



# BAHÁ'Í JOURNAL

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Sultán 132

January 1976

## LETTER FROM HAND OF THE CAUSE ABU'L-QASIM FAIZÍ TO THE NATIONAL SPIRITUAL ASSEMBLY

Dearly loved and always remembered friends,

It is more than two weeks since my arrival home. The beautiful reminiscences of all the nine summer schools keep me happy and blissful. Each one served as a stepping-stone towards loftier aims and greater achievements.

I firmly believe that the Bahá'í communities I had the honour to meet in Europe have attained a higher level of progress than ever before. I mean that they are serving and endeavouring with more devotion and continuity. They teach more diligently and endeavour to give their children proper Bahá'í education.

It was a joy beyond measure to find the youth so predominantly functioning as chairmen, organisers, administrators, interpreters, speakers, teachers etc., in all summer schools. Such are the magnificent fruits of the services of the older believers who consecrated their lives to educate the young generation.

I was extremely happy and grateful that each summer school had special arrangements for the spiritual education of the children. I could clearly see that our precious trusts were breathing an atmosphere of Bahá'í life and had their own study room, games, recreation and a special night to appear on the stage. The parents, teachers and the members of the Bahá'í administration in all countries will be extremely happy and grateful when they reap the fruits of these introductory plans and practical steps. In future you will surely behold the same children in the international field serving as pioneers and teachers. Well be it with all those sacrificial souls who have spent their hours of leisure and comfort in taking care of children, showing them the true path of life and guiding their first tottering little steps along this road of life.

Waves of joy and excitement covered me when after each lesson, the attendants sent their questions to the chairman. Their queries were all to the point and each one indicated that they were deeply interested in Bahá'í subjects, ready to learn and to enjoy drinking the sweet translucent water of pure knowledge from the Exalted Pen of the supreme Manifestation of God. I still remember with deep affection their youthful countenances radiating with the light of dedication, love and determination. Theirs will surely be a future magnificent and bright with heavenly glories.

Therefore it is incumbent upon us to feed this fire of enthusiasm by preparing sufficient and suitable Bahá'í literature on the fundamental verities of our stupendous Faith and make it available for their youthful, eager and hungry souls.

Deepened in the world order and the universal principles of our Faith, they will never fear any challenge in the teaching field. Well armed with the divine knowledge, adorned with the living of a Bahá'í life, and embellished with the garment of the Covenant, they will earn honour in the world as pioneers, teachers, and champions and protectors of the Cause they love so tenderly and so courageously.

As Christ has said, each one of these daring souls will become the leaven by which many dormant souls will be spiritualised and uplifted to the highest level of human dignity and perfection.

Another great victory achieved under the constant, painstaking and vigilant endeavours of the National Spiritual Assemblies is to fill the gap which always existed between the local believers and the pioneers. The amalgamation of these two elements, their cooperation and mutual understanding will greatly enhance the steady and gradual progress of all the communities. We will soon behold with our own eyes what the beloved Guardian witnessed years ago, when he repeatedly and emphatically encouraged the friends to disperse for the sake of Bahá'u'lláh, pioneer with His love and settle in far off lands with absolute devotion and confidence. He could see harvests in a handful of grain and oceans in a cup of water. Let us prepare our children and our youth to become fit, capable and competent servants of mankind so that they will be ready when the sleeping masses are awakened and ready to receive the message of Bahá'u'lláh in its fullness.

In conclusion, I offer my heartfelt and abiding thanks and gratitude to your body and through you, to every individual in your thriving community, for your love, cooperation and above all, for preparing all the ways and means to enable this servant to be comfortably settled and graciously helped to take part in all the various functions and activities. Such tokens of heavenly bounties will gratefully be remembered forever.

Hoping every word of this note will convey to each member of your community my love, deep reverence and assurance of ardent and continued prayers at the Holy Shrines, I remain

Yours ever devotedly in His servitude,  
A. Q. Faizí

21 October, 1975



## INTERNATIONAL TRAVEL TEACHING

We were very pleased indeed with the report of your International Travel Teaching Committee for the period June to August, 1975 and congratulate you and the British Bahá'í community on the excellent start it has made to the development of a travelling teacher programme. As you know, we hope to see this activity increase throughout the world, and the United Kingdom — one of the major cross roads of the world — is well placed to make a great contribution to this activity. The dearly loved Bahá'í community there will, we know, not be slow in supporting this very effective method of promoting the Faith.

21 December 1975

THE UNIVERSAL HOUSE OF JUSTICE

## DISPUTES BETWEEN BELIEVERS

In the Bahá'í Journal No. 228 (June 1975) there was, on page 9, a statement about making loans to other Bahá'ís. In this section is said that "It is contrary to the teachings for one Bahá'í to take legal action against another" and some of the friends have asked for clarification of this statement. 'Abdu'l-Bahá always encouraged the friends to turn to the local assembly and it was indicated that it was contrary to the spirit of the teachings that one Bahá'í should appear in court against another Bahá'í. Obviously there must be cases when this cannot be observed, particularly in the case of divorce where, in some countries such as in England, the civil divorce must be completed before the Bahá'í divorce can be granted, even though the requirements for Bahá'í divorce have been met for some considerable time. To have to go to court is an admission in many cases of failure to solve a problem in the Bahá'í way. It must be said however that there are

cases, in addition to those of divorce, where it may become necessary, and in a letter written in 1936 the beloved Guardian through his secretary wrote:

"The Guardian wishes to emphasise the importance of avoiding (reference to civil courts) of cases of disputes between believers even in non-Bahá'í issues. It is the assembly's function to endeavour to settle amicably such disputes, both in order to safeguard the fair name and prestige of the Cause, and to acquire the necessary experience for the extension of its functions in the future."

If therefore there is any problem which appears to need some civil court action, and the local assembly is unable to resolve the situation, the parties concerned should turn to the National Spiritual Assembly before beginning legal proceedings.

NATIONAL SPIRITUAL ASSEMBLY



*Present state of the excavations for the building which is to be the Seat of the Universal House of Justice in Haifa.*

HUQUQU'LLAH

جلال قدم جل اسمہ الاعظم در لوح آقا محمد کریم میفرماید: قوله تعالى:

امحقوق بسیار عظیم است سبب و علت برکت و نعمت و رفعت و

عزت بوده و هست . انتهى .



# INTERNATIONAL CONFERENCE HELSINKI, FINLAND

5-8 July 1976

## Hand of the Cause, Dr Ugo Giachery will represent the Universal House of Justice.

A cordial and loving welcome is extended to all Bahá'ís throughout the world to the International Teaching Conference to be held from 5 to 8 July, 1976, in Helsinki, the modern maritime capital of Finland.

This is the first of eight such conferences scheduled by the Universal House of Justice to be held during the middle part of the Five Year Plan.

Summer in Finland is the season of light — in Lapland a time of no night at all — and the entire country is in nordic bloom. As regards climate, Finland is more favoured than most countries on the same latitude. In July temperatures range from 55° to 75°F or higher (12.5 to 23°C+).

**Languages:** Finnish is spoken by all and Swedish by 7%. English and German are spoken at all hotels and in most large shops and restaurants.

**Currency:** The unit of Finnish currency is the markka. Please bring with you only the more widely used western currencies. In September 1975, 1 Fmk was equivalent to 0.26 US\$ or £0.12. Currency can be exchanged at the airport at all times and at all banks on weekdays from 9.15 am to 4.15 pm.

**Conference credentials** are required for attendance at all sessions. They must be obtained from your National Spiritual Assembly.

Registration will take place on 5 July from 2.00 to 8.00 pm in the lobby of Finlandia Hall.

The first session of the Conference begins at 9.00 am on Tuesday, 6 July and the last session ends at 6.00 pm on Thursday, 8 July.

The site of all conference events will be FINLANDIA HALL located in the heart of the city at:

Mannerheimintie 13  
00100 Helsinki 10

Tel: 90/40241

### Useful

addresses: The Bahá'í Centre  
Kuutamotie 29  
00600 Helsinki 60

Mrs Edda Rasekhy  
Secretary,  
Conference Committee  
Hietaniemenkatu 6 B 15  
00100 Helsinki 10

Tel: 90/790875

Tel: 90/491158

Teaching activities will be conducted in Finland during the week immediately after the conference. Please let Mrs Edda Rasekhy know if you wish to participate in these activities.

**Hotel reservations** are being handled by the:

Finnish Travel Association Travel Agency Ltd — whose mailing address is:

P.O. Box 938  
SF-00101 Helsinki 10  
Finland.

# INTERNATIONAL BAHÁ'Í CONFERENCE PARIS 3-6 August 1976

## LOCATION

Centre International de Paris  
Palais des Congres  
Porte Maillot, 75017 Paris,  
France

Metro station (subway):  
"Porte Maillot"

## LANGUAGES

English and French

## PROGRAMME

Amatu'l-Bahá Rúhíyyih Khánum will represent the Universal House of Justice at the Paris conference and will take part in the programme.

**Tuesday, 3 August** REGISTRATION at the "Palais des Congres" all day and evening

**Wednesday,**

**4 August** OFFICIAL PROGRAMME in the auditorium

**Thursday, 5 August** of the "Palais des Congres" from 9 am to 12 noon and from 3 pm to 6 pm.

**Friday, 6 August** BAHÁ'Í PUBLIC CONFERENCE 8.30 pm in the "Palais des Congres"

Evening activities will take place in the conference rooms of the Hotel Meridien.



Interphototheque — D.F., Photo Verney

The "Centre International de Paris" is the site of the Bahá'í conference. The building is the low curved one attached to the tower in the lower right corner of the photograph. The large white building to the left of the tower is the Hotel Meridien where Bahá'í activities outside the official programme will take place.



PARIS CONFERENCE (Continued)

FORMS FOR EACH BAHÁ'Í will be available at the end of January as follows:

- 1. **Bahá'í Registration Form** for the conference to be filled out by each Bahá'í or Bahá'í family attending the conference.
- 2. **Hotel Reservation Form** to be filled out by those who wish to reserve their hotel room through the Paris travel agent, Tourisme France International (T.F.I.)
- 3. **Bahá'í Identity Card.** A special conference identity card for each Bahá'í 15 years old and over planning to attend the conference is essential and each Bahá'í must present it at the registration in the "Palais des Congres" in order to attend the conference.

OFFICIAL TRAVEL AGENT FOR THE PARIS CONFERENCE

Tourisme France International  
c/o Madame Florence Wagner  
9, rue Theodore de Banville  
75017 Paris, France. Telephone: 720.70.50

Tourisme France International (TFI) has reserved for the Bahá'ís a large number of rooms at reduced prices in hotels of various categories — from 1 star to 4 star. At the end of January we will have available the hotel reservation forms. All necessary information and instructions will be included with the form. Please do NOT write to the conference committee asking them to reserve hotel rooms for you. The committee requests those who have already written asking to reserve rooms to follow this procedure.

"Package" tours are being arranged by the National Assembly.

Time Limit for Hotel Reservations and Registration for the Conference

Reservations and registration forms for those making their own arrangements must be sent soon. There is no time limit, but we request Bahá'ís to send their forms before 15 June, 1976. After that time, we cannot promise that rooms will be available.

HOTELS

- 1. **Hotel Meridien**, a 4 star luxury hotel, is across the street from the conference site. The conference committee has been able to negotiate free use of their conference rooms for Bahá'í activities outside the official programme at the "Palais des Congres" provided that Bahá'ís reserve 300 rooms in the hotel. A double room for two persons costs 180 francs a day (90 frs. per person) including breakfast, service and taxes. One child, 12 years old or younger, may share his parents' room at no extra charge.

- 2. **Other Hotels.** All hotels where rooms have been reserved for Bahá'ís are easily accessible to the "Palais des Congres" by metro (subway). Except for the Hotel Meridien, they are not within walking distance.
- 3. **Inexpensive Lodgings.** Because some Bahá'ís will be on a tight budget, the travel agent, TFI, is making every effort to find the least expensive lodgings available in Paris. However, it is doubtful that a lower price than twenty-five francs per day per person in a double room (breakfast included) can be found. The various possibilities for lodgings will be given on the hotel reservation form.

CAMPING

The organisation "Touring Club de France" has agreed to reserve places for 200 Bahá'ís at their campground in Ermenonville, about 45 kilometers northeast of Paris. (Prices per day: 2.50 frs. per person, 0.85 frs. for the site, 0.85 frs. for the vehicle). We advise reserving ahead of time with the campground (Camp du TCF, Parc JJ Rousseau, 60950 Ermenonville, France. Telephone: 454.00.08) Bahá'ís are free to reserve directly in any other campground. See "Camping and Caravaning in France" by Michelin which lists all campgrounds in France and gives necessary information. Most campgrounds require third party insurance.

LUNCHES

The committee is trying to make arrangements for reasonably priced lunches. You will be informed of the details in a few months. This information as well as a list of restaurants in Paris will be included in the dossier which you will receive at registration in the "Palais des Congres".

SOME ACTIVITIES PLANNED IN THE HOTEL MERIDIEN CONFERENCE ROOMS

- 1. Children's classes and activities during the hours of the official conference programme.
- 2. Sale of Bahá'í books in several languages.
- 3. Information tables to inform Bahá'ís of the national conferences and teaching activities taking place in all the European countries after the Paris conference.
- 4. Evening social activities.

SUBSCRIPTIONS TO CANADIAN BAHÁ'Í NEWS

Attached is a subscription form for the Canadian Bahá'í News. Many of the friends around the world have expressed an interest in subscribing to our publication and we felt that this would be the most convenient way of advising them of the rates and procedure.

As our publication is for Bahá'í readership only, a list of would-be subscribers will be sent periodically for verification of Bahá'í status before filling the subscription order to the United Kingdom National Assembly.

CANADIAN BAHÁ'Í NEWS

I wish to receive the Canadian Bahá'í News for one year by:

AIR MAIL \$6.00

SECOND CLASS \$4.00

NOTE: Please make cheque or money order (in Canadian or American dollars) payable to:  
CANADIAN BAHÁ'Í NEWS  
7200 Leslie Street, Thornhill, Ontario L3T 2A1, CANADA.

SUBSCRIPTION FORM

NAME . . . . .  
ADDRESS . . . . .  
. . . . .  
. . . . .



ON EARTH

GOOD WILL

SPiritual

PATHS TO

WORLD GOVERNMENT

WEDNESDAY

11 FEBRUARY, 1976 7pm

HOUSE OF COMMONS

COMMITTEE RM. 11

SPEAKERS:

The Rev. The Lord Soper,

Philip Hainsworth,

Stella Dunn,

Johan Quenier,

Rev. Rev. Iwan Huddleston, C.P.

METHODIST MINISTER

NATIONAL SECRETARY, UNITED KINGDOM BAHÁ'ÍS

PROJECT FOR PEACE THROUGH WORLD GOVERNMENT

EDITOR, "THE NEW HUMANITY"

BISHOP OF STEPNEY, (WYNDHAM PLACE TRUST)

THIS SYMPOSIUM HAS BEEN ARRANGED BY THE ASSOCIATION OF WORLD FEDERALISTS - UK

40 SHAFTESBURY AVENUE, W1V 8HJ

The Association of World Federalists, which is affiliated to the World Association of World Federalists, has arranged a series of meetings on a variety of international subjects. Their meeting in February is on the subject: "Spiritual Paths to World Government" and they have invited Philip Hainsworth to take part. To quote from their newsletter:

"We world federalists have a special responsibility to mankind. We are the bearers of the torch of world survival. We, unique amongst all peace groups, are privileged to have found the practical way to end, forever, the scourge of international wars and the feverishly growing armaments race; to compel nations to take their conflicts to world courts with enforceable powers, instead of to world battlefields. We have the duty to spread our message to our brothers all over the world, and in Britain, that we have the 'means' to save mankind from destroying himself, i.e. by uniting the world's people and by providing a structure of world law binding on the nations, laws which are made and enforced by a democratic world government, outlawing wars and armaments."

It is a significant development in our emergence from obscurity that a Bahá'í has been asked to share a platform with such nationally-known, distinguished speakers.

All Bahá'ís who are in a position to do so are encouraged to make every effort to attend as the World Federalist committee has particularly asked for a good Bahá'í attendance, and this is an excellent opportunity for Bahá'ís to gather in the House of Commons.

20 February 1976

is the deadline for the next issue of the Journal.

Material should be sent to the Editor:

Lois Hainsworth (Mrs)

27 Rutland Gate,

London SW7

TEACHING CONFERENCE:

Wolverhampton 15/16 November 1975

For the first time in recent years Teaching Conference was held in a town where there are no Bahá'ís, and was attended by the largest number of friends so far recorded — well over five hundred!

It was a happy conference, with a tremendous spirit of love and fellowship and a feeling that something marvellous was just around the corner. John Long, Chairman of the National Assembly, chaired the conference throughout the weekend and in his opening remarks mentioned the feeling he had got at the Langenhain Conference of much more determination than ever before to achieve the goals of the Five Year Plan; like ourselves, other European countries had many tasks to accomplish but whereas before they had looked for outside help, this time they felt they could achieve the goals themselves.

He welcomed Counsellor Betty Reed and Auxiliary Board Members and, later during the conference, the Chairman and Secretary of the Irish NSA.

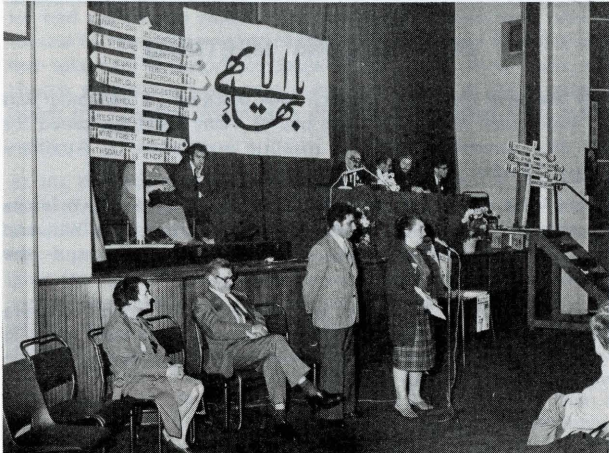
Counsellor Betty Reed spoke to the theme of the conference: "The Unfolding Destiny of the British Community" and mentioned that England is the third country in the world which is a centre for visiting Bahá'ís. The first is Persia, Cradle of the Faith, the second the Holy Land — England is the third because this is where Shoghi Effendi lies buried and we have a special responsibility on this account. She reminded us that the British National Assembly was one of the first three to be established, the other two being Germany and India/Burma; the National Assembly of the United States was formed in 1925 and that of Persia in the early 1930s.

In his introduction to the Overseas Goals Committee Forum Philip Hainsworth, its Chairman, said that the politicians have failed to keep the British Empire together and that the British Bahá'í community will have to draw together these countries into a spiritual empire.

He introduced the members of the committee — Hassan Afnan, who deals with the Americas, Stephen Jenkerson — India and Asia, Iran Muhajir — Australasia, Parvin Jahanpur — Europe, Golgasht Mossaffaie — Africa, and Caroline Branson, its secretary. As Golgasht was away in Persia, African needs were presented by Philip Hainsworth and those of Europe were presented by Caroline Branson.

Each member outlined the particular needs of the countries with which they were more personally involved, but each stressed the necessity for prospective pioneers to come forward and consult with them, even though the possibility of fulfilling the desire to pioneer seemed remote in the extreme. Once consultation had taken place often insurmountable obstacles seemed to be removed, so the friends were asked to write to the committee if they felt they would like to pioneer overseas, particularly as the Universal House of Justice had so recently warned us that 'the doors were closing'.

A new system of participation was instituted to give those wishing to put forward items for consultation: a row of chairs was arranged at the front of the platform beside a microphone and those wishing to speak simply came and queued — it worked very well.



Teaching Conference: in the foreground (right to left): Counsellor Betty Reed, Shidan Kouchekzadeh, Philip Hainsworth, Ada Williams



The National Teaching Committee session was led by Kenneth Goode, its chairman, assisted by all members.

Here, too, we had an innovation — signposts were erected on the stage, with the names covered over; these were revealed one by one as the goals were mentioned, leading to a certain amount of audience participation when onlookers found the names before the committee member doing the uncovering! The ensuing hilarity added to the lightheartedness of this conference — and perhaps the fact that one of the signposts refused to stay upright underlined the determination of everyone in the hall to do whatever they could to achieve the goals.

Sunday morning brought us a forum on 'Home Front Consolidation' when realistic reports were presented by the Public Information Committee, Pioneer Department, Religious Education Advisory Committee, Child Education Advisory Committee and the Assembly Service Committee.

The session for the Institution of the Hands of the Cause was chaired by Counsellor Betty Reed, who introduced the members of the Auxiliary Board — Mary Kouchekzadeh, David Lewis and Patrick Green; Beman Khosravi was in Northern Ireland and unable to come to the conference. Each Board Member named their new assistants, some of whom were present and on the platform. During the course of the session Betty Reed brought Shidan Kouchekzadeh to the platform — he and his wife had pioneered to Africa from this country and Shidan is now a Board Member. During this session the community was likened to a piece of coral, made up of an infinite number of insignificant tiny pieces, but which, as a whole, is very beautiful.

The National Treasurer, Betty Goode, displayed diagrams which showed that we were very much behind our targets; donations both for the National Fund and for the Capital Projects Fund were far below what was necessary to achieve the goals. At the same time she thanked all those who were donating to the Fund and said how very grateful she was to those Bahá'ís who sent her stamped addressed envelopes when a reply was required.

The National Youth Committee members introduced by Sima Cockshut, the Committee Chairman, each presented a different aspect of the youth work, but a point which was stressed over and over again was the ability of the youth, unfettered by family responsibilities, to move from place to place. When speaking of the working session in the grounds of the Frankfurt Temple, we learned that other European National Youth Committees had been so impressed by the result of the work done by the English 'Weedbreakers' that they were organising similar efforts.

In closing the conference, Philip Hainsworth spoke of past teaching conferences, mentioning in particular one which has special relevance today — it was held in 1947, half way through the Six Year Plan: permission had been obtained from the Guardian to dedicate that conference to the twenty-fifth anniversary of the Guardianship — at that time only three pioneers had gone out and three and a half years were left to achieve the goals. After that conference 60% of the British community arose to pioneer, the community was trebled and the number of assemblies quintupled. We have three and a half years to complete our present Plan — if 60% of our present community were to arise we could fulfil the goals of the entire

### COUNSELLORS' MEETINGS

The theme of the meeting which took place on 14 December was 'A Protection Issue'. This was one of many meetings called for by the Counsellors and this meeting was taken by Auxiliary Board Member Mary Kouchekzadeh.

There were three sessions, one in the morning and two in the afternoon. The sessions were on The Covenant, The Will and Testament of 'Abdu'l-Bahá, and The Guardian and the Guardianship.

Over 150 people attended and a number of questions were asked during the sessions. All the sessions were dealt with in depth, with emphasis laid on firmness in the Covenant so that nothing can shake our Faith.



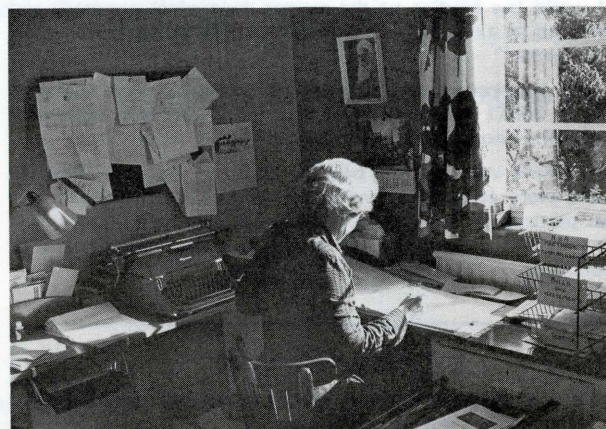
*Publishing Trust bookstall at Teaching Conference*

Bahá'í world. He asked us to remember that there were more believers in the Greater London area than in the whole of Sweden, Norway and Belgium and that we had heard from Haifa that the eyes of the world were on this community, because they know that whenever there is a challenge the British community rises to meet it.

Physical arrangements for the Conference were organised by the National Teaching Committee; the Shrewsbury Assembly looked after the impressive bookstall from which books worth about £1,500 were sold; the Birmingham Assembly took charge of registration and the checking of credentials, and Sue Grimshaw led a group of dedicated friends who taught and entertained the children.

As always on these occasions, the hall was slow to clear and the friends reluctant to say their farewells, but the over-riding feeling was a determination to take the impetus to achieve our goals home to our own communities, so that perhaps we might achieve a small fraction of the dedication of thirty years ago which had led to such astounding results.

L.H.



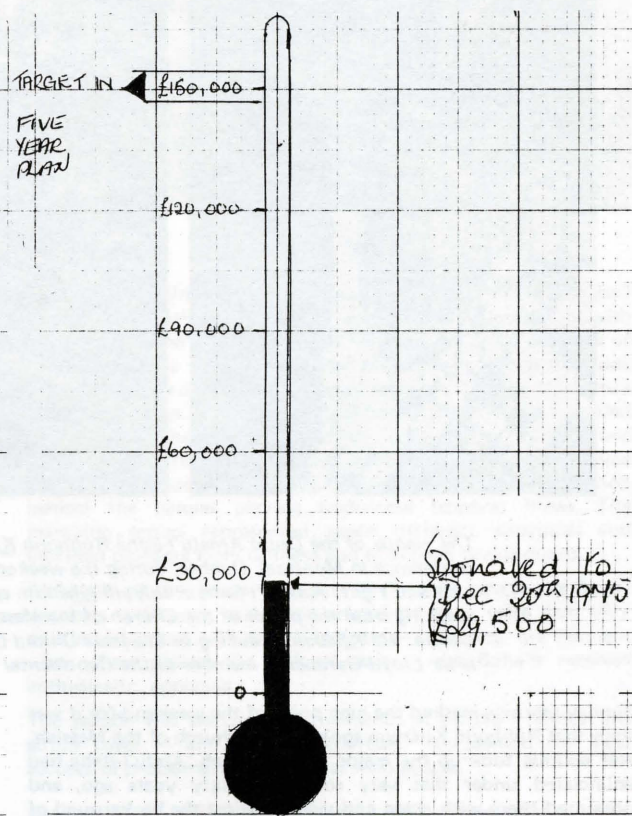
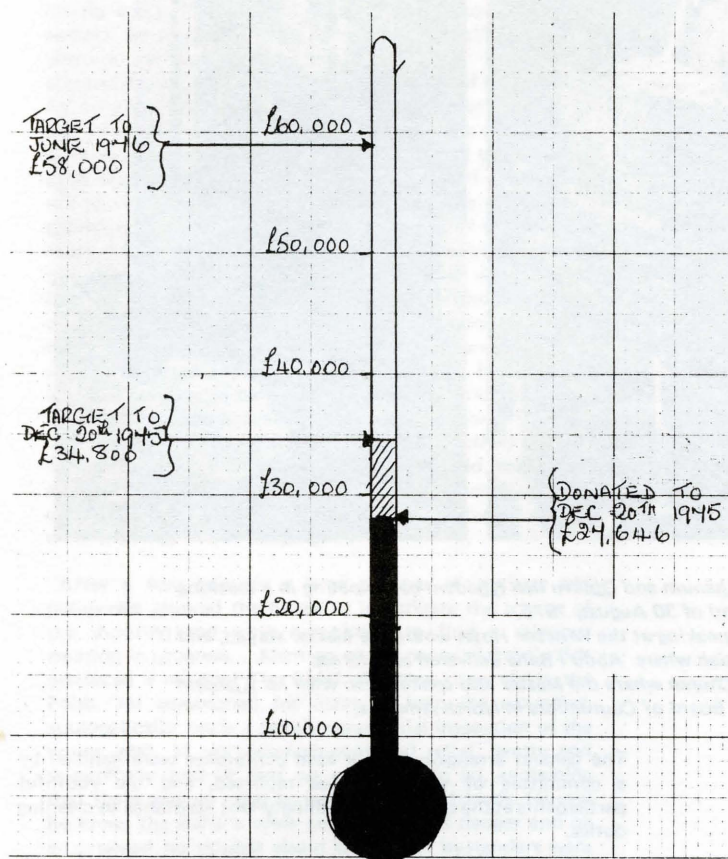
*Betty Goode, the National Treasurer, at work in the office at 8, Knowle Road, Stafford*



## THE FUNDS

## NATIONAL FUND

## CAPITAL PROJECTS FUND



## INTERNATIONAL NEWS

## TRAVELS OF THE HANDS OF THE CAUSE OF GOD

**Amatu'l-Bahá Rúhiyyih Khánúm  
Dhikru'lláh Khádem**

The Bahá'ís of Canada were overjoyed to welcome the Hand of the Cause Amatu'l-Bahá Rúhiyyih Khánúm who was with them to participate in the programme commemorating the eight-day visit of 'Abdu'l-Bahá to Canada, from 30 August to 6 September, 1912. Also participating was the Hand of the Cause Dhikru'lláh Khádem.

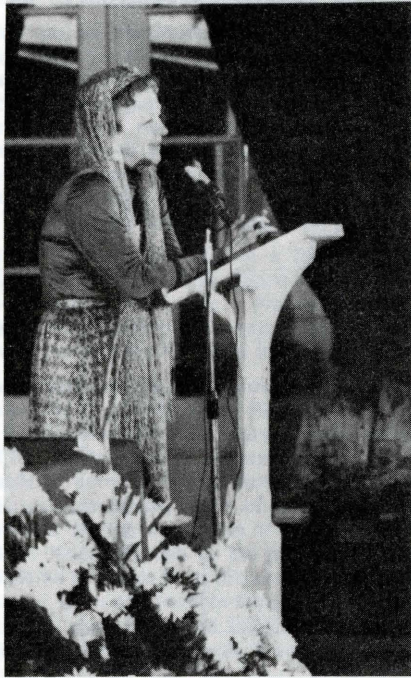
The commemorative week began with the formal re-opening of the Maxwell home in Montreal as a place for visitation and prayer. The building has been formally declared to have the character of a 'sanctuaire', a designation specifically created in the Province of Quebec to protect buildings which have a sacred character. The Maxwell home has been scrupulously restored as part of a general improvement programme. Amatu'l-Bahá's arrival was providential since it brought to this precious building, on this special occasion, the one person in the entire Bahá'í world who has intimate personal associations with it and from whose hands it was originally given as a permanent trust to the National Spiritual Assembly.

The weekend began with the formal re-opening of the Maxwell home for visitation and prayer. Beginning at dawn, and at half-hour intervals, groups of thirty believers entered the Shrine for a brief service of prayer and thanksgiving. The Shrine remained open for this purpose throughout the weekend.

The Montreal programme also involved the re-creation of a number of the events of the week which 'Abdu'l-Bahá had spent there sixty-three years ago. Three large churches in the city had been especially associated with His visit: the Church of the Messiah where He had delivered the address at the morning service on 1 September, St James United Church, where He had spoken later in the same week; and the Cathedral of Notre Dame, which He had visited and which had occasioned a particularly moving tribute to the achievements of the handful of early disciples who had taken up the work of Jesus Christ. In all three cases, the church authorities very generously cooperated in the proposals which the National Assembly's planning committee made them.

At the Windsor Hotel, where the Master had spent three or four days of His visit, Amatu'l-Bahá Rúhiyyih Khánúm spoke to a crowd of almost seven hundred believers and friends. The evening was a particularly happy occasion. Amatu'l-Bahá expressed her great joy at being able to participate at so important an event, and spoke movingly of the early days of the Cause in Montreal and of the role which she sees the Canadian Bahá'í community increasingly playing throughout the world. Following her talk, 'Abdu'l-Rahim Yazdi shared with the audience a few reminiscences of the Master, and Emeric Sala, who had been a member of the first youth group in the western hemisphere, founded in Montreal in 1926, talked about those early years when the Faith was just beginning to establish its institutions in Canada.





*The Hands of the Cause Amatu'l-Bahá Rúhiyyih Khánum and Dbikru'lláh Khádem participating in a teaching conference in Montreal, Quebec, during the weekend of 30 August, 1975.*  
*Left and right: Amatu'l-Bahá Rúhiyyih Khánum speaking at the Windsor Hotel where the Master stayed, and speaking from the pulpit of the Church of the Messiah where 'Abdu'l-Bahá delivered an address.*  
*Centre: Mr Khádem speaking in St James United Church where the Master also spoke. Seen with Mr Khádem is Mr Lloyd Gardner, a member of the Continental Board of Counsellors in North America.*

Sunday morning marked the high point of the weekend for it was then that Rúhiyyih Khánum spoke at the Church of the Messiah. Her address took up the major themes which 'Abdu'l-Bahá had enunciated under that very roof over sixty years ago, and presented them with grace and vigour against the background of the contemporary world situation. Also significant was the fact that the architect for the Church of the Messiah, built only six years before the Master's visit, had been the Hand of the Cause W. Sutherland Maxwell, the father of Amatu'l-Bahá Rúhiyyih Khánum.

**'Ali Akbar Furútan**  
**Paul E. Haney**  
**Abu'l-Qásim Faizí**

The Hands of the Cause 'Ali Akbar Furútan, Paul E. Haney and Abu'l-Qásim Faizí have returned to their duties at the International Teaching Centre in Haifa and will participate in the programme of pilgrimage which commences in late October.

Mr Furútan's itinerary took him, during July, August and part of September, to Bahá'í centres and Summer Schools in Norway, Germany, the United Kingdom and Switzerland. The last part of September and part of October were spent with the believers in a number of centres in Turkey, where Mr Furútan held meetings day and night, attended by the friends who came from local and outlying areas despite transportation difficulties.

Reporting on Mr Furútan's visit the National Spiritual Assembly of Turkey wrote, "The friends were delighted to have met Mr Furútan. . .one could see great joy and happiness in their faces and feel the power of love which he showered upon them. The youth were very eager to learn — they would come with their note pads and take notes for later reference. We are grateful for the bounty of this visit. . ."

In addition to attending in August a number of Summer Schools and visiting Bahá'í communities in the United Kingdom, Ireland and Europe, Mr Haney was the honoured guest at the Regional Youth Conferences held at Steevensbeek, N. Brabant, The Netherlands, and at Arcegnò, Switzerland.

"We were deeply grateful for the presence of the Hand of the Cause Paul Haney at part of each conference, "the Continental Board of Counsellors in Europe reported. "His presentation of texts from the Guardian's letters played an especially significant part in the programme, because to study the writings of the Faith was one of the objectives. . .youth came from a number of countries to each conference."

The general arrangements for each conference were handled by a committee of youth, it was reported, and the youthful participants at the conferences willingly lent assistance in cleaning duties.

In July, Mr Faizí embarked on a lengthy journey which took him to The Netherlands, Denmark, Belgium, the United Kingdom, France, Luxembourg, Italy and Austria where he was able to meet with the Bahá'í friends and participate in nine summer school programmes.

Mr Faizí was pleased to witness a higher degree of consecration among the friends in Europe, a greater thirst on their part for knowledge about and understanding of the Teachings, and many welcome evidences of the interest and zeal of the youthful members of the Bahá'í communities he visited.

**CHILE:** It has been belatedly reported that the Mayor of La Cisterna attended the inauguration of the National Convention and addressed "beautiful words to the audience of almost a hundred Bahá'ís, clearly demonstrating his sympathy for the Bahá'í Faith. The Mayor's improvised speech closed with an unconditional offer to the Bahá'ís to use the House of Culture (the local meeting hall where the Convention was held) for any activity of our Faith, and said that it is an honour for the community that these high ideals be promoted from that place."

**ETHIOPIA:** The National Spiritual Assembly of Ethiopia (known before August 1975 as the National Spiritual Assembly of North East Africa) recently played host to a series of "Institutions Conferences" sponsored by the Continental Board of Counsellors in Central and East Africa. The conferences were held in Addis Ababa and Awasa, the latter area being one in which mass teaching victories have been recorded.

During the discussion of the Five Year Plan goals at the Addis Ababa Conference, the status of individual goals was taken up, one by one, reviewed and considered. "In the case of each goal," it was reported, "the participants were moved spontaneously to offer pledges of every kind to ensure fulfilment of the goals." Pledges were for financial contributions, home-front pioneering, travel teaching, translation and publication of literature in different vernaculars and included "the offer of three horses and saddles for use of teachers in the mass conversion area, where presently, due to a shortage of fuel, travel teachers can no longer use the motorcycle which has been in use for travel teaching purposes during the past year or so. . ."



**Asmara:** A letter dated 12 October, 1975 written from Asmara by an individual believer, states in part:

"What you will read is the account of the happenings of one day, a day more or less similar to many other days. . . Many gatherings of the believers were held in different houses and in the Hazíratu'l-Quds. Many groups of thirsty seekers were seen. . . the faces of the believers were glowing, as were their hearts, creating a spiritual atmosphere which deeply affected the hearts of the seekers. As on every other day, we had already heard shooting, and later we learned about the death of some people who were shot here and there in the town. And yet. . . filled with the desire of mentioning His blessed Name and calling more people to His court, there was a beautiful gathering, a fireside, at the home of one of the friends. Many friends were gathered, with seven seekers — boys, girls, Europeans, Africans — all happy, all attracted to Him, when suddenly the thunder of heavy shooting from close range was heard, shaking all the windows. . . Cries and lamentations were heard from a large group of people who were made the target of machine gun bullets fired into the very room below us. And then the flow of many wounded, terrified, bleeding people who sought refuge in the house where we were gathered. We rushed to their rescue rendering whatever assistance we could, calling the ambulance, comforting them, stopping their bleeding, consoling the many frightened children some of whom were praying, some weeping. . .

"After a few minutes a large number of soldiers and policemen entered the house to investigate the source of the shooting and were astonished to find a religious meeting in progress. . . Mention of the name of Bahá'u'lláh produced a miracle! The Chief of Police knew about the Faith. He summoned his aides to help the wounded, apologetically made a purely ceremonial inspection of the house, and, to our astonishment and relief, gently and respectfully told us that we were free to go, explaining that there was no need to investigate the friends. He said he knew the Bahá'ís were not a source of danger and he entertained no doubts about them. The bystanders were astounded. . . 'What is Bahá'í?', they asked. And again Bahá'u'lláh's blessed Name passed from lip to lip, from heart to heart. Thus the Bahá'ís and their guests were cordially dismissed, while every passer-by was detained."

**INDIA:** At the request of the Universal House of Justice, Mr Hooper Dunbar of the International Teaching Centre, Haifa is visiting India. Mr Dunbar conveyed "an electrifying challenge to the Indian Bahá'í community from the Universal House of Justice," a report stated. Consultation among the four South Central Asian Counsellors, Mr Dunbar and the National Spiritual Assembly gave birth to "a spirit of determination" and led to the adoption of a plan to strengthen 1,000 weakened local spiritual assemblies, establish 300 firmly-grounded local spiritual assemblies and open 3,000 new localities to the Faith.

**LIECHTENSTEIN:** The Bahá'í group of Vaduz, Liechtenstein were recently honoured by a visit from the Hand of the Cause Ugo Giachery and Mrs Giachery. The beloved Hand reported that the friends were extremely happy and demonstrated dedication and much enthusiasm.

During his visit to the capital of the Principality the Hand of the Cause was accorded an interview by Prince Franz Josef II. The cordial meeting, Dr Giachery commented, was lively, interesting and friendly and the Prince graciously accepted a copy of "The Bahá'í World", vol. XIV. He asked a few questions about the Faith to which Dr Giachery replied stressing that the Faith is a divine force to bring mankind closer to God.

#### **PAPUA NEW GUINEA:**

**Lae:** The Bahá'ís of Lae organised a marching group of nineteen believers, nine women and ten men, to participate in the Independence Day Parade held on 17 September, 1975. Participation in the Independence Day celebrations, the National Spiritual Assembly reported, was "inspired by the Bahá'ís of the Central African Republic who marched in the Independence Day celebrations in their country in December, 1974."



*Bahá'ís of Lae, New Guinea*

The Lae marching group wore matching blue T-shirts inscribed on the front with a dove in the form of praying hands and with the words "Bahá'í Faith — Peace for Mankind". On the back of the shirts was a nine-pointed star surrounding a map of Papua New Guinea. As a contrast the marchers wore traditional brightly coloured sarongs. The lead marchers bore a large banner inscribed with a legend the meaning of which, in English, is "Bahá'ís long to see the diverse peoples living in Papua New Guinea become united as one people." Two Bahá'ís from the highlands marched behind the banner playing traditional bamboo flutes. The marching group represented seven different provinces and included pioneers from Chinese and European backgrounds.

Although many groups took part in the long parade the Bahá'í marchers attracted particular attention; they were the only multiracial group. At several points — including the moment when they passed the official dais — the Bahá'ís received enthusiastic applause.

The parade was watched by thousands of people — almost the entire town — and, it was reported, "represented the most successful proclamation event ever held in Lae."

**Rabaul:** The believers of Rabaul celebrated Independence Day in two ways. Mr Kunak Elias, a Bahá'í from New Ireland, recited in Pidgin a prayer by 'Abdu'l-Bahá known as the "Prayer for Mankind", just before the raising of the flag of Papua New Guinea on Independence Day. He sat on the grandstand with representatives of other major religions. The "Prayer for Mankind" appeared in the printed Independence Day programme in both English and Pidgin.

**SOLOMON ISLANDS:** The National Spiritual Assembly has taken the first step to use radio for the promotion of the Cause in the Solomon Islands, thus succeeding in obtaining further recognition of the Faith as an independent religion in the area. The Solomon Islands community has obtained radio time each Sunday to announce Bahá'í activities. Announcements of activities of various local spiritual assemblies will be coordinated and monitored by a special committee appointed by the National Assembly for this purpose before being forwarded to the radio station.

## **NATIONAL TEACHING COMMITTEE AN APPEAL**

Some years ago when the community was smaller and the goals fewer it was possible to remember ALL the goals. With the spread of the Faith in this country and the resulting increase in the number of goals, this becomes more difficult and the danger arises that more distant goals may be forgotten in the rush to achieve local ones. One goal which is perhaps in danger of being forgotten is the ISLE OF MAN, which has been a goal for a long time and yet still does not have an assembly.

### **THREE THINGS ARE NEEDED:**

- (1) Prayers
- (2) Pioneers
- (3) Travel Teachers.

The next issue of the Journal will contain a special feature on the Isle of Man, but in the meantime, if you feel you can help, please contact either the pioneer department or Liverpool LSA (who are handling travel teaching offers).



## NATIONAL TEACHING COMMITTEE

## DUMBARTON DISTRICT

In the Nine Year Plan a spiritual assembly was formed in the town of Dumbarton by pioneers. This LSA was lost early in the Five Year Plan, and all the original pioneers have now left.

Since that time, with reorganisation of local government boundaries, the appropriate area is all of the former county of Dunbartonshire, now called Dumbarton District. A pioneer can settle anywhere in the district. One could live in the Dumbarton, Helensburgh, or Balloch/Alexandria area (just south of Loch Lomond). These are within commuting distance from Glasgow. Alternatively, a pioneer could move into the Highlands, say, to Garelochhead or even up as far as Arrocher, on the border with Argyll, or into one of the villages like Luss, on the shore of Loch Lomond. One could be a 'townie' or a shepherd in a lonely highland glen, and still be serving in this goal!

Either way, one is a short distance from Glasgow, and within a reasonable distance from Edinburgh, as well as being on the way to Mull. Throughout the central belt of Scotland there is a good concentration of Bahá'ís, with active community life. The UTC has regular teaching events in Dumbarton and there is no chance of a pioneer to this vital goal being left alone in the wilds!



*Garelochhead from the west*

## NEWS FROM THE COMMUNITIES

**CARDIFF:** In accordance with the NSA directive on the goals of the Five Year Plan, the Cardiff Assembly had offered speakers to every secondary school in the city. As a result we were invited by one school to provide a speaker for a thirty-five minute morning assembly as a contribution to a series of 'Assemblies on Comparative Religion'.

The audience comprised about 180 pupils of the Upper and Lower Sixth. The talk was general but designed to impart the spiritual aspects of the Faith which are relevant to questions posed by contemporary youth. The speaker was invited to return for a question and answer session.

Two members went on the second occasion to receive well prepared and stimulating questions. In retrospect the local assembly felt that the Faith had been warmly received at the school and that a breakthrough had been made in this sphere in Cardiff.

**GATESHEAD:** Gateshead, Durham and Tynedale communities jointly organised three public meetings in November and Victor Priem from Ripon kindly agreed to spend a busy weekend addressing large audiences at Hartlepool, Carbridge in Tynedale and Lanchester in Derwentside Districts.

Victor spoke to an audience of over fifty at Hartlepool College of Art. His subject was 'Bernard Leach, the man and his beliefs', a talk which he repeated the following day at Carbridge Women's Institute.

At Lanchester Community Centre, on the Saturday evening, Victor addressed an audience of more than fifty teenagers, children and adults, and his slide-show about the Priem family's pilgrimage to the Holy Land was well received.

We think that the success of these meetings is largely due to the combined efforts of several communities and we hope to arrange future events together.

**GLASGOW:** On Sunday 23 November Glasgow played host to one of the largest gatherings of Bahá'ís in Scotland on the occasion of the visit of the National Assembly to Scotland. After a series of inspiring talks by Mrs Mary Hardy, Dr Keith Munro and Mr Philip Hainsworth on the importance of increasing teaching activities and being continually vigilant against the encroachment of the destructive forces abroad today, the gathered friends consulted with the NSA.

The consultation, besides giving new ideas for teaching, helped to clarify the concept of unity with diversity when applied to the Scottish Bahá'í community and its relationship to the rest of the United Kingdom.

On behalf of all the Scottish Bahá'ís the Glasgow community would like to thank the NSA and say 'HASTE YE BACK'.

**LANCASTER:** Things have been happening in the District of Lancaster! The area includes Lancaster City, the ex-Borough of Morecambe-and-Heysham, Carnforth and a number of villages. Twelve months ago Mrs Robin Hodgson was isolated in Heysham and Robert Parry at the University and they had not yet met. David and Gerd Conrad-Armes pioneered to the District in November 1974 and the Group thus formed prepared an ambitious plan for nine Bahá'í months, to end on the Feast of Rahmat (June 24). They set goals for teaching, deepening and contributions to the National Fund. The Hellabys moved into Morecambe at the end of February, about the same time as David and Gerd found a permanent home in Lancaster City. Soon after this Robin's sister, Mrs Lyn Holmes, declared; then Steven Alker's parents, who are not Bahá'ís, decided to move nearer to Lancaster from Kendal, and so Steven (who was then youth) became a member of the Group. The plan was completed on target as far as was possible — and in some cases exceeded before time! Some items, which were of a more long-term nature, are still being carried out.

Then we heard that Peter Smith had been accepted by the University to do a post-graduate degree on "The Sociology of the Bahá'í Faith", and that he and Sammi would be coming to live in the area, thus bringing our number up to nine. They arrived in Morecambe during September and we were very pleased to learn that a Youth, Fuad Khorsandian, was starting a course at the University. Julian Hellaby is also registered with this community. So from two isolated Bahá'ís a year ago, we now have a fully-fledged Assembly, plus three adults (two registered elsewhere, being students), two youth and three children!



*First Spiritual Assembly of the Bahá'ís of Lancaster*

**SHEFFIELD:** This year the friends in Sheffield have presented "Bahá'u'lláh and the New Era" to the heads of fifteen comprehensive schools, and, at one of these schools, we are giving a talk on the Faith for seventy minutes in the school hall in December. The Chief Education Officer has received a copy of the proclamation book, and has granted Bahá'í teachers in the city the right to apply, through their head teachers, for three Holy Days each year away from school. We have also started a Quiz Competition on Bahá'í Teachings in thirty-two schools in the city, with a public presentation of prizes if the response is good.

Following Teaching Conference, we were inspired to form three pairs to carry out personal teaching work.



**"BE DRUNK – BUT NOT WITH WINE;  
STAGGER – BUT NOT WITH STRONG DRINK!"<sup>1</sup>**

by Dr Iain S. Palin

The teachings of the Faith and the findings of medical science combine to condemn two habits highly esteemed by our immature society. One of these is the smoking of tobacco, stigmatised by 'Abdu'l-Bahá as "unclean, malodorous, disagreeable and vulgar"<sup>2</sup>. The other is the consumption of alcohol. In various ways this act of social self-poisoning is associated with virility and maturity, an illogical step which shows the hold which the drug, ethyl alcohol, has on the societies of the old world order.

If we study the attitudes of dispensations before the coming of Bahá'u'lláh, we are struck by the two contradictory views which exist side by side. On the one hand are the definite teachings of the religion, be it Mosaic: 'wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise',<sup>3</sup> Christian: '...nor thieves, nor the greedy, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God',<sup>4</sup> or Muhammadan: 'They will ask thee concerning wine and games of chance. Say: in both is great sin, and advantage also to men. But their sin is greater than their advantage'.<sup>5</sup> On the other hand Jews, Christians, and even Muslims, have not been slow to take up alcohol for their enjoyment and as an aid to their religious devotions. Attempts have been made to compare the state induced by alcohol with that induced by true and overwhelming love of God. We catch a modern echo of this erroneous idea in the recent vogue for drugs as 'mind expanding' agents turning one on to great spiritual truths. The title of this article, from the Old Testament, takes note of this and warns against it. So, of course does Bahá'u'lláh:

"Become ye intoxicated with the wine of the love of God,  
and not with that which deadeneth your minds. . ."<sup>6</sup>

On the subject of Biblical teachings we should anticipate here the objections which Christians sometimes bring against total abstinence. The first recorded miracle of Christ<sup>7</sup>, at the marriage feast of Cana, was indeed to turn the water into high quality wine – but that wine was new and fresh, that is to say, unfermented. Unfermented wine contains no alcohol. Of course, early Christians took wine in moderation. But what else was there to drink at that time? There was no access to the fresh and pure water supplies that we enjoy today. The very basic public health measures necessary to produce such a supply were unknown and most people lacked the facilities even to boil their water supply had such an instruction been given them. Milk was scarce, soft drinks, coffee, tea and cocoa were all unknown. In this light the advice given by St Paul to take a little wine "for the sake of your stomach"<sup>8</sup> was good advice 2,000 years ago, but modern developments have overtaken it and rendered it unnecessary. Along with other advice appropriate to the time, which is given in the Epistles of the New Testament, such as the total submission of wives to their husbands, the forbidding of women to preach, and even the practice of slavery, it has been rendered obsolete and abrogated by the Messenger of God for this age. Even should a Christian fail to believe in Bahá'u'lláh or accept His authority, he must surely see Paul's advice on wine in the context of the time, and acknowledge that like the other points cited here it is of little relevance today.

The Bahá'í Faith's attitude towards the taking of alcohol is unequivocal. 'Abdu'l-Bahá declares that "The drinking of wine is, according to the text of the Most Holy Book, forbidden: for it is the cause of chronic diseases, weakeneth the nerves, and consumeth the mind"<sup>9</sup>. The Guardian went so far as to bracket it with adultery when he commented "When we realise that Bahá'u'lláh says adultery retards the progress of the soul in the afterlife. . . and that drinking destroys the mind, and not so much as to approach it, we see how clear are our teachings on these subjects".<sup>10</sup> In one letter<sup>11</sup> Shoghi Effendi stated firmly that "Under no circumstances should Bahá'ís drink. It is so unambiguously forbidden in the Tablets of Bahá'u'lláh that there is no excuse for them even touching it. . . in any way". Such an absolute commandment makes it clear that even for the purposes of 'being sociable' or 'avoiding giving offence' we are not permitted to compromise.

Of course alcohol, like any other drug, can be prescribed by a doctor for genuinely medical reasons. Under such circumstances its consumption would be permissible. These cases are few and far between and in no way invalidate the general rule given above.

Medically alcohol is a poison, and there is no 'safe' quantity that we can take. Even the smallest amount will start to damage the cells of the brain and liver – and while liver cells can re-

grow, those of the brain never do. The 'moderation' which some people propose on this subject is misleading – we do not sell or consume arsenic or strychnine in moderation. Much of the trouble caused by alcohol is indeed from excess, but even 'moderate' amounts of alcohol will release the aggressions in an apparently normal individual, and lead him into antisocial or criminal behaviour, or will affect the reactions of the apparently sober driver enough to allow him to cause death and injury to himself and to others.

The fact that so many people can take drink and be apparently none the worse for it is not really relevant. Were guns on general and free sale in this country the majority of people would not dream of shooting anyone – but there would be many killed, wounded and maimed by the irresponsible who had taken advantage of such easy availability. The same position exists with alcohol and the many should be prepared to make some sacrifice – that of abstinence – for the good of the sizeable minority who will thereby be protected.

No mention has been made so far of alcoholism. This is a complex condition in which the victim has become so dependent upon alcohol that he or she (for there are many female alcoholics) is physically unable to function without drink. At the same time their requirement is often such that they are unable to function because of the large quantity they have to take. It is increasing in frequency in this country at an alarming rate and it should be pointed out that – contrary to popular impression – there is probably no such thing as a "born alcoholic". There is no biochemical defect known to science which makes a person alcohol-dependent. Alcoholics are made – by society, by family, by social circumstances – they are not born. The reader is referred to one of the short books that have been written on alcoholism if he wishes to gain further information on this important subject.<sup>12</sup>

It is especially important for us to be aware of the fact that there is no need for alcohol in a properly functioning society. Alcoholic beverages are so popular because they fulfil a need in the old world order, a need to give people something to take their minds off life, or to come out from their shells and be their true selves. In the world that the Bahá'ís are building this need will, ultimately, disappear and the evil can be cut off at its source by removal of the demand.

"Oh friends of God! Experience hath shown how much the renouncing of tobacco, wine and opium giveth health, strength, and intellectual enjoyment, penetration of judgement, and physical vigour. . . Therefore strive that. . . the companions of God should surpass the rest of mankind in all conditions and perfections. . . that they may be physically and morally superior to others. . ."<sup>13</sup>

#### References

- 1 Isaiah 29-9
- 2 'Bahá'í World Faith' p.334
- 3 Proverbs 20: 1
- 4 I Corinthians 6: 10 )
- 5 Qur'án 2: 216 (Rodwell) ) author's emphasis
- 6 'Advent of Divine Justice' p.27
- 7 John 2: 1-11
- 8 I Timothy 5: 23
- 9 'Advent of Divine Justice' p.27
- 10 Quoted, 'Living the Life' p.30
- 11 Letter to an individual believer, dated 3 March, 1957.
- 12 e.g. "Alcoholism" by N. Kessel and H. Walton, Pelican Books.
- 13 'Abdu'l-Bahá, 'Bahá'í World Faith' p.336

#### IRISH SUMMER SCHOOL

Following the International Teaching Conference in Paris.

**21–29 August 1976**

**Newtown School, Waterford.**

- \* Eight nights and eight days for £25.
- \* Camping facilities available.
- \* More details later.

All bookings to: The Registrar, Summer School,  
41 Morehampton Road,  
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# Bahá'í Publishing Trust

2 South Street  
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## ALL THINGS MADE NEW

by John Ferraby

This publication has been warmly received and is selling very well. We must apologise that the notice which appeared on this page in the last issue of the Journal stated that the changes had been approved by the Universal House of Justice. The alterations were in fact made by Counsellor Dorothy Ferraby and approved by the Hands of the Cause in the Holy Land.

B.57 Cloth cover: £2.75  
Paperback: £1.75

## PRICES

The final prices were not available for three of the items announced on this page in our last issue; we now have much pleasure in giving these. The publications are now available for delivery.

B17 The Dawnbreakers (Hardback) £4.30  
B 7 Bahá'í Prayers (Red cloth) £1.50  
(a cut price figure)  
P108 Dr Esslemont 50p

## TEACHING CAMPAIGNS

When planning your next teaching campaign you may want to obtain supplies of leaflets or booklets to place on the chairs at your public meetings, to give away as handouts or to give to contacts, and the following list of suitable items may help you to select your requirements:

L 2	The Bahá'í Faith (Yellow pamphlet)	4p
L 6	Questions and Answers	10 for 10p
L 7	Bahá'í Teachings on Economics	4p
L 8	Progressive Revelation	6p
L11	Bahá'í Answers (USA)	7p
L16	Bahá'í Teachings for a World Faith (USA)	7p
L47	The Messengers of God are One	3p
L48	God's Purpose Progressively Revealed	3p
L49	Universal Guidance Renewed (For Catholics)	3p
L70	What it means to be a Bahá'í (Leaflet form)	5p
L75	The Bahá'í Faith (with NSA address for enquiries)	20 for 30p
L76	Ditto, but blank space for your address to be stamped in.	20 for 30p
L77	Being a Bahá'í — a folder of teaching cards	7p
L78	What it means to be a Bahá'í (booklet form)	20 for £1.20
L82	More Law, Less Order	10 for 25p
P48	These Things Shall Be	8p
P49	And Did Those Feet	7p
P59	Bahá'u'lláh, His Call to Mankind (Canadian)	5p
P91	Love of God (Prayers)	20 for £1.15

As a special help to you we will send, post free and free of service charge, to the secretary of any Assembly, Group or Unit Committee in the British Isles, a sample set containing one each of the above\* on receipt of £1 (cheque or postal order).

\* We reserve the right to substitute an alternative if any item is out of stock.

## A COMPLIMENT

The National Spiritual Assembly of the Bahá'ís of the Tonga and Cook Islands have just sent us a specimen copy of their Tongan translations of L47 "The Messengers of God are One" and L48 "God's Purpose Progressively Revealed" which they considered so useful that they had them translated and printed locally.

## INFORMATION NOTE

We are only able to deal with mail order business from Oakham. Cash sales to individuals can be made at the bookshop at 27 Rutland Gate, London, or from your own or nearest Assembly.

## MUHAMMAD

and

## THE COURSE OF ISLÁM

by H. M. Balyuzi

As early as 1935, in a verbal message to the American Convention, Shoghi Effendi began to stress the importance for Bahá'ís of the study of Islám. These are some extracts from subsequent instructions which he sent through his secretaries:

'... he would advise you to continue laying emphasis on the history and teachings of Islám, and in particular on the Islamic origins of the Faith.' (Oct. 14, 1936, to an individual believer.)

'First is the importance of the study of Islám — which subject is still new to the majority of the believers, but whose importance for a proper and sound understanding of the Cause is absolutely indispensable.' (Aug. 24, 1939, to the Louhelen Summer School Committee.)

In succeeding years, study courses were devised, chapters about Muhammad and Islám were included in several books, articles appeared in Bahá'í publications, and Stanwood Cobb wrote his useful *Islamic Contributions to Civilisation*.

But it is only now that a full-scale biography of Muhammad, together with a history of Islám from its inception to the opening years of the nineteenth century, has become available, in one volume.

It comes from the pen of a Bahá'í who is equipped as few others can be, by virtue of his immersion in the cultures of East and West, to 'give the student the right approach toward the proper understanding and evaluation' of Islám.

'This book', Mr Balyuzi tells us, 'has been about a decade in writing, not continuously but at intervals. It took the best part of 1974 to complete it.' In his introduction he praises the work of 'a few notable and brilliantly outstanding' authors on Muhammad and Islám, and acknowledges a number of 'renowned scholars'. But most could not affirm, as Mr Balyuzi does, that 'The present writer believes in the God-given mission of Muhammad, Islám, and its Holy Book, the Qur'án, he believes to have represented God's purpose and guidance for mankind.' And none was a Bahá'í, even more, a Hand of the Cause of God charged with the responsibility, in the Master's Will and Testament, 'to promote learning'.

This is not a book about the Bahá'í Faith, but a detailed and moving account of the Prophet Muhammad, and an ample history showing the developments in Islám for twelve hundred years. Bahá'ís will find in it the authentic material they need to identify persons, realise the circumstances in which various sūrahs of the Qur'án were revealed, and understand the many references to Islám in Bahá'í Writings.

Mr A. Q. Faizí, Hand of the Cause of God, says of the book:

'The welcome news of the publication of the book written by Mr Hasan Balyuzi on the Prophet Muhammad and Islám was a source of great happiness for me. I have felt the need of such a publication for a very long time, because there is a great need for accurate knowledge of the fundamental verities, history and laws of the religion of Islám. ...

'Mr Hasan Balyuzi in all his writings has set a very high standard of scholarship, and this is abundantly evident in the thorough and objective presentation he has made of the life and teachings of the illustrious Prophet of Islám.

'I whole-heartedly congratulate the writer and the publishers for providing us with such a long awaited treasure-house of knowledge on a subject which has never really received from Western scholars and writers the objective and accurate treatment it deserves.'

Tiverton Summer School, 12 August, 1975

Published by George Ronald.

Publication date: 5 March 1976. Details of price and a review will appear in the next Journal.