



# BAHÁ'Í JOURNAL

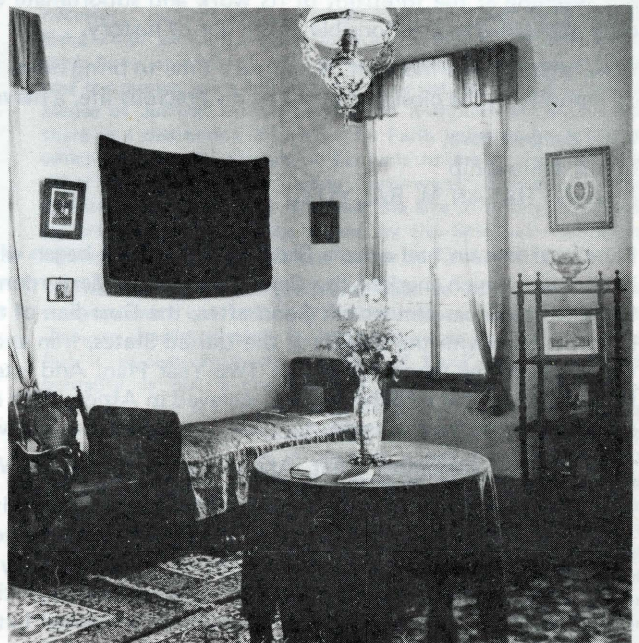
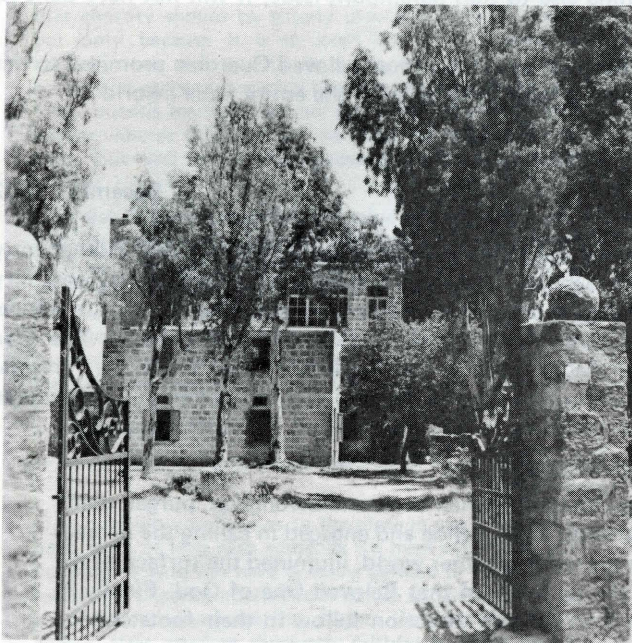
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## MANSION MAZRA'IH NOW ACQUIRED

"OCCASION NAWRÚZ 130 JOYOUSLY ANNOUNCE BAHÁ'Í WORLD ACQUISITION BY PURCHASE MANSION MAZRA'IH RESULT SEVERAL YEARS PATIENT PERSISTENT DETERMINED NEGOTIATIONS THEREBY ADDING TO BAHÁ'Í ENDOWMENTS HOLY LAND FIRST RESIDENCE BAHÁ'U'LLÁH AFTER NINE YEARS SPENT WALLED PRISON CITY 'AKKÁ STOP CONTROL THIS HOLY SITE REACQUIRED BY BELOVED GUARDIAN AFTER LAPSE MORE THAN FIFTY YEARS WHEN HE SECURED LEASE MANSION 1950 EXTENDED TO PRESENT TIME STOP PURCHASE INCLUDES LAND AREA APPROXIMATING TWENTYFOUR THOUSAND SQUARE METRES HIGHLY SUITABLE EXTENSION GARDENS CULTIVATION STOP OFFERING PRAYER THANKSGIVING SACRED THRESHOLD THIS GREATLY CHERISHED BOUNTY."

THE UNIVERSAL HOUSE OF JUSTICE  
15 March, 1973



**HAND OF THE CAUSE MR HASAN BALYUZI  
SENDS  
A NEW MESSAGE TO THE BAHÁ'ÍS OF THE UNITED KINGDOM**

I am reminded that I wrote this letter during the closing months of the Ten-Year Crusade:

Beloved Friends,

There come moments in the life of a people when great issues are resolved by their choice, when to them is given the chance to forge their destiny, when vast opportunities beckon them and high rewards await them. The Bahá'í community of the British Isles has boldly faced such moments in the past and has not failed to respond nobly to each challenge.

Now is a moment of even greater magnitude in the life of their community. Our most beloved Guardian called for "an unprecedented increase in the number of the avowed supporters of the Faith" all over the globe, and there is every indication to show that this community is singled out to blaze the trail in Europe and lead the way. The time left to us to achieve this supreme task is short, far too short. The immediate goals (of our Holy Crusade) on the Home Front can be won within the next two months. The glorious prize to be plucked is within our reach. The need is undeviating, unfaltering, total effort.

Let this community once again prove its metal. Let it prove itself worthy of the trust reposed in it by Shoghi Effendi, the Sign of God on this earth. Let no consideration stand in the way of teaching the Cause of God. Let us now teach and teach and teach as never before, all of us, individuals, groups, committees, Assemblies. Let every Assembly remember that, should it not put teaching at the forefront of its work and subordinate everything else to that paramount issue, it will not have done its duty and will stand responsible at the Bar of history.

Now, right at this moment, is the very time to bring home that "harvest" which our most beloved Guardian promised to this community in the closing months of his precious life, a harvest which he said "shall astonish the entire Bahá'í world".

With deepest love,  
In His Fellowship  
(signed) HASAN M. BALYUZI

December 1962

Bahá'ís of Britain had once a Six-Year Plan which began with the opening of the 2nd Bahá'í century and ended triumphantly in the year which marked the Centenary of the Martyrdom of the Báb. In those days numbers in the community were very few and resources almost nil. Soon after, the Guardian of the Faith gave this community a Two-Year Plan to teach in Africa, in partnership with the Bahá'ís of the United States, Iran and India. He said that it was the success attending the Six-Year Plan which led to the launching of the Two-Year Plan. And later when Shoghi Effendi gave the whole Bahá'í world the Ten-Year Crusade, he related it to the success achieved in Africa. With small numbers and negligible resources this community performed such wondrous feats, constituting historic landmarks. How much more can it achieve now and in future years.

Let us always remember what 'Abdu'l-Bahá wrote in His Will and Testament:

"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."

Again with deepest love,  
HASAN M. BALYUZI (signed)

27 February, 1973

**LAWS GOVERNING OUR SPIRITUAL LIVES**

6 February, 1973

The following is an excerpt from a letter written recently in response to questions from an individual believer. As it is of general interest we are sending it to you so that you may share it with the friends within your jurisdiction in whatever manner you judge wise and necessary.

"Just as there are laws governing our physical lives, requiring that we must supply our bodies with certain foods, maintain them within a certain range of temperatures, and so forth, if we wish to avoid physical disabilities, so also there are laws governing our spiritual lives. These laws are revealed to mankind in each age by the Manifestation of God, and obedience to them is of vital importance if each human being, and mankind in general, is to develop properly and harmoniously. Moreover, these various aspects are interdependent. If an individual violates the spiritual laws for his own development he will cause injury not only to himself but to the society in which he lives. Similarly, the condition of society has a direct effect on the individuals who must live within it.

"As you point out, it is particularly difficult to follow the laws of Bahá'u'lláh in present-day society whose accepted practice is so at variance with the standards of the Faith. However, there are certain laws that are so fundamental to the healthy functioning of human society that they must be upheld whatever the

*THE UNIVERSAL HOUSE OF JUSTICE*

circumstances. Realising the degree of human frailty, Bahá'u'lláh has provided that other laws are to be applied only gradually, but these too, once they are applied, must be followed, or else society will not be reformed but will sink into an ever worsening condition. It is the challenging task of the Bahá'ís to obey the law of God in their own lives, and gradually to win the rest of mankind to its acceptance.

"In considering the effect of obedience to the laws on individual lives, one must remember that the purpose of this life is to prepare the soul for the next. Here one must learn to control and direct one's animal impulses, not to be a slave to them. Life in this world is a succession of tests and achievements, of falling short and of making new spiritual advances. Sometimes the course may seem very hard, but one can witness, again and again, that the soul who steadfastly obeys the law of Bahá'u'lláh, however hard it may seem, grows spiritually, while the one who compromises with the law for the sake of his own apparent happiness is seen to have been following a chimera: he does not attain the happiness he sought, he retards his spiritual advance and often brings new problems upon himself.

"To give one very obvious example: the Bahá'í law requiring consent of parents to marriage. All too often nowadays such consent is withheld by non-Bahá'í parents for reasons of bigotry



or racial prejudice; yet we have seen again and again the profound effect on those very parents of the firmness of the children in the Bahá'í law, to the extent that not only is the consent ultimately given in many cases, but the character of the parents can be affected and their relationship with their child greatly strengthened.

"Thus, by upholding Bahá'í law in the face of all difficulties we not only strengthen our own characters but influence those around us.

"The Bahá'í teaching on sexual intercourse is very clear. It is permissible only between a man and the woman who is his wife. In this connection we share with you extracts from four letters written on behalf of the Guardian which throw light on various aspects of the matter. One of them contains the paragraph that you quote in your letter.

'With reference to the question you have asked concerning the Bahá'í attitude towards the problem of sex and its relation to marriage.

'The Bahá'í Teachings on this matter, which is of such vital concern and about which there is such a wide divergency of views, are very clear and emphatic. Briefly stated the Bahá'í conception of sex is based on the belief that chastity should be strictly practised by both sexes, not only because it is in itself highly commendable ethically, but also due to its being the only way to a happy and successful marital life. Sex relationships of any form, outside marriage, are not permissible therefore, and whoso violates this rule will not only be responsible to God, but will incur the necessary punishment from society.

'The Bahá'í Faith recognizes the value of the sex impulse, but condemns its illegitimate and improper expressions such as free love, companionate marriage and others, all of which it considers positively harmful to man and to the society in which he lives. The proper use of the sex instinct is the natural right of every individual, and it is precisely for this very purpose that the institution of marriage has been established. The Bahá'ís do not believe in the suppression of the sex impulse but in its regulation and control.'

*(From a letter dated 4 September, 1938, to an individual believer)*

'The question you raise as to the place in one's life that a deep bond of love with someone we meet other than our husband or wife can have is easily defined in view of the teachings. Chastity implies both before and after marriage an unsullied, chaste sex life. Before marriage absolutely chaste, after marriage absolutely faithful to one's chosen companion. Faithful in all sexual acts, faithful in word and in deed.

'The world today is submerged, amongst other things, in an over-exaggeration of the importance of physical love, and a dearth of spiritual values. In as far as possible the believers should try to realize this and rise above the level of their fellow-men who are, typical of all decadent periods in history, placing so much over-emphasis on the purely physical side of mating. Outside of their normal, legitimate married life they should seek to establish bonds of comradeship and love which are eternal and founded on the spiritual life of man, not on his physical life. This is one of the many fields in which it is incumbent on the Bahá'ís to set the example and lead the way to a true human standard of life, when the soul of man is exalted and his body but the tool for his enlightened spirit. Needless to say this does not preclude the living of a perfectly normal sex life in its legitimate channel of marriage.'

*(From a letter dated 28 September, 1941, to an individual believer)*

'Concerning your question whether there are any legitimate forms of expression of the sex instinct outside of marriage; according to the Bahá'í Teachings no sexual act can be considered lawful unless performed between lawfully married persons. Outside of marital life there can be no lawful or healthy use of the sex impulse. The Bahá'í youth should, on the one hand, be taught the lesson of self-control which, when exercised, undoubtedly has a salutary effect on the development of character and of personality in general, and on the other should be

advised, nay even encouraged, to contract marriage while still young and in full possession of their physical vigour. Economic factors, no doubt, are often a serious hindrance to early marriage, but in most cases are only an excuse, and as such should not be over stressed.'

*(From a letter dated 13 December, 1940, to an individual believer)*

'As regards your question whether it would be advisable and useful for you to marry again; he feels unable to give you any definite answer on that point, as this is essentially a private affair about which you, and the friends around you or your local assembly are in a much better position to judge. Of course, under normal circumstances, every person should consider it his moral duty to marry. And this is what Bahá'u'lláh has encouraged the believers to do. But marriage is by no means an obligation. In the last resort it is for the individual to decide whether he wishes to lead a family life or live in a state of celibacy.'

*(From a letter dated 3 May, 1936, to an individual believer)*

"You express surprise at the Guardian's reference to 'the necessary punishment from society'. In the Kitáb-i-Aqdas Bahá'u'lláh prohibits sexual immorality and in the Annexe to that Book states that the various degrees of sexual offences and the punishments for them are to be decided by the Universal House of Justice. In this connection it should be realised that there is a distinction drawn in the Faith between the attitudes which should characterize individuals in their relationship to other people, namely, loving forgiveness, forbearance, and concern with one's own sins, not the sins of others, and those attitudes which should be shown by the Spiritual Assemblies, whose duty is to administer the law of God with justice.

"A number of sexual problems, such as homosexuality and trans-sexuality can well have medical aspects, and in such cases recourse should certainly be had to the best medical assistance. But it is clear from the teaching of Bahá'u'lláh that homosexuality is not a condition to which a person should be reconciled, but is a distortion of his or her nature which should be controlled and overcome. This may require a hard struggle, but so also can be the struggle of a heterosexual person to control his or her desires. The exercise of self-control in this, as in so very many other aspects of life, has a beneficial effect on the progress of the soul. It should, moreover, be borne in mind that although to be married is highly desirable, and Bahá'u'lláh has strongly recommended it, it is not the central purpose of life. If a person has to wait a considerable period before finding a spouse, or if ultimately, he or she must remain single, it does not mean that he or she is thereby unable to fulfil his or her life's purpose.

"In all this we have been speaking about the attitude that Bahá'ís should have towards the law of Bahá'u'lláh. You, however, as a doctor working mainly as a counsellor in family and sexual problems, will mostly be concerned with advising non-Bahá'ís who do not accept, and see no reason to follow, the laws of Bahá'u'lláh. You are already a qualified practitioner in your field, and no doubt you give advice on the basis of what you have learned from study and experience — a whole fabric of concepts about the human mind, its growth, development and proper functioning, which you have learned and evolved without reference to the teachings of Bahá'u'lláh. Now, as a Bahá'í, you know that what Bahá'u'lláh teaches about the purpose of human life, the nature of the human being and the proper conduct of human lives, is divinely revealed and therefore true. However, it will inevitably take time for you not only to study the Bahá'í teachings so that you clearly understand them, but also to work out how they modify your professional concepts. This is, of course, not an unusual predicament for a scientist. How often in the course of research is a factor discovered which requires a revolution in thinking over a wide field of human endeavour. You must be guided in each case by your own professional knowledge and judgement as illuminated by your growing knowledge of the Bahá'í teachings; undoubtedly you will find that your own understanding of the human problems dealt with in your work will change and develop and you will see new and improved ways of helping the people who come to you. Psychology is still a very young and inexact science, and as the years go by Bahá'í psychologists, who know from the teachings of Bahá'u'lláh the true pattern of human life, will be able to make great strides in the development of this science, and will help profoundly in the alleviation of human suffering."



## WITHDRAWAL OF BAHÁ'Í YOUTH FROM CHURCH MEMBERSHIP

We fully appreciate the problem posed in the case of youth who accept Bahá'u'lláh but whose parents strongly oppose their withdrawal from the Church. In such cases where the parents oppose withdrawal and insistence upon it by the youth would undermine the unity of the family it is permissible for the withdrawal to be postponed until the youth attain the age of 21. This would not, of course, in any way affect his acceptance into the Bahá'í community. As you mention, this is the very time at which such a newly-declared believer needs all the deepening and confirmation he can receive.

6 November, 1972 THE UNIVERSAL HOUSE OF JUSTICE

### NSA NOTE!

This raised a question from the National Spiritual Assembly to which the following reply was given:

"In reply to your letter of 26 January, we feel that while it is important to be flexible in requesting new believers, particularly youth who may encounter parental opposition, to withdraw from membership of other religious organizations, such flexibility cannot be allowed to extend to compromising Bahá'í law. Two Bahá'ís, when getting married, cannot have the religious ceremony of another Faith.

As to the age of majority, voting rights in the Bahá'í Administrative Order are acquired when a believer becomes 21 and you might well make that point the period for severance of those religious ties which members of the Bahá'í community cannot maintain. The main point is that while, for the sake of family unity, the concession has been made to youth on the matter of withdrawal from church membership, every effort should be made to encourage all believers, as well as Bahá'í youth, to observe requirements of Bahá'í membership even at the cost of some hardship or inconvenience."

11 February, 1973 THE UNIVERSAL HOUSE OF JUSTICE

### UNITED NATIONS ASSOCIATION RECEPTION

At a reception held in February by the United Nations Association for the heads of religious faiths, the Bahá'í Community was represented by John Long, Chairman of the National Spiritual Assembly. The small gathering was held in the Jerusalem Chamber at Westminster Abbey and, amongst others, the Dean of Westminster welcomed the Archbishop of Canterbury, Cardinal Heenan, the Moderator of the Free Church Federal Council, the Chief Rabbi and the heads of the Buddhist, Hindu, Sikh and Moslem Faiths. The purpose of the meeting was to promote an even closer relationship between UNA and the various religious communities within the United Kingdom. It is very significant that the Faith is now recognised as one of the major religions extant in this country. Mr Long's attendance at this gathering was reported in the two newspapers which circulate in the Oakham area.

### EDITORIAL

You will notice a new item in this Journal — a 'NOTICES' column. A suggestion was made following the request for ideas for the Journal that a column where births and marriages within the community might be noted. These will, in future, so long as it remains practical, be incorporated with deaths, and with changes in Bahá'í status, such as the removal or restoration of voting rights. From now on, therefore, the Editorial Committee would be glad if you could send in simple details of marriages, births and deaths — just the name, date and place will be sufficient.

The next edition of the Journal will go to press immediately after the National and International Conventions, and the deadline for material is 15 May. Material should be sent to:—

The Editor, Lois Hainsworth,  
Treen,  
Allerton Park,  
Leeds LS7 4ND.



'Amatu'l-Bahá Rúhiyyih Khánum

'Amatu'l-Bahá Rúhiyyih Khánum and her faithful travelling companion Violette Nakhjavani made a short visit to London for a few days in February to discuss with the NSA some problems about the distribution of "THE PRICELESS PEARL", her great book on the life of the beloved Guardian and, of course, to visit his resting place. Although exhausted after their three years' incredible travels on the African continent, Khánum could not deprive the friends, and met them on one evening. Arrangements were hastily made, the theatre of the Commonwealth Institute was booked and the good news was spread around to such an extent that on the evening of February 26 more than 500 Bahá'ís overfilled the hall and were enthralled by Khánum's vivid account of their adventures and of the spiritual receptivity of the black peoples, for whom it was obvious she had a very deep love and respect. Following the meeting, the public relations officer of the Institute was so impressed by her talk that he asked for information about the Faith.

### OFFICIAL END OF NINE YEAR PLAN

SUNSET — 20 APRIL 1973

From the Continental Board of Counsellors we learn that:

"All the required new local Assemblies must be formed before sunset on 20 April and any local Assemblies in existence up to that point in time will count towards the achievement of the Plan.

This means that every local Assembly still in existence by sunset on 20 April will help complete the Plan, even if it may have lost a few members, providing it is still functioning as an Assembly. However any local Assembly not nine will not go forward as an existing assembly for the coming year unless it is reinforced before the community gathers for its meeting for the First Day of Ridván.

It is therefore very important that every new local Assembly should form as soon as it is ready and that even the last of them must form before sunset on 20 April, even if only half-an-hour before, in order to count for the Nine Year Plan. . . the conclusion is clear that all local Assemblies need in fact to be nine by 20 April in order to complete the Plan and to start the new year in good order. To complete the Plan and then to have several Assemblies lapse a few hours afterwards would indeed be a disaster which all of us will sincerely wish to avoid. . ."

Continental Board of Counsellors for Europe



## CENTENARY CELEBRATION OF THE REVELATION OF THE MOTHER BOOK OF THE BAHÁ'Í DISPENSATION

by Adib Taherzadeh

As the Centenary Celebrations of the Revelation of the Kitáb-i-Aqdas and the triumphant conclusion of the nine-year plan are approaching, it is most befitting to turn our hearts and minds to the days of Bahá'u'lláh, when the outpouring of His exalted Pen had immersed the world of humanity in the ocean of Revelation, bestowing upon mankind His wondrous gifts and bounties.

One hundred years ago in 1873 almost five years after His arrival in 'Akká, Bahá'u'lláh, then confined in the house of Udí Khammar (the eastern section of the two adjoining houses, known to many, as the house of 'Abúd), revealed the Kitáb-i-Aqdas, the Most Holy Book, regarded as the Mother Book of this Dispensation, unique and incomparable among the world's sacred Scriptures, designated by Himself as the "source of true felicity", as the "unerring balance", the "straight path", the "quickener of mankind", and acclaimed by Shoghi Effendi as the charter of Bahá'u'lláh's New World Order and of future world civilization.

This book, written in Arabic, the brightest emanation from the Pen of the Most High, stands out from the literary point of view alone, as one of the most beautiful of His Writings, matchless in its eloquence and unsurpassed in its lucidity. Though basically a book of laws and ordinances it is so revealed that its laws are interwoven with passages of spiritual counsels and exhortations of weighty pronouncements and divine guidance.

Bahá'u'lláh in revealing the Kitáb-i-Aqdas can be likened to the Bird of Heaven whose habitation is in the realms of the spirit and who soars high above this world of being. In that station He speaks about spiritual matters, reveals the verities of His Cause and unveils the glory of His Revelation to mankind. From such a lofty horizon this immortal Bird of the Spirit suddenly and unexpectedly descends upon the world of dust. There it tarries for a while, gives some laws and then takes its flight back into the spiritual domains where again the Tongue of Grandeur speaks with majesty and authority revealing some of the choicest passages in His Writings. The beloved Guardian, Shoghi Effendi, has translated a considerable portion of these into English and has included them in "Gleanings from the Writings of Bahá'u'lláh".<sup>1</sup>

The style of the Kitáb-i-Aqdas in which laws and ordinances are often interwoven with some of Bahá'u'lláh's choicest exhortations and spiritual teachings is original and unique; a style which fascinates the reader with its beauty and enchantment. Speaking of the revelation of the Kitáb-i-Aqdas, Bahá'u'lláh has testified "By My Life! It hath been sent down in a manner that amazeth the minds of men. . . By God! such is the majesty of what hath been revealed therein, and so tremendous the revelation of its veiled allusions that the loins of utterance shake when attempting their description."

Within the compass of three pages in "God Passes By", Shoghi Effendi has summarized the Kitáb-i-Aqdas in such a masterly fashion that if studied carefully the reader will know all the basic points that are contained within this Most Exalted Book.

"In this Charter of the future world civilization its Author — at once the Judge, the Lawgiver, the Unifier and Redeemer of mankind — announces to the kings of the earth the promulgation of the 'Most Great Law'; pronounces them to be His vassals; proclaims Himself the 'King of Kings'; disclaims any intention of laying hands on their kingdoms; reserves for Himself the right to 'seize and possess the hearts of men'; warns the world's ecclesiastical leaders not to weigh the 'Book of God' with such standards as are current amongst them; and affirms that the Book itself is the 'Unerring Balance' established amongst men. In it He formally ordains the institution of the 'House of Justice', defines its functions, fixes its revenues, and designates its members as the 'Men of Justice', the 'Deputies of God', the 'Trustees of the All-Merciful', alludes to the future Centre of His Covenant, and invests Him with the right of interpreting His Holy Writ; anticipates by implication the institution of Guardianship; bears witness to the revolutionizing effect of His World Order; enunciates the doctrine of the 'Most Great Infallibility' of the Manifestation of God; asserts this infallibility to be the inherent and exclusive right of the Prophet; and rules out the possibility of the appearance of another Manifestation ere the lapse of at least one thousand years.

"In this Book He, moreover, prescribes the obligatory prayers; designates the time and period of fasting; prohibits congregational prayer except for the dead; fixes the Qiblih;<sup>2</sup> institutes the Huqúqu'lláh (Right of God); formulates the law of inheritance; ordains the institution of the Mashriqu'l-'Adhkár; establishes the Nineteen Day Feast, the Bahá'í festivals and the Intercalary Days; abolishes the institution of priesthood; prohibits slavery, ascetism, mendicancy, monasticism, penance, and the use of pulpits and the kissing of hands;<sup>3</sup> prescribes monogamy; condemns cruelty to animals, idleness and sloth, backbiting and calumny; censures divorce; interdicts gambling, the use of opium, wine and other intoxicating drinks; specifies the punishments for murder, arson, adultery, and theft; stresses the importance of marriage and lays down its essential conditions; imposes the obligation of engaging in some trade or profession, exalting such occupation to the rank of worship; emphasizes the necessity of providing the means for education of children; and lays upon every person the duty of writing a testament and of strict obedience to one's government.

"Apart from these provisions Bahá'u'lláh exhorts His followers to consort with amity and concord and without discrimination, with the adherents of all religions; warns them to guard against fanaticism, sedition, pride, dispute and contention; inculcates upon them immaculate cleanliness, strict truthfulness, spotless chastity, trustworthiness, hospitality, fidelity, courtesy, forbearance, justice and fairness; counsels them to be 'even as the fingers of one hand and the limbs of one body'; calls upon them to arise and serve His Cause; and assures them of His undoubted aid. He, furthermore, dwells upon the instability of human affairs; declares that true liberty consists in man's submission to His commandments; cautions them not to be indulgent in carrying out his statutes; prescribes the twin inseparable duties of recognizing the 'Dayspring of God's Revelation' and of observing all the ordinances revealed by Him, neither of which, He affirms, is acceptable without the other.

"The significant summons issued to the Presidents of the Republics of the American continent to seize their opportunity in the Day of God and to champion the cause of justice; the injunction to the members of parliaments throughout the world, urging the adoption of a universal script and language; His warnings to William I, the conqueror of Napoleon III; the reproof He administers to Francis Joseph, the Emperor of Austria; His reference to the 'lamentations of Berlin' in His apostrophe to 'the banks of the Rhine'; His condemnation of 'the throne of tyranny' established in Constantinople, and His prediction of the extinction of its 'outward splendour' and of the tribulations destined to overtake its inhabitants; the words of cheer and comfort He addresses to His native city, assuring her that God had chosen her to be 'the source of the joy of all mankind'; His prophecy that 'the voice of the heroes of Khurásán' will be raised in glorification of their Lord; His assertion that men 'endued with mighty valour' will be raised up in Kirmán who will make mention of Him; and finally, His magnanimous assurance to a perfidious brother who had afflicted Him with such anguish, that an 'ever-forgiving, all-bounteous' God would forgive him his iniquities were he only to repent — all these further enrich the contents of a Book designated by its Author as 'the source of true felicity', as the 'Unerring Balance', as the 'Straight Path' and as the 'quickener of mankind'."

Soon after the Revelation of the Kitáb-i-Aqdas, Bahá'u'lláh in a Tablet permitted Zaynu'l Muqarrabín, one of His companions in 'Akká, who was a Mujtahid (doctor of Islamic law) and highly qualified in the application of Islamic Laws, to ask any questions he might have regarding the application of the laws of Bahá'u'lláh revealed in this book.

The answers given by Bahá'u'lláh are contained within a book known as "Questions and Answers" which is regarded as an annex to the Kitáb-i-Aqdas.

### THE CODIFICATION OF THE KITÁB-I-AQDAS

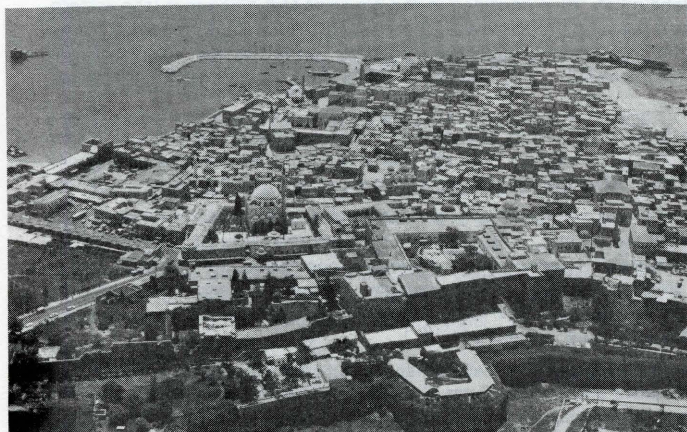
One of the objectives of the Ten-Year Crusade at the World Centre was the codification of the Kitáb-i-Aqdas. Shoghi Effendi himself had spent a great deal of his time working towards the accomplishment of this important goal, but owing to his passing in 1957 this task was not completed.

The Universal House of Justice included this as one of the goals of the nine year plan at the World Centre and for a number of years has been engaged in completing this work on the basis of a draft prepared by Shoghi Effendi in his own handwriting.

This goal, which is now successfully accomplished, had entailed a great deal of research into the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi



Effendi. There are many Tablets revealed by Bahá'u'lláh in which He has elaborated on some of His laws and elucidated them for the believers. There are others in which He has revealed subsidiary laws and ordinances designed to supplement those of His Most Holy Book. Moreover, 'Abdu'l-Bahá and Shoghi Effendi have both written a great deal on the interpretation and application of these laws. All these writings occupy a special position, and play a major role, in the codification of the laws of the Kitáb-i-Aqdas.



*Recent aerial photograph of the old city of 'Akká looking southward. The Citadel where Bahá'u'lláh was imprisoned is in the centre foreground.*

The laws and ordinances of Bahá'u'lláh are characterized by Himself as "the breath of life unto all created things," as "the mightiest stronghold," as the "fruits" of His "Tree", as "the highest means for the maintenance of order in the world and the security of its peoples," as "the lamps of His Wisdom and loving providence," as "the sweet smelling savour of His garment", and as the "key" of His "Mercy" to His creatures.

The observance of the laws of a religion is of the utmost importance; it is an obligation and is binding on its followers.

The enforcement of some of the laws of the Kitáb-i-Aqdas began with the Ministry of Shoghi Effendi. Knowing that the believers in the Cradle of the Faith and the adjoining countries have been brought up within a society where the significance of religious laws and their implications were understood, he directed the Spiritual Assemblies in that part of the world to begin the enforcement of some of the laws of the Kitáb-i-Aqdas within the Bahá'í community. In the course of his Ministry, he elaborated a great deal on the application of these laws, elucidated many intricacies and details connected with them, urged the Spiritual Assemblies never to compromise when enforcing the laws and counselled them to uphold the standard of justice and impartiality in all cases. Thus he built up in this particular field a great reservoir of knowledge and experience which will be of great value in the future.

Present-day society in the western world is not, however, oriented to obedience to religious laws. Not only has it been moving for a long time now towards materialism, but also the Christian traditions have left the people without a full appreciation of the significance and importance of religious laws within the community. This is probably because Christ, whose Message was primarily directed to the individual, has not given many laws in His Dispensation.

The introduction of the laws of the Kitáb-i-Aqdas within such a society and at a time when the Faith is still in its infancy has been slow and gradual. Indeed, from the beginning of the Formative Age of the Faith up to present time only a few of the laws of the Kitáb-i-Aqdas have been introduced to the Western World. No doubt in the future as the Cause grows and conditions within human society become more favourable, other laws will be introduced.

Concerning the laws of the Kitáb-i-Aqdas, Shoghi Effendi has written these words through his secretary: "He feels it his duty to explain that the laws revealed by Bahá'u'lláh in the Aqdas are, wherever practicable and not in direct conflict with the Civil Laws of the land, absolutely binding on every believer or Bahá'í Institution whether in the East or in the West. Certain laws, such as fasting, obligatory prayers, the consent of the parents before marriage, avoidance of alcoholic drinks, monogamy, should be regarded by all believers as universally and vitally applicable at the present time. Others have been formulated in anticipation of a state of society, destined to emerge from the chaotic conditions that prevail today."

The laws of the Kitáb-i-Aqdas are regarded by Shoghi Effendi as the 'warp and woof' of Bahá'u'lláh's World Order. Without them mankind will not be able to establish the promised Kingdom of God on earth. But the world order of Bahá'u'lláh is still in its embryonic form. In the fullness of time it will be born and will usher in an age, the glories of which we, in this day, cannot fully visualize. Then and only then will all the laws of the Kitáb-i-Aqdas be fully implemented throughout the planet.

#### OTHER ACHIEVEMENTS AT THE WORLD CENTRE

The codification of the Kitáb-i-Aqdas together with other achievements at the World Centre constitute the most significant of all the goals under the nine-year Plan.

The formulation of the constitution of the Universal House of Justice hailed by the beloved Guardian as the Most Great Law of the Faith has been completed. After an intensive study of all the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi relating to the Universal House of Justice and the resolutions of that august body on many important questions, this highly significant document has been produced and adapted.

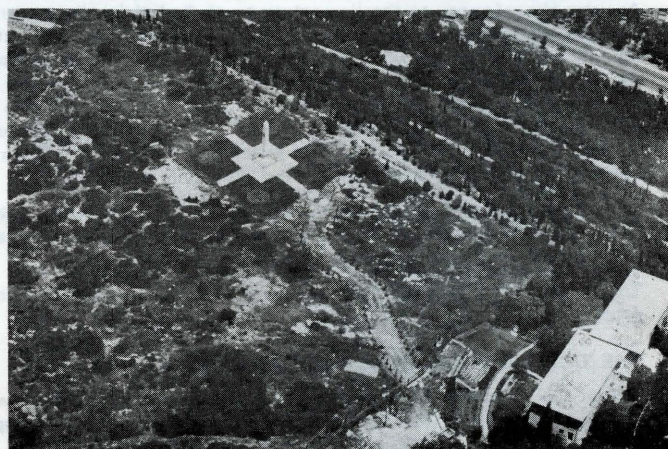
The supreme authority with which the Universal House of Justice is invested, its powers and functions and its relationship to other institutions of the Faith of which it is the apex, are now, in this document, clearly declared and established.

The appointment of the Boards of Counsellors who extend into the future the two main functions of the Hands of the Cause of God, namely the protection and propagation of the Faith, constitutes yet another major development in the erection of the framework of Bahá'u'lláh's world order throughout the world.

Another significant achievement has been the collation and classification of the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi. This task, which had been initiated by Shoghi Effendi and assisted by a committee in Persia, has further progressed through the efforts of one of the Departments of the Universal House of Justice. This is of incalculable value to the work of the Universal House of Justice, in as much as it provides clear and easy access to the Writings of the Author and the twin Interpreters of the Faith.

Of tremendous importance has been the further development and beautification of Bahá'í properties surrounding the Holy Shrines in 'Akká and Haifa. The significant decision to initiate procedure for the selection of the design of the building for the seat of the Universal House of Justice, regarded as the first major step in the development of the area surrounding the Shrine of the Báb since completion of the International Archives Building, has been taken. The Arc around which this and other edifices will be built was conceived by Shoghi Effendi. He announced this as far back as 1939 on the occasion of the transfer of the remains of the Purest Branch and his Mother to Mount Carmel. On that occasion he cabled the Bahá'í world in these words ". . . sister, brother, mother, wife 'Abdu'l-Bahá reunited one spot designed constitute focal centre Bahá'í administrative institutions at Faith's World Centre. . ."

(Continued on Page Eleven)



*Aerial view of the Temple land in Haifa. The obelisk which was erected last year can be seen at the centre of the photograph, surrounded by a small, square garden.*



# Bahá'í Publishing Trust



## LONG AWAITED NEWS

Two most important goals assigned to the World Centre have at last been achieved. This is the news from The Universal House of Justice.

### A SYNOPSIS AND CODIFICATION OF THE LAWS AND ORDINANCES OF THE KITÁB-I-AQDAS

### THE CONSTITUTION OF THE UNIVERSAL HOUSE OF JUSTICE

"Production of these two works was assigned to the World Centre as goals of the Nine Year Plan. We are happy to tell you that publication is now well advanced and that copies of both booklets will be available by Riqvân.

"A Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas" is a seventy-six page booklet bound in cloth, one section of which contains the actual text of those passages of the Most Holy Book which have been translated by the beloved Guardian. Its retail price will be 75p.

"The Constitution of the Universal House of Justice" is a sixteen page booklet with board covers sewn on; its retail price is 20p."

As these booklets may not have reached the Publishing Trust by Riqvân, please send your orders but do not expect immediate delivery.

The National Assembly feels sure that every single believer will wish to own his own copy of these important pieces of literature.

NATIONAL SPIRITUAL ASSEMBLY



*The Publishing Trust building in Ryhall.*



## EXPANSION OF THE PUBLISHING TRUST

Expansion of the Trust is one of the goals of the Nine Year Plan which may well be considered to have been accomplished. Measured in terms of sales the Trust has expanded more than ten-fold since the beginning of the Plan while the photograph shows the latest property acquired by the Trust as a bulk storage warehouse in Ryhall in Rutland. The first property acquired by the Trust some years ago was in Oakham and is now used as the Trust's Distribution Centre, a generous donation by a friend in the Northern Islands covered its purchase and equipment; this second one at Ryhall providing immediately some 2,500 sq.ft. of storage space was purchased, thanks to another generous donation, this time by one of the friends in northern England, and is rapidly being filled up as stock is moved to it from the various printers' stores where storage charges are very heavy.

The previous owner bought the shop and premises on the left of the photograph some twenty-five years ago and gradually expanded as his village stores prospered, until he occupied the whole of the east side of The Square in the centre of this old-world village, near Stamford, so that the Trust's property stretches from the corner obscured by the commemorative tree on the right to the shuttered shop window on the left; there is a central yard behind with dilapidated cottages enclosing it on two sides which would provide at least as much space again should it be decided to build an extension, coupled with a caretakers' flat, and should the necessary funds become available.

This store, so near to the Distribution Centre in Oakham, will greatly facilitate the work of the Trust by centralising much of its stocks which have previously been dispersed between a number of printers in various parts of the country, as well as providing cheaper storage accommodation. The Trust still enjoys free storage in Manchester for some of its stock, thanks to the kindness of Mr Albert Joseph.

## PUBLISHING TRUST NEWS

This is a new feature which will appear regularly in the "Bahá'í Journal". It will keep you up-to-date with news about the Trust, new publications, special offers and occasional reviews. Extra copies will be run off for all overseas readers so that they may distribute them to friends who do not receive a copy of the "Journal".

Orders for and enquiries about all literature published in the United Kingdom may be sent direct to:—

**The Bahá'í Publishing Trust,  
2 South Street,  
Oakham, Rutland.**

(Note: Enquiries and orders from believers in the United States should come through their own Publishing Trust.)

## Vacancy — Trainee Manager

During the past few years, the sales of the Bahá'í Publishing Trust have expanded enormously and are expected to increase considerably during the years ahead.

The Trust will undoubtedly develop into a substantial business, offering very good career prospects to a young Bahá'í of the right calibre who would like to serve the Faith in this specialist and important field.

Any Bahá'í youth who will shortly be taking 'A' levels and would be prepared to take a university course in publishing should get in touch with the Manager for further details:—

**Mr John Long,  
2 South Street,  
Oakham, Rutland.**



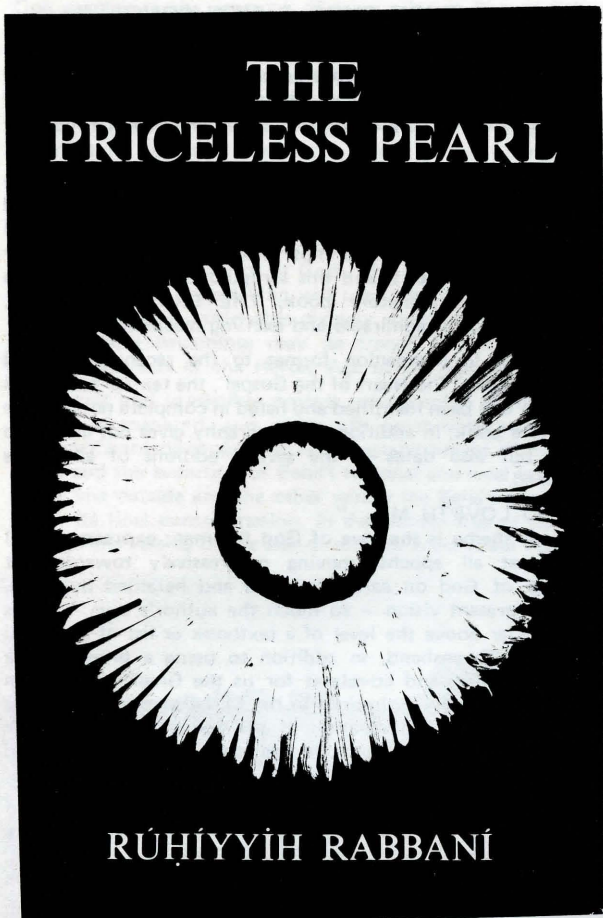
## FAITH FOR EVERY MAN

This compilation of extracts from the works of 'Abdu'l-Bahá was prepared by Richard Backwell, former Auxiliary Board member, who supervised the printing to the last stages and who saw the proofs just before he died in October last year. He has codified the teachings of 'Abdu'l-Bahá under separate headings and has drawn his material from sources which are not all easily available, from pilgrims' notes and from books long out of print. This is therefore an exceptionally valuable book for every Bahá'í and is especially useful as a reference book, as, among other things, it contains sections on "God and Creation", "Laws and Ordinances", "Christianity and other Faiths" and "Spirit of the Age".

Unfortunately, in one quotation from "Promulgation of Universal Peace", 'Abdu'l-Bahá appears to equate Confucius with Buddha. It should be pointed out that 'Abdu'l-Bahá has made it clear elsewhere, and Shoghi Effendi has quite categorically stated, that Confucius was not a Manifestation of God, although he was the founder of a school of philosophy. It is because of such inaccuracies of translation which have occasionally occurred in the past that certain books have not been re-issued and are not now available.

Price: 45p, available from Bahá'í Publishing Trust, 2 South Street, Oakham.





*The front cover and spine of "THE PRICELESS PEARL" and the photograph of 'Amatu'l-Bahá Rúhíyyih Khánum which appears on the back cover.*

### 'THE PRICELESS PEARL'

by

Hand of the Cause 'Amatu'l-Bahá Rúhíyyih Khánum

This fascinating life story of Shoghi Effendi, Guardian of the Bahá'í Faith incidentally provides, in the process of telling of the Faith's development, trials and triumphs during his Guardianship, guidance on practically every Bahá'í teaching.

IT IS NOW AVAILABLE IN A FULLY ILLUSTRATED, PAPERBACK EDITION.

The exceptionally low price per copy of this paperback edition is:

£0.63 or U.S. \$1.50

(N.S.A.'s, Publishing Trusts and National Booksales Committees will be allowed the usual discount of 10%, subject to a minimum order of 10 copies).

This printing is heavily subsidised to help those who could not afford to buy the cloth bound edition. When reprinted the price will be much higher, possibly doubled, so it is offered at the above price 'subject to being unsold'.

IMMEDIATE ORDERING IS RECOMMENDED

#### SPECIAL NOTE:

A few copies of the special de luxe edition signed by 'Amatu'l-Bahá Rúhíyyih Khánum are available.

At the request of 'Amatu'l-Bahá Rúhíyyih Khánum these are for disposal at £21 each, the addition to the original price being a contribution made by the purchaser towards subsidising a second edition of the paperback edition which is now nearly sold out, and which will cost something like double if no subsidy is available.

### NEW PRODUCTIONS AND REPRINTS

FAITH FOR EVERY MAN: 45p.

PRINCIPLES OF BAHÁ'Í ADMINISTRATION: 65p (cloth), 40p (paperback).

THE BÁB by Hasan Balyuzi: £1.60 (available 11 April)

THE CHRISTIANITY OF JESUS: sold out — possibility of new edition being taken up.

FIRE ON THE MOUNTAIN TOP by Gloria Faizi: available shortly.

### COPYRIGHT

Great care should be taken not to infringe the laws of copyright.

Material which has been published should not be reproduced or performed in any way unless the permission of the publishers has been obtained. This applies to duplicated, printed, written or photographed material, whether words or music.

Permission to perform copyrighted material must also be obtained.



## INVESTMENT SCHEME

The Guardian said that our Publishing Trust was to the British Bahá'ís what the Wilmette Temple was to the Americans. The Americans struggled and sacrificed for more than forty years to build their Temple and we too have done the same as indicated by the range of books in our greatly expanded catalogue.

The Universal House of Justice in the 9 Year Plan called for further expansion of our Publishing Trust to promote more teaching and consolidation throughout the world. In order to do this we must have more capital.

Plans at present in hand require a further £35,000 capital to enable the Trust to become the mighty teaching instrument it is destined to be and which the Guardian foresaw.

Will you help to provide this extra capital?

LOANS can be made in any multiple of £25 for fixed periods of 10 or 20 years bearing INTEREST at the rate of:

7½% p.a. on a 10 year loan          and  
8% p.a. on a 20 year loan

Of course, you can get higher rates of interest elsewhere but by this investment YOU ARE SERVING THE FAITH.

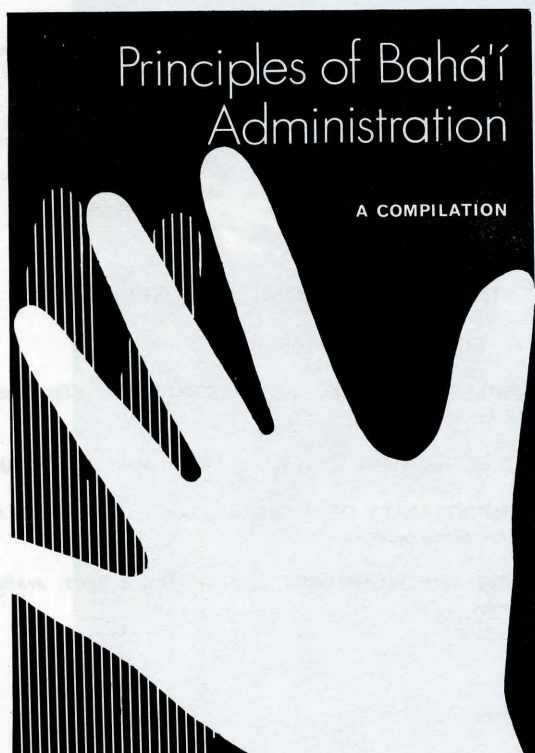
INTEREST FREE LOANS WOULD BE WELCOMED.

Application for Loan Forms and further information from:

**The Publishing Trust,  
2 South Street,  
Oakham, Rutland LE15 6HY.**

You will receive immediately an acknowledgement of any loan sent and this will be followed by an official printed agreement from the National Spiritual Assembly.

OVERSEAS INVESTORS WELCOMED.



## PROCLAMATION

## "THE CALL OF BAHÁ'U'LLÁH"

This excellent Proclamation Booklet, admirable for handing to editors, writers and educationalists, and as introductory literature to enquirers, is being reprinted.

Its widest possible use is recommended by The National Spiritual Assembly.

## "AND THEY SANG A NEW SONG..."

*"A religion springing from a common aspiration, animated by a common devotion, calling to a common obedience, bestowing upon all a common happiness, should bind all nations and all lives into one whole by chains of a common awe and a common love."*

Hand of the Cause of God the late George Townshend is well known to many living; through his life-work, his example and his books, he will never be forgotten. The ever-increasing Bahá'í community, however, needs must meet him afresh with every wave of fresh converts, and this scrupulous new edition of his historical and explanatory book, THE PROMISE OF ALL AGES\*, affords us admirable and exciting means to do so.

Now re-set, in companion format to the recently re-issued doctrinal work, 'The Heart of the Gospel', the textual references have each one been identified and listed in complete notes at the end of the book; in addition a bibliography gives not alone the names, but also dates of the several editions of all works mentioned.

"WHOSO LOVETH ME..."

The great theme is the love of God for man; expressed to all peoples, at all epochs; moving progressively towards that Kingdom of God on earth promised and heralded by Jesus. This ever-present vision — so much the author's own — raises the book far above the level of a textbook or list of historical events. Mr Townshend, in addition to being a priest, was a Classical scholar, and co-relates for us the Greek and Roman expectation of new aspirations in the Christian dispensation, as well as that early anticipation of the Second Coming which lapsed, after the Renaissance, to rise again in the late 18th and early 19th century.

A consummate summary of the Kitáb-i'lqan, the Book of Certitude, and memorable quotations from those who were blessed by meeting the Central Figures of the Bahá'í Revelation, precede a moving appeal to the "religious leaders and thinkers of the West" to lead the followers of the Son into the Kingdom of the Father.

A delight to read as English literature, the style simple yet immaculate, this is a book each of us may profit from, far and away beyond its theological explanations; it puts both the history and the culture of Europe in true perspective before us — a world viewpoint of history, centred upon the master-principle of "God's Self-Manifestation in the human degree of existence.

*"The operation of this principle is the force that gives history its direction and its continuity. The part that man's will plays in the perfecting of civilisation is a minor part. His dependence on the will of God is more complete than his ignorance realises and more abject than his pride inclines him to admit."*

The author is uncompromising. No less than a complete social change, involving ultimately the active participation of each human being, will bring about the Kingdom. Yet there is no arrogance; his personal humility informs every line. As he once said to the present writer: "We have to build the New World Order with all those bricks that are undamaged from the old."

Practice was one with precept. After calling to his own ecclesiastical superiors in vain, Mr Townshend formally resigned his orders in the Established church and moved, pensionless and at the end of his life, to pioneer in his native capital, Dublin, become the Chairman of its first Local Spiritual Assembly and have, as the crown of his immortal services to the Faith as scholar, teacher and pioneer, the supreme honour of being raised to the station of a Hand of the Cause of God in 1951.

A final quotation cannot be forgone, epitomizing as it does the focus of the book, the dedication of the author and the goal and purpose of the Divine Theophany:

*"In this Day it is required by Bahá'u'lláh that the will of God be done by men; and men shall be judged by their deeds and nothing else. Faith in the past has been shown by words. But it is not so now."*

\*THE PROMISE OF ALL AGES : George Townshend  
George Ronald, Oxford. (cloth boards) £1.25p.  
and also available through the Bahá'í Publishing Trust.

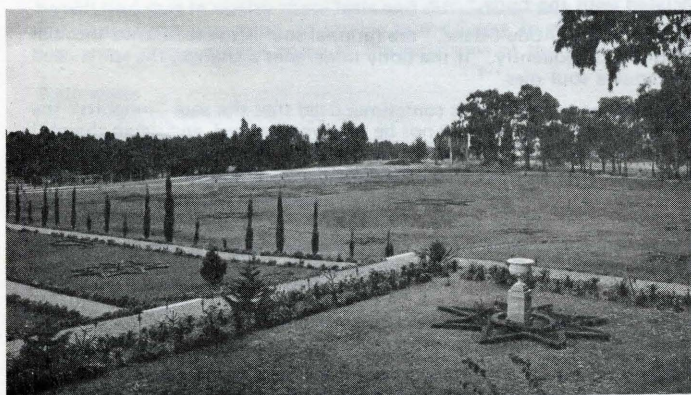
Hugh McKinley



**CENTENARY CELEBRATION. . . (Continued from Page Six)**

One evening in the presence of some pilgrims Shoghi Effendi, after speaking about the significance of the international institutions of the Faith, called for the map of Bahá'í properties and drew the arc upon it. Later in a message to the Bahá'í world he wrote these joyous tidings: "... These Edifices will, in the shape of a far-flung arc, and following a harmonising style of architecture, surround the resting-places of the Greatest Holy Leaf, ranking as foremost among the members of her sex in the Bahá'í Dispensation, of her Brother, offered up by Bahá'u'lláh as a ransom for the quickening of the world and its unification, and of their Mother, proclaimed by Him to be His chosen 'consort in all the worlds of God'. The ultimate completion of this stupendous undertaking will mark the culmination of the development of a world-wide divinely appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the Heroic Age of the Faith.

"This vast and irresistible process, unexampled in the spiritual history of mankind, and which will synchronise with two no less significant developments — the establishment of the Lesser Peace and the evolution of Bahá'í national and local institutions — the one outside and the other within the Bahá'í world — will attain its final consummation, in the Golden Age of the Faith, through the raising of the standard of the Most Great Peace, and



*The new garden at Bahjí — a previously undeveloped quadrant lying south and east of the Mansion of Bahá'u'lláh and adjacent to the garden completed in 1968.*

thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels."

It is in the same Tablet that Bahá'u'lláh alludes to the establishment of the Universal House of Justice as the sailing of the "Ark" on Mount Carmel and refers to the members of that supreme body as the "people of Bahá". Addressing Carmel Bahá'u'lláh reveals these prophetic words: "ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names."

The Tablet of Carmel was revealed with majesty and power. Bahá'u'lláh is reported to have revealed it in a loud voice in the open air near the Monastery. His face was turned to the east while 'Abdu'l-Bahá stood in front of Him facing towards the West. The translation of this Tablet in full appears in "The Gleanings from The Writings of Bahá'u'lláh." (Section XI)

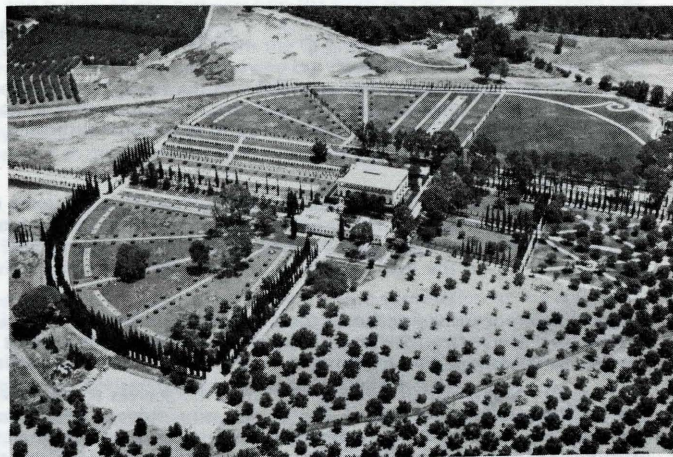
The first Mashriqu'l-Adhikar of the Holy Land will be built on a site in close proximity to the spot where Bahá'u'lláh revealed this Tablet. The benefits and blessings which this future House of Worship, hallowed by the footsteps of Bahá'u'lláh, will bestow upon Mankind are beyond estimation. Today a beautiful obelisk stands to mark this historic site.

The great progress made at the World Centre during the nine years of this world-encircling Plan are truly matched by the phenomenal growth of the Faith the world over. The "army of light" consisting of pioneers, teachers and administrators recruited from every race, class and colour, proclaiming to mankind the advent of the Lord of Hosts, has encircled the globe. The Faith of Bahá'u'lláh has reached almost every stratum of human society. Its fundamental verities, its history, its teachings, its transforming power and its aims and purpose have been, and are being, increasingly brought to the attention of a tormented humanity.

The winning of such memorable victories for the Cause within so short a period has endowed the Community of the Most Great Name with tremendous potentialities, paving the way for the launching in Ridván 1974 of yet another world-embracing Plan whose goals, no doubt, are destined to outshine the achievements of the present time and bring the Faith a stage closer to the day when its World Order will have been firmly established and its sovereignty manifested to all mankind.

- 1 The following passages in "Gleanings" are translated from the Kitáb-i-Aqdas. XXXVII, LXX, LXXI, LXXII, XCVIII, CV, CLV, CLIX, and CLXV.
- 2 Point of adoration, the Shrine of Bahá'u'lláh to which believers turn in prayer.
- 3 This refers to the custom of kissing the hands of ecclesiastics.

*Taken from "THE NEW DAY", Vol. 1 — No. 5.*



*Recent aerial photograph of Bahjí showing extension of the gardens surrounding the Shrine and Mansion of Bahá'u'lláh.*

the emergence, in the plenitude of its power and glory, of the focal Centre of the agencies constituting the World Order of Bahá'u'lláh. The final establishment of this seat of the future Bahá'í World Commonwealth will signalise at once the proclamation of the sovereignty of the Founder of our Faith and the advent of the Kingdom of the Father repeatedly lauded and promised by Jesus Christ."

Two years before His ascension Bahá'u'lláh visited Haifa four times. On one occasion, when His tent was pitched on Mount Carmel in the vicinity of the Carmelite Monastery, He revealed the Tablet of Carmel, which is replete with allusions concerning the rise and establishment of the World Centre of the Faith on Mount Carmel.

It was Bahá'u'lláh who, through the revelation of this majestic Tablet, initiated the process of building the World Centre of the Faith on this holy mountain. Through His all pervasive will He chose the very spot where the remains of the Martyr Prophet of our Faith lie today. He alluded to the Shrine of the Báb in the Tablet of Carmel as the "City of God" saying: "Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. Beware lest

#### AMERICAN BAHÁ'Í NEWS

The Bahá'í News is available to individuals, LSAs and groups for an annual subscription of £1.40, including postage. Please contact Mr E. L. Richards, 26 Cartwright Road, Sutton Coldfield, Warwickshire B75 5LF, together with your subscription, if you wish to have copies sent regularly each month.



## SOUL IS FOREVER – Further Considerations

by Philip Hainsworth

The warm and encouraging welcome given to the thoughts expressed in the last issue of the "BAHÁ'Í JOURNAL" calls for further references. From all quarters we hear of frank and full discussion, in school, at home, in clubs and firesides, on TV and radio, of the evils of modern society. How often the Bahá'ís long to participate and speak with authority, but are not quite sure where to find the apposite quotation. Here then, are some guidelines.

**What is the soul?**

It is variously described as the "rational soul", "spirit" or "human spirit"; it is the real self whom you consult when you say: "What shall I do now?"; it is that mirror which must be polished and turned so that it may reflect divine qualities; it is a "collective reality" which has three aspects which we often name the "soul", "mind" and "spirit". The "mind" is like a powerful instrument that can "turn" the soul<sup>1</sup> – positive action can be taken to do the right things, to obey the Word of God, to live the Bahá'í life, as the power of decision is entirely one's own and no one else's.

If the soul is not turned outwards towards the Manifestation of God, it can only reflect the animal and unenlightened human natures which are common to every man; if it is polished and turned towards God, it reflects the perfections of the Manifestation to the degree it is at any time capable of reflecting. This capacity to reflect depends upon its "polish" and upon the source of illumination.

The "spirit" is the light it reflects, the power it receives to illumine the whole personality. While we must always realise that words and even the ideas that words can convey are, of necessity, subject to all human and material limitations and can never fully express the full spiritual significance of this subject, we may achieve a partial comprehension of the true nature of the spiritual side of man by prayer, study and meditation. As a beginning we can think of this spiritual part of man as having three aspects or qualities – the soul, or reflecting and recording instrument; the mind which turns it, moves it, places it in the "polishing" environment, and the spirit which is that part of the Holy Spirit which causes the illumination of the soul.<sup>2</sup>

The soul is also "one of the signs of God, a mystery among His mysteries".<sup>3</sup>

**Where is the soul?**

While it is free from the body, its consciousness and personality are associated with the body.<sup>4</sup>

The soul does not enter the body nor does it exist through it, "on the contrary" said 'Abdu'l-Bahá, "the rational soul is the substance through which the body exists, it is connected to the body as the light is to the mirror."<sup>5</sup> Consequently, "if the body undergoes a change, the spirit need not be touched".<sup>6</sup> "The soul can live without the body, but the body without a soul dies."<sup>7</sup>

In the sense that the body needs the soul to give it life and illumination and purpose, the term is sometimes used that the soul "inhabits" the body, and indeed the Báb spoke of the attachment of the soul to the body, but this concept should not be over-emphasised, and when the soul is said to "leave" the body at death, it is best understood by the analogy that though the light can no longer shine through the body, it still continues to shine. Bahá'u'lláh Himself even said that "every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power."<sup>8</sup>

**When does the soul begin?**

It exists from the beginning, though its perfections only gradually appear: "The embryo possesses from the first all perfections," said the Master as quoted in "SOME ANSWERED QUESTIONS".<sup>9</sup> It would therefore appear that the soul comes into being as a new and separate personality at conception but continues to evolve eternally.

In a letter to a believer in 1946, the Guardian, through his secretary, wrote: "No revelation from God has ever taught re-incarnation; this is a man-made conception. The soul of man comes into being at conception. We do not believe it goes on to another planet."

We must not forget, however, that here again we are in a difficult area, for though we accept that the words of the Master as recorded in "PARIS TALKS" and "SOME ANSWERED QUESTIONS" are true, we can never be certain that the meanings these words convey to us are the very meanings 'Abdu'l-Bahá had in His superior mind. To understand Him fully would imply that we were on the same level as Him, and when, to this impossible thought, are added the imperfections which must of necessity be added by anything not translated and interpreted by the Guardian, we begin to understand the warning given by Bahá'u'lláh Himself: "Know verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel."<sup>10</sup>

**When does the soul die?**

Never: it is eternal.<sup>11,12,13</sup>

"The soul, not being a composition of elements, is, in character, as a simple element, and therefore cannot cease to exist."

**What does it do when the body dies?**

It is freed from all earthly limitations.

It continues its progress towards perfection according to:

- a) the state it had reached at death;
- b) the Mercy of God;
- c) the intercession of the friends.

It communicates with other souls.

It can attain to the greatest joy and happiness.

It enters a whole new area of consciousness denied it in this world, the details of which, being spiritual, can never be described in the ordinary language of communication: "no tongue can adequately reveal, nor any other earthly agency describe".

It "will manifest the signs of God and His attributes".<sup>14</sup>

It will "assume the form that best befiteth its immortality".

**Is there any communication between souls presently associated with a body and those who have "passed on"?**

We have been promised help from "on high" when we arise to serve the Cause; we are assured that we can help in the spiritual progress of souls in the "next world" by our prayers: beyond this we cannot be sure of true communication. Psychic phenomena exist but, according to the Guardian, they are "in most cases an indication of deep psychological disturbance." (November 1937). "It is often exceedingly difficult, well-nigh impossible, to distinguish between true guidance and psychic phenomena." (January 1938). In a letter to one NSA in 1938, the Guardian wrote that he wished the believers to disregard such subjects as psychic practices and phenomena, for these, besides not being authenticated by the Writings of the Founders of the Faith, pertain mostly to the domain of conjecture." The Guardian in another letter referred to "SOME ANSWERED QUESTIONS", "BAHÁ'U'LLÁH AND THE NEW ERA" and the Tablets of the Master, saying how strongly He warned the believers against trying to use psychic forces.

The Guardian wrote "... there is no question that visions occasionally do come to individuals, which are true and have significance. On the other hand, this comes to an individual through the grace of God, and not through the exercise of any of the human faculties. It is not a thing which a person should try to develop. When a person endeavours to develop faculties so that they might enjoy visions, dreams, etc., actually what they are doing is weakening certain of their spiritual capacities; and thus under such circumstances, dreams and visions have no reality, and ultimately lead to the destruction of the character of the person. ..." "Truly mystical experiences based on reality are very rare, and we can readily see how dangerous it is for people to go groping about in the darkness of their imagination after the true thing. That is why we are warned against all psychical practices by the Master. If we are going to have some deeply spiritual experience we can rest assured God will vouchsafe it to us without our having to look for it. ..."

**Are there any special exercises for the soul?**

One answer could be that for the whole of one's life one is engaged in some form of exercise, but the greater the service to the Cause, the greater one's involvement in happy constructive association with one's fellow man the greater the progress may be. Some forms of activity appear to be more praiseworthy than others, but the key seems to be to use one's talents to the full. Capacity is increased by service; hidden talents are often revealed; character can be improved; the mind can be trained and refined. For guidance, one consults and prays; that the prayer might have meaning, silence is essential and meditation is indispensable; that the prayer is purposeful and the meditation leads to wise action, some study of the Writings is obligatory; that the prayer, the meditation and the study all become of real value to the soul, action must follow: "Act then as though your prayers were already answered", said the Guardian to one believer when she was on pilgrimage.<sup>15</sup>



"One can hardly imagine what a great influence genuine love, truthfulness and purity of motives exert on the souls of men. But these traits cannot be acquired unless every believer makes a daily effort to gain them. . . " wrote the Guardian in Persian in 1923. In any form of exercise, the balance must be found to achieve all round development and the following extract from a letter from the Guardian to a believer in 1933 is very significant: "The advice that Shoghi Effendi gave you regarding the division of your time between serving the Cause and attending to your other duties was also given to many other friends both by Bahá'u'lláh and the Master. It is a compromise between the two verses of the Aqdas, one making it incumbent upon every Bahá'í to serve the promotion of the Faith and the other that every soul should be occupied in some form of occupation that will benefit society. In one of His Tablets Bahá'u'lláh says that the highest form of detachment in this day is to be occupied with some profession and be self-supporting. A good Bahá'í, therefore, is one who so arranges his life as to devote time both to his material needs and also to the service of the Cause."

It is also important to keep before us the real purpose of our "exercise". The purpose underlying the revelations of all the Manifestations of God, wrote Bahá'u'lláh, is to "educate all men, that they may, at the hour of death, ascend in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. . . these souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being."<sup>16</sup>

In clarification of another aspect of this same theme, the Guardian wrote in 1941: ". . . the complete and entire elimination of the ego would imply perfection — which man can never completely attain — but the ego can and should be ever-increasingly subordinated to the enlightened soul of man. This is what spiritual progress implies." Again, in 1952, he wrote: "There is nothing that brings success in the Faith like service. Service is the magnet which draws the divine confirmations. Thus, when a person is active, they are blessed by the Holy Spirit. When they are inactive, the Holy Spirit cannot find a repository in their being, and thus they are deprived of its healing and quickening rays."

Finally, the following extract from a letter to an individual believer, written in 1954, sets the complete pattern for our spiritual progress: "When a person becomes a Bahá'í, actually what takes place is that the seed of the spirit starts to grow in the human soul. This seed must be watered by the outpourings of the Holy Spirit. These gifts of the spirit are received through prayer, meditation, study of the Holy Utterances and service to the Cause of God. The fact of the matter is that service in the Cause is like the plough which ploughs the physical soil when seeds are sown. It is necessary that the soil be ploughed up, so that it can be enriched, and thus cause a stronger growth of the seed. In exactly the same way, the evolution of the spirit takes place through ploughing up the soil of the heart so that it is a constant reflection of the Holy Spirit. In this way the human spirit grows and develops by leaps and bounds. . . Naturally there will be periods of distress and difficulty, and even severe tests; but if that person turns firmly toward the divine Manifestation, studies carefully His spiritual teachings and receives the blessings of the Holy Spirit, he will find that in reality these tests and difficulties have been the gifts of God to enable him to grow and develop. . . An individual must centre his whole heart and mind on service to the Cause, in accordance with the high standards set by Bahá'u'lláh. When this is done, the Hosts of the Supreme Concourse will come to the assistance of the individual, and every difficulty and trial will gradually be overcome."

#### References

- 1 Mysticism, Science and Revelation.
- 2 Paris Talks
- 3 Gleanings
- 4 Mysticism, Science and Revelation.
- 5 Some Answered Questions.
- 6 Paris Talks.
- 7 Paris Talks.
- 8 Gleanings.
- 9 Some Answered Questions.
- 10 Bahá'í World Faith.
- 11 Gleanings
- 12 Some Answered Questions.
- 13 Paris Talks.
- 14 Gleanings
- 15 Mysticism, Science and Revelation.
- 16 Gleanings

- Pp 19-24  
 Pp 96-99; 85-87 (1969 edition)  
 P 158 — LXXXII.  
 P 23.  
 P 222 — LXVI.  
 Pp 65-66  
 Pp 86-87.  
 P 153 — LXXX.  
 P 211 — LI; Bahá'í World Faith P 313.  
 P 121; Gleanings as No. 3 above.  
 P 155 — LXXXI; P 169 — LXXXVI.  
 LX; LXI; LXIII.  
 Pp 89-94.  
 Pp 155-157 — LXXXI.  
 Pp 104-107; Paris Talks Pp 173-176.  
 P 156 — LXXXI.

Most of the quotations from the letters of Shoghi Effendi will be published shortly in a compilation by the Universal House of Justice to be called "LIVING THE LIFE", which will also be included as a supplement to future editions of "THE PATTERN OF BAHÁ'Í LIFE".

#### NEWS ITEMS

**Isle of Man** — due to declarations — GOAL ACHIEVED!  
**Kidderminster** — LSA formed — GOAL ACHIEVED!  
**Faroës, Malta, Nicosia and Craigavon** — GOALS ACHIEVED!  
**Welsh Counties** opened: Brecknock and Radnor by pioneer moves; Denbigh by declaration.  
**Swinton**: LSA re-established.  
**Swansea**: LSA re-established.

**Kathleen Hyett** — until recently secretary of the National Teaching Committee, has left the United Kingdom to serve at the World Centre. She will be greatly missed in this country.

**New Believers**: 438 — comprising 175 adults and 263 youth, from Naw•Rúz 1972 to 20 March 1973, compared with 250 adults and 500 youth during the same period last year, and 77 adults and 55 youth in the first year of the Plan (1964/65).

**Bahá'í Journals**: Overseas believers who are not entitled to a free copy of the 'Bahá'í Journal' now receive copies at a cost of £1.60, plus postage, for ten copies, from John Ball, 122 Bunbury Road, Northfield, Birmingham B31 2DN.

#### OVERSEAS GOALS COMMITTEE

**CYPRUS**: A short time ago a programme was put out on the British Forces Network in which three ladies were asked to express their views on the subject of marriage and divorce — one of these, a Bahá'í pioneer, had been able to give the teachings of Bahá'u'lláh on this radio programme.

**MALTA**: The first Bahá'í marriage has recently taken place in Malta: the committee was delighted to learn this and sends its loving congratulations to the couple.

**SWAZILAND AND MOZAMBIQUE**: We have recently heard the good news of the arrival of Denver Morgan to his pioneering post — he was, at the time, drawing a local Hazíratu'l-Quds, which is one of the remaining goals of the Plan.

**TANZANIA AND SOUTH WEST AFRICA**: Pioneers are still needed for these areas.



*In Malta: photographed left to right:—  
 Miss Jean Campbell, pioneer in the Nine Year Plan  
 Miss Olga Mills, Knight of Bahá'u'lláh  
 Mrs Ugo Giachery, Board Member.*



INTERNATIONAL NEWS

**INDIA:** Proclamation weeks were held in Calcutta, Allahabad and Nagpur which were all highly successful. In Nagpur the local Youth Committee, working under the auspices of the local Spiritual Assembly, reached many people with the Bahá'í Message.

During a festival, a trade fair was organised in Nagpur. The Youth Committee hired a stall in the fair ground where they were visited by thousands of interested seekers. Approximately 100,000 folders and pamphlets were distributed and many Bahá'í books were sold. Slide shows were witnessed by about 10,000 persons daily.

At Allahabad many educated souls were attracted to the Faith. Lectures in Colleges and prominent places attracted many friends to further investigate the Cause. Simultaneously, teaching is taking place among the masses.

The Bahá'ís of Bangalore launched a Nineteen Day teaching plan which resulted in two hundred new believers, the opening of eight colleges, two deepening Institutes and a children's programme. During the teaching programme, the greatest thrill came to the believers when they witnessed the newly enrolled beginning to join them in the teaching field, coming eagerly to the Centre and questioning to learn more of their new-found Faith.

**LEEWARD AND VIRGIN ISLANDS:** Continuous teaching efforts in this chain of islands has produced some thrilling results. In late November the island believers reported that a teaching project in Barbuda where there had been one believer for five years had, after one week of intensive teaching, resulted in fifty-four believers.

In mid-December the National Spiritual Assembly of Canada sent a team of five French-speaking teachers to aid in opening and developing the francophone islands under the jurisdiction of their sister Assembly. After only an initial contact the team members reported that they were dumbfounded by the people who seemed to be thirsting for the knowledge of God.

The cables received are soul-stirring. The first reads: "Overjoyed unprecedented victories. Eighteen enrolments Guadeloupe forty-eight hours. Teaching consolidation well combined. Amazed new believers unique perception. . ."

Another cable followed seven days later reading: "... continuing victories 341 new believers, two Institutes held, two local Spiritual Assemblies formed, six localities opened Guadeloupe. Proceeding Martinique. . ."



A final cable, resoundingly victorious in tone, received from the National Spiritual Assembly reads: "French Antilles believers now exceed number in all other islands our jurisdiction. Joyous awed fulfilment our cherished hope. Appreciate dedicated efforts team. Grateful timely generous help Canada. . ."

**NICARAGUA:** The earthquake which virtually destroyed the city of Managua so distressed believers over the world that it was with heartfelt gratitude that a cable was received from Counsellor Artemus Lamb which read, "Friends Nicaragua safe Capital abandoned. American, Persian pioneers evacuated United States. . ."

One of the pioneers who was evacuated to the United States wrote, "I'm very happy to say that all of the pioneers who were in Managua were protected by Bahá'u'lláh".

"The Bahá'í Centre in Managua was standing . . . but the walls of the kitchen had fallen in and I wonder how everyone got out . . . but they did . . . Bahá'u'lláh protected them and the Greatest Name was still carefully in place on the wall."

"In Granada, there is a prayer session every night for the dead, the injured and sick. The young Bahá'ís are becoming much more serious about the Faith. . ."

Counsellor Artemus Lamb wrote from Costa Rica that two youth from Nicaragua attended a Youth Conference which was held following the earthquake, "Imagine the joy of the youth when the friends from Nicaragua arrived!"

The Counsellor visited Nicaragua and wrote, "I returned last night from a successful visit to Nicaragua and can now report more exactly. . ."

". . . There are still no known killed or badly wounded Bahá'ís which is in itself a miracle as many had their houses collapse over them. . ."

"There are still three valiant pioneers at their posts - Cynthia Lucas in Bluefields, Cecelia King in Rivas and Rose Mangapis in Granada . . . I was able to have a good meeting with the seven National Spiritual Assembly members still in Nicaragua . . . proclamation and teaching plans should be carried out in those large centres of population where there are now many refugees. . ."

"Certainly travelling teachers would be welcomed and useful but at this time only those who speak Spanish and who can stand a certain amount of physical discomfort and perhaps not very good food . . . Certainly Nicaragua needs the loving aid of its sister communities at this moment. . ."

IRISH SUMMER SCHOOL

The date for this school has been changed and will now be held from:

4 - 12 August, 1973

at Newtown School, Waterford.

Prices are as follows:-

	Adults	9-15 years	3-8 years
9 days	£19.00	£14.00	£8.00
Weekly	£15.00	£11.00	£6.00
Daily	£2.35	£1.70	£0.90

FARM WEEKEND

The Youth Department of the NTC, are holding a long weekend for junior youth at the Cardell's Farm.

Theme of School: "Living in Today for Tomorrow"

Date: 26/27/28 May

Venue: Manor Farm, Great Paxton, St. Neots, Hunts.

**Booking:** Due to limited space it is essential to book in advance on the official, or a copy of the official, booking form, issued with details of the school in the 8 April edition of "In Tune". Priority will be given to 13-15 year olds, although older and younger people may apply for the course. The closing date for booking is 1 May.

NEWS FROM THE REPUBLIC OF IRELAND

We are thrilled and grateful to Bahá'u'lláh that the last outstanding goal of the Nine Year Plan for the Republic of Ireland has now been fulfilled. The National Spiritual Assembly is now a legally incorporated body. Following is a copy of the cable we sent to the Universal House of Justice announcing this joyous news:

OVERJOYED ANNOUNCE COMPLETION FINAL  
GOAL NINE YEAR PLAN INCORPORATION  
NATIONAL ASSEMBLY. LOVING GREETINGS  
NSA IRELAND

We received the following cable in reply:

DELIGHTED VICTORY HEARTS FILLED  
ADMIRATION DEARLY LOVED IRISH BAHÁ'Í  
COMMUNITY ASSURE PRAYERS FULFILMENT  
CHERISHED HOPES BELOVED HANDCAUSE  
GEORGE TOWNSHEND.

THE UNIVERSAL HOUSE OF JUSTICE

The towns of Waterford and Kilkenny have recently been opened to the Faith by youthful Irish pioneers who arose at Teaching Conference. During the remaining weeks until Rígván we are directing every effort towards our supplementary goals in Bray and Galway; we are confident that through the dedicated and enthusiastic support of the believers that local Assemblies will be formed in these two towns before Rígván.

Teaching work is continuing at a wonderfully exciting pace in Limerick where about thirty more new believers have been found in the past few weeks. The atmosphere of love and steadfastness which pervades the meetings in that town is unique and soul-stirring.



## NEWS FROM THE COMMUNITIES

**ECCLES:** This community is planning what has become a yearly event — their weekend school — for June 16/17. Included in the programme will be a concert at the Eccles Town Hall on the Saturday night.

**LEEDS:** The community spent the entire day celebrating Naw Rúz, holding their Nineteen Day Feast at lunch time, having a long prayer meeting in the afternoon, which included a taped programme of the Kampala Temple dedication, and holding a party for their contacts in the evening.

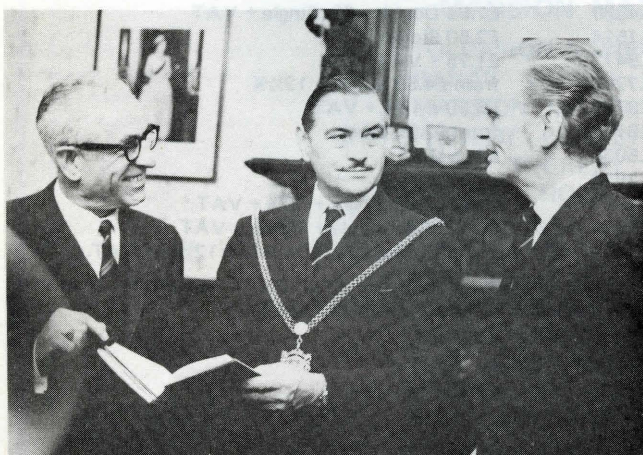
**NORTH BERWICK:** The oldest Bahá'í in North Berwick, 92 years old Mrs Janet Linn — the mother of one of our local Bahá'ís — officially declared. For many years Mrs Linn accepted Bahá'u'lláh and His Wondrous Message, but she would not sign a declaration card as she used to say: "Bahá'u'lláh knows I am a Bahá'í". However on 3 March she asked to be allowed to sign the declaration card. All our hearts are filled with joy and thanksgiving.

**RIPON:** As a result of an advertisement placed in the local paper, a reporter telephoned the friends there and asked for an interview, which resulted in a short article. Firesides in Ripon are successful and several people have now asked about the Faith.

**YORK:** Friends from all parts of Yorkshire as well as friends from Kent, Norfolk and London brought their service and their love to the York Weekend School. About sixty attended in all. The school's theme was 'Religion is Reality, and Reality is One', and the three talks developing this theme were both deeply searching and stimulating. The discussion that they prompted was lively and animated.

Several people went into York to street-teach and did make some valuable contacts. During their visit a prayer vigil was sustained and the unpredictable power of prayer was proved by the declaration of Elaine, a visitor from Norfolk, whose home was in fact in Wrexham thereby fulfilling a goal of the Nine Year Plan in opening the Welsh county of Denbigh! The following day a young man from Huddersfield declared, this time a gift for Yorkshire.

The Saturday night social was a great success following a sensitive and beautifully photographed slide programme with voices and music. Several non-Bahá'ís attended. Sunday's programme included a lucid and informative talk on the work of the Publishing Trust, and the school finished with a moving programme of prayers and meditations. In all this was a school that radiated a spiritual and penetrating love that staunchly testified to the truth and power of the Cause. York was surely encircled by this pervasive love and its ecclesiastical walls cracked.



*The Mayor of Northampton receiving the Proclamation Book from Monir Sahari and Ted Cardell. When the Bahá'ís arrived, the Mayor already had the photographer there and had alerted the major local newspaper. He was very friendly and said that he was in sympathy with people like the Bahá'ís who obviously have a sincere belief in the religious solution to the world's problems.*

## GARDEN PICNICS

Garden picnics will be held at Manor Farm, Great Paxton, as usual this summer on 3 June, 1 July and 2 September, but not in August, due to the Irish Summer School.

Please bring as many friends and children as you can and stay the whole day. Unlimited supplies of tea and coffee free. Just bring your own food, and have a relaxing day in the country — games in the garden, and tractor-trailer rides round the farm.

Manor Farm is just next to the church in Great Paxton village. We are about 60 miles north of London on the A1. Turn off at Eaton Socon or Buckden, then it is only three miles. Everyone most welcome indeed.



*The Windflower, a song group from Alaska, whose members are each from a different racial background, performing in Aylesbury. They recently made visits to several towns in this country, where they played to audiences of various sizes.*

## THE BAHÁ'Í JOURNAL

How well do you read your Journal? What is its purpose?

Some suggestions have been made — that it might be changed to make it suitable for non-Bahá'ís; that it could be made large and cheaper like a newspaper and that it should carry any kind of article, report, picture or poem that is sent in to the Editorial Committee. It has even been said that some secretaries only hand out the "Journals" at Feasts and that no effort is made to get them to those who do not attend Feasts; in one community some friends glanced at their copies and then left them lying around! The National Spiritual Assembly wishes that the purpose of the "Bahá'í Journal" be fully appreciated and that every believer gets his or her copy with the minimum delay. Why is this?

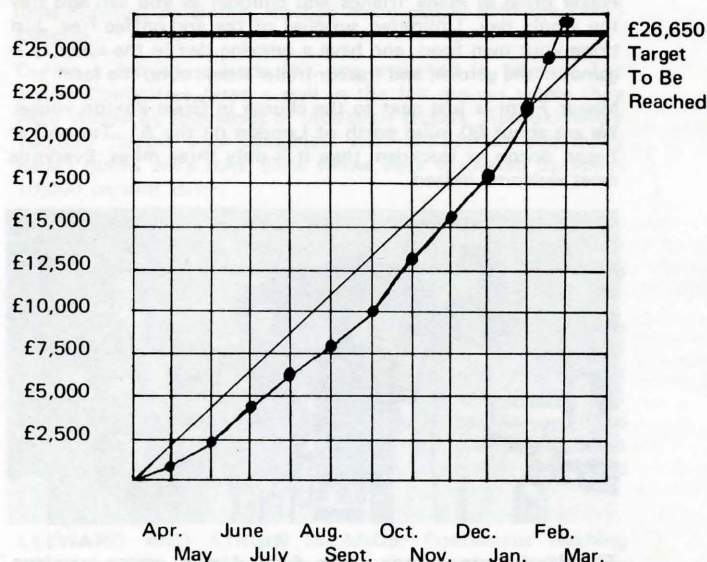
1. It is the only official communication between the National Spiritual Assembly and every individual believer.
2. Apart from the general letters from the Universal House of Justice which are reproduced separately, the "Journal" is the only instrument for bringing most letters from Haifa direct to the believers, often with explanatory notes from the National Assembly.
3. It contains reports of progress; it carries messages from the National Treasurer and the state of the National Fund; it gives announcements from national committees.
4. It carries photographs of historical Bahá'í events and places of world importance — at the World Centre, Bahá'í Temples, international and national conferences, and so on.
5. It contains items of permanent value such as statements on Feasts, burial, Holy Days, military service as well as quotations and references from the Bahá'í Writings which are not always available elsewhere.
6. It gives condensed news items about the progress of the Faith around the world, which encourage the friends.
7. It will carry a permanent feature on the Bahá'í Publishing Trust.

To fulfil its purpose, the National Assembly directs its production and has instructed the Editorial Committee to exercise its discretion in what it prints; to review all the content and edit where necessary; to maintain as high a standard as possible in its presentation and lay-out and to combine readability with economy. This is why a small, well-spaced print is used rather than a larger typeface, which would drastically reduce the amount of material going into each issue. It is printed on good quality paper to ensure its legibility as well as its durability. It is not only meant to be read and studied, but also to be kept for reference. Many believers have their copies bound and indexed. In days to come the "Journals" issued in these historic days of the Faith will not only be treasured as collectors' items, they will be invaluable archives for future historians. Treasure and preserve your copy today that your great-grandchildren will be eternally grateful.



## LIFEBLOOD OF THE CAUSE

## Rate of Contributions



## WONDERFUL NEWS!

Money donated to the Fund has exceeded the Budget for donations set by the National Assembly, and what better end to the Nine Year Plan than this, financially?

Target set by the National Assembly: £26,550.00  
To the end of February, donated: £27,200.00

Our warm and heartfelt thanks to all the Spiritual Assemblies who answered the call to empty the coffers, to those believers who made great sacrifices and for the one very large individual donation which made this triumph possible.

Betty Goode, Treasurer  
8 Knowle Road, Stafford

## NOTICES

## DEATHS

**Walter Wilkins:** 29 March 1973, in Canterbury. This devoted believer, a Bahá'í for over forty years, was one of the early pioneers of the Six Year Plan and never moved from a town except as a pioneer.

**Elsie Lee:** 9 February 1973, in Exeter. Elsie became a Bahá'í as a youth in the early days of the Faith in Manchester. She and her husband Joe, with their young family, responded to the pioneer call nearly thirty years ago, and she was still loyally serving the Cause as secretary of the LSA when she passed to the Abhá Kingdom.

**Herbert Fullthorpe:** 21 December 1972, in Newcastle-upon-Tyne.

**Harold Cardell:** 28 December 1972, in Great Paxton.

**Maudie Flowers:** 5 February 1973, in Bournemouth. A devoted believer of very long standing.

**Jonathan Falkner:** 13 February 1973, aged ten weeks, son of Christine and Michael.

**Hilda Hardy:** 16 October 1972, in Bradford.

**Hilda Manley:** 29 March 1973, in Nelson.

## REMOVAL OF BAHÁ'Í PRIVILEGES

**Mavis Streets, Blackpool:**

for non-observance of laws relating to marriage.

**Helga Philips (née Pounce), Birmingham:**

as above.

**Judith Ingham, Durham:**

as above.

## RESTORATION OF VOTING RIGHTS

**Beatrice Smith, Heywood, Lancs.**

## NATIONAL BAHÁ'Í CONVENTION - 18/20 MAY 1973

### ST. GEORGE'S HALL, LIME STREET, LIVERPOOL

## LIST OF HOTELS

Abbeyville Hotel	85 Mount Pleasant	051.709.3477	£1.75 + VAT
Antrim Hotel	73 Mount Pleasant	051.709.5239	from £2. + VAT
Belvidere Hotel	83 Mount Pleasant	051.709.2356	£1.75 Single £1.50 Double.
Cassons Hotel	19 Lord Nelson Street	051.709.4830	£2.50 Single
Churchill Hotel	13 Lord Nelson Street	051.709.4830	£2.50 Single
Eglinton Hotel	119 Mount Pleasant	051.709.3741	£1.75 Double £2. Single
Hunt's Hotel	52 Mount Pleasant	051.709.3851	£3.10 + VAT
Mellifont Hotel	117 Mount Pleasant	051.709.4853	£1.85 Double £2. Single + VAT
Regent Hotel	4/8 Mount Pleasant	051.709.1514	£2.50 Single
Aachen Hotel	89 Mount Pleasant	051.709.3477	£1.75 + VAT
Adelphi Hotel	Ranelagh Place	051.709.7200	from £4.50 Single + 12½%
Bradford Hotel	53 Tithebarn Street	051.236.8782	£3.50 + 10% + VAT
*Feathers Hotel	121 Mount Pleasant	051.709.6796	from £2.35 Single
*Hanover Hotel	62 Hanover Street	051.709.5035	£3. + VAT
Kensington Hotel	111 Mount Pleasant	051.709.3823	£1.75
Lord Nelson	Lord Nelson Street	051.709.4362	from £3.85 Single + 10% + VAT.
Shaftsbury Hotel	Mount Pleasant	051.709.4421	from £3.85 Single + 12½% + VAT.
*Stork Hotel	Queen Square	051.709.1231	£3.70 Single, £6.80 Double + 12½% + VAT.

Hotels marked thus \* may be willing to give a concession depending on the number of bookings; please mention Bahá'í Convention when you write to these. Please note also that these prices may be subject to change owing to the price freeze now on and also VAT.

## HOSTELS

Y.M.C.A.	56/60 Mount Pleasant	051.709.9516/7	£1.75
Y.W.C.A.	1 Rodney Street	051.709.7791	£1.25
World Friendship House			
(Overseas Students)	Falkner Square	051.709.9398	£1.50
Toc H	Gladstone House, Rodney Street	051.709.1070	Approx. £1.
Lady Sefton House			
(Male Overseas Students)	85 Paradise Street	051.709.2629	£1.25

YOUTH ARE ADVISED TO BOOK EARLY FOR HOSTEL ACCOMMODATION