieve it; then everybody could rejoice because all had contributed to the successful outcome of the Plan.

Throughout the Conference, with each session giving the feeling that it was so moving that whatever came afterwards could not possibly maintain such a high level of spirit and dedication, appreciation was expressed for the National Teaching Committee's carefully planned programme. With the whole Conference geared to the theme "The Future Glory of the Community", reference was frequently made to the letter of Shoghi Effendi to the British Bahá'is, dated 6 September 1949, from which this title and some of the session titles were taken. That everything was carried out so well and without hitch was not only a tribute to the planning, but also to the experienced and inspired chairmanship of the NTC's Secretary.

During the Conference there was a great deal of music, with songs and prayers from many friends in several styles — a great change from the days, not so long ago, when there would only be an occasional sung prayer at Teaching Conference.



*Children singing*

In his closing remarks, the Conference Chairman said that there had not been a conference in Blackpool for many years and paid tribute to the way in which the Blackpool friends had organised it, thanking also Bahá'is from other areas who had helped by looking after children, manning the bookstalls and doors, providing music and giving assistance in other ways. It had been an exciting occasion held in a hall which through the courtesy of the local authorities had been given free of charge.

There were seven overseas pioneer and twelve travel-teaching offers; altogether we now had twenty overseas pioneer offers — enough to fill all our overseas goals — and offers were still coming in for home front activities. Even after the Conference closed and many people had to rush to catch trains or start their long journeys home, the stage was packed with last minute offers of service which have continued to come in to the National Teaching Committee afterwards.

The Counsellor and the National Assembly agreed that it had been a unique conference.



*A travel-teaching team reporting*

#### RESPONSE TO THE FUND AT TEACHING CONFERENCE

Even though the number of friends attending Teaching Conference was higher than ever before, pro rata, the response to the appeal for Funds was the very best there has ever been. The total contributed was £1,619.40.

It is also evident that the friends in the United Kingdom are becoming more mature and devoted to the Cause. This is evidenced by the fact that on almost every previous occasion when there has been money donated at gatherings of the friends, the bulk of the contributions has been from a mere handful of believers. At Teaching Conference in Blackpool it was evident that there was a distinct movement towards universal participation. Many children joyfully participated in this giving to Bahá'u'lláh.

Betty Goode, National Treasurer,  
1, Loddington Lane, Belton,  
Uppingham LE15 9LA



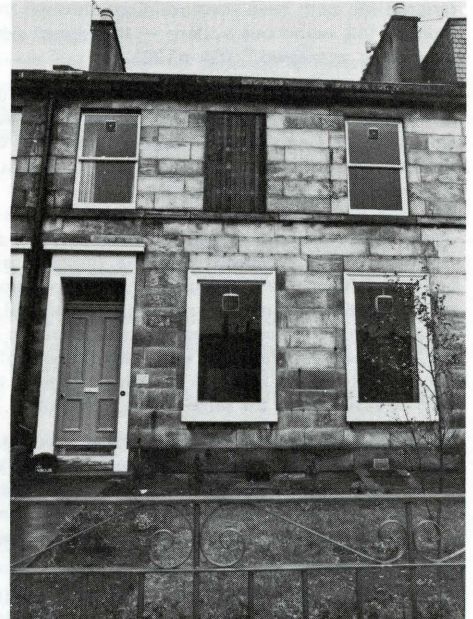
## GOALS ACHIEVED

## SCOTLAND

The new Hazíratu'l-Quds in Edinburgh.

(Right) The front entrance

(Below) Meeting room for Feasts and gatherings.



## NORTHERN IRELAND

The new Hazíratu'l-Quds in North Down.



## THE ONWARD MARCH OF THE FAITH

We warmly welcome to the community the following new believers, recorded in the National Office between 30 September to 30 November 1978.

## ADULTS:

Barry Applin (Thanet); Desmond Attfield (Milton Keynes); Mrs Wendy Babbage (Maidstone); David John Berrie (Ceredigion); John Stuart Blackaller (Penwith); Miss Janet Ann Carnie (E. Kilbride); Miss Marjorie May Dunstan (Penwith); Miss Shireen Gillespie (Southwark); George Harcourt (Carrickfergus); L. A. McAllister (Vale of Glamorgan); John McLaughlin (Ballymoney); Michael Julian (Southwark); Mrs Nina Ormiston (Epsom & Ewell); Barry Parkinson (Liverpool); Mrs Maureen Potter (Moray); John Robert Smith (Mid Sussex); Mrs Marjorie Rose Smith (Mid Sussex); Tony Stimpson (Milton Keynes); Charles Edward Barry Stuart (Londonderry); Mrs Mary Tulip (Westminster); Mrs Anne Ward (Doncaster); T. G. A. Wynne (Vale of Glamorgan); Bob Gilmour Christian (Bournemouth); Mrs Avril Davies (Swansea); John Denton (Sheffield); James McGrath (Lichfield); Mrs Lyle Osborne (Cardiff); Mrs Ethel May Pask (S. Pembrokeshire); Philip Cassidy (Glasgow); Mrs Dorothy Evans (Middlesbrough); Miss Lisa Morris (Burnley); Trevor Morris (Tonbridge); Mrs Anne Pender (Dundee); Mrs Marian Skone (S. Pembrokeshire).

## YOUTH:

Miss Mary Carberry (Coleraine); Miss Fariba Farmand (Hammersmith); Miss Vida Kalami (Torbay); J. Raju Karia (Hertsmere); Miss Rose Khallilian (Cambridge); Miss Judith Musham (Westminster); Miss Azita Orooji (Watford); Miss Julie Roberts (Manchester); Navid Hemmati (E. Lothian); Sean Knox (Welwyn); Shahin Knox (Welwyn); Mehیار Badiée-Azandehi (Waverley); Miss Georgina Ann Ivory (Winchester); Mrs Marjan Khavari (N. Beds); Miss Carol Morris (Burnley).



## SACRIFICE AND SUFFERING

*Talk given at a recent series of Auxiliary Board Members' Conferences.*

"The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionised through the agency of this unique, this wondrous system — the like of which mortal eyes have never witnessed." (G.I. p136).

"The vitality of man's belief in God is dying out in every land; nothing short of His wholesome medicine can ever revive it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?" (G.I. p200).

These two quotations provide the reasons for the present troubled world situation; one the positive, one the negative aspect; one the cause of the birth of a new creation, one the cause of the destruction of the old one. "Soon shall the present-day order be rolled up and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen". (G.I. p7). So we mustn't be surprised. If man turns away from God he suffers, and the same is true of nations:

"The time for the destruction of the world and its peoples hath arrived," says Bahá'u'lláh, "The hour is approaching when the most great convulsion will have appeared." "The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: "Taste ye what your hands have wrought!" (P.D.C. pp1/2).

"We have fixed a time for you, O peoples! If ye fail, at the appointed hour, to turn towards God, He verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (G.I. p214).

I believe that God is testing this community. He needs strong Bahá'is to work for Him. We are at war. We are engaged in a life and death struggle. The Guardian said that if the friends knew they were at war they would fight better. To win a battle, soldiers must be united in a single aim, be brave, noble, dedicated, self-sacrificing and happy. We are being trained for the coming calamity. God's soldiers must be A1, not C3!

All the difficulties we experience are part of this testing and training. As the world sinks further and further into decay and disintegration it becomes harder and harder for us to bring people into the Faith; but the harder the task, the more merit there is in struggling to perform it and the greater the rewards at the end! A supreme sacrificial effort is needed now on the part of every single one of us; and the Master tells us that if some of the friends don't work very hard, the rest of us have to work harder to make up!

If you would appreciate the seriousness of the situation, read the first two sections of "The Promised Day is Come". I do not wish to dwell on this aspect of the Faith, but the warnings are there and they are very strong indeed. We ignore them at our peril — and what is more important, at the peril of the whole world. We do not know when the "most great convulsion" will come, but that it is imminent is indicated by the Universal House of Justice in the first couple of sentences of their Preamble to the Five Year Plan (the Naw-Rúz Message of 1974):

"A span of eighteen years separates us from the centenary of Bahá'u'lláh's Ascension and the unveiling of His mighty Covenant. The fortunes of humanity in that period no man can foretell."

It is as though all the forces of existence are leagued against us — we must be on our guard that we may not be influenced by them:

"The darkness of error that has enveloped the East and the West is, in this most great cycle, battling with the light of Divine Guidance", says 'Abdu'l-Bahá. "Its swords and its spears are very sharp and pointed; its army keenly bloodthirsty." (A.D.J. p5).

"This day the powers of all the leaders of religion are directed towards the dispersion of the congregation of the All-Merciful, and the shattering of the Divine Edifice. The hosts of the world, whether material, cultural or political are from every side launching their assault, for the Cause is great, very great. Its greatness is, in this day, clear and manifest to man's eyes." (A.D.J. p5).

Our task is **urgent!** It isn't just a matter of getting nine Bahá'is in your goal area and opening every District. This is merely a means

to an end. Our real purpose in teaching is to lay the foundations of the Kingdom of God on earth; so on the one hand we are trying, as Adib Taherzadeh says, "to bring a soul to its God," and on the other, in our capacity as redeemers of mankind, to "rescue the fallen from the slough of impending extinction, and to help him to embrace the ancient Faith of God". (G.I. p316). This is an aspect of the Oneness of Mankind. The goals are given to us to hasten this process — but they will not happen by themselves! It is good to have faith in victory, but as St. James says, "Faith without works is dead." (Ch. 2 v. 20)

THOSE WHO LEAVE THE FAITH have never really understood it. "Many are called but few are chosen" (Matthew 22 v.14). Some just add it to their collection of "isms"; Bahá'u'lláh is seen as a person with good ideas and you join his society on the same terms as you join any other society — as a spare time interest. It makes no impact on your life. Some, unfortunately, find it impossible to suppress their ego, and so obedience to laws of which they don't see the point, and worse still, obedience to institutions whose decisions they don't like, is something to which they cannot submit. These people have a mistaken conception of what constitutes "freedom".

The potentially good servant of the Cause is one who loves Bahá'u'lláh and the Master and is prepared to submit where he doesn't understand, in the faith that God knows better than he does what is best for both himself as an individual and mankind as a whole. In other words, to **change**. You don't confer a favour on God by joining His Faith: it cannot be put aside when it is inconvenient. You cannot change the Faith: the Faith will change **you** — if you will let it!

## MARTYRDOM

In the "Hidden Words" Bahá'u'lláh says, "O Son of Being! Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory" (H.W.A. No.45). In this day, 'Abdu'l-Bahá tells us, teaching takes the place of martyrdom; but surely, if it is to take the place of martyrdom, it does have to be of a similar sacrificial quality? We need to meditate on what constitutes martyrdom and then try to apply this in our own lives. What makes a martyr willing to be what he is? Two things, a burning love for and faith in the Prophet and a passionate desire, born of this love, to serve His Cause regardless of the cost. This service is such as to count as nought the things of this world: "Ignite, then, O my God, within my breast the fire of Thy love, that its flame may burn up all else except my remembrance of Thee. . ." (B.P. No.23).

In these final months of the Plan we must all become martyrs if the goals are to be won. The task is tremendous — but remember! we are building the foundations of the Kingdom of God on earth. What an assignment! What an honour! What a privilege! What a joy! Doesn't it make you happy? Beloved friends, every single one of you has the capacity to become a martyr — you don't know what you can do till you try! "God will assist all those who arise to serve Him". Pray for strength, pray for love, pray for courage! Forget yourselves and your worldly affairs and hasten to attain the station God has destined for you!

Think of Bahá'u'lláh. Think what He suffered:

"Whoso will reflect upon the tribulations We have suffered, his soul will assuredly melt away with sorrow". (G.I. p307).

How could they do these things to Him! He was their Friend, their Counsellor, the One Whom the whole world awaited, the One Who loved them all so much! They threw Him into prison, they stripped Him of all His possessions, they bastinadoed Him, reviled Him, threw stones at Him, tried to poison Him!

"O king! I was but a man like others, asleep upon My couch, when lo! the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. . . And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow" (G.P.B. p102).

"By the righteousness of God! Every morning when I arose from My bed, I discovered the hosts of countless afflictions massed behind My door; and every night when I lay down, lo! My heart was torn with agony at what it had suffered from the fiendish cruelty of its foes. With every piece of bread the Ancient Beauty



breaketh is coupled the assault of a fresh affliction, and with every drop He drinketh is mixed the bitterness of the most woeful of trials. He is preceded in every step He taketh by an army of unforeseen calamities, while in His rear follow legions of agonising sorrows" (Gl. p119-120).

He sacrificed His all for us — for you personally, for me, for all mankind:

"The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell in the most desolate of cities!" (Gl. pp99-100).

O God! How Bahá'u'lláh suffered for me! Cannot I suffer just a little bit for Him?

Think of His glorious Faith:

"By My life!" He wrote to Tzar Alexander II of Russia, "Couldst thou but know the things sent down by My Pen, and discover the treasures of My Cause, and the pearls of My mysteries which lie hid in the seas of My names and in the goblets of My words, thou wouldst, in thy love for My name, and in thy longing for My glorious and sublime Kingdom, lay down thy life in My path" (P. of B. pp 28/29).

We gain the capacity to become martyrs by increasing our love for Bahá'u'lláh and the Master and our joy and happiness in the Faith; and we increase this love and happiness by reading about Their lives and delivering the Message. Then it seems easy to us to serve the Cause — we no longer think of sacrifice! We offer ourselves as gifts of love and will do, and can do, anything They ask!

#### DEPRESSED STATE

We may sometimes feel rather depressed at the way things are going in this country. We work and strive and still very few declarations come along to cheer us on our way. So many things seem to work against us! What more can we do? What else can we try? This condition is not new in the Faith. In the very early days the Bábís experienced similar periods of depression. I think particularly of the two years that Bahá'u'lláh spent in the wilderness of Sulaymáníyyih. He withdrew from the community so that they could find out Who their true Leader was and that they could not succeed without Him. Could it be possible that He is doing the same thing again? Are we so obsessed with numbers that we forget the Person for Whom we are trying to get them? We ask our Clusters for help — but do we ask Bahá'u'lláh? The Bábís at that stage didn't know who He was. We have no such excuse. So let us fortify ourselves and strengthen our faith by immersing ourselves in the ocean of His utterance, so that we may "savour such deeds as are performed in His path" (Gl. p9).

It is really so simple: we should look to our Leader and teach what He told us to teach. We should have greater faith and conviction and be more positive in our presentation of Bahá'u'lláh as the Lord of the Age and the Redeemer of Mankind. Read His Writings — He doesn't mince words. He proclaimed His Message and revealed His station to the kings, rulers and ecclesiastical leaders of His day — they who had power of life and death over their subjects, and could easily have wiped Him out with a wave of the hand had they so wished; are we fearful of proclaiming Him as the Lord of the age to ordinary people?

"He Who is the Best Beloved is come! He hath crowned Himself with the glory of God's Revelation, and hath unlocked to the face of men the doors of His ancient Paradise. Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. Proclaim unto every longing lover: 'Behold, your Well-Beloved hath come among men! and to the messengers of the Monarch of love impart the tidings: 'Lo, the Adored One hath appeared, arrayed in the fullness of His glory!'" (Gl. pp319/320).

"O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it." (Gl. p210).

"Followers of the Gospel, behold the gates of heaven are flung open. He that had ascended unto it is now come. Give ear to His voice, calling aloud over land and sea, announcing to all mankind the advent of this Revelation — a Revelation through the agency of which the Tongue of Grandeur is now proclaiming: 'Lo, the sacred Pledge hath been fulfilled, for He, the Promised One, is come!'" (W.O.B. (Disp.) p104).

#### PROBLEMS AND TESTS

We may sometimes get mixed up between a mystery and a problem. We can live with a mystery (and there are many in the Faith), but a problem is something which has to be solved. There are two main kinds of problems:

- a) Events.
- b) People.

Personal problems as regards the Faith, including those caused by events, can be put into three categories:

- a) Problems with the teachings.
- b) Problems with the Administration.
- c) (Unfortunately) problems with other Bahá'ís.

At this stage in their development, local assemblies are primarily concerned with teaching the Faith; although we are told to take our problems to our assemblies, these are not problem-solving bodies.

If we studied the Writings more deeply and tried to understand why we were being tested, we might solve many of our problems before they became so bad that assembly consultation became necessary.

I say this because I believe that most of our problems are caused by our own ego being unwilling to submit, whether it be to God or to His Administration. I believe that if we could forget ourselves and broaden our vision to understand what we are about we would see things in much better proportion; we would no longer complain or feel that nobody has ever before had to put up with situations similar to ours! As we have said, God is testing this community, the community itself and every individual within it. A test is not a test until one recognises it as such. We should try to recognise tests for what they are and to be grateful for an opportunity to show our love for God and for Bahá'u'lláh. When was the last time you said "Thank You" to God for giving you a difficulty to overcome? There is a purpose in what happens to us; we have to learn the lessons of our tests:

"By refusing to get the spiritual value from the tests which come to us we leave ourselves open to the same test recurring with greater severity, and we have thereby increased our difficulties instead of decreasing them. God is thorough and perfect in all things, and man is not through with any problem until he has mastered it." (Pamphlet "The Spiritual Meaning of Adversity" p18).

We must try to turn our difficulties into victories:

"Should other peoples and nations be unfaithful to you, show your fidelity unto them; should they be unjust towards you, show justice towards them; should they keep aloof from you, attract them to yourself; should they show their enmity, be friendly towards them; should they poison your lives, sweeten your souls; should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful!" (W.T. p15).

For us this means our families, our friends, the neighbours and the people we work with. The cross to Christians is a sign of victory. What was originally the worst humiliation, degradation and defeat which could be inflicted upon anyone became the symbol of triumphant victory. In bearing their individual crosses with joy, Christians show their love for God and for Christ.

For us the humiliation, degradation and defeat was imprisonment and exile. Of His incarceration in the dungeon of Teheran Bahá'u'lláh wrote:

"We were consigned for four months to a place foul beyond comparison. As to the dungeon in which this Wronged One and others similarly wronged were confined, a dark and narrow pit were preferable. Upon Our arrival We were first conducted along a pitch-black corridor, from whence We descended three steep flights of stairs to the place of confinement assigned to Us. The dungeon was wrapped in thick darkness, and Our fellow-prisoners numbered nearly a hundred and fifty souls: assassins, highwaymen. Though crowded, it had no other outlet than the passage by which We entered. No pen can depict that place, nor any tongue describe its loathsome smell. Most of these men had neither clothes nor bedding to lie on, God alone knoweth what befell Us in that most foul-smelling and gloomy place!" (E.S.W. p21).



Imagine it, if you can; and yet we all know what happened to Bahá'u'lláh within its walls! For us, it has already become the symbol of triumphant victory. In bearing our various kinds of imprisonment — tying jobs, small children, non-Bahá'í spouses, hostile families, sickness, all sorts of physical difficulties that prevent us from serving the Cause as much as we would like — in bearing our imprisonment with radiant acquiescence as He did, we too can show our love for God and for Bahá'u'lláh. It depends how you look at it, you see. A difficulty can be made an excuse for not doing something — but it can also be looked upon as a challenge, which, with God's help, we can meet. Let us think up a slogan:

"Difficulty — challenge — victory!"

### SUFFERING UNITES US WITH BAHÁ'U'LLÁH

The Báb tells us that the Prophet's sorrows are the beginning of sorrows: whatever the friends are called upon to suffer in this Dispensation our Beloved has already suffered, so He understands.

Do we think ourselves hard done by? He suffered more. "Remember My days," He tells us, because if we do, our problems will pale into insignificance compared with His. It is a great bounty to be chosen to suffer for the Cause. If we love Bahá'u'lláh we shall want to be near Him and try to share His burdens; so anything that brings us a little nearer to Him and to understanding what He suffered in His love for us should be looked upon as a great blessing for which we should thank God from the bottom of our hearts. Bahá'u'lláh never hid Himself or ran away. He advanced towards calamities as He bids us to do in "The Hidden Words".

"Love of money is the root of all evil." Though the number of Bahá'ís who love actual money for its own sake must be minimal if not non-existent, there are more subtle ways of being seduced by materialism. Our life in the West has become so divorced from natural living, we consider so many things to be essential to our daily life and happiness, that I wonder sometimes if we are in danger of losing sight of the difference between basic necessities and luxuries. Do we demand too much in material comfort? Are we really, deep down, seeking self-advancement rather than Cause-advancement? Do we put all sorts of difficulties in the way of serving the Cause which aren't really difficulties at all, but an expression of our own desire for an easy life? Are we so used to depending on motivated transport to get us about that we forget we have feet? Are we so keen always to be fashionably dressed that we forget that the Guardian wore the suit he was married in for the whole of his life.

We are not required to be ascetic, but have we somehow, almost without knowing it, little by little and subtly, allowed these things to come between ourselves and God?

"My God, My Master, My Desire!" cried Bahá'u'lláh, somewhere on that terrible journey from Teheran to Baghdad, "Thou hast created this atom of dust through the consummate power of Thy might, and nurtured Him with Thine hands which none can chain up . . . Thou hast destined for Him trials and tribulations which no tongue can describe, nor any of Thy Tablets adequately recount. The throat Thou didst accustom to the touch of silk Thou hast, in the end, clasped with strong chains, and the body Thou didst ease with brocades and velvets Thou hast at last subjected to the abasement of a dungeon. Thy decree hath shackled Me with unnumbered fetters, and cast about My neck chains that none can sunder. A number of years have passed during which afflictions have, like showers of mercy, rained upon Me. . . How many the nights during which the weight of chains and fetters allowed Me no rest, and how numerous the days during which peace and tranquility were denied Me, by reason of that wherewith the hands and tongues of men have afflicted Me! Both bread and water which Thou hast, through Thy all-embracing mercy, allowed unto the beasts of the field, they have, for a time, forbidden unto this Servant, and the things which they refused to inflict upon such as seceded from Thy Cause, the same have they suffered to be inflicted upon Me, until finally, Thy decree was irrevocably fixed, and Thy behest summoned this Servant to depart out of Persia, accompanied by a number of frail-bodied men and children of tender age, at this time when the cold is so intense that one cannot even speak, and ice and snow so abundant that it is impossible to move" (G.P.B. p109).

Do we complain because we have to travel perhaps thirty miles in a heated car, well-fed and warmly clad, to reach our goal area? The pilgrims walked 1,000 miles from Persia to Akká just to see a handkerchief waving from the window of the Most Great Prison — and then they turned round and walked 1,000 miles back again. What love is this!? Dearest friends, we don't know we're born!

### HOW DID BAHÁ'U'LLÁH VIEW HIS IMPRISONMENT?

"Know thou . . . that We have been cast into an afflictive Prison, and are encompassed with the hosts of tyranny, as a result of what the hands of the infidels have wrought. Such is the gladness, however, which the Youth hath tasted that no earthly joy can compare with it. By God! The harm He suffereth at the hands of the oppressor can never grieve His heart, nor can He be saddened by the ascendancy of such as have repudiated His truth" (G.I. p42).

"O God, refresh and gladden my spirit. Purify my heart, illumine my mind. I lay all my affairs in Thy hand. Thou art my Guide and my Refuge. I will no longer be sorrowful and grieved, I will be happy and joyful. I will no longer be full of anxiety, nor will I let trouble harass me. I will not dwell on the unpleasant things of life. O God! Thou are kinder to me than I am to myself. I dedicate myself to Thee, O Lord" (B.P. No 69).

Do we lose our friends? Does our family reject us? So did He, so did His — far, far, worse than anything we can suffer. His own half-brother spent his life plotting and scheming to do Him hurt. Have we been parted from those we love? Bahá'u'lláh sacrificed His young and beautiful son, Mírzá Mihdí, the Purest Branch. The Prophet's sorrows are the beginning of sorrows. He has suffered it all, He understands. If we will only put our hand in His, we shall be comforted and led — and we shall overcome and triumph, as He did.

### THE GREATNESS OF THIS DAY

In the Ridván Tablet, God says to Bahá'u'lláh, "The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching" (G.I. p27). We may look upon this, for the purposes of the Five Year Plan, as its culmination on 20 April this year. "Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not Thy peace. The day-star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry" (G.I. pp27/28).

The greatness of this Day can never be sufficiently appreciated. How fortunate we are to be living at a time when so much is demanded of us, when the duty of proclaiming His Message is so urgent! The Prophets and Messengers Themselves have longed to see this Day — and **we** are living in it!

"By the righteousness of Mine own Self! Great, immeasurably great is this Cause! Mighty, inconceivably mighty is this Day! Blessed indeed is the man that hath forsaken all things, and fastened his eyes upon Him Whose face hath shed illumination upon all who are in the heavens and all who are on the earth" (G.I. p245).

"There is a power in this Cause — a mysterious power — far, far, far away from the ken of men and angels; that invisible power is the cause of all these outward activities. It moves the hearts. It rends the mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is the mystery of the Kingdom of Abhá!" (B.R. p185).

We must surely all want to exclaim, as did the Master, speeding through the streets of Washington in a car, on His way to meet Alexander Graham Bell, inventor of the telephone:

"O Bahá'u'lláh! What hast Thou done! O Bahá'u'lláh! May my life be sacrificed for Thee! O Bahá'u'lláh! May my soul be offered up for Thy sake! How full were Thy days with trials and tribulation! How severe the ordeals Thou didst endure! How solid the foundations Thou hast finally laid and how glorious the banner Thou didst hoist!" ('Abdu'l-Bahá p183).

### STATION OF THE BELIEVERS

We must go out in the firm conviction that this is God's truth, and His Will for this day and age. Bahá'u'lláh says there is a great station awaiting the one who will rise and serve Him:

"Strive thou day and night to serve the Cause of Him Who is the Eternal Truth, and be thou detached from all else but Him. By Myself! Whatever thou seest in this Day shall perish. Supremely lofty will be thy station if thou remainest steadfast in the Cause of thy Lord. Towards Him are thy busy moments directed, and in Him is thy final resting place" (G.I. p246).



**ARISE AND SERVE**

Only a few short weeks lie between us and the end of the Five Year Plan. Let us not tarry! Let us arise and serve with every ounce of strength that is left to us! Let us travel to our goal areas and teach! Let us pray as never before. Let us leave our homes and pioneer! Great is the station of the one who will forget all else and move to a new area in order to deliver the Message! Would you not like to hear, perhaps, Bahá'u'lláh or the beloved Master say to you, as did the man in Christ's parable. "Well done, thou good and faithful servant!" Dearest friends, have courage, have faith!

"By the righteousness of God! Should a man, all alone, arise in the name of Bahá and put on the armour of His love, him will the Almighty cause to be victorious, though the forces of heaven and earth be leagued against him. . ." (T.D.P. p4).

"By the righteousness of God! Whoso openeth his lips in this Day and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light. . ." (T.D.P. p5).

"Whoso ariseth to teach Our Cause must needs detach himself from all earthly things, and regard, at all times, the triumph of Our Faith as his supreme objective. . . And when he determineth to leave his home for the sake of the Cause of his Lord, let him put his whole trust in God, as the best provision for his journey, and array himself with the robe of virtue. Thus hath it been decreed by God, the Almighty, the All-Praised" (T.D.P. p6).

Beloved friends, think to what heights He is calling you! Think what a glorious station can be yours! Go out in faith that He will assist you! Pioneering may be difficult on the material level, but spiritual happiness is to be prized high above material happiness and comfort! The spiritual rewards are beyond price! In His Will and Testament, 'Abdu'l-Bahá says:

"The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally, in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!" (W.T. p10).

**INTERNATIONAL TRAVEL TEACHING**

Cameroon is situated beneath the bulk of Africa, a country which is rich in rubber plantations, tea, cocoa beans and cotton. It is a land which becomes green with lush vegetation in the rainy season, and golden with dust in the remaining dry months. The sun is warm and friendly, and the rain, when it comes, descends in torrents.

With sleeping bags tucked under our arms and suitcases in hand, we arrived in the city of Duala, reminiscent of India with its crowded streets and endless noise of people and traffic. Our Bahá'í host welcomed us with a huge smile and a hearty handshake, and conducted us to his home where we spent the night. The following day we proceeded to Victoria, a town in the English-speaking area of Cameroon. Our means of transport was by taxi which travelled at a frightening speed of 120 Km/hr through the curved and sometimes unsurfaced roads. It was not too comforting to see the wrecks of cars now and again. In the next few weeks we discovered that if we spoke to the taxi-drivers about the Faith, they reduced their speed so as to listen to the conversation. In this way we spared our lives and limbs.

The National Bahá'í Centre which was to be our home for the duration of our stay was a paradise. Flowers and fruit trees blossomed in its beautiful gardens, whilst brightly coloured birds warbled their songs all day. Material comforts we had none, for there was no electricity and no gas, but plenty of hungry mosquitoes which gave us a warm welcome. Our food, consisting of rice, fish, beans and potatoes was cooked on small paraffin stoves. Tropical fruits were abundant and provided us with vitamins.

The land is very fertile in the Cameroon. The fruits of the tall avocado tree fall to the ground, and, if not gathered, soon grow into trees themselves without any help from human hands. The spiritual soil is just as fertile. Men and women listen to the Message of Bahá'u'lláh with keen interest and respond to His Call at once. Their hearts are pure, untouched. "We always have time to listen to the Word of God," one villager told us when we asked if he would like to hear about the Faith. Our party of five was divided into two, and, accompanied by local Bahá'ís, we set

**ULTIMATE VICTORY**

We go out in the knowledge that God is with us. Bahá'u'lláh and 'Abdu'l-Bahá have promised that they will never leave us. With this promise in our minds and love and faith in our hearts, let us arise to pioneer and to teach. Let us leave our faded delights to seek His good pleasure, with extracts from the Báb's address to His first disciples, when they went out on the very first teaching trip of the new Day, ringing in our ears:

"O My beloved friends! You are the bearers of the name of God in this Day. . . It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. . . You are the witnesses of the Dawn of the promised Day of God. . . Gird up the loins of endeavour. . . the days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend unto the throne of the Most High and be acceptable unto Him. You have been called to this station. . . Beseech the Lord your God that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity or embitter the sweetness of that grace that flows through you. . . Scatter throughout the length and breadth of this land, and with steadfast feet and sanctified hearts, prepare the way for His coming. Heed not your weakness and frailty; fix your gaze on the invincible power of the Lord your God, the Almighty. Arise in His name, put your trust wholly in Him, and be assured of ultimate victory!" (P. of A.A. pp93/4).

Madeline Hellaby

**References**

A.D.J.	Advent of Divine Justice.
B.P.	Bahá'í Prayers.
B.R.	Bahá'í Revelation.
E.S.W.	Epistle to the Son of the Wolf.
Gl.	Gleanings from the Writings of Bahá'u'lláh.
G.P.B.	God Passes By.
H.W.A.	Hidden Words (Arabic).
P.A.A.	Promise of All Ages.
P.B.	Proclamation of Bahá'u'lláh.
P.D.C.	Promised Day is Come.
T.D.P.	Tablets of the Divine Plan.
W.O.B.	World Order of Bahá'u'lláh.
W.T.	Will and Testament of 'Abdu'l-Bahá.

off for the villages every afternoon. In one village eleven people declared and their local assembly was formed. Two of the members were women. In another village the people would squeeze into a small room for the fireside. The little children soon learned to sing Bahá'í songs and recite prayers. Their parents, often simple labourers or fishermen amazed us with their intelligent questions, their spiritual insight and knowledge of the Bible. All were hungry to learn about this new Message. Outwardly they were very poor, living in tiny huts, and eating little, but inwardly how rich they were. Many a time we would become oblivious to the rain, and the mosquitoes, so involved were we in teaching these people who were crowding round to ask questions and, when convinced of the truth, declare their belief.

Cameroon, however, is behind in its goals for the Five Year Plan. Why, you may ask, is this so in such a spiritual country. The reason is very simple: there is a lack of manpower. There are not enough people to teach or deepen the local believers. There are not enough Bahá'í teachers to educate their children. On the last evening of our stay, one of the villagers, Mr Isaac by name, said, "During these weeks you have helped us and answered our questions. But when you go who will teach us?"

The people of Cameroon are waiting; they are patiently waiting.

Shadab Javid

**ERRATUM**

**LANCASTER SEMINARS** — Bahá'í Journal, June 1978, p16.

Please note that in para five of the section on the 1977 seminar a statement was made that "as far as is known", this seminar was the first university sponsored academic study of the Faith. The Department of the Secretariat of the Universal House of Justice informed the author "that it is by no means certain that this was the first academic study on the Faith sponsored by a university as [the Universal House of Justice] understands that there have been such events in the United States.



## INTERNATIONAL NEWS



**AUSTRALIA:** A team of seven Bahá'ís who visited the community in Onslow for the first time in a year received a warm reception from the aboriginal believers there. Onslow, in far northwest Australia, is over 700 miles from the nearest Bahá'í community, Perth.

The aboriginal Bahá'ís there, who expected the team, had invited them to use their meeting hall for public meetings. Much to the team's surprise, the first meeting attracted more white inquirers than aboriginals.

The programmes during the six evenings included the showing of films, slides, and filmstrip presentations on the Faith. By the time the week was over, eight new Bahá'ís had enrolled in the Faith — seven Aborigines and one Danish youth.

**BRAZIL:** Brazil's fifth National Teaching Conference of the Five Year Plan was held 20–22 October 1978 in Pati do Alferes, a city near Rio de Janeiro.

Consultation at the conference was directed to further expansion of the Faith in Brazil, particularly in outlying areas where teaching efforts thus far during the Plan have had little effect. Brazil has already won its Five Year Plan goals, and currently has 161 Assemblies and 427 localities, against goals of 130 and 400. A new goal of 180 Assemblies and 500 localities by Ridván 1979 has been adopted by the National Assembly.

Many Bahá'ís offered to undertake travel teaching assignments in the remoter areas, about twenty of them for periods of thirty days or more. In addition, several offered themselves for home-front pioneering in Brazil.

**CYPRUS:** Newsletters coming from Cyprus give news of intense travel teaching within the island.

The friends there have been blessed with visits from Hand of the Cause Mr Faizi and Mr Ali Nakhjavani, a member of the Universal House of Justice. There have been several visitors from overseas, including travel teachers from the United Kingdom, and a goal is that every member of the community should visit Paphos, a goal area which is soon to receive its first pioneer — perhaps by the time this issue of the Journal is published she may even be there.

There are at present six localities open to the Faith and the National Assembly is encouraging all the Bahá'ís to teach people just outside their own assembly areas.

The community is presently busy with legal proceedings regarding the Temple land and in the search for endowment land near Skarinou.

The National Ḥaẓratu'l-Quds has now been finally purchased. It is a dignified building, with considerable potential for future development. It consists at present of one floor, the first floor, but the ground floor can be added to to suit future needs, and in the style of building common in Cyprus, there is provision in the design and foundations for a further three floors to be added on top!

The National Assembly has also formed a Child Education Committee.

**SWEDEN:** The city of Jokkmokk, north of the Arctic Circle in Sweden, has been the scene of Bahá'í activity for nine years, thanks to the work of four successive pioneers. One of the enterprises these pioneers have helped maintain has become a tradition for Jokkmokk.

The annual Jokkmokk Winter Market has been an important trading event for the Lapps (or Same, as they prefer to be called) for 371 years. For the last five of those years, the Bahá'ís of Sweden (assisted by Norwegian and Finnish believers) have maintained a special "Bahá'í Tent" at the Market, where they provide a warm spot to sit, a cup of tea, and pleasant conversation — often, hopefully, about the Faith. The people of Jokkmokk, both Same and Swedish, have come to recognise the tent as an established part of their famous market, which is visited by Same people from all parts of Arctic Scandinavia and by more than 15,000 tourists from all over Europe. This year, the Bahá'í Tent was even featured in a painting which was reproduced and sold as a postcard.

The future of Bahá'í activity at the Winter Market has been assured. The Swedish Bahá'í community, determined to forge closer ties with the Same people and other Arctic residents, called a seven-day conference in Jokkmokk this year, where Swedish, Finnish, and Norwegian Bahá'ís shared their teaching programmes for the Arctic and laid the foundation for future activities at the Jokkmokk Winter Market.

## THE FUND

Ways of making contributions to the Funds.

1. Directly (by cheque or postal order) to the National Treasurer:—

**Mrs Betty Goode**  
1 Loddington Lane,  
Belton,  
Uppingham, LE15 9LA.

2. By Bank Giro directly to the bank which is:—

**The National Westminster Bank Ltd.,**  
186 Brompton Road,  
London SW3

Our account number is **18188443**

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

4. The Capital Projects Fund is in a separate account:—

**The National Westminster Bank Ltd.,**  
186 Brompton Road,  
London SW3

Account number **18188648**

## POINTS WHICH ARE IMPORTANT

- A All cheques no matter for which Fund should be made payable to "NSA OF THE BAHÁ'ÍS" (please NOT to Betty Goode).
- B They should be 'crossed'.
- C It is unwise to send paper money or any money through the post unless it is registered.
- D Receipts are only sent if the donation is accompanied by a stamped addressed envelope.
- E It is still cheaper to make Post Office Giro payments than to buy postal orders.
- F Friends wishing to donate by Deed of Covenant, please write directly about it to the National Treasurer.

## NATIONAL TEACHING COMMITTEE

## THE TABLETS OF THE DIVINE PLAN

The Tablets of the Divine Plan are a series of letters of 'Abdu'l-Bahá to the North American Bahá'ís, revealed during 1916 and 1917. Not only do they give detailed instructions for the spread of the Cause of God throughout the world, but their advice on the requirements of the Bahá'í teacher, and how he should undertake his task, is timeless.

For this reason the National Teaching Committee has selected certain quotations from these Tablets. The first extracts were published in February and April 1977. It is hoped that the friends will gain from these quotations the inspiration not only to teach as never before, but also to study further the Divinely-given guidance about the duties and requirements of the Bahá'í teacher.

Page references given are to the U.S. Publishing Trust edition, 1959 (1971).

## Words of 'Abdu'l-Bahá

... Therefore, know ye of a certainty that whosoever arises in this day to diffuse the divine fragrances, the cohorts of the Kingdom of God shall confirm him and the bestowals and the favours of the Blessed Perfection shall encircle him. Oh, how I long that it could be made possible for me to travel through these parts, even if necessary on foot and with the utmost poverty, and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice "Yá-Bahá'u'l-Abhá" and promote the divine teachings. But now this is not feasible for me; therefore I live in great regret; perchance, God willing, ye may become assisted therein. TDP p13

The circle of your exertion must become widened. The more it is broadened and extended, the greater will be your confirmation... What result is forthcoming from material rest, tranquillity, luxury, and attachment to this corporeal world! It is evident that the man who pursues these things will in the end become afflicted with regret and loss. TDP p15



## CHILD EDUCATION ADVISORY COMMITTEE

**Courtesy, reverence, manners and politeness are the most important aspects of our Bahá'í lives.**

"Release the Sun"  
p.31

The historian, Nicolas, wrote: "We know that the Báb especially commended politeness and the most refined courtesy in all social relations: 'Never sadden anyone, no matter whom, for no matter what,' he enjoined."  
"I have taught the believer in my religion," he says himself, "never to rejoice over the misfortune of anyone."

"Bahá'u'lláh and  
the New Era"  
p.99

Bahá'u'lláh says:  
(in the Book of Aqdas):—  
"Under all circumstances conform yourselves to refined manners."

Epistle to the  
Son of the Wolf.  
p.50

"We, verily, have chosen courtesy, and made it the true mark of such as are nigh unto Him. Courtesy is, in truth, a raiment which fitteth all men, whether young or old. Well is it with him that adorneth his temple therewith, and woe unto him who is deprived of this great bounty."

"Bahá'u'lláh and  
the New Era"  
p.78

"O people of God! I exhort you to courtesy. Courtesy is indeed the lord of all virtues. Blessed is he who is adorned with the mantle of uprightness and illumined with the light of courtesy. He who is endowed with courtesy (or reverence) is endowed with a great station."

"A Compilation  
on Bahá'í  
Education"  
p.46

"Training in morals and good conduct is far more important than book learning. A child that is cleanly, agreeable, of good character, well-behaved — even though he be ignorant — is preferable to a child that is rude, unwashed, ill-natured, and yet becoming deeply versed in all sciences and arts. The reason for this is that the child who conducts himself well, even though he be ignorant, is of benefit to others, while an ill-natured, ill-behaved child is corrupted and harmful to others, even though he be learned. If, however, the child be trained to be both learned and good, the result is light upon light."

"The Priceless  
Pearl"  
pp.7/8

"The children of 'Abdu'l-Bahá were taught courtesy and manners from the cradle. Bahá'u'lláh's family was descended from kings and the family tradition, entirely apart from His divine teachings which enjoin courtesy as obligatory. In those days of Shoghi Effendi's childhood it was the custom to rise about dawn and spend the first hour of the day in the Master's room, where prayers were said, and the family all had breakfast with Him. The children sat on the floor, their legs folded under them, their arms folded across their breasts, in great respect; when asked they would chant for 'Abdu'l-Bahá; there was no shouting or unseemingly conduct."

'Abdu'l-Bahá  
pp.43-44

"Tarazu'llah Samandari, the distinguished Hand of the Cause of God, recalled a day that he accompanied 'Abdu'l-Bahá on the walk from 'Akká to Bahji. It had rained and the ground was wet, but coming round the bend of the road into full sight of the Mansion, 'Abdu'l-Bahá prostrated Himself and laid His forehead on the sodden earth. And innumerable were the occasions that, as 'Abdu'l-Bahá approached Bahji, Bahá'u'lláh turned to those in His presence and told them: The Master is coming, haste ye to go out to meet Him and escort Him."

"The Priceless  
Pearl"  
pp. 138/140

Amatu'l-Bahá Rúhíyyih Khánum writes:—  
"Not only did Shoghi Effendi inculcate in the Bahá'ís the respect due to people of different ethnic backgrounds, he also taught them what respect, and above all what reverence, as qualities needed to round out a noble human character, really are. Reverence for holy things is sadly lacking in the Western World today. In an age when the mistaken idea of equality seems to imply that every blade of grass must be exactly the same height, the Guardian's own profound respect for those above himself in rank was the best example one could find. The extreme reverence he showed to the twin Manifestations of God and to 'Abdu'l-Bahá, whether in his writings, his speech or the manner in which he approached their resting-places, provides a permanent pattern for all Bahá'ís to follow. Whenever Shoghi Effendi was near one of the Shrines one could sense his awareness of this in his whole being. The way he walked as he neared it, the way he quietly and with great dignity and reverence approached the threshold, knelt and placed his forehead upon it, the way he never turned his back when inside the Shrine on that spot where one of these infinitely holy and precious beings was interred, the tone of his voice, his dignified lack of any levity on such occasions, all bore witness to the manner in which man should approach a holy of holies, going softly on sacred ground. It is really with the soul that man has to do in this life for it is all he will take with him when he leaves it.  
"This wonderful emotion of reverence was a deep characteristic of the Guardian, who learned it in his childhood as he sat on his heels, arms crossed on breast, before his exalted Grandfather.

"I remember an incident that occurred after my parents returned to Canada in 1937 and sent me my books and bookcase and other things from my home. I had carefully arranged my books in the same relation to my bed as they had been in my room before, and placed the same photograph of 'Abdu'l-Bahá on them, which meant that it was parallel with the end of my bed. When Shoghi Effendi noticed this he exclaimed 'You put the Master at your feet!' I was startled, to say the least, by the intensity of this remark and said I had always put Him there so that I could see His face when I awakened in the morning. Shoghi Effendi said this was not proper. I must put the Master at my head, out of respect, not at my feet. Before this it had never occurred to me that a room has a top and a bottom, and that so sacred are the associations with such things as the photograph of the Centre of the Supreme Manifestation of God's Covenant and the reproduction of the Greatest Name, that their places, even in a room, must be a high one. An example of this attitude of the Guardian is contained in the words his secretary wrote on his behalf to the American National Assembly in 1933: "As regards the Tablets of Bahá'u'lláh to the Greatest Holy Leaf, Shoghi Effendi feels it would be rather disrespectful to reproduce the facsimile of the Tablet in the handwriting of Bahá'u'lláh in the proposed pamphlet. He had these reproduced to have them illuminated and sent as gifts to the different National Assemblies to be cherished and kept in their National Archives."

"There are no rituals in the Bahá'í Faith. But reverence is another matter; one thing is a form of expression the individual can choose for himself, the other is the proper spirit that should dwell in the heart of a devotee as he approaches those things that are most sacred in this world."

"Gleanings from  
The Writings of  
Bahá'u'lláh"  
p.304

"Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savours of holiness may be wafted from your hearts upon all created things. Say beware, O people of Bahá, lest ye walk in the way of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His Commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth. Happy is the man that heedeth My Counsel, and keepeth the precepts prescribed by Him who is the All-Knowing the All-Wise."

Bahá'u'lláh.



## NEWS FROM THE COMMUNITIES

**CANTERBURY:** On the evening of Tuesday 24 October a significant step forward was taken when a prayer of 'Abdu'l-Bahá chanted in Persian: "Blessed is the Spot" sung in English and three other readings from the Bahá'í scriptures resounded through the candle-lit stone arches of Canterbury Cathedral, the centre of the Anglican Church. These were part of an Inter-Faith Vigil held in the Crypt of the Cathedral as part of the One-World Week Activities.

For the Bahá'ís present, including the eight members of the Canterbury Assembly, this memorable occasion was tinged with poignancy, as a week previous to this, two members of the community had passed to the Abhá Kingdom. The first was Edith Coltham, Canterbury's newest Bahá'í who had declared her Faith only eight weeks before, and the second was the first Bahá'í in Canterbury, Joan Giddings, original pioneer to open the city to the Faith and the missing ninth member of the Assembly.

It was through the work of Joan over the years that this evening had become possible. With the strong foundation she had made with her work on the UNA Committee, the way had been opened for her successor as Bahá'í representative on the UNA to suggest and formulate the programme for the Vigil and to arrange for another member of the Assembly to work on the Inter-Faith Exhibition on display in the Cathedral which also carried quotations from the Writings.

Following Joan's funeral on Friday 27 October, the guests gathered at the Giddings' home where one of the visitors, a friend brought by the Maidstone Bahá'ís, declared her Faith in Bahá'u'lláh. This declaration ensures the formation of the Maidstone Assembly as she becomes the ninth member of that community. The reformation of the lapsed assembly in Maidstone is one of the goals given to Canterbury.

Brian Giddings wishes to thank all the friends throughout the country for their kind thoughts, prayers and flowers sent unceasingly throughout Joan's long illness and after her passing.

**COLWYN:** was opened by one isolated believer, who pioneered from Manchester district in May 1974, (coinciding with the Energy Crisis and the reorganisation of local council administration).

For a time, there was only this one isolated believer who was joined in 1975 by another adult believer and one youth. Little progress was made owing to illness and other difficulties, but two statements on the Faith had been sent to the local press for anybody who required further information, with little response! In addition, two books were donated to the local library and leaflets were left on the library shelf.

Owing to the illness of one of the believers, who had to have intensive hospital treatment, there was little activity for a prolonged period, but late in 1977 a believer from Arfon pioneered to Colwyn, helping to increase our numbers; fireside meetings were held, and there was an exhibition of Bahá'í books in the Colwyn Bay Library. There were a few enquirers, who became interested. After they had attended a series of meetings held in April 1978, helped by a group of travel teachers who were visiting Colwyn Bay, they declared so we felt that, at last, we were making some progress towards achieving our goal.

By Rídván 1978, our numbers had increased from three adults and one youth to five adults and two youth. Soon after, in July, another pioneer moved in from Anglesey; and an elderly lady of 105 years, resident in a Nursing Home in the Colwyn district, also declared. By the end of July our community consisted of seven adults and three youth. At this time three pioneers visiting Colwyn had promised that they would be moving in later — September or October. We were overjoyed that our goal seemed to be assured!

But, disappointment set in, for one adult and one youth informed us that they would be leaving Colwyn; then another member of the community had to leave. So, once again, our numbers were reduced to five adults and two youth. Sadly, the elderly lady of 105 years died early in September, so our numbers were further reduced to four adults and two youth. We continued with our meetings, praying hard that there would be confirmation and blessings from on high.

Three pioneers from Loughborough arrived in September so now we are six.

**HULL:** The county goal of Humberside was achieved on 5 November when the first Spiritual Assembly of Kingston-upon-Hull was formed; the National Spiritual Assembly was represented by Mary Hardy. Thus all the efforts of many years of activities came to fruition in this historic event.

As well as regular public meetings, many firesides and musical events, there have been during the last year ten interviews about the Faith on Radio Humberside and several articles in local newspapers, both of which carry information over the whole of the county of Humberside. The last radio programme was solely about the Faith and not 'local personalities'. The most recent newspaper article was a deeply-felt report by one of the feature editors on the significance of the formation of the local assembly and the depth of Faith of Bahá'ís, together with an account of her own profound experiences when visiting the Bahá'í Gardens in Haifa a few years ago.

The friends in Hull were greatly aided by the efforts of their neighbouring communities as well as an almost constant stream of travel teachers throughout the summer from all parts of the world: Japan, Laos, Nigeria, Northern Ireland, U.S.A., Canada, the Middle East, as well as from many places in Great Britain.



**MOTHERWELL:** The above is a photograph which appeared in one of our local Hamilton newspapers recently. The caption read as follows:

"As a mark of respect and gratitude, the Bahá'í Community presents books to prominent citizens of the communities in which the Bahá'ís live. Provost Vincent Mathieson, chairman of Motherwell District Council, was honoured in this way at a brief ceremony last Friday at noon. Handing over the books is Mr Charles Jardine, who is visiting familiar places in this district with his wife and family, who have come with him from Canada."

The other people in the picture are Hamilton Bahá'ís: Sean O'Rourke and Paul Bellamy.

This was a heart-warming bonus for all the hard-working friends in the area who have made tremendous sacrifices to re-establish the lapsed Assembly of Motherwell District, a goal which has now been achieved.

A similar project undertaken in Hamilton District procured another photograph in the regional newspaper showing Bahá'ís presenting the Lord Provost of Hamilton with a Bahá'í book.

**SUFFOLK COASTAL and BABERGH:** The two goal districts (both due for LSA formation in the Five-Year Plan) of Suffolk Coastal and Babergh, flanking their mother-Assembly of Ipswich on the East and the West respectively, joined with this established community in a massive proclamation and teaching effort for the observance of the Birthday of Bahá'u'lláh over the weekend of 11/12 November, 1978.

After striking original posters had been put up in shop windows in adjacent villages, and with the support of wide newspaper coverage, an "Evening of Music and Poetry" was held on the Saturday night at the Primary School, East Bergholt. (Headmaster Ted Wheatley has done much for the Faith and with Bahá'ís, whom he admires, in his other role as national chairman of the World Federalists.)

This meeting was the second large occasion in this village and was attended by about twenty people, not including children, spanning the three communities and with visitors from Colchester LSA in support. A number of enquirers wanted more definite information about the Teachings, several had attended the first meeting and were happy to meet the local Bahá'ís again. Follow-up plans are underway.



On Sunday morning a request record was broadcast from Radio Orwell, Ipswich local station, bearing greetings from the believers in Felixstowe to the Ipswich Bahá'í community. In making the presentation the announcer said he had been practising the pronunciation of 'Bahá'í' and of 'Bahá'u'lláh' all the morning! In the afternoon over twenty believers and children held a commemorative party at the home of new pioneer to Suffolk Coastal District Hugh McKinley. Passages from the 'Dawnbreakers' were read and studied, and plans expanded for a future major event: a One-Day School on the Station and Function of the Local Spiritual Assembly, with the participation of the National Treasurer, Betty Goode and her husband Kenneth, as well as Assistant Board Member Tony McCarthy. A special Children's Day will be held at the same time for the youth and children of the region with a separate programme they have themselves taken part in making up. This will be held at Felixstowe Red Cross Centre on Sunday 10 December.

On the evening of Monday 13 November an initial formal public meeting was held in Felixstowe at the Public Library under the Chairmanship of Ipswich Treasurer, Fraser Dunbar with Hugh McKinley speaking to the title "World Civilisation Buds in Suffolk". Advertisements had appeared in Felixstowe and Ipswich newspapers, invitations had been sent to likely societies, and a poster displayed in the Library foyer.

Six seeking souls attended, including the secretary of the local UNA branch. One lady had attended Bahá'í meetings in Cracow in 1931 where Lydia Zamenhof, daughter of the inventor of Esperanto and herself a declared Bahá'í, was speaker. Another was Aunt-in-law to a Bahá'í in Northumberland. Two others were profoundly moved and a regular fireside is being held every Thursday night at Hugh's home.

All these plans were drawn together and put into effect during a dynamic Cluster meeting at Capel St. Mary (in Babergh District) on 29 October, where representatives of every cluster-community attended, consulted, prayed and went forth to act upon the results of decisions agreed to in the spirit of unity.

**TORQUAY:** A multi-racial symposium was held at the Dartington Adult Education Centre, near Totnes, during the weekend of 11/12 November. It was well publicised and as such it was felt that the Bahá'ís should attend: Pam Coombs of Totnes and Jan Mughrabi and Allan Dawson of Torbay went for part or all of the Saturday session.

The object was to find out how many people and what organisations in Devon and Cornwall would be interested in supporting a "Devon and Cornwall Association for Racial Equality". This would probably be launched in March 1979 and a further meeting to approve the Constitution, with certain amendments, will be held in Plymouth on Saturday, 13 January. Present organisers are a 'Steering Committee'.

About sixty people attended, notably church ministers, social workers from various areas, Women's Institutes and members of the Townswomen's Guild, young (and vocal) members of the Anti-Nazi League, students from Dartington College of Arts, school teachers, etc. Several people were found to be Quakers. The speakers were excellent: Martin Walker of the "Guardian" and Ian Hall, a West Indian, Director of the Bloomsbury Society for the Promotion of Racial Harmony through the Arts (Mr Hall had worked with Earl Cameron in the participation of the United Kingdom at the Festival of Negro Arts held in Lagos). We noted two of our contacts there, and several other people to whom we spoke had a knowledge of the Faith. Others were interested to know what the Bahá'í Faith was about.

Although there was considerable concern about the activities of the National Front, it was made clear during the study of the constitution that the Association would be non-sectarian and non-party political. It was generally agreed that any party activity in an election should be by the Anti-Nazi League.

The Constitution will include that the Association is Non-sectarian and non-Party political.

A report was given at the South Devon Cluster meeting held in Totnes on Sunday, 12 November, and it was generally felt that a Bahá'í participation from communities in Devon and Cornwall might be useful.

## NOTICES

## BIRTHS



## MARRIAGE

11 November 1978: Carole Anne Hawksey to Terry Thompson, in Southport.

**DEADLINE:** As the Bahá'í Journal must now await distribution with other National Assembly material, would the friends please observe the regular deadline dates — six weeks before the first day of the month in which it is scheduled for publication — as follows:

February issue	— deadline	— 15 December
April		15 February
June		15 April
August		15 June
October		15 August
December		15 October

Please send **TYPEWRITTEN** copy (PLEASE) and black and white glossy photographs to the Editor:—

Lois Hainsworth (Mrs)  
136 Thurlow Park Road,  
West Dulwich,  
London SE21.

Contributions of community activities and photographs of local events have been decreasing lately.

## HUQÚQU'LLÁH

حضرت ولی امرالله در لوح شهر بانو نورخ شوال ۱۳۴۵ میفرماید: قوله لغیر:

اما در خصوص حقوق الله حقوق الهی راجع بمرکز امر هست . انست

در همین لوح مبارک میفرماید:

تعلق آن به مال التجاره و ملک و عایدات است که بعد از مخارج لازم آنست

فایده حاصل شود و برایه افزوده گردد . باید حقوق آن داده شود و چون بکریه حقوق

اداشد دیگر بر آن تعلق نمیگیرد مگر آنکه آن مال از شخصی بشخص دیگر رسد . انست

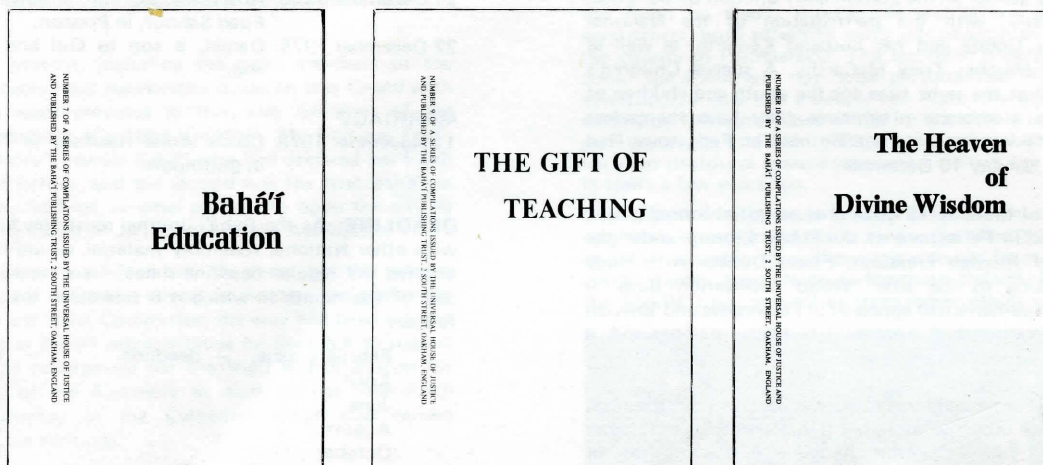
برای پرداخت حقوق الهی بیک باید بام 'N.S.A. of the Bahais'

Mr. J. Long, 2 South St.,  
Oakham, Rutland

ترجمه و بکس:  
رسال کرور



2 South Street  
Oakham  
Rutland  
Leicester LE15 6HY



*The covers of three of the compilations issued by the Universal House of Justice*

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