



BAHÁ'Í JOURNAL

Published by
The National Spiritual Assembly of
the Bahá'ís of the United Kingdom,
27 Rutland Gate, London SW7 1PD.

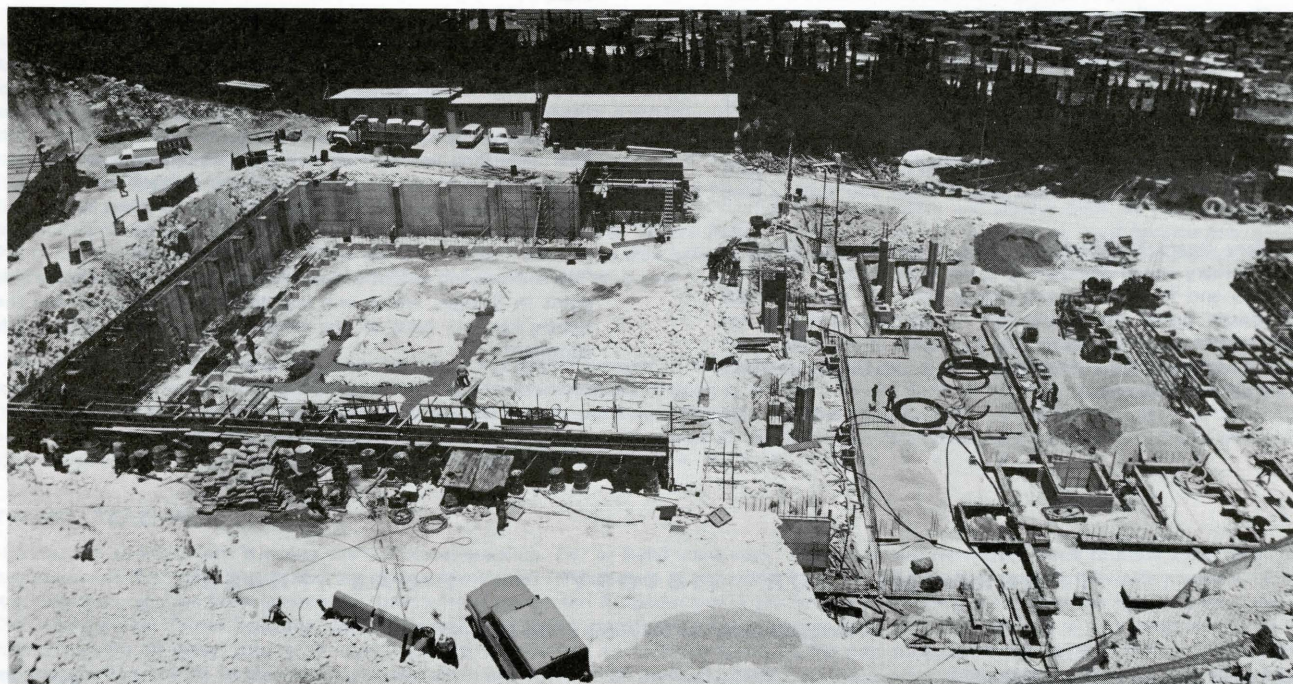
For circulation among Bahá'ís only.

No. 240

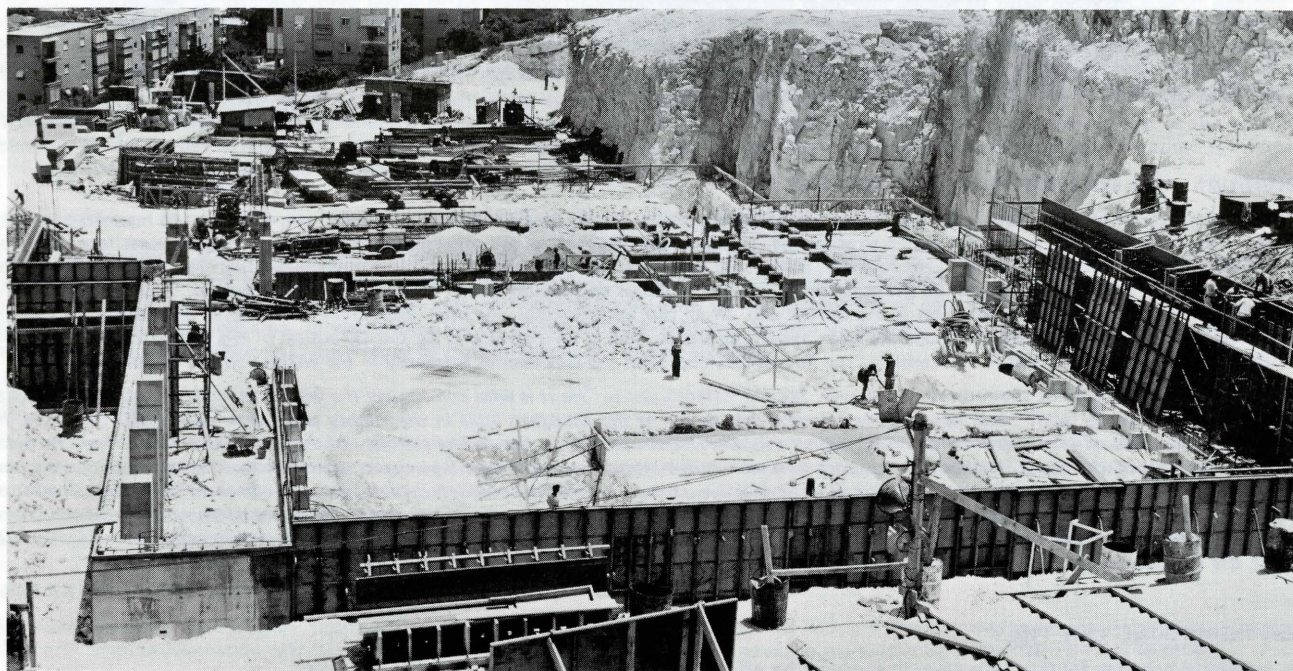
Asmá 134

August 1977

THE SEAT OF THE UNIVERSAL HOUSE OF JUSTICE



View of the construction of the upper and lower basements of the permanent seat of the Universal House of Justice, looking toward 'Akká. June 1977.



Eastward view of work on the upper and lower basements of the Universal House of Justice building, showing wall construction in foreground. June 1977.

TRAVEL-TEACHING TEAMS

EXTRACTS FROM A LETTER FROM THE CONTINENTAL BOARD OF COUNSELLORS IN EUROPE:

"You have all received a letter from the Universal House of Justice dated May 5 concerning plans to increase the effectiveness of the work in Europe for winning the goals of the FIVE YEAR PLAN. . .

"**Outline of the Plan.** We propose the formation of small permanent Teaching Teams to work in various countries, composed of people not necessarily all living in the country where they will work but with one at least speaking its language. The team members asked for from a particular country need not necessarily all be natives but they should be resident in the community and familiar with its language and conditions. It is however expected that all, during their membership of the team, will be available full time, not just at weekends etc. . .

"The teams are to be permanent until the end of the Five Year Plan. However, by "permanent" we do not mean necessarily that all the members of the teams will always be the same. The projects are permanent but the manpower may:

a) be permanent or b) change from time to time. It is highly desirable that the members should offer a good period of time to the work, say from three to six months to nine months to a year or more, but short term help can also be useful. The teams should not supersede but rather add to what you already have in hand. . .

"Auxiliary Board Members and their Assistants will certainly help. Auxiliary Board Members will, we hope, often travel with the teams and form sometimes a focal point for the work, but they remain under the Counsellors' jurisdiction and will not become members of the teams. The Assistants on the other hand can certainly be members of the teams if they can be available and this should be encouraged. . .

"**Task of the Teams.** They are to do Proclamation, Teaching, Deepening. By Proclamation we do not mean so much the handing out of literature in the streets, but rather contacting authorities, advertising and other publicity, holding public meetings, exhibitions etc., and the prayerful approach to individual people. And this must be combined with careful teaching of everyone who responds to the Faith. Moreover great care must be taken to look after every newly declared friend and to help them to deepen in knowledge of the Teachings until they are themselves ready to work for the Five Year Plan. Groups should not remain stationary in one local community but can move around in an area covering several communities to each of which they continually return. The basic objective of all the work is to win the local assembly and locality goals of the Five Year Plan. . .

"Dear friends, this is a very vital phase in the work of the Faith in Europe and this plan is outstandingly important. It will provide a new channel of intense activity, in which it is essential that all the friends take a part in one way or another, so that we can have universal participation in the struggle to win the goals of the Five Year Plan in these last two crucial years, and become part of the ever onward growth of the Faith of Bahá'u'lláh. Only if everyone takes part, will everyone be able to share in the pride of the final victory. . .

"We are praying ardently that this may prove to be the turning-point in Europe, which will lead to glorious victories, and that Bahá'u'lláh will bless all the efforts of the friends all over the continent. . ."

19 May 1977

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"PROGRAMME FOR VICTORY" — FINAL PHASE

"The opportunity for the Hosts of the Lord. . ."

To the Bahá'ís of the United Kingdom

July 1977

Dearly loved friends,

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

Universal House of Justice (Naw-Rúz 1974)

INDIVIDUAL AND COLLECTIVE RESPONSIBILITY

The work of the Cause requires both individual as well as collective action. On the one hand each individual can, according to his own particular capacities, find some effective method in which to serve the Cause; on the other, there are some goals and objectives which necessitate collective participation. In order to record victory upon victory, both these activities must complement and stimulate each other. Not only personal goals of service but also collective goals, which promote universal participation and loving Bahá'í co-operation, are essential. Success of collective efforts depend on collective determination and a united will. In all our undertakings not only assemblies and groups, but also every isolated believer, are precious to the Cause. Each one has been chosen by Bahá'u'lláh as an instrument for the execution of His Master Plan, for whereas authority and direction flow from the assemblies "the Power to accomplish the task resides primarily in the entire body of the believers".

Concerning the significance of the individual believer, Shoghi Effendi wrote "He it is who constitutes the warp and woof on which the quality and pattern of the whole fabric must depend. He it is who acts as one of the countless links in the mighty chain that now girdles the globe. He it is who serves as one of the multitude of bricks which support the structure and insure the stability of the administrative edifice now being raised in every part of the world. Without his support, at once whole-hearted, continuous and generous, every measure adopted, and every plan formulated, by the body which acts as the national representative of the community to which he belongs, is foredoomed to failure. The World Centre of the Faith itself is paralysed if such a support on the part of the rank and file of the community is denied it. The Author of the Divine Plan Himself is impeded in His purpose if the proper instruments for the execution of His design are lacking. The sustaining strength of Bahá'u'lláh Himself, the Founder of the Faith, will be withheld from every and each individual who fails in the long run to arise and play his part".

EACH INDIVIDUAL CAN PRAY

Each individual can pray for God's blessings to surround his efforts as well as the efforts of his fellow believers.

"Whoso reciteth in the privacy of his chamber the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by His mouth and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul".

Many communities have, in response to No.13 of the responsibilities given to Spiritual Assemblies (published on page two of the Bahá'í Journal, June 1974), arranged for regular gatherings of the friends for the reading and chanting of prayers and passages from the Writings. Some, in the words of the Universal House of Justice, have *"stormed the Gates of Heaven for support. . . by long-sustained, precedent and continuing prayer"*. Others have recited *"The Remover of Difficulties"* 500 times or even more; most communities responded to our call to make the month of Núr (the centennial commemoration of Bahá'u'lláh's release from the prison city of 'Akká) a month of intensified prayer, and a few have arranged regular or occasional prayer meetings at dawn.

Dawn Prayers have a special power and confer inestimable blessings on all. They surround one and one's endeavours with the assistance of the Supreme Concourse. They protect and guide us through the day and make our hearts a magnet for others and lead us to other waiting souls who have not been awakened to enjoy the new day of God and respond to His call. **It is the hope of the National Assembly that every individual believer will, throughout the remainder of the Plan say prayers at dawn that all the goals may be successfully achieved.**

NATIONAL DAY OF PRAYER

We have chosen **Sunday, 25 September as a National Day of Prayer** for the believers in the United Kingdom. Every community is called upon to dedicate the whole of that day for prayer for the Plan. Each community is asked to decide for what period during that time they will be able to have continual prayers, whether by having a rota or by joint session. We ourselves meet on that day, and will hold a devotional meeting at an appropriate time.

EVERY INDIVIDUAL CAN TEACH

Teaching is the corner-stone of all Bahá'í activities. As 'Abdu'l-Bahá categorically proclaimed in His Will and Testament *"the guidance of all the nations and people of the world"* is *"the most important of all things"*, and *"Of all the gifts of God the greatest is the gift of Teaching"*. He further states *"If the work of delivering the Message be neglected, the assistance shall be entirely cut off, for it is impossible that the friends of God can receive assistance unless they be engaged in delivering the Message"*. Teaching is like the spreading of good news and is like the diffusion of fragrances, the sharing of true wealth. It is like the offering of a generous gift. This gift must be presented, as though to a King, with respect and dignity, with sincerity and love so that the recipient may respond. It must be as gentle as a breeze, as sweet as honey, as firm as a rock. Teaching is a necessary part of Bahá'í life. It is an essential spiritual habit, which if neglected will lead to a serious spiritual condition within ourselves. It inspires the teacher and opens before his eyes mysteries hitherto undiscovered. It is an act of devotion to God, a token of our belief in His Cause, and a service to the world of humanity. It must be carried out with confidence, imagination and perseverance, by young and old, rich and poor and learned and illiterate, whether at home or travelling. *"Every Bahá'í, however humble or inarticulate, must become intent on fulfilling his role as a bearer of the Divine Message. Indeed, how can a true believer remain silent while around us men cry out in anguish for truth, love and unity to descend upon this world?"* — Universal House of Justice 1969.

FIRESIDES

Many individuals and communities have regular or occasional firesides to which they invite others who want to follow their search for spiritual guidance. To have regular firesides is one of the most effective methods of teaching and we now call upon all local Spiritual Assemblies to consider **the selection of one house in the community for the weekly publicised firesides**. To have a regular known place for firesides is very important but the method of publicity given to such firesides is left to the discretion of the individual assemblies, who can decide upon its advisability, after checking their local bye-laws regarding advertising, etc.

TRAVEL TEACHING

Next to the all-important teaching work is travel-teaching. For as Bahá'u'lláh says *"The movement itself from place to place when undertaken for the sake of God, hath always exerted and can now exert its influence in the world"*. During the past two years an increasing number of travel teaching projects have been undertaken, both within the United Kingdom and in the twenty-two countries to which we regularly send teachers. Our International Travel Teaching Committee reported that currently they are organising more than 120 projects to take place within the next twelve months. A great upsurge in travel-teaching is required. In order to speed up the slow progress of the Faith in Europe, "A continent weighed by the double burden of crass-materialism and intellectual disillusionment" we have, after consultation with the Hand of the Cause Dr Muhajir and the Continental Board of Counsellors for Europe, pledged to provide **long-term** travel-teachers to support local teaching activities in the United Kingdom as well as some of the European countries. We shall send two to Portugal and one each to Sweden, Norway, Finland, Denmark and Iceland to remain or be replaced until the end of the Five Year Plan. On the home front, we are calling upon the National Teaching Committee to establish three teams of permanent travelling teachers. Each team will consist of three members and in addition it is hoped that members of the Auxiliary Board and their assistants will co-operate with the teams wherever they are working. Members of the teams may be changed so that advantage can be taken of differing periods of service, but the teams will be in the field until the end of the Plan. The actual disposition of the teams and details of their routing is left to the discretion of the National Teaching Committee who will bear in mind the relative priorities of each of the seven different areas covered by their teaching committees. General guidance to the teams is given by the National Teaching Committee but, while a team is in an area, it is under the jurisdiction of the local assembly if there is one, or the responsible assembly in the cluster in which it is working, or else the area Teaching Committee. The committees and assemblies are requested to co-operate with each other so as to derive the maximum benefit from these teams.

PIONEERING

Thirty-six assemblies remain to be formed this year and forty next year, and the 124 remaining unopened districts in the United Kingdom are to be opened by the end of the Plan on 20 April 1979. Many pioneers are therefore needed particularly from the areas of larger Bahá'í concentration. For this purpose we are releasing every six months a statement of the reclusivity of communities. The power of achieving these goals, as well as those overseas, is well within the capability of the manpower resident in this country and we are sure that a whole-hearted response to this call would even bring victory to fruition before the end of the Plan.

DEPUTISATION

To those who cannot pioneer or travel-teach and are in a position to help, Bahá'u'lláh says *"Let them send someone in their stead"*. Therefore, one can either privately finance another person, whether from his family or from amongst the friends, to undertake these most important duties, or contribute to the Fund. For this purpose we announce the establishment of a National Deputisation Fund, the proceeds from which are under the guidance of the National Spiritual Assembly to subsidise pioneer and travel-teaching projects. Local Assemblies should also assume deputisation goals, particularly those Assemblies which were given such responsibilities at the launching of the Five Year Plan.

MINI-EXHIBITIONS

Some communities have already produced some exhibition material and have thus brought the knowledge of the Faith to ever increasing numbers. Such proclamation activities are always 100% successful, as the aim is to make the existence of the Faith known to others.

In this connection, we are asking the International Travel Teaching Committee to organise the production of **mini-exhibitions** throughout the country. These will be simple folding exhibition panels which are easily portable. They are to be simple and preferably manned by a local believer in conjunction with a table of literature. This type of proclamation activity has proved most successful in villages, county towns and the suburbs of large towns.

PUBLIC RELATIONS OFFICER

After extensive examination of the ever increasing work of the National Spiritual Assembly and its National Office, we have found it necessary to increase the number of office staff to four. We have also appointed Mr Philip Hainsworth as our full-time Public Relations Officer who, in addition to the duties implied by this designation, will have many other vital responsibilities which will relieve the burden from the Secretary of the National Spiritual Assembly. Some of the functions of this new appointment are briefly outlined below:

- To be the representative of the National Spiritual Assembly on all non-Bahá'í bodies, such as the United Nations Association, the United Nations Information Office, the World Congress of Faith, the Religious Education Council, the Association of World Federalists and the Standing Conference on Inter-Faith Dialogue in Education.
- To be the National Spiritual Assembly's correspondent with non-Bahá'í bodies.
- To be the National Assembly's representative for the Bahá'í International Community and to stimulate the United Kingdom Bahá'í community's participation in support of the United Nations, either directly or through the United Nations Association.
- To prepare periodic reports on outstanding developments in the above fields.
- To co-ordinate the production of a text book on the Faith for schools.
- To follow up our general involvement in religious education in schools.
- To be liaison member with our Public Information Committee and to visit communities on behalf of the National Spiritual Assembly.
- To review material for the Journal and Intercom-Bahá'í as well as material written by Bahá'ís for submission to the press and magazines.

ANNUAL BUDGET

After careful study of our commitments and expected financial responsibilities during the coming year, we have approved a budget of £75,000 for this year (21 June 1977 to 20 June 1978) of which £23,000 is estimated to be available from tax refunds, interests, dividends and cash in hand. This will mean that £52,000 or £1,000 per week needs to be found from contributions during this year. The Capital Projects Fund remains as before but a more immediate response to its stated targets would enable us to fulfil our financial world-wide commitments to the Five Year Plan.

NEW DEVELOPMENT IN TREASURY MATTERS

The National Assembly would like to announce to the community that in future financial correspondence between the National Spiritual Assembly and local assemblies and committees will be carried out directly by our Treasurer, but statements on financial policy will continue to come from the National Assembly Secretary.

CONCLUSION

This message is accompanied by a list of all the goals for the remainder of the Plan, and the clusters as they will be effective during the next six months. Together they form an essential adjunct to the "Programme for Victory" and we appeal to all the believers to give them their most careful and prayerful study. Additional copies are available in the National Office and we are sure that the new dynamic released during the month of Núr will lead us to total victory.

With loving Bahá'í greetings,

NATIONAL SPIRITUAL ASSEMBLY

AREA DETAILS

In order to achieve complete victory we must now keep clearly before us all that needs to be done in the few months which separate us from Ridván, 1979.

All goals have therefore been allocated for completion either by Ridván 1978 or by Ridván 1979. These, and all the unopened Districts, are listed on this sheet which the friends should always keep before them.

The National Assembly hopes that every individual believer will, throughout the remainder of the Plan, say prayers at dawn that all the goals may be successfully achieved. Three permanent travel-teaching teams will, under the direction of the National Teaching Committee, be in the field until the end of the Plan, and the whole community should now arise as one body to work as never before, individually, and in the "clusters".

The "clusters" will be reviewed and re-issued every six months so that as the goals achieved are crossed off the newly-won assemblies will get involved in another "cluster". As many "clusters" as possible have been set up, but some of next year's goals cannot be given "clusters" until some victories are recorded. Where a group or assembly is not involved in this year's goals it must concentrate on its "cluster" for next year, and any of those working in next year's goals but are allocated to a "cluster" for this year, should give their main attention to this year's activities but not stop the plans already in operation.

In all these plans, the maintenance of existing assemblies should be given the utmost priority.

ASSEMBLIES TO BE ACHIEVED BY RIDVÁN, 1978		ASSEMBLIES TO BE ACHIEVED BY RIDVÁN, 1979		DISTRICTS TO BE OPENED		
Goal	Responsible Assembly	Goal	Responsible Assembly	Northern Ireland		
Northern Ireland		Northern Ireland		Armagh	Ballymena	Ballymoney
				Banbridge	Cookstown	Down
				Dungannon	Fermanagh	Limavady
Newtownabbey	Belfast	Larne	Carrickfergus	Moyle	Newry & Mourne	
Coleraine	Londonderry	Ards	North Down	Omagh	Strabane	
Highlands/Islands		Highlands/Islands		Highlands/Islands		
				Banff & Buchan	Gordon	Lochaber
Perth	Dundee	Moray	Inverness	Badenoch & Strathspey		Nairn
South and Central Scotland		South and Central Scotland		South and Central Scotland		
East Lothian	Edinburgh	Ettrick/Lauderdale	Edinburgh	Berwickshire	Ettrick & Lauderdale	
Motherwell	Hamilton	Dumbarton	Motherwell	Tweeddale	Dunfermline	Mid-Lothian
Argyll	Mull	E. Kilbride	Hamilton	W. Lothian	Annandale & Eskdale	
				Bearsden & Milngavie		Clydebank
				Bishopsbriggs & Kirkintilloch		Inverclyde
				Cumnock & Doone		Lanark
				Merrick	Cumbernauld	

ASSEMBLIES TO BE ACHIEVED BY RIDVAN, 1978		ASSEMBLIES TO BE ACHIEVED BY RIDVAN, 1979		DISTRICTS TO BE OPENED		
Goal	Responsible Assembly	Goal	Responsible Assembly			
Wales and the Marches		Wales and the Marches		Wales and the Marches		
Ceredigion	—	S. Pembrokeshire	Llanelli	Alyn & Deeside	Delyn	Glyndwe
Colwyn	Arfon/Anglesey	Rhonda	Cardiff	Dinefwr	Blaenau	Gwent
Brecknock	Newport	Aberconwy	Anglesey	Islwyn	Monmouth	Bridgnorth
The Wrekin	Shrewsbury	Meirionnydd	Ceredigion	North Shropshire		Afan
South Herefordshire	Hereford			Vale of Glamorgan		Leominster
				Malvern Hills	Redditch	Torfaen
				Dwyfor		
Northern England		Northern England		Northern England		
Hull	Leeds	Tynedale	Newcastle	Congleton	Halton	Vale Royal
Harrogate	York/Leeds	Hartlepool	Durham	Barrow-in-Furness		Copeland
Preston	Blackpool	Wirral	Liverpool	Eden	Hyndburn	Wyre
Craven	Burnley	Kirklees	Bradford	St Helens	Rosendale	Langbaugh
Isle of Man	Liverpool/Belfast	St Helens	Stockport	Stockton-on-Tees		Derwentside
				Chester-le-Street	Boothferry	Cleethorpes
				North Wolds	Alnwick	Wansbeck
				Berwick-upon-Tweed		Rotherham
				N. Tyneside	S. Tyneside	
Midlands and East		Midlands and East		Midlands and East		
Stevenage	Harrow	Kettering	Northampton	Amber Valley	Highpeak	S. Derbyshire
Thurrock	Southwark	Stoke	Stafford	W. Derbyshire	Harborough	Boston
Huntingdon	Cambridge	Melton	Nottingham	Hinckley & Bosworth		E. Lindsey
Broxbourne	Ken/Chelsea	S. Kesteven	Peterborough	N. Kesteven	W. Lindsey	Ashfield
Epping Forest	Havering	E. Cambridgeshire	Cambridge	Bassetlaw	Staffordshire Moorlands	
Chesterfield	Manchester	Babergh	Colchester	N. Warwickshire	Sandwell	S. Bedfords.
Hertsmere	Hammersmith	Braintree	Ealing	Fenland	Basildon	Southend-on-Sea
Luton	N. Bedfords.	E. Herts.	Barnet	Malden	City of London	Broadland
W. Hatfield	Haringey	Milton-Keynes	Aylesbury-Vale	Breckland	W. Norfolk	Wellingborough
Gt. Yarmouth	Waveney	Mansfield	Derby	Mid Suffolk	St Edmundsbury	
		W. Norfolk	Norwich			
		St Edmundsbury	Ipswich			
		Brentwood	Redbridge			
South and South West		South and South West		South and South West		
Mole Valley	Epsom/Ewell	Gloucester	Bristol	Wansdyke	Caradon	Torridge
Crawley	—	Mendip	Salisbury	Purbeck	Scilly Isles	Sedgmoor
Restormel	—	Dartford	Croydon	W. Somerset	Cotswold	Tewkesbury
Ashford	Canterbury	Basingstoke	Wokingham	E. Hampshire	Fareham	Gosport
Christchurch	Bournemouth	Havant	Portsmouth	Rushmoor	W. Oxfordshire	Chiltern
Carrick	—	North Wilts	Bath	Runnymede	Spelthorne	Surrey Heath
Waverley	Guildford	Caradon	Plymouth	Kennett	Thamesdown	Gravesham
Hastings	Brighton	New Forest	Southampton	Medway	Tonbridge & Malling	
South Hams	Torbay	Tandridge	Mole Valley	Arun		
West Wilts	Salisbury	W. Dorset	Poole			
Vale of the White						
Horse	Oxford	Woodspring	Bristol			
Wokingham	Reading	Guernsey	Wandsworth/Jersey			

A HISTORIC COMMEMORATION

On the day of the Ascension of Bahá'u'lláh, Sunday, 29 May, Jamal Class (the Cambridge Cluster Bahá'í Class for Children) visited some of the places connected with 'Abdu'l-Bahá's visit to London. Alicia and Cathy Cardell had previously studied and researched the places and contacted the wife of the Dean of Westminster Abbey. When all of this was done, a programme and itinerary was planned for this guided tour in London.

A full bus of fifty-three children and adults from St Neots, Huntingdon, Bedford, Stevenage and London took part on this trip. The first place visited was the National Hazíratu'l-Quds. In the National Assembly room is the chair in which the Master sat for His visit to a church in 1911. The second place visited was Lady Blomfield's house at 97 Cadogan Gardens. 'Abdu'l-Bahá stayed here on both of His visits (altogether sixty-nine days). The first lady Bahá'í in England was Ethel Rosenberg. She held meetings at the third place we visited, 10 Cheniston Gardens. The Master had come to this place, then called the Higher Thought Centre, twice. We were interested to know His blessed footsteps trod at three Railway Stations: Kings Cross, Euston and Victoria. A picnic lunch was shared by us and the pigeons in Hyde Park. We were told that nearby there had been the International Conference in 1963. We walked to the Serpentine Bridge where the Master had walked.

One of the highlights of the tour was the visit to St John the Divine Church. We were very warmly met by the wife of the

Dean of Westminster, who acted as our guide. She took us first to the place where the Master had spoken in this Church. This Church now known as St John Smith Square Hall, was badly damaged in the Second World War. It is now restored to its original beauty and used for musical concerts. Our guide told us stories with great love and adoration for the Master. Concluding the visit she took us to the Deanery, where He had dined with His host, Archdeacon Wilberforce.

Finally, three more places were seen: the Mansion House, where He was received by the Lord Mayor of the time; City Temple, the Church where the Master had given His first talk in to the west; and Mary Ward Centre (then known as Passmore Edward's Settlement Centre), the location of the Master's two memorable speeches. These places were on the way to the Guardian's Grave, at the Great Northern Cemetery.

The party commemorated the Ascension at the Grave. The readings had been chosen and were read by members of the class. Our guests read and chanted prayers also.

This visit was the first ever made and was greatly enjoyed by all. On the way to and from London, prayers were read, songs were sung and stories about the first gentleman and lady Bahá'í in England were told to us. Our teacher told us that similar visits could be arranged in the future.

Omeed Jahanpour (aged 12)
Cambridge

PROGRAMME FOR VICTORY "Cluster" Formations from 1 July 1977

The clusters listed below are for the next six months and they relate to the goals for this year and those for the final year of the Plan. The name of the responsible assembly is printed in bold type.

In most parts of the United Kingdom the clusters will be modified as the goals are won and the new assemblies, as well as their supporting groups and assemblies, are directed to the next areas of priority.

With the friends throughout the country united in prayer at dawn for the success of these goals and with the upsurge of new energy released from the Feast of Nûr and the prayers of the Universal House of Justice, we are confident that all goals will be achieved in the allotted time.

NORTHERN IRELAND

Year One	CLUSTERS
Newtownabbey	Belfast , Carrickfergus, Lisburn
Coleraine	
(To replace Strabane)	Londonderry , Craigavon
Year Two	
Larne	Carrickfergus , Belfast, Newtownabbey
Ards	North Down , Castlereagh, Lisburn

SOUTH AND CENTRAL SCOTLAND

Year One	CLUSTERS
East Lothian	Edinburgh
Motherwell	Hamilton , Nithsdale
Argyll	Mull , Glasgow, Stirling
Year Two	
Ettrick & Lauderdale	Edinburgh , East Lothian, Nithsdale
Dumbarton	Motherwell , Stirling, Clackmannan
East Kilbride	Hamilton , Cunningham, Glasgow

HIGHLANDS AND ISLANDS, GRAMPIAN AND TAYSIDE

Year One	CLUSTERS
Perth	Dundee , N.E. Fife, Aberdeen, Inverness
Year Two	
Moray	Inverness , Aberdeen, Perth

NORTHERN ENGLAND

Year One	CLUSTERS
Hull	Leeds , York, Holderness, Glandford, Beverley, Doncaster
Harrogate	York , Leeds , Durham, Sedgefield
Preston	Blackpool , Sefton, Blackburn, Pendle
Craven	Burnley , S. Lakeland, Lancaster
Isle of Man	Liverpool , Belfast , Knowsley
Year Two	
Tynedale	Newcastle , Carlisle, Gateshead
Wirral	Liverpool , Chester, Sefton, Ellesmere Port
Kirklees	Bradford , Tameside, Doncaster, Leeds
Hartlepool	Durham , Sedgefield, York
St Helens	Stockport , Trafford, Manchester Wigan, Salford

WALES AND THE MARCHES

Year One	CLUSTERS
Ceredigion	Meirionnydd
Colwyn	Arfon , Anglesey , Aberconwy, Oswestry
Brecknock	Newport , Hereford, Cardiff, Taff-Ely
South Herefordshire	Hereford , South Shropshire, Wyre Forest
The Wrekin	Shrewsbury , Stafford

WALES AND THE MARCHES (continued)

Year Two	CLUSTERS
South Pembrokeshire	Llanelli , Swansea, Carmarthen, Preseli
Rhondda	Cardiff , Newport, Taff-Ely, Brecknock
Aberconwy	Anglesey , Colwyn, Oswestry
Meirionnydd	Ceredigion , Arfon

MIDLANDS AND EAST

Year One	CLUSTERS
Stevenage	Harrow , Hillingdon, Camden, Enfield, Westminster
Thurrock	Southwark , Greenwich, Brentwood
Huntingdon	Lewisham, Bexley
Broxbourne	Cambridge , Peterborough, Mid Beds, Forest Heath
Epping Forest	Kensington/Chelsea , E. Herts.
Hertsmere	Havering , Chelmsford, Redbridge, Islington, Ealing
Chesterfield	Hammersmith , Three Rivers, Barnet, Watford
Great Yarmouth	Sheffield , Macclesfield, Mansfield
Luton	Waverney , Norwich
Welwyn Hatfield	N. Bedfords , S. Beds., Aylesbury Vale
	Haringey , St. Albans, Brent, Hounslow, Dacorum

Year Two	
Kettering	Northampton , Warwick, Solihull, Coventry, Rugby, Nuneaton
Stoke	Stafford , Birmingham, Shrewsbury, The Wrekin
Melton	Nottingham , Derby, Charnwood, Broxtowe, Leicester
South Kesteven	Peterborough , Lincoln, Rutland, S. Holland
East Cambridge	Cambridge , Forest Heath, Huntingdon
Babergh	Colchester , Ipswich, Chelmsford, Tendring, Suffolk

SOUTH AND SOUTH WEST

Year One	CLUSTERS
Mole Valley	Epsom/Ewell , Reigate/Banstead, Richmond, Horsham
Wokingham	Reading
Crawley	No cluster
Ashford	Canterbury , Dover, Folkestone, Thanet, Maidstone
Christchurch	Bournemouth , Poole, Test Valley
Carrick	Penwith
Waverley	Guildford , Lambeth, Wandsworth
Hastings	Elmbridge, Kingston
South Hams	Brighton , Eastbourne, Hove
West Wilts	Torbay , Exeter, Teignbridge, W. Devon
Vale of the White Horse	Salisbury , N. Wilts, Bath, Mendip, Woodspring, Windsor/Maidenhead
Restormel	Oxford , S. Oxords, Slough, Cherwell
Year Two	
Dartford	Plymouth
Gloucester	Croydon , Thanet, Sevenoaks, Wandsworth
Mendip	Bristol , Cherwell, Oxford, Vale of the White Horse, Ealing
North Wilts.	Salisbury , West Wilts, Guildford
Havant	Bath , Windsor/Maidenhead, Woodspring
Basingstoke	Portsmouth , Chichester, Worthing
	Wokingham , Reading, Slough, S. Oxords.

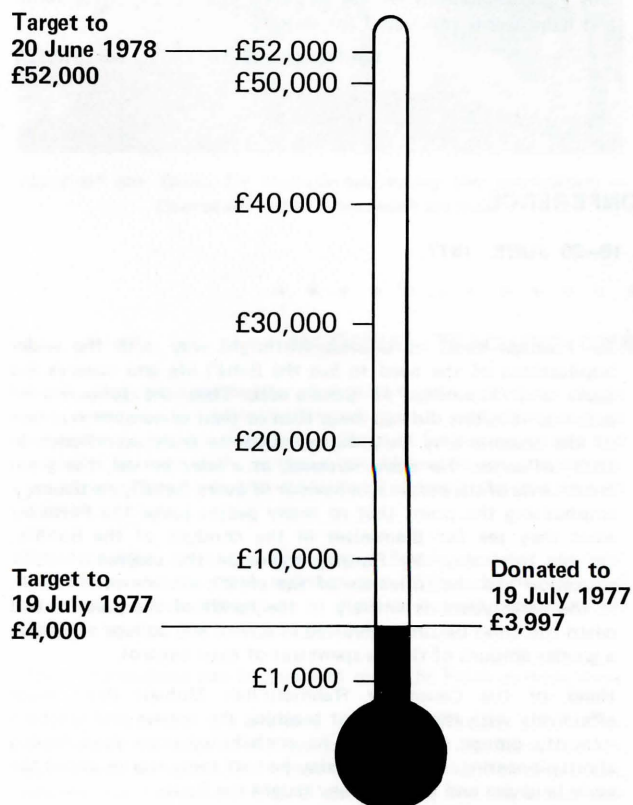
BUDGET: 21 JUNE 1977/20 JUNE 1978

EXPENDITURE

National Assembly	£	
Meetings and Travel	4,000	
Administration	28,530	
Equipment Replacement	283	
Journal, Annual Report	2,900	
Conventions, Teaching		
Conference	1,000	£
Contingencies, VAT etc.	4,538	41,251
National Committees		
Pioneer	9,000	
Teaching	5,500	
International Travel	1,600	
Youth	400	
Child Education Advisory	500	
Public Information	1,500	
Others	175	18,675
Local Assembly Incorporation		2,000
Haziratu'l-Quds Running, Decorations, etc.		8,500
Donations to Overseas Funds		4,800
TOTAL BUDGET		75,226
INCOME		
Tax Refunds	5,250	
Cash in Hand	10,000	
Interest, Dividends, etc.	8,000	23,250
Balance from Donations		51,976

TARGET FOR THE YEAR — £52,000

NATIONAL FUND



A MAGNIFICENT START TO THE YEAR!



INTERNATIONAL NEWS

INDIA: The National Spiritual Assembly of India has reported that the Minister of Information and Broadcasting has recently issued the necessary instructions for the proper coverage of Bahá'í Holy Days and festivals by All-India Radio. Local Spiritual Assemblies have been advised to make use of the facility provided by the government.

It has also been reported that the construction of three village Haziratu'l-Quds in North Madhya Pradesh and two in the tribal area of South Madhya Pradesh has now been completed.

With the assistance of the Bahá'ís of Lucknow, the believers of Allahabad distributed more than 250,000 leaflets about the Bahá'í Faith on a few selected days in a one-month period.

NEW ZEALAND: The National Spiritual Assembly of New Zealand reports that the publicity the Faith received as a result of the recent Auckland International Teaching Conference led to the Bahá'ís being invited, for the first time, to speak about the Faith at the only Unitarian Church in New Zealand. The church, which has a small congregation, is located in Auckland. The pastor of the church, an Englishman, has had contact with the Bahá'í Faith since his student days, and admires its principles. He warmly accepted a copy of *Portals to Freedom* by Howard Colby Ives and was delighted with this historical link between the Unitarians and the Bahá'í Faith, specifically requesting that reference be made to Mr Ives in the Bahá'í presentation at his church.

The spirit of the meeting was very warm and cordial. The Bahá'ís were invited to take tea with the congregation following the service. A number of people asked for literature, and interest was expressed in arranging discussions between the Bahá'ís and Unitarians.

* * * * *

LITTLE-FAITH REASSURED

I was afraid of going on pilgrimage,
A new, uncertain, intellect-blocked Bahá'í;
Afraid that a veil might fall at the crucial stage,
Leaving me cold and dry.

Oh yes, I knew from the start we were richly blessed,
Meeting the Hands and the House's noble Nine;
Mingling in love with the friends from East and West,
Entering that great Shrine.

Surely I must absorb the atmosphere
In so many rooms where holy feet once trod.
Never again perhaps should I be so near
The Passing By of God.

But everyone else had feelings deeply stirred;
My ever-intrusive self would not let go.
I was a broken-winged and grounded bird,
With thoughts that remained below.

Though my head was bowed, I was acting out a part,
Parroting lines that spoiled the radiant play.
How could Bahá'u'lláh light up my heart
When I didn't know how to pray?

The last day came, in the Shrine of 'Abdu'l-Bahá.
"Lowly and tearful" — the Tablet there I read,
And suddenly wept, crying out "Alláh-u-Abhá"
In thanks for the tears I shed.

The spirit had surfaced, buried so deep inside.
It couldn't break through by my own unaided will.
I left the Shrine, and the tears too quickly dried;
But the message was with me still.

God keeps back nobody by whom He's desired,
And disappoints none by whom He's truly sought.
He alone knows how best the soul is fired,
Under the layers of thought.

Though I can't guess now what pilgrimage did to me,
The ripples will spread to life's most distant shores,
Joining the waves that are all one glorious sea,
Serving the Most Great Cause.

Anon.

ANOTHER FACET OF PUBLIC RELATIONS

Sixty-five years ago 'Abdu'l-Bahá addressed a meeting in California and said: "May altruistic aims and thoughts radiate from this centre towards all other regions of the earth and may the glory of this accomplishment forever halo the history of this country. May the first flag of International Peace be upraised in this state."

Before He passed away, the Master designated New York as the City of the Covenant.

Was it not significant therefore that the United Nations should have been born in San Francisco and establish its permanent Headquarters in New York?

It is not also of interest to recall that when the Crusade for World Government was launched and was capturing the imagination of people in many lands, the beloved Guardian wrote to the British National Assembly: "... the Bahá'ís should by all means support it, vote for the representatives to be sent to its constituent Assembly in 1950, and stand for election if they wish to...?"

This year the United Nations Association of Great Britain and Northern Ireland and the Association of World Federalists (the successor of the Crusade for World Government), are both committed to increasing their numbers as a greater sense of urgency to try for action on a global scale appears to be animating their councils.

With the appointment of the Reverend David Harding as the new Director of UNA and the Hon. Jeremy Thorpe, MP, as Chairman of the UNA National Executive, a new impetus is seen in UNA and a particular drive is to be made to enrol young members.

While the World Federalists are gaining ground in Denmark and Japan where 80% and 50% respectively of these countries' parliaments are members of the World Government Movement, the trend in recent years in Britain has been to lose members as the threat of world war appeared to diminish. In many parts of the world, however, renewed attempts are being made to form a Constitution for World Government, and conferences for this purpose have taken place in Mexico, Canada, Austria and France in recent months, to which we have been officially invited.

It is during this same period that our new Public Relations Officer, first as National Assembly Secretary and more effectively since Convention, has been able to play an unexpected role.

This began when the Association of World Federalists held their Annual General Meeting at 27 Rutland Gate and Philip Hainsworth was elected to the Council and invited to be on the Executive. Pressure of work at the National Office made him decline the invitation but accept membership on the Council in a consultative capacity. Shortly afterwards he was elected to the District Council of UNA (City of Westminster) at their AGM in the House of Commons where he was called upon to propose the vote of thanks to the guest speaker of the evening, Jeremy Thorpe. He was also invited to be a member of the "Committee for the Constitution of a Provisional World Government" when the founder of this Committee was elected to the AWF Council at the same time as Philip.

For many years in Great Britain the UNA and the Association of World Federalists have followed different paths and have not had much sympathy for each other's activities, but at the first UNA Branch meeting he attended, Philip's proposal that a World Federalist should be invited to address a UNA meeting was carried and a distinguished Federalist accepted an invitation to speak. Speaking of the success of this meeting at a World Federalist Council meeting, our PRO suggested that more liaison between the two bodies would be advantageous and a number of decisions were taken which included the encouraging of all AWF members to join UNA.

A meeting called by the Three Rivers Assembly to the theme, "The Need for World Government" provided an excellent opportunity to further this process of cooperation. Ted Wheatley, Chairman of the Association of World Federalists, accepted an invitation to speak and Gordon Evans, OBE, Chairman of the Westminster Branch, UNA, was taken by Philip Hainsworth, who also spoke, and the meeting was chaired by Dr M. Youssefian, Chairman of the Ealing Spiritual Assembly. It was the first time the three Chairmen had met and the UNA and AWF representatives not only found they had much more in common than they had previously appreciated, but were impressed by the Bahá'í welcome and the practicality as well as the vision of the Faith. It was in fact a most significant meeting and could well be repeated around the country wherever there are UNA and AWF members, as a powerful way of winning respect for the Faith and in enhancing its prestige in the area of public relations where good friends of the Faith are needed.

Our Public Relations Officer will be happy to give information and help to any interested community.

NATIONAL SPIRITUAL ASSEMBLY

IRANIAN BAHÁ'Í CONFERENCE

PICKETT'S LOCK, LONDON, 18-20 JUNE, 1977

Called by the Universal House of Justice, programmed by the Continental Board of Counsellors for Europe and organised by a small ad hoc committee on behalf of the National Spiritual Assembly of the Bahá'ís of the United Kingdom, the Conference was an undoubted success.

Over 1,100 Iranian Bahá'ís from fifteen countries were inspired by the message presented by Hand of the Cause 'Alí Akbar Furutan on behalf of the Universal House of Justice. The whole conference was conducted in Farsi and significant contributions were made by Hands of the Cause Dr R. Muhajir and General S. 'Ala'i, as well as Counsellor Adib Taherzadeh.

The Conference was officially opened by National Assembly Chairman, Mr John Long, with the opening session chaired by Auxiliary Board Member Mary Kouchezkadeh. The programme throughout the three days was concentrated and inspirational and it was felt that even much more time was needed adequately to examine in depth all the important matters raised.

The Farsi version of "The Green Light Expedition" film was shown, various musical interludes were enjoyed and there were many opportunities during the meal time periods for the friends to get together, to buy books, to study the Travel Teaching and the Pioneer goals, and to make contributions to the Bahá'í Fund.

Mr Furutan dealt in a most forthright way with the wider implications of the need to live the Bahá'í life and observe the Laws and Teachings of Bahá'u'lláh. That the followers of previous religions did not keep firm in their obedience was one of the reasons why they did not become truly world-wide in their influence. He again stressed, at a later period, the great importance of the personal behaviour of every Bahá'í, particularly emphasising the point that so many people judge the Faith by what they see for themselves in the conduct of the Bahá'ís. On the third day, Mr Furutan spoke on the subject of child education and the influence of the child's environment which, in the early years, is entirely in the hands of the parents, but when the child becomes involved in school and college activities, a greater amount of time is spent out of their control.

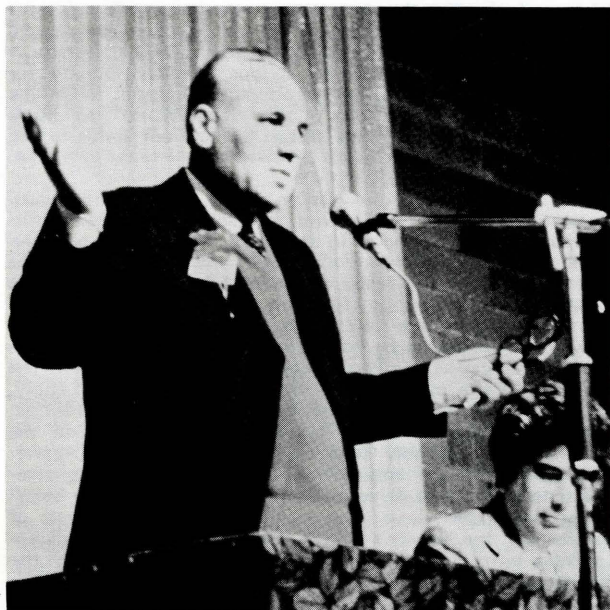
Hand of the Cause Dr Rahmatullah Muhajir dealt most effectively with the subject of teaching the masses and reaching minority groups, while later he contributed with deep feeling about pioneering. On the third day he told some stories about the early believers and the way they taught the Faith.

Counsellor Adib Taherzadeh made some vital contributions with the Hands about pioneering and the early believers, and Mr Mehrab Khami (Spain); Mr Ezzat Zahra'i (France); Mr Salim

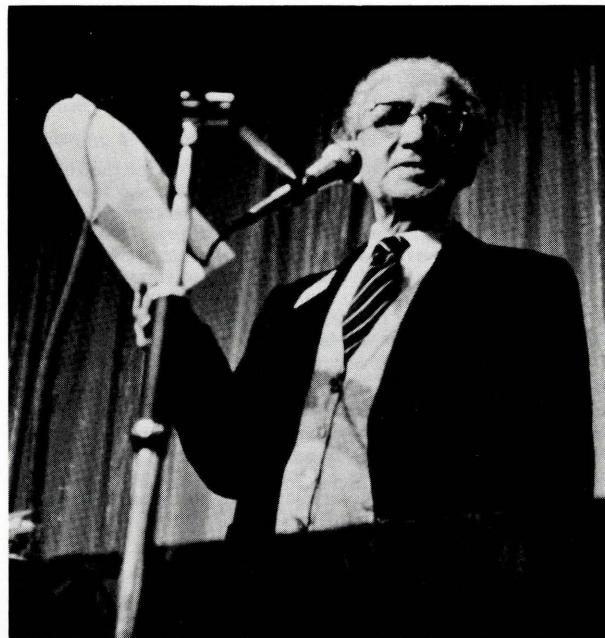
Noonoo (Nice); Mrs Mary Kouchekezadeh (UK) and Dr Zabihiian (Scandinavia) all added to the general high level of the talks at the Conference. Some eighty-five people arose to help fulfil the European goals of the Plan, and though little stress was given to the Fund, almost £20,000 was contributed. For an all too short period Hand of the Cause General S. 'Ala'i addressed the friends.

On the last day a very fine programme was performed by the children, who had had their own classes throughout the Conference. Although scheduled to close at 6 pm the friends wished to stay on; the caterers responded magnificently to provide some evening refreshments and Mr Furutan rushed to London and back to be able to speak to those remaining of his first visit to the beloved Guardian.

The ad hoc committee of Abbas Momtazi, Reza Jahangiri, Golgasht and Hazel Mossafai and Naysan Faizi were officially thanked for their excellent work, as were the ninety or more helpers who joyfully gave their services in the catering; children's classes; book sales; security; courier; public address; recording; information and registration services; the Unity Feast hospitality; care of the Fund box and the floral decorations. Two believers travelled long distances in wheel-chairs and were well looked after and the Pioneer, International Travel Teaching, and "Inter-com-Bahá'í" services were represented. The Conference Hall was well chosen and could have seated an even larger conference; the general facilities were excellent and the Pickett's Lock staff were most cooperative.



Hand of the Cause Dr Muhajir addressing the conference — Counsellor Adib Taherzadeh seated.



Hand of the Cause Ali Akbar Furutan addressing the conference.

The spirit and success of the conference is reflected in the cable sent to the Universal House of Justice and their gracious reply:

PERUSAL DISTRIBUTION YOUR INSPIRING LETTER
REPRESENTATIVE YOUR AUGUST BODY HAND
CAUSE FURUTAN PRESENCE OTHER HANDS CAUSE
MUHAJIR 'ALA'I COUNSELLORS BOARD MEMBERS
CONFERRED SPIRITUAL BOUNTIES INSTILLED
FRESH ENTHUSIASM AMONG OVER ELEVEN
HUNDRED FRIENDS PARTICIPATING SPIRIT
FELLOWSHIP LOVE FIRST BAHÁ'Í CONFERENCE
UNITED KINGDOM FOR IRANIAN BELIEVERS
RESIDENT EUROPE STOP CONFERENCE AWAKENED
BY SIGNIFICANT COUNSELS YOUR HISTORIC
LETTER STOP OFFERS PIONEERING TRAVEL
TEACHING AFRICA ISLANDS EUROPEAN GOALS
GENEROUS CONTRIBUTIONS STOP IMPLORE
PRAYERS HOLY SHRINES FOR SUCCESSFUL
RESULTS

IRANIAN CONFERENCE LONDON

DELIGHTED FINE SPIRIT LARGE ATTENDANCE
CONFERENCE IRANIAN BELIEVERS. URGE
IMPLEMENT RAPIDLY ALL OFFERS PIONEER
TRAVEL TEACH ASSURE PRAYERS BOUNTIFUL
CONFIRMATIONS EFFORTS IRANIAN BELIEVERS
ASSIST ATTAINMENT FIVE YEAR PLAN.

23 June 1977 UNIVERSAL HOUSE OF JUSTICE

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NATIONAL TEACHING COMMITTEE—UNIVERSITIES AND COLLEGES

Britain is particularly rich in centres of further education. Apart from numerous universities there are general institutions such as polytechnics, technical colleges, colleges of further education and specialist centres such as those specialising in art and design, teacher training, and the teaching of English for the foreign student.

These colleges are spread throughout Britain, and not confined to London and the other major centres of population. Many of them are in goal districts or in districts not yet opened to the Faith.

These institutions can be made to serve the Faith in three ways:

Firstly, there are the training and qualifications they offer. This is not the place to discuss the benefits of further education, but it will be appreciated that any Bahá'í wishing to pioneer, whether on the home front or abroad, will find his or her task much easier with some particular skill to help gain employment.

Secondly, if one is going to a university or college, the Bahá'í may be able to attend one in a goal area. If the college is near to a goal, it may be possible to undertake the course, and commute from the goal, having taken up residence there. A study of the various goal districts of the United Kingdom will show that this is feasible for most of the major cities, including London. Districts that require local assemblies to be established or are unopened, are within easy travelling distance from or adjacent to our larger towns and cities, with their educational centres. A prospective student who is less than twenty-one years old should recall that one does not have to be an adult Bahá'í in order to open a district.

Thirdly, there are the opportunities for teaching and proclamation offered by a university or college. It is with these that we are particularly concerned here.

There is a widespread belief that students, particularly university students, are more open-minded, more receptive, than other people. This is very dubious, and it is best to regard students

as being no more easy to teach than the rest of the population, else disappointment may result from lack of expected success. Most students are there to obtain a particular qualification or degree for a specific career, rather than studying from any abstract love of learning. This is even more the case under present economic conditions.

Certainly, there are many alternative attractions for the student, with clubs, societies and other amusements, to take them from their studies and occupy their time. In the majority of cases a student settles into his or her pattern within a few weeks of starting a course or a new academic year and has already decided what outside interests will take up the free time available. It follows that the best time to launch Bahá'í activity is at the start of the new session, and the key group at which to aim is the new student intake, if real interest is being sought.

Other members of the college are in the same position as the population at large with plenty to do, many activities already undertaken, and reluctance to occupy their time with something like the Bahá'í Faith. This is not to say that they cannot be taught, simply that they are a group unlikely to beat a path to the Bahá'í door, and their attraction to the Cause should be undertaken with the usual difficulties of apathy and counter-attractions in mind.

In fact, it might be said that the greatest opportunity offered to the Bahá'ís in a college is not so much that for teaching, but for proclamation, which is immensely easier than with the community in general.

A centre of further education gathers students from a wide area, including other parts of the country and from overseas, and keeps them together in a relatively small space for a period that may extend over several years. After that they will disperse, usually all over the country. Some will go abroad, and the overseas students will usually return home. If, during their stay in college, they have heard the name of the Faith, and gained the impression of a vital, active movement, perhaps with a little knowledge of the teachings, they will take that with them. When they meet the name Bahá'í once more, the initial strangeness has been overcome, and the fact registers with them that the Faith is at once vital and widespread, having been found at their university or college as well as where they are now. The work of subsequent teaching is thus made much easier.

Below are given some of the ways in which students can proclaim and teach the Faith.

Form a recognised Bahá'í Society. This will require a minimum of three Bahá'ís; guidance available from the National Youth Committee. The college authorities may set a minimum number of members (eg — twelve) before they will grant recognition, but this should not be insuperable. The constitution of the society can be so phrased that non-Bahá'ís in sympathy with the aims of the Faith may be admitted to membership. This requires that the group have a parent administrative body to ensure that it does not fall under the control of non-Bahá'í elements, and for that reason among others it is not possible to form a college Bahá'í society unless there is a local Spiritual Assembly in the district to look after it.

The advantages of having a recognised Bahá'í society are to ensure listing in the students' handbook or similar periodical, and to make easier use of resources discussed below. Indeed in some institutions only a formally recognised society may be permitted these.

Students' Fair. This is a regular event at many universities and colleges, under a variety of names. Usually it takes place at the start of the academic year, and its main aim is to put on display the various societies, clubs, etc. offering membership to the students. To have a stall at such an event, with leaflets to hand out is a really good opportunity for proclamation and teaching, and should be taken if at all possible. The quantities of leaflets used up at such events is prodigious, and you may be better having your own cyclostyled for the occasion.

Media proclamation carried out within the college. This involves regular poster and leaflet distribution. Posters may relate to a specific meeting or event, or be of a general nature. They may carry a pocket with a space for small leaflets, from which interested persons can take one. Be prepared for some opposition, as evidenced by poster removal or defacement, whether by political or religious groups or by childish scribbles. Leaflets may be general or for specific events. It is necessary to cover the whole of the college through the whole of the year with a major push at the start of the session and a smaller one at the start of the other terms. This will require hundreds or, in the case of larger establishments, thousands of leaflets, and it is cheaper to have your own prepared by duplication or printing than buy more lavish work.

Regular distribution of these items can have tremendous effect in the distinct confines of a college or university if wisely carried out and — vitally important — sustained. One regular way in which this can be promoted is to have a regular bookstand, table or similar thing, set up in the college at regular intervals. This can serve as a focus for distribution of leaflets, for sale of Bahá'í books, and for personal teaching to interested souls.

There will probably be a campus newspaper, suitable for advertising, press releases, etc., in the same way as a local newspaper but with the content aimed at staff and students. It should be sent regular (reviewed) press releases and reports of activity suitable for the staff and students.

Academic staff constitute a group to which it is vital to speak about the Faith as they have such powers of opinion-moulding over others. This must, however, be done wisely and in consultation with the local Spiritual Assembly. The wrong approach may do more harm than good.

Key members of staff — the Principal and similar figures — should be approached by the Spiritual Assembly and asked to receive proclamation books. The deputation visiting can then contain representatives of both the assembly and the student group. Similar approaches should be made to staff concerned with the teaching of religious studies, Middle Eastern affairs, Persian, etc. The need for wisdom in the way the presentation is arranged and performed should be noted.

Library. As a place the students will turn to for information if their interest is aroused, the college should obviously carry a reasonable stock of up-to-date Bahá'í books. If a university is involved, there may well be serious scholars looking for information on the Faith, and the assembly concerned might like to consider presenting a copy of the "Bahá'í World", to ensure that a suitable record of the spread and current status of the Bahá'í community is available.

Most libraries are only too glad to accept books as donations. Occasional setbacks should not be allowed to prevent dissemination of information in this area. Not so long ago, the librarian of one of Britain's largest and most prestigious universities refused a sizeable donation of Bahá'í books from the local Spiritual Assembly. The grounds were that with staff shortages they did not have the cataloguers to deal with books in which there would be no interest! Personal approach to the head of the university's Persian department revealed that he felt the Bahá'í Faith most certainly was a subject worthy of study, and that he was not at all happy to hear of the librarian's action. After some correspondence between the professor and the librarian, the assembly received a letter from the library, apologising for the misunderstanding, and expressing their gratitude for the kind donation. Regular donations of new Bahá'í books, since then, have been received with similar letters of thanks and the library's Bahá'í stock (which has a separate catalogue entry number and set of shelves, in recognition of the independent nature of the Faith) is expanding and well used.

Firesides: Quite often it is easier to get students to attend a fireside if it is on-campus, and aimed at them. Later, if their interest is aroused, the contacts may want to attend general firesides and meet other Bahá'ís. Circumstances will vary; if the group does not have its own room, it may well be possible to borrow that of a sympathetic individual or society, or else to use tutorial accommodation — most institutions would have no objection to this as long as it is for a proper college group. Themes can be chosen with the students' interests in mind, rather than being of a general nature, and it should be possible to invite outside speakers who are graduates, ex-students, or even academics, from within the Bahá'í community. It is a sad fact that many students do have a degree of intellectual snobbery, and if your guest speaker has initials after his name, or holds or has held an academic post, these should be given full prominence in advertising the event. Just as the leaflet and the poster are the key means of proclaiming the Faith in college, so are the fireside and individual teaching the most important methods of putting the Faith across.

Facilities: Larger colleges and universities usually have facilities made available for recognised student societies at a low price. These will vary from place to place, but may include cheap photocopying and duplicating, the making available of university premises for meetings, and the hire of a variety of items from slide projectors to minibuses, at low rates. These may be usable in service to the Bahá'í community, eg photocopying may be done for their own and neighbouring local assemblies by the society, thus keeping costs down; halls and meeting-rooms for events such as area convention may be obtained if it is arranged through the society, and so on. A busy community with a college Bahá'í society may save significant sums for the Fund in this way.

Finally, it is fair to say that a college environment requires from the individual Bahá'í greater powers of self restraint and uprightness than many others. In such circumstances, the student needs to keep to heart the admonitions of 'Abdu'l-Bahá as regards study and the personal life:

"Characteristics of Bahá'í college students. . . Strive always to be at the head of your classes through hard study and true merit. . . I hope that while you are studying in this college you may so excel all other students in the various branches of knowledge taught therein that all. . . may testify that the Bahá'í students have another power, are inspired with another effort, are imbued with a nobler ambition, are stimulated by higher motives, and make wider and deeper exertions than others." (Star of the West, IX, p. 98)

NATIONAL DEEPENING WEEKEND, EDINBURGH,

'TEACHING AND MASS TEACHING' 21/22 May 1977

In response to the call for increased teaching activity, the National Teaching Committee organised a special weekend school for deepening in the vital question of 'how to teach'. This was attended by some eighty friends from all over Britain, and several visiting Bahá'ís from overseas. Thanks to the good offices of the Edinburgh Spiritual Assembly, for whose help the Committee is most grateful, the school took place in Riddles Court, a historic and restored seventeenth century building on the Royal Mile.

The school began with a session on the 'Spiritual Basis of Teaching', by Peter Smith. In this he dealt with the requirements and aims of the Bahá'í who wishes to spread the Faith. This was followed by 'The Practical Basis of Teaching' in which Ella Conrad complemented the talk with discussion on how we should set out to tackle a goal district, drawing on her own extensive experience of teaching in the southern USA.

* * * * *

NORMAN BAILEY

After Bernard Leach, there is no one in the British Bahá'í Community who has achieved as comparable an eminence in the arts as Norman Bailey. Both men recently found opportunities to proclaim their faith as Bahá'ís to a far wider audience than most other Bahá'ís could reach. For both, 1977 has been a very significant year for their careers. Bernard Leach enjoyed an Indian summer; Norman Bailey, in contrast, is very much in the prime of endeavour. Yet the proclamation of the Faith by these two celebrated artists is perhaps a significant development in the emergence from obscurity of the British Bahá'í Community. Both would be the first to admit how privileged is their position as emissaries of the Bahá'í Faith wherever their international celebrity stretches. "I feel that in this way I can serve the Faith," Norman Bailey explained in a recent discussion. At the latter end of 1976 he featured as guest on BBC Radio "Desert Island Discs" and was able to mention the Faith at the end of what is a very popular programme. Whenever articles appear about his career as an opera singer they invariably mention the fact that he is a Bahá'í.

Norman became a Bahá'í a few months after hearing of the Faith from a fellow musician, Sylvia Schulman Benatar. This was in Rhodesia in 1956 when he was only coming to the end of his musical apprenticeship and was contemplating entering the Presbyterian ministry. Twenty-one years later finds him at the zenith of his fame as a widely acclaimed operatic artist, having recently performed as Hans Sachs in Wagner's "Die Meistersänger" at the New York Metropolitan Opera House — perhaps the world's top opera house. He has sung in several Wagner recordings, including his latest "The Flying Dutchman", with Sir Georg Solti conducting. Millions of television viewers in Britain and the United States saw Norman's fine portrayal of the Dutchman last year.

As a person of great eminence in his field, Norman is able to bring the Bahá'í Faith to the notice of many highly accomplished fellow musicians, and he often receives enquiries from them. The magazines "Opera" in Britain, and "Opera News" in the United States, both recently carried articles on Norman which included details of the Faith.

"Music is a spiritual experience", he says. "The whole of your existence as a singer is to uplift people and if you are not doing this you are not functioning as an artist. It is a striving after perfection in the ability to lift people out of the everyday world to a higher plane. Music is an abstract thing and can lift people's emotions. Even singing a bad character requires fitting into a team. People go away after a performance remembering having experienced good and bad in conflict."

For many the high spot of the weekend came on the Saturday afternoon when the very talented Aberdeen music group, led by Alex Reid, showed in words and song how they have taken the message of Bahá'u'lláh to areas where ordinary meetings are difficult but music successful.

Following this Robert Jelly and Lameh Fananapazir, two more residents in Scotland who have special experience in the matter, dealt with 'Teaching the Christian', and a lively discussion followed. This aspect of teaching is still vitally important in the country areas and in the more peripheral parts of Britain, where agnosticism and apathy do not yet rule and most people still hold with conviction to their religious beliefs.

Two complementary sessions on the Sunday inspired much thought and discussion from the friends. Jeremy Fox, who pioneered to the Isle of Mull, dealt with the importance that the way we live our Bahá'í life plays in teaching indirectly. He quoted examples of how this had reaped benefits for the Faith in Mull, where in a small island community people knew who were Bahá'ís and watched them closely to see whether their conduct matched their principles. This was not something confined to islands, and while it was particularly relevant in small communities, it was true for all Bahá'ís with regard to their circle of friends and acquaintances. This theme was also dealt with by Eric Frost, who showed how we could, through our application of, and adherence to, Bahá'í laws proclaim and teach many.

National Assembly member Joe Foster, as well as making special reference to the Campaign for Scotland, illustrated the opportunities that exist for each Bahá'í to spread the Faith.

The friends who attended the school were appreciative of the high standard of the sessions, and many expressed their belief that they had gained new insight and ideas on the necessity that each Bahá'í be a teacher of the Faith, as well as the way of going about it.

Bahá'í philosophy certainly aids a person who is subject to greater emotional and physical strain than most. The opera world too, Norman adds, is cosmopolitan and founded on merit — equality is based on individuals performing according to their talent, irrespective of sex or colour. It is however a demanding life, a challenge to a Bahá'í, both in being a Bahá'í more than usually subject to personal scrutiny, and in endeavouring to further a unified family life as Norman spends nine months of the year away from his children. The opportunities for world travel, on the other hand, are beyond the reach of most Bahá'ís. Austria, Germany, and several times America, have been places of work for Norman Bailey in the last year. In July of this year he visited Israel to sing in "Fidelio" — a journey which required the permission of the Universal House of Justice.

Geoffrey Nash



Norman Bailey as Hans Sachs in Wagner's opera "Die Meistersänger".

NOTICES

BIRTHS



DEATHS

April 1977:

Aileen Causton, in Winchester.

July 1977:

Donald Millar, in London

July 1977:

Jackie James, in the Isle of Wight.

MANCHESTER BAHÁ'Í CENTRE

A caretaker is required for Manchester Centre.

Applicants should write for more information to the secretary of the Spiritual Assembly of the Bahá'ís of Manchester, 360 Wilmslow Road, Fallowfield, Manchester 14; telephone Rusholme 6490.

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

Lois Hainsworth (Mrs)
27 Rutland Gate,
London SW7



First Spiritual Assembly of the Bahá'ís of Doncaster



First Spiritual Assembly of the Bahá'ís of Warwick

THOSE PRECIOUS NINE DAYS

During the Christmas period of 1976, the first British youth group went on pilgrimage. It began at the Guardian's Grave, where prayers were said by a few of us. This was later to make a connection with the Graves of Bahá'u'lláh and the Báb, from our visit to the Holy Land.

The first tingle of excitement came when we were assembled in the lounge at Heathrow Airport. While we were eating oranges and waiting for the plane to arrive, we formed in a circle. We were soon to realise that our group was distinctive. This youthful group was to spread happiness and joy wherever it went, for people were turning to watch us, as they did in Israel also.

After our arrival in Tel Aviv, we stayed one night, and then left early the next day in taxis for Haifa. The journey took about three hours and gave us enough time to walk around the Shrine of the Báb upon our arrival in Haifa. The experience of the fresh and verdant beauty of the gardens surrounding it was a source of joy to all of us.

Everything had all been thoroughly organised and researched ahead of time. So we were able to use the public transport without getting lost (just late), and we had separate timetables for the eastern and western pilgrims which would allow us to come together at times. The Universal House of Justice arranged special meetings as well in which many of us could not communicate, but the watering eyes and the smiles were enough to express feelings — we were all joined in the love of Bahá'u'lláh and the spirit of unity was an experience which cannot be described in words.

During those precious nine days our timetable was so full that it needed to be extended for those things that we personally wanted

to do. We found ourselves constantly busy and would retire for the night totally exhausted, to rise early the next morning to follow another exciting day through to another late night.

We felt privileged to be the first youth group because of the trust from our own National Assembly as well as the House of Justice. We were unchaperoned and this produced a physical freedom which grew into a spiritual independence. This helped us to draw closer to the purpose of pilgrimage.

The goal of our hearts' desire was momentarily reached whenever we saw the Shrine of the Báb. We were taken for our introductory visit to the Shrine by a Hand of the Cause. The second day, Amatu'l-Bahá Ruhíyyih Khánum greeted us at the Master's House. The members of the World Centre always took great care over our welfare and, for this reason, we felt as if we had reached our true home.

Many times we were told how different that pilgrimage had been because of the presence of the youthful spirit. It was because we had all become so infused with a new spirit of love and joy. In many ways we all helped each other in attaining our goals. We were a group of tourists with a difference; this spiritual atmosphere was showing through all of us. People would watch us with rapt attention, as we walked along the streets singing, talking and glad to be alive.

Sometimes we would find that the day had left us behind and we were in darkness. When we lifted our eyes to the mountain of God, Mount Carmel would be a fairyland of lights and would be showing itself in another dimension. Haifa, for those that have been, is a special city which in every way is enchanting and completely spell-binding.

Cathy Cardell