



BAHÁ'Í JOURNAL

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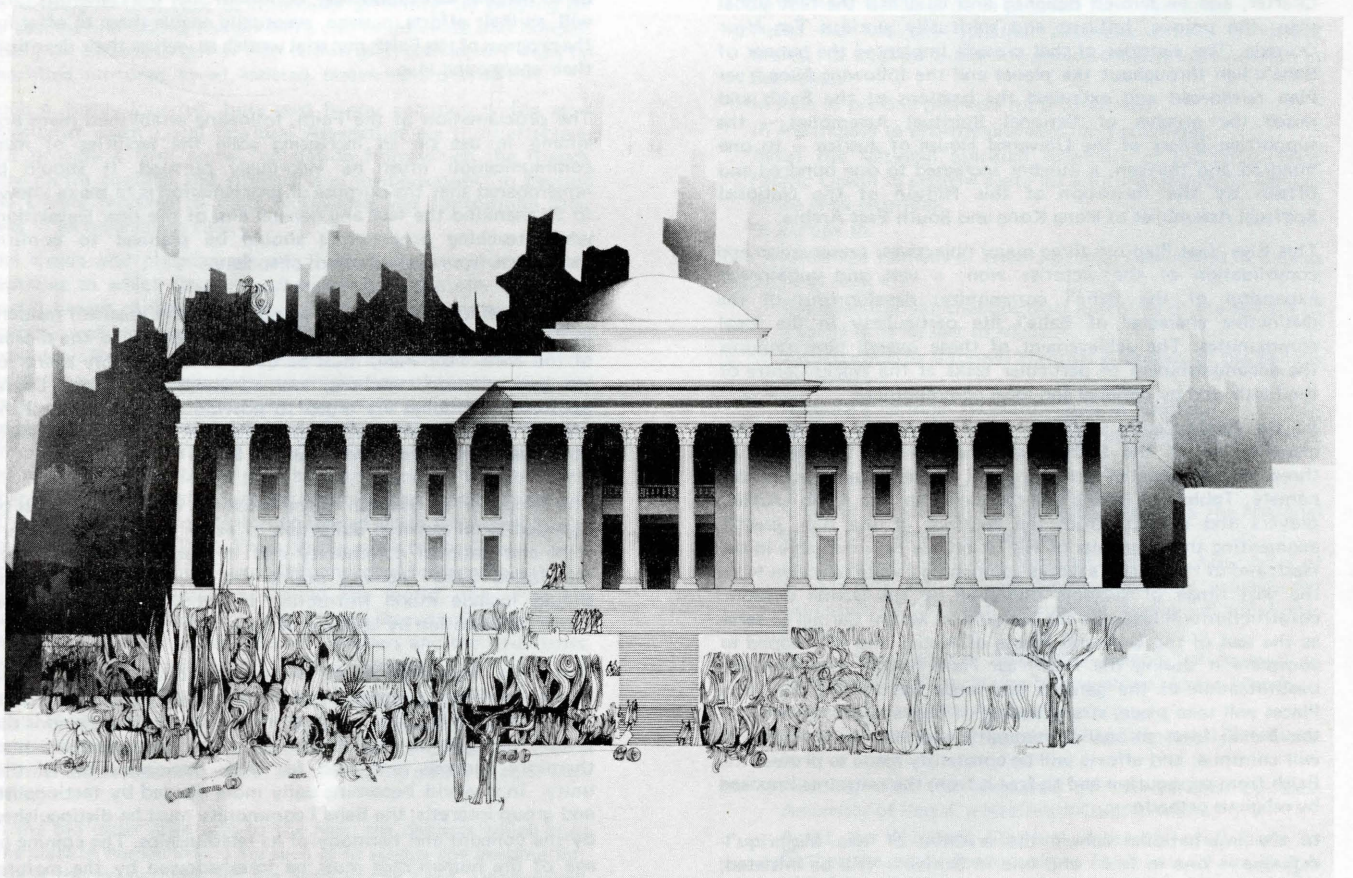
April 1974

PERMANENT SEAT, UNIVERSAL HOUSE OF JUSTICE

JOYFULLY ANNOUNCE ACCEPTANCE EXQUISITE DESIGN CONCEIVED BY HUSAYN AMÁNAT FOR BUILDING TO SERVE AS PERMANENT SEAT UNIVERSAL HOUSE OF JUSTICE MOUNT CARMEL. DECISION MADE TO PROCEED NEGOTIATE CONTRACTS CONSTRUCTION THIS NOBLE EDIFICE SECOND THOSE BUILDINGS DESTINED ARISE AROUND ARC CONSTITUTE ADMINISTRATIVE CENTRE BAHÁ'Í WORLD.

7 February, 1974

THE UNIVERSAL HOUSE OF JUSTICE



Front elevation of the design for the building for the Seat of the Universal House of Justice on Mount Carmel in Haifa. The building is to be sited on the central axis of the Arc and will face northward toward 'Akká and Bahjí.

NAW-RÚZ MESSAGES FROM THE UNIVERSAL HOUSE OF JUSTICE

To the Bahá'ís of the World

A span of eighteen years separates us from the centenary of Bahá'u'lláh's Ascension and the unveiling of His Almighty Covenant. The fortunes of humanity in that period no man can foretell. We can, however, confidently predict that the Cause of God, impelled by the mighty forces of life within it, must go on from strength to strength, increasing in size and developing greater and greater powers for the accomplishment of God's purpose on earth.

The abundant evidences of Divine confirmation which have rewarded the strenuous and dedicated efforts of the Bahá'í community during the past decade are apparent throughout the earth and give incontrovertible assurance of its capacity to win the good pleasure of Bahá'u'lláh and answer every call made upon it in His service.

The Five Year Plan to which this community is now summoned is the opening campaign of these critical years. It is the third global plan embarked upon by the Army of Light in its implementation of 'Abdu'l-Bahá's Divine Plan, that world-encompassing programme disclosed in His perspicuous Tablets and described by the Guardian of the Cause of God as the Charter for the propagation of the Faith throughout the world. It was the Guardian himself, the beloved "sign of God", who, through his exposition and interpretation of the Revelation, through his discipline and education of the Bahá'í community and through a series of national plans assigned to the various units of that community, forged the Administrative Order of the Faith and made it an instrument for the carrying out of this great Charter, and he himself designed and launched the first global plan, the unique, brilliant and spiritually glorious Ten Year Crusade. The victories of that crusade implanted the banner of Bahá'u'lláh throughout the planet and the following Nine Year Plan reinforced and extended the bastions of the Faith and raised the number of National Spiritual Assemblies — the supporting pillars of the Universal House of Justice — to one hundred and thirteen, a number increased to one hundred and fifteen by the formation at this Ridván of the National Spiritual Assemblies of Hong Kong and South East Arabia.

This Five Year Plan has three major objectives: preservation and consolidation of the victories won; a vast and widespread expansion of the Bahá'í community; development of the distinctive character of Bahá'í life particularly in the local communities. The achievement of these overall aims requires the accomplishment of particular tasks at the World Centre of the Faith, and by national and local communities.

At the World Centre work will continue on the collation and classification of the Sacred Texts; authorised translations of three compilations of Scripture will be made and published, namely, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, prayers and extracts from the Writings of the Báb, greatly augmenting the fragments of His Utterance now available in the West, and of the Master's works comprising a wide selection from the vast range of subjects illumined by His Divine wisdom; construction will begin on the building on Mount Carmel to serve as the seat of the Universal House of Justice and it is hoped to complete it during the Five Year Plan; further extension and beautification of the gardens and lands surrounding the Holy Places will take place; strengthening of the relationship between the Bahá'í International Community and the United Nations will continue; and efforts will be constantly made to protect the Faith from persecution and to free it from the restraints imposed by religious orthodoxy.

In the international sphere the erection of two Maghriqul-Adhkárs — one in India and one in Samoa — will be initiated; eight International Teaching Conferences will be held during the middle part of the Five Year Plan; two for the Arctic, one in Anchorage and one in Helsinki during July 1976, one in Paris in August 1976, one in Nairobi in October 1976, one in Hong Kong in November 1976, one in Auckland and one in Bahia, Brazil in January 1977 and one in Merida, Mexico in February 1977.

Sixteen new National Spiritual Assemblies will be formed, namely the National Spiritual Assemblies of the Bahamas, Burundi, Cyprus, the French Antilles, Greece, Jordan, Mali, Mauritania, the New Hebrides, Niger, Senegal, Sierra Leone, Somalia, Surinam and French Guiana, Togo, and Upper Volta; their national Ḥaẓratu'l-Quds, Temple sites and endowments must be acquired; the dissemination of news and messages, so vital to the knowledge, encouragement and unity of the Bahá'í community, must be made efficient and rapid, and in anticipation of a vast expansion in the number of believers, of Local Spiritual Assemblies and of localities where Bahá'ís reside a coordinated programme of translating and publishing Bahá'í literature with the eventual aim of providing the Sacred Text and the teachings of the Faith to all mankind is to be developed — a programme which will include the founding of six Bahá'í Publishing Trusts and the continued subvention of Bahá'í literature, 409 inter-Assembly assistance projects are scheduled and, at the outset of the Plan, 557 pioneers are called for.

One of the distinguishing features of the Cause of God is its principle of non-acceptance of financial contributions for its own purposes from non-Bahá'ís; support of the Bahá'í Fund is a bounty reserved by Bahá'u'lláh to His declared followers. This bounty imposes full responsibility for financial support of the Faith on the believers alone, every one of whom is called upon to do his utmost to ensure that the constant and liberal outpouring of means is maintained and increased to meet the growing needs of the Cause. Many Bahá'í communities are at present dependent on outside help, and for them the aim must be to become self-supporting, confident that the Generous Lord will, as their efforts increase, eventually enable them to offer for the progress of His Faith material wealth as well as their devotion, their energy and love.

The proclamation of the Faith, following established plans and aiming to use on an increasing scale the facilities of mass communication must be vigorously pursued. It should be remembered that the purpose of proclamation is to make known to all mankind the fact and general aim of the new Revelation, while teaching programmes should be planned to confirm individuals from every stratum of society.

The vast reservoir of spiritual energy, zeal and idealism resident in Bahá'í youth, which so effectively contributed to the success of the Nine Year Plan, must be directed and lavishly spent for the proclamation, teaching, and consolidation of the Cause. Spiritual Assemblies are urged to provide consultation and the offer of guidance to Bahá'í youth who seek to plan their lives in such a way as to be of utmost service to the Cause of God.

The education of children in the teachings of the Faith must be regarded as an essential obligation of every Bahá'í parent, every local and national community and it must become a firmly-established Bahá'í activity during the course of this Plan. It should include moral instruction by word and example and active participation by children in Bahá'í community life.

This Five Year Plan must witness the development in the world-wide Bahá'í community of distinctive Bahá'í characteristics implanted in it by Bahá'u'lláh Himself. Unity of mankind is the pivotal principle of His Revelation; Bahá'í communities must therefore become renowned for their demonstration of this unity. In a world becoming daily more divided by factionalism and group interests, the Bahá'í community must be distinguished by the concord and harmony of its relationships. The coming of age of the human race must be foreshadowed by the mature, responsible understanding of human problems and the wise administration of their affairs by these same Bahá'í communities. The practice and development of such Bahá'í characteristics are the responsibility alike of individual Bahá'ís and the administrative institutions, although the greatest opportunity to foster their growth rests with the Local Spiritual Assemblies.

The divinely ordained institution of the Local Spiritual Assembly operates at the first levels of human society and is the basic administrative unit of Bahá'u'lláh's World Order. It is concerned with individuals and families whom it must constantly encourage to unite in a distinctive Bahá'í society, vitalized and guarded by the laws, ordinances and principles of Bahá'u'lláh's Revelation. It protects the Cause of God; it acts as the loving shepherd of the Bahá'í flock.

Strengthening and development of Local Spiritual Assemblies is a vital objective of the Five Year Plan. Success in this one goal will greatly enrich the quality of Bahá'í life, will heighten the capacity of the Faith to deal with entry by troops which is even now taking place and, above all, will demonstrate the solidarity and ever-growing distinctiveness of the Bahá'í community, thereby attracting more and more thoughtful souls to the Faith and offering a refuge to the leaderless and hapless millions of the spiritually bankrupt, moribund present order.

"These Spiritual Assemblies", wrote 'Abdu'l-Bahá, "are aided by the Spirit of God. Their defender is 'Abdu'l-Bahá. Over them He spreadeth His Wings. What bounty is there greater than this?" Likewise, "These Spiritual Assemblies are shining lamps and heavenly gardens, from which the fragrances of holiness are diffused over all regions, and the lights of knowledge are spread abroad over all created things. From them the spirit of life streameth in every direction. They, indeed, are the potent sources of the progress of man, at all times and under all conditions."

During the Five Year Plan Local Spiritual Assemblies which are being formed for the first time, are to be formed whenever there are nine or more adult believers in the relevant area; thereafter they must be elected or declared at Ridván. National Spiritual Assemblies are called upon to assign, and encourage the Local Spiritual Assemblies to adopt goals within the overall framework of the Five Year Plan, to consult with them and to assist them to make great efforts to gradually assume their proper function and responsibilities in the World Order of Bahá'u'lláh. The friends are called upon to give their whole-hearted support and cooperation to the Local Spiritual Assembly, first by voting for the membership and then by energetically pursuing its plans and programmes, by turning to it in time of trouble or difficulty, by praying for its success and taking delight in its rise to influence and honour. This great prize, this gift of God within each community must be cherished, nurtured, loved, assisted, obeyed and prayed for.

Such a firmly-founded, busy and happy community life as is envisioned when Local Spiritual Assemblies are truly effective, will provide a firm home foundation from which the friends may derive courage and strength and loving support in bearing the Divine Message to their fellow-men and conforming their lives to its benevolent rule.

The deeds and programmes, all these multifarious world-wide activities to which you are summoned have but one aim — the establishment of God's Kingdom on earth. At every stage of this process and at all levels of Bahá'í responsibility, whether individual, local or national, you will be encouraged, advised and assisted by the divinely ordained institution of the Hands of the Cause of God, an institution powerfully reinforced by the successful establishment of the International Teaching Centre. Through the emergence of this Centre the seal has been set on the accomplishment of the goal, announced nearly ten years ago, of ensuring the extension into the future of the specific functions of protection and propagation conferred upon the Hands of the Cause in the Sacred Text. Through the work of the International Teaching Centre, which supervises and coordinates the work of the Boards of Counsellors around the world, the love, the guidance, the assistance of the Hands, through the Boards of Counsellors, their Auxiliary Board members and their assistants, permeates the entire structure of Bahá'í society.

The Chief Stewards of Bahá'u'lláh's embryonic world commonwealth have indeed assured to that growing community, the care for its welfare, for the development of its character, for its spiritual encouragement which are among the duties of their high office.

As the old order gives way to the new, the changes which must take place in human affairs are such as to stagger the imagination. This is the opportunity for the hosts of the Lord. Undismayed and undeterred by the wreckage of "long-cherished ideals and time-honoured institutions", now being "swept away and relegated to the limbo of obsolescent and forgotten doctrines", the world community of Bahá'ís must surge forward eagerly, and with ever-increasing energy, to build those new, God-given institutions from which will be diffused the light of the holy principles and teachings sent down by God in this day for the salvation of all mankind.

To the Bahá'ís of the United Kingdom

The onward march of the Faith of God requires every community in the Bahá'í world, while pursuing the overall objectives of the Five Year Plan, to achieve a number of tasks within its own area and in association with other national communities. The specific goals assigned to your community are to:

Greatly increase the number of localities where Bahá'ís reside with the view to operating every District in the United Kingdom;

Greatly increase the number of Local Spiritual Assemblies and establish at least 1 in every county of England, Scotland and Wales, and in Guernsey (with the assistance of the National Spiritual Assembly of France), the Isle of Man and the Inner Hebrides;

Raise the number of incorporated Local Spiritual Assemblies to 50;

Assign extension teaching goals to at least 25 Local Spiritual Assemblies;

Acquire 4 local *Haziratu'l-Quds*, 1 in each of the four parts of the United Kingdom;

Develop and implement a Five Year Plan of expansion and consolidation in Orkney and Shetland;

Carry out planned teaching among the Indian, Pakistani and West Indian minorities, among visiting African students, and among the Gypsies;

Study and implement as far as possible the use in schools and colleges of specially prepared text books on the Faith;

Study and implement as far as possible the use of mass communication systems to proclaim and teach the Faith;

Continue the development of the Bahá'í Publishing Trust;

Encourage and offer guidance to Bahá'í youth to plan their lives to be of greatest service to the Faith and provide means whereby their offers of specific periods of teaching and other service beyond their normal teaching activities can be organised and used to the best advantage.

In pursuit of your destiny overseas you are required:

In Africa to provide pioneers for 8 countries;

In the Americas to provide pioneers for 4 countries;

Assist the National Spiritual Assembly of the Windward Islands to acquire a site for a future *Mashriqu'l-Adhkár* in Barbados;

In Asia to provide pioneers for 3 countries;

In Australasia to provide pioneers for 3 countries;

Assist the National Spiritual Assembly of the South West Pacific Ocean to acquire a site for a future *Mashriqu'l-Adhkár* in the New Hebrides;

In Europe to:

Raise the number of Local Spiritual Assemblies in Cyprus to at least 4;

Establish the National Spiritual Assembly of the Bahá'ís of Cyprus with its seat in Nicosia;

Incorporate the National Spiritual Assembly of the Bahá'ís of Cyprus;

Acquire a national *Haziratu'l-Quds* in Nicosia;

Acquire a site for a future *Mashriqu'l-Adhkár* in or near Nicosia;

Acquire a national endowment;

Transfer jurisdiction of the Faroe Islands to the National Spiritual Assembly of Iceland;

In association with the National Spiritual Assemblies of Scandinavia and Iceland, develop teaching projects for expansion of the Faith throughout Arctic and sub-Arctic Europe;

Assist the National Spiritual Assembly of Iceland to purchase a *Haziratu'l-Quds* in Thorshavn, Faroe Islands;

Provide pioneers for Portugal;

Raise the number of Local Spiritual Assemblies in Malta to 2;

Acquire, with the assistance of the National Spiritual Assembly of Persia, a *Haziratu'l-Quds* in Malta;

Assist the National Spiritual Assembly of Belgium to further the establishment of the Faith in the Flemish area of Belgium including providing pioneers for that area.

All these goals must be accomplished within five years and in accordance with the overall objectives set out in the general letter announcing the Five Year Plan. May the Beloved shower upon you His confirmations, guide you in every effort you exert in the service of His precious Faith, and lead you, in company with your fellow believers in the Republic of Ireland, to that glorious destiny won by an earlier generation for the Bahá'ís of the British Isles.

PIONEERS FROM THE UNITED KINGDOM ARE REQUIRED FOR:

AFRICA – 16

BOTSWANA 2; GHANA 3; LESOTHO 2; NIGERIA 2; SOUTH AFRICA 2;
SUDAN 2; GAMBIA 1; SIERRA LEONE 2;

AMERICAS – 5

GUYANA 1; JAMAICA 1; TRINIDAD AND TOBAGO 2; WINDWARD ISLANDS 1;

ASIA – 4

HONG KONG 2; INDIA 1; CEYLON 1;

AUSTRALASIA – 5

FIJI 1; SOLOMON Is. 2; NEW CALEDONIA 2;

EUROPE – 4

BELGIUM 2; PORTUGAL 2.

GENERAL ELECTION

In reply to your letter of 21 January, 1974, the Universal House of Justice asks us to refer you to your own publication "Principles of Bahá'í Administration" where on page 30, the instructions from the beloved Guardian on the matter of voting in general elections is clearly set out. The House of Justice has nothing to add to this directive.

29 January, 1974 THE UNIVERSAL HOUSE OF JUSTICE

BAHÁ'Í MARRIAGE

Obedience to the Laws of Bahá'u'lláh

"The first duty prescribed by God for His servants is the recognition of Him Who is the Day Spring of His Revelation and the Fountain of His Laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration."¹

BAHÁ'U'LLÁH

Marriage Laws

Observance of some of Bahá'u'lláh's ordinances and teachings is a matter of individual conscience, that is it is between the believer and God, for example the obligatory daily prayers or warning against gossip and back-biting. But other laws are absolutely binding on the believers and if we wilfully break them severe penalties may follow. The Bahá'í marriage laws are of this kind and violation would almost certainly result in the loss of voting rights, or, if under 21, the loss of Bahá'í privileges. This is such a serious matter that we should all try to understand exactly what the law is and how it operates.

First, the consent of all living natural parents is required, and, if they will not be present at the Bahá'í ceremony to witness the certificate, their consent in writing must be produced before the ceremony can take place. This is essential, regardless of age, and even if one of the couple to be married is not a Bahá'í. The Guardian, writing through his Secretary to the NSA of the United States, said:

"Regarding the question whether it is necessary to obtain the consent of the parents of a non-Bahá'í participant in a marriage with a Bahá'í: as Bahá'u'lláh has stated that the consent of the parents of both parties is required in order to promote unity and avoid friction, and, as the Aqdas does not specify any exceptions to this rule, the Guardian feels that under all circumstances the consent of the parents of both parties is required."

and again:

"The general principle in regard to the marriage of a Bahá'í to a non-Bahá'í is as follows: If a Bahá'í marries a non-Bahá'í who wishes to have the religious ceremony of his own sect carried out, it must be quite clear that, first the Bahá'í partner is understood to be a Bahá'í by religion, and not to accept the religion of the other party to the marriage through having his or her religious ceremony; and second, the ceremony must be of a nature which does not commit the Bahá'í to any declaration of faith in a religion other than his own.

"Under these circumstances, the Bahá'í can partake of the religious ceremony of his non-Bahá'í partner. The Bahá'í should insist on having the Bahá'í ceremony carried out before or after the non-Bahá'í one, on the same day."

If parents have been divorced, or for any other reason contact with them has been lost even for years, effort must be made to trace them, if necessary by advertising in the press. Exception can be made only where the father's name is unknown, or in the case of adoption where regulations do not permit disclosure of the names of the natural parents.

As the Bahá'í Marriage Certificate is not yet legally valid in the United Kingdom the second requirement is that a legally recognised marriage ceremony must take place before the Bahá'í ceremony, both being held on the same day. This can be in church if one of the partners is not a Bahá'í, but, if both are Bahá'ís, a registry office ceremony is necessary. It is not permissible for a Bahá'í couple to have a church wedding. Sometimes it may be very difficult for young Bahá'ís to withstand the pressure from parents who may have set their hearts on a church wedding, but they should have the courage to stand firm and thus demonstrate both the strength of their own faith and conviction and the status of the Bahá'í Faith as an independent religion.

Bahá'ís need never be apprehensive about the Bahá'í ceremony or the impression which it will give to their non-Bahá'í relatives. There is very little formality, the only requirement being that both the bride and groom should repeat the words "Verily we are content with the Will of God". Usually, however, some appropriate prayers and readings are selected and invariably the visitors are impressed with the beauty and simplicity of the Bahá'í ceremony.

For young Baha'is whose parents withhold consent to their marriage it can be a very great test. But, if they do not then flout their parents' wishes by going ahead with the marriage, this often impresses the parents and produces a change of heart and the desired consent. Thus through obedience to the Law they enter married life with the approval and blessing of both families rather than with the handicap of their disapproval and resentment which might well have led to the failure of the marriage. However, although it is in our own best interest to obey His laws this should not be the motive.

"Observe My commandments for the love of my beauty".

"Through them the standards of victory will be planted upon the highest peaks."

BAHA'U'LLAH

Procedure for Bahá'í Marriages

Local Spiritual Assemblies are authorised to conduct Bahá'í marriages within their area of jurisdiction, whether or not the bride and/or groom are normally resident in that area. Friends wishing to get married should therefore make application to their own or the nearest LSA. If the Bahá'í ceremony is to be held outside an LSA area application should be made to the National Spiritual Assembly who will then appoint a representative to preside at the wedding. The requirements, including instructions for the completion of the wedding certificate, are set out in a GUIDANCE NOTE, a copy of which is always sent out with the set of marriage certificates.

To summarise, the Assembly:

- Endeavours to ensure that neither applicant is already married and that if either had been married before and while they were Bahá'ís, valid evidence of Bahá'í divorce is available.
- Ensures that all living parents agree to the marriage.
- Obtains and makes available three copies of the Marriage Certificate.
- Arranges for the necessary witnesses to be present at the wedding.

A New Race of Men

Each of us needs to understand fully what we, as Bahá'ís, are carrying out in the world today. While conforming to the laws of the country in which we live, at the same time by our complete obedience to Bahá'u'lláh's laws, we are building a new society and civilisation. We may be only few in numbers, but our firmness today, both in our communities and in our personal lives is laying a strong foundation for the wonderful structure of the World Order of the future. As Bahá'ís we are dedicated to the establishment of many kinds of unity in the world, and Bahá'u'lláh's laws governing marriage clearly indicate the responsibility of the individual in preserving unity within the family. Without this, how can we demonstrate unity to the world?

Bahá'u'lláh wrote:

"O people of Bahá! Ye are the breezes of spring that are wafted over the world. Through you We have adorned the world of being with the ornament of the knowledge of the Most Merciful. Through you the countenance of the world hath been wreathed in smiles, and the brightness of His light shone forth. Cling ye to the cord of steadfastness, in such wise that all vain imaginings may utterly vanish. Speed ye forth from the horizon of power, in the name of your Lord, the Unconstrained, and announce unto His servants, with wisdom and eloquence, the tidings of this Cause, whose splendour hath been shed upon the world of being. Beware lest anything withhold you from observing the things prescribed unto you by the Pen of Glory, as it moved over His Tablet with sovereign majesty and might. Great is the blessedness of him who hath hearkened to its shrill voice, as it was raised, through the power of truth, before all who are in heaven and all who are on earth. . ."²

NATIONAL SPIRITUAL ASSEMBLY

- Gleanings from the Writings of Bahá'u'lláh.
- Advent of Divine Justice.

SUMMER SCHOOLS

19/26 July: Kelston Park, Bath.
31 August/13 September: Wiston Lodge, Biggar, Lanarkshire.

The above venues and dates have been booked for English Summer Schools this year. Further details will be published later.

EDITORIAL

The Editorial committee would like to draw once more to the attention of the friends that envelopes for the distribution of the Journal are prepared in London and that all changes of address and requests for extra copies MUST BE MADE TO THE NATIONAL OFFICE. There is only one central register of addresses and this is kept in the London Office.

Friends involved in births and marriages or who know of the passing of other friends, and who wish these to be recorded in the Notices column of the Journal, should send a note of name, date and place to the Editor.

The deadline for the next issue of the Journal is 10 May and material should be sent to the Editor,

Lois Hainsworth (Mrs)
Treen,
Allerton Park,
Leeds LS7 4ND.

NOTICES

MARRIAGE

22 December, 1973: Wendy Scott to Adam Thorne, in Cookham Dean, near Maidenhead.

BIRTH

DEATH

21 March, 1974: Annie Louise Hofman, in Hartwell, Northamptonshire.

THE FUND

There are three ways to make contributions to the FUND

- Directly to the National Treasurer:—

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

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

The National Westminster Bank
186 Brompton Road,
London SW3

Our account no. is 18188443

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

POINTS TO REMEMBER

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

PAYMENTS BY COVENANT

These are handled by

Mr John Morpew
Caerleon,
Norris Grove,
Park Lane,
Broxbourne,
Hertfordshire

Please contact him directly.

FOR THE PERSIAN FRIENDS

Huqúq'u'lláh payments are handled by

Mr John Long
2 South Street,
Oakham,
Rutland.

WILLS AND BURIAL

One of the Laws of Bahá'u'lláh is that every Bahá'í should make a Will. The wisdom of this is apparent when one considers the difficulties and problems which may arise when someone dies "intestate" — i.e. without having made a Will. If the Bahá'í has a next-of-kin who is not a believer it sometimes happens that the Laws of Bahá'u'lláh concerning burial are not observed through ignorance or for other reasons, or that treasured possessions which the Bahá'í would have liked to become the property of a particular Bahá'í friend or of the local or National Spiritual Assembly are considered worthless by the next-of-kin and are unfortunately disposed of.

It is possible to obtain a cheap "Do it Yourself" form of Will but this is not advisable as it could lead to trouble. It is much better to consult a solicitor to be sure that the provisions of the Will are correctly and legally recorded. Fees for this service are moderate.

When consulting a solicitor it will be necessary to nominate one or more Executors and/or Trustees. These can be close friends or relatives in whom there is confidence, to ensure that, upon death, the instructions in a Will are carried out. Trustees, if appointed as legal guardians of children under the age of eighteen, can act in that capacity without need for a Court Order. An Executor has legal authority to carry out the terms of the Will, even if opposed by the next-of-kin.

If for any reason a Bahá'í is not able to appoint one or two such persons, the National Spiritual Assembly can after his death nominate two Bahá'ís to act as Executors or Trustees. Those wishing to take advantage of this service should instruct the Solicitor to insert the following clause:

"I appoint to be the Executors and Trustees hereof such two persons as shall be nominated for such purpose by the *National Spiritual Assembly of the Bahá'ís of the United Kingdom*, and such nominees and the survivors of them and any other Trustees for the time being hereof are hereinafter called my Trustees".

Believers who wish the National Spiritual Assembly to appoint Trustees and Executors should lodge a copy of their Will with the Assembly through its Secretary at the National Office.

To ensure burial according to Bahá'í law, a clause should be inserted as follows:

"It is my desire that upon my death my body shall be buried in accordance with the ordinances of the Bahá'í Faith; that is to say that my body shall not be cremated nor should any embalming preparations be used, but that my body shall be buried at a place within one hour's journey from the place of my death and after a service conducted by the appropriate Bahá'í Spiritual Assembly".

Any bequest to the Faith should be made to an incorporated Spiritual Assembly, which as a legally constituted body, can hold property. This applies to the National Spiritual Assembly of the Bahá'ís of the United Kingdom, and to several local Spiritual Assemblies. The local Spiritual Assembly Secretary can advise whether the LSA is incorporated and, if so, can give details of the registered title as a Company. Anyone wishing to leave Bahá'í books, papers, documents etc., to a local Spiritual

Assembly which is not incorporated should bequeath them to the National Spiritual Assembly of the Bahá'ís of the United Kingdom, giving specific details for their disposal.

A number of friends have asked about the Bahá'í laws governing the bequest of bodies to be used for medical research and for organ transplants. The Universal House of Justice recently quoted the following passage from a letter dated 22 March, 1957, written to an individual by the beloved Guardian's Secretary on his behalf:

"There is nothing in the Teachings against leaving our bodies to medical science. The only thing we should stipulate is that we do not wish to be cremated, as it is against our Bahá'í laws.

"As many people make arrangements to leave their bodies to medical science for investigation he suggests that you inquire, either through some lawyer friend or through some hospital, how you could do this and then make the necessary provision in your Will, stipulating that you wish your body to be of service to mankind in death, and that, being a Bahá'í, you request that your remains not be cremated and not be taken more than an hour's journey from the place you die.

"The spirit has no more connection with the body after it departs, but as the body was once the temple of the spirit, we Bahá'ís are taught that it must be treated with respect".

The Universal House of Justice also quotes from another letter of the Guardian by his Secretary, dated 3 March, 1957:

"There is nothing in the teachings which would forbid a Bahá'í to bequeath his eyes to another person or for a hospital; on the contrary it seems a noble thing to do".

The House of Justice does not wish at the present time to go beyond the elucidation contained in the above statements.

Anyone wishing to donate the body after death for medical research, transplantation of organs or anatomical examination, should record the wish in writing and leave copies with the immediate family, the general practitioner and with the Executor of the Will, (if in hospital the ward Sister should also be informed). The desire may also be included in a Will by insertion of a suitable clause as advised by the Solicitor. It should however include the condition that the remains should not be cremated or taken more than one hour's journey for burial from the place of death and that the Spiritual Assembly of the Bahá'ís of — — — — — should be notified of the time and place of burial.

Two important points to remember should be noted. Always ensure that a copy of the Will is lodged with the Executor so that there is no delay in implementing instructions; this can be vital since instructions about a Bahá'í burial may otherwise not be known until it is too late. Secondly, a Will should be reviewed periodically, and, if necessary, altered to cover changed circumstances, such as marriage or the death of Trustees, Executors or beneficiaries.

Any Bahá'í who has not yet made a Will should consult a solicitor without delay.

NATIONAL SPIRITUAL ASSEMBLY

IRISH SUMMER SCHOOL

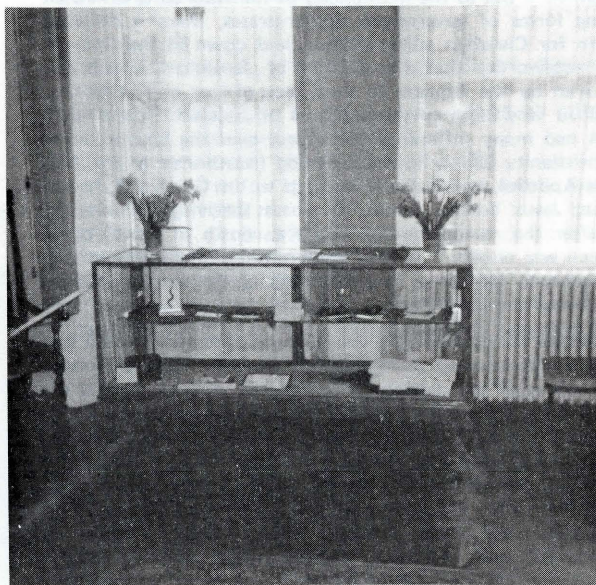
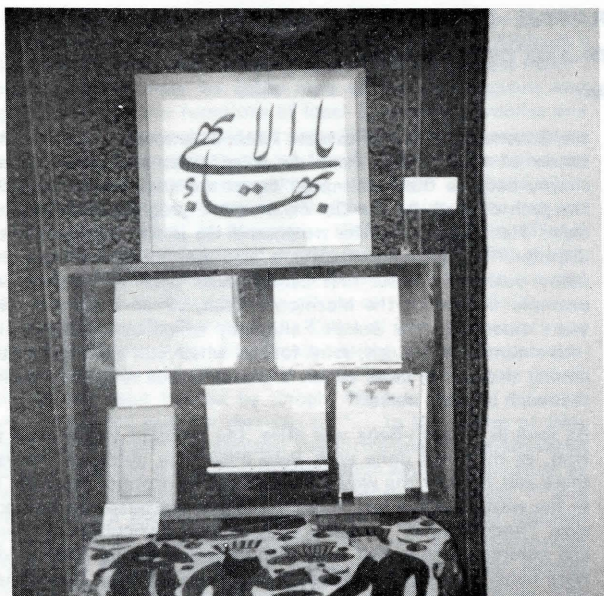
The School will take place at Newtown School, Waterford from 3—17 August 1974. Costs will be as follows:

Adults: £17 per week; £32 for two weeks: £2.50 daily.

Child 8—15: £11 per week; £1.55 daily.

Child 3— 8: £ 6 per week; £0.90 daily.

Bookings may be sent now to the registrar, Mr John Turner, 20 St. Joseph's Lawn, Bishopstown, Cork, with a registration fee of £1.00. Cheques should be made payable to the National Spiritual Assembly of the Bahá'ís of the Republic of Ireland. Our brochure will be available shortly.



ARCHIVES AND LIBRARY COMMITTEE

On Sunday, 3 February 1974, during the London Unit Convention, the Archives and Library Committee arranged a very beautiful and befitting archives display at the Hazíratu'l-Quds in London.

About 180 believers were privileged reverently to visit precious items such as a lock of the hair of The Blessed Beauty, Bahá'u'lláh, the cloak and shirt of 'Abdu'l-Bahá, His signet ring, His spectacles, some of His handkerchiefs and His traveller's Samovar (tea urn) used during His travels in the West. Also the towels used to prepare the precious body of the beloved Guardian after his passing in London in 1957.

The friends were delighted to see replicas of some of the Seals of Bahá'u'lláh, original Tablets of 'Abdu'l-Bahá, letters from the beloved Guardian, some very interesting cables from the Holy Land and many other items concerning the early believers of this country.

The atmosphere was full of a spiritual realisation of the significance and value of such dearly loved and precious materials which remind us of our history and which will no doubt increase our enthusiasm and light the fire of our love for the Beloved Faith of Bahá'u'lláh more powerfully and radiantly.

The committee would like to have similar displays whenever time and circumstance allow as these materials belong to the British Bahá'í Community and are there for the friends to visit.

Plans are in hand to arrange a permanent display at the Hazíratu'l-Quds in a befitting manner to give an opportunity for all the friends to visit them.

THE BAHÁ'Í ADMINISTRATIVE ORDER

A BACKGROUND TO ITS GROWTH AND DEVELOPMENT

by Iain S. Palin

Any Bahá'í involved in teaching the Faith will have experience of the enquirer who, otherwise attracted, is not able to accept the role, or sometimes even the existence, of the Administrative Order. Such a view equates administration with man-made rules and regulations, and is comprehensible if we realise that previous religions have done just that, and that it is only the Bahá'í Faith whose administration is following the path laid down by its Founder, rather than one decided by man. If we look at the religions most familiar to us in the west, this becomes clear.

Moses is usually accepted as the Founder of Judaism, following in the line of Noah and Abraham. Before He died, He laid hands on Joshua, son of Nun, and appointed him His successor.¹ After Joshua came a line of religious rulers, the Judges, till after some 200 years the Jews, who had hitherto rejected kings as they had only one King, namely God, set up a monarchy under Saul. For a brief period the Jewish Kingdom flourished, reaching its peak in the reign of the magnificent, but harsh, Solomon. After his death in 936 BC his kingdom split into two, and never regained its former glory.²

Jesus Christ regarded Peter as the leader amongst His disciples: "You are Peter, the Rock, and on this rock I will build my church. . ."³ but as the multiplicity of Christian sects with their varying forms of government demonstrates, there is no clear pattern for Christian administration laid down in the Gospels. It is noteworthy that the Church of Jerusalem, which was destroyed by the Romans in their sack of that city in 70 CE., remained very close to the practices of Judaism. This church, which had many differences with Paul over the interpretation of Christianity which he was teaching (mentioned in the Acts of the Apostles, and in Paul's writings to the Galatians), had as its head Jesus' brother James, His closest surviving male relative, and after the martyrdom of James a cousin of Jesus' called Symeon was chosen.⁴ In this leading role of the family of the Manifestation we see a foreshadowing of the system used by Muḥammad and Bahá'u'lláh.

Muḥammad's sons died very young, and His son-in-law 'Alí was His legitimate successor, but power was taken by Abú-Bekr within a few hours of the passing of the Prophet. It is ironic that the party which upheld the rights of 'Alí became called the Shí'ih, the sectarians, while the followers of the Caliph Abú-Bekr, the real sectaries, were the Sunnī, the orthodox! Eventually civil war developed within the Muslim community, and supreme power fell into the hands of the Umayyad family. The Umayyads had been amongst the bitterest enemies of Muḥammad, and had only accepted Islām when it became obvious that the Faith of Muḥammad was in the ascendant — and now they were in control! 'Alí himself was assassinated by a fanatic; twenty years later his son Husayn attempted to claim his rightful place, with the result that he and his family were massacred by the soldiers of the Umayyad Caliph.⁵ 'Alí is reckoned as the first of the twelve Imáms, the last of whom disappeared in 878 CE., and who will return at the end of the age to usher in the new era. As, of course, he did, in the form of the Báb.

Bahá'u'lláh wrote to the Sultan of Turkey, who had by now adopted the title of Caliph also, reminding him that he was "God's shadow on Earth" (one of the titles of the Caliph), and calling on him to "act in such a manner as becometh so eminent, so august a station".⁶ The lack of response to Bahá'u'lláh's summons to the Sultan is well known as is the result: the end of the Sultanate in 1922, the final abolition of the Caliphate in 1924.⁷

In view of these events it is not surprising that the administrative side of religion has gained discredit and that many seekers after truth hold the view that the "purely spiritual" aspects of religious truth constitute "true" religion.

But with the Bahá'í administration the picture is very different. Bahá'u'lláh either wrote everything down in His own hand or else sealed it Himself if it had been dictated to one of His secretaries: 'Abdu'l-Bahá was appointed the Interpreter of the teachings in Bahá'u'lláh's own hand. And similarly, the Guardian was directly appointed by 'Abdu'l-Bahá in His will. In this way we have been given the means to decide what is of God, and what is of man, and thanks to the power of the Covenant, there is no room for the development of Bahá'í sects. Groups have broken

the Covenant, split off from the Faith, attempted to subvert the Cause of God — and have dwindled away and disappeared, simply because they attempted to set the ways of man against the path of God. As the Qur'án says, "... judgment is with God only: He will declare the truth; and He is the best settler of disputes."⁸ Christianity had split into several quarrelling sects many years before its first century was past. A more recent example is that of the Mormon church, which is only a few years older than the Bahá'í Faith, but which has already split into a number of groups, some four of which still exist and argue among themselves as to which is the only true religion, a claim that each of them makes!⁹

As long as 'Abdu'l-Bahá was alive, the believers would turn to Him, as they had done with Bahá'u'lláh, for guidance. As yet there was little in the way of formal administration: the Bahá'ís in the west were too few, those in the east scattered, persecuted, even "underground", in lands with marked difficulties of travel and communication. But even then the plans laid by Bahá'u'lláh were being put into operation, and embryo Spiritual Assemblies were formed. 'Abdu'l-Bahá demonstrated the responsibility of these institutions by His statement that if an Assembly made a decision which He Himself knew to be wrong, He would still follow it, and He urged all the believers to do likewise.

It was with the passing of 'Abdu'l-Bahá that the administration as we know it began to take form. Shoghi Effendi was the eldest son of His eldest daughter, and therefore His closest male descendant, and was appointed His successor in the *Will and Testament*. Although Shoghi Effendi possessed, according to those who came into contact with him, an ample share of the charisma which had been so notable with 'Abdu'l-Bahá, he deliberately de-emphasised himself and emphasised instead the development of the Faith. He did not allow the Bahá'ís to celebrate his anniversaries, or to use his writings and prayers as devotional material at Nineteen-Day Feasts, but urged them instead to strive for the building of the edifice of the Cause, planned in such detail by Bahá'u'lláh and by 'Abdu'l-Bahá. He laid through the immense development of the administrative order that took place during the years of the Guardianship, the firm and lasting foundation of that edifice.

Such a transition could not come about without difficulty, and many of the early members of the Bahá'í community, those who had mistaken purely personal appreciation of 'Abdu'l-Bahá for devotion to the Cause, and those who short-sightedly identified these divinely-ordained developments with bureaucracy or institutionalisation left the Faith. The result was a temporary fall in membership in the west, eagerly seized upon by anti-Bahá'í forces as a sign of the impending disappearance of the Faith of Bahá'u'lláh, or as one clergyman put it "... it is a bubble religion, an evanescent phenomenon". Presumably the writer is still waiting, forty years later, for the bubble to burst.¹⁰

It is by building on that divinely-ordained firm foundation that Bahá'ís have been able to spread through the world, opening up new lands to the Faith. In the time of the Báb, there were followers of the new revelation in two lands only, Persia and the Turkish Empire. By the time of Bahá'u'lláh, Bahá'ís were to be found throughout the Middle East, in the southern parts of Russia, in India, Burma, Egypt, and the Sudan. The last-named demonstrates the unexpected ways in which God may assist His Cause. Bahá'ís were sent by Bahá'u'lláh to Cairo, to encourage the small community already there, but thanks to the machinations of the Persian government's representative in Egypt they were exiled to Khartoum, in the Sudan, by the Egyptian ruler. They managed to write to Bahá'u'lláh, who sent them a reply that they would soon be freed. Shortly afterwards, there arrived to take over the government of the Sudan the English General Charles Gordon. Gordon discovered the presence of these exiles and investigated their case, setting them free when he had ascertained that they were not the dangerous revolutionaries their enemies had alleged. Thus they were able to return Akká and the presence of Bahá'u'lláh, and were not in the city of Khartoum when it fell to the rebel forces of the so-called "Mahdí", Muḥammad Ahmad, and the gallant Gordon and his supporters were massacred.^{11, 12}

Under the aegis of 'Abdu'l-Bahá the Faith spread to the countries of Europe and to the USA, Canada, China, and Japan,¹³ while its subsequent tremendous development under the leadership of

Shoghi Effendi, too vast to be dealt with here, may be studied in a number of Bahá'í books, most notably Rúhíyyih Khánum's authoritative biography of the Guardian, "The Priceless Pearl". Special mention may be made here of the development and regularisation of the functions of local Spiritual Assemblies and their national counterparts, the organisation of conventions and conferences, the appointment of Hands of the Cause, and the series of plans aimed at spreading the Faith of Bahá'u'lláh throughout the globe. It was at the midway point of the last and greatest of his plans, in November 1957, that Shoghi Effendi passed on after a lifetime of service to the Cause and thirty-six years as its Guardian, leaving no lineal descendant to succeed him. For the next few years the affairs of the Bahá'í Faith were to be guided by the Hands of the Cause of God, although it was within four years of the Guardian's passing that the next major administrative development took place. The International Bahá'í Council had been formed by Shoghi Effendi in 1951 to assist him in his work and was destined to "... in the course of time finally fulfil its purpose through the formation of the Universal House of Justice, that supreme body upon which infallibility, as the Master's Testament assures us, is divinely conferred,"¹⁴ and now it took a decisive step towards this as the 1961 election for the Council took the form of the first truly world-wide democratic election in human history. Through their elected national representatives the Bahá'ís of the world elected nine of their number, including four women¹⁵, to this body, destined to exist for a mere two years, but to provide a bridge across which the administration would pass to the election of the first Universal House of Justice.

That historic election took place in Haifa, Israel, in 1963, and many further administrative developments have followed from it. Since that year we have seen the institution of the Continental Boards of Counsellors, gradually assimilating the functions of the Hands of the Cause, and assisted by their Auxiliary Boards; the publication of the Synopsis and Codification of Kitáb-i-Aqdas; the promulgation of the Constitution of the Universal House of Justice; and the setting up of the International Teaching Centre at Haifa. These developments are certain to continue in the future — the administrative order established by Bahá'u'lláh is not a lifeless thing, but an organic force, part of that world order destined to expand under His guidance till it unites the whole planet under its benevolent

sway. It is both a symptom of the maturity of the human race and a promise that this maturity will eventually be made manifest to all mankind.

"That the Cause of God should, in the days to come, witness many a challenging hour and pass through critical stages in preparation for the glories of its promised ascendancy in the new world has been, time and again, undeniably affirmed by our departed Master, and is abundantly proved to us all by its heroic past and turbulent history. And yet, if it is the lot of the chosen ones of God, the people of Bahá, to face adversity and suffer tribulation before achieving ultimate victory, are we to believe that whatever befalls us is divinely ordained, and in no wise the result of our faint-heartedness and negligence?"¹⁶

Surely now, if ever, is the time to turn our eyes inwardly, to bestir ourselves, to invoke the Most Great Name, and standing together, summon to our aid and support, all the faith, the strength, and the courage that we shall need to meet our pressing obligations and discharge our trust."¹⁶

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- 13 "The Bahá'í Faith 1844-1963"
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- 15 "The Bahá'í World" XIII:397
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جمال قدم جل اسمہ الاعظم مفید مایند

از جمله حقوق اللہ نازل و اگر ناس با دای آن متوق شوند بہتہ حق

جل و غر برکت عنایت فرماید و ہم آن مال نصیب خود آن شخص و ذریہ او شود

چنانچہ مشاہدہ مینائی کثیری از اموال ناس نصیب ایشان شدہ و نمیشود

اغیار را حق بر آن مسلط میفرماید و یا وراثتی کہ اغیار بر ایشان ترجیح دارد حکمت بالغہ

الہی فوق ذکر و بیان است ان الناس یسیدون ثم ینکرون و یعرفون ثم

یکجہلون

BAHÁ'ÍS AND COMMITTEES

by Philip Hainsworth

Said a schoolteacher to the young son of one active Bahá'í: "And what is the Bahá'í Faith?" "It's all to do with committees", was the reply.

To be "in conference" is the modern executive's way of avoiding undesirable interviews or telephone calls. To be on the committee for this or for that, occupies much of the leisure time of a large number of the citizens of this country. Conferences and committees are generally accepted as a necessary but often uninspiring ingredient of modern society and are frequently regarded as an arena for clash and conflict where those with verbal fluency and strong personalities may rule their lesser articulate or weaker brethren. Industry, government and organisations of all kinds are subject to committee decision and most of the ills of this modern world might be said to be caused by some committee or other. It is interesting, therefore, to pause and take a deeper look at the Bahá'í system.

Authority rests in Bahá'í Scripture, as applied to a changing world by elected bodies and these in turn utilise a committee structure to obtain the advice of specialists and experts. At every level the principle of consultation obtains as different from dictatorial authority, "humble fellowship, not arbitrary power". It is the government of the people, for the people, by some of the people and it will ultimately fulfil the promise of Jesus Christ that the "meek shall inherit the earth". It does not attempt to contain the "new wine" of universality, of oneness, in the "old bottles" of divisive politics. Instead of seeking to establish the authority of one group over another, instead of pandering either to the masses or to the dominant few, it seeks at all times to carry into effect that which was outlined by the Guardian in his letter to the United Nations Commission on Palestine when he wrote that "the followers of the Bahá'í Faith . . . will not hesitate to subordinate every particular interest, be it personal, regional or national, to the over-riding interests of the generality of mankind, knowing full well that . . . the advantage of the part is best to be reached by the advantage of the whole, and that no lasting results can be achieved by any of the component parts if the general interests of the entity itself are neglected."

THE CHIEF SINEWS OF BAHÁ'Í SOCIETY

In the very selection of the "some of the people" to govern, the Bahá'í electorate seeks to find those who meet the standard laid down by the Guardian and "best combine the necessary qualities of . . . loyalty, . . . devotion, a well-trained mind, . . . ability and . . . experience." Uninfluenced by rank, by education, or by wealth, the freedom of the voter is unique for not only has he the whole electorate to choose from, but no one can ever know how he votes; he is not asked to make a hurried decision and no one is permitted in any way to suggest for whom he should cast his vote.

Once elected, however, the members constitute "Assemblies" or "Houses of Justice" which, in turn, exercise the most searching investigation into, and the fullest consultation about, those whom they will appoint to carry out the specialised tasks allotted to them. This means that even if the very best available believers are not elected, the best may then be selected to advise on the wide variety of subjects which are exposed at every level. In this way, as time goes by, every area wherein the Bahá'í administration functions, gradually benefits from the very best that it can produce in wisdom, expertise, loyalty and devotion. There is none of the uneconomic division which characterises the various forms of modern democracy, for when there are "parties" in power and others in "opposition", only some of the best are actually governing.

Every Bahá'í "administrator", from the member of the Universal House of Justice to the newly appointed member of a small local committee, is dedicated to searching out the truth in every situation, in establishing that which is the right Bahá'í way to deal with it and then to carrying out the agreed decision with the fearlessness which comes from the knowledge that this is the way decreed by God Himself through His Manifestation; this is the way we may all play a most vital role in the building of His Kingdom on earth.

It is this knowledge that truth can indeed be found and that Bahá'u'lláh will guide us and protect His Cause when we "work in groups" that makes service on an Assembly or a committee

so exciting and so worthwhile. If such service does not excite, does not satisfy, does not further the cause of unity and does not produce good results, then we are not using His methods. So often the Guardian indicated that the system was perfect but the instruments were weak, and that if things went wrong it was because we were not doing the right Bahá'í thing or carrying on in the right Bahá'í way. We should know that within the Cause the answer to every human problem can be found and that the machinery is there to find it.

In contrast to the outside world we find that the greater our membership grows the more united and effective we become. When leadership comes from the top the conflict inherent in a materialistic society becomes more acute as the base enlarges and more people seek to dominate. Either division occurs or the freedom of the individual is ruthlessly oppressed from above. In the Faith however, the wider the base, the greater the love; the more powerful the unity, the more effective become the channels through which the spirit can work; the more rapidly the able servants become known and arise to serve; the more efficient our administration becomes and the more we all grow in stature and in joy.

THE PRIVILEGE TO SERVE

Throughout the United Kingdom there is an increasing awareness of the privilege it is to be elected to an Assembly or appointed to a committee. Not that either gives any higher rank or material benefit, indeed it usually means service and sacrifice of a high order, but it gives that fortunate member the chance to fulfil Bahá'u'lláh's injunction to prefer others to oneself. He exchanges the hours which normally go into material pursuits for hours of precious service; he grows spiritually as he learns the difficult art of consultation; he is polished in the discipline of obedience to the final decisions and he participates in the joy of knowing that at whatever level he is called upon to serve he is making an historic contribution to the establishment of the Kingdom.

The acceptance of such a privilege naturally carries with it a large measure of responsibility. One does not treat lightly a historic role. Membership of an Assembly or even the humblest of committees includes:

1. **Total involvement:** A thorough study of all the subjects under discussion; one is not a member only at the meeting, but serves continually to become more informed. Homework is essential.
2. **Total commitment:** An endeavour is made to attend the whole of every meeting. Not to attend the whole session deprives the member himself as well as his fellow members. If difficulties of attendance arise, a solution is sought by consultation.
3. **Complete loyalty:** Wholehearted acceptance of every decision within and outside the meeting is vital. Discussion outside the meeting of details which lead up to a decision is utterly wrong.
4. **Good procedure:** Obedience to the chair, frank but considerate consultation, non-insistence on one's own view, restraint, discipline, respect for the views of others, the frequent recourse to prayer; these are the ingredients of good Bahá'í procedure.

THE SELECTION OF COMMITTEES

Local Assemblies find that their greatest problem is that there is too much work for too few people: the answer is to increase numbers. Until the communities grow very much larger than they are at present the Assembly members are well acquainted with all the believers in the areas under their jurisdiction.

The National Assembly is in a different position, it has many problems:

- a) It has to establish a nation-wide structure capable of meeting the needs of a growing community, of the changing nature of the outside world with its political and economic problems, and of the specific national goals of the Global Plan.
- b) It has to relate all this to the estimated financial strength of the community.
- c) It has to use the manpower known to the members, either from personal experience or by report.
- d) It has to weigh the needs of one part of the structure against the others.

(Continued on Page Twelve)

to the National Teaching Committee

+ Extension of your undertakings

We long to all them
fully achieve their goals; &
far to do something far & good
100 per cent has an attractive
power, and, brings future
certain confirmations.

His ardent prayers are
with you all, & are may be sure.

With warm greetings,
R. K. Chelam

May the Spirit of God be
with you sustain & guide you
in your historic labours,
and you to extend the
range of your splendid achieve-
ments consolidate the
victories you have won,
& lead a still greater im-
petus to the progress

to the National Teaching Committee

To give some examples:

The regional organisation of a few years ago gave way to a unit system. This meant more meetings, more people involved but less travel for each meeting.

A highly qualified believer in one part of the country may, because of his involvement in local or unit activities, or because of the expense of attending national meetings which may be held some 400 miles away, not be appointed to a national committee.

A new and keen Bahá'í may get absorbed in many activities and become overburdened; the National Assembly has a grave responsibility for such souls.

In order to find the right people and to set up the best national committee structure, the National Spiritual Assembly spends many hours of consultation and research, both in its departments and in plenary sessions. It now wishes to call on the Bahá'ís throughout the United Kingdom to give very serious thought as to how they can help.

Here are some specific requests from the National Assembly:

1. Please advise your local Secretary of your interests, skills, professional qualifications, free time and any other detail which can be filled in the semi-annual report which goes from every community to the National Assembly. If you are in a small group or are an isolated believer, please communicate with the National Office.

2. If you are already a member of a committee please ensure that you advise the National Assembly of any useful recommendations for committee membership.
3. Study the annual reports each year and see from the activities around the country if there is any field of service which is of particular interest to you, and let the National Assembly know.
4. Study continually the new Five Year Plan and through your Nineteen Day Feast encourage new ideas for the prosecution of the Plan, or make your specific offers of service direct to the National Assembly or its appropriate national or unit committee.

Each of the "three major objectives" of the Five Year Plan will call for a tremendous upsurge in Bahá'í activity, but with the community's collective experience gained in the Six, the Two, the Ten and the Nine Year Plans, the British Bahá'ís will surely arise worthily to play their part. As far as can be seen at the moment the main committee structure will not need many changes, but there is no doubt that many new believers, new committee members, new pioneers and new administrators will respond to the challenge of the Plan. There is no doubt that the potential is there; let us pray that we shall all be guided to use it to the full!

ANNUAL REPORT

The following arrived too late for inclusion in the Annual Report:

LONDON BOOKSHOP COMMITTEE

In order to keep a better control of the stock of books and pamphlets we have carried out regular quarterly Stock-taking; the last one being on 14 March. After consulting with the National Treasurer regarding keeping a proper record of our stock movement and the monies banked, we have now devised a sale sheet which will ensure a more satisfactory record of our sales and banking. We are very happy to have a new member on our committee who is fully conversant with professional book-keeping.

We have endeavoured to keep a fairly selective supply of books at the National Centre for sale. We feel very grateful that the

London Bookshop is the main venue for the many Bahá'í, as well as non-Bahá'í, visitors from abroad as well as Bahá'ís from the provinces who take the opportunity of purchasing Bahá'í books while passing through London, either during the office hours or at the Thursday night public meetings.

We would like to record our grateful thanks to Mr John Long and to the Bahá'í Publishing Trust who supply us so promptly with books when we have sent our orders.

Farhang Afnan,
Samandar Samari,
S. S. Silan.

Margaret Mitchell,
Mahnaz Sohrab,

* * * * *

CARE OF THE GUARDIAN'S GRAVE COMMITTEE

In June 1973, Mr and Mrs Appa, after several years of devoted and loving services in looking after the memorial of the beloved Guardian, resigned from the committee to go to Mauritius. We would like to record our appreciation for their devoted services and wish them every happiness and success in their new field of service to the Cause. Mr and Mrs Laloui were appointed to the committee to replace Margaret and Ranjit Appa.

During last summer, with the enthusiastic help of some of the friends, the gates were repainted and later on the brick walls of the memorial were scrubbed down and cleaned of the algae which covers the walls. This cleansing process has to be carried out at least once every two years. We noted with great concern that one corner of the inner walls of the memorial was sinking due to ground subsidence and cracks had appeared between the stones of the white walls. A firm of Civil Engineers and soil experts, who had carried out the work of strengthening the outer walls previously, were contacted immediately and asked to carry out a thorough survey and investigation, and submit a report of the repair works necessary.

The maintenance of the flower-beds, lawns, planting of bulbs, putting down summer bedding, etc. was agreed with the couple who had been doing the job in the previous year. Members of the

committee have gone to the cemetery almost every weekend, changed the cut flowers and tidied up.

At the request of the NSA, we have obtained a complete list of the graves of the Bahá'í friends who are buried in the vicinity of the memorial. It is hoped that we may be able to give the work of maintenance of these graves to a firm who would look after and carry out any necessary repair work for an annual sum of money per grave. This maintenance depends upon the co-operation of the relatives of the friends who are buried in the cemetery. Some of the graves are in a very bad state of repair. It was this state of neglect that had prompted the NSA to ask this committee to prepare the list of the graves in the immediate neighbourhood of the memorial, and also enquire about the annual cost of maintenance per grave. A rough estimate of about £5.00 per year, per grave, has been obtained.

The expenses of repairs and maintenance of the beloved Guardian's Memorial is paid for by the Universal House of Justice; occasionally we are sent money from abroad for purchasing fresh flowers to be put on the memorial. This is done exactly as requested by the donor.

Ardehir Laloui,
Hassan Afnan,

Farideh Laloui,
Farhang Afnan.

RELIGIOUS EDUCATION ADVISORY COMMITTEE

Membership:

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BAHÁ'Í INTERNATIONAL COMMUNITY: The United Nations Commission on the Status of Women met in New York City January 14 - February 1. The Bahá'í International Community, on approval from the Universal House of Justice, prepared a paper titled "A Preliminary Enquiry into the Status of Women in the Bahá'í World Community" for presentation to the Commission through the Deputy Director-in-Charge, Promotion of Equality of Men and Women Branch of the Centre for Social Development and Humanitarian Affairs. The study was prepared from material gathered from questionnaires sent to 113 National Spiritual Assemblies in July 1972.

The keen interest of the United Nations Commission on the Status of Women in the implementation of the measures and principles incorporated in the Declaration on the Elimination of Discrimination Against Women, afforded the Bahá'í International Community an ideal channel through which to bring to public attention "the contribution the Bahá'í world community is already making in putting into action the principle of Bahá'u'lláh on the equality of men and women".

BOTSWANA: There has been some remarkable progress in the teaching field in various areas in our region. The Botswana campaign brought 450 new believers in three weeks. Rhodesia finished with 311 new believers during the same period and the Zambian campaign in Masama has realised some 280 new believers.

CAMEROON REPUBLIC: A travelling teacher from the Philippine Islands had the opportunity to present the principles of the Faith over Radio Yaounde on a twenty-minute programme. A group of foreign teachers, all Bahá'ís, were invited to participate in a radio programme to discuss how Christmas is observed in various lands. This provided the Bahá'ís with a chance to describe how the birth of Christ is traditionally observed in their homelands, and the attitude of Bahá'ís toward the Founders and Holy Days of other religions. The discussion lasted forty-five minutes.

COLOMBIA: A preliminary report by the National Teaching Committee of Colombia concerning a one-week expansion project undertaken between November 19 - 26, states: "... each Bahá'í was asked to find a new believer during the course of the week. About 80 persons throughout the country participated in this plan, but all the results have not yet been received. There have so far been about 300 new enrolments.

KENYA: One of the world's leading jazz musicians, John Birks 'Dizzy' Gillespie, recently visited Kenya, at the invitation of the State Department of the United States Government, to participate in the Kenya Uhuru (Independence) Celebration, held to commemorate the tenth anniversary of the country's independent rule.

The Nairobi newspaper, "Daily Nation" carried a lengthy article about Mr Gillespie which, in addition to containing an appreciation of his stature as a musician, contained several references to his association with the Bahá'í Faith.

The article begins on a warm and amusing note:

"Everything seemed to be going wrong — his personal baggage was lost and he was wearing the same set of clothes for two days now, transport facilities were not available — but instead of bringing the roof down as I had expected him to, Dizzy Gillespie sat down and quietly began reading . . . a prayer from a Bahá'í prayer book . . . after he finished, Dizzy looked up, smiled, and said: 'I've gone to a higher authority, since the authorities on earth cannot do anything to help out!'"

Elsewhere the article states: "A staunch Bahá'í, he (Mr Gillespie) claims that the Teachings of this Faith are relevant to these times. . ."

NIGER: Recent teaching activity by the Bahá'ís of Niamey resulted in the opening of two localities, Torodi and Koure, and the enrolment of eight persons resident in these villages, as well as Zinder and Kollo.

The Niamey Bahá'ís visited several nearby towns and villages, as well as outlying communities. "During these teaching outings the friends met, everywhere they travelled, people who were interested in the Cause and in agreement with the Bahá'í principles," the report states. "It is hoped that with the help of God we will be enabled to give the Message of Bahá'u'lláh to many people."

RHODESIA: "When the Hand of the Cause of God Dr Rahmatu'llah Muhajir visited Rhodesia in mid-October, he inspired a concentrated teaching project, scheduled to take place from the commemoration of the birth of the Báb to the birth of Bahá'u'lláh.

"The National Spiritual Assembly suggested a number of localities where teaching should be carried out and from among these the Local Spiritual Assembly of Greater Salisbury selected four places where our volunteer teams would visit every evening for the three weeks.

"As the days went by and the reports of the successes came in, our spirits rose higher and higher. The goal of 100 additional believers, so ambitious an aim at the start of the project, came closer and closer to realisation.

"At the end of the second week we were overjoyed to learn that, by the grace of Bahá'u'lláh, the objective had been reached. This heartening news sent the teaching teams back with a renewal of dedication, determined to double the target figure.

"The four areas of Tafara, Highfield, Glen Norah and Mufakose were visited every evening and now the Bahá'í youth of Greater Salisbury joined in the joyous work. At weekends this group of youngsters went to one or other of these African townships to sing to guitar accompaniment and to spread the Word of Bahá'u'lláh.

"With a few days still to go before November 12, the 200 mark was reached — and passed! The final count on Bahá'u'lláh's birthday was 246 new believers brought into the Faith. Even more heartwarming was the reaction of the new Bahá'ís who are carrying on with the teaching work, holding regular meetings, full of enthusiasm and gratitude to Bahá'u'lláh."

SPAIN: "The Hand of the Cause Dr Rahmatu'llah Muhajir recently visited Las Palmas; many attended the two meetings which were held," reports the National Spiritual Assembly of Spain. "The local newspaper interviewed him and two days later dedicated an entire page to the Faith. Four people accepted the Cause in the numerically weak community of Arucas by the method suggested by Dr Muhajir, which consists of the friends spreading out in the streets, parks and busy places in the afternoon to invite, in a manner both warm and dignified, local townspeople to a public talk to be held that night on the subject of the achievement of world peace and the unity of mankind. All the friends were thrilled with this method, and Arucas is still holding weekly deepening classes and firesides.

"Santa Cruz de Tenerife Bahá'ís announce that the enrolment of the first believer of Gomera Island has taken place, a victory won. In August, travelling teachers made two visits to the port city of La Cruz to distribute information and literature-request cards. Three youth from Gran Canaria attended Dr Muhajir's meeting and then made a teaching tour of Arucas, Fuerteventura Island and Lanzarote Island where there are interested seekers. Firesides continue, some deepening classes have been held and attention is being directed to the goal city."

"Although there have been Bahá'ís on the Canary Islands for twenty years, thus far none had visited the little island of Graciosa where there is no telephone nor postal service. The only means of communication is by radio or through the resident fishermen.

"The Bahá'ís of the Canaries had sent invitations to each of the inhabitants of the unopened islands of their chain listed in the phone book, inviting them to subscribe to their correspondence course, but because of lack of postal service none was sent to Graciosa. After prayerful meditation the Bahá'ís of the Canary Islands decided that one of their number would have personally to visit the island of Graciosa in order to give the Message of Bahá'u'lláh.

"One of the youth of the community, a young man from Canada whose Spanish is as yet imperfect and who had only a little money, set out for the major island nearest Graciosa, putting his trust in God. From a high point on this nearby island, he could look down on Graciosa where, it is said, the most honest people of the islands live. It looked like a tiny golden jewel laid out on the deep blue velvet sea. Descending to the seashore he inquired of a fisherman the cost of being transported to Graciosa and learned that the one-way fare cost 1,500 pesetas. The young man had only 300 pesetas which could not all be spent on the crossing because he would have to eat and find lodging. A second fisherman who offered to transport him for 500 pesetas agreed, upon learning the circumstances, to charge only 250!

INTERNATIONAL NEWS (Continued)

"Upon arrival the youth circumambulated the island on foot quietly repeating the Greatest Name and praying. When the time came to seek lodging, none was to be found, so he lay down on the beach and used his towel for a blanket, and there he spent the night.

"The next morning he went to a small store to buy three oranges for a meal, and there he found four young people whom he had met at an earlier stage of the trip. As it turned out, they had gone to Graciosa as a social service group to see what they could do to help the people of the island. When they learned that the young Bahá'í had slept on the beach, getting thoroughly chilled in the process, they invited him to stay with them at a nearby home.

"Soon the four young people learned about the Faith and read the literature the young man carried. They themselves spent the rest of their time on the island teaching the native people about the Cause. As they said, 'We came to plough, and you have come to plant!'"

NEWS FROM THE FAROES

One of the first actions taken by the newly formed Torshavn LSA was to report the Third International Convention for the main newspaper "The Dimmalaetting", which was accepted together with a photograph of the World Centre.

Wide advertising of the visit of an American pioneer on his way home from Swaziland resulted in a good attendance at the fireside at which he played and sang. He also entertained at an orphanage and at a school for mentally handicapped children and was very well received.

In August, we said farewell to Ilona Rodgers after a six months' pioneering project; two weeks later we welcomed three travel teachers from Iceland. A short article about them and an advertisement of the film they were to show appeared in "The Dimmalaetting" which resulted in the appearance of a letter in the paper attacking the school where the film was to be shown for allowing 'another Faith' to use their hall. The LSA formulated a reply and two other letters on the subject appeared in the paper — four letters in the space of two weeks, the first time it has happened here.

Two of our travel teachers left, leaving the third, Svanur Gisli, to pioneer in the Faroes, thus becoming the first Iclander to pioneer overseas. Svanur's move has been enormously helpful to our community; Icelandic is very close to the Faroese language and he has been able to help us compile a booklet in Faroese. Another fruit from his move has been a closer co-operation between the Faroese and the Icelandic communities, and we have received copies of articles on the Faith printed in Icelandic newspapers. One of the most interesting of these was an article written by the then Bishop of Iceland in 1908 in which he had enunciated the principles and warmly praised the Faith.

NOTICE

It is regretted that the Conference to have been held on 11/17 April in Torshavn has been postponed, owing to lack of support from the participating countries.



The Bahá'í community in The Faroes



The first Bahá'í pamphlet in Faroese

NEW NAMES FOR SOME ASSEMBLIES

Existing local Spiritual Assemblies which will now become absorbed in new Districts will have a change of names as follows:—

Ceredigion (Aberystwyth)	Carrick Fergus (Larne RD)
Aylesbury Vale (Aylesbury)	Pendle (Nelson)
Arfon (Bangor, Wales)	Rutland (Oakham)
North Down (Bangor, Northern Ireland)	Torfaen (Pontypridd)
Stockport (Cheadle and Gatley)	Medina (Ryde)
Salisbury (Eccles and Swinton)	Restormel (St. Austell)
South Lakeland (Kendal)	Sefton (Southport)
Wyre Forest (Kidderminster)	Wokingham (Wokingham RD)
Knowsley (Kirkby)	Western Isles (Stornoway)
North East Fife (St. Andrews)	Orkney (Kirkwall)
East Lothian (North Berwick)	Shetland (Lerwick)

NEWS FROM THE COMMUNITIES

BATH: Inter-community weekends arranged with several other Bahá'í communities are proving very successful and rewarding, both spiritually and socially. After the first occasion held at Salisbury, other events have taken place at Bath and at Bristol. On each occasion about fifty friends have attended from all over the southern area of the country; also friends hailing from the USA and Sweden. More weekend events are planned and everyone interested is most welcome.

Maiden talks were given on these occasions by Nadia Sa'adat and Mitra Sabet, both of Bristol, and many thanks go to them, especially as they made very fine efforts which were much appreciated.

Michael Freemantle also had his 'baptism of fire' when he gave a most interesting talk on the Bahá'í Faith to the local lodge of the Theosophical Society. It was the second talk to this body, and another has been requested in June. The local Theosophists are a very co-operative organisation, and on alternate Thursdays the Bath friends hold informal discussions in their library.

CARRICKFERGUS DISTRICT (Larne R.D.): The community is happy to share the good news that they now have two representatives on the Community Council in Greenisland. This comprises thirty local organisations including all the churches in the area, is non-political and non-sectarian. We believe that our help with the local youth club and large firesides for youth over the past two and a half years were responsible for putting us on the map in this way.

During an ambitious pilot project for the whole of Northern Ireland on assessing the needs of the community in the area, run by the Department of Community Education at the Northern Ireland Polytechnic in conjunction with the Corrymeela Community (an Iona type Community), two Bahá'ís have been officially invited to represent the Faith at the first weekend conference with other organisations and professionals; several

Bahá'í youth will attend the second weekend conference; a Bahá'í mother and baby will attend the midweek holiday and, on the third weekend, the first group return to say how their organisation can help to fulfil the needs discovered. The project starts on 22 February and lasts a fortnight. We should be most grateful for your prayerful support.

CHELMSFORD: Believers returned to their street-teaching beat on Saturday 16 February after a winter recess, supported by a small band of helpers from distant communities. Useful teaching was done and a growing number of citizens are met who have heard of the Faith in various parts of the country. A well-attended fireside followed, led by a challenging talk from Dr Abbas Afnan. Particularly welcome were believers and contacts from the Maidstone area.

DERBY: On 7 February the hearts of the people of Derby were finally opened to the joyful message of Bahá'u'lláh by the beautiful music of some classical composers played by Sylvia Schulman (Benatar). Natural breaks in the programme of the recital were used by Miss Schulman to inform the appreciative audience of Bahá'u'lláh's station and teachings. A large proportion of the audience of about 100 stayed to speak to Miss Schulman and the other Bahá'ís afterwards in the foyer. All the Bahá'ís and nine seekers then went on to a valuable and enjoyable fireside in a Bahá'í home which lasted until 2 am despite the fact that most people had to work the following day.

We feel that many factors helped us at last to have the opportunity of bringing the Faith out of the obscurity in which it has been in Derby for a very long time. Firstly, the prayers of all the Bahá'ís in and outside Derby, including those offered by two Derby Bahá'ís during their very recent pilgrimage; the soul-stirring music so beautifully played; the concise, but feeling way in which Miss Schulman presented the Faith; the prestige attached to a recital being held in the Guildhall and the great fortune we had in obtaining very good publicity in the local press and radio. We are especially grateful to Miss Schulman for her very hard work and to the Bahá'ís in the teaching unit who gave their support. The results are a good list of new and deeply interested enquirers and a general awakening in the town to the station of our beloved Faith.

ECCLES: In January the friends from Eccles held a "hot pot" supper evening, accompanied by an American auction, in order to raise money for the National Fund. The evening was a very enjoyable one, we were entertained by Ted Edwards with his guitar and a few of his songs. All expenses paid we were able to send £8.05p to the national funds.

LEICESTER: On Sunday afternoon, 17 February, friends from Oakham, Derby, Lincoln and Nottingham joined with the Leicester Friends at the graveside of Knight of Bahá'u'lláh, John Mitchell, who is buried at Leicester's Groby Road Cemetery,

to say prayers for the Teaching Project which Leicester will be holding during March. Afterwards we held a meeting together at the room of Dr Farzin Rahmani at the Groby Road Hospital which is next to the Cemetery, and where Dr Rahmani is at present working.

MANCHESTER: A musical day school on 23 February was organised by the local youth committee and we were delighted to have Fiona Dunn and Viv and Rita Bartlett come to Manchester for the event. It had been intended that during the day we should learn new songs and discuss other ideas and activities, but we all enjoyed the singing so much that we spent all the time vocalising. We were very timid at first, but Viv quickly explained that the aim is to relax, enjoy singing and not to worry too much about the effect. After a full day's singing when we had thought we should be croaking, we were beginning to sound quite good! Also, we all realised that this sort of event should never be limited to youth (adults — please note!!)

In the evening we had a social, a few contacts came along, and several Bahá'ís from our own community whom we had not seen for some time. We should like to take this opportunity of thanking all those who joined us, some friends coming from as far as Leeds and Preston, for making the day so enjoyable.

SHREWSBURY: Recently we were asked by two schools to provide them with speakers on the Bahá'í Faith. In one of them at which there were some fifty intelligent disturbed students sent by local authorities from different parts of the country, our discussion continued for three hours and would have continued had time been available. At the end of this time five students approached us, and we promised to send them the cards later. The headmaster stayed during our discussion and later promised to arrange a regular meeting for the children. We feel that every LSA, group and isolated believer should write to schools in their area and offer them speakers. There is no doubt that a high percentage of these schools will respond sooner or later and ask for speakers.

WATFORD: Some months ago the LSA of Watford wrote to the headmasters of local secondary schools, giving a very brief description of the Faith and offering speakers or literature. Replies have trickled in ever since. So far three schools have asked for speakers and two for literature. As pointed out in a recent Nineteen-Day Newsletter, this is evidently a good way of telling people about the Faith.

The LSA has also used a large colourful poster giving the basic principles of the Faith. Copies have been displayed for almost a year at the main railway station and for six weeks in the North Watford shopping area in a very prominent position as shown in the picture. Copies for use by other communities are available from the Sales Department of the Audio-Visual Committee.



Proclamation in Watford

Bahá'í Publishing Trust

2 South Street
Oakham
Rutland



JUST ONE DAY!

That Wednesday in February started in the normal way with the arrival of the post at 08.15 and sorting it out, orders for June to deal with, cheques and correspondence concerning orders and payments to Vera, bills and production matters (together with Huqúqu'lláh, other Overseas Funds and NSA items) to John.

At 08.30 Mrs Bradley, who handles our stock, gets out from the stock what is required for each order and packs up the parcels, arrived and was asked to drive the fourteen miles to our bulk store at Ryhall to commence packing 2,000 copies weighing nearly three-quarters of a ton of one book for shipment overseas. At 09.00 hours June arrives, collects the postage stamp stock and goes to our Distribution Centre, which is about 300 yards from South Street, to stamp the parcels packed the previous day and check that the correct goods have been got out for the orders she took to the Centre the previous morning, before they are packed up.

It was at 09.10 that normal routine was broken by the arrival at South Street from Leicester of the Chief Valuation Officer for this area of the Inland Revenue to re-assess for rating purposes our Oakham and Ryhall premises. John went with him to Mount Pleasant, helping to measure each room, first the attic, then the first floor stock rooms, then the ground floor packing and despatch rooms and so to the cellar where packing materials and boxes are stored. The Valuation Officer was ahead and stepped off the bottom of the cellar steps into four inches of water — the cellar was flooded!

Did he believe John when he said he'd been down there on Sunday checking stock and there was no sign of flood water then?

Needless to say they did not measure up the cellar! Neither would he accept an invitation to return to South Street and have his socks, shoes and trouser bottoms dried out in front of the fire saying he would have the heater on in his car and dry out as he drove, so they left Mount Pleasant and he followed John's car through the pleasant Rutland side roads the fourteen miles to Ryhall.

It took much longer to measure up the former "Pridmore's Stores" there and it was noticeable that he did not venture into the delapidated cottages at the back of the main building, for all he knew there might be other unsuspected hazards there!

After the Valuation Officer left John loaded up his car with stock wanted for the Distribution Centre and drove back to Oakham to see what could be done about the flooded cellar.

His first call was at the Urban District Council's Surveyor's Office. They were sympathetic and asked "Have you a sump?", explaining that the wire mesh filter over the end of the flexible intake hose had to be below the floor level to be able to drain it. We knew of no sump in the cellar floor whereupon the Surveyor's assistant said they could not help and anyhow, their only pump was in use and unavailable!

So, John then went to enquire if help could be given from the local Fire Brigade. First question — "Is there a sump?" On being told "no" they were sorry they could not help and explained that they did not normally do so unless the water was at least 18" deep and that, in any event, their pump's intake could not operate in less than 8" of water. Helpfully they suggested trying the Leicester Water Board where the first question was — yes, you've guessed it — "Is there a sump?" In the absence of one they would have to ask the Superintendent when he came in — he was expected any minute as it was now the lunch hour, — whether they had a pump which could operate; they would get him to ring us when he did.

John took the opportunity to return home for a quick lunch during which the Water Board man 'phoned but regretted they could not help in the absence of a sump, however, he helpfully suggested trying Rupeel Plant Hire Ltd. and John drove out there. Here was a range of all kinds of earth moving equipment spread over a large site at the end of Cemetery Road with an office building somewhere in the middle of the sea of mud.

The Manager, when reached, explained that they had ceased to hire out pumps a year ago and had disposed of those they'd had!

But he could not have been more helpful, he spent nearly an hour ringing other plant hire firms in a thirty mile radius to see if they had one available and, finally, located a one-man firm specialising in providing an emergency pumping service at Wigston, about twenty-five miles away on the other side of Leicester, who agreed to load a suitable pump on to his van and start out for Oakham within the hour.

By the time the pump had arrived John had contacted a small jobbing builder and he, with an assistant, had decided that he could, as John suggested, lever up some bricks from the cellar floor to make a sump, which indeed they did after consulting with the pump man on his arrival.

When they got the pump sited at the top of the cellar steps and extracting water at the rate of 3,500 gallons an hour the 4" at the foot of the steps soon disappeared, but it was then realised that the floor of the cellar slopes down to the far end where the water was still 10" deep. Another 'hole' was made in the floor part way along, the pump man-handled to the foot of the steps and restarted. It soon became apparent that as the pump drew off the water more was flowing in from somewhere! It was, however, now possible to get to a slab in the floor at the far end thought to cover an old well, but when removed and sludge dug out it seemed more like a junction box for old surface drainage pipes one of which was discharging water into this sump as fast as it was pumped out. After moving the pump to the centre of the cellar and an hour's pumping, no further water was draining in from the pipes, the slab was replaced and arrangements made with the builder and his assistant to come again as soon as he could to dig that 'junction box' out to a depth of several feet and put a rod up what was thought to be a blocked outlet pipe to clear it and so prevent a recurrence of the flooding.

We finally all left the Mount Pleasant Distribution Centre at about 20.00 hours after a very full day!

And this is what being 'Manager' of the Publishing Trust means!!
John Long

P.S. Something quite different arose at 17.00 hours at Ryhall the next day, Thursday; after heavy rain on Friday it was found that the cellar at Mount Pleasant was flooded again, the builder and his man together with the pump man and his pump were back there again on Sunday until even later in the evening, but that is another whole story. It seems that 'Managing' the Trust is a seven-day-a-week job!

OUT OF PRINT ITEMS

The publishers concerned have informed us that the following imported items are now 'out of print' and that at present no information can be given as to when they will be available again or even whether they will be reprinted.

All recorded orders for any of the following are therefore cancelled and no further orders will be recorded.

When those which are subsequently reprinted become available this will be announced in the Bahá'í Journal. In the meantime, please do not write to us about them as we will have no further information to give.

- B 24 The Promised Day is Come.
- B 25 The World Order of Bahá'u'lláh.
- B 27 Messages to America.
- B 74 Shoghi Effendi — An Appreciation.
- P 41 The Tablets of the Divine Plan.
- P 57 Explanation of the Greatest Name.
- P 90 A Guide to Parents.
- L 54 World Unity.

There is much delay in getting supplies of many other imported items and under present conditions some very lengthy delays occur in reprinting those of our own publications which run out of stock. Consequently supplies of other items may, at any time, be unavailable for a period, such orders are 'recorded' and will be supplied when the item becomes available again unless instructed by the customer to consider the order cancelled.

The Trust Office in Oakham will be closed from
May 20 - 29 inclusive