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VISIT OF HIS HIGHNESS MALIETOA TANUMAFILI II TO THE RESTING PLACE OF SHOGHI EFFENDI



WITH FEELINGS IMMENSE ELATION ANNOUNCE BAHÁ'Í COMMUNITIES ALL CONTINENTS JOYFUL NEWS FIRST VISIT BY BAHÁ'Í REIGNING MONARCH TO RESTING PLACE BELOVED SHOGHI EFFENDI WELL NIGH NINETEEN YEARS FOLLOWING HIS PASSING STOP HIS HIGHNESS MALIETOA TANUMAFILI II OF SAMOA COURSE HIS RECENT VISIT LONDON ATTAINED THIS INESTIMABLE BOUNTY STOP HIS HIGHNESS ACCOMPANIED BY SMALL DELEGATION FRIENDS HEADED BY HAND CAUSE GIACHERY INCLUDING HANDS CAUSE KHÁDEM VARQÁ AND FIVE MEMBERS NATIONAL ASSEMBLY UNITED KINGDOM PROCEEDED CEMETERY PARTICIPATED DEEPLY MOVING HIGHLY DIGNIFIED VISITATION RESTING PLACE SIGN GOD ON EARTH WHOSE LIFELONG HEROIC LABOURS ACHIEVED WORLDWIDE SPREAD GLORIOUS CAUSE BAHÁ'U'LLÁH STOP FOLLOWING PRAYERS DEVOTIONS AND EXPRESSIONS APPRECIATION GRATITUDE BY HIS HIGHNESS HE MET WITH RADIANT SPIRIT LARGE GATHERING BELIEVERS ASSEMBLED PRECINCTS GRAVE TO WELCOME HIM AND TO WHOM HE CONVEYED GREETINGS HIS FELLOW SAMOAN BAHÁ'ÍS AND HIS HOPE GROWTH FAITH FROM STRENGTH TO STRENGTH ALL OVER WORLD STOP IN HOLY LAND SYNCHRONISING WITH THESE EVENTS HANDS CAUSE OTHER MEMBERS INTERNATIONAL TEACHING CENTRE JOINED MEMBERS HOUSE JUSTICE SPECIAL VISIT BAHJI WHERE FERVENT PRAYERS WERE OFFERED SACRED THRESHOLD MOST HOLY SHRINE IN THANKSGIVING HIGHLY SIGNIFICANT DEVELOPMENT WHICH REPRESENTS PRELUDE TO FULFILMENT LONG CHERISHED DESIRE 'ABDU'L-BAHÁ AND SHOGHI EFFENDI WITNESS PILGRIM KINGS PAY THEIR HUMBLE TRIBUTE AT HOLY SHRINES FOUNDERS OUR FAITH IN SPIRITUAL HEART PLANET STOP FERVENTLY PRAYING THIS JOYOUS NEWS WILL STRENGTHEN RESOLVE SUPPORTERS MOST GREAT NAME EVERY LAND REDOUBLE THEIR EFFORTS TO FORGE AHEAD HOWEVER ARDUOUS THE TASKS HOWEVER SEEMINGLY INSURMOUNTABLE THE OBSTACLES UNTIL EVERY GOAL WORLDWIDE PLAN IS SPEEDILY AND FULLY CONSUMED.

UNIVERSAL HOUSE OF JUSTICE

PIONEERS TO ARISE BEFORE RIDVAN

JOYFULLY ANNOUNCE REALISATION HOPE EXPRESSED IN JANUARY 1975 THAT BY MIDWAY POINT FIVE YEAR PLAN MOST PIONEER POSTS BE SETTLED STOP OUT OF THESE 962 POSTS 612 ALREADY FILLED THROUGH SETTLEMENT 1374 PIONEERS STOP 350 POSTS STILL REMAIN UNFILLED BUT 227 VOLUNTEERS HAVE ARISEN AND ARE BEING PROCESSED FOR SETTLEMENT THESE GOALS STOP CALL WITH URGENT INSISTENCE ALL NATIONAL ASSEMBLIES WITH UNFILLED PIONEER GOALS EXPEDITE FULFILMENT ASSIGNMENTS COUNTRIES STILL NEEDING URGENT SUPPORT STOP PRAYING HOLY SHRINES BOUNTIFUL BLESSINGS ALL WHO HAVE ARISEN PIONEER FIELDS VARIOUS LANDS AND WHO WILL ARISE DURING FAST FLEETING MONTHS BEFORE RIDVÁN 1977 WIN OUTSTANDING PIONEER GOALS FIVE YEAR PLAN.

29 October, 1976

UNIVERSAL HOUSE OF JUSTICE

BRILLIANT VICTORIES IN KHURASAN

The following message was cabled to the Hand of the Cause William Sears, Representative of the Universal House of Justice at the International Teaching Conference in Nairobi, Kenya:

REJOICE SHARE WITH FRIENDS AT NAIROBI CONFERENCE JOYOUS TIDINGS RECEIVED FROM CRADLE FAITH FRIENDS PROVINCE KHURASAN WHERE MIGHTY EVENTS TOOK PLACE EARLY YEARS HEROIC AGE HAVE WON UNIQUE DISTINCTION STOP EVERY LOCAL SPIRITUAL ASSEMBLY EVEN EVERY GROUP THAT PROVINCE HAS FORMULATED ITS LOCAL GOALS AND EVERY INDIVIDUAL BELIEVER HAS ADOPTED PERSONAL TEACHING GOALS STOP OBJECTIVE ENVISAGED FIVE YEAR PLAN BRILLIANTLY OUTSTRIPPED STOP FERVENTLY PRAYING SHRINES SPIRITUAL ASSEMBLIES GROUPS INDIVIDUAL BELIEVERS EVERY LAND WILL BE INSPIRED FOLLOW THIS EXAMPLE.

29 October, 1976

UNIVERSAL HOUSE OF JUSTICE

FIVE YEAR PLAN GOALS

The Universal House of Justice was delighted to learn from your letter of 26 August, the detail of the efforts which you are exerting to fill all pioneer goals assigned to you under the Five Year Plan. We are asked to extend to your National Spiritual Assembly the commendation and warm appreciation of your efforts, which are worthy of the past record of the British Bahá'í Community in the pioneering field.

It is very good news indeed that you "have sufficient volunteers to over-fill some of the goals". Nevertheless the House of Justice feels that it would be unwise to send pioneers overseas without some reasonable assurance of employment when they arrive at their posts, not only because this would be an added burden on the fund, but, under such conditions, the pioneers might find it difficult or impossible to renew their visas and might be forced to return. The House of Justice feels, therefore, that you should pursue your efforts to plan each project carefully so that maximum results can be obtained with minimum cost to the fund. . . .

As to priorities on the homefront vis-à-vis the islands of the North Sea and the remaining homefront goals, the House of Justice feels that you should continue your present policy; the beloved Guardian surely never intended an outflow of pioneers and treasure to the northern islands at the expense of the entire homefront. Great attention should certainly be paid to the islands, and pioneers and funds allocated for the work there, and the more this is done the more you can hope for the beneficial results indicated by the beloved Guardian. Such effort, however, should be in addition to supplying the needs of the entire homefront.

The House of Justice assures you of its loving prayers at the Sacred Threshold for wonderful confirmations to descend upon all the efforts of the dearly-loved Bahá'í community of the United Kingdom.

6 September 1976

UNIVERSAL HOUSE OF JUSTICE

ABORTION

"Basically the deliberate taking of human life is forbidden in the Cause, but the Sacred Text envisages certain possible exceptions to this rule and allows for the Universal House of Justice to legislate upon them. One such possible exception is the matter of abortion. It is clear that it is absolutely forbidden for a woman to have an abortion merely because she wants to have one, but there may be circumstances in which an abortion might be justified. However, at the present time we do not wish to legislate on whether or in what circumstances abortion may be permitted, and therefore the whole matter is left to the consciences of those concerned who must carefully weigh the medical advice on the case in the light of the general guidance given in the Teachings. . . ."

"With regard to the use of intra-uterine devices (for contraception), the Universal House of Justice understands that there is a difference of professional opinion as to how these devices actually

work, that is whether they prevent conception or prevent the fertilised ovum from developing. The House of Justice considers, therefore, that at the present time Bahá'ís must be guided by the best professional advice available and their own consciences. . . ."

UNIVERSAL HOUSE OF JUSTICE

Note: These are extracts from recent correspondence we have had with the Universal House of Justice in clarification of their letter which was shared in the article "Soul is Forever", Journal No. 215, February 1973, and which clearly states that "The practice of abortion merely for the purpose of getting rid of unwanted children is absolutely prohibited in the Faith."

NATIONAL SPIRITUAL ASSEMBLY

MESSAGE TO CYPRUS TEACHING COMMITTEE

The Universal House of Justice received your letter of 30 August, 1976 with the greatest of pleasure and is delighted to see the determined and enterprising spirit being evinced by the believers in Cyprus.

The House of Justice hopes that it will be possible for one of the members of the International Teaching Centre to attend the Winter School and you will be hearing further about this in due course.

The House of Justice assures you of its prayers in the Holy Shrines both for the pioneering projects for which you requested prayers in the postscript to your letter and for all the dear friends in Cyprus who are showing such courage and perseverance in a very difficult but crucial time for the development of the Faith in that island. . . .

7 October 1976

UNIVERSAL HOUSE OF JUSTICE

THE SPIRIT OF BAHÁ'Í CONSULTATION

We have your letter of 14 January 1970 asking questions about the decision-making process of Spiritual Assemblies.

It is important to realise that the spirit of Bahá'í consultation is very different from that current in the decision-making processes of non-Bahá'í bodies.

The ideal of Bahá'í consultation is to arrive at a unanimous decision. When this is not possible a vote must be taken. In the words of the beloved Guardian: "...when they are called upon to arrive at a certain decision, they should, after dispassionate, anxious and cordial consultation, turn to God in prayer, and with earnestness and conviction and courage record their vote and abide by the voice of the majority, which we are told by the Master to be the voice of truth, never to be challenged, and always to be whole-heartedly enforced."

As soon as a decision is reached it becomes the decision of the whole Assembly, not merely of those members who happened to be among the majority.

When it is proposed to put a matter to the vote, a member of the Assembly may feel that there are additional facts or views which must be sought before he can make up his mind and intelligently vote on the proposition. He should express this feeling to the Assembly, and it is for the Assembly to decide whether or not further consultation is needed before voting.

Whenever it is decided to vote on a proposition all that is required is to ascertain how many of the members are in favour of it; if this is a majority of those present, the motion is carried; if it is a minority, the motion is defeated. Thus the whole question of 'abstaining' does not arise in Bahá'í voting. A member who does not vote in favour of a proposition is, in effect, voting against it, even if at that moment he himself feels that he has been unable to make up his mind on the matter.

6 March 1970

*Letter from Universal House of Justice
to a National Spiritual Assembly.*

HISTORIC OCCASION AT RESTING PLACE OF SHOGHI EFFENDI

Promptly at 9 am on Sunday 12 September 1976 a Bahá'í delegation, led by Hand of the Cause Dr Ugo Giachery representing the Universal House of Justice, presented themselves at the door of the private suite of His Highness Malietoa Tanumafili II of Samoa on the fifth floor of the Mayfair Hotel, London, and were most warmly received by His Highness, his son and ADC, the Hon. Captain Laupeta Vainu'upo, and his Finance Minister. Hands of the Cause Dr Giachery, Dr Varqá and Dhikru'lláh Khádem as well as Angelina Giachery were accompanied by National Assembly Chairman John Long, Secretary Philip Hainsworth, Treasurer Betty Goode and members Joseph Foster, Mary Hardy and Barbara Lewis. Dr Giachery presented a copy of "Bahá'í World" Volume XV to His Highness on behalf of the Universal House of Justice and the Chairman and Secretary of the National Assembly unrolled a beautiful Persian carpet — a gift from the National Assembly on

behalf of the Bahá'ís of the United Kingdom.

Shortly after 9.30 am the party left to go to the Great Northern London Cemetery where, at the entrance to the Guardian's Resting Place, Mrs Ghodsieh 'Alá'í and her daughter Mahnaz 'Alá'í greeted His Highness with a ley of flowers. His Highness had expressed his wish to see Mrs 'Alá'í whom he had known in Samoa and whose son, Suhayl 'Alá'í, is Counsellor in that area. Some photographs were taken and the group, led by the King and Mrs 'Alá'í, moved slowly to the Grave of the Guardian there to chant and read prayers in Persian and English. As the time reached 10.30 am the party stood for a while in silence linking their thoughts and prayers with the members of the Universal House of Justice who, with Hands of the Cause and Counsellors in the Holy Land, had journeyed to Bahji to offer their gratitude to Bahá'u'lláh for this "highly significant development".



Left to right, back row: The Hand of the Cause Dhikru'lláh Khádem, Barbara Lewis, Ghodsieh Alá'í, the Hand of the Cause Dr Ugo Giachery, the Hon. Capt. Laupeta Vainu'upo, the Samoan Finance Minister, Philip Hainsworth; front row: the Hand of the Cause Dr Varqá, Mary Hardy, Betty Goode, Angelina Giachery, His Highness Malietoa Tanumafili, John Long, Ted Cardell, Joe Foster.

Following a most moving statement by the Malietoa in Samoan and translated by Captain Laupeta, the party slowly left the precincts of the grave and His Highness was introduced to National Assembly member Ted Cardell who was acting as official photographer, and the members of the Committee for the Care of the Guardian's Grave, and more photographs were taken. His Highness was delighted with all the arrangements, was happy to be photographed with the friends, showed great love for Dr and Angelina Giachery and happily walked along the pathway to the Cemetery Chapel where he met with a joyous gathering of over a hundred believers most of whom he greeted with a handshake as he walked up and down among them. With his Finance Minister as interpreter, His Highness greeted all the friends, spoke of the happiness of the occasion, brought the greetings of the Bahá'ís of Samoa, expressed his hope that the Faith would go from strength to strength all over the world and his pleasure at this opportunity of meeting some of the British friends. Dr Giachery and John Long expressed the pleasure respectively of the Universal House of Justice, and of the National Assembly on behalf of the whole community that such an historic occasion had taken place. The whole group then walked for a few hundred yards past the chapel and back to the gates of the Resting Place where His Highness readily posed for more pictures to be taken with all the friends.

The official delegation then boarded the cars which took them back to the hotel but as the whole dignified occasion had been carried out without any untoward delay, there was time to spare for the cars to go through Hyde Park and pause for a few moments outside 27 Rutland Gate while His Highness looked at the Hazíratu'l-Quds and heard of the various activities which were carried on there.

Shortly before His Highness left London after a full and exhausting official programme, on Friday 17 September, he graciously received Dr and Angelina Giachery and the National Spiritual Assembly Secretary in his private bedroom when once again he spoke of his desire to see a rapid spread of the Cause, of his longing to visit the Holy Land, of his efforts to assist in the spread of the Faith in the Pacific and of his appreciation of all the efforts which had gone into making his visit to the Guardian's Resting Place such a memorable occasion.

From the moment the National Assembly had heard of the proposed visit until the time of departure of His Highness, the closest and most cordial cooperation from all the officials in the Foreign Office was enjoyed, and the relationships so established might well be an additional bounty attracted by this unique and historic visit.

NATIONAL SPIRITUAL ASSEMBLY

HAND OF THE CAUSE WILLIAM SEARS AT LONDON HAZÍRATU'L-QUDS

On his way to represent the Universal House of Justice at the Nairobi Conference, the Hand of the Cause William Sears stopped off in London on 6 October and addressed a packed gathering of about a hundred friends at the National Hazíratu'l-Quds.

In a lively and entertaining talk Mr Sears combined wit with wisdom and made many important points. His theme was the promises given by the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi and the Universal House of Justice. He spoke of the need for the friends to believe and respond to these promises. First of all, however, he began by referring to a catchphrase which he was planning to use at the Nairobi Conference. It was the word, A - R - I - S - E, which, taking each letter to start a different word, he transcribed into: Arise, Reach Individual Souls Everywhere. The Guardian had promised, he went on, that if we arose through the conquering spirit of Bahá'u'lláh, every deficiency would be more than compensated for.

Service was the key. It drew confirmations like a magnet. An active Bahá'í would be blessed with the power of the Holy Spirit, but an inactive one had no repository for the Holy Spirit and was thus deprived of its healing and quickening rays. So in the local spiritual assembly, when souls were separate and selfish, 'Abdu'l-Bahá had said that it became like a mirror with its back to the sun.

The Báb, having told the Letters of the Living to arise, had assured them of ultimate victory.

Bahá'u'lláh had proclaimed: "The Book of God is wide open. . . but no more than a mere handful had been found. . . willing to cleave to His Cause." But these few had been imbued with the Divine Elixir that can alone transmute into purest gold the dross of the world. The believers had to believe with heart as well as head the promises from the five sources of inspiration. Then anything could be achieved.

Nearing the end of his talk, after quoting at length from the Writings — with the able assistance of his wife, Marguerite — Mr Sears referred to something the Guardian had told him. Friends did not fall away from the Faith, but from the work of the Faith, the Guardian had said.

Mr Sears added that the motive of the friends was the important thing. There was a danger in postponing service because of family, business or study. If one did these with a pure motive, desiring to serve the Faith first, the little time the friends had would be put to the achievement of great victories by the Supreme Concourse.

Keith Macdonald

DISTINGUISHED GATHERING IN TEMPLE PRECINCTS

In the German National Hazíratu'l-Quds, facing the Mashriqu'l-Aqhkár of Europe, Langenhain, the annual meeting of representatives of the twin Institutions of the Faith took place from 30 October to 1 November. Since these meetings began many years ago, Counsellor Dorothy Ferraby has attended every year, but this year was unable to be present as she still has to spend much of her time in a wheel-chair. She was sadly missed, but sent a moving message to the Conference. Hands of the Cause Dr Ugo Giachery and Dr Adelbert Mühlischlegel were present accompanied by their wives; Counsellors Louis Henuzet, Erik Blumenthal, Anneliese Bopp, Betty Reed, and Adib Taherzadeh; Auxiliary Board Members from all over Europe (including the four from the United Kingdom); representatives from all seventeen National Assemblies, and, for the first time, a number of Board Members' Assistants, were present.

The Chairman, Vice Chairman, Secretary and Treasurer of the United Kingdom National Assembly and member Enayat Rawhani were all able to participate in the discussions.

The immensity and urgency of the tasks before us at this midway point in the Five Year Plan were emphasised; various methods of teaching, proclamation and deepening were evaluated and great emphasis was placed on the guidance of the beloved Guardian that to "secure the undoubted triumph of this sacred Cause" must "our own inner life and private character mirror forth . . . the splendour of those eternal principles proclaimed by Bahá'u'lláh." It was with renewed determination to concentrate upon the perfecting of our own "private character", and uplifted by the impassioned pleas from our beloved Hands of the Cause, that we all returned home from a most memorable Conference.

HISTORIC MEETING OF TWO NATIONAL ASSEMBLIES

In order to further the goals of the Five Year Plan and to review the areas in which our joint destiny lie, the National Spiritual Assemblies of the United Kingdom and the Republic of Ireland met in Belfast on Saturday 26 September, 1976. Auxiliary Board Member, Beman Khosravi was also present representing the Continental Board of Counsellors for Europe. It was the first time these two National Assemblies had met and it was the first time there had been any National Assembly meeting in Northern Ireland.

A number of far-reaching decisions were taken by our National Assembly and others were suggested for further examination by both Assemblies. Those agreed by our National Assembly included:

1. To pursue a carefully planned proclamation programme in Northern Ireland using the media on a national level.
2. To maintain a much closer cooperation with our sister National Assembly, not only in relation to the work in Ireland, but also on the mainland.
3. To prepare a press release of the occasion. (This has had some good results.)
4. To appoint Dr Keith Munro to meet periodically with all local assemblies on behalf of the National Assembly until Ridván.

5. To ensure that one other member of the National Assembly will visit Northern Ireland every month until Ridván in conjunction with a teaching/proclamation campaign.

6. To share more of our 'Bahá'í Journals' and 'Nineteen Day Newsletters' with the Republic of Ireland Bahá'í community, share with their National Assembly any pertinent excerpts from our letters from the Universal House of Justice and pursue the possibility of reintroducing joint meetings for the friends from the north and south.

The whole experience of meeting and consulting with our sister National Assembly was a joyous and exciting one and it was followed by a meeting with a large section of the Northern Ireland community. This introduction of the National Assembly members to the community was of great mutual benefit and certainly enabled the National Assembly to gain a realistic first-hand impression of the situation in Ireland and a deeper awareness of the dedication and steadfastness of all the wonderful believers who are giving such stalwart service to the Cause of Bahá'u'lláh in that vital part of the United Kingdom.

NATIONAL SPIRITUAL ASSEMBLY



Left to right: Joe Watson, Mary Hardy, Jack Costello, Philip Hainsworth, Beman Khosravi, Barbara Lewis, Ted Cardell, Joe Foster, Keith Munro, Zebbie Whitehead, Betty Goode, Enayat Rawhani, John Long.

HUQU'QU'LLÁH

جال قدم جل اسمہ الاعظم دلوح دیگر میفرماید : یا قوم اول امر عرفان حق جل جلالہ و آخر آن استقامت و بعد تطہیر مال

و ما عند القوم بما امر به اللہ بوده لذا باید اول حقوق الہی را بشود .

"PROGRAMME FOR VICTORY" — THE FIRST NINE MONTHS —

As we survey the progress made during the nine full months since the "Programme" was launched, we can begin to appreciate the words of the Universal House of Justice when they cabled "hearts uplifted", and assured us of their "ardent prayers" that the "entire eager dedicated community will wholly identify itself" with it. We were also called upon in that same cable to "achieve spiritual unity" and "administrative cooperation" which would produce a "forward surge unprecedented" in British Bahá'í history.

Immediately following Convention this year, when the "Programme" was only three months old, a second cable, even more staggering than the first, came from the House urging the "entire community" to "ponder prayerfully" the unfolding of the "glorious destiny" of the British communities and to "arise" in "entire dedication" to Bahá'u'lláh and "achieve such victories as will again astonish Bahá'í world".

A copy of those parts of the Guardian's messages to the British believers which had been released to the community many years ago was reprinted and given at Naw-Rúz to every Bahá'í in the United Kingdom. Some guidance notes for a study of this publication were sent to every group and assembly with the request that they be used when the believers obeyed the call of the Universal House of Justice to "ponder prayerfully" our "glorious destiny".

Messages were received from British pioneers and other ex-members of the community living in many parts of the world saying how thrilled they were with the "Programme". Some Hands of the Cause when visiting other communities have used it and quoted from it, and at the recent Conference of the Hands of the Cause, Counsellors, National Assembly and Board members at Langenhain, copies were requested from many parts of Europe.

What then are its distinguishing features, and what progress has been made?

Distinguishing Features

1. The unity of purpose established by the National Assembly in its determination to give clear direction to the community.
2. The phasing of all our goals into Groups 'A', 'B' and 'C' which, with sacrifice and effort, were capable of achievement, stage by stage through the Plan.
3. The focussing of all the attention possible on the goals at each stage by calling on assemblies, groups and isolated believers to "cluster" together to win those goals and then re-form into other "clusters" for more victories.
4. The reduction of the administrative machinery for the winning of the goals to an absolute minimum and increasing its overall efficiency.
5. Calling on every believer "to pray, to teach, to travel, to search, to be wholly dedicated and to communicate heart-to-heart with the waiting souls".

The "Cluster" Concept

Clearly spelt out in the "Programme" was the goal of the strengthening of local assemblies and the decision not to change any of the extension goals nor reduce any of the special "responsibilities" given to every assembly when the Plan was launched. The loose and temporary grouping of some assemblies and groups, extended after Ridván to include isolated believers and all assemblies and groups, into "clusters", was a device to enable the maximum focussing of attention on a specific goal until that goal was achieved. Generally around the country this is working very well and the friends are aware more than ever before of their collective as well as individual responsibilities. Wherever they have gathered together in joyous association to direct their efforts upon a specific goal, benefits have come to the goal as well as to their home community. A unity of purpose in reaching outside their own particular circle has brought greater harmony and blessings within, and those assemblies not yet involved in "cluster" activity remain "inward looking" and beset with local problems.

The following guidelines should be observed:

- a) All activity in a goal town is organised by the group or its "responsible" assembly and all members of the "cluster" should rally round and give every form of support. The focal point of every "cluster" therefore is its particular goal town.
- b) Where a "responsible" assembly is itself weak in manpower and resources, other assemblies, groups or isolated believers in the "cluster" are encouraged to come forward to help, even to give some direction.

- c) Where there is no activity in a goal area due to lack of manpower or initiative, the National Teaching Committee, either directly or through its appropriate regional Teaching Committee, should step in and help the "responsible" assembly to muster the resources of the "cluster".
- d) Initially it was necessary for all believers in a "cluster" to get together to see how their combined resources could best be utilised, or representatives of assemblies and groups within a "cluster" may have met with the "responsible" assembly for the same purpose. From time to time, when new direction is needed it may be helpful to arrange more such gatherings, but these occasional meetings are not an end in themselves, although many quite naturally find great joy and unity when the friends in them get together. The spirit generated at these gatherings should in all cases be focussed on and find concrete expression in the respective goal area.
- e) Once a goal is achieved the National Assembly will re-form the "cluster" and direct attention to the next goal. In this changing pattern life and movement are stimulated. The friends should get involved in one area and then later, with the new friends they have made, unitedly turn to another. All this brings into play those essential teaching principles of movement, unity of purpose, focus of attention on a goal, outward looking and involvement of new believers in teaching activity, spelt out so clearly by our beloved Guardian almost forty years ago.
- f) In the process of changing the "cluster" when a goal is achieved a participating assembly may find that it has to assume the role of "responsible" assembly in its new "cluster" with the newly won assembly and the previously "responsible" assembly as parts of the "cluster" for which it is now responsible.
- g) From the foregoing it will be seen that no new administrative machinery is necessary, no "cluster" officers are selected nor a special "cluster" fund set up. Each goal town and its "responsible" assembly will involve the members of its "cluster" in ways best suited to local conditions. It will be a very easy, happy and free association of all concerned dedicating themselves to winning the immediate and local victories of the Five Year Plan.

Victories Won

By Ridván four of the seven lapsed assemblies had been re-formed and are now functioning well; fifteen of the sixteen weak assemblies had been saved from lapsing; and five of the nine new assemblies listed for formation, one Group 'B' goal, plus one "bonus" assembly had been formed.

Since Ridván the fifth lapsed assembly has been re-established, one "bonus" assembly in Lancashire has been formed and another London assembly plus three Group 'B' goals will soon be won.

We ended the Nine Year Plan with ninety-eight assemblies and have now 123 so a net gain of over 25% is an indication that progress is being made on the Home Front. Our Overseas record is equally encouraging. Fifty-six pioneer moves to twenty-nine countries have taken place of which six failed to settle, so fifty successful projects in two and one half years, with other dedicated souls seeking to meet the challenges still before the community, indicates that indeed there is that potential capacity "once again to astonish the Bahá'í world" as called for by the Universal House of Justice.

Conclusion

The opening of all Districts is still before us and only a few have been gained by the natural "spin off" from the increased teaching effort. As anticipated in the "Programme", the National Assembly will be making more announcements on this aspect of our work as well as bringing more Group 'C' goals forward, as the Plan progresses. Little by little the rate of new enrolments is advancing. The eagerly awaited "entry by troops" has yet to begin but no doubt the dedicated efforts around the country will begin to "break through" as, in the words of our Guardian written at the very beginning of his ministry over half a century ago, "our own inner life and private character", begin to "mirror forth" the "splendour of those eternal principles proclaimed by Bahá'u'lláh".

In closing this brief review we might also look at some wider significant trends which are not immediately within the orbit of the "Programme".

The National Budget at the end of the last Plan (1973) called for £31,000 contributions out of a total of £39,520; this year the friends have been called upon to raise no less than £50,000. Although we are still behind target, the community has contributed substantially more during the nine months under review than the total amount required for the last year of the Nine Year Plan, further evidence of the determination of the community to meet the ever increasing financial demands of the Cause.

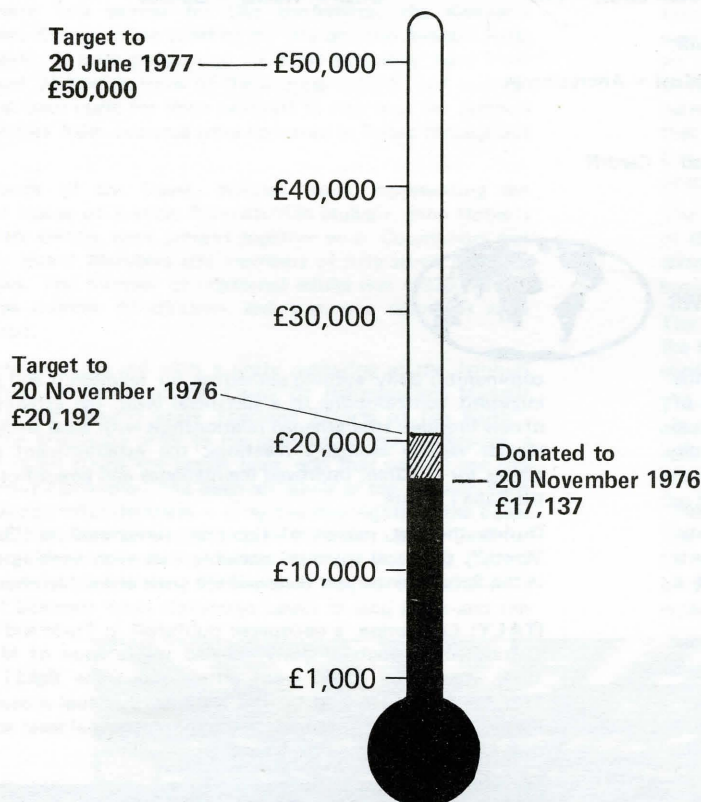
During this first half of the Five Year Plan, some outstanding Capital Goals have been won. The lands for the **Cyprus** and **New Hebrides Temples** and the **Cyprus Endowment** have all been purchased; the **Temple land for Barbados**, bought in conjunction with the National Assembly of Germany, and the **Torshaven Haziratu'l-Quds** bought in cooperation with Iceland and Denmark, the capital expansion of the **Publishing Trust** by the purchase and equipping of a new warehouse at Ketton, and the purchase of a **Haziratu'l-Quds, Malta** have all been achieved. It is true that for part of these we are in debt to the Universal House of Justice and the present building in Malta may have to be

changed, but almost \$38,000 has been contributed. Five **Haziratu'l-Quds**, one each in England, Scotland, Wales, Northern Ireland and Cyprus still need to be bought and further capital expansion for the Trust is also scheduled, but substantial victories have been won. With the gradually increasing realisation of the believers of the demands of the Capital Goals; the magnificent efforts of everyone, particularly the youth in their response to the needs of the National Fund; the rising tide of new declarations which has almost reached the 1973 rate; the joy and excitement when the friends in a "cluster" meet in their goal town to enjoy a fruitful activity, and with frequent reference to the inspiring words of our beloved Guardian and the immediate tasks which lie ahead as outlined in our "Programme for Victory", we can be sure that victory will indeed be ours. It is our constant prayer that the whole community will not only be enabled to "emerge from obscurity, plumb greater depths of consecration" and "undismayed and undeterred" . . . "surge forward eagerly", but will indeed once again astonish the Bahá'í world before it is too late, for indeed our "Time is Short".

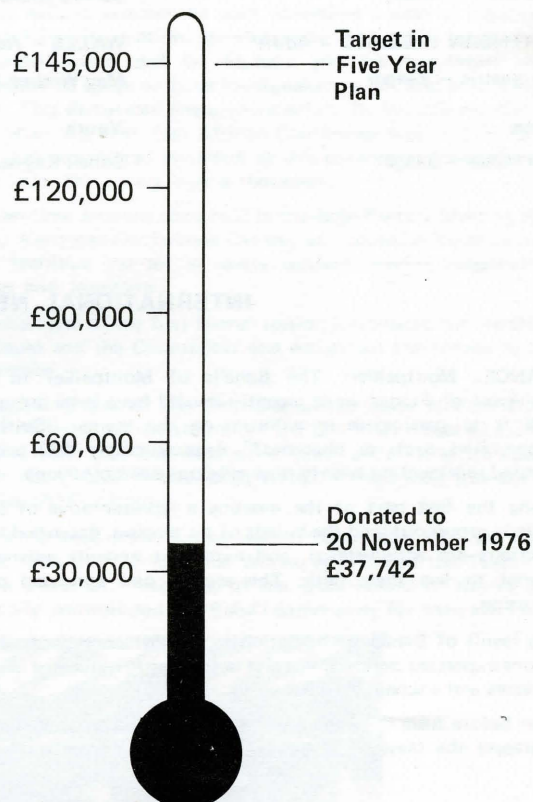
NATIONAL SPIRITUAL ASSEMBLY

THE FUNDS

NATIONAL FUND



CAPITAL PROJECTS FUND



THE LOVERS OF BAHÁ'U'LLÁH

They were pioneers. An ordinary young married couple with a baby struggling to make a living and anxious to establish the Faith in the town where they had chosen to live for Bahá'u'lláh. Some days it seemed to them an almost impossible situation, for nobody seemed to want to listen. Jobs were hard to come by.

One day, without a regular job, all they had left was just a few pence. It was such a small amount that it was not even enough to buy things for the baby and they decided that the only thing to do was to give all the money they had in the world to Bahá'u'lláh — it seemed the only sensible thing to do. Their Faith was so strong, they did this without a second thought. (Bahá'u'lláh did help them quite soon after that.)

National Treasurer
Mrs Betty Goode,
8 Knowle Road,
Stafford ST17 0DN

THE ONWARD MARCH OF THE FAITH

We warmly welcome to the community the following new believers, recorded in the National Office from 17 August to 4 November 1976.

ENGLAND — Adults

John Acutt — Slough
 Sterne Jean Baptiste — Hammersmith
 Anne M. Donnelly (Miss) — Birmingham
 Grace Heaton (Mrs) — Lincoln
 Russell Hill — Brighton
 Pamela Ann Mamane (Mrs) — Hove
 Jeffrey Powles — New Malden
 Eleanor Smith (Mrs) — Brighton
 Sarah Vincent (Miss) — Westminster

Lorna Baker (Mrs) — Gloucester
 Lam Lai Chun (Miss) — Chesterfield
 Sharon Edwards (Mrs) — Shrewsbury
 Christine Herbert (Mrs) — East Devon
 Juan Harrison — Newham
 Darshan S. Manocha — Brent
 Alison Shaw (Miss) — Blackpool
 M. C. Tempest (Mr) — Poole
 Shampar Ziaie (Miss) — Worthing

Jocelyn Baptiste (Mrs) — Hammersmith
 Christine Cook (Miss) — Burnley
 Royce Emerson — Birmingham
 Jeremy Herbert — East Devon
 Nigel Courtney Kent — Stroud
 John Nottage — Hove
 Eva Simpson (Miss) — Sheffield
 Patricia Joan Vale (Miss) — Ipswich

Youth

Catherine N. Bailey (Miss) — Bedford
 Martin Green — Birmingham
 Shiva Louie (Miss) — Worthing
 E. Speigel (Mr) — Carlisle

Shahin Flynn (Mrs) — Brent
 Nadi Jahangiri — Torquay
 Elizabeth A. Miles (Miss) — Stratford-on-Avon

Dorothy Anne Foster (Miss) — Kendal
 James Jennings — Cambridge
 Gisu Mohadjer (Miss) — Brent

ISLE OF WIGHT — Adult

Norah Corney (Mrs) — Medina

SCOTLAND — Adults

Thomas Keenan — Glasgow
 Irene Muir — Paisley

Ann Lando (Mrs) — Fife
 Sandra Richardson (Miss) — Fife

Agnes McAllen (Mrs) — Dundee
 Brian F. Walker — Dundee

NORTHERN IRELAND — Adult

Roy Beattie — Bangor

WALES — Adult

May Wilding (Miss) — Aberystwyth

Youth

Sean Millar — Bangor

Youth

Soheil Keynejad — Cardiff

INTERNATIONAL NEWS



FRANCE: Montpellier: The Bahá'ís of Montpellier in the south-west of France were recently invited by a local group of students to participate in a forum on the theme: "Spiritual Communities—sects or churches?" Approximately 400 people attended representing twenty-nine religious denominations.

During the first part of the meeting a representative of each religious group outlined the beliefs of his religion, described how its affairs are administered, and explained how its adherents attempt to live their faith. The second part consisted of a discussion.

As a result of Bahá'í participation in the forum at least three persons expressed personal interest in the Faith, requested Bahá'í addresses and a schedule of activities.

Never before have the Bahá'ís of Montpellier had an opportunity to present the Message of Bahá'u'lláh to such a large audience.

THE GAMBIA: With the assistance of a newly-arrived pioneer, resident teachers in the Gambia have recently enrolled the inhabitants of seven new villages in the Faith. "Enthusiasm for teaching the Faith amongst the village Bahá'ís is very great", it was reported, and confidence was expressed that the goal of establishing thirty new local spiritual assemblies among the people of the Jola tribe will soon be accomplished.

It was also stated that seven local Bahá'í Centres are now under construction and initial steps have been taken for the construction of three others.

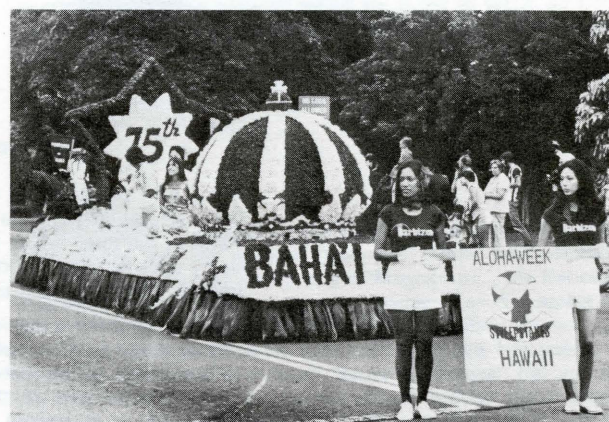
INDIA: "The Bahá'í community of Mangalore, Karnataka, is developing very rapidly", the National Spiritual Assembly reported. This exemplary community, it was stated, has 350 believers, all of them young people. The oldest Bahá'í is thirty-five years of age and is affectionately known as "Uncle" to his fellow believers.

The Mangalore community at Naw-Rúz adopted a special four-month plan of teaching and community development. Some of the general, individual and specific community goals achieved were: the holding of dawn prayers attended by members of the

community; daily evening gatherings for fellowship and prayer; increased contributions to a sacrificial level; the establishment of new firesides; strengthened relationships with local authorities; regular weekly women's meetings; the establishment of two classes for children; improved maintenance and beautification of the Bahá'í Centre.

During the last month of the plan, designated as "Sacrifice Month", the local spiritual assembly met each evening at 8pm at the Bahá'í Centre and reviewed the goals and achievements.

ITALY: *La Stampa*, a newspaper published in Turin and widely distributed throughout Italy, carried in its issue of May 23, 1976, a splendid 1,000 word article about the Bahá'í Faith. This has been described by the National Spiritual Assembly as the most important newspaper publicity at national level achieved thus far in Italy in the Five Year Plan.



The first prize in the non-commercial category in the Aloha Week Parade held in Honolulu, Hawaii in October 1976 was awarded to the Bahá'í Float, the theme of which was "Unity in Diversity". The Bahá'ís of Hawaii have entered a float in each Aloha Week Parade held during the past ten years and have won prizes nine times.

The author of the article, who regularly publishes a column entitled "Religions and Society", stated in the article that he first heard of the Faith through one of his readers, a Bahá'í of Turin, who engaged in correspondence with him and whose letters led him to act upon an urge to deepen his knowledge of the Bahá'í Faith. Before writing the article, the author spoke at length with the Secretary of the National Spiritual Assembly, with the result that the history, principles, spiritual teachings and Administrative Order are accurately presented.

PORTUGAL: Lisbon: The Bahá'ís of Lisbon and the surrounding area held an unusual Naw-Rúz celebration that brought them together in a spirit of jubilation and served as a successful proclamation of the Faith.

With the approval of the National Spiritual Assembly, the believers rented streetcars, which were decorated with Bahá'í posters, and brought along their friends on a three-hour tour of the city. In addition, they carried musical instruments, balloons and lunches. More than fifty Bahá'ís and their friends took part

in this happy outing, spending much of the time singing songs with Bahá'í themes.

As the gaily decorated trams passed through the streets, members of the public approached and asked questions about the Bahá'í Faith. Some boarded the vehicles and joined the caravan for the remainder of the tour. People of many races and nationalities were represented in the gathering.

"All agreed it was a joyous success", the local spiritual assembly reported.

SIERRA LEONE: One hour after sunset, on the first day of Ridván, the seven Bahá'ís who live in Goderich gathered for consultation and prayers. It was an amazing evening. One of the Bahá'ís brought a friend to the meeting; another man who had known about the Faith came to listen; and still another young man, who knew some of the Bahá'ís, wandered in. The result was the enrolment of three new believers and the subsequent election of the Local Spiritual Assembly of Goderich.

NAIROBI INTERNATIONAL TEACHING CONFERENCE

15 – 17 October 1976

There were two venues for this conference: the Kenyatta Conference Centre in the heart of the city and the Jamhuri Park, just outside. A large proportion of those attending were from the villages of Kenya, some of them quite remote, and arrangements had been made for these believers to stay near the Jamhuri Park. Visitors from overseas were scattered in hotels throughout Nairobi.

Four Hands of the Cause, William Sears, representing the Universal House of Justice, Rahmatu'lláh Muhajir, John Robarts and Enoch Olinga, were present together with Counsellors and Auxiliary Board Members and members of fifty-seven National Assemblies. The number of registered adults was 1,328, with a very large number of children, and sixty-one countries were represented.

The conference opened with a unity gathering at the Jamhuri Park, when the Hand of the Cause Dr Rahmatu'lláh Muhajir spoke on the "World Wide Teaching Efforts of the Faith". During the afternoon prior to the opening of the conference, a tree had fallen across the power lines, and that part of the city was without electricity. The open-air arena at the Jamhuri Park was in almost total darkness — only the headlights of the buses served to illuminate to a small degree the park, usually used for agricultural displays (and resembling a football stadium). During the wait whilst people were finding their way to the benches, a group of believers from Kakamega began to sing songs and the

singing echoed around the park, spreading a glow of happiness over a difficult situation. No electricity for lights — no power — no amplification and Dr Muhajir and his translators were compelled to speak without loudspeakers — without even a loud-hailer. This demanded tremendous effort, Dr Muhajir mentioned that when the first East African Conference was held in 1953, only 200 people had attended; at this conference, twenty-three years later, there were over a thousand.

The daytime sessions were held in the large Plenary Meeting Hall of the Kenyatta Conference Centre, an impressive building with good facilities and set in lovely gardens, among bouganvillea bushes and fountains.

The chairman of the first formal session introduced the Hands of the Cause and the Counsellors and welcomed the friends to the conference.

The opening speaker was the Hand of the Cause William Sears, who first spoke of the station of the Universal House of Justice and the work they had done since 1963, underlining the power which lies in their hands, after which he read their message to the Nairobi Conference.

The conference was officially welcomed to Kenya by the Hon. N. Munoko, MP, Minister for Works, who linked the Teachings of the Faith with the aims of the Government of Kenya and especially commended the Bahá'í community for their efforts in



Interior view of the Kenyatta Conference Centre during the Nairobi Conference.

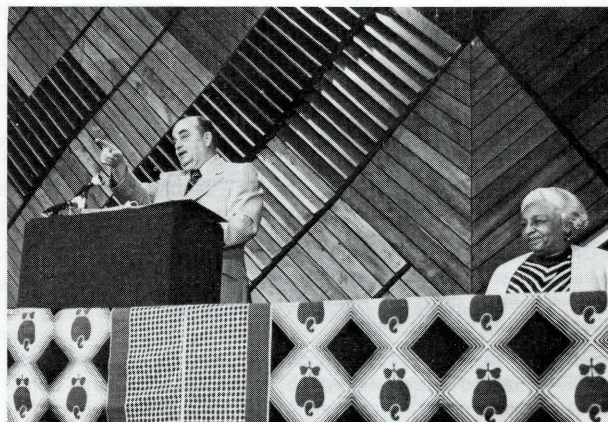
education, equal rights for men and women and community work, and conveyed his best wishes in our endeavours. He finished by giving the good wishes of Mzee Jomo Kenyatta and wished those present a successful conference and a happy stay in Kenya. This occasion was handled with great dignity and as the Minister left, everyone in the hall rose and began to sing "Yá Bahá'u'l-Abhá".

The next speaker was Counsellor Aziz Yazdi, who began by saying that the history of the Faith in Africa was a story of love, selflessness, dedication and sacrifice. He traced the early days of the Faith in Africa — of Hajj Mirza Haydar 'Alí, who spent nine years in prison in Khartoum, of Sheikh 'Alí Yazdi, who was the first pioneer to die in Africa, and others linked with the very early days. He went on to say that the real history of Africa started with the first Two Year Plan, which was when international cooperation first began in the Faith. The Two Year Plan was first given to the British Isles and a few months later three other National Assemblies were asked to join them — America, Persia and Egypt. This Two Year Plan was to establish groups in Tanganyika, Uganda and the Gold Coast. Now, twenty-five years afterwards, there are thirty-four National Assemblies in Africa.

Towards the end of his talk, Mr Yazdi introduced some of the early pioneers — Mrs Sabri Elias, who had pioneered with her husband to Ethiopia in 1933; Claire Gung, the first pioneer to leave for her post in Africa; Samiyyih Banani and Philip Hainsworth, who, with Mr Banani and Ali and Violette Nakhjavani, were the first believers in Uganda, driving there together in August 1951, and Ted Cardell, one of the first believers in



A section of the audience at the conference. In the centre — Alicia Cardell, next to her — Mary Gibson and Ola Pawlowska.



The Hand of the Cause William Sears addressing the conference; Dr Elsie Austin seated on the right.

Kenya. Also mentioned were Jalal Nakhjavani, the first pioneer to arrive at his post during the Plan and who settled in Tanganyika, and Marguerite Preston, the British believer who opened Kenya many years before.

During the afternoon there was a review of the Five Year Plan and the progress of the Faith since its inception, led by Counsellors Friday Ekpe, V. Appa and Oloro Epyeru.

There was an innovation just before the public meeting; the Bomas of Kenya are a national dance group who usually perform in their special rotunda theatre on the outskirts of the city. They come from all parts of Kenya and performed tribal dances from different areas with drumming and other instruments to the rapturous applause of the conference participants. The public meeting was taken by the Hand of the Cause Enoch Olinga, who gave an introductory talk on the Faith.

During the conference talks were given by all the Hands of the Cause present, with contributions from some Counsellors and other friends.

One of the impressive features of this conference was the large amount of singing — there were several different groups, some large and some small, and songs were sung a number of times each day. These were under the direction of Festus Mukalama Shayo.

The organisation of such a conference as this, with its attendant catering and accommodation problems in addition to administration is a tremendous feat and the conference committee, who worked so hard before, during and after the conference, are to be greatly congratulated for its smooth running.

Report by Lois Hainsworth

INTERNATIONAL TRAVEL TEACHING — VISIT TO SCANDINAVIA by John and Vera Long

We left Oakham the morning of Wednesday 23 June and arrived back nine weeks later after driving 6916 miles, to which must be added the sea journeys. On only twenty-two of the sixty-four days did we not drive on to the next place and of these twenty-two non-travelling days ten were spent in Helsinki and Bodø for the Conferences there.

The day after the Helsinki Conference ended we moved north to Lahti, but all the active believers there, including those who spoke English, had gone off with the post-Conference travel teaching teams.

At Savonlinna we joined, on the first day, a barbeque being given by Hartmut Grossman (whose father, the late Hand of the Cause, had been a guest speaker at our home in Leicester prior to our becoming Bahá'ís) to some sixty Germans on an interchange visit to Finland. Counsellor Anneliese Bopp was amongst the other Bahá'ís present and Bahá'í songs were sung as part of the impromptu programme of the event. On the second day I gave a talk to some twenty Bahá'ís at Hartmut's home.

Varkhaus was our next stop. I spoke at a public meeting and spent some time later with the non-Bahá'í husband of a local believer as well as getting a press interview with the local paper the following morning — the friends were delighted with what appeared in the newspaper the following day. I had sent in advance to each Scandinavian NSA particulars of my industrial,

professional, educational, civic and other past activities as well as of my Bahá'í ones plus a photograph. Mrs Birgit Alnes at Varkhaus to whom the Finnish had passed this was one of those who made good use of all this when seeking to arrange publicity for our visit.

There followed meetings at Kuopio, Oulu and Kemi with good newspaper publicity at Kuopio and excellent coverage at Kemi after an interview with a highly educated reporter who came several miles out of town to where we were staying to interview us. Initially very sceptical about any religious matter, he finally stayed over an hour and a half and wrote a light-hearted but very sympathetic article which appeared the next day with a photograph.

At Kemi, as at a good many other places including the Bodø Conference, we were able to set out on display the complete range of our Publishing Trust's own publications (books, booklets and leaflets) which we were carrying around with us and although the Scandinavian countries are all good customers of the Trust even their official Trust or Book Committee buyers had not previously actually inspected more than a part of our complete range while the friends in the 'outposts' had seen only a very few. These displays were much appreciated and were only possible to carry around with us because we took our own car all the way.

From Tornio we moved into Sweden and went straight on to Norway taking the new precipitous road, the Silver Road, through the mountains stopping two nights on the way to Bodø without contacting Bahá'ís, arriving just in time for the "Midnight Sun" Conference at which John gave a talk at one of the sessions.

We understand that eighty-six attended this Conference which number included a few non-Bahá'ís, eighteen different countries were represented and there is no doubt in my mind that this first Bahá'í Conference in Arctic Norway has been of immeasurable benefit to the Bahá'ís in the far north of Europe for, for the first time, they began to see themselves as one body of frontiersmen (and women) irrespective of whether they resided in Northern Norway, Northern Finland or Northern Sweden whereas previously most of them had only been able to see themselves as individual and very isolated units because of the very considerable distances between them — it took us four heavy days of driving to get from the most northerly Bahá'ís in the Vesterålen to the isolated and most northerly of all Bahá'ís in Europe in Lakself!

When at Lakself we had received a telephone message to say that a public meeting had been arranged for me to address at Rovaniemi where we were to stay the night after leaving Hetta. It was an afternoon meeting and we had to make an early start from Hetta to get to Rovaniemi in time. We just made it after a lengthy journey to find Donald Oya in the hotel lobby awaiting our arrival and he immediately took us to the magnificent Concert Hall where it was being held. Donald and Lisa Oya had driven some 100 miles to get there to act as interpreters and run the meeting and they had the same distance to go back afterwards; but one example of the dedication of these northern Bahá'ís, and they were delighted that five non-Bahá'ís attended, including one who had attended meetings there during the visit of a post-Helsinki Conference travel teaching team some six weeks earlier.

From Rovaniemi we returned to Kemi where we were again warmly welcomed by the friends then on into northern Sweden to meet the pioneers at Luleå, then two nights at Umeå with the friends there, then Sundsvall for one night, and on to Karlstad for two. At Sundsvall two of the local friends opened and closed the public meeting by playing some magnificent trombone and piano music.

Travelling down Sweden the arrangement was that when we arrived at our hotel in each place we would find a message awaiting us telling us who to contact and what meeting had been arranged.

Stopping one day at a lakeside picnic place, while Vera was preparing our 'eats' as was our normal practice, I got into conversation with the Danish tourist occupying a caravan parked there and he asked if I had any English books with me and would I exchange for one of those he had. Not needing his paperback copy of "The Adventures of Sherlock Holmes", nor having any fictional book of our own with which to exchange he accepted, as a gift, a copy of "All Things Made New". He said that he had heard of the Faith and would be happy to read the book although he had been seeking English fiction.

Our last stopping place in Sweden was Gothenburg where I spoke at meetings and renewed contact with friends we had met on several previous visits. One meeting was in the area of the nearby Assembly which was their first 'baby' of the Five Year Plan.

Taking the ferry from Gothenburg to Fredrickshaven we stayed a night at Ålborg where owing to sickness in the local home where we were to have met the friends, the arrangements had to be cancelled at the last minute. However we had a surprise there when for over an hour a twenty-four-man (British) Marines Band played stirring well known English tunes beneath our hotel bedroom window — it turned out that this was not in honour of our visit, but that a British warship was in harbour on a goodwill visit and Her Majesty's ambassador to Denmark had come from Copenhagen to attend a dinner being given to local dignitaries by the Captain and officers of the warship — the band was playing while the guests were arriving. We watched for quite a while letting memories stir as such tunes as "Little Brown Jug" were played!

The next two nights were spent at Århus; on the first I spoke to the contacts and friends who had gathered at the home of one of the Bahá'ís with whom we had stayed six years earlier when she had just pioneered to this city. The next afternoon an open-air deepening session was held in a nearby park, which enabled one or two local Bahá'í mothers to attend with their young children whereas they were unable to leave the children to get to evening meetings. The session was followed by a picnic meal for all.

Finally we went from Århus to Hamburg stopping there for the night and then pressing on to Hasselt in Belgium. We had been told on the 'phone the previous night that the Hasselt friends had booked a room for us at the Park Hotel just outside the town. Imagine our consternation on arriving there after a 350 mile drive to find the hotel closed and a notice in Flemish on the door which included the dates 1–28 August; obviously giving the information that the hotel was closed for holidays between those dates! After breaking the news to Vera I went back for a second look at the notice and then discovered a scrap of paper with my name on it stuck on the door giving me an address in Hasselt to contact to find out what alternative accommodation had been secured for us. Reaching Hasselt and not knowing where the street was to which we were asked to go, I sought the help of three workmen in a builders' yard, one of whom, after a very animated conversation in Flemish between all three was able to give me directions — the animation resulted from their being unable to agree amongst themselves as to how many traffic lights I should go through before turning right! Another hotel booking had been made, at one in the "Grand Place" in the very centre of Hasselt, a small square surrounded by restaurants which, like the hotel, specialised in providing a very noisy night-life well into the small hours of the morning.

That evening we had a deepening session with the Hasselt group who had been joined for the occasion by the friends from the group in Maastricht across the border in the Netherlands. Both groups are goal towns scheduled to achieve assembly status this year.

That Bahá'u'lláh was "with us" throughout the tour was evident to us in many ways, by enabling us to make contact with local Bahá'ís where we had been supplied with no name to contact, by leading us to our hotel in confusing cities even when the printed directions we had were erroneous and particularly by preserving us from harm when, through sheer exhaustion, I went to sleep when travelling at seventy-five miles per hour on a Finnish motorway, the car ran on into the ditch between the two carriageways, the violent shaking caused by the caked lumps of dried mud in the bottom of the ditch woke me and miraculously I was able to bring it to a standstill without it overturning or either of us being injured or the car damaged; the shock to Vera and me was, however, quite substantial.

On 24 August we arrived at Ramsgate where we stayed the night before driving home to Oakham arriving very wearied but greatly blessed by the pleasure, and we believe benefit, our visits had given to so many communities throughout Scandinavia, especially those in the far north which so seldom receive travelling teachers. Indeed, we have already received from the Finnish NSA a letter thanking us and expressing the hope that we could return again sometime while in all four Scandinavian countries we were pressed verbally to go again and especially asked to go and take part in their Winter and/or Summer Schools. We feel so greatly rewarded for all the effort put into the tour and humbly thank the many friends in every one of the countries visited who helped to make it so effective.

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TRIBUTE TO AN ENGLISH TRAVEL TEACHER

The following letter has been received by the National Assembly from the LSA of Lethbridge, Canada:

Dear Friends,

The Bahá'ís of Lethbridge wish to thank your committee for sending to our country your very precious ambassador, Miss Ada Williams. She brought a fresh breath of enthusiasm and love for the cause of Bahá'u'lláh when she came here. Her sparkle and great love for all and for the Faith was a tremendous boost to us all. We will remember her visit for a very, very long time.

Secretary

FARM PICNICS

Sunday picnics at the Cardell farm in St Neots, Cambridgeshire are a traditional feature of summer and, although only one was held this year, it was a great success.

An estimated 200 people, including many children, attended the picnic held last month and they came not only from throughout Britain, but also from a host of other countries.

During the day two people became Bahá'ís, one from Lincoln and the other from Chelmsford.

Visitors included David Hofman, member of the Universal House of Justice, who was one of several speakers. Ted Cardell also showed films illustrating the Faith.

NOTICES

DEATHS

16 December 1976: Elizabeth Yool, in Cheadle
 11 July 1976: Robert Yool, in Cheadle
 18 August 1976: Reginald Smith, in Plymouth
 3 September 1976: Olive Gagg Butler, in Portsmouth
 11 September 1976: Louise Junod of Switzerland, at Heathrow Airport.
 26 September 1976: Alfred Collinge, in Middleton (Rochdale) aged 92.
 1 October 1976: Dr E. Miller, in Liverpool.
 1 October 1976: Andy Symes, in Inverness.
 10 October 1976: Angela Anderson, in Dorking.
 21 October 1976: John Turner, Snr., in Anglesey.
 30 October 1976: Phillip Gillibrand, in Sefton.
 4 November 1976: Ernest Carter, in Caterham.
 16 November 1976: Theodore Twycross, in Bournemouth.

BIRTHS

[REDACTED]

NO MARRIAGES WERE REPORTED.

DEADLINE: As the Bahá'í Journal must now await distribution with the first available Newsletter, would the friends please note that there will now be a regular deadline date — six weeks before the first day of the month in which it is scheduled for publication — as follows:

February issue	— deadline —	15 December
April		15 February
June		15 April
August		15 June
October		15 August
December		15 October

Please send **TYPEWRITTEN** copy (PLEASE) and black and white glossy photographs to the Editor:

Lois Hainsworth (Mrs)
 27 Rutland Gate,
 London SW7

NATIONAL YOUTH COMMITTEE

"BAHÁ'ULLÁH'S BIRTHDAY" BOAT TRIP

Saturday 13 November saw a boat-load of Bahá'í 'youth' and the not-so-youthful cruising up and down the River Thames in London, past Prince Charles' ship which was in Tower Hill dock at the time. The long, cold wait to board the Good Ship Silver Dolphin did nothing to quell the enthusiasm of the friends who had gathered so punctually, many of them having spent the afternoon at Arnos Grove, giving thanks for the bounty of living and serving in this Glorious Day!

Eventually we were all aboard and the scramble for seats, chicken drum-sticks and other delicacies began. The upper deck was soon a sea of dancing, jostling, colourful faces, whilst the more sober sat 'down below' watching the lights of the Thames slip by, inebriated by the spirit and their orange juice and sodas. Cabaret was provided by some of our lovely, lively youth — Richard and Zarin Hainsworth, Shohreh Youssefian and Daryush Nikanpour, ably led by the ever-youthful Fiona Macdonald, mother of so many singing groups throughout Europe! The bar staff looked on happily as, in spite of considerable competition from the engines and the noises of the Thames, the boat was filled with song and laughter. With each community having already celebrated the anniversary of Bahá'u'lláh's birth, and bringing the spirit of these gatherings to this national event, it was a truly joyous occasion, and as we docked again the friends drifted into the night singing and vibrating with the melodies we had shared. "If music be the food of love. . ."

Our grateful thanks to the National Youth Committee for planning this happy occasion.

CAROLYN J. BRANSON

WORLD PARLIAMENT OF
RELIGION AND CULTURE

National Assembly Secretary Philip Hainsworth addressed a World Parliament of Religion and Culture at London's Caxton Hall on 29 September and gave a challenging call for everyone to examine the Message of Bahá'u'lláh. The conference was organised by the Universal Peace Mission and was opened on its first day by a Bahá'í singing group.

Mr Hainsworth outlined the work being done by Bahá'ís in pursuit of an objective similar to that of the World Parliament. He spoke of how Shoghi Effendi had begun to explain the implications of Bahá'u'lláh's words forty years ago, and quoted: "He started to develop a realisation that this Message of Bahá'u'lláh had revolutionary principles which brought a new concept of society, a new standard of oneness and morals, based on the oneness of mankind, God and religion . . . It also had the concept that God, in this day and age, had given Man a divine plan. This is unique."

He stressed that the Message of Bahá'u'lláh is that the human race has come of age, and said that the religions of the world were becoming more aware that a new spirit was needed. It was like the Thief in the Night referred to in the Bible. He continued: "There are so many evidences of this, so many witnesses on the platform today and yesterday of this love and brotherhood in the evolution of religious thinking. I suggest as a Bahá'í that this is the time to examine the message and teachings of Bahá'u'lláh. He said He was the Promised One of all religions. Now the Bahá'í Faith is established in 335 countries and 1,700 ethnic groups and tribes are represented." He concluded by saying that the Bahá'í Faith was a phenomenon which could not be ignored.

Keith Macdonald

PAS d'ARMES — SYRA

Ravens — they gutter above,
 Cry heaven upon high winds;
 Yet shall there be no dead.
 This hold, against all negatives
 Defended, 'House of the Guardian'* —
 With always open doors.

My arms? Humility and faith;
 Submission to the living Word.
 Prejudice and inhumanity the foe.

Rock sings — sun, waterless air;
 Pine-tree Apollo's lyre;
 Aegean, sapphire and imperial.
 Visitors none — save from outside;
 Insular courtesy is watchfulness,
 Silence in little words, at tension.

Steadfastness — obligatory prayer.
 Greet all, engaged for Man;
 Attention, service, love, your daily course.

Hugh McKinley

Filaka, SYROS, Greece.

* Filaka, in Greek, means 'the House of the Guardian'.

OBITUARY: Marjorie Parker — 3 July 1976

David Hofman met Marjorie at a ball at the Institut Français in Kensington, where there were gathered mostly diplomats in glittering pomposity. Marjorie was told of the Faith, attended David's fireside meetings and became a Bahá'í in 1939. From this background Marjorie held a steadfast loyalty to the Faith in the face of family discouragement. She attended Feasts and meetings regularly in London and, although during the war no one was able to travel-teach easily, Marjorie made two visits to friends in Belgium and was able to help the Faith there. On another occasion she visited Orkney, staying with a well-known old Orkadian family and telling of the Faith. She also attended the first weekend school in Shetland, playing in a concert arranged during the school.

Marjorie eventually moved to Oxford where she became known in many circles, teaching music and English. Always making the Faith known and attracting those who knew her, many seeds were sown. She visited Orkney again and played in a concert there. She made the Pilgrimage twice, served on the Oxford Assembly for many years and was the Bahá'í representative to the Oxford United Nations Branch.

Her accident and sudden death was a blow to us all, but her standing with her family resulted in her wishes being respected and her funeral was a Bahá'í one, attended by seventy people who were all impressed with the beautiful prayers and readings. There are still people making enquiries through this occasion.

PROCLAMATION ACHIEVEMENTS

From the BBC

The long-running and very popular BBC radio programme 'Desert Island Discs' featured the Bahá'í opera singer, Norman Bailey, on 23 October, and he was able to speak for several minutes during the programme about the Faith.

'Desert Island Discs' features a different celebrity each week and they have to imagine that they are cast upon a desert island. They are asked to select eight records that they would take with them and during the programme they speak about their careers and views. Mention of the Faith came towards the end of the half-hour programme when the interviewer, Roy Plomley, referred to Norman's religious convictions. Norman explained that he had been a Bahá'í for twenty years after first hearing of the Faith in South Africa from his piano accompanist. Then he went on to explain what the Faith was about.

The interviewer asked Norman to choose his seventh record for his supposed stay on a desert island and he picked Seals and Croft's 'Year of Sunday', which, he said, dealt with the principle of progressive revelation.

At the end of the programme, the celebrity is asked to choose a book — apart from the Bible and Shakespeare — which he would like to have on the island. Norman Bailey chose 'Bahá'í Revelation' and explained that it was a compilation of writings by Bahá'u'lláh and 'Abdu'l-Bahá.

The programme was repeated two days later, both broadcasts being nationwide on BBC Radio Four. As a result of the references to the Faith, there were subsequently a few enquiries from interested non-Bahá'ís at the National Centre.

From Lancashire

Karen is only eight years old and in a recent scripture class the teacher said, so far as she knew, only one person in the class was not Christian. (She was referring to a Moslem child.) Karen put up her hand and announced that she is a Bahá'í. Her teacher said she had read about the Bahá'í Faith in the newspaper, but didn't know much about it, and asked Karen if she would like to tell her classmates about the Faith the next day.

As a result, Karen took postcards, pictures of 'Abdu'l-Bahá and several books, including prayer-books, to school the next day. In the morning she showed her class all she had brought and explained what the places were, and who 'Abdu'l-Bahá was. Then she read from 'Hidden Words', 'Gleanings', a prayer, and the story of 'Bahá'u'lláh' from the primary teaching manual. The teacher was so pleased she asked Karen if she would like to do a 'short version' for the rest of the second year children, and the third and fourth years. Karen agreed, and the teacher arranged for her to do her teaching the same afternoon. As a result she spent the whole afternoon repeating a brief outline of the Bahá'í teachings to eleven classes in turn. As far as we can work out, this means some 350 children have now heard about the Faith — and hence possibly 700 parents!

Karen says her friends showed great interest in the Faith and asked questions. About ten children want to come to children's classes and are asking their parents for permission. The only problem she found was that in the top fourth year class she was too small to be seen properly, and had to stand "on Sir's chair" to give her talk!

NATIONAL TEACHING COMMITTEE

DAYSTAR'S SECOND TOUR

The travelling group Daystar, which was formed at the instigation of the National Teaching Committee, had a tremendously successful second tour in August.

The show consisted of twelve dedicated and enthusiastic young Bahá'ís from different parts of the country armed with a considerable amount of technical equipment. The group rehearsed for a week in Derby, where they were taped for local radio. Living, praying and working together, they were able to produce the wonderful Bahá'í spirit which so uplifted and rejuvenated the hearts of the communities they went on to serve. They then took the show, which teaches aspects of the Faith through music, mime, slides and song to South Wales for a week. In differing surroundings, which meant a rehearsal was necessary in each new hall, they presented the show at Pembroke Dock, Burry Port, Cwmbran and Talgarth, leaving behind them communities clamouring for a repeat of a show of such professional standard.

From South Wales the show, which consisted of music, mime, poetry, lighting and slides combined to produce often unusual effects, moved towards the West Country. It performed again in Bristol, Newton Abbot, Torbay, Bovey Tracey, Modbury and Plymouth. Both in Wales and the South-West, local Bahá'ís were

so inspired that many came to the next town so that they could watch it twice. More than one Bahá'í was so impressed that, feeling that local communities had not always given Daystar the build-up it deserved, they travelled ahead of the show encouraging the communities to increase their publicity.

In Torbay something occurred which will touch the hearts of Bahá'ís everywhere. The local council decreed that the Daystar team could only perform outdoors at Babbacombe Down. Imagine how the friends felt when it was pointed out to them that 'Amatu'l-Bahá Ruhiyyih Khánum, on page thirty-four of "The Priceless Pearl", mentions how the Guardian visited this spot and was inspired by the gardens, with their red Devon soil, to choose red paths for the World Centre.

In the summer of Bahá'í year 132 the Daystar tour left communities asking for a repeat performance. The show must differ each year, depending on the combination of talents available. The tour of 133 has been unprecedented in the praise poured forth from the recipient communities and the individuals who gave their summer to the Faith in this way are wondering what 134 will bring.



Daystar members at a recreation ground near Bristol.

NEWS FROM THE COMMUNITIES

GUILDFORD: Each month for the past six months the friends in Guildford have held a public meeting in Farnham, part of the difficult goal area of Waverley. As well as publicity in the local paper and reports of the meeting afterwards, we have been engaged in 'letter-drops' — personal invitations to householders — and have now covered more than 60% of the Farnham population by proclaiming in this manner on one or two week-ends each month. We now have a Bahá'í home in Farnham and a number of contacts.

Numbers in Guildford were sadly depleted at the end of the summer. After being embarrassingly healthy for the past couple of years we suddenly found ourselves with nine adult believers — a head count showing that fifteen or so dear friends have left us for new pastures! As well as being numerically weak, we have found ourselves more and more counselling non-Bahá'ís, which is a two-way strengthening yet draining experience. However, we are now in high spirits again, with a number of youth, close contacts and friends. The local UNA are calling upon us more and more to cooperate with them, and we have renewed our contact with the Bishop of Guildford, who took the theme 'World Citizenship' at the UN Day service at the Cathedral.

We have had some beautiful Holy Day celebrations, sharing the daytime ones with neighbouring communities, whilst holding our own on the eve. A number of non-Bahá'í friends have joined us in these activities and we have had very happy times! We also have non-Bahá'ís attending our weekly deepenings and prayer meetings, as well as the Guildford and Waverley communities and Bahá'í Society Firesides. Now we await confirmations!



Happy faces of friends attending a weekend school on 11-12 September at the Bradford farm of Chris and Bob Hallam. About fifty people attended. Pictured in the foreground is Counsellor Betty Reed, who spoke at the school, which also included discussion on passages from the "Well-spring of Divine Guidance" led by Peter Smith (Lancaster) and there was a showing of the film, "The Green Light Expedition".

INVERNESS: At the end of August the Salvation Army in Inverness held its annual Citizens' Rally, with the Scottish Territorial Commander, Colonel Anderson, as guest speaker. Invited were what local Salvation Army Officer Captain Robert Forsyth described as 'friends of the Army, distinguished citizens and church leaders from the district. One of those asked was the secretary of the Inverness Assembly, Mrs Marjorie Giorgi, who represented the Bahá'ís at this event. The meeting took place under the chairmanship of the Rev. James Wood of St Andrews Cathedral, Inverness, and each of the guests was introduced individually to the audience. That a Bahá'í representative was invited to this gathering is a sign of the increasing status the Faith is gaining in the north, despite opposition from some ecclesiastical figures.

Our autumn series of public meetings got under way on 7 October with a talk by Marjorie Giorgi. This was followed on 21 October by a special 'Folk and Talk' evening given by Alex Reid and Kay Hughes from Aberdeen. Alex and Kay gave a series of modern and folk songs, some of Bahá'í origin, and showed how the basic yearning for a better world, which is so apparent in many modern songs, is converted into a positive and optimistic approach in works written about the Faith.

A special coffee morning took place at the home of Inverness LSA secretary Marjorie, when the guest was William Carrocher, producer of BBC Radio Highland. The theme of Mr Carrocher's talk was 'The work of the BBC', and was much appreciated by Bahá'ís and non-Bahá'ís alike.

IPSWICH: In the past few months the Ipswich community has had many activities. In August, following the Paris conference, Mrs Janet Ward from America was travel teaching in the area and spent the evening with us. She gave an excellent talk on the World Centre and a very lively discussion followed. Hugh McKinley, poet and pioneer in Greece, also travelling in East Anglia gave an inspiring and uplifting talk on the cultural aspects of the Faith, and read some of his own poetry. He helped the community to understand many aspects of the Faith.

Later that same week, the community extended an open invitation to members of the public and friends to join them in a Unity Feast at the Spiritualist Church. This had been arranged by a spiritualist friend who is keenly interested in the Faith. It was a highly successful evening with an excellent talk on the Faith by a young Persian student. The evening finally ended with medieval recorder music played by the Hummingbirds. There were about fifty people present — half of them non-Bahá'ís, many of these being interested in the Faith.

Recently several Bahá'ís have moved into the town and with one declaration from a local resident, there are now eleven adults in the town — a far cry from two years ago with only four believers and one youth in the town.

In our goal areas we have made some progress working with the Colchester Assembly, as far as possible in the Babergh district, several people having come to our meetings and firesides, showing considerable interest in the Faith. In Bury St Edmunds, we have arranged with the Quakers to have a public meeting in the Friends Meeting House, when we have had some publicity in the town. After meeting some of the Quakers there, they gave us valuable local information about ways of achieving publicity for future teaching activities.

Several members of the Assembly supported the UNA services in both Bury and Ipswich. At the latter, while talking with the local MP it was arranged for him to come to a fireside instead of a public meeting, because of his heavy duties in the town.

Several other contacts have recently been made in the town, one immediate result was being asked to provide a poster and support for 'Food Day' — sponsored by the Friends of the Earth and the churches. The Bahá'ís were the only non-Christian religion taking part on church grounds.

Our most recent meeting was an open invitation to a Family Day. A buffet lunch was served, followed by two films; first a Concord Film Council, "Four Families", shown by a Quaker who runs Concord; then a Bahá'í film "Step by Step". Lois and Richard Hainsworth rounded off a highly successful day with a happy rendering of a programme of international folk songs — sung in their own languages, and Bahá'í songs. During the afternoon there must have been about fifty people — half Bahá'ís and half friends and contacts, including children. Everyone helped in whatever way they could to make it a memorable day for all who came. Amongst the interested people were many from organisations in the town and seven members from a village in our joint goal area of Babergh — surely a good sign for the future.

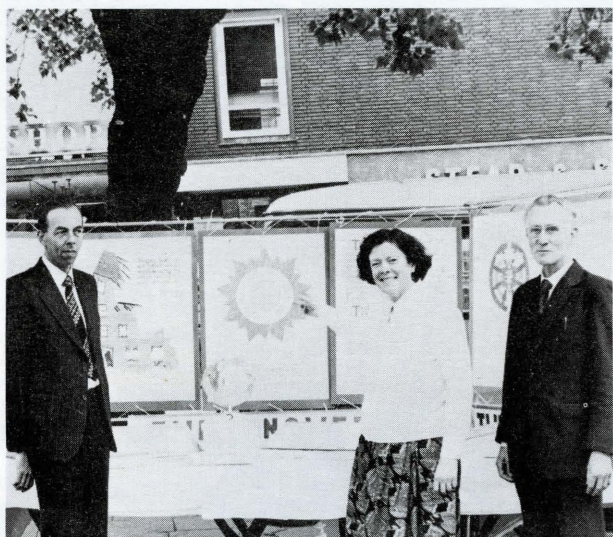
LANCASTER: It is amazing how towns vary in what they allow you to do. Whereas in Preston, for which this LSA is partly responsible, a very successful exhibition has just been staged in a public square in the middle of the town, we cannot obtain similar treatment from the City Council in Lancaster. Also, our two efforts to hold our exhibition in empty shops somewhere in Lancaster or Morecambe both had to be cancelled as we could not find anywhere to hold it. Both places which seemed possibilities eventually refused to let us use their premises.

But we have not been idle. We have been to some of the villages in the District, pinning up logo cards and little posters on public notice boards and mentioning the Faith to anyone we could. This is an activity which we have decided should be a continuing thing, so that eventually every village in the District will have heard of the Faith.

Our latest activity is book presentations to influential people. We have just sent out the first nine letters and await replies. We are offering to give these people a copy of "Bahá'u'lláh and the New Era". Our letter is adapted from the one sent out as guidance during the Proclamation period by the committee then responsible. So far the score is even: two yes and two no.

PRESTON: The cluster responsible for Preston has been working hard for months with so far no concrete results. Members of the cluster take it in turns to organise events which everyone supports, but by far the biggest effort to date was held on 4 September. It was an exhibition organised by Lancaster and was staged in a square in the middle of the town. The Flag Market is a large, open, paved area, with a constant stream of pedestrians crossing from one side to the other in all directions all day. The exhibition, which was quite extensive, attracted considerable attention. It must have been noticed by literally hundreds, perhaps thousands of people. Certainly hundreds stood and looked at it and some read everything; many of these asked questions and took away pamphlets.

The exhibition, made by a member of Lancaster community, concentrated on the Unity of Mankind as the solution to world problems, but also included posters depicting the early history of the Faith, some selections from Bahá'í Scripture on a personal level, and photographs of the Bahá'í Holy Places and Houses of Worship. It was in the square all day, from about 9.00 am to 5.00 pm.



The display in the Flag Market, Preston. Left to right — Alan Woodhurst, Madeleine and Bill Hellaby.

The local paper, the Preston Weekly News, was extremely co-operative and gave about half a page of preliminary coverage (written by a member of Lancaster LSA!) two days before the event took place. We have established an extremely good relationship with this paper, which is a small family business and has only been in existence for about two years. It already has a circulation of 20,000. Advertisements now go into their other local papers based on Wigan and Hindley, so our advertising efforts are reaching 40,000 homes in and around Preston.

Unfortunately, through an unforeseen hitch, the report and photograph which they intended to print the week after the exhibition did not appear. In order to make up for this, they sent a photographer to record a fireside at Alan Woodhurst's home, with the people who had connections with Preston — they wanted local interest — and again, used notes supplied to them by Lancaster for their write-up. (Bill Hellaby was Minister of Preston Unitarian Church from 1955 to 1958.) In between these two events, they published a letter from Iain Palin. Although, so far, nothing seems to have happened as a result of the exhibition; you could say that the Faith has been well and truly proclaimed in Preston in the past month! Much prayer is needed to move the hearts of the Preston people — which leads on to the next cluster effort, which took place in October when members of the cluster met in the centre of Preston to disperse in various directions on a prayer walk round the outskirts: a complicated piece of organisation undertaken by Sefton.



First Spiritual Assembly of the Bahá'ís of Tameside. National Assembly member Joe Foster was present at the inaugural meeting.

SHETLAND: On 20 September Lilian McKay and Barney Leith presented "The Proclamation of Bahá'u'lláh" to the Convener and the Chief Executive of Shetland Islands Council. Lerwick Town Hall's best china was laid and Lilian and Barney were invited to sit down to tea with the Convener, Mr A. I. Tulloch, and the Chief Executive, Mr Ian R. Clark. In receiving the book on behalf of the Islands Council, Mr Tulloch said that in his youth he had studied the great religions — those that were great on account of the large number of their adherents. Now he considered that the Bahá'í Faith having as its message unity and harmony was a great religion. The book would be placed in the Council's library to be available to all Councillors.

For half an hour over tea Mr Clark, who is an actively preaching member of the Plymouth Brethren, and Mr Tulloch asked many pertinent questions and listened attentively to the answers given. The Shetland Assembly feels that a great compliment was paid to the Bahá'ís by the dignified reception accorded the Assembly's representatives. This historically significant event betokens an important step forward in the recognition of the Faith in Shetland.

WATFORD: Our exhibition this year was based on last year's experience, with special consideration given to the arrangement of stands in order to provide a better chance for visitors to look at the materials on display. As a result, about a hundred Bahá'í pamphlets were taken freely, and we had more enquiries about the Faith.

The exhibition was attractively mounted, mainly through the loving help of Ted Cardell, and it was based on the theme of the Oneness of Mankind and Unity of Nations! A follow-up public meeting one week afterwards drew nine contacts.



The exhibition at Watford.

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BAHÁ'Í EDUCATION

It can fairly be said that this is the most important book which has ever been produced for parents — it is a compilation issued by the Universal House of Justice from the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, together with extracts from the Talks of 'Abdu'l-Bahá. To quote from the letter from the House of Justice which introduces the compilation: "The proper education of children is of vital importance to the progress of mankind". The book gives guidance of all kinds which is drawn from Tablets written to Persia and the West, and contains a great deal of practical advice. This is a most valuable book which should be in the possession of every parent, teacher and educator.

L.H.

P110

Price 70p

DAWN OVER MOUNT HIRA

and other Essays — by Marzieh Gail

Review by Hugh McKinley

"Originality is one of the thousand refreshing outcomes of the independent investigation of Truth, for the simple reason that if we look at anything, we look at it in a way peculiar to ourself. We have to. We will all see the same Reality, but at different angles."¹

* * *

Far from despising the intellect — often, rather, using the temper of her cool logic to bring the reader up short before an irony that is never unkind — this distinguished daughter of Mirza 'Alí-Kuli Khan overwhelms her fellow-Bahá'ís most by a shattering immediacy. Pieces cast in the past historic tense, like 'Where'er You Walk': the moment of sacrifice of all the Prophets; 'The White Silk Dress': Táhirih; and a memorial of when her grandfather attained the presence of the Báb:

"...in Kashan...in the mosque one day, and the Báb came in and my grandfather saw Him and believed; he heard that voice which afterward people could never describe, 'except in a kind of terror'..."²

— all these word-pictures are so powerful that they wipe out for the reader those 'facts' we think solid: Time and Space; all these bring the smell of shed blood on heat-frenzied sand in village squares at midday. They bring us before the martyrs.

Sheer privation is the Beloved's lot on earth; He dowers with that same privation those who — lonely and inconspicuous band, above all living, at that dawn-epoch — dare respond "Thou art! Thou art!" to the clarion call of "Am I not your Lord?"³

WESTERN ALIGNMENTS

Daughter of two worlds, (her mother was American) Mrs Gail says many epigrammatic things to draw these two hemispheres together "high toward the apex of heaven"⁴ — pieces doctrinal, historical and literary: all enhancing our conception of the Cause of God; enlarging our possibility to approach its shores, comprehend that It is the Inheritor of all positive human effort no less than fulfilment of all Prophetic Revelation.

Since the published dates of these essays, they have been amended to the present time, the era of the Universal House of Justice. They do reflect the time at which, and the people for whom, they were composed: and this is no diminishment, for through such a presentation we may understand the viewpoint of readers at a time when the Cause of God was less widely-known, less widely-based.

Time and time again the very force of the writing throws you back upon the Writings — as when the author recounts the Master's overflowing response to the green country of New Hampshire:

"The green — the green!"⁵

Back to Bahá'u'lláh's Prayers:

"Above the horizon of tribulation He hath lifted up His voice, and He crieth out..."⁶

"...to abide in this place with which no other place, however loathsome, in all Thy dominion, can compare..."⁷

"...a place within whose walls no voice can be heard except the sound of the echo."⁸

"ARISE IN HIS NAME!"

When we read this various collection; when we finish, and close the book, then we realise — so closely — we are the heirs of all the ages, of Sa'di, of George Herbert, of Peter and of 'Alí — and of Cain. We have to choose and to exercise this choice continually:

"Bring thyself to account each day."⁹

But we realise, too, that we are of the generation, and of the party — "The Party of the Covenant"¹⁰ — and, if we have not already arisen, also can be among those who

"...may quit their homes in Thy name, and summon all the multitudes unto Thee."¹¹

That is, we may redeem the Earth — our part of it.

That such redemption of man should be a private matter, the personal choice of each Bahá'í, is both the strength of the Cause of God and the proof of Mrs Gail's first words quoted, above. It is Self-knowledge — and

"He hath known God who hath known himself."¹²

Bahá'u'lláh

Published by George Ronald — available from the Bahá'í Publishing Trust. Price £3.00

References:

1	Text	Page 119
2	ibid	Page 227
3	The Dawnbreakers — Nabil'i 'A'zam (U.S.Ed.)	Page 82
4	'Abdu'l-Bahá — Bahá'í World Faith ...	Page 404
5	Text	Page 191
6	Bahá'u'lláh: Prayers & Meditations ...	No. 91
7	" ibid.	No. 101
8	" ibid.	No. 65
9	" Hidden Words — Arabic ...	No. 31
10	'Abdu'l-Bahá — Bahá'í World Faith ...	Page 404
11	Bahá'u'lláh: Prayers & Meditations ...	No. 99
12	Gleanings from the Writings of Bahá'u'lláh:	para 90

THE EARTH IS BUT ONE COUNTRY

This book which has been beset by more 'gremlins' than any other we can remember is now expected to be published during the latter part of January. Those who have sent orders for it have been asked whether they want their order 'recorded' for delivery when it is published or whether they will await its publication and then re-order.

TRUSTEES OF THE MERCIFUL

The recent appointment as a Counsellor of Adib Taherzadeh is cause for us to remind you of the excellence of this little book written by him about Local Spiritual Assemblies. Every assembly member should possess a copy — do you? In the course of his recent journeyings in Europe our chairman found that many European Bahá'ís thought very highly of this book as it was frequently mentioned to him.

B104

Price 30p (\$0.55)

THE BAHÁ'Í FAITH

We would remind our readers that we recently acquired the balance of the original edition of this book by Gloria Faizi which is so sought after for presentation to contacts. While this stock lasts it can still be obtained for 25p, paperback (\$0.45).

B139 — POKKA STORIES

The price quoted in the last issue of the Journal for B139 — Pokka Stories — was incorrect. The correct price for this delightful children's book is 99p.