



BAHÁ'Í JOURNAL

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THE MONTHS OF THE BADI' CALENDAR



"PROGRAMME FOR VICTORY"

Messages from individuals, from local assemblies and from area conventions, by cable and by letter, have been received by the National Spiritual Assembly, warmly and excitedly welcoming the "Programme for Victory".

The Universal House of Justice cabled:

"HEARTS UPLIFTED PROGRAMME FOR VICTORY
ASSURE ARDENT PRAYERS INSPIRATION
GUIDANCE ENTIRE EAGER DEDICATED
COMMUNITY WILL WHOLLY IDENTIFY ITSELF
PROGRAMME ACHIEVE SPIRITUAL UNITY
ADMINISTRATIVE COOPERATION PRODUCING
FORWARD SURGE UNPRECEDENTED BRITISH
BAHÁ'Í HISTORY STOP
LOVING CONGRATULATIONS FERVENT PRAYERS
SUCCESS"

and then we received the following letter:

'The Universal House of Justice instructs us, while sending you the attached confirmatory copy of its cable about your new "Programme for Victory", to suggest that you seriously consider immediate publication of the compilation of those personal messages (written in his own hand) and cables sent by the beloved Guardian to the British Bahá'í community from 1944 to 1957 and published in 1962 under the title "The Unfolding Destiny of the British Bahá'í Community".

'The House of Justice believes that this would be the greatest possible reinforcement which you could give to your new programme, since the very large majority of believers in the United Kingdom have probably never read these thrilling messages, and know nothing of the high regard in which the beloved Guardian held the British Bahá'í Community and the heritage which is theirs.

'We are asked to refer to the postscript of the letter to your Assembly written by the Universal House of Justice on August 26, 1971 in which it mentions the same thought. The House of Justice is well aware that you now have in hand a comprehensive volume containing the beloved Guardian's letters to the National Spiritual Assembly, the community, to individuals, to Local Spiritual Assemblies, Committees and Youth and has no doubt of the very great value of this work when it appears. It feels, however, in view of the length of time which must elapse before this big volume is available that it will not have the same impact on your present programme as the immediate reproduction of "The Unfolding Destiny of the British Bahá'í Community". In addition, this particular compilation will always be treasured by those friends who have it and is not likely in any way to detract from the value of the definitive work. . . The House of Justice. . . is very anxious indeed that your splendid "Programme for Victory" should unleash a new upsurge of energy among the friends and initiate a new era in the spread of the Faith in the United Kingdom.'

11 February 1976

Department of the Secretariat
Universal House of Justice

NOTE:

As the National Assembly's Naw-Rúz gift to every believer, a copy of this collection of the writings of the beloved Guardian is being sent out with every copy of this Journal. Others will be on sale at Convention. We are taking this action as we feel that to give our "Programme for Action" the "greatest possible reinforcement" all the friends should refer continually to the words of the Guardian, and realise the glorious future he predicted for the British believers. Their appetite will also be whetted for the superb volume of the complete collection which will be published in the not too distant future.

NATIONAL SPIRITUAL ASSEMBLY

"WORSENING PLIGHT MORIBUND CIVILISATION"

As the "growing points" of the new society, pushing their way through the hard soil of this "moribund civilisation", it is only to be expected that the members of the Bahá'í Community will have to meet and solve more and more problems and difficulties of this present-day world.

People become Bahá'ís because of their belief in Bahá'u'lláh and not because they have already achieved perfection; on the contrary they are normal human beings, with all the human frailties, who have been given the priceless gift of the recognition of God's Messenger for today. With that gift comes the obligation to serve Him and obey His laws; laws revealed as the "choice Wine", and commandments as the "lamps" of His "loving providence". It is by demonstrating their ability to solve these human problems that the spiritual assemblies will prove to the sceptical world that the Faith does indeed offer the "arc of salvation" to a bewildered age.

ASSEMBLIES APPOINT SPECIALISTS

Spiritual assemblies are composed of members who have been elected for the best available combination of a number of qualities listed by the beloved Guardian and which include loyalty, devotion, ability and experience. Professional training in administration, accountancy, fiscal planning, social work, psychology, etc., are not included. The assemblies therefore, when elected, will appoint such professional specialists to deal with all aspects of Bahá'í work as required. When problems occur such as ill health, unemployment, mental sickness, marriage difficulties, the believers are encouraged to use all the facilities of the State and often, when they turn for guidance to their local assembly, the best available help can be obtained from the different branches of the Health and Social Services.

Occasionally, however, it becomes necessary for a problem to be handled directly or in conjunction with the State services, by a Bahá'í body and when this is beyond the capacity of a local assembly, it is referred to the National Assembly. In the case of some problems, such as divorce, the local assembly must refer the case to the National Assembly as the Bahá'í Law must be obeyed irrespective of the form of marriage which had previously taken place. All local assemblies have Guidance Notes which deal with this subject.

It is often not realised, however, that where a problem exists, help from the assembly should be sought long before it gets to

the stage of possible divorce, and the National Assembly has a team of competent professional counsellors who stand ready to consult, help and advise, in the strictest confidence, any one who turns to the Assembly for guidance. Many other human problems may be dealt with by this specialist committee of the National Assembly, which not only possesses a wealth of Bahá'í knowledge and experience, but also has competent professional members.

PANEL OF PROFESSIONAL ADVISORS

Often help can be given on a fairly local basis, or continuing assistance can be given as follow-up after consultation at national level, and for this purpose the National Assembly has a list of doctors and qualified social workers around the country to whom a believer can be referred. If there are any doctors, social workers, marriage guidance counsellors, and active workers for the Samaritans, who are not already on the National Assembly's list or who have not indicated their qualifications in the "Analysis of Trades, . . ." the Assembly would be very pleased to hear from them. The National Assembly would be particularly happy to know of any trained Marriage Guidance Counsellors.

The Universal House of Justice wrote in launching the Five Year Plan:

"Unity of mankind is the pivotal principle of His Revelation; Bahá'í communities must therefore become renowned for their demonstration of this unity. In a world becoming daily more divided by factionalism and group interests, the Baha'í community must be distinguished by the concord and harmony of its relationships. The coming of age of the human race must be foreshadowed by the mature, responsible understanding of human problems and the wise administration of their affairs by these same Bahá'í communities. The practice and development of such Bahá'í characteristics are the responsibility alike of individual Bahá'ís and the administrative institutions, although the greatest opportunity to foster their growth rests with the local spiritual assemblies. . ."

The National Assembly seeks continually to give every support to the local assemblies striving to meet their urgent responsibilities at this critical time.

NATIONAL SPIRITUAL ASSEMBLY

BAHÁ'Í TALK IN THE HOUSES OF PARLIAMENT, WESTMINSTER

National Secretary Philip Hainsworth was among a panel of five speakers who were invited by the Association of World Federalists to address a symposium, "Spiritual Paths to World Government", at the House of Commons on Wednesday, 11 February. The meeting was scheduled to take place in a small committee room, but so many people came that it had to be moved to 'The Grand Committee Room'. Well over 200 attended, including a large contingent of Bahá'ís.

For the Bahá'ís present there was a great spirit of excitement generated as each speaker unknowingly echoed aspects of Bahá'í teachings. All gave their views on how they saw this world government functioning, but without belief in Bahá'u'lláh, the Manifestation of God in this age as a foundation stone, the speakers' visions faltered.

The full panel consisted of Lord Soper, the well-known Methodist minister; Johan Quanier, editor of New Humanity; Philip Hainsworth; Stella Dunn, of Project for Peace through World Government and the Right Reverend Trevor Huddleston, Bishop of Stepney.

Speaking third, Philip Hainsworth told the gathering that ever since the foundation of the Faith, its principles revolved around the concept of world government. He began: "The Bahá'í message offers tremendous hope and a challenge to the human race." He said that the Faith was now established in 75,000 centres throughout the world and in 323 island groups and nations. Introductory leaflets about the Faith had now been translated into 600 languages, he continued.

"In the Bahá'í writings we see world government as a means to an end. That end is universal peace." There was to be a Lesser Peace followed by the Most Great Peace, he explained. This universal peace was inevitable because, as Man reaches a stage of maturity at a certain age in his life, so would Mankind, as a whole, come of age.

"The dedicated work of Bahá'ís in every corner of the world is to seek to bring people together in this wider ecumenical process of having one great spiritual purpose in life. . . We as Bahá'ís believe that we can help to achieve the objectives of this meeting at international level. . . and at grass roots level. . . We believe that Mankind will reach that stage when their spiritual eyes will be opened as one human race." He also stressed the rôles of the Central Figures in the Faith.

The other speakers made no direct reference to the Bahá'í Faith, but used many phrases which excited the Bahá'ís present. Opening the meeting, for example, Lord Soper said: "The only hope for us is a revolutionary principle which insists there must be a different spiritual unity to bring the world together."

Unfortunately, though, he had to leave immediately afterwards because of a heavy cold. Mr Quanier said: "We have been accustomed to the idea that a world power would be imposed on an unwilling humanity. The world government I have in mind is not like that."

Stella Dunn spoke about the objectives of her organisation, which envisages the establishment of a world government in the Middle East, based on Isaiah's concept of Zion. The Right Reverend Huddleston spoke about the unique 'pace of change' in the modern age. He also said that Christians should have an attitude of humility towards other faiths, being prepared to "learn and learn."

Keith McDonald

* * * * *

This was a historic meeting — the first time that a Bahá'í had spoken publicly on the Bahá'í Faith in the mother of parliaments, and the opportunity arose from a local teaching effort where a Bahá'í had spoken of the Faith to a World Federalist. A Member of Parliament who spoke towards the end of the meeting said that in all his years in the House this was the first time he had seen a committee room so full. The Grand Committee Room is beautiful — there is carved wooden panelling on the walls; it is high-ceilinged with tall, gracious windows; each chair is leather upholstered with the crest of Westminster carved on the back. Certainly a fitting place for the first public mention of the Faith in the House of Commons. It holds just over 200, and as the audience poured in, it soon began to be clear that there would not be enough seats; the chairman asked that a way be left along one of the aisles and then suggested that people sit on the floor and stand at the back — eventually she even allowed people onto the platform to sit behind the speakers. The final number in the room was something over 250.

There is no doubt that the very large number of Bahá'ís who came to support the National Secretary were responsible, by their presence and their prayers, for the wonderful spirit which was in the room — an uplifting spirit which was felt by everyone present and commented upon by others than the Bahá'ís.

The Chairman of the Executive Committee of the Association of World Federalists, Edward Wheatley, invited Philip Hainsworth to meet with them in the House of Commons the following week, and it became clear that this is a body which is not at all involved in politics. The National Assembly will be giving guidance in due course as to what further action the Bahá'ís can take, but there is no doubt that much direct and indirect teaching can be done in association with World Federalists.

Editor

HUQUQU'LLAH

حضرت عبدالبهاء جل شانه در لوجی خطاب به ائمه الله ملین کودال میفرمایند:

...ثم اعلمی بان جبار الرحمن اعناهم الله من كنسركم لكونه ولكن اعطاء الحقوق بذاتها

من الله لعباده وامانه فكل صادق خالص يقدم الحق لاجل الصرف على الفقراء

والضغاء والمساكين والایام وسائر المصارفات اللازمة في امر الله كما ان ايسح

جل صندوق لاجل الانفاق وعلیک التحية والتسليم ع ع

PIONEERS — PIONEERS — PIONEERS

PIONEERS "are urged to arise as quickly as possible before the confusion and chaos which are engulfing the old order disrupt transportation and communications and cause doors which are now open to be closed in our faces".

With those words, written in January, 1975, the Universal House of Justice called upon the Bahá'ís of the world to try to achieve all their overseas pioneer commitments "by the . . . Anniversary of the Birth of the Báb, on 20 October, 1976". Some have been achieved; others have been added and on 2 February, 1976, the Department of the Secretariat wrote, when answering a letter from the National Assembly:

"The House of Justice takes this opportunity of expressing its admiration for the excellent record of overseas pioneering and travel teaching which the British Community is building up, as reflected in your Semi-Annual Statistical Report of 15 January, 1976. We are to say that the House of Justice looks forward to the achievement of great victories by this veteran and doughty community and is sure that it will maintain its lead among the European communities, which is now being more closely challenged than formerly. We are to assure you of the ardent prayers of the House of Justice for divine bounties and confirmations to reinforce the services of this community and enable them to add lustre to their past record and make great strides toward the achievement of that glorious destiny presaged for them by the beloved Guardian."

This is the list of the current goals; please write for consultation to the Secretary, National Pioneer Committee, 27 Rutland Gate, London SW7:

EUROPE:	Portugal, Malta, Cyprus
AFRICA:	Ghana, Malagasi Republic, Sudan, Malawi
AMERICAS:	Guyana, Jamaica, Falkland Isles
ASIA:	Sri Lanka, Hong Kong
AUSTRALASIA:	Gilbert, Ellice, Solomon, New Hebrides, New Caledonia and Loyalty Islands.

In all, really to accomplish all our objectives, over forty valiant souls are required.

NATIONAL SPIRITUAL ASSEMBLY

OVERSEAS CALLS FOR PERSIAN BELIEVERS

MALTA

Persian nationals are particularly welcome in Malta and Persian Bahá'ís are greatly needed for the establishment of two assemblies on the island. The opportunities for British pioneers to get established are very few and no success has been achieved for some years. Undergraduate and graduate courses at the Royal University of Malta and the Malta College of Arts, Science and Technology are available for English-speaking students but Persian pioneer families are urgently wanted.

MALAWI

Persian believers with British passports would be acceptable in Malawi and the Universal House of Justice has asked that we try to help Persia to fulfil their goal of three pioneers in this area.

Loyalty Islands have been added to our goals for the French-speaking areas which include **New Caledonia** and **New Hebrides** and pioneers are urgently needed for these Pacific Islands.

NATIONAL SPIRITUAL ASSEMBLY

دعوت از اجایی عزیز ایرانی برای جدیت به
مالتا - مالاوی - جزایر لولایتی

مالتا - دین جدیت اجایی انگلیسی باین جزیره بسیار نیاز است و تقاضای کنونی در این زمینه عمل کرده، موفقیت کمترین بهره‌دهی در حالیکه برای ایرانیان شکل از این نظر در دو و آنات در آن وجود ندارد. به عده ای که جزایر اجایی عزیز ایرانی برای جدیت به مالتا نیاز مزی وجود دارد تا به حدت آنان تشکیل دو فصلی دفتر در حال حاضر در حالیکه محصلین باقی میمانند فن جدیت به مالتا در کالج و دانشگاه تجربی که در کن بزرگان انگلیسی تدریس میشود تقصیل نمایند. به جدیت کمترین نیاز که که جدیت چندین هزاره را در از اجایی ایرانی به مالتا برای تشکیل دو فصلی در حال حاضر در کجا رکنها جنبه بسیار مزی و مزی دارد. مالاوی - اجایی عزیز ایران که کمترین انگلیسی باشند میمانند در مالاوی انانست کنند و بیت العدل اعظم الهی متفرق فرموده اند که این فصل جامع بهایان ایران را در و فصلی مبدع تدریس که اعزام شده به جزایر لولایتی گلب بهر این نماید. جزایر لولایتی - این جزایر به اهداف جدیت این فصل و مزی و مزی که بزرگان فراتر تلم میشود و حدت از نیوکلید و نیو جریز میمانند علاوه بر این است و وجود به جدیت برای جدیت در استوار این فصل نیو مزی وجود دارد. فصلی در حال حاضر بهایان انگلیس

THE GUARDIAN'S GRAVE

In October of 1957 the Beloved Guardian, accompanied by Ruhíyyih Khánum, arrived in London to buy furniture for the interior of the International Archives Building which was nearing completion.

Whilst in London, Shoghi Effendi contracted a severe illness, and to the shock and grief of the entire Bahá'í world, passed away during the early hours of 4 November.

According to the law of the Aqdas, which the Guardian so repeatedly stressed and constantly obeyed, his precious remains had to be buried within one hour's journey. This posed very great problems within a city the size of London. Ruhíyyih Khánum, together with Hands of the Cause of God Hasan Balyuzi and Ugo Giachery, inspected possible sites and found the first to be 'unbefitting . . . for their so-dearly loved Guardian'. However, the second cemetery was 'a beautiful, peaceful spot on a hill, surrounded by rolling country, where birds sang in the trees', the site 'was bounded by three great trees which cast their shade over it'.

It was in this spot, at the Great Northern London Cemetery, on 9 November that 'the mortal remains of him whom 'Abdu'l-Bahá designated "the most wondrous, unique and priceless pearl that doth gleam from out the Twin Surging Seas" were laid to rest upon a rug from the Holy Tomb at Bahjí. On this day hundreds of people solemnly paid their final respects to the great Guardian.

Since that sad and memorable day, when the Bahá'ís of the United Kingdom were made the custodians of so great a treasure, a beautiful yet simple memorial, designed by 'Amatu'l-Bahá Ruhíyyih Khánum, has been erected, and surrounded by formal gardens which were always so loved by the Guardian. Hundreds of Bahá'ís from all over the world visit this, the most

holy spot in the west, every year; in quiet respect and loving devotion they pray at the threshold of their loved one. They walk and meditate in the serenity of his surroundings.

Many people, not of this Faith, have wondered at this loyal devotion, and wonder at the beauty that has been created for him, the architect of the new World Order.

Recently the Universal House of Justice purchased a new piece of land, to ensure that this tranquillity will be protected from any new developments in this area; many eager Bahá'ís help to clean and beautify this land.

You can well understand, after pondering on the life of the Guardian, how dismayed and saddened we were to learn and see Bahá'í children acting in a disrespectful and thoughtless manner in this Blessed Spot. Dismayed to see young Bahá'ís jumping over the gardens, walking on the walls, walking even on the marble plinth, leaning on the marble column whilst taking photographs, and shouting to each other while others quietly pray. Saddened to learn from non-Bahá'ís that they felt this was not a way to behave near so sacred a spot.

There is no ritual when visiting the Guardian's resting place, and friends from different points on the globe have differing standards; however, behaviour at such a place is common in its dignity.

This is the sacred trust of all Bahá'ís, and particularly those living in the United Kingdom. Please be vigilant, if you feel that due dignity is not being shown, gently remind the culprit; if you feel that you have not always been as thoughtful as you might be, you know what to do.

We all love the beloved Guardian, let us all show it.

Committee for the Care of the Guardian's Grave

INTERNATIONAL TRAVEL TEACHING COMMITTEE

SPOTLIGHT ON AFRICA

We are very pleased to report that during the first years of the Committee's existence we have been able to send at least one travel teacher to each of our African Goals. In addition, travel teachers from the United Kingdom have visited a further eleven countries.

Botswana	[2]	Farzin Aghdasi; Richard Hainsworth
Lesotho	[2]	Mary Perkins; Richard Hainsworth
Malawi	[1]	Richard Hainsworth
Nigeria	[2]	Mehrangiz Munsiff; Brian O'Toole
Rhodesia	[2]	Cecilia Smith; Richard Hainsworth
South Africa	[5]	Ada Williams; Margaret, Bob and Paul Watkins; Richard Hainsworth
The Gambia	[4]	Elisabeth Garden; Shadab Kouchekezadeh; Shirin Choubineh; Farhang Tahzib.

Mehrangiz Munsiff undertook an extensive tour of West Africa and in addition to the goal countries she also visited Ghana, Senegal, Liberia, Sierra Leone, Ivory Coast, Togo, Dahomey, Cameroons and the Central African Republic.

Phillip and Rita Croft visited Kenya as well as Richard Hainsworth. Brian O'Toole went to the International Youth Conference in Ghana and Farzin Aghdasi visited Zambia.

A good record so far, but we need to have many more offers to keep up this pace!

Why not take the opportunity of going to Africa at the time of the International Teaching Conference. It will be held in Nairobi from 15-17 October and further details, including special travel, are being announced by the NSA.

Offers for travel teaching in Africa and other countries should be sent to:

Peter Stratton, 14 Bloomfield Road, Maidenhead, Berks.

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INTERNATIONAL TRAVEL TEACHING

'Abdu'l-Bahá wrote that travel-teachers must not be attached to food or clothing, and so with two pairs of jeans each, two skirts, a few blouses and a box of pistachio nuts for emergencies, Shirin Choubineh and I set off in late September for a three month trip to Spain, the Canary Islands and West Africa. Despite the fact that our Spanish was limited to a few words, Bahá'u'lláh really assisted us and, with the love and encouragement of the Spanish Bahá'ís, the doors opened one by one. During the two months spent in Spain and the beautiful Canary Islands, we visited twenty-four Bahá'í communities and succeeded in having fifteen excellent radio programmes. The rest of our time was devoted to proclamation, mainly by singing in schools, hospitals and orphanages. Doctors, nurses and teachers were often surprised to see two young people giving their time to make others happy.

From the islands we flew to Senegal, eating our last decent meal on Air France, our bags filled with Bahá'í books and anti-malaria tablets! After a few days we proceeded to The Gambia, a tiny independent state smaller than Wales. Situated on the bulk of West Africa, The Gambia is like an oasis with towering palm trees and miles of sandy beaches. The Africans here are handsome people. Tall and dignified, their features are strikingly beautiful and their coloured, flowing robes both attract and please the eye. Our habitation in the National Bahá'í Centre of Banjul was a strange affair. Situated between two mosques, we were awakened every dawn by the call for prayer. This was always followed by the tuneless crowing of a cock next door, sometimes accompanied with bass notes from a goat!

Our arrival coincided with the few months that Farhang Tahzib (from Aberdeen) was working at the Medical Research Centre there, and hence there started three weeks of intense activity. The first task was to give talks on the Faith at all the schools. The response was heart-warming. Spirituality is a factor we sorely lack in the West, whilst the Africans still possess this rich gift. The students showed keen interest and through their intelligent questions proved their sincerity in wanting to become Bahá'ís. Correspondence courses and weekly firesides were immediately started to satisfy their growing enthusiasm in the



Shadab Kouchekezadeh and Farhang Tahzib with American pioneers of The Gambia

Faith of Bahá'u'lláh. Amongst the boys who regularly attended was a sixth-former who called himself a 'Christo-Moslem' as he believed that both religions were from God. His happiness knew no bounds as we explained to his class the principal of Progressive Revelation, for they had always ridiculed him.

One morning, guitar in hand, we set off for Radio Gambia and asked if they would give us a programme. The disc-jockey took a liking to us, gave us a one-hour show and invited us to return the following week. This time the programme was broadcast live and we were interviewed by another man who became so interested in the Faith that towards the end of the show he declared his wish to become a Bahá'í!

Winter in The Gambia is like summer in Italy. The days are hot and by night the temperature drops, allowing the merciless mosquitoes to appear. Advantage was taken of the coolness of the evenings to visit the Bahá'í villages. What a welcome they would give us! They stated that they seldom had Bahá'í visitors; that they longed to learn Bahá'í prayers but they were illiterate and there was no one to teach them. Our hearts were truly saddened.

Muhammad says that God tests man in five ways, and one of them is through hunger. This was true in The Gambia! Our diet consisted of bread and canned food, with eggs now and again to break the monotony. But the Concourse on High, it seems, took pity on us, and one hot afternoon we came across an orchard full of lemon trees in the country. The lemons were so abundant that the ripe ones had fallen to the ground just waiting to be picked! Consequently our vitamin C was provided during those four weeks. (Later we found out that the orchard had belonged to the President!)

But all good things must come to an end, and so did our trip. Yet the memories will last forever as they are engraved upon our hearts. This was a chance we seized, hoping that our services would be accepted by Bahá'u'lláh, for in the words of the poet,

"God will not ask thy name, nor will He seek thy birth,
Alone He will demand of thee, 'What hast thou done on earth?'"

Shadab Kouchekezadeh

Shirin Choubineh and Farhang Tahzib amongst the thatched huts of The Gambia





INTERNATIONAL NEWS

ALASKA: The Bahá'í Public Information Office recently requested the Alaskan believers to provide stories about themselves and the Faith for possible use in Alaskan media publications. One believer who operates a boat shop was written up in two publications, one of which made direct reference to the Faith. Other publications, including a rural paper with a readership numbering 6,000, carried stories about individual Alaskan believers and, although direct mention of the Faith was not made, it is felt that the project is indirectly spreading the Faith by making its members known.

CANADA: Calgary, Alberta: The local spiritual assembly has recently launched an unprecedented public proclamation of the Faith in the mass communications media.

Thirty-second spot announcements are being broadcast over two radio stations (twenty on one station, nine on another). Newspaper advertising is being placed in two newspapers, a half-page advertisement being inserted in the leading daily. Additional activities included the placing of posters in public places; invitations mailed to local dignitaries, professionals and leaders of thought and religion; firesides in various areas of the city and a public meeting addressed by a member of the National Spiritual Assembly.

The aim of the intensive campaign is to achieve in the Calgary area the goal of proclamation as stated in the Five Year Plan, "to make known to all mankind the fact and general aim of the new Revelation."

Saskatoon, Saskatchewan: The Spiritual Assembly of Saskatoon has begun separate Feasts for children. The children from ages two to fifteen will have their own devotional and consultative portions and then join the adults for the social programme. The intention is to create a meaningful experience for the children and increase their recognition of the significance of the Feast. The Assembly hopes that this will be one step towards realising the goal of the Plan for "active participation of children in Bahá'í community life".

ETHIOPIA: Addis Ababa: The Women's Committee has introduced a programme of weekly visits to areas of mass conversion. With the assistance and cooperation of the resident pioneers, their first visit was to Awassa. "They returned with glowing spirits and expressed great delight at the success of the undertaking," it was reported. Approximately fifty people attended the meeting in Awassa.

The five-year-old child of a dedicated Bahá'í family of Addis Ababa was recently asked by her tutor at school to say a prayer. Little Netsanet Kahsai recited a prayer revealed by 'Abdu'l-Bahá for children. The tutor expressed amazement at her fluency and the remarkable contents of the prayer. On another occasion the tutor asked the child to pray. The same prayer was recited and again the tutor expressed delight at the beauty of the prayer and the strength of the child's memory, and asked the child to have her mother write down the words of the prayer. The mother complied and quoted 'Abdu'l-Bahá as the Author of the prayer. On examining the prayer the tutor asked the child who 'Abdu'l-Bahá was. The youngster explained that He was the Son of Bahá'u'lláh. "But who is Bahá'u'lláh?" asked the tutor. The child exclaimed in amazement: "You don't even know who Bahá'u'lláh is? Then you'd better ask my mother!"

GILBERT ISLANDS AND TUVALU: In a recent period of unrest in the Gilbert Islands, one of the long-standing believers, Assistant Police Inspector Uaelesi Taafaki, Commanding Officer of Ocean Island Police Sub-division, was awarded a citation by the Commissioner of Police. The citation was awarded "for exceptional intelligence and devotion to duty in maintaining a high standard of leadership and command during an extended period of unrest. . ."

Inspector Taafaki is a resident of Tuvalu. Several members of his family have become active Bahá'ís as well as active citizens.

ITALY: On 23 October, 1975 the Bahá'ís of Rimini organised a conference in observance of International Women's Year. The programme was opened by Mr Alfredo Speranza, a well-known Bahá'í concert pianist, who played some of his own compositions inspired by the Faith. A panel of Bahá'í speakers including a university student, a housewife and a gynaecologist, gave brief talks on the rôle of women in society and in the family. For the first time since the Palermo Conference in 1968 the National Television network sent cameramen and a reporter to a Bahá'í event.

Two days later a general view of the auditorium and the speakers was transmitted on the noon hour television news which is seen by millions of viewers. A few words of explanation about the Faith and a brief résumé of the theme were also given. A résumé was also televised by the local station, Telerimini. About two weeks later the compiler of a National Television "talk" programme, "Ore Venti", approached the National Spiritual Assembly about the possibility of broadcasting a programme entirely devoted to the Faith. The programme was recorded a few days later and was shown on 25 November at 8 pm. The interviewer commenced with a reading from "Gleanings from the Writings of Bahá'u'lláh". Professor Alessandro Bausani, a member of the National Assembly, was asked to speak about the history of the Faith and the Administrative Order. He spoke of the universality of the Faith and described his visit to a Bahá'í school in Bolivia. Miss Manuela Fanti was asked to explain how and why she had become a Bahá'í.

The twenty-five minute programme ended with the interviewer reading an extract from the Writings of 'Abdu'l-Bahá. This was the widest proclamation of the Faith yet achieved in Italy.

PAPUA, NEW GUINEA: Elti Kunak and her husband Elias were among the first believers when the Bahá'í Faith came to New Ireland in 1957.

In 1958 Elti became President of the Women's Club in her area and subsequently became President of the New Ireland Women's Association. She was instrumental in assisting with the establishment of women's clubs all over the island. These clubs provide an opportunity for village women to take classes in sewing, cooking, hygiene and child care. They provide social outings and opportunities for participation in sports. The clubs were so successful that other districts requested Elti to teach them how to organise a club. She travelled to many districts lecturing and assisting with the founding of new clubs.

When people ask her how she has the courage to lecture and organise clubs without any training she always says: "It's because I'm a Bahá'í. Bahá'u'lláh gives me the courage." She says that the Bahá'í teachings enable women to break the bonds of traditional life, to stand up straight and strong and create a good life for themselves and their children.

Elti's eldest daughter is studying law at the University of Papua New Guinea. Her eldest son is an engineer. Her second daughter is studying arts at the University of Papua New Guinea and the other children attend school in Madina. Elti has a very gentle nature and a deep sense of humility. She is always courteous and quiet, never forceful or domineering.

As the National President of Women's Clubs Elti attended several Conferences in the main cities. Although Elti never went to school and can only read and write rudimentary Melanesian Pidgin, she was able to mingle with important Government people, most of them men, with faith in her ability to represent the women of her country.

In 1974 she was elected to the National Spiritual Assembly of the Bahá'ís of Papua New Guinea, the first local woman to achieve this honour. She is an active teacher and has made many teaching trips to different parts of the country. She has served on both local and national committees.

When the Queen's Birthday Honours List was announced in early June 1975, Elti Kunak's name was on the list for a British Empire Medal. This honour was bestowed in recognition of her work with the women's clubs.

UGANDA: Kampala: A Bahá'í exhibition and literature display was recently held in the Uganda Museum, Kampala. Originally planned to last two weeks, at the request of the Exhibition Officer of the Museum, the exhibit remained on view for three weeks.

"About 2,000 people visit the exhibit each day", one observer wrote, "and on Sundays the number reaches between 4,000 and 5,000."

The book exhibit which was officially opened by the Commissioner for Community Development, Mr Philip Wabulya, on behalf of the Minister of Culture and Community Development, was the subject of two lengthy articles published in "The Voice of Uganda". One article said, in part:

"In his opening address, Mr Wabulya said the Ministry was always willing to help organisations which contributed to the development of 'our nation'. The Bahá'ís have assisted through social services, teaching and education. . . The Ministry pays great tribute to religious organisations like the Bahá'í Faith which endeavour to bring all sects together to work for the unity of all."

NATIONAL TEACHING COMMITTEE

MAKING CONTACT(S)

The new and dynamic 'Programme for Victory' launched by the National Spiritual Assembly in January leaves no doubt in anyone's mind that the stress is on individual teaching and total participation by the entire British Bahá'í Community. The first of the main objectives, we note, is to release as many of the friends as possible for teaching. We must "...make it (our) own personal goal to arise, travel, teach and pray. . . ." and finally "...to search, to be wholly dedicated, to communicate heart to heart with the waiting souls, this is the pattern. . . ."

The call having thus been made so clearly to each individual believer, may we now, perhaps, offer some practical suggestions — to those not already trying them out — on putting the hopes of our National Spiritual Assembly, and, beyond them, the Universal House of Justice, into action without delay:

"Be prepared": We love Bahá'u'lláh and we have accepted Him. So — the next step is to share with others the treasure we have found. Are we ready to do so? Are we ready to talk, to seize the next opportunity? Let's be positive from the start and BE ready!

The first step, probably, is to pray — to 'plug in', as it were, to the Supreme Concourse, whom, we are told, are ready and waiting to rush forth to our assistance. We must set out each day with a positive understanding tucked away in our hearts: "OK, here I am! Ready to teach. Guide me to someone, guide someone to me." In a state of prayer let us offer ourselves as instruments, however unworthy, through which the love and teachings of Bahá'u'lláh can flow out to mankind. Try it — the most incredible things can happen — IF we are ready.

At this point it is probably practical to have a personal teaching kit handy — a few choice pamphlets, a card or two of the Holy Shrines or Temples (Visual impact sometimes catches interest and conveys more in a shorter time than a lot of talking.) And, with the personal teaching kit safely tucked away in your pocket, handbag or car —

"Circulate": This calls for the bright and friendly face, the gay and cheerful disposition if we want to attract people. The key words here are movement, action, circulation, to try to be outgoing and to be in the places most likely to lead us to the waiting souls. They are not going to come to us — not yet anyway. We have to go to them. So, consider every possibility and start moving. Here movement itself attracts people, and allows the Supreme Concourse to operate in some mysterious way. It's astonishing how often we can talk about the Faith while travelling, have you noticed?

Considering the possibilities, have you really done your best already with the usual places? Neighbours? Job environment? School or College? Friends and relatives? Of course, we know that these are some of the hardest places to teach the Faith, it's a slow process, generally, and we need to build up confidence and respect, but don't get discouraged.

And what could we do that's new? What is there in the way of clubs or associations, evening classes or voluntary services that we could get involved in? Could we manage to take up pottery or carpentry, dressmaking or a sport? How about Women's Institutes or the local Red Cross?

Not only do we have to seize our opportunities, we have to create them too, as much as possible. Try to wear a Bahá'í ring or pin at all times, and display in our homes the symbol of the Greatest Name and pictures of the Holy Shrines or temples. We may even be able to do this at our place of work, if it would not cause offence.

"Hospitality": 'Abdu'l-Bahá advised that the best way to teach was to invite people into our homes, and so the personal 'Fireside' tradition began. Certainly an informal atmosphere and warm and loving hospitality often achieve results when all

else fails, and this is where we can achieve the heart-to-heart relationship. Perhaps your Firesides can be supplemented with morning or evening coffee parties, small dinner parties, picnics — or even large parties with buffet style food and dancing. Housebound wives and Persian friends can be particularly successful at this way of introducing people to the Faith — don't we all know how enticing is a delicious Persian meal! The youth, too, can succeed here, inviting people in to talk, to listen to music, to share a meal or a cup of coffee.

"Be a good listener": If, superficially, people do not seem to have any interest in religion or spiritual things, don't despair. As problems increase in everyday living, more and more people are getting uneasy and beginning to wonder 'what's it all about' and 'why life isn't like it was any more'. Don't expect to be able to teach anyone until that person has been able to empty out his/her point of view, worries, or problems. Encourage people to talk, listen with sympathy and eventually you will find a key. Avoid confrontation or argument, the Bahá'í Faith is all about unity, so listen for the points of agreement and build a strong bridge of contact on what you have in common. A great deal can be done to pass on the Wisdom of Bahá'u'lláh by matching up a given problem with the Bahá'í teachings on that matter. Amatu'l-Bahá Ruḥíyyih Khánúm has suggested, in her wonderful leaflet "Success in Teaching" that the Faith is like a department store, there is something in it for everyone. In fact, be assured that everybody needs something and they are, consciously or unconsciously, looking for it! Our job is to find out what is needed, cultivate a special sensitivity if you can, and lead them to it.

"Service": The best way we can serve humanity now is to teach the Cause. We are the only people who know where we're going, and why. As the whole world becomes enveloped in fear and uncertainty, as the whole fabric of our society falls apart, we must try to be out with people, standing by, as it were, to guide, love, encourage, with a faith as solid as a rock and as dependable in a stormy world. Sooner or later someone will want to know why we are confident and what it is that we have got. Meanwhile, just being kindly, thoughtful and helpful opens up many a possibility: visiting the sick or bereaved, writing letters, popping in to baby-sit or to chat with an elderly neighbour — all these things gradually draw souls into the orbit of the Faith.

"New fields": Perhaps we should cast a thought to ways and means of reaching new types of people. We know we have to reach every level of society, so how could we get into an entirely new type of environment? An expedition into rural areas or the docklands might take some courage — but an experiment might produce some interesting results.

"Group Teaching": The most effective teaching is always achieved at a personal contact level, nevertheless teaching projects organised by our assemblies, such as public meetings, are also very necessary. Never think that, because you've heard it all before, or it's a miserable wet night, that you don't need to go. On the contrary, the more the merrier — literally! There just might be one non-Bahá'í in the audience to whom you can chat during the refreshment period and you might make just the difference.

We might add, here, that although public meetings generally produce limited results, nevertheless they are very valuable excuses for putting advertisements in newspapers, displaying posters, giving out hand-bills, and afterwards, submitting a press report. Even if only a small number respond to a public meeting, the Faith itself has been brought to the attention of hundreds, and, quite often while advertising such a meeting one gets the opportunity to talk about the Faith to new people, to make personal contacts which may be vital as time goes on.

"Courage": Undoubtedly it takes courage to be a Bahá'í and sometimes nerve to teach the Faith. How often do we hesitate to speak through shyness or reserve — or even fear of a snub! Or because we're afraid of seeming odd or peculiar? Unfortunately, that hesitation may just lose us the only opportunity we might have of even saying the word "Bahá'í". But the Faith is, in fact, making wonderful progress and is gaining solid recognition all over the world. In fact, we have a great deal to be very confident about and, generally, our own conviction and enthusiasm will command respect. Arm yourself by knowing which important people have commented favourably upon the Faith, and how we are using the consultative status accorded to the International Bahá'í Community at the United Nations — it's impressive. Finally. . . .

"Just a few Don'ts":

Don't be negative — it's contagious!

Don't think you can't — or daren't do it — you can!

Don't be apathetic — it's disastrous!

Don't be discouraged — someone, somewhere is really longing to know about Bahá'u'lláh, that mankind has not been forgotten, and that there IS a God who loves us. So keep at it, keep your eyes and ears open because YOU might be the turning point in that person's life. And finally — don't stop circulating or trying to teach. It may be hard to make a start at first, but keep trying! Gradually you will achieve results and widen your circle of contacts. You will learn as you teach, and — as we all know — practise makes perfect!

LIST OF AIDS TO TEACHING

At various times over the years the National Teaching Committee and other bodies have prepared items for use in teaching. These have been used for a while and then mostly forgotten. The National Teaching Committee is setting up an Agency for the distribution of such materials. At present we have access to the following items, and will add to this list as friends remind us of similar items already prepared or send us copies of them. Many of these items are so recent that the friends will not yet require copies. However, when these are required, please send a large s.a.e. to:

Dr Iain Palin,
15 Drumossie Avenue,
Inverness, Scotland.

Items Available or in Preparation:

1. First Ideas List. Dated Ridván 1975, this contains twenty-five ideas for teaching.
2. Second Ideas List. Dated November 1975, this contains nineteen further ideas on teaching.
3. Third Ideas List. This will be distributed around March 1976.
4. Do-It-Yourself Play. This is an outline of a play which is designed for amateurs, and which is meant for teaching the Faith. Needs six or more actors.
5. Teaching Tips Workshop. A community project for teaching people how to teach. The organisers need to prepare beforehand, but all the guidance is there.
6. Newspaper Quotes. Series 1 and Series 2. These were chosen some years ago as being suitable for putting into newspapers.
7. Letter to Schools. This is a sample letter offering speakers and/or books to secondary schools.
8. List of available posters. This is in preparation, for publication in about April 1976.
9. Schools Competition. Prepared by Sheffield Spiritual Assembly. This is a sample layout for Idea No. 24 on First Ideas List.
10. Teaching Teams. Guidelines for running a package teaching event, using 'street teaching' methods. Only for bodies with a certain amount of manpower.
11. Article on Individual Teaching — Journal No. 228.
12. Firesides. An article on running firesides which can be found in Journal No. 229.
13. Journal Article on writing to newspapers — from Journal No. 230.
14. "Call Thyself to Account Each Day".

15. Article on Exhibitions. Printed in this Journal. Available from around March 1976.
16. Teaching Guidelines. Large yellow booklet sent to all communities around Ridván 1975. Consists of guidelines for the organisation of teaching projects.
17. Study Course on The Bahá'í Faith. Produced by the NTC in 1958. To be used in conjunction with certain books.
18. Guidelines for the Setting Up of a Travel Teaching Rota. Only useful to Teaching Committees or possibly for use abroad.
19. LSA Teaching Plan. Originally prepared by Durham Spiritual Assembly. Designed to develop local assemblies.
20. Teaching Plan No. 1. This is a plan systematically to proclaim to and teach the population by taking each profession/area of employment/interest in turn.
21. Phased Teaching Project. A sample teaching plan to be used over a period of time in a given area.
22. Teaching Plan No. 11. This is a plan for a 'Campaign Month' in a given area.
23. A Year's Plan — Self explanatory for use by local assemblies.
24. Guidance Notes: for holding of weekend schools, conferences etc.

In addition to the items listed above, the NTC still recommends the "Teaching & Consolidation Manual" published some years ago, of which many believers must have copies. This is a useful book often overlooked and a revised edition is soon to be published by the Publishing Trust.

For the Individual: "Success in Teaching", the pamphlet by 'Amatu'l-Bahá Rúhiyyih Khánúm, is both helpful and inspiring.

EXHIBITIONS

The aim of this article is to help any community wishing to set up a Bahá'í exhibition. Exhibitions are increasingly being reported as "successful", probably for several reasons. People seem to attend exhibitions, whereas public meetings generally attract few people. They are capable of generating interest because they are visual; of leaving lasting pictures in the viewers' minds; and, if they look sufficiently professional, of actually impressing people as to the nature and strength of the Faith. Also, people feel they can take as much or as little time as they like in looking at one.

The Use of Exhibitions

Exhibitions can be used in a variety of places, such as college foyers, libraries, public halls hired for the purpose, as well as in shopping precincts. Any building in frequent use for coffee mornings, jumble sales, etc., might be expected to attract the public. But above all, a community should ensure that once it has created an exhibition, it should be used. Continual use can, for instance, be ensured by a regular exhibition at a suitable spot: one community at the time of writing shows its exhibition every sixth Saturday, and different members of the public visit it each time. Do not expect hundreds of people necessarily — a small trickle of individuals seeing your exhibition will still make the exercise worthwhile.

Exhibitions are also ideally suited for advertising in newspapers — you have got something tangible to report and for people to see. Further, once your exhibition has been created, it can be used by other communities in the area, though the questions of transport and storage must be considered beforehand. Finally, should a very large exhibition prove necessary from time to time, it is possible to combine several small exhibitions.

The Planning Stage

Any community can appoint a two or three man "committee" with very simple terms of reference along the following lines: "Organise an exhibition for teaching purposes with a budget of up to £X." This approach would save the local assembly or group hours of consultation time, as the consultation involved can more effectively be done by the people actually building the exhibition. The two or three people (the "committee") could even be from two communities, financing it as a joint project. Once the exhibition is built, a certain annual budget may be necessary for its maintenance and growth. It must be realised that the possibilities of deterioration and vandalism exist.

Once appointed, the "committee" should make an overall plan of what they intend to produce. If the plan is an ambitious one, for an enormous, multi-media effort, then it should be divided into easy stages. Then, even if only the first stage ever gets finished, it will still be an exhibition in itself.

Materials and Presentation

At the time of writing the main problem is the availability of pictures, posters, but it is still possible to obtain posters and similar articles from the friends. A do-it-yourself exhibition kit has even been promised, which the NTC is actively pursuing.

The NTC realises that ideally an exhibition should look professional, but that to achieve a satisfactory result, only a few simple points need to be borne in mind. One of these is simplicity. Our Faith is wonderfully complete, with innumerable details on many different aspects of life. However, if we try to

squash every name, fact, figure, building and teaching into one exhibition, the public will not be able to take it. We must therefore choose a few aspects which we wish to highlight, and have a section on each. Further, professionally-produced exhibitions tend to have only one or two pictures on each display board — perhaps four — but they always leave a great deal of 'blank space'. This has the psychological message that the pictures they are displaying are sufficiently worthwhile to be treated with respect. Bahá'ís like to miss nothing out, but cluttered boards imply cluttered thinking — spaces with the occasional item imply dignity. There ought to be a certain amount of 'eye-catching' material; for example — "This Earth is one country" in large letters. Pick out a few hard-hitting quotations and hit hard visually.

The basic background is usually board; consult the timber merchant as to the lightest and cheapest (e.g. insulating board). An alternative to this type of board is transparent plastic. Either way, provision must be made for the exhibition to stand up at eye level. Most professional exhibitions cover boards with hessian, curtain or some other material — it only needs to be pinned on the back and stretched over the front — which looks better than plain board. Something else which needs thought is the method of fixing. Drawing pins can be awkward unless you use a hammer. Sellotape can look messy. Apart from these, a new solid material called Blu-Tack is available at most stationers. This sticks well enough for exhibition purposes, and can be left on the back of the pictures. It might not, however, be as good as drawing pins or map pins on a hessian background. If the exhibition boards can be left intact when not being displayed, a permanent protective plastic film is a possibility.

Lettering needs to be carefully done — use Letraset (available at stationers) unless you have someone very talented to do this. Many a good exhibition betrays its amateur status by its lettering.

Subject Matter

Once again it could well be stressed that the exhibition should not be overloaded. Suggested ideas could include sections on the following: Basic Figures of the Faith; The Proclamation and letters to the Kings; The Houses Of Worship; Haifa and Akká; Bahá'ís of the world; The Administration; The Teachings; Maps (showing the NSAs and local assemblies, etc.). These are, of course, only suggestions, and depending on the size of the exhibition you must decide which ones are most appropriate. Again, you could well construct one section, then a second and third as time permits.

Extras

So far just a basic format of mounted exhibits has been considered, but there are ways in which the exhibition can be added to, which make it more attractive. A display of Bahá'í books usually impresses people as to the amount of literature available. A table of free pamphlets is often included, but why not also a book stall selling books? Some people like to pay for things, and are more likely to read something for which they have paid. Continuous slide shows are a possibility, perhaps even with a taped commentary. Models or moving parts are more difficult but may be worth the effort. Piped music may be feasible, as also may proper lighting.

If this last section sound rather ambitious, just stick to the basic format as in the first sections. As we Bahá'ís know well, every big thing must start small.

PRAYER GOALS

One vital aspect of the completion of the Programme for Victory is that each one of us should feel increasingly responsible for the completion of the goals — both as individuals and as members of the community.

The actual amount of physical support we can give, however, may be less than we would wish. One response to this is the adoption of prayer goals. For example, one local assembly in the North of England has selected a list of four nearby goal districts and has encouraged all its community to pray for those goals by name every day. The hope and intention is that daily prayer for these goals will prompt the friends to greater effort and feeling of responsibility, including physical support.

PEN PORTRAITS

We would like to share with you these pen portraits of two districts in the Highlands of Scotland. Both are goal districts, Moray is to form an Assembly, Deeside is to be opened — do either of them appeal to you?

Moray District, Highland Region, Scotland

Moray District occupies approximately forty miles of coastline on the south side of the Moray Firth, with a depth inland of fifteen—twenty miles, and an extra tongue of land extending southwards to the watershed of the Cairngorm Mountains (Ben Macdui almost 4,300 ft.). Tomintoul is the main Highland village (over 1,100 ft.) in this inland extension, on the 'top' road via Strathavon to Royal Deeside, Dufftown, too, (1,500 population) lies well inland on routes from north and west to south and east.

The eight—ten mile wide coastal zone contains the best agricultural land and forests, some of which are very extensive, such as Culbin Forest near Findhorn/Forres. Here too lie the major settlements, mainly close-built towns well separated by unspoilt countryside, at intervals of five—ten miles. The main coastal towns are Lossiemouth (6,000 population) and Buckie (8,000 population). The coastline also possesses many charming fishing villages, such as Burghead, Hopeman, Portgordon, Findochty, Portknockie and Cullen. Just four miles or so inland, along the Trunk road A96 between Inverness and Aberdeen, are the old market centre towns, such as Forres (5,000 population), Elgin (17,000 population) and Keith (over 4,000 population). Elgin is fairly central in this coastal belt and is the main town and centre for administration etc; lying thirty-eight miles east of Inverness and sixty-seven miles north-west of Aberdeen. This flat or undulating coastal zone boasts a dry climate, receiving plenty of sunshine (July 1975 was a changeable month with 150-190 hours of recorded sunshine), and a minimal rainfall (July 1975, approximately two and a half inches) averaging annually the same as the driest areas of South-east England (twenty-five—thirty inches). Temperatures in summer (little winter difference) are as a point of fact a shade cooler on average than in England, but the difference is hardly noticeable, and the area is of course popular with tourists. When the frequent clear skies and visibility, unmarred by pollution, and the purity of the air are considered, many would say that this is one of the healthiest climates to be found. The coastal area is rarely troubled by snow, but for the enthusiasts that can be found in plenty in the mountain areas (skiing is a winter attraction). Thunderstorms are a very rare occurrence.

Communications are very good, with main road and rail routes through the area from east to west. Inverness is a railhead and a terminus for Motorail, and has an airport just outside having daily flights to and from London as well as within Scotland. The whole area is one of economic growth, some of it connected with North Sea oil.

District of Deeside, Grampian, Scotland

The Dee has chosen a very fine valley through which to wander before touching on the granite city of Aberdeen and joining the sea. The ground rises, the long ploughed fields give way to advancing rougher hills and the beeches of the hedgerows give

way to windswept native Scots pines. From the east coast city, with its docks and bustling fish-creel harbour, we have come to the place where the Highlands rise.

Between Aberdeen and Braemar changing wild contrasts keep the view in focus. Here the road out of the city is divided by beech hedging from the cattle-grazing fields. Never far from the road is the river, — quite leisurely here, — it is in no hurry. Some Aberdeen suburbs venture this far into the countryside, but factory chimneys are left behind.

And so to Banchory, a bonny wee town. This is described in Murray's handbook to Scotland as "a long neat village, with many villas" well situated above the Dee, here crossed by a bridge. This town is the one chosen by the Aberdeen Spiritual Assembly as a beginning to the establishment of the Bahá'í Faith in Deeside. Its town hall has seen musical evenings combined with a presentation of the Faith.

The next main village is Ballater. That we are now further up in the Highlands can be seen from this report from the same handbook: "Ballater is finely placed on the left bank of the Dee just below the junction of the River Muick, which descends through a grand glen from the east flanks of Lochnagar. It is surrounded by wooded hills and distant mountains. A granite bridge (opened in 1885 by the Queen) crosses the Dee, a substitute for the wooden successor to the fine old granite bridge which was swept away by the flood of 1829. A building with a tower, close to the station, serves the purpose of a town hall and post office along with that of a memorial to Prince Albert."

The atmosphere now is certainly more rural and more Highland, and so upriver to Braemar. The handbook tells us how far up we have come; "Braemar on the Clunie Water above its junction with the Dee. It is a scattered double village, that portion of it lying west of Clunie being called Auchindryne. It stands 1100 ft. above the sea and is celebrated for the extreme purity and bracing character of its air. Although it has changed from a rough Highland hamlet to a tidy watering-place it is not overgrown, as building is largely restricted."

These are the main villages. Of course there are dozens of tiny ones and even a few famous castles and mansions. For those pioneers who contemplate the purchase of Crathes Castle, here is Eric Linklater's description: "The exterior is spectacular, the simple east wing contrasting with the old tower burgeoning into an exuberant array of turrets, dormers, crow-stepped gables, gargoyles and finials, jutting out from the lofty, harled walls on ornate corbelling."

Balmoral Castle too is beautiful, but the present owners show no sign of wishing to sell it!

Deeside is really worth visiting, for its scenic beauty as well as to teach the Bahá'í Faith or to settle there. At any time the countryside is good for the spirit.

NATIONAL TEACHING COMMITTEE

On 23 December 1975, a momentous and somewhat unique expedition began, in the true Bahá'í spirit, with a devotional at 27 Rutland Gate, where the travellers had congregated. The coach, with its contingent of fifty-three Bahá'ís from the ages of five to fifty-plus, left the Hazíratu'l-Quds on a wave of enthusiastic optimism.

Reaching Southampton during the evening, the ferry crossing was undergone in the silence of the night. Paris was reached the next day, and after depositing our luggage at the hostel which was to be our refuge for the night, the coach driver took us on a short tour of Paris, including the Eiffel Tower, the Arc de Triomphe, the Bastille and the hall in which the August 1976 International Teaching Conference is to be held. The journey continued the next morning and we reached Sierre on the twenty-fifth, after passing through beautiful countryside, not as abundant in snow as is usually envisaged. The school began on the morning of the twenty-sixth, most of the business of registration having taken place the previous evening. It was opened by the Winter School Committee, to whom many heart-felt thanks are due for all their work, who introduced the theme, the function and the aims of the school in four languages — French, German, English and Italian.

The theme of the school was 'Shoghi Effendi', and we had the great privilege of the presence of the Hand of the Cause, Dr Ugo Giachery, accompanied by his wife. Dr Giachery gave us several lectures enlivened and vivified by his many personal anecdotes of our beloved Guardian. We had the pleasure of listening to the enlightening lectures of Adib Taherzadeh, Chairman of the National Spiritual Assembly of the Bahá'ís of the Republic of Ireland. We were also blessed by the presence of two Auxiliary Board Members, Swiss National Assembly members, and Ted Cardell, of our own National Assembly.

All the lectures were simultaneously translated into German, English and French, and many thanks are due to the translators, whose help was invaluable and indispensable. The afternoons were spent for the most part in various recreational activities, though some of us were occasionally honoured with informal discussions with the Hand of the Cause Dr Giachery.

Every evening from 10 pm onwards, many were privileged to listen to Adib Taherzadeh expounding on several aspects of the Faith, after which we felt much enriched. There were, on most evenings, entertainments of a more secular nature, such as discotheques.

The Feast of Sharaf fell during the course of the school and to celebrate this, a Unity Feast was held one evening. Another evening was set aside for 'entertainments' and both occasions were highly amusing and instructive in their demonstration of community spirit.

The school finished on 3 January, 350 people having attended and there having been nine declarations. The coach left on the same day, after its passengers had bade many a hearty farewell. The journey back was uneventful though the spirit was tremendous, everyone feeling uplifted and joyous after a superb winter school.

Thanks are most certainly due to the organising committee responsible for the wonderful coach trip to the Swiss Winter School, which succeeded in its aim of being like unto a Bahá'í University.

It was wonderfully inspiring and we came away, not only with some inkling of knowledge of the Guardian, but also some feeling of the spirit of love and unity imbued by one of the most enlightening and wholly uplifting winter schools it has been my honour and pleasure to attend.

Zarin Hainsworth



The Hand of the Cause Dr Giachery with his wife and some of the friends at the Swiss Winter School

NATIONAL CONVENTION

1-2 MAY, 1976

The Ellen Wilkinson Comprehensive School
(Ealing Girls' Grammar School)
Ealing

North Ealing Tube Station (Piccadilly Line)
[Two minutes' walk]

West Acton Tube Station (Central Line)
[Five minutes' walk]

Two minutes by car from Hanger Lane.

Details of all kinds of accommodation will be notified;
ample parking facilities; restaurants and hotels in the vicinity.

BAHA'Í SUMMER SCHOOL INVERNESS

10-17 JULY 1976

EDEN COURT CONFERENCE CENTRE

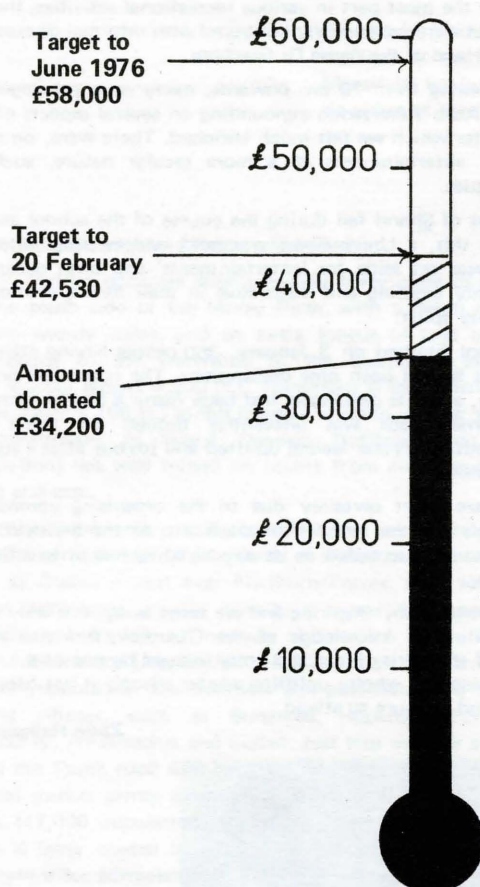
Hotels and Guest Houses averaging:

Bed and Breakfast	£3.00 per day
Main Meals	£2.00 per day
Registration Fee	£2.00
London/Inverness Coach		
Return	£9.50
Booking Deposit	£5.00

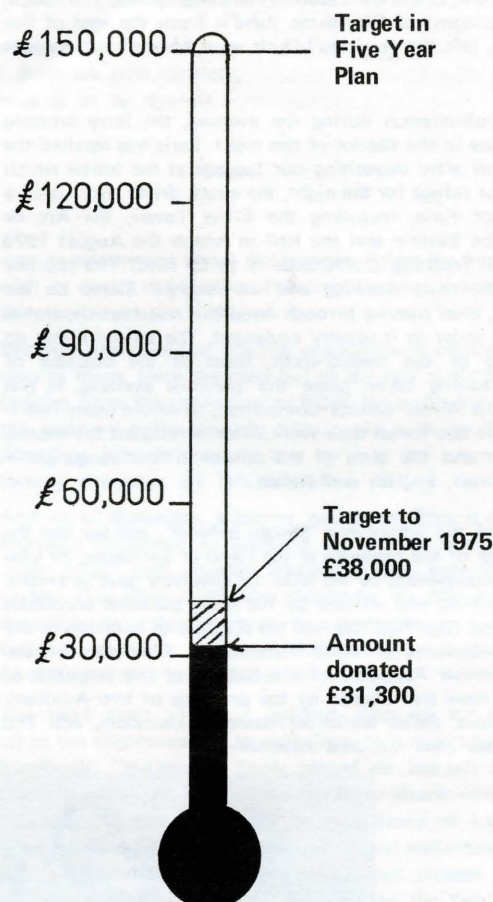
Registrars: Mrs Marjorie Giorgie
52 Balnakyle Road,
INVERNESS

THE FUNDS

NATIONAL FUND



CAPITAL PROJECTS FUND



THE FUND

Ways of making contributions to the Funds.

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

Mrs Betty Goode,
8 Knowle Road,
Stafford ST17 0DN
Tel: Stafford 62157

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

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

Our account number is **18188443**

3. By Post Office Giro. Our number is **43 301 4008**
4. The Capital Projects Fund is in a separate account:—

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

Account number **18188648**

POINTS WHICH ARE IMPORTANT

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

EDITORIAL

Clear, well-contrasted black and white photographs are needed to make the Journal more interesting — they will be returned if a stamped, addressed envelope is enclosed. Please do not send colour pictures and especially not colour slides.

The notices column has been very small of late — have there really been so few marriages and births, or, less welcome, deaths? Please send the Editor details of the names, dates and places involved.

Please be sure to send notifications of changes of address to the National Office, together with details of numbers of Journals required — PLEASE NOT to the Editor.

The deadline for the next issue is **10 APRIL 1976**.

Material should be sent to the Editor:

Lois Hainsworth (Mrs)
27 Rutland Gate,
London SW7

BIRTH

DEATHS

- 15 September 1975: Billy Glass, in North Down, Northern Ireland.
- 30 January 1976: Alfred Morse, in Swansea.

MARRIAGE

- 22 November 1975: Nahid Tahzib to Farid Delshad, in London.

DIARY

- 9 April: Feast of Jalál
- 21 April: First Day of Ridván
- 28 April: Feast of Jamál
- 29 April: Second Day of Ridván
- 1/2 May: Convention
- 2 May: Third Day of Ridván
- 23 May: Declaration of the Báb

NEWS FROM THE COMMUNITIES

ANGLESEY: When the community last sent news we were a newly formed assembly, one of the first to be formed during the Five Year Plan. Despite the welcome pioneer move of a newly declared Arfon Bahá'í to the island the assembly is currently under strength due to the moves of other friends. However, the community is unitedly pursuing its teaching plans and offering prayers in the hope of maintaining and consolidating the assembly.

Early in the year we embarked on a proclamation campaign and Bahá'í literature has now been received by all four secondary schools on the island and also by the college of further education. All but one of these institutions now possess a copy of 'Bahá'u'lláh and the New Era' which was delivered personally and presented to each principal or headmaster. Although two local dignitaries did not respond to our invitation to accept Bahá'í writings a third person, a local artist of international fame, graciously accepted some literature which he indicated to be of the most profound and touching that he had ever encountered. Copies of 'Bahá'u'lláh and the New Era' and 'God Loves Laughter' have also been successfully placed in the mobile library which tours the island and thus takes the Faith to isolated rural communities.

During the Summer and Autumn months we were all busily involved in UNICEF activity, assisting with the design and manning of a stall at the County Fair and later with complete responsibility for a fund raising sideshow at the Menai Bridge Fayre. The latter involved the construction of some old-fashioned stocks which were occupied by a warm-hearted Bahá'í who consented to having soggy tomatoes hurled at him by all and sundry. It was all taken in good heart and enabled us to raise £26 for our UNICEF friends. Though this has been rather diversional Bahá'í activity it has provided an excellent means for us to introduce the Faith to our island friends and neighbours. Several joint meetings with our mother community of Arfon took place during the year and these included a deepening day with Keith and Ann Munro and baby Munro, an event which was as thrilling and joyous as it was informative.

Since there are nearly as many children in the community as adults, children's classes have been held whenever possible, and almost always on study or deepening days with our neighbouring Arfon community. A children's party is planned as part of the Intercalary Day celebrations.

Do please remember that Anglesey (Ynys Mon) is a holiday island, ideal for tourists, campers and hikers, and that firesides can be arranged at extremely short notice with the local Bahá'ís.

BRISTOL: On World Religion Day we welcomed a teacher and a dozen schoolchildren from a local comprehensive school to our meeting, which consisted of readings from the major world religions and an introductory talk given by Stanley Whiteford, followed by an interesting discussion. We also learnt that one boy has chosen to write about the Faith as a project for his school.

We are happy to announce that, through the efforts of our librarian, Bahá'í books are now being sold by a religious bookshop called "Pentangle" in Park Row in the centre of Bristol. On the Anniversary of the Birth of Bahá'u'lláh, the manager stocked up with over £10 worth of books, mainly paperback, and the availability of Bahá'í books has been displayed in the shop window. **We urge the friends in the area to purchase books from "Pentangle" occasionally so that the order will be repeated in the future.**

A few weeks ago we held a prayer-meeting in our goal area of Woodspring, and we hope to hold these more regularly now.

CRAWLEY: Although wishing us well in our endeavours, the Mayor of Crawley refused to accept a book, but the editor of the local paper was pleased to accept a copy of 'Bahá'u'lláh and the New Era'. He also received a publicity folder. He had heard of the Bahá'ís in Bedford from where he had been a deputy editor, but had not been offered a book before. The same book was given to the Society of Friends, but they did not take up a suggestion of one or more joint discussions. Two local vicars, one from the United Reform Church and the other from the Church of England, accepted 'Christ and Bahá'u'lláh' and this book will eventually be offered to all the clergy (over thirty) as we obtain more copies.

GUILDFORD: Our community has recently had two national evenings arranged by the ever-active 'youth' committee. The first was a Jordanian evening, with exciting food and music and most of the friends dressed in their most 'araby' gear. The second was an Italian theme, with plentiful supplies of Muna's pizza and other culinary delights. Both were very well attended by friends from the international club and other sources, several of whom have since come to more formal gatherings.



First Spiritual Assembly of the Bahá'ís of Eastbourne

We have presented books to four lecturers at Surrey University in recent weeks, Professor Thakur, Professor Elton, Mr Colin Tipton and Dr du Reuck, and have distributed copies of 'The Heavens are Cleft Asunder' to twenty clergy and religious leaders in the town. We received a very warm acknowledgement from Bishop David, who is well-known for his ecumenical ideas.

Activities and publicity in Waverley are continuing, and our first Waverley baby, Jamie Pibworth, was born on the last Feast (Mulk). We hope that teaching at the University will maintain the Bahá'í Society, as five of its members will have graduated this summer and one will be going out on his industrial year, leaving only two!

INVERNESS: Our regular Wednesday evening firesides have gained a fillip from the occasional outside speaker. We recently had the pleasure of a talk from Miss Elizabeth Buckley, an American who directs a local home for the mentally handicapped. This home is part of a Christian foundation, "L'Arche" (the Ark), which was founded in France and seeks to give the mentally handicapped a chance to develop their own personalities and functions in society rather than shutting them away. A most enlightening two-way discussion followed this talk, which was highly appreciated.

The visits of Charles and Barbara Pierce and their young son Daniel, on their way to and from the Western Isles was welcomed by the local Bahá'ís and their friends, who enjoyed immensely the slides they showed of their journey across the Pacific and through South America, as well as some fantastic views and scenes from their pioneer post in the New Hebrides, which went far to warm up a particularly frosty night!

ISLE OF WIGHT: Last year's World Religion Day in Newport Unitarian Church met with great success — it was a well organised affair in co-ordination with representatives of other denominations. There were no speakers, only the readings from the various scriptures.

Meanwhile the Minister who had arranged this resigned from the position to give his life to full-time social work, and in his so-called spare time he does one night a week for the Samaritans and is also a member of the Amnesty International. We approached him this year for a repeat performance of last year's highly successful service, and, although he no longer works even on any of the Unitarian Committees, he gave us all the necessary information.

When the matter was agreed upon by the Unitarians, our Public Relations officer was informed and details discussed. A request was made that this year it would be appreciated if the Bahá'ís provided a speaker, not just a reader, so that the Congregation could get to know a little more about our Faith. We were lucky and most grateful to get Sydney Barratt from Weybridge to accept this assignment. There was also an extra bounty; as the Hindu reader did not turn up, the Bahá'ís were asked to provide a reading as well, which was taken from "The Gleanings". It appears that this former Minister has a 'weak spot' for the Bahá'ís because he agreed on this occasion to represent the Unitarians and also to co-ordinate the service. It was a most inspiring evening.

We gathered socially after the service, as we had done last year, but this year we insisted that we should be hosts to the participants and the cooperation of the Unitarian women was most praiseworthy. Publicity was provided outside the Church and also in two much-read Island Newspapers, and literature provided by us was eagerly picked up. No doubt we have established a most valuable and friendly relationship with these worthy people, as time will prove.

KINGSTON-UPON-THAMES: A new group was formed in the Borough of Kingston-upon-Thames, on 22 December 1975.

MANCHESTER: For World Religion Day the Manchester community were especially busy. On the Sunday afternoon we supported a meeting in our goal town of CHESTERFIELD, where Adam Thorne and resident Bahá'í Martyn Beckett presented a slide show, and this was followed by a discussion. Only two non-Bahá'ís came to the meeting, but an advertisement was placed in the local paper and we hope to have a follow-up story. In complete contrast, the Manchester meeting held in the evening at the Ḥaḡíratu'l-Quds attracted about seventy guests, of whom quite a number were non-Bahá'ís. The programme for the evening was organised by the Tameside community and was a great success. Once again extensive publicity preceded the meeting.

The following day one of the members of the community, Ruth Smith, was interviewed live on BBC Radio Manchester for about twenty-five minutes and answered questions about the Bahá'í Faith. Following the interview there was a one hour 'phone-in' section of the show and Ruth's interview was mentioned on several occasions. We feel this publicity has been very useful to promote interest in the Bahá'í Faith in the Greater Manchester area. We are very grateful to Shahlah Haqjoo of the Stockport community for being able to arrange the interview through a personal contact at Radio Manchester.

NORTH DOWN, NORTHERN IRELAND: Our community is sad to have lost Billy Glass of North Down, Northern Ireland. He was a true and faithful follower of Bahá'u'lláh who served on the first Spiritual Assembly of Bangor from its inception at Ridván 1959, as Treasurer until Ridván 1974 when, due to ill health, he was no longer able to serve on the Assembly.

ORKNEY: In November an ecumenical group consisting of lay members from various Christian denominations held a united service in Kirkwall Congregational Church at which the Bahá'í Community was asked to participate. The Báb's prayer "The Remover of Difficulties" set to music by Alec Reid of Aberdeen, and another song, "God is sufficient unto me", were sung by a group of three from the Bahá'í community. The congregation numbered about a hundred and a collection was made for the 'Save the Children Fund'.

About two dozen people attended a World Religion Day meeting in Kirkwall in January. The programme consisted of accounts of the lives and teachings of the Manifestations of God from the time of Adam to Bahá'u'lláh, interspersed with songs and music. The evening was much appreciated by all those who came. The Bahá'í community was assisted musically by friends who played the oboe, piano and guitar, which did much to create a relaxed and spiritual atmosphere.

Every Sunday morning the Bahá'í community comes together for prayers followed by a study of the Bahá'í Writings.

SEVENOAKS: The last week in September was a marvellous one for the Bahá'í community in Sevenoaks. Due to the fact that Stuart Johnson was taking a year's course near Bromley, and that we managed to find him a room in Sevenoaks, and especially to the totally unexpected bounty of Bahá'u'lláh, that the Ireland family, who thought they were in Dartford, turned out to be on the Sevenoaks side of the border, we were able to form the first Spiritual Assembly in the presence of Mary Hardy, representing the National Assembly, and friends from Tunbridge Wells and Brighton.

First Spiritual Assembly of the Bahá'ís of Sevenoaks



On the Saturday we held a Bahá'í Day at the Friends Meeting House. In spite of the terrible weather we were very happy to see the wonderful support given us by friends who travelled considerable distances from all over the unit to be with us.

Although not many non-Bahá'ís attended the 'Open House' to see local craftwork on view, to see some slides and to enjoy and take part in the wonderful song session later in the evening led by Fiona Dunn, Charlie Pierce and Paul Booth, there were several interested people — one a contact from Housewives Register, another a member of the local UNA committee with her husband (their daughter became a Bahá'í in Swaziland a year or so ago), and also Rita, the contact of the Tunbridge Wells community who died very suddenly a week or two later. She was very close to the Faith and said how much she was enjoying the day. £25 was donated for the National Fund, and the day gave rise to some local publicity in the press — an advance notice, a photo in both local papers, and the account submitted printed with only slight alteration.



First Spiritual Assembly of the Bahá'ís of Worthing

SHEFFIELD: One of the goals of the Five Year Plan is to try and enrich the life of our own Bahá'í community. In Sheffield we are fortunate in still having with us one of the foundation members of the Spiritual Assembly that was formed here in 1950. So we decided to celebrate our twenty-fifth anniversary by holding a luncheon party at the Bahá'í Centre, to which we invited many non-Bahá'í guests; five accepted including the Minister of the Unitarian Church and the President of the Esperanto League in the city. One of the refusals came from a commentator at the local Radio Station, but instead we were offered eighteen minutes of peak listening time for a Bahá'í dialogue on the air, the same day that we held our celebrations.

We sent out special hand-made anniversary cards to those friends who had helped to form our Assembly, and replies were read out at lunch, the most important coming from the Universal House of Justice. This message is now in the hands of all our members, and will be sent out to our recent pioneers to Ireland, West Indies, and Nigeria.

One of our aims was to collect at least £25 for the new Universal House of Justice building being erected in Haifa, and thankfully we achieved it.

Everyone contributed to the happiness of the day. Specially delicious dishes were prepared, our archives books brought up to date were on display, and musical items followed a wonderful talk about the Faith and its development in Sheffield given by our respected oldest member.

Even the iced cake helped to proclaim the Faith, because in the local bakery they wanted to know the meaning of the word "BAHÁ'Í" written on it, and so we sent them a pamphlet with the letter of thanks.

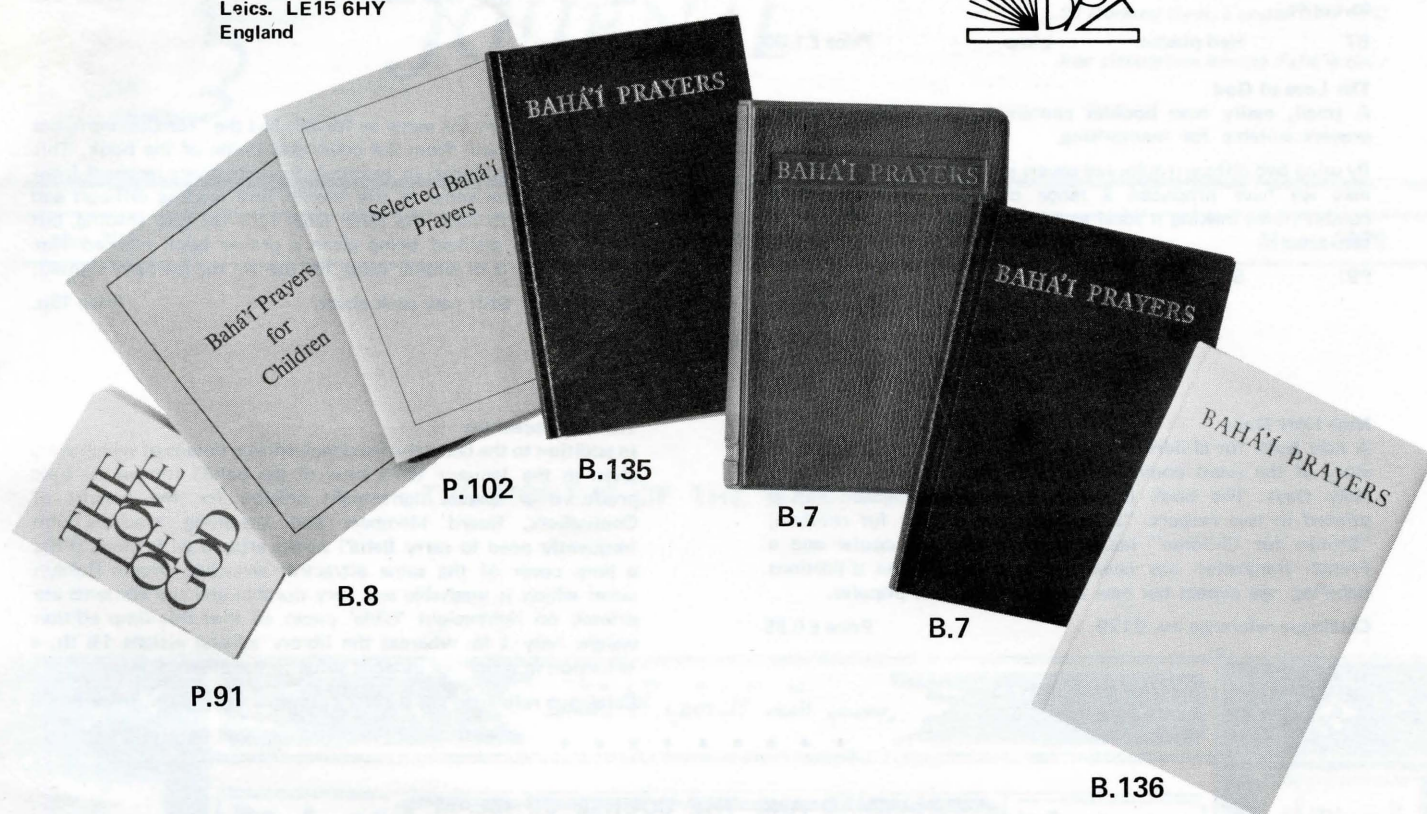
Finally, later in the afternoon, a group of us visited the nearby Botanical Gardens to look at our noble Norway Maple tree planted in 1963, and growing strongly ever since.

Our only regret is that we waited twenty-five years to celebrate something that means so much to us and the people of our city. Perhaps in the future we will celebrate the growth of our Bahá'í communities every decade.

SWANSEA: Our good friend Alf Morse passed away peacefully on 30 January, at his home in Swansea. Alf, who was well known to many of the friends throughout the country, devoted his life to the promotion of the Bahá'í Faith. Together with his wife Margaret, who declared on the same day, he helped to form the first local Spiritual Assembly in Swansea, and since then has been an active Bahá'í in the Swansea area. Bahá'ís of several nationalities from neighbouring communities joined relatives and friends in a Bahá'í funeral service of prayers and readings which included chants in Persian and Arabic. Alf who was seventy-four will be greatly missed by Margaret and their daughter Lisa, and all of us.

Bahá'í Publishing Trust

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PRAYER

"... a connection between the servant and the True One"

PRAYER *"is conversation with God"*
 PRAYER *"is the cause of awakening and mindfulness"*
 PRAYER *is "conducive to protection and preservation from tests"*
 PRAYER *"The greatest happiness for a lover is to converse with his beloved"*
 PRAYER *"The greatest gift for a seeker is to become familiar with the object of his longing"*
 PRAYER *With every soul "his greatest hope is to find an opportunity to entreat and supplicate before his Beloved"*
 PRAYER *"There is nothing sweeter in the world of existence"*
 PRAYER *"is the language of the spirit"*
 PRAYER *"The seeker. . . at the dawn of every day. . . should commune with God. . ."*
 PRAYER *"need not be in words but in thought and attitude. If this love and desire are lacking, it is useless to try and force them"*
 PRAYER *"In the highest prayer, men pray only for the love of God"*
 PRAYER *"I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee"*

"Intone, O My servant, the verses of God that have been received by thee. . . that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men"

To try partly to cater for this essential need of man the Bahá'í Publishing Trust has printed a variety of different prayer books, to suit all purses, from the small 'Love of God' to the wonderful 'Prayers and Meditations'. (B4 available at £1.75, but not illustrated).

Surely our need was never greater than in these days of "world encompassing trials", when "confusion and chaos. . . are engulfing the old order, and now that we have our goals clearly before us in our "Programme for Victory".

We gladly bring to your attention this range of indispensable literature.

BAHÁ'Í PUBLISHING TRUST

Bahá'í Prayers

This contains a selection of a hundred prayers by the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, the text of which incorporates the latest revisions supplied by the Universal House of Justice. There is a contents list at the front of the book and a subject index at the back.

B135 Green cloth. Hardback Price £1 40

Bahá'í Prayers

This is a De Luxe edition with the same contents as the above, but it is printed on light 'bible' weight paper and the white Rexalon cover is padded both front and back to give a luxurious feel to it. The outward appearance is further enhanced by it being enclosed in a colourless transparent jacket.

As this De Luxe edition will be a favourite wedding gift or as a presentation marking some other special occasion it comes enclosed in a strong white carton ready packed for sending through the post.

B136 White Rexalon. Hardback Price £2.75

Bahá'í Prayers

The contents are the same as for B135 and B136 but PLUS another fifty-eight pages of "Bahá'í Prayers for Special Occasions", the text of which also incorporates the latest revisions supplied by the Universal House of Justice. This is a long established favourite which is cherished by the friends in many parts of the world.

B7 Red cloth. Hardback Price £1.50

Bahá'í Publishing Trust — continued**Bahá'í Prayers**

The very durable red leather-grained washable PVC cover of this edition has rounded corners to avoid tearing the lining of pocket or handbag when carrying around and is another well established favourite.

B7 Red plastic. Limp Price £1.80

The Love of God

A small, easily read booklet containing a selection of short prayers suitable for memorising.

By using two different coloured covers and two different coloured inks we have produced a range of eight different colour combinations making it ideal as a "give-away" for presenting to contacts.

P91 Stiff card. Price 7p.
(20 for £1.15; 100 for £5.50)

* * * * *

Nine Holy Days

A new book for children by Mrs Jacqueline Mehrabi, telling the story of the event commemorated by each of the nine Bahá'í Holy Days. The book is very attractively illustrated and is printed in two colours. "Jacky's" previous book for children, "Stories for Children" has proved immensely popular and a French translation has been published by Maison d'Editions Bahá'íes; we expect her new book to be just as popular.

Catalogue reference no. B129 Price £0.85

* * * * *

"MUHAMMAD AND THE COURSE OF ISLÁM"

by Hasan Balyuzi

The Hand of the Cause Hasan Balyuzi has given us yet another treasure; all Bahá'ís and many others are aware of his very high standard of scholarship and his books on the Bahá'í Faith are precious to us all. Although this book never once mentions the Bahá'í Faith, nor Bahá'u'lláh, it gives the names of Shaykh Ahmad-i-Ahsa'í and Siyyid Kázim-i-Rashti, with a short account of the Shaykhí School including their teaching that the mi'ráj of the Prophet was a spiritual experience and not a physical occurrence. It is nevertheless a valuable teaching instrument, for the Guardian wrote through his secretary to the American Bahá'í Summer School on 24 August 1939 that a study of Islám "is absolutely indispensable" in order to attain "a proper and sound understanding of the Cause". Here we have, in a single volume, a history of the life of Muhammad and an authentic assessment of the fundamental verities, history and teachings of the religion of Islám. The first part of the book reads like an adventure story, which indeed it is, explaining the environment in which Muhammad grew, telling of his childhood and youth and the early years of His Revelation, with its attendant trials

Bahá'í Prayers for Children

A selection of prayers for the use of children, it is in large type for easy reading.

B8 Stiff blue cover. Price 12p.

Selected Prayers

The contents are the same as for B8, but the "for Children" has been deleted both from the cover and inside of the book. This edition was produced in response to suggestions received from countries where some of the friends find reading difficult and they wanted to have the same large type for easy reading, but found adults disliked being given a prayer book marked "for Children". It is of similar value for use by the partially sighted.

P102 Stiff rosy pink cover. Price 15p.

The Dawnbreakers

In addition to the beautiful hardback edition details of which were given in the January 1976 issue of the Bahá'í Journal we have produced a special lightweight edition for the benefit of Counsellors, Board Members and travelling teachers who frequently need to carry Bahá'í books around with them. It has a limp cover of the same attractive two-tone brown Buksyn cover which is washable and very durable and the contents are printed on lightweight 'bible' paper so that this limp edition weighs only 1 lb. whereas the library edition weighs 1½ lb, a reduction in weight of especial value to travellers by air.

Catalogue reference no. B17 Limp Price £4.20

and difficulties; giving a thrilling account of His emigration to Medina — the Hijrah, from which the Muslim calendar dates — and His eventual victory.

It is quite impossible to summarise the second part of the book, dealing as it does with the course of Islám after the passing of Muhammad. There is an immensely interesting section on the Caliphate and the relationships of the Imáms are clearly defined, with a history of each. Chapters on the Súfis; the civilisation of Islám; the Crusades and the divisions which have arisen in Islám make fascinating reading and the epilogue is a summing up of religious history which is a joy to read. I found this book fascinating and informative and immensely readable. The frontispiece is a reproduction in colour of a beautifully illustrated copy of the Second Súrah of the Qur'án and there are some fine photographs.

Lois Hainsworth

Published by George Ronald, available from the Bahá'í Publishing Trust: £5.75

