



BAHÁ'Í JOURNAL

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SEAT FOR THE UNIVERSAL HOUSE OF JUSTICE



Beginning of the excavation of the site, on the arc, of the permanent seat of the Universal House of Justice. July 1975.

As the Five Year Plan gathers momentum in all parts of the world, with the followers of the Blessed Perfection firmly embarked on the course that will lead to victory, the time has come for us to contemplate, in preparation for its imminent initiation, the project which will rank as the greatest single undertaking of that Plan, the construction of a befitting seat for the Universal House of Justice in the heart of God's Holy Mountain.

Nearly thirty-six years ago, after overcoming a multitude of difficulties, the beloved Guardian succeeded in transferring to Mount Carmel the sacred remains of the Purest Branch and Navváb, interring them in the immediate neighbourhood of the resting-place of the Greatest Holy Leaf, and alluded, in these words, to the "capital institutional significance" that these events constituted in the unfoldment of the World Centre of the Faith:

"For it must be clearly understood, nor can it be sufficiently emphasized, that the conjunction of the resting-place of the Greatest Holy Leaf with those of her brother and mother incalculably reinforces the spiritual potencies of that consecrated Spot which, under the wings of the Báb's over-shadowing Sepulchre, and in the vicinity of the future Mashriqu'l-Adhkár, which will be reared on its flank, is destined to evolve into the focal centre of those world-shaking,

world-embracing, world-directing administrative institutions, ordained by Bahá'u'lláh and anticipated by 'Abdu'l-Bahá, and which are to function in consonance with the principles that govern the twin institutions of the Guardianship and the Universal House of Justice. Then, and then only, will this momentous prophecy which illuminates the concluding passages of the Tablet of Carmel be fulfilled: 'Ere long will God sail His Ark upon thee (Carmel), and will manifest the people of Bahá who have been mentioned in the Book of Names.'

"To attempt to visualize, even in its barest outline, the glory that must envelop these institutions, to essay even a tentative and partial description of their character or the manner of their operation, or to trace however inadequately the course of events leading to their rise and eventual establishment is far beyond my own capacity and power. Suffice it to say that at this troubled stage in world history the association of these three incomparably precious souls who, next to the three Central Figures of our Faith, tower in rank above the vast multitude of the heroes, Letters, martyrs, hands, teachers and administrators of the Cause of Bahá'u'lláh, in such a potentially powerful spiritual and administrative Centre, is in itself an event which will release forces that are bound to hasten the emergence in a land which, geographically, spiritually and administratively, constitutes the heart of the entire planet, of some of the brightest gems of that World Order now shaping in the womb of this travelling age."

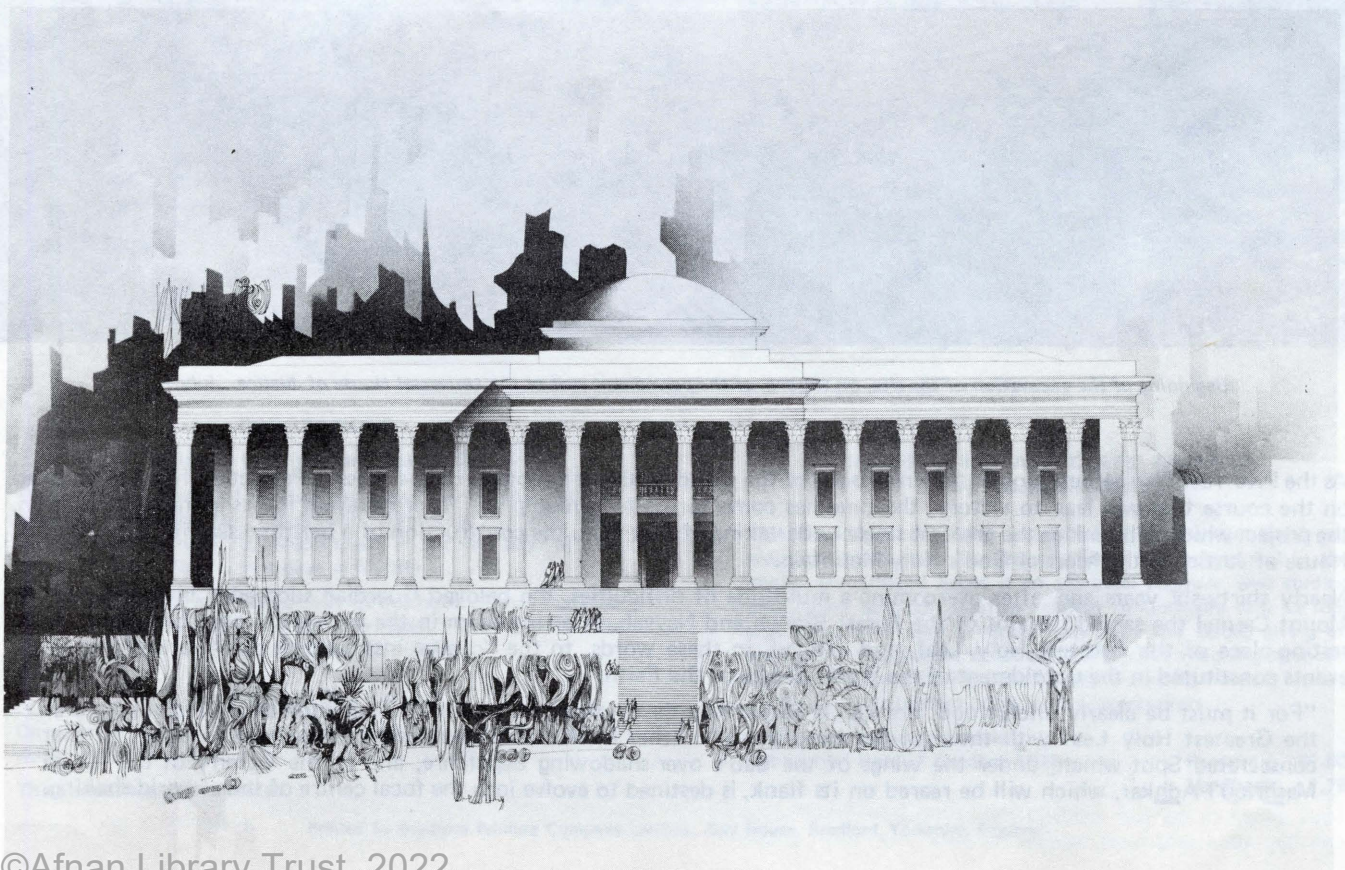
The first of the majestic edifices constituting this mighty Centre, was the building for the International Archives of the Faith which was completed in the summer of 1957 as one of the last major achievements of Shoghi Effendi's Guardianship and which set the style for the remaining structures which, as described by him, were to be raised in the course of time in the form of a far-flung arc on the slope of Mount Carmel. In the eighteen years since that achievement, the community of the Most Great Name has grown rapidly in size and influence: from twenty-six National Spiritual Assemblies to one hundred and nineteen, from some one thousand to seventeen thousand Local Spiritual Assemblies, and from four thousand five hundred localities to over seventy thousand, accompanied by a corresponding increase in the volume of the work carried on at the World Centre of the Faith and in the complexity of its institutions. It is now both necessary and possible to initiate construction of a building that will not only serve the practical needs of a steadily consolidating administrative centre but will, for centuries to come, stand as a visible expression of the majesty of the divinely ordained institutions of the Administrative Order of Bahá'u'lláh.

Faced, like the Archives Building, with stone from Italy, and surrounded by a stately colonnade of sixty Corinthian columns, the seat for the Universal House of Justice will contain, in addition to the council chamber of the House of Justice, a library, a concourse for the reception of pilgrims and dignitaries, storage vaults with air-purification for the preservation of original Tablets and other precious documents, accommodation for the secretariat and the many ancillary services that will be required. Conceived in a style of enduring beauty and majesty, and faced with stone that will weather the centuries, the building in its interior arrangements will be very simple and capable of adaptation in the generations ahead to whatever technological advances will be made by the rapid growth of human knowledge.

The erection of this building which, comprising five and a half storeys, far surpasses in size and complexity any building at present in existence at the World Centre presents a major challenge to the Bahá'í community, whose resources are already all too meagre in relation to the great tasks that lie before it. But the spirit of sacrifice has been the hallmark of the followers of Bahá'u'lláh of every race and clime and as they unite to raise this second of the great edifices of the Administrative Centre of their Faith they will rejoice at having the inestimable privilege of taking part in a "vast and irresistible process" which Shoghi Effendi stated is "unexampled in the spiritual history of mankind", a process "which will synchronize with two no less significant developments — the establishment of the Lesser Peace and the evolution of Bahá'í national and local institutions — the one outside and the other within the Bahá'í world — will attain its final consummation, in the Golden Age of the Faith, through the raising of the standard of the Most Great Peace, and the emergence, in the plenitude of its power and glory, of the focal Centre of the agencies constituting the World Order of Bahá'u'lláh."

5 June 1975

THE UNIVERSAL HOUSE OF JUSTICE



JOYFULLY ANNOUNCE COMMENCEMENT EXCAVATION SITE UNIVERSAL HOUSE JUSTICE BUILDING ARC MOUNT CARMEL STOP CONTRACT ENTAILS REMOVAL FORTYTHOUSAND CUBIC METRES ROCK AND EARTH AT COST APPROXIMATELY TWOHUNDRED THOUSAND DOLLARS STOP INVITE ALL BELIEVERS CONTRIBUTE UNSTINTINGLY BUILDING FUND ENSURE UNINTERRUPTED PROGRESS HISTORIC UNDERTAKING

17 June 1975

THE UNIVERSAL HOUSE OF JUSTICE

OVERSEAS PIONEER GOALS

The House of Justice acknowledges warmly your letter of 23 June and extends its warm and loving commendation to your Assembly and the Bahá'í community of the United Kingdom on its achievement in the international pioneering field under the goals of the Five Year Plan. The British Bahá'ís have long been in the van of pioneering and it is very heartening to see that this highly meritorious service to the Cause is maintained.

We are instructed to point out that the goals set for the Five Year Plan are minimal and the more pioneers who can go out to the various countries the better. Likewise

there is no objection at all, indeed it would be a highly meritorious co-operative effort for you to send pioneers to fill the goals of other National Spiritual Assemblies. In this case, of course, the relative National Spiritual Assembly should accept the pioneer and may well be asked to supply any expenses involved.

We are to assure you of the ardent prayers of the Universal House of Justice at the Sacred Threshold for bountiful confirmations on all the efforts made by your National Spiritual Assembly and the doughty Bahá'í community which you serve.

9 July 1975

UNIVERSAL HOUSE OF JUSTICE

VICTORIES OVERSEAS

It was in November 1974 that the Overseas Goals Committee last reported to the community in the Journal and since that time there have been some significant changes:

1. All the travel teaching in the overseas goals has been placed in the hands of the International Travel Teaching Committee. Dr and Mrs Zabehollah Behin & Dr and Mrs Farzin Rahmani have pioneered to Nigeria. John and Mary Firman have pioneered to Jamaica. Fallariva Taafaki has gone to India and Irene Taafaki will join him in September. Gerald and Margaret Knight have set off through America to Samoa, in preparation for their final settlement as our pioneers to Fiji. Elisabeth Garden has obtained a post in Botswana and will soon be leaving for that country. Arthur Winner is going to the Windward Islands, Quentin Lewis has actually gone to Hong Kong. Denis and Doreen Anderson are on their way to their pioneer post, hopefully in Trinidad. Mansur Shah unfortunately had to leave Sudan to try to obtain a more permanent settlement in that country, and in the meantime has pioneered on the Home Front. Other pioneers are trying hard with applications for employment in Gilbert & Ellice Islands, Finland, Belgium, Portugal, Cyprus and the Gambia, but more offers are required for all these places as well as Botswana, Ghana, Lesotho, Sudan and Gambia in Africa; Guyana and the Falkland Islands in South America; Hong Kong, Sri Lanka in Asia; and the Gilbert and Ellice Islands, Solomons, New Hebrides and New Caledonia in the Pacific. We have just received an urgent appeal from the Universal House of Justice for some experienced pioneers, preferably French-speaking, for Madagascar.

This is what the Universal House of Justice has to say about this important project:

"The Universal House of Justice has instructed us to write to you about the extreme urgency for pioneer assistance to Madagascar to reach that country as soon as possible. It is preferable that the pioneers be French speaking, but not being so need bar any couple which arises, from going. The Counsellors in Southern Africa have written to the World Centre stating that there are no pioneers in the country at the present time . . . The Counsellors plead the urgent need for pioneers and travel teachers. It is the hope and prayer of the Universal House of Justice that you will be enabled to answer this call with the greatest despatch. . ."

2. The Universal House of Justice has just praised the Bahá'í community in the United Kingdom for their overseas pioneer efforts, and also called on us to concentrate on

our home front goals. Nevertheless, in consultation with the National Assembly, Hand of the Cause Mr Paul Haney made it clear that the Universal House of Justice consider that the goals we have been given overseas are a minimum and many more calls may be expected in the future. This is a tremendous challenge and we are all very conscious of the 'closing of the doors'. It is getting more and more difficult to get pioneers into jobs in the overseas goals, and such are the restrictions placed on non-residents by many overseas countries that only for those who possess outstanding qualifications for employment which cannot be found among the local people can employment be found. There is still a need, however, for teachers and doctors.

3. The present membership of the Overseas Goals Committee is as follows: Philip Hainsworth (*Chairman*), Carolyn Branson (*Secretary*), Hasan Afnan (*Treasurer and Correspondent for South America*), Iran Mohajir (*Correspondent for the Pacific*), Irene Taafaki (*Correspondent for the Pacific until she leaves for India*), Steven Jenkerson (*Correspondent for the Far East*), Parvine Jahanpour (*Correspondent for Europe*), Golgasht Mossafai (*Correspondent for Africa*). All offers for pioneering, questions about pioneering, offers of service for the future which may lead to pioneering, all are indeed welcome and should be made through the National Office, where they will receive prompt attention. Usually a questionnaire is sent by return of post to enable the committee to have some idea as to the needs of the particular person making the offer. A questionnaire is also sent to the local assembly if the applicant is in an assembly area so that they can consult with the prospective pioneer and report on his administrative experience and particular strengths or talents. (In fact Bahá'ís should always consult with their local assembly on such an important matter as pioneering). This then usually leads to a consultation with one of the committee members living in the area, or with the OGC in full session.

Often a post is advertised that needs immediate application, and so some of these steps may be by-passed. In exceptional circumstances the committee may send a potential pioneer to a country for investigation and may help financially. If there is the desire to serve, then the offer should be made and, in consultation, Bahá'u'lláh often opens doors and directs us to ways and means we had not previously considered possible. In a recent letter the Universal House of Justice write in most moving words of the successes which have been achieved so far, and assure us of their prayers for the large numbers of pioneer offers which we hope will come in the very near future, and before the 'doors are closed in our faces'.

NATIONAL SPIRITUAL ASSEMBLY

ELLICE ISLANDS

The Universal House of Justice has been advised that the Ellice Islands will become a separate entity by the end of 1975 and, because of the strong Protestant influence in that area, it is believed that it will be much more difficult to get Bahá'í pioneers into these islands after that time.

In view of the urgency of this situation, the House of Justice strongly urges you to complete your pioneer assignments for this area at the earliest possible time. In addition, those National Assemblies who have been assigned the task of sending travelling teachers to these islands should make every effort to expedite these projects.

You may be sure you are remembered in the prayers of the House of Justice at the Holy Shrines.

5 June 1975

UNIVERSAL HOUSE OF JUSTICE
Department of the Secretariat

ANOTHER FIVE YEAR PLAN GOAL ACHIEVED

It is with humble thanksgiving that we have to announce that during Summer School in Leicester the Chairman and Secretary of the National Assembly were able to sign the contract for a new property for the Bahá'í Publishing Trust. It does really seem as though the hand of Bahá'u'lláh is in some way guiding the course of our Capital Projects Goals, and in particular those which we had pledged on behalf of the National community to be won in His Name by His birthday on 12 November this year. It is an almost incredible story.

As you will have remembered reading in the February issue of the Journal (No. 226) we had selected, from among all the Capital Goals projects, some four projects to be achieved or to be financed by 12 November 1975. The Temple site in Barbados headed the list; in fact this was the very first one which was available for completion, and in co-operation with the Bahá'ís of Germany we were able to purchase this site. Shortly afterwards the next one on our list became possible of achievement, but we did not then have money in hand. The Universal House of Justice graciously sent money on our behalf and we were able to report joyously to the friends that sufficient contributions had come in to the special Capital Projects Fund to enable us to meet that debt. The next on our list was the endowment in Cyprus, a relatively inexpensive one, but due to circumstances there it is proving difficult to find an appropriate endowment. The fourth one on our list was for the first part of the expansion of the Publishing Trust. It was reported at Convention that plans were well ahead for a conversion of the property in Ryhall to be improved to achieve this goal, and £10,000 was provisionally allocated for it. The requirements of the planning authorities, however, were so extensive that it would be far beyond our capacity to pay for them, and, in any case, they would be an uneconomic proposition. At the very moment that this information was received, a property came to the attention of the Manager of the Publishing Trust, closer to Oakham, and one which provided 10,000 square feet of storage facilities. It is in the village of Ketton, some ten miles from Oakham; a huge stone building, once a Maltings, which will be capable of serving the Trust for many years to come. All existing stocks from Leicester, Manchester, Welwyn Garden City, Norfolk and Nottingham will be housed under one roof. Immediate action and some keen negotiation by the Manager of the Publishing Trust, John Long, resulted in an agreement for purchase for the amazingly small sum of £18,000, when properties of this nature a few miles away in Leicester would fetch at least £50,000. Moreover, the owner agreed to accept £9,000 in cash, with the balance to be paid over ten years (a private mortgage). This, then, is the contract which the NSA Officers were able to sign during the first week

of August. We know, however, that the balance has to be paid off within the Five Year Plan as it is one of the goals to 'expand the Publishing Trust'.

It seems that the assistance of Bahá'u'lláh did not end here, for, on the same day that the contract for Ketton was available, the property at Ryhall, which had demanded many alterations at a very high cost, was given 'outline' permission for conversion to either residential use or shop plus residential use. This means that with this particular planning permission we now have a chance to sell it at a profit.

FUNDING OF THESE GOALS

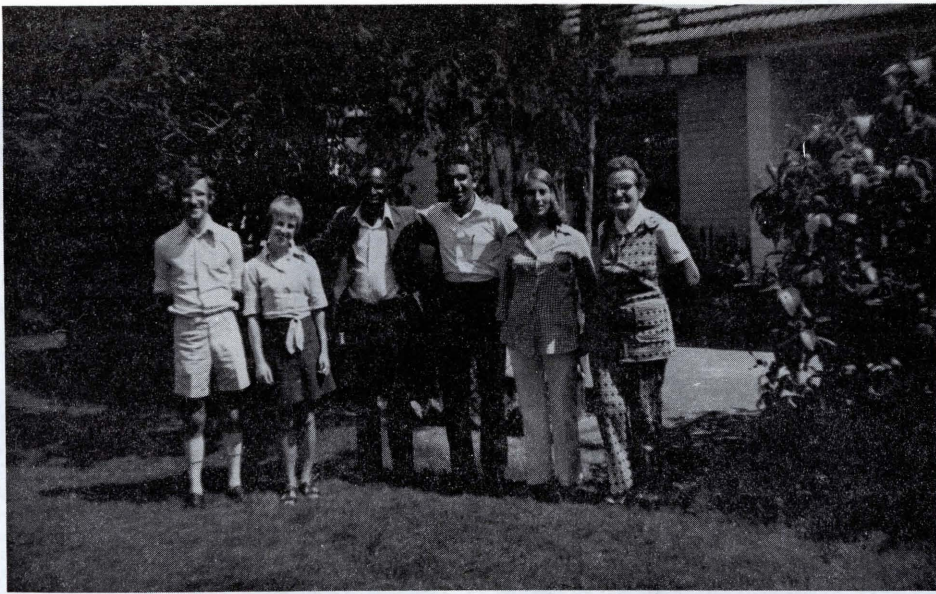
Approximately £10,000 more may need to be spent on the Ketton property to convert it from its present use to a publisher's warehouse as racking, toilet facilities and a proper hoist will be required. Even if this is added to the £18,000 cost the total will be less than the £40,000 allocated for the expansion of the Trust, and a small part of this will be recovered from the sale of the Ryhall property. Fortunately, the first two projects of Temple sites in Barbados and New Hebrides cost us less than had been included in the budget. Unfortunately, however, there is no money immediately available in this Fund even to pay the £9,000 for the first half of the purchase.

From the Capital Projects Fund we paid the £2,000 deposit and we have obtained a temporary loan of £7,000 to complete the purchase. Unless this additional £7,000 is raised in the very near future we may be in the position that we will not be able to meet our day-to-day running costs, to finance pioneers, to pay all our staff, to pay for our Newsletters and Journals, etc., and this would place us in a very serious position indeed. The National Assembly does not feel however that the Bahá'í community in the United Kingdom, eager as it is to see the Publishing Trust expand, to achieve all the goals allocated to it by the Universal House of Justice, and to respond to this further bounty offered to us by Bahá'u'lláh, will fail, at this critical time, to raise the necessary money. The debts must first be paid and the capital built up to permit the rapid conversion from the property's present condition to its new role as the British Bahá'í Publishing Trust warehouse. This centralisation of all the book stock in a place nearer to Oakham will enhance enormously the efficiency of the Trust and make a major contribution to its expansion, which is such an important goal of our Plan. Contributions earmarked 'Ketton' will ensure that you have taken a direct part in the achievement of this goal and in making your special Gift for Bahá'u'lláh in time for His birthday.

NATIONAL SPIRITUAL ASSEMBLY

LETTERS FROM THE BELOVED GUARDIAN

Many years ago the Universal House of Justice requested all believers who had received letters from the beloved Guardian to share these letters with them. Either the originals or the photocopies should be sent to the National Assembly for onward transmission to Haifa. All the originals could be sent by registered post to the National Assembly, who will arrange for them to be photocopied and returned if the recipient of the letter wishes to keep the original for his or her own archives. The National Assembly feels confident that all the British believers shared their letters with the House of Justice, but there may be believers who received such letters when they were not members of the British community and who have now come to live here, or may have such priceless material in their archives which has not yet been copied for the very important archives at the World Centre. These letters are very, very important and we hope that if there are any letters at all from the Guardian which have not been forwarded to the Universal House of Justice, they will be passed to the National Assembly immediately.



Some members of the NTC of Zambia, Billy and Chris Beer (UK pioneers), David Zimba, Fereidoun Javaheri, Val Rhind (UK pioneer), and Jessie Manton. Not on the photograph — Eric Manton, who left for his pioneer post in December 1951 and is STILL there.

INTERNATIONAL TRAVEL TEACHING COMMITTEE

RHODESIA

We have received more details from the National Spiritual Assembly of the Bahá'ís of Rhodesia about travel teaching in that country. As you will all know by now, Rhodesia is one of the countries given to us by the Universal House of Justice as a goal to which to send travel teachers.

They have sent us the following information:—

1. What's it like in Rhodesia?

"The situation in the country is not as it may have appeared in your local newspapers. Certainly there are military functions taking place in some parts of the country, but everyone seems to be carrying on his daily routine and is fairly unaffected. However, there is some restriction on entering certain areas and clearance is needed from the Ministry of Internal Affairs, but there is no problem in obtaining this. It is a matter of complying with the rules of the present time."

"We would like some of the friends to be prepared to visit the Tribal Trust Land areas (rural village localities) and to remain overnight or several days, if possible. Conditions would be similar to camping out."

"A special kit of information is to be prepared for presentation to the visitors on arrival."

2. When are Travel Teachers Needed?

"A good time for Rhodesia to be visited, and one in which interpreters would be available, would be during school holidays which occur in April and May, August and September and December into the following January. However, this does not rule out other times during the year. Some areas are not accessible during the rainy season, but then those that are could receive the visitors."

3. Are any special qualifications necessary?

"All visitors should be English-speaking (unless they know Shona or Ndebele which are our two African languages)."

"The teachers should be able to put their message across simply, and without appearing to talk down to the indigenous peoples."

4. How do you go about getting there?

"All visitors must have a return ticket, or sufficient money to cover fare from Rhodesia to their home, and money to live on while in the country. However, as our National Assembly is prepared to offer hospitality for those who would like it, the latter sum could be minimal."

"Anyone entering the country through South Africa can obtain a Rhodesia visa from Pretoria in twenty-four hours, if it is required. We have learned that persons holding Australian, New Zealand, South African, Swaziland, Mozambique, United Kingdom and United States passports do not require visas as visitors at the present time. If the friends do not want a Rhodesian immigration stamp put in their passport when they enter the country, they may request that this be put on a separate piece of

paper." "When filling out official documents the Bahá'í should say he is coming to Rhodesia to visit friends, but should the situation be that the Bahá'í Faith must be mentioned, there is no objection to doing this." "Visitors are required to have valid smallpox vaccinations. As far as we are aware this is the only inoculation needed."

5. Who do you contact first about going?

All offers and enquiries for more information should be sent to: Peter Stratton, 14 Bloomfield Road, Maidenhead, Berks SL6 4NS.

THE FUND

There are three ways to make contributions to the FUND

1 Directly to the National Treasurer:—

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

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

The National Westminster Bank
186 Brompton Road,
London SW3

Our account no. is 18188443

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

POINTS TO REMEMBER

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

PAYMENTS BY COVENANT

Friends wishing to donate by Deed of Covenant, please write directly to the National Treasurer.

FOR THE PERSIAN FRIENDS

Huququ'lláh payments are handled by:

Mr John Long
2 South Street,
Oakham,
Rutland.



An informal photograph of the Bahá'í delegates who participated in the United Nations International Women's Year Conference and the related Tribune in Mexico City, 19 June – 2 July, 1975. Back row, left to right: Dorothy Nelson, Jane Faily, Sheila Banáni, Edris Rice-Wray, Carmen Burafato. Front row, left to right: Catherine Mboya, Shirin Fozdar, Jyoti Munsiff. Missing from the photograph are Elsie Austin and Shomais Afán.

YOUR GOALS IN CYPRUS

When we saw all your happy faces in the Convention photo in the last Journal we felt both a bit homesick for our 'home Bahá'í community and that we ought to tell you more about the goals we share in this island of sunshine and division. The sunshine and friendliness of everyone has a dangerous influence on the Bahá'ís here, for it inspires the Mediterranean feeling that tomorrow is a much better day for doing everything. True, we were pretty enthusiastic when we studied the Five Year Plan just over a year ago – four local assemblies, a National Assembly, a Temple site, a (Házíratu'l-Quds, and endowment all to be won in four years (to allow time for the incorporation of the NSA), from a population as big as Edinburgh. We made our plans, but so did others. Now a year later we can tell you a lot about the brutal butchery of thousands, the homelessness and dejection of hundreds of thousands and the other hideous results of a month of coup and war last summer. Now it is a real joy each time we are even able to meet with the rest of the Assembly in Nicosia, for we never know whether one or other of the two front lines of opposing armies will stop us passing through. The Greek soldiers wonder why the youngest child is called 'Ahmad', while the Turkish ones wonder why he is called 'Christakis', and the child simply looks up at the soldiers' guns and says, "Don't shoot me!" A few nights later another child is woken by the sound of shooting at that same barrier. But to describe these things in detail would do no more than remind us again of two things that you already know: that the old world is disintegrating, learning through the vile lessons of war how to gain the Lesser Peace and that the time we have to build up the institutions of the New World Order is short. So let's talk about the Bahá'í community instead.

When Pete and May Moore pioneered to Famagusta, Cyprus, they didn't expect any financial rewards. Last year they had to leave the city as it was invaded, taking only a handful of belongings, remembering the Assembly files! Now they are back, with their child, Paul-Faizi, living in tents in a refugee camp near Limassol. We had chosen Limassol as one of our goal towns, but hadn't expected it would be opened this way. Pete has gained immense respect for his work teaching refugees how to make candles and icons, May for her English and Art lessons for the children. Daily they are forced to 'stand out' as homeless, bereaved, hopeless parents turn from their talk of hatred and revenge and ask, "And what do you think?" When a deputation of prominent women from many countries came to the camp it was May's speech of welcome, nothing but Bahá'í principles, which brought tears and requests for a copy of the speech.

So in Limassol the Bahá'ís have many friends, immense respect, and great staying power. However, the political and national prejudices, the religious superstitions and the bitterness all mean that there is a lot to be done before that local assembly can be founded.

Any readers considering pioneering, but uncertain about whether they have the means of getting a job abroad might think about Pete and May, whose only income comes from a few lessons at a school (with forty pupils!) and what they can get for the handicrafts Pete makes in a tent. They don't want sympathy (or even money), for they feel happier and more orientated now than they ever did in the prosperous, tourist packed town of Famagusta which was so successfully copying the empty, bloated standards of living which you in England are now trying so hard to afford! Neither the fanatical hardships of a refugee camp nor the moribund materialism of a city is easy to live in for Bahá'ís.

But I'm sure they'd be happy to have a few more Bahá'ís living with them there.

What about Famagusta, the city they had to leave? There, the local Bahá'ís have had a tough time for the bombardment by both armies was severe. One Bahá'í was wounded, one was a prisoner, nearly all were forced to fight. Worse than this, however, is the fanaticism which says that those who are not nationalists (and therefore Greek Orthodox or Muslim respectively) may be traitors. At present we have only three believers who can publicly stand up as Bahá'ís and defend its name in the city in which the Covenant-Breaker Mirza Yahya lies buried. But the believers are there and on one occasion we were able to visit them, even though a 'guide' provided by the military authorities had to accompany us all the time. Needless to say, the guide was given an excellent exposition of the Faith by the local Bahá'ís. If you want to find out what 'staunch and detached' mean, wait for the time when you may be allowed to visit the Famagusta group.

In Nicosia as well as teaching, we are hunting for Házíratu'l-Quds and Temple sites. The first is made difficult because every available space, including unfinished buildings with no walls or sanitation, is occupied by refugees and so few places are for sale; the second is hard because the Bahá'ís keep wanting to find out about all the hill tops around Nicosia, nearly all of which now have gun posts on them. More than once a Bahá'í has been suspected of being a spy! Which reminds me, if anyone doesn't

understand the need for Bahá'ís to refrain from politics then Cyprus is a good place to pioneer to. Here the absolute emptiness of all political promises is so apparent, and if you mention any political figure your tone is enough to make someone believe that Bahá'ís are supported by Moscow or Washington. Time and time again we are forced back to teaching the very simplest of Bahá'í teachings. To make people accept that the God to which both armies call for self-justification is the same God, to help them see that peace can only come through a world-wide law which only God can give, to help people feel the unity of man — all the simple things which the Universal House of Justice keeps repeating to us are what we are forced to teach. In England I could make clever public speeches but it seems here you are forced to realise that only living the life teaches the Faith.

In Nicosia we live in a city of tension, of the kind I suspect will soon be fairly world-wide. Bahá'u'lláh wrote: "O people of God! Beware lest the powers of the earth alarm you, or the might of nations weaken you. . ." What do you say to your neighbour as they pack up the car to drive to the hills because of another rumour that war will start again that night? Do you say, "Excuse me, but there's nowhere to run to. There's no security except in God's love"? Perhaps we should, for people do have a sensitivity for truth now, but it's very hard for them to listen in the midst of fear. All one knows is that if only you had talked to them more confidently about the Faith before the war, it would have been so much easier. So we usually have to teach in the quieter moments, and then the vision that Bahá'ís have beyond their own country, beyond their own immediate time and sufferings is so attractive. People have learnt so much through this year of suffering but we haven't yet found those ready to accept the Faith. That must come soon.

One pioneer family, the Yazdanis, stayed in Nicosia right through the war and helped maintain the Assembly. Now, however, the problems of education for their teenage daughters became too great and so they have had to leave for a few years. That leaves seven in Nicosia now; the stalwart Shashmazs who have remained as steadfast as they did when they were the only Bahá'ís left after the earlier battles of 1963; Mustapha, who during the fighting was sitting on a hill-top praying for peace, only to be praised by his officer for fearlessly watching the enemy from an exposed position; Havva, his hard-working wife; our newest Bahá'í, Hassan, and Margaret and Eric Hellicar and four wild, happy and pretty experienced children.

We have a lot of goals to win. A war must not deter us, for the whole of Bahá'u'lláh's teachings were for just such times. How can you help? If you know, then stop reading this, get on to the next article, and we promise to meet you at the airport if you let us know the flight. If you don't know, what about a) prayer; b) offering to pioneer; c) visiting us, especially while going to or coming from pilgrimage; d) teaching Cypriots in your community where they feel much freer as there are no watching priests at every corner; e) a bit more cash to the National Fund — some of the goals are a bit expensive, and f) a letter to cheer us up when the sun is too hot (it's 40°C just now) and g) another prayer.

With lots of love,

Eric Hellicar,
Nikodemus Mylonas, 9,
Nicosia.

DEADLINE

Please send all material for the next issue to the Editor:

Lois Hainsworth (Mrs)
27 Rutland Gate, London SW7

by 10 OCTOBER 1975

Please note that the Notices column and International News will appear in the next issue.

PIC FOLDERS

This excellent material — BLACK FOLDER WITH INFORMATION SHEETS, particularly directed towards Editors, Reporters and Radio Press Writers — is available only from:

THE NATIONAL OFFICE.

COST — POST FREE — 38p per folder.

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NATIONAL BAHÁ'Í FUND.



Peter Moore with a group of Cypriot refugees outside their workshop, Kolossi Refugee Camp



Famagusta, Eric and Margaret visiting Erol and Shahfak in the old city of Famagusta, during the first visit since the war last summer. Photo taken by military guide who went with them.



The Nicosia Assembly. Taken in the 'Turkish' area as the Turkish members are not allowed to go into the 'Greek' sector. April 1975.

Standing: Hassan Erdal, Eric Hellicar, Margaret Hellicar, Havva Hassan, Mahboobeh Yazdani and Hurmus Shashmaz. Seated: Mustapha Hassan, Hassan Shashmaz, Hedo Yazdani.

USE OF THE SYMBOL OF THE GREATEST NAME

Many of the friends have sought advice on the use of the Greatest Name, and the National Assembly would like to share with you the clarification which has been made in recent months and years by the Universal House of Justice.

1. The symbol which is the design made by the great calligraphist *Mishkín-Qalam* (Yá Bahá'u'l-Abhá) and the design on the ringstone are both symbols of the Greatest Name, and both should be shown extreme reverence. In certain circumstances it is preferable to use the ringstone symbol rather than the *Mishkín-Qalam* design which is obviously an example of Arabic calligraphy. The National Assembly has recently used this ringstone rather than the other one for a non-Bahá'í publication which requested a 'Greatest Name' symbol.
2. In a letter to Japan, 25 March 1975, the Universal House of Justice wrote: "Although there exists an instruction that the symbol of the Greatest Name should not be used on gravestones, no instruction has been found prohibiting the use of the symbol of the Greatest Name on any other particular item, such as jewelry, books or pamphlets. However, the Greatest Name should not be used in an undignified manner. Nothing has been found which would prohibit a believer from manufacturing and selling items using the Greatest Name, provided that the manner in which the Greatest Name is used is dignified".
3. In a letter to this National Assembly, 15 November 1967, the Universal House of Justice wrote: "The ringstone

emblem is one form of the Greatest Name. While the beloved Guardian has called attention to the sacredness of the Greatest Name and has asked that it should always be placed in a dignified position, we do not find any instruction absolutely prohibiting the use of symbols of the Greatest Name on any particular item such as jewelry, books or pamphlets. We feel that the friends should exercise the greatest discrimination and good taste in its use."

4. From a longer letter from the UHJ to the NSA of the United Kingdom, 13 November 1974, we find a quotation from the beloved Guardian which said: ". . .there is no reason why the word 'Bahá'í' should not appear in the centre of a nine-pointed star on the tombstone of dear. . . but the ringstone emblem should not be used, nor the Greatest Name. Shoghi Effendi feels it is better not to put the Greatest Name on Bahá'í graves. It is not forbidden to do so, but inappropriate."

The House of Justice continues: "We are asked to call to your attention the Guardian's ruling that placing the Greatest Name on gravestones is not a befitting use of this sacred symbol. You are asked to ensure that this does not take place in the future."

The National Spiritual Assembly trusts that all these points will be carefully considered when the friends are engaged in making jewelry and so on, and when considering the design of memorial stones for graves.

NATIONAL SPIRITUAL ASSEMBLY



FRANKFURT TEMPLE PROJECT — JULY 1975

This summer fifteen of the British Bahá'í Youth had the great bounty and privilege of working in the grounds of the Mother Temple of Europe at Langenhain, Germany. We had originally intended to stay for one week only, but having been overwhelmed by the *Mashriqu'l-Adhkár*, and by the warmheartedness and generosity of the German believers, eleven of us managed to extend our visit to a fortnight.

The days were spent gardening — predominantly weeding; therefore, by unanimous decision, we christened ourselves the 'Weed-Breakers'. The evenings were occupied by firesides, meetings, a visit to Bad Homburg (Hofheim-Langenhain's goal town for the Five Year Plan) and, on the lighter side, barbecues and discos.

During the weekend we were released from the pleasures of horticulture, so on the Saturday we went to the House of Worship at 4 am for dawn prayers, then walked 11 km through

the forests to the nearby hamlet of Eppstein, and back, breakfasting in the wilds of the woods and eating roadside raspberries. The following day we attended the 3 pm service in the Temple and the group had the marvellous opportunity of singing the Words of God in the beautiful acoustics of the *Mashriqu'l-Adhkár*.

Each day we had the privilege of reciting prayers in the spiritual, peaceful atmosphere of the House of Worship. It is, indeed, a 'silent teacher', for in the area, all have heard the word 'Bahá'í' even if they do not know the meaning.

Unfortunately, all good things must come to an end, and on Friday, 1 August, we bade a sad farewell to the Temple, which we adored, and the beloved German friends, who were so wonderful to us during our visit. We hope that our trip was the first of many such working holidays and all who went would definitely recommend the experience to our fellow youth.

Ruhy Haqjoo

قائم راجہ جابر عزیز ایرانی

۱۔ لجنہ ملی ایرانیہ انگلستان جو مجیب اہریہ مخزن سرودھان ملی بھائیائے انگلستان کے علاوہ متعدد کمیٹیوں سے
 ۲۔ جابر عزیز ایرانی کے بغاوتی دور انگلستان قائمیت و دانشہ و قصہ جبریت با ایران را دارند مخصوصاً بر قصد
 لہذا و اج داشتہ باشند لازم است برادر دریافت معرفت نامہ بر مخزن سرودھان یا بھائیائے انگلستان فرمایند۔
 ۳۔ پیام مطاع صحت رفیع صیت بعدل عظیم است در صورتیکہ جابر عزیز لکھنؤ رفتہ رفتہ لوجی لڑتے حضرت
 ولے اہرے لہذا و اج داشتہ اند جس پر پانگی ابراہیم مخزن سرودھان ملی بھائیائے انگلستان تسلیم فرمایند تا با ضر
 بقدر فرستادہ شود۔ چنانکہ الواح حاوی مطالب خصوصی است کہ ماہر بارہ اسٹیمپ ہائیں مسمی تو تہہ با پست
 سفارشی با ضرقت فرستادہ سار دارند۔

۴۔ لجنہ ملی ایرانیہ انگلستان کے طریق متعلق درودھان لجنہ ملی جو زبانہ ایران تھا خود ہے چنانکہ جابر عزیز محکم
 بغیرت بقصد قائمیت یا تفسیر و تفسیر ملی باشند از طریق مخزن سرودھان یا بھائیائے ایران یا لجنہ ملی
 مشاورہ فرمایند تا لہذا و اج داشتہ اند کہ اگر سرور دنیا نہ تھانہ شود شک نیست کہ لجنہ ملی از طریق موقوفہ است کہ لہذا و اج
 لازم را بجزر دارد۔

۵۔ براتی کہ مطالعہ شریعت امر ممکن نہ ہو دست در خواستہ بھائیائے محتاج بہ مطالعہ شریعت براہ راست
 وقاد جابر ایرانی است۔ از طریق مخزن سرودھان ملی انگلستان یا لجنہ ملی فرمایند۔

۶۔ لجنہ ملی تقاضا دارو شخصیات کا خود را کہ شہر نام و نام خانوادہ گزین۔ تعدد افراد خانوادہ
 و سامی اناس و کدہ سر و شمارہ متنوع مرقوم در طریق دفتر مخزن سرودھان یا بھائیائے انگلستان یا لجنہ ملی فرمایند
 تا بمطہور بر فرمادی لہذا و اج مستمر و دائم با جہای عزیز ایرانی و طائفہ کوہا لجنہ ملی بخوش
 بحسام شود۔ با جہای نائید لڑتے رکبید۔ لجنہ ملی ایرانیہ انگلستان

NATIONAL TEACHING COMMITTEE

FIRESIDES

"I would like to comment that it has been found over the entire world that the most effective method of teaching the Faith is the fireside meeting in the home. Every Bahá'í, as part of his spiritual birthright, must teach, and the one avenue where he can do this most effectively is by inviting friends into his home once in nineteen days, and gradually attracting them to the Cause"

The above statement was made by Shoghi Effendi and serves to emphasise the great importance that we should attach to the holding of regular fireside meetings. This type of meeting has been held since the inception of our Faith and, if properly conducted, it can still be the most effective method of bringing the knowledge of the Faith to more people.

We should, however, ensure that we exercise more care and greater wisdom when arranging these meetings and not allow ourselves to become too rigid when selecting dates. We should always remember that the purpose of these meetings is to teach the Faith to ENQUIRERS and not merely to talk among ourselves and, with this in mind, we might find it more fruitful to consult with our non-Bahá'í friends when arranging dates for future firesides rather than suggest that they should fit in with the dates that we select, this will save much of our time and energy and will surely be appreciated by the enquirers.

These comments do not in any way invalidate the holding of firesides on regular fixed days. Where these are already proving to be successful they should, of course, be allowed to continue — the point that we are trying to make is that the friends should not pursue indefinitely a rigid pattern that is proving to be fruitless when a little more flexibility could quite easily mean that our firesides are attended by more enquirers.

Now that we have mentioned the arranging of firesides we should like to offer one or two suggestions with regard to their presentation. We are therefore reproducing in amended form part of an article written by the members of a previous National Teaching Committee which was included in their 'Teaching and Consolidation Handbook'.

The fireside type of meeting provides an excellent opportunity for bringing enquirers and Bahá'ís together for informal intensive discussion on a given topic. The personal touch is easily retained, and the enquirers are more apt to ask questions at firesides than at public meetings. Self-consciousness and timidity among the enquirers are readily dispelled, and the meeting has every potential for effecting a real deepening of understanding and consciousness of the Cause on their part. The smaller the fireside the more deep and intensive becomes the 'confirming' quality of the gathering. It is in the small firesides that the most effective teaching work is usually possible.

A. Types of Firesides

1. Small firesides by personal invitation.
 - (a) More effective for enquirers who have already been introduced to the Faith.
2. Larger firesides — occasionally publicised.
 - (a) Effective in that they provide the informality for larger groups of relatively new enquirers. Good follow-up method for public meetings.
 - (b) Interested students could be invited to attend study classes and small firesides.

B. Suggested Method for Larger Firesides

1. Choose a suitable room.
 - (a) Comfortable, informality of furnishing and arrangement, good light and ventilation.
 - (b) Have a fire when necessary, flowers, music, if possible, to set the tone of informality.
2. Decide upon a topic for discussion.
 - (a) According to the type and needs of enquirers.
 - (b) Providing ample elasticity for carrying on in further fields if desired.
 - (c) A selected topic from current events has proved successful.
3. Choose well-informed speakers to develop the theme briefly.
 - (a) The speaker should not be too detailed, but should leave room for the discussion which is to follow.
4. Send invitations to a selected list of enquirers.

CAUTION: Try to avoid bringing together people of conflicting personalities or strongly divergent opinions, as such a combination can easily disrupt the unity and harmony which should be maintained.

5. The discussion period forms the core and the essential purpose of the fireside. All those present may and should be encouraged to participate.
 - (a) The speaker, host or chairman, depending on the arrangement, should prepare and present questions designed to stimulate and encourage full discussion of the subject.
 - (i) Analysis of the details of the subject.
 - (ii) Reasons why the topic is of importance.
 - (iii) Separation of points of agreement from those remaining to be settled.
 - (b) The chairman should help those present to overcome self-consciousness in asking questions.
 - (c) The occasion of the fireside should be used to acquaint the enquirers with the Writings of the Founders by referring for answers to the authoritative text.
 - (d) The atmosphere of the meeting should be kept as informal and friendly as possible.
 - (e) A brief period for introductions should be allowed before the meeting begins, to create the warmth of spirit which should prevail throughout the event.
 - (f) Simple refreshments can be served towards the end of the meeting.

ICEBREAKER

MUSICAL TOUR

Bahá'ís are taking to the highways and byways of Unit 9 this August to spread the word of the Faith through music, theatre and film. It is a most ambitious project — the first of its kind in this country. It features music by some of our most talented Bahá'ís, including Fiona McDonald, Denis Frère-Smith, Francis Rwamakuba, John Jameson, Geoff and Midge Ault, Adam Thorne, Tom Fox and Shahbaz Fatheazam. Trevor Finch, Lindsay Moffat, Helen Babb, and Midge Ault with the help of Adam Thorne (slides) and Peter and Anny Wise (lighting and sound) will be presenting an original piece of theatre about progressive revelation with the emphasis on the importance of Bahá'u'lláh.

PIONEER DEPARTMENT

The beloved Guardian, when writing on the opportunities of the present age, exhorted the believers, thus:—

"The field is indeed so immense, the period so critical, the Cause so great, the workers so few, the time so short, the privilege so priceless, that no follower of the Faith of Bahá'u'lláh, worthy of His Name, can afford a moment's hesitation."

These awe-inspiring words stirred the hearts of the American friends, rousing them to superhuman endeavour for the furtherance of the Cause. To us, they ring with an even greater urgency, for the time is shorter; the period even more critical; the need is as great for dedicated souls to arise, leaving the known for the unknown, in order to serve Bahá'u'lláh and fulfil the Five Year Plan.

In the United Kingdom this year, new assemblies have been formed and new districts opened; many pioneers have taken up posts far away from their homes. Now, even greater numbers are needed if the remaining goals of the Plan are to be achieved. More than fifty pioneers are needed in the priority areas listed below. This represents the MINIMUM IMMEDIATE NEEDS.

Can you accept the priceless privilege that is offered, now? If you can, let nothing hinder you. If you are unable, let your loving prayers support those who are, for action and prayer serve Him equally.

TOP PRIORITY GOALS

District	Requirements
BRECKNOCK	1 youth
CARLISLE	1 family
DUMBARTON	1 Persian family
ETTERICK & LAUDERDALE	1 family WITH TRANSPORT
GLOUCESTER	1 family, 2 youth
HARTLEPOOL	1 family OR 2 adults

HULL	1 family OR 2 adults
IPSWICH	1 family
LLANELLI	1 family
MAIDSTONE	1 family
NITHSDALE	1 family WITH TRANSPORT
RESTORMEL	1 family
STIRLING	2 adults
TAUNTON DENE	1 family, 2 youth
TYNEDALE	1 youth
WYRE FOREST	1 family

OTHER PRIORITY GOALS	
CHESTERFIELD	1 adult, 1 youth
ISLE OF MAN	1 adult, 2 youth (19/20)
MORAY	1 family or 2 adults WITH TRANSPORT
RHONDDA	1 family OR 2 adults
STOKE-ON-TRENT	1 family
STRABANE	1 family OR 2 adults in Newton Abbey, Larne OR Lisburn.

Offers will be gladly received by:

Mary Connell,
102 Kimberley Avenue,
LONDON SE15
Tel. 639 6558

اجبای الهی جوانان و محصلین عزیز که غالباً به این کشور غربت بینا میز قطعاً آرزوی دل و جان آنها چنانست که محبوب دستورات صریحاً بیت العدل اعظم الهی، در شهر و دیاری مقیم گردند که به تحقق و انجام اهداف نقشه نخباله که از اہم امور در این ایام است گام نموده باشند و در خدمت و فعالیت تبلیغی و مہاجرته که ہمراہ در مہمہ اللہ سرور نظر آنها برده است بایاران ثابت قدم این اسیم نیز اسیم و شریک گردند .
لذا در حصہ اولی اطلاع ایشان بہ نقاط مہاجرته در این کشور کہ بالتصویب محفل مقدس روحانی و لجنہ مربوطہ تعیین و مشخص گردیدہ لازم و ضروری است تا با اطلاع کافی قبل از استقرار در نقطہ پر جمعیت نظیر لندن کہ با قامت یاران در آن منطقہ ضرورتی نیست نقطہ را انتخاب و مقیم گردند تا وجود ایشان در آن دینہ مثرتر برای انجام اہم نقشہ نخباله و مفید فایده جهت تبلیغ و خدمت بامر الهی باشد .
ہستی کہ ماسررسول برای کمک و رانہتہ یاران برای انجام این اہم ہست بنام :
Pioneer Department در خطبۃ القدس و لندن تشکیل میشود و از درون مغز خدمت بیناید محض و رود باین کشور با آہناتاس گرفته و بار تعیین نقطہ مہاجرت و اقامت خود را در وقت و کتب نظر فرمایند آدرس نشی لجنہ بشرح ذیل است :

MRS. MARY CONNELL, 102 KIMBERLEY AVENUE, LONDON SE15
در صورت مشکل زبان برای اہل از مہجرات خود نیز ممکن است بہ ہمراہان فرزند عسقر ہست مربوطہ بہ تلفن شمارہ: WATFORD 32317 مراجعہ فرمایند

THE PUBLIC INFORMATION COMMITTEE

announces a

National Radio Script Competition

Entries are invited for scripts and cassette tapes in the following categories:

1. 5 minute programme for local radio
2. 15 minute programme for local radio
3. 30 minute programme for hospital broadcasting.

The aim of the competition is to obtain much needed material on the Bahá'í Faith for local radio and hospital broadcasting, and to provide ideas and guidelines to local communities which can be used in pursuit of the goal of the Five Year Plan:

"to expand the use of radio for the proclamation of the Faith."

Prizes will be offered:

- 5 minute programme winner — £3 book token
- 15 minute programme winner — £6 book token
- 30 minute programme winner — £6 book token
- OVERALL WINNER — Return travelling expenses from home to the Paris Conference, 3-6 August, 1976.

The winning scripts will be circulated among the Bahá'í communities of the United Kingdom.

Closing date for entries: 21 March (Naw-Rúz) 1976.

Further details and entry forms from:

May Hofman,
Northleigh,
Kings Worthy, Winchester.
Tel. 65348.

"A BRIGHT AND HAPPY FACE..."

by Hilary Lewis

"Happiness! Happiness!" chirrups the singer, "The greatest gift that I possess!" Bahá'ís, however, placing their priorities differently from the remainder of mankind, might sing, "Bahá'u'lláh! Bahá'u'lláh! The Greatest Gift one can possess!" or similar lyrics. Yet, they would still be singing of 'happiness', though not mentioning the word, for Bahá'u'lláh and 'happiness' are synonymous. From our devout submission to Bahá'u'lláh and our total submersion in His Cause, inner happiness is the natural, (or super-natural), outcome — unless, as sometimes happens, we allow the increasing unhappiness of the world about us to pollute our pure good-humour.

By virtue of the universality of our Faith, of course, we cannot turn away our eyes from the ills surrounding us as we have the only complete remedy, but we are taught to dispense this medicine joyfully! Inner happiness may be a fine experience but Bahá'ís must also manifest this outwardly in order to become radiantly and infectiously attractive to non-Bahá'í acquaintances. 'Abdu'l-Bahá stresses that "Believers must show their belief in their daily lives, so that the world might see the light shining in their faces. A bright and happy face cheers people on their way. If you are sad and pass a child who is laughing the child seeing your face will cease to laugh, not knowing why!"¹

Are you smiling at this moment? Or has the fact that no contacts were present at your last meeting — or that, after all the publicity and planning put into your last public event, little interest was shown by your local townfolk — or that the article submitted to your local newspaper went unpublished, dimmed the light in your face? Hasn't Bahá'u'lláh promised: "Happy are they who act; happy are they who understand; happy the man that hath clung to the truth, detached from all that is in the heavens and all that is on earth."² You 'acted', didn't you? Who is to say what the long-term effects of your latest action on behalf of His Cause may be — we are but the quickeners of souls, only Bahá'u'lláh may confer the gift of His Faith. In one passage He consoles us: "O My Servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you."³

Think back to the last local assembly meeting or Feast which you attended — what was your "happiness rating"? Did you silently count heads and sadly note any absentees, or did you turn in selfless fellowship to those who were present, devoting your thoughts lovingly to them? Didn't the Master say, "The foundation of Bahá'u'lláh is love . . . You must have infinite love for each other, each preferring the other before himself. The people must be so attracted to you that they will exclaim: "What happiness exists among you!" and will see in your faces the lights of the kingdom; then in wonderment they will turn to you and seek the cause of your happiness. . ."⁴

How many young wives have broken the stupendous news of an expected child to their relations, only to be told in return, "Ah! We're not surprised! We could read it in your eyes!" Do your friends read in your eyes that you have a stupendous secret that you are longing to share with them? Do you greet them as 'Abdu'l-Bahá always greeted newcomers, "Are you well? Are you happy?"

When reading the many reminiscences of the Master as recalled by the pilgrims of His day, we note that emphasis is always placed on his sense of humour and luminous joy: "'Are you well? Are you happy?" he always asked';⁵ ". . . He laughed heartily from time to time — indeed the idea of ascetism or useless misery cannot attach itself to this fully-developed personality. . .";⁶ "'Be happy! Be happy!" said 'Abdu'l-Bahá, holding one of the poor hands. . .'⁷

Are you smiling now? Of course you are! When 'Abdu'l-Bahá wishes that: ". . . everyone point to you and ask: "Why are these people so happy?" I want you to be happy, to laugh, smile and rejoice in order that others may be made happy by you."⁸ how can you not respond?

¹ "Abdu'l-Bahá in London" p.131.

² Bahá'u'lláh — "Epistle to the Son of the Wolf" p.139.

³ Bahá'u'lláh — "Gleanings from the Writings of Bahá'u'lláh" p.329.

⁴ 'Abdu'l-Bahá — "Promulgation of Universal Peace" p.213.

⁵ Lady Blomfield — "The Chosen Highway" p.163.

⁶ Horace Holley — "Religion for Mankind" p.235.

⁷ Lady Blomfield — "The Chosen Highway" p.160.

⁸ 'Abdu'l-Bahá — "Promulgation of Universal Peace" p.213.

NEWS FROM THE COMMUNITIES

ANGLESEY: Last Naw-Rúz the Anglesey group was thrilled by the declaration of a local Bahá'í, which enabled them to form the first local assembly on the island; Betty Goode was the National Assembly member who came to help us make its formation a memorable event.

Unfortunately three of the members have moved or are ready to move out of the area, but Arfon community (just across the Menai Bridge) are doing their best to maintain us and are hoping to "send in some troops" if suitable housing can be found.

Despite problems of physical distance between the Anglesey friends, regular feasts, assembly meetings and monthly firesides are held. Members of Arfon community have loaned one family here a van so that it is easier for the friends to get together.

We have been really blessed by being spiritually injected quite regularly by a series of fascinating deepening classes, Joe Foster, Peter Mannis (from New Zealand) and Lei Chapman (Alaskan NSA member) being amongst our teachers.

We have made efforts to hold Holy Day celebrations in conjunction with Arfon, our mother community, and the children have had marvellous times at both beach and house parties.

A lovely uniting event for both close contacts and friends was a creative evening, where everyone, including the children who came, brought an offering of talent — such a happy way of teaching!

The local assembly is now laying plans for wide proclamation and the setting of individual teaching tasks.

Please remember that Ynys Mon (Anglesey) is a holiday island, ideal for camping and caravanning, and that firesides can easily be arranged at very short notice with the local Bahá'ís.

ARFON: After receiving the valuable list of suggestions for teaching from the National Teaching Committee, we immediately set to work discussing each item. So far we have put into practice many of those suggestions — copies of 'Bahá'u'lláh and the New Era' have been sent to nine secondary schools in the area and we will shortly be following these up with presentation of the Public Information kits and offers of a speaker; one Bahá'í in the community wrote to a local newspaper and her letter was printed; the Faith is mentioned in the Town Hall's list of societies and list of religious organisations, in the Citizens' Advice Bureau and in the Tourist Information Office; our teaching team, the 'Gwynedd Road Show' has been offered to clubs and societies in the district and so we really feel that many people in Arfon are now hearing the name Bahá'í for the first time.

We are making efforts to find suitable people to translate the Writings from English to Welsh and we will be approaching the Professor of Welsh Studies at the university for his help — we really notice the need for Bahá'í literature in Welsh as nearly 80% of the population in Arfon speak Welsh as their first language.

Considerable work is being done on our exhibition which we take with us on our 'Gwynedd Road Show' expeditions — the exhibition is being extended and its design improved and we hope that it will be of great use in the teaching field in the near future.

Two students at the university recently affirmed their faith in Bahá'u'lláh and it was with great interest that we noted that both of them have their home addresses in goal areas; we now wait to hear whether they wish to be residents of these goal towns or not.

Bangor University now has its Bahá'í Society and we are looking forward to 'Freshers Week' next term when we hope that many students, sympathetic to the Cause, will join the society. The first teaching event to be presented by the society takes place in October; it is a Bahá'í Festival — a kind of 'open house' with a whole day made up of film and slide shows, a fireside, talks, an exhibition, music and two evenings of musical concerts, one by Ed Povey and Hugh Blythe, the other a recital by Sylvia Schulman. The concert by Sylvia has already created considerable interest within the musical society of the university — they themselves will publicise her concert and they feel it is a great honour that she is coming to Bangor, as Sylvia is, of course, very well known in the field of classical music.

BEDFORD: There have been many activities planned and carried out by the Bedford Bahá'í Community in the last few months. Once a month a public event is held at the Bedford Community Relations Association Centre. The notable ones this year have been an Intercalary Days Social which was attended by several non-Bahá'ís who had not previously heard of the Faith, a Ridván Social at which more than half those present were non-Bahá'ís and a talk by Mrs Shomais Afnan on 'Women in World Citizenship' to mark International Women's Year. The talk, excellently presented, was followed by questions from the audience. A good deal of newspaper publicity was gained for this event.

A Carnival Week, from 12–18 May, gave the Bahá'ís an opportunity for proclamation. The week began with an Inter Faiths Service arranged by Canon Hulme, a Catholic Minister. The service opened with a reading of 'Abdu'l-Bahá's first address to the West and a Bahá'í Prayer, and closed with Charles Wolcott's setting of 'From the Sweet Scented Streams' sung by Norman Bailey, accompanied by Sylvia Schulman. The other Faiths, Christian, Islám, Hindu, Sikh, mainly chose readings on such subjects as unity, peace and the brotherhood of man! The Carnival Week ended with a Fair at which the only religious note struck was at the Bahá'í Faith Stall. Photographs, posters, books and pamphlets were all on display and a notice invited those who were interested to take pamphlets. Enclosed with the pamphlets were invitations to the next public meeting and the address and time of regular firesides. Tape recordings of Bahá'í songs were played and many people were attracted, although some seemed shy to approach the stall whilst Bahá'ís were obviously in attendance. More people came to look when no one appeared to be watching them.

There has been a Bahá'í window display, with regular changes of material, in the centre of Bedford at the shop managed by Mr 'Sue' Benatar. This will continue indefinitely and is of great value, being in such a good position. Naw-Rúz was an exciting time with a party to mark the occasion. Fifty-four people attended and many privately asked questions about the Faith. Twenty-one children had a good time at a children's party during Ridván for which the Bahá'í youth of the community helped with the food and organisation. Altogether forty people were there. The Youth of Bedford held several firesides, some of which were very well attended. Three youth have recently declared, one of whom belongs to a Bahá'í family.

On 25 May a Sunday lunch followed by a Bring and Buy Sale, an excellent new slide show presented by Ted Cardell, a gymnastics display by some of the young Bahá'ís, a raffle and afternoon tea, held by the Bedford Community at Ted and Alicia Cardell's Farm, raised a substantial sum for the International Deputization Fund.

Bedford's goal of a local assembly in Luton during the Five Year Plan took its first steps this year. Three public events have been held there and after the second, Mr and Mrs Gerald Hotard offered their home for regular firesides. It was not long before they declared and are now actively engaged in assisting the Bedford community to achieve its goal.

BOURNEMOUTH/POOLE: The Bournemouth youth group joined forces with the former Unit 16 Youth Department and Poole LSA to organise a teaching/deepening weekend on 3/4 May. The intention was to hold the entire weekend in Dorchester, goal town of Poole and one of the unit's 'tough nuts', but the problem of accommodation on Saturday night obliged us to have the deepening sessions in Bournemouth on the Sunday.

The main teaching effort was put into mounting the 'Bahá'í Unites Mankind' Exhibition (loaned from Brighton) in the Women's Institute Hall, Dorchester, and inviting people to visit the exhibition and attend the evening public meeting addressed by Board member David Lewis.



The Bahá'í table at Plymouth Hoe, where the Icebreaker travel teachers helped with proclamation work in the city. Several hundred pamphlets were taken by the public, there were firesides every evening during the week the Icebreaker team was there, two public meetings and extensive publicity.

Before going out street teaching, the friends from Bournemouth, Southampton, Portsmouth, Poole and Canterbury united in prayer in a small room adjoining the exhibition. A wonderful spirit was engendered thereby, and was maintained throughout the day.

Groups went out into the streets armed with an invitation leaflet and pamphlets, and brought back a steady stream of visitors, many of whom signed the visitors' book, took pamphlets and bought literature. The importance of having a generous supply of invitation leaflets became apparent when the 300 were rapidly distributed. Mention must be made of the beautiful artistic posters designed by one of the Bournemouth youth and displayed in the town. A particularly welcoming atmosphere was maintained in the Exhibition room with the help of refreshments supplied to friend and visitor alike.

At the deepening sessions on Sunday, Simon Mortimer led discussions on 'The Disintegration of the Old World Order' and 'A Vision of the Future'.

Apart from the many contacts made on the Saturday in Dorchester, one of the benefits of such an event was the very considerable newspaper publicity obtained (10½ inches of report in 3 newspapers) and not least the stimulating effect on all who took part, inspiring us all to go on and conquer all our goals.

CANTERBURY: On 9 June Mr Narain Bangaroo, a member of the Canterbury community, married Miss Devi Ramanah, who had come from Mauritius to join him in England. This happy occasion demonstrated the universality of the Faith, for amongst the guests present, six nationalities were represented and five different religious backgrounds.

Two weeks later another happy social event took place when the Giddings held their annual 'Informal Garden Party'. Twenty-four Bahá'ís and their friends gathered to enjoy the sunshine and hospitality. Fond farewells were said to Miss Beatrice Trezevant who declared while at Art College here, and now having finished her course, leaves to start work in textile design.



Canterbury friends after the wedding of Narain and Devi Ramanah

DACORUM: Following the call from the National Assembly for communities to take an active role in promoting International Women's Year, one of the first efforts by our newly formed Assembly was to organise a Garden Party in support of the local United Nations Association with International Women's Year as its theme.

The garden party was held on Sunday, 1 June, in the grounds of Mr and Mrs Anthony Parsons' home, Dormers, the scene of many enjoyable Bahá'í functions in the past. In the course of the afternoon more than a hundred people, including the local Mayor and the press, visited Dormers. Not only was a delicious tea served but there was also an exhibition of painting and sculpture by talented local women artists and an attractive stand illustrating the essentials of the Bahá'í Faith featuring a selection of Bahá'í literature. The event was most successful in reaching a number of people who were unaware of the Faith and its principles. Proceeds were donated to the United Nations Association.

Equally successful and most entertaining was a Persian luncheon party arranged by Lamee Nikanpour and Atherton Parsons at Dormers as a quick follow-up, only four days later. Again the theme was International Women's Year and the guests, Bahá'í and non-Bahá'í, were addressed by Mrs Fozdah only a few days before she was due to attend the International Conference on Women's rights in Mexico City.



Spiritual Assembly of the Bahá'ís of Dacorum

GLANFORD: We continue to advertise two firesides each month locally, and have had them advertised in the Humberside county magazine. Weekly newspaper reports go into the Scunthorpe paper and in the county weekly newspaper, as well as occasional letters on Bahá'í subjects.

A Naw-Rúz party for Bahá'ís and non-Bahá'ís went well and some mention of the Faith was made, and a slide show about Carmel and its prophecies was also shown to the guests. Visits from the Rochdale group have also been useful for teaching the Faith.

Our last major effort was a half-hour talk on Radio Humberside, and we have given a copy of 'Bahá'í World Faith' to Scunthorpe Reference Library, making three books donated so far.

GLASGOW: As mentioned in the June 1975 Journal, the Bahá'ís of Glasgow were invited to take part in an exhibition arranged by the Sharing of Faiths Committee. On 4 June the exhibition was opened by the Lord Provost of Glasgow who showed great interest in the Bahá'í Stand and was very happy to accept a book and a pamphlet in Gaelic.

The Bahá'í Stand was easily the best attended over the two days; during the evenings Bahá'í Scriptures were read along with those of other Faiths and a programme of Bahá'í Prayers was held. On the second night a number of the Bahá'í youth arranged a musical presentation which was recorded by the BBC – the song 'Oh Bahá'u'lláh, bring us together in unity' was used to start the religious review programme on Sunday, 8 June, on Radio 4. Radio Clyde interviewed Mrs Tahzib at the exhibition and this, too, was broadcast.

Over 800 pamphlets were taken by the visitors, and a teacher and a lecturer in a further education college mentioned that they intended to include the Faith in a course on comparative religion. Further developments are expected by us from the Sharing of Faiths Committee as we are hoping to increase our numbers on the committee and help in the organisation of a syllabus for comparative religion courses in Glasgow schools and to have representation from all religions on the Sunday evening religious programmes on television.

The first 'Protection Day' for Bahá'ís in the United Kingdom was held in Glasgow on 13 July. Leading the seminar were Counsellor Betty Reed and Auxiliary Board Member Mary Kouchezkadeh. Over forty Bahá'ís from Southern Scotland attended and an intense deepening programme was held on the Covenant and its ramifications. All those present agreed that this new form of deepening proved highly successful.



Spiritual Assembly of the Bahá'ís of Guildford

GUILDFORD: Our community has now completed its project of public meetings in each of the villages bounding us, and each town in the Waverley district. In the last half-dozen villages, the "letter-drop" system of inviting people was adopted and we have proclaimed to several thousand people in this way. However, we felt that we were not getting satisfactory results from public meetings, and a meeting of the entire community was called to re-appraise our teaching activities. We had already decided to extend the Minority Department's 'Make a Friend' campaign to include the natives, and report back at Feasts on any interesting contacts made – a sort of friendly rivalry to keep us on our toes with our personal teaching. At our teaching appraisal consultation, it was decided to have more social activities again and that we would all make a conscious effort to bring our non-Bahá'í friends into contact with the community more often. Several barbecues and parties have been planned with this in mind. We are also holding weekly prayer meetings on Sunday morning.

Our youth committee is still arranging regular fund-raising meals and events, have sent money to the Capital Goals Fund on two recent occasions, and helped finance our stand at the Guildford Town Show. The Bahá'í Society has many contacts now, and a most enjoyable party was held at the end-of-term in Frank and Guitti Bonner's flat, with Lei Chapman joining us. We have also had another declaration in the community. Next term we will have Bahá'ís at the Law School and Art College as well as our Bahá'í Society at Surrey University, which we are all very happy about.

HAMILTON: Recently the Chairman of our local assembly and his Bahá'í brother-in-law from Mull were involved in a train crash on their way to Glasgow. Their care of the one seriously injured man (now recovering) and the repeated saying of the 'Remover of Difficulties' with him, led to front page mention of the Faith in a Glasgow newspaper as the 'Behai' Faith. This, however, was corrected automatically in our main local paper giving us good indication that our constant press releases and quotations are having some effect!

There are two newspapers in our District and one in East Kilbride District, our goal district. Each editor has now received an Information Folder.

Over the last year about ten pamphlets per week have been taken from the counter of our main Public Library, i.e. over 500 per year. We are now in the process of placing pamphlets in each of the other thirteen libraries in this and East Kilbride District. The quotations in the newspapers will advise the public that further information is available in their libraries.

HORSHAM: A few months ago the youth committee of Horsham decided to organise a teaching weekend school and give the people of Horsham an opportunity to hear about Bahá'u'lláh. Despite all our personal difficulties, mainly exams, we had a very enthusiastic, careful and prayerful attitude towards making the school a successful one. The co-operation in everything we did was phenomenal.

Our opening session on 'Teaching and its Importance' was blessed by the presence of two National Assembly members: Mary Hardy of the United Kingdom and Lei Chapman from Alaska, who had recently returned from pilgrimage and was

travel teaching in Britain at that time. After this wonderful session which filled the hearts with the desire to teach the Cause of Bahá'u'lláh, the friends were able to go into the town and invite people to the public meeting in the evening. Five non-Bahá'ís came to the public meeting, two of whom had been given invitation cards in the afternoon. An interesting talk entitled 'The Earth is but One Country and Mankind its Citizens' was given by Mary Hardy. The atmosphere was truly vibrating and reflecting the love of Bahá'u'lláh, so much so, that at the end of the evening someone declared!

On Sunday our 'young' Bahá'í friend turned up with one of his friends, who was also interested in the Faith. We started with an interesting panel of speakers. Iraj Mottahedin talked about 'Atheism', Tony Conroy taught us a lot about the 'Animist Religions of Africa', Cicilia Smith gave a clear, comparative outline of 'Christianity, Judaism, Islám and the Bahá'í Faith'. Finally, John Azami enlightened us by talking about the 'Revelation of Bahá'u'lláh'. In the afternoon, Steve Lambden inspired the friends with his wide knowledge by talking on 'The History and Teachings of the Faith'.

IPSWICH: A visit by 'The Dawnbreakers' and a talk by Matthew Frère-Smith gave a large gathering of Bahá'ís and their friends in Unit 9 an informal, relaxed and instructive evening, the Ipswich Bahá'í community having again arranged a public meeting in the Friends Meeting House. Matthew opened the meeting and spoke of the Proclamation of Bahá'u'lláh to the rulers of the world, quoting from the writings. 'The Dawnbreakers' followed with a medley of songs, both Bahá'í and topical, to a delighted audience. The friends in Ipswich would like to thank all those who supported us to make this such an excellent gathering.

The following day, Sunday, the secretary had been asked to speak of her travels, and the Faith, to the children at a family gathering of the Quakers; other members of the community joined the Quakers for lunch and an outing later. The Quakers at one of their meetings had decided they ought to associate more with other World Faiths, and this gave us a chance to re-establish our association with the Friends.

ORKNEY: We are continuing our district-by-district meetings and have received a wonderful confirming letter from the Universal House of Justice about the eventual success of our method of teaching.

Since the last report the community has held proclamation activities in the two main Orkney towns of Kirkwall and Stromness, the parish of Tankerness and the island of Shapinsay. In all cases we used our show, 'For All Seasons', which includes readings, songs, a short talk, colour slides and home-produced visual aids. The maximum attendance was at Stromness where there were six non-Bahá'ís present and on this occasion we were assisted by Counsellor Betty Reed whose visit coincided with the

show. As part of the presentation in Tankerness and Shapinsay we posted invitations to every household enclosing the pamphlet entitled, 'The Bahá'í Faith'. In addition we presented 'God and His Messengers' to the school libraries and 'Bahá'u'lláh and the New Era' to the respective head teachers.

As part of our extension teaching goals we will be holding a week-end of activities in the mainland town of Wick towards the end of August. The Faith received considerable publicity in the Wick-based newspaper 'The John O' Groats Journal' in the 1930s, due to the deep interest shown by the editor of the time.

Although only ten non-Bahá'ís attended Sylvia Schulman's Kirkwall recital a most favourable report appeared in Orkney's local newspaper. The report, which was of some length, began, 'One of the most accomplished and talented musicians, Sylvia Schulman, is one of the finest professional pianists to visit Orkney in recent years.'



Members of the Orkney Bahá'í community before the presentation of their show

SWANSEA: A Strawberry Tea was the order of the day at the Swansea Unity Feast although it was feared at one time that the strawberry picking contingent detailed to provide the fare would be foiled by the weather. However, all went well and on Saturday, 19 July, the Swansea friends were pleased to welcome some sixty guests to their party. It was a most enjoyable day. The children took part in a fancy dress parade and a talent contest and they also enjoyed a lucky dip in the bran tub. A not-too-serious quiz was followed by various musical items provided by friends and contacts. Some of the local children joined in the party and were soon happily volunteering to sing for us in Welsh. We were pleased when their parents too looked in on us, and hope they will continue to join in future activities.



Conference in Iceland attended by some UK 'Icebreakers'. Hand of the Cause William Sears with his wife Marguerite on left, second row from back.

Bahá'í Publishing Trust

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INCREASED POSTAGE AND PACKING CHARGES

A further massive increase in postal charges to come into effect on 29 September 1975 has just been approved by the government. At the time of writing the new rates for parcels are not available, but they are stated to be 30% to 40% up on the present high rates.

Also on 29 September the Post Office 'goes metric' and postal charges will be based on kilogrammes instead of pounds weight.

In addition, the effect of inflation on the cost of the clerical and packing labour we employ is hitting us hard.

The Trust is consulting with the National Assembly on how best to deal with these heavily increased costs and when the new rates are known all assemblies and groups will be circularised giving particulars of the increased charges we will have to make, however

WE GIVE NOTICE THAT SUCH INCREASES WILL BE APPLIED TO ALL GOODS DESPATCHED AFTER 27 SEPTEMBER 1975

If you want to try to avoid the increased charges get your orders in well before that date; we will despatch as many as we can by 27 September, but the nearer to that date your order is received the less likelihood there is that it can be despatched before the increased charges are applied.

1974 - 1979 ANALYSIS OF THE FIVE YEAR INTERNATIONAL TEACHING PLAN of the BAHÁ'Í FAITH

The Universal House of Justice in their Preface to this summary of all the goals and objectives of the Five Year Plan of every National Assembly describe succinctly the dramatic evolution of 'Abdu'l-Bahá's "Divine Plan" and the relationship between this Plan and all those which have preceded it.

After outlining the three Major Objectives of the Plan and the seven World Centre Goals, the sixteen General Aims and Guidelines of the Plan are carefully described. In almost a hundred pages the detailed goals of each national community are examined.

Every single Bahá'í who is conscious of the global spread of the Faith, who wishes to see his own national Plan in its proper perspective and who desires to keep abreast of Bahá'í activity should possess his own copy of this excellent publication.

P.105 95p

SYMBOL OF THE GREATEST NAME

An Explanation by Hand of the Cause A. Q. Faizi

On page eight of this Journal you will have seen a short explanation of the symbol of the Greatest Name. It may be that some of the friends would like to read a more extensive explanation and who better to provide this than Mr Faizi. He has written a detailed description of the symbol and its background and explains in great detail how it is made up.

P.57 21p

CORRECTIONS

'Guidance for Today and Tomorrow'

The Universal House of Justice has drawn our attention to an error in 'Guidance for Today and Tomorrow'. In the 1953 edition, line 15, page 73, should read "in the first days of Thy life. . . ." NOT "in the first days of My life, . . ."

Will all the friends who have a copy of this book please alter it as it will be some years before a reprint is made. The same error also occurs in 'Bahá'í Holy Places at the World Centre'.

'The Promised Day is Come'

On page 44, line 24, the text should read ". . . sovereignty of this world and of the next, . . ."

This should also be corrected.

A MANUAL FOR PIONEERS by Rúhíyyih Rabbani

To all those who have heard Rúhíyyih Khánum speak, this book will come as a refreshing delight, for it reads just as she speaks, and to those many thousands of Bahá'ís who have never had the bounty of listening to this wonderful lady, it will spur them to travel miles next time they have the opportunity of hearing her give a talk.

It might very well have been subtitled "Practical Pioneering", for in addition to giving general guidance to pioneers and speaking of morals and behaviour, she makes many practical suggestions for making furniture, discusses eating habits, gives hints on travel and transportation, puts her opinion on the relative values of the mosquito net and sprays, advises on health and rest - there is even a section especially for the bachelor pioneer on how to make a good cup of tea and cook a simple meal.

If you are going to pioneer, especially to some of the out of the way places to which Rúhíyyih Khánum has been, this book is an essential part of your pioneering equipment. If you are not going to pioneer - yet (?) - do try to read it anyway. It is a delightful book, full of humour and good advice and should prove a source of real enjoyment.

LH

B.123 £1.25

EQUALITY OF MEN AND WOMEN - A NEW REALITY

This four-fold leaflet has been produced especially for use during International Women's Year. It sets out Bahá'í teachings under such headings as "Unity and Equality in the Family", "Equality in Education and Training", the "Contribution of Women to Peace" and "An Equal Voice"; it also gives information about the Bahá'í International Community and the United Nations.

L.84 7p

THE HEAVENS ARE CLEFT ASUNDER by Huschmand Sabet

This book was originally published in German in 1967 and aroused considerable discussion among theologians and in the media. Huschmand Sabet is an electrical engineer who studied philosophy and comparative religion in Germany and he uses arguments of a very practical nature in this book, giving an account of the present situation and forcibly weighing against it the need for the unifying Bahá'í Faith in a world which is rapidly declining. An excellent book to give to enquirers.

Published by George Ronald

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