No. 346

BAHA'I YEAR 116

DECEMBER 1959

## Third Annual Message From the Hands of the Cause To the Baha'is of East and West

Dearly beloved Friends:

The Hands of the Cause gathered in the precincts of the holiest spot on the entire planet have, after long and prayerful deliberations, made plans embracing those final steps which they feel must be taken by all the followers of Bahá'u'lláh in East and West in order to bring to a successful conclusion the World Crusade of our beloved Guardian.

Alarmingly little time is now left to us in which to accomplish his design. Well aware of the fact that this great Faith of Bahá'u'lláh stands in sore need of the erection of that infallible and supreme legislative body which, in the words of the Center of the Covenant Himself "God hath ordained as the source of all good and freed from all error," and which the Guardian said "posterity will regard as the last refuge of a tottering civilization," we have fixed the date for the election of the Universal House of Justice as Ridván 1963, coinciding with the termination of our glorious World Crusade and the celebration of the Most Great Jubilee commemorating the one hundredth anniversary of the declaration of Bahá'u'lláh.

As we look back over the past two years which have elapsed since that unforgettable and heart-breaking moment when we realized our beloved Guardian had been taken from us, we cannot but marvel at the protection which has been vouchsafed this Holy Cause. As one man, the believers have rallied to the support of their Faith, closed their ranks, stood firm in the hour of supreme test, and arisen to carry forward the World Crusade. The enemies of the Cause have been powerless to harm it, so complete has been the unity between the Bahá'ís of the world, so strong the confidence and support with which they have surrounded the Hands of the Cause. The numerous properties and resources of the Faith have been completely protected; the Government authorities of the State in which the World Center is situated have acknowledged the stewardship of the Faith, as represented by the Hands of the Cause serving in the Holy Land on behalf of the Chief Stewards; the National and Regional Assemblies have supported, assisted, and worked in the closest cooperation with this nucleus of Hands resident at the World Center; a great wave of pioneers, unprecedented since the inception of the Crusade, has arisen and is even now beginning to pour out to those goals most urgently in need of settlers and teachers; the temples, so dear to the heart of the beloved Guardian, are in two continents rapidly reaching completion, and in a third, plans for its erection are now at long last being implemented. Profoundly thankful and encouraged as we are for these manifold blessings showered on us from On High in our hour of greatest darkness and need, we are nevertheless aware that from this instant until the end of the World Crusade there can be no rest for any of us if we are to achieve the goals of the Crusade.

We have therefore formulated the following plan of action which will enable the Bahá'í world to establish the Universal House of Justice in 1963, and which we now share with our fellow believers.

We call for the election in Ridván 1961 of the twentyone National Spiritual Assemblies of Latin America which will constitute some of the pillars of the Universal House of Justice in that region. This historic decision is based on the fact that we have every reason to hope and believe that the devoted band of the followers of Bahá'u'lláh in those countries will succeed, during the Ridván period of 1960, in forming those Spiritual Assemblies required of them by our beloved Guardian in the specific provisions he laid down for them in the World Crusade. Reports we have received from the Hands of the Cause who have visited those countries during the past year, as well as from the four Regional Assemblies responsible for the work in that area, have convinced us the time is ripe to make this joyous announcement to the Bahá'í world. We therefore urge the two Regional Assemblies of South America and the Regional Assembly of Central America, as well as that of the Greater Antilles, in collaboration with the Hands of the Cause in the

Western Hemisphere, and the National Assembly of the Bahá'ís of the United States, to concentrate their attention, during the remaining months of this Bahá'í year, on insuring that those local assemblies which form the bedrock of these future National Bodies may be formed next April.

In studying the world-wide state of the Ten-Year Plan, we have been forced to realize that the election of the eleven independent National Assemblies which must, in accordance with the Plan of the Guardian, be established in the European continent before the end of the Crusade, is much more difficult and presents a greater challenge than is the case in Latin America, as the local assemblies must be quadrupled rather than doubled. We have therefore set the date for the election of these European National Bodies for Ridván 1962. It is our conviction that with constant and concentrated effort and sacrifice, our objectives can be accomplished there and the requisite number of local assemblies be brought into being by Ridván 1961. The National Spiritual Assembly of the Bahá'ís of Ceylon will likewise be elected in 1962.

With the formation of these National Bodies, and we trust, circumstances permitting, of the two others specified in the provisions of the Ten-Year Plan, a wide and representative foundation for the Universal House of Justice will have been laid.

We are also happy to announce that another milestone in Bahá'í history will be reached with the election of the International Bahá'í Council during Ridvan 1961. The embryonic institution established and so highly extolled by the beloved Guardian will thus enter its final stage preceding the election of the Universal House of Justice. The members of all the National and Regional Spiritual Assemblies of the Bahá'í world, duly constituted in Ridván 1960, will take part in a postal ballot to elect nine members to the International Council. This International Bahá'í Council is to work under the direction and supervision of the Hands of the Cause residing in the Holy Land, serve a two-year term of office, and cease to exist upon the occasion of the election of the Universal House of Justice. All the Bahá'ís of the world, men and women alike, are eligible for election. As the Chief Stewards of the Faith are wholly occupied with specific tasks assigned them by the beloved Guardian and perforce assumed since his passing, they should not be considered for election to this Council. Two of the functions originally allotted to the Council by the beloved Guardian, namely, to forge links with authorities of the State in which the World Center is situated, and to conduct negotiations related to matters of personal status with civil authorities, will still be discharged, and to them are added the following: To assist the Hands of the Cause in the care of the properties at the World Center, and in the establishment of the Universal House of Justice; and in any other functions which the Hands may assign from time to time.

We wish to assure the believers that every effort will be made to establish a Bahá'í Court in the Holy Land prior to the date set for this election. We should however bear in mind that the Guardian himself clearly indicated this goal, due to the strong trend towards the secularization of religious courts in this part of the world, might not be achieved.

At this turning-point in the Crusade when all our forces must be unitedly concentrated on winning its goals, the friends should not be deflected from the vital tasks confronting them by discussion of such subjects as can only be considered when the Universal House of Justice is established. Therefore we feel it is necessary to recall the words in the Proclamation we sent out after the passing of the beloved Guardian: "When that divinely-ordained body comes into existence, all the conditions of the Faith can be examined anew and the measures necessary for its future operation determined in consultation with the Hands of the Cause." This includes the subject of the Guardianship.

Aside from the pressing demands of the world-wide work of the Faith which must be met and administered from the Holy Land, and which require so much attention on the part of the Chief Stewards, plans are being formulated for the Hands to travel to various countries and lend the National Spiritual Assemblies their personal assistance during the months immediately ahead-and indeed until the end of the Crusade. These plans include visits to the Cradle of the Faith, where the vast majority of the followers of Bahá'u'lláh reside; to the Bahá'í communities in the United States and Canada, who constitute the chief prosecutors of the Divine Plan; to the Latin American countries, where by 1961 so many National Assemblies must be formed; and to Europe, where another eleven of the future pillars of the Universal House of Justice must be erected by 1962.

In addition to these plans, the Hands, pursuant with the wishes of our beloved Guardian, are contemplating a much more intensive and wider use of the Auxiliary Board members in carrying out the work of the World Crusade, and a much closer cooperation between the Institution of the Hands and the National Spiritual Assemblies.

The importance of the plans made for the election of these National Assemblies, as well as that of the International Bahá'í Council, cannot be overestimated, because the above plans constitute the end of a fortytwo year-long prelude to that glorious consummation which will take place with the election of the Universal House of Justice in Ridván 1963. Through the creation of this mighty institution, the Formative Age of the Dispensation of Bahá'u'lláh will have entered a new stage in its development; the thirty-six years of Shoghi Effendi's heart-breaking, self-sacrificing ministry will bear one of its fairest fruits, and that wondrous prophecy of Bahá'u'lláh be fulfilled: "Verily this is the day in which both land and sea rejoice at this announcement, the day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee and will manifest the people of Bahá who have been mentioned in the Book of Names."

On the eve of the great victories which lie ahead and which we will be fittingly celebrate on the occasion of the "Most Great Festival," the "King of Festivals," the "Festival of God" Himself, let us recall the glorious appeal and promise in these words of our Guardian: "Dearly-beloved friends! . . . Ours is the duty to fix our gaze with undeviating attention on the du-

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ties and responsibilities confronting us at this present hour, to concentrate our resources, both material and spiritual, on the tasks that lie immediately ahead, to insure that no time is wasted, that no opportunity is missed, that no obligation is evaded, that no task is half-heartedly performed, that no decision is procrastinated. The task summoning us to a challenge, unprecedented in its gravity and force, is too vast and sacred, the time too short, the hour too perilous, the workers too few, the call too insistent, the resources too inadequate, for us to allow these precious and fleeting hours to slip from our grasp, and to suffer the prizes within our reach to be endangered or forfeited. So much depends upon us, so pregnant with possibilities is the present stage in the evolution of the Plan, that great and small, individuals, groups, and Assemblies, white and colored, young and old, neophytes and veterans, settlers, pioneers, itinerant teachers, and administrators, as isolated believers, as organizers of groups, and as contributors to the formation of local or national assemblies, as builders of the Temple, as laborers on the home teaching front . . . all, without exception and in every sphere of activity, however modest, restricted, or inconspicuous, must participate and labor, assiduously and continually, until every ounce of our energy is spent, until, tired but blissful, our promised harvest is brought in, and our pledge to our Beloved fully redeemed."

Ruhíyyih
Amelia Collins
Leroy Ioas
Horace Holley
Shu'á'u'iláh 'Alá'í
UGO GIACHERY
ADELBERT MUHLSCHLEGEL
H. Collis Featherstone
Paul E. Haney
A. Q. Faizí
Hermann Grossmann
Mansion of Bahá'u'lláh
Bahjí, 'Akká, Israel
November 4, 1959

A. Furutan

Dhikru'lláh Khádem

William Sears

John Robarts

John Ferraby

Jalál Kházeh

Enoch Olinga

Agnes B. Alexander

Tarázu'lláh Samandarí

Musá Banání

Hasan Balyuzi

#### Commentary by U.S. National Spiritual Assembly

#### Beloved Friends:

The message issued by the Hands of the Cause dated November 4, 1959, is presented to the American believers with a brief reference to its vital importance. Its purpose is to present the Bahá'i community with a "plan of action which will enable the Bahá'i world to establish the Universal House of Justice in 1963."

"At this turning point in the Crusade . . . the friends should not be deflected from the vital tasks confronting them by discussion of such subjects as can only be considered when the Universal House of Justice is established . . . 'When that divinely ordained body comes into existence, all the conditions of the Faith can be examined anew and the measures necessary for its future operation determined in consultation with the Hands of the Cause.' This includes the subject of the Guardianship."

In order to fulfill the World Crusade the message calls for the election in 1961 of the twenty-one National Spiritual Assemblies of Latin America. In order to do this the necessary local Assemblies will have to be elected in 1960, only a few months from the present date. Therefore a large number of American pioneers must arise who can be sent into the field by March 1960 in order to complete the number still required by that date.

The Custodians are sending the American Assembly the munificent sum of \$20,000 for the cost of processing either pioneers from America or from Latin America.

As regards the National Assemblies to be formed in Europe, they will be elected in 1962, which in turn requires the formation of the necessary remaining local assemblies by Ridván 1961.

"We are also happy to announce that another milestone in Bahá'í history will be reached with the election of the International Bahá'í Council during Ridván 1961." "It will then enter its final stage preceding the election of the Universal House of Justice."

Finally, the message states: "The importance of the plans . . . cannot be overestimated, because the above plans constitute the end of a forty-two-year-long prelude to that glorious consummation which will take place with the election of the Universal House of Justice in Ridván 1963."

Beloved friends! To strive for the accomplishment of these plans is to work with and not apart from the almighty Will of Bahá'u'lláh. No obstacle or difficulty can prevent the accomplishment of the Divine Plan, of which the World Crusade is the final consumation. "Verily this is the day in which both land and sea rejoice at this announcement, the day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation."

-U.S. NATIONAL SPIRITUAL ASSEMBLY

### Spiritual Health

THE SIGN of true faith is spiritual health — health of the individual Bahá'í and of the Bahá'í community. In this condition thoughts and activities are exalted above personality and are characterized by universal attributes and purposes. The individual believer finds himself fulfilled in unity with his fellow Bahá'ís; the community becomes fulfilled in service to humanity through demonstrating the power of the Divine Teachings.

Spiritual disease, on the contrary, dividing the minds and hearts, imprisons the individual within narrow confines of inconstant, varying impulses, either aggressive or timid in his relationship to others.

In this condition he cannot judge aright either himself or his fellow believers. To relieve the pressure of uneasiness he becomes prone to exaggerate the words and actions of others and indulge in the sin of rumor and backbiting. Moreover, he tends to believe without proof in the rumor and suspicion spread by other negative souls. The result is a community which becomes unable to serve the constructive programs of the Bahá'i Teachings.

Gossip and backbiting stand as the most sinister and destructive evils of any society. At all costs they must be eliminated from the Bahá'í community. But, we ask, how can this be accomplished?

The remedy is twofold — prayer for spiritual health and observance of the true principle given us for the protection of the community.

When any individual believer knows that another believer is acting in a manner that is harmful to the Faith, he is to inform the local spiritual assembly and furnish proofs and evidence. This done, he has no further responsibility and can concentrate upon his own Bahá'í duties and obligations.

The assembly is then to invite the believer in question to attend a meeting for consultation, and he is given full opportunity to prove himself innocent of the charges. If the assembly accepts his proof, the matter is dropped and not discussed again. If the charges cannot be denied or removed, the assembly is then to report the matter to the national spiritual assembly for advice or further action, after which the national assembly assumes full responsibility, either for establishing innocence or guilt; and, if guilt is established, for determining what action must be taken to protect the Cause.

We must bear in mind the fact that it is obligatory for every Bahá'í to report confidentially through administrative channels any condition which is harmful and destructive. This is not gossip nor backbiting. These evils arise solely when the Bahá'í indulges in rumor and gossip.

Rumor and gossip depend upon a ready listener. Bahá'ís hearing negative statements about other believers should refuse to listen and warn the gossiper to confine his suspicions to an administrative body. This practice will soon eliminate the circulation of negative statements. If it fails to do so, the believer indulging in idle rumor and gossip should himself be reported to the spiritual assembly.

"O Son of Spirit! My first counsel is this; possess a pure, kindly, and radiant heart, so that this may be a sovereignty ancient, imperishable, and everlasting."

—U.S. NATIONAL SPIRITUAL ASSEMBLY

### Horace Holley, John Ferraby Selected as Members of Nine Hands of Faith in Haifa

Cablegram from the Hands of the Cause Resident in the Holy Land

ANNOUNCE ALL NATIONAL ASSEMBLIES SELECTION HORACE HOLLEY JOHN FERRABY MEMBERS BODY NINE HANDS HOLY LAND REPLACING MASON REMEY HASAN BALYUZI BOTH UNABLE SERVE PERMANENT CAPACITY STOP HASAN BALYUZI HENCERFORTH WILL SERVE AS ALTERNATE HAND HOLY LAND STOP HAPPY INFORM BAHA'I WORLD HERMANN GROSSMANN PROCEEDING LATIN AMERICA RESIDE DURATION CRUSADE ASSIST PROSECUTION URGENT IMPORTANT TASKS WESTERN HEMISPHERE.

(signed) HANDSFAITH

November 5, 1959

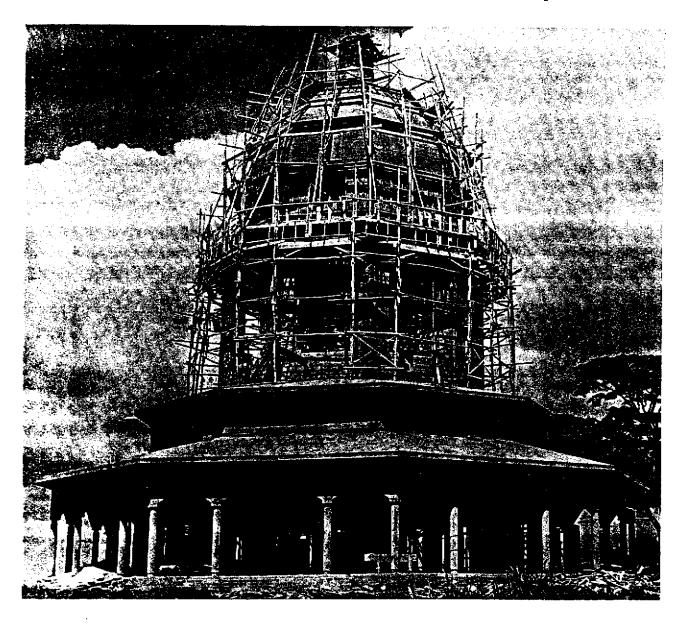
#### Hands of Cause Clarify Identity of Cousin of Báb

Following publication in the August Bahá'í News of the cablegram from the Hands of the Cause residing in the Holy Land announcing the identification and transfer of the remains of the cousin of the Báb, a number of believers have inquired whether this was the cousin of the Báb who was the builder of the Bahá'í Temple in 'Ishqábád, Russia. The following clarification has now been received from the Hands of the Cause in the Holy Land:

"The cousin of the Bab mentioned in our cable of June 15 was the son of the Bab's uncle in whose honor the Book of Iqan was revealed. The cousin of the Bab who was the chief builder of the Temple in Russia is buried in Haifa."

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Main Structure of Kampala Temple Completed



THE main reinforced concrete structure of the Mashriqu'l-Adhkar of Africa in Kampala, Uganda, which includes the foundations, pillar supports, dome, and base of the lantern, is now completed.

The rotunda wall, comprising pre-cast concrete blocks, has been commenced, and the inner wall, made of the same material, has been finished to the height of the ornamental grille which is to be installed on either side of each door in order to allow a greater ingress of light.

The green-glazed mosaics for the dome and the meadow green pantiles for the roofs have already been shipped from Italy and England, the pre-cast stonework for the main upper structure has been prepared and is ready to fix, and the contract for electrical conduits is half complete.

The caretaker's house, a small building not far from the Temple, has been constructed and will be ready for occupation soon.

Site clearing and the planting of grass has been in progress for some time, and quantities of plants have been ordered. When the landscaping is completed, the Temple will form the center of a formal setting, adjacent shrubbery and flowers being entirely in white and green, with the Temple surrounded by a wide lawn untrammelled by paths or plants.

Nine grassed avenues, flanked by flowering trees and shrubs, will lead from the boundaries to the outer edge of the lawn, finishing opposite each door. The parkland formed by the angles of the avenues at the lawn will be planted with shady trees, and will follow the same pattern of color as the avenue vistas.

#### Two-Fold Increase of Bahá'is, 60 Assemblies Achieved in Central and East Africa in Year

Bahá'ís have nearly doubled their numbers during the past year in that region of Africa administered by the Central and East Africa National Spiritual Assembly. In this same period, sixty new local spiritual assemblies have been formed.

These are but two of the outstanding achievements revealed by this national assembly in its semiannual report to the Hands of the Cause in the Holy Land.

All goals of the Ten-Year Crusade for Central and East Africa have been achieved: Purchase of land for the Mashriqu'l-Adhkár, Formation of the National Spiritual Assembly of Central and East Africa, Establishment of the National Ḥaziratu'l-Quds in the capital city, Incorporation of the National Spiritual Assembly, and Acquisition of the National Endowment.

Of the goals of the subsidiary Seven-Year Plan for this region, the most dramatic progress is in the multiplication of the number of believers, isolated centers, groups, and local assemblies. There are now well over 7000 Bahá'ís in this area, located in 231 isolated centers, 108 groups, and 238 communities having local assemblies.

Progress has also been reported on the goal of establishing Bahá'í Endowments and incorporating local spiritual assemblies. Nairobi has a one-acre plot for a local endowment, and in Uganda and Kenya negotiations are being pursued for plots in village areas. The District Commissioner of Kenya has approved the allocation of land in village areas for Bahá'í purposes.

Construction of the Mashriqu'l-Adhkár of Africa is being hastened. A separate story of this progress appears on page 5 of this issue of Bahá'í News.

The translation and dissemination of Bahá'i literature is continuing, with these languages represented: Acholi, Alur, Ateso, Giriama, Kikikuyu, Lingala, Luba, Lubukusu, Luganda, Lugbara, Lumasaba, Luo, Runyoro-Rutoro, Swahili, Sukuma, and Yao.

Under the listing of supplementary goals, local Ḥaziratu'l-Quds have been acquired in Port Victoria and Zanzibar, a one-acre plot of land has been purchased in Nairobi, and work will soon commence on land purchased in Usumbara. Three Ḥaziratu'l-Quds



The fourth annual Summer School of the 'Bahá'is of Asmara, Ethiopia, held at Keren on August 22 to 30.



National Spiritual Assembly of the Bahá'is of Central America, Mexico, and Panama for 1959-1960.

are being planned for Uganda, and three for Kenya, in village areas.

Bahá'í burial grounds have been acquired in Dar-es-Salaam, Nairobi, and Kampala, and recognition of Bahá'í Holy Days has been attained in Tanganiyika and Uganda.

Land for Bahá'í schools has been offered in Uganda and Kenya, but titles are not yet transferred. The Uganda Teaching Committee and the School Committee are now engaged in choosing a site for a Bahá'í school in Teso, to be built with earmarked funds from the Kampala Conference and the generous contribution of Mr. and Mrs. Mottahedeh.

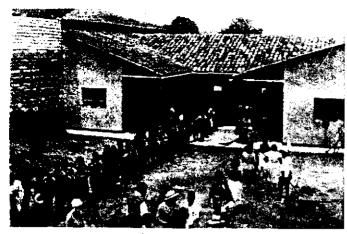
Fifteen weekend schools and conferences were held in Uganda in the past year, and three were held in Tanganyika. Five Teacher Training Schools and Courses were given in Uganda, and one in Kenya. Forty students completed a correspondence course on Bahá'í History.

#### Church Attack on Asmara Summer School Followed by Declarations of New Believers

Keren, ninety kilometers from Asmara, full with fruits and flowers, was the scene of the fourth Bahá'í Summer School of Asmara, Eritrea, Ethiopia, on August 22-30, 1959.

This little town was chosen in order to bring the teachings to a place not yet opened to the Faith. Forty-five people gathered at the school, six of them being contacts, representing eight different centers, many religious backgrounds, and seven different races and nationalities. Manifold were the difficulties in preparing for this school, and great was its success. All shared in the Baha'í life of unity and in a spirit of dedication toward fulfilling the wishes of our beloved Guardian.

Mr. Munajjim, Auxiliary Board member, who came with his family from Addis Ababa, gave the school a special significance in the courses he conducted on Bahá'í history, the Guardianship, and in his final ap-



A thrilling sidelight of the first Bahá'í Summer School at the Bahá'í Institute in Chichicastenango, Guatemala, was the weekly milk distribution from UNICEF to about 150 persons, mostly Indians.

peal to meet the challenge of today's goals. Dr. Leo Niederreiter taught Administration and also spoke on Prayer and Meditation. A presentation of the Master as the perfect teacher was given by Julio Savi.

The youth committee took an active part in the school program, demonstrating through a game they presented, "Treasure Hunting," which required knowledge of the history and teachings of the Faith, that even in recreation it is possible to deepen one's knowledge of the Cause.

The trumpet was blown strongly in Keren and there was no soul not aware of it. When the friends passed in the streets, often behind them was heard the word Bahá'í.

Immediately following the school the Faith was attacked in the press by ecclesiastical authorities. In regard to this the friends from Asmara write: "The opening of three centers and the declaration of seven new believers in one week's time was the answer of the blessing from on High."

### Natives Take Active Part in Sessions of First Chichicastenango Summer School

The first Bahá'í Summer School in the Bahá'í Institute in Chichicastenango, Guatemala, was held on September 12 to 15, 1959. Attendance was limited but the spirit was great, and all felt that a new phase of the unfoldment of the Faith in Guatemala took place during these days.

The primary purpose of the school was to develop native talent. A young Guatemalan gave an excellent talk during a public meeting, and both Latin and Indian believers took an active part in the classes as students and teachers. Both during the classes and at closing, a call was made to the Indians to go out and teach their people the new Divine Message.

Among the attendants were five American pioneers in Guatemala; the director of the Institute and her helper, a young Panamanian Bahá'í; and Latin and Indian believers and sympathizers from Chichicastenango and other parts of the country, making a total attendance of about twenty-five. In addition, there were fifty students of the Institute at the public meeting.

A thrilling sidelight to the school was the witnessing of the weekly program of the distribution, among a line of about 150 people, mostly Indians, of milk from the UNICEF. The Bahá'í Institute has been in charge of this program for over two years.

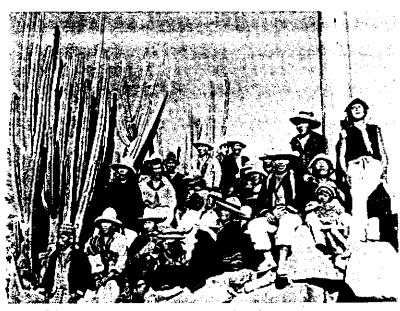




Two teaching conferences have been held in Switzerland to review the tasks of the Ten-Year World Crusade and to emphasize the goals still to be achieved. Left: The French-Swiss Teaching Conference was held in Lausanne on October 4. A study of the development of the Divine Plan was followed by a discussion on the five objections most frequently made by non-Bahá'ís. Right: The German-Swiss Teaching Conference, held on June 28, closely followed the European Hands of the Faith — Auxiliary Board Conference held in Copenhagen. Elsa Steinmetz relayed a vivid picture of the European situation and Rúhíyyih Khánum's remarks on the Guardian at this Copenhagen Conference.



Sra. Manuela de Miranda, the first Bolivian Indian women pioneer to arise to serve the Cause. She is the widow of Toribio Miranda, whom the Indians regarded as the spiritual father who prepared the path for them to recognize Bahá'u'lláh and accept His teaching. (Bahá'í News, February 1958.)



Believers of Kekesana.



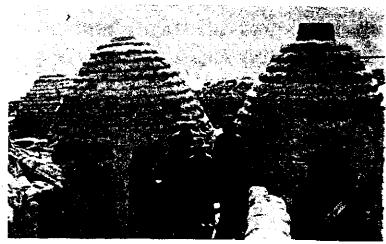
View of Kekesana, Bolivia, where twelve Indian believers live.



Believers from Tanka-Tanka and Casi-Casi.



First rural teacher who accepted the Cause in Jankarachi.



Adobe homes of the Indian believers in Llapa-Llapani.



Believers of Llapa-Llapani.

### 121 Believers Enrolled, 15 Centers Opened to Faith Among Indians of Bolivia

Enrollment of 121 new believers, in fitteen more locations in Bolivia opened to the Faith, has been announced by the Bolivian National Indian Committee. These centers include: Jankarachi, 65 believers; Llapa-Llapani, 15; Kekesana, 11; Huari, 4; Casi-Casi, 5; Jarahuma, 4; Pichuya, 2; Tanka-Tanka, 3; Challuiri, 2; Jank-Jaque, 3; Totorani, 2; Jalsuri, 1; Lahua-Lahua, 1; Urimarca, 1; and Colo-Coyo, 1.

There are seventy-one men and fifty women in this list of new believers; sixty of these are in their "thirties" or younger, while eight are in the age range of 70 to 80 years.



More than seventy new Bahá'is of Jankarachi, with the school teacher in the foreground, holding the Greatest Name.

# U.S. Baha'i Communities Take Leading Role in Many Observances of United Nations Day

BAHA'IS of several score communities of the United States took part in the fourteenth anniversary observances of the founding of the United Nations Organization. In many of these cities, the only observance was the one sponsored by the Bahá'ís, who used the occasion to relate the aims of the Bahá'í Faith and the United Nations, and to recount progress in the establishment of freedom and the recognition of human dignity among the nations of the world.

Bahá'í activities took many forms, and several brought wide recognition to the Faith by presenting the Bahá'í principles to large audiences.

the Bahá'í principles to large audiences.

Huntsville, Ala., Bahá'is presented a fifteen-minute television program over a local station, featuring a ten-minute film, "This is the Challenge," and a five minute talk by the secretary of the local Bahá'i assembly on the principles of the United Nations, stating that these principles are also those of the Bahá'i Faith. She closed with three quotations of Bahá'u'lláh. The program opened with the camera focused on a picture of the Bahá'i House of Worship, and the lettered quotation: "The earth is but one country and mankind its citizens."

#### Participation With Other Organizations

Among those Bahá'í communities that participated with other organizations in a joint United Nations Day



Dr. John Stroessler, Bahá'í speaker; Mrs. Manilla Lee, program chairman; and Col. Irving Saloman, U.S. delegate to the United Nations, at the San Diego, Calif., UN Day celebration.

observance, Des Moines, Iowa, and Manhattan Beach. Calif., achieved unusual results.

Des Moines Bahá'ís began plans for this event last Spring, when the local assembly chairman received an appointment with the Governor of Iowa, Hershell Loveless, who had just returned from a trip to Israel, where he had visited the Bahá'í Shrines on Mt. Carmel in Haifa. After presenting Mr. Loveless with a portfolio of pictures of the Bahá'í grounds on Mt. Carmel, he was told of the interest of the Bahá'ís in the work of the United Nations, and was asked if the Bahá'is could be informed of the membership of the Governor's United Nations Committee, when appointed, which plans the statewide UN Day observance in the State House each year.

Later in the year, when the committee was appointed, the Governor directed his executive assistant to make sure there was a Bahá'í included in the membership. This was the first time that a representative of a minority religion was given recognition in the program.

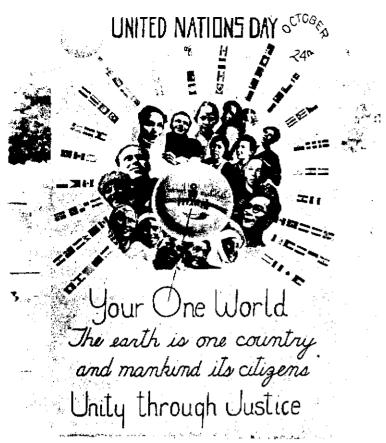
An annual feature of the observance in Des Moines is a responsive reading of brief quotations from various religions by a church leader and the audience, which this year numbered over 900 people. As a result of Bahá'í representation on the committee, a quotation of Bahá'u'lláh was included with statements from the Christian, Jewish, Buddhist, Confucianist, and Moslem Faiths, and was placed last among the readings, where it achieved added emphasis.

Manhattan Beach, Hermosa, and Redondo, Calif., Baha'ís conceived the idea of an International Family Festival for the UN Day observance, to be held at a high school in the South Bay area. Bahá'is served on the Festival Committee as administrative director, booth chairman, and chairman of the World Religion Booth.

In the World Religion Booth there was not only a Baha'i display, but a beautiful, lighted, revolving globe of the world, with paper sculptured people of every color holding hands around it.

About 3000 persons attended this International Family Festival, and there were many comments on the Bahá'í display. Many signed the guest book, and new contacts and friendships were made.

Another large UN meeting in the Los Angeles area was the one held at the Story Park Club House in Alhambra, featuring a symposium chairmanned by Charles Wolcott, vice-chairman of the National Spiritual Assembly; with Raymond C. Simpson, president of the World Federalists of Southern California; and Charles Macintosh, past president of the United Nations Association of Los Angeles. A lively question and



Central portion of a UN Day display in four public schools of Clayton, Mo., showing a composite picture of the races of the world, flanked by a sun burst of the United Nations flags.

answer period followed the symposium, and then refreshments were served in the patio by the San Marino Bahá'í group to the audience of over 100 persons.

#### First Public Meeting in Media, Pa.

Celebration of United Nations Week heralded the first public Bahá'í meeting in Media, Pa., at the Media Fellowship House. The topic, "The United Nations, A Step to World Unity," was presented by a panel of speakers that included Mrs. Holley Webster, representing the Quakers; Richard Dole, of the United World Federalists; and Nathan Rutstein, speaking for the Bahá'í Faith. Discussion followed the talks, and many friendships were strengthened during the following refreshment period.

#### Dinner and UN Day Speaker Featured

Escondido, Calif., Burlington, Vt., and Marysville, Mich., took part in UN observances that combined a dinner and talks on the United Nations. The Escondido speakers included William Hatcher, chairman of the San Bernardino Bahá'í Assembly, and member of the San Gabriel Branch of the American Association of the United Nations; and Mrs. Mary E. Fay, until recently also an officer of the AAUN. Attendance totalled sixty persons.

Burlington, following their dinner, presented a program and discussion based upon the material supplied by the Bahá'í United Nations Committee. The meeting was termed an excellent and rewarding teaching evening.

Forty-nine persons attended the Marysville dinner and meeting: of these, only four were Bahá'ís. The city of Marysville contributed money for the planning of this event, and, although other organizations were represented. a Bahá'í was asked to conduct the meeting. Two UN films were shown, and a court judge gave the principle address, based upon Bahá'í principles.

#### Special Bahá'í Meetings Held in Many Cities

The largest percentage of Bahá'í communities taking part in the UN observances planned and conducted their own meetings.

Minneapolis, Minn., gave a public meeting in panel form, with Mrs. Eudora Adkins and Miss Maria Montana presenting the UN material.

Waterloo, Iowa, studied the first lesson of the series on the United Nations and the Bahá'i Faith at their public meeting.

Baha'ís of Long Island, N. Y., used the Baha'í UN Committee's guide for a panel discussion at the YMCA at Hempstead. Mrs. Ailene Cowan, and Mr. and Mrs. Eugene Babcock presented the material, with John B. Anderson as moderator.

San Diego, Calif., Bahá'ís were fortunate in presenting Col. Irving Saloman, U.S. Delegate to the United Nations, at their public meeting. Dr. John Stroessler, the Bahá'í speaker, shared the platform with Col. Saloman, and Mrs. Manilla Lee of Los Angeles presided as chairman. Col. Saloman stated that "of all the organizations or groups supporting the UN. the Bahá'í membership are the most informed and related in spirit to the working principles of the United Nations Charter."

Over 170 guests attended the Seattle, Wash., meeting, which featured exhibits from nine surrounding Bahá'í communities: Tacoma, Marysville, Kirkland, Issaquah, Makah Indians, North King County, Snohomish, South King County, and Seattle. Over forty contacts were present, and many of them heard of the



Nathan Rutstein, Bahá'í speaker at the Media, Pa., UN Day observance, the first Bahá'í public meeting held here. On the platform are: Mrs. Annamarie Honnold and Mrs. Jean MacKay, co-chairmen; Mr. Rutstein; Mrs. Holley Webster and Richard Dole, non-Bahá'í speakers.

principles of the Bahá'í Faith for the first time. An international buffet dinner was served to the guests.

A meeting in the Student Union Building of the University of Arizona was sponsored by the Tucson Bahá'is. P.F.C. John Holmlund, of the Army Medical Corps at Fort Huachuca, was the speaker.

The Bahá'í-UN observance at Linwood, N. J., was presented at a morning coffee hour at the home of Mr. and Mrs. Albert Segen. Mrs. Segen spoke on the Faith and Its principles in reference to the United Nations.

Dr. Irvin Laurie, a member of the World Health Organization, and Mrs. Marguerite Firoozi, Bahá'i, spoke at the Rochester, N. Y., public meeting. Thirty-five persons attended, of whom fifteen were guests. Twenty of the attendants later dined together, demonstrating a public UN gathering.

The Bahá'í UN Committee kit is being used by the Greensboro, N. C., Bahá'ís for a series of study and discussion programs, and the first was held on UN Day. This program, led by Lois Gawen, a freshman at Woman's College, attracted ten non-Bahá'ís from surrounding schools, the only Negro woman dentist in the state, and new seekers from Greensboro and Winston-Salem.

Cheyenne, Wyo., planned a Sunday afternoon meeting from the Bahá'í-UN material, and attracted a seeker who had heard of the Faith in the East, and desired more information.

The home of Mrs. Alice Luther in Flint, Mich., was used for a public meeting attended by fifteen persons. UN films were shown, and a follow-up fireside was held two days later.

Syracuse, N. Y., Bahá'is held a public meeting in the YMCA which featured Dr. Thomas Mou, a member of the World Health Organization; Mrs. Gool Aidun of Poona, India; and was chairmanned by a Bahá'i, Mrs. Viola Winters. On the next day, October 25, an informal United Nations dinner was given, with several foreign students attending.

Two speakers, Mrs. Edwin Thompson, secretary of the AAUN for St. Petersburg, and Irving Goldstein, Bahá'í of Hollandale, were featured at the St. Petersburg, Fla., UN observance at Toffenetti's Hotel. Sixtyone persons attended, representing a variety of races and religions. A follow-up meeting was announced for the following week.

Yonkers, N. Y., presented Bahá'i-UN talks at three social events: a tea at the home of Mrs. Dorothy Jackson, when Mrs. Lee Blackwell was the guest speaker; a dinner meeting sponsored by the International Public Relations Committee of the Yonkers Business and Professional Women's Clubs, also addressed by Mrs. Blackwell; and a luncheon at the YWCA jointly sponsored by the Yonkers Women's Committee for the United Nations and the League of Women Voters, at which two Bahá'is were present.

Montclair, N. J., held a UN fireside at the home of a non-Bahá'i, Mrs. Violet Goodwin, where Mrs. Katherine McLaughlin of Princeton spoke.

The third annual Open House given by the Bahá'is of Logan, Utah, coincided with the observance of United Nations Day. Twenty-six students, three representatives of the AAUN, and fourteen Bahá'ís took part in the program.



Charles Macintosh, past president of the Los Angeles United Nations Association; Charles Wolcott, vice-chairman of the U. S. National Bahá'í Assembly; and Raymond C. Simpson, president of the Southern California United World Federalists, participated in a symposium at the Alhambra, Calif., UN Day observance.

Mrs. Clarice P. Weil of Clayton, Mo., served as a representative of the Bahá'í Faith on the Citizens' Committee of Greater St. Louis for UN Week, and in addition conceived an impressive display in four public schools, including the junior high school, the senior high school, and two elementary schools. Over 1000 children viewed the displays, and literature was given to them and to their teachers.

As a result of these Clayton displays, Mrs. Weil was asked to participate in a luncheon program given by the city government for Col. Ben C. Limb, Korean Ambassador to the United Nations.

Salinas, Calif., Bahá'ís constructed displays in two libraries, an elementary school, and at the University of California Home Extension of Monterey County meeting in Salinas, attended by over 150 people.

#### Extensive Publicity Heralds Meetings

Almost without exception, these UN Day meetings were publicized with many newspaper stories, advertisements, radio and television announcements, window cards, mailed invitations, and personal contacts. In many cases the value of the publicity outweighed the value of the meetings, especially where the attendance was small due to conflict with other social, civic, or sport events.

Several communities received publicity on the Bahá'í-UN principles even when no local meeting was scheduled.

In summary, the principles of the Bahá'i Faith seem well identified with the aims and goals of the United Nations Organization, and have been the means of attracting many new inquirers to the Faith.

#### Late Reports

The following communities reported successful United Nations Day events too late for detailed mention above: Toledo, O.; Pierre, S. Dak.; Milwaukee, Wis.; Dunedin, Fla.; Guadalajara, Mexico, reports its first newspaper story in the Guadalajara News Week, an excellent front-page story; Flagstaff, Ariz.; Colorado Springs, Colo.; Stockton, Calif.; and Bergen County, N. J.



Attendants at the South Australian Regional Teaching Conference held in Adelaide on August 30, 1959.

#### Over 170 Attend Three-Day Summer School in Takarazuka

The Japan Bahá'í Summer School, an activity of the National Assembly of North East Asia, was held in Takarazuka from August 29 to 31, 1959. Since the American and Íránian pioneers in Japan were present without exception, and about half of the entire Japanese community attended, the atmosphere partook of that of a convention as well as of a school, and the friends were enabled to renew old ties and make new ones in addition to deepening in their knowledge of the Faith.

The program was designed to fulfill three purposes: to broaden the friends' appreciation of the importance of Bahá'í community life and its inseparable relation to the Will and Testament, to deepen their knowledge of the nature of the Faith and their personal spiritual life, and to afford an opportunity for participation by a relatively large number of believers, rather than having a strictly limited number of speakers.

To meet the first of these purposes, Dr. David M. Earl spoke on two successive days on the subject of Bahá'í Administration, including such aspects as the distinction between the Old and the New World Order, the Bahá'í attitude toward participation in other religious or political activities, and the Institution of the Local Spiritual Assembly.

With regard to the second purpose, talks were given by three speakers. William Maxwell, Jr., Auxiliary Board member, discussed the Dispensation of Bahá'u'lláh on two successive days, with particular reference to the stations and relationships of the Central Figures and the place of this Dispensation in the unending evolution of religion.

On the second day of the school, Mrs. Joy Earl talked on Hidden Words, emphasizing the eternal nature of spiritual truth and the significance of the love of God. The Japanese friends were especially impressed when, at the close of Mrs. Earl's talk, Mrs. Yuriko Furukawa, now one of the oldest believers in Japan, explained in simple language the importance of Hidden Words in her own life over the past forty years, and the motives which had caused her to translate this work into Japanese and have it published as long ago as 1934.

On the third day of the school, Philip A. Marangella gave an inspiring talk on Bahá'í prayer, its nature, necessity, technique, and effect on daily life.

The third purpose of the summer school was achieved by arranging panel discussions on two successive days, and devoting the second evening entirely to a free open forum, at which the friends could bring up any questions or give their own opinions as they saw fit. Nearly twenty persons took part in the panels, on the subjects of "The Ten-Year Crusade" and "Believing" respectively. Sixty or seventy spoke briefly during the evening of free discussion.

The climax of the summer school was its closing event, at noon on the third day. This was a special program presented by the Bahá'í Children's Class of the Kensai area, which had been meeting every Saturday for over a year. More than a dozen children took part, reciting prayers in fránian, Arabic, Japanese, and English, presenting Bahá'í principles on posters in Japanese, and singing a Bahá'í song in fránian. The purity and sweetness of the children's program caught the hearts of everyone, and provided an unforgettable conclusion to the three-day school.

The total number registering for one or more sessions of the school was 170, with attendance at each session averaging well over one hundred, by far the largest attendance ever recorded at a summer school in Japan.

-DAVID EARL

#### Five South Atlantic States Conferences Held on "The Meaning of Faithfulness"

Using as a general theme the article by the U.S. National Spiritual Assembly, "The Meaning of Faithfulness," published in the July issue of Bahá'í News,



Bahá'í Children's Class of the Kansai area, which took part in a special program at the Japan Bahá'í Summer School.

the Area Teaching Committee for the South Atlantic States sponsored five simultaneous area conferences in its area on September 20. The agenda included three main subjects for discussion: Obedience, Discipline, and Sacrifice.

Coordinators appointed by the Area Teaching Committee to carry out the program were requested to select one Bahá'i community or Bahá'i group to come prepared to open the discussion on each subject, using as a starting point the references contained in the article by the National Spiritual Assembly, supplemented by other appropriate references from the Bahá'i writings.

While each conference was distinctive in character, the reports from the recorders indicate that in the discussion of "Obedience" most of them brought out the importance of obedience to the Covenant and the laws of Bahá'u'lláh as the only source of liberty, protection, strength, understanding, and order in the Bahá'í community, as well as for the individual believer.

In connection with "Discipline," many quotations were given to emphasize the necessity for self-discipline, as well as the discipline called for by the administrative principles of the Faith to give direction and effect to teaching and other services to the Faith. It was pointed out at one conference that tests which often appear as punishment are sent to discipline and train the believers to change their attitudes and behavior, and to make them more worthy representatives of the Faith of Bahá'u'lláh.

Under the subject of "Sacrifice," it was brought out that the believer is called upon to sacrifice only those things that stand between him and God, that simply forsaking things does not constitute true sacrifice, and that the mystery of sacrifice is to acquire the qualities of mercy, kindness, forgiveness, grace, and the many other attributes of Godliness.

The reports all indicate that where the groups and individual believers had done some preliminary study, both of the article by the National Spiritual Assembly and other references, the discussions were lively and helped all those present to become better acquainted



Third annual Nicaragua Teaching Conference, held in Managua on August 1, 1959, reported in Baḥá'í News for October.



Uruguay, with only one local spiritual assembly, in the capital city, has the goal of forming a second assembly in Minas this year. In this photograph are three Minas residents (front row) who are receiving the Bahá'i message. In the back row are Srta. Bulling, a visiting Chilean teacher; Else Cazcarra, Auxiliary Board member; and Mr. and Mrs. Edward Belcher, resident pioneers.

with each other.

The attendance of the five conferences was: St. Petersburg, Fla. — 30; Miami, Fla. — 36; Orlando, Fla. — 14; Greenville, S. C. — 15; Atlanta, Ga. — 18.

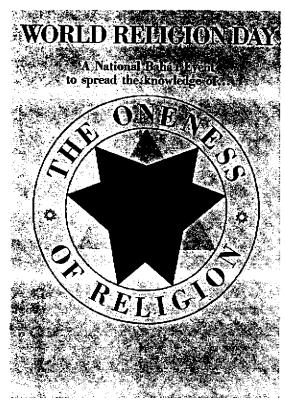
### Accomplishments, Needs of Pioneers on Hopi Indian Reservation Recounted

During the weekend of October 9-11, members of the American Indian Service Committee visited Bahá'í groups on the Navajo and Hopi reservations. Wonderful hours of consultation and prayers were shared with pioneers at Gallup, N. Mex., at Tuba City, Ariz., Indian Wells and Window Rock on the Navajo reservation, and Hotevilla on the Hopi.

At this time the committee wishes to share with the friends a brief account of some of the accomplishments as well as the unusual pioneering needs and opportunities which were discussed in detail with Mel and Irene Vanderhoof, pioneers at Hotevilla.

Since the Vanderhoofs arrived on the Hopi reservation a year ago, they have won a rare degree of acceptance by the Indians in this remote area. Last May both were taken into the tribe in separate ceremonies, and were given the blessing of their Hopi friends and Hopi names.

Of their life in Hotevilla, the Vanderhoofs say, "Our day begins at sunrise as theirs does. The Hopis have a spiritual interpretation of the sun. We have given them the excerpts from *The Dawn-Breakers*, how the Glorious Báb loved the sun, how from early dawn until sunrise He dedicated His time to meditation and worship. They know our prayers of protection and now, since the last Hopi meeting, they know we have a World Order Plan for the future."



This poster has been designed to publicize World Religion Day, January 17, 1960. It is printed in the three primary colors and gold on heavy, high gloss paper. There is space at the bottom for the date and place of your public meeting. These posters are available at 50c each, five for \$2.00, sent third-class mail postpaid. If first class or air mail return is desired, include postage with your order for the following weights: one poster, 3 oz.; 2, 5 oz.; 5, 9 oz. Please send orders and checks only to Bahá'í Press Service, 434 Thomas Ave., Rochester 17, N.Y., before December 31.

The meeting referred to was held in Hotevilla August 28, and was attended by Indians from as far away as the Iroquois country in New York state. The Bahá'ís were invited to participate and to present the teachings of their Faith. Thus has Bahá'u'lláh's Message been given in the heart of Hopiland, in the traditional village of a people whose very name means Peace, and in whose midst two Bahá'í pioneers have found a true spiritual home.

The Vanderhoofs feel there is a need in Hotevilla, or other Hopi villages, for additional pioneers who will love these people as they do. Work is scarce (but can be found), and living is in the primitive way of the Hopi. This is truly America's last frontier. Perched atop the high mesas of northern Arizona, with a vast desert land stretching for seemingly endless miles below, these Hopi villages are as foreign to most Americans as Africa or Australia, but a warm response from the Hopi people awaits those who come in the spirit

of friendliness, not curiosity, and with love in their hearts.

Those who have real interest in pioneering on this or other Indian reservations may secure further information from the American Indian Service Committee; Mrs. Nancy Phillips, secretary; 736 Encanto Drive, S.E.; Phoenix, Ariz.

#### Announce Yerrinbool Bahá'í School Dates

The twenty-fourth annual Yerrinbool Bahá'í School will be held from December 26, 1959, to January 3, 1960. Information may be obtained from Mrs. Joy Vohradsky, secretary; 108 Prince's Highway; Dapto, New South Wales.

#### First Public Meeting in Washington, Ill. Observes Bahá'í Proclamation Day

The first public meeting to be held in Washington, Ill., sponsored by the Washington group with the assistance of the Bahá'í community of Peoria, was on Proclamation Day, September 20, with Mrs. Vivian Fellows of Milwaukee as the speaker on "What Is the Bahá'í World Faith?"

In an audience of nearly thirty, eleven were not Bahá'is, nine of these being residents of the town of Washington and seven hearing the Message of Bahá'u'lláh for the first time. From an attractive display of Bahá'í literature, the guests took over thirty free pamphlets. The meeting was preceded by excellent publicity for two weeks in the weekly town paper and by the placing of posters in windows adjacent to the town square. About one hundred special invitations carrying a sentence from the Bahá'í Writings were mailed.



Second annual Southwestern Bahá'í Summer School, held at Dallas, Texas, on August 29 to September 5.

The guests were warm and friendly, and they listened intently to Mrs. Fellows' vivid presentation of the story of divine "proclamation" since the Prophet Adam.

#### Baha'i Publishing Trust

#### Faith of Bahá'u'lláh has new Format, Preface

The Faith of Bahá'u'lláh: A World Religion. By Shoghi Effendi. This statement of the Guardian's, prepared originally for the United Nations Special Palestine Committee, has a new preface by Horace Holley, Hand of the Cause, on the monumental achievements of Shoghi Effendi during his Guardianship. Footnotes update the statistics, and an extensive bibliography listing over twenty Bahá'í texts makes this useful for students and anyone doing research on the Faith.

This clarifying statement on the Faith gives historical background, basic teachings, the stations of the three Central Figures, the administrative order, and includes several tributes by world leaders. A fine, prestige item, used extensively as an official statement on the Faith, this material is so clear and concise that it is useful whenever a basic explanation of the origin and the teachings of the Bahá'í Faith is needed. A new design has been created, printed in orange-rust and black on quality, white text paper, size 3% x 8½, to fit standard business size envelope No. 8, for easy mailing.

10	copies	(same as	old edition)	\$1.00
50	copies	(new large	lot price) .	<b>\$4</b> .50

#### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

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112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

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Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.

#### Photo of Master in new Tablets of the Divine Plan

Tablets of the Divine Plan. By 'Abdu'l-Bahá. Formerly known as America's Spiritual Mission, this restrictive title is no longer appropriate for the Master's Tablets, and this new edition resumes the original title used on this work. In a new introduction Horace Holley, Hand of the Cause, states: "The most notable responses made to these Tablets revealed during World War I were... Martha Root in Latin America, Europe and the Orient... Mr. and Mrs. Hyde Dunn in Australia... Mrs. H. Emogene Hoagg and Marion Jack in Alaska."

These Tablets constitute the Charter which conferred upon Shoghi Effendi the authority and obligation to establish the various teaching plans, culminating in the present Ten-Year Plan. A familiarity with these Tablets is a necessity for Bahá'is to be well informed and oriented to the present World Crusade. (This new edition, with ivory paper cover stamped in red-brown ink and a frontispiece of the Master, eliminates the old World War II printing necessarily produced without cover and on poor quality paper.)

Per copy ......\$.65

Minimum Mail Order, \$1.00

Bahá'í Publishing Trust, 110 Linden Ave., Wilmette, Ill.

#### Calendar of Events

**FEASTS** 

December 12 — Masá'il (Questions) December 31 — Sharaf (Honor)

U.S. STATE CONVENTIONS

December 6

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS December 31, January 1, 2, 3

UN HUMAN RIGHTS DAY

December 10 - "Human Rights-Justice For All"

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Baha'i News is edited by an annually appointed Editorial Committee. The Committee for 1959-60; International News Editor, Mrs. Eunice Braun; National News Editor, Miss Charlotte M. Linfoot; Managing Editor, Richard C. Thomas.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

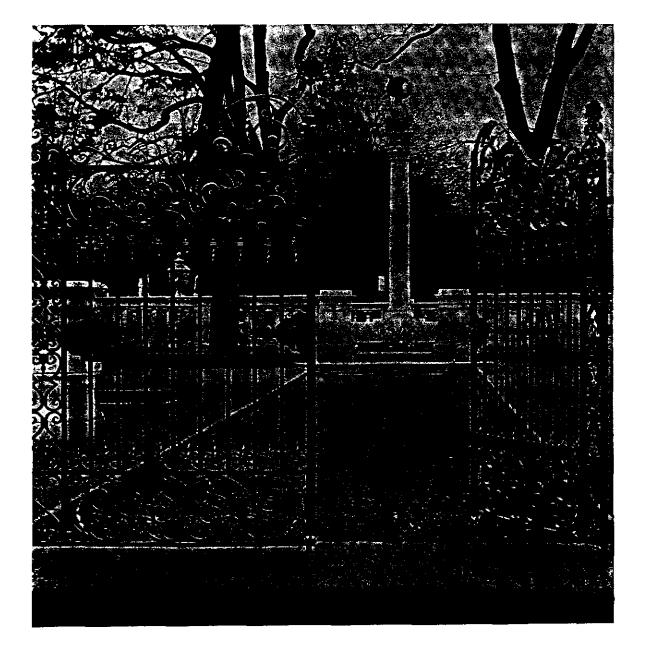
Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

No. 347

BAHA'I YEAR 116

JANUARY 1960

## The Beloved Guardian's Grave



# Pay Tribute to Horace Holley's Thirty-Six Years' Service on U. S. National Assembly as He Leaves for Holy Land

On March 12, 1923, the beloved Guardian addressed a letter to the Bahá'ís throughout America, Great Britain, Germany, France, Switzerland, Italy, Japan, and Australia emphasizing the responsibility of believers in spreading the Teachings and in establishing local assemblies in all cities having nine or more adult Bahá'ís. In the same letter the institution of the National Spiritual Assembly was presented in detail.

During Ridván of that year there were elected for the first time local and national institutions having the functions of spiritual assemblies as we now recognize them in East and West.

Horace Holley was elected a member of the New York Local Spiritual Assembly and of the National Spiritual Assembly of the United States and Canada that year. He has continued his services on the National Spiritual Assembly for thirty-six years without interruption, and has been its secretary since 1924. He has therefore been an active participant in the evolution of the Bahá'í community throughout all its stages of administrative development following the ascension of 'Abdu'l-Bahá, including the two seven-year teaching plans formulated by the Guardian, the celebration of the Centenary of Bahá'u'lláh, and the Guardian's World Crusade up to the present hour.

Before the rise of the administrative institutions, Horace Holley attended Bahá'í classes in Paris and in New York, traveled and lectured in many cities, and wrote books and articles to promote the Faith.

As a Hand of the Cause he participated in the intercontinental conferences in 1953 held in Kampala, Chicago, Stockholm, and New Delhi. By the Guardian's appointment, he acted as treasurer of the Continental Fund of the Bahá'ís of the Western Hemisphere. When Latin American national Bahá'í assemblies were established, he represented the National Spiritual Assembly of the United States at conventions held in Panama and Lima, Peru.

By editing Bahá'í Administration, Bahá'í Procedure, Bahá'í World Faith, and other works, Mr. Holley made the Teachings available to Bahá'ís and students of the writings. He also founded Bahá'í News and The Bahá'í World, and served as co-editor of World Order Magazine.

The Guardian's answers to questions addressed to him by Horace Holley, as secretary of the National Spiritual Assembly, have been the exposition of Baha'i administrative principles which have been the guidance of local and national assemblies throughout their formative years.

The profound sense of loss which the entire American Bahá'í community feels as Horace Holley leaves our midst to serve as one of the Hands of the Cause re-

siding permanently in the Holy Land is mitigated by our knowledge and assurance that his wisdom, his inspiration, and his unique experience as a chief champion-builder of the Administrative Order of Bahá'u'lláh will find their highest expression at our World Center during the remaining crucial years of the Ten-Year World Crusade.

The American Bahá'í community will also greatly miss Mrs. Doris Holley, who has served the Faith as a member of many important committees, but she is best known as the very gracious hostess of the National Ḥazirat'ul-Quds since 1924.

On December 19 the National Assembly was host to a farewell gathering for Mr. and Mrs. Holley in the Foundation Hall of the Bahá'í House of Worship in Wilmette. Letters of invitation were sent to all Bahá'í communities in the United States.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Four Hands of Cause to Serve In Western Hemisphere

In order to contribute to the intensive teaching work necessary to elect new local assemblies in Latin America during Ridván 1960, to make it possible to form the national assemblies in 1961 called for by the Guardian's Ten-Year Plan, the Custodians in Haifa have sent Dr. Hermann Grossmann, Dr. Ugo Giachery, and William Sears to serve in Latin America. John Robarts is being sent to Canada in order to teach and travel in that country, while Mr. Khådem expects to come from Persia for teaching in the United States.

In addition Rúhíyyih Khánum will, if possible, attend the 1960 Annual Convention in Canada and the United States.

### Charles Wolcott Elected Secretary of U. S. National Spiritual Assembly

At the October meeting of the U.S. National Spiritual Assembly Charles Wolcott was elected to fill the office of secretary, effective immediately on the departure of Horace Holley for the World Center of the Faith in Haifa, Israel.

Mr. Wolcott has been a member of the National Assembly since 1953 and its vice-chairman since 1954.

Mr. and Mrs. Wolcott will reside in the Hazíratu'l-Quds in Wilmette, Ill., which is also the National Administrative Headquarters of the Bahá'ís of the United States.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

### Two Hands of the Cause Teach at Italo-Swiss Summer School

The sixth annual Bahá'í Summer School took place at the Hotel des Salines, Bex-les-Bains, Switzerland, from Friday, September 18 to the 26. The school was opened with inspirational talks by the Hands of the Cause Dr. Grossmann and Dr. Giachery. Dr. Giachery reminded us of the words of our Beloved Guardian as early as 1924: "One thing, and only one thing, will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh."

The courses were given in the three languages of the Italo-Swiss community, French, German, and Italian. Although Dr. Grossmann had attended various other European summer schools during the past few weeks, he accepted to come to Bex to help make our school a success, and to give a course on the German program.

Dr. Giachery gave the course in Italian. Mr. Swinnen of Brussels gave a course on comparative religion which was not only intensely interesting, but made one realize that if those who teach the Faith could know more of former religions it would help show how they are all so closely interwoven, culminating in the Báb and Bahá'u'lláh, as a natural sequence. It would not only be a fascinating presentation of the answer to the too often heard remark of "why a new religion," but a convincing one.

For the weekend there were over a hundred friends of eight different countries, and about eight sympathizers, some of whom are very near their declaration.

There was a spirit of love and harmony, with no misunderstandings and criticism. The opening inspirational words of the Hands of the Cause and the message of hope of our national assembly, that every one present "will have had so deep an impression of love

and unity, that they will sincerely and joyfully share this spiritual experience and uplift with all the friends who were not privileged to take part in the school' had sunk into our hearts. Then came to me the realization that perhaps at last we were growing up, and getting ever nearer to our goal of spiritual maturity and making a little progress along the Path of the Seven Valleys.

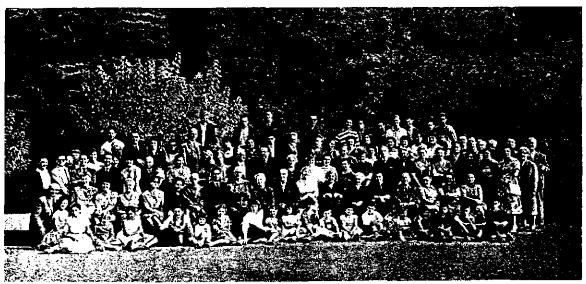
-Maud Bosio

### Tucson Bahá'is Conduct First Service at Newly-Erected All-Faiths Chapel

The Bahá'is of Tucson, Ariz., were distinctly honored to have been invited to conduct, on November 8, the first service to be held in the newly-erected chapel in Tucson by Love-Truth Union Chapel, Inc., established "to teach the fundamental Divine truths which are common to all great religions . . . and to promote and sponsor world peace and the brotherhood of man." The subject of the service was "Love."

Following a brief introductory talk on the Faith by Theodore A. Dodge, chairman of the local spiritual assembly, five Bahá'í readers read from the Hindu writings, the Old and New Testaments, the Qu'rán, and the Bahá'í sacred scriptures. About seventy persons were present.

Commenting on this program afterwards in the weekly newsletter of the First Congregational Church, the assistant pastor, Dr. James E. Robinson, said: "As I sat there and listened to the scriptural readings... I realized how long and prolonged has been man's search for knowledge and understanding of the universe, and by what devious ways he has wandered in his sincere attempt to learn the ways of the Creator... Personally, I feel it is both inspiring and humiliating to realize that God has chosen so many avenues of revelation, that no creed or doctrine, no race or religion is



Italo-Swiss Bahá'í Summer School, held at Bex-les-Bains, Switzerland, on September 18 to 26, 1959.

absolute, or complete in its presentation of Divine love and truth. I may be accused of heresy, but I prefer to believe that we are all partners in that onward march of progress toward that goal of human striving and Divine purpose expressed so well in the Old Testament phrase, 'What doth the Lord require of thee, but to do justly, to love mercy, and walk humbly before thy God.' "

A week later Dr. Robinson, who had once visited the Bahá'í House of Worship in Wilmette and possesses some Bahá'í literature, spoke on the Bahá'í Faith at a meeting of forty members of his adult Bible class. He asked if anyone present could assist him with the pronunciation of the Persian names. When Mrs. Della Nichols, a Tucson Bahá'í, volunteered, he asked her to introduce herself and referred many questions to her. Afterwards many individuals asked Mrs. Nichols questions about the Faith, and Dr. Robinson expressed his appreciation to her for attending and helping him with the class.

The report from Tucson says: "Thus in responding to one invitation other opportunities were opened to us for spreading the Baha'i message. It is interesting to note how often others are doing the work for us."

#### Ninety-Five Bahá'is, Contacts Participate in Bahá'í Summer School of France

The Bahá'í Summer School for France was held from August 29 to September 3, 1959, at Beaulieu, a beautiful, small town on the Mediterranean, equidistant from Nice and Monte Carlo.

We were honored to have with us, during these five days, Hand of the Cause Dr. Hermann Grossmann, as well as Miss Jessie Revell, member of the International Bahá'í Council at Haifa, for two days.

A total of ninety-five persons attended the school, coming from sixteen centers in France, and from eleven countries. Bahá'is from Nice and Monte Carlo



The five Bahá'ís who conducted the first service to be held at the Love-Truth Union Chapel in Tucson, Ariz., with Elmer A. Staggs, far right, director of the chapel.

brought their contacts to many sessions; in fact, there were always non-Bahá'ís in attendance.

Sixteen non-Bahá'ís participated in the activities, many of them coming every day. Two persons asked to make their declarations during the school, and they were welcomed into the Faith. We were particularly happy because one of these persons lives in the Basque country, although he is not Basque. Teaching the Basques is one of the goals of the Ten-Year Crusade.

The other new believer is an elderly lady who lives in an isolated village high in the mountains. She was given the Bahá'í Message first by a believer whose wife was given a Bahá'í ring by 'Abdu'l-Bahá in Paris in 1912.

Many of the friends voiced the feeling that they had been greatly strengthened and refreshed by having attended the school, and that it was the best school we have had in France.

-- SARA W. KENNY



Bahá'i Summer School of France, held at Beaulieu from August 29 to September 3, 1959. Hand of the Cause Dr. Hermann Grossmann is seated in the front row center.

#### Bahá'í Message Given to Newly-Formed Non-Sectarian Society in Modesto

A newly formed non-sectarian, moral, ethical, and inspirational society of Modesto, Calif., known as the "Universal Advocates of the Good Life," requested a Baha'i speaker for its monthly meeting on Sunday, November 1. Mrs. La Vida Cortez, chairman of the Local Spiritual Assembly of Stockton, honored this request with a very effective presentation of the history and principles of the Bahá'í Faith in the brief fifteen minutes allocated to her on the program.

The message was well received by the audience of twelve people hearing of it for the first time, and a great deal of interest to learn more of the Faith was

stimulated amongst this group.

The primary speaker of the day, Dr. Fred C. Beyer, county superintendent of schools of Stanislaus County, complimented Mrs. Cortez on her manner of presentation of the Bahá'í Message, and expressed a desire to know more about these teachings. He interwove many of the points she presented where they appropriately fit into his topic, "Moral and Spiritual Education in the

Schools."

Following the program refreshments were served. and at that time the five Bahá'ís present circulated among the group answering many questions; a nearly complete set of sample pamphlets was distributed from "Bahá'í World Faith-Literature Portfolio." Within a few days a letter was received from the chairman of the Universal Advocates asking for additional copies of pamphlets, and he mentioned that there has been much discussion about the Bahá'í Faith.

#### Hand of Cause Agnes Alexander Visits Germany

It was a very happy event for the German Bahá'ís to be visited by Miss Agnes Alexander, revered Hand of the Cause, on her way from Japan via Hawaii, the United States, England, and France to the Holy Land. From Sept. 29 to Oct. 10 she met the Bahá'ís of several German towns, Stuttgart, Esslingen, Frankfurt, Bonn, Düsseldorf, and Hamburg. She also attended a very important national teaching conference at Frankfurt-Main and gave an interesting report of her teaching work as a pioneer.

### Vietnam, Jaiwan Observe Birth of Baha'u'llah With Public Meetings

Top right: Bahá'ís and friends of Tourane, Central Vietnam, outside the Bahá'í Center following their public meeting.

Bottom right: A portion of the audience of nearly seventy Bahá'ís and friends who attended the observance at Nha-Be, South Vietnam.

Below: Tainan, Taiwan, Bahá'is and friends who attended the anniversary program in the Bahá'í Center.







#### What if the Books Were Not There?

A newly enrolled Bahá'í has related this story to the U.S. National Bahá'í Library Service Committee:

This young woman (we will call her Miss Dee) had been born into one of the Christian sects. When she reached early maturity she began to search for truth in other teachings and finally found what she considered "a pearl of great price."

Because she is an avid reader, Miss Dee haunts the section of libraries where religious and philosophical works are found. One day she happened upon a Bahá'i book, and was struck by what she considered sentences lifted from Christian Science works. She began to read, and eventually felt the urge to investigate. The next step was to seek out a meeting. A public notice brought her to a Bahá'í gathering. When she arrived she found only Negroes present, and because she is a Caucasian she was frightened. However, the pull was so strong that she overcame her impulse to take flight, and after a while some others of her race arrived.

There is more to the story of how she became a Bahá'í, but the point is: What if the books had not been there? Fortunately she found them on the open shelves in a small city where there is a new Bahá'í community. Later she went to the much larger library in a large city where the Bahá'í community has been in existence a long time, and here she found an entirely different situation. There were no Bahá'í books on open shelves and when she asked for some was told that there were some in storage vaults. She did not know the names of any, so she just asked the attendant to bring three or four. "The ones he brought,"



An unusual Bahá'í meeting was held on a cargo-passenger ship in the port of Antwerp, Belgium, on October 4, 1959. The captain of the vessel, Dr. Hasan-Ali Kamran, a member of the Antwerp Bahá'í Assembly, was host to this group of Bahá'ís from Antwerp and Brussels.

she said, "were very old and queer-looking."

What does this story point up? First, what if the Bahá'i books were not there to attract and awaken the interest of this receptive soul? Second, are the Bahá'i communities and groups overlooking the great importance of keeping current Bahá'i books on the library shelves so that others like Miss Dee may also chance upon them? Do the believers themselves take the books out of the library from time to time and thus keep them in circulation and on the open shelves, or are they relegated to the storage vaults where they serve no useful purpose in the homefront teaching campaign?

Let us remember that our public libraries are maintained for individuals who read and investigate, and that often those who see publicity or announcements about any unknown organization or program go to the library to learn something about it. Thus the public library frequently becomes the seeker's first means of contact with the Bahá'í Faith and the truth for which he has been searching.

#### The Altar of Baha'i Sacrifice

"Were they, every moment of their lives, to offer up themselves as a sacrifice in Thy path, they would still have done but little in comparison with the manifold bestowals vouchsafed unto them by Thee."

—Вана'u'lláh

"I am come into this world to bear witness to the glory of sacrifice."

"Pray to God that He may graciously enable them to walk securely in that path which is finer than a hair and keener than a sword."

—The Báb

"Do not seek rest during night and day and sit not tranquil for a minute. Bring these glad-tidings to the hearing of mankind with the utmost exertion, and accept every calamity and affliction in your love for God and reliance on 'Abdu'l-Bahá. Endure the censure of enemies and bear the reproaches of the people of oppression with patience. Follow the example of 'Abdu'l-Bahá and at every moment wish to offer yourselves in the path of the Beauty of Abhá. Shine ye like unto the sun and roar and move like unto the sea; impart life to mountain and desert like unto clouds, and similar to the vernal breeze, bestow freshness, grace and elegance on the trees of human temples."

—'Abdu'l-Вана́

"Let them resolve, instantly and unhesitatingly, to place, each according to his circumstances, his share on the altar of Bahá'í sacrifice, lest, on a sudden, unforeseen calamities rob them of a considerable portion of the earthly things they have amassed."

-SHOGHI EFFENDI

(From Prayers and Meditations, The Dawn-Breakers, Tablets of 'Abdu'l-Baha, and Baha'i News.)



First Local Spiritual Assembly of the Bahá'ís of Portimão, Portugal, formed on April 21, 1959. Front Row: Ermelinde Correia, Lydia Boucas, Maria Rosa Perreira, and Ernestine Serrano. Back Row: Armando Boucas, Francisco Lopez, Isabel Lopez, Jose Perreira, and Julião Serrano.

### Know Your Baha'i Literature "Prayers and Meditations"

Communion with God, wherein the Prophet bares His inmost thoughts, torments, supplications, and praise in majestic cadence, is enshrined in *Prayers and Meditations* by Bahá'u'lláh to a degree unsurpassed by any other literature.

These meditations range from the depths of despair and lamentation (Where are the rain-giving clouds of Thy mercy? . . . where is the spring-time of Thy gifts and bounties? . . . where are the winds of Thy grace and favors?... where is the globe of Thy graciousness and protection?) to the pinnacle of selfless spiritual ecstasy (Praised by Thou, O Lord my God! Every time I am reminded of Thee and muse on Thy virtues, I am seized with such ecstasies and am so enravished by Thee that I find myself unable to make mention of Thy name and to extoll Thee).

Bahá'u'lláh speaks from these pages in two voices: sometimes in complete humility as the most humble of men, and at other times in the Person embodying the quintessence of God's sublime power—both in keeping with the dual nature of His station as God's Manifestation for this Day.

Here also we will find supplications for mercy and forgiveness, for healing, for spiritual growth, for blessings and bounties; there is no condition of human existence that will not find expression in the Blessed Beauty's words. Bahá'u'lláh lived for all men, and as we attain empathy with Him through His words, we progress through the worlds of God. To know these meditations and prayers is to be enrobed with the mantle of Divine protection and love.

Prayers and Meditations is available from the Bahá'í Publishing Trust, clothbound, 347 pages, at \$3.00.

#### Manhattan Beach Bahá'í Publicity Stimulated By Activities With Ministerial Association

Through sending representatives to attend breakfast meetings of the local Ministerial Association, which has control of most religious participation in festivals and in the Religious Emphasis Week in the public schools, the Bahá'ís of Manhattan Beach, Calif., community have been included in the various Ministerial Association activities.

As a result the community is receiving more publicity from the local newspapers and through the local Cham-





Several attractive displays, featuring a model of the Australian Bahá'í House of Worship now being constructed near Sydney, have been exhibited in Adelaide. Left: Mr. F. Langley's display window in Torrens Road. Right:

South Australian Public Library.

ber of Commerce, and items are published in some of the church newsletters whenever they are of a nature that might interest the members of the church. These newsletter items usually include announcement of any special studies being undertaken by the Baha'i community, such as UN, Comparative Religions, Educational and Health Problems, etc.

The local Bahá'is take their turn in serving the breakfast at the breakfast meetings, which usually include about thirty ministers.

### Indian Service Committee Appeals for Support of Teaching Efforts at Three U. S. Locations

This notice is directed to those Bahá'ís who are free to move from their present residence without jeopardizing their assembly status, and who have a keen desire to undertake a unique pioneering venture. The American Indian Service Committee is now giving top priority to three localities where teaching efforts, already valiantly under way, need the support of additional dedicated pioneers for the remaining years of the Crusade. These are: Cherokee, North Carolina; Aitken, Minnesota, near Chippewa Indian reservations; and at Hotevilla on a Hopi mesa in northern Arizona. (See Bahá'í News for December 1959.)

Living conditions vary greatly in these three locations, but all require a truly Bahá'í attitude towards

#### Naw-Ruz

March 21, 1960
A Special Event for Proclaiming the Baha'i Faith to the Public

Sponsored by the U.S. National Spiritual Assembly Theme:

The Renewal of Religion

#### Suggested Publicity Materials:

Press Release from Bahá'í Press Service Lord of the New Age from Bahá'í Publishing Trust

#### Reports:

Newspaper clippings from U.S. communities are to be sent immediately to Bahá'í Press Service.

Written reports and photographs for publication in Bahá'í News are to be sent as soon as possible to the Bahá'í News Editorial Committee.

service and teaching, are vital to the accomplishment of our task, and promise rich spiritual rewards. This Committee is eager to share details with Bahá'ís having a deep interest in these pioneering opportunities, and urges immediate response. Write Mrs. Nancy Phillips, secy.; 736 Encanto Drive, S.E.; Phoenix, Ariz.

#### Bahá'í-UN Day Publicity Shows Increase

Publicity and advertising on Bahá'í observances of United Nations Day showed an increase over last year of over 55% in the number of papers and cities participating, over 37% in column inches of space, and approximately 30% in circulation. This publicity and advertising appeared in 99 cities and 139 papers, using 1,148 column inches with a circulation or potential readership of 8,520,000,

#### Correction

In September Bahá'í News, page 11, a report on Dr. Adelbert Mühlschlegel's visits to Finland and Sweden was entitled "Dr. Grossmann Speaks on Faith In Many Towns of Finland, Sweden." It should have been headed, "Dr. Mühlschlegel speaks on Faith," etc. This error is corrected with an expression of sincere regret to Dr. Mühlschlegel, Hand of the Cause.

#### Calendar of Events

#### **FEASTS**

January 19 - Sultán (Sovereignty) February 7 - Mulk (Dominion)

#### WORLD RELIGION DAY

January 17 - "Human Rights-Justice For All"

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS February 12, 13, 14

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only) Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Barrá'í News is published by the National Spiritual Assembly of the Barrá'ís of the United States as a news organ reporting current activities of the Barrá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'í News is edited by an annually appointed Editorial Committee. The Committee for 1959-60; International News Editor, Mrs. Eunice Braun; National News Editor, Miss Charlotte M. Linfoot; Managing Editor, Richard C. Thomas.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

## Bahá'í News

No. 23

BAHA'I YEAR 116

JANUARY 1960

#### **World Religion Day**

In explanation of the statement on World Religion Day recently published in the Bahá'í News Supplement by the National Assembly, the friends are informed that the essential purpose of World Religion Day is to promote the claim of Bahá'u'lláh that the Bahá'í Faith is the long-promised Universal Religion, and not to provide a platform for discussion of comparative religion.

Bahá'ís may arrange meetings with representatives of other religions at any time, but World Religion Day is reserved for exposition of the station of the Faith of Bahá'u'lláh as the fulfilment of all prophetic religions of the past.

To promote this station and win the attention of a few seeking souls is far more important than to secure publicity involving the sects, churches, or synagogues of past eras.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

### NSA-Sponsored Regional Conferences To Be Held in Twenty-Six Cities

The National Spiritual Assembly will sponsor another series of conferences for Bahá'ís only throughout the United States, most of them on January 30 and 31, 1960. As in the past, these conferences will be conducted primarily by members of the Auxiliary Boards of the American Hands of the Cause and of the National Spiritual Assembly itself.

Since this issue of Baha'í News will go to print before all details have been completed, there may be a few changes in the localities chosen for the conferences; please watch your area teaching committee bulletin for full information.

The conferences will begin at 11:00 a.m. and continue to 3:30 p.m., with an hour's luncheon recess. The agenda will be informal and there will be ample opportunity to discuss the teaching needs on the homefront, as well as certain administrative principles which need clarification and emphasis in order to enable all Bahá'í communities to become the "firmly grounded, well-functioning" local institutions upon which to rear the Universal House of Justice three short years hence.

Following are the host cities and dates for the conferences:

January 31

January 30
Seattle, Wash.
Salem, Ore.
Phoenix, Ariz.
Springfield, Ill.
Wilmette, Ill.
Boston, Mass.
New Haven, Conn.
Philadelphia, Penn.
Pittsburgh, Penn.
Durham, N.C.
Tampa, Fla.

Pasco, Wash.
Berkeley, Calif.
San Diego, Calif.
Butte, Mont.
Sioux Falls, S.D.
Madison, Wis.
New York, N.Y.
Washington, D.C.
Cincinnati, Ohio
Syracuse, N.Y.
Nashville, Tenn.
Houston, Texas
Miami, Fla.

February 7
Salt Lake City, Utah
Jackson, Miss.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Remind Aliens to Register With Government

The United States government requires all aliens to report their addresses in January. Forms for this purpose may be obtained at any Post Office or office of the Immigration and Naturalization Service.

Willful failure on the part of any alien to comply with this requirement carries a penalty of possible fine and deportation.

—U.S. National Spiritual Assembly

### WORLD CRUSADE BUDGET Seventh Year: 1959-60

Annual Budget\$400,000-00					
Total Requirements: May 1 to November 30, 233,330,00					
Total Contributions: May 1 to November 30. 175,000.00					
Requirements for November					
Received for November					
Special non-recurring gifts received during present Bahá'í year (not included above) 33,475.00					
-U.S. NATIONAL SPIRITUAL ASSEMBLY					

#### In Memoriam

Mrs. Eleanor Auler Wyandotte, Michigan No date

Mrs. Bonnie Bevan Santa Barbara, Calif. October 8, 1959

Mrs. Margaret L. Grosse Los Angeles, Calif. September 29, 1959

Mrs. Blanche V. Jackson Sweet Home, Oregon July 7, 1959

Mrs. Sally Ann McDermott Newark, Ohio October 18, 1959 Mrs. Julia Mory Manitowoc, Wisconsin October 20, 1959 Mrs. Victoria Robarts Los Angeles, Calif. October 7, 1959

Mrs. Daisy Tyler Rochester, N.Y. October 4, 1959

Harry E. Walrath Leesport, Penna. November 22, 1959

#### BAHA'I DIRECTORY CHANGES

#### Omitted in Error From Bahá'í Directory Part II

#### Bahá'í Publishing Trust of the United States

Mrs. Eunice Braun, Managing Director, 110 Linden Ave., Wilmette, Ill.

Functions: To publish and distribute the Bahá'í Sacred Writings and books, pamphlets, and other material authorized by the National Spiritual Assembly.

#### ASSEMBLY SECRETARIES

Arizona

Tempe: Miss Alice Tyler, 119 W. 6th St.

Northern California

Healdsburg: Paul Jones, chr., 218-A First St.

Southern California

Escondido J. D.: Mrs. Frances Godwin, 215 E. Vermont Glendale: Mrs. Garnette Whitefield, 315 W. Lomita Ave.,

New Jersey

Dumont: (new address) P. O. Box 133

Eastern New York

New York: Miss Helen Greg, 57 W. 75th St., Z. 23

University Park: Harry Craig, 2809 Rosedale St., Z. 5

Wyoming

Laramie: Mrs. Charlotte Orlick, pro-tem, 714 Lewis St.

#### ADDITIONS TO COMMITTEES

Western Hemisphere Teaching Committee

Paul C. Ioas Miss Viola Turney

American Indian Service

Miss Alice Tyler

Area Teaching Committee—Central Atlantic States Gerald Curwin

Area Youth Committee-North Atlantic States Mrs. Pearl Yates

Area Youth Committee—Northwestern States Miss Loretta Marilynn Neff

#### RESIGNATIONS FROM COMMITTEES

Hawaii Teaching Committee

Miss Gertrude Garrida

Western Hemisphere Teaching Committee Miss Gale March

National Bahá'í Youth Committee

Miss Gail J. Meyer

National Child Education

Mrs. Marjadene Konishi

Area Teaching Committee-South Atlantic States Mrs. Lucille Barrett

#### BAHÁ'Í SUMMER SCHOOL COMMITTEES — 1959-1960

Green Acre Bahá'í Institute Program Committee

Mrs. Joan Appleton, secretary, Box 363, Ipswich, Mass. Theodore Lucas

Dr. Sam McClellan Mrs. Mimi McClellan Mrs. Ethelinda Merson Harry Merson

Mrs. Irene Miniutti Mrs. Leonora Norman Mrs. Bertha Harmon

#### Davison Bahá'í School Program Committee

Earl A. Herider, chairman

Mrs. Elta Herider, secretary, 4685 Gertrude St., Dearborn

9, Mich.

Mrs. Toluiya Avaregan Mrs. Geraldine Barber Miss Edna Winona Cliff Mrs. Helen Eggleston

Miss Susan Foster Mrs. Muriel Foy

Alan Higgins Mrs. Laura Post Mrs. June Richardson Mrs. Elizabeth Springston Miss Vivian Taylor Mrs. Barbara Willson

#### Davison Bahá'í School Maintenance Committee

(officers to be reported)

Fred Dillingham Robert Hammond Mrs. Marjorie Johnson Harold Johnson Miss Aleta Mallory

Miss Mae Mallory John Nash Clint Weideman Mrs. Barbara Willson Robert Z. Willson

#### Southeastern Bahá'í School Program Committee (formerly Blue Ridge)

Mrs. Gail Curwin, chairman

Miss Kathryn Potter, secretary, 124 Oak Court, Greensboro, N.C.

C. Newell Atkinson Gerald A. Curwin Mrs. Corrine Bowman F. Kimball Kinney

Ronald S. Knowles Mrs. Victoria Richards Dr. William Tucker Harvey Wiener

#### Southwestern Bahá'í School Program Committee

John Thomas, chairman

Mrs. Betty J. Hopkins, secretary, 2314 Klondike Dr., Dallas

28, Texas

Jack E. McCants Mrs. Allene Squires Leo Squires Raoul Walls

#### Geyserville Bahá'í School Program Committee

Jerry Bolibaugh, chairman

Glenn K. Lissner, secretary, 11482 Alford Ave., Los Altos,

Calif.

Dwight W. Allen Mrs. Doris Bolibaugh Miss Susan Fletcher Mrs. Elizabeth Greene Mrs. Lois Lissner

Mrs. Hazel Littman Mrs. Eva McAllister

Mrs. Pauline Menser Mrs. Adrienne Reeves Mrs. Beatrice Rinde Fred Littman

#### Geyserville Bahá'í School Maintenance Committee

Dwight W. Allen, chairman

Mrs. Mary Ellen Zamzow, secretary, Rt. 1, Box 452,

Boulder Creek, Calif.

John deVictoria Richard Groger Fred Littman Barry Matteson James S. Morgan Iraj Radpour

Mrs. Beatrice Rinde Irvin C. Somerhalder Adolph Wielk Frank Wilson

Dr. Manuchir Yavrom James Zamzow

No. 348

BAHA'I YEAR 116

FERRUARY 1960

## Horace Holley Reviews Growth of Administrative Order at Farewell Meeting on Eve of Departure for Holy Land

MORE THAN 200 Bahá'is gathered in Foundation Hall of the Bahá'i House of Worship on Saturday evening, December 19, to bid farewell to Hand of the Cause Horace Holley and his wife, Doris Holley, who were leaving in a few days to reside at the World Center of the Faith in Haifa, Israel. H. Borrah Kavelin, chairman of the U. S. National Spiritual Assembly, who served as spokesman for the gathering, reviewed briefly the great accomplishments of Mr. Holley, expressed on behalf of all the members of the American Bahá'i community their deep love and appreciation of both Mr. and Mrs. Holley, and their affectionate wishes for their well-being and happiness in their new field of service.

In his opening remarks Mr. Kavelin commented on the coincidence of the facts that Shoghi Effendi served in his unique capacity as Guardian of the Cause of God for thirty-six years, and that Horace Holley also served in his capacity as secretary and member of the National Spiritual Assembly for the same number of years, including the twenty years when Canada was part of the first National Spiritual Assembly in the Western Hemisphere.

"How is it possible," Mr. Kavelin asked, "to describe the depth and breadth of Mr. Holley's services, all he has done, not only in this country but throughout the world? All of us will especially miss his golden pen, which has beautifully enhanced the literature of the Cause and explained so many vital principles having to do with the administration of the Faith in this country. We will also miss his great kindness, his true generosity, his fearlessness where the Faith is concerned, his veracity and his delicious sense of humor. We will miss the benefit of his wisdom, his understanding of the Teachings, his serenity, and his great spiritual strength."

On behalf of the members of the National Spiritual Assembly, Mr. Kavelin also paid tribute to the undeviating manner in which Mr. Holley always fulfilled his tasks as secretary, the clarity and perceptiveness with which he could deal with every problem with

which the National Assembly had to be concerned. He referred also to the value of the advice he was able to give to the National Assembly as a Hand of the Cause whenever it became necessary to call on him in that capacity.

"Mr. Holley is frail of body," he said, "but his spirit is leonine, and we pray that his unparalleled services may long continue to enrich the annals of Bahá'í history."

Mr. Kavelin paid tribute, too, to the many services which Mrs. Holley had performed for the Faith on important national committees and as hostess at the Hazíratu'l-Quds. Hand of the Cause William B. Sears likewise spoke of Mr. Holley's remarkable achievements as a Hand of the Cause in the Western Hemisphere during the first and most difficult half of the World Crusade.

Although Mr. and Mrs. Holley had received innumerable letters of appreciation, farewell, and good wishes, only one was read at the gathering. It came from the National Spiritual Assembly of Canada, which expressed deep appreciation to Mr. Holley "for the many years of loving and selfless service and assistance so graciously and constantly rendered on behalf of, and to this younger sister Bahá'í community to the North."

Mr. Holley opened his response by reference to his early years with the Bahá'í Faith, first in Paris and then in New York, and the difference he observed in the methods used to spread the limited knowledge and literature of the Faith available at that time.

"With the passing of the Master and the reading of His Will and Testament," he said, "I began to glimpse something of the future Bahá'í Faith, not in detail but in the continuity provided by the Master. I was overjoyed at the appointment of the Guardian because then I knew we no longer had to choose between teachers to whom we would give our loyalty.

"Already there was the Temple Unity Committee, but soon the National Spiritual Assembly of the United States and Canada came into being, and with it the



H. Borrah Kavelin, chairman of the U.S. National Spiritual Assembly; Mrs. Doris Holley; Hand of the Cause Horace Holley; and Hand of the Cause William B. Sears on the platform at the farewell for the Holleys at the Bahá'í House of Worship in Wilmette on December 19, 1959.

election of local spiritual assemblies. We began to understand the meaning of the Nineteen-Day Feast and some particulars of our responsibilities as Bahá'ís."

Mr. Holley felt that the administrative aspects of the Faith were not developing fast enough, so he raised all kinds of questions with the Guardian, both as a member of the Local Spiritual Assembly of New York and as a member of the National Spiritual Assembly. As the answers came, he said, the pattern of the administrative order began to unfold. Every time a letter came from the Guardian giving answers to specific questions, it was shared with the local assemblies. Finally Mr. Holley began to compile these answers, and Bahá'í Administration came into being.

Mr. Holley pointed out that, as the Cause grew and the American Bahá'í community began to get responsibilities in other countries, the questions he had asked the Guardian helped to answer similar questions that came up in other areas where we were teaching, especially in the Western Hemisphere.

He spoke of the first Seven-Year Plan and the second Seven-Year Plan, based on the Master's Divine Plan, and then the present Ten-Year Plan which is to culminate in the establishment of the Universal House of Justice.

"At that point," he said, "we will lay our burden down, because that institution which has been promised divine guidance will have the say, and there will be no doubt about anything." He continued: "Thus far we have been tracing the Bahá'í pattern in our limited way, but nevertheless breaking down the barriers of prejudice, learning to understand human relationships, and beginning to see humanity as one indivisible organism. It is our mission as Bahá'ís to make this pattern a reality in our communities, a true

pattern of the future World Order. Eventually the Universal House of Justice will become the regulator of human society. By that time we, through our proclamation of the teachings to the masses, should have succeeded in making people realize that this is not merely a new religion but a God-given plan, and the sooner it is established the better for everyone.

"We, the Bahá'ís of this day, have a great mission—first, to understand the purpose of the Bahá'í Faith, and then to scatter the seeds of the new civilization proclaimed by Bahá'u'lláh. People who become Bahá'ís in the future will not have to go through the dark days of the passing of the Master and of the Guardian. We have collectively won that victory for the human race.

"Our present task now is to live the Faith day by day, to teach and to apply everywhere in life the spiritual laws and principles that come from the living God. You and I, as Bahá'ís, are prepared not only to understand the victory of the Faith, but are privileged to live in a day of unspeakable glory. It is one of the great miracles of God," he said, "that He has used us to grasp and to proclaim the new vision of God and mankind across the earth."

After reference to the work of the Hands of the Faith in the Holy Land and their great responsibilities, and of the great victories that are almost within our grasp, Mr. Holley closed by saying: "Let us be concerned in these crucial days, not with our petty differences, but with the glorious opportunities that are ours to help establish the beginning of the Kingdom of God on earth."

At the close of the meeting, the friends were given the opportunity to come to the platform and express their farewells personally to Mr. and Mrs. Holley. A beautifully decorated table was spread at the rear of the hall, and refreshments were served.

### Bahá'í Faith Receives Special Recognition at UN NGO Round Table Discussion in Paris

The Bahá'i International Community, as a member of the Non-Governmental Organizations of the United Nations, was invited to send representatives to a Round Table Discussion convened by the World Association of World Federalists in Paris on November 27-28, 1959, for the purpose of discussing steps to be taken in furthering objectives in connection with the idea of a Permanent United Nations Force.

Mrs. Lea Nys of Belgium and Joel B. Marangella of France were asked to represent the Bahá'í International Community. Twelve international organizations sent representatives, namely: the World Association of World Parliamentarians for World Government, World Federation of UN Associations, World Veterans Federation, World Brotherhood; Friends World Committee for Consultation, International Confederation of Free Trade Unions, International Commission of Jurists, International Council of Women, Consultative Council of Jewish Organizations, Consultative Board of Jewish Organizations, World Association of World Federalists (convenors of the meeting), and the Bahá'í International Community, representing the national spiritual assemblies throughout the Bahá'í world.

The discussions were held in a Salle of the Cercle

#### BAHA'I NEWS

Republicain in the heart of Paris. At the beginning of the discussions the chairman called upon each organization to make an opening statement. The Bahá'í representatives took this opportunity to read a previously prepared statement consisting primarily of pertinent excerpts from Shoghi Effendi's writings pertaining to the requisite international institutions which must be established in the world super-state.

Copies of this statement were then presented to all participants. They seemed to be particularly interested in learning that the Bahá'í Teachings had been given to the world in the middle of the last century, and that the Guardian of the Faith had written the statements used in our presentation more than twenty years ago. Judging by the comments made to the Bahá'í representatives afterwards, this presentation was very enthusiastically received, and stimulated many of the participants to ask questions about the Faith during periods when sessions of the meeting were not in progress.

As a result of these conversations, many expressed an interest in knowing more about the Faith, and were accordingly provided with additional literature to the extent that it was available. It was particularly interesting to find that several people present had been to the Holy Land and had visited the Shrine of the Bab on Mount Carmel, with which they had been deeply impressed.

On the evening of the twenty-seventh all of the participants were invited to dinner in the beautiful home of Miss Isabelle Kemp, an American woman who has lived in Paris for many years. Although Miss Kemp had been ill and for this reason was not able to attend the Round Table discussions or even to join her guests for dinner, she did come to the dining room to say a few words of greeting.

Miss Kemp thrilled us by speaking just as though she were a Bahá'i, stressing that the peoples of all religions must love one another and cooperate in a true spirit of worship of the one God, and urging all to remember always that the supreme law for world unity is the law of love.

Of particular note following the dinner was an afterdinner address given by Gilbert McAllister, secretarygeneral of the World Association of World Parliamentarians for World Government. The only reference to any organization during his address was concerning the Bahá'is, which he singled out for special mention, saying how glad he had been to meet representatives of the Bahá'i Faith at the Round Table discussions, and then proceeding to an account of his visit to the Bahá'i gardens and Shrines on Mount Carmel which had made a great impression upon him.

There appeared to be general satisfaction with the manner in which the Round Table discussions had been conducted. They had been informal, with the comments of the representatives not interpreted as a commitment of their respective organization to any course of action. For this reason the discussions were open and frank, and there was an excellent exchange of views. It was generally agreed that another conference of a similar type should be called next year.

The Bahá'í representatives felt that the two days of discussions had been useful and highly worthwhile. It was particularly heartening to note from the comments made that more and more people are beginning

to think along the lines advocated by the Faith. In gatherings such as this one, it is becoming increasingly apparent that mankind is being propelled, however unwittingly, towards the World Order of Bahá'u'lláh.

We were grateful not only for being able to participate in these interesting discussions, but for the excellent opportunity it provided to acquaint a large number of distinguished Europeans with the principles and teachings of our beloved Faith. It was felt that through the Grace of Bahá'u'lláh many new friends had been won for the Faith, and that the seeds sown would ultimately and inevitably aid the future work of the Faith in Europe.

-Lea Nys, Joel Marangella

#### First Samoan Islands Teaching Conference Formulates Four-Year Plan for Spread of Faith

On Sunday, October 4, 1959, friends from all over the Samoan Islands came, on foot, by car, bus, plane and boat, to the Hazíratu'l-Quds, Apia, Western Samoa, to participate in the first Teaching Conference of the Samoan Islands. By the time the conference began thirty believers and twenty children and youth were gathered.

After opening prayers, the chairman of the Island Teaching Committee welcomed everyone, and together with the Western Samoan friends extended a special welcome to the American Samoan believers who had travelled so far to attend. This was followed by a talk by another of the friends on the purpose of the conference, and the message from the Hands of the Cause to the annual conventions, and the message from the Hands of the Cause to the Suva convention concerning teaching work in the South Pacific were highlighted. A general discussion followed, resulting in proposals being put forward from which a Four-Year Plan was drawn up.



First Teaching Conference of the Samoan Islands, held at the Bahá'í Center at Apia on October 4, 1959.

At the end of the morning session the friends shared the midday meal together, to which all had contributed, and at which a roast pig was presented by the Western Samoan believers in honor of the American Samoan believers.

The afternoon session began with prayers, and was followed by a general discussion on how the Four-Year Plan could be accomplished, as well as discussion on such topics as translations, summer schools, and incorporation. From this, and as a preliminary step towards fulfilling the Plan, all the existing groups and the Apia Assembly pledged certain goals which they would endeavor to achieve by their own efforts.

As evening fell the Conference was brought to a close. The friends took leave of each other in a spirit of unity and harmony, each determined that his or her Group would be the first to attain assembly status under the Four-Year Plan.

### Jamaica is 21st National Assembly Goal in Latin America by Ridván 1961

In answer to the numerous inquiries as to what national spiritual assembly is to be formed in Latin America besides the twenty listed by the Guardian in the goals of the World Crusade, the Hands of the Cause resident in the Holy Land have explained that Jamaica was added by Shoghi Effendi to the countries under the jurisdiction of the Regional Spiritual Assembly of the Greater Antilles, and therefore must have its National Spiritual Assembly also by Ridván 1961, making a total of twenty-one independent national spiritual assemblies.

-- U.S. NATIONAL SPIRITUAL ASSEMBLY

#### New Interest in Faith in Northeast Africa Despite Condemnation by Eritrea Church

Bahá'is of Northeast Africa are finding numerous outlets for the surge of enthusiasm that permeates that community. The National Assembly quotes a letter from their pioneer in Sudan, Bahrel Ghazal district, stating that in southern Sudan the "Bahá'i teachings find a fertile ground. The authorities, as well as the inhabitants, are not prejudiced. The number of those accepting the Faith is increasing steadily. . . The status of an assembly may be reached by 1960."

In Eritrea a condemnatory notice on the Faith from the Catholic bishop was read in all churches of the territory, but the Assembly of Asmara has written: "Our community is happy and . . . unceasingly engaged in teaching activities. In prayerful attitude, concious of His unfailing protection, firm in the Covenant, we expect all that He may ordain for us with joy and gratitude."

A group of sixty-five, half of them guests of the Bahá'ís, showed considerable interest in an introductory talk on the Faith in Addis Ababa, Ethiopia, given by Ato Mintesenot in the Amharic language. A warm discussion followed the talk, ending with a social period.

#### Deprived of Membership

The U.S. National Spiritual Assembly has been obliged to deprive Dr. John B. Cornell of Pacific Grove, Calif., of his Bahá'í membership because of his flagrant violation and disobedience of the authority of the National Spiritual Assembly over a long period of time.

-U.S. NATIONAL SPIRITUAL ASSEMBLY



Bahá'í community of Kingston, Jamaica, at a picnic celebrating Bahá'u'lláh's birthday.

### First Teaching Conference in Philippines Enthuses Believers With New Sense of Purpose and Direction

THE FIRST Bahá'í Teaching Conference in The Philippines was held at Manila on November 27 to 29, 1959, when representatives of four assemblies and twenty centers gathered at the YMCA Youth

Center Library.

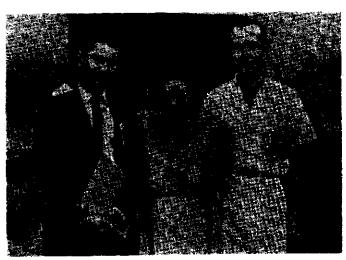
At the opening session a hearty welcome was delivered by the conference chairman, Arturo Arellano, who then introduced the delegates from the various centers. Welcoming speeches were also delivered by William Allison, Manila Local Assembly chairman, and by Mrs. Luisa Mapa de Gomez, the first Filipino woman believer of Manila. Orlando Maddela acted as translator for the Ilocano dialect during this and all succeeding sessions.

Jamshed Fozdar, Auxiliary Board member, was also introduced. He represented the Regional Spiritual Assembly of Southeast Asia at the conference, and conveyed greetings from the assembly in his opening remarks.

Following these introductions, the chairman read greetings from Hand of the Cause Agnes Alexander, who had spent a week in Manila on her way home from the conference of the Hands of the Cause in Haifa.

Then Theodore Boehnert talked on the early history of the Bahá'í Faith, and after his talk Mr. Fozdar spoke on the station of the Báb.

After a brief recess, the morning session was resumed with a talk by Manuel Rodriguez on "Bahá'u'lláh, the Messenger of God," followed by the reading of a telegraphed message from Felix Maddela, the first Philippine Bahá'í, who was unable to attend

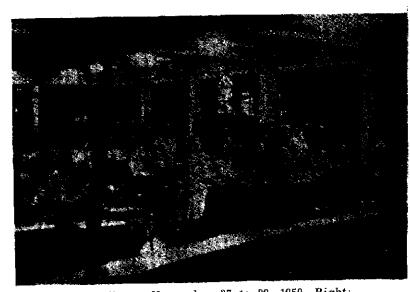


Jamshed Fozdar, Auxiliary Board member; Mrs. Luiza Mapa de Gomez, the first Filipino woman believer of Manila; and Jack Davis, Bahá'í pioneer to Cebu, The Philippines, at the first Philippine Teaching Conference.

the conference because of illness.

During the afternoon session, Mrs. Dionicia Vadel of Solano talked on the station of 'Abdu'l-Bahá, and after a brief recess, Jack Davis, pioneer in Cebu, paid tribute to Shoghi Effendi.





Left: Attendants at the first Philippine Teaching conference, held at Manila on November 27 to 29, 1959. Right: Part of the audience at the public meeting held at the National Press Club in Manila during the teaching conference.

That evening a public meeting was held at the National Press Club, when Mr. Fozdar spoke on the subject "Can Religions Unite?". A stream of questions followed his talk, and each was carefully answered to the satisfaction of the audience. At the end of the evening the friends left filled with new spirit and great eagerness to meet the new day.

On the second morning a study of the Covenant was led by Grace Maddela. Thought-provoking questions were asked, giving everyone a chance to participate in an open discussion.

Later William Allison conducted a study of the Administration of the Faith with Mr. Fozdar. It was stressed that love among the members is the most important aspect in the Bahá'i Administration, that its bedrock is unity. Consultation was emphasized as the basis for unity. Mr. Allison gave simple illustrations of how, even in tense moments, unity has been preserved among the Bahá'ís of Manila due to their purity of motive and sincerity of purpose. Members of the various centers were asked to discuss how unity was maintained in their communities.

At noon, luncheon was served at the National Press Club. Mr. Fozdar spoke on "Has Science the Solution for World Peace?". Guests representing the Medical Society, Lawyers' League, social workers, theosophists, realists, Catholic and Protestant sects were present.

On the last day of the conference, the morning session was opened with prayers in Ilocano and English, followed by a talk on "Bahá'í Responsibility" by Mariano Tagubat. It was most pleasant to hear how the friends, with their great enthusiasm, took turns in suggesting practical methods of teaching the Cause.

Among the interesting experiences in teaching the Faith were those related by Tomas Alindada, Dominador Cacayan, Jovito Tottoc, Jack Davis, and Orlando Maddela. Many other friends recounted their experiences in this noble task, their trials and tribulations,



The first Sakai (aboriginal tribe) Bahá'í group in Malaya, on the occasion of the visit of Mrs. Shirin Fozdar, chairman of the Regional Spiritual Assembly of Southeast Asia. On Mrs. Fozdar's right is Yankee Leong, a pioneer among the Salai tribes, and also a member of the Southeast Asia Regional Assembly.

their triumphs and their failures, and their continued efforts to win a soul to the Faith— all these sacrifices which strengthened their spirits in the Cause of Bahá'u'lláh.

Joel Fernandez conducted a lively discussion on how to teach the Faith to the youth. Mrs. Herrera, Mrs. Julie Raubitschek, Mrs. Dominador Cacayan, and others, gave pointers on how to inspire youth. Two young Bahá'ís, Mellie Maddela and Enriqueta Tagubat, spoke on how to teach the Faith to their friends.

Then a very inspiring message from the Hands of the Cause was read by Mr. Fozdar. Commenting on the successes of the conference, Mr. Fozdar told the friends never to be afraid to face great plans like this in the future.

The rest of the afternoon was devoted to a review of the past achievements of the Faith in the Philippines, the victories won and the goals yet to be achieved.

Summarizing the past accomplishments, Orlando Maddela and Arturo Arellano included the following:

Number of assemblies: 4; Number of centers: 21; Summer schools: 2; Teaching conferences: 1; Public meetings and teaching trips: several; Bahá'í Centers: 1; Languages used in translating literature: 2 (Ilocano and Tagalog); Items of translated literature: 4; Items of literature in the process of translation: 5; the printing of Bahá'í literature was undertaken by the Area Teaching and Development Committee chairman, Mr. Arellano, was widely used during the conference, and distributed to the public.

Following a call for pioneer work in the goal centers of the Philippines, six volunteers responded.

In concluding the conference, the committee thanked everyone for their active participation and whole-hearted support.

Thus ended the first Baha'í Teaching Conference in The Philippines, where old and young, rich and poor, occidental and oriental, all arose in humble thanksgiving and rededication to the beloved Cause of Baha'u'llah. That self-same spirit has found its true expression in the earnest desire of the believers to spread the Cause far and wide in the islands.

Not only have these souls been set afire with new enthusiasm, a new sense of purpose and direction, but The Philippines, as a nation, have begun to recognize the existence of this mighty and challenging Revelation.

These faithful servants of God, full of hope and prayerful guidance, have struck the first blow with their triumphant cry of "Yá Bahá'u'l-Abhá" in their campaign to win the hearts of mankind, the chosen receptacle for the Messages of Bahá'u'lláh.

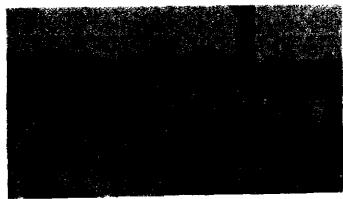
-GRACE D. MADDELA

#### Report on American Pioneers to Latin America

The Western Hemisphere Teaching Committee has sent the following report on the settlement of American pioneers and settlers in Latin America Crusade goals between Ridván and December 18, 1959:

•	•
Pioneers arrived in posts	20 adults
	3 youth
Arrived at other posts	3 adults
Scheduled to arrive by mid-January	8 adults
	1 youth
Probable departures by mid-Jaunary	8 adults

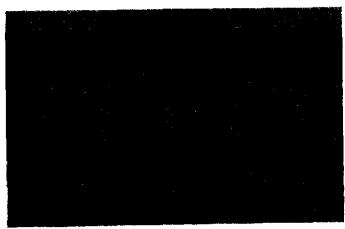
#### Teaching, Study, Goal Achievement Mark Activities in West Africa



E. Fananapazir conducting a teaching class in Yundum, Gambia.



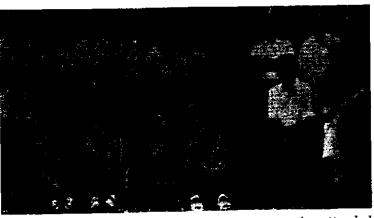
The first Bahá'i marriage in Dakar, Senégal, took place in October 1959. Hand of the Cause Enoch Olinga and the two witnesses watch as the bride and groom sign the marriage certificate.



These Bahá'ís of three large Southern Cameroons communities met at Tiko to study the message from the Hands of the Cause, led by Enoch Olinga.



Bahá'is of four other large communities met at Muea for a similar study session with Enoch Olinga.



Bahá'ís of Ebunji, Southern Cameroons, who attended a teaching conference there.



Representatives of six Southern Cameroons communities at a teaching conference held at Bekume.

### Brazil Teaching Congress Inspires New Unity and Dedication to World Crusade Goals

Fifty-five Bahá'ís, several children, and many interested visitors, in all representing eleven cities of Brazil, made the halls of the Ginasio Caio Martins ring with their greetings, conversations, and laughter during the three days of the seventh Bahá'í Congress of Brazil, which took place in Niteroi, State of Rio de Janeiro, the home of the very newest potential Bahá'í Assembly of Brazil, during the long weekend of October 31 to November 2, 1959.

We lived with so many enchanting emotions that they themselves became the most important results of the congress, lifting us through increasing heights to the climax of rededication and a determination to bring joy to the heart of our beloved Shoghi Effendi in his realms of glory, and to our zealously working, revered Hands of the Cause of God, through the feats of the Brazilian Bahá'ís during the year to come.

Conscious of the fact that all present were potential members of the future National Spiritual Assembly of Brazil, to be elected within only a year and a half, lifted by the stirring words of the Hands in their letter to the conventions of 1959, and awakened by the keywords of the congress in the call to action: Faith, Belief, Learning, and Unity, the Congress began with a spirit of enthusiasm.

The theme, "The Dynamic Bahá'í Life," explained by Abdullah Sahihi, and exemplified in many stories of sacrifice and devotion of the Persian Bahá'ís present, was studied in detail during the three days of the Congress. The teaching of children, marriage, family life, social life, community, and administrative life, were studied, consulted upon and resolved by citations of the teachings. From the discussion came suggestions which those present took back to put into effect in their communities.

For the first time a large number of Bahá'i youth was present, seven coming all the way from Bahia at great personal sacrifice, and others representing other communities. They gave enthusiasm both in their words and actions, to the idea of working more with the youth of the country, in clubs, and friendship classes.

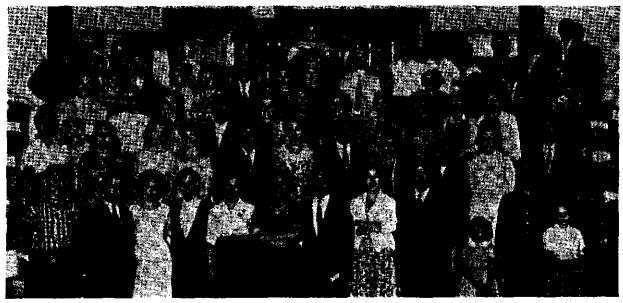
Two illuminating talks were given on the subject of Bahá'í Administration, on the local and the national level, by Robert Miessler and Dr. Djalal Eghrari, preparing this group for their future responsibilities. A stirring call to pioneering, with many quotations from the words of the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi, and finally of the beloved Hands of the Cause, urging, pleading, promising comfort and help, and persuading the Bahá'ís to arise and help to bring to a successful conclusion the great World Crusade, was given by Sr. Aldo Cervani, who is preparing himself to leave for Colombia in the near future as a pioneer.

The evenings were devoted to festivities, there being films of the Holy Gardens in Haifa and of the Temple in Wilmette, a "leilāo"—an auction, which netted CR\$12.400,00 (about \$65.00) for the repairs of the Haziratu'l-Quds in Rio, folk songs and dances from Brazil and Persia, and always conversational groups which met and broke up to form others.

Letters from the congress were sent to the Hands of the Cause, to the National Spiritual Assembly, and to the pioneers who were not able to be present.

We went home uplifted, rededicated, inspired, and praying that we could carry this feeling back with us to our communities and that it would be with us for the whole year to come. Realizing that even as we were united in such love at the congress, we were still united as we spread out over Brazil, and that from that unity flowed a power that comes from Bahá'u'lláh that can conquer all this great country in His name and for His service.

-Muriel Miessler



The seventh annual Brazilian Teaching Conference held at Niteroi in the State of Rio de Janeiro on October 31 to November 2, 1959.

#### Well-Attended Taiwan Summer School Features Inspiring Talks, Dedication of Tainan Center

The third Taiwan Summer School, held under the auspices of the National Spiritual Assembly of Northeast Asia, took place in the newly-constructed Tainan Bahá'í Center, October 10, 11, 12, 1959. Forty-seven attended, including Bahá'ís and friends from Taipei, Taichung, Hsinying, Tainan, Che-Lu-Che, Kungshou, Tsoying, and Pintang. Guests from Japan were Mr. Noureddin Momtazi, member of the National Assembly, accompanied by his wife, and Mrs. Joy Hill Earl, who acted as chairman of the Summer School.

Among the wide range of lectures, two subjects were interestingly and graphically presented by Mr. Momtazi: "The Necessity For A Divine Educator" and "The Bahá'í World Faith." Others included an illustrated talk. "The Power of the Mind" by Mrs. Edith Danielson Craig; "The Bahá'í View of Education" by Jerome Chu; "The Spiritual Meaning of Adversity" by Jimmy Hong; "Changing One's Habits" by Ruthy Tu; "The Reconciliation of Science and Religion" by Mrs. Yuan; "The Importance of Pioneering" by Mrs. Momtazi; and "Religion: What it Means" by Keith Craig.

A particularly challenging and interesting panel discussion presented pertinent Bahá'í teachings which would bulwark believers to withstand the strictures and pressures exerted by tradition-bound cultures, such as the Chinese.

The first evening was highlighted by the dedication of the Tainan Bahá'í Center. Mrs. Earl gave the dedicatory address. The second evening was devoted to a public meeting, attended by seventy people. Mrs. Craig acted as chairman and Mrs. Earl was again the speaker.

The graciousness with which Mr. and Mrs. Suleimani, the host and hostess, presided over the Summer School, the warmth of the love flowing between believers, the meaningful talks and the sincerity and eagerness of all to learn, truly served as propellants to hasten the attendants toward achieving the remaining objectives of the World Crusade.

#### Bahá'í Exhibit at Hawaii County Fair Proclaims Faith to Islanders. Visitors

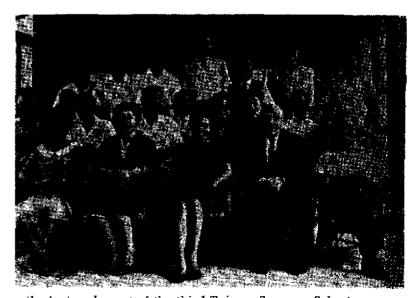
More than forty thousand big islanders, tourists, and visitors from neighbor islands became acquainted, many for the first time, with the name Bahá'í on November 4 during the tenth annual Hawaii County Fair in Hilo, Hawaii's second largest city.

The Hilo Bahá'í exhibit in the Education Section of the fair was one of twenty in this division. Simplicity and beauty were key factors in the planning, with The Greatest Name used as the central point of attraction. The Divine Revelators chart and "Bahá'í World Faith" were the only lettered displays. The walls were in three shades of blue. The Greatest Name was beautifully made in gold and dark blue, and a generous supply of Bahá'í literature was displayed on a matching blue bookcase. Blue hydrangeas were later placed inside the booth, which provided an added attraction. Many people remarked about the peacefulness, serenity, and beautiful simplicity of the booth.

A great deal of interest and curiosity was aroused in those who passed by. Pamphlets were given out only to those who stopped by to request information. Hundreds hesitated at a distance long enough to read the Divine Revelators poster, and thousands silently formed the words, "Bahá'i World Faith" with their lips as they walked by.

The Hilo Junior Chamber of Commerce sent a letter of appreciation to the Hilo Bahá'ís for participating in the Fair, and invited them to prepare an exhibit for next year's event.





The dedication of the Bahá'í Center at Tainan, Taiwan, was the featured event of the third Taiwan Summer School on October 10 to 12, 1959. Participants at the summer school are shown outside the Center in the photograph at the left; to the right is pictured the friends at the dedication of the Center.

# U.S. Baha'i Communities Take Lead in Observances of Anniversary of UN Declaration of Human Rights

THE ELEVENTH anniversary of Human Rights Day on December 10, 1959, celebrating the adoption by the United Nations General Assembly of a statement on the inherent and inalienable rights of the peoples of the world, went largely unnoticed by most American communities.

Citizens of this country, guaranteed individual respect and freedom by the federal Bill of Rights, for the most part do not appreciate the momentous significance of this declaration of human rights in other nations where individual freedom is practically non-existent, and where governments, although subscribing to this statement, fall far short of putting into practice these idealistic guarantees.

In those cities that did give some form of recognition to this historic occasion, many had their only observance in activities planned and conducted by the Bahá'ís. To that extent, Bahá'ís are keeping alive the importance of this document, and are reaffirming the basic principles contained in this universal declaration.

The Local Spiritual Assembly of Madison, Wis., acting on the suggestion of the Bahá'í Interracial Teaching Committee, and relating it to their own local observance of Human Rights Day, suggested to the Honorable Gaylord A. Nelson, Governor of the State of Wisconsin, and to Mayor Ivan A. Nestigen of Madison, that they issue a proclamation calling upon the citizens of the State and City respectively to publicly recognize and support the eleventh annual observance of United Nations' Universal Declaration of Human Rights. Both were invited to be present at the public meeting sponsored by the Bahá'í community on December 5.

Both Governor Nelson and Mayor Nestigen responded wholeheartedly, the latter sending copies of this declaration directly to the local press. Both also expressed to the assembly appreciation of the invitation to attend the meeting but were unable to accept owing to previous commitments.

In his letter transmitting copies of his proclamation to the assembly the Mayor wrote: "Your efforts in regard to furthering the cause of Human Rights are certainly worth while, and in behalf of the City, I wish to commend you for these efforts."

Bahá'ís of Greenville, S.C., sponsored a program on the observance of Human Rights Day on Sunday, December 13, hoping that a larger number of people would attend on that day. No cooperating group could be found to assist in presenting the program, so the Bahá'í observance was the only one in this city of 80,000 persons.

Printed invitations were sent to about 175 persons, and publicity appeared in two newspapers. The speakers, Nathaniel Schell, Jr., and Abraham Davis were both Negro. One is a speech and hearing therapist, the other a teacher. Two differing viewpoints of the source of human rights were presented: one that the rights are creatures of political institutions, the second that these rights are inherent in the nature of man, and

are thus endowed by the Creator. Their non-dogmatic and friendly delivery eliminated any debate-like competition.

The program was opened with a prayer, and the Bahá'í chairman then stated the Bahá'í message of unity and outlined the background to the program and the Human Rights Declaration itself. At the close of the program refreshments were served, and there was a lively discussion session in which there was much rapport in the very divergent type of audience.

In Tacoma, Wash., the Bahá'í Human Rights Day program was presented on Friday, December 11. Here, also, there were two speakers: Rex Jones, field representative for the Washington State Board Against Discrimination, whose subject was "Looking Ahead in Human Relations"; and Major Pigford of Seattle, at present a student at the University of Washington, whose topic was "Human Rights and the Golden Rule."

Publicity for this Tacoma observance was given by two newspapers, and this was the only mention published of the anniversary of Human Rights Day.

Three speakers were presented at the Bahá'i observance in Syracuse, N.Y. Dr. Hamilton Niss outlined the Human Rights Declaration itself; Shridin Patil of Poona, India, spoke of progress in the establishment of human rights in his native country; and Mrs. Gool Aidun quoted from the various sacred writing in reference to human rights.

Invitations to the Syracuse meeting were mailed to about 300 persons, and two newspapers printed publicity for the meeting, which was held at the Syracuse University Chapel House.

St. Petersburg, Fla., held a Human Rights program at the headquarters of the National Council for Negro Women. Leon Cox, a teacher of political science, spoke on "Human Rights and the United Nations," and Mrs. Betty Fiedler spoke on "Human Rights and the Bahá'í Faith."

Posters from the United Nations were on display at the meeting, together with a large reproduction of the Charter of Human Rights. A daily newspaper printed stories of the meeting both before and after the event, and included photographs of the speakers and chairman.

Flint, Mich., gave their Human Rights Day program at the Flint YWCA, with Robert Gaines of Romeo as speaker. There were stories in nine newspapers in the Flint area, and thirty-one free announcements broadcast on nine radio stations.

The Flint Bahá'ís followed-up this Human Rights Day meeting with a fireside one week later at the home of Mrs. E. C. Luther, when Mrs. Eugene Peters spoke on "Human Rights and the Golden Rule."

The Beverly, Mass., Local Spiritual Assembly constructed a display at the public library with a poster and a book display that included Race and Man and Man One Family, among others. Four other posters in observance of Human Rights Day were displayed in

public places, and a newspaper story was published in the Beverly *Evening Times*.

Beverly Bahá'ís also assisted an isolated believer, Mary Jane Carter of Topsfield, Mass., in presenting a public meeting on human rights in the Topsfield public library.

Hamburg, N.Y., Bahá'ís gave an International Fellowship Dinner at the community center on December 12. After the dinner Mrs. Josephine Hipp gave a talk on the Bahá'í concept of human rights, followed by a showing of colored slides of Haifa. The pamphlet Faith for Freedom was distributed to the guests.

There was also a window display in a shopping center in Hamburg, using the Human Rights Day poster and a statement on Bahá'u'lláh's plan for peace.

In Linwood, N.J., the Bahá'ís determined to present an observance of Human Rights Day that would provide a kindness and service to a group that is often forgotten in everyday life. The Atlantic City Colored Old Folk's Home was chosen, and a program was prepared on a tape recording consisting of "Words for the World" and talks on the Human Rights Declaration and the Bahá'í attitude toward these rights.

Because of the infirmities of age, many patients and residents heard the program in their beds over the intercommunication system. When it was over, many seemed overcome by the bounty of the Bahá'ís visit, and agreed that it should have been presented to a large hall of people "who could do something about it." They were assured that they could, by praying.

Although it was expected that these aged people might not grasp the message of a new Revelator, as was the case a month earlier when a program on Central America was given, it was hoped that the program might be the means of attracting younger contacts, such as relatives, friends, and members of the staff.

This belief was born out in the interest shown that evening by the registered nurse in charge, who asked many questions about the Faith. Since then, other nurses and aides are studying the Faith through books and pamphlets distributed.

Doubtless other Bahá'í communities observed this anniversary of Human Rights Day and took advantage of a splendid opportunity to promulgate the teachings of the Faith on one of the two fundamental divine principles expounded by Bahá'u'lláh; however, reports of their activities have not been received by Bahá'í News.

## Large Indonesian Baha'i Communities Reflect Light of Faith

Top right: Bahá'is of Rembang and Lasem, Central Java.

Bottom right: Bahá'ís of Sigli, Sumatra.

Below: Bahá'is of Makasar, Celebes.







PESRUARY 1950

#### Lecture Series Attracts Many New Seekers In Regional Teaching Campaign at Hartford

An intensive teaching campaign was initiated by the Hartford, Conn., Bahá'ís in September with a series of lectures on "Five Living Faiths." Represented were Buddhism, by The Venerable Ratnasara Thero, United Nations delegate from Ceylon; Judaism, by Rabbi Samuel Silver, editor of American Judaism; Christianity, by Dr. Walter J. Skellie, principal of Assiut College in Egypt; Islám, by William R. Polk of Harvard University; and the Bahá'í Faith by Dr. Firuz Kazemzadeh of Yale University.

Dr. Kazemzadeh, in an outstanding presentation of the Faith, linked all the lectures together and furnished a fitting climax to the series.

The lectures, spaced two weeks apart, were held in the auditorium of the Hartford Public Library, and were advertised in the two leading newspapers with both paid and free advertising. In addition, five hundred personal invitations were sent out for each lecture.

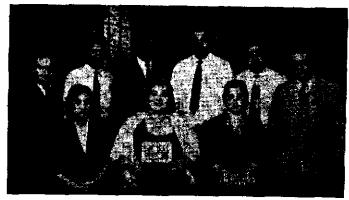
Audiences ranged from fifty to eighty in attendance, with only about twenty of these being Bahá'ís. Sixty new names were added to the list of contacts; thirty-three of these were Hartford people, while the rest were from nearby towns. Two study classes have been formed as a result, and more follow-up public meetings and firesides are being planned by the New England Area Teaching Committee.

Hartford Bahá'is were supported in planning, financing, addressing envelopes, and attendance at the lectures, by the Stamford, New Haven, and Greenwich Local Spiritual Assemblies, and by several isolated believers and groups in Connecticut.

Invaluable assistance was given by Mrs. Mildred Mottahedeh, Auxiliary Board member, who obtained several of the speakers under great difficulties, who served as chairman of the first and last lectures, and



Bahá'ís and friends at the first Bahá'í wedding to be held at Grénada, The West Indies. Since the St. George Parish Local Assembly is not incorporated, there was a civil ceremony in the morning and the Bahá'í ceremony in the afternoon, followed by a reception.



Local Spiritual Assembly of the Bahá'ís of Khartoum North, Egypt, for 1959-1960, which now includes two native Sudanese.

who inspired all with her enthusiasm and confidence. The project was an experiment in regional cooperation and concentration under the aegis of the area teaching committee. As such, it was a decided success. The few believers in Hartford could not have carried out such an ambitious program alone. It was evident in the happiness and enthusiasm for future cooperation expressed at the state convention that not only Hartford, but the whole state, had received the confirmations of the spirit promised to those who arise and work together to teach the Faith.

-Lorna Tasker

#### First Public Proclamation of Faith Made by Guadalajara on UN Day

The first public proclamation of the Bahá'í Faith in Guadalajara, Mexico, was made on United Nations Day, October 24, 1959, with a public meeting at the College of Beautiful Arts, a dependency of Guadalajara University.

A committee composed of Mrs. Anna Howard, one of the original pioneers to Guadalajara, and two of her students who became Bahá'ís, Alfonso Jimenez and Miss Herlinda Risueño, arranged the details in close cooperation with the Guadalajara Local Spiritual Assembly.

Invitations were sent to 300 persons, and were posted or announced at the Cultural Institute, the Benjamin Franklin Library, the College of Beautiful Arts, the Y.W.C.A., and at meetings of the American Society and the Garden Club.

At least seventy persons, including seventeen Bahá'ís, attended the meeting. The scheduled guest speaker was Dr. Manuel Castenada, a medical doctor and president of the Prensa Unida. At the last moment he was called out of town, so the Bahá'í speaker, Allah K. Kalantar, took over the meeting and was well-received by the audience, which included many contacts, some of them teachers of English.

The Spanish language daily newspaper Informador printed articles on two days preceding the meeting, and sent a photographer to the hall. Pictures of Mr.



First Local Spiritual Assembly of the Bahá'ís of Chiclayo, Peru, formed on April 21, 1959. Front row: Rosario Urteaga Garabán, Antonio Alvarez Agurto, and Yolanda Urteaga Garabán. Back row: Alberto Guerrero Cisneros, Mercedes Sanchez Rivera, Esther Noreiga Burga, Jeame Beane, Pattie Beane, and Jose Burgos Alvarado.

Kalantar and Miss Risueño appeared in the newspaper.

Motion pictures of the meeting were made by a television company, and were telecast the next evening as part of the coverage of observances of UN Day throughout the world. The Bahá'í community of Guadalajara was the only organization that sponsored a UN Day meeting in this city.

Since our meetings are usually held in a home, we have heretofore been unable to obtain any publicity; therefore, although this event was indirect teaching, it was a great success which rejoiced our hearts.

-EMILIE M. KALANTAR

#### Four South American Countries Hold Teaching Conferences During Year

National teaching conferences were held in four countries of South America during 1959: in Viña del Mar, Chile, on October 10 to 12; in Asuncion, Paraguay, on November 15; in Montevideo, Uruguay, on November 28 and 29; and in Rosario, Argentina, on December 12 and 13.

More than thirty Bahá'ís attended the Chilean conference from Viña del Mar, Valparaiso, Quilpué, and Santiago. Sra. Else Cazcarra, Auxiliary Board member, contributed greatly to the spirit of the occasion, as did Miss Betty Becker, who recently arrived from Alaska as a pioneer to Valdivia, one of the two goal cities of Chile. Other pioneers present were Enrique Aguirre and Miss Mary Binda. A message of loving greetings, with a pledge of dedication to the fulfillment of the Chilean goals, was sent to the Hands of the Faith in the Holy Land.

Nine friends attended the Asuncion conference,

which, although small in numbers, carried a spirit of dedication and serenity which all present mentioned, and a feeling of unity with friends teaching the Faith in Encarnacion and Concepcion who were unable to attend.

Eighteen believers attended the Montevideo conference with guests from Buenos Aires. There was a mood of assurance and joy as two new believers accepted the Faith, and pioneers from the goal city of Minas were present. A cable was sent to the Hands of the Faith in the Holy Land, which stated in part: "Goals assured, spirits rededicated desire surpass objectives." Highlights included the understanding of needs to accomplish all goals, and contributions made by the newly-declared believers.

More than thirty attended the Rosario conference. In Argentina, the presence of Persian pioneers has created a new spirit, with a married couple pioneering in Rosario, two families in Cordoba, and another couple now in Buenos Aires prepared to go out where needed.

#### Bahá'í Participation in Kwangju UN Day Brings Increased Attendance at Firesides

For the second consecutive year the Bahá'í Faith was represented in Kwangju, Korea, at the annual United Nations Day ceremony. The Governor, the United Nations Association chairman, and the director of the United States Information Center were among the speakers. A brief Bahá'í talk was given by John McHenry III.

At the suggestion of the acting chairman of the United Nations Association, a Bahá'í-sponsored meeting was held in the banquet room of Kwangju's new-



First Local Spiritual Assembly of the Bahá'ís of Joplin, Mo., formed on April 21, 1959. Front row: Mrs. John Dix, Mrs. Grace Bell, Mrs. Ola Nyberg, Mrs. Jane Altherr, and Dr. Opal Jensen. Back row: Lucian Reed, John Dix, Alfred Jensen, and Dr. Leland Jensen.

est and largest building. All three city newspapers carried announcements of the meeting, and 160 invitations were sent out. About sixty persons attended, mostly educators, teachers, and graduate students, and including one reporter. Mr. McHenry gave a twenty minute talk on the Bahá'í World Faith and the United Nations, followed by color slides of the Gardens and the Shrine of the Báb in Haifa. A lively discussion resulted.

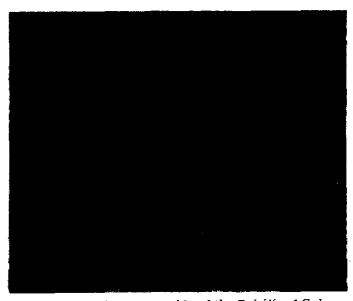
A significant consequence of the Bahá'í participation in the formal United Nations Day ceremonies was an increased attendance at the weekly fireside.

## Two Traveling Teachers Visit Remote Villages in Dense Forests of Southern Cameroons

Hansel Ndando, secretary of the Regional Teaching Committee in the Southern Cameroons, Africa, gives a vivid report of the hazards of his recent travels in this remote area:

"Solomon Tanyi and I have returned from a very exciting and adventurous tour of Overside. Leaving Mamfe, we arrived at Eshobi, and the first frightful sight that struck us was the "suspension bridges," not hammocks. This is an awful sight. As you step on the more than 100 yard-long bridge it swings to and fro, tossing you up and down, left and right. My limbs gave way and I hesitated to proceed. Gathering all my force, I determined to go ahead, and on I went until I reached the end. These two bridges are enough to frighten anyone from visiting Overside.

"After crossing the bridges we entered a dense for-



First Local Spiritual Assembly of the Bahá'ís of Galveston, Texas, formed on April 21, 1959. Front row: Miss Patricia Friddell, Mrs. Shirley Ibsen, Mrs. Catherine Gent, Mrs. June Pittel, and Mrs. Faye Dudley. Back row: Leonard Pittel, Peter Ibsen, William Irving, and Mack Wilder.



Eight members of the first Local Spiritual Assembly of the Bahá'ís of Antwerp, Belgium, formed on April 21, 1959. Front row: Mrs. Prudence Rose-Spanoghe, Mrs. Anna Steinmann, and Mrs. Elsa de Koninck. Back row: Dr. Hasan-Ali Kamran, Théo Durieux, Mrs. Pari Kamran, Jean Eystraeten, and Louis Steinmann.

est, climbing one hill after the other; over brooks and streams, running through armies of ants and insects, we reached Eshobi after three hours' trek. We encountered many friends who were very happy to see a stranger. We spent a night at Eshobi, and early next day we left for Mukonyo. The road, or path, is very bad all through, and in certain places it is nothing better than an animal-track. We visited with the friends there for one day and proceeded to Nyang. This place is very far. It is separated from Nyang by a forest more than fifteen miles wide. The place is very remote and life still very primitive. I find these people very friendly and hospitable, but the place is so remote that they themselves confessed they had not before heard of Jesus Christ. We organized teaching classes in each and every village we visited, but the people are devoid of understanding. In Mukonyo and Nyang there is no literate person. . . .

"I am visiting Besongabang, Ossing, and Takpa and from there I shall proceed to Tinto, Tali, Ebeagwa, Edjuingang, Takwai, Atebong, Taiyoh, Elboa, Banga-Pongo, and Sabes. I wish to visit those remote places which have very little chances of seeing visitors. . . ."

#### Teaching Conference in Ulm, Germany, Studies Questions Asked by Followers of Other Faiths

The Regional Teaching Committee of Wurttemberg, Germany, held a teaching conference in Ulm/Donau on October 11, following a teaching conference held at Frankfurt. Theme of the Ulm meeting was "How do we Bahá'ís answer questions asked by those of other faiths?". Dr. Eugene Schmidt emphasized the concept of salvation.

In the morning there was a public meeting attended by almost fifty persons. Dr. Schmidt spoke on "Can Religion Bring World Peace?". He convincingly demonstrated that religion was not only one of the ways, but the only way to attain this.

-Bahá'í Nachrichten

## The Covenant: A Threefold Challenge

THE FAITH has innumerable aspects. They are like display rooms in a great museum; a person can wander for years and never see everything. Perhaps each person needs a core of understanding to which he can attach everything else. One such core is the Covenant — our contract or agreement with God. The life of a Bahá'í can thus be divided into three parts:

(1) Accepting Bahá'u'lláh and the Covenant(2) Learning the conditions of the Covenant

(3) Practicing its principles

Every word that Bahá'u'lláh wrote is part of His Covenant with us. Emphasis is sometimes given to the part of Bahá'u'lláh's Covenant obliging us to accept 'Abdu'l-Bahá as Exemplar and Center of the Covenant, and to 'Abdu'l-Bahá's Covenant with us to accept the Guardianship and the Administrative Order. These parts of the Covenant hold the Bahá'is together so they can develop spiritually in the other parts of the Covenant — unity, love, justice, etc.

We might think of the whole Covenant that Bahá-'u'lláh has made as a large, weighty contract. The believer, on accepting the Faith, signs the "document," or agreement, and promises to live by its standards. This Covenant is all of Bahá'u'lláh's Writings, and our signature is made on the card when we declare ourselves. Bahá'u'lláh is always true to His part of the agreement, for He promises direction, spiritual growth, etc., if the believer fulfills his part of the agreement.

The newly-awakened seeker is never aware of all the clauses of his "contract," for he continually and intensively delves into the Promises and the Threats. He, therefore, learns to accept and accepts to learn. He accepts Bahá'u'lláh realizing that his awareness of the teachings of the Faith will grow. This, then, is the first step in each of our Bahá'í lives—accepting Bahá'u'lláh and His Covenant.

How do we accept this Covenant? In the manner common in secular organizations and churches today, that we can pick and choose what we will accept? No. God is a Physician who loves us so much that He will not allow us to take just part of His prescription for our illnesses. For us, He wants complete spiritual health. The Guardian writes:

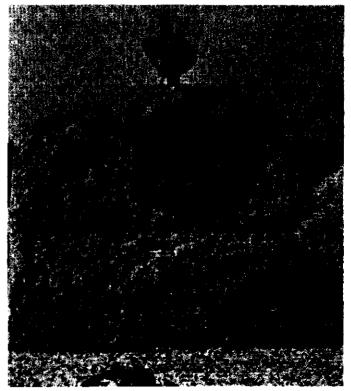
Allegiance to the Faith cannot be partial and half-hearted. Either we should accept the Cause without any qualification whatever, or cease calling ourselves Bahá'ís. The new believers should be made to realize that it is not sufficient for them to accept some aspects of the teachings and reject those which cannot suit their mentality in order to become fully recognized and active followers of the Faith. In this way all sorts of misunderstandings will vanish and the organic unity of the Cause will be preserved.

This step of signing our contract with God brings us to the threshold of a new life, in fact, to the meaning of life itself.

To change ourselves is foreign to most of our back-

grounds; yet the whole challenge of God's Covenant is change. All the volition at our command must be mustered. "All that which ye potentially possess can, however, be manifested only as a result of your own volition. Your own acts testify to this truth." And no matter what effort we made to find the Faith, greater effort is needed to practice the Covenant. 'Abdu'l-Bahá writes: "To enter the Kingdom is easy, but to remain firm and constant is difficult. The planting of trees is easy, but their cultivation and training to strengthen their roots and to make them firm is difficult."

The old world organizations think of joining the group as a final step. Joining the Faith is just the first step. As Glen Shook writes:



A monument to the memory of Edith and Joseph de Bons on the shores of Lake Geneva at Geneva, Switzerland, was dedicated on November 15, 1959. Mrs. de Bons was the first Bahá'í to accept the Faith in Paris, in 1900. Mr. and Mrs. de Bons visited 'Abdu'l-Bahá in 'Akká and Alexandria, and received from Him many Tablets, which are now in the International Archives in Haifa. The monument is a great block of silver granite, surmounted by a bronze eagle. Beneath the eagle is a roll engraved with the words of Bahá'u'lláh: "Verily

we are from God, and to Him we shall return."

The dying from self is not the complete destruction of human personality, but is spiritual perfection, the subordination of the ego to the spiritual state of selflessness and sacrifice . . This kind of subordination and transformation is necessarily slow. A man may suddenly realize the significance of the Prophet's message, but character building is quite another matter.

Now we have accepted the Covenant, what do we do? Bahá'u'lláh tells us:

A twofold obligation resteth upon him who hath recognized the Day Spring of the Unity of God . . . The first is steadfastness in His love . . . The second is strict observance of the laws He hath prescribed . . . through which the truth may be distinguished and separated from falsehood.

Before we can be steadfast in the terms of this magnificent Agreement we have signed for eternity, we must know what the conditions are. Methods for learning these conditions include reading, prayer, meditation, and discussion.

We begin by reading our contract. If we sign a contract with an insurance company, we will probably read even the fine print. We have just gained the Great Assurance from God; surely we would read His contract, all of it. There is no substitute for reading the Covenant, including all that Bahá'u'lláh has written and 'Abdu'l-Bahá's clarifications.

William Sears, Hand of the Cause, has likened study of the Writings to spiritual meals. If we do not eat three complete meals a day, how can we have the strength to perform our spiritual work? If we do not continue to take nourishment, may we not waste away, spiritually starved, susceptible to the virus of spiritual diseases of gossip, prejudice, and disunity? We must be vigilant, never to be lulled into thinking that knowing about the Covenant and "eating" from it daily are the same thing.

Thus it appears that continuous and repeated reading of the Writings is vital to spiritual life; prayer and meditation on the material covered is necessary; and sharing with each other the things we have learned is important.

What about the third part of our life plan? How do we put the teachings into practice? Learning how to put the Teachings into practice can be considered a



Local Spiritual Assembly of the Bahá'is of Beverly Hills, Calif., for 1959-1960, incorporated on April 10, 1959.

pioneering venture of the first rank. This can be considered as part of "pioneering from an old self to a new self."

How do we apply the parts of the Covenant when driving, shopping, walking with a friend, telephoning, describing another person, washing clothes, playing the piano, or choosing our amusements? The salvation of mankind depends on the believers' application of the Covenant when the child breaks a plate, when the friend has a problem, when you must decide between a particular television program and a study of the Teachings, and a thousand other daily episodes. These small actions are our "first line of defense" in our combat with non-spiritual forces. It is here that Bahá-'u'lláh's Covenant lives or dies in your life. It is moment by moment that the goal of salvation of mankind is achieved or lost.

Our culture is noted for cramming the heads of our children with principles, without telling them how to practice them. May we not enter the Faith with the same deficiency?

Is not much of the perilous condition of the homefront due to this simple lack of not knowing how to practice the beautiful teachings we have espoused? We are confronted with this great challenge of how to get these beautiful Teachings inside us. And the question is how. Might not assemblies and groups, families and deepening classes, as well as individuals, profitably turn their attention to the methods for achieving the application of the Covenant in daily circumstances? Should this not be the heart of our collective activity — pioneering in finding methods for practicing the Teachings? Because we all know, in the last analysis, that this is the only real method of teaching, the only way of fulfilling the Covenant, the only purpose for which God sent Bahá'u'lláh - transforming the old self to a new self to eventually achieve world unity.

As Shoghi Effendi dramatically challenges us:

Such staunchness of faith, such an unsullied love, such magnificent loyalty, such heroic constancy, such noble courage, however unprecedented and laudable in themselves, cannot alone lead us to a final and complete triumph of such a great Cause. Not until the dynamic love we cherish for Him is sufficiently reflected in its power and purity in all our dealings with our fellow-men . . . can we hope to exalt in the eyes of a self-seeking world the genuineness of the all-conquering love of God. Not until we live ourselves the life of a true Bahá'í can we hope to demonstrate the creative and transforming potency of the Faith we profess.

In summary, then, we can see that the life of a Baha'í might be divided into three parts:

- (1) Accepting Bahá'u'lláh and the Covenant
- (2) Learning the conditions of the Covenant
- (3) Practicing its principles.

-Allan Ward, Cal Rollins

#### Santa Monica PTA Exhibit of Religion's Symbols and Holy Days Includes Bahá'í Faith

Exhibits and publicity about the Bahá'í Holy Days were included in the Holiday Workshop of the Santa Monica, Calif., Council of Parents-Teachers Associa-



Bahá'í exhibit booth at the Oklahoma State Fair, held in Oklahoma City from September 26 to October 4, 1959.

tions, November 20-21, 1959. The workshop was devoted to a study of the religious emblems, symbols, and holy days of the five most active religions in the Santa Monica area—Christian, Jewish, Buddhist, Moslem, and Bahá'i, and was the local effort to express a principle of the National Congress of Parents and Teachers which states: "We believe that by understanding the characteristics, culture, and religions of all people, and by recognizing the interdependence of the nations of the world, we shall move nearer the goal of enduring peace."

The workshop brochure, "Stories of Religions' Holidays," carried a sketch of the nine-pointed star of the Bahá'í Faith and a large letter B, with the following quotation from Gleanings: "All the Prophets of God proclaim the same faith." The meaning of the star was explained, reference was made to the Báb and Bahá'u'lláh, and the major Bahá'í Holy Days were listed.

Each religion represented at the workshop had two exhibits, one in the entrance and one in the main auditorium. The Bahá'í exhibit in the entrance was a low table underneath the nine-pointed star, displaying a leather placque of The Greatest Name and an open volume of The Bahá'í World. The other exhibit was a long table tastefully decorated with a centerpiece of nine candles and red and white roses, with dishes of fruits, nuts, dates, and figs representing the type of gifts that are exchanged.

All of the exhibits drew much favorable comment in the community.

#### Magazine Publishes Bahá'í Article on International Language Need

The International Language Review for July-December 1959, a magazine (\$2.50 per year) published "without prejudice for or against any international language system" by Floyd Hardin, P.O. Box 393, Denver 1, Colo., presents a fine article by Evelyn Lackey Bivins entitled "The Bahá'í World Faith and the International Language." It carries also a dignified advertisement about the aims and purposes of the Faith.

#### Butte Bahá'ís Asked to Submit Statement for Publication on Local Labor Dispute

As another evidence of the growing recognition of the Bahá'í Faith as a religion of action, the Bahá'í group of Butte, Mont., has reported that on December 14 it received a request from the local Chamber of Commerce for a statement for publication, along with statements from other organizations, in the two local newspapers bearing on the five-month-long copper strike which was having serious effect upon the local economy.

Mindful of the fact that Bahá'ís must not become involved in any controversies, and yet wishing to inform the public of the Bahá'í teachings regarding strikes, the Bahá'í group responded by providing the following statement:

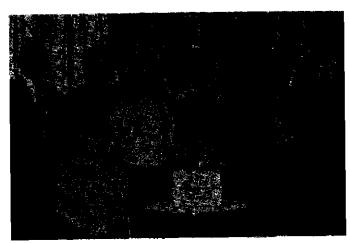
"'Abdu'l-Bahá (son of the Founder of the Bahá'i Faith) said the solution of the economic questions will not be brought about by array of capital against labor and labor against capital in strife and conflict, but by the voluntary attitude of good will on both sides." This was signed by the correspondent and published and printed prominently with sixteen other statements.

The Butte Bahá'ís report also that one of its members is represented on the Board of Directors of the Butte Citizens Project, Inc., which is an association organized for civic welfare and development.

## Spence Air Base Chaplain Writes Atlanta LSA on Exemplary Character of Bahá'í Trainee

The following portions of a letter addressed to the Atlanta, Ga., Bahá'í Assembly, signed by Capt. Angus O. Youngblood, base chaplain at Spence Air Base, Moultrie, Ga., is being shared with the friends because it expresses so warmly the high regard Captain Youngblood has for the Bahá'í Faith as a result of his association with a Persian Bahá'í enrolled in the flight training program at this air base. Referring to this young man by name, the Captain says:

"As Base Chaplain, I have found this man to be most



Local Spiritual Assembly of the Bahá'ís of Long Beach, Calif., for 1959-1960, incorporated on April 20, 1959.

sincere in his spiritual life, and to be possessed with an exemplary character. His conduct has consistently been entirely above reproach. In my opinion he is an outstanding testimony to the high moral and spiritual standards of your faith."

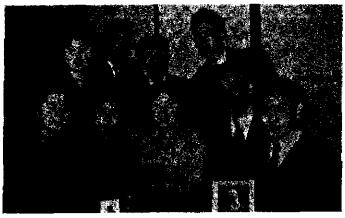
Referring to the forthcoming United Nations Day program planned by the Atlanta Bahá'is, the letter continues: "My sincere best wishes to you and the people of the Assembly on this special day of prayer and devotions. May the people of your faith throughout the world be blessed with peace, is my prayer also."

#### Faith Represented at Oklahoma State Fair

The Bahá'í World Faith was represented at the Oklahoma State Fair, which took place September 26 through October 4. This year, attendance at the Fair exceeded 300,000 people, from other states and countries as well as Oklahoma. The Oklahoma City Bahá'í community was most happy to have this fine opportunity to spread the Teachings of Bahá'u'lláh, as many visitors to the Fair stopped at the booth and showed an interest in the Bahá'í Teachings. Approximately 4,000 pamphlets about the Faith were distributed to these visitors, as well as several editions of Tomorrow and Tomorrow. Many registered in the Guest Book and requested more information. Also, a request was made for a Bahá'í speaker for a Unitarian Fellowship in a neighboring Oklahoma town.

#### Bellaire Group Donates Books to School Library

The Bellaire, Texas, Bahá'í group has donated God and His Messengers to the children's section of the public library, and has purchased Renewal of Civilization and Living Today for Tomorrow's World for the junior high school library. The group suggests that often the school libraries are more grateful and more willing to accept an unlimited number of books than are the public libraries.



First Local Spiritual Assembly of the Bahá'ís of Sapporo, Japan, formed on April 21, 1959. Front row: Mrs. Kikue Kuzumaki, Miss Seiko Saida, Miss Hisako Takahashi, G. V. Tehrani, and Yoshiro Sasaki. Back row: Miss Keiko Doi, Kinkichi Shimatani, Nobuo Takase, and Kazuo Kuzumaki.



First Local Spiritual Assembly of the Bahá'ís of Bontain, South Celebes, Indonesia, formed on April 21, 1959.

#### BAHA'I IN THE NEWS

The Tihrán Journal Magazine, published in Tihrán in the English language, carried an article in its July 11, 1959, number entitled "frán's Television Pioneer" concerning Habib Sabet and his establishment of a television service in Tihrán.

On page 33 there are two paragraphs which state that Mr. Sabet is a Bahá'í and carries out the Bahá'í teachings in his business relationships and in the conduct of his life.

We are reminded by the Hands resident in the Holy Land that this is the first time a publication in frán has carried such a statement, thus giving public recognition of the Faith. The article, moreover, is important because of the position which Mr. Sabet holds in the eyes of the public because he has established the television service and other public undertakings.

The magazine states: "In his dealings with people, socially or in business, he adheres to the precepts of his religion. He is a Bahá'í. He believes entirely in their laws, which insist upon honesty, integrity, and doing good for the benefit of society.

"I asked him if his religion, which is in the minority in Moslem fran, had ever hindered his progress in business. He said that in the beginning it sometimes did, until people learned to respect him for his precepts and to trust him in his dealings."

Under the heading "Questions and Answers," the Baton-Rouge State Times of November 29 stated: "Bahá'ísm is a religious movement that was started in Persia about the middle of the 19th century."

The Free Press, Saturday, August 8 (city not given) published a photograph of Mrs. Shirin Fozdar with an article reporting her plan to visit China for three weeks at the invitation of the National Women's Federation of the Republic of China on a lecture tour to promote the principle of equality for women.

The article describes her as a "staunch supporter of the Bahá'í Faith, chairman of the Southeast Asia Bahá'í Association and secretary of the Singapore Bahá'í Assembly."

The Straits Settlement Times, September 4, reports Mrs. Fozdar as quoting a Chinese official as telling her: "If China decides to have a religion in future, it will be the Bahá'í Faith."



Seven members of the first Local Spiritual Assembly of the Bahá'ís of Manila, The Philippines, formed on April 21, 1959.

In an article describing the current "religious boom" in America, the Washington, D. C., November 3 Evening Star refers to the Bahá'ís as a group which is "large in the sense that somehow one does not expect to find this rather exotic Eastern teaching widely spread across America."

Esquire for December carries a letter written to the editors which makes this reference to the Faith: "God, except that of the Bahá'ís, is not on an international scale."

An illustration of the Shrine of the Báb appeared in the Hollywood Citizen-News of November 16 with a caption stating: "The golden dome of the Bahá'í Temple on the slopes of Mt. Carmel dominates Haifa, Israel's chief port on the Mediterranean."

The Afro-American of November 14 uses a story issued by Bahá'í Press Service on the birthday of Bahá'u'lláh under the caption "U. S. to Observe Bahá'u'lláh's Birth."

References to the Faith have appeared in recent books on comparative religion:—Religions of the World by Gerald L. Berry; Comparative Religion by A. C. Bouquot; and Encyclopedia of Religion and Religions by E. Royston Pike.

"The Old Grow Young at Bahá'í," by Sarah Boyden, an illustrated feature in Sunday-Midwest Magazine, published with the Chicago Sun-Times on October 18, is an intensely interesting and sympathetic treatment of the Bahá'í Home in Wilmette.

The Negro History Bulletin, October 1959, published by the Association for the Study of Negro Life and History, Inc., reprints an article by Etta Woodlen of the National Bahá'í Interracial Teaching Committee entitled "What is the Bahá'í World Faith?" It is illustrated by a photograph of a group of Bahá'ís gathered in front of the Temple, and also by a photograph of the Temple itself.

In the Religious Calendar carried by Detroit News, August 15, appeared a reference to William Sears as being at the Davison Bahá'í School. A photograph of Mr. Sears accompanied the reference.

An illustration of the Bahá'i House of Worship with a descriptive reference appears in *The American Eagle* for September-October 1959 as part of an article on "A Year-Round Vacation in Chicago."

An illustrated travel folder published by the Moore-McCormick Lines contains colored photographs of a number of famous, attractive, or unusual sights the tourist sees on shore trips. "Building with gold dome is the Persian Shrine, set in beautiful gardens on the slopes of Mount Carmel overlooking the busy harbor."

The Jewel, bulletin issued by Jewel Tea Co., in November 1959 contains a two-page illustrated article entitled "First in U.S.A." on the Bahá'í House of Worship. Photographs of the auditorium, the gardens, and the building itself accompany the descriptive text. "Bahá'í House of Worship in Wilmette was built as a symbol of hope for all peoples."

Travel Magazine for November 1959 carries an article by Yohanson Behram entitled "Eternal Israel" with this passage: "Returning to Haifa you should make it a point to view the city from the top of Mount Carmel at night. The famous Persian Gardens owned by the Bahá'í sect, Elijah's cave, museums, and Israel's Institute of Technology should all be seen if time allows."

A monthly bulletin circulated by the Lancaster, Pa. Business and Professional Women's Club includes several quotations. One is from 'Abdu'l-Bahá:—"If you meet those of a different race or color, do not mistrust them and withdraw into your shell of conventionality, but rather be glad and show them kindness. Think of them as different colored roses growing in the beautiful garden of humanity, and rejoice to be among them."

The Florida Times-Union, Jacksonville, November 15 contains in its travel section a large photograph of Mount Carmel with the caption: "Bahá'i Temple Dominates Mount Carmel Slopes."

Town-North, Dallas, Texas, July-August 1959, carried a feature article by Bob Parker entitled "Bahá'í—a Faith that traces its roots back through Christianity and the other great religions, but one that is entirely new." This is one of a series on "What We Believe." The article concludes: "This, then, is Bahá'í—a new religion, an idea that in itself is revolutionary to many—but one which its followers feel is destined to conquer the world."

Wilmette Life, October 1, reports that "nearly 50,000



Local Spiritual Assembly of the Bahá'is of Flagstaff, Ariz., for 1959-1960, incorporated on July 27, 1959.

persons visited the Bahá'í House of Worship in Wilmette during the four summer months of June, July, August, and September . . . Fifteen countries of Europe were represented by these visitors, five countries of Asia . . . three countries of Africa . . . five of Central America . . . six of South America . . . four of the Pacific Islands, as well as Canada and Alaska, Many of the comments written in the guest book by visitors complimented the House of Worship and Gardens as one of the most beautiful locations in the Western Hemisphere."

A pamphlet published by Franciscan Printery, Pulaski, Wis., entitled "Arguments with a non-Catholic" states that Bahá'í Temples "contain statues of Christ, Mohammad, Buddha and all the other 'noted' religious leaders of all peoples." This erroneous statement was denied by the U.S. National Spiritual Assembly in a letter to Franciscan Printery dated September 16.

In its issue dated September 17 Wilmette Life carried an item reporting the return of Mrs. Amelia E. Collins from Haifa, Israel, "world center of the Bahá'í Faith, where she spends the greater part of the year in service to the international interests of the Bahá'í community."

"Towards a New Architecture," a leading article in the quarterly magazine entitled New Age Interpreter, states: "Two magnificent architectural creations that assumed outward form in strict obedience to the spiritual activity they came into being to express come immediately to mind. These are the Goetheanum in Dornach, Switzerland, (the geographical dictionary gives this as being in northern France) and the Bahá'í Temple in Wilmette, Illinois. . . . Neither the Bahá'í Temple nor the Goetheanum follow any earlier architectural models. Both arise fresh and free out of im-

#### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Rahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Ave-

nue, Wilmette, Ill.

pulses released in this day, and suited to the unfolding demands of the future."

A chronology of the faith was sent on request to Consolidated Science Bureau, Chicago, on September 18 for publication in a book entitled Time, of an educational character for circulation in schools, colleges, newspapers, business houses, etc.

Two universities have requested review copies of Secret of Divine Civilization: the University of Rome and the Hebrew University, Jerusalem.

#### Baha'i Publishing Trust

#### Out of Stock

Prescription for Living by Rúhíyyih Rabbani in the paperbound edition will not be available for some weeks pending an entirely new, inexpensive, paperback edition to be issued by the English publisher. The Heart of the Gospel by George Townshend in clothbound edition is also not presently available, pending a new edition. An announcement will be made in BAHA'f NEWS when these books are again available. Meanwhile no back orders are being recorded for these two books. The other editions of the above titles, cloth and paper binding respectively, continue to be on hand.

Bahá'í Publishing Trust, 110 Linden Ave., Wilmette, Ill.

#### Calendar of Events

#### **FEASTS**

February 7-Mulk (Dominion) March 2-'Alá' (Loftiness)

#### INTERCALARY DAYS

February 26 to March 1

#### DAYS OF FASTING

March 2-21

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS February 12-14

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

BAHA'I NEWS is published by the National Spiritual Assembly of the Baha'is of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bana'i News is edited by an annually appointed Editorial Committee. The Committee for 1959-60; International News Editor, Mrs. Eunice Braun; National News Editor, Miss Charlotte M. Linfoot; Managing Editor, Richard C. Thomas.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'i Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

No. 349

BAHA'I YEAR 116

**MARCH 1960** 

## Naw-Ruz

PRAISED be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thy acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of

every act is conditioned by Thy leave and the goodpleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muḥammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

-Prayers and Meditations, pages 67-69

# The Oneness of Religion Proclaimed to Millions on World Religion Day

WORLD RELIGION DAY, inaugurated in 1950 by the U.S. National Spiritual Assembly to proclaim the fundamental oneness of religion, was again observed in several hundred American communities on January 17, 1960, with meetings ranging from small firesides to large public meetings.

An encouraging aspect of this public relations event is not only the high level of audience interest and publicity demonstrated in the United States, but its increasing adoption by Baha'i communities in other countries, to the extent that two of the outstanding meetings reported this year were held in Laos and Thailand.

Over 300 guests, including ambassadors, United Nations representatives, and ministers of state, filled the government hall, the Salle des Fetes, on World Religion Day, January 17, in Vientiane, Laos.

Prince Chantharangsi, the appointed representative of the king, who had attended the first World Religion Day in Vientiane three years ago, opened the meeting in the name of His Majesty, King Sri Savang Vatthana, with favorable comments on the Bahá'í Faith. This was followed by talks by seven representatives of major religions. The director of the Asia Foundation and the director of religious affairs were present and lent support to the program. Bahá'í speakers, Mr. Wang, An Vanida and Miss Vanida, gave talks in three languages—English, French, and Lao.



Miss Nomchit Nittipaisal, the first Thai lady to accept the Faith of Bahá-'u'lláh, who served as hostess in greeting the guests at the first World Religion Day observance in Bangkok, Thailand.



His Royal Highness, Prince Chantharangsi, opening the World Religion Day meeting in Vientiane, Laos, in the name of His Majesty, King Sri Savang Vatthana, whose interest in religious freedom made such a meeting possible.

The Bahá'ís began six weeks ahead of time to lay the foundations for this most successful event. High-ranking officials cooperated, including the Prime Minister, the government and protocol chief, the governor, the secretary general of the Royal Palace, and many others. They lent assistance in securing the municipal hall free of charge, which was attractively decorated for the occasion by a local Bahá'í, Mr. Why. More than 1,000 invitations were mailed; radio and newspaper publicity preceded the meeting, making clear to many thousands of people the aims and purposes of the Bahá'í Faith. One of these was a large feature article on the Faith in the Vientiane-Bangkok World. USIS (United States Information Service) published an account of it in their bulletin.

Dr. and Mrs. Ta'eed, Luong Van Tui, and Mr. Lin of the Vientiane Bahá'í community, with the help of Mrs. Caroline Lawrence and Jamshed Fozdar, were instrumental in the plans that made it possible for this small Bahá'í community to sponsor such an outstanding and highly successful commemoration of World Religion Day. Following the reception, religious movies were presented by the French, American, and Indian Embassies.

Bangkok, Thailand, Bahá'ís used World Religion Day this year as their first attempt to promote a better understanding and a closer relationship among the religions, by inviting members of other religions to their meeting.

Over 140 persons gathered at the Bangkok Bahá'í Center to hear Charles Duncan and Mr. Sauropol speak on the Bahá'í Faith. Other speakers were Dr. Kenneth Wells, Presbyterian missionary to Thailand, representing Christianity; Direk Kulasiri, a Moslem Thai citizen, who spoke on Islám; and Phra Maha Suwit, a Buddhist priest, who spoke on Buddhism.

An unusual feature of this Bangkok meeting was the presence of the first Thai lady to embrace the Faith of Bahá'u'lláh, Miss Nomchit Nittipaisal, who served as hostess in greeting the guests as one of the first of her public activities since becoming a Bahá'í. It is of interest that Bangkok officials, on the week after Miss

Nittipaisal's acceptance of the Faith, and without prompting on the part of the Bahá'ís, renamed the small lane leading to the Bahá'í Center as "Nomchit Lane."

After the talks, the audience asked many questions, and the meeting lasted over three hours. Many words of thanks were expressed to the Bahá'ís for holding this public meeting.

An English language newspaper published a generous article on the principles of the Faith, and a Thai newspaper also carried a notice of this meeting.

In the United States, the National Spiritual Assembly had issued a directive to the American communities, several months previously, that the essential purpose of World Religion Day is to promote the claim of Bahá'u'lláh that the Bahá'í Faith is the long-promised Universal Religion, and not to provide a platform for the discussion of comparative religion.

Accordingly, a summary of U.S. meetings would show a decrease in the diversity of the programs presented, but an increase in the number of hard-hitting, definitive expositions of this Bahá'í claim, an increase in the total newspaper publicity circulation figures, an increase in the total space newspapers gave to the Bahá'í message for this event, an increase in the number of newspaper photographs of the Bahá'í speakers, and an increase in the number of radio and television announcements broadcast in conjunction with these World Religion Day observances.

Perhaps the most heart-warming report came from Macy, Neb., located on a large Indian reservation: "In spite of high snow drifts and icy roads, we had a



Bahá'í youth of Colorado Springs, Colo., presented a play based on the scriptures of the world's great religions as a part of the World Religion Day observance there. The players and the faiths they represented are (left to right): Karen Jensen, Christian; Marlene Murray, Hindu; James Creitz, Islám; Donald Kirby, Buddhist; Betty Creitz, Bahá'í; and James Boitos, Zoroastrian.



Dr. Adolphe Furth, professor of chemistry from the University of Vienna; Mrs. Ludmilla Van Sombeek, chairman; and Albert James, high school teacher of Baltimore, Md., at the Durham, N.C., World Religion Day observance.

nice meeting with nine present, six of them Indian. A study class was requested by four of them . . . The roads are too bad for driving right now, and our telephone service is, for all practical purposes, nil. Only twelve phones in Macy, and none of them mine or near me!"

The Victor Judicial District, Calif., Bahá'í group held their first World Religion Day observance this year, with a public meeting in the Security First National Bank Building in Victorville. An audience of fifteen adults included six non-Bahá'ís. Two of these came in response to a newspaper advertisement that had been published for two weeks prior to the meeting; two others were Negroes who had had previous contact with the local Bahá'ís.

Colorado Springs, Colo., Bahá'ís augmented their meeting, at which Mrs. Gladys Roberts spoke on the basic principles of the Bahá'í Faith, with a costumed play presented by the Bahá'í youth to dramatize the fundamental oneness of religion. Quotations from the sacred scriptures of seven major religions were related to the Bahá'í statement: "The Book of God is wide open in this day, and He is summoning all mankind unto Him."

A reception and buffet supper for exchange students of the University of California was given by the West Hollywood, Calif., Bahá'ís. New Zealand to Sweden, Israel to Poland, Hong Kong to the Sudan, in all, representatives of ten countries and many religions attended. David Bond gave a short talk on the precepts and aims of the Faith, and the students displayed a warm response to the program.

Bahá'u'lláh's words, "All the Prophets of God proclaim the same faith," and "Religion is a radiant light and an impregnable stronghold," closed the Durham, N.C., program, which featured Albert James, a Bahá'í of Baltimore, Md., speaking on "The Fundamental Oneness of Religion"; and Dr. Adolphe Furth, a professor of chemistry from the University of Vienna, discussing the subject that science and religion are

equally important for world peace.

In Dunedin, Fla., a most encouraging fact in the attendance of thirty-two persons, of whom nineteen were not Bahá'ís, was that eleven were Negro. This was their second public meeting, and the response, especially among the Negroes, has been very favorable.

These are but a few highlights of scores of reports received by the Bahá'í News Editorial Office. In all, 137 Bahá'í communities have responded, at the time of writing, with reports and photographs of their World Religion Day observances. A complete account of them could fill an entire issue of this magazine, but the overall impression would be the same: Bahá'ís are doing a magnificent job of proclaiming Bahá'u'lláh's teachings through many public-contact media on World Religion Day, and countless numbers of people listen, read, and are impressed with our Faith.

## Hand of the Cause Ruhiyyih Khánum To Attend U.S. and Canadian Conventions

A cable received from Hand of the Cause Rúhíyyih Khánum on February 13, 1960, in response to an invitation to her from the National Spiritual Assemblies of the United States and of Canada, states that she will plan to attend both the U. S. and the Canadian National Conventions.

She will address the Canadian Convention on Friday, April 29, and the U. S. Convention at the Ridván Feast on Saturday evening, April 30, as well as the convention session on May 1.

In the month following these conventions, Rúhíyyih Khánum plans to spend two weeks in visiting a number of U. S. cities, and the remaining two weeks in visits to Canadian cities.

It is also expected that Hand of the Cause John Robarts will attend the U. S. National Convention.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

## Laos Government Enacts Law Permitting Vientiane Assembly to Purchase Land

The Local Assembly of the Bahá'ís of Vientiane has been authorized by a special decree of the Finance Ministry, consisting of three articles signed by the Minister himself, to keep the piece of land purchased by them in August 1958.

The Vientiane Local Assembly in July 1958 requested the Royal Government to authorize them to buy a piece of land in the name of the Baha'i community. This was particularly needed since, according to the law, foreigners could not buy land in that country. To their surprise, in a very short time the Lord Mayor of Vientiane agreed to permit them to buy the land in the name of the Local Assembly of Vientiane, which is not yet incorporated.

The mayor himself arranged all the documents and even signed the papers as a witness. However, later he found that, since the assembly is not yet incorporated, this permission would be against the prevailing



National Spiritual Assembly of the Bahá'is of the United States for 1959-1960. Front row: Miss Edna True, Horace Holley, and Dr. Katherine K. True. Back row: Charles F. Wolcott, Ellsworth Blackwell, Mrs. Florence Mayberry, H. Borrah Kavelin, Miss Charlotte Linfoot, and Arthur Dahl.

laws of the country. The matter was then submitted to the Ministry of Finance and, after fifteen months the decree with the three articles was issued authorizing the assembly to own the property on the strength of a law enacted in 1959.

The process of incorporating the local spiritual assemblies is now a very simple matter, since the government has already recognized a right which could only be granted after incorporation.

## Response of Pioneers to Latin America Assures Local Assembly Goals This Year

A total of 95 pioneers, including a number of native believers, has arisen to serve the Faith in Latin America by February 13, 1960. As a result of this heart-warming response, it appears, at this time, that the requisite number of local spiritual assemblies will be formed on Ridván 1960, in accordance with the goals of the Ten-Year Crusade.

—U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Dr. Giachery Teaches at Haiti Bahá'í School, Visits Cuba, Dominican Republic, and Jamaica

The International Bahá'i School of the Greater Antilles, held January 1-3, 1960, in Port-au-Prince, Haiti, was privileged to have Hand of the Cause Dr. Ugo Giachery present to conduct a course on "The Covenant," following his arrival from Cuba where he had visited various communities for eight days.

Other courses at the school sessions included "The Ten-Year Crusade," "Teaching," and "Administration," taught by Bettijane Walker, Camilla White and

#### BAHA'I NEWS

W. A. W. Mitchell. Following this, Dr. Giachery traveled to the Dominican Republic and Jamaica, addressing many public meetings in various cities, including one at Bennett College in Kingston, Jamaica.

#### Nicosia Assembly Incorporation Attained, Last British Goal City Opened to Faith

Pride of place must be given to the incorporation of the Local Spiritual Assembly of Nicosia, a great victory for the stalwart band of pioneers and local believers in the so-long-troubled island of Cyprus. Jubilation over this victory has been tempered with grief at the passing of the dearly loved Knight of Bahá'u'lláh, Mrs. Violet McKinley, who is remembered with profound affection by all the Bahá'ís in Britain who knew her.

There is wonderful news, too, on the British homefront. On October 30 our last goal town was opened. By this date more than thirty-two pioneers had gone out since last Ridván.

The lone pioneer in Peterborough, Ray Humphrey, put an advertisement for firesides in the local paper. The result was an interview with a reporter and a beautifully-presented full-page article on the Faith.

All over the British Isles the tempo of teaching effort is gathering momentum. Goals have been set and shoulders are being put to the wheel to ensure that our beloved Faith steers a straight path to victory.

With an ever increasing awareness of the short time left to accomplish the beloved Guardian's Ten-Year Crusade, the British Bahá'í communities are exploring every possible avenue to find the ways and means of establishing local spiritual assemblies in the goal towns, now that the pioneers have established themselves.

The group in Chester is extremely active, and reports that they were invited to take a service in the Unitarian Church. Bahá'í prayers were read, a talk on progressive revelation given, and as a result a further service was arranged. They have also been invited to give a talk to the local branch of Toc-H in October. Audrie Rogers reports that she has visited the Dean and spoken with him in the Cathedral for half an hour.

In addition to these gallant goal town efforts, other communities are reporting some very successful campaigns. Glasgow, for example, has held a five-week campaign during which five public meetings were held in the Grand Hotel, weekly firesides were arranged, posters were distributed to libraries, colleges, hospitals, societies, local shops, and the city Information Bureau. One hundred invitations were distributed and advertisements were inserted in the local press. This campaign resulted in a declaration and a large circle of new contacts, most of whom came to the meetings as a result of the press advertisements. Edinburgh held a similar campaign, and has just completed its incorporation—the first local assembly to do so under Scottish Law.

Portsmouth Bahá'ís are giving every possible support to the goal town of Winchester, and have been doing so for some time. They are also holding three firesides every week and two public meetings each month. In addition they have contacted local education authorities, community centers, churches, the International League of Friends, and many other clubs and associations.

The British community was greatly honored by a visit of Hand of the Cause Miss Agnes Alexander on her way from Tokyo to Haifa. At a meeting in London on September 19, she spoke of the early days of the Faith and brought vivid pictures of those historic events to all her listeners.

On Sunday, September 27, Hand of the Cause William Sears was at the Nineteen-Day Feast in London and gave a very moving talk, laying much emphasis on the movement of Bahá'is, not only to pioneer but to do travel-teaching in other communities.

-IAN SEMPLE

#### Attendance Record Set at Year-End Yerrinbool Summer School Sessions

The twenty-fourth annual Yerrinbool Summer School was held at Yerrinbool, New South Wales, on December 26 to January 3, with one of the largest attendances ever recorded. The total was over ninety persons, and of these, forty-five were full-time attendants.

A cable was received from the Hands of the Faith in Haifa, in reply to a cable sent to them at the opening of the school. Greetings were also received from the Hands of the Cause of Australia, from the South Pacific and the New Zealand summer schools, and from many Australian communities.

During the opening weekend of the school, the lecture program focussed attention upon the early history of the Faith, and upon its heroes, including Shaykh-Ahmad, Siyyid Kazim, Mulla Husayn, Tahirih, and Quddus. Consideration of the devotion and fervor of these spiritual giants established an atmosphere that inspired the attendants throughout the course of the school.

Auxiliary Board Member Eric Bowes presented a course of lectures on Christian subjects, showing how the words and actions of Jesus lead the detached seeker to the recognition of the Manifestation for this age.

Miss Pam Ringwood gave a course on Bahá'í Administration, considering the functioning of the Administration as distinct from its structure. She discussed in detail the principle of consultation, and the balance between delegation and centralization of functions in the Administration. The course concluded with a discussion of the place and responsibility of the individual in the Administrative Order.

Peter Kahn presented a lecture course based on The Book of Certitude, in which he traced four predominant interdependent themes of this book.

The final weekend was, at the request of the National Teaching Committee, devoted to methods of teaching the Faith. Committee Chairman Thelma Perks, speaking on the spiritual basis of teaching, called upon the attendants to become aware of the sacredness of their task. Building upon this foundation, succeeding speakers gave lectures on various aspects of teaching.

A number of educational sessions for children, arranged by Miss Joanne Rodwell, a member of the Child Education Committee, were a most welcome and useful addition to the school program.

—Australian Bahá'í Bulletin



Hand of the Cause Shu'á'u'lláh 'Alá'í (second row center) with the Malacca, Malaya, Bahá'í community on January 19, 1960.

#### Hand of the Cause 'Alá'i Counsels Bombay Bahá'is During Five-Day Visit

Hand of the Cause Shu'á'u'lláh 'Alá'í visited with the Bahá'ís of Bombay, India, for five days, from December 2 to 7. During his stay he addressed three Bahá'í meetings and one youth fireside.

In all four talks Mr. 'Alà'í advised the Bahà'ís to concentrate all their energies on the fulfillment of the Ten-Year Plan, to create more love, unity, and understanding among themselves, and to arise as one soul in striving for the promotion of this beloved Cause.

He suggested that each Bahá'í should hold informal gatherings at his or her home, invite non-Bahá'í friends, and give them the Message.

Mr. 'Alá'i also met twice with the Local Spiritual Assembly of Bombay, and counseled them on their activities. On December 7 he left Bombay for Hongkong and Japan.

-Bahá'í News Letter of India

#### Youth on University of Arizona Campus Achieve Largest Public Meeting With Posters, Circulars

The Bahá'í youth on the campus of the University of Arizona in Tucson sponsored a very successful public meeting on the campus January 8, 1960.

To publicize this meeting thirty-six hand-painted posters and 1,000 printed circulars were used. The posters were placed in all the dormitories, in the student union building, and in windows of the stores and restaurants near campus. The circulars were distributed among the apartments for married students, in message-boxes at the dormitories, and were also posted near drinking fountains and other strategic spots in the classroom buildings.

The subject of the meeting was "Many Religions— Why?" and the speaker was David Baral, past chairman of the National Bahá'í Youth Committee. A letter from the University youth states:

"The resulting attendance was, we were told by a Tucson Bahá'í, the largest ever to come to a public meeting here. There were about fifty-five contacts, of whom about twenty-five or thirty had not been in touch with any Tucson Bahá'ís. About twelve Bahá'ís attended. We were surprised to note that many of the contacts were residents of the university area; of course many students attended, too. It is our hope that some of these new contacts will come to the weekly fireside sponsored by the university Bahá'í youth."

The talk generated considerable audience participation, and all of the available literature was taken.

#### More Schools Recognize Holy Days in Alaska

The Crusade goal calling for further recognition of the Holy Days of the Faith throughout Alaska has recently made considerable progress with the recognition by the Independent School Districts of Fairbanks for the schools in Fairbanks and Tanana Valley, and the Palmer Independent School District for schools in the Matanuska Valley area. This brings the number of assemblies having gained such recognition to four (Anchorage and Spenard having secured recognition prior to the formation of the National Assembly of Alaska), with Matanuska Valley being the first group to do so.

#### Davison Winter School Attracts Eighty Bahá'ís For Study, Meditation, and Fellowship

The Davison Bahá'í School, Davison, Mich., opened for the annual Winter Session on December 26, 1959. Nearly eighty Bahá'ís gathered together for six days of intensive study, meditation, prayer, and fellowship. Friends came from all over the United States, from Canada and írán.

The daily schedule of study consisted of four courses running from 9:30 a.m. to 11:30 a.m., and from 2:30 till 4:30 in the afternoon. The four courses and teachers were as follows: Spiritual Aspects of the Bahá'í Faith, Dr. William Love; The Divine Art of Living, Dr. George Winder; The World Order of Bahá'u'lláh, Wallace Baldwin; and Bahá'í History, Keyvan Nazerizan. Two special classes were conducted by Allan Ward and Cal Rollins on our community life as pertains to backbiting and gossiping.

During the evenings there were special programs consisting of slides and presentations on the following: Laos, South East Asia, by Miss Banu Hassan, pioneer to Laos; Finland, by Donald Streets; and the Holy Land and the Guardian's grave. A special treat was given to the friends by two pioneers to Latin America, Dolores Thomas and Joanne Blecha, who shared many of their pioneering experiences in the hope of stimulating the friends to fill the posts in Latin America.

One evening the young people and adults consulted, led by the co-chairmen, Joanna Thomas and Steve Foster, concerning the responsibility and function of youth in the last remaining days of the World Crusade, and the sacrifice and deeds we must show forth in

#### BAHA'I NEWS

bringing about the completion of the goals. Music, singing, and refreshments followed every evening program.

New Year's Eve brought the friends closer together in a spirit of true happiness and thankfulness to God for our many blessings. All participated in group singing of rounds and folk songs, followed by a contest of who could tell the biggest fib. Entertainment was provided by a talent show put on by the young people and adults

The friends gathered for singing and refreshments in the main house until we began prayers and medi-

tations, crossing the threshold of a new year with the realization that time is beginning to run out before 1963 is upon us!

This overwhelming feeling stayed with us as we parted, realizing that each and every one of the friends who were unable to attend this winter session must know of the affinity and love that surrounds us all; of how we must teach; that these are the days of test; and that everything depends on our complete sacrifice to Bahá'u'lláh in order to complete our remaining tasks of the World Crusade!

-Joanna Thomas

## Jeaching Trip and School Attracts Many Bolivian Indians to Faith

During the course of a teaching trip in the Sucre and Cochabamba areas of Bolivia during the last week of November and the first week of December 1959, a total of 142 Indians accepted the Faith. New groups have been formed in the following places: Tallija, Montano, Yauri-Totora, Mujali, Cochapata, Laja-Tambo, Santa Catalina, Cuchutambo, Aranjuez, city of Sucre, city of Murillo, and Rosas Khasa. In addition there are five isolated centers and several new declarations in places formerly reported.

The following week, on December 14 to 19, a Bahá'í school for Bolivian Indians was held in La Paz under the sponsorship of the National Indian Teaching Committee, with an attendance of thirty people. Courses on the history of the Faith; on the lives of the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi; on principles and laws of the Faith; and on Administration were climaxed with a period of practice-voting for a local spiritual assembly.

Top right: Attendants at the Bahá'í school for Bolivian

Indians held at La Paz.

Bottom right: Closing fiesta held at the home of Sr. Khamsi, following the school for Bolivian Indians in La Paz.

Below: Nine new adult believers who declared their faith following the Bolivian Indian teaching school in La Paz, with children and one of their teachers.







## Evolution of the Bahá'í Community

LOOKING at the scene of Bahá'í endeavor from the southern tip of Africa, it seems to me that the Bahá'í Faith is going through a period of transition from a father-centered community to an assembly-centered community. It is an historic moment. It is also the period when personality-centered believers are transformed or replaced by idea-centered believers.

Father- or hero-centeredness is the inevitable process of growth for every adolescent and for every evolving community until maturity is reached. The Christian community was essentially father-centered around the personality of Jesus Christ. The minister of many a Christian community is still addressed as father. Kings and saints often filled the need of a father image. If we go back to an earlier age we find the patriarchal society as the established pattern. Among the Bantus even today the proper way to address an older man is baba, which means father.

For the last six thousand years leadership meant individual personal impact. Until recently it was assumed that leadership, and for that matter any accomplishment requiring skill and knowledge, let alone judgment, could come only from the individual. An organization, we assumed, could perform only simple, repetitive, regimented work.

It is only since the early half of this century that we can discern a trend of leadership from king, minister, and judge, to parliament, cabinet, and council. The large business organizations are no longer built or run by one man. Great decisions are increasingly entrusted to the interaction of many minds in the form of a commission or board. Even our greatest inventions today are the result of the working together of many minds.

The early believers who accepted the Bahá'í Faith were conditioned in a father-centered environment. It was natural and inevitable that those who had met Bahá'u'lláh should have established the personal relationship of disciples to their Lord. Later, when the center of authority was transferred from Bahá'u'lláh to 'Abdu'l-Bahá, the believers again turned naturally and inevitably to 'Abdu'l-Bahá as to a father and called Him, against His wishes, Master.

The relationship between master and pupil, or father and son, is necessary and vital to growth. Nevertheless, a great stride is made towards maturity when the son leaves the father or when the father leaves his son, 'Abdu'l-Bahá told His disciples not to sorrow at His passing, since He would then be able to help them more than before. And yet we know that many of the believers were heartbroken and stricken for a long time after, instead of realizing that the passing of 'Abdu'l-Bahá marked a new stage of development, opening up new opportunities for service and growth.

As a result of a conversation I had with Shoghi Effendi in 1938, I have been asking ever since on both hemispheres, at firesides, summer schools, and conferences, the following question: What was to succeed

as the center of authority after Bahá'u'lláh and 'Abdu'l-Bahá? Almost invariably I got as an answer the Guardianship. This is wrong. I made the same mistake when I was asked this question for the first time. The correct answer is the Administrative Order.

If we reread the Dispensation of Bahá'u'lláh we can notice that Shoghi Effendi divided it into four parts. The chapter on 'Abdu'l-Bahá is followed by the chapter on the Administrative Order. The Guardianship is mentioned as one of the Twin Pillars. "These twin institutions of the Administrative Order of Bahá'u'lláh," writes Shoghi Effendi in the same chapter, "should be regarded as divine in origin, essential in their functions, and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings."

If the implication of the above statement of Shoghi Effendi did not sink deeply into our consciousness it is understandable. The other pillar, the Universal House of Justice, was as yet unborn. The Guardian had, at times, to fill the functions of both. Our assemblies were still in an embryonic state. We really tried not to disobey our assemblies. But such a passive acceptance was in no relationship to our positive and often passionate loyalty to the Guardian.

We do not know at present how the Twin Pillars will evolve in the future. What we do know, however, is the fact that we have to prepare ourselves in our heart and mind to establish the same organic relationship with the future Universal House of Justice as we had established with the first Guardian. We shall need time, prayers, and meditation to accomplish this.

Furthermore, with the election of the first Universal House of Justice, we shall receive for the first time in human history infallible guidance from a group instead of an individual.

Spiritual assemblies, whether local, national, or international, represent a new type of leadership. An assembly's influence on a community is different from the impact of a leader's personality. An assembly can never address a community with the natural voice of a father's "my children."

Apart from the station of Bahá'u'lláh as the Manifestation of God, and 'Abdu'l-Bahá as the Center of the Covenant, Their personal lives will always remain sacred and beloved to the believers and will continue to be an inspiration for the formation of character. Nevertheless, we can already detect that Bahá'í emphasis, in contrast with that of early Christianity, rests on the World Order of Bahá'u'lláh rather than on His personality, and on His ideas rather than on His pictorial likeness. The shift is from personality to idea, from father to assembly.

The ascendancy or assemblies will not replace or weaken the influence of the individual. The efficient

and harmonious working of an assembly presupposes a community of mature individuals. But since the degree of maturity is relative and constantly evolving, the personal impact of a teacher or Hand will always be needed.

A leader's relationship to a community is like that of a father to his children. An assembly's relationship is in reverse. For the community originates the assembly and not the assembly the community. The tie that holds both together is understanding and enlightenment, rather than subservience and authority.

When a community is mature, not only in a physical sense, namely that each voter is over twenty-one, but also emotionally and spiritually, the assembly's decision is accepted as the ultimate good for all. The bond that ties the Baha'í voter to his assembly is deeper and different from that of any other voter in relation to his government. When a Bahá'í votes he is performing a consecrated act of his Faith, and when an assembly consults and reaches a decision it does so in conscious affirmation of their common Faith in Bahá'u'lláh. In such a relationship, when the Grace of God is evoked, the impact of human personality is out of place. The shift thus is inevitable from personality-centeredness to idea-centeredness, from immaturity, with all its vanities, to maturity, with implications which we cannot as yet fully understand.

"All created things" writes 'Abdu'l-Bahá, "have their degree or stage of maturity. The period of maturity in the life of a tree is the time of its fruit-bearing . . . in the human kingdom man reaches his maturity when the light of his intelligence attains its greatest power and development."

More than twenty years ago Shoghi Effendi wrote: "That mystic, all-pervasive, yet indefinable change, which we associate with the stage of maturity inevitable in the life of the individual and the development of the fruit . . . must have its counterpart in the organization of human society. A similar stage must sooner or later be attained in the collective life of mankind . . . and endowing the whole human race with such potentialities of well-being as shall provide, throughout the succeeding ages, the chief incentive required for the eventual fulfillment of its high destiny."

One test of our maturity is when we, as members of our community, recognize that the spiritual assembly's decision is our decision, its judgment is our judgment, and its will is our will.

When Shoghi Effendi passed away, many Baha'is felt that they had lost a father. Shoghi Effendi never alluded to himself as our father; on the contrary, he signed himself in thousands of letters as "your true brother." Instead of leaning on him as on a father, he wanted us to tell him as to a brother: "Here am I. You can count on me."

From now on we have no other choice. All we can say from now on to Shoghi Effendi, and to 'Abdu'l-Bahá, Who preceded him, and to Bahá'u'lláh, Who is the source of it all: "Here am I. You can count on me."

-EMERIC SALA

Signed essays such as the above do not represent directives or authoritative material published at the request of the U.S. National Spiritual Assembly, but are presented as inspirational and thought-provoking articles for the interest of the Bahá'ís.

## Over 1,460 Persons Hear Traveling Pioneer in Four Cities of North Carolina

Matthew Bullock spoke on the Bahá'í Faith to audiences totalling over 1,460 people in four cities of North Carolina, in passing through that state on his way to a pioneer post in the Dutch West Indies.

At Durham he spoke to forty-nine Negroes at a local college, and to 130 students at the Negro Business College. Firesides were held in the homes of Mrs. Carlotta Holmes and Mrs. Ludmilla Van Sombeek.

In Raleigh Mr. Bullock spoke at a fireside in the home of Mrs. Margaret Quance.

A meeting at the A & T College for Negroes at Greensboro attracted an audience of 250 persons to hear Mr. Bullock, and he later attended a dinner given by the dean of the college attended by faculty members. There was also a fireside at the home of Mrs. Georgia Haith.

In Charlotte Mr. Bullock addressed 800 students at the Johnson C. Smith Negro College, and spoke to forty-six students in a religion class at Carver College. He also conducted a fireside at the home of Mr. and Mrs. Gerald Curwin.

## South Pacific, Iberian Regional Assemblies Publish First Issues of News Bulletins

The Regional Assembly of the South Pacific has published its first news bulletin called South Sea Island News. Its first issue, November 1959, announces four summer schools, all being held in December.

The Fiji school was scheduled to be held at Lomalagi, a beautiful resort fifty-five miles from Suva. The school in Tonga, in Nuku'alofa, planned sessions on administration. Both Western and American Samoa were to participate in the Samoan school program, and the Solomon Islands Bahá'ís planned a three-day session at their Moniara Bahá'í Center.

The National Spiritual Assembly of the Iberian Peninsula has begun publication of a news bulletin, Informacion Baha'i, the first issue being the May-November number.

It carries news of the election of Antonio Jimenez Gutierrez of Murcia to the National Assembly, replacing Virginia Orbison, who was not able to remain in this area, and who is now pioneering in Luxembourg. The bulletin also contains news of current teaching activities. A number of successful teaching conferences were held in recent months and more are planned.

#### Teacher Promulgates Faith in Belgian Congo

At Uvira, Kivu province, in the eastern Belgian Congo, Molisso Michel, visiting from Ruanda-Urundi, was asked by the local chief to speak to an audience of 4,000 people gathered on November 20, 1959, to meet the provincial administrator. The group showed much interest in the Teachings of Bahá'u'lláh.

Mr. Michel also spent three weeks visiting four village areas. He travelled many miles on foot from village to village, and confirmed thirty-five new believers.

#### Know Your Baha'i Literature

"The Kitáb-i-Igán"

With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you.

These words, in the early pages of The Kitáb-i-íqán, reveal the supreme station of this book as a direct and written revelation of God. This is The Book of Certitude, and in it Bahá'u'lláh has brought into being a mine of inestimable treasures.

Four main subjects are expounded by Bahá'u'lláh in these pages: (1) the unity of the Prophets of the past and the repeated denials of the truth of their Revelations by the leaders of religion of every age; (2) a clear explanation of the allegorical terms of past Dispensations, such as oppression, sun, moon, stars, clouds, day of resurrection, day of judgement, return, and the like; (3) conclusive proofs of the station of the Báb as the promised Qá'im; and (4) a forecast of the coming of His own Dispensation.

The first subject is a complete exposition of progressive revelation, a truth not new but grossly misunderstood by the followers of past religions. The second, the unsealing of the hidden meaning of allegories uttered by past Manifestations of God which were the source of centuries of dispute, signals at once the prophesized arrival of Bahá'u'lláh as the culmination of all past Prophets, and the rebirth of mankind in a new era of truth and light.

The third subject, a weighty argument for the Báb's true station, has the power to demolish the objections of any discerning man. The fourth theme, wherein Bahá'u'lláh defines His station, not yet manifested, is a priceless gem hidden in but one paragraph:

By God! This Bird of Heaven, now dwelling upon the dust, can, besides these melodies, utter a myriad songs, and is able, apart from these utterances, to unfold innumerable mysteries. Every single note of its unpronounced utterances is immeasurably exalted above all that hath already been revealed, and immensely glorified beyond that which hath streamed from this Pen. Let the future disclose the hour when the Brides of inner meaning will, as decreed by the Will of God, hasten forth, unveiled, out of their mystic mansions, and manifest themselves in the ancient realm of being. Nothing whatsoever is possible without His permission; no power can endure save through His power, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.

It must be remembered that The Book of Certitude was written at Baghdad in 1862, before Baha'u'llah had revealed His station and mission to His loved ones. From this flowering period came also The Hidden Words, The Seven Valleys, and thirteen other major compositions, a veritable feast of instruction in the way of the spiritual life.

Shoghi Effendi states in God Passes By that The

Kitáb-i-Iqán "occupies a position unequalled by any work in the entire range of Bahá'í literature, except the Kitáb-i-Aqdas, Bahá'u'lláh's Most Holy Book." "It was written in fulfillment of the prophecy of the Báb, Who had specifically stated that the Promised One would complete the text of the unfinished Persian Bayán . . . A model of Persian prose, of a style at once original, chaste, and vigorous, both cogent in argument and matchless in its irresistible eloquence . . ."

Lest the reader be unimpressed with the testimony of this book, Bahá'u'lláh closes it with two quotations from the Qur'án and a final glimpse of His glory:

We conclude our argument with His words—exalted is He—"And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan unto him, and he shall be his fast companion." "And whoso turneth away from my remembrance, truly his shall be a life of misery."

... Peace be upon him that inclineth his ear unto the melody of the Mystic Bird calling from the Sadratu'l-Muntaha!

The Kitáb-i-fqán is available from the Bahá'í Publishing Trust, clothbound, 276 pages, at \$3.00. A Study Guide on this work by Horace Holley is also available, to add illumination to the reading of the text, at \$ .20.

## NSA Reports on Experience With Listing of Bahá'í Faith in Telephone Directories

From time to time the National Spiritual Assembly receives recommendations from the national and state conventions that local spiritual assemblies carry listings in the telephone directories to aid traveling believers and interested individuals in locating the local Bahá'ís. Since there is no uniform procedure that can be adopted or carried out, the National Assembly some months ago carried a request in Bahá'í News that communities having experience in this matter report how the listing was secured from the telephone company and what the results had been.

Following are summaries of reports received thus far. They are offered as suggestions which local assemblies and groups may investigate and adopt.

The Long Beach, Calif., Assembly has had a listing under "Bahá'í Faith" in the local telephone directory for two years. It has no center; therefore, it was decided to list as Bahá'í the telephone number of one believer who is usually at home and had no plans for moving. The double listing costs a little more than twice that of the private telephone. The Assembly pays the difference.

The first year the Faith was listed in the yellow pages of the directory under "Churches — Various Denominations." Pamphlets were taken to the telephone company and a request was made for a separate heading. Many questions were asked and the Assembly was told that the request would be considered. Two months later they were informed by mail that the company agreed this is an independent religion and therefore was entitled to its own heading.

The report states: "We get numerous calls, asking for literature and about meetings. Also many Bahá'ís visiting friends or relatives have been able to attend our Feasts or meetings." It concludes: "Telephone com-



First Local Spiritual Assembly of the Bahá'ís of Aba, Nigeria, formed on April 21, 1959.

pany policies do change, and if it was not possible for a community to get a listing a year or two ago, they might try again. That was our experience."

The Bahá'í group of Spokane Valley, Wash., reports that they were inspired to secure a telephone listing when a visiting Bahá'í pioneer from Mexico reported that, except for having seen the newspaper publicity about the Naw-Rúz program, he would not have been able to find the local believers. A letter was written to the area teaching committee for advice. One of the committee members is a service representative in the Seattle telephone business office, therefore very helpful advice was received promptly.

One of the members of the group offered to use his business telephone number in the listing. When he leaves the office at night all incoming calls are switched to his home phone. The additional charges for the listing in both the regular directory and the yellow pages as "Bahá'í Valley Group," are nominal and are paid by the group.

This group, too, feels that the listing has more than paid for itself, and that it will become more and more valuable as the public teaching effort increases.

The Local Spiritual Assembly of Boston, Mass., has its center listed with the Chamber of Commerce, and the telephone directory for Metropolitan Boston carries a listing as "Bahá'í Information Service." The telephone is maintained in the home of one of the local believers, and the Bahá'ís of Cambridge and Brookline share the cost.

The Local Spiritual Assembly of Flint, Mich., writes: "We wish to tell you that for a number of years we have had a listing in the Flint Telephone Directory. It is under the name of the Bahá'í World Faith. To accomplish this, a second listing on the business phones of one of our members was provided. We feel that this listing has been of value to us, as it has given us a standing in the community as one of the religious organizations and we have received civic recognition because of this. We have been able to receive calls from inquirers and others which we would not have received had we not had this phone listing."

Mrs. Behjat Joy Arnold, isolated believer in Bayside, Va., has also found a Bahá'í telephone listing very valuable. She says: "In 1955 I made a personal call to the office of our telephone company and kindly requested

that my religion, 'Bahá'i' be listed in the telephone directory.

"This request, I am happy to say, was immediately granted, and in the first yellow pages under other denominations 'Bahá'í Information Service' is thereby listed opposite my home address and telephone number, and with no additional cost.

"Many non-Bahá'is, who are out-of-town visitors and anxious to learn of their particular denomination, call me for information. Although I inform them that I can only give them information regarding the Bahá'í Faith, which in itself is an independent religion, nevertheless in some instances few inquire as to the Bahá'í Faith while others don't, but in either case it is a silent and effective way to acquaint them with the word 'Bahá'i."

As our public teaching efforts accelerate and as the Faith attracts increasing attention, it is important that interested seekers know where to find the local Bahá'ís. Therefore the National Spiritual Assembly hopes that each local assembly and each group will give serious consideration to a telephone listing from which information can be secured. The number should be one which is answered without repeated calls.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Linwood, N.J., Schools Recognize Holy Days

On October 12, 1959, the Superintendent of Schools in Linwood, Atlantic County, N.J., informed the local Bahá'ís that Bahá'í children would be excused from their classes on Bahá'í Holy Days, provided the parents sent a request for such absences for each individual date. This recognition was announced in the Atlantic City Press and the Pleasantville Mainland Press just prior to the anniversary of the birthday of the Báb, which was the first Holy Day following the action of the superintendent.

#### Regional Teaching Conferences Held in Heilbronn and Hannover

Two regional meetings for Bahá'ís were held in Germany on December 6, 1959, at Heilbronn and Hannover.

Over forty persons from the regional area of Württemberg gathered in the goal city of Heilbronn despite fog and cold weather. In the morning a public talk was given by Mrs. Anna Grossmann on "The New Covenant," in which she recalled the past Covenants of God, and explained the importance and necessity of Bahá'u'lláh's New Covenant. A very interesting discussion followed.

After luncheon, Gerhard Bender, of Nellingen, spoke on "God's Will Be Done," and discussed predestination and man's free will. In the evening the day's activities were brought to a close with a social get-together.

The Bahá'í group of Hannover invited the friends in the area of Niedersachsen to a regional meeting there. On the previous evening Mr. Randel, of Hannover, elaborated on 'Abdu'l-Bahá's Paris Talks, stressed the importance of the cooperation of East and West, and explained how this ideal was being put into practice today.

On the following morning, regional problems were

discussed; in the afternoon a public talk was given in the Youth Center on the subject "Bahá'í Thoughts About Life in Big Cities." In the following discussion Mr. Randel presented the Bahá'í teaching of progressive revelation, and how Bahá'ís gather their strength and convictions from the recognition of the Prophet of today, Bahá'u'lláh.

—Bahá'í Nachrichten

#### Recording of Ridván Address by William Sears Available from Audio-Visual Committee

The inspiring address given by Hand of the Cause William B. Sears at the Ridván Feast in the Bahá'í House of Worship last year was recorded by the Audio-Visual Education Committee and may now be purchased from the committee.

This talk describes the meaning of Ridván, presents the subject of progressive revelation with great lucidity, and tells the moving story of the return of Christ. It is spotted with humor, contains dramatic impact, and makes a universal appeal to the openminded and open-hearted intellectual, as well as to the unprejudiced man on the street, but the striking feature is the spirit in which the talk is given. It makes excellent fireside material.

The recording is on a 12 inch disc, 33½ RPM, and is 45 minutes long. The price is \$2.00, or \$5.55 in lots of three.

Please place your order with the Audio-Visual Education representative in your community. If such a representative has not been appointed, or if you are isolated and wish to purchase one of these records, please send your order with your remittance to: Audio-Visual Education Committee, Baha'is of the United States, 126 Evergreen Place, West Englewood, N.J.

#### BAHA'I IN THE NEWS

The Unitarian Register for December 1959, publishes an article by Dr. Homer A. Jack entitled "A Catholic President," which states in part: "Should a Catholic be President? The First Amendment to the United States Constitution affirms that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise there of.' Despite that prohibition, there has been a kind of religious test for public office. Many Americans feel that a Roman Catholic—more than a Jew, more than a Bahá'í, more certainly than any Protestant—has an allegiance to an institution which takes precedence over any allegiance he many swear to the Constitution."

The Shrine of the Báb and the International Archives Building are shown in color in the film "Israel - Rebirth of a Nation" by Ed Lask.

The Attleboro Sun, September 26, made editorial reference to the letter written the editor by Dr. James N. Shamey on the need for an international language.

Land of the Bible, a newsletter dated June-July 1959, published an article on "Bahá'i World Spiritual Center," presenting a brief summary of Bahá'i istory with special reference to the Shrine of the Báb. "The body of the Báb would have been lost in an unmarked grave in a Persian prison cemetery were it not for the devotion of Bahá'i followers who secretly guarded the remains for years, then secretly brought them to the Holy Land, there to be buried on Mount Carmel.

Illinois Times, a Negro paper published in Champaign, Ill., carried Bahá'í material on June 15, July 20, and August 28. On June 15 the paper reported an address by Ellsworth Blackwell delivered in the Urbana Bahá'í Center in observance of Race Amity Day. On July 20 it carried a reprint from the Milwaukee Journal reporting with illustrations the marriage of Sue Williston and Khalil Akhtar Khavari in Temple Foundation Hall. On August 28 Illinois Times published an offer by the Bahá'ís of Upper New York to send free copies of Man, One Family, on request.

Chicago Daily News Weekend for August 29 published references to reported places which visitors to the Pan American games could see. The Bahá'í Temple was included, with an illustration.

#### Calendar of Events

#### **FEASTS**

March 21—Bahá (Splendor) April 9—Jalál (Glory)

DAYS OF FASTING March 2 to 21

....

HOLY DAY

March 21-Naw-Rúz (Bahá'í New Year)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS March 25, 26, 27

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'í News is edited by an annually appointed Editorial Committee. The Committee for 1959-60; International News Editor, Mrs. Eunice Braun; National News Editor, Miss Charlotte M. Linfoot; Managing Editor, Richard C. Thomas.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A. Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

BAHA'I YEAR 117

## Hands of the Cause in the Holy Land Outline Latest Developments in World-Wide Spread of Faith

Dearly beloved Friends:

The Hands of the Faith in the Holy Land have received many requests for news direct from the World Center, and it has been our hope for some time to share with the believers selections from the glad-tidings which reach us here.

The two years which have elapsed since the passing of our dearly-beloved Guardian have imposed such heavy burdens that it has been impossible hitherto for us to undertake this informal news letter to the friends, which we hope to be able to send out from time to time in the future.

Through the grace of Bahá'u'lláh, the day-to-day work of the World Center has continued very much as it did in the time of our beloved Guardian, but of course without the divine inspiration, the wondrous wisdom and love which it then received through the Sign of God on earth.

As the friends have no doubt noticed from the correspondence coming from the Hands in the Holy Land, we have been blessed with the assistance on different occasions of many of our fellow Hands. That is why the signatures on the letters are not the same at different times. Some of us are occasionally absent for necessary reasons, and then one or more of the Hands from another place has come to our assistance and acted as a substitute. This has greatly enriched our meetings by bringing us the viewpoints of our fellow Hands, and enabling them to acquire an intimate experience with the problems facing the Bahá'í world in the course of the prosecution of the Ten-Year Crusade.

In view of the vast territories of the Western Hemisphere, and the fact that two of the Hands of the Faith of that area have moved to the Holy Land for service at the World Center, it was decided at the recent Conclave of the Hands that in addition to William Sears, Hermann Grossmann should serve as a Hand of the Western Hemisphere for the remainder of the Crusade. He is now in South America, actively assisting the two South American regional assemblies in the attainment of their Crusade goals.

Many of the Hands, realizing how little time is left to us to achieve the World Crusade goals of our beloved Guardian, are now engaged in extensive travels. Ugo Giachery is making a tour of Central America. John

Robarts has left Africa for an extended visit to Canada to assist the friends in attaining their homefront goals. Adelbert Mühlschlegel is spending some months in Scandinavia and Finland, assisting the regional assembly of these countries in the all-important work of teaching and consolidation. 'Ali Akbar Furútan, one of the Hands serving in the Holy Land, is at present making a lengthy visit to fran, encouraging the believers to arise as pioneers for centers abroad, as well as in Írán itself. Shu'á'u'lláh 'Alá'í is visiting centers in the Indian sub-continent, the Northern Pacific region, and Japan. The other continental Hands are carrying on their activities at a heightened pace. At the present time the Hand of the Cause Tarázu'lláh Samandarí is working in Haifa on the identification of the handwriting of the innumerable Tablets collected in the International Bahá'í Archives. His long association with the Faith, dating from the days of the Blessed Beauty Himself, has made him familiar to a unique degree with the penmanship of the Bab, Baha'u'llah, 'Abdu'l-Bahá, and their various amanuenses, and ideally fits him for this important service.

The prominence of the edifices associated with the World Center of the Faith is steadily increasing in Israel, like a constellation that mounts the heavens as the hours advance. The peace and beauty which streams from the inner Shrine of Bahá'u'lláh and the splendor of the Haram-i-Aqdas which surrounds it; the Shrine of the Bab, the International Archives Building, and the extensive surrounding gardens of both buildings, are becoming recognized more and more as outstanding sites in this country. Indeed, it can be truly said that nothing comparable to these buildings and gardens exists anywhere in Israel, or for that matter on the shores of the Mediterranean Sea. Innumerable postcards, greeting cards, photographs, and books publicize the Holy Shrines and their environs in Haifa and 'Akka. A ceaseless stream of tourists from abroad and from different towns in Israel flows into the Shrine gardens daily; tour busses and school busses pour hundreds of sightseers into the Bahá'í Holy Places; and there can be no doubt that just as the Mashriqu'l-Adhkár in America is a great silent teacher, as the Master said it would be, so the Shrines here have likewise become mighty teachers of the Faith. We feel

sure that in the future a rich harvest will be reaped from the many souls who have visited their sacred precincts. It is surprising how many of the visitors inform the friends who show them around that they have Baha'i friends or relatives in other countries. Ten years ago this was a remark rarely heard, but it is now becoming commonplace, and testifies to the extraordinary progress the Faith has made all over the world—a progress directly attributable to the unremitting labors, the determination, and the self-sacrifice of our beloved Guardian.

The plans made by him are continually bearing fruit, Since his passing, with the exception of a few remaining territories in the Soviet zone of influence, every single virgin country specified by him in the Ten-Year Crusade has been opened to the Faith. Paul Adams succeeded, as the friends know, in opening Spitzbergen in 1958, and this devoted young Knight of Bahá'u'lláh, after overcoming many difficulties, was able to return this winter to that far northern outpost. During the last few months Jeanne Frankel and her mother, Elizabeth Bates, were able to enter the Cocos Islands. This goal of the Ten-Year Plan had been previously opened to the Faith by Frank Wyss, Knight of Bahá'u'lláh from Australia. Unfortunately he was refused permission to remain, but Jeanne has been more fortunate, and the wonderful news has recently reached us that she now has a group of Bahá'ís in that far-off tropical island. Great indeed is the power of Bahá'u'lláh!

It is not possible to go into details of the progress being made all over the world; however some of the highlights are indeed thrilling. Recently in Swaziland the Faith has been listed as a fourth religion by the Government. Last year it was possible for Collis Featherstone to visit, at the invitation of some of the Maori chiefs in New Zealand, a center of Maori culture and to present the Faith to the leaders of the people. As all religious teaching has been forbidden in that area because of the conflicts the different Christian sects aroused amongst the people, this was indeed a unique honor conferred by the Maori leaders upon a representative of our Faith. The chiefs were deeply impressed and requested that literature be left for their people to study. The third all-American Indian Bahá'í assembly was formed last April in Bolivia, and since then many hundreds of Indians have entered the Faith, outstanding steps toward fulfilment of one of the dearest hopes of the beloved Guardian, who urged the friends on many occasions to remember the words of 'Abdu'l-Bahá in the Divine Plan, that if the original inhabitants of America accepted the Faith they would become as enkindled as the original inhabitants of Arabia who accepted the Prophet Muhammad.

Among the many outstanding advances in Africa may be cited the extraordinary number of enrollments in Uganda and Kenya, which are now on such a scale as to present a serious problem to the administrative bodies responsible. There are just not enough Bahá'ís to keep up with the work of checking the declaration cards that come in! The mass conversion desired and foretold by the beloved Guardian is now taking place in this area, as well as in the Malayan Archipelago and other areas of the Pacific. It presents a great challenge and a wonderful hope for the future. Schools run by Bahá'is for the Africans are perforce increasing throughout the continent as the Faith spreads and the Bahá'i membership increases so rapidly.

In view of the urgent need for pioneers to fill the goals in Latin America and Europe, it is encouraging to note that there is a strong internal movement of pioneers. At least ten German Bahá'ís have arisen and volunteered to go to the aid of their sister communities in neighboring countries. This is a great step forward, as the German Bahá'í community has had special responsibilities and honors conferred upon it by both 'Abdu'l-Bahá and the Guardian. In Latin America also, many pioneers are leaving the established communities, to settle in the goal cities where local assemblies must be formed this coming Ridván.

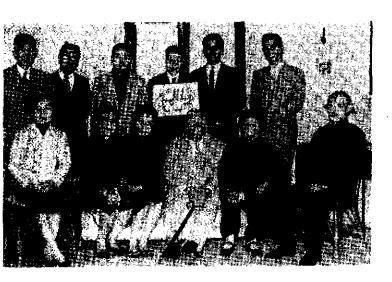
Plans for the construction of the Mother Temple of Europe in Frankfurt are at last beginning to take concrete form. The German National Spiritual Assembly, in view of past frustrating experiences, had refused to purchase outright the Temple property until such time as permission to build was assured from the authorities. This now having at last been obtained, the deeds to the property have been transferred to the name of the assembly. The architect's working drawings are well underway, and as soon as weather permits, actual work on the site will be commenced. As the friends are aware, the Mother Temple of Africa, situated in Kampala, will be dedicated at the beginning of next summer. The Mother Temple of Australia is advancing at a rapid pace, and although the exterior of the building may be completed by the coming Ridván, plans for its dedication are being made for the following year, in other words, 1961. The funds for these two Temples. thanks to the munificence of the beloved Guardian himself, and the generosity of the believers, have been assured; but the greater part of the funds needed to construct the German Temple has still to be raised, and this presents a serious challenge to the Baha'ís throughout the world in completing this vital goal of the Fourth Phase of the Crusade before 1963.

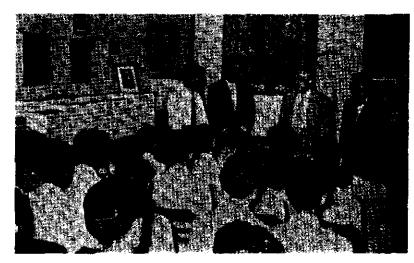
The many prilgrims who visited the Holy Land will remember how often the beloved Guardian mentioned his heavy burdens, and that he was over-worked and concerned over the multitudinous problems which faced him. This work and these problems have fallen to the lot of the Hands of the Faith, who have been obliged and privileged to assume the burden at the World Center. We ask the believers to remember us in their prayers as we remember them in ours in the Holy Shrines. We realize that only the grace of Bahá'u'lláh can assist us all, His followers all over the world, to bring to a successful conclusion the mighty plan of our beloved Guardian. We also realize, however, that the grace of God must be attracted by a magnet in this world. The magnet, we know, is purity of heart, dedication in service, obedience to the Divine commands, and willingness to sacrifice. We urge all of the friends, whoever they are and wherever they are serving, whatever their station in life, their age, their education or abilities, to remember their individual and collective responsibility for executing the Plan of God. Let them study the Guardian's World Crusade, and determine in what manner locally, nationally, on the homefront, or in the international arena they can most effectively assist in laying the foundation of that supreme edifice, the Universal House of Justice.

In the service of the beloved Guardian,
—Hands of the Cause in the Holy Land

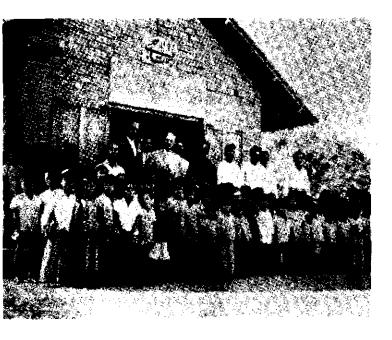
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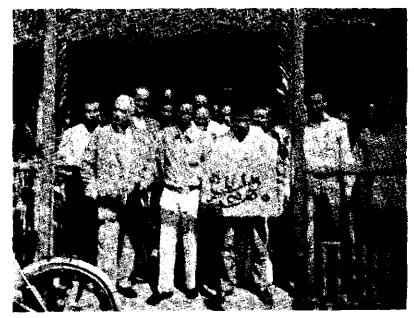
## Hand of the Cause 'Ala'i Visits Macao and South Vietnam





Hand of the Cause Shu'â'u'llâh 'Alâ'i, following his sixday visit to India, (reported in Bahâ'î News for March) stopped off at Macao, where he visited with the Bahâ'is on December 9 (upper left). Later, he spent three days in South Vietnam, on January 16 to 18, 1960. At the Saigon Center (upper right) he met with the Bahâ'is of Saigon, Nha-Be, and Phuoc Long. At Phuoc Long he met the students of the Bahâ'i school (lower left), and in Nha-Be he was photographed before the Bahâ'i Center with the Nha-Be Bahâ'i community (lower right).







National Day of Belgium, held in Antwerp, January 17, 1960

#### Fifty Bahá'is and Friends Attend National Day of Belgium

On January 17, 1960, the Bahá'ís of Belgium and their friends again gathered together to consecrate one day to study and discussions, designed to deepen themselves in the fundamentals of the Faith of Bahá'u'lláh. These National Days, planned regularly by the National Teaching Committee, have gained more and more popularity among the friends as a remarkable stimulus to the life of the Belgian community and its teaching work under the World Crusade.

This time the conference site was the port city of Antwerp, where the second Belgian local spiritual assembly was formed during Ridván 1959, and which was the first new assembly in Belgium since the beginning of the Ten-Year Plan. Approximately fifty people attended the meeting in this Flemish-speaking locality, eighteen being from the goal city of Liege, where a bus was hired especially to carry the attendees.

After devotions, Roger Swinnen, on behalf of the National Teaching Committee, warmly welcomed the friends. Following this, Ben Levy gave a short introduction on the three Central Figures of the Baha'i Dispensation, which was to serve as a preliminary to further talks and open consultation. Stress was laid on the captivating personality of the Bab and the radiant character of 'Abdu'l-Baha.

Subsequently, Louis Henuzet dedicated himself to the task of speaking on Shoghi Effendi. In connection with the station of the Guardian, principal ideas presented were: the Will and Testament from which his authority stemmed; connection of the Institution of the Guardianship with the Universal House of Justice, for the creation of which our Guardian dedicated thirty-six years of his life; the miracle of his services; and the miracle of history, in that after his passing, the unity of the Bahá'í world was intrinsically preserved.

After a pleasant reception at the home of Dr. and Mrs. Hasan-Ali Kamran, residents of Antwerp, and official photo-taking by Stanley Bagley, the afternoon session opened with a remarkable presentation of the life and spiritual stature of Bahá'u'lláh by Shoghi Ghadimi.

The greatest joy of the entire day was the acceptance of three new youth in the Belgian community, Badi Ghadimi, Jacques Colson, and Andre Blondeel of Liege.

#### Affirm Acquisition of Temple Land in Germany

The German Bahá'i Nachrichten, January 19, carries the following joyful announcement: "With deepest gratitude we can announce to you today that the Temple-ground in Langenhain has definitely become our property on December 18, 1959. With it, a nearly seven-year-long effort has found its victorious consummation, though we still must join together in prayer that the construction of our Temple may rapidly get under way and be pursued without interruption. The Hands in Haifa were notified about this happy achievement, . . . and on December 28th their reply was received: 'Overjoyed (with) transfer (of) documents (of) Temple grounds. Praying (for) rapid progression (of) construction.' "

#### Hand of the Cause, Dr. Ugo Giachery, Inspires Nicaragua

The revered Hand of the Cause of God, Dr. Ugo Giachery, visited the Bahá'í centers of Managua, Nandaime and Bluefields in the goal country of Nicaragua. His inspiring visit virtually lifted the believers to new heights. Although Dr. Giachery could only spend four days in Nicaragua, his itinerary fully utilized every precious moment of his time.

On January 26, the first day of his arrival, after being met by a delegation at Las Mercedes Airport, he was taken to the Hazíratu'l-Quds in Managua, the capital city, where the friends formally met him and shared lunch in his company. That evening Dr. Giachery motored to Nandaime where he proclaimed the Faith publicly and afterwards had a meeting with the believers.

On January 27 Dr. Giachery journeyed to Masaya where he met with the Nicaraguan National Teaching Committee to discuss and plan teaching activities for the remainder of this Bahá'í year as well as for the next one. This elevating meeting was terminated by the acceptance of a new believer, Lt. Jorge Aguilar L., followed by the marriage of Armando Fonseca Duval and his wife Lastenia, whose services to the Cause have been meritorious, with Dr. Giachery reading the opening prayers. This confirmation was followed by the wedding ceremony of Alejandro Jarquin and his bride Miss Anny Guatemala, in which Dr. Giachery also participated.

The next morning Dr. Giachery left by airplane for Bluefields where he spent two days of incessant teaching activity in "the Bible Belt of Nicaragua." This visit was highlighted by the acceptance of a new believer. It was indeed a sad day, (Saturday, January 30) when the friends in Managua met Dr. Giachery at the airport returning from Bluefields only to see him leave for Honduras. We are deeply grateful to the Hand of the Cause in the Holy Land for this wonderful blessing and only hope and pray that in deeds we may express our gratitude during this holy Crusade.

-Donald Ross Witzel

#### Teaching Momentum Increases in British Isles

Proclamation of the Bahá'í Faith is going forward in the British Isles with an increased tempo in recent weeks, utilizing press, television, public meetings and guest speakers for clubs and fraternal organizations. On January 13, the British Independent Television Service featured an account of developments in Haifa on its "Roving Report" program. Magnificent views were shown of Mount Carmel, with closeups of the Shrine of the Báb and the gardens. This was accompanied by a commentary on the life of Bahá'u'lláh. Some views of 'Akká and the cell where Bahá'u'lláh was incarcerated were included.

The Portsmouth community gave assistance to the International Friendship League during "People to People Week." As a result of this they were represented at the Lord Mayor's reception and took part in the Service for all Faiths where the Prayer for All Nations was read. Portsmouth also observed World Religion Day with a public meeting, as did the English communities in Birmingham, Reading and Norwich.



Hand of the Cause William Sears with the North American members of the Auxiliary Board of the Hands of the Cause, at their meeting in Wilmette, Ill., on January 9 and 10, 1960. Front row: Mrs. Velma Sherrill, Mrs. Katherine McLaughlin, William Sears, Rowland Estall, and Curtis Kelsey. Back row: Dr. Hushang Javid, Mrs. Mildred Mottahedeh, Amoz Gibson, Mrs. Margery McCormick, William deForge, Dr. Sarah M. Pereira, and Mrs. Florence Mayberry.

Bahá'ís of Eccles made themselves better known in their community by presenting a panel of speakers for their World Religion Day program. They have recently been asked to help form a branch of the United Nations Association, and two Bahá'ís are serving on the committee of seven.

Manchester, England, attracted seventy people to the Town Hall where a program for World Religion Day was opened by the Lord Mayor. Fifty corporation buses carried large posters announcing the meeting. Many of the same people attended a followup meeting a week later.

#### Weekend School Held in Eire

A weekend school was held at Dun Laoghaire in Eire, with Bahá'ís attending from both northern and southern Ireland. The largest public room was filled and the press report stated: "Judging by the questions and comments of the visitors it was evident that the Bahá'í Faith was making its progress felt in the south of Ireland." Belfast and Bangor have held public meetings recently with excellent press reports.

#### Edinburgh Firesides Bring Results

Bahá'is of Edinburgh, Scotland, consider firesides to be their most successful teaching medium and have had four recent declarations as a result. They also observed World Religion Day at the Grosvenor Hotel. They have completed their incorporation and in spite of many home activities have now turned their attention to the goal towns of Aberdeen and Inverness. Sixteen guests attended the first Aberdeen meeting, many of them responding to a local newspaper announcement.

#### NSA-Sponsored Conferences Draw Attendance of 1500 Baha'is

The third and most recent series of conferences which the National Spiritual Assembly is sponsoring as part of the home front consolidation teaching campaign was held in 28 localities throughout the country on January 30 and 31 and February 7, 1960. These conferences, like the previous ones, were aimed at stimulating the "spiritual reinvigoration, administrative expansion and material replenishment" which the Guardian stated in one of his last communications were essential to the success of the spiritual World Crusade.

The attendance ranged from 15 to 160, or a total of approximately 1500 believers. The conference leaders were nine of the ten members of the Auxiliary Boards of the Hands of the Cause residing in the United States, seven of the nine members of the National Assembly and the chairman of the American National Teaching Committee.

Beginning with the reading of the Third Annual Message from the Hands of the Cause to the Bahá'ís of East and West (published in Bahá'í News December 1959) there was spirited consultation on how the American Bahá'í community could bring to a triumphant conclusion our tasks in the World Crusade according to the time table designated by the Hands. Everyone present seemed fully conscious of the fact that "the sands of time are running out," that only a few days and weeks remain in which to participate in a spiritual undertaking that will never be repeated in all eternity, that only the present day Bahá'ís have the glorious privilege of laying the foundation for the Universal House of Justice through which divine guidance will again return to this earth.



Hand of the Cause Dr. Herrmann Grossmann and Mrs. Grossmann on the Ship "Conte Grande" en route to Latin America, with a group of Persian pioneers to that area. They met for the first time on shipboard, not knowing that they would be travelling together.

The number of pioneers needed to insure the immediate establishment of the remaining number of local assemblies in Latin America necessary to form their 21 independent national assemblies a year hence, pioneers to accomplish similar goals in Europe a year later, and the urgent necessity for increasing the deputization funds, were presented by each leader, and when requested there was clarification of the various aspects of the Ten-Year Plan, including the various funds.

At most of the conferences the morning session closed with the reading of the last appeal by the beloved Guardian to each individual American believer "to concentrate our resources, both material and spiritual, on the tasks immediately ahead, to insure that no time is wasted, that no opportunity is evaded," and that "all, without exception . . . participate and labor, assiduously and continually" until "our promised harvest is brought in, and our pledge to our Beloved fully redeemed."

The afternoon sessions were devoted to discussion on teaching on the home front, strengthening our local and national institutions through the proper functioning of local spiritual assemblies, and ways of becoming better informed on the Teachings as well as the basic principles of Bahá'í administration. The chief functions of the local assemblies were described as teaching and protection of the Faith, including proper consultation and keeping the members of the community informed, active and united. It was pointed out by the conference leaders that one of the great weaknesses in our proper functioning as a Bahá'í community is the breakdown in communication—that the friends do not read Baha'f News or the U.S. Supplement to Baha'f News through which the National Spiritual Assembly endeavors to disseminate important information and advice to the American believers, that the area bulletins are not shared with the friends, and that as a result there is general lack of knowledge as to state, area, national and world-wide progress of the Faith and personal responsibility for its success.

The importance of Bahá'í credentials was also discussed, particularly in their relation to preserving the spiritual health of the Bahá'í community and protecting it against enemies of the Faith.

During the discussions on teaching, emphasis was given to the importance of every believer making a thorough study of the study outlines sent out by the National Spiritual Assembly at intervals of about three months. The progressive nature of the outlines was pointed out with the explanation that they were specifically designed to provide the spiritual reinvigoration and better understanding of the essential verities of the Faith which the Guardian considered necessary to the strengthening and growth of the American Bahá'í community.

The place and power of individual and group prayer in deepening and teaching was brought out in discussion of the home front campaign which calls for action and perseverance on the part of every member of the community. In this connection attention was

called to the special prayers revealed by 'Abdu'l-Bahá for the various states in His Tablets of the Divine Plan.

The friends were informed by the leaders that as of February first there were promising prospects for 35 new local spiritual assemblies by Ridván 1960, and that greater intensification by every group and extension teaching committee was essential to increase these to the 50 new assemblies adopted as the home front goal for this year. An influx of new believers is essential in every community in order to reach the final goal of 300 assemblies within the remaining years of the Ten-Year Plan, as well as to continue the flow of settlers to Latin America and Europe.

One item which was of special interest to the friends was the brief description by the leader of how the National Spiritual Assembly conducts its own meetings and consultation, and the overwhelming burdens it carries in connection with the World Crusade. It was pointed out that if local assemblies will assume their own proper responsibilities in keeping their communities informed and in solving problems through proper consultation before they become acute, the volume of correspondence coming to the National Spiritual Assembly would be materially reduced and the members would then have more time to devote to better planning and direction of many important activities in which the American Bahá'í community should be engaged.

Throughout all the conferences the participation of the Bahá'is was lively, mature and constructive. Many questions were asked and clarified, good ideas were exchanged on the subject of teaching, and a good foundation was laid for closer rapprochement between the believers and the National Spiritual Assembly. The general consensus among both the believers and the conference leaders was that this was the most interesting and worth-while of any of the series yet sponsored by the National Assembly.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### United States Pioneers Abroad Total 406

The National Spiritual Assembly of the United States has announced that the following number of American Bahá'ís are pioneering in World Crusade areas as of March 1, 1960:

Western Hemishere	203
Europe	64
Africa	60
Asia	48
American Indian	31
Total	406

It is impossible to determine how many have arisen as pioneers or settlers on the home front since the beginning of the Ten-Year Plan. Many have moved, sometimes several times, to help build and preserve local spiritual assemblies, but many have also moved without informing either the American National Teaching Committee or the National Spiritual Assembly.

Any believers planning to move to any locality in the United States between now and 1963 should keep in mind the preferred goals and inform the American National Teaching Committee or the National Spiritual Assembly in advance.

-U.S. NATIONAL SPIRITUAL ASSEMBLY



The Bahá'i group of Liege, Belgium, and their contacts. In two years this group has grown from two members; there have been six declarations in the past year, all youth. The Message of Bahá'u'lláh has aroused the youth of Liege, and is spreading into the scholastic circles.

## 45 American, 24 Native Pioneers Settle in Latin American Goals Since May First

With 188 United States pioneers already in Latin America on May 1 and six others leaving soon, plus 24 native pioneers placed and twelve more enroute, the minimum number of local spiritual assemblies required to form the 21 independent national spiritual assemblies under the Guardian's Ten-Year Plan is now assured.

Of this number 45 are American pioneers who have gone to Latin America goal cities since May 1, 1959 and 33 are American pioneers who have been transferred since May first from their original posts to new goal cities. Thus with the 24 native pioneers now in goal cities a total of 102 pioneers have been placed since May first. Settlement plans are in process for 14 more Americans and 12 more native believers. In addition to the settlement of pioneers, local and national teaching activities have already won many new members in goal cities who are also making their vital contributions toward the victories now in sight.

Not the least of this magnificent success is due to the inspiring, intensive and tireless efforts of the Hands of the Cause in the Western Hemisphere, their Auxiliary Board members resident in Latin America, the encouragement and cooperation of the four Regional Spiritual Assemblies and their national teaching committees, as well as the Bahá'ís in the goal cities themselves. Each and all have earned our undying gratitude. To this must be added our continuing prayers that nothing whatsoever will be permitted to delay or hamper the expansion and consolidation that must now prepare all these young communities in Latin America for the election of their 21 national assemblies in Ridván 1961.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Italo-Swiss Winter School for Youth Stresses Teaching Training

The fifth annual Bahá'í youth winter school of Italy and Switzerland opened December 26, 1959, in the charming mountain village of Evolene, Switzerland. It was in this picturesque spot in the Swiss Alps, far from the cares of a chaotic world, surrounded by fields of snow with the mountain peaks in the distance raising breathtakingly into the clear, blue sky, that we were inspired and uplifted in our study and contemplation of the Teachings of our beloved Faith, and filled with joy in our association and fellowship with so many friends.

Abundant snow and a warm fire greeted the friends and contacts upon their arrival. About fifty-five youth, children and "the young-at-heart" gathered together, representing six countries, assuring the usual international character of this school. For the first time, a large delegation from several Italian communities participated. This is a result of recent declarations and of the new wave of pioneers settling in that country,

mainly from Irán.

The ten-day session was dedicated to the study of the teachings and to informal discussions and winter sports activities. The theme of the winter school was the training of Bahá'í teachers, through the deepening in the verities of the Faith, and through the gaining of practical experience in speaking before a group. Mr. Joel Marangella, member of the Auxiliary Board of the Hands of the Cause, led a daily class on the Promised Day is Come by Shoghi Effendi. The pointby-point study of this important letter proved rewarding and enlightening to the friends. A second daily study class was presented by various youth. This is a unique opportunity for young people to develop their speaking ability in a cordial atmosphere, and to encourage them to do preparatory research. Several subjects were treated including "The Covenant"; " 'Abdu-'l-Bahá: His travels in the West"; and "A historical review of the world during the time of Christ." The official languages of the school for all the courses. were English and French. Volunteers taught an impromptu class for the younger children.

The winter school offered another proof of the transcendent power of the Cause of God through the bringing together of so many people of diverse backgrounds, knitting them into a harmonious community. The celebration of the Feast of Honor was a touching reminder of this unity, and its spirit was evident in the cooperative sharing of the tasks of running a school in a rustic chalet.

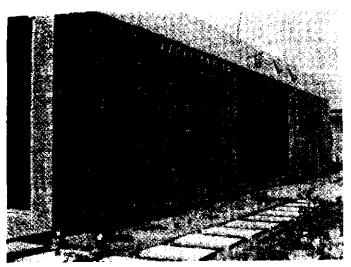
-JERRY BAGLEY

#### Flagstaff, Ariz., Assembly Launches Community Interracial Program

After almost a year of prayerful effort the Flagstaff, Ariz., Bahá'í community has succeeded in launching a sound program for attracting Negroes to the Faith. Their publicity committee writes: "We have had three social discussion sessions with our new-found friends at which time they have opened up their hearts to us with the knowledge that our aims and interests are mutually sincere.

"Reverend Randall of the A.M.E. Church expressly asked us to say Bahá'í prayers at their final observance of American Negro History Week. We have scheduled another meeting at which to make definite plans for other interracial activities which we hope will include an interracial Scout Troop, children's chorus and further social dinner get-togethers each month.

"The present Negro Scout Troop has been invited to use our Bahá'í property for scouting purposes which pleases them very much.'





Left: Main entrance of the Bahá'í Center of Tainan, Taiwan, dedicated on October 10, 1959. Right: Part of the main hall at the Tainan Bahá'í Center.

#### First Tlingit Indian Bahá'í of Yukon Tells Joy in Finding Faith

"I first heard of the Faith one night nearly three years ago when I attended a fireside at the home of Ted and Joanie Anderson. At this fireside the principles of the Bahá'í Faith and quotations from the Writings were given. One of these was "The foundation of all religions is one", which immediately struck me as I had always believed that though there were many divisions among the Christian churches, there was only one God. Although I attended one or two more firesides after this, I remained uninterested and did not feel any need for the Faith.

"It was during the month of July, 1959, that I received invitations to the home of Ted and Joanie Anderson where they expected a visitor from the U.S.A., Ellsworth Blackwell, of Chicago, who would give several talks. I did not intend to go at first, but then Ted Anderson invited me and mentioned in passing that this expected visitor was a Negro. This immediately interested me and I made a point of going. As it turned out, this was the turning point of my life.

"The meeting was altogether different from what I imagined. My idea of gatherings of this sort was that it would be solemn and sad, but I was pleasantly surprised. There was laughter and happiness at this fireside and as Ellsworth spoke on about Christ and Bahá'u'lláh and other Prophets gone by, of love and God, I had a feeling that here was something I had been searching for for a long, long time. This feeling became stronger as I attended more firesides. The true friendliness and love shown towards me by the Bahá'is (God bless them) particularly attracted me.

"Having been in a sanitorium for a number of years, prayer meant a great deal to me and this I mentioned to Joanie Anderson one evening, and she later suggested that I pray about this new Faith I was studying. So I prayed for guidance in this Faith and this new Prophet, Bahá'u'lláh. Many a night after a fireside I would lie awake in bed thinking about the Bahá'í Faith and that amidst all the warring and strife between nations and religions, God had not forgotten us after all and He had sent Someone again to lead us back to Him. So even then I think, I must have felt that Bahá'u'lláh was the True One from God but, true to human nature, I wanted further proof.

"Then came the second annual Yukon Bahá'i summer school in September. One course in the agenda particularly interested me and which I felt held something which would be important to me. This was 'Christ's Promise Fulfilled', taught by Ted Anderson.

"There were many Bahá'is there, from Alaska and Bert Rakovsky of Montreal, Canada. Once again I was struck by the friendliness and love shown by them, and though I had never met them before, I felt I had known them all my life.

"Even now I can't express the beauty of that summer school. It was held in a little cabin by a little lake surrounded by mountains. The leaves had turned to gold and orange and many beautiful colors, and the beauty of this and the beauty of the love and fellowship and the feeling of the presence of the Spirit of God in that little cabin was almost too much for me and I would feel like crying for here at last was

the end of a long search for happiness and a true love for God.

"The day began with devotions. Prayers and readings taken from the Bible, the Koran and books of other religions and, of course, the Bahá'í Faith. Those held a special beauty for me and I felt at peace with the world as the peace and happiness stole over me as the prayers were said. Each course after this held something for me, but I looked forward eagerly to Ted Anderson's course on 'Christ's Promise Fulfilled', and I was not disappointed. It seemed as if each word Ted spoke was meant for me as he brought out Bible prophecies and especially Christ's own prophecies fulfilled in Bahá'u'lláh. I felt my spirits soar as the truth came home and the name Bahá'u'lláh had a sweeter sound.

"On the last day of summer school, I tried to get Ted where I could tell him of my wish to become a Bahá'í, because he was the one who by his course on 'Christ's Promise Fulfilled' and his own conduct, made me realize that Baha'u'llah was the One promised by Christ and the One I should follow now. Try as I might I could not reach Ted and time soon ran out and we were in the cars ready to return to Whitehorse. Then the thought came that I just couldn't leave the little lake where I had found the Faith without making my declaration. I was sitting in the car with Georgie Hughes when I casually mentioned to her that I had been trying to get to Ted all day long to tell him I wanted to be a Bahá'í. That, of course, did it and I left the little lake a newer, happier person, a Bahá'í. Even today I sometimes wonder how I lived without the Faith and I lift my heart in praise and thanksgiving to God that He gave me sight to recognize His Messenger for this day, Bahá'u'lláh."

(Ed. Note: The above letter was written by Sally Jackson, the first Tlingit Indian in Canada's Yukon Territory to become a Bahá'í, written on January 25, 1960, and published in the New Territories' Committee Bulletin, Ottawa, Ontario.)



Bahá'í group of Key West, Fla., a goal city. Commemoration of the Day of the Covenant on November 26, 1959 by the Bahá'ís of Akashi, Japan.

#### Press, TV, Radio Publicize Arrival of New NSA Secretary

The interview with Mr. and Mrs. Charles Wolcott concerning their move to Wilmette, Illinois, which appeared as a front page feature in the Saturday, January 2, 1960 issue of Chicago's American, was syndicated by United Press International throughout the United States. Subsequently, various excerpts and the picture showing them on the steps of the Bahá'í Temple appeared in papers from Hong Kong to Frankfurt, Germany, and throughout South America.

As a result of this publicity, Mr. Wolcott was invited to be a guest, along with Fred Waring, Faye Emerson, Alan King and others, on the Irv Kupcinet TV program, "At Random." During the course of nearly four hours on this well-known TV conversation-show he was able to speak at length about the Bahá'í Faith. Shortly thereafter he was interviewed for a half-hour on the Bob Elson radio show over WCFL in Chicago, and answered many questions concerning the Faith.

Mr. Wolcott's appearance on the "At Random" show prompted Mary Hickox to invite Mr. and Mrs. Wolcott to be interviewed on her half-hour radio program. This was taped in Chicago for release over KFI in Los Angeles, Calif., on March 1. There was much discussion of the Bahá'í Temple and the Bahá'í Faith.

This widespread publicity by press, radio and television brought to the National Spiritual Assembly a great many requests for further information concerning the Faith.

#### Healdsburg, Calif., Schools Recognize Holy Days

In response to the petition of the Bahá'ís whose children attend schools in the Healdsburg High School District, Healdsburg, California, the District Superintendent of Schools on October 13, 1959 announced that Bahá'í students would remain away from their classes without penalty on Bahá'í Holy Days.



First Local Spiritual Assembly of the Bahá'ís of Pandangan Rembang, Central Java, formed on April 21, 1959.

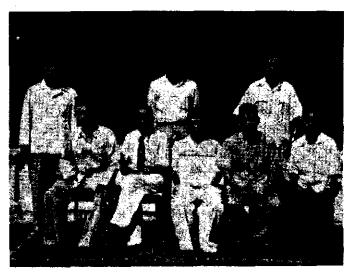


The Local Spiritual Assembly of Bahá'ís of Akashi, Japan, the first local assembly formed entirely of Japanese believers.

#### Bahá'í Prayer Opens Wisconsin Legislature

Through the efforts of a member of the Bahá'í community in Madison, Wisconsin, who is employed in a professional capacity with the Wisconsin State Legislature, permission was received for the Local Spiritual Assembly to have a Bahá'í read the opening prayer for the January 19 meeting of the Wisconsin Legislature. Each meeting of the Legislature is opened with a prayer by some clergyman. The secretary of the Local Spiritual Assembly acted as the Bahá'í representative on this occasion and read Prayer No. 34 from Bahá'í Prayers.

The Wisconsin Assembly Journal stated: "The prayer was offered by Mrs. James Keefrey, secretary of the Madison Spiritual Assembly of the Bahá'í World Faith."



Eight members of the first Local Spiritual Assembly of the Bahá'ís of Lasem, Rembang, Central Java, formed April 21, 1950.

#### Philippine Pioneer Recounts Teaching Journey to Villages in Northern Luzon

Early in the morning of December 27, Orlando Maddela joined me in Solano for a teaching trip to the northern centers of Luzon in the Philippines. We arrived in Santiago, Isabela, later that day. At the center we had an opportunity to discuss the Faith with a few friends, including Eugenie Z. Avarientos of Victory Norte, Santiago, who is a professor at the Northeastern College.

Together with Dr. Songcuan, Messrs. Anunciacion and Maddela and a new friend, Major Valdez, I proceeded to San Agustin where friends were waiting for us. In order to reach our destination we boarded a bus to Jones where we took a motor boat across the river. The river had a washed-out bridge, visible only from the top, which we crossed by foot on a single slippery plank, boarding another truck which took us to San Agustin. Again we dislodged and made our way through the dark wilderness. The hiking involved several kilometers across rice fields which were recently plowed and which impeded our progress considerably. We trudged on until we came to another river and found ourselves clambering down the side of a cliff with our bulky shoes and mud-stained clothing. There, we found an old man and woman hovering in their small shack. The immense river ahead, the sound of approaching rapids, the dirty shack and the blackness all around filled me with a sudden terror; and I looked with dismay upon the narrow, spoonlike "banca" or boat which was to take us across the river. I gathered my courage, as my companions all appeared to be quite brave, descended into the banca, and found myself on the other side of the river in a surprisingly smooth and short journey. I learned, however, that a ride in the banca is a dangerous undertaking, and Orlando admitted that he, too, was shaking all the way across. Once on the other bank, we walked on through a marsh in this valley of rivers and bridges to the home of Major Valdez. Exhausted and mudridden, we decided to accept his hospitality and stay the night before going to Quimalabasa and Mapalad.

On the morning of December 28, after a good night's rest, arrangements were made for me to travel to Mapalad in the sled of a carabao-drawn basket or wagon. Orlando was to go in another wagon. Through mud, brush, dirty streams, and craggy rocks we made our way, until a muddy tributary forced me out of the wagon and onto the back of the carabao. When we reached Mapalad, we found that our hosts had gone to the fields as part of their daily routine. We waited a while and lunched with those who returned. Meanwhile, several friends came and Orlando gave a short talk on the Faith. Interestingly enough, all of the people present spoke English and I was able to communicate with them without any difficulty.

From Mapalad, we continued on our trip and were welcomed to the barrio of Quimalabasa. There we spent some time with a minister of the Assembly of God (a sect of Christianity). Reverend Alfonso Bulosan asked many questions about the Faith, particularly those reflecting his interest in the second coming of Christ. Orlando and I both answered him, giving references where necessary, and supplying scriptural background according to our views. He was impressed



William Allison (in cart) with Filipino friends on his teaching trip to the northern centers of the Philippines.

and invited us to speak before his congregation. It was with deep regret, however, that we had to leave, having planned two meetings the next day in Ibung and Bayombong. We were, therefore, obliged to make our return to Solano with all possible haste. We gave him assurances of our return, left some Bahá'í literature with him, and invited him to attend our summer school in Solano in Apríl.

Our return journey was much quicker and infinitely safer. By ten o'clock in the morning, on the 29th, we were back again in Solano. Our jeep was waiting for us, and soon we were in Ibung, fifteen kilometers away. Unfortunately, the friends had been waiting from nine o'clock on, and as we arrived about eleven, some had already gone home. We met at the home of Mr. Credo, and Orlando and Mr. Alindada presented the teachings. Also present were Mrs. Angustia Maddela, the wife of the first believer, Felix Maddela, their daughter Grace, and several others.

In the afternoon, we were present at a meeting held in Bonfal, Bayombong at the home of Mr. Francisco Aggabao. His wife and children assisted him in making preparations for this meeting. It was by far the most successful event during the teaching trip. An audience of around fifty persons joined us for the discussion of the Faith. I gave a short talk, followed by Orlando speaking in Ilocano. A letter has been sent to Mr. Aggabao congratulating him on the excellent way in which he carried out this task. He had attended the recent teaching conference in Manila and gained his inspiration from that occasion. While passing out refreshments, he also distributed some Ilocano Bahá'í pamphlets. We were most pleased with our reception and the response to our discussions in Bayombong.

-Bill Allison

#### Baha'i Publishing Trust

The Open Door. This much-loved compilation on immortality is now prepared in a new format, size  $4\frac{1}{2}$ x $4\frac{1}{2}$ , still dignified and attractive, but more convenient to use, and with matching envelopes if desired. The text, printed on white antique paper in grey ink with title and heads in soft blue-green, divides itself into three parts: first, giving the assurance of immortality; second, expounding deeper implications of life and progress of the soul in worlds beyond; and third, carrying the comforting words of 'Abdu'l-Bahá concerning prayer for those who have passed on, concluding with His prayer for the departed.

Without Envelopes
Ten copies\$1.00 50 copies\$4.50
With Envelopes
Ten copies
50 copies\$5.50
(Envelopes not sold separately; all booklets sent without envelopes unless specified)

Pocket Calendar, 1960-61. The little pocket calendar in billfold size is becoming more in demand each year. It is made available in late February so that any community in the world can receive it in time for Ridván, as the calendar begins on May 1 and runs to April 30, 1961.

1002		A 7A
10	copies	\$.50
25	conies	\$1.00
100	copies	\$3.00

#### National Bahá'i Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill.
Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.

#### Two New "Self-Mailers"

The Oneness of Mankind. There have been many requests to reprint on this statement of the NSA. It now appears with an attention-getting design, and as a self-mailer. It is a good introductory statement for any kind of teaching and especially appropriate for race amity events, UN activities, and many others. It has been greatly reduced in price.

-	<b>-</b>	
25 copies		5
100 copies	\$ 2.5	0
500 copies	\$10.00	Ŏ
1,000 copies	\$18.00	N

The Principle of Child Education in the Bahá'í Faith. The content of this leaflet is familiar to most Bahá'ís. Now it has been designed as a convenient, inexpensive self-mailer to make it practical for wider distribution. Reduced price.

25	copies	\$ 1,00
100	copies	3.00
500	copies	\$12.50

#### Calendar of Events

#### **FEASTS**

April 9 — Jalál (Glory) April 28 — Jamál (Beauty)

#### HOLY DAYS

Feast of Ridván — April 21-May 2 (Declaration of Bahá'u'lláh)

#### FIFTY-SECOND ANNUAL CONVENTION

Bahá'í House of Worship April 28-May 1

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETING
April 27

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'i News is edited by an annually appointed Editorial Committee. The Committee for 1959-60; International News Editor, Mrs. Eunice Braun; National News Editor, Miss Charlotte M. Linfoot; Managing Editor, Richard C. Thomas. Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

## Message to the Annual Baha'i Conventions From the Hands of the Faith in the Holy Land

BAHA'I YEAR 117

Dearly beloved Friends:

No. 351

Another twelve months of important Bahá'í events have revolved upon the mighty axis of our beloved Guardian's divinely inspired, world encompassing Crusade. Once again, at this blessed Ridván period, we pause to survey the accomplishments of the past year, to enumerate its victories and to assess the tasks that still lie ahead ere we reach the goal of 1963 and enter upon the celebration of the supreme jubilee of our Faith, the hundreth anniversary of the Declaration of Bahá'u'lláh's Mission-a mission which casts its light forward over five hundred thousand years of human destiny. We Bahá'ís may well raise our hearts in thanksgiving to Him for the constant evidences of His unfailing grace, protection and guidance vouchsafed to us, the small but faithful band of His followers scattered throughout the populous and ancient centers of culture in both the East and the West, throughout the wildernesses of Africa and the New World, and the farflung islands of the seas. In spite of the heavy blow we received so recently through earthly separation from our Guardian-a blow from which our hearts still bleed; in spite of our frailty as chosen instruments of God; in spite of the fewness of our numbers in the face of the teeming millions as yet unaware of the advent of the Promised One of all ages; in spite of the circumscribed nature of our material resources-in spite of all these things we witness that this Faith of ours is receiving an uninterrupted impetus from the Will of Bahá'u'lláh and that its nascent institutions, given to us by Him, elaborated by 'Abdu'l-Baha and erected by Shoghi Effendi, are multiplying in number, growing in strength, casting down deeper roots into the life of society, increasing in prestige and demonstrating the power nascent within them which must flower eventually into a World Civilization and bring about that Golden Age which will in truth be the Kingdom of Heaven upon earth.

The process of knitting the Bahá'í world together and coordinating its far-flung activities, which was carried on from the World Center of our Faith by the beloved Guardian, has steadily continued since his passing and bears witness to the enduring foundations he laid during the thirty-six years of unremitting toil and self-sacrifice which characterized his ministry. The brilliance of his planning, the far-reaching vision which inspired his decisions, the vitality of the Administrative Order he built up during his lifetime, continue to bear fruit. The "heart and nerve center" of the Faith, the hub into which the spokes of this mighty wheel of God, this New World Order, fit has continued to function with unabated vitality, receiving its spiritual impetus from the twin Holy Shrines in which are laid to rest the Twin Manifestations of God for this day. and pouring this life-force into the world-wide Community of the followers of the Most Great Name, in spite of having so recently passed through one of the worst crises in one hundred and seventeen years of Bahá'í history. The Ten-Year Plan, the latest step in the unfoldment of 'Abdu'l-Bahá's Divine Plan designed to bring about the spiritual conquest of the entire globe, has forged ahead in a truly miraculous manner since that grievous and fateful November day in 1957 which witnessed the removal of its guiding force, its Commander-in-Chief, the designer of its every phase, and the one to whom its prosecutors, whether Hands, Board members, administrative bodies, pioneers or teachers, looked for words of encouragement and guidance and from whom they eagerly anticipated receiving that measure of reward or acclaim that he in his wisdom and love might bestow upon them.

JUNE 1960

#### How Shining the Evidences!

Not only has the unity of the Faith been protected, the plans of its enemies forestalled and its properties safeguarded, but the spirit of the believers has not faltered in the darkest hour of test. We may truly say that it is this great pact of faith in the hearts of the friends that has held the Cause steadily on the course charted for it by its Guardian, and has been the magnet attracting so many new souls to the Faith during the past two years. It is this force of faith in Bahá'u'lláh and love for Him that has swept the Bahá'is of the world forward to such astonishing victories as the establish-

ment during this present Ridván period of the entire number of spiritual assemblies specified by the beloved Guardian in the Ten-Year Plan as the necessary foundation for the future independent national Bahá'í bodies of Latin America. Those responsible for this feat obeyed his behest to ". . . set their faces towards those fields that still remain unexplored and direct their steps to those goals that are as yet unattained, assured that He who has led them to achieve such triumphs . . . will continue to assist them in enriching their spiritual birthright to a degree no finite mind can imagine or human heart perceive." How shining are the evidences that this promised support has been vouchsafed to them by Bahá'u'lláh Himself. Last Ridván with so many local assemblies still needed in Latin America, the heights still to be scaled seemed unattainable; this Ridván the banner of conquest floats proudly from every hilltop. How greatly must Shoghi Effendi's heart rejoice!

The truly extraordinary evidences of progress throughout the entire range of Bahá'í activity should cause us all to ponder anew the mysterious power of this Faith, to marvel at the secret springs that so constantly feed its needs, and to supplicate that during the coming year a still greater measure of Bahá'u'lláh's loving protection, His all-conquering strength, His unfailing guidance, may be vouchsafed to us in the prosecution of the beloved Guardian's mighty Crusade. With humble gratitude for the untiring and consecrated labors of our fellow-believers and deep joy in their achievements, we share with the friends the truly remarkable list of the major events and victories of this past year.

The number of territories comprising the World Community of the Most Great Name has now risen to the impressive total of two hundred and fifty-six, including all of the one hundred and thirty-one original virgin goals of the World Crusade listed by our beloved Guardian, with the exception of ten territories within the Soviet orbit. One of the most difficult objectives of the Ten-Year Plan, Hainan Island, has recently been opened by a stalwart Knight of Bahá'u'lláh of Chinese origin, adding another pearl to that chain of islands girdling the Asiatic mainland.

#### The Process of Rapid Multiplication

The steady process of multiplication of localities where Bahá'ís reside in all parts of the globe has raised the total of these centers to over five thousand eight hundred, far exceeding "the goal of five thousand Bahá'í centers in the Eastern and Western Hemispheres," called for by our beloved Guardian in his Ridván Message three short years ago. More than thirteen hundred localities have been added since his passing, over six hundred of these during the past year alone.

This uninterrupted expansion, brought about by the twin process of dispersion and enrollment of new believers, has brought the number of such centers in the goal countries of Europe to more than a hundred and forty; in Germany and Austria, to a hundred and forty-eight; in the British Isles to a hundred and fifty-one; in Australasia and in the Dominion of Canada, respectively, to nearly a hundred and sixty; in the Indian subcontinent to a hundred and eighty; in Latin America to nearly three hundred and forty; in the Pacific area to

over five hundred; in Persia to more than one thousand and seventy; in the African continent to eleven hundred and forty; and in the United States of America to nearly fifteen hundred and seventy.

In the African continent and throughout the Pacific region, areas encompassing almost half of the original one hundred and thirty-one virgin territories to be opened during the World Crusade, extraordinary progress continues to be made, the rate of increase far surpassing that in any other parts of the world and bearing conclusive witness to the spiritual vitality in the hearts of their indigenous peoples. As evidence of this mighty process of conversion now taking place, we may cite the fact that over four hundred new centers have been added in Africa during the past two years, and over two hundred in the Pacific region during the last twelve months. In Latin America, the scene next year of the formation of no less than twenty-one new National Spiritual Assemblies, more than a hundred centers have been added since last Ridván, a feat the magnitude of which cannot be sufficiently stressed when one considers the vast territory involved and the relatively small number of believers able to carry forward the work of the Crusade.

The number of local spiritual assemblies throughout the world, referred to by our Guardian as the "foundation of the edifice of a rising Order," is rapidly approaching one thousand five hundred, reflecting an increase of almost two hundred in each of the last two Ridván periods. Of these more than two hundred and forty are now incorporated.

Over half of the thirty-one National and Regional Spiritual Assemblies now established have achieved the Crusade goal of incorporation, seventeen having so far secured this legal registration, the latest being the energetic National Spiritual Assembly of the Bahá'ís of Burma, which has just received, less than a year after its own formation, official recognition by the government of the Union of Burma.

Translations of the continually expanding literature of the Faith have now been made in two hundred and sixty-eight different languages, representing an increase of nearly one hundred and eighty since the inception of the Crusade. Ninety-six of these are supplementary to those originally specified by our beloved Guardian in the Ten-Year Plan. During the Crusade years Bahá'í literature has been translated into all of the European languages called for in the Plan; into eighty-two of the indigenous languages of Asia; sixty-five of Africa; and over twenty in the Americas.

#### Two Mother Temples Nearing Completion

Progress in erecting the three great Mother Temples of Africa, Australasia and Europe is steadily continuing. Practically three years before the end of the World Crusade the beautiful and highly suitable Mashriqu'l-Adhkár, at present reaching completion in the heart of Africa, will be dedicated, during this coming August, at a ceremony attended by believers from many districts and territories of what was once known as the "dark continent" but now shines as one of the brightest regions of the entire Bahá'í world. The Temple in Sydney, Australia, is rising at a rapid pace, and already this great "silent teacher" of the Antipodes is attracting wide publicity and the attention of thousands of people who pass by it daily on an adjacent

main highway. It is anticipated that its dedication will take place early in 1961. The plans for the European Mashriqu'l-Adhkar, long the subject of opposition on the part of certain church elements in Germany, are now well advanced and it is hoped that construction can commence during the coming months at the Temple site near Frankfurt. These historic first steps in the process of erecting Houses of Worship and their attendant institutions, which play such an important part in the Bahá'í society envisaged by Bahá'u'lláh, are being followed up and supported through the purchase of many sites for future Temples. During the past year, Japan, Austria, Bolivia, Guatemala and the Dominican Republic have acquired plots of land for this purpose, raising the number of such sites since the inauguration of the Ten Year Plan to the truly impressive total of thirty-three.

Among the many other properties added in various parts of the world during the past year to the already impressive list of Bahá'í holdings, the following are of special interest because of the official recognition which their acquisition has involved, giving increasing emphasis to the independent character of the Faith, and adding to its prestige: the approval, by the District Commissioner of Kenya, of the allocation of two plots of land in village areas for Bahá'í purposes, and the pending approval of a third plot; the authorization, confirmed through a special decree issued by the Ministry of Finance in Laos, for the Bahá'í Community in Vientiane to own in its name a plot of land as an endowment; and the recognition by governmental authorities of Bahá'í burial grounds as such in Abbottabad, Nawabshah and Montgomery, in Pakistan, and in Seremban, Malaya, the three latter sites being direct allocations of government land for the purpose of establishing separate Bahá'í cemeteries.

Another evidence of the growing recognition of the independent character of the Faith is the continued expansion in the number of territories, states, provinces and other civic units where the Bahá'í marriage certificate is legally accepted. Such recognition has now been granted in nearly forty-five different countries and political sub-divisions, the latest additions being the provinces of Alberta and Saskatchewan in the Dominion of Canada. The Bahá'í Holy Days are now officially recognized by school authorities in eighty different countries, states and cities. In the United States, including Alaska, more than ten new areas have been added since last Ridván.

### Widespread Enrollment of Indigenes

In the African continent, the onward march of the Faith bears eloquent testimony to the spiritual receptivity of its inhabitants, so strongly emphasized by our beloved Guardian, and reflected, even before his passing, in the beginnings of that mass conversion confidently predicted by him. As a result of the intensive teaching campaigns launched by the four African Regional Assemblies, the number of declared believers throughout this vast continent has risen to well over fifteen thousand, seven thousand having been added since last Ridván. In Central and East Africa, the number of enrolled believers has more than doubled in the short space of a year. Over four thousand new declarations have been recorded in Uganda alone since April

1959, nearly twelve hundred in Kenya, and well over two hundred in Tanganyika. In the Belgian Congo, also, the beginnings of mass conversion are becoming evident. In the far-flung territories under the jurisdiction of the Regional Assembly of South and West Africa, a gain of over sixty percent has occurred during the past twelve months in the total number of adherents of the Faith. The zeal of the new believers in this area is well illustrated by the recent settlement of the Island of Sesse in Lake Victoria, an accomplishment of a nature ever dear to Shoghi Effendi's heart. The number of local spiritual assemblies in the whole of Africa has reached a total of three hundred and seventy-six, an increase of well over two hundred since the passing of the beloved Guardian. Representatives of two hundred and seventy-three different African tribes are now included in the membership of the Bahá'i Community. Noteworthy among the many new instances of official recognition accorded the Faith during the past year are: the establishment and registration of the first Bahá'í Publishing Trust in Africa, in Kampala, Uganda; the inclusion of "Bahá'i" on the official census sheet as one of the religions of Swaziland; and the registration of the Ḥaziratu'l-Quds of Port Victoria, Seychelles as a religious property, thereby exempting it from all taxation.

The Pacific area, exclusive of Australasia, competing with the African continent for that "palm of victory" so often mentioned by the beloved Guardian himself, continues to fulfill the high expectations held by him for the rapid advancement of the Faith throughout its widely dispersed countries, islands and territories. Last year the number of local spiritual assemblies in this region had reached one short of the hundred mark-double the number which existed in 1957, and a further substantial increase is anticipated during the present Ridván period. In the region of South-East Asia, the number of declared believers now exceeds seven thousand five hundred, including over forty-eight hundred in the Mentawei Islands alone. In addition to the astounding progress being made there, more than a thousand new believers have entered the Faith in Indonesia during the period since Ridván 1959. In the ten island groups comprising the territory of the Regional Assembly of the South Pacific, there are now nearly sixty localities. A three-fold increase in the number of centers in the Gilbert and Ellice Islands has occurred in the past year, and news has recently been received that on one of these islands, to which the first Gilbertese Bahá'í was banished because of his association with the Faith, nearly fifty new believers have recently been enrolled, due to his single-handed efforts. One Ḥaziratu'l-Quds has already been completed in this remote outpost and two more are under construction.

In the vast territory of the Western Hemisphere, including within its confines the cradle of the Administrative Order, as well as those republics whose rulers were addressed by Bahá'u'lláh in such insistent and weighty terms, the number of localities to which the light of His Faith has penetrated now totals nearly two thousand one hundred, well over three hundred of which constitute local spiritual assemblies; almost a hundred and forty of these are now incorporated. The rapid spread of the Faith among the Indians of South America

in recent months has rivalled the extraordinary progress made in the heart of the African continent and the islands of the Pacific, and may well foreshadow a parallel process of mass conversion in the New World. In Bolivia, a seven-fold increase in the number of Indian believers has occurred since last Ridván, bringing the total to over the one thousand mark, drawn from almost a hundred different localities. As many as twenty-five new all-Indian local spiritual assemblies may be formed in this country alone during the current Ridván period. Throughout the Americas contact has been established with more than sixty different tribes since the inception of the Crusade, evidence of the steady progress made in carrying the Teachings to these indigenous peoples to whose enrollment in the Faith both 'Abdu'l-Bahá and our beloved Guardian attached such great importance.

### Increased Propagation of Faith

Among the many instances of an ever-wider proclamation of the Message of Bahá'u'lláh during recent months, the following may be cited as an indication of the wide geographical area now being reached, and a testimony to the increasing official and public recognition of the Faith as an independent religion: the Australia-wide press and publicity campaign recently initiated by the National Assembly of that country; the first publicity received over both radio and television in the British Isles; the broadcast of a program consisting of Bahá'í Sacred Writings over the All-India Radio from New Delhi; the presentation of the Message to the people of Japan on Radio Tokyo, and from a national television station in that country; the time accorded to a Bahá'í speaker in Switzerland over Radio Lausanne, as well as the television interview granted a travelling teacher in France, which was telecast from two principal stations in that country; the allocation of radio broadcast time to the local Spiritual Assembly of Suva, Fiji Islands, along with other religions, including Christian, Hindu and Moslem; and the notable increase in publicity freely accorded the Faith in the United States of America, particularly in connection with such Bahá'í-sponsored events as World Religion Day, Race Amity Day, and the Bahá'í observance of United Nations Week.

An enumeration of the various teaching conferences, institutes and weekend schools held throughout the world during the last twelve months is most impressive, not only because of the very large number which took place, but also because nearly every part of the world-wide Bahá'í Community is represented. Though not necessarily complete, the following is a representative list of these gatherings, which our beloved Guardian considered to be a demonstration of the zeal and earnestness of the believers in "discharging their primary obligation to propagate their Faith": the Austrian teaching conferences held during the past winter in Vienna, and in Linz, as well as the first Austrian Youth Winter School in Krieglach; the Benelux Teaching Conference in Brussels; the striking total of one hundred and sixteen teaching conferences, one-day and weekend schools held in twenty-four different cities and towns in the British Isles; the Regional Teaching Conferences held in Germany, in Hannover, Heilbronn, Koln, Stuttgart, Ulm, and two in Frankfurt; the two Regional

Teaching Conferences held in France, in Orleans and Montpellier; the six Regional Teaching Conferences held in the Iberian Peninsula; the Teaching Conference for the German-speaking cantons of Switzerland, in Zurich, and that for French Switzerland, in Lausanne: the Italian Teaching Conference, in Rome; the Finnish Teaching Conference, in Helsinki; the three Teaching Conferences of India, in New Delhi, Kanpur, and Mysore; the Teaching Conferences of Japan, in Tokyo, Osaka, Hiroshima and Nagasaki; the Teaching Conference of East Pakistan, at Dacca, and of West Pakistan, at Lyallpore; the forty-five teaching conferences and weekend schools held in Central and East Africa, including thirty-five in Uganda, four in Kenya, four in Tanganyika, and one in Ruanda-Urundi; the teaching conferences and teacher training schools held in Mauritius, Mozambique, both Northern and Southern Rhodesia, Nyasaland, Swaziland, the Union of South Africa, and Zululand; the many teaching conferences in the Australian continent, including three in each of the States of Victoria, and Queensland, respectively, two each in New South Wales, South Australia and Western Australia, and the same number in Tasmania; the teaching conferences held in all of the main centers of the North Island of New Zealand; the first All-Philippine Teaching Conference, in Manila, and the conferences held in Indonesia, Malaya, and other areas of southeast Asia; the Teaching Conferences of the South Pacific Islands, at Tuarabu Village, in the Gilbert and Ellice group, in Apia, Western Samoa, the three conferences held in the Tongan Islands, and the Fiji Teaching Conference in Suva; the Winter Workshop held on the Campus of the University of Alaska, at Fairbanks; the Winter Conference in Ketchikan, Alaska; the All-Argentine Teaching Conference, in Rosario, and similar conferences held in Chile, Paraguay and Uruguay; the National Teaching Conferences of Peru, in Lima, and of Brazil, in Niteroi; the twenty-five teaching conferences held in Canada, covering every province of the Dominion, and including thirteen in Ontario alone; the Costa Rica Teaching Conference in San Jose; the Teaching Conference of Nicaragua held in Managua; the All-Mexico Conference, in Mexico City; the Youth Congress held in Guatemala City; the Intercommunity Teaching Conference of Panama, in LaChorrera; the Honduran Teaching Conference, held in Taulabé; the three International Schools of the Greater Antilles, one in Ciudad Trujillo, Dominican Republic, and two in Port-au-Prince, Haiti, as well as two National Teaching Conferences in the same area; and the series of nation-wide conferences, nearly sixty in number, held in the United States of America, sponsored by the National Spiritual Assembly, and aimed at creating a deeper understanding of the needs of the Cause at this present stage of the World Crusade, and designed to lend a marked impetus to the teaching work, both abroad and on the homefront, as well as approximately sixty additional area teaching conferences held throughout the length and breadth of that country.

The recapitulation of facts such as these, concrete evidence of the astonishing forward march of this irresistible, divinely-inspired Plan, cannot but fill our souls with courage and determination to arise and carry out the remaining tasks of the World Crusade with greater vigor and dedication than ever before.

BAHA'I NEWS

#### The Significance of the World Center

The supreme importance and significance of the World Center of the Faith, irrevocably fixed by Bahá-'u'lláh Himself in the Holy Land, and constantly stressed by the Guardian in his writings, has emerged since his passing and looms before us in its stupendous outlines, as the Most Great Jubilee approaches and the institutions of the World Center evolve. It is incumbent upon the Baha'ís, particularly their elected national and regional representatives, to realize that the unity of the Faith and the necessary unform spread of its activities depends upon the proper coordination and protection which is given from the World Center. National or regional plans or interests cannot be permitted to sacrifice the over-all interests of a closelyknit, smoothly functioning World Community. The eagerness of the assemblies, and the believers they represent, each striving to attain in its own area a greater measure of development, to raise up new institutions such as Haziratu'l-Quds, Temples, schools and endowments, must be at once fostered and contained; fostered so that the Faith may arise locally in all its glory and power in different parts of the world; contained and directed so that each part whilst expanding and developing as fast as possible may not place in jeopardy the work of another area or undertake over-expansion or expenditure at the expense of another member of this single entity-a World Community. A constant consultative flow of communications must ever-increasingly, as the Crusade draws to its close, pass in and out of Haifa between the various National and Regional Assemblies and the Hands of the Faith in the Holy Land, upon whom has devolved the task at this critical juncture in Bahá'í history of safeguarding and promoting the world interests and world-wide progress of the Cause of God.

### Entering a New Phase

During this year of momentous preparation for the election of no less than twenty-one new National Spiritual Assemblies in Central America, the Antilles and South America, a ceaseless effort must be exerted on the part of all those responsible for the fulfillment of these supremely important goals of the Crusade in order to insure that the newly elected local assemblies, as well as those previously elected, remain at their present level, that their membership be maintained during the coming year, that they be deepened in faith and understanding of the Administrative Order, that the Communities they represent are increased in number and the rank and file of the believers more deeply confirmed in the spirit of the Faith and encouraged to serve its interests and spread its knowledge among the peoples of their respective countries. This is going to require arduous work on the part of those devoted and consecrated pioneers who constitute the vanguard of Bahá'u'lláh's advancing hosts; it is going to mean more pioneers and teachers may still be required in this strategic field of service; it will entail on the part of the Mother Community in North America an unabated flow of assistance in the form of loving consultation, cooperation and guidance, as well as a supply of material means from this more prosperous and richly blessed community to these struggling new

daughter communities, rich in spirit and in promise. but often lacking in the financial resources necessary to attain their objectives and maintain their centers: it is going to necessitate further outpourings of treasure from the devoted self-sacrificing followers of Bahá'u'lláh in the Cradle of the Faith who already through the operation of the Persia-America deputization plan have been responsible during the past eighteen months for much of the present spectacular success we now enjoy in the Latin American field; it will entail a greater measure of activity on the part of both the Board members and the elected representatives of the present four Regional National Assemblies functioning in this area. It must inevitably draw heavily upon the strength and the time-so fleeting, so short and therefore so precious-of the Hands of the Faith, both those serving at the World Center and those allotted to the Western Hemisphere. We are confident, however, that these needs can and will be met and the glorious prize now well within our reach be seized in all its perfection and the new National Assemblies emerge next Ridván in all their promise, prepared to assume their function as pillars of that Universal House of Justice so soon to be born.

We are evidently entering a new phase in the unfoldment of 'Abdu'l-Baha's Plan for the spiritual conquest of the entire planet. A movement can be seen in different parts of the world such as has not been witnessed since the inception of this Cause in Persia. The masses are beginning to stir, to raise their eyes and look questioningly upon the Message we are presenting to them; at first by hundreds, now in some places by thousands. they are embracing this Faith, fulfilling the prophecies of the Master and the words of the Guardian. Although at the present time this new process is taking place largely amongst the so-called more primitive members of human society, introducing into the Bahá'í family of peoples much needed qualities of both heart and mind, we have every reason to believe it presages similar movements of mass conversion in other terri-

The impact of the passing of our beloved Guardian, the electric shock it administered to the entire body of the believers, the fire of sorrow and test through which they passed and from which they are emerging stronger than ever before, cannot but release, as has every major crisis in the past history of our Faith, a fresh flow of those forces which mysteriously and irresistibly lead it to new victories, widen the pale of its influence, and swell the ranks of its followers. In view of this conspicuous process now taking place we call upon those pioneers and believers struggling in distant and difficult fields and particularly those in the recently opened territories, to persevere in their labors, to take fresh heart, to appreciate the spiritual significance of the service they are rendering and remain steadfastly at their posts-posts so dear to our beloved Guardian and to which he attached such great importance. Though the soil of men's hearts be unfertile, the spiritual climate of their thoughts inhospitable and the promised harvest seem but a distant dream, let them remember their sacred responsibility as Bahá'u'lláh's "forward-marching warriors" and steadfastly persevere in their task until they not only achieve success, but God willing, in the end bless the land they have

served so faithfully by laying their bones to rest in it, as many a pioneer has done before them, and their graves become places of visitation for future generations.

The recent, little short of miraculous, achievements in Latin America demonstrate to us what hidden springs of strength are released in us when we obey the behests of our Guardian. They prove to us that the promised aid of the Supreme Concourse is at hand, eager to assist us, and that in the words of Shoghi Effendi its "invisible battalions are mustered, rank upon rank, ready to pour forth reinforcements from on high" and sustain even the humblest service undertaken in the Path of God.

#### Very Little Time Remains

Very little time remains to us if we are to accomplish fully and with resounding success the tasks allotted to us by Shoghi Effendi in the last, mighty Plan we received from him, the final fruit of his divinely-inspired mind. We need not, we cannot, and we will not fail him. It lies within our power to seal with complete victory his world-encircling Crusade. This can only be done, however, if mighty and ceaseless efforts are made by each and every believer and more particularly those who form a part of such richly blessed and favored Communities as those in the Cradle of the Faith and in the Cradle of its Administrative Order. Aside from the task of consolidating and maintaining the work in Latin America, prior to the election in Ridván 1961 of the twenty-one independent National Assemblies to be formed there, a tremendous amount of work faces the Bahá'is, whether they be Hands, National Bodies entrusted with specific tasks, teachers or pioneers. In Europe, where no less than eleven National Assemblies must be formed in the spring of 1962, the requisite number of local assemblies, the foundation for these new institutions, is far from being complete. Approximately forty must be constituted by next April. The field is difficult, the people, sunk in materialism, often cynical and disillusioned as a result of two world wars, are indifferent to religious truth and preoccupied with the economic problems and social diversions of a highly civilized continent. All these factors constitute one of the greatest challenges of the entire Crusade. A Faith, however, for which twenty thousand of its adherents died as martyrs, which has planted its banner in a little over a hundred years in two hundred and fifty-six territories of the globe, embracing every independent nation, every dominion, mandate and trust territory and all the major islands of the world, whose valiant pioneers and teachers are scattered like lifegiving seed in every corner of the planet, has the power within it to sweep away every obstacle in its path. If the present National Assemblies focus their strength and concentrate their thoughts, resources and energies on the goals they must attain; if the individual believers consult their hearts and their consciences and arise and proceed to the battle-fronts most in need of their assistance; then the power placed by God in the Ten-Year Plan, the third and final stage of the initial epoch in the evolution of 'Abdu'l-Baha's Master Plan, will, like a mighty tidal wave, sweep away every remaining obstacle and carry us to glorious victory.

We must face the fact that a still greater measure of

self-sacrifice is required of us than perhaps at any previous time in the prosecution of the World Crusade. Two-thirds of this Crusade is already won; the opening of the virgin territories, the translation of our literature into so many diversified languages, the erection of continental Houses of Worship, the multiplication of assemblies and centers, the increasing recognition of the independent character of our Faith, the incorporation of its administrative bodies, the formation of new national bodies, are either accomplished facts or now lie well within our grasp. The last third, however, still remains. The new National Assemblies must be securely raised on their specified foundations; the homefronts, the very bed-rock of existing older National Assemblies, which have lagged far behind the general rate of progress achieved in other fields, must now receive the assistance which alone can fulfill their objectives, namely a wide increase in settlers and an influx of new souls enlisted under the banner of Bahá'u'lláh through a renewed and unremitting teaching effort. And finally, the European Temple, one of the most important goals of the Ten-Year Plan, still remains to be erected. The accomplishment of these tasks not only requires a fresh dedication to our work on the part of every single believer, but of necessity will demand a great outpouring of our material resources. The strength of the Cause of God in all dispensations, however, has been in the rank and file of its adherents; it is the meek, the obscure, the poor, indeed often the needy, who have arisen like veritable spiritual giants and established its institutions, raised its first precious edifices, carried its Message to the masses, laid down their lives for its Teachings, and demonstrated the regenerating spiritual power of the Word of its Manifestation. So today, as our Guardian's Crusade approaches its end, it is to the rank and file of the believers that we must look. From them will come its heroes, saints and martyrs; they will be the ones to fulfill the hopes of Shoghi Effendi, to realize the promises of 'Abdu'l-Bahá, to lay the foundations of the World Order of Bahá'u'lláh on an unshakable foundation, to win the ultimate victory.

The beloved Guardian made quite clear the supreme role of every single Bahá'í. He said, one year after the inception of the World Crusade, that "This challenge, so severe and insistent, and yet so glorious, faces no doubt primarily the individual believer on whom, in the last resort, depends the fate of the entire community. 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 fore-doomed to failure. The World Center of the Faith itself is paralyzed 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'llah 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."

The Master has made clear in an impelling and impassioned appeal the overwhelming potency of the forces released by Bahá'u'lláh, which activate those who respond to His call. These words surely leave none of us any excuse for failing in our duty to God, Bahá-'u'llah and His Cause: "The undying Fire which the Lord of the Kingdom hath kindled in the midst of the holy Tree is burning fiercely in the midmost heart of the world. The conflagration it will provoke will envelop the whole earth. Its blazing flames will illuminate its peoples and kindreds. All the signs have been revealed: every prophetic allusion hath been manifested. Whatever hath been enshrined in all the Scriptures of the past hath been made evident. To doubt or hesitate is no more possible . . . Time is pressing. The Divine Charger is impatient, and can tarry no longer. Ours is the duty to rush forward and, ere it is too late, win the victory."

-Signed:

RUHÍYYIH PAUL HANEY
AMELIA COLLINS JOHN FERRABY
HORACE HOLLEY JALÁL KHÁZEH
A. Q. FAIZI

April 1960.

# All Goal Cities in Latin America Filled; Assemblies, Membership in U.S. Increases

In their Third Annual Message to the Bahá'ís of East and West on November 4, 1959, the Hands of the Cause of God stated that they had reason to believe that the Latin American countries would succeed, during Ridván 1960, in forming those spiritual assemblies required of them by our beloved Guardian as essential for the election in Ridván 1961 of the twenty-one national spiritual assemblies which would constitute the remaining pillars in the Western Hemisphere of the Universal House of Justice.

That their confidence was well founded was proven on receipt of the joyful news some ten days before Ridván that all the goals in all the Latin American countries had been filled, and indeed exceeded in certain of the most difficult areas. This speedy triumph was due to the conversion of an unprecedented number of new believers, response on the part of native Bahá'is to the need for settlers, the prompt settlement of the required number of American settlers. but not in the least to the indefatigible efforts of the Hands of the Faith in the Western Hemisphere, the members of their Auxiliary Boards, and the several national teaching committees. There now remains only the task of consolidation in preparation for the formation of the twenty-one independent national assemblies in Ridván 1961,

The past year was one of unprecedented victories also in certain areas on the homefront in the United States. Through the concentration of the services of the members of the Auxiliary Boards on goal groups, and the mobilization of all of the other teaching re-

sources, plus the placement of dedicated settlers, fortyone new and restored local spiritual assemblies were
elected on April 21, thus pushing the total number of
assemblies in the United States well over the 200 mark.
Unfortunately, seven existing communities were unable
to retain their assembly status; therefore the total
number of local spiritual assemblies is 229 instead
of 236. Already the national and area teaching committees and many groups with five or more members
have arisen with zeal and determination to insure
the total achievement of the required 300 local assemblies by Ridván 1961.

The number of new believers enrolled during the past year, although offset by a number of withdrawals, has also been very encouraging. During the period May 1, 1959, to April 30, 1960, the number of adult believers was increased by 385. Added to this was the enrollment of 89 youth, the transfer of 59 youth to full membership status, and the reinstatement of 10 adults who had previously withdrawn, making a total enrollment for the year of 543.

Still another historic achievement was reported by the national treasurer to the delegates to the annual convention, namely, that for the first time in many years the income from contributions and special gifts exceeded the year's expenditures by approximately \$12,500.00. As explained by the treasurer, this was partly due to the fact that some of the expenses in the placement of pioneers in Latin America were borne by the Joint Deputization Fund, which is made up of contributions from the American and Iranian believers.

Thus the new Baha'í year starts off with a momentum which the National Spiritual Assembly is confident will accelerate at a rapid pace with the passing of the months, and insure resounding victory in all that still remains for the American believers to accomplish this year in Europe, Latin America, and at home.

-U.S. NATIONAL SPIRITUAL ASSEMBLY



The newly-built Ḥaziratu'l-Quds of Makasar, Celebes, Indonesia.

# Over One Thousand Attendants at U.S. Convention Inspired by Presence of 'Amatu'l-Baha Ruhiyyih Khanum



'Amatu'l-Bahá Rúhíyyih Khánum addressing the American Bahá'is at the National Convention in Wilmette. Seated behind her are H. Borrah Kavelin, chairman of the U.S. National Assembly, and Hands of the Cause William Sears and John Robarts.

THREE transcendent features dominated the fifty-second annual U.S. National Convention, held at the Mother Temple of the West in Wilmette from April 28 through May 1: a sense of promise of eventual total victory in the World Crusade, rock-steady firmness in facing the remaining tasks of that history-making enterprise, and the tremendous bounty of the presence of 'Amatu'l-Bahá Rúhíyyih Khánum and three other beloved Hands of the Cause of God.

These elements were already perceptible in the atmosphere of Foundation Hall as H. Borrah Kavelin, chairman of the National Spiritual Assembly, and later elected convention chairman, recalled in his opening statement the grievous loss of the beloved Guardian, the compensating strength which his passing seemed to have imparted to the Bahá'í world community, and the goals reached under the dedicated leadership of the Hands.

He also gave the delegates and visitors the distressing news that Charles Mason Remey, long a Hand of the Cause in Haifa, had issued a proclamation declaring himself to be the second guardian of the Faith. This astonishing claim—unfounded and, indeed, contrary to the sacred texts—was repudiated by the Chief Stewards at the World Center and, in America, by the National Assembly, the convention, and local assemblies.

Having quickly digested this sad and startling event, the convention turned to more heartening messages, including one from revered Hand of the Cause Horace Holley in Haifa, which the delegates promptly acknowledged with a cabled expression of love and of appreciation for his unexampled past services. Other uplifting communications came from national assemblies and conventions, from the body of the Iranian believers, from local assemblies here and abroad, and later from Hands of the Cause Clara Dunn and H. Collis Featherstone in Australia.

### Message From Hands in the Holy Land

The thankfully-received expressions of greeting, prayer, and good wishes provided a proper setting for the reading of the climactic message from the Hands of the Faith in the Holy Land, addressed to all of the annual conventions. From this historic document—not only a thrilling summary of global activities and accomplishments, but also a penetrating analysis of changing conditions and tasks still to be carried out—a grateful Bahá'í world community can, through deep individual study, derive inspiring and indispensable guidance for complete success in the beloved Guardian's Crusade. The convention replied by cable in a spirit of profound appreciation, love, and renewed dedication.

#### Net Gain of Thirty-four LSAs

The ensuing report on the teaching work in the United States revealed distinctly encouraging progress. The net gain of thirty-four local assemblies was the largest of any single Crusade year, and total enrollments were substantially higher than those reported at the previous convention. Yet these increases still left an inescapable need for twice the number of assemblies gained in the past year, in order to reach the required total of 300, and for a flood of enrollments to reinforce the valiant efforts of the newly reinvigorated homefront.

The convention had already received the joyful news that beloved Hand of the Cause Leroy Ioas had arrived, and in the afternoon of that first day he and Mrs. Ioas, both members of the International Bahá'í Council, appeared before the assembled delegates and the growing number of visitors. During this first of several occasions on which he contributed his wise and precious counsel, Mr. Ioas stressed the Guardian's clear vision of the ultimate success of the Crusade and the fact that, although Shoghi Effendi has now left us, we can today still win the victory through him.

#### **BAHA'I NEWS**

A succession of stimulating reports and consultative periods dealing with special homefront teaching and proclamation activities completed the initial sessions. The teaching in the southern states, though apparently handicapped by the present interracial disturbances there, will inevitably result in the winning of many new believers as the oneness of mankind is unremittingly but prudently proclaimed.

The task of teaching the American Indians, at present devolving largely upon a courageous band of thirty-one pioneers, calls for many more enrollments; yet great progress has been made, as evidenced by the fact that fifty tribes have now been contacted.

The work of the Bahá'í Press Service in facilitating the proclamation of the Faith through publicity is showing ever-greater results in attracting responses from sincere souls. The Bahá'í Publishing Trust continues with distinction to discharge its function of making the Revelation of Bahá'u'lláh available in print, providing a wealth of attractive literature for contacts, and helping to implement the Guardian's plea to the believers for conscientious study of the Writings. The College Bureau, on its part, offers in growing measure the special help essential to the successful introduction of the Faith in institutions of higher learning.

#### Report on General and Deputization Funds

The encouraging nature of the reports on teaching and proclamation had its parallel in the financial picture delineated by the national treasurer, Arthur L. Dahl, but here again there were both highlights and shadows. The previous year's considerable deficit was wiped out, expenses were met, and the revolving fund, previously depleted, was restored. On the other hand, the budget was smaller, and the National Fund had the benefit of exceptionally generous special gifts. The giving to the general fund was more even through the year, but the total given was less.

The Joint Pioneer Deputization Fund was a decisive factor in the victories thus far won in Latin America; however, a share of this, the first international Bahà'í fund, will until 1963 be a continuing annual obligation of the American community over and above the regular national budget. Of the total deputization monies received in the last year, the Hands of the Faith provided about one-fourth, American believers a like amount, and the National Assembly of Irán. despite difficult financial conditions, practically one-half. These and other factors indicate the pressing need for additional sacrificial giving and for more general support of the vital deputization project.

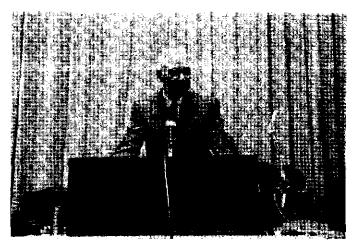
#### Discuss Intercontinental Teaching

Eloquent and forceful was a message from the Hands of the Cause in the Western Hemisphere, expressing gratitude for the victorious efforts throughout Latin America, which assured the establishment of the necessary national assemblies by next Ridván, and on the homefronts of all seven of the present national assembly areas. It also appealed to the friends for further spiritual conquests through the many avenues open to them both in those regions and in Europe.

Subsequent reports threw further light on the situation in Latin America, where great consolidation tasks



'Amatu'l-Bahá Rúhiyyih Khánum being greeted by Hands of the Cause William Sears and John Robarts at the U.S. National Convention at the Bahá'í House of Worship.



Hand of the Cause Leroy loas greeting the delegates and visitors to the U.S. National Convention.



H. Borrah Kavelin, U.S. National Assembly chairman, introducing Habib Sabet, a member of the National Spiritual Assembly of Írán, at the U.S. National Convention. Seated is Arthur Dahl, treasurer of the U.S. National Assembly.

remain and many pioneers must receive financial support so that they can teach; in Europe, where the Crusade goal of eleven new national assemblies involves an imperative, immediate need for volunteers, and where large sums of money are required for the building of the German Temple; and in Africa and Asia, where most of the assigned work, except the ever-necessary consolidation, has been completed.

#### Election of New NSA

At the proper time, the convention interrupted its deliberations for the prayerful performance of its other principal function, the election of the new National Spiritual Assembly. The roster, following election of officers, stands as follows: Chairman, H. Borrah Kavelin; Vice-Chairman, David Ruhe; Secretary, Charles Wolcott; Treasurer, Arthur Dahl; Recording Secretary, Edna True; Assistant Secretary, Charlotte Linfoot; and Ellsworth Blackwell, Florence Mayberry, and Amoz Gibson. Chairman Kavelin earnestly besought the prayers of all the friends for the incoming assembly during this crucial Crusade year.

#### Reports on Child Ed., Youth and Special Services

As the convention reached its midpoint, the delegates and visitors heard of the ever more effective and noteworthy work in child education, gradually moving toward a universal curriculum centered on the Divine Unity; in the summer schools, increasingly dedicated to deepening the believers in their knowledge of the Faith and in practicing its principles; in the United Nations, where happy relations have resulted in the signal distinction of our being asked to be one of the cooperating organizations of the United States Committee; and in the youth activities, where growing facilities, experience, and numbers are augmenting our ability to give American youth the glorious promise of the Faith.

Later came succinct reviews of the important and fruitful labors of the various service committees in providing the special literature required for the blind,



Mrs. Florence Mayberry, Auxiliary Board member, speaking at the pre-convention Teaching Conference at the Bahá'í House of Worship on April 27. Seated is Mrs. Velma Sherrill, secretary of the U.S. National Teaching Committee.

supplying materials for radio and television broadcast and for audio-visual education, sustaining the vital Temple guiding, and carrying forward the monumental library reference project.

As always, the consultative periods brought forth many wise and inspirational phrases, among them these: Every Bahá'í must want and strive to be a Baha'i. The most beautiful spot is where a believer is serving Bahá'u'lláh. The beloved Guardian had to turn himself over to God in order to serve Him; we all have to do the same. The Crusade is our guidance; if we get out of the framework we are "on our own" and lose the guidance. The great resource of the Faith is prayer, and the great magnet of the Faith is love. The Negro is born knowing when a white person is sincere. Don't teach us (the Negroes); attract us. Where people teach, they are happy; where they do not, they seem to devour one another. Individually and collectively, employ prayer, knowledge, effort, sacrifice, vision, perseverance, courage, faith, and love. Publicity encourages teaching by individuals because it gives them confidence. We ourselves must become the water of life. We shall be the light in the sky, to be seen all over the world, when we meet in Baghdád.

#### Arrival of 'Amatu'l-Bahá Rúhíyyih Khánum

Long before the final reports were given, the attendance had begun to swell rapidly, eventually reaching a total of 1180 and taxing the capacity of both Foundation Hall and the corridor areas. The convention seemed to move more directly into the flow of the spirit, as though influenced by things to come, and there was a mounting excitement. By Saturday it had reached fever pitch, for on that evening 'Amatu'l-Bahá Rúḥíyyih Khánum was to speak at the Riḍván Public Congress. It was in this atmosphere that the chairman announced, soon after noon, that she had already arrived from Canada and would briefly address the friends.

Profoundly moving and never to be forgotten was the moment when, without having lunched or rested, she made her first appearance before such an American Bahá'í gathering since the passing of the beloved Guardian. Weighted down with weariness as she greeted the friends, she must to some extent have been revived by the palpable waves of love which, emanating from every soul present, enveloped her. In gentle and touching terms she spoke of Shoghi Effendi, reminding the believers that the wonderful spiritual foundation laid by him gave us the steadfastness which has enabled us to go forward so swiftly.

The electrifying inspiration of her presence made itself felt again at the Ridván Feast, when, addressing her words to the believers as well as to the visiting public, she dwelt upon the divine kindness of Bahá'u'lláh, the gentle radiance of the Báb, the boundless love of the Master, and the inspired drive and perfectionism of the Guardian. Little wonder that exaltation reigned as the throngs filed out of the Mashriqu'l-Adhkár of the West into a serene night matching their mood.

A sad and contrasting note was the awareness, at this point and throughout the convention, of the absence of deeply beloved Hand of the Cause Mrs. Co-

#### BAHAT NEWS

rinne True, who was unable to attend. Recalling to the believers Mrs. True's consecration of her life to the Temple-building project, a Hand of the Cause characterized her as one of the greatest present-day heroines of Bahá'u'lláh.

In recompense the friends had been given the pleasure of welcoming such notable visitors as Mrs. Shirin Fozdar, chairman of the National Assembly of Southeast Asia and outstanding worker in the field of women's rights; Mrs. Madeline Lovejoy, member of the Omaha Indian tribe and of the Macy, Neb., Bahá'í group; and Habib Sabet, member of the Persian National Assembly and devoted benefactor of the Faith.

The bounties showered upon the convention continued unabated into the final half-day session, termed by Chairman Kavelin "a morning for inspiration." Revered Hand of the Cause John Robarts, who had already given the friends a joyful greeting on the previous day, cited the need for intensified devotion and new confirmation of our belief in the power of prayer. In support of this he gave a striking account of how Canadian believers who formerly thought themselves inadequate to teach were coming alive through prayer—particularly the daily use of the long obligatory prayer and the Tablet of Ahmad—and were having remarkable success in winning converts to the Cause.

Unexpectedly and with dramatic suddenness the convention officers ushered in beloved Hand William Sears, newly arrived from scenes of triumph in the republics to the south. He brought a message of love and gratitude from the believers there, a promise that they would consolidate their victories, and stirring stories of some of the astonishing episodes in the Latin-American campaign.

Welcomed once more to the platform was beloved Hand Leroy Ioas, to voice a plea that through practicing the Cause according to the Teachings, and not according to the standards of our materialistic civilization, we revive in the older centers of the Faith the spirit of devotion now distinguishing the newer believers in Africa and Asia.

#### Final Address by 'Amatu'l-Bahá Rúhíyyih Khánum

And, finally, blessed 'Amatu'l-Bahá Rúhíyyih Khánum appeared again before the friends, to address them in cogent and precious valedictory words of which only a meager paraphrase can be given here. Expressing appreciation of the work of the American believers over the last thirty to forty years, she nevertheless cautioned them that final victory in the Guardian's Crusade depends largely upon the degree of our devotion and sacrifice. The triumph in Latin America, one of the most resounding in the history of the Faith, greatly encouraged the Chief Stewards and should, she pointed out, teach us that all other goals can be won. The administrative institutions are a vehicle, not a fulfillment in themselves, so that administration must not be over-stressed; yet we must function better in our local assemblies. The institutions cannot in themselves teach; the individual believer, upon whom all depends, must learn both to live as a Bahá'i and to teach, in order to gain happiness and success.

We must now, she said, do in Europe what was done in Latin America, and this will require from 200 to

250 pioneers. The widespread pioneering of the Persian friends, their contributions to the Temple, and their powerful support of the Deputization Fund are a great lesson to us and to the rest of the Bahá'í world. The Crusade and its early results revived the Guardian from the terrible sorrow of the defection of his family. There has not been a single defection since his passing, the only untoward incident being the one involving Charles Mason Remey, and this is explainable.

A mystery, however, is the fact that when we get into the work of the Faith, we so often leave behind the efficiency we exhibit in home and business. Actually we need it more in the Faith than in the rest of our lives. We must remedy this, "keep all engines working at high speed," secure our needed seventy assemblies, and win our other goals, thus fulfilling our part of the obligations of the Crusade.

These and many more parting thoughts Rúḥíyyih Khánum left with the friends who had filled Foundation Hall to overflowing, lining the walls and sitting in great numbers on the floor, almost at her feet. Then it remained only for Hand of the Cause Robarts to say the Tablet of Ahmad and the convention was over. "This is the day of the beginning of victories," William Sears had told the delegates. On that note the convention had opened, and in that same spirit, intensified now by fuller appreciation of the victories and sharper realization of the remaining tasks, it closed.

-P. R. and S. B. Meinhard

# Three More U.S. Communities Report Recognition of Bahá'í Holy Days

The Board of Education in Duluth, Minn., has acknowledged the right of Bahá'í children to be excused from their classes on Bahá'í Holy Days for



The Hand of the Cause for Africa, Musa Banani, held a meeting for the Auxiliary Board members of Northeast and Central and East Africa at Nairobi from February 26 to 28, 1960. Front row: Gilbert Robert, Abdu'l-Rahim Yazdi, Musa Banani, and Jamshid Munajjim. Back row: Aziz Yazdi, Ali Nakhjavani, Max Kenyerezi, and Jalal Nakhjavani.

"religious instruction on days kept sacred by the numil."

The Dearborn. Mich.. Board of Education, on April 18, informed the U.S. National Spiritual Assembly that abstention from work by their teachers is a "must" on their religious holy days and not simply expected.

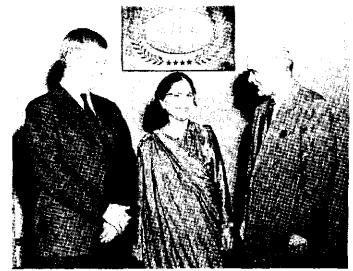
Not reported at the time by the Local Spiritual Assembly of Waterloo, Iowa, was a letter it received from the Superintendent of the Waterloo Public Schools dated September 16, 1958, granting permission for Bahá'i children to be excused from their classes on Bahá'i Holy Days, provided they make up the work which they will miss. The letter states that whether or not they will receive credit for this work "depends on their attitude and the seriousness with which they handle their makeup work."

# Visiting Pioneers Accelerate Teaching Activities in Eastern Nicaragua

During the month of December, the somewhat isolated Bahá'í Group of Bluefields, Nicaragua, had the bounty of visits from two dedicated pioneers—Miss Ruth Yancey of Tegucigalpa, Honduras (Dec. 23-31)



F. Pollard, the mayor's representative on the City of Chicago's Commission on Human Relations, with Mrs Shirin Fozdar during her visit to Chicago in April 1960, as a part of her tour sponsored by the U.S. State Department. In addition to her lectures at many Bahá'ísponsored public meetings throughout the United States, Mrs. Fozdar appeared in many interviews on radio, television, and motion picture newsreels, and received excellent publicity in major cities of the nation.



Foreign Service Officer Richard Stock, of the U.S. State Department, Mrs. Shirin Fozdar, and Dr. Fazly Melany, chairman of the Washington, D.C., Bahá'í Assembly, upon Mrs. Fozdar's arrival at the Washington airport on March 25, 1960.

and Donald Ross Witzel of Masaya, Nicaragua (Dec. 28-31). These were the first guests to arrive since the resident pioneer settled in the area nearly a year ago. The week's accelerated activities marked the high point of the group's nine-month-old existence.

By far the most outstanding function enacted by Miss Yancey was during her rigorous trip to the Indian regions south of Bluefields, where she played hostess at a spiritual and social Feast held by the Bahá'ís for over sixty Rama Cay Indians on Christmas Eve. The local pastor warmly lauded the friendliness of the visiting believers, and spoke of the importance of love and association between peoples of different lands. Dolls made by members of the Bahá'í-sponsored Club Amistad Mundial of Tegucigalpa, for the Indians, were presented for distribution among the children.

The highlight of Mr. Witzel's visit was the role he played as the principal speaker at a public meeting in the local center, addressing an audience of over forty inquirers, despite heavy rains up to the starting hour. Musical selections were offered by a visiting instrumental group from San Andres, Colombia, which added a delicate note to the whole affair. Afterwards, a dinner was served to over twenty of the closer friends, and Mr. Witzel delighted members of three races with his anecdotes.

In all, people representative of the Latin, Negro, and Indian elements of the area participated in the weeklong campaign. Blessings from God were invoked in the Spanish, English, and Miskito languages.

"Whoso," Bahá'u'lláh, in a memorable passage, extolling those of His loved ones who have 'journeyed through the countries in His Name and for His praise,' has written, "hath attained their presence will glory in their meeting, and all that dwell in every land will be illumined by their memory."

-HOOPER DUNBAR

# The Art of Listening

WHAT IS listening? Listening is undivided attention to whatever is being said.

How is it important to Bahá'ís? One of the reasons for communication break-down in assembly consultation or group discussion lies in the lack of development of the art of listening. Poor listening can lead to misunderstanding and disagreement.

There are three basic matters to consider:

(1) the importance of listening,

(2) the things which interfere with it, and

(3) the means of overcoming these obstacles.

Let us, for a moment, project ourselves into the setting of assembly consultation or group discussion. What do our writings advise us to do? Here are some of the main points:

The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument . . . They must . . . proceed with the utmost devotion, courtesy, dignity, care, and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling, and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thoughts of another, nay, he must with moderation set forth the truth.

What part does listening play in this? Consider this little story. Four believers are engaged in a discussion of a spiritual principle. Mr. Aardvark has an important contribution to make. He starts his thought, explains it fully, and concludes. The three other members, Miss Berry, Mr. Cluck, and Mr. Dim, need to follow through the thought. But soon after Mr. Aardvark begins his thought, Miss Berry is reminded of a wonderful experience and goes off in a world of fantasy. A moment later, Mr. Cluck strongly disagrees with a word choice and mentally withdraws to formulate a rebuttal. A little further on, Mr. Dim begins to reminisce. Aardvark reaches his conclusion, but no one has heard him through.

The four participants in the discussion are no closer to spiritual agreement after discussion than they were before. No one can agree with Aardvark because no one has heard his complete thought. Compare this episode with the standards for discussion quoted above. Was this group abiding by the spirit of our teachings?

Then the question arises: how might we improve our listening so that we are able to achieve more productive discussion? Here are some suggestions that might be of value. Since the object of spiritual discussion or consultation is to understand the views of others and then to reach agreement, we should be willing to clear our minds of our own thoughts as we listen to those of others.

Are we not often prone to seize on a choice thought

of our own while someone etse is speaking and wait for an opportunity to insert it? To think to oneself is to converse with oneself. It is not necessary to hold to and nurture thoughts for presentation. What would happen in discussion if we felt it our obligation to immerse ourselves in the speaker's words, as if they were a stream of meaning flowing into our mind? Then we could respond to the complete thought, and not to just a fragment. Could we talk intelligently about Gleanings if we had read only a few pages?

Some who have experimented with this kind of discussion report that they were little by little able to find new depths in other people's thoughts. They learned to respond much more spontaneously when the first speaker concluded. Should there be no easy opportunity to offer their idea, when it came, they would immerse themselves in the words of the next person who begins to speak, letting go of their own idea, following the flow of consultation.

This aid to consultation, deepening, and firesides can be vital in developing trust amongst the people in the group. No longer will they have to fear the confusion of people interrupting, doubling back on the subject, or overlooking the previous contributions. An individual is seldom likely to monopolize a discussion if he is confident that he will not be interrupted.

A new kind of listening will help the discussion become a direct, creative path that everyone can follow to a meaningful conclusion. It is also an experiment in developing trust and patience, so necessary to our spiritual lives. As our beloved Guardian writes: "Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views."

The other half of this obligation rests with the listeners.

-ALLAN WARD, CAL ROLLINS



Bahá'í Winter School and Teaching Conference held in Mysore, India, December 25 to 31, 1959.

# First Eskimo Bahá'í Represents Alaskan Natives at White House Youth Conference

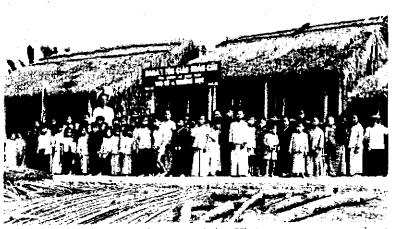
Mrs. Agnes Harrison, first Eskimo Bahá'í in Alaska and a school teacher and mother of three children, was one of twenty-two Alaskans attending the Golden Anniversary White House Conference on Children and Youth in Washington, D.C., on March 27 to April 2. Her name had been referred to President Eisenhower by the Alaska State Committee on Children and Youth, and at his invitation she represented the native population of Alaska at this gathering of several thousand delegates, which included many observers from outside the United States as well.

Mrs. Harrison, who is part Eskimo, part Indian, and part French-Canadian, was born in Crooked Creek on the Kuskokwin River and has her teacher's certificate from Teacher's College in Bellingham, Wash. Her busy life included duties as the first U.S. Commissioner for one year at Bethel, Alaska, deputy tax collector, first woman secretary of the Bethel Village Council, treasurer of the Bethel Women's Club, 4-H Club leader, first of the Eskimo descendants to be licensing officer of the Fish and Wildlife Service, and leader of the youth programs for the Moravian and Catholic churches. She is also the Eskimo interpreter for the U.S. Courts in Fairbanks, agent for the Department of Public Welfare, and president of the Alaska Native Sisterhood.

Agnes' Bahá'í activities include serving as secretary of the Tanana Valley Bahá'í community and teacher in the Bahá'í children's school, which includes many non-Bahá'í children.

Two of the non-Baha'i children made arrangements for her to stay with their grandparents and aunt who live in Washington, and these new friends arranged special firesides for her. She also spoke at two other firesides in the two days she had free following the close of the conference.

The Alaska State Legislature recognized the legality of Bahá'í marriages in Alaska in 1949, and Agnes and



The third Bahá'í School in Vietnam was opened at Nha-Be, near Saigon, on March 22, 1960, with an attendance of sixty-two children, ranging in age from four to eleven years. The teachers are all Bahá'is.



Four of five new declarations in Washoe County, Nevada, include a Navajo Indian couple and a Washoe Indian couple, the result of combined teaching efforts of Reno and Sparks communities. The wife of the Washoe Indian couple was not able to be present when picture was taken.

Wallace Harrison were the first couple married by Bahá'í ceremony following this recognition. Mr. Harrison is from Tennessee.

On April 4 Mrs. Harrison was invited to speak to several combined classes of children and their teachers at the Silver Spring Intermediate School in Montgomery County. She had with her a display of Eskimo arteraft, including two parkas made by hand from the skins of a number of wild animals native to Alaska.

Among the booklets illustrating attempts to write the thirty-three dialects in Eskimo was one on the Bahá'í Faith with a cover picture of the Bahá'í Temple, which was also explained to the students. At their request she spoke a few words in four of the Eskimo languages, and told the children that natives who live only six miles apart often cannot understand each other, thus explaining the need for a universal language.

Mrs. Harrison was the only Bahá'í among the seven thousand participants and visitors at the White House Conference, but many of them heard the name of the Faith for the first time when she sought help in locating the Bahá'í Center.

# Four Boise Organizations Seek Speakers To Lecture on Bahá'í Subjects

The Bahá'is of Boise, Idaho, report that they are being sought out by various organizations to provide speakers on Bahá'i subjects. Mrs. Barbara Bothwell was asked to speak on "A World Auxiliary Language" at the March 30 luncheon meeting of Every Woman's Club. She credited the Bahá'i Faith as the source of her knowledge of the subject, and described in detail the advantages of such a medium of communication.



Bahá'ís of Minas, Uruguay, meeting with Hand of the Cause William Sears on March 13, 1960.

On April 4 Miss Elizabeth Adelmann spoke before forty-two members of the Odd Fellows Lodge, inaugurating their series of weekly religious meetings. She gave an overall account of the Bahá'í Faith and its basic tenets. Questions were not permitted in the hall, but many were asked during the refreshment period that followed. Miss Adelmann was also invited to speak on the Bahá'í Faith at the First Presbyterian Church of Boise on April 24.

Through the efforts of Mrs. Clara Webb, who has students of Boise Junior College living in her home, permission was received from the Inter-Faith Council for Kim Kimerling to speak before the college assembly on the Faith.

# Louisiana Bahá'ís Receive Invitations To Proclaim Faith Before Church Groups

The Louisiana Bahá'is report increasing opportunities to proclaim the Faith, by invitation. In February George Galinkin was invited to speak to three different groups, a Methodist Women's Circle and two Unitarian Fellowships, one in Shreveport, one in Baton Rouge, and the other in Alexandria. Out of the Baton Rouge talk came an invitation to speak to the Unitarian Fellowship in Beaumont, Texas, on March 13. More than sixty persons were present, including two Bahá'is from Galveston and two from Maplewood, La.

Baton Rouge carries on an active fireside program, and once a month a social meeting is held for the particular purpose of attracting Negro contacts. Of five students seriously investigating, four are Negro.

# Deceased Pioneer to Navajo Indians Honored With Burial on Reservation

Anthony Madonia, pioneer to the Navajo Indians and member of the first local spiritual assembly on the Navajo reservation at Window Rock, Ariz., passed away suddenly on April 28, 1960. He is the first Bahá'í to be buried among the Navajos on the reservation. Burial of non-Indians on the reservation requires specific permission from the chairman of the Navajo Tribal Council. This was readily given because of the love and respect with which Tony Madonia was regarded by his many Indian friends.

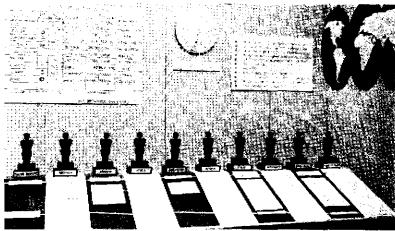
# African Pioneer Cited for Service to Humanity

Enoch Olinga, Hand of the Cause in Africa, has sent to Bahá'í News a copy of a certificate of decoration awarded by the Republic of Liberia to Julius A. G. Edwards, pioneer to Liberia from Jamaica. The certificate carries the signature of William Tubman, president of the Republic of Liberia, and appoints Mr. Edwards Knight Official of the Liberian Humane Order of African Redemption. Enoch Olinga states that he had met the president while in Liberia and that he had been favorably impressed by the teachings of the Faith received through this pioneer.

# Baha'i Publishing Trust

"Bahá'í: World Faith for Modern Man" by Arthur Dahl

Here is a logical presentation of the Faith, comprehensive in scope but brief enough to be absorbed in a single sitting. It is based on the concept of progressive revelation and includes a brief history of the Faith to date. It emphasizes the spiritual principles, giving some indication of the profundity of the teachings in this area. An outline of the world order of Bahá'u'lláh and of the administrative order is included,



A display constructed by the Broward County Bahā'i community in Pompano Beach, Fla., and exhibited in the Ft. Lauderdale public library for two weeks, and in the Hollywood public library. This display measures 12 by 10 feet, is cut and carved out of plywood, and can be packed and reassembled for use in other locations.

# WORLD PEACE DAY

A National Balui'i Event to spread the knowledge of...



The World Peace Day poster, for use in proclaiming the Bahá'í Faith on this new special event approved by the U.S. National Spiritual Assembly for September 18. The poster is printed on heavy velour paper in two colors, size 14 by 20 inches. It is available from the Bahá'í Press Service, 434 Thomas Avenue, Rochester 17, N.Y., at 50 cents each, five for \$2.00, sent third class mail. Orders received after September 5 are not returnable for refund because of late arrival.

and there is an extensive bibliography with instructions for securing books and for contacting the Bahá'í College Bureau. The latter is important as this material is to be used extensively by the Bureau in their college teaching work. It is excellent to use whenever a lucid, comprehensive exposition of the Faith is needed.

This is the second in a series of prestige, "slimline" brochures, being a companion piece to the new edition of The Faith of Bahá'u'lláh: A World Religion, and The Bahá'í Peace Program that follows. The cover background color is deep turquoise, the size is 3\%x8\%,

convenient envelopes.	for	mailing	( in	No.	7	or	8	government
10 copies 50 copies								\$1.00 \$4.50

# "The Bahá'í Peace Program" in New Design

This is the third in the new series of prestige literature appearing in the "slim-line" format for easy mailing or carrying in pocket or purse. The contents have been updated statistically and the cover design is most appealing in black and white on deep bluegreen background.

The text consists of pertinent selections from the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi on "The Federation of Mankind," "The Guiding Principles of World Order," and "The Renewal of Faith," each section preceded by an introductory passage. Your community will be proud to present this to United Nations groups, World Federalists or anyone interested in peace and world unity.

10 copies	***************************************	\$1.00
50 copies		\$4.50
(This price	is a 50% reduction over previous	edition)

Bahá'í Publishing Trust, 110 Linden Ave., Wilmette, Ill.

# Calendar of Events

#### **FEASTS**

June 5—Núr (Light) June 24—Rahmat (Mercy)

#### HOLY DAY

July 9-Martyrdom of the Bab

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS June 17, 18, 19

# Baha'i House of Worship

### Visiting Hours

#### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

### Service of Worship

#### Sundays

3:30 to 4:10 p.m.

BAHÁ'Í NEWS is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Baha'f News is edited by an annually appointed Editorial Committee. The Committee for 1959-60; International News Editor, Mrs. Eunice Braun; National News Editor, Miss Charlotte M. Linfoot; Managing Editor, Richard C. Thomas.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A. Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. NO. 332

BAHA'I YEAR 117

JULY 1960

# An Impregnable World Community

JUST before the believers in the thirty-one countries and areas of the world having national and regional spiritual assemblies convened for their recent annual conventions, the Bahá'í world was shocked to receive from Charles Mason Remey what he chose to call a proclamation of his station as the second Guardian, a claim which many at first regarded as an evidence of old age and deteriorating faculties.

On April 28 the Hands of the Faith residing in the Holy Land cabled as follows:

"DEEPLY REGRET NECESSITY INFORM BAHA'I WORLD HAND CAUSE MASON REMEY NOW ASSERTING HE IS GUARDIAN FAITH. THIS PREPOSTEROUS CLAIM CLEARLY CONTRARY SACRED TEXTS CAN ONLY BE REGARDED AS EVIDENCE CONDITION PROFOUND EMOTIONAL DISTURBANCE. CALL UPON BELIEVERS EVERYWHERE JOIN HANDS HOLY LAND COMPLETE REPUDIATION THIS MISGUIDED ACTION. SHARE THIS MESSAGE FRIENDS."

From the conventions, as well as from the national spiritual assemblies themselves, replies repudiating Mr. Remey's claim were immediately sent to the Hands of the Faith, expressing once again the solidarity and steadfastness with which attacks upon the Cause of God are met by the followers of Bahá'u'llah.

Since the cablegram quoted above, two additional communications dealing with this absurd claim of Charles Mason Remey have been received from the Hands of the Cause in the Holy Land. The first one dated May 10, 1960, states:

"It is clear that by claiming that he is the Guardian, Mr. Remey has abandoned his station as a Hand of the Cause, and therefore cannot receive recognition as a Hand until he renounces the self-conferred title of Guardian. The Hands of the Holy Land will notify the National Assemblies if this occurs.

"For the protection of our beloved Faith we call upon the friends everywhere to have no association with Mr. Remey as long as he continues to press his false claim to the station of Guardianship. We also request the believers to forward to the World Center through their National Assemblies any communications which they may receive from Mr. Remey.

"Naturally we hope that the emotional disturbance

that led to Mr. Remey's regrettable action will prove not to be permanent and that we shall soon be able to inform the friends that he has withdrawn the claim and that communication with him is again permitted.

"Such episodes as this can, through firmness, steadfastness, and loyalty to the Covenant, prove of great benefit to the Cause of God, and through the consecrated efforts of the friends attract the bounties of Bahá'u'lláh that alone can insure its triumph."

The second letter, dated May 28, 1960, reporting that messages repudiating the baseless claim of Mr. Remey and pledging undeviating loyalty to the institution of the Hands of the Cause had been received from all national and regional spiritual assemblies with the exception of the National Spiritual Assembly of France, states as follows:

"In spite of this worldwide demonstration of solidarity and steadfastness in the Covenant, a group of five members of the French National Assembly accepted Mr. Remey as the Guardian of the Faith, and the National Assembly informed the believers of France of the advent of a new Guardian.

"Acting immediately to protect the Faith, the Hands in the Holy Land sent the Hand of the Cause 'Abu'l Qásim Faizí to France as their representative, with specific instructions to dissolve the National Assembly and call for a new election if the five members persisted in their dangerous and disloyal course of action. These misguided believers remained adamant in their views, refused to cooperate with the Hands, resigned as members of the National Assembly, and are now actively opposing the efforts of the Hands to protect the Faith.

"The vast majority of the French believers have remained firm, and, coinciding with the Commemoration of the Ascension of Bahá'u'lláh, a new election will be held, and a reconstituted national assembly will come into existence. The thirty-one national and regional bodies will then form an impregnable and closely-knit World Community, dedicated to the fulfilment of the divinely-guided Plan of our beloved Guardian, and triumphant over any forces seeking to disrupt its basic unity.

"The cables and other messages received from the various national and regional assemblies, as well as numerous communications sent to the Hands from individual believers in various parts of the world, reflect general acceptance and understanding of the reasons why Mr. Remey's regrettable claim, and his so-called proclamation announcing it, are insupportable and contrary, not only to the sacred texts of our Faith, but also to specific instructions and messages of our beloved Guardian.

"For the information of the friends everywhere, we bring to their attention some of the points which refute this unfortunate and baseless claim.

"(1) The quality or station of infallibility, we are told by 'Abdu'l-Bahá, is of two kinds, one the Most Great Infallibility, which is the one possessed inherently by the Manifestations of God, and the other the conferred infallibility, such as that given to the Master, to the Guardian of the Cause of God, and to the Universal House of Justice. In the Bahá'í Dispensation, only the authorized interpretations of the Holy Word by the Master and the Guardian, and legislation by the Universal House of Justice have been given this conferred infallibility. There is nothing in the Will and Testament of 'Abdu'l-Baha, nor in the messages or instructions of our beloved Guardian, which gives Mr. Remey any basis whatsoever for claiming to be the infallible Guardian. Indeed no one can claim such a station; it can only be conferred by an infallible source. in this Dispensation in accordance with explicit, divinely-revealed texts.

"(2) Mr. Remey makes the preposterous claim that, since the International Bahá'í Council was referred to by our beloved Guardian as the forerunner of the supreme administrative institution of the Universal House of Justice, his appointment or designation by Shoghi Effendi as president of this appointed body meant that he would automatically become the head of the Universal House of Justice when it is elected, and therefore is now to be considered as the Guardian of the Faith. This ridiculous and insupportable contention completely overlooks the fact that the beloved Guardian created the International Council as an appointed body, to serve for a temporary period, with functions clearly defined by him, and that he announced it would be transformed into a 'duly elected body.' Thus the membership and officers of the elected body would be created only by election, not appointment. There is not the slightest indication in any text or message of the beloved Guardian that Mr. Remey's designation as president of the appointed International Council was any more permanent than that of any of the other appointed members or officers.

"(3) Mr. Remey himself signed the Proclamation of the Hands of the Cause in November 1957, which contained the definite statement that 'no successor to Shoghi Effendi could have been appointed by him.' This document also clearly stated: 'The entire body of the Hands assembled by the nine Hands of the World Center will decide when and how the International Bahá'í Council is to evolve through the successive stages outlined by the Guardian, culminating in the call to election of the Universal House of Justice by the membership of all national spiritual assemblies.' This pledge is being fulfilled by the plans announced in the message of the Hands to the Bahá'í World following their last conclave.

"It is clear that Mr. Remey's claim to be the in-

fallible Guardian must be dismissed as completely without foundation, since there is no written authority in the Sacred Texts to support it. We can only repeat the hope expressed in our letter of May 10 that the profound emotional disturbance which undoubtedly prompted his regrettable action will prove to be temporary in character.

"We are confident that the friends will now direct all their thoughts and efforts toward the attainment of final victory in the Holy Crusade entrusted to us by our beloved Guardian, and be ever mindful of these words addressed to us by 'Abdu'l-Bahá in His Will and Testament:

"' O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word."

"With warm Bahá'í love,

"In the service of the beloved Guardian,

-Hands of the Cause in the Holy Land"

Beloved Friends:

These two messages demonstrate the protection vouchsafed the Cause of God. In the last year of his life the beloved Guardian poured forth a flood of letters and cables designed to strengthen the purpose and reinforce the foundations of the institutions he had so painstakingly erected. How significant, we can now realize, was his cable dated June 4, 1957:

"Divinely appointed Institution (of the) Hands (of the) Cause . . . now entering new phase (in the) process (of the) unfoldment (of) its sacred mission. To its newly assumed responsibility (to) assist National Spiritual Assemblies . . . (the) primary obligation (to) watch over (and) insure protection (to the) Bahá'i world community, in close collaboration (with) these same National Assemblies (is) now added."

In that same message the Guardian finds "evidences (of) increasing hostility without" and "persistent machinations within" which foreshadow "dire contests" destined to bring into complete opposition the Bahá'ís and the "forces (of) darkness, both secular (and) religious..."

He further adds: "Security (of our) precious Faith, preservation (of the) spiritual health (of the) Bahá'i communities . . . fruition (of) its worldwide enterprises, fulfillment (of) its ultimate destiny" are "directly dependent (upon the) befitting discharge (of the) weighty responsibilities now resting (upon the) members (of) these two institutions . . ."

Dear friends, the Hands of the Cause and the national assemblies are carrying out the wishes of the beloved Guardian. The recent victories testify to the close association of the members of these two institutions, the sharing of reports submitted by their respective Auxiliary Boards and national committees, and above all the loving cooperation and hard, unflagging efforts of the believers who have consecrated their lives to the Cause of Bahá'u'lláh. We are ever closer to the final fruits of victory, and we must allow nothing to deter us from achieving the last objectives of our beloved Guardian's Crusade.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

# 'Amatu'l-Baha Ruhiyyih Khanum Visits Seven U. S. Cities, Inspires Baha'is, and Addresses Large Public Meetings



'Amatu'l-Bahá Rúhíyyih Khánum arriving at the airport in Atlanta, Ga., the first stop on her tour of the United States.

A LTHOUGH 'Amatu'l-Bahá Rúhíyyih Khánum has not completed her schedule of visits to American Bahá'í communities at the time this report has been prepared, the editors of Bahá'í News wish to share with the believers some of the highlights of her meetings with the friends since the convention. A summary of her visits in Canada and in Boston and New York will be included in the next issue of Bahá'í News.

Rúhíyyih Khánum's first stop on a very close itinerary was Atlanta, Ga., on May 4. Here she was met at the airport late in the afternoon by a large group of Bahá'ís and the vice-consul of Israel. As a token of their welcome she was presented with a spray of red roses by the grandchildren of the first native believers in Atlanta, and with a corsage from the new Bahá'í group in De Kalb County.

From the airport Rúhíyyih Khánum and some forty Bahá'ís motored to a restaurant for dinner before the evening meeting, which was attended by more than ninety believers, many of whom travelled as much as 600 miles to be present. Dr. Sarah Martin Pereira acted as chairman of the meeting and directed to Rúhíyyih Khánum many questions asked by the believers concerning vital aspects of the Faith. At the close everyone was given an opportunity to speak to her personally for a few moments.

Early the next morning, at her request, 'Amatu'l-

Bahá Rúḥíyyih Khánum had breakfast with a few distinguished persons who had expressed a wish to meet her. These included Dr. Whitney Young, president of Atlanta University's School of Social Work, and Dr. Marvin Harper from the School of Religion at Emory University.

Local newspaper publicity concerning Rúhíyyih Khánum's visit was excellent. It included a feature article in the "Religion in Georgia" section of the Saturday, May 7, edition of the Atlanta Constitution, entitled: "Bahá'í Leader Greeted by Devout Colony Here." A shorter article with a photograph appeared on April 28 in the Decatur-De Kalb News announcing her forthcoming visit.

Dallas, Texas, was the next stop in Rúhíyyih Khánum's itinerary, where approximately one hundred believers met her on the evening of May 6, and, as in Atlanta, learned many intimate details of the work of the beloved Guardian and his direction of the World Crusade up to the hour of his passing. Again believers drove great distances to be present.

Her visit to the Indian country of Arizona and New Mexico was at 'Amatu'l-Bahá Rúhíyyih Khánum's



'Amatu'l-Bahá Rúḥiyyih Khánum addressing a group of Indians and whites at the Gallup, N. Mex., Bahá'i Center on May 7.



'Amatu'l-Bahá Rúhíyyih Khánum sitting at the speakers' table with Indian chiefs at Hotivilla, on the Hopi reservation 300 miles north of Gallup, N. Mex.

special request especially because of the great promises of 'Abdu'l-Bahá concerning the American Indians. The Bahá'is of Gallup, N. Mex., were hosts for this event, with much valuable assistance from the believers in the Window Rock, Ariz., area. Here, too, the Bahá'is, some 200 of them, came from great distances to meet and hear her.

Anticipating Rúhíyyih Khánum's arrival by dinner time on May 7, a buffet dinner was planned at the Bahá'í Center in Gallup with more than 125 present. However, due to the long automobile drive from Albuquerque, she did not arrive until time for the meet-



'Amatu'l-Bahá Rúhíyyih <u>Kh</u>ánum addressing a public meeting at the Wilshire-Ebell Theater in Los Angeles on May 11, 1960.

ing to begin.

The Indian friends who were seated in the front rows listened intently to Rúhíyyih Khánum discuss the principle of the oneness of mankind and how the world was now coming to understand that peoples everywhere have similar problems and must work together to solve them. She made mention of the many strong qualities and characteristics of the Indian peoples, and commended them for their courage and fortitude in withstanding the evils of the white man's civilization. One of the points she stressed was that they should strive for true education and not be satisfied with book learning only. During the refreshment period that followed, Rúhíyyih Khánum requested the privilege of personally serving the Indian friends first.

The conference for Bahá'ís only was held the next



'Amatu'l-Bahá Rúhíyyih <u>Kh</u>ánum arriving at the Los Angeles, Calif., International airport on May 9, 1960.

morning with Amoz Gibson, member of the Auxiliary Board, serving as chairman. 'Amatu'l-Bahá Rúhíyyih Khánum commended the believers on their achievements, spoke of the sense of vigor which she felt among the Bahá'ís in that area, and appealed to them to emulate two qualities of the Guardian, tenacity and efficiency in completing the tasks of the World Crusade. Following luncheon, Rúhíyyih Khánum and her companion, Mrs. Jeanne Chute, left Gallup in the company of several other Bahá'ís for a visit to the Hopi Indian Reservation, the details of which will be reported in the next issue of Bahá'í News.

As a fitting consummation to her visit to the Navajo country, 'Amatu'l-Bahá Rúhíyyih Khánum visited the grave of Tony Madonia, Bahá'í pioneer and the first Bahá'í to be buried on the reservation.

From Gallup Rúhíyyih Khánum and Mrs. Chute flew to Los Angeles where, in addition to a meet-

#### BAHA'I NEWS

ing for Bahá'is only, she was scheduled to address a public meeting on the subject: "A Changing Faith for a Changing World." Again she was greeted at the airport by a large group of Bahá'is, together with thirty representatives of the press and others by TWA special arrangements. She was again presented with roses, and again many photographs were taken by the airport celebrity photographer and other press photographers.

On Tuesday, May 10, 'Amatu'l-Bahá Rúḥíyyih Khánum held a press interview at her hotel. Seven interview spots were filmed for distribution to the seven local television stations blanketing southern California. Radio interviews were made and the entire day was filled with publicity work. Then, that same evening, Rúḥíyyih Khánum spoke to more than 550 Bahá'ís of many things dear to their hearts, and inspired them to accelerate their efforts in fulfilling the remaining goals of the Ten-Year Crusade.

On Wednesday the extensive program of publicity reaped a successful achievement in Bahá'í public presentations when, at the Wilshire-Ebell Theatre in Los Angeles, Rúḥiyyih Khánum addressed a crowd estimated between 900 and 1,000, at least sixty per cent of whom were non-Bahá'ís. Prayers were read in seven languages to open the program, followed by a selection by a Bahá'í concert pianist. In a unique programming, Rúḥíyyih Khánum answered questions from a reserved press section with an effective, candid, and humorous approach, aided by Anthony Lease, chairman.

The next morning Rúhíyyih Khánum and Mrs. Chute flew to San Francisco to meet with the believers in central and northern California. Here, too, under the able chairmanship of Ali M. Yazdi, she talked to nearly 350 Bahá'is on many of the things



Hand of the Cause Musa Banání (seated third from left in the second row) at a deepening school in Kabras, Kenya.



Hand of the Cause Shu'à'u'llâh 'Alà'i (second row center) with the Bahà'is of Hiroshima, Japan, in January 1960.

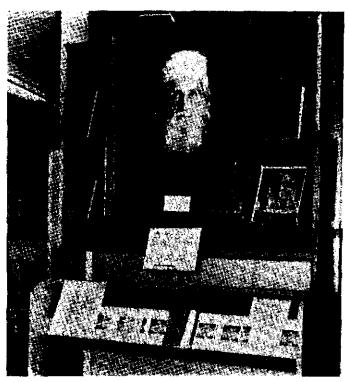
that are of special concern to the friends everywhere, and again she remained long enough to greet personally all who wished to express their gratitude for her love and inspiration.

The schedule for Rúhíyyih Khánum's visit to Seattle included two meetings over the following weekend, a public address on Saturday evening, and a meeting with believers only on Sunday. The public meeting held at the Palomar Theatre was attended by nearly 775, more than half of whom were not Bahá'ís. Again a question period followed the address, the questions ranging from matters of spiritual insight to the position of the Bahá'ís in the political world. The publicity, though not extensive, was good. Major L. Pigford acted as chairman.

At the Sunday meeting, when Mrs. Helen Wilks was chairman, 329 adult Bahá'ís, 67 children, and 20 Bahá'í youth were present from seven states, Alaska, and Canada, seventeen coming from these last-mentioned areas. This, as in the other cities, was the largest gathering of Bahá'ís for any occasion for many years. Although extremely tired, 'Amatu'l-Bahá Rúhíyyih Khánum again inspired the friends to persevere in their services to the Faith and to insure the complete victory of the World Crusade, and again answered many questions about the Faith and its teachings.

From Seattle Rúḥiyyih Khanum and Mrs. Chute flew to Vancouver, B.C., to rest for a few short days before starting another strenuous itinerary eastward across Canada, to be followed by brief visits to Boston and to New York on June 2 to 5 before returning to Haifa.

From each of the communities visited have come letters of great gratitude for the inspiration and love which 'Amatu'l-Bahá Rúhíyyih Khánum poured out in great abundance at every gathering. They promise that the results will be apparent in their own greater efforts to serve the Faith, to maintain unity and to insure the triumphant completion of the Guardian's World Crusade.



Bahá'í exhibit in the William Wadlegh Memorial Library in Milford, N.H., from June 1 to 14, 1960.

# Dr. Muhájir Visits Vietnam Bahá'ís, Attends Saigon Center Dedication

Hand of the Cause Dr. Rahmatu'lláh Muhájir visited Vietnam May 17-23, 1960, and the highlight of his visit was the formal dedication of the new Hazíratu'l-Quds which took place on the Anniversary of the Declaration of the Báb before an audience of over

one hundred believers from Saigon and the nearby Bahá'í communities of Long-An, Hiep-Phuoc, Nha-Be and Phuoc-Long.

During the afternoon of May 22, Dr. Muhájir advised on the formulation of plans for intensive teaching work as well as the establishment of regular monthly teaching seminars of a week's duration in the new Ḥaziratu'l-Quds. Three representatives from each of the five nearby local assemblies attended this teaching conference.

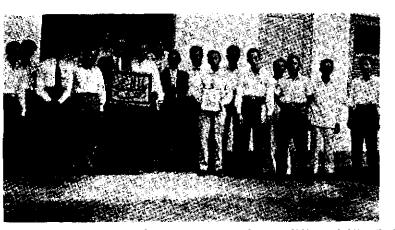
Vietnam now has more than four hundred believers, thirteen local assemblies, six Haziratu'l-Quds, and three Bahá'i schools with an attendance of over two hundred fifty children.

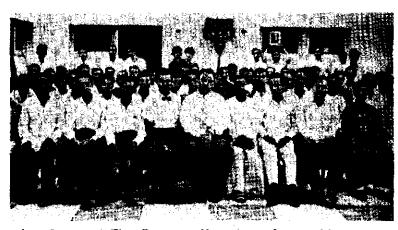
In Trung-Giang, Central Vietnam, Dr. Muhájir addressed a gathering of over 200 believers and sympathizers. He also visited the Bahá'í communities of Tourane, Quang-Ngai and Binh-Son, as well as the two Bahá'í schools in Nha-Be and Phuoc-Long. His presence inspired the friends everywhere to rededication, and his invaluable suggestions for organizing the teaching work will, we are sure by God's grace, bear abundant fruit in the very near future. The Bahá'ís of Saigon are especially grateful for having Hand of the Cause Muhájir for the inauguration of their new Ḥaziratu'l-Quds. Our only regret was that his visit was so very short.

-BUY-VAN-TRIEU

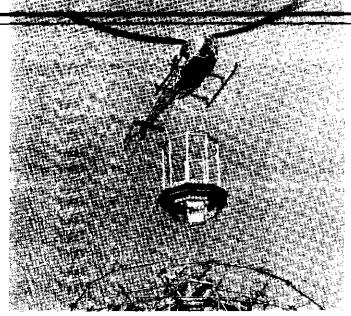
# Dedication of Kampala Temple Postponed to January 1961

A cabled announcement has just been received, as this issue of Bahá'í News goes to press, that the dedication of the Bahá'í Temple at Kampala, Uganda, Africa has been postponed until January 1961. A definite date has not been set, but details will be published as soon as they are available through the National Spiritual Assembly of Central and East Africa. The date originally set for the dedication was August 20-21, 1960.

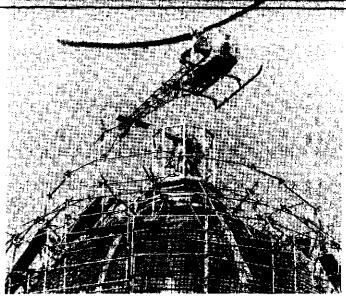




Left: Hand of the Cause Dr. Rahmatu'lláh Muhájir (behind the plaque of The Greatest Name) at the teaching conference in the Hazíratu'l-Quds in Saigon, Vietnam. With him are members of the Local Spiritual Assembly of Saigon, and three representatives from the Local Assemblies of Nha-Be, Phuoc-Long, Hiep-Phuoc, and Long-An. Right: Dr. Muhájir (front row center) at the dedication of the Ḥaziratu'l-Quds of Saigon, held on the Anniversary of the Declaration of the Báb. To his right is Jamshed Fozdar, member of the Auxiliary Board for Asia.



Lower section of flèche being lowered by helicopter.



Lower section being secured to dome by workmen.

# Australian House of Worship Crowned With Large Flèche Lowered Into Position by Radio-Guided Helicopter

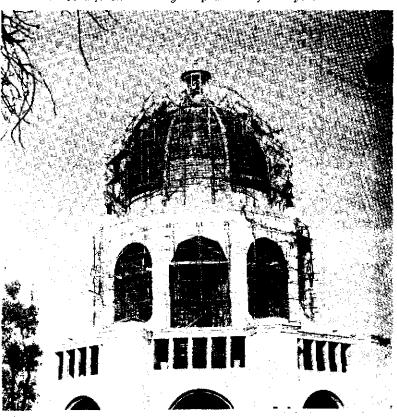
THE Bahá'í House of Worship under construction near Sydney, Australia, was surmounted with a twenty-foot-high flèche, or lantern, weighing 800 lb., with the assistance of a helicopter on April 27, 1960. The flèche, prefabricated of heavy-gauge aluminum, was lowered into place in two sections with hairbreadth accuracy, using two-way radio communication between the pilot and a construction engineer on the dome. The lower half of the flèche was placed on a nine-sided concrete ring at the top of the dome.

Photographs by Sydney "Morning Herald"

Upper section of flèche being lowered into position.



Assembled flèche resting atop dome of Temple.



then the upper section was picked up by the helicopter and inched into its correct position. The entire process took less than twenty minutes.

Use of a helicopter for this work inaugurated a new method of construction in Australia, and attracted publicity in newspapers and on radio and television. Photographs of the helicopter hovering over the Temple appeared on the front page of the Sydney Daily Telegraph, and on page three of the Sydney Morning Herald. All three Sydney television stations reported this event in detail, and some interstate publicity was also received.

With the placement of this flèche, the structure of the House of Worship is nearing completion, with the spraying of the dome now under way. Nine beams to form the framework of the dome were shaped on the ground and lifted into position using a crane, the upper ends of the beams being locked into position with a steel ring eight feet in diameter.

Shaped panels of steel reinforcing were preformed and then lifted into place between the beams. Concrete is now being sprayed onto this reinforcing to form the dome, which will be sixteen inches thick at the base and will taper to four inches thick at the apex.

# Assembly Formed in Tampere, Finland, One Year After First Pioneer Arrives

The first Local Spiritual Assembly of Tampere, the second largest city in Finland, was formed this Ridván. It began in May 1959, when Hand of the Cause Adelbert Mühlschlegel and his wife made two visits there, accompanied by Greta Jankko, who later became the first pioneer. The following October 20, on the Birthday of the Báb, the first native believer, Pauli Halme, declared his faith in Bahá'u'lláh, having eagerly sought for truth for many long years. In a few weeks another pioneer, Leo Teräntö, joined them.

Dr. Mühlschlegel visited Tampere again in January 1960 at the time when Helmi, the wife of Pauli



Naw-Rúz celebration held in Djakarta, Indonesia, on March 20, 1960.



First Local Spiritual Assembly of the Bahá'is of Tampere, Finland, formed on April 21, 1960. Front row: Mrs. Greta Jankko, Mrs. Verna Hernesmaa, Mrs. Helmi Halme, and Mrs. Mailis Talvenheimo. Back row: Leo Teranto, Pauli Halme, August Piela, Ghodrat Bidardel, and Milton Lundblade.

Halme, embraced the Faith. Things continued to move quickly, and nine days later Mrs. Mailis Talvenheimo came in with a glowing face, stating that she could no longer stay outside, even though many hindrances had been placed in her pathway.

With the first day of Ridván drawing near, the little group knew that only a miracle could help them to form an assembly this year. Then eager pioneers flowed in from four directions—first, a Persian pioneer, Ghodrat Bidardel from Germany; August Picla, Finnish pioneer from Helsinki; and two American pioneers, Mrs. Verna Hernesmaa directly from the U.S.A., and Milton Lundblade from Uppsala, Sweden.

The happy assembly has written: "Thus all was perfected through the great bounty of Bahá'u'lláh, when again another little stone was laid in the foundation of His great administrative building."

# Two More U. S. Assemblies Incorporate

Two more local spiritual assemblies became incorporated just before Ridván 1960. The Secretary of State signed the incorporation documents for Dallas, Texas, on March 21, 1960, and the papers for Salt Lake City, Utah, were signed April 19, 1960. This leaves nine more new assemblies to be incorporated and the re-establishment of six which were incorporated some years ago and have since reverted to group status. The World Crusade goal is 100 incorporated assemblies in continental United States.

# British North Borneo Opened to Faith

The Regional Spiritual Assembly of South East Asia has announced the opening of British North Borneo to the Faith through the entrance of the pioneer, Mrs. Bates, in Jesselton. British North Borneo.

# Central America, Central and East Africa, Australia, New Zealand Report Convention Proceedings, Election of National Assemblies

### Central America, Mexico, and Panama

The tenth and last Annual Convention of the Bahá'ís of Central America, Mexico, and Panama was held in San José, Costa Rica. There were twenty-eight delegates and an estimated attendance of 150. Present throughout the Convention and for part of the International School which followed was Hand of the Cause William Sears.

All the goals set for this year had been met, and some were surpassed. The task for which the believers were preparing themselves at this historic event is the formation, by next Ridván, of seven national spiritual assemblies in the territory.

From the opening reception, when the delegations and groups from the seven republics of this territory were called and presented, the atmosphere seemed to be charged with two tangible things, the presence of a Hand of the Cause and the joy reflecting from the faces of so many whose prayers and sacrifices had won the goals.

Some of these goals, especially in the case of Hon-

duras, had appeared so remote only two months before, that the victories had the added significance of having proved the mysterious power of the Cause far beyond our power. Whole communities had come together to pray for the confirming of souls, and the results were there for all to see.

Perhaps the most dominant feeling at this Convention was that of a greatly elevated confidence in the power of the Faith to do all that must be done, and far more. It was clearly up to the believers now to reach out and use that power. This note was brought home time after time in anecdotes, in the news of victories, and in the references to the teachings. It is doubtful if the believers present will forget it during the even more crucial year of consolidation and formation of the seven national spiritual assemblies that we are entering.

The election of the last National Spiritual Assembly of this territory as a whole was another deeply spiritual event. One delegate remarked later that the atmosphere prepared for the voting was such that he didn't want to come away from it, that to him the



Annual Convention of the Bahá'is of Italy and Switzerland, held at the Bahá'i Center in Bern, Switzerland, from April 29 to May 1, 1960.

election was one of the truly spiritual experiences of his life.

The National Spiritual Assembly for this year is as follows: Esteban Canales, chairman; Donald Witzel, secretary; Raquel de Constante, vice-chairman; Harold Murray; Luis Bouche; James Facey, treasurer; Artemus Lamb, Edris Ricc-Wray, and Amy McAllister.

—Quentin Farrand

#### Central and East Africa

Hand of the Cause Musa Banání, present at the National Convention of the Bahá'ís of Central and East Africa, stressed the need for many more active, dedicated workers to arise to champion the Faith and to accept the duties and responsibilities of Bahá'í community life.

The convention delegates had special consultation on the fact that there are at least sixteen vast areas in their region inhabited almost solely by pagan peoples, and that there are extensive forests in which the Pygmies dwell. It was recommended that the National Assembly appoint an ad hoc committee to study intensively the whole question of pagan areas and how they can be reached through pioneering and travelling teachers. In a spontaneous surge of devotion forty believers announced their willingness and desire to teach the Faith among the pagan peoples, with two volunteering for work especially among the Pygmics.

The delegates split into language groups for special consultation on the problems of teaching in their own areas. This method ensures that every delegate has an opportunity to express his views on the important situations which have arisen in his own district and about which the new National Assembly should know. Reports on the findings of these groups, three in all, were given on the last day of the Convention.

The newly-elected National Spiritual Assembly of the Bahá'ís of Central and East Africa is as follows: Ali



Eight members of the National Spiritual Assembly of the Bahá'ís of the Greater Antilles for 1960-1961. Front row: Circé Brantome, André Saint-Louis, Juanita Ortuno, and Celestino Gomez. Back row: Maud Gallier, William Mitchell, Sheila Rice-Wray, and Celestina Perez.

Nakhjavani, chairman; Oloro Epyeru, vice-chairman; Philip Hainsworth, secretary; Hassan Sabri, treasurer; and Sospateri Isimai, Max Kanyerezi, Kolonario Oule, Isobel Sabri, and Aziz Yazdi.

#### Australia

Present at the Australian National Convention were Hands of the Cause Clara Dunn and Collis Feather-



Annual Convention of the Baha'is of the Greater Antilles, held in Kingston, Jamaica, in April 1960.

#### BAHA'I NEWS



National Spiritual Assembly of the Bahá'ís of Alaska for 1960-1961, elected on May 1, 1960. Front row: Beverley Kolstoe, Kathryn Alio, Evelyn Huffman, and Lois Lee. Back row: Donald A. Anderson, Robert E. Moul, Verne L. Stout, Howard Brown, and Richard Mereness.

stone. The National Spiritual Assembly secretary announced the formation of a Spiritual Assembly in Mitcham, S.A., and one in the Cocos Islands.

Delegates endorsed the plans to make increased use of traveling teachers, and some of those present volunteered for this work. The necessity of cooperating closely with and obeying the Institutions of the Faith was stressed. The Convention delegates visited the House of Worship, now nearing completion, and held devotions at the site.

The following were elected to the National Spiritual Assembly: W. J. Rodwell, chairman; H. C. Featherstone, vice-chairman; J. Heggie, secretary; N. P. L. Walker, assistant secretary; N. Bluett, treasurer; and

E. S. G. Bowes, P. J. Khan, Miss T. I. Perks, and Miss P. E. Ringwood.

#### New Zealand

Hand of the Cause Collis Featherstone, present at the New Zealand National Convention, gave inspiring talks on the vital urgency confronting the Bahá'i world in the carrying out of the Divine Plan. Many teaching problems were discussed, with special attention given to teaching the Maoris. Those able to do travelling teaching work were invited to give details of when and where their services could be utilized.

The convention delegates were disappointed that the Message from the Hands of the Faith residing in the Holy Land did not arrive in time for the convention.

The newly-elected members of the National Spiritual Assembly of New Zealand are: T. Stirling, chairman; J. Carr, vice-chairman and treasurer; Mrs. B. Van der Vaart, secretary; and H. Blundell, Mrs. L. Fenner, Mrs. M. Harnish, P. Leadley, D. Weeks, and Mrs. D. Weeks.

# Quezaltenango Attains Assembly Status, Holds Successful Two-Day Summer School

Quezaltenango, a beautiful city nestled in the mountains of Guatemala, formed its first local assembly in April, having grown to nine members since last September when the first pioneers, Louise Caswell and Edith McLaren, went there as a result of its having been designated a goal in July.

Direct teaching began almost immediately upon the arrival of the two pioneers, and gradually others came to reinforce the teaching work. Olive Applegate from El Salvador and Joyce Parker from Wisconsin were followed later by two native pioneers, Miguel Angel



Bahá'is attending the Fourth Annual Convention of Alaska, held at Anchorage on April 30 and May 1, 1960. Seated in the front row center, holding the plaque of The Greatest Name, is Mrs. Charlotte Gillen, pioneer, who helped dedicate the House of Worship foundation stone at Wilmette in 1912 in the name of Alaska.

Rivera and Jose Trinidad Gramajo. Within a few weeks the wives of these two believers made their declarations and were joyfully enrolled in the community.

The first native believer was accepted in February during the visit of Hand of the Cause Dr. Ugo Giachery. The Words of Bahá'u'lláh and 'Abdu'l-Bahá have made a deep impression on the heart of this young Indian woman who has never had a day of schooling. When asked by one who was teaching her why she wished to be a Bahá'í, her answer came without hesitation as she held her prayer book to her heart: "I believe in these Words."

There are other friends among the Indians who have the same spirit as Rosa, to whom we are gradually teaching the Faith and who, God willing, will join our ranks during the coming year.

The first Bahá'í Summer School held in the goal city of Quezaltenango, and which was sponsored by the Guatemalan Teaching Committee, took place in April. With the assistance of Bahá'ís from other cities and of friends of the Faith, the two-day school was a great success. The themes for study were: The Local Spiritual Assembly, its formation and duties; The Covenant and its application to daily life; the Message of the Hands of the Cause to the Youth of the Western Hemisphere; Attitude of Bahá'ís towards Matrimony; and The World Crusade.

Among those attending the school from outside the city were Mr. and Mrs. Artemus Lamb, Mrs. Marian Tyler and a close friend of the Faith from the capital; three believers from El Salvador; and one from Retalhuleu. Contacts from Quezaltenango included some youth eagerly seeking, and other friends of much capacity.

The last night of the school was on Good Friday. Since Quezaltenango has a justly-deserved fame for the spectacular elegance of its rich religious processions observing Good Friday, it appeared to offer insurmountable obstacles for attendance, as streets leading to the Bahá'í Center were blocked in all directions for hours.

Nevertheless, shortly after the appointed hour, the largest group yet was assembled, containing some new seekers. It appeared that the school had created such



The Bahá'í community of Padang, Sumatra, Indonesia, on Ridván 1960.



The first Indian believer of Quezaltenango.

a powerful spirit that the participants did not care to follow the traditions and customs of a past Dispensation. Instead, they had surmounted great obstacles to continue the search for truth with their spiritual companions. Important questions were asked and answered. As always, when the unifying love of Bahá'u'lláh is manifesting its power, it was very difficult to say goodbye. All lingered on to enjoy the deep spiritual fellowship that had been so firmly established.

Many expressed the hope that this is but the first of many such summer schools in Quezaltenango.

# Philippine School Emphasizes Challenge of Opening More Islands to Faith

The Third Annual Philippine Summer School was held at Solano, Neuva Viscaya, in the newly renovated Bahá'í Center, on April 14 to 17, 1960. Over eighty Bahá'ís and guests gathered together in the quiet atmosphere of this historic community, where the first spiritual assembly of the islands was formed over ten years ago. There were sixty-two adults and twenty-five children in attendance.

The first note in this summer symphony came from the soft, sweet voices of the children, gaily attired in colorful costumes portraying the various nations and races of our Bahá'í family, filling the hall with the accents of hymns raised to God, His Prophets, and mankind.

In the absence of her husband Orlando, who was pioneering in Baguio while attending school there, Mrs. Leonicia Maddela greeted the friends and opened the summer school. She called on friends from different centers to come forward and be recognized. Manuel Rodriguez, an outstanding artist in the country, who brought his wife and the three youngest members of his family on a long and tiring trip, with a wonderful simplicity and humility shared his deep feelings of happiness and joy. He spoke of the beauty the Message of Bahá'u'lláh had for him as an artist and the inspiration he felt to teach the Faith through art. He said he would soon see the Mother Temple of the West, as he had been made the recipient of a Rockefeller fellowship for travel and study in the United States.

A new believer from Quezon City, Mrs. Rose Man-



At the invitation of the Southeastern Auxiliary Teaching Committee of Alaska, Mr. and Mrs. Eugene King of Tacoma, Wash., toured, lectured, and taught in Ketchikan, Sitka, and Juneau from June 9 to 16, 1959. Mr. and Mrs. King are blind Indians, he an Aleut Alaskan, she an Eskimo.

gapis, related how she had received the message from Jack Davis, a pioneer in Cebu City. She accepted the Faith two days before the Fast, fulfilling that obligation, and in the same period translated Bahá'í Answers into two major dialects.

The keynote of the conference came in a letter addressed to the summer school by the Auxiliary Board member, Jamshed Fozdar. In his message, Mr. Fozdar called the attention of the friends to "the short time still remaining for fulfilling your glorious destiny in this immortal Cause."

Mrs. Dioncia Vadel and Mrs. Maria Gonzalez, both of Solano, talked on the "various ordinances and laws of the Bahá'í Faith," stressing the importance of following the laws completely, and the effect of obedience to His admonitions. Other courses were given as follows: Mariano Tagubat on "Prophecies Fulfilled in the Bahá'í Faith"; Jovito Tottoc on the "Dispensation of Bahá'u'lláh''; and Miss Enriqueta Tagubat on "Teaching Bahá'í Children."

The final session drew attention to the grave position in which The Philippines is compared to her neighbors. Many important cities and islands have, as yet, no Bahá'ís. The responsibility of meeting these requirements, of opening and consolidating these areas, was placed on the shoulders of a young community. The summer school ended on this high note of responsibility and challenge which was expressed in the words of Mrs. Maddela, who said, "I pray to God that my days will not be lost to me and that I will arise to do my share in spreading the Glad Tidings of Bahá'u'lláh."

# Three Supplementary Goals Won In Central and East Africa

The Annual Report of the Tanganyika/Zanzibar Teaching Committee contained the joyful news that the Tanga, Tanganyika, Local Assembly has very recently achieved its incorporation. Local assembly incorporation is a goal of the Guardian's Seven-Year Plan for this region. Tanga is the fifth local assem-

bly to be incorporated in Central and East Africa.

At the end of February the Certificate of Registration of the new Bahá'i Publishing Trust for the Central and East African Region was received from

the Registrar of Business Names in Kampala. It is the first to be established on the African Continent.

In January the Application Form and the Statutory Declaration for the setting up of the Trust were signed. One room in the National Ḥaziratu'l-Quds has been allocated to the Trust. On April 21 a letter was received from the East African Income Tax Department, Kampala, stating that the Bahâ'i community of Central and East Africa is exempt from payment of income tax on income to the Fund.

With the establishment of the Publishing Trust and the granting of income tax exemption, not only have two further supplementary achievements been won for this region in the Spiritual Crusade, but still added recognition has been accorded the Faith by the Uganda government.

CENTRAL AND EAST AFRICA BAHA'Í GAZETTE

# Bahá'is Sponsor Get-Acquainted Program at Philadelphia's International Institute

Philadelphia is one of forty-six cities in the United States which maintain an International Institute dedicated to the purpose of integrating newcomers to the community, particularly from foreign countries. In that city the program includes monthly Sunday teas, which offer the newcomers and the citizens opportunity to become acquainted.

Bahà'í contacts and participation are particularly easy because a member of the Philadelphia Bahà'i community is public relations director of the local institute.

Thus the Bahá'ís of Philadelphia were given the opportunity to sponsor one of the recent teas, which was announced to the entire institute membership through



Winter School held in Cairo, Egypt, January 28 to February 5, 1960.

the regular monthly flyer.

The musical program for this event included solo selections by Carol Rutstein accompanied by Lee Tichenor, and solos by Paul Selvaggio, an operatic singer who kindly substituted for another Bahá'í who was ill. Refreshments were served to approximately one hundred persons before the usual dancing. During this interval the Bahá'ís mingled freely with the guests and made some new and promising contacts for the Faith. The spirit and friendliness of the occasion brought many compliments to the director and staff workers at the institute as well as to the Bahá'ís themselves.

# Montclair Bahá'ís Invite 25 Friends To Ridván Program of Music, Readings

The Bahá'ís of Montclair, N.J., commemorated Ridván this year by inviting twenty-five friends to enjoy with them an evening of piano music from the works of Brahms, Schumann, and Chopin, played by Mrs. Phyllis Tonkonogy.

The selections were preceded by excerpts from The Hidden Words, The Kitáb-i-Iqán, and other Writings of Bahá'u'lláh, and a brief story of the life of Bahá'u'lláh and the meaning of Ridvan.

At the close of the musical program all remained for coffee and to discuss what they had heard. The Bahá'ís feel that this event made an excellent impression upon those who had not heard of the Faith previously.

# Faith Taught at University of Virginia

As a result of the activities of the Bahá'is with the University of Virginia, the Faith is now being



Five members of the first Local Spiritual Assembly of the Bahá'is of Punta Arenas, Chile, the southernmost city of the world. Front row: Sra. Willems, Sr. Molteny, and Cecilia Willems. Back row: Sr. Montero and Sr. Vergara.



First Local Spiritual Assembly of the Bahá'ís of Ventura, Calif., formed on April 21, 1960. Front row; Mrs. Marie Weaver and Mrs. Inez Ford. Back row: Clifford Vigé, Mrs. Mary Lou Vigé, Mrs. Eleanor Carter, Marcellus Carter, Mrs. Jan Ray, James Ray, and Miss Janice Wildman.

taught at the university as a part of a course on "Western Religions." The origin, history, administration, and present status of the Faith have been presented, with some emphasis on the three Central Figures of the Faith, and with a showing of pictures of the Temple. It is hoped by the local friends that this marks the beginning of more active seeking on the part of the youth in this particular area.

# BAHA'I IN THE NEWS

The Atlanta Journal and Constitution Magazine Section has published a feature article by Dr. Alfred Weinstein about Mrs. Jennie Taylor, the Bahá'í pioneer who is administrator of the Bahá'í Indian Institute in Chichicastenango, Guatemala. The author, who wrote the best seller of a few years back called Barbed Wire Surgeon, met Mrs. Taylor quite by chance while visiting there and learned of the deep love and confidence she has engendered in the Maya-Quiche Indians there. His article is written with warm sympathy and admiration for the selfless work she is doing and it is illustrated with some interesting photographs.

The Carmel Pine Cone, Carmel, Calif., on November 12, 1959 carries a long article by feature writer Bob Kaller, about Arthur L. Dahl, member and treasurer of the U. S. National Spiritual Assembly. The caption, under a two-column wide photograph of Mr. Dahl reads: "Arthur Dahl, Investment Counsel, Is Leader for World's Youngest Religion." Most of the article deals with the Bahá'í Faith and Mr. Dahl's interest in it.

Mrs. Arthur Grozier Jones, a Bahá'í living in Middletown, Ohio, was the subject of a feature story by Irene Barr in the Middletown Journal, Sunday morning, December 13, 1959. It is an account of an interview with Mrs. Jones who has achieved considerable



First Local Spiritual Assembly of the Baha'is of Melrose Township, Ill., formed on April 21, 1960. Front row: Marilyn Meyer, Irene Meyer, Viola Eston, and Virginia Uebner. Back row: Erich Schmidt, James Meyer, Alfred Meyer, Lester Uebner, and Carl Fingerlin.

recognition as a writer of short stories, one of which was published in *Turf and Sports Digest*, December issue. The article is accompanied by a picture of Mrs. Jones at her typewriter. It states that "her return to writing was instigated two years ago when she joined the Bahá'í Faith and had a short story published in *Child's Way*."

The back cover of the January 1960 issue of The National Geographic carries an advertisement of the various cruises offered by Moore-McCormack (Steamship) Lines. Illustrating the Mediterranean cruise is a beautiful color picture of the Shrine of the Báb in Haifa, Israel.

The Green Bay, Wis., Press-Gazette of October 10, 1959, printed a photograph of Mrs. Mabel Amidon, recently arrived in Green Bay from Barrow, Alaska, accompanied by a story of Mrs. Amidon's Bahá'í pioneering experiences in Alaska and life among the Eskimo people.

Oral Hygiene which has a monthly circulation of 94,000 dentists throughout the United States, carries as its cover of the January 1960 edition a beautiful winter photograph of the Bahá'í House of Worship. In addition to identifying the Temple on the cover, p. 74 refers to it as "one of the most beautiful buildings in the world" and gives directions how to reach it from Chicago.

The Geneva Times, Geneva, N.Y., December 5, 1959, published an article about the departure of Bahá'í pioneers Ronald L. and Helen Hauck and their two children for their post in Uruguay. It refers also to their services on the National Bahá'í Youth Committee.

The Baton Rouge, La., Morning Advocate, November 15, 1959, Travel Section, published a feature article by Edward Collier on Chicago as "a visitor's delight." In referring to the city of Evanston and Northwestern University he says: "A few blocks away . . . you are startled suddenly to come upon the Bahá'i House of Worship, a white eight-sided oriental temple of rare

beauty. The filigree dome and precision landscaping further add to the feeling that you have stumbled upon something in an Arabian Nights fantasy."

# "Only LittleThings Happened"

The joys of dedication to the Bahá'i life, and the confirmations that accrue to those who follow it, are well illustrated in this letter received by the Area Teaching Committee for the North Central States from an isolated believer:

"First of all, thank you so very much for the wonderful bundle of books and pamphlets! They arrived on a day when I was very lonesome for anything Bahá'í, which made them especially thrilling to receive; and thanks also for the package of study compilations. Secondly, am thinking of you today because it is Bahá'í World Youth Day, and wishing you every success with your program. The letter to the editor of the *Argus* will be read to many of my friends, as most of them take that paper.

"This is one of those reports which an isolated believer hesitates to send in. Only little things happened, such as: the observance of Intercalary Days by, 1. having several friends in for coffee and rolls (Ovaltine for the Mormon!); 2. giving small gifts of baked goods to special neighbors; 3. sending stationery and stamps to a friend in Flandreau.

"On Naw-Rúz thirty-three cards were sent to Bahá'ís and non-Bahá'is. One Moslem friend replied with a card on which he wrote: 'A very happy Naw-Rúz and the best wishes through the coming year for you and your loved ones. We always welcome the coming of spring for starting a new life on earth. May our



First Local Spiritual Assembly of the Bahá'is of Niagara Falls, N.Y., formed on April 21, 1960. Front row: Mrs. Frances Bechtel, Miss Ella Quant, Arthur Patterson, and Mrs. Mildred McKown. Back row: Mrs. Florence Tredop, Mrs. Helen Patterson, Fred Reis, Mrs. Marion Mills, and Mrs. Audrey Reis.

God bless us.' On this day the children sang spring songs they had learned, dressed in their best clothes, and the first-grader took a present of a Naw-Rúz card and flower to her teacher, who received All Things Made New at Christmas time. She is an excellent teacher and radiates exceptional enthusiasm for her pupils and their interests. I had noticed that she taught the children some things from Christian doctrine, and felt she must learn of the New Day. She now accepts Kay's Bahá'í comments graciously. Also on Naw-Rúz, a gift of flowers for a special friend and her daughter was accompanied by a copy of Great Themes of Life. This friend expressed much appreciation for the book and the desire to discuss it after reading it.

"On a trip to the library several weeks ago I observed that Bahá'u'lláh and the New Era had been checked out, so I checked out Bahá'í World Faith to keep it circulating too.

"Several Sundays ago I was asked to substitute in the nursery of the Congregational Church because the woman they usually have was out of town. I accepted the job and the two-dollar pay, which was promptly sent to the Deputization Fund.

"Had a welcome visit last week from Farhan Roshan-Zamir, and he took a copy of Great Themes of Life, for most of his friends are church people too. This week I enjoyed and profited by a visit from Helen Drymon, who shared several interesting letters from Bahá'í friends.

"Thank you again for the precious books and for your encouraging support.

"P.S. We do have a children's class every Saturday

# National Bahá'i Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Baha'i Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Baha'i Publishing Trust

Baha'i News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill. 

morning, and the three oldest are making work books entitled 'God and His Messengers.' "

# Baha'i Publishina Trust

All Things Made New. (Paperbound edition) By John Ferraby. A comprehensive outline of the history and teachings of the Bahá'í Faith, containing quotations from the Bahá'í Sacred Writings presented in an orderly way, together with a clear exposition. Part I consists of "The Teachings of Bahá'u'lláh": Part II: "The Central Figures of the Faith"; and Part III: "The Bahá'í Community."

This is the complete 318-page text of the original clothbound edition originally published by Allen and Unwin (London) and The Macmillan Company (New York), but with some revisions and corrections. Available only in paperbound edition.

Per copy ......\$2,00

#### Out of Stock

The Divine Art of Living and Bahá'í Administration are out of stock pending some editorial revisions. An announcement will be made when they are reprinted.

Baha'i Publishing Trust, 110 Linden Ave., Wilmette, Ill.

# Calendar of Events

FEASTS

July 13 — Kalimát (Words) August 1 — Kamál (Perfection)

HOLY DAY

July 9 -- Martyrdom of the Bab

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS July 29, 30, 31

# Baha'i House of Worship

Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Baha'i World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Вана і News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# "Guard Ye the Cause of God"

A Message from the Hands of the Faith Residing in the Holy Land

#### Beloved Friends:

We have already sent you an account of the reaction of the Bahá'í world to Mason Remey's claim. It is now clear that a mere handful of believers supported it, but that these have been working actively to get others to join them.

It must be obvious to the friends everywhere that acceptance of this baseless claim, and particularly activity in support of it designed to influence others, constitutes a betrayal of the Sacred Texts upholding the structure of the Cause of Bahá'u'lláh. This has been unanimously attested by all the National Assemblies in their repudiation of Mr. Remey's action.

In discharging their responsibility to safeguard the Bahá'í Community, the Hands of the Cause at an early stage instructed that the friends in France should refrain from associating with the former members of the National Assembly there who were active in their support of Mr. Remey. The Hands in the Holy Land feel that the time has now come to extend this policy to all individuals who openly support this false claim. The believers everywhere should immediately cease associating, either by direct contact or by correspondence, with anyone who supports Mason Remey's claim to be the Guardian of the Faith, because the actions of these misguided people, whatever their intent, can only lead to discord and division within the Cause of God. We may indeed rejoice that this latest attempt to create division has, like all others before it, failed utterly to destroy the basic unity of the Faith.

The response of the friends in all parts of the world reflects how faithfully they have heeded the injunction of 'Abdu'l-Bahá in His Will and Testament: 'Guard ye the Cause of God, protect His law and have the utmost fear of discord.'

By unity such as the believers have shown, all attempts to create division can be foiled, and the waverers saved from becoming subject to that most terrible of all punishments described by the Master in His Will when He wrote: 'Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.'

With warm Bahá'í love In the service of the beloved Guardian

HANDS OF THE CAUSE IN THE HOLY LAND.

Haifa, Israel July 5, 1960

### Dear Friends:

The activities of those who, blinded by self-interest, seek to divide the believers by distortion of the Sacred Texts and the writings of the beloved Guardian create a subtle poison which if allowed to infect the soul can only lead to spiritual tragedy. This latest communication from the Hands of the Cause in the Holy Land clearly describes the course of action to be taken by all believers everywhere, that is, to "immediately cease associating, either by direct contact or by correspondence, with anyone who supports Mason Remey's claims to be the Guardian of the Faith . ."

The letter refers to "the response of the friends in all parts of the world" reflecting their steadfastness. In turn, we wish to share with you the fact that we have received an overwhelming number of such letters from local Assemblies, groups and individuals comprising the American Bahá'í community. The understanding and unity of the triends is indeed a cause for rejoicing. With this stalwart army of steadfast believers ignoring the latest attempt to subvert the Cause of God, the work of the beloved Guardian's Crusade is gathering increased momentum. All our attention should now be directed to fulfilling the last objectives by 1963.

-National Spiritual Assembly of the Bahá'ís of the United States

# Distinguished Hand Horace Holley Ascends to Abhá Kingdom

Grieved announce passing Haifa much loved distinguished Hand Cause God Horace Holley outstanding champion Faith since days Master, praised by beloved Guardian for unique contribution development administrative order. His indefatigable services (in) protection teaching administrative field culminating service (in) Holy Land inspiring example (to) present (and) future generations Bahá'ís. Share above message (with) Hands (and) all national assemblies.

(Signed) Handsfaith

Haifa, Israel July 13, 1960

Befitting service held yesterday dear Horace laid rest Bahá'í cemetery Haifa beside grave Dr. Esslemont.

(Signed) Handsfaith

Haifa, Israel July 14, 1960

#### Dear Friends:

Although the beloved Hand of the Cause Horace Holley had been in frail health for a very long time, the foregoing announcement of his sudden passing on July 12 came as a shock to the entire Bahá'í world, and particularly to the American Bahá'í community which he served so faithfully as secretary of their National Spiritual Assembly for a great many years. He stood as a bulwark of inspiration and guidance and was ever an outstanding example of obedience and diligence in the fulfillment of all responsibilities entrusted to him, whether by the beloved Guardian Shoghi Effendi or the National Assembly.

Our great feelings of loss at the passing of this distinguished servant of Bahá'u'lláh are mitigated by the realization that his devotion to the teaching efforts will now be showered upon all of us in even greater abundance from the Abhá Kingdom.

At the instructions of the Hands of the Faith residing in the Holy Land the National Spiritual Assembly arranged a memorial gathering for Mr. Holley in the Bahá'í House of Worship for the evening of July 30. Local Bahá'í communities in the United States were also requested to hold similar gatherings at an early date.

-United States National Spiritual Assembly

O Son of Man!

Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

—Bahá'u'lláh

# Hopi, Navajo Indians Accord 'Amatu'l-Baha Ruhiyyih Khanum Unusual Honor

Historical events in the American Bahá'i Community and in the American Indian communities of Arizona and New Mexico took place in May when 'Amatu'l-Bahá Rúḥíyyih Khánum was the guest of the Navajo and Hopi Tribes.

After her over-night visit in Gallup, N. Mex., where members of the Taos, Hopi, and Navajo tribes were guests of the Bahá'is, 'Amatu'l-Bahá Rúhíyyih Khánum went by car across the Navajo and Hopi Reservations to Hotevilla on the Hopi Reservation in Arizona, by invitation of the Hopi chiefs.

This invitation to a Hopi feast had come through a letter to the local Spiritual Assembly of Gallup, and stated: "The Hopi people want to give a feast to the lady who has been so interested in us that she has come from the other side of the world to see us." A Hopi feast is a ceremonial, and an invitiation to one is considered a great honor. Among the many dishes making up the supper were the specially prepared bread and corn customarily served on such ceremonial occasions.

Chief Dan Kachingno of Hotevilla, chiefs of other villages in Hopiland, and many elders were among the more than one hundred Indian and white audience crowding into the three-room Hopi home and spilling out the windows and doorways over the surrounding moonlit sands. In Hopiland such silence prevails that the voice carries long distances even at low tones, so all could hear clearly.

The meeting began with the chanting of a Bahá'i prayer by one of the visiting Persians; then followed a Hopi prayer by Chief Dan, spreading the sacred white commeal so dear to the heart of the Hopi.

Rúhíyyih <u>Kh</u>ánum then spoke of her love for the Indian people and of the necessity of our building a bridge with love between the two ways of life. She told them of how 'Abdu'l-Bahá had spoken of the Indian people of America: that they will become as great as the Arabian people after their acceptance of the teaching of Muḥammad, if they accept the teachings of Bahá'u'lláh, and that Bahá'ís believe the Indian people have, with their characteristics from their forefathers, a great place in the world.

She spoke of the oneness of the Prophets, naming Moses, Christ, and Bahá'u'lláh, and these Names were not translated by the interpreter when he explained her words. She told of the oneness of people and the need for understanding, of mutual sharing of cultures, and of the necessity for building a bridge between the old and new cultures.

Rúhíyyih Khánum presented to Chief Dan and the village, as a remembrance of her visit, a beautifully hued rug made by Persian Bahá'is, and explained to him the symbols woven into it of the Bahá'i teachings; the center meaning "Yá-Bahá'u'l-Abhá" or "O Glory of the Most Glorious," which is a way of calling on the Great Spirit; and around the edge the symbols meaning "All men are like the fruits of one tree and the leaves of one branch, and all men must associate

8AHA'I NEWS

Composite picture of the Temple site at Hachioji, on the outskirts of Tokyo, Japan.

with each other in love and friendship and must live and cooperate with one another as brothers."

The people of the village of Hotevilla on the Third Mesa presented 'Amatu'l-Bahá Rúḥíyyıh Khánum with a ceremonial plaque, and one of the Indians, a young man next in line to be chief of the village, spontaneously presented her with a handwoven belt of his own making.

Chief Dan, who is ninety-seven years old and has spent his life in upholding the traditional way of life and teachings of the Hopi, responded with dignity and courtesy, speaking in the Hopi language and stating his agreement with the ideals of brotherhood and spiritual balance, as these ideals had been known to the Hopi for many centuries.

He said he was convinced that salvation was to be arrived at by faithfully following the Hopi pattern of life and teachings on the ancient tablets still guarded by the older people of the tribe. He spoke of the confusion of the Hopi people in these times of rapid changes, and voiced his belief that the Day of Purification would come when all mankind will think as one about the Supreme Being. Until then, he said, the Hopi people will continue to respect all religions while continuing to live according to their ancient pattern of life, and this, he said, is working toward true brotherhood.

This traditional viewpoint of the most conservative of Hopi villages seems to be held by the elders of the tribe, but the younger members, who are less traditional, seemed well aware of the truths spoken of by Rúhíyyih Khánum, as evidenced by their attentiveness and the light shining from their eyes as they presented their gifts to her and began their farewells. One of them, who acted as interpreter, made the statement to her that he felt this occasion was the most wonderful thing that had happened to his people.

Thus, a Hand of the Cause of God has met the chiefs and people of Hopiland, where all of the present-day church representatives have been asked to leave because they would not permit the Hopi to worship as he wished.

On the following day Rúhíyyih Khanum and her party drove to Window Rock, Ariz., where she addressed the Navajo Tribal Council which had just convened its summer session. On this, the first day of the deliberations of representatives of the far reaches of

the Navajo Reservation, 'Amatu'l-Bahá Rúḥíyyih <u>Kh</u>ánum was introduced by the tribal chairman.

She told them of her serving on the Bahá'í Council in Haifa, Israel, the International Headquarters of the Faith. Her address was brief, in deference to the busy schedule of the Council, but its clarity, dignity, and sincerity were sure to have reached the hearts of the councilmen. She spoke with appreciation of the accomplishments of the Indian people and of the rewards which come from serving God and humanity. These rewards, she indicated, would surely come to the councilmen engaged in consultation for the benefit of their people.

Her own visit to the council chamber she considered a reward to her for having come so far to visit Bahá'ís and their associates all across the country. She spoke of the sense of oneness which Bahá'ís feel with their brothers everywhere and of the qualities of heart and mind which she knew the Indian people could and will contribute to the councils of the world.

Making reference to the Navajo art of silverwork, Rúḥíyyih Khánum presented the council with a silver pitcher, an exquisite example of Persian craftsmanship. The chairman voiced appreciation on behalf of the council. The talk, the gift, and the spirit of the speaker seemed perfection itself, and evoked a warm response.



View from the Temple site at Hachioji, Japan.

# Nine More National Assemblies Report Annual Conventions Recount Goals Won, Determine to Attain New Victories

#### South and West Africa

Inasmuch as the message from the Hands of the Faith in Haifa did not arrive in time for the opening of the fifth Annual Convention of South and West Africa, a letter from the Hands of Africa was read and re-read, for the bountiful inspiration and guidance which it contained, to the eighty-four delegates and friends assembled in Salisbury, Southern Rhodesia, April 23-25. Every word of the convention was translated into four different language groups— Shona, Nyanja, Bemba, and English, so that everybody would have an equal opportunity to share and contribute.

It was thrilling to see the local African believers participating fully in all the deliberations and bringing forth mature contributions and depth of wisdom. Only two of the delegates present were pioneers, all others being indigenous Bahá'ís.

The annual reports of the National Spiritual Assembly and the National Teaching Committee revealed that there had been a 60% increase in the number of believers in the region during the past year, bringing the total number of Bahá'ís to 1603. The region now has a total of 175 centers and sixty local assemblies, two of these being incorporated and ten others registered with their respective governments.

There are now sixty-three African tribes represented in the fifteen countries and islands of the region, and seventeen other races and groups. During the year, five local Bahá'ís pioneered in places out of their home countries. On the second day of the convention, late in the afternoon after prayers in twelve different languages, the ballots were cast for the National Assembly in an atmosphere of quiet devotion. Results of the voting and subsequent election of officers were: John Allen, chairman; Rudolfo Duna, vice-chairman; Valera Allen, secretary; Lowell Johnson, assistant secretary; William Masehla, recording secretary; Sue Benatar, treasurer; Bahiyyih Ford, Max Seepe, and Shidan Fat'he-Aazam.

The highlight of the convention came on the final afternoon when the glorious, uplifting, and inspiring message arrived from the Hands in Haifa. It was a perfect climax to three days of intense deliberation, and it called forth the deepest gratitude and reverence from all the friends assembled.

The convention revealed that all of the Ten-Year Crusade goals in the region had been achieved except three, the translation of a pamphlet into Kimbundu, the incorporation of the National Assembly, and of the Local Assembly of Johannesburg. The only other task which the Guardian outlined was "conversion of the masses." There were many signs that all these goals and tasks would be accomplished before 1963.

#### Alaska

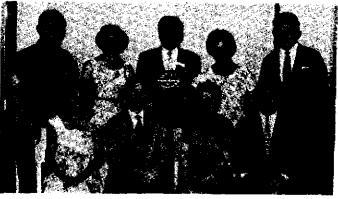
The weekend of the fourth Alaska Annual Convention opened with a buffet dinner and public meeting held in Anchorage. The informal nature of the reception gave everyone present an excellent opportunity to get acquainted.



Fifth Annual Convention of the Bahá'is of South and West Africa, held in Salisbury, Southern Rhodesia, on April 23 to 25, 1960.



National Spiritual Assembly of the Bahá'ís of Argentina, Bolivia, Chile, Paraguay, and Uruguay for 1960-1961. Front row: José Mielnik, Ellen Sims, Fabienne Guillon, and Estanislao Alvarez. Back row: Alejandro Reid, Athos Costas, Roberto Cazcarra, Salvador Tormo, and Massoud Khamsi.



National Spiritual Assembly of the Bahá'is of Brazil, Peru, Colombia, Ecuador, and Venezuela for 1960-1961. Front row: Mercedes Sánchez, Edmund Miessler, Dorothy Campbell, and Jamshid Meghnot. Back row: Cyrus Monadjemi, Gayle Woolson, Enrique Sánchez, Margot Worley, and Ranguald Taetz.

The Convention started the following morning with eight delegates and fifty-six guests present. The communities of Anchorage, Spenard, Matanuska Valley, Seward, Juneau, and Douglas were represented.

Barrow, Alaska, reported the thrilling news that they now have their first declared Eskimo youth. During the year the first Tlingit Indian couple was enrolled in Juneau, and William Willoya became the first Eskimo to pioneer in his native city of Nome. The establishment of a local spiritual assembly in the Matanuska Valley was another major activity reported.

The following are newly elected members of the National Spiritual Assembly of Alaska: Robert Moul, chairman; Howard Brown, vice-chairman; Evelyn Huffman, secretary; Kathryn Alio, recording secretary; Lois Lee, treasurer; Donald Anderson, Beverly Kolstoe, Richard Mereness, and Verne L. Stout.

## Argentina, Bolivia, Chile, Paraguay and Uruguay

On April 24, 25 and 26, Ridván 1960, the Fourth Annual Convention of the Bahá'ís of Argentina, Bolivia, Chile, Paraguay and Uruguay was carried out in Montevideo, Uruguay, as the "convention of victories" celebrating all goals completed as well as unexpected victories gained in this past year.

There are no words to describe the atmosphere of high spirituality, serenity and maturity which prevailed through the entire period. Confributing to this highly victorious and successful Convention was the inspired presence of the Revered Hand of the Cause of God, Dr. Hermann Grossmann; of the Auxiliary Board member, Sra. Else Cazcarra; of Mrs. Grossmann, former Auxiliary Board member in Europe; the devotion of the sacrificial group of Persian pioneers as well as the American contingent who have all rendered such outstanding services this year; the presence of the pure-hearted Indian Bolivian believers; the attendance of the heroic band of native Latin pioneers; the coming together of twenty-nine delegates and believers from the five countries.

Among the outstanding victories for this year was the conversion of the masses of Indian believers in Bolivia, now numbering more than a thousand believers; the gaining of all goals with the election of Local Assemblies in Valdivia and Oloncoche, Chile; Minas, Uruguay and Encarnacion, Paraguay; the purchase of land for the Mother Temple of Bolivia; and the surprising propagation of the Faith in far-off Easter Island without the presence of any pioneer on that outpost, given as the last virgin island to be opened as a final goal in the Crusade in this area by the beloved Guardian shortly before his passing.

The National Spiritual Assembly elected to assume the responsibility of assuring the formation of the five independent pillars of the Cause in Ridván, 1961, has the following membership: Dr. José Mielnik, chairman; Sr. Massoud Khamsi, vice-chairman; Sr. Salvador Tormo, corresponding secretary; Sr. Roberto Cazcarra, recording secretary; Sra. Fabienne Guillon, treasurer; Sr. Athos Costas; Dr. Alejandro Reid; Sr. Estanislao Alvarez; Mrs. Ellen Sims.

#### India

The thirty-first annual Bahá'í Convention of India was held at New Delhi. News of sixteen new local assemblies formed during Ridván thrilled all the believers, as this figure was unprecedented and showed a new enthusiasm in the Bahá'í community.

During the convention the wonderful news was received that the national Ḥaẓiratu'l-Quds of India, which had been requisitioned by the government since 1948, was to be returned to the Bahá'is during May 1960. All future Bahá'i activities can now emanate from this beautiful building.

The National Spiritual Assembly of India for the year 117 was elected as follows: G. A. Amreliwala, chairman; Mrs. Shirin Boman, vice-chairman; H. Fatheazam, secretary; R. N. Shah, treasurer; R. R. Williams, assistant treasurer; Dr. K. K. Bhargava, Dr. M. E. Lukmani, P. C. Auplish, and Dr. H. M. Munje.



Delegates to the Annual Convention of the Bahá'ís of Argentina, Bolivia, Chile, Paraguay, and Uruguay held in Montevideo, Uruguay, April 24 to 26, 1960.

#### South Pacific

The second Annual Convention of the Bahá'is of the South Pacific opened with Auxiliary Board member Miss Margaret Rowling and ten of the nineteen delegates present. Representatives were there from seven of the ten groups of South Pacific islands under the jurisdiction of their regional spiritual assembly. The Convention had been preceded by a one-day teaching conference and convention dinner.

All those present were so happy to receive a cable from the newly formed first Spiritual Assembly in the New Hebrides; to receive the report of the formation of the Assembly at Mu'a in Tonga, the second in these islands; and to hear that plans had been made for the formation of two more in Samoa, another in the Solomon Islands, and possibly two more in the Gilbert Islands.

Other "firsts" reported were summer schools held in Tonga, the Solomons, and in Fiji, while Samoa reported their second summer school. Six teaching conferences had been held throughout the year, and twenty-five smaller islands in the South Pacific were now opened to the Faith in contrast to only two at the beginning of the Ten Year Crusade. Literature has been translated into one more language, the Ellice language. On April 25 the Regional National Spiritual Assembly had received its Certificate of Incorporation from the government of Fiji.

The problem of settling the two virgin areas of the Loyalty Islands and the Marshall Islands was discussed. Following the consultation, one of the Gilbertese delegates related the story of how his father-in-law had some years ago been accidently blown in his canoe to the Marshall Islands, and now he began to think perhaps he could go to visit him and so assist in fulfilling the goals of the Ten-Year Crusade.

After the reading of prayers in the various languages the convention closed, and the friends went by bus to visit the area chosen by the Regional National Spiritual Assembly to be purchased as the Temple site for the Mother Temple of the South Pacific.

#### Benelux Countries

Louis Henuzet, member of the Auxiliary Board of the Hands of the Faith and chairman of the out-going National Spiritual Assembly of the Benelux Countries, addressed and welcomed the twenty-seven friends gathered from Holland, Belgium, and Luxembourg for the fourth Benelux Annual Convention. This was held in the national Haziratu'l-Quds at The Hague, Holland, with sixteen of the nineteen delegates present.

The present status of the Benelux countries in regard to assembly goals is: Belgium has achieved its goal of four assemblies, two of which, Liege and Charleroi, were formed this year; Holland has two assemblies, and needs six more; Luxembourg has one assembly, and must have three more by 1961.

As very special efforts must be made to aid Holland and Luxembourg to fill their goals, pioneers and settlers have been arriving, and more are needed to help in this glorious work.

It was brought to the attention of the friends that in August the International Esperantist Congress will be held in Brussels. Theo Beets of The Hague will represent the Benelux Community at this Congress.

Members of the newly elected National Spiritual Assembly of the Benelux Countries are: Louis Henuzet, chairman; Jan Sijsling, vice-chairman; Ben Levy, secretary; Lea Nys, recording secretary; Pierre Bram, treasurer; Bob van Lith, assistant treasurer; Claude Levy, Roger Swinnen, and Lottie Tobias.

#### Burma

The annual Convention of the Bahá'is of Burma, held in Rangoon, elected the following members to the National Spiritual Assembly for 1960-1961: U. Ba Sein, chairman; Daw Hla Hla, vice-chairman; S. G. Murtaza Ali, secretary; Shah Alam Chaudhri, treasurer; and A. K. Ko Gyi, U. Thein Pe, Daw Thoung Khin, U. Hamid, and U. Doolman.



Seven members of the Regional National Spiritual Assembly of the South Pacific for 1960-1961. Front row: Miss Mabel Sneider, Miss Margaret Rowling, Alvin Blum, and Miss Irene Jackson. Back row: Mrs. Dulcie Dive, Suhayl 'Alá'í, and Mrs. Elsa Blakely. Walli Khan and Joe Russell were unable to attend the convention.

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Second Annual Convention of the Bahá'is of the South Pacific, held at Suva, Fiji, from April 29 to May 1, 1960.

#### Northeast Asia

The fourth Annual Convention of Northeast Asia opened with prayers given in three languages, Japanese, Persi n, and English. Hand of the Cause Miss Agnes Alexander and sixteen of the twenty-seven delegates were present.

Purchase of a Temple site was considered the major victory this year. The National Teaching Committee announced that the goal city of Matsue had its first enrollment into the Faith. Also, the first Japanese woman has arisen to go alone on teaching trips.

The Taiwan Teaching Committee reported that the number of centers in Taiwan has increased to six, and the first Chinese Moslem has accepted the Faith. A report of the National Publishing Committee stated that the basic pamphlet (in Japanese), The Tebiki, is now in its sixth edition. Twelve thousand have been printed.

The newly elected members of the National Spiritual Assembly of North East Asia are: Dr. David Earl, William Maxwell, Jr., Masazo Odani, Miss Agnes Alexander, Dr. Ikuo Mizuno, Mrs. Barbara Sims, Noureddin Momtazi, Hiroyasu Takano, Philip Marangella.

#### Scandinavia and Finland

According to a decision of the Regional National Spiritual Assembly of Scandinavia and Finland that the remaining conventions before 1962 be held in the various capitals outside of Stockholm, last year's convention was held in Copenhagen and this year it was held in Oslo, Norway.

The Convention was preceded by a day of a well-planned teaching conference which proved both inspirational and informative. Present at this conference, as well as at the Convention, was Hand of the Cause Dr. Adelbert Mühlschlegel, and Auxiliary Board member Mrs. Modesta Hvide.

Four new local spiritual assemblies have been established in Scandinavia and Finland: in Tampere, Finland, in Uppsala, Sweden, in Stavanger, Norway, and in Bröndby, Denmark.

A Unity banquet and program was carried out which gave opportunity for the friends to introduce themselves and get to know one another. Representatives from the four new local spiritual assemblies described in brief some of the last-minute preparations for their formation.

There was constructive consultation on the Message from the Hands of the Faith, and Dr. Mühlschlegel inspired all those present with a desire to be confirmed and rededicated to the challenging tasks ahead.

Elected to the new National Spiritual Assembly of Scandinavia and Finland were: Palle Bischoff, chairman; Hans Odemyr, vice-chairman; John Nielsen, secretary; Gudrun Öfstegaard, treasurer; Modesta Hvide, Josephine Kruka, Trygve Nielsen, Lisbeth Anderson, and Gerd Strand.



Bahá'is attending the Annual Convention of Scandinavia and Finland, held in Oslo, Norway, in April 1960.



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National Spiritual Assembly of the Bahá'ís of New Zealand for 1960-1961. Front row: H. K. Blundell, Mrs. D. Weeks, Mrs. L. Fenner, S. J. Carr, and Doug Weeks. Back row: W. P. Leadley, Mrs. M. Harnish, Mrs. B. Van der Vaart, and T. Stirling.

# India National Assembly Chairman Attends Burma National Convention, Summer School

The Bahá'ís of Burma were greatly inspired by the visit of Gholam Hosain Amreliwala, chairman of the National Spiritual Assembly of India, who represented the Indian Bahá'ís at the summer school as well as at the annual Bahá'í Convention, both of which were held in Rangoon.

Mr. Amreliwala arrived by plane from Bombay and was welcomed by the members of the National Spiritual Assembly of Burma and the Local Spiritual Assembly of Rangoon. All felt the benefit of the loving and informative talks given by this valiant and veteran teacher of the Faith.

Accompanied by some of the friends, Mr. Amreli-wala visited Daidanaw and paid homage at the tomb of the late Revered Hand of the Cause Siyyid Muştafá Rúmí. Siyyid Muştafá had a long record of superb services in both teaching and administrative fields. His resting place is regarded as the foremost shrine in Burma. (See *The Bahá'í World* Vol. X, pp. 517-520.)

The Local Spiritual Assembly of Daidanaw organized a general meeting of local Bahá'ís, and Mr. Amreliwala spoke to them of the World Crusade objectives. He also met the Bahá'í friends of Twante who lovingly received and entertained him.

The Burmese friends are grateful to Mr. Amreliwala for his spontaneous and benevolent services to the Cause of God.

## Vientiane Assembly Legally Recognized

From the time of its formation on April 21, 1958, the Local Spiritual Assembly of Vientiane, Laos, made persistent efforts to obtain legal recognition by the Laotian government. The Regional National Spiritual Assembly of Southeast Asia has reported that these efforts were finally rewarded on January 19, 1960, when the necessary decree was signed by the Prime Minister, President of the Council of Ministers, the Vice-President of the same Council, and the Minister of the Interior.

# Bahá'is of Chile, Mauritius Islands Escape Serious Harm in Earthquakes, Hurricane

A number of believers have inquired about the fate of the Bahá'ís in the cities of Chile which were devastated by the recent series of earthquakes. We are happy to report that, while Valdivia and Osorno suffered very extensive destruction, the Bahá'ís were miraculously saved, although their homes were badly damaged. In Puntas Arenas, Valparaiso, Viña del Mar, and Loncoche the friends escaped very serious effects. The American Bahá'í pioneer of Chiloé Island happened to be in the United States at the time of the disaster. The fate of the two native believers was unknown up to the first of June, but it is presumed that they, too, are safe.

The revered Hands of the Faith residing in the Holy Land immediately sent funds to supplement the assistance which was being given in the matter of clothing, food, and medical supplies by the Regional National Spiritual Assembly of Argentina, Bolivia, Chile, Paraguay, and Uruguay.

Following the hurricane that wrecked great havoc in the Mauritius Islands some weeks earlier on the properties of the Bahá'ís, the National Spiritual Assembly of the United States sent a contribution of \$250.00 to aid with the relief work there among the believers.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

# German Youth Examine Enthusiasm, Ideals at Karlsruhe World Youth Day Meeting

A report from Karlsruhe, Germany, tells how they celebrated World Youth Day last March 26 with a talk given by Mr. Beckmann on "What Can Enthuse Youth?".

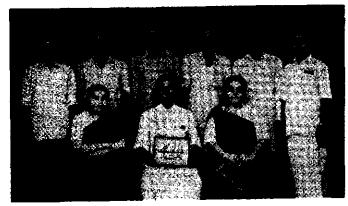
Twenty-five young people from eight towns were present, and proved, once again, that most youth are really "rebels without a cause." They enjoyed a lively discussion on why young people want to draw attention to themselves, why crimes are committed by youth without motive or feelings of guilt, and why it should be the task of adults to direct the excessive energies of youth into right channels, so that they may have a goal towards which to strive. Youth are enthused about almost anything when they are rightly guided.

The following day two more talks were given. Lisa Becker spoke on "Ideals versus Idols of Youth throughout the World." She said that an "idol" is an illusion, a false standard. As an example she took certain film stars. The "ideal," she explained, is the standard worthy of aspiration.

A second talk was given by Uwe Schwarz, "Where Do We Find Ideals?". He said that it is our aim, as Bahá'ís, to develop ourselves to an ever-higher level. As Bahá'u'lláh states, we bear all the perfections within us; it devolves therefore upon us to become conscious of them and to use them.

# Five Communities of India Form New Local Assemblies





Pictured here are Bahá'is of five localities in India where new local spiritual assemblies were formed on April 21, 1960.

Top left: Members of the first Local Spiritual Assembly of Sait Palayam, a village near Bangalore.

Top right: The first Local Spiritual Assembly of Ootacmund.

Center left: Members of the first Local Spiritual Assembly of Karikal, a former French territory assigned to India by Shoghi Effendi in 1953. Since that year two Knights of Bahá'u'lláh, Mrs. Shirin Noorani and Mrs. Salisa Kermani (seated in front row) have lived there.

Center right: Members of the first Local Spiritual Assembly of Narakal with several of the friends.

Bottom: Bahá'ís and friends at Bhaktapur, Nepal, with the pioneer Kidar Nath Pradhan (seated in center). Bhaktapur Bahá'ís formed their first local spiritual assembly this year. There were no Bahá'í centers in Nepal, an independent country in the Himalayan range, until 1958. Now there are three assemblies, Kathmandu (formed in 1959), Dohlka Shahr, and Bhaktapur; four groups, Dharan Bazar, Baklong, Pokhra, and Biratnagar; and over one hundred believers, chiefly composed of the intellectual young generation. Mr. Pradhan has since gone to Bhutan, a virgin territory under the Ten-Year Plan.







# Bahá'í Examples of The Oneness of Mankind Attract Increased Interest in Race Amity Day Observances

RACE Amity Day this year appears to have attracted much more attention throughout the United States than in any previous year. Many more inquiries were received from organizations and publications for information, announcements, and posters, and the public press gave excellent coverage to the local observances. Most of the reports received reveal unusual ingenuity in planning programs that would be equally attractive to all races and that would impress them, by example rather than by word, with the true Bahá'í concept of the meaning of "the oneness of mankind."

Following are stories gleaned from only a few of the reports received:

The observance of Race Amity Day in the newly opened YMCA in Dearborn, Mich., was sponsored jointly by the Bahá'í communities of southwestern Wayne County. It took the form of a public meeting at which the speaker was Dr. Howard Y. McClusky, professor of Educational Psychology and consultant in Community Adult Education at the University of Michigan. Dr. McClusky gave many worthwhile suggestions for easing racial tensions and creating true understanding between all the races of the world. He read selections from the Bahá'í scriptures and from the Bible, and expressed the firm belief that there is "a power for unity actively operating throughout the world." A good portion of the fifty persons present were non-Bahá'í, some of them former students of Dr. McClusky; others were attracted by his fine reputation in educational circles and his recent service on the Detroit Citizens Advisory Committee on School Needs and on the same committee for Dearborn.

In Baton Rouge, La., the Bahá'í community's first observance turned out to be also the largest public meeting held by the Bahá'ís, in spite of the fact that it conflicted with another important annual event scheduled in the same church where the Bahá'ís had their meeting. Of those who attended seven were Bahá'ís, five were white, and thirty were Negroes, only four of whom had attended any previous Bahá'í function.

Besides organ and vocal music the program included an address on "Man One Family" by R. H. Tucker, Jr., son of the pastor of the Bethel American Methodist Episcopal Church in which the meeting was held, and by E. S. Campbell, a Bahá'í from Jackson, Miss., on "God's Supreme Gift to This Enlightened Age."

Excellent publicity of all kinds preceded the meeting. It included the display of twenty-five large posters in important places of business, mostly Negro, the mailing of 250 circulars announcing the meeting, spot announcements on the local radio, the distribution of

circulars among the members of two Negro churches and another hundred to contacts and ministers of selected churches, posters on the campuses of the two universities, and two window displays. The report states that not one poster was rejected, although the library supervisor asked that the one announcing the meeting be taken down because it might cause difficulty. However, she kept the display of Bahá'í material in the window and added other books regarding race and race relations. The local newspaper gave fine space to the event, including, in one issue, the photograph of Mr. Campbell, the Bahá'í speaker.

The Bahá'ís of Hartford, Conn., observed the event by a public meeting addressed by Mrs. Mildred Mottahedeh. Of the thirty-four present only eight were Bahá'ís. Nearly half of the audience heard of the Faith for the first time.

Melrose Township, III., a newly formed local spiritual assembly, sponsored a large interracial picnic attended by nearly one hundred, half of whom were Negroes. Although rain spoiled some of the plans for games, the entire group gathered in the basement of the home of one of the Bahá'is, where they joined in singing and had opportunity for good conversation and fellowship.

The Toledo, Ohio, Bahá'í group held their Race Amity Day program in the local International Institute with forty-one in attendance, representing the Chinese, Spanish, Persian, Negro, and white peoples. Sam Clark was the speaker on the subject, "Man One Family." The advance publicity for this meeting included the mailing of personal invitations, notices in the local newspapers and in *Bronze Raven*, a Negro publication, a beautiful poster by a local artist in the public library, and a brief but very effective announcement on a local television program by Dr. Otto Zmeskal.

The El Paso, Texas, Spiritual Assembly held its program in the home of one of the local believers with approximately thirty present, among them representatives of Negro, Spanish, and Persian residents. Music, talks, and prayers in the various languages represented constituted the evening. A question period and the serving of refreshments added to the informality of the gathering.

The newly formed Local Spiritual Assembly of Issaquah, Wash., a small town of about 1,800 people, has sent the following report:

"The Bahá'is of Issaquah observed Race Amity Day with a picnic at Lake Sammamish Park for their friends and contacts. Twenty-seven adults and nine children attended, including thirteen Bahá'ís and two children from a Bahá'í family. Four races were represented: American Indian, Negro, Chinese, and Caucasian. The special events committee made two large

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attractive signs, one to give directions and one to mark the site. Race Amity hats, made from paper plates with four hands cut from colored paper (symbolizing the four races present) stapled to the crown, were furnished the picnickers. The table cloth was heavy paper, hand decorated with art work and with Bahá'í quotations about the oneness of mankind. The centerpiece was a globe set on an inscribed and decorated base. The children's table was covered with plain do-it-yourself paper, with crayons provided for their own artistic expression.



Bahá'ís of Yakima, Wash., who participated in the Race Amity Day panel discussion, with the pastor of Mt. Hope Baptist Church, and a graduate of the Central Washington College of Education.

"... The beautiful site, the perfect weather, the abundant fare, the swimming, the fellowship, the group singing—minds cannot grasp, nor hearts contain, the bounties of the spirit of Bahá'u'lláh which descended upon this memorable gathering."

The report from Yakima, Wash., states that of the forty-five present at the race amity program in that city only nine were Bahá'ís. In this community the observance was a joint project of the Bahá'ís and the members of the Mt. Hope Baptist Church, which has the largest Negro congregation in that city. The spiritual assembly reports: "The main feature of this year's program was a panel discussion in the church auditorium on Sunday afternoon, on 'The Oneness of Humanity.' The participants included two members of the Mt. Hope congregation, one a deacon of the church and the other a graduate student in education at the Central Washington College of Education. The other two participants were members of the local spiritual assembly, with the vice-chairman acting as moderator. A list of questions had been prepared in advance with the approval of the pastor and were mimeographed by him as his contribution to the program.

"Reverend Denman, the pastor, opened the program with an invocation for Divine assistance, following which the young people's choir sang several heartwarming spirituals. The mimeographed questions were then passed out to the audience and the moderator opened the discussion with an introduction of the panel members and a brief statement on the meaning of Race Amity Day and the Bahá'í concept of the oneness of humanity. The audience was then invited to select questions according to the topics on the mimeographed sheets.

"The discussion was most interesting and showed genuine appreciation of the purpose behind the program. Following the closing remarks by the pastor and the reading of the prayer for unity written by Bahá'u'lláh, all adjourned to the church parlors for refreshments served by the Bahá'ís, Several members of the congregation made a special point of telling us how much they had enjoyed the afternoon. These included the pastor, his wife, and the student who took part in the panel."

The Greensboro, N.C., Bahá'ís observed their annual Race Amity Day with a social in a private home, at which the only program was the showing of a film illustrating an experiment in racial amity among children and adolescents. Although the event was announced by three newspapers and 100 invitations were sent out to friends and contacts, including members of the local interracial commission, the attendance was very small. The assembly writes that, while this was a trifle disappointing, "it only pointed up the fact that the torch of responsibility in furthering race amity lies very greatly in the Bahá'í community in this 'gate city to the South.'"

The four Baha'is comprising the Marion County, Ore., Bahá'í group initiated plans for an entirely different kind of observance, but finding they could not secure a suitable place in the county, they called upon and received the fullest cooperation of the Salem community for holding it at the West Salem Public Library. The program was given twice during the day, once in the afternoon and again in the evening. It was announced by means of ten posters placed at strategic spots throughout the city, fifty attractive invitations, and two newspaper articles. The librarian was pleased to have the display which was offered, and stated that since the library had many of the books suggested by the Bahá'í Press Service she would arrange a display of these in the interest of promoting better race relations.

The program, which was repeated twice, consisted of selected readings from several holy books, including the Bahá'í Sacred Writings dealing with the brotherhood of man. These were interspersed with beautiful music. The three readers sat at the side and rear, and read their respective selections with great feeling. The entire program was very impressive and the Bahá'is present felt this type of program could be very effective on other special occasions.

In conjunction with the plans for the observance in Salem, a program of fireside and informal discussions was arranged and announced, running from June 21 to August 9.

The Bahá'is of Sonoma County, Calif., collaborated in the observance of this same event by holding a public meeting in Santa Rosa. Besides an interesting musical program in which two Santa Rosa children participated, Lloyd Haynes, a sociology major at San José State College and a technical illustrator, spoke on "Race Amity—Pathway to Peace." As Mr. Haynes has travelled extensively in the Far East, he could speak with conviction on the urgency of this principle at this particular time in the world's history.

An interesting example of what even an isolated Bahá'í can do is that reported by Miss Hortense Bredehorst of De Kalb, Ill. Since she could not undertake a public meeting, she approached the local radio station with a good script secured from the Radio Service Committee, in the hope of securing a fifteen-minute spot. When she learned that the cost was beyond her means, she pointed out that race unity is a crucial need in our country today, whereupon the program director consulted his superior. He returned to her in a few moments and stated they would be glad to give her fifteen minutes of time free, immediately following the dinner hour newscast. Surely God assists all those who arise to serve Him!

Amoz Gibson, member of the Auxiliary Board of the Hands of the Faith in the Western Hemisphere, was the speaker at the Race Amity Day observance in Phoenix, Ariz. Although the attendance was not as large as anticipated, the advance publicity, especially in the Negro press, was excellent, as was also the subsequent report. It is interesting to note that four of the seven staff members of the Arizona Sun, the local Negro newspaper which carried the stories and pictures, are Bahá'is.

The Oklahoma City, Okla., Bahá'ís observed their event by an integrated picnic in one of the public parks with twenty-two Negroes and eleven whites in attendance. The program centered about the entertainment of the children. The local newspapers gave good publicity to the occasion.



Part of the group at the Race Amity Day outing sponsored by the Sparks, Nev., Bahá'ís at Geiger Lookout, near Sparks. Present were Negroes, Navajos, Piutes, a Japanese, and a Hopi-Basque.



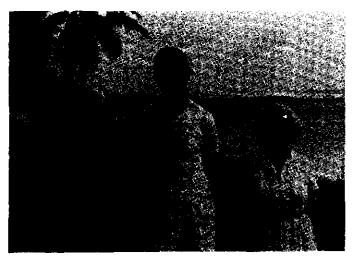
Outdoor meeting for Race Amity Day in St. Louis, Mo.

The Minneapolis, Minn., Bahá'is and some of the friends from the suburban areas attended church services in a Methodist church in a nearby village, whose pastor is a Negro for an all-white congregation. After the services the pastor and his wife, personal friends of Miss Elsie Austin for many years, were guests for brunch at the home of one of the Bahá'í couples. Afterward there was a brief program in which the pastor participated, chiefly by giving an account of his recent visit to the Near East.

Thus are the Bahá'is bringing into bright focus the light and promise of "the oneness of mankind" as taught by Bahá'u'lláh and 'Abdu'l-Bahá, and at a time when the nation as a whole is struggling with menacing and difficult problems arising from America's present racial situation.



Principals at the Race Amity Day observance held in Phoenix, Ariz., a cooperative effort of the Phoenix and Tempe Bahá'í communities: Oscar Engelder, Rocella Powers, Edith Goranson, and Amoz Gibson, guest speaker.



Mrs. Jeanne Frankel and Mrs. Margaret Bates, pioneers to Cocos, Keeling Islands, with Fred Baldwin, the first believer there. Cocos is one of the goals of the World Crusade.

#### BAHA'I IN THE NEWS

The 1960 calendar distributed thru local agents throughout the United States by the Lumbermen's Mutual Casualty Company and the Kemper Insurance Company of Chicago uses as its theme "Churches of America," The illustration for the month of September is a beautiful color photograph of the Bahá'í House of Worship.

In a special feature of *The Philadelphia Courier* which evidently lists outstanding events which have happened over the years affecting race relations in the United States as "assets" and "liabilities," the February 6, 1960 edition under "assets" in 1913 mentioned persons of note who attended the annual NAACP parley naming "'Abdu'l-Bahá of Persia" first in the list

An extract from Cosmoglotta, being distributed by The British Interlingue Association of England, is an article entitled: "Un Modern Temple e su relation al movement interlinguistic." It carries a picture of the architect's model of the Bahá'í Temple to be erected in Germany, and discusses the history and teachings of the Bahá'í Faith.

In a textbook titled "New People in An Old Land," by Lily Edelman, published by Thomas Nelson and Sons, New York, the following reference appears on page 42: "Adding to the variety in Israel are 300 Bahá'is, members of an offshoot Moslem sect, whose magnificent gold-domed temple and Persian gardens are among the splendors of Haifa."

The revised edition of Robert E. Hume's book, "The World's Living Religions," published by Charles Scribner's Sons, New York, contains references to the Bahá'í Faith on pages 13-14, 221 and 240-241. The author definitely recognizes the Bahá'í Faith as an independent religion.

Chicago's American January 2, 1960, two editions, carried a front-page story by feature writer Gladys Erickson about the election of Charles Wolcott as secretary of the National Spiritual Assembly, accompanied by a photograph of Mr. and Mrs. Wolcott on the steps of the Bahá'í Temple. The Chicago Sunday Tribune, January 3, carried a similar article. The April issue of Bahá'í News contains references to this article which was carried by United Press International and reproduced in a great many newspapers both in the United States and abroad.

Chase's Calendar of Annual Events, published by Apple Tree Press, Flint, Mich., listing special days, weeks and months in 1960 includes announcement of two Bahá'í events — World Religion Day and Race Amity Day, including a statement of purpose for each.

A catalogue published on the occasion of an exhibition of 224 paintings by Mark Tobey held in the Seattle, Wash., art museum September 11 through November 1, 1959, refers to Mr. Tobey as "an active leader of the Bahá'í Faith which teaches the spiritual unity of mankind and service to suffering fellow men." It further states: "Several Bahá'í pictures . . . are included in this exhibit."

The Detroit News on or about Nov. 10, 1959 devoted the Ralph McGill column to discussion of the "religious boom" in the United States, and in stating church membership as 109,000,000, says: "This does not include the substantial Christian Scientist numbers nor the surprising total of Bahá'ís and other philosophic groups."

Newsweek, February 22, 1960, p. 80, under the subject "One-Man Band" carries a column and a half story, with a photograph of Habib Sabet, referred to as "a self-made Persian potentate." The article states: "He came from a poor family, he had no government connections, and he was of the Bahá'í rather than Moslem faith — three strikes against any man. But Sabet wove his own flying carpet with sheer drive." The story tells of Mr. Sabet's many successful business ventures in Irán, including the launching of his second TV station.



Fourth Annual Convention of the Bahá'is of Brazil, Peru, Colombia, Ecuador, and Venezuela, held at Cali, Colombia, from April 29 to May 1, 1960.

In the March 14 issue of the same magazine under "Letters to the Editor" there are letters from readers commenting on an article in a previous issue entitled "Life Out There." One of these written by Nathan Rutstein of Philadelphia, Pa., quotes the following words of Bahá'u'lláh: "Know thou that every fixed star hath its own planets and every planet its own creatures, whose number no man can compute . . ."

In Cornelius Vanderbilt, Jr.'s book, "Man of the World, My Life on Five Continents," published by Crown Publishers, Inc., New York, 1959, there appear several references to the Baha'í Faith and to Larry Hautz, pioneer in Africa. In the chapter on Israel, pages 311 and 312, he mentions: "In Haifa, near Elijah's cave, a famous Baha'í temple with its dome all of gold leaf is the world center of the Baha'í movement, and its renowned gardens." On pages 317 to 320 Mr. Vanderbilt recounts his meeting with Larry Hautz in Southern Rhodesia, whom he had known previously in the United States.

Building Construction Illustrated magazine, January 1960, on page 38, carries a picture of a section of the Bahá'í Temple as an example of classical rococo, designed by Louis Bourgeois.

The newspaper El Pais, Montevideo, Uruguay in its December 28, 1959 issue reports in almost a full column a talk given by Sr. Abraham Sariouis, of the Israel Embassy during an International Exposition of Culture on the day set aside for Israel. He used the title: "Israel, Mosaic of Religions and Communities." Speaking of the various religious groups in Israel, the newspaper quotes: "There also exists a small Bahá'í colony, the majority of them Persian, who although there are only 250 in Israel, have their importance there since the sacred places of the Bahá'í Faith can be found in Israel, of which this colony is considered the caretakers. The Bahá'ís in Israel live in Haifa, at the foot of Mount Carmel."



Seven members of the Local Spiritual Assembly of the Bahá'is of Berlin, Germany, for 1959-1960, incorporated on February 18, 1960.

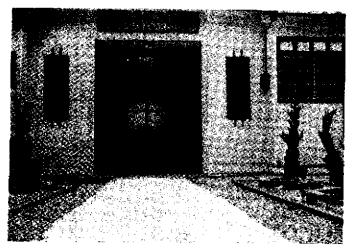
Beginning with a syndicated column by Erskine Johnson which appeared in papers throughout the country starting in April, 1960, a number of columnists, including Dorothy Kilgallen, Louella Parsons, and Irv Kupcinet, have mentioned that Vic Damone, who is making a come-back in the entertainment world, credits his new-found peace of mind and improved performance to his new outlook on life which he is finding in his study of the Bahá'í Faith. Mr. Damone has given personal testimony to this report on at least two television programs on which he appeared, the "At Random" show and the Marty Faye show, both midnight shows originating in Chicago but with very large listening audiences.

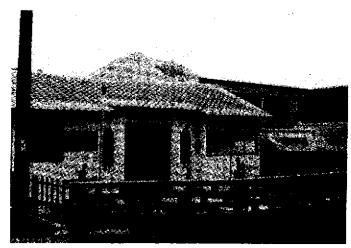
Newsweek Magazine, June 27, on page 94 refers to the recent visit to the United States of 'Amatu'l-Bahá, Rúḥíyyih Khánum, mentioning particularly her visit to three Indian tribes, including the Blackfoot tribe of western Canada. The article which is entitled "The Nine Hands" also speaks of the Bahá'í Faith whose purpose is to fulfill the revelations of the past and "to reconcile the (seemingly) conflicting religious beliefs of the present." Rúḥíyyih Khánum is quoted as saying that things are going very well, and she cites the formation of almost fifty new communities in the United States alone last year as evidence of its growth.

The Chicago American, Sunday, May 1, 1960, under a two-column heading "Baha'i Re-elects Kavelin Leader" carried a six-inch account of the election of the National Spiritual Assembly during the fifty-second annual convention.



Bahá'í delegates and observers at the United Nations Non-Governmental Organizations Conference at UN Headquarters in New York City on May 17 and 18, 1960: Dr. Jon Halland, observer for the U.S. National Spiritual Assembly; Mrs. Mildred R. Mottahedeh, delegate for the Bahá'í International Community; Mrs. Florence Steinhauer, delegate for the U.S. National Assembly; Mrs. Harriett Wolcott, observer for the Bahá'í International Community; and Charles Wolcott, secretary of the U.S. National Assembly, who was a special guest at the conference. Eugene Moye was also a Bahá'í observer at these meetings.





Two views of the newly completed Baha'i Center at Nagasaki, Japan

A Bahá'í contact of the believers in Cheyenne, Wyo., while doing research work for a college course, discovered the following passage in a biography of William Chaplin Deming. a man of historical importance in Wyoming. A limited edition of the book was published by the Arthur H. Clark Company of Glendale, Calif., in 1944. On page 110 Mr. Deming mentions a "conference on international arbitration" at Lake Mohunk in 1912, and says: "I particularly recall the fine old Persian prophet, 'Abdu'l-Bahá, whose writings and doctrines were much in vogue at that time. He was a delightful character and looked and acted as one might expect a prophet to appear."

The April 1960 edition of Oomoto, the official organ of Oomoto and Universal Love and Brotherhood Association, discusses the fundamental principles of this movement, and on page two refers to "Bahaism" as consisting of people of every conceivable religious background "who believe that acceptance of the teachings of Bahá'u'lláh enables them to understand better the respective religions of their original following and to attain more fully their objectives, and to discover the unique God who is the common object of belief shared by people belonging to different religions, and find the place where to worship Him." It says: "If things work this way the religious world will become qualified for a session of the World Parliament referred to in Oomoto's Sacred Teachings thus, 'The Parliament cannot be opened by people alone, however long they may try, but only by God. I will show its opening."

Fellowship and Prayer, a magazine published in New York "to promote the practice of prayer among all religious faiths . . ." carries in its April 1960 issue an article titled "Untapped Fountain" written by Dawn Edwards, identified as "a member of the Bahá'í Faith and author of a recent work, Journey Into Consciousness. In this article she quotes a number of references from the writings of 'Abdu'l-Bahá on the subject of prayer.

What appears to have been the first publicity of the Bahá'í Faith in a Portuguese newspaper independently of the efforts of the believers was a full-page story

in the magazine section of Diario Illustrado on February 13, 1960, on "The Universal Temple of Light," illustrated with a good photograph of the Bahá'i House of Worship. The article runs about 1,300 words in length and gives a fine description of the structure. Two brief quotations (English translation) from this article are as follows:

"This Temple has already won renown both for its original architecture and the beauty of its construction, having been visited by hundreds of thousands of people from all parts of the world. It cost two and one half million dollars. It is designed like a delicate work in white, shining lace, which through its open work permits the light from outside to filter in from all sides." "This grandiose structure was raised as a material expression of the teachings of the Bahá'í World Faith, world unification, spiritual regeneration, and the true brotherhood of man throughout the world."



The first Bahá'í Summer School held in Nuku'alofa, Tonga, on December 27 to 29, 1959, reported in Bahá'í News for May.

Eastern Religions and Western Thought, by S. Radhakrishman, a Galaxy Book published by New York Oxford Press in 1959, refers on page 340 to the Bahá'í Faith and states that "Bahá'u'lláh's advice to his apostles has nothing in common with fanaticism" and quotes from Bahá'u'lláh to show that He approves association with all religions.

"She Does Good Around the World" was the title of a feature article by James N. Rhea that appeared in the Providence Evening Bulletin, Providence, R.I., April 1, 1960, about Mrs. Mildred Mottahedeh. The article quoted extensively from Mrs. Mottahedeh about her travels "from Persia to Africa" in connection with her business and her Bahá'í activities, including her service as special United Nations observer for the Bahá'í International Community.

A folder entitled See the World headlining events in Chicago during the Chicago International Fair June 25-July 5, 1960, lists the Bahá'í Temple as one of the year-round attractions "in and around Chicago."

A textbook titled, New People in a New Land by Lily Edelman, published by Thomas Nelson and Sons, New York, on page 42 states: "Adding to the variety in Israel are 300 Bahá'ís, members of an offshoot Moslem sect, whose magnificent gold-domed temple and terraced Persian gardens are among the splendors of Haifa."

The 1960 summer quarterly of *The Voice*, a twelvepage newspaper published in Southwick, England, dedicated to "universal brotherhood under the Fatherhood of God," has published on page 4 a very fine brief history of the Bahá'í Faith, and includes the Bahá'í principles as the "essence" of the teachings expressed by 'Abdu'l-Bahá when he spoke to western audiences.

Town and Country magazine for April 1960 contains a beautifully illustrated article by Parry Fells on Israel. A large color picture of the Bay of Haifa at the foot of Mt. Carmel Avenue, taken from the Bahá'í gardens, and a smaller picture in color of the Shrine of the Báb appear together on the facing page with the following caption: "The ancient harbor of Haifa lies at the bottom of a scenic road carved in the side of Mount Carmel. Below: The glistening gold dome of the Bahá'í Temple—dedicated to the cult of beauty—is visible for vast distances from the approach to the harbor."

On the occasion of the establishment of the Local Spiritual Assembly of Stavanger, Norway, one of the four formed this Ridván in Scandinavia and Finland under the Ten-Year Plan, the Stavanger Aftenblad carried a notice of the visit to the city of Dr. Adelbert Mühlschlegel, revered Hand of the Cause.

In their booklet *Israel*, written by Peggy Mann and put out by the American Geographical Society for their *Around the World* program, published by Nelson Doubleday, Inc., there is a picture of the Shrine of the Báb, carrying this caption: "The golden-domed Bahá'í Shrine Overlooks Haifa."

The Bangkok World, a leading English newspaper in Bangkok, Thailand, on January 12, 1960, carried a sixteen-inch, two-column announcement about World Religion Day, mentioning its purpose and giving a good account of the Bahá'í Faith as "a way of life" and listing the basic aims and principles of the World Order of Bahá'u'lláh.

# Know Your Baha'i Literature

Messages to America June 21, 1932 — December 3, 1946

(Reviewed by Horace Holley)

This compilation of cables and letters from the Guardian addressed to the North American Bahá'is records the spiritual history of fourteen fateful years. It contains the impetus by which Shoghi Effendi inspired the Bahá'í community to advance along the path to its high destiny.

As the Preface, written by the National Spiritual Assembly in 1947, points out, these messages mark the "shift of interest from the development of the administrative order to the teaching mission conferred upon the American Bahá'í community. . . ." Messages to America follows the communications published in Bahá'í Administration, and accompanies those longer letters issued in The World Order of Bahá'u'lláh.

The present compilation is not a history of yesterday of concern only to the scholarly Bahá'i student. The Guardian's guidance does not wither with time because each expression of it continues to be our guidance on that particular problem, or subject, or occasion. The letters and cables of Shoghi Effendi are arrows which invariably strike the mark, and individual Bahá'is are reminded of the power of these Messages to move the heart, confirm the faith, and increase capacity to teach.

The list of contents illustrates the present and future as well as the past value of this collection. For example: Nabil's Narrative; Non-Participation in Political Affairs; Separation From Outworn Creeds; The National Fund; Intensify Teaching Work a Thousandfold; Loyalty to World Order of Bahá'u'lláh; Prove Themselves Worthy of that Priceless Heritage; The Spiritual Potencies of That Consecrated Spot; The Anger of God and His Correction; The One Message That Can Extricate Humanity; A God-Given Mandate, to mention only a few, even now relate us intimately to the spiritual grandeur of the Faith of Bahá'u'lláh, to the Master's Divine Plan, and to the beloved Guardian.

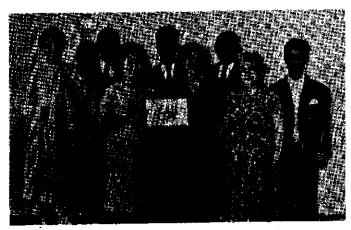
Messages to America, 118 pages clothbound, with Notes, Glossary, and Index is available from the Bahá'í Publishing Trust at \$1.00 (formerly \$2.00).

# Altadena Library Requests More Copies of "Blessed Is The Spot" for Readers

Last March the Altadena, Calif., Local Assembly placed a copy of the book Blessed Is the Spot in the local and one of the branch libraries, which resulted in a telephone call from the head librarian who said, rather apologetically: "I'm wondering if you would donate two more copies of that wonderful children's book Blessed Is the Spot to the library. The children love the book, and we have patched it, cleaned it and held it together every way we can, but it is just getting in a condition that means it can't be taken out very many more times. We in the library feel it is an excellent book for the children and therefore we would appreciate it very much if you would donate us two more copies."



First Local Spiritual Assembly of the Bahá'ís of Venezia, Italy, formed on April 21, 1960.



First Local Spiritual Assembly of the Bahá'ís of Queluz, Portugal, formed on April 21 1960. Front row: Girma Beshah, Mileu Mousinho, Loretta Scherer, and Esmania Mousinho. Back row: Jan Coopen, Carl Scherer, Fernando Mousinho, M. Masrour, and Jose E. Serafim.



First Local Spiritual Assembly of the Bahá'ís of the Matanuska Valley, Alaska, formed on April 21, 1960. Front row: Mrs. Janet Stout, Mrs. Marie Guffey, Mrs. Sally Clark, and Mrs. Mary Jane Fowlie. Back row: Elmer Guffey, Howard Brown, Donald Van Brunt, Verne L. Stout, and Jack Fowlie.

#### LOCAL ASSEMBLIES

**FORMED** 

IN THE

BAHA'I WORLD

RIDVAN 1960



First Local Spiritual Assembly of the Baha'is of Muktinagar, Bangalore, India, formed on April 21, 1960.



The Local Spiritual Assembly of the Bahá'is of San José, Calif., for 1959-1960, incorporated on January 14, 1960.



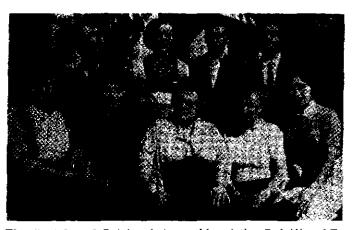
First Local Spiritual Assembly of the Bahá'is of Bakersfield, Calif., formed on Apirl 21, 1960.

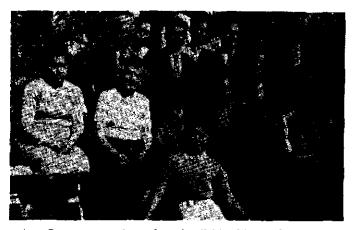


First Local Spiritual Assembly of the Bahá'ís of Padang, Sumatra, Indonesia, formed on April 21, 1960.



First Local Spiritual Assembly of the Bahá'ís of Charleroi, Belgium, formed on April 21, 1960.



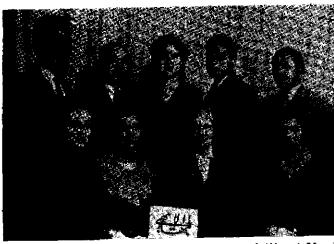


The first Local Spiritual Assembly of the Bahá'is of Encarnacion, Paraguay, elected on April 21, 1960, is shown at the left. Front row: Sra. Adelina Piava, the first native Paraguayan Bahá'i in Encarnacion; Rezzi Sunshine, Alice Bacon, Eve Nicklin, and Kayhanoosh Aazampanah. Back row: Assadu'llah Akhbari, Margaret Mills, Luis Van Strate, and Amir Aazampanah. The photograph at the right shows the entire Encarnacion community on the occasion of the visit of Sr. Salvador Tormo, travelling teacher from Buenos Aires, Argentina, on May 17, 1960. The languages spoken by the eleven original members of this community are Guarani, Spanish, Hungarian, German, English and Persian. Assembly consultation is translated into English and Persian when necessary.



First Local Spiritual Assembly of the Bahá'ís of Hamilton, New Zealand, formed on April 21, 1960. Front row: Miss F. de Lisle, Mrs. G. Venus, and Miss K. Carpenter. Back row: T. Stirling, Mrs. D. Weeks, Mrs. D. Stirling, Mrs. M. Harnish, Mrs. A. Richardson, and Doug Weeks.





First Local Spiritual Assembly of the Bahá'ís of Manizales, Colombia, formed on April 21, 1960. Front row: Ines Sarmiento, Aura Sanchez, Mary Johnson, and Mercy Rojas. Back row: Manuel Réategin, Kenneth Kalantar, Emilie Kalantar, Allah Kalantar, and Domingo Rojas.



First Local Spiritual Assembly of the Bahá'ís of Peoria Heights, Ill., formed on April 21, 1960. Front row: Frances Mathis, Ronald Mathis, Anne Jackson, and Roy Bottoroff. Back row: Marjean Traff, Thelma Feyler, Nina Bottoroff, Elizabeth Nott, and Alden Nott.

First Local Spiritual Assembly of the Bahá'is of Cuenca, Ecuador, formed on April 21, 1960. Front row: Cecile Hargis, Grove Becker, Patricia Conger, and George Conger. Back row: Frank Keith, Eda Rae Keith, Manuel Ignacio Rodriguez, Vida Monadjem, and Freydoun Monadjem. (Photo at left)



First Local Spiritual Assembly of the Bahá'ís of Turin, Italy, formed on April 21, 1960. Front row: L. Chahidi, I. Sabet, and M. Majzub. Back row: M. Mirpourian, Itaj Majzub, Elyas Sabet, Nasser Sabet, Manucher Majzub, and M. Rasa'i.

#### **Baha'i Publishing Trust**

Proposals for Charter Revision. (Submitted to the United Nations by the Bahá'í International Community.)

These Proposals for Charter Revision submitted some years ago to the United Nations by the Bahá'í International Community through the National Spiritual Assembly of the United States are as timely today as when first presented. The need for consideration of the points it stresses in the interest of a just and peaceful society becomes more urgently obvious each day. The covering letter to Dag Hammarskjöld, Secretary-General of the United Nations is also published in the brochure.

This reprint is the same quality production as the previous edition, 8½ x 11, brown ink on cream colored vellum, but the price is reduced with the expectation that assemblies and groups will make every effort to distribute these extensively throughout the closing years of the World Crusade.

10	copies	\$2.50
25	copies	
50	copies	\$9.00

## National Bahá'í Addresses Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.



Bahá'ís of Bangkok, Thailand, at a farewell gathering for Sukasem Prasertgao (back row at the left), the first Thai pioneer, who left on June 1, 1960, for Luang Prabang, Laos.

## Calendar of Events

**FEASTS** 

August 20—Asmá' (Names) September 8—'Izzat (Might)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS September 2-5

# Baha'i House of Worship

Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building)
7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Baha'i News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

No. 354

BAHA'I YEAR 117

SEPTEMBER 1960

# New Victories Announced at World Center

Dearly beloved Friends:

Since our first news letter of February last, our Ridván message has brought you news of the progress of the Faith all over the world, and now we send you news of more recent events.

At the World Center, the flow of visitors to the Shrines and Gardens has continued. Among those who came were many distinguished foreign visitors, including ambassadors and cabinet ministers. The House of 'Abbud, in which Bahá'u'lláh lived for nearly seven years during His incarceration in 'Akka and in which the Kitáb-i-Aqdas was revealed, has been extensively renovated and restored. The palace of Mazar'ih, where Baha'u'llah lived in the period between His leaving 'Akka and taking up residence in Bahji, has also been extensively renovated. The pilgrim season, that began after the Conclave of the Hands in Bahjí, ended with the commemoration of the Ascension of Bahá'u'lláh; during the season pilgrims from every continent passed their allotted nine days of pilgrimage in the Holy Land.

Outstanding among the missions carried out by the Hands of the Cause in recent months has been the visit of 'Amatu'l-Bahá, Rúhíyyih Khánum to North America, where she found a wonderful spirit of determination among the friends. In both the United States and Canada she met with the believers at key centers and addressed many large public meetings. Her visit brought a great deal of favorable publicity for the Faith. She spent some time with the Indians, from whom the Master confidently expected so much; John Robarts also visited a number of Indian groups in the course of his mission in Canada. William Sears has traveled very extensively in Latin America, including Central America, the Greater Antilles and the northern countries of South America. The friends there are jubilant at the victories achieved last Ridván. Hermann Grossmann, in the course of his tour of South America, recently visited the friends in the disaster area of Chile. Mr. Samandari spent some time in Turkey on his way from the Holy Land to his post, and Dr. Muhajir is now visiting the countries of South East Asia. Collis Featherstone journeyed to New Zealand, attended the convention there, and visited the Maoris, the indigenous people who have shown great receptivity to the Faith.

Reports from the various national spiritual assemblies during the Ridván period brought much joyful and encouraging news. Firstly there was the achievement of all the local assembly goals, and more, in Latin America. Venezuela, for instance, formed four new local assemblies, three over the goal. As a result of these great victories the new national spiritual assemblies can be established next Ridván, based on an adequate number of local assemblies. In the United States forty new assemblies were elected, more than in any year since the beginning of the Crusade. In the whole Western Hemisphere nearly eighty new assemblies were formed, and the number of new believers during the year was almost 2,000. An interesting feature has been the continued spread of the Faith amongst Indians in various parts of the Western Hemisphere, from the far north where the Yukon's first Indian believer has been accepted, through Mexico, which has its first Indian believer, to Bolivia, where hundreds of the Indians in the Andes have embraced the Faith. A start has been made in teaching the Carib Indians of the West Indies in Dominica.

As usual, Africa has led the Bahá'í world in growth and numbers. In the one year since Ridvan 1959 the number of local assemblies in Central and East Africa has grown from 240 to 400. In number of centers, the United States still leads with 1,560, but Africa with 1,140, has now moved up to second place. The area of Central and East Africa, the scene of so many historic events in the Faith has recently witnessed great success in the Eastern Belgian Congo, where hitherto little progress had been made. The energetic teaching activity of some of the believers from Usumbura, in neighboring Ruanda-Urundi, has in a few months set on fire over 500 new believers, and thirteen new local assemblies have been elected. This is one of the most spectacular teaching developments in the history of the Faith in Africa, or indeed anywhere, and is the first real growth in any of the French-speaking territories in that part of Africa. To quote the Central and East African National Spiritual Assembly: "The Faith in this region is like a giant river overflowing its banks, flooding out across the countryside, carrying the Word of God wherever the receptivity of the people takes it."

The region of North West Africa, which at the formation of its National Assembly in 1956, had 920 believers, now has approximately 3,000, of which 1,800 are in the British Cameroons. The number of local assemblies has grown from 38 to 113. There are 18 properties owned by the Faith in this region, including the National Ḥaziratu'l-Quds in Tunis and five other Ḥaziratu'l-Quds, the Temple land in Tunis, two burial grounds, two endowments, and six Bahá'i centers in the British Cameroons. Dahomey, a part of the French Union, has its first believers. Truly Africa, the Dark Continent, is now, as foretold by the beloved Guardian, a beacon of light in the Bahá'i world!

The third area of outstanding growth in recent years has been South East Asia. Here there are more than eleven times as many centers as in 1957 when the Regional Assembly was formed; there are ten times more local assemblies, and the number of believers has grown from 1,500 to 7,500. In one island in Indonesia half of the population of 10,000 are Bahá'ís; there are 16 local assemblies and at least 10 Bahá'í schools. Among the most exciting developments in the region has been the growth of the Faith in Java, which at the time of the beloved Guardian's passing had less than 20 believers; now there are almost 1,300, mainly young people. Java is one of the most densely populated countries in the world and offers unlimited opportunities for the expansion of the Faith.

In other parts of the world too, there has been progress, even if on a smaller scale. In Europe, where eleven national assemblies are scheduled to be formed in 1962, there is still a challenging distance to be covered before all goals are achieved, but Belgium now has the number of assemblies needed, Scandinavia had four new ones last Ridván, Portugal 2, and Italy 4. India established 11 new local assemblies, more than in any recent year.

In other ways, too, progress is being made toward the achievement of Crusade goals. The Mashriqu'l-Adhár in the course of building near Kampala, Uganda, is well on the way to completion. The tiling of the dome in four shades of color has been finished, various fittings chosen and ordered, and it is now hoped to dedicate it in January 1961. Equally good progress is being made on the Temple at Sydney, Australia. History was made and much publicity was attracted when, for the first time in Australia, a helicopter was used to lift into position the flèche on the top of the dome. Newspapers all over Australia mentioned this and three Sydney television stations reported it in detail. It is expected that the dedication will take place during Ridván 1961. In Germany, where the third Temple of the Crusade is to be built, serious obstacles have been encountered. Fortunately these now seem to be almost at an end, and there is a good prospect that building may begin soon.

As we pursue our goals of the Ten-Year Crusade, events not directly connected with these goals also demonstrate the progress of the Cause.

World Religion Day was happily and successfully celebrated in many places, but in Vientiane, capital of Laos, it became an outstanding event. A distinguished gathering of about 300 including members of the King's Council, Consular and United Nations of-

ficials, and representatives of various sects of six religions, took part and heard a message from H. M. the King of Laos, brought to the meeting by H. R. H. Prince Chantharangai.

As a non-governmental organization accepted by United Nations the Bahá'í International Community was invited to send representatives to a Round Table Conference organized by the World Federalists in Paris, on the subject of a permanent police force for United Nations. The Bahá'í point of view much impressed those present.

As the Faith has proved many times in its history, difficulties ultimately bring it victory. An American pioneer in El Salvador was ordered to leave because of false accusations made against him. Subsequently he was cleared of all suspicion and allowed to return. The National Spiritual Assembly of Central America then sought an interview with high officials of the Salvador Government, which resulted in an assurance that Bahá'ís are completely free to follow their Faith and to teach it in that country.

In the past months there has been news of natural disasters in various parts of the world. In March the islands of Mauritius and Madagascar were swept by cyclones. In both places some of the friends lost their homes, but they were undeterred, continuing to keep the Fast and to hold their meetings, often in the open air. One community in Madagascar held a 19-Day Feast during a cyclone, with only three absentees. Earthquakes have occurred in widely separated parts of the world, in Persia, in Morocco, and in Chile, bringing death and destruction to many. In all these calamities we were deeply thankful to hear from the respective national assemblies that, though some had their homes damaged, there had been no loss of life amongst the Bahá'ís. The Regional Spiritual Assembly has sent a representative to the disaster area of Chile to ascertain what help the friends there need, and the Hands at the World Center have sent a sum of money for their relief.

The Crusade progresses on the way to its goals but the time grows ever shorter. Bahá'u'lláh Himself has left us in no doubt of our duty, and is specific in promises of the divine help on which we can draw.

"Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds."

"And when he determine th to leave his home, for the sake of the Cause of his Lord, let him put his whole trust in God, as the best provision for his journey, and array himself with the robe of virtue.... If he be kindled with the fire of His love, if he forgoeth all created things, the words he uttereth shall set on fire them that hear him."

"Whoso openeth his lips in this day, and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise."

> In the service of the beloved Guardian, Hands of the Cause in the Holy Land.

Haifa, Israel July 21, 1960

# Memorial Gatherings for Horace Holley Held at Request of the Hands of the Faith

To the accompaniment of a beautiful recording of the Prelude and Liebestod of Wagner's "Tristan and Isolde," Bahá'ís from many communities surrounding the Bahá'í Temple and a representative number of officials and residents of the Village of Wilmette, gathered in Foundation Hall of the Bahá'í House of Worship on Saturday evening, July 30, to pay tribute to the memory of the beloved Hand of the Cause Horace Holley who had passed away in Haifa, Israel, on July 13, less than seven months after he had bade farewell to these same friends on the eve of his departure to serve at the World Center of the Bahá'í Faith.

The audience sat in complete silence and reverence throughout the fifteen minutes of music, at the conclusion of which Charles Wolcott, secretary of the National Spiritual Assembly, read the beautiful passage from the Writings of Bahá'u'lláh, "From the Sweet-scented Streams." He was followed by H. Borrah Kavelin, chairman of the National Assembly, who recounted affectionately and briefly the long and historical record of the indefatigable services of Mr. Holley, not only to the American Bahá'í community but to the entire Western Hemisphere, and indeed to the whole Bahá'í world. As he spoke there was born in the hearts of all the friends, and particularly those who had been

his close associates, a new determination to follow his example of patience, firmness, courage, gentleness, consideration and complete devotion to the Will of God.

Mr. Kavelin was followed by Hand of the Cause Mrs. Amelia E. Collins who told the friends lovingly and intimately of Mr. Holley's last six months, spent in Haifa, where, as one of the Chief Stewards of the Hands of the Faith, and in spite of very frail health, he continued to the very moment of his death to devote his great personal talents and spiritual insight to the prosecution of the Master's Divine Plan and the beloved Guardian's World Crusade.

Mrs. Collins concluded her remarks with the reading of the long prayer for the departed, and this was followed by the reading of another prayer by Bahá'-u'lláh by Dr. David S. Ruhe, vice-chairman of the National Spiritual Assembly. Then the friends left quietly and respectfully during the playing of a recording of Dvorák's Symphony No. 5, Third Movement.

To the people of the village who were not Bahâ'ís but who knew Mr. Holley for his many contributions to the various civic organizations and programs, it was a rich and impressive experience to have witnessed the reverence, the affection and high regard in which his Bahâ'í co-workers held their fellow believer.

This memorial gathering in the Bahá'í House of Wor-

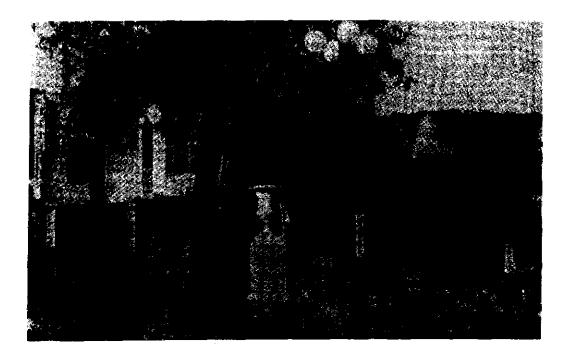
Shrine of

the Bab

Viewed from

the Western

Pilgrim House



ship was held at the request of the Hands of the Faith in the Holy Land, and similar services were to be arranged by the local communities throughout the length and breadth of the land. Half way round the world, at the same hour as the service in the Bahá'i House of Worship in Wilmette, a memorial for this beloved Hand of the Cause was held at the Shrine of the Bab on Mt. Carmel. Writing to the National Spiritual Assemblies in the Western Hemisphere about it, William B. Sears, Hand of the Cause who had returned to Haifa soon after the passing of Mr. Holley, said:

"When we entered the Shrine itself, the threshold was sprinkled with white and gold petals mingled with red blossoms upon a rich covering of emerald green. Green and red vases held beauteous blossoms freshly picked from the surrounding gardens. Candelabra illumined the soft white purity of the walls, and the giant graceful chandelier blazed with a radiant brillance so that every object of delicate beauty, chosen with such loving care by our beloved Guardian became jewels in a heavenly setting.

"The heart was uplifted and the spirit exalted, and we were bathed in the healing words of the Blessed Beauty Bahá'u'lláh: 'I have made death a messenger of joy to thee. Wherefore dost thou grieve?'

"Later as I stood facing 'Akká looking down Carmel Avenue. . . I recalled the words our beloved Guardian had spoken of . . . Horace Holley. He had called him the foremost exponent of Bahá'í administration in the world.

"That very morning I had been reading Bahá'i Administration, those world-building letters of our beloved Guardian which the United States National Assembly under the inspiring thought of Mr. Holley had collected into this enduring publication. My eyes rested upon the old Bahá'i Scriptures which later became the publication, The Bahá'i World Faith, another monumental tribute to the energies and gifts of dear Horace who assembled the original tablets and writings. I reread the following words of the beloved Guardian: 'The suggestion made by my dear and able friend, Mr. Horace Holley, as to the compilation of an an-

nual Bahá'í Year Book is extremely valuable and timely. I am much impressed by it, and feel that an immediate start should be made!' When that volume, the Bahá'í World, was published the beloved Guardian said: ' . . . it stands unexcelled and unapproached by any publication of its kind in the varied literature of our beloved Cause.' I thought of the penetrating power of dear Horace's pen in his countless articles and editorials for the World Order Magazine, and the brilliance of his analyses on behalf of the National Assembly of the Messages from the World Center of our Faith in the days of our beloved Guardian as well as his articles in the early Bana'i News which helped the local assemblies to have a better understanding of the Administrative Order. Horace was that rare individual in our time, an original thinker.

"I looked down toward the foot of Mt. Carmel, below the Cave of Elijah and beneath the place where the holy Temple will stand in the future, where Bahá'u'lláh had revealed the Tablet of Carmel, and saw the lights of the city flickering around the once-again blessed Bahá'í burial ground where the earthly remains of our dear brother and friend have been placed beside those of J. E. Esslemont and next to those of the Great Afnan, cousin of the Báb, who built the Temple in Ishqabad. This trio of immortals from Asia, Europe, and now America all rest in glory in the 'nest of the Prophets,' the mountain of God. . . .

"Before coming down the mountain, I stood in front of the Shrine on the spot where the white coffin of the wonderful Master rested on the day that the mountain was filled with mourners. Through my mind ran the words of Sir Herbert Samuel, High Commissioner of Palestine, who said of the Master that they had 'gathered together sorrowing for His death, but rejoicing also for His life.'

"We had gathered tonight in a lesser way but in the same manner for Horace. He was indeed a spiritual giant in the lands where he labored, and now he had come to rest at last in the Holy Land, Israel. What greater gift from God can there be than a good ending? What a fitting climax to his faithful, steadfast, undeviating life of service!"



Following her visit to Canada, 'Amatu'l-Bahá Rúḥíyyih Khánum visited Boston and New York as the last two cities on her American itinerary. In Boston, on June 3, she was the dinner guest of the members of the Local Spiritual Assembly and members of the area youth committee after which she addressed more than 200 Bahá'is from all parts of New England. The two meetings in New York drew an attendance of more than 750 at the public meeting on June 4, and 500 at the meeting for Bahá'is only, on June 5.

# Mason Remey and Supporters Declared Covenant-Breakers

On July 27, 1960, the following cablegram was received from the Hands of the Faith residing in the Holy Land:

"Entire body (of) Hands obedient (to) provisions (of) Will (and) Testament (of) Center (of) Covenant (and) communications (from) beloved Guardian enjoining them (to) protect (the) Holy Cause (from) attacks (of) enemies (both) within (and) without announce (to) Bahá'í world (that) Mason Remey (is) Covenant-breaker (and) expelled (from the) Faith. (This) action follows long period (of) patience (and) forbearance (while) opportunity (was) given him (to) withdraw (his) shameful pretension (to) sacred station (of) Guardianship constituting heretical claim contrary (to) explicit provisions (of) Will (of the) Master. Despite universal repudiation (and) denunciation by all Hands (and the) International Bahá'í Council (and) all National Assemblies Remey (is) continuing (to) agitate (for his) unfounded claim, actively seeking (to) create division (amongst) ranks (of) faithful, to sow seeds (of) doubt (in) hearts (of) believers (and to) undermine activities (of) institution (of the) Hands, (the) Chief Stewards dedicated (to the) fulfillment (of our) beloved Guardian's Ten Year Plan. (In) accordance (with) injunction (in) Will (and) Testament (of) 'Abdu'l-Bahá call upon friends everywhere (to) shun Remey and anyone associating with him or actively supporting his claims. Confident (that) community (of the) Most Great Name united (in) wholehearted condemnation (of) this latest illfated attempt (to) disrupt God's Holy Cause will emerge triumphant, strengthened (and) galvanized (to) issue forth (and) win remaining goals (of) glorious world encircling Crusade. Cable message (to) all National Assemblies."

(Signed) HANDSFAITH

Haifa, Israel July 26, 1960

The following cablegram also from the Hands of the Faith was sent a week later:

"(The) beloved Guardian's glorious epistle God Passes By clearly states (our) Holy Cause (is) constantly subject (to) crises giving rise (to) greater victories. History (of) defection (of) distinguished believers following ascension (of) Forerunner (of) Faith, (its) Supreme Manifestation (and) Center (of the) Covenant now repeated after ascension (of) precious Shoghi Effendi through Mason Remey's defection (and) his preposterous (and) utterly unfounded claim. Protection (of) believers from activities (of) misguided mischief makers (who have been) given every opportunity (to) repent now requires expulsion (from the) Faith (of) Remey's

henchmen: John Carre, Bernard Fillon, Moneer Darakhshan, Joel Marangella, Jacques Soghomonian, Donald Harvey, John Byers in France and Mary Wilkin (in) United States. Henceforth anyone associating (with) these people or supporting Remey claim (will) likewise (be) considered a Covenant-breaker. Confident faithful (and) devoted body (of) believers mindful (of) infinite bounties (and) praises showered (on them by) beloved Guardian will demonstrate through united action (their) impregnable solidarity (and will) arise (to) achieve (the) glorious goals (of the) God-inspired Crusade. Cable message (to) all National Assemblies."

(Signed) HANDSFAITH

Haifa, Israel August 3, 1960

#### COMMENTARY BY NSA OF THE U.S.

Dear Friends:

Every true Bahá'í throughout the world has accepted the Stations of the Báb and Bahá'u'lláh, the Center of His Covenant, the establishment of the Guardianship, all the provisions of the Master's Will and Testament, and the obligation to support the Bahá'í administrative order.

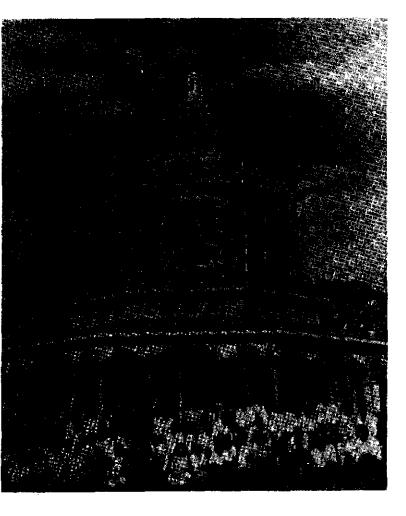
However, a generation of believers has arisen who could not share the experiences of those earlier Bahá'ís who had become sharply aware of the meaning of Covenant-breaking. The first essential principle to grasp is that Covenant-breaking is a virulent evil, a cancerous condition so powerful that it can divide and destroy a Bahá'í community and affect the souls of its victims. In His Will and Testament, 'Abdu'l-Bahá declared: "For so grievous is the conduct and behavior of this false people that they are become even as an axe striking at the very root of the Blessed Tree. Should they be suffered to continue they would, in but a few days' time, exterminate the Cause of God. His Word and themselves.

"Hence, the beloved of God must entirely shun them, avoid them, and foil their machinations and evil whisperings, guard the Law of God and His religion, engage one and all in diffusing widely the sweet savors of God and to the best of their endeavor proclaim His Teachings."

It is Covenant-breaking to accept Bahá'u'lláh but reject 'Abdu'l-Bahá, or to accept 'Abdu'l-Bahá but reject the continuing authority of His Testament as manifest in Shoghi Effendi's directives and the function of the Hands of the Cause and the administrative institutions.

Association with Covenant-breakers is strictly forbidden. Therefore, any association by believers with them, any diffusion of their writings, any assistance rendered to their evil intentions, is evidence of Covenant-breaking and results in expulsion from the Faith.

U.S. NATIONAL SPIRITUAL ASSEMBLY



## Kampala LSA Sponsors Picnic at Temple Site

The Kampala Local Assembly recently organized a picnic on the temple site just outside Kampala on Kikaya Hill. Bahá'ís were invited to bring their friends, and refreshments were provided by some of the local assembly members.

The seventy people attending were taken from the Haziratu'l-Quds to the Temple by car and Land-Rover—the latter vehicle being especially useful over the rough tracks which lead to Kikaya Hill—and the day began with a treasure hunt, followed by a short talk on the Faith by Philip Hainsworth. Picnic songs were sung by members of different tribes, finishing with the Unity Prayer in English as the sun started to go down.

## RSA of South Pacific Incorporates

The Regional Spiritual Assembly of the Bahá'is of the South Pacific was duly recognized by the Registrar-General of the Government of Fiji as being incorporated on April 30, 1960 under the provisions of the Charitable Trusts Ordinance. Although dated April 25, the incorporating Assembly was the first one to have been elected and which functioned for the year 1959-1960.

#### Intermountain Summer Conference Held at Alta, Utah

On one of the slopes of the Wasatch mountains at an altitude of 8,600 feet, in one of nature's most extravagant scenic settings with towering rocky peaks rising to 11,000 feet and beautiful green areas dotted with wild flowers, the first Intermountain Summer Conference was convened July 1 for its five-day session. The clean, cool air and the noisy streams tumbling over their rocky beds played their part in making the setting for the conference one of beauty and complete change from daily routine and the mundane tasks of surviving in the city.

Morning devotions were a part of each day's program; thus the days began with everyone — children and adults — uniting in prayers of praise and supplication.

The following sessions included four classes for adults and two for the children, who in addition were provided with supervised entertainment such as games, hobbies and crafts, nature studies, hiking and swimming. In this way the children learned to know each other while broadening their knowledge and understanding of the Bahá'í way of life and the expanding Bahá'í community.

One of the very stimulating classes, conducted by Hazel Mori, had for its theme "Conversion of the Masses." Many selections from the Writings were shared, with a growing realization that "scripture acts as a selfstarter in the direction God wants us to go." Ways of meeting the needs of the hour and service to mankind were a part of the consultation.

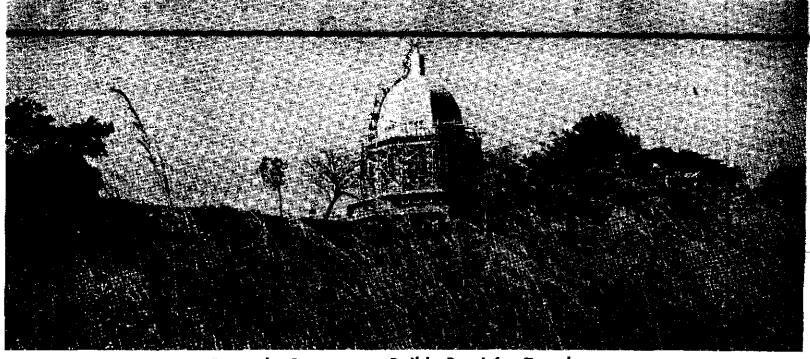
"The Discerning Heart" was the subject of another class which dealt with the problems of materialistic versus spiritual concepts and led to a deepening of spiritual consciousness as well as a just and independent method of investigating truth. "What good," asked Fred Bell who conducted the class, "does it do us to read: 'Noble I created thee,' if we define 'noble' by old world order concepts?"

The evening class, taught by Helena Somerhalder, was a study of "Our Responsibilities as Teachers." The fact that "teaching is the most meritorious of all deeds" was realized more fully after these sessions showing the individual's responsibility to translate universal principles into daily action.

Margery McCormick, Auxiliary Board Member of the Hands of the Faith, gave a series of wonderful studies on the long obligatory prayer, preceded by very informative facts about prayer, such as why we pray, to whom we pray, how to pray, what to pray for, why we should pray aloud, and the effects of prayer.

Much laughter, gaiety, and happiness pervaded the sessions and carried over to the late evening entertainment in the large lounge of Snow Pine Lodge where a fire in the huge fireplace lent color and warmth to the chilly mountain air. There were tears, too, when it came time to part from friends, old and new, after five "heavenly" days together.

One of the friends made his declaration of faith in Bahá'u'lláh on the last day, adding to the spiritual joy and happiness and confirmation of the bounties of God when effort is made for His Cause.



Buganda Government Builds Road for Temple

The final appearance of the Mother Temple of Africa is now easy to imagine, for the lower roof is already half tiled, the exterior plaster work complete and painted the same color as the rotunda precast stone facings which are all in place, and the pale green dome is already glistening in the sunlight. The pillars on the verandah will eventually be covered in terrazo. Electricians are in the process of wiring the lighting circuit. When fully illuminated, the inside of the building will be lit by nine lamps shining upward and eighteen downward.

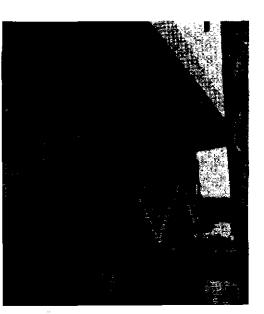
The lower and upper windows are in place, the former carrying pale blue, pale green and amber glass, and the latter pale blue and amber only.

The door frames and grille rims of precast stone are all in position and work has commenced on the installation of the concrete grilles. Each of the eighteen grilles consists of twenty precast pieces of concrete fixed together and are of an extremely attractive pattern. They will carry the same colored glass as the windows.

The interior plaster work is nearly complete and the inside of the dome has been painted a lovely blue. The main rotunda will be painted white and the lower walls pale green, while the pillars inside the wall will be a darker green.

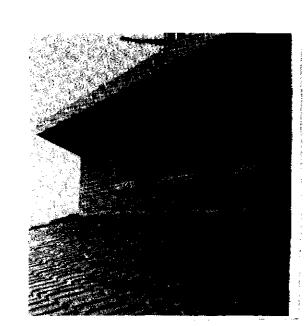
There are flower boxes on each corner of the building which will eventually be filled with sweet scented flowers. A great deal of work has gone into the land-scaping around the Temple and it is beginning to show results. The Temple stands in the center of nine converging avenues and from the top of the building these can be seen stretching out from each door to the boundaries.

It is interesting to note that the Buganda government, in whose area the Temple stands, has initiated the building of a road to the building at its own expense, thus solving one of the great problems, for the approach was very rough and winding. The new road will be more direct and it will be easy for strangers to find the Temple.



View at left shows detail of entrance archway of Kampala Temple. View at right indicates detail of tiling on lower roof of Kampala Temple and stained glass lower windows of blue,

green, and amber.

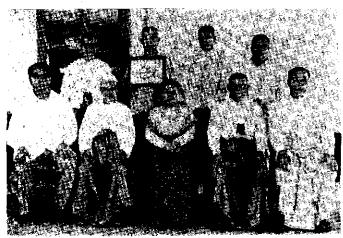




Annual Bahá'í Convention held at the Ḥaziratu'l-Quds, Rangoon, Burma, April 27-29, 1960.



Bahá'i Summer School held at the Ḥaziratu'l-Quds, Rangoon, Burma, April 24-26, 1960.



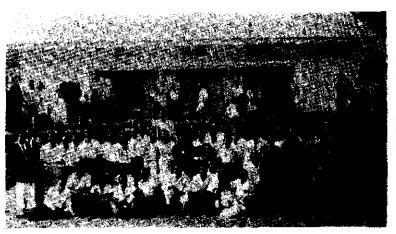
National Spiritual Assembly of the Bahá'ís of Burma for 1960-1961



National Spiritual Assembly of the Bahá'ís of Scandinavia and Finland for 1960-1961. Left to right: Gudrun Öfstegaard, Norway; Mrs. Lisbeth Andersen, Denmark; Palle Bischoff, Denmark; Josephine Kruka, Finland; Mrs. Modesta Hvide, Norway; Hans Odemyr, Sweden; John Nielsen, Sweden; Mrs. Gerd Strand, Norway; Trygve Nielsen, Norway.



National Spiritual Assembly of the Bahá'ís of Central America, Mexico, and Panama for 1960-1961. Front row: Artemus Lamb, Amy McAllister, Dr. Edris Rice-Wray, Raquel De Constante, Esteban Canales Leyton. Back row: James V. Facey, Harold B. Murray, Donald R. Witzel, Luis A. Bouche.



Delegates and visitors at the fifth Annual Bahá'í Convention of Northwest Africa held at Victoria, British Cameroons, April 1960.

**BAHA'I NEWS** 

# Bahá'í House of Worship Attracts 17,000 Visitors in July

During the month of July more than 17,000 persons visited the auditorium of the Bahá'í House of Worship. These were in addition to those who attended the regular Sunday afternoon services of public worship. The largest numbers were 1,660 on July 3 and 1,515 on July 31. Many others who did not enter the building visited the gardens on this latter date, having been attracted as the result of a large picture of the Temple and one of the gardens published in Chicago Daily News on July 28 under the heading "A Wonderland in Wilmette."

Among those who came and met with representatives of the National Spiritual Assembly were:

Judge Moshe Etzioni of Haifa, Israel, judge and president of the Haifa District Court, who was in the United States as a participant in the Foreign Leaders Program of the International Exchange Service of the United States Department of State. Judge Etzioni lives on Mt. Carmel, knows a number of the Bahá'is in Haifa, and was delighted to see the Temple as well as to visit the Bahá'í Home for the Aged.

Jairos Jiri of Bulawaya, Southern Rhodesia, who also was in the United States to participate in the same program of the Department of State. Mr. Jiri is the son of the chief of an African tribe and has devoted his life to aiding the handicapped. He is founder and president of the African Society for the Blind and Physically Handicapped. He was greatly interested in the Temple and very impressed by the Bahá'í attitude toward the dark-skinned peoples as compared with what he has encountered in Africa.

Kirpal Singh, chief engineer of Radio Malaya, from Kuala Lumpur, Malaya, who is making a tour of radio stations and universities in the United States having education facilities in electronics. Mr. Singh is a Sikh but knows a number of Bahá'ís in Southeast Asia.

M. H. Cohen, general manager of Mundus Tours of Tel Aviv, Israel, who was in Chicago attending the International Convention of the Lions Clubs. Mr. Cohen was born in Roumania and as a very young newspaper reporter he met Martha Root and did a great deal of translation for her. He stated that he was instrumental in arranging for Martha Root's first interview with Queen Marie. He spoke of the Shrine of the Báb and the surrounding gardens as the high point of interest for all tourists to Haifa.

Well known Americans among the visitors were: Secretary of Agriculture Ezra Benson, Mrs. Benson, and members of their family, who were particularly interested in the architecture and in the origin of the Faith; Vic Damone of Hollywood, Calif., popular entertainer and recording star, who visited the Temple several times during his engagement in Chicago. He appeared on two television programs during both of which he stated that he was studying the Bahá'í Faith.

Among the special tours was a group of more than one hundred editors of high school papers who requested a talk on the Faith to enable them to report this visit in their school journals on their return to their homes.



The Bahá'í Temple gardens, Wilmette, Illinois, attract large numbers of visitors during the summer months. In background on shore of Lake Michigan is national Ḥaziratu'l-Quds, 536 Sheridan Road.

# Baha'í Proposals for UN Charter Revision Should Be Widely Publicized

Five years ago, acting under the direction of the beloved Guardian, and functioning as the International Bahá'í Community on behalf of the existing twelve national spiritual assemblies in relation to United Nations, the National Spiritual Assembly of the United States prepared a set of proposed revisions to the United Nations Charter which was to have come up for review in the United Nations in 1955. These proposals, together with striking references to World Order in the Bahá'í Writings, were published in the form of a very dignified brochure which was presented through the United States United Nations Committee to the Secretary-General of United Nations and the United Nations delegates.

Although the revision of its charter has not yet been taken up by the United Nations, the necessity for review is steadily claiming the attention of more and more persons and organizations. It is very important, therefore, that the Bahá'is should see that this impressive document, *Proposals for Charter Revision*, is placed in the hands of all local citizens actively interested in United Nations and other organizations such as the United World Federalists that are working for the principles of world federation and world law.

The Bahá'is also should thoroughly familiarize themselves with this material so that they may be prepared to point out effectively how Bahá'u'lláh a hundred years ago foresaw the need of an international police force and other means for the establishment and preservation of the peace of the world about which leaders of thought now have deep concern.

Confident that the believers will make wide use of this publication in connection with United Nations Day and similar events, the National Spiritual Assembly authorized the Bahá'í Publishing Trust to bring out the new edition which was announced in the August Bahá'í News. This is perhaps one of our most impressive, timely and prestige building pieces of Bahá'í literature.

U.S. NATIONAL SPIRITUAL ASSEMBLY

# Bahá'is Participate in UN Conference for Non-Governmental Organizations

On May 17 and 18, 1960 the United Nations Office of Public Information, in cooperation with the Executive Committee of the Non-Governmental Organizations, called a meeting at United Nations Headquarters to discuss problems of cooperaton "with the United Nations family insofar as its program affects the new nations." Each organization was invited to nominate two delegates and not more than three observers. In addition, each organization was asked to invite a member of its own executive governing board. Some 400 delegates and observers attended.

The Bahá'í International Community nominated Eugene Moye and Mildred Mottahedeh as delegates and Harriett Wolcott as observer. Charles Wolcott participated as secretary of the Bahá'í International Community.

The conference considered several aspects of the work being done in the nations newly established and newly admitted to the United Nations. It divided its work into three committees: Committee I — dealing with culture, science and education; Committee II — dealing with health, food and social welfare; and Committee III which concerned itself with the work done by the International Labor Organization, the Economic and Social Council in the field of human rights. After the first session, in which all the delegates and observers met together to hear several addresses by various experts, the conference divided itself into the three committees where smaller numbers enabled the delegates to discuss special subjects in some detail.

Eugene Moye attended the sessions of Committee I and he reported: "This committee had an estimated 250 in attendance and showed great interest in what the speakers had to say. Meetings of this nature should have great interest for Bahá'is. Representatives from many organizations are attempting to unite on the basis of human need by learning what is happening on the U. N. front. This represents a small start in the direction of unity of people in a common effort to alleviate human want and develop economic welfare."

Mr. and Mrs. Wolcott and Mildred Mottahedeh attended Committee III where the high point of the discussion for them was the presentation of progress made in the field of human rights. The United Nations speaker, Mr. Edward H. Lawson, Chief of Section II, Division of Human Rights, reported developments in this area and thanked the non-governmental organizations who had assisted his department in preparing documents. Section II of the Division of Human Rights has been issuing papers on the study of examples of discrimination and prejudice shown to minority groups. The record of persecutions of the Iranian Bahá'is has formed a part of their studies. This section reports its findings to the Sub-Commission on Prevention of Discrimination and Protection of Minorities whose work has had a telling effect in upholding human rights in the member countries of the United Nations.

The closing session again brought all the delegates and observers together to hear the reports of the special committees. At that time Roger Baldwin, chairman of the International League for the Rights of Man, gave an over-all view of such developments as he had noted in his trip around the world. He said he had been struck by the lack of contacts between non-governmental organizations in many of the areas he had visited in Africa, Asia and Latin America and suggested that the incoming executive committee might consider this problem. Mr. Baldwin concluded by saying that non-governmental organizations often felt "frustrated by the smallness of the role they can play but they should find encouragement in the thought that they are laying the foundations for a united world after present crises are overcome." Bahá'is will be interested to note that Mr. Baldwin met Bahá'is of several countries through letters of introduction given him by the National Spiritual Assembly of the Bahá'is of the United States.

#### Bahá'í Activities in New Nations

During the final plenary session the non-governmental organizations were invited to submit statements regarding their work in the "new nations." The Bahá'í International Community submitted the following which became part of the record of the conference:

"The Bahá'í International Community, representing the Bahá'is of over eighty countries in all five continents of the globe, wishes to present a few of its achievements in the new nations.

"Community centers have been established both in rural and urban areas. In the urban areas, vigorous assistance has been provided the primitive peoples enabling them to integrate successfully into these more highly developed societies.

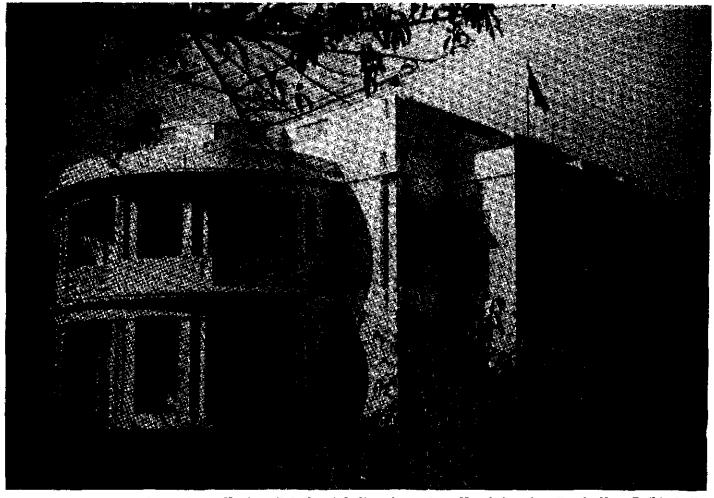
"Since a fundamental principle of the Bahá'í Faith is education for all, schools at various scholastic levels form an important part of a continuously expanding educational program for adults as well as children.

"Each Bahá'i community endeavors to develop in its members a world point of view leading to a broader understanding of the fundamental oneness of the human race. This serves to eliminate the traditional prejudices between nations, races and religions.

"Since so many of our aims and those of the United Nations are identical, Bahá'í communities all over the world support a vigorous program explaining the structure and purposes of the United Nations, an important part of which is the annual observance of United Nations and Human Rights Days.

"In the field of Human Rights, the equality of men and women has been firmly established in every Bahá'í community. In many of these communities situated in primitive areas where the status of women has been very low, women are now increasingly being elected to serve on governing bodies. Bahá'ís are active in the promotion of all fundamental Human Rights, even to the extent of the sacrifice of their own lives to preserve and uphold these principles on which the ultimate peace and security of all peoples depend."

During the conference our observers and delegates had many opportunities to meet members of the United Nations Secretariat and members of other non-governmental organizations. Those attending on behalf of the Bahá'í International Community felt that the 1960 Conference was yet another step in the process of "strengthening our ties with the United Nations," one of the ten goals which the beloved Guardian had set for the World Center of the Faith during the Ten-Year Crusade.



Northeastern view of the national Ḥaziratu'l-Quds of India, situated at No. 6 Canning Road, New Delhi, India, requisitioned by the government since 1948, was returned to the Bahá'ís in May 1960.

# International News Briefs

During the month of July summer schools were held in Kingston, Port Antonio, Annatto Bay, Spanish Town, and Central St. Andrew. Mr. Amos Gibson, member of the Auxiliary Board of the Hands of the Faith, arrived in Jamaica on July 1, 1960. He visited all of the local spiritual assemblies and helped in the summer schools.

A National Teaching Conference took place among all the five communities on July 30-31, and the International School is scheduled to be held in Kingston on August 26-27, 1960. A meeting for the public will be held on the night of August 28.

The Haitian Teaching Committee held a two-day conference in Port-au-Prince on June 25-26. The conference was conducted by Mr. Donald Corbin from St. Marc, and the subject was "Building a Bahá'í Community." It was a wonderful two days enjoyed by all.

The beautiful mountain-top Cathedral of the Pines at Rindge, N.H., dedicated to the worship of God by people of all religions and races, was again the impressive scene of the tenth annual meeting of

the Bahá'ís on July 9, sponsored by the Area Teaching Committee for the North New England States. The service was attended by about 250 people and more than 300 pieces of Bahá'í literature were distributed. The area teaching committee presented the Cathedral library with a copy of Mr. Horace Holley's Religion for Mankind, and a gracious letter of thanks was received by them from a member of the Cathedral of the Pines Trust.

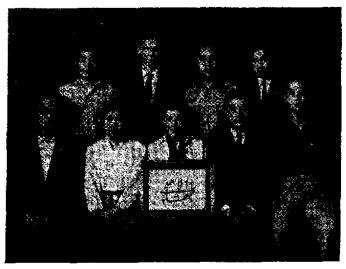
A new quarterly, written in German, called Bahá'í-Briefe is being published under the auspices of the National Spiritual Assembly of Germany, the first issue being July 1960. The purpose of the little magazine is to attract people to the Faith. The editorial office is Ulrich Peter Rommel, Georg-Deuschle St. 86, Esslingen-Oberesslingen, Germany.

A half-hour presentation on the Faith appeared on the TV program "The Time for Religion" on Channel 11, WTTW, Chicago, on July 13. The program, sponsored by the publicity committee under the auspices of the Spiritual Assembly of the Bahá'is of Chicago, and produced by Ruth Blackwell and Dan Jordan, was entitled "The Unity of God, His Prophets, and Mankind" and used the Temple as its theme.

## LOCAL ASSEMBLIES

#### **FORMED**

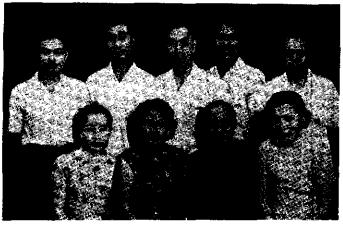
# RIDVÁN 1960



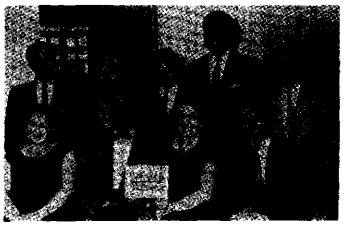
First Local Spiritual Assembly of Pusan, Korea, elected April 21, 1960. On the same day of its formation the Assembly adopted a nearby city, Masan, as its extension teaching goal. Mrs. Barbara Enger and Dale Enger, pioneers, are shown front row center and back row, second from left. A program has been initiated and about twenty people in Masan are attending regular weekly meetings.



First Local Spiritual Assembly of Zaouiat Cheickh, Morocco, formed April 21, 1960. It is the first all-Moroccan Local Assembly and consists largely of Berbers.



Local Spiritual Assembly of Macau restored on April 21, 1960. All are Chinese.



First Local Spiritual Assembly of Pereira, Colombia, formed April 21, 1960. Front row: Roxana Garro, Thomas Simmons, Wilma Thomas, Alejandor Garro. Back row: Habib Rezuan; Ghodsea Ashraf, Felix Bravo, Ervin Thomas, Jorge Mendista.



First Local Spiritual Assembly of the Bahá'ís of Issaquah, Washington, formed on April 21, 1960.

#### A Divine Institution Formed in Issaquah, Washington

In response to the beloved Guardian's directive to Bahá'ís to open new centers to the Faith, Marjorie and Kenneth Bovee pioneered to the small town of Issaquah, Washington. A letter from the National Spiritual Assembly, August 25, 1958, acknowledged their Pioneer Pledge with prayers that a local spiritual assembly might be established well before 1963.

The suggestions offered by the National Spiritual Assembly in its letter to Bahá'í Groups, dated August 13, 1956, were used to guide the progress in this new locality.

Observance of the Nineteen-day Feasts in Issaquah was begun immediately by the two pioneers. Through consultation it was agreed to teach the Faith indirectly, live the Bahá'í life, and by so doing gain the respect and love of the townspeople. Many times the two Bahá'ís would drive through the streets of the town raising the cry of "Yá-Bahá'u'l-Abhá!" supplicating Bahá'u'lláh to guide them to His chosen ones.

The mayor was contacted to learn of any organization which would welcome assistance with a United Nations program, and this visit provided the opportunity of presenting some pamphlets to him as a protection to the Faith against gossip or erroneous ideas.

The first local publicity was an item about delegates to the National Convention, and a brief explanation of the Faith was included as a result of questions asked by the editor. Free publicity was then obtained for participation in every event, locally or nationally.

The local library was presented with a copy of Bahá'u'lláh and the New Era.

Issaquah was chosen as an extension teaching goal in October 1958 by the Local Spiritual Assembly of Seattle. Two very successful meetings were held with the assistance of the Seattle community; one being a social during the Christmas season for teaching purposes, the other an international gathering demonstrating the oneness of religion and of mankind.

Working with local civic and religious groups was helpful in becoming acquainted and accepted in this small town, and later many firesides were held, but the resulting enrollments were outside the city.

Thus, Issaquah was not included among the "preferred goal" groups of 1959-'60, and the Bovees, both members of the area teaching committee, directed their energies more and more to the larger groups. However, they began to pray earnestly, reciting the Tablet of Ahmad daily, that there be an assembly in Issaquah or that they be guided to move again to one of the preferred goal cities.

The bounties began to descend. Through unexpected circumstances, two more Bahá'ís moved to Issaquah in December, and three others came in February from a community large enough to release them. They came with complete confidence that they would help to form a local spiritual assembly. News was sent to the area teaching committee that Issaquah had attained a preferred goal status. Twenty days later another Bahá'í couple purchased a lot in Issaquah to build a new home. The assembly was assured!

Bahá'u'lláh had granted to the town of Issaquah, Washington, the bounty of a new creation through which the love of God could be manifested.

#### Benelux Summer School Held in Holland

The Benelux Bahá'í Summer School of 1960 was held in Holland from July 2 to 9, near Oisterwijk. The 140 Bahá'í friends with their twenty or more children, coming from twelve countries, enjoyed the spiritual banquet of study and fellowship prepared for them.

Revered Hand of the Cause Dr. Adelbert Mühlschlegel attended the sessions and established the spiritual climate when he exclaimed in his opening address, "May these days be blessed days for everyone!" All present indeed felt blessed, and each day saw a new young person deeply stirred, arise to declare his faith in Bahá'u'lláh. Prayers for protection and confirmation were said for these seven newly-born souls!

The sessions began with Mrs. Marion Hofman's brilliant exposition of 'Abdu'l-Baha's Tablets of the Divine Plan. Other themes treated were "Some Christian Subjects", showing the Bahá'í teaching on life, death and resurrection, ably given by Arnold van Ogtrop, and "The Trinity", explained by Virginia Orbison, Mr. Ghadimi brought out the relationship between "The Bible and the Koran", showing them both to be guides and preparation for the Universal Manifestation, Bahá'u'lláh. Mr. Kamran spoke on "The Life of Muhammad, and His Koran", pointing out that the Christian world should learn the validity and function of Islám in the world's development, through the Bahá'ís. Dr. Mühlschlegel gave an extensive and scholarly exposition of The Seven Valleys in several languages including the Greek. An excellent treatment of "The Spirit of Bahá'í Administration'' was given by Edward Bode. Florence Bagley's deeply spiritual and practical setting forth of Bahá'u'lláh's first injunction to "Possess a Pure, Kindly, and Radiant Heart" penetrated deeply into the souls of the friends. Louis Henuzet dealt with in mastery and inspiration, "God and His Manifestation", and Roger Swinnen explained in detail the subject, "Reincarnation from the Baha'i Viewpoint".

"Great Women in the Bahá'í Faith" was an informative study by Mr. Samii, and Luis de Fretes' discourse on "Psychology of Teaching" was a timely and helpful condensation of his fourteen-session course.



Teaching Conference held in Chunju, Korea, June 3, 4 and 5, 1960, the third in a series of five conferences planned to review the underlying spiritual truths of the Bahá'í Faith.

## National Conventions Recount Growth of Faith

#### Brazil, Ecuador, Peru, Colombia and Venezuela

The fourth Annual Convention of the Bahá'ís of Brazil, Ecuador, Peru, Colombia and Venezuela was held in Cali, Colombia.

On the evening of April 26 the host assembly of the city of Cali held a lovely reception and dinner to welcome delegates and visitors to the two-day pre-Convention school which opened April 27.

Hand of the Cause Hermann Grossmann was present at the Convention and greatly inspired the friends. He praised them for work that had been successfully accomplished during the year, but reminded them that they do not have time to bask in their victories as there is much work to be done.

In the midst of the reading of the annual report of the National Spiritual Assembly a cable arrived from the Hands of the Cause in the Western Hemisphere, congratulating the territory for the work accomplished and especially the outstanding and obvious miracle of Bahá'u'lláh in the country of Venezuela. This country had been the most difficult to work in because of the internal problems of the country itself and also because of its immigration laws. The Bahá'is of the whole region were praying for the aid of Bahá'u'lláh in establishing just one assembly needed in Venezuela. Just two weeks before the time for the formation of the new assemblies, the National Spiritual Assembly received a cable assuring them of the victory of the assembly in Barquisimeto. The miracles began to happen and the declarations began to come. On the night of April 20, in the midst of fighting and revolution within the country, Bahá'u'lláh gave birth to not one — but four new local spiritual assemblies in the country of Venezuela. It was difficult for the friends to settle down for the balance of the reports after this thrilling news. Eleven new assemblies in all were formed in the whole territory: Cuenca and Otavalo in Ecuador; Manizales, Cartagena, and Pereira in Colombia; Barquisimeto, Distrito Sucre, Valencia, and Maracay in Venezuela; Niteroi and Campinas in Brazil. These eleven new assemblies brought the total of local assemblies in the territory to thirty.

The friends were extremely pleased with the wonderful publicity received throughout the Convention. Various articles appeared in the newspapers but the most outstanding was an article published by "El Tiempo" which gave a three-column spread titled "Que Es Un Bahá'í?" along with a photograph taken by the newspaper photographer on the night of the reception. The article was almost a verbatim quotation from the pamphlet of Stanwood Cobb, "What is a Bahá'í?"

The newly-elected members of the National Spiritual Assembly of the Bahá'ís of Brazil, Ecuador, Peru, Colombia, and Venezuela are as follows: Margot Worley, chairman; Mercedes Sanchez, vice-chairman; Dorothy Campbell, secretary; Gayle Woolson, recording secretary; Jamshid Meghnot, treasurer; Enrique Sanchez, Edmund Missler, Rangvald Taetz, and Cyrus Monajemi.

#### Northwest Africa

The National Convention of Northwest Africa opened on April 29, 1960 in the Community Center of Victoria, British Cameroons.

Present was Hand of the Cause Enoch Olinga and forty-five delegates, many of whom had undergone severe hardships to get there. Some told of long journeys in crowded and uncomfortable lorries which stopped neither for food nor comfort, and they expressed their joy at being able to attend. Many of the delegates could not speak English and therefore had to depend upon translations into one of the native languages. There were several women delegates and it was indeed wonderful to see the women beginning to take part in the Faith. One of the visitors told of her efforts to come to the Convention even though she was not a delegate. She said she wanted to see for herself just how Bahá'í matters were run, so that she could go back to her village and tell the women there that in the Bahá'í Faith women were encouraged to actively participate.

The youngest chief in the Cameroons came as a delegate from Mamfe Division. He journeyed two days in a lorry, the driver of which refused to stop for food, and although he could remain for only a half day, the young chief came because he was a delegate and felt it his duty to attend the Convention.

The spirit of these believers, many of whom were illiterate, was wonderful to behold. It was for some of them their first cherished opportunity to participate in a Bahá'í Convention. They expressed their joy in songs which they had composed and loved to sing about the Bahá'í Faith.



Bahá'ís of Ghana attending a study class at home of pioneer Eloise Mitchell, last row center. Believers of Ghana have doubled their local spiritual assemblies and increased their number by over 50% during the last year.

#### BAHA'I NEWS

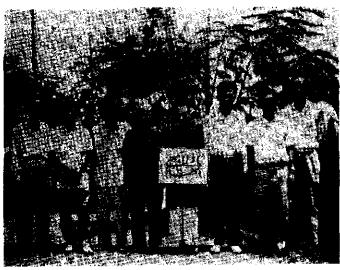
A map of the Ten Year Crusade goals with plans for Northwest Africa was placed on the wall so that the friends, many of whom had never been more than a few miles from their own villages, could get a wider scope of the area encompassed by that region of Northwest Africa which is under the jurisdiction of the National Spiritual Assembly. One could observe the growth in perception and understanding as the whole of the Convention began manifesting a concern for the entire area of Northwest Africa and relating plans for Nigeria and the Cameroons to the whole region. They also discussed local needs and traveling teaching problems. Many recommendations were made.

During the period of the election of the new National Spiritual Assembly of Northwest Africa, two people were chosen to write for those who could not write. The results were as follows: Mr. Enoch Olinga, Mr. Rowshan Mustapha, Miss Valerie Wilson, Mrs. Lillie Rosenberg, Mr. William Foster, Mr. Abdullah Mosbah, Mr. Mustapha Bouchoucha, Mr. Moses Akombi, Miss Elsie Austin.

#### South East Asia

During the past year through unfailing confirmations from Bahá'u'lláh, the Bahá'í Communities of South East Asia were blessed with outstanding victories in the field of teaching, multiplication and consolidation, formation of spiritual assemblies, and establishment of local Hazíratu'l-Quds. The total number of Centers in South East Asia has risen well over 7500, approximately 3000 having been added since last year. Six new Hazíratu'l-Quds have been built or purchased during this period thus raising the number of Hazíratu'l-Quds in these regions to twenty-one.

Results of the election of the Regional Spiritual Assembly of South East Asia are as follows: Mrs. Shirin Fozdar, chairman; Dr. John Fozdar, vice-chairman; Mr. K. H. Payman, secretary; Mr. Kishin Khemani, treasurer; Mr. Leong Tat Chee, Mr. Jamshed Fozdar, Dr. M. Samandari, Mr. Kamran Samimi, Dr. H. Taeed.



Members of Teaching committee selected at special teaching conference on June 12 in Long-An province Vietnam.



Bahá'ís of Long-Tri village, Long-An Province, Binh-Phuoc district, about 60 Kms. from Saigon, Vietnam, gathered on June 12 with Auxiliary Board member, Jamshed Fozdar, for a teaching conference and to select a nine-member teaching committee for the Binh-Phuoc district. All fifty-seven new Bahá'ís, just newly declared a week previous, attended the meeting and demonstrated their sincerity and enthusiasm for the work ahead.

## New Radio Script Series Presents Bahá'í Viewpoint

The Radio Service Committee has announced the completion of a taped series of radio scripts by Mr. Fin Hollinger entitled the "Bahá'í Viewpoint Series." It deals with the following four subjects: The Meaning of Life, God and Human Society, The Return of Christ, and Religion and Churchdom. The quality, production, voice and speed are all of the very best, and the committee recommends them highly for the most discriminating of radio programs.

Two other excellent tapes are available: "The Bahá'í Faith — a Magnificent Challenge," and "Prayer is a Key."

These tapes may be purchased at \$3.50 each, or rented at \$2.00 each from the Radio Service Committee, Mrs. James F. Keefrey, Secretary, 2416 Waunona Way, Madison 5, Wis.

#### National Bahá'í Addresses Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.



Members of the Bahá'í school, children and adult classes, Peoria, Illinois. This group meets regularly every Sunday morning.



The Local Assembly of Ashiya, Japan, celebrated the second anniversary of their formation as a public teaching event with eighty people attending. Hand of the Cause Agnes Alexander spoke in English with her talk translated into Japanese, and this was followed by talks given by Odani and Mr. Zenimoto. Slides of the Holy Land were also shown.

## Baha'i Publishing Trust

A Bahá'í Declaration of Human Rights and Obligations This new reprint in the form of a self-mailer of this Declaration originally presented to the United Nations Human Rights Commission, February, 1947, also contains a statement on "The Work of Bahá'ís in Promotion of Human Rights" prepared for the United Nations Conference on Human Rights, Geneva, Switzerland, May 19-20, 1948 by the Bahá'í International Community. Intended as prestige literature particularly for use on Human Rights Day, it is also appropriate at any time for presentation to leaders, organizations and anyone concerned with the subject matter. Printed in dark brown ink on quality vellum ivory paper.

10 copies		\$1.50
25 copies	************************	\$3.00
50 copies		\$5.00

#### Calendar of Events

**FEASTS** 

October 16-'Ilm (Knowledge)

HOLY DAYS

October 20-Birth of the Báb

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS October 14, 15, 16

# Baha'i House of Worship

#### Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building)
7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

#### Service of Worship

Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahh'i News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

No. 355

BAHA'S YEAR 117

OCTOBER 1940

# Believers to Join Hands of Faith in Prayer

Message from the Holy Land

Beloved Friends:

"They that have forsaken their country for the purpose of teaching Our Cause these shall the Faithful Spirit strengthen through its power. . . . Such a service, is indeed, the prince of all goodly deeds, and the ornament of every goodly act."

"Should anyone arise for the triumph of Our Cause him will God render victorious though tens of thousands of enemies be leagued against him." (Bahá-'u'lláh)

In the past months, since the annual conventions were held many events have taken place which have caused the friends to rejoice anew over the truly unassailable foundation upon which our glorious Faith has been laid. The individual believers in every part of the world have arisen with renewed consecration and redoubled zeal to devote themselves to winning the goals of our beloved Guardian's holy Crusade.

The news of the progress being made in winning these goals has been truly inspiring; a steady flow of pioneers from North America and Persia is going out to support the work in those crucial places where new national assemblies must be formed either next April or in Ridván 1962. In addition to this, local pioneers in Latin America and Europe are reinforcing the work, and through their familiarity with the languages and customs of the people are proving of invaluable assistance in building up new assemblies and strengthening existing ones.

We clearly see that the words of our beloved Guardian resound with thrilling fulfillment around the Bahá'í world: "From the record of its tumultuous history, almost every page of which portrays a fresh crisis... recounts the tale of a base betrayal... there emerges, clear and incontrovertible, the supreme truth that with every fresh outbreak of hostility to the Faith, whether from within or from without, a corresponding measure of outpouring grace, sustaining its defenders and confounding its adversaries, has been providentially released, communicating a fresh impulse to the onward march of the Faith..."

What bounties we share, what privileges we have been given, what blessings have been showered upon us! Is it any wonder that 'Abdu'l-Bahá asked us over and over, "Do you know what day it is in which you are living?"

Where such manifold blessings are given, an equally deep responsibility and challenge confronts us. This is the hour for every single believer to arise as never before and rededicate himself to the unfinished tasks of the beloved Guardian's Ten-Year Plan, so that the rising tide of victories which made the past year unprecedented in the Faith, may sweep us on to greater triumphs and even more brilliant accomplishments on every front.

The eyes of the Bahá'í world are particularly directed to the goal cities of Europe where we still have twenty-seven local spiritual assemblies to establish in nine countries. The most urgent need is for heroic pioneers to arise, determined to overcome every obstacle that stands in their path and volunteer their services through their own national spiritual assembly. At the start of this great Global Crusade, the beloved Guardian said that pioneering was the single most important service in the Bahá'í world in that hour. That service remains unique and priceless.

Time is getting terrifyingly short; we must all hasten on our individual and collective paths of service in order to win all the goals of our beloved Guardian. We ask each one of you to reconsider how you may be of greater help, as a pioneer, as a teacher, through greater support of the Fund, in any and every way possible, so that these coming months may see a great upsurge of activity and the kindling of a mighty flame of devotion which will sweep like wildfire throughout the Bahá'í world and carry us all to victory.

At the annual meeting of the Hands of the Cause, starting on October 18, momentous decisions will have to be made, and exhaustive plans formulated. We ask the believers everywhere in the world to join us on the evening of October 19 in saying the Tablet of

Aḥmad or another prayer, supplicating that all difficulties may be removed, all obstacles overcome, in the vital months that lie ahead — months which must witness the election of twenty-one new national assemblies in the Latin American area and the creation of twenty-seven new local assemblies in the goal countries of Europe, assemblies which are to be the foundation of the new European national assemblies to be elected in Ridván, 1962. We felt that this day, October 19, would carry a special blessing, as it is the anniversary, according to the solar calendar, of the birthday of the precious Báb. The Hands will, after sunset on that day, be praying at Bahjí in the holy Shrine of Bahá'u'lláh. Please join us then in thought, spirit and prayer.

Confident of final victory, and resolved to show forth, in the words of the beloved Guardian, "A dazzling display of the qualities which must distinguish a worthy stewardship of the Faith of Bahá'u'lláh," let the friends everywhere arise with one accord, and conclude triumphantly those tasks which the Will of the Most High has ordained it should be their privilege to perform.

In the service of the beloved Guardian,

-Hands of the Cause in the Holy Land

Haifa, Israel September 7, 1960

#### CORRECTION

The communities of Fairbanks and Tanana Valley should be included among those listed in August Bahá'í News, page 5, as being represented at the Alaska National Convention.

# Baton Rouge Parish, La. Recognizes Bahá'í Marriages

Under the existing Parish and State laws of Louisiana the Chairman of a local spiritual assembly may register in the Office of the Clerk of the Parish Court as the individual authorized to perform the rites of Bahá'í marriage. Mr. George B. Galinkin, Chairman of the Baton Rouge Assembly, was so registered in August and is therefore authorized to perform Bahá'í marriages. This means that another State of the United States recognizes the legality of Bahá'í marriages within the limits of the Parish in which the Assembly is located. Unfortunately, however, the form of Registration designates the individual as the "pastor" of the "church."

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### NSA of France Elected

The National Spiritual Assembly of France is comprised of the following members elected on May 29 due to the dissolution of the Assembly elected during the convention:

Mlle. Lucienne Migette, chairman; Dr. Barafroukhteh, vice-chairman; A. Tammene, secretary; Mme. H. Samimy, recording secretary; Lucien McComb, treasurer; Mrs. A. H. Naimi, Y. Yasdanian, F. Petit, and Mrs. Sara Kenny.



Delegates and visitors to the tenth Annual Convention of Central America, Mexico and Panama taken with Hand of the Cause William Sears and Mrs. Sears, April, 1960.

BAHA'I NEWS 3

# Dedication Program for Mother Temple of Africa Kampala, Uganda

Unity Feast:

Friday, January 13, 1961, evening

Dedication:

Saturday, January 14, 1961, morning

Conference:

Saturday, January 14, 1961, afternoon

and evening

Sunday, January 15, 1961, morning

Public Inauguration:

Sunday, January 15, 1961, afternoon

Reception for Bahá'ís:

Sunday, January 15, 1961, evening



Third annual Southwestern Bahá'i Summer School held at the Soroptomist Crippled Children's Camp, Lewisville (Dallas), Texas.

# International News Briefs

4

The Bahá'i Society of Sydney University held a public meeting on June 27 that attracted thirty-six non-Bahá'ís to hear Mrs. Jeanne Frankel. Publicity for this meeting included newspaper advertising, posters and sending 1,000 invitations.

The Anthropology Department also invited David Podger to give a lecture to its members and senior students on "Bahá'í Administration" on June 16. It was followed by lengthy, enthusiastic discussion. On August 2, Dr. Peter Khan spoke on "Islam and Progressive Revelation" under sponsorship of the university Comparative Religion Society.

The South Seas Island News reports that the Fiji Broadcasting Commission has allocated three "Early Morning Devotions" broadcasts to the Spiritual Assembly of Suva during the year. The Island Teaching committee of Fiji has issued its first "Newsletter" for Groups and isolated believers.

At the fourth Teaching Conference of the Tongan Islands there were twenty believers present. It was held on July 2, 1960 at the home of Mr. and Mrs. Blakely.

A selection of Bahá'i prayers has been translated into the Ellice language, which completes a further goal of the friends in these islands.

The established Bahá'í school in Tuarabu, Abaiang, with two qualified teachers has been registered with the government.

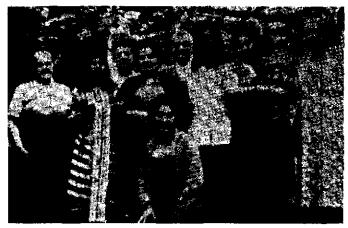
Auxiliary Board member Amoz E. Gibson arrived in Port-au-Prince, Haiti on Sunday, July 17, 1960 and was greeted at the airport by many of the friends. During his five-day visit in Haiti he met with Bahá'ís every evening at the Ḥazíratu'l-Quds and was able to visit the homes of many. He met with the Bahá'ís of St. Marc and spoke to a public audience of forty, mostly young people. Mr. Gibson also met with the Bahá'ís in Liancourt, and then gave a public talk there. He was interviewed by a local newspaper (Nuveau Monde) and an excellent article appeared in the paper. The enthusiasm resulting from Mr. Gibson's visit has been extremely helpful in galvanizing the believers into even greater action.

Darwin, Australia, Group had a Baha'í display at the Darwin Show, held for three days during July and attended by 14,000 people. The focal point of the display was the Australian Temple model upon which was focused a blue spotlight. A fifteen-foot banner headed the display, with twelve-inch letters quoting Bahá'u'lláh's words, "The earth is one country and mankind its citizens." Other materials were displayed such as photographs of Bahá'í communities around the world, other Bahá'í Temples, New Delhi Intercontinental Conference, as well as posters, charts, and Bahá'í books.

The small community of Pendleton, Ore., used effectively the services of a circuit teacher who had slides of the Holy Land, Haifa, and the Temple. A friend of the Bahá'ís invited them to present the slides to her guests in her garden patio, and thirty-eight members of her church circle, garden club, relatives and personal friends, as well as seventeen Bahá'is, were entertained and favorably impressed. The guests included a retired Christian minister who had formerly spoken unfavorably about the Faith, a local travel bureau agent, and a relative of the Mayor of the city who had visited the Shrines and had been deeply touched by the beauty and spirit felt there.

The Bahá'ís of Hamburg Township, N.Y., were hosts at a truly international informal supper at the home of Mr. and Mrs. Harry E. Pringle in observance of Race Amity Day. Five journalists and two interpreters sent by the International Cooperation Administration of South America, touring the United States under the guidance of a representative of the United States Department of Labor, formed the nucleus of the party. Also included were family groups of five each from India and Liberia, a couple from Rumania, a Bahá'í formerly from China and Formosa, and an educator from Buffalo who was leaving soon for West Africa to study the educational systems and methods in use there. The entire group was taken that same evening to the American Indian adoption ceremony on the Cattaraugus Indian Reservation. Being adopted were eleven persons, including Miss Bonnie Pringle, all of whom had performed some outstanding service to mankind.





Left: Hand of the Cause Dr. Hermann Grossmann (holding Greatest Name) with believers in Asuncion, Paraguay, July 3, 1960. Right: Paraguayan Indian couple (Macca tribe) who visit every week with believers in Asuncion.

BAHA'I NEWS



Southeastern States Summer School held at Frogmore, S.C. was attended by approximately 100 people who heard the inspiring classes on "Consecration of the Individual," "The World Order," and "Increasing Your Teaching Potential."

# Makah Indian Bahá'í Visits Hopi and Navajo Reservations

Nelson Greene, a Bahá'í of twenty-two and member of the Makah tribe of northwestern Washington, journeyed by bus to Arizona and New Mexico in July to meet and talk with believers and Indians on the Hopi and Navajo reservations. In the company of various pioneers on the Navajo reservation, Nelson travelled five hundred miles visiting the Indian villages of Lukachukai, Chinle, Pinon, Oraibi, Hotevilla, Bacabi, Tuba City, Window Rock in Arizona, Zuni in New Mexico, as well as the cities of Gallup and Flagstaff. In planned meetings Nelson spoke with Indians and non-Indians on the oneness of mankind and the laws of God. In informal social gatherings he talked of Indian tribal customs and the sea-faring ways of his own people. He brought with him examples of the arts and crafts of the Makahs, including a small totem pole of his own making, after the way of his people, explaining how it told the story of man and his purpose on earth. In all types of gatherings, in meeting Navajo tribal council members and Hopi traditional leaders, Nelson met with warm response.

On this shared experience, one of the pioneers comments: "Nelson has grasped the administrative role of the Faith in a very real and Indian way, while still retaining a sensitivity to his people's needs and traditions. We learned much from Nelson in his honoring of these customs and in his reverence for tribal traditions. We on the reservation must become more Indian-like in our deference to things Indian. Recognition of their way will permit their sharing the many problems they have and thus permit our sharing the instrument that will solve their needs, namely the Administrative Order of Bahá'u'lláh."

#### Choose Themes to Attract Youth

The South Central States Area bulletin contains the following excellent suggestion for coordinating youth and adult activities: "Where there are Bahá'í youth or teen-agers in the family it is not difficult for them to invite one or more of their friends to an evening's or Sunday afternoon's discussion on a subject that is of special interest to youth such as: 1. What is unique about man? (The source of material is in Bahá'í World Faith under the Kingdoms and the station of the Manifestation.) 2. Has man pulled himself up by his own boot straps? (The source of material is in Bahá'í World Faith and New Era under the progress of civilization and the purpose of the Manifestation.) 3. What can a person use as a standard of truth to believe? (Source of material is in Foundations of World Unity, p. 45.)

"Either the youth or adults can act as moderator for a pooling of ideas and introduction of Bahá'í teachings. "Where there are no Bahá'í youth in the family, these discussion meetings may be jointly planned and carried out by the youth and adults in the community."

#### Central Figures of Faith Heroic Examples to Youth

Suggestion is made to the youth in the Southwestern States Area Bulletin that they study or review the selfless dedication, the humility and consecration which guided every action of the youth who responded to the Báb and Bahá'u'lláh, who were themselves youthful in years when the Báb revealed His Mission to Mullá Ḥusayn in Shíráz in 1844. Consider the love and example of service expressed in action by 'Abdu'l-Bahá as a youth. Surely these youth have left a heritage to the youth of all ages who will arise and follow the true path of happiness and fulfillment.



Cap Haitien, Haiti, public meeting held August 8, ending National Teaching Conference at which Auxiliary Board member from the U.S. Amoz E. Gibson was present (back row).

#### BAHA'I IN THE NEWS

Chicago Sun-Times, August 24, published a photograph of three officials of the Metropolitan Sanitary District of Greater Chicago standing in front of the new electrically-operated sluice gates at the mouth of the North Shore Channel in Wilmette. As prominently pictured as the sluice gates was the Bahá'í House of Worship in the background.

In her sixteen-page booklet, From the Dusty Haunts of Man, Gerda Christofferson of the Christofferson Enterprises, Inc., Santa Fe, N.M., refers in Chapter VII. on "religion" to Bahá'u'lláh as one of the great Prophets, to His teachings regarding progressive revelation and the principles which will unite the world in this day. Mrs. Christofferson is noted for her paintings of the Indians of America, one of which has been reproduced as the cover for her booklet.

The Sunday Messenger, Athens, Ohio, on August 21 carried a report of the commencement exercises at Ohio University. Under the heading "First Ph.D in Speech Awarded" the article mentions Allan L. Ward as having been the first to receive a doctoral degree in speech at this university and the second to receive any doctorate from this institution. After referring to Dr. Ward as having majored in public address and having accepted a full professorship at Lane College in Jackson, Tenn., the article mentions his services as a traveling lecturer for the National Assembly of the Bahá'is of the United States.

The Sarasota, Florida Herald-Tribune, April 24, 1960 published a feature story and photograph by Ethel Calhoun of Mrs. Loulie Albee Mathews "upon whose shoulders the burden of 90 years rides light as a feather" and who had just completed writing her third book, City Ways, which gives Mrs. Mathews' reactions to New York high society in the early 1900's. The writer speaks of Mrs. Mathews' interest in the Bahâ'í Faith and of her extensive travels to teach "the elements of the Bahâ'í philosophy."

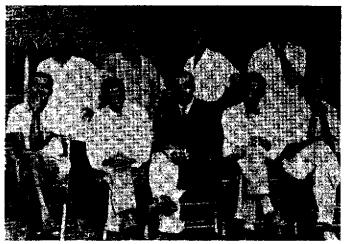
Another story about Mrs. Mathews was published in the feature section of the Venice Gondolier, Venice, Fla., on June 2. This reporter tells about the weekly dancing classes for Negro children conducted by Mrs. Mathews at the Venice Negro Library Center. One of the two photographs which accompanied the article showed Mrs. Mathews leading one of the dancing songs with the children. This article also speaks about Mrs. Mathews' Bahá'i travels and her three books.

The February 1960 issue of Marylander carries a story of the expansion of the Seoul, Korea, overseas program of the University of Maryland, listing among the four key people at this center William H. Maxwell, Jr. The paragraph devoted to Mr. Maxwell's educational background states: "He is also a teacher of the Bahá'í Faith." The accompanying photograph of these leaders identifies Mr. Maxwell as "Education Adviser of Eighth U.S. Army." The Marylander is a publication of the University of Maryland and its distribution includes approximately 25,000 students, about eighty per cent military, in twenty-five countries.

The July 1960 Saturday Review, fine arts section, reports an interview with Mark Tobey by the magazine's art critic, Katharine Kuh. It carries the title: "The Painter Meets the Critic." In answer to Miss Kuh's question as to how religion has influenced his work, Mr. Tobey states his belief in the basic Bahá'í principle of the oneness and progression of religion, and refers to science and religion as the two great powers that must be balanced if man is to become mature.

The Lowell, Mass., Sunday Sun of July 17, 1960 carries a feature article by Frank Makarewicz about the Greater Lowell Mental Health Center and refers to the retiring director, Dr. Sam G. McClellan, who is leaving his post to continue his work and study at Harvard's school of public health. The article states that Dr. McClellan is "a member of the all-encompassing Bahá'í Faith" which "has helped him to understand better his own field of endeavor."

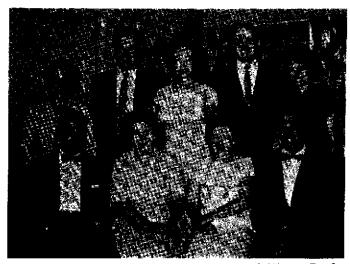
Hedda Hopper's column in Motion Picture magazine, August 1960, refers to Vic Damone and Janet Lake and states: "Both are studying Bahá'í, a type of spiritual religion."



First Local Spiritual Assembly of the Bahá'is of Bekume, British Cameroons, established in Ridván, 1960.

#### BAHA'I NEWS

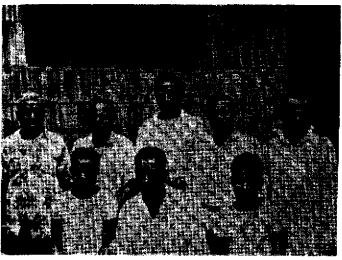
# FORMED RIDVÁN 1960



First Local Spiritual Assembly of the Bahá'ís of Rochester, Minnesota, formed on April 21, 1960. Front row: Dr. Darius Shahrokh, Mrs. Evelyn Duncan, Mrs. Anita Tuttle, Dr. Rodney Belcher. Back row: Mrs. Lorraine Wright, Lerton Duncan, Mrs. Jean Herting, Verne Tuttle, Mrs. Dawn Belcher.



First Local Spiritual Assembly of the Bahà'is of Ipswich, Massachusetts, formed April 21, 1960. Front row: Mrs. Jean Janus, Mr. Nicholas Janus, Mrs. Leonora Norman, Mrs. Caroline Cruikshank. Back row: Mr. Donald H. Cruikshank, Mr. T. C. Lucas, Mrs. Joan E. Appleton, Mr. Bradford Lucas, Mrs. Joye Lucas.



Eight members of the first Local Spiritual Assembly of the Bahá'ís of Medina, New Ireland, Territory of Papua, New Guinea.



First Local Spiritual Assembly, Otavalo, Ecuador, formed April 21, 1960



Local Spiritual Assembly of Jackson, Mississippi, incorporated on May 26, 1960. This brings the total number of incorporated assemblies in the continental United States to ninety-three.



Class for children and youth held every Sunday morning in Campinas, Brazil. Only six are children of Bahá'ís.

#### Calendar of Events

**FEASTS** 

October 16 — 'Ilm (Knowledge) November 4 — Qudrat (Power)

HOLY DAY

October 20 - Birth of the Báb

PROCLAMATION EVENT

October 24 — United Nations Day

NATIONAL SPIRITUAL ASSEMBLY MEETINGS

October 14-16

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only) Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

#### Baha'i Publishing Trust

Spiritual and Social Teachings for a New Age. Introduction to the Bahá'í Teachings, Ten-Lesson Study Course, by Mamie Seto.

This is a new printing of an old, favorite study outline that uses Bahá'u'lláh and the New Era, and The Selected Writings (of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi) as references.

The material can be used either for personal use or for a study class and the questions provide subjects for discussion. It can be used either as a review course for Bahá'í or to prepare inquirers for enrollment.

The title above is new. It was previously known only as Introduction to the Bahá'í Teachings. 8½ x 11, 16 pages.

Prescription for Living (Talisman paperback edition). This book by Rúḥíyyih Khánum which has been so useful since it was first published some years ago is now available in a very inexpensive paperback edition, enabling Bahá'ís to use it more freely in teaching. There will be other titles available shortly in these less expensive Talisman editions from the George Ronald list which the Bahá'í Publishing Trust distributes,

Per copy (paper) .......\$ .50

Prescription for Living (new clothbound edition). This

has now been reset in larger type, easier to read, to make a more attractive book; also more appropriate for libraries.

Per copy ......\$3.00

#### National Bahá'í Addresses Please Address Mail Correctly!

National Buhá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Baha'i News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Baha'i Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

Birth of Bahá'u'lláh: November 12, 1817

## "We Have Chosen Thee to Be Our Most Mighty Trumpet"

THIS is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him! . . .

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridván and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind. . . .

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Baha have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names.

Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors—favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation...

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: "Praise be to Thee, O Revealer of the signs of God!" By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: "Lauded art Thou, O Beloved of all worlds! Magnified be Thy name. O Thou the Desire of every understanding heart!'

Gleanings, pages 30-35

## Nov. 20 Set for Laying of Foundation Stone of Mother Temple of Europe Near Frankfurt

The long-awaited laying of the foundation stone of the Mother Temple of Europe will be held on November 20 at 11 a.m. at the Temple site in Langenhain, near Frankfurt, Germany.

This joyful event will climax a seven-year struggle by the German National Spiritual Assembly for permission from the governmental authorities for the erection of this edifice.

A conference of the European Hands of the Cause, their Auxiliary Board members, and members of the various European national assemblies will be held on November 19 and 20 at Frankfurt.

Friends are invited to attend the ceremony of the laying of the foundation stone, and may obtain further information from the German National Spiritual Assembly, Frankfurt/Main, Westendstr. 24, Germany.

## September 14-17 Set for Dedication of Australian House of Worship

Dedication of the Australian House of Worship has been set for September 14 to 17, 1961, by the Australian National Spiritual Assembly, with the approval of the Hands of the Faith in the Holy Land. This date replaces the April 1961 date announced in a recent message from the Hands of the Cause.

#### 'Amatu'l-Bahá Ruhíyyih Khánum Visits Peigan Indians During Tour of Canada

During 'Amatu'l-Bahá Rúḥíyyih Khánum's tour of Canada last Spring, she made a request to meet with the Peigan Indian chiefs. The Canadian National Indian Teaching Committee wrote to the head chief, John Yellowhorn and each councillor, inviting them to meet with her at the home of Councillor Samson Knowlton on Saturday, May 21. The Peigan Bahá'ís and others concerned prayed constantly for the realization of this unique meeting.

On the morning of May 21, Rúḥiyyih Khānum, Mrs. Jean Chute, Arthur Irwin, Lily Ann Irwin, and John Hellson drove from Calgary to the Peigan Reserve and were met at the Knowlton home by members of the Peigan Bahā'í group and two of the councillors, Walter Bastien and Charlie Crow Eagle, the latter of whom, although elderly and in poor health, had walked three miles to attend the meeting. When Rúḥiyyih Khānum was seated, Head Chief John Yellowhorn, Councillor Pat Bad Eagle, and Councillor Joe Crowshoe, entered and were introduced. Other guests continued to arrive until there were thirty adults and about twelve children present.

Rúhíyyih Khánum, in addressing the gathering, spoke of her early and continued interest in the Indian people and of her recent visit to the Hopi Indians in the United States. She told them that Bahá'ís believe the Indians have a great destiny, and indicated the need

of civilization for the qualities that the Indian people could bring to it.

She then said, "When I knew I was coming here I did not know whether you had a place in which to meet, but I understand that you will soon have one. I want to offer to your chief for the people not for the Bahá'is or for any particular person, but for the people, a gift from me, something that is made in Persia, because I thought it would interest you, and it has some very beautiful words on it. It is a little rug. I think it was made by Persian Bahá'ís. And this (pointing to the Greatest Name in the center of the rug) is a prayer. It says, 'O Glory of the Most Glorious'-in other words, a prayer to God that is Highest of all high things, Brightest of all bright things. And these are words in Persian which are very beautiful and I know we all believe them. They say that all men are like leaves on one branch and branches on one tree. The other part says we must all associate with each other with the greatest of friendship and kindness. I think you believe this, and I believe it."

Chief Yellowhorn received the gift graciously on behalf of the Band Council, and said that when the new hall was built this year it would be framed and hung where all could see it.

Then Councillor Crow Eagle asked that all go outside so that they might give a special name to Rúḥíyyih Khánum. Outside, the two eldest councillors stood on either side of Rúḥíyyih Khánum, and the rest of the gathering stood nearby. As the sun came out from behind a cloud, Councillor Crow Eagle raised his right hand and called out in his own language for the Great Spirit to come and bless this lady with a holy name. He then named her "Our Blessed Mother."

The visit concluded with a luncheon prepared by the Peigan Bahá'ís, and then Rúhíyyih Khánum and others left for Calgary, where a meeting was scheduled for that evening.

-Canadian Bahá'í News

#### Bahá'is Promulgate Faith at Forty-Fifth Universal Esperanto Congress at Brussels

The forty-fifth Universal Esperanto Congress was held at Brussels, Belgium, on July 31, 1960, with Bahá'ís leading the program. Theo Beets, representative of the Benelux Bahá'ís, opened the session with words of welcome, and then W. v.d. Ley gave a talk in Esperanto on "The Unity of Mankind."

Mr. Ley made a deep and lasting impression on the audience of twenty-one guests and eleven Bahá'ís, when he spoke of the world-embracing ideas which will be brought to effect through the Bahá'í Faith. This was apparent in a lively discussion that centered on the problem of how we can find ways to help mankind.

As we are confirmed by Bahá'u'lláh, a universal language will, and must, be a means to complete harmony and a final overcoming of dividing prejudices. These thoughts, expressed in a little leaflet by Lidja Zamenhof, daughter of the founder of Esperanto, and also a Bahá'í, were given to all present. Prayers of Bahá'u'lláh were read by the Bahá'ís to close this successful meeting, another means of spreading the Bahá'í Faith.

# South and West Africa Teaching Committees Prepare Pioneers With Schools and Conferences

THE second annual Bahá'í Teacher Training School in the South and West Africa region was held in Salisbury, S. Rhodesia, following the annual convention. The school lasted three days and had a total attendance of thirty-six from S. Rhodesia, N. Rhodesia, Nyasaland, Mozambique, and South Africa. Twenty-six were Africans and ten were whites. Five language groups were represented, making it necessary to translate from English into four indigenous languages.

Courses taught were in response to a questionnaire mailed earlier in the year. They were "Bahá'í Character Development," "How to Give a Bahá'í Talk," and "The Covenants of God." In addition, a series of discussions was held by the National Teaching Committee on the goals and methods of the Mass Teaching Program. One evening was devoted to music and the use of dramatics in teaching the Faith.

Student reaction was very enthusiastic, with such written statements as, "We gained courage in speaking through practice. We also learned to organize our ideas." "We learned how to apply the teachings and the class gave suggestions on how we can improve." "The course was of great practical value."

The National Assembly considers it vital that these teacher training schools continue, and is already making plans for the next one in Ridván 1961.

Three very successful area teaching conferences were also held in S. Rhodesia and Nyasaland during the past year. The first of these was held by the Area Teaching Committee of Salisbury, S. Rhodesia and Southern Nyasaland. The workshop method was used on the question, "How Can We Have and Encourage Interest in the Bahá'í Faith?"

The Nyasaland Conference started with a public meeting on the subject, "One God—One Religion." The highlight of this conference was reports on activities given by representatives of the many communities in the area. This was a great help to the Area Teaching Committee in its evaluation and planning.

The theme of the first teaching conference in Bulawayo, conducted by the Area Teaching Committee of Bechuanaland and Bulawayo, S. Rhodesia area, was "Preparation for Teaching the Multitude." Out of these discussions came a recognition of the need for deepening in the Faith, and for great effort to be poured forth to reach the country areas. As though God had sent emissaries to emphasize the latter need, several of the friends and contacts who attended were people from the Filabusi Reserve who had never been to a



Bahá'is who attended the first teaching conference in Bulawayo, South Rhodesia, conducted by the Area Teaching Committee of Bechuanaland and Bulawayo.

city before. As a direct result of this Area Teaching Committee's work, a new local assembly was formed in Filabusi at Riḍván.

-NATIONAL HISTORY AND ARCHIVES COMMITTEE OF SOUTH AND WEST AFRICA

#### Salvador Tormo, Indefatigable Servant of Faith, Dies in Airplane Crash in Uruguay

Bahá'is throughout the world were saddened to learn of the death of Salvador Tormo, one of the first believers in Latin America and an indefatigable worker in the Faith since the Guardian's first Seven-Year Plan. Salvador Tormo has died in the battlefield of service; he was on a mission for the Cause when his plane went down in Uruguay.

Upon notification of this sad event the Hands of the Cause in the Holy Land sent the following cable:

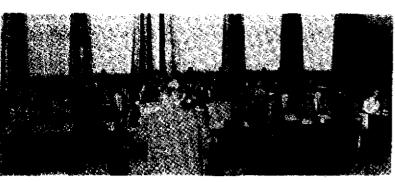
"GRIEVED NEWS PASSING SALVADOR TORMO EARLY LATIN AMERICAN BELIEVER LONG STANDING INDEFATIGABLE SERVICES UNFORGETTABLE EXTEND LOVING SYMPATHY FAMILY FRIENDS ASSURE ARDENT PRAYERS HOLY SHRINES"

#### -HANDSFAITH

Mr. Tormo's lifelong contributions to the work of the Faith are much too numerous to mention here in this short space. We mention only a few: The establishment of the Spiritual Assembly on the island of Juan Fernandez off the coast of Chile in 1953; manager of the Bahá'í Publishing Trust in Buenos Aires since 1957. In this capacity he was a translator of numerous Bahá'í writings, a task he was engaged in for many years previously. In April 1960 he was elected secretary of the National Spiritual Assembly, of which he has been a member since its establishment in 1957.

In his capacity as international teacher, translator, and administrator, Salvador Tormo contributed inestimably to the establishment of the Faith of Bahá'u'lláh.

---NATIONAL SPIRITUAL ASSEMBLY OF ARGENTINA, BOLIVIA, CHILE, PARAGUAY, AND URUGUAY



The council room of the Town Hall in Cologne, Germany, where the meetings of the World Association of World Federalists were held. The Bahá'í representatives are seated in the row in front of the speaker, at the fourth desk.

#### Bahá'ís Contribute Spiritual Teachings To Cologne World Federalist Conference

Appointed to represent the Bahá'í International Community, Mme. Lea Nys of Brussels, Belgium, and Edward Bode of Arnhem, Holland, attended the three-day conference of the World Association of World Federalists held in Cologne, Germany, on September 19-21, 1960. The conference was held in the wide and beautiful council room of the Cologne Town Hall. Presentation of the one hundred and ten participants was made, and an excellent welcome was given to the Bahá'ís. Many attending had heard of the Faith at the Round Table Conference held in Paris last year.

Present were the Hon. K. A. Gbedemah, Minister of Finance of Ghana and President of WAWF; Mr. C. Maxwell Stanley, of the United States of America, chairman of the Council of WAWFand first vice-president; and Dr. Chr. N. van Wijngaarden, chairman of the Executive Committee and second vice-president. Two professional linguists translated every word into German, English, and French.

The Lord Mayor of Cologne, Dr. Theo Burauen, delivered a dynamic and warm welcome, emphasizing that this city of Brussels was proud to give shelter to such a distinguished and important meeting.

The opening address was made by the Honorable Lord Attlee, ex-Prime Minister of Great Britain, who said, "We want a better world, not uniform but united. We believe in 'unity in diversity.' There is no refuge save in uniting the world."

An address by Lord Pakenham explained the distressing condition of Germany in 1947 when he was working with the High Commission in Germany, at the time Lord Attlee was Prime Minister. "World order, world security, world law," he said, "are linked together. The world must strive to overcome the present anarchy. Never have we been faced with such severe conditions. The moral aspect of the problem is essential. World security must be entrusted to a world police force and the International Body. Needs in the undeveloped countries are tremendous; division must disappear. Patriotism is not sufficient anymore; we must think internationally. Underdeveloped countries are

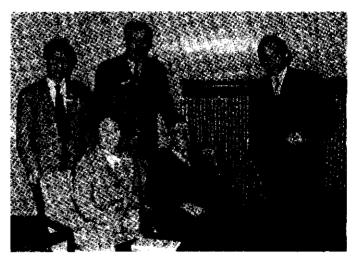
not the origin of our present difficulties, but anarchy, which is ruling everywhere. We must all realize this is one world and we are all children of one God."

The chairman, Maxwell Stanley of the U.S.A., explained the functioning of the deliberations. Participants would divide into two commissions, one English-French, and the other English-German, each having a chairman and two rapporteurs. He said, "We must concentrate on the points relative to the topic of this conference, 'World Order and World Development.' We must strive to advance rapidly, accelerate world development, but it should not come before world order."

The Bahá'í representatives chose the English-French commission. Lord Attlee and Lord Pakenham also chose this commission. The Bahá'ís had asked permission to distribute the Bahá'í statement prepared for the WAWF, and the Bahá'í Peace Program pamphlet. During this session it was brought out by the Bahá'í representative that "the aims of the WAWF are very close to the hearts of the Bahá'ís throughout the world, who work diligently to establish a spiritual foundation for the oneness of mankind which will act as a catalyst to bind mankind together in one federated world."

On the second day, the participants began to come to the Bahá'ís, some asking information about specific teachings, others offering surprising remarks showing they already knew much about our Faith, such as: "I am happy to meet you as I had the privilege of being with the Greatest Holy Leaf when a guest of the Holy Family in Haifa in 1929."

During the conference sessions participants seemed to refrain from approaching the subject of religion, but once the meetings were over they came individually to ask questions; delegates from Holland, Colombia, England, Italy, Japan, Switzerland, France, U.S.A., Luxembourg, Puerto Rico, and Denmark expressed their agreement and enthusiasm about the idea of incorpo-



Mrs. Lea Nys, a Bahá'í representative at the World Federalists' Conference in Cologne, Germany, is seated with Lord Clement Attlee, former prime minister of England. Standing behind them are Dr. Ikki Hitaka, a member of the Japanese delegation; Edward Bode, a Bahá'í representative; and Dr. Beumer, executive director of the World Association of World Federalists.

rating the spiritual element in World Federalism.

Dr. Lozano, the delegate from Colombia, said from the floor, "We must find a new ideal, a way and proposals acceptable not only to the intellectuals but to the illiterate people. Man is not only an 'economic animal,' it is necessary to give him another direction. That is the particular task of our time. It is the result of the evolution that pushes mankind forward."

The Bahá'ís were invited on the third day to go to the English-German commission to give their spiritual point of view, and a short address was given assuring this commission "of the friendly cooperation of the Bahá'ís all over the world in 5,000 centers who have understood the principle of federalism, among others, as far back as 1863 when Bahá'u'lláh, the Founder of the Bahá'í Faith, gave provisions for establishing World Peace and to make of mankind one human family. To federalism we must add spirit. Together we are building a new civilization." The Bahá'ís were invited to distribute their literature to this commission also, so that everyone of the one hundred and ten at the conference was provided with our literature.

At the final plenary session, the deliberations of the entire conference, the thoughts, suggestions, and plans for achieving world order and world development were to be gathered into a final published report and presented to the United Nations and various governments. The Bahá'ís were anxious to have the spiritual aspect included in this report, and asked the chairman to be allowed to contribute during this final session. This request was granted. They made two proposals on behalf of the Bahá'í International Community, both of which were voted upon and passed by a great majority.

It was felt by our representatives that this conference offered outstanding and extraordinary opportunities to enhance the prestige of the Bahá'í Faith. It can truly be said that the Bahá'ís were the defenders of the spiritual values of the conference.

#### Two Hands of the Cause Inspire Bahá'is At Fifth Summer School of France

Amidst the tranquil countryside of Central France, in the little town of La Roche-Posay, the fifth Bahá'í Summer School of France was a living tangible example of true Bahá'í unity, steadfastness, and devotion on the part of all its participants.

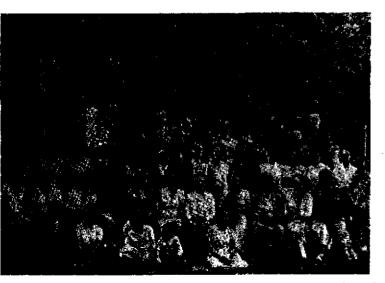
The school was especially blessed in many ways: by the presence of two Hands of the Cause, Dr. Adelbert Mühlschlegel and Dr. Ugo Giachery, who gave so much inspiration and guidance to many sessions; by the presence of Mrs. Ugo Giachery and Mr. M. Navidi, members of the Auxiliary Board of the Hands of the Cause for Europe; and by the overall attendance of eighty-three persons, representing fourteen localities in France and fourteen different countries.

From the first day, August 20, until the day of departure on August 28, a remarkable spirit was felt by all. Three persons were inspired to declare themselves as a result of this spirit, and of the wonderful courses held.

This year was also outstanding, in that it was the first time that special classes for children were held, and that increased activities for the youth were planned.

Among the participants of the school this year were twenty-three youth: thirteen from France, eight from Belgium, one from Italy, and one from England. The beautiful weather afforded the youth the opportunity of assembling outside for their recreational activities, as well as the two special youth meetings that were organized by the National Youth Committee of France.

Special programs were held each evening, and a public meeting was held on August 21, with Mlle. Lucienne Migette, chairman of the National Spiritual Assembly of France giving a splendid talk on "The Reconciliation of Religions and the Unification of the





The 1960 French Bahá'í Summer School was held at La Roche-Posay (Vienne) France. At the left is the group attending the first four-day session. Hand of the Cause Dr. Adelbert Mühlschlegel holds the plaque of The Greatest Name. To the right is the group enjoying a mid-week picnic at a nearby chateau. Hands of the Cause Dr. Adelbert Mühlschlegel and Dr. Ugo Giachery are standing in the back row.

World." At least fifteen new inquirers were among the audience of sixty-five, and all took the leaflets offered. By the close of the school, eighty such leaflets had been given to inquirers at the hotel where the school was held.

The evening program of August 24 closed the first session of the school, and featured a talk by the revered Hand of the Cause, Dr. Mühlschlegel, who was attending his eighth summer school and would be leaving the following morning for the one in the British Isles. He stressed the importance of carrying on the World Crusade, and the willingness to sacrifice on the part of the believers. As a brilliant example of such sacrifice, he cited in detail what had recently happened in the Scandanavian countries, where six new local spiritual assemblies were formed last Ridvan.

Mr. and Mrs. Habib Sabet attended the school during its closing sessions, and Mr. Sabet spoke at the Unity Banquet, held on the closing evening with over fifty persons present. He stressed the importance of the institution of the summer school, as emphasized by beloved Shoghi Effendi.

Mr. M. Navidi, Auxiliary Board member, also spoke at the Unity Banquet. He reminded us of the great responsibility that all Bahá'ís have in accomplishing the Ten-Year Plan, left to us by the beloved Guardian, under the direction of the Hands of the Cause of God.

The highlight of the Unity Banquet was an inspiring talk by Hand of the Cause Dr. Giachery. He expressed what was in each heart when he presented Bahá'í books as gifts from the National Assembly of France to the three new believers, saying that we hoped we would always be together, both in this world and in the world of God.

Dr. Giachery spoke of the beloved Guardian, of his zealous labors for the Faith over thirty-six years of increasing work, and of his universal love that gave everyone life and spirit. He went on to explain that the Tablet of Carmel is the Charter of the World Order of Bahá'u'llah, that it refers to the spiritual World Center of the Faith, and that the term "Ark" used in this Tablet is the Universal House of Justice.

In his closing words, Dr. Giachery reemphasized that, while waiting for the Universal House of Justice to be established, the believers must turn toward the Hands of the Cause, and he read selections from the Teachings on this subject.

He compared the work of the Bahá'ís to a pyramid, at whose base is the great army of the believers, at whose mid-section are the local and national spiritual assemblies, and at whose pinnacle is the Universal House of Justice. We are, he stated, all engaged one way or another in the construction of this pyramid, as Shoghi Effendi worked to establish this grand structure.

Dr. Giachery's gift to all present was the attar of roses from the Holy Land, with which he went among us, anointing each hand. As its fragrance rose heavenward, so likewise did our spirits in profound joyfulness and gratitude for having been enabled to participate in the summer school this year, and for receiving so much inspiration.

-AYNED McComb

#### Uganda Teaching Committee Publishes Bi-Monthly "Uganda Teaching News"

The first issue of *Uganda Teaching News*, Sept. 1960, was published by the Bahá'i Uganda Teaching Committee, who hopes that this news bulletin will help the Bahá'ís in three ways: by reading it they will soon know each other better; they will learn more about Bahá'í community life when they know about the activities of the believers in other parts of the country; and when they know how much other Bahá'is are doing for the Faith, they will also want to do much more themselves.

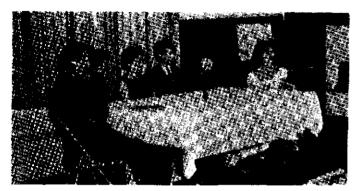
This bulletin will be published every two months in Ateso, Luganda, Acholi, English, and other languages if there is need. The first issue lists the members of the Uganda Teaching Committee and the District Teaching Committees, composed almost entirely of native believers, and gives a general outline of their working plans.





Left: First public meeting held in the goal city of Puerto Liberatador, Dominican Republic, on June 17, 1960.
Right: The speaker, Dr. Daisy Garcia de Varas, whose subject was "The Unity of the World Created for Brotherhood."

## First Annual Observance of World Peace Day Proclaims America's Spiritual Destiny



The World Peace Day panel at Ventura, Calif., featured Elder Roy Ash, pastor of the Reorganized Church of Jesus Christ of Latter Day Saints; Judith Posner, Ventura County Jewish Council youth; Janice Wildman, the moderator, member of the Ventura County Bahá'í Assembly; Robert Swelley, representing the American Association of the United Nations; and Lisa Janti, the Bahá'í guest speaker of Beverly Hills, Calif.

WORLD Peace Day, sponsored by the U. S. National Spiritual Assembly, was inaugurated on September 18, 1960. The purpose and objective is to commemorate the introduction of the Bahá'í Faith to the United States on September 23, 1893, and to emphasize the spiritual destiny of America in the establishment of universal peace. Assemblies, groups, and isolated Bahá'ís were encouraged to use this occasion to proclaim the Faith.

A rewarding and successful observance of World Peace Day was held in Ventura, Calif. A panel of guest speakers was used with a community member serving as moderator. The panel was represented by a member of the Mormon, Jewish, and Bahá'í Faiths, and by a representative of United Nations. Good publicity was secured.

The Mansfield, Ohio, Bahá'í community celebrated with a public meeting at the Mansfield Leland Hotel, with Fred Sudhop of Fort Wayne, Ind., as speaker.

Greensboro, N.C., held a meeting in a private home, showing two short sound films, followed by a talk by Terah Cowart-Smith on the Bahá'í concept of World Peace.

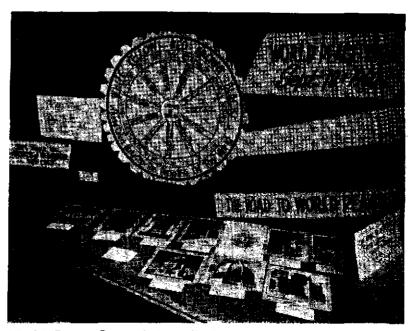
Flint, Mich., held a meeting at Davison Bahá'í School, at which Frank Meese of Detroit spoke on "World Peace—America's National Purpose."

World Peace Day was celebrated by the Bahá'ís of Los Angeles, Calif., with a program consisting of three speakers, Tom Middleton representing the Hollywood Committee for a Sane Nuclear Policy; Orwyn Cook, from the World Federalists and United Nations; and Anthony Lease of the Los Angeles Bahá'í community. The first large public meeting undertaken by the group at Hermosa Beach, Calif., for this occasion was well attended. "The Spiritual Destiny of America" was presented by a panel of Bahá'í speakers, including Janet Lake, Charles McAllister, Elwyn Van Zandt, and moderator John Cook.

Auxiliary Board Member Dr. Hushang Javid of Chicago was the World Peace Day speaker for the Rochester, Minn., community. His topic was "Freedom to Choose." Excellent publicity was secured in newspapers and on radio. After the meeting the Bahá'is and some of the guests were invited to a buffet supper. Follow-up meetings are to be held each week.

St. Louis, Mo., celebrated with a pot-luck buffet held at the Carondelet Y.W.C.A., followed by a talk on "World Peace" by Dan Jordan of Chicago, Ill. Good publicity resulted in very good attendance.

The Baltimore Bahá'í community dedicated their new Center with the observance of World Peace Day, with Ben Kaufman as guest speaker. A singular honor was bestowed on the Bahá'í community in an official capacity when, through a representative of their publicity committee, who approached the Governor in Annapolis, in the name of the Bahá'ís, they obtained a "Proclamation Declaring September 18, 1960, as World Peace Day in Maryland," officially signed by the Honorable J. Millard Tawes, Governor of the State of



World Peace Day window display prepared by the Bahá'is of Little Rock, Ark.



The Casper, Wyo., World Peace Day panel included George Reitemeier, manager of the Casper Chamber of Commerce; Al Foreman, Bahá'í speaker; William Bon, attorney; Dr. Brendan Phibbs, physician; and Rudy Martinez, chairman of the Social Science Department of Casper College.

Maryland, with the Great State Seal. This they will frame and hang in their new Center.

Aimed at attracting public attention to the need for World Peace, the Little Rock, Ark., group prepared a very attractive display which remained in a downtown store window for nineteen days. Their World Peace Day meeting was held at the Lafayette Hotel with speaker Lawrence Falk, a senior at Centenary College in Shreveport, La.

The Local Spiritual Assembly of Issaquah, Wash., sponsored an observance with a pot-luck dinner and program. This first large advertised meeting in Issaquah was held in Gibson Hall in the local park. There were seventy-two in attendance, with four races represented. Bahá'ís from surrounding communities supported the meeting.

The following quotes are from a letter from the Local Spiritual Assembly of Casper, Wyo.: "The influence of the Casper celebration of World Peace Day will not soon be forgotten, either by the Bahá'í community or the townspeople. The observance was in the form of a four-man panel discussion, plus moderator, held at Casper College. This was by far the most outstanding Bahá'í event we have had in this community. . . The committee began work early in July contacting potential panel members . . . who were, with one exception, men with whom we had had no previous contact . . . an attorney, a physician, the head of the Social Science department at the College, and our Bahá'í speaker, and the presentation was moderated by the manager of the Casper Chamber of Commerce.

"Like most communities, we just assumed the Bahá'í speaker would have to be an out-of-town guest, and we sent urgent pleas to every Bahá'í committee we could think of to send us someone, all to no avail. With hind-sight, we can see that our being forced to use one of our local speakers was guidance really being manifested. The speaker we used was a young man who has been in the Faith only two and one-half years, but who is practically a native of the local citizenry. Incidently, he is also a member of the Toastmasters, and gave his portion of the panel at their meeting the following night, for which he won the award for the best speech of the meeting.

"The talks of the panelists dove-tailed beautifully. You would almost have thought these were all Bahá'i speakers when the professor spoke of the need to overcome nationalism, the doctor on international cooperation in his field, and the attorney on the urgency of a strong World Court; but the really outstanding feature is the fact that this one small community has proven to itself that consultation really works, that the assistance from the Concourse is really there to be tapped, and that Bahá'u'lláh really will use any willing channel—for no matter how many pioneers and circuit teachers tell you these things, no matter how many times you read them in the Teachings, until you've really put them into practice, you can't realize what real faith can accomplish..."

#### Uganda Teaching Committee to Train Pagan-Area Pioneers for Teaching

As early as Ridván 1958 the first spiritual assembly was formed in a pagan area of Uganda, at remote Moroto in Karamoja. A Tesa believer, Yokolamu Okello, spent much time in 1957-58 as a resident teacher there, living under very arduous conditions.

Last year he returned to Moroto as a lone pioneer and devoted himself to conducting adult literacy classes, in an effort to attract the local people who are very primitive nomadic herdsmen. One young Karamojong Bahá'í joined him towards the end of the year as a traveling teacher to neighboring localities.

This year the Uganda Teaching Committee has determined to spread the Faith to other parts of Karamoja, and has also adopted Kitgum in northern Acholi as their second pagan area. A special questionnaire is being sent to the thirty Uganda believers who volunteered at the annual convention to pioneer to the pagan areas. When the four most likely candidates are selected, they will be taken for a brief visit to the pagan areas concerned, and then brought to Kampala for a special training course on the nature, needs, tests, and work of pioneering in pagan areas. They will then be sent for a trial period in their new posts, and later helped to settle and become self-supporting. In this way, it is hoped to discover those with the special aptitudes and qualities for work among very primitive people.



Bahà'i community of Padang Pandjang, Sumatra, Indonesia in April 1960.

#### International Grotius Foundation Welcomes Bahá'í Speaker at Annual Meeting in Munich

For the first time the Bahá'í Faith was represented at the annual meeting of the scholars for International Law in Munich on Aug. 28, 1960. The invitation was given by the International Grotius Foundation, which celebrated its annual meeting in the Town Hall. The patron saint of the Grotius Foundation is the Dutch lawyer and theologist Hugo Grotius, who died on August 28, 1645, and who is called the "Father of International Law." His leitmotiv was: The rules of love are stronger than the rules of law.

The international members sponsor the spread of these fundamental ideas of International Law by constantly choosing up-to-date themes for their annual meetings. Twelve discussions were held, which dealt with the relation of religion and International Law. Each speaker tried to approach this main topic from another point of view.

Prof. Fr. W.v. Rauchhaupt (University of Heidelberg) traced back the Law to its religious sources in

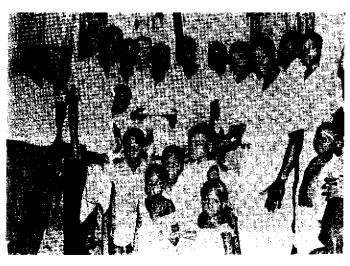
the main religions; Dr. Karl Baer (a senator of Innsbruck. Austria) specified the efforts of Buddhism in the field of International Law; and Prof. Dr. Aufhäuser (University of Munich) said in his lecture that the primitive human being defended his rights by force, and the more he advanced to a higher plane of culture the more enlightened spirits arose who proclaimed peace by the abolishment of force and war. In his statements he mentioned "the youngest of all world religions," the Bahá'í Faith, which proclaims an ardent love for peace from its spiritual center in Haifa. Moreover he drew the attendants' attention to the fact that two representatives of this religion were present.

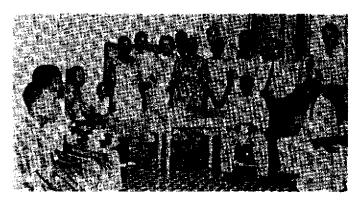
Dr. Keller, chairman of the meeting, also mentioned the Bahá'í Faith in his statements as the "youngest religion." Prof. Dr. Wieth-Knudsen (Copenhagen) doubted that the religions, especially the Christian Faith, would be able to help us in the difficulties of today.

When Huschmand Sabet, the Bahá'í speaker, explained in simple and clear words how Bahá'u'lláh, an oppressed prisoner, had shown humanity a way out of all these afflictions, Prof. Dr. Wieth-Knudsen was

## Haitian Bahá'ís Prepare for Election of National Assembly in 1961







Top left: A teaching conference held in Port-au-Prince on September 3 and 4 was conducted by Miss Bettijane Walker, from Cap Haitien. She stressed the fact that each local assembly is a part of the whole, and if it is not strong it can collapse the complete structure.

Top right: A public meeting was held at Port-au-Prince on September 8, at which Auxiliary Board Member Dr. Sara Pereira spoke. On the day before, she met with Bahá'ís, and answered many questions. Dr. Pereira was interviewed by a reporter from the Haiti Sun, a weekly English language newspaper, and the story was published.

Bottom left: A public meeting in Liancourt on August 28 featured Donald Corbin as speaker. This meeting was preceded by a two-day teaching conference for Bahá'ís of St. Marc and Liancourt, conducted by Mr. Corbin.

so enthusiastic about this fact that he invited Mr. Sabet to come to Copenhagen. Prof. Aufhäuser, too, asked the Bahá'i speaker to come to Munich and give a lecture on the Bahá'i Faith to his students.

The precise words of the Bahá'í speaker made a strong impression on all participants. He mentioned the principles of the Bahá'í Faith, and stated that at present we are too close to the Revelation of Bahá'u'-lláh to be able to recognize the whole significance of International Law as seen from a Bahá'í viewpoint.

#### Primitive Masai Tribesmen of Africa Hear of Faith from Tanganyika Bahá'í

One of the most primitive and war-like tribes in Africa, famed for their courage as lion-hunters, the Masai are nomadic herdsmen inhabiting a vast savannah region partly in Kenya and partly in Tanganyika. The Masai have for decades persistently resisted every effort to introduce Christianity, and are pagan in the truest sense of the word.

To this spiritually-parched land recently went native Tanganyika believer Stanley Nyirenda. He writes: "God was with me very much. I was taken by one of the Masai to his village and taught for one day. About fifty people were listening what I was teaching them. It will be very hard for me because they don't know Swahili properly, but in the power of Bahâ'u'llâh I shall have a local assembly there next year. Is it not wonderful, the Faith to enter the hard hearts of people like Masai. They are friends of me now. Please, pray for me night and day. . . . These people they stay in a very primitive way. Oh, I offered myself to sleep in their huts. These people stay in the forest, and they are bushmen. Such people, they are hard-hearted



Bahá'ís of Hiep-Phuoc, Vietnam, gathered to greet the Bahá'ís from Saigon.

human beings—let the Bahá'í Faith grow in them. I don't fear them whatsoever. This work is hard. But God is with us. I pray night and day."

#### Four Bahá'í Teachers Visit Fast-Growing Hiep-Phuoc Village in South Vietnam

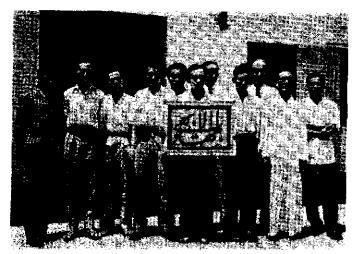
On June 26 Auxiliary Board Member James Fozdar, Mr. Avaragan, Mr. Trieu, and Mr. Be visited the fast-growing Bahá'í community of Hiep-Phuoc village in South Vietnam. They were met by the chairman and secretary of the Local Spiritual Assembly of Hiep-Phuoc as they left Saigon, and were taken down river by canoe.

The journey on the river took an hour, and then the friends had to trudge inland for another three kms. However, they were amply rewarded by seeing over



Bahá'ís attending the Benelux Summer School on July 2 to 9, 1960, at Oisterwijk, Holland. Hand of the Cause Dr. Adelbert Mühlschlegel, second row right, is holding a photograph of 'Abdu'l-Bahá.

#### BAHA'I NEWS



Participants from eight different centers of Vietnam at the Bahá'í Teacher Training class held at Saigon. In the background are the twin nine-pointed stars on the main entrance of the Ḥaziratu'l-Quds.

forty persons gathered at the home of Dinh-Van-Cang, of which twenty-seven were believers. This is steady progress from the time of Ridván, when their first local assembly was established from eleven believers. At the conclusion of the meeting the hosts provided a sumptuous feast consisting of native fruits, and crabs and prawns caught from the nearby river.

#### First Teacher Training Class Completed in Vietnam

During the visit of Hand of the Cause Dr. Ramatu'lláh Muhájir to Vietnam in May, he suggested that the friends there institute teacher training classes every month or every two months, and invite representatives from surrounding Bahá'í communities to attend in order to obtain a strong foundation in the fun-

damentals of the Faith in preparation for conveying the Message to the masses.

It was decided by the Local Spiritual Assembly of Saigon that Mr. H. Avaragan and Pham Trong Cap would conduct week long classes, starting on July 4, and the local assembly would provide lodging and food for all the friends attending. Transportation costs to Saigon were to be borne by those attending or by their communities.

Classes commenced each day at 8:00 a.m., with ten participants from eight different centers of Vietnam, and ended at noon. The afternoon was left free for individual study or working in the garden of the Saigon Hazíratu'l-Quds. The evening classes were held from 7:30 to 9:30. Mrs. Pham Trong Cap and her daughter prepared all the meals for the friends throughout the week.

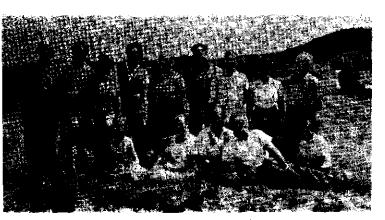
On Saturday evening, July 9, all the friends were taken to Phuoc-Long to participate in a joint public meeting and to see the Bahá'í school there.

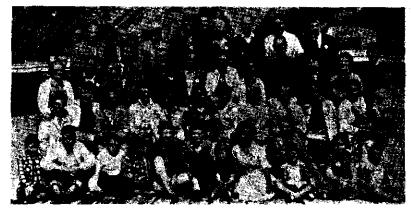
The next institute of this kind was scheduled for the last week in August. It is hoped that those attending will reap an abundant harvest as sowers of the seeds of the Faith in Vietnam.

#### Canadian Schools Stress Covenant

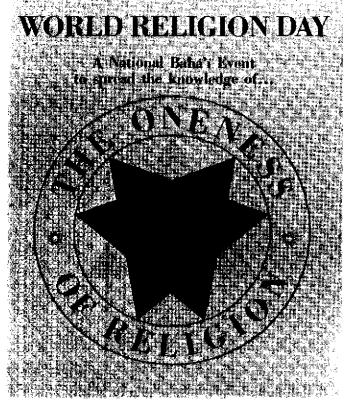
#### in Summer Teaching

The Bahá'í summer schools in Canada placed emphasis this year on the Covenant of God, each course relating the individual Bahá'í directly to the mighty flow of spiritual power released today in the Covenant of Bahá'u'lláh, stressing the need to understand and function with this spiritual force so that it may be utilized in efforts to teach the Faith. Charles Grindlay conducted the course for the Maritime school held in Nova Scotia this year. At the Ontario school held at Lake Couchiching, Fred Graham developed this same theme through an audience participation technique. Curtis Kelsey, Auxiliary Board member from Teaneck, New Jersey, led sessions on this vital subject at the





Two summer schools held in Canada during 1960 were attended by these Bahá'is photographed at (left) the Beaulac Bahá'i Summer School, and (right) the Western Canada Summer Conference held at Banff, Alberta.



This four-color, 14 by 20 inch poster is designed to publicize World Religion Day, with space at the bottom for the date and place of your public meeting. These posters are available at 50c each, five for \$2.00, third class mail. Send orders with money to the Bahá'í Press Service, 434 Thomas Ave., Rochester 17, N.Y.

Laurentian school held at Beaulac, Quebec. A similar course was also given at the Banff conference in Alberta, although details of the sessions there are not available.

Another subject that related closely to the Covenant was a study of Biblical prophecy as well as scriptures from the Koran. Nancy Campbell presented a study of Christian scripture at the Maritimes school with Muriel MacLeod relating prophecies from both Christian and Islamic Holy Writings. At the Ontario school, the Old Testament and the New Testament were highlighted separately by Ben Kolterman and Douglas Martin, while Harriet Kelsey demonstrated at Laurentian the illumination that the Bahá'í Writings give to

Biblical prophecies.

Winifred Harvey, member of the National Spiritual Assembly of Canada, chose the subject, "Tools for Living," for a course at Maritime school, pointing out a need to understand with our hearts as well as minds, and stressing the special gifts we have been given in this day. She also gave a session on "Ethnic Teaching," a subject that Ethel Martens, representative from the Ethnic Teaching Committee, outlined at the Ontario school. Additional courses given at the Laurentian school, which reported a total registration of over sixty for the two-week period, included a dramatic presentation on the life of Bahá'u'lláh by Lois Nochman, and "Know Your Bahá'í Literature" by Mrs. Eunice Braun from the Bahá'í Publishing Trust in Wilmette.

A special two-day school session on "The World Order of Bahá'u'lláh" was also scheduled for Laurentian for October 8-10, with Mrs. Peggy Ross, secretary of the National Spiritual Assembly of Canada, as speaker.

#### Calendar of Events

#### **FEASTS**

November 4—Qudrat (Power) November 23—Qawl (Speech)

#### HOLY DAYS

November 12—Birth of Bahá'u'lláh November 26—Day of the Covenant November 28—Ascension of 'Abdu'l-Bahá (1:00 a.m.)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS November 25, 26, 27

U.S. STATE CONVENTIONS
December 4

#### Baha'i House of Worship

#### Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

BAHA'I News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# Hands of Cause, Meeting in Holy Land, Call Believers To Glorious Action in Final Phase of Ten-Year Crusade

Dearly beloved Friends:

Fully aware of the fact that the destinies of the Faith of Bahá'u'lláh for decades to come hinge upon the actions which must be taken during the coming twelve months, the Hands of the Cause of God, meeting in Bahji in the precincts of the Most Holy Shrine, at their fourth annual gathering held since the passing of our beloved Guardian, have considered those measures necessary to enable us to attain the goals of this divinely-inspired, globe-encircling Crusade. After joining the Bahá'is of the entire world in supplication for the victory of the Ten-Year Plan, after sixteen days of profound and exhaustive consultation, we are now in a position to share with our fellow-believers the nature of the tasks facing us and the plans formulated to insure their achievement.

The unprecendented global victories which thrilled and uplifted the hearts of the believers everywhere last Ridván are gathering momentum as this holy Crusade approaches its end. The world-wide Bahá'í Community, faced by yet another severe test during the past year, has risen to new heights of accomplishment. The evidences of the watchful protection of the twin Founders of our Faith and the assistance of the Supreme Concourse, promised to all those who arise to promote it, are to be seen on every side. We now stand on the threshold of one of the most significant and critical moments in our history, fraught with golden opportunities, demanding tremendous self-sacrifice.

#### Recount Victories of Ten-Year Crusade

Our beloved Guardian led us, year after year, along the most arduous paths, to victories which, to the people of the world, must have appeared impossible of achievement. Yet victory was ours at every step of the way. Before we muster our strength for the tasks that lie immediately ahead, let us for a moment contemplate what has already been accomplished by the followers of Bahá'u'lláh since the inception of the Ten-Year Plan: The banner of the Faith has been unfurled

in the astounding number of two hundred and fifty-six countries of the globe; the Mother Temples of both Africa and Australia are to all intents and purposes completed; at long last the soil has been turned on the site of the Mother Temple of the European continent and its cornerstone will be laid this month-just three years after the passing of our most beloved Guardian. an event which culminates seven years of heart-breaking effort to secure a property where permission to build could finally be obtained, and which marks another great victory of the Cause of God over the consistent opposition of certain ecclesiastical elements. Well nigh three thousand pioneers have left their homes since 1953 and scattered over the face of the planet, to the barren lands of the world, to regions within the Arctic Circle, to distant deserts and lonely islands, to populous cities and jungle villages. Heroes and martyrs, individuals drawn from every stratum of society, old people and young children, representatives of not only the Asiatic and European civilizations, but Africans, American Indians, Pacific Islanders, and Eskimos, have swelled the ranks of pioneers, each in his own way and in his own part of the world, contributing to this glorious testimonial of belief in the Manifestation of God in this day. The initial evidences of that great wave of mass conversion which must sweep the planet have been seen through the enrollment, since the inception of the Crusade, amongst the Africans, the people of Indonesia, and the Indians of South America, of over 30,000 believers, almost 20,000 of whom have embraced the Faith since the passing of the beloved of our hearts; the centers where believers reside have been more than doubled since 1953; hundreds of new spiritual assemblies have been formed; schools opened and run by Bahá'ís have been multiplied, not only in the Pacific area and in Africa, but more recently in India and in Latin America; the first dependency of the Mashriqu'l-Adhkar in Wilmette-harbinger of the great cultural and humanitarian centers that will cluster about Bahá'í Houses of Worship in the future—has been completed. And last but not least, the spiritual assemblies specified by the beloved Guardian for Latin America have been elected and upon this firm foundation can now be erected next Ridván the twenty-one new pillars of the Universal House of Justice. All these are but a part of the tremendous victories won for the Cause of Bahá'u'lláh by His small band of devoted, heroic followers in less than eight years.

#### Hands Must Operate on Global Scale

The Crusade has reached the point where the Hands of the Cause can no longer operate on a regional basis alone, but must render their services on a global scale. This indeed seems the next step in the "development," as the beloved Guardian wrote, "of the Institution of the Hands of the Cause" which he, in his great wisdom. made an objective of the Ten-Year Plan and which he elaborated upon increasingly during the last years of his life, particularly stressing it in his message of June 4, 1957, and in the very last communication he sent to the Baha'ı world on the eve of his passing. So great and so crushing are the responsibilities which have fallen upon the Hands since his passing, so increasingly vast the field in which they are called upon to serve, that it is no longer possible to confine their activities to a specific region. The answer to this problem seems to be more traveling on their part, and the concentration of their forces on those places where the need is

The passing of our dear co-worker Horace Holley has left us without a ninth member of the body of the Hands serving in the Holy Land. In order to fill this vacancy, far-reaching changes have been made in the disposition of the Hands in such a way as to not only protect the World Center, but also serve the best interests of the continental work in various parts of the globe. William Sears has been chosen to replace Horace Holley at the World Center; John Robarts is returning to the Western Hemisphere, his original home, in order to ensure that the vital work in the Americas receives adequate support at this time. Rahmatu'lláh Muhájir is being transferred to Africa, with the understanding he will spend some months of each year traveling and teaching in his former area.

#### Stress Importance of Auxiliary Boards

The Auxiliary Board members, mindful of the words of the Guardian concerning their functions as "deputies, assistants, and advisers of the Hands," and remembering the conspicuous part they have already played in winning the resounding victories of the Crusade, henceforth should concentrate their forces, as we approach the pinnacle of achievement, on the specific tasks given them, namely teaching and protecting the Faith.

The significance and the vital importance of the proper relationship between the Institution of the Hands, with its Boards, and the national spiritual assemblies with their committees, was set forth in most pregnant terms by Shoghi Effendi in one of his last messages: "Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be sub-

mitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of our precious Faith, the preservation of the spiritual health of the Bahá'í communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its worldwide enterprises, the fulfilment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these two institutions. . . ."

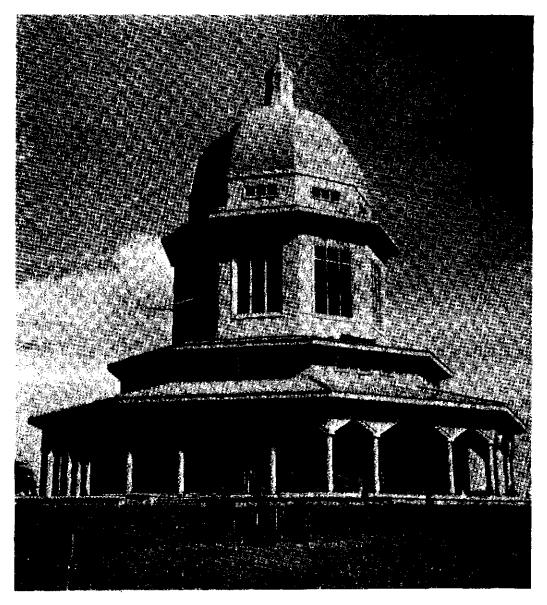
Our strength has always lain in obedience to the commands of the Center of the Covenant; if the Hands and their Boards, the national assemblies and their committees, each functioning in the field delineated for it by the Guardian, will cooperate to the full extent implied in his above words, great spiritual powers will be released and a tremendous new impetus be given to the work of the Crusade in all its aspects.

#### Guardian's Command Calls for Unequalled Efforts

The opportunities that call us to swift and sustained action in the teaching field are unique, infinitely precious, immeasurably glorious. In these fast-fleeting months which lie ahead of us, we have to match the magnitude and the challenge of our beloved Guardian's command with an effort unequalled in Bahá'í history, for this, the fourth and last phase of his world-encircling Crusade, he has told us "must be immortalized by an unprecendented increase in the number of avowed supporters of the Faith in all the continents of the globe, of every race, clime, creed, and color, and from every stratum of present day society."

The Manifestation of God Himself has said: "Teach ye the Cause of God, O people of Baha, for God hath prescribed unto everyone the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds." No one can afford to ignore this command. "Of all the gifts of God," wrote the beloved Master in His Will and Testament, "the greatest is the gift of teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift, how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abhá Beauty and teach the Cause of God," Bahá'u'lláh Himself indicated the path every believer must follow when He revealed these words: "Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation, whose power caused the foundations of the mightiest structures to quake, every mountain to be crushed into dust, and every soul to be dumbfounded." The urgent need of the present hour necessitates not only an immediate upsurge of individual action, but also the reorientation of all the administrative agencies of our Faith towards the supreme obligation of spreading the Message of Bahá'u'lláh, and the exertion on their part of a maximum effort in the teaching field. As the travels and movements of teachers engaged in awakening the masses increase and multiply, blessings will correspondingly flow. To this the Master Himself bore witness. Time is short (Continued on page 4)

## African Temple Nears Completion



At the time this photograph was taken, in October 1960, interior details of the Bahá'í House of Worship at Kampala, Uganda, were being completed, including the installation of large glass windows and colored glass for the grills. Landscaping of the grounds will not be completed by the time of the dedication ceremonies on January 14, 1961, but the work is proceeding. An outstanding feature of this House of Worship is the superb view of the countryside to be seen from the Temple.

and hurculean the task, but the promise of the Blessed Perfection rings in our hearts and fortifies our resolve: "Whoso openeth his lips in this day, and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My Name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light."

#### Hands of Faith Plan Extensive Travels

In connection with the tremendous task of forming twenty-one new national spiritual assemblies, assisting the teaching work in those countries where many goals of the homefront still remain to be won, and furthering the process of mass conversion so dear to the Guardian's heart, the Hands of the Faith have planned extensive travels during the coming months in order to aid and stimulate the worldwide activities of the Faith to the greatest possible extent.

'Amatu'l-Bahá Rúḥìyyih Khánum will attend the dedication of the Mashriqu'l-Adhkár at Kampala, the Mother Temple of Africa, in January, and visit various areas in that continent where mass conversion is taking place; she likewise plans to be present at the dedication of the Mashriqu'l-Adhkár in Sydney, the Mother Temple of the Antipodes, which will be held next September, meeting the friends in Australia and New Zealand, as well as certain centers in Southeast Asia. Amelia Collins will lay the cornerstone of the Mother Temple of Europe, during this present month, in Frankfurt. Tarazu'llah Samandarí will shortly leave for a prolonged tour of Pakistán, India, Burma, and Ceylon to assist the work in those countries. Leroy Ioas will visit centers in Europe during the summer months.

On the occasion of the formation next Ridván of the largest number of national assemblies to be elected at one time during any period of Bahá'í history, eleven Hands of the Cause, pursuant with the policy of the beloved Guardian, will attend the sessions of the different Conventions as follows: Hermann Grossmann in Argentina and Chile; Ramatu'lláh Muhájir in Paraguay and Bolivia; Hasan Balyuzi in Peru and Ecuador; Shu'á'u'lláh 'Alá'í in Venezuela and Colombia; Ugo Giachery in the Dominican Republic and Haiti; Enoch Olinga in Jamaica and Cuba; Dhikru'lláh Khádem in Panama and Costa Rica; John Robarts in Nicaragua and Honduras; William Sears in El Salvador and Guatemala; Paul Haney in Mexico and also in Wilmette; 'Ali-Akbar Furútan in Brazil and Uruguay.

These Hands of the Cause, in addition to spending some time in each of the twenty-one countries where these historic gatherings are being held will, as the occasion permits, make a point of visiting not only the goal countries of Europe, but also the homefronts in Britain and Germany, the United States and Canada, Australia and New Zealand, as well as Alaska and certain islands of the Pacific. Enoch Olinga will travel for four months in the Greater Antilles and Central America. Ramatu'lláh Muhájir will travel across Africa, and later make a prolonged tour among the Bolivian Indians.

One of the most significant events during this coming Ridván period will take place when the national spirit-

ual assemblies of the Bahá'í world elect the International Bahá'í Council. We shall witness, for the first time in the history of the Faith, an election on a global scale, and the hearts of the believers will echo the words of the beloved Guardian at the time when he appointed the first International Bahá'í Council: "Hail with thankful, joyous hearts" this historic moment. This Council which the beloved Guardian characterized as the "most significant milestone" in the evolution of the Administrative Order since the Master's passing will now undergo, in his own words its "transformation into a duly elected body;" it will be international in character, and have its headquarters at the World Center of the Faith. In addition to those functions which were announced last year, it will be given certain administrative duties to discharge in facilitating the work at the World Center in relation to national assemblies abroad. It would be well for the believers, pondering at this time the importance of the step that is being taken through this election, to bear in mind that however significant this first universally elected body may be, it must never be compared with that supreme body upon which we are promised the Twin Manifestations of God will confer infallibility in the discharge of those duties ordained for it in the holy text.

#### Tremendous, United Effort Required

In considering the immediate needs of this Faith so infinitely dear to all our hearts, it has become evident that from now until the end of the Crusade in Ridván 1963, not only a tremendous, united effort on all fronts is going to be required, but above all a great selfsacrificing outpouring of our material substance. The cost of erecting the Mother Temple of Europe, enshrined in the heart of that continent which is the cradle of western civilization, has increased, since the beloved Guardian approved its design, between thirty and forty percent, owing to steadily rising prices in Germany. Because of this it has become imperative in order to prevent a still greater increase in cost, to purchase all the raw materials at the present time and to ensure that neither delay in commencing building operations nor any interruption in the construction of the superstructure takes place. This means that in a period of one year the funds of the Faith are being called upon to provide the major expense involved in its erection. The Hands of the Cause, mindful that Shoghi Effendi pledged a third of the estimated sum of one million dollars for the three historic temples to be forever associated with the worldwide labors of the followers of Bahá'u'lláh during the Ten-Year Plan, will provide the remainder of his pledge still to be paid for this purpose. In addition to the urgent demands being made upon the resources of the Faith in this connection, it must be borne in mind that the vanguard of valiant pioneers, who in many places form the backbone of the existing local assemblies in Latin America and the nucleus of those which must be formed this year in eleven European countries, must at all costs be enabled to remain at their posts. To withdraw any of these forces at this time from strategic areas would be disastrous and might place in jeopardy those national assemblies so soon to act as pillars of the Universal House of Justice. The In-

#### BAHA'I NEWS

ternational Bahá'í Council, fulfilling yet another stage in its evolution and efflorescence into the Universal House of Justice, must be elected and means be provided for at least a quorum of its members to function in Haifa. In addition to this the World Center, the heart and nerve center of the Faith, its holy Shrines and institutions, its multiple properties and magnificent gardens, must be maintained and preserved for posterity.

#### Each Believer Has His Responsibility

To not present this picture of our obligations and needs, our responsibilities, and the mighty challenge confronting us, to our fellow-believers, would we feel be neither fair nor realistic. However great the burden resting on our shoulders as Chief Stewards of Bahá-'u'llah's embryonic World Commonwealth, it does not rest on us alone; each and every believer has his or her own responsibility towards the Cause of God, each one of us, in differing degrees but in universal measure, is called upon to bring a personal sacrifice to the altar of the Faith of Bahá'u'lláh at this time. We know that it is indeed spiritually far more important for each believer to give a token offering than for those more blessed with material means to carry the brunt of the burden alone. It is our ardent hope that our Bahá'í brothers and sisters in Africa and the Pacific area, in the Andes, in the jungles and the deserts, on the Indian reservations of North America, in distant wastelands, and the regions of the Arctic Circle will, as a symbol of our great brotherhood and our unity under the Banner of the Blessed Perfection, likewise con-



The first believers from the Maew tribe to accept the Faith in Luang Prabang, North Laos, where there is an assembly.

tribute regularly, if only one penny, to further the achievement of the remaining goals of our beloved Guardian's Crusade and to enable us to win a victory in 1963 such as has never been recorded in the annals of any religion in the memory of man. We call upon all the friends to join in a year of austerity and self-sacrifice. The opportunity to render unique service has been offered to this generation at this time. It will never come again in this Dispensation. The final and crowning service of our Guardian's life was this Holy Crusade he left to us as a priceless legacy. To win it is our infinite privilege, our greatest blessing in this world and in the world to come.

#### Divine Promises Are Being Fulfilled

In ever greater measure the promises of Bahá'u'lláh and 'Abdu'l-Bahá are being fulfilled. The specific goals set by our Guardian are being realized, one by one, with unbelievable rapidity. The assurance given us in our teachings that every test releases forces latent with new victories is being demonstrated before our very eyes. This world-girdling Crusade, the essential object of which is no less than the spiritualization of the entire planet, is now gathering the final momentum necessary to carry it forward in one stupendous surge to a resounding victory on all fronts.

If ever a year of glorious enterprise has faced the Community of the Most Great Name, it is this year. We can look back in pride upon a steadily mounting, uninterrupted tide of victories unequalled since the days of the Heroic Age of our Faith. We can look forward with hope and confidence to the tremendous achievements that lie ahead of us during the coming twelve months. These recent victories, these future achievements, are the fruit of the labors of our dearly-beloved Guardian. His was the hand that sowed the seeds, and in his name the harvest will be gathered in.

Let us remember the promise Shoghi Effendi himself gave us: "The All-Conquering potency of the grace of God, vouchsafed by Bahá'u'lláh, will, undoubtedly, mysteriously and surprisingly, enable whosoever arises to champion His Cause to win complete and total victory."

In the service of the beloved Guardian,

Rúḥíyyih Amelia Collins Leroy Ioas Shu'â'u'llâh 'Alâ'î Ugo Giachery Adelbert Mühlschlegel 'Ali Muhamad Varqâ Rahmatu'llâh Muhâjir H. Collis Featherstone Paul E. Haney A. Q. Faizi Herrmann Grossmann

A. Furútan
Dhikru'lláh Khádem
William Sears
John Robarts
John Ferraby
Jalál Kházeh
Enoch Olinga
Agnes B. Alexander
Tarázu'lláh Samandarí
Musa Banání
Hasan Balyuzi

Mansion of Bahá'u'lláh Bahjí, 'Akká, Israel November 2, 1960

## Hands of Faith Reaffirm Provisions of 'Abdu'l-Baha's Will, Demolish Spurious Claims to Guardianship of Mason Remey

Dear Bahá'í Friends:

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In view of the proclamation issued by Mason Remey in which he claims to be the second guardian of the Faith of Bahá'u'lláh, and the present circulation of what he calls encyclical letters, as well as various letters being written by his misguided supporters, the Hands of the Cause feel it imperative to place before the believers certain facts and passages from the sacred Writings of our Faith in refutation of these spurious and highly misleading statements.

Mason Remey has had the temerity to assert that the beloved Guardian of the Cause appointed him during his own lifetime as his successor. He builds up his claim by saying that because he was appointed President of the first International Bahá'í Council, he becomes automatically the President of the elected International Bahá'í Council, and later, on its election, Chairman of the Universal House of Justice. To quote his own argument:

"He who is President of the Universal House of Justice is the Guardian of the Faith, for he who is the Guardian of the Faith is President of the Universal House of Justice. These two offices are one and the



The first Ibans (Sea Dayaks), natives of Sarawak, to join the Faith in Brunei, British North Borneo.

same. Therefore, when the beloved Guardian Shoghi Effendi appointed me President of the Bahá'í International Council, that he explained was the forerunner of the Universal House of Justice that was the embryonic Universal House of Justice that would eventually develop into the Universal House of Justice. I or one of my successors in Guardianship would be President of this divinely-instituted infallible body, the Universal House of Justice; therefore the Guardianship of the Bahá'í Faith and the Presidency of the Universal House of Justice are one and the same position in the Faith."

#### Will Provides Conditions for Guardianship

This contention requires a careful study of the Words of 'Abdu'l-Bahá in the Will and Testament, because this sacred document sets forth the conditions requisite for Guardianship in no uncertain terms. We must never forget for a moment that it was the Master Who established the Station of the Guardianship; and in fact appointed the successor of Shoghi Effendi, as between Shoghi Effendi's first-born, or another branch, (Ghosn).

In the Will He clearly states:

"He is the expounder of the Words of God and after him will succeed the first-born of his lineal descendants."

"It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom, and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words: 'the child is the secret essence of its sire,' that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the guardian of the Cause of God) choose another branch to succeed him.''

It has become clear during the past months that lack of knowledge of the meaning of the word "branch" as used in the Master's Will and Testament has led to great confusion in certain quarters in the West.

The word "Ghosn" (plural "Aghsán") is an Arabic word, meaning branch.

#### Bahá'u'lláh Designated Male Descendants

Bahá'u'llah used this word specifically to designate his own male descendants. It does not apply to any

other category of people. He gave the title to 'Abdu'l-Baha of "The Most Great Branch." His second son, Muḥammad 'Ali, was known as ''the Greater Branch;'' His third son, Mehdi, "The Purest Branch," etc. The Guardian himself is designated in the Master's Will as "the Chosen Branch."

All the male relatives of the Bab are invariably referred to as "Afnán," which means "twigs."

These two designations are not interchangeable.

Over and over in Bahá'u'lláh's Tablets these terms "Aghsán" and "Afnán" are specifically used in this

For instance, in the "Tablet of the Branch," the original word is "Ghosn" (i.e. branch), referring to 'Abdu'l-Bahá.

The ordinary English usage of the word "branch" has caused a great deal of confusion, whereas there is not a shadow of ambiguity in the Persian and Arabic texts.

Because of ignorance of the Arabic and Persian languages and the use of these two terms in our sacred texts, spurious arguments have been put forth by those making the false claim that Shoghi Effendi could have appointed a successor other than a blood descendant of Bahá'u'lláh.

It should likewise be pointed out that neither in Persian nor Arabic are there ever any capital letters, so that it is impossible to deduce any arguments from a capitalization or lack of capitalization in the English texts.

We direct attention to the first Proclamation issued by all the Hands of the Bahá'í world from Bahjí, November 25, 1957, (including Mason Remey):

"The same Hands, (one of whom was Mason Remey), rejoining the other Hands assembled in the Mansion of Bahá'u'lláh at Bahji, certified that Shoghi Effendi had left no Will and Testament. It was likewise certified that the beloved Guardian had left no heir. The Aghsán (branches) one and all are either dead, or have been declared violators of the Covenant by the Guardian for their faithlessness to the Master's Will and Testament and their hostility to him named first Guardian in that sacred document."

" . . . the realization that no successor to Shoghi

Effendi could have been appointed by him . . . " Thus, it is clear that no one but a blood descendant of Baha'u'llah could possibly have been appointed by

Shoghi Effendi as Guardian of the Faith. Bahá'u'llah, in writing, in unambiguous terms established the Master as the Center of His Covenant.

'Abdu'l-Baha in His turn, in His own handwriting created the beloved Guardian, Shoghi Effendi, as the Center of His Covenant and specified the conditions of future Guardianship.

#### Remey Claim Has No Written Proof

Without one written word from the Guardian, Mason Remey claims that because he was the President of the International Bahá'í Council and because this body is the embryonic International Institution, it automatically makes him the President of that future body, and hence. Guardian of the Faith.

If the President of the International Bahá'í Council is ipso facto the Guardian of the Baha'í Faith, then the beloved Guardian himself, Shoghi Effendi, would have had to be the President of this first International Bahá'í Council.

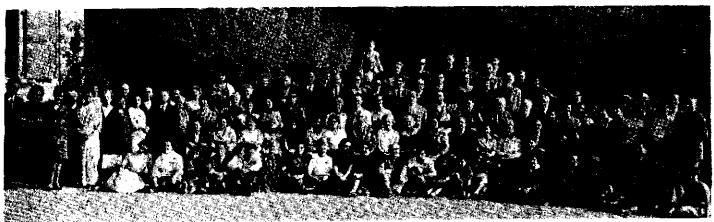
If the presidency of the first International Bahá'i Council, which was not an elected body but appointed by Shoghi Effendi, was a permanent thing, why did the beloved Guardian himself call for an elected International Bahá'í Council in the future as part of the evolution of this institution and its eventual efflorescence into the Universal House of Justice?

We have not even an intimation in any writing of Shoghi Effendi that the officers of the first appointed International Bahá'í Council would be carried forward into the elected International Bahá'í Council.

There is nothing to indicate anywhere in the Teachings that the officers of the elected International Bahá'í Council would not be elected according to the pattern of election of every other Bahá'í elected body.

The manner of the election of the Universal House of Justice has been laid down by 'Abdu'l-Bahá Himself.

There is no possible reason for concluding that Mason Remey, or any other Council member, would automatically be carried forward into membership in that body.



Hand of the Cause Dr. Ugo Giachery (second row center) was present at the seventh annual Italo-Swiss Summer School, held in Bex-les-Bains, Switzerland, on September 18 to 25, 1960. One hundred forty persons attended from eight nations.

If the presidency of either an appointed or an elected International Bahá'í Council were synonymous with the presidency of the Universal House of Justice, then it follows the beloved Guardian himself would have assumed this position.

#### Remey Attested to Absence of Successor

Mason Remey signed the first communication sent out by twenty-six Hands of the Faith, from Bahjí in November 1957, in which it was stated that, as the beloved Guardian had left no Will and no successor, the Hands of the Faith, designated by Shoghi Effendi as the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, would carry on the work of the Crusade until the formation of that infallible body, the Universal House of Justice.

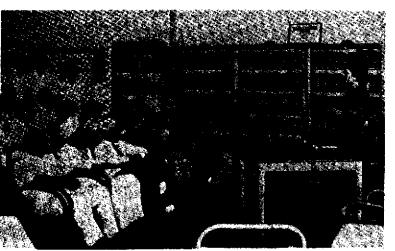
Although Mason Remey, himself a Hand of the Cause, acted as one of the nine Hands in the Holy Land until the end of October 1959, he never intimated his claim to be the second Guardian to any individual Hand, to the group of Hands serving at the World Center, or to the body of Hands gathered in Bahjí at their conclaves.

The first intimation any of us received of this astounding claim was when he mailed us a copy of his proclamation, at a time when it was already in the mail to national assemblies and individuals.

How can Mason Remey reconcile his assertion that he was appointed by Shoghi Effendi as his successor during his lifetime, with the provisions in the Will and Testament of 'Abdu'l-Bahá that during the lifetime of the Guardian, nine of the Hands of the Cause of God must be elected by their fellow-Hands, and give their assent to the choice made by him of his successor? If the Guardian appointed Mason Remey why did he go against the provisions of the Will in this important respect? Such an implication is a flagrant attack on Shoghi Effendi himself.

The terrible dangers of accepting so manifestly false a claim as that which Mason Remey has made are thus clear for all to see.

In addition to having set aside the provisions of 'Abdu'l-Baha's Will in making this claim, in addition to



Mrs. Shirin Fozdar speaking at the Seremban, Malaya, Bahá'í Center on events of her recent world teaching tour.



Bahá'is gathered at the Temple site near Havana, Cuba, on September 25, following memorial services for Hand of the Cause Horace Holley.

not having one single written word in evidence that the beloved Guardian intended to make him his successor, Mason Remey has written that he will appoint his own successor to the Guardianship.

Every believer, into whose mind has crept for even a second, a shadow of doubt as regards the personal status of Mason Remey, may see for himself to what a degree he has entirely brushed aside every single foundation laid by 'Abdu'l-Bahá in His Will for the Guardianship.

#### Association With Covenant-Breakers Proscribed

The glorious Báb forbade association with Covenant-breakers. Bahá'u'lláh strictly forbade association with the Covenant-breakers, and even warned the friends against entering, if possible, a city where Covenant-breakers resided, as their poison polluted the entire area. 'Abdu'l-Bahá's teaching with regard to shunning and having no contact whatsoever with the Covenant-breakers is contained in hundreds of Tablets. The beloved Guardian forbade all association with Covenant-breakers and warned that their poison was so deadly, that it was not permissible to have even their literature in one's possession.

The Chief Stewards of the Faith, mindful of their paramount responsibility to protect the believers, have taken action to expel from the Faith Mason Remey and his supporters because of their Covenant-breaking activities, and to forbid all association with them.

The beloved Master, in His Will and Testament, issued this clear warning to all the friends:

"Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated, when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others."

"O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-Knowing, the All-Wise!"

With warm Bahá'í love

In the service of the beloved Guardian,

—Hands of the Cause in the Holy Land

Haifa, Israel October 15, 1960



The second Teacher Training Class was held in Saigon, Vietnam, from August 29 to September 4. For the first time there was a woman participant, Miss Dang-Thi-Phu.

#### Hand of Cause Amelia Collins to Attend Laying of Cornerstone for German Temple

The following cablegram, received on October 30, from the Hands of the Faith residing in the Holy Land, is quoted here for the information of the Bahá'ís throughout the world:

'Share joyous news (with) believers (that) obstacles (in) attainment (of) one (of the) beloved Guardian's major Crusade goals, (namely) erection (of) Mother Temple (of) Europe now overcome. Excavation (of) foundations already commenced. Hand (of the) Cause Amelia Collins, representative (of) Guardian (at) Frankfurt Conference, will attend historic ceremony (of) laying (the) cornerstone November twentieth and place sacred dust (from) Most Holy Shrine previously intrusted (to) German Assembly (for) this purpose. Following seven-years delay all hearts (are) uplifted (in) thanksgiving (to) Bahá'u'lláh (for) great victory. Share message (with) all National Assemblies." (Signed) HANDSFAITH.

Dear Friends:

The believers throughout the world join with thankful hearts in congratulating their fellow Bahá'is in Germany and their National Spiritual Assembly on the persistence they have employed in overcoming one difficulty after another to insure the achievement of what our beloved Guardian, Shoghi Effendi, considered one of the most important tasks of the World Crusade, namely, the erection of a Bahá'i House of Worship on the European continent. From more than 250 countries the prayers of the friends will be raised to God on November 20 that the work will progress with speed, and that well before Ridván 1963 this Temple, too, will stand as another everlasting monument to the glorious guardianship of Shoghi Effendi and to the response of the believers to his Ten-Year Plan.

The ceremony for the laying of the cornerstone will be especially blessed by the presence of the beloved Hand of the Cause Amelia Collins, whose devotion and services to her beloved Guardian have always been an inspiring and shining example to the believers throughout the world, young and old.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### 11 Declarations, Many Donations of Service Highlight Yukon Conference at Whitehorse

The third annual Yukon Bahá'í Conference was held in Canada over the Labor Day weekend at Whitehorse. During this conference there were eleven declarations, to the great joy of all present. Four of these were from Camp Takhini, which is an Army camp for Alaska Highway maintenance; up to this time there have been no Baha'ı residents there. Seven were from the Whitehorse community.

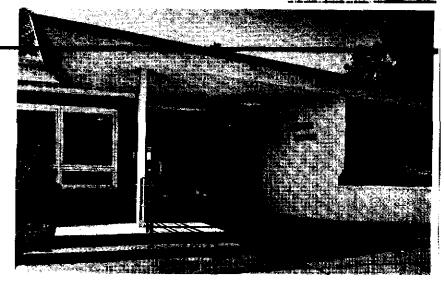
Sally Jackson, the first Yukon Indian believer, who accepted the Faith a year ago, suggested that the Yukon Bahá'ís should all agree to pray daily for the success of the conference, using the long Obligatory Prayer, the Prayer for Canada, and the Tablet of Ahmad. The results were amazing. During the conference there was the deputization of an Indian to make a Western Canada teaching trip, the offer of an Eskimo from Alaska to make a Canadian Arctic teaching trip for Eskimo teaching purposes, the donation by an Indian believer of his log cabin to enlarge the present Bahá'í cabin, the beginning of a building fund to expand present facilities, the donation of a light plant to be used at the conference site, the initiation by the Bahá'ís of a relief fund to a Roman Catholic family whose home was recently destroyed by fire, the donation of sufficient funds to buy a pair of glasses for a native girl who badly needed them but could not afford to buy them, and the securing of excellent radio, television, and newspaper publicity.

In a letter from Whitehorse the believers state, "Our new Baha'is are already actively teaching and giving amazing evidences of vitality! We prayed for miracles here . . . and then tried to be practical in our material plans and preparations . . . the results are obvious. The miracles seen here can be found throughout Canada. . . . The goals for the year can and must be won."



Some of the attendants at the Yukon Bahá'í Conference, held over the Labor Day weekend at Whitehorse.

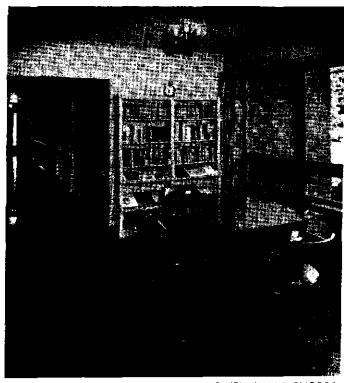
The Baha'i Home Grows In Beauty and Service Eighteen Months After Dedication Ceremonies



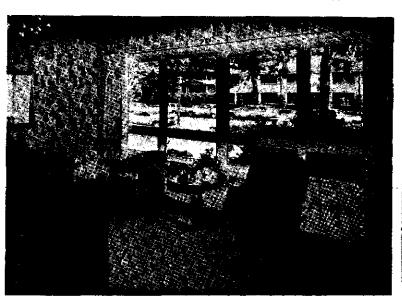


Above: Entrance to the Bahá'í Home, located at Fourth and Greenleaf avenues, Wilmette, Ill., three blocks from the Bahá'í House of Worship. Center: Panorama of the Bahá'í Home, looking across Greenleaf avenue. Below: Some of the guests of the Bahá'í Home, seated in the southwest portion of the living room. The door leads to the garden.





NOWELL WARD PHOTOS



Above left: Library of the Bahá'í Home. Above right: View from the parlor, looking out on Greenleaf avenue. Below: The spacious, enclosed garden, with the windows of the living room to the right.



#### Bahá'ís of 3 Central and East African Areas Attend Teacher Training Course in Kampala

Thirty-one believers from three territories of Central and East Africa studied together in Kampala, Uganda, for ten days during mid-September at the first Advanced Training Course organized under the extensive plan of teacher training inaugurated two years ago throughout the region as a means of implementing the mass conversion campaign. Nine believers came from Kenya, four from Tanganyika, and eighteen from Uganda. A group of seven Uganda pioneers taught the course which, still in its experimental stages, was based on sections of the text Bahá'u'lláh and the New Era, with numerous additional references. The language of instruction was English.

Every student was required to have completed study of the three Basic Training Courses, in simplified English or the vernacular languages, on the History, Laws and Teaching, and Administration of the Faith. These basic courses were prepared as mimeographed booklets by the Training Courses Committee two years ago, and have proved very successful in use. They have enabled an increasing number of believers throughout the region to undertake instructing a wider and wider section of the Bahá'í Community in the basic tenets of the Faith necessary for teaching the Cause to non-Bahá'ís. These three basic courses have also been used as the texts of the highly-successful correspondence courses open to English-speaking believers throughout the region, the third of which has just begun.

The new Advanced Training Course has a series of classes on the Covenant, the World Order of Bahá'u'-lláh, further Laws and Teachings, the Reality of Man, Comparative Religions, the Prophecies of Bahá'u'lláh, plus Consolidation and Deepening. The course is now being studied and revised with the plan in view of putting it into mimeographed form in simplified English and the vernacular languages. Two additional advanced training courses will be held this Bahá'í year, one in the Swahili language and one in Ateso.

The basic training courses, with the addition of a



Believers from three territories of Central and East Africa attending the first Advanced Training Course for teachers, held in Kampala, Uganda, in mid-September.

#### Accommodations at Kampala

All Bahá'ís planning to attend the Temple Dedication in Kampala, Uganda, East Africa, on January 13 to 15, 1961, are requested to send their accommodation requirements to the committee immediately, if they have failed to book directly through their travel agencies. Also, success or failure to book in Kampala hotels should be indicated. Please notify:

Mrs. Violette Nakhjavani, secretary Physical Arrangements Sub-committee P.O. Box 2662 Kampala, Uganda, East Africa

fourth course on the Reality of Man, material on Proofs from the Bible and the Qur'án, Stories from Bahá'í History, and a list of Twenty Fundamental Points of Bahá'í Belief (an aid to teaching illiterate or semiliterate people) will soon be available as a printed manual, one of the first productions of the new Publishing Trust of Central and East Africa.

#### Public Meetings on Two Solomon Islands Stimulate Natives' Interest in Faith

When the history of the Faith in the Solomons comes to be written, some of the most important chapters will deal with Malaita and the Malatains where Alvin Blum, an American pioneer now in Honiara; Hamuel, chairman of the newly-formed Hau Hui Assembly; and Salatiel, member of the Honiara Assembly, have been doing valuable teaching work.

A night crossing on July 15 on the Coral Queen took Alvin to Auki, district center of Malaita, where a small town is growing up near the government station. At night an audience of twenty people, mainly guests of the Bahá'ís, saw slides of the Australian and American Temples and of the Suva convention. On Sunday morning, teaching problems were discussed by Alvin and Salatiel with the six Auki believers. Hopes were high that the second assembly in Malaita will be formed there next Ridván.

Sunday afternoon saw the itinerant travellers on a "cutter-boat" bound for Hau Hui. These boats are built by the native Malatains themselves from locally-hewn timber. Thirty-five feet long with an eight-foot beam, they are useful cargo vessels but have no cabin and only a canvas awning as the sole protection from sun, wind, and spray. On this occasion, over eight hours saw the party safely in Hau Hui. There is no wharf there so the ship-to-shore transfer was made in a dugout canoe.

Thanks to the guidance of Salatiel and the enthusiasm and energy of the Hau Hui Bahá'is, a comfortable rest house has been built for visitors. The main purpose of Alvin Blum's visit was in order that a regional assembly representative could participate in a dedica-

#### **BAHA'I NEWS**



The National Teaching Committee for Vietnam, established this year by the Regional Spiritual Assembly of South East Asia.

tion service for the newly-completed Hau Hui Bahá'í Center on the night of July 18, 1960. The Bahá'ís and their friends shared in a spiritual gathering which preceded a sumptuous feast—chicken, rice, taro, fish, and, of course the delicious golden brown cocoanut "gravy."

Following the dedication a public meeting was held, attended by over twenty-five persons. Hamuel introduced the visitors and spoke to all present about the great significance of the historic occasion. Already the rays of truth spreading inland and to the opposite coast of this southern part of Malaita have struck a response in the hearts and minds of the predominantly pagan Ari Ari people. We all hope and pray that before long the joy of knowing Bahá'u'lláh will be shared by these people who are clearly hungry for spiritual nourishment.

#### Central American Assemblies Strengthened By Visit of Auxiliary Board Member

All the assemblies of Central America, Mexico, and Panama have recently been visited by Auxiliary Board Member Mrs. Florence Mayberry, who greatly strengthened the resolve of the believers to lay firm foundations for their seven national assemblies.

Members of the National Spiritual Assembly of Central America have been assigned to the various countries to assist the local assemblies and national teaching committees in administration. The role of Latin pioneers in this territory is growing, and in some cases the sacrifices and determination of these pioneers are showing dramatic results. Whole families have moved to other countries. These people are not only vital to the teaching efforts, but have shown considerable understanding of administration.

In other activities, Sr. Juan Cerda, a new Costa Rican believer, has given a 625 acre farm to the Local Assembly of San José, located in the Province of San Carlos in the north of Costa Rica.

As a result of the pioneering services of Hooper Dun-

bar and Antonio Nuñez, the first three Indian believers of Ratipura, near Bluefields, Nicaragua, have been enrolled in the Faith.

## Teaching Congress Held in Honduras To Prepare for Formation of NSA

Under the auspices of the Honduran Teaching Committee, the second in a series of three teaching congresses planned for this year was held in Tela on Oct. 1-3, 1960. All of the communities of Honduras were represented.

The primary purpose of these congresses is to cement the bonds of fellowship and to plow the soil for the establishment of the first national spiritual assembly in Honduras. Scheduled classes were held around the central theme, "Religion as a Dynamic Living Organism."

During recent months there also have been two congresses held in El Salvador, one in Mexico, two intercommunity gatherings in Panama, one in Costa Rica, and an annual summer school held in Nandaime, Nicaragua.

#### Turku, Finland, Opened to Faith

On July 17, 1960, the Area Teaching Committee of Finland opened the goal city of Turku to the Faith. Miss Josephine Kruka from Helsinki and John Nielsen from Stockholm came to speak at a meeting which was advertised in two local papers. It was very successful, and was followed by a short, but very good, article in one of the biggest newspapers of Turku. Monthly public meetings have been held since then, attended by more and more people. Two pioneers, Miss Brigitte Hasselblatt and Milton Lundblade, have now settled in Turku to further the teaching work.



A group of Bahá'is and friends gathered between sessions at the second National Teaching Congress of Honduras, held in Tela on October 1 to 3, 1960.

## Spitzbergen Newspaper Publicizes Dedication of Two Bahá'í Pioneers to Teaching Efforts

While Paul Adams and Kent Lansing, two devoted pioneers on their way to the goal city of Spitzbergen, were waiting for the boat at Harstad, a small town at around 69 degrees north, a journalist interviewed them and wrote a very interesting article about the Faith in the local newspaper, Harstad Tidende. The journalist had heard of the Faith before, as he had lived in Svolvaer, Lofoten, and there he had met our Bahá'í friends, Mrs. Mildred Clark and Mrs. Loyce Lawrence.

The newspaper article had big red headlines: "From the Sun in Los Angeles to Spitzbergen's Winter and Darkness. Young idealists with a new religion believe in a better world."

The article tells about all those who go to Spitzbergen in order to make money. "When one meets young people who go there without being driven by this motive, one has to direct one's materialistic thoughts into other tracks... What are the motives which make a young American in a good position in an insurance company quit his job and go to stay in a small hunter's hut in the Sassen-fiord? As a companion he has a young Englishman, free-lance journalist and author, who is going to stay there for the third winter. We met these two while they were waiting for Ingerfem, which will soon leave Harstad for Spitzbergen.

"Now the voyage goes to the darkness and loneliness?

"'To the darkness yes, but not to the loneliness,' answers the Englishman, Paul Adams. 'Loneliness can be felt stronger in other places. It is something which men bear within themselves.'"

The article then explains how Paul Adams contacted the hunter Hilmar Nois in 1957, and mentions the book Adams has written, which will be published in London next spring.

"Won't it be hard to exchange sunny Los Angeles for the Sassen-fiord?"



Attendants at the first Bahá'í marriage service in Lagos, Nigeria, held on July 3, 1960.



Pioneers Paul Adams and Kent Lansing at Longyearbyen, Spitzbergen, in September 1960.

"'I think I can stand the loss even without having seen the Sassen-fiord,' says Kent Lansing. 'I need change, peace, and quietness, in order to think over certain things.'

"While we are speaking together I cannot help noticing the quietness and harmony of these two fellows. It is as if this inner security also marks their way of behavior, their relation to other people. As a matter of fact they do not look very different from each other. How did they meet? Because they have the same belief, the same religion? Is that really the reason? There are so many who have the same belief, and it does not lead to anything. They can best give the answer themselves. For some it might be an answer, for others not. And so it comes, that which built the background of these two young men's conception of life; that which makes it possible to understand them; that which in the end gives the explanation of the quietness and security which seems to fill them. They are willing to tell about their faith, if one asks them.

"In the time in which we are living it is difficult for men to find their place in life. Everything might seem without root and meaning. Mankind needs something to believe in. Men must have a religion which fits into the time in which they live; a belief which can give them other values than those which our materialistic world can offer; a belief which in itself carries new and more lasting values; a religion which can unite and bind men together, and make the world better to live in for everybody."

Then the journalist gives a short resume of the Faith, including an explanation of its origin. There is also a short passage about the principles of the Faith. At the end the journalist asks: "But will it be possible to reach these goals? It is possible if men want it, if they have sufficient spiritual initiative to try."

#### Correction

There were seventy-seven people present at the Benelux National Convention instead of twenty-seven, as reported on page six of August Bahá'í News.

## Many U.S. Communities Observe United Nations Day With Meetings Comparing Baha'i and U.N. Principles



The first United Nations Day observance to be held in Issaquah, Wash., was sponsored by the local Bahá'is, and included this display of UN material.

UNITED NATIONS DAY presents the opportunity for cementing Bahá'í relations with the United Nations, whose principles and aims strikingly parallel those of our Faith. Many Bahá'í communities and groups found their observance this year, of the fifteenth anniversary of the founding of United Nations, fruitful in this respect, as well as a way of correlating and comparing, for the public, the aims and activities of United Nations with the Bahá'í teachings.

The following are excerpts and quotations taken from some of the reports received from various places throughout the United States:

Keen interest and enthusiasm sparked the audience of sixty-five persons attending the very successful public meeting sponsored by the Healdsburg, Calif., Bahá'is in cooperation with five other communities in the county. The lecture had been given splendid publicity in five local newspapers.

One hundred announcements were mailed to leading citizens of Washington, Ill., six posters were placed around the city square and public library, and excellent newspaper publicity proclaimed the Bahá'í observance of United Nations Day in that city. The public meeting was also supported and assisted by the Peoria Bahá'í Community.

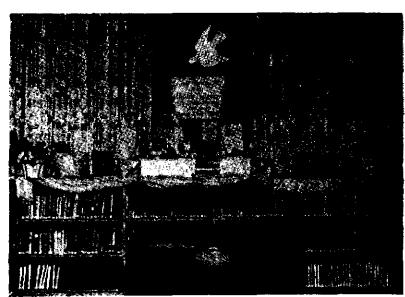
The Salem, Ore., Bahá'í Community sponsored a meeting in their extension teaching goal city for United Nations Day. In addition, they participated wholeheartedly in the observances in their own city. They, in cooperation with the Salem Chapter of the United Nations Association, sponsored a public meet-

ing attended by approximately fifty persons, resulting in distribution of *The Bahá'í Peace Program*, the expressed interest of some in the work the Bahá'ís are doing, and one contact attending firesides. Further, in assisting in a speakers bureau of the local UN organization, one Bahá'í spoke to a women's service club, at which time he found the UN kit of material prepared by the United States Bahá'í UN Committee very helpful.

The Bahá'is of Hartford, Conn., attended the second buffet-musicale in honor of the founding of United Nations sponsored by The Greater Hartford People-to-People Council. Four hundred enjoyed the supper, which consisted of food from more than thirty lands. The musicale featured Indian, African, and Japanese music. After the supper the Bahá'is left for a meeting sponsored by their own members in observance of this occasion where eight guests "felt the impact of the great love of Bahá'u'lláh showered upon them by our gifted speaker."

In Greensboro, N.C., two films were shown at a public meeting given by the Bahá'i Community which was previously announced on a television program. The meeting bore fruit, for one contact is starting to attend their firesides.

A Bahá'í pioneer from Encarnacion, Paraguay, spoke



This tribute to the United Nations was placed in the Peterborough, N.H., public library from October 24 to 31 by the local Bahá'í group.

on "United Nations and the Bahá'i Pattern for Peace" for the Three Rivers, Mass., group and the friends of nearby towns at their observance of UN Day in the home of one of the believers. The presentation attracted the keen attention of the listeners, and "refreshments and loving hospitality completed a memorable evening!"

Another informal gathering in the home of a Bahá'í proved to be an enjoyable and effective observance of United Nations Day by the Bahá'ís of Duluth, Minn. The Faith as a world religion, the Bahá'í viewpoint on the world situation and on the work of the United Nations, as well as the Bahá'í proposals for the revision of the UN Charter were presented to the public.

The Spokane, Wash., Community planned a novel and successful observance. A "world citizens" meeting was held in one of the homes, at which, following a talk giving the Bahá'í viewpoint on the work of United Nations, each guest—or "world citizen"—gave a brief account of what the UN had done for their respective countries. Eight races were represented at this gathering.

Wilmington, Del., Bahá'ís received good publicity on their supper meeting and talk.

A four-speaker panel discussion in Denver, Colo., pointed up the views of varying racial, national, and religious cultures in the public observance of UN Day by the Bahá'ís of that city.

The Flint, Mich., observance received splendid advertising and free radio announcements, and commendation from the president of the County Chapter of the A.A.U.N., who spoke at the meeting in addition to the Bahá'í speaker. A follow-up fireside was held shortly afterward and it was attended by some who were present at the first meeting.

The president of the UN Association of San Diego, Calif., was the speaker at a meeting sponsored by the Bahá'ís of that city. The occasion had been well advertised by newspaper and radio, and was attended by over 130 persons. A doll display and folk dances of various nations were a part of the program, which was concluded with a prayer spoken in Esperanto to emphasize the need for an international language.

The Bahá'ís of South Bend, Ind., Niles, Kalamazoo, Howard Township, and Buchanan, Mich., joined the Bahá'í community of Niles Township of Michigan in their observance of UN Day at Moccasin School in Buchanan. Almost half the fifty-nine persons in attendance were youth. Donald Streets was the speaker, using as his topic, "Toward World Peace." He also showed colored slides of his trip to Finland as a representative of South Bend, where he is a teacher in the public schools. A potluck dinner was served to the visitors. Good publicity concerning the event appeared in two daily newspapers.

The first UN Day observance ever to be held in Issaquah, Wash., was sponsored this year by the Bahá'is of that community, with the mayor, the city council, the press, the local UNICEF Committee, the local lodge organizations, merchants, and individuals cooperating enthusiastically. There were exhibits and displays of United Nations materials, including the showing of UNICEF cards and note paper, copies of the UN cook book, "Favorite Recipes from the UN," which were sold for UNICEF. Among the items of free literature given out was the White House UN Day menu. Stereo

music of songs from around the world was played during the day, and free coffee and international cookies were served to nearly a hundred visitors. Among the visitors were Cub Scouts and high school students gathering reports and material for use at school. Almost all of the visitors asked questions about the Bahá'í Faith and took Bahá'í literature.

In Salinas, Calif., fifteen pieces of UN material were given to the Washington Union Elementary School; three pieces were given to the Salinas public library; and a map depicting the nations of the world, showing children in costume, was loaned to the Salinas children's public library.

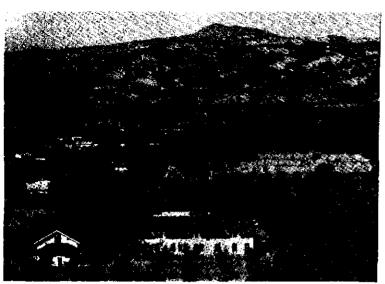
## Luxembourg National Day Inspired by Visit of Hand of Cause Hermann Grossmann

The Luxembourg National Day of September 18, 1960, was celebrated in the Ḥaziratu'l-Quds in Luxembourg-Ville, on one of the few warm sunny days of the season. Dr. Hermann Grossmann, Hand of the Cause, was the honored guest. Also present were the various old and newly-arrived pioneers to Luxembourg who have been pouring in from such places as Alaska, Persia, Holland, Poland, Canada, and the United States.

Claude Levy, member of the Benelux National Spiritual Assembly and chairman of the Luxembourg Local Assembly, presided. After opening prayers for the teaching work, the friends were presented and welcomed. Dr. Grossmann addressed the friends briefly, reminding them of "those nearly-forgotten days when we Bahá'is lived a quiet and sleepy life. But then things began to change, and suddenly we have found it is 'ten minutes before midnight.' This has made it urgent to examine and put into effect all possible means for fill-



The above group attended a fireside at the home of Mrs. Mary Lou Moore, secretary of the Boston, Mass., Local Spiritual Assembly. The discussion centered around the Divine Revelators and the different times of their appearances; afterward a social hour was enjoyed by all.



View of the Geyserville, Calif., Bahá'í School, foreground, with the Russian River valley beyond.

ing the goals set for us by our beloved Guardian."
Dr. Grossmann was happy to see a somewhat larger gathering than he met with on his last visit. He felt that there was indeed a new spirit awakening in Luxembourg. He exclaimed: "I am sure you will not only reach all the goals, but surpass them!"

Mrs. Lea Nys, member of the Benelux National Assembly, brought greetings from the Belgian friends and said: "We see here an astonishing example of international cooperation; through sacrifice, Luxembourg will no doubt triumph, because the Faith is built on sacrifice."

The main theme of the National Day being the reaching of goals, the friends listened to the tape recording of Marion Hofman's magnificent presentation of the Tablets of the Divine Plan, given at the Benelux summer school last July. Mrs. Mary Bode, pioneer to Holland, who, with her sister, had the privilege of unveiling the Tablet for the Southern States on the great occasion when the Tablets of the Divine Plan were first given to the American believers in New York on April 30, 1919, preceded the tape recording with a short description of this historic event.

Dr. Grossmann then showed slides of South America. Of special interest were pictures of the new Indian communities springing up at such an unbelievable speed. He told of the first Indian who had knocked on the door of the Bahá'í Center in La Paz a few years ago, and that now there are a thousand believers and many more preparing to become Bahá'ís. Dr. Grossman advised teachers to be patient with newly-attracted people, and to try to remember how they themselves felt when they were learning of the Faith. He gave his wise teaching advice: "Be like new Bahá'is yourselves, and then you can better talk with the newly-attracted ones and understand them."

Dr. Grossmann's great spirit as a revered Hand of the Cause pervaded the whole assemblage. His generous visit, in spite of delicate health due to his arduous travels for the Faith, was an inspiration to all present.

#### Countless Blessings Mark Sessions At Geyserville Summer School

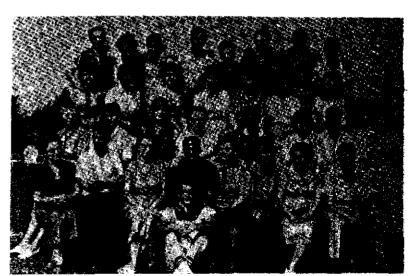
Declarations—about a dozen of them—brought to a climax by the summer sessions, a spontaneous "children's week," a visit from Hand of the Cause Leroy Ioas, the largest Unity Feast ever held, and increased participation in Open House were some of the outstanding characteristics of the Geyserville Bahá'í School during its 1960 season.

According to the registration cards 394 persons attended, and even more were present on the day of the Unity Feast, when around 500 from all over the world were present. Attendance on a weekly basis for the summer totaled 714, because some were present for more than one week. Of this number, 135 were children and 89 were youth.

During the regular sessions, six classes were conducted every hour in the mornings, consisting of three children's classes, one junior youth, one youth, and one adult class. Additional classes for varying age groups were also held before and after dinner, with special class programs on Sundays. During the work week, only one class was offered for adults, and Youth Week included only classes for youth. Forty-four teachers donated their services in the youth and children departments, and eighteen taught adult classes.

The library and book shop were popular at all times. Over one thousand books were borrowed from the lending library during the summer, and almost \$2000 worth of merchandise was sold in the book shop.

The nine weeks, from July 3 to September 4, were noteworthy for the impressive religious, literary, artistic, and dramatic events and the radiant personalities that made the 1960 program a memorable experience for everyone. Many have spoken of the stimulation and inspiration they received, which lingered long after leaving the campus, and emphasized the importance of the summer schools as a force for Bahá'í growth.



The senior Bahá'í youth group attending Davison Bahá'í School, Davison, Mich., on August 28 to September 3. 1960.

In the kaleidescope of Geyserville memories, some that flash before your reporters are:

The rare and priceless privilege to be on the campus with Hand of the Cause Leroy Ioas; to hear him speak on three illustrious occasions about the Guardianship, the institution of the Hands, and the development of the World Center; and to sit in two classes while he lectured on the "Bahá'í Concept of Immortality."

The close, deeply spiritualized and familial atmosphere seemed to permeate each one present, causing previous backgrounds, whether Jewish, Catholic, Protestant, Indian, or Oriental to merge into the radiant beauty of loving, understanding, fellowship, and brotherhood. Some were fortunate enough to be on hand for the last few parting glances and tender sentiments as Mr. and Mrs. Ioas slowly drove down the hill and off the campus on the first leg of their long journey back to the Holy Land, to Haifa and the sacred Shrines of the Báb and Bahá'u'lláh. What a bounty! What a joy remains!

The program on July 9 commemorating the Martyrdom of the Bab, when so reverential and deeply moving was the message spoken by David Bond that, at the conclusion, unbroken silence alone expressed the emotion of those present.

The festive celebration of the Unity Feast, where words were spoken by Hand of the Cause Leroy Ioas; Auxiliary Board Member Florence Mayberry; National Assembly Treasurer Arthur Dahl; Fon Luke of China and Seattle; Mr. and Mrs. Nouredain Momtazi of Persia and Japan; Dr. Robert Gulick from Libya; representatives of the Indian tribes of Navajo, Piute, Washoe, and Shoshone; two visitors from Ghana; Helen Wilks of the Northwestern Area Teaching Committee; and Rhoderoi Meyers of the Southwestern Area Teaching Committee.

The blending of the voices of David Bond and Elena Allegro in an Italian rendition of "Words for the World." And the afternoon of David's impromptu talk when the audience followed him outside and would not let him go, but stood on the porch for hours asking him questions.

The hospitality to some 200 visitors during Open House, with conducted tours of the campus buildings and grounds, a short program, and refreshments.



A recent meeting of the monthly Sunday School of the Bahá'is of Lisbon, Portugal.

The laboratory class, called "Communion with God," which opened vistas of spiritual insight and depths of understanding of the obligatory prayers, holy days, and sacred symbols.

The graphic word picture given by Mamie Seto of her pioneering experiences and pilgrimage.

The example of Florence Mayberry, who, after imparting the thrilling achievements of the Ten-Year Crusade and its still uncompleted tasks, embarked from the Geyserville campus on the first lap of her latest teaching tour through Central and South America.

The plea made by Eugene and Melba King, blind Indian and Alaskan Bahá'ís, for tape recordings for the blind, which was taken up by Elena Allegro, who got volunteers to make tapes from Bahá'í World Faith, Seven Valleys, Hidden Words, and other Holy Writings.

The week when so many children migrated to the school in large and small families, and all the children's classes were teeming with unusual activity and enthusiasm.

The many ideas contained in the course on "Techniques for Teaching Young People the Bahá'í Faith," given by Helen Wilks, who was able to pass along the pooled knowledge of a national committee working on Bahá'í school education and curricula.

The consistently interesting courses and excellent teachers, week after week, which should all be mentioned, but space prevents.

The entertainment and recreational activities which added zest and fellowship to the religious and educational activities. The classical concerts by two young Healdsburg pianists and the vocalists from San Francisco which drew large audiences. The moonlight songfests. The humorous and accomplished performances of students on talent nights. The inspirational talks about crusading in all parts of the world. The wiener and marshmallow roasts on the shores of the Russian River. The picnics in beautiful Griffith Woods. The costume ball with characters depicted mainly from purchases made at the village rummage sale.

But in whatever position the kaleidescope is turned, there is no picture so bright as that of the small groups assembled in the olive grove for dawn prayers each morning, as the sun rose over the hills across the valley to flood the orchards with light. Then, with one's cup running over, one's soul rejuvenated, and a song of blessedness pounding in the heart, one descends the hill literally bursting to rush into the service of the Cause of Bahá'u'lláh.

-RAYMOND JONES AND BEATRICE RINDE

#### Youth of Gentofte Plan Winter Programs

The Local Spiritual Assembly of Gentofte, Denmark, has appointed a youth committee that has planned a most interesting youth program for the winter. There are to be weekly meetings which will "give young people an opportunity freely to express their opinions and get cultural knowledge."

The first meeting was held on Sept. 21 at the Danish Bahá'í Center, where Miss Rigmor Quistgaard spoke on "Does Man Need a Religion?" This meeting was attended by twenty-eight young people. They are also publishing a youth magazine.

#### All Must Support the Assembly In Love and Unity

In view of the great importance of consolidating the bedrock of the Bahá'í Faith and its local and national institutions in preparation for the formation of the Universal House of Justice, the U.S. National Spiritual Assembly wishes to call to the attention of the friends the following excerpts from a letter from the beloved Guardian, Shoghi Effendi, written through his assistant secretary to two local spiritual assemblies in Europe on January 4, 1954:

"The beloved Master promised His loving guidance and blessing to every spiritual assembly which functioned in accordance with the divine precepts. Therefore, as you serve the upbuilding of the administrative order and perfect the unified action of the friends, will you draw nearer to the beloved Master.

"The Spiritual Assembly is the bedrock on which the administrative order is built. The friends generally, and the spiritual assembly members specifically, should therefore study the teachings of the Administrative Order, as contained in the first book of Administration, so that they may rear their work on a firm foundation.

"The Assembly must be the rallying point of all the friends. All the friends should consult the Assembly freely. The Assembly should assist the friends in their teaching work. When the Assembly finally makes a decision, it should be communicated lovingly to the friends, and the friends must obey the decision.

"The time for individual action, outside the Assembly, commendable as it has been, is past, and all the friends must support the Assembly in love and unity. Let us not, however, make the mistake that arbitrary action is the function of the Assembly. No, the Assembly is the Trustee of the Merciful and should aid the friends in their teaching work. However, when a decision is finally reached in love and unity, then the friends must support and obey it.

"... The Guardian urges each and everyone to arise with renewed energy to teach the Faith and quicken the souls. The time is ripe and great results will be achieved if the friends arise in perfect unity, with a concentration of effort, dedication and love."

## Samoan Islands Teaching Conference Stresses Needs of Four-Year Plan for South Pacific

A Bahá'í Teaching Conference was held in the Samoan Islands at the Ḥaziratu'l-Quds in Apia on Sept. 3, 1960. Present was Auxiliary Board Member Miss Margaret Rowling, who gave a brief address on the background on which the Four-Year Plan is based, and of its approval for the Samoan Islands by the regional spiritual assembly.

Mr. Suhayl 'Alá'í spoke on the Four-Year Plan and the responsibility of the individual Bahá'í. He said that eight more assemblies were required for the Samoan Islands before Ridván 1963, and stressed improvement of the quality, as well as the quantity, of Bahá'í communities. Representatives were present from most of the villages where there are Bahá'ís, and they were invited to speak on their work in the various centers.

Most of them expressed a desire for visiting teachers. After the evening meal the showing of Bahá'í slides was enjoyed by the assembled friends.

#### NSA Statement on Racial Issue Receives Widespread Publicity

From its September meeting the U.S. National Spiritual Assembly issued a statement to the press and wire services, including the Associated Negro Press, dealing with the growing unrest in the United States and throughout the world rising out of racial tension and strife, and expressing the view that this problem is the most challenging issue facing every member of the human race. The text, written in general newspaper parlance, was virtually that which appeared as an insert in Bahá'í News, "The Most Challenging Issue."

A photograph of the members of the National Assembly in session accompanied the release and both have appeared in a large number of newspapers throughout the country, including those aimed at the Negro reader. Among them was *The West Indian* of Grenada, British West Indies, on October 6.

#### Fargo Schools Recognize Bahá'í Holy Days

On September 30, 1960, the Superintendent of Schools of Fargo, N.D., informed the Fargo Bahá'ís that Bahá'í children will be excused from their classes on the Bahá'í Holy Days. Although they will be marked absent they will be permitted to make up any work that they miss for credit.



The Bahá'í exhibit at the annual Canadian National Exhibition, held in Toronto during September 1960.

#### All-Day Nineteen-Day Feast Held by Austin Community

Possibly every Bahá'í has desired to participate in an all-day Nineteen Day Feast. The Austin, Tex., Community gave such an opportunity to its members in the observance of the Feast of 'Ilm, which fell on Sunday this year.

The program began at nine in the morning with prayers, followed by a breakfast hour and social fellowship for one hour. Another hour was given to devotional readings, and two hours of consultation followed. A leisurely luncheon was highlighted with spiritual fellowship, music, and prayers. A deepening hour began at three in the afternoon and included the Tablet of the Branch, the Will and Testament of 'Abdu'l-Bahá, and the Bahá'í Community.

At 8:00 p.m. a public discussion meeting was held on the topic "The Challenge of the Word."

#### Fargo Bahá'ís Invited to Present Talk on Faith to College Students

The Bahá'is of Fargo, N.D. (goal group) shared an unexpected opportunity to tell approximately 150 people of the Faith. Unexpected as such opportunities are, the fact remains that they are a result of the perseverance of the friends in their teaching efforts.

They received a telephone request from a nearby college for a speaker to talk on the Bahá'í Faith. A Bahá'í speaker was supplied; many questions were asked, and all the available free literature was taken. The Fargo Bahá'ís offered to mail literature to others who would like to have it, and later they received a letter from the college with twenty-seven names and addresses for more literature. The Fargo friends express encouragement and enthusiasm as a result of this event. Teaching is truly the very life of a Bahá'í in this day.

#### Baha'i Publishing Trust

The following items are out of print and no longer available. They should be deleted from catalogs:

Baha't: Coming of World Religion
Challenge to Chaos by Horace Holley
Creative Writing — Study Outline
Deepening the Spiritual Life — Outline by Horace Holley
Destiny of the American Nation by Shoghi Effendi, (not
to be confused with the newer pamphlet, Destiny of
America by S. Cobb, still available)
God is Man's Goal (compilation)
God's Eternal Legacy (compilation)

Human Relations for World Unity (compilation)
The Meaning of Life by Stanwood Cobb
The Mission of Bahá'u'lláh, deluxe edition of Jubilee pamphlet (general edition still available)
Religion of Humanity
Religious Education for a Peaceful Society
Security for a Failing World (pamphlet and book) by Stanwood Cobb
The Spiritual Meaning of Adversity by Mamie Seto
Tomorrow and Tomorrow, cloth and paper editions. (\$.25 booklet edition with complete text still available, with

new cover design)
Two Shall Appear, a religious drama by Olivia Kelsey
Study Outlines and Aids for World Order Letters of Shoghi
Effendi (study outline on this title by Horace Holley
still available)

Bahá'í World volumes I, II, III, VII, VIII

Bahá'í Calendar - 1961. This is the standard-size calendar, 8½ x 12, with Feast and Holy Days depicted in identifying colors, illustrated with photograph. Prices remain the same as previous years.

Per copy\$ .2.	5
10 copies\$2.0	n
25 copies\$4.50	0
50 copies\$7.50	•
Minimum order, \$1.00. (Overseas postage \$.15	for
each \$2.00 unit of order or fraction thereof.)	
Bahá'í Publishing Trust, 110 Linden Ave., Wilmette,	Π1.

## Calendar of Events

#### **FEASTS**

December 12 — Masá'il (Questions) December 31 — Sharaf (Honor)

U.S. STATE CONVENTIONS
December 4

#### UN HUMAN RIGHTS DAY

December 10 - "Human Rights: Crisis of the Hour"

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS December 30, 31, January 1, 2

#### Baha'i House of Worship

#### Visiting Hours

#### Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only) Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

#### Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'í News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott. Assistant Editors.

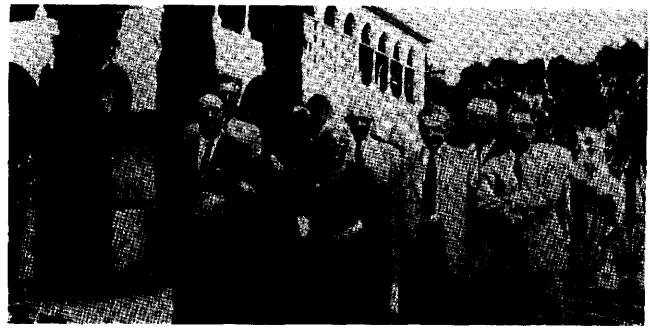
Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

### Hands of Cause Meet in Fourth Conclave



From left: Zikru'lláh Khádem, Paul E. Haney, Enoch Olinga, Hermann Grossmann, John Robarts, A. Furútan, Shu'á'u'lláh 'Alá'i, Hasan Balyuzi, Leroy Ioas, Tarázu'lláh Samandarí, Agnes B. Alexander, 'Alí Muhamad Varqá, 'Amatu'l-Bahá Rúhíyyih Khánum, A. Q. Faizi, Amelia Collins, Ugo Giachery, Adelbert Mühlschlegel, William Sears, John Ferraby; kneeling: Jalál Kházeh, H. Collis Featherstone. Also attending October 1960 meeting at Mansion of Bahji were Músá Banání and Rahmatu'lláh Muhájir.



The nine Hands of the Cause Residing in the Holy Land. From left: William Sears, Paul E. Haney, 'Amatu'l-Bahá Rúhíyyih Khanum, A. Q. Faizi (partially hidden), Amelia Collins, Leroy Ioas, John Ferraby, Jalál Khazeh. A. Furútan.

#### Hand of the Cause Clara Dunn Ascends to the 'Abha Kingdom

2

The following cablegram was received from the Hands of the Faith in the Holy Land November 18: "Grieved announce (the) passing (of) Hand (of the) Cause Clara Dunn, distinguished member (of the) American Bahá'í community who with Hyde Dunn, spiritual conqueror (of) Australia, responded (to the) Master's appeal (in the) Divine Plan, arose (and) carried (the) Faith (to the) Antipodes (and) rendered unique, unforgettable pioneer service over (a) forty year period. Advise hold memorial gathering (in) Temple. Share message (with) Hands (and) National Assemblies." (Signed) HANDSFAITH.

In accordance with the instructions contained in this message the National Spiritual Assembly arranged for a gathering in Temple Foundation Hall Saturday evening, December 31, to pay tribute to this beloved Hand of the Cause who, with her husband, Henry Hyde Dunn, responded immediately to the call of 'Abdu'l-Baha in the Tablets of the Divine Plan when first revealed in the United States, arriving in Australia April 18, 1919, where they devoted the remainder of their lives to the establishment of the Faith in that continent and other areas of the Antipodes. Funeral services for Mrs. Dunn were held in her adopted homeland on November 28.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Excerpts from The Baha'i World, Vol. IX, pages 594-595

"In 1918, when 'Abdu'l-Baha's Tablets calling upon the American Bahá'is to hasten to all parts of the world to spread the Teachings, came, Mr. Dunn immediately decided to respond by going to Australia, where he felt he could best serve. Of this decision he wrote: 'It was all very simple,-a wave that came into our lives possessing us and satisfying every desire to serve our beloved Cause, the Cause of Bahá'u'lláh and His Glorious Covenant. Mother (he always called Mrs. Dunn mother just as she called him Father) was reading 'Abdu'l-Bahá's . . . call to the United States and Canada, and His appeal was so penetrating and thrilling, it pierced our hearts. In one part he said, "If I could only go in poverty and barefooted, and raise the call of Yá-Bahá'u'l-Abhá, but that is not now possible." Mother looked up and said, "Shall we go, Father?" "Yes," was my reply, and no further discussion took place. We returned to San Francisco [they had been on a vacation], and after a few months my resignation (to my firm) was sent, everything given up, and arrangements made for our prompt sailing.'

"Later, when Mrs. Dunn doubted the wisdom of accompanying her husband, he wrote to 'Abdu'l-Bahá for advice. 'It seemed like ages,' he goes on to narrate, 'before a reply came. Read carefully, how and when it came. We were all packed up ready to leave the cottage we were living in. While the carriers were loading on our luggage and Mother waiting in the wee garden, a telegraph boy appeared with a cable from 'Abdu'l-Baha containing these words, "Highly Commendable." Imagine our hearts' delight and joy. This made our future an open door to service on this con-

tinent (Australia).' "

# Bahá'í News

No. 35

BAHA'I YEAR 117

JANUARY 1961

# National Treasurer's Statement Presented at State Conventions 1960

Dearly Beloved Friends:

Last spring the entire American Bahá'í community was heartened by the fact that the annual statement for the National Bahá'í Fund showed black ink for the first time in many years. This included making up the substantial deficit for the previous year and was accomplished without using estate funds or interest on short-term government investments. This achievement resulted in the reinstatement of the reserve funds which had been almost entirely depleted by the deficits of past years.

This excellent result was made possible by the sustaining of monthly contributions at a level not too far below the monthly budgets, plus the receipt of several non-recurring, quite substantial special gifts. It was also in addition to substantial support by the American Bahá'í community of the Joint Deputization Fund.

The National Spiritual Assembly at the start of the current year had high hopes that this fine record could be continued without interruption, in view of the fact that we are approaching ever closer the climactic phase of the World Crusade. These expectations have not been fully realized to date, but the situation is not yet serious, and the National Spiritual Assembly urges that the following figures be given earnest consideration by every individual believer and be the subject of serious consultation at all Feasts and meetings of assemblies and groups.

The annual budget unanimously adopted at the last National Convention was \$375,000, or \$31,250 per month. This represented a decline of \$25,000 over the budget adopted for the previous year. The pro-rata requirement under this budget for the period May 1st to November 15th is \$203,125. During this period contributions from assemblies, groups and individuals have been approximately \$138,250 (averaging \$21,270 per month) and from special large non-recurring gifts approximately \$36,000. Thus the deficit for the period is \$28,875. Receipts from estates and bequests of \$8,750 have only partially reduced this deficit.

Last year one of the reasons for the favorable final showing in the Fund was the fact that actual expenses were less than the budget because of several nonrecurring reasons. This is not the case in the current year. Actually, expenses have been running quite close to the budget in total, and therefore the above deficit is a genuine one.

However, the most compelling fact for the friends to ponder with their hearts and their minds is the status of the Joint Deputization Fund. This Fund, set up two years ago to permit the Bahá'í communities of Iran and the United States to work in partnership in underwriting the vast flow of pioneers to Latin America and Europe necessary to fulfill the essential goals of our beloved Guardian in this World Crusade, now faces commitments unparalleled in their magnitude. The National Spiritual Assembly has at all times considered that there was no question that these goals must be met and therefore has sent out pioneers necessary to meet these goals as they have become available. It is considered that our commitment to these pioneers will continue for the balance of the World Crusade or until Ridván 1963.

The annual subsistence requirements of all pioneers budgeted under this program, both in the field and on their way to posts, exclusive of transportation charges or other extras, is approximately \$240,000. In addition, approximately seventy-five more pioneers are needed in Europe to assure the completion of the goals in that continent. We do not know at this time to what extent pioneers who will be selected for these posts, whether from Iran or the United States, will be self-sustaining. If all of them had to be supported by the Fund, the additional commitment could run as high as an additional \$100,000 per year plus transportation charges. Thus we are facing a possible maximum charge against this Fund for the balance of the Crusade of up to three-quarters of a million dollars.

At the present time the Joint Deputization Fund contains approximately \$150,000. An additional \$60,000 is due this year from Iran to fulfill its total pledge for the year of \$100,000. No definite pledge has been received from Iran after Ridvan 1961, and there is at least some question, due to financial stringencies in that country, whether support can be continued at the generous rate which has been provided the past two years. In addition, the extent to which we can count on support from the World Center is problematical.

These statements are presented as facts for the most serious soul-searching. It is unthinkable that we should fail in the achievement of these goals of the World Crusade which bear so directly upon the climactic

event of this Bahá'í era, the formation of the Universal House of Justice. At the same time the successful accomplishment of these goals may require a financial outpouring unmatched in recent Baha'í history.

The National Spiritual Assembly believes that this condition should be known and understood by the American Bahá'í community. We have the fullest confidence that whatever the challenge it will be met fully and unstintingly and with a joyous realization that never again will such a direct contribution be possible to the initial formation of a divinely guided Bahá'í institution.

> Faithfully, -National Spiritual Assembly Arthur L. Dahl, Treasurer

# NSA Pleased with Response to Call for Pioneers for Europe

The friends will be pleased to know that the call for 170 pioneers for Europe which appeared in the U.S. Supplement, Вана'і News for August, 1960 has met with a most encouraging response. With new enrollments in a number of the goal cities and the arrival of pioneers from Persia and various European countries as well as from the United States, the number of Bahá'ís still needed to fill the goals stood at fortythree on December 1.

Since all goals must be insured by March 1, any believers wishing to pioneer in Europe should communicate immediately with the European Teaching Committee, 418 Forest Avenue, Wilmette, Ill.

-National Spiritual Assembly

# **NSA** Calls Bi-election to Fill Vacancy

The departure of Ellsworth Blackwell and his wife Ruth the end of November to pioneer in Haiti created a vacancy in the National Spiritual Assembly to be filled by a bi-election by mail. The delegates to the 1960 Annual Convention were asked to send their votes by mail to the National Spiritual Assembly which appointed tellers to count the ballots and report the results of the election on December 20.

-National Spiritual Assembly

# Radio Service Committee Offers Scripts and Tapes

The National Radio Service Committee has prepared some excellent suggestions as to how local spiritual assemblies and Bahá'í groups may approach radio stations for securing free time. The committee has ready for distribution recordings drawn from the Holy Writings suitable for one-minute or one-sentence use. These "Thought-starters" or "Words of Wisdom" are available in three tapes as follows: No. 35 Tape with "19 Thought Starters," one-minute lengths, identified with the Faith, for radio, \$6.50 each; No. 36 Tape with ten one-minute "Thought Starters" and sixty-five onesentence "Words of Wisdom," for radio and can also be used for Feasts, \$6.50 each; and No. 37 Tape Series (3 tapes) with "Thought Starters" and "Words of Wisdom," for radio, \$3.50 each.

For full information as to how to offer the material to radio stations please write to the National Radio Service Committee.

The committee also offers the following radio scripts and tape recordings for special events as indicated:

For World Religion Day, January 15: Scripts No. 3, "World Religion" (25 cents); No. 5, "Birth of World Religion" (25 cents); No. 7, "What Is the Baha'i World Faith?" (25 cents); No. 11, "A World Religion" (25 cents); No. 14, "Two Roads We Face" (25 cents); No. 30, "God's Plan for a United World" (35 cents). Tape Recordings No. 11, "A World Religion" (\$3.50); No. 14, "Two Roads We Face" (\$3.50); No. 20, "A Universal Religion" (\$3.50).

For Baha'ı World Youth Day, March 25: Scripts No. 18, "Bahá'í Youth to World Youth" (25 cents); No. 34, "The Baha'ı Faith-A Magnificent Challenge" (25 cents). Tape Recording "Baha'i Youth to World Youth" (\$3.50).

For Naw-Rúz, March 21: Script No. 6, "New Life for the World" (25 cents). Tape Recording No. 19, "New Life for the World" (\$3.50).

There is also available a complete catalogue of radio scripts and tapes at 20 cents per copy.

All of the above should be ordered from Mrs. Charlotte Keefrey, secretary; 2416 Waunona Way, Madison 5, Wis.

# Marriages

Los Angeles, Calif.: Mrs. Barbara J. Maloney to Edward C. Parker on October 1, 1960

Ann Arbor, Michigan: Mrs. Mary Veronica Clark to George Wellington Allen on October 1, 1960

## BAHA'I DIRECTORY CHANGES

#### ASSEMBLY SECRETARIES

#### Louisiana

Shreveport: Mrs. Murletta Riegal, 153 E. Wilkinson St.

Mansfield: Miss Myriam Grabler, 244 S. Diamond St.

#### Western Washington

Monroe: Mrs. Elizabeth Hazlett, Hallan Bldg., Apt. 1

Wauwatosa: Mrs. Violet Johnson, 6824 Wells St., (new address)

#### RESIGNATIONS FROM COMMITTEES

Asia Teaching Committee

Mrs. Lorana Kerfoot

Temple Public Meetings Mr. Ellsworth Blackwell

Bahá'í College Bureau

C. Neal Brady

ATC-Tennessee Valley States

Mrs. Eunice Shurcliff Mr. John Shurcliff

# Hand of Cause H. Collis Featherstone Inspires U. S. Baha'is with News of World Progress

In early November the American Bahá'í community was honored by a visit to the United States by Hand of the Cause H. Collis Featherstone and Mrs. Featherstone of Australia who were completing a two months' round-the-world trip which included the sixteen-day attendance of Mr. Featherstone at the fourth annual meeting of the Hands of the Faith at the World Center.

During his brief stop-over in New York, Mr. Feather-stone participated in the NSA-sponsored institute for the believers in that area and shared the platform with Auxiliary Board Member Dr. Sarah Martin Pereira at a public observance of the anniversary of the Birthday of Bahá'u'lláh. This meeting, held at Carnegie International Center, was attended by more than 200 Bahá'ís and invited guests.

Mr. and Mrs. Featherstone then spent several days in Wilmette, Ill., visiting the Bahá'í House of Worship, the Bahá'í Publishing Trust, the Bahá'í Home for the Aged, conferring with members of the National Spiritual Assembly, and meeting Bahá'ís. Saturday afternoon and evening, November 19, were spent in Milwaukee where Mr. Featherstone met with approximately a hundred believers from all parts of the state of Wisconsin and addressed a public gathering of approximately the same number.

Leaving the Temple area on November 22, Mr. and Mrs. Featherstone flew to San Francisco to meet with the believers in central California and to address a public meeting, thence to Honolulu for a one-day stop, reaching Sydney, Australia, in time to participate in the funeral services for Hand of the Cause Clara Dunn.

In order that the maximum number of Bahá'ís in the Temple area might meet and hear Mr. Featherstone the Wilmette Bahá'í community sponsored a supper gathering in Foundation Hall of the Bahá'í House of Worship Sunday evening, November 20, attended by more than 175 Bahá'ís and their families.

In his opening remarks Mr. Featherstone brought to the friends the love and greetings of all the Hands of the Cause assembled in the Holy Land, and from the National Spiritual Assembly and Bahá'ís in Australia who feel a special closeness with the American believers because of the historic services to the Faith in that continent by Hand of the Cause Clara Dunn and Henry Hyde Dunn, American pioneers who were among the first to respond to the Master's call in the Tablets of the Divine Plan and who arrived in Australia in April 1919. Mr. Featherstone referred to the passing two days earlier of Hand of the Cause Clara Dunn at the age of ninety-one years, and of the many years of sacrificial efforts of Mr. and Mrs. Dunn which to date have borne fruit in the establishment of the Faith in 135 localities, the formation of the National Spiritual Assembly of Australia a number of years ago and its daughter Assembly in New Zealand, and the Mother Temple of Australia now nearing completion. He spoke particularly of Miss Effie Baker, the first believer brought into the Faith by Mr. and Mrs. Dunn, who served the beloved Guardian for eleven years at the World Center and who was sent by him to Persia to secure the photographs which appear in The Daum-breakers.

Speaking about the Temple in Sydney which will be dedicated next September, Mr. Featherstone stated that it had already become an important "silent teacher." Visitors come to it in great numbers inquiring about its purpose, and it has been given excellent publicity in the Sydney newspapers.

As evidence of the widespread teaching work that is being carried on throughout the world, Mr. Featherstone mentioned the activities and the growth of the Faith in a number of the countries which he and Mrs. Featherstone visited enroute to Haifa and America, some of which he visits from time to time as a Hand of the Cause. He spoke particularly of Indonesia where the teaching is moving so rapidly that the enrollment of new believers is increasing 900 per cent annually. He stated that in this country the people take the Faith very seriously; they cherish it with their lives; they study deeply; they are afire with it and are taking it from village to village.

He told of Malaya in which Islam is the state religion of many of the states and where it is difficult to approach any officials about religion, but where there is already a large number of believers, especially in Juala Lumpur where there is a community of thirty believers between the ages of twenty and thirty years. Mention was made also of the progress in Thailand, in Burma where the friends possess a great loving and humble—yet dynamic—spirit, in India as well as in Iran where it is still not possible for the believers to hold public meetings.

Following the meeting of the Hands of the Faith at Bahjí Mr. and Mrs. Featherstone visited Rome, then Frankfurt, Germany, where on this very day, November 20, Hand of the Cause Amelia E. Collins, who attended the International Conference in Europe in 1958 as the beloved Guardian's special representative, had dedicated the corner stone of the Mother Temple of Europe, which after seven years delay in getting started will be completed before the end of the Guardian's Ten-Year Plan.

Leaving Germany, Mr. and Mrs. Featherstone visited France where there is a wonderful new spirit, stopped over in England where they visited the grave of Shoghi Effendi and found the believers very busy completing the home front tasks assigned to them by the Guardian.

Some very interesting stories were told by Mr. Featherstone of the progress of the Faith in the Pacific Islands where the Regional Spiritual Assembly is already established and functioning vigorously and

where believers and local assemblies are multiplying in great numbers.

Everywhere, Mr. Featherstone said, the Faith is forging ahead in a manner that did not seem possible when the Guardian, with one stroke, set the believers in the entire world to work in 1953 to implement the Divine Plan. "We are living in a unique period of history," he said. "We are living in a time of great historical events when people who have gone out by ones and twos are witnessing the conversion of hundreds and thousands who in turn are putting into operation the Teachings of Bahá'u'lláh. This is a very great age! This is a glorious period! We are rearing first national spiritual assemblies throughout the worldtwenty-one next year — an opportunity that will never come again, thus laying the foundation for the Universal House of Justice, the source of divine guidance which will come into being in 1963 under the direction of the Hands of the Cause of God whom the Guardian himself designated as the Chief Stewards of the Faith."

Mr. Featherstone closed his address with the following plea: "This is a time when the whole purpose of every institution, of every assembly and community must be directed to teaching! We are to take this Faith to the masses!

"What have we to recount? What shall we tell of our services? What pages have we written that will help to establish His Cause? Let us have no regrets!"

# First Observance of United Nations Day Held in Seychelles Islands

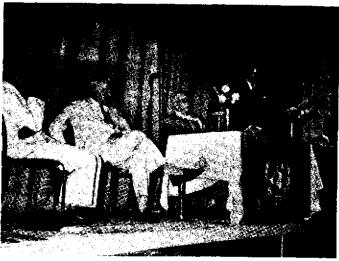
United Nations Day was observed for the first time in the Seychelles Islands on Oct. 24, 1960, under the auspices of the Port Victoria Bahá'í Assembly. Marking the fifteenth anniversary of the birth of United Nations, a public symposium was held in the spacious hall of the Seychelles College, gaily decorated with U.N. flag-poster buntings, displays and photographs.

Two days before the symposium, at the request of the Seychelles Broadcasting director, the secretary of the Bahá'í Assembly gave a ten minute radio talk, the first broadcast of this nature ever heard there. The entire text of the talk was later published in the Seychelles Government News Bulletin.

The theme of the symposium was "United Nations Today and Tomorrow," and it was presided over by Major C. Mazierieux, O.B.E. and member of the Legislative Council. There were three guest speakers: Sir Michael Nethersole; Honorable Mr. G. I. Michael, Director of Education; Mr. S. Quinlan, M. A. Principal Teachers Training College; and one Bahá'í speaker, Mr. A. Rahman.

Attending the symposium were His Excellency the Governor Mr. Ian Woodruffe; His Lordship the Chief Justice; the Consul of Germany in Nairobi Baron Von Stackelberg; the Heads of Roman Catholic and Church of England; Superior of the Brothers of Christian Instruction and Director of Seychelles College; the Honorable Attorney General; several Heads of departments, members of the Bar; Victoria citizens and students.

The mid-week issue of Le Seychellois devoted a column and a half of front-page space to the story.



UN Day symposium held in Seychelles Islands, Oct. 24, 1960. Left to right: Mr. A. Rahman, Bahá'í speaker; Sir Michael Nethersole; Major C. Mazierieux, O.B.E. and member of the Legislative Council (chairman); Honorable G. I. Michael, Director of Education; Mr. S. Quinlan, M.A. Principal Teachers Training College.

# United Nations Day Observances Reinforce Ties and Proclaim Faith

Additional information of United Nations Day observances throughout the United States further emphasizes a growing interest in world affairs, solution to the problems, and in the Faith itself.

Members of the International Institute in Philadelphia, an organization serving foreign-born newcomers to the area, were pleased to cooperate with the Bahá'is in a public meeting in observance of UN Day. and permitted the use of their mailing lists, bulletin board, and meeting hall for the afternoon occasion. The speaker was Lionel Gonzalez, member of the International Secretariat, United Nations. Following the lecture was a lively question and answer period, then the serving of refreshments by the Bahá'ís. Approximately 100 people attended the meeting, termed as the most successful public meeting held in Philadelphia in many years. On the evening of the same day the Philadelphia Bahá'ís held an open-house. As a result of both the public meeting and the open-house, many contacts were made and some have been attending firesides regularly.

The Niagara Falls Gazette carried in its three-day articles on UN Day observances and the Bahá'í Faith, the following: "We should like to call attention to the beautiful window display on Falls Street at the Manufacturers and Traders Trust Co., 'United Nations Pattern for Peace' sponsored by the local Bahá'í group." This fourteen-foot front window display on exhibit for two weeks in the center of the city's downtown business area carried the Bahá'í theme and publicized the Bahá'í Proposal for United Nations Charter Revision. The Niagara Falls Bahá'ís also exhibited another poster display in the lobby of one of the city's hotels which depicted the work of the UN in the humanities

activities and included free copies of the Baha'í pamphlet A Pattern for Future Society. The friends had received prompt and generous assistance from the office of the International Secretariat of United Nations, and because of the lack of manpower to use all the posters and leaflets supplied, the excess was given to a senior high school. This encouraged an enthusiastic observance of the occasion in the school. These successful efforts led to contacting the Chamber of Commerce and gaining its support for the observance of UN Day next year.

United Nations Day was observed by the Bahá'ís of Glendora, West Covina, Covina, and Pomona, Calif., with a talk by Dr. Dwight E. Allen on "Bahá'í Looks at UN." The meeting was announced on radio, in newspapers, by displays in colleges, high schools, and libraries, and invitations to the Pomona United Nations Chapter, members of which also participated in the event. Attendance was estimated to be near a hundred. The observance served to promote good will and friendly relations with the U.N. Chapter in Pomona as well as with the newspaper and radio station.

Successful observances also took place in numerous other cities, some of which are Yonkers, N.Y., where Mrs. Lee Blackwell who is chairman of the Bahá'í U.S. United Nations Committee, spoke to many non-Bahá'ís; Buffalo, Amherst, and Hamburg Village and Township, N.Y.; Jackson, Mich.; Dumont, East Orange, and Teaneck, N.J.; Fort Myers, Fla.; Warsaw, Ind.; Nashua and Portsmouth, N.H.; and Sioux Falls, S.D.

The Bahá'í Youth of Brookfield, Wis., featured a box lunch and lecture for United Nations Day which attracted thirty-eight people.

An observance of UN Day in Kauai, Hawaii, where there is a Bahá'í group, came about through unexpected circumstances when two Los Angeles Bahá'ís were visiting friends in Hawaii and met the manager of the local radio station, at which time comment was made on a UN Day program. As a result of further discussion a thirty-minute taped program was broadcast with acknowledgement and introduction of the Bahá'ís taking part, the response to which proved to be very good.

# NSA Week-end Institutes Study World Order and Institutions of the Faith

During the first and second week ends in November members of the Auxiliary Boards of the Hands of the Faith in the Western Hemisphere and of the National Spiritual Assembly conducted a series of thirty-one two-day institutes called by the National Assembly for the threefold purpose of increasing the understanding of the American Bahá'ís of the World Order of Bahá'í administration and the institutions of the Faith, and of consulting on the most effective means of completing the remaining tasks of the World Crusade, including the consolidation of the home front. The total registration at all institutes was approximately 1,750 believers, most of them being present for the full two days.

Among the items on the agenda which evoked the greatest interest and amount of discussion were the subjects dealing with the relationship of the present-day Administrative Order to the World Order of Bahá'u'lláh; the present institutions of the Faith in the World Center, including the functions and activities of the Hands of the Cause and their relationship to the National Spiritual Assemblies; the purpose and functions of the first international Bahá'í Council; the functions of the national and local spiritual assemblies and their relationship to the individual believers.

The matter of the impossible claims of Mason Remey and his supporters was also dealt with under the general subject of Covenant-breaking and its consequences. Here the leaders reviewed the facts of the situation, the responsibilities imposed upon the Hands of the Cause by the Will and Testament of 'Abdu'l-Bahá and Shoghi Effendi as the Chief Stewards of the Faith for protecting the Cause of God, in collaboration with the national spiritual assemblies, against enemies from within and from without. The response on the part of the believers indicated greater understanding and appreciation of their own responsibilities for strict obedience to the laws and teachings of the Founders of the Faith and the instructions of the Guardian for pre-



Bahá'is attending NSA-sponsored institute in Phoenix, Ariz., November 5-6, 1960,

serving the unity of the Cause throughout the world.

While in some of the cities the Saturday evening session was devoted to continuation of the agenda, many of the host assemblies took advantage of the occasion to hold public meetings or information gatherings for the Bahá'ís, their families and close contacts.

The consensus of the leaders as well as the believers who were present is that this was by far the most valuable of the several series of NSA-sponsored conferences that have taken place under the home front consolidation plan adopted by the National Spiritual Assembly in 1957.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

# Benelux NSA Wins Court Decision

The Legal Committee of the Benelux Regional-National Spiritual Assembly states that "the Cour d'Appel of Brussels has pronounced its judgement in favor of the Bahá'í Faith," recognizing that the building at 54 rue Stanley, used as their Ḥaziratu'l-Quds, shall be free of taxes. Since 1956 when this property was purchased, the Ministry of Finances had opposed and refused to recognize that activities in the building were of religious nature, and argued that it was an association for social welfare.

The Benelux National Assembly could not accept this decision because it would have been impossible in the future to gain recognition for the Faith as an independent religion. Because of its official recognition now by the decision of the Tribunal, the Bahá'í Faith comes once again out of obscurity and reveals its irresistible force.



National Spiritual Assembly of the Bahá'ís of the United States for 1960-61. Front row: Mrs. Florence Mayberry, H. Borrah Kavelin, Miss Edna True, Miss Charlotte Linfoot. Back row: Dr. David Ruhe, Charles Wolcott, Ellsworth Blackwell, Amoz Gibson, and Arthur Dahl.



Summer School held near Heidelberg, Germany, 1960.

# German Summer School Held Near Heidleberg

Hotel Adler, where the 1960 summer school was held, is situated in the midst of a lovely, shady garden on the banks of the Neckar River with a beautiful view of the wooded mountains in the famous Heidelberg vicinity.

Eighty-five friends of fifteen nationalities from three continents gathered here to revivify their spirits, and enrich their knowledge. Two successful public lectures were given in the course of the week at the Heidelberg Museum by Eugen Schmidt. Highly interesting courses were given on the "Promised Day is Come" and the "Kitáb-i-fqán" by the Hands of the Cause, Adelbert Mühlschlegel and Hermann Grossmann respectively.

A number of interesting talks were given on following subjects: "Does Humanity Enter Uncertainty?"— "Religion and Social Development"—"The Bahá'í Religion in the Mirror of Christian Contemplation"—"Oneness of Religion, Providential Question of Humanity"— "A Warning to All Nations (Tablets to Rulers and Clergy)"—"Spiritual Unfoldment in a Technicalized Surrounding World." All presentations were followed by lively, inspiring discussions.

Several choice slide programs were given on Irán, Scandinavian countries and Alaska.

A highlight of the delightful week was the fascinating report by Mrs. Anna Grossmann on the historically significant teaching mission covering a number of the South American republics which she took with Hand of the Cause Hermann Grossmann.

At a festively arranged Unity Feast, one of the young, active participants surprised us with his Bahá'í declaration, and a farewell celebration closed this year's school session.



Hand of Cause H. Collis Featherstone (second row left) with group of Tasmanian believers at Aug. 1960 Regional Teaching Conference held in Hobart, capitol city of Tasmania.

# New Library for the Blind Presented with Braille Book

The Bahá'í Committee for Service to the Blind reports that a Braille copy of *The Renewal of Civilization*, by David Hofman, has been placed in the newly established Regional Library for the Blind in Des Moines, Iowa. This library is the thirty-first regional distributing library listed by the Library of Congress. These libraries serve blind readers in the United States and outlying areas and all have Bahá'í books.

Because of the increasing burden of correspondence and requests for information regarding its service, the Bahá'í Committee for Service to the Blind requests the friends to please send their remittances when ordering literature for the blind. The address of this committee is: 842 North Hayworth Ave., Los Angeles 46, Calif.

# Children in Temple Area Commemorate Birthday Anniversary of Bahá'u'lláh

In commemoration of the Birthday of Bahá'u'lláh the Temple Children's School Committee arranged a special afternoon program for children in the Bahá'í House of Worship, inviting the Bahá'í children, their friends and parents from all the communities in the Temple area. The first part of the program was a devotional service in the Auditorium with readings and prayers from the Sacred Writings being presented with great reverence by eight children from five communities. Special programs quoting the readings were distributed to all who attended.

Following the devotional service, the children and their adult guests assembled in the children's classroom in Foundation Hall for refreshments and a social hour. Approximately thirty children and the same number of adults were present.

## **BAHA'I IN THE NEWS**

Know Your Faith, written by Nels F. S. Ferré and published in 1959 by Harper and Brothers, New York, makes reference on page 34 to "two outstanding students at Vanderbilt University" who became "converts to Bahá'í." He commented: "They both believed in Jesus devoutly and continued to believe that Christ as God's universal love is the ultimate truth, but they felt that now this truth had to be cut loose from those who smother it, and to be announced through a new Manifestation, the more universally and effectively to serve our age."

Kappa Alpha Psi Journal for October 1960, official organ of Kappa Alpha Psi Fraternity carries on page 140 a story about the Bahá'í Faith under the title, "The Brotherhood of Man," by H. K. Fuqua. Across the top of the page is a photograph of the National Spiritual Assembly in session over the Labor Day week end from which there was released to the press the Bahá'í view of the current racial tensions and which is quoted in this article. Also, on the same page is a photograph of Ellsworth Blackwell, member of the fraternity, identified as a member of the National Spiritual Assembly of the Bahá'ís of the United States and an active pioneer and teacher. It also describes the Bahá'í Temple (pictured on page 141) and gives a brief statement of the history, aims and purposes of the Faith.

Search Magazine for December, 1960 carries on its cover a photograph of 'Abdu'l-Bahá over the caption: "The Holy Man of Bahá'í." Under the same title in the body of the magazine a brief article refers to 'Abdu'l-Bahá as the one "who in 1912 brought the Bahá'í faith to America." It also comments on the



Children's program on the anniversary of the Birth of Bahá'u'lláh in the Bahá'í House of Worship, Wilmette, Illinois.

Bahá'í Temple as "the achievement of this one holy man, in planning and setting up the financial basis" for its construction for which "donations could not be accepted from any but those who professed the Bahá'í faith."

Vogue Magazine, September, 1960 issue, in an article on page 268 about "The Druses of Mount Carmel" there is reference to "the gardens and golden dome of the Bahá'í shrine."

The International Language Review, April — June, 1960 contains an article on "Soundwriting" by Mrs. Evelyn Lackey Bivins, a Bahá'í of Gulfport, Miss. Mrs. Bivins refers to the teachings of Bahá'u'lláh regarding the adoption of a world language and a world script as one of the specifications for a peaceful world. This same issue carries a half-page advertisement on "The Bahá'í World Faith" with specific reference to a universal auxiliary language and offers a catalog of Bahá'í literature to those interested in writing for it.

The 1961 holiday annual of Paradise of the Pacific, a monthly magazine published in Honolulu, Hawaii, contains a two-page photo story by Mrs. Frances Tamanaha, a member of the Honolulu Bahá'í community, on "Honolulu's Houses of Worship." Honolulu's new Ḥaziratu'l-Quds is one of the ten places of worship pictured and is described as follows: "The Bahá'í World Faith recently moved into its new Ḥaziratu'l-Quds in Nuuana Valley. The new building has rooms for public meetings, class rooms, and a library open to the public. This world-wide faith is established on all the major Hawaiian Islands."



At left: Well-known American painter Mark Tobey, Bahá'í of Seattle, Wash., was selected by the United States Government to represent the United States at a conference of the International Association of Plastic Arts sponsored by UNESCO. The meeting was held Sept. 24-25, 1960 in Vienna, Austria. Next to Mr. Tobey is the famous painter Andre Masson of France.

## **Baha'i Publishing Trust**

The Divine Art of Living. This compilation from the Bahá'í Writings, emphasizing qualities that mark wholeness of living and the means to attain spiritual development, has been out of print for some months pending some revisions. Now it is available in both paper and clothbound editions. The paperbound cover, and jacket, are illustrated in two colors with an artist's drawing of the monumental path and gate leading to Bahá'u'lláh's Shrine at Bahjí.

Paperbound	\$ .80
Clothbound	\$1.60

### Two More Talisman Books Available

In addition to Prescription for Living, the Publishing Trust now has available two more titles of the George Ronald Talisman edition. These are Renewal of Civilization and Heart of the Gospel. All three books are the same pocket size and attractively designed. They are priced at \$.50 each, net.

#### Calendar of Events

#### **FEASTS**

January 19—Sultán (Sovereignty) February 7—Mulk (Dominion)

#### WORLD RELIGION DAY

January 15-"One Universal Faith"

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS February 10, 11, 12

# Baha'i House of Worship

Visiting Hours

#### Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

#### Sundays

3:30 to 4:10 p.m.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'i News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# One Thousand Witness

BAHA'I YEAR 117

# Laying Of Frankfurt Temple Cornerstone

The courts had rendered the final verdict. Seven years of stubborn opposition, of misunderstandings, of shortsightedness and of clouded vision were now forgotten. The building had begun.

Car upon car lined the country road winding up the hill. November gusts could not abate the zeal and the quiet happiness in the faces of the people on top of that slope in the heart of Europe. The place was Langenhain near Frankfurt. The rise was part of the Taunus complex. The people were the people of the European Bahá'í communities and behind them all the people of good will and justice. The goal was the unification of mankind. The symbol: a temple to be dedicated to the oneness of mankind and to the Most Great Peace.

The townfolk of nearby Langenhain wondered about the happenings around them. From every part of Europe visitors had streamed through the small German village of 1500 in the direction of the temple grounds. Three buses and over one hundred cars had come and had unloaded people speaking all the European tongues. English and Persian were prominent; French and German were heard; joyful sounds of Italian mingled with the Scandinavian, and in all the bustling activity of about one thousand guests, the clouds and the cold and the mud were forgotten.

The construction site had taken shape during the past few weeks. The foundation work had begun. The earth was churned and in the midst of all this earth-work stood the contractor's tower and beside it, a temporary canvas shelter. From this shelter came the sound of prayer, the sound of voices telling of patience, love, endeavor; voices proclaiming the beginning of the foundation of yet another institution devoted to the oneness of mankind and to the Glory of God.

Here they tested their loyalty to government in spite of trials and opposition, and now the mayor of that German village spoke of the future. He asked us to forget the misunderstandings of the past, and he wished this world community that which he cherished for them in his heart: peaceful, never-ending progress.

The revered Hand of the Cause Amelia Collins, assisted by the other Hands of the Cause Mr. Furútan, Mr. Balyuzi, Mr. Khádem, Dr. Giachery, Dr. Mühlschlegel, and Dr. Grossmann placed the silver plate on the cornerstone, which contained sacred earth from the midmost heart of the planet in the Holy Land. World history had been made indeed. It was not the history of material battles of oppression and of fear. It was the beginning of the rebirth of Europe in the realms of the spirit and in the realm of thought.

The churches had opposed it first, the courts had rendered verdicts; justice had finally triumphed, and reason and love prevailed. Thus the past reaching far back into the last century and into darkest Persia had yielded one more precious fruit amongst those who had been specifically addressed by the Founder of the Faith, the Christians of the West.

Truth is one; it does not know of multiplicity; therefore, on the twentieth of November 1960, the Mother Temple of Europe, the symbol of unity for this much tormented continent, was finally begun. Future generations will remember that noon hour on a wind-swept hill in the heart of Europe. Was it not Goethe who said at Valmy that history had been made? How much more would this be true here, where the only weapons were those of the spirit and of the mind of man.

-René Steiner

FEBRUARY 1961

# Hand of Cause Amelia Collins Addresses Gathering At Temple Site



Hand of Cause Mrs. Amelia Collins, representative of the Hands of the Holy Land, speaking to the gathering before placing the sacred dust from the Shrine of Bahá'u'lláh into the foundation stone of the Mother Temple of Europe. This event was publicized in two German newspapers, the Frankfurter Allgemeine Zeitung and the Hochster Kreisblatt.

through both their prayers and their contributions, that it may speedily rise, a visible embodiment of our beliefs, and shower its blessings upon all who enter its doors for worship.

"Both 'Abdu'l-Baha and Shoghi Effendi repeatedly pointed out that these Baha'i institutions are the great silent teachers of the Faith; they not only enhance its prestige in the eyes of the people of the world, but from them stream spiritual power and blessings upon believer and non-believer alike.

"This Mother Temple of Europe is not only unique, but is distinguished by the fact that the beloved Guardian himself specified it should receive the infinitely precious gift of some of the sacred dust from the Shrine of Bahá'u'lláh. In 1958, at the time of the Intercontinental Conference in Frankfurt, one of those five great Conferences called by him, and marking the mid-way point of his great Global Crusade, I delivered this dust to the German National Assembly for safe-keeping, little dreaming it would ever be my joy and privilege to place this gift in the foundation of this glorious Temple.

"I now do so in the name of our most beloved Shoghi Effendi. May his ardent hopes be fulfilled, and this House of Worship, so dear to his heart, be speedily completed, a testimonial of the love of not only the European believers for their Guardian, but of the Bahá'is of the entire world."

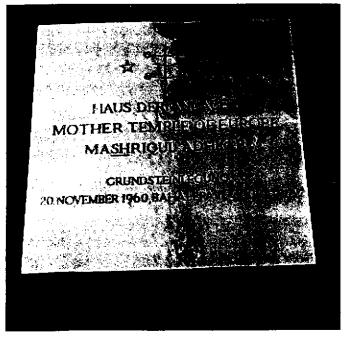
#### "Beloved Friends:

"We are gathered here on a singularly joyous and historic occasion—the laying of the cornerstone of the Mother Temple of Europe.

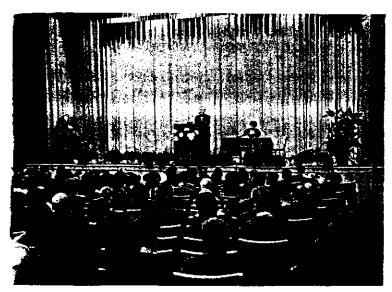
"For seven years, work on this important goal of the World Crusade has been delayed. Indeed there have been times when the outlook was so dark we wondered whether it would be possible to fulfill it within the allotted time. Now, however, we see that the mysterious forces latent in the Revelation of Bahá'u'lláh have once more been demonstrated, and yet another great victory won in His name.

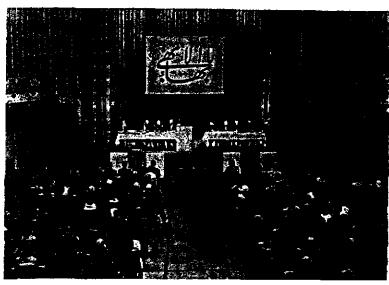
"Our beloved Guardian in his infinite wisdom chose the very heart of Europe as the site for this temple. It will be the fifth Mashriqu'l-Adhkár to be erected by the Bahá'ís of the world, and from it will stream forth special grace and blessings upon this continent, the cradle of western civilization, so war-torn, so in need at this time of the spiritualizing forces latent in the teachings of the Manifestation of God for this day.

"I hope all the European friends, and particularly those in Germany who have been honored by having this first Baha'i House of Worship erected on the soil of their native land, will support this institution



Silverplate placed on cornerstone of Mother Temple of Europe.





Left: Public meeting held in Frankfurt, Germany, on the occasion of the laying of the foundation stone of the first temple in Europe. Speakers were Ruprecht Krüger of Germany, and David Hofman of England (shown speaking). Right: Seven Hands of the Faith and members of the German National Assembly (shown on stage) meeting with the European Bahá'ís in the Zoo-hall, Frankfurt, Nov. 20, 1960. The meeting opened with prayers in different languages, followed by the reading of the message of the Hands to the entire Bahá'í world. The Hands present at this meeting inspired all with their talks. Of great importance to the rapid progress of the erection of the temple is the building permit which was received Nov. 22, 1960, two days after this meeting.



Hands of the Cause attending the laying of the foundation stone of the Mother Temple of Europe. Left to right: Mr. Hassan Balyuzi, Mr. Furútan, Dr. Grossmann, Mr. Khádem, and Dr. Giachery. Dr. Mühlschlegel and Mrs. Collins are not in picture.

# Visit of Hand of Cause H. Collis Featherstone Followed By Five Declarations

An event of momentous importance to the Bahá'ís of Honolulu was the Thanksgiving day visit of Hand of the Cause H. Collis Featherstone and Mrs. Featherstone. Although the distinguished visitors were in Honolulu little more than twenty-four hours, Bahá'ís there will not soon forget their visit since it accelerated the declarations of five persons who became new members of the Honolulu community within a week.

Arrival of the Featherstones brought a typical Island welcome. They were met at the airport by many of the Bahá'is and presented with beautiful leis. Shortly after their arrival they were escorted to the grave of the late, beloved Hand of the Cause Martha Root. Later they were invited to a typical Thanksgiving dinner at the home of Albin Kubala, chairman of the Honolulu Local Assembly.

Mr. Featherstone met with Bahá'ís at Honolulu's noted Mid-Pacific Center of the Faith that evening, and on the following evening conducted a fireside that attracted a record attendance. The Featherstones left for Australia shortly after midnight on Friday, November 27, in order to be present at the funeral of beloved Hand of the Cause in Australia, Clara Dunn.

## Memorial Service Held

## For Hand of Cause Clara Dunn

"From time to time there flashes across the sky of our earthly lives a meteor of such blazing light that it touches the heart of all those in its rays. Such a meteor was Hand of the Cause Clara Dunn whose memory we honor tonight." These were the opening words spoken by Mr. H. Borrah Kavelin as he shared some of the highlights of the life of Clara Dunn with the friends gathered in Foundation Hall of the Baha'i House of Worship, Wilmette, Ill., on the evening of December 31, 1960.

The memorial service was conducted by members of the National Spiritual Assembly and was opened and closed with beautiful recorded music, prayers and readings from the Writings of Bahá'u'lláh.

Clara Dunn was born May 12, 1869 in London, England, the sixth child of the wife of Thomas Holder, and when she was only a year old the family moved to Canada. Her early years were not happy ones, and at the age of sixteen she was married. However, at nineteen her husband was killed in an accident and Clara was left widowed with one child. She then turned to the field of nursing and came to the United States to follow her profession.

It was not until 1917 that she married John Henry Hyde Dunn. From that time forward her life took on a very different pattern and they were both enriched in close fellowship in working for the Faith.

Upon arriving in Australia as pioneers to that continent, Mr. Dunn secured a position which enabled him to travel all over the country and Mrs. Dunn accompanied him. When they arrived in a city she would set up housekeeping, entertain and teach the Faith. In this way Mr. and Mrs. Dunn, affectionately called "Father" and "Mother," spread the Faith throughout the length and breadth of the Commonwealth.

"Father" Dunn died in 1941 at the age of eighty-seven and was posthumously elevated to the station of Hand of the Cause of God by Shoghi Effendi.

The closing years of "Mother" Dunn's life witnessed many wonderful things: over forty-eight assemblies and groups established; the Ḥaziratu'l-Quds and a full administration well founded and functioning; numerous believers, following the footsteps of "Father and Mother," going out to the islands as pioneers; the Faith recognized by the government as an independent religion, and finally, the crowning glory of Australia—the erection of the first Temple of the Antipodes set within those shores. There can be few pioneers in the world possessed of such a glorious record. The beloved Guardian honored "Mother" Dunn with the rank of Hand of the Cause on February 29, 1952.

At the age of ninety-one this grand woman ascended to the Abhá Kingdom to receive her blessed reward. With her husband, she had brought to the continent of Australia a flame of truth that will light the way for thousands of unborn generations. In her final resting place she lies beside her husband. Possibly nowhere else in the world do two pioneers of a continent, both having become Hands of the Cause, lie side by side as do this man and this woman who kept their tryst with God to the end. The flame from these twin torches will be an undying light in that vast country.

# Hand of Cause William B. Sears Addresses Large Meetings in Los Angeles

Following a visit to Alaska, Hand of the Cause William B. Sears spent the second week end in December in Los Angeles, Calif., where the Bahá'í community served as host to three large meetings which he addressed. Two of the meetings were for Bahá'ís only, one on Saturday afternoon and the other on Sunday afternoon, attended by 200 and 225 believers, respectively, from Los Angeles and the surrounding communities. A public meeting on Saturday evering, attended by 450 persons, commemorated Human Rights Day. The platform on that occasion was shared by Mr. Sears with a Nigerian exchange student and the president of the Japanese Chamber of Commerce. A large percentage of the audience was made up of non-Bahá'ís.

Mr. Sears also attended the Nineteen-Day Feast of the Los Angeles community and spoke to the friends about the progress and needs of the World Crusade.

### Passing of American Pioneer Frances Wells

On January 1 the Hands of the Faith residing in the Holy Land cabled the National Spiritual Assembly as follows:

"Grieved news passing (of) devoted pioneer Frances Wells. Her exemplary self sacrificing services unforgettable. Praying (at) Shrines (for) progress (of) her soul."

This message followed the news that had been cabled on December 27 by the Regional Spiritual Assembly of the Benelux Countries that Mrs. Wells had passed away in the hospital in Esch, Alzette, Luxembourg, after a relatively short but serious illness.

Early in the Second Seven Year Plan Mrs. Wells left her home in California to pioneer in Anchorage, Alaska. In 1952 she moved farther north to pioneer in Fairbanks and three years later to open to the Faith Point Barrow, the most northerly settlement in Alaska. In the summer of 1959 she volunteered for pioneering service in Europe and in September she arrived in Luxembourg, finally settling in one of the goal cities, Differdange, where she remained until her illness necessitated hospitalization in Esch.

The courage of Frances Wells has indeed been exemplary and her self-sacrificing services to the remote Bahá'í centers in Fairbanks and Point Barrow particularly will be long remembered.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

## New LSA Incorporation in Africa

The incorporation of the Local Spiritual Assembly of Victoria, British Cameroons, Africa, has recently been completed. This is the third local assembly to be incorporated in northwest Africa. The National Spiritual Assembly of Northwest Africa states: "The incorporation of this assembly is of special significance as the Guardian attached a great importance to this city. This marks one more victory in the World Crusade for a continent which has demonstrated such a wide response to the teachings of Bahá'u'lláh."

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# Bahá'ís Use Map To Show Progress In Malaya



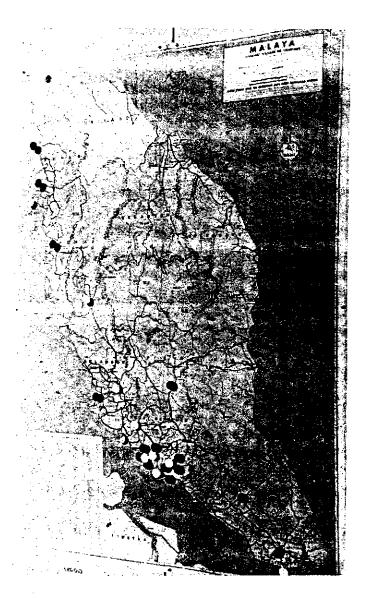
Top left: Malayan Summer School held in Port Dickson, Aug. 10-15, 1960. Hand of Cause Dr. Rahmatu'lláh Muhájir is seated second row, third from right.

Top right: Map of Malaya showing the existing assemblies, groups, and isolated centers.

Lower left: Hand of Cause Dr. Muhájir, seated left, in consultation at the summer school with Mrs. Shirin Fozdar, chairman of the Regional Spiritual Assembly; Dr. Eshraghian, pioneer in Singapore, standing; and Mr. K. H. Payman, secretary of the Regional Spiritual Assembly, seated right.

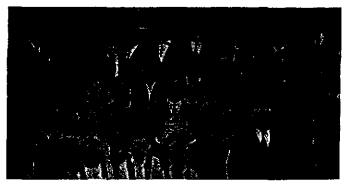
Lower right: Another group of the friends attending Malayan Summer School.

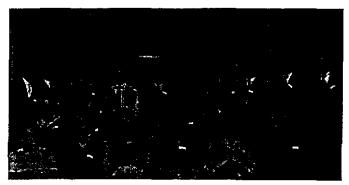






# Unprecedented Publicity Given By Scandinavian Press





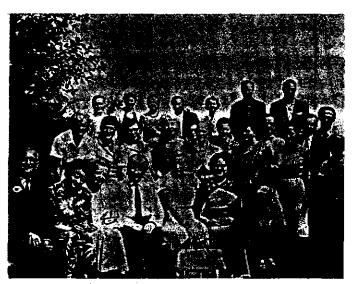
Left: Some Danish Bahá'ís gathered in the Hazíratu'l-Quds, Copenhagen, Denmark. Right: A fireside meeting held by the Bahá'í Youth Committee in Copenhagen.

In recent months several newspapers in Scandinavian countries have given excellent publicity to the Bahá'í Faith. The December issue of Bahá'í News reprinted a story of the Spitzbergen pioneers published in the Harstad, Norway Tidende. Recently Finnish newspapers in Turku and Lahti have published photographs and articles about the Faith.

The Etela Suomen Sanomat of Lahti printed a picture of the teachers for the Bahá'í Summer School and included the following excerpt: "The Summer School of the Bahá'ís of Scandinavia and Finland is taking place right now at Honkapirtti Resthome in Lahti. As well as from Finland there are guests from Denmark, Sweden, and Norway, also Germany, U.S.A. and Persia. From Persia which is the cradle of the Bahá'í World Faith, Mr. Hadi Afsahi, who visited our editorial office yesterday, has come to lecture about the need of a world religion in these days."

The Turku Turun Sanomat published a picture of Brigitte Hasselblatt from England, Kenneth Muir and Milton Lundblade from the U.S.A., stating that they were for the present settled in Turku. In an accompanying article headed, "The Bahá'í World Faith Has Followers In 256 Countries," were the following excerpts: "The more disturbed the world becomes, the stronger are the voices heard from different classes of people, and though their starting points are quite different, nevertheless, the goal is the same: to create a world where there will be peace and mutual understanding instead of war and strife." Then a brief explanation of the Faith was given, followed by: "They never push

their doctrine on anybody, and they feel happy if anyone of the people they meet is happy in his own religion. If this is not the case they are willing to discuss it if the person in question is truly interested."



The Bahá'í Summer School for Scandinavia and Finland held on the shores of one of Finland's beautiful lakes near Lahti, July 25-27, 1960. Hand of Cause Dr. Adelbert Mühlschlegel in center of front row. Workshop sessions were featured on formation of local and national assemblies, functions of a local assembly, and delegates to a national convention.

#### INTERNATIONAL NEWS BRIEFS

The Regional Spiritual Assembly of South-East Asia has informed the Bahá'í world that the Local Spiritual Assembly of Malacca, Malaya, has been successful in acquiring a piece of land from the local government to serve as Bahá'í burial ground. They have an official letter to this effect from the Municipal Secretary of Malacca.

The first Japanese believer, Mr. Kikutaro Fukuda of Toyohashi, passed away on November 29, 1960. He first heard of the Faith in the spring of 1915, forty-five years ago, and became a believer. At that time he was an 18-year old student, but he wrote several letters to 'Abdu'l-Bahá and received replies.

With the assistance of Mr. Shin Yong-ho, first Bahá'í of Pusan, Korea, a Bahá'í Club has been established at Pusan University. Two meetings were held at the university in October, at the first of which fifty were present, and at the second of which there were 120. Following this, a fireside was held for only those who were sincerely interested, with about twenty present. Besides these, many other Bahá'í activities are being carried on in this area.

With the Mashriqu'l-Adhkár of Africa nearing completion, the National Assembly of Central and East Africa, in courtesy to the Buganda government in whose territory the temple stands and whose generous cooperation has provided the newly constructed access road, recently invited the Buganda Council of Ministers to view the building. The Prime Minister and three of his Ministers of the Council were present on that occasion and were shown the temple and gardens by several of the National Assembly and temple committee. Refreshments were served in the lovely new caretaker's cottage, and members of the Council sincerely expressed their pleasure and admiration of the House of Worship.

En route from the Holy Land in November, Hand of the Cause John Robarts visited a number of communities in North-East Africa, arriving in the Central and East African region on November 17. He has now almost completed a very successful and comprehensive tour of the mass conversion areas of Uganda and Kenya. For the Kenya portion of his tour, Mr. Robarts was joined by Dr. Muhájir, newly arrived Hand of the Cause for Africa. They were accompanied by Auxiliary Board member Alí Nakhjavani.

Many believers heard Mr. Robart's fervent appeal to each individual to arise now to do his God-given and all important share in the teaching work of the Faith in his area. Dr. Muhajir spoke most movingly about the teaching activities in the South Pacific area where he has himself been so instrumental in the swift progress of the mass conversion campaign.

Informacion Bahá'í for May-September, published by the National Spiritual Assembly of the Iberian Peninsula, reports on the second national teaching school held in Lisbon, Portugal, with the assistance of representatives from all of the Portugese communities. The school was privileged to have Hand of the Cause Dr. Ugo Giachery present. Fifty-five persons attended.

# Second All-Philippine Teaching Conference Stresses Workshop Sessions

The second all-Philippine Teaching conference was held in Manila November 24-27, 1960. It was decided to hold "workshop" sessions with delegates from the four local spiritual assemblies, who in turn would hold subconferences in the larger communities in the Northern mountains of Luzon.

They broke up into four groups, followed a general outline of concentrated study, and on the last day representatives of each group reviewed and shared their respective conclusions. The result was complete participation, and some of those who had never spoken before had new assurance and were ready to teach more actively.

There were several highlights during this conference. Mrs. Shirin Fozdar, chairman of the Regional Spiritual Assembly, arrived on the first day, bringing her inspiration and love. A tape-recording arrived from the United States which provided a great impetus. It contained the talks recorded at the 1960 United States National Convention by four Hands of the Cause who were present. Hand of the Cause Agnes Alexander arrived on the day following the conference, so many of the friends stayed over extra time to meet with her. Also the sub-conferences brought forth several uplifting and confirming incidents. Excellent publicity has been secured in six daily papers in Manila, after a period of two and one-half years when they would not print any Bahá'í releases.



Mrs. Shirin Fozdar (standing third from right) with some of the friends at the Manila Bahá'í Center during all-Philippine Teaching Conference, Nov. 24-27, 1960.

# Youth Activities Show Enthusiastic Participation

From all parts of the country encouraging reports are being received about youth teaching and youth conferences sponsored by local spiritual assemblies and area teaching committees, indicating growing acceptance on the part of the adult believers of the responsibility they have been requested by the National Spiritual Assembly to assume in giving youth training, experience, and opportunity in teaching and in proclaiming the Faith to the public. Encouraging also is the number of declared Bahá'í youth who, immediately upon the attainment of voting age, inform the administrative bodies of the fact and their readiness to participate fully in all of the activities of the Faith.

The bulletins of the area teaching committees frequently report the formation and excellent performance of youth panels who are willing to travel considerable distances to give public meetings, talk at firesides, or arrange meetings aimed at attracting youth. Assemblies and groups that have not yet undertaken youth activities will find in them many ideas that can be adapted to their local situations.

Brief reference is made to the following reports to indicate the wide range of youth teaching and service in recent months.

In Berkeley, Calif., the Local Spiritual Assembly gave to the youth and young adult members of its community the responsibility for conducting the public observance of the Birthday of Bahá'u'lláh. For more than a month four of them planned, rehearsed and tape-recorded their talks for a panel presentation on "The Bahá'í Faith: Religion for Modern Man." As their final rehearsal a week before the event, they presented their program at a smaller gathering. The public presentation was excellent and the question and answer period that followed aroused much interest.

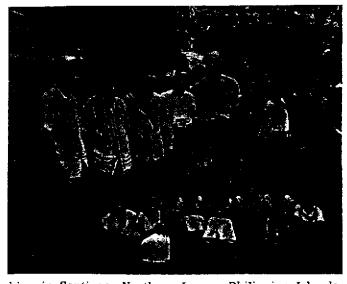
The Las Vegas, Nev., Assembly supports two youth panels, each under the guidance of an adult moderator, and each able to travel up to 300 miles one week end a month. These youth, some of them not yet Bahá'ís, defray their own expenses. One of the two panels is already scheduled through April 1961.

The first large public meeting to be given in the newly established Bahá'í community of Issaquah, Wash., was in observance of World Peace Day, with Bahá'í youth and adult speakers presenting a fine panel discussion on "Outlook for Youth."

A Labor Day week end youth conference in Kirkland, Wash., brought a letter of praise and commendation from the Kirkland community to each participant. The program was centered on discussion of "What It Means to be a Bahá'í Youth," and starting with the observation that youth speakers at firesides and public meetings seem to impress and interest other youth and adults in ways in which adult speakers do not, the conference discussion explored and developed methods and means for more frequent and effective teaching of and by youth.

A three-day youth conference following Thanksgiving Day sponsored by the Local Spiritual Assembly of Fresno Judicial District, Calif., brought together forty-seven registered participants from even distant parts of the state, with approximately sixty in attendance at the public meeting in observance of "The Day of the Covenant." There were two sessions each day-one class in the morning on "The Journey of the Soul," taught by Mrs. Delia Brandin, and a discussion meeting in the afternoon on "Bahá'í Youth and the World Today," led by Miss Helena Somerhalder. Rex King was the speaker at the evening sessions. The secretary of the Spiritual Assembly reported: "There was no desire on the part of any of the youth to leave the grounds during the conference; the magnet of fellowship was strong enough to hold everyone enthralled throughout the entire time."





Some of the Bahá'is attending the conference held on teaching in Santiago, Northern Luzon, Philippine Islands. Left: With Virginia Breaks (back row center), pioneer to the Caroline Islands based on Truk. Right: With Jack Davis (center), pioneer to Philippine Islands.

BAHA'I NEWS

She also added that the hallmark of the success of the conference was the declaration of Faith on the part of five new youth. This community invited a youth panel from Los Angeles to present their observance of World Religion Day.

The home of Mrs. Mary Wolter near Dexter, Mich., has been the gathering place in that area for a number of years for Bahá'í youth and their friends home for the Thanksgiving Day and spring vacations. Last Thanksgiving Day week end approximately thirty youth from colleges and high schools in New York, Ohio, Illinois, and Michigan were present, with the discussions of the sixteen-year-olds conducted by the college youth. The program was devoted to such subjects as: "World Unity," "Youth Problems," and "How the Area Teaching Committee Can Help Youth." A full program is planned with speakers for morning, afternoon and evening, with discussion and consultation following each speaker. A worship hour is planned for Sunday morning, while Saturday evening is devoted to singing, dancing, and other types of entertainment.

Augusta, Ga., was host city for another Thanksgiving Day week-end youth conference sponsored by the Area Teaching Committee for the South Atlantic States, with James E. Brown of Spartanburg, S.C., and Nancy Ford of Decatur, Ga., acting as convenors for the morning and afternoon sessions respectively. The first day was devoted to discussion on Bahá'í standards of conduct, using as reference material The Advent of Divine Justice by Shoghi Effendi, the chapter on "Love and Marriage" in Prescription for Living by Ruhiyyih Khanum, and the compilation What It Means to be a Bahá'í Youth. Saturday morning the discussion revolved around the problems encountered by youth who accept Bahá'u'lláh's standard of the oneness of mankind and are faced with situations growing out of the racial tensions in the south. The statement by the National Spiritual Assembly, The Most Challenging Issue, was consulted for guidance on this subject. Saturday afternoon was devoted to the subject of teaching the Faith, with Gleanings from



Twenty-four new youth contacts were guests at the Bahá'í commemoration of Human Rights Day sponsored by the four believers of Durham, N.C., in the home of Mrs. Ludmila Van Sombeek, Dec. 10, 1960. Challoner Chute of Charlottesville, Va., was the speaker.



A meeting during week of Oct. 30 - Nov. 6, 1960 in Asunción, Paraguay, at which Edward Miessler, member of the Auxiliary Board of the Hands of the Western Hemisphere, spoke on the significance of the administrative institutions of the Faith and the importance of preparing for assembly responsibility. Among those present were fourteen of the eighteen newly enrolled Bahá'ís.

the Writings of Bahá'u'lláh used as the reference work. On Friday the youth were joined by a number of adult Bahá'ís who live in the area to view color slides of the Bahá'í World Center and the Bahá'í Temple, followed by a social hour, and on Saturday evening interested non-Bahá'ís were included in the fellowship activities.

Mrs. Betty Broome Thompson of Greenwood, S.C., reporter for this conference commented that both the Bahá'í and the non-Bahá'í youth were very enthusiastic about their experiences; discussions were lively and interesting, and the convenors were well prepared. Before they dispersed they prepared recommendations to the area teaching committee, not only as to subjects for future conferences but also favoring the formation and exchange of youth panels throughout the area. One subject they particularly wished to have included in future conferences is a study of the meaning and procedure of Bahá'í consultation both as an aid to improving youth conferences and to prepare them for future service on local assemblies and committees.

The National Spiritual Assembly gave special encouragement to Bahá'í youth to attend the 1960 State Conventions by sending them all the convention material, except the ballots, mailed to the adult believers. At the Northern California Convention many of the friends felt that the youth participation was the "life" of the convention. The youth met together at lunch time and, with two adults, selected one of the items on the convention agenda for discussion. They appointed a representative who reported the results of this discussion when the subject came up for consultation in the afternoon session.

Bahá'í youth and adults are reminded that the excellent compilation What It Means to be a Bahá'í Youth published by the National Bahá'í Youth Committee last spring is still available. It offers many ideas for youth firesides and discussion groups, and may be ordered at 25 cents a copy from: Mr. Larry Cooper, 121 Linden Avenue, Wilmette, Ill.



National Spiritual Assembly of the Bahá'ís of South and West Africa, elected April 1960. This is the first published photograph since the formation of this National Assembly in 1956. Front row: Andrew Mofokeng, Mrs. Bahíyyih Ford, Mrs. Valera Allen (secretary), Rudolfo Duna (vice-chairman). Back row: John Allen (chairman), Max Seepé, Shidan Fat'he-Aazam (treasurer), William Masehla (recording secretary), Lowell Johnson (assistant secretary).



National Spiritual Assembly of the Bahá'ís of North East Asia, April, 1960. Left to right: Nourredin Momtazi, Dr. I. Mizuno, Mrs. Barbara Sims (corresponding secretary), William Maxwell Jr., (chairman), Miss Agnes Alexander, M. Odani (vice-chairman), H. Takano, Dr. David M. Earl (recording secretary), Philip A. Marangella (treasurer).

## It Takes More Than One Person To Confirm a Baha'i

A Bahá'í who has had wide experience in teaching both at home and abroad has set down a few valuable thoughts growing out of her own personal experiences, first as a new believer and now as a teacher. They are being shared with the friends because they point up so well, first, the importance of recognizing the fact that each and every Bahá'í has some special talent to contribute toward the confirmation of newly attracted souls and, second, how important it is to give one's contacts and students the benefits of these various experiences.

She writes: "Without the aid of God we can do nothing, and, except in very rare instances, without the help of other Bahá'ís we cannot confirm new believers.

"When I first heard the Bahá'í Message, the teacher spoke with such simplicity and sincerity that I immediately believed her, even though I wasn't sure what I believed. If other teachers had not come along to strengthen my belief, I would have remembered, but it would have remained an emotional experience. With knowledge came certitude, but many contributed to that knowledge. At summer schools, conferences and conventions I saw the Bahá'í Faith in action. I worked with Bahá'is who couldn't express in words what they felt and believed, but who practiced it every day of their lives. I also worked with those who called themselves Bahá'ís, but whose actions denied it; yet they were striving toward the same goals, and Bahá'u'-lláh was using all of them!

"I first heard the word 'Bahá'í' more than thirty years ago. Since then many people have declared their faith after attending classes and firesides in our home, in some of which I was the teacher but in many more where I remained silent while others shared what they understood of this great ocean of knowledge from God to which Bahá'u'lláh has given all of us access. The social affairs, the public talks, the summer schools, the informal chats with other Bahá'is, all played important parts in the preparation of these souls for membership in the Bahá'í community, and after their declaration the education continued but always with a view to making them independent of their former teachers so that they could become strong souls who could attract and teach others.

"I am embarrassed when I think of all the errors I made when I first began to teach, and which I occasionally make even now. The only consolation I feel for all my own mistakes is the memory of the strange and inaccurate things which I heard while investigating this Faith myself but which failed to prevent me from recognizing Bahá'u'lláh. My feeling of guilt over all these errors serves a good purpose, however, because it has made me study continually the vast range of subjects which have been treated by Baha'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, and as the veils are removed one by one from my eyes, each book is like a new book which I have never seen before. For this reason I shall never be able to complete my studies, but will always have the joy of discovery and of searching deeper and deeper into the mines of knowledge concealed in the Sacred Writings.

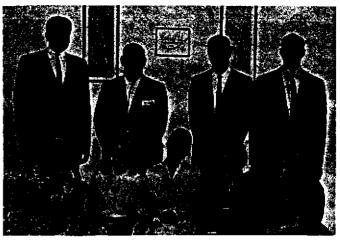
"There has never been any one person whom I have

called my spiritual 'mother' or 'father,' but always along the path of search I have found those who had preceded me in experience, knowledge, and practice, who were always ready to lend a helping hand and who have been the source of inspiration, wisdom, and guidance for me when the path seemed too difficult. They have been like beacons to warn of obstacles and deep holes along the road at night. To all these I am eternally grateful, and in turn I try to keep my candle lighted to aid others who are following just behind me. And I try to remember to give them the freedom to pass me by when they have a need to do so."

# In Eastern Congo Republic

## **Teaching Drive Continues**

The tremendous upsurge of teaching activity in the Congo during the past few months continues unabated. As these activities have been confined to the village areas on the eastern borders of the new Congo Republic near Ruanda Urundi, the new Bahá'ís and communities are not near real trouble spots in the Congo, where there is great political unrest at the present time.



Local Spiritual Assembly of the Bahâ'ís of Compton, Calif., incorporated August 31, 1960. Front row: Mrs. Olive Craig, Mrs. Phyllis Barrett, Mrs. Margaret Wallace, Mrs. Anna J. Edwards, Mrs. Jennilou W. Edwards. Back row: Claude S. Miles, Ray H. Edwards, Samuel McCallister, and Gene Craig.



Fourth Japan Summer School, held at Hotel Gamagori, Aichi-ken, Aug. 19-21, 1960. Hand of the Cause Miss Agnes Alexander holding plaque of Greatest Name.

# FORMED RIDVÁN 1960



Eight of the nine members of the Local Spiritual Assembly of the Bahá'ís of Salt Lake City, Utah, incorporated on April 18, 1960.



First Local Spiritual Assembly of the Bahá'ís of Camaguey, Cuba, formed on April 21, 1960. Front row: Armando Lastre, Lazaro Ramos, Clarence Ullrich, Francisco Garcia Rodriguez, and Oscar Rodriguez. Back row: Migdalia Diez, Gloria Ortega, Margarite Ullrich, and Viola Tuttle.



First Local Spiritual Assembly of the Bahá'ís of Erlangen, Germany, formed on April 21, 1960.



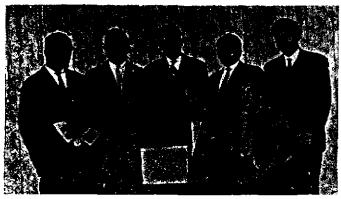
First Local Spiritual Assembly of the Bahá'ís of Perugia, Italy, formed on April 21, 1960.



First Local Spiritual Assembly of the Bahá'is of Padang Pandjang, Sumatra, Indonesia, formed on April 21, 1960.



First Local Spiritual Assembly of the Bahá'is of Kampong Plantar, Jeram Mengkuang, Malaya, formed on April 21, 1960. This is the first tribal local assembly in Malaya.



Local Spiritual Assembly of the Bahá'ís of Cologne, Germany, reestablished Ridván 1960.



First Local Spiritual Assembly of the Bahá'ís of La Ceiba, Honduras, formed on April 21, 1960.



First Local Spiritual Assembly of the Bahá'is of Cartagena, Colombia, formed on April 21, 1960. Front row: Luis Montenegro, Cilenia G. de Lloyd, Inés R. de Montenegro, and James Archibald. Back row: Jean Berest, Fred Berest, Olavo Novaes, Odell Lloyd, and Rason Dobbs.

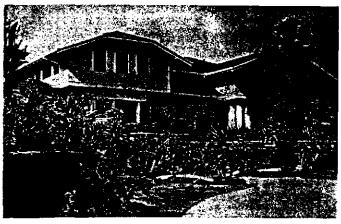


First Local Spiritual Assembly of the Bahá'ís of Liege, Belgium, formed on April 21, 1960.

# Two More School Systems Recognize Bahá'í Holy Days

On November 30, 1960 the superintendent of the Fort Wayne, Ind., Community Schools addressed a communication to the principals of the five schools under his jurisdiction recommending that they extend every consideration possible to the Bahá'í children who wish to remain away from school on the Bahá'í Holy Days whose dates he listed. He concluded his letter with this paragraph: "We would also hope that it would be possible to make a learning situation of these particular days. Perhaps these boys and girls, if they wish, could share these experiences with other boys and girls. Is this not a very good way to create understanding and appreciation of the religions within our society?"

The Board of Education of Des Moines, Iowa, through the Superintendent of Public Schools, has recently authorized the public schools of that city to excuse Bahá'í children from their classes on Bahá'í Holy Days. Although there are at present no Bahá'í teachers in the school system the authorization grants the same privilege to such teachers.



New Bahá'í Center of Honolulu, Hawaii, located in Nuuanu Valley, purchased following the very profitable sale of the former center in the heart of the business section. The seventeen rooms in the new building provide several classrooms for the large Bahá'í children's school, a library, public meeting rooms and living quarters for the host and hostess, as well as a basement apartment for the caretaker of the buildings and Japanese garden.



Bahá'ís attending 1960 Hawaii State Convention held in Honolulu. They represent more than half of the state's total membership.

# Phoenix Bahá'ís Win Growing Recognition from City Organizations and Churches

A growing interest in the Bahá'í Faith on the part of the general public and a greater recognition of its status among churches and other organizations is indicated by the events that have taken place in and near Phoenix, Ariz., in recent months.

For the third successive year Mrs. Nancy Phillips served as an adult advisor at Anytown, Ariz., a human relations workshop for youth held for a week each August in a northern Arizona camp setting. Religion has proved to be the most popular subject for consideration by the participants and a presentation of the Baha'í Faith with other major religions during a general assembly and a separate worship service has become an integral part of the program.

In October at the annual meeting of the National Conference of Christians and Jews, Mrs. Phillips was one of several persons to receive a certificate of recognition "for outstanding leadership in promoting the cause of good will and understanding among the people of our nation" and was cited in a statement read by the Governor of Arizona as "spiritual advisor for the Bahá'í Faith at Anytown during the years and enthusiastic champion of the welfare of Indian students." This was the only citation to make reference to religion.

Also in October, Alton Thomas, a member of the Phoenix Local Spiritual Assembly, addressed a statewide gathering of youth of the Congregational Church on the subject of the Bahá'í Faith, and Mrs. Beatrice Bechtold, also an assembly member, spoke on the Faith to a youth group at the Methodist Church. As a result of the first meeting another request for a Bahá'í speaker was received from the Neighborhood Congregational Church.

Subsequently two local Sunday School groups requested permission to visit the children's and youth classes sponsored by the Phoenix Assembly. One was a group of twenty-five high school youth from the Congregational Church and the other was the junior high school class from the Unitarian Church.

At the annual Arizona Youth Conference sponsored by the National Conference of Christians and Jews on the campus of Arizona State University on November 19 Mrs. Phillips served as one of sixteen adult advisors. As part of the program the advisors formed a panel to answer questions on human relations posed by the youth delegates. The question directed to Mrs. Phillips was: "What is the Bahá'í Faith?"

Also in November a request was received from the Arizona Republic, the state's largest newspaper, for an interview with several local Bahá'ís. Two members met with a reporter, a picture was taken of five members, and an excellent feature article, entitled "Bahá'í Rapidly Expanding," appeared in the Saturday edition, November 26. It covered not only the general history of the founding of the Faith but also reference to the local "chapter" and its activities, the method of Bahá'í elections, the nature and purpose of the Nineteen-Day Feast and other meetings, and some of the Bahá'í teachings, particularly regarding marriage. As a result of this story a newspaper in Glendale, Ariz., has indicated to the Bahá'í group there its intention to publish a story on the Faith.

On radio station KUPD in Phoenix, Alton Thomas was interviewed on November 1 on the general subject of race relations. The conversation shifted to that of religion and Mr. Thomas was asked a number of direct questions about his faith which enabled him to give a very constructive picture of the Bahá'í teachings.

As a result of all this public interest, the Local Spiritual Assembly arranged a public meeting December 9 in the penthouse of the public library on the subject "What Is The Bahá'í Faith?" A spirited question and answer period followed, with the questions submitted in writing by members of the audience. A photograph of the two speakers and the chairman appeared in the newspaper the following day over a caption that began "Bahá'ís like questions." Advance publicity for this meeting included television appearances, on separate programs, of the two speakers.

# Bahá'í Booth at Utah State Fair Features Electronic Display of Faith's Principles

The annual Utah State Fair, held this year on September 16-25, included for the third time a Bahá'í booth. The project was sponsored by the Spiritual Assembly of Salt Lake City, and the booth was manned from noon to ten p.m. daily, with thirty-three different Bahá'ís from eight Utah communities assisting in attending the booth.

Decorated in pink, pale green, and black, the sixteenfoot-square booth in the Industrial Arts Building presented a charming and attractive picture. The unique attraction was an electronic relay machine designed and built by one of the Provo Bahá'ís. The machine was fronted by a black screen, on which was a series of windows which lit up one by one, showing the Divine Revelators, the date of their coming, their Book, and a statement about them taken from the writings. In the upper left corner of the screen fifteen questions most commonly asked at the Temple were listed, and the answer to each question would light up on the panel when a corresponding button was pressed by the visitors. On another wall there were three revolving poles, each with eight framed pictures of Bahá'í world landmarks and interesting facts.

Thirty-six Bahá'í books were available to browsers, and two paperback books were on sale. Approximately 1,500 copies of three different Bahá'í pamphlets were given to inquirers.

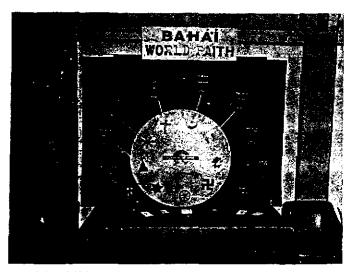
Thirty-seven names were taken of those wishing to be notified of meetings or wanting further reading material; some did not wish to leave their names, but preferred to study on their own.

The majority of visitors were Mormons; some seeking, many not. Several visitors of other Faiths expressed admiration for the teachings on display. One man stated he had learned of the Faith in Hawaii; since that time he had considered himself a Bahá'í, but did not realize there was a Bahá'í Center in Salt Lake City. Thousands of people stood silently reading the principles, which were displayed in gold letters on one of the walls. Many more thousands walked by, merely looking up at the large gold letters "Bahá'í World Faith." Three hundred and two thousand people came to the Fair, roughly one-third of the state's population.

# Winnetka Bahá'ís Participate In City's Open House

For a number of years the Bahá'í community of Winnetka, Ill., has participated in the city's annual open house held on a Sunday in November, called "Winnetka On Parade." The various community organizations arrange exhibits in the community center to acquaint the public with their activities. The Bahá'í exhibit last November consisted of a large circular panel showing the symbols of the nine extant religions with the wording in the center: "Religion Is One." Surrounding the panel were books bearing the names of the Holy Scriptures of the nine religions with a ribbon leading from the book to the symbol of the faith. On the table below was a copy of the Bible, the Qur'an, and one volume of The Baha'i World, together with a few Bahá'í pamphlets. Bahá'ís were on hand to greet the visitors and to answer questions.

This particular Bahá'í exhibit was first shown in the Winnetka Public Library to commemorate World Religion Day in 1960, where it attracted so much attention, particularly among the high school students who were studying comparative religion, that the exhibit was kept on display for an entire week.



Bahá'í exhibit displayed at community center, Winnetka, Ill.

## Calendar of Events

#### **FEASTS**

February 7—Mulk (Dominion) March 2—'Alá' (Loftiness)

INTERCALARY DAYS
February 26—March 1

DAYS OF FASTING March 2-21

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS February 10, 11, 12

# Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

## National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Baha'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'i Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill.

Subscription and change of address: 112 Linden Ave-

nue, Wilmette, Ill.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Baha'i News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# Bahá'í News

No. 36

BAHA'I YEAR 117

FEBRUARY 1961

# Home Front Teaching Shows Marked Acceleration

At the January meeting the National Spiritual Assembly reviewed with members of the American National Teaching Committee the progress of the teaching work on the home front in relation to winning new local spiritual assemblies and extending consolidation and teaching assistance to the new and small assemblies. From this review the following statistics, as of December 31, 1960, are shared with the believers.

Assembly status seems assured by Ridván in thirtyeight goal and promising groups. Seventeen of these already have nine or more members.

Thirty-two local spiritual assemblies are in jeopardy, but almost all of these need only one more believer. Further, on the positive side, a large percentage of these have excellent teaching work in progress and have contacts studying.

Reports on the consolidation program and circuit teaching reinforce the above. The new and small assemblies that have had the consolidation program completed or in process December 31 total ninety-six. Interspersed in these NSA-approved programs of deepening and assistance to the newly formed and small assemblies, the teachers made additional two to threeday visits to forty-three goal groups. The American National Teaching Committee and the area teaching committees have completed more than 280 extended and week-end teaching visits by circuit teachers to the goal groups and small communities, and have in process or scheduled an additional seventy-five circuits. This is far in excess of the teaching work and intra-area teaching work that was scheduled and completed up to this time last year.

Up to the present, emphasis has not been placed on appeals for settlers on the home front in deference to the needs for pioneers in Europe. However, we strongly urge that anyone who cannot go into foreign fields but can make himself available for the home front, get in touch with the American National Teaching Committee immediately.

This report, in addition to reflecting a marked increase in circuit teaching activities, discloses a rededication on the part of the believers generally to the task of winning the 300 "firmly grounded, well informed, actively functioning" local spiritual assemblies called for by the beloved Guardian as a home front Crusade goal. However, we are at the critical period of the year,

with less than three months left in which to bring in the harvest of new assemblies at Ridván. As noted, in most cases only one or two additional enrollments are needed to bring a goal group to assembly status or maintain the status of an assembly in jeopardy. May we all arise in the spirit of love and unity and resolve to express our faith in action — to "each one win one" by Ridván.

"Faith is the magnet which draws the confirmations of the Merciful One. Service is the magnet which attracts the Heavenly strength." ('Abdu'l-Bahá)

-NATIONAL SPIRITUAL ASSEMBLY

## Hugh E. Chance Elected to NSA

At a by-election held on December 20, 1960 the delegates to the 1960 Annual Bahá'í Convention elected Hugh E. Chance of Davenport, Iowa, to fill the vacancy in the National Spiritual Assembly created by the resignation of Ellsworth Blackwell to pioneer in Haiti.

-National Spiritual Assembly

# Fifty-Third National Convention Meets in Wilmette April 27-30

The Fifty-Third Annual Convention of the Bahá'ís of the U.S. will be held in Foundation Hall of the Bahá'í House of Worship, Wilmette, Ill., April 27-30, 1961.

A list of nearby hotels with their rates will be published in the next issue of Bahá'í News. Delegates and visitors who wish this type of accommodation are requested to make their own reservations with the hotel of their choice. Friends wishing accommodations in private homes should send their request for reservations to:

Mrs. Gertrude D. Marks 3239 Central Avenue Wilmette. Illinois

As usual, the Convention Arrangements Committee will limit child care to the daytime sessions only. Also, it will not be equipped to care for children in arms or for other very young children requiring individual attention.

-Convention Arrangements Committee

#### BAHA'I DIRECTORY CHANGES

#### ASSEMBLY SECRETARIES

Northern California

Cloverdale J. D.: (new secretary to be reported)

Louisiana

Shreveport: (New secretary to be reported)

Minnesota

St. Paul: Mrs. Catherine Hanson, 586 Aurora Ave., Z. 3 (new address) (to correct erroneous listing in December Supplement)

Mississippi

Gulfport: Mrs. Charles E. Stoakley, 2004 - 30th Ave., (new address)

**New Jersey** 

Englewood: Mr. David Palmberg, Secty, protem, 143 Tenafly Rd.

New Mexico

Gallup: Mrs. Mary E. Gibson, 806 W. Logan Ave.

Astoria: Mr. Robert Lindstrom, 4436 Leif Erickson Dr.

Galveston: Miss Montie Holt, 61-A Island City Homes San Antonio: Mrs. Katheryn Paschall, 753 Chaffee Rd., Ft. Sam Houston

Western Washington

South King Co. Comm. Dist.; Mrs. Opal L. Conner, 11705 -15th Ave. So., Seattle 88

Wisconsin

Mequon: Mrs. Beula Brown, Rt. 4, Box 540, Mequon (new address)

#### ADDITIONS TO COMMITTEES

Temple Children's School

Mrs. Edna Fechtner

Area Teaching Committe—North Atlantic States

Mrs. Emmalu McCandless

Raymond G. Wilcox

William Zucker

Area Teaching Committee—Tennessee Valley States

Lester Himes

James Kimbrough

Bahá'í College Bureau

Mrs. Dorothy Munson

Mr. William Munson

#### BAHÁ'Í SUMMER SCHOOL COMMITTEES - 1960-1961

#### Green Acre Bahá'í Institute Program Committee

Mr. Harry Merson, Chairman

Mrs. Joan Appleton, Secretary, Box 363, Ipswich, Mass.

Mrs. Ethelinda Merson

Mrs. Mildred McClellan

Dr. Sam McClellan

Mrs. Irene Miniutti

Mrs. Leonora Norman Mrs. Pamela Webster

Dr. Alfred Neumann

Dr. Firuz Kazemzadeh

Mr. Farhang Javid

Mrs. Kathleen Javid

Miss Marina Kazemzadeh

#### Davison Bahá'í School Program Committee

Mrs. Betty Weston, Convenor, 22413 Francis, Dearborn 8, Mich.

Mrs. Helen McClusky

Mr. Fred Sudhop

Miss Phyllis Hall

Dr. Harrison Langrall

Mrs. Mary Jane Langrall

Mr. Marion R. Finley, Jr.

Mrs. Jean Shepherd

Mr. Jack Shepherd

#### Davison Bahá'i School Maintenance Committee

Mr. Robert Z. Willson, Chairman

Mrs. Barbara Willson, Secretary, 1617 Pearson, Ferndale 20,

Mich.

Mrs. Laura Post

Mr. Harold Johnson

Mr. John W. Nash

Mr. Clinton Wideman

Mr. Fred Dillingham

Mr. Phillip Cavanagh

Mr. Gerald Horne Mrs. Eulie Horne

Mr. Robert Hammond

Mrs. Elizabeth Brogan

#### Southeastern Bahá'í School Program Committee

Miss Kathryn M. Potter, Secretary, 124 Oak Court, Greens-

boro, N. Č.

Mrs. Gail Curwin

Mrs. Corinne Bowman

Mr. J. Kenton Allen

Mrs. Carlotta Holmes Mr. Wiley B. Allison

Miss Nancy Ford

Mr. Albert James

Miss Lois M. Gawen

#### Southwestern Bahá'í School Program Committee

Mr. Robert Hopkins, Chairman

Mrs. Betty Hopkins, Secretary, 3430 Rankin Ave., Dallas 5,

Texas

Mrs. Allene Squires

Mr. Leo Squires

Mr. Howard Menking

Mr. Raul Walls

#### Geyserville Bahá'í School Program Committee

Mrs. Adrienne Reeves, Chairman

Miss Helena J. Somerhalder, Secretary, 4850 Hamilton Ave.,

San Jose, Calif.

Dr. Dwight W. Allen Mrs. Hazel Littman

Mr. Fred Littman

Mrs. Elizabeth Greene

Mrs. Mary Ellen Zamzow

Mr. Richard Groger

#### Geyserville Bahá'í School Maintenance Committee

Mr. James W. Zamzow, Chairman

Mrs. Mary Ellen Zamzow, Secretary, Rt. 1, Box 452, Boulder Creek, Calif.

Mr. Richard Groger

Mr. Adolph Wielk

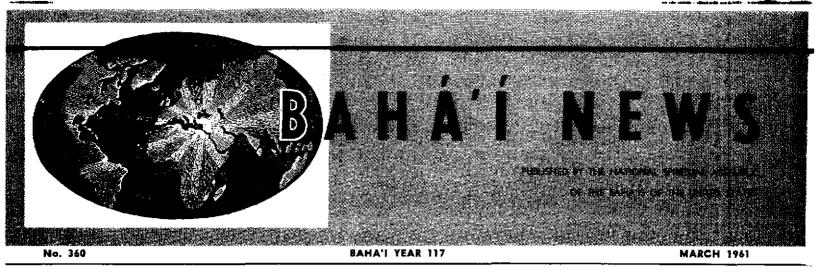
Mr. Fred Littman

Mr. Myrvin Somerhalder

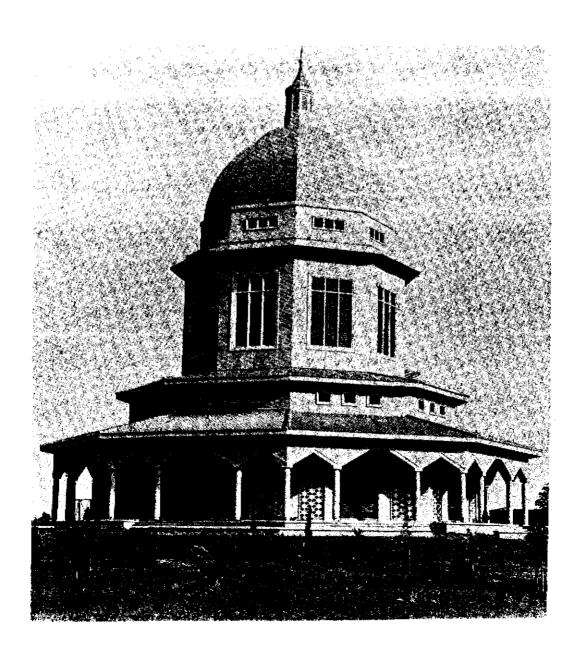
Mr. Donald F. Phillips

Mr. Harry Irwin

Mr. Robert O. Jordan



# African Temple Dedicated January 14



# Hands of Faith Announce Dedication Of Temple in Africa

"Joyously share (with) Bahá'í world (the) news (of) completion (and) dedication (of the) Mother Temple (of) Africa, marking significant milestone (in the) development (of the) institutions (of our) Faith (in) that richly blessed continent.

"Memorable dedication ceremony (was) attended (by) 'Amatu'l-Bahá Rúhíyyih Khánum and nearly five hundred believers representing nineteen countries. Presence (of) more than (one) thousand visitors (at) inaugural service (of) public worship (and) wide pub-

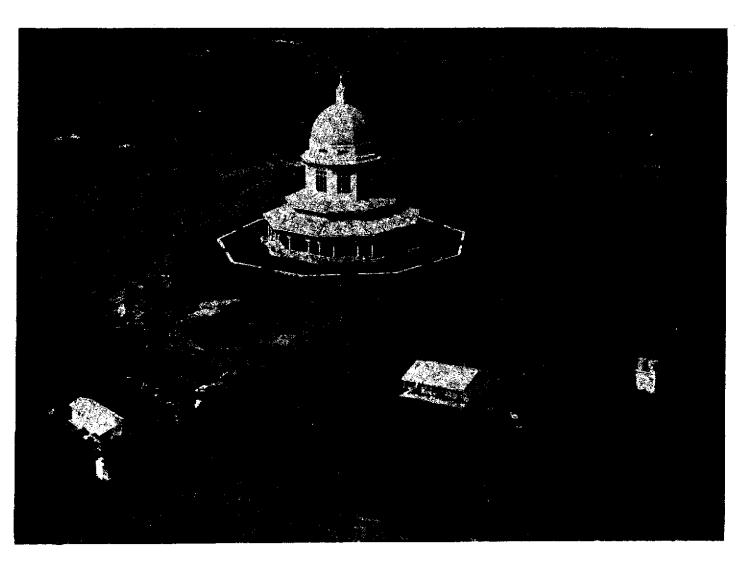
licity (in) press (and) radio attest (to the) growing recognition (of the) importance (of the) African Bahá'í community.

"(We) urge (the) friends everywhere (to) join (in) prayers (of) thanksgiving (for the) attainment (of) this cherished goal (of the) beloved Guardian's plan. Airmail message (to) all National Assemblies."

(signed) HANDSFAITH

Received January 24, 1961

## Aerial View of Temple with Surrounding Gardens



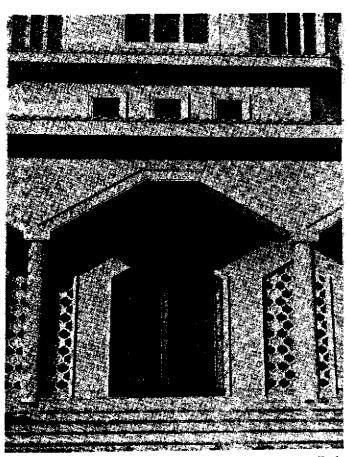
Kampala Temple Features

Stately Terrazzo Columns

Wood-panelled Doors

Flanked with

Concrete Grilles

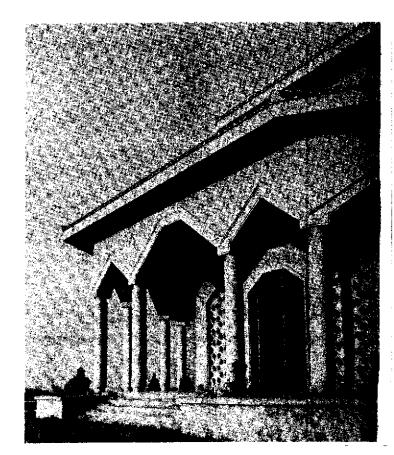


Above: Close-up view of one of the nine doors panelled in mvule, a wood much prized in England where it is known as "iroko." Precast concrete grilles carrying amber and green glass flank each door.



Above: A low wall built of local quartz stone marks the edge of the thirty-foot circular lawn.

Below: A feature of the terrazzo columned verandah is the treatment of the flower boxes which stand between each of the nine flights of five steps.



# Uganda Argus Publishes Supplement on Kampala Temple

(The following page has been excerpted from a special supplement published by the Uganda Argus, January 14, 1961, on the construction and dedication of the Bahá'í Temple.)

The site selected for the Temple was the crest of Kikaya Hill, which was virgin bush; and before work could be started, an access road had to be built. This was completed in May, 1957.

The Temple was conceived by and designed under the direction of the Guardian of the Bahá'í Faith, Shoghi Effendi Rabbani, and was accepted for execution by the Kampala firm of architects, Messrs. Cobb, Powell and Freeman . . . Before any concrete could be laid, arrangements had to be made to bring water to the site. The only water anywhere near was swamp water—useless for mixing concrete—and in November, 1957, the Mowlem Construction Company successfully sank a borehole to 140 ft. A pump was installed to provide a water output of 500 gallons per hour . . .

The building is unusually beautiful. Nine massive columns, each two feet in diameter, support the great dome, itself forty-four feet in diameter at its base; while the two roofs are supported by two sets of twenty-seven slightly smaller columns. The overall height is 127 ft., the internal diameter of the building is eighty-four feet and the seating capacity over 600.

The inside of the dome is painted a pale blue; the rotunda, into which are set nine enormous windows and fifty-four small windows, all filled with green, amber and pale blue glass, is painted a brilliant white, while the columns and the lower walls are painted a very pale green. All this lends itself to an effect of lightness and airiness which is intensified by the large green and amber glass-filled grilles which stand on either side of the huge myule doors.

The exterior of the building gives a green and stone color effect. The dome is faced with sparkling light green ceramic mosaic, imported from Italy, and the roofs are covered with glazed ceramic pantiles from Belgium. The walls of the rotunda and the window frames are covered with high quality precast stone made in Kampala . . .

The finishing materials of terrazzo, mosaic and precast stone for the lantern, dome and drum were selected not merely for their beauty, but for their selfcleansing surfaces. Murrum dust and driving rain would quickly affect a rough or plastered surface and necessitate periodic cleaning and repainting at high cost with expensive scaffolding

This edifice, built entirely in concrete and steel with no wood other than that of its doors, has been raised for the worship of God. Bahá'ís, believing that Divine Revelation is a continuous and progressive process, and that all the great religions of the world are divine in origin, will open the doors of their House of Worship to peoples of all races and religions.

#### KAMPALA WELCOMES BAHÁ'Í FOLLOWERS

Members of the Bahá'í Faith from many parts of Africa and from Europe, America and the Middle East have gathered in Kampala this week-end, January 13th-16th, for the dedication of their newly completed House of Worship on Kikaya Hill . . .

Over two hundred and twenty African Bahá'ís are in Kampala as special guests at the dedication, from the Congo, Kenya, Ruanda Urundi, Tanganyika, and Uganda. Mrs. Rúḥíyyih Rabbani, Canadian wife of the late beloved Guardian of the Bahá'í Faith, Shoghi Effendi Rabbani, is in Kampala to dedicate the House of Worship.

On Sunday, January 15th, an Inaugural Service will be held at the House of Worship. A choir, especially selected from among Kampala's finest singers and directed by Mr. Peter Wingard of Makerere College, will perform six choral works during the Inaugural Service...

A special Conference of the Bahá'ís is being held at the Makerere College Hall on Friday evening, Saturday and Sunday.

On Monday evening, January 16th, at 5:30 p.m. a public meeting on the theme, "Bahá'í—A World Faith" will be held at the National Theater, Coryndon Road, Kampala.

# Public Inaugural Service January 15, 1961

#### Choral Selections:

O Son of Being — Dan Jordan The Lord is My Shepherd — Arr. by Gordon Jacobs

# A Message for the Inauguration of the House of Worship

'Amatu'l-Bahá Rúhíyyih Khánum

#### Readings from the Old Testament:

Psalm No. 24 Psalm No. 96

#### Readings from the New Testament:

Matthew Chap. 5, V. 3-17 John Chap. 16, V. 12-13

#### Readings from the Qur'an:

The Fatihah — Chanted in Arabic Sura No. 2, V. 81, 130, 284-286

#### **Choral Selections:**

O my Lord, my Beloved, my desire! Befriend me in my loncliness. — Dan Jordan

O Thou Incomparable God. (In Luganda) — George Kakoma

#### Reading from the Bahá'í Sacred Writings:

Prayer of Bahá'u'lláh in Praise of God

Prayer of Bahá'u'lláh for Spiritual Unity — Ateso, Swahili, Acholi

Words of the Báb, Herald of Bahá'u'lláh — Chanted in Arabic

Prayer of Bahá'u'lláh for Spiritual Assistance — Chanted in Persian

Prayer of 'Abdu'l-Baha for All Mankind — Luganda Prayer of Baha'u'llah for Spiritual Unity — Luganda Words of Baha'u'llah, Calling Mankind to Unity Prayer of Baha'u'llah for Enlightenment

#### **Choral Selections:**

God is a Spirit — William Sterdale Bennett O Son of the Wondrous Vision — Dan Jordan

# Hands Call All National Assemblies To Inaugurate German Temple Fund

"Announce joyous news (that) cornerstone (of the) Mother Temple (of) Europe (was) laid (in) impressive ceremony attended (by) nearly one thousand Bahá'is (and) guests (and the) sacred dust (from the) Shrine (of) Bahá'u'lláh placed (in the) foundation by beloved Hand (of the Cause) Amelia Collins.

"Excavations, foundations (and) walls (are) being rapidly completed (and) plans laid (for) early construction (of the) superstructure but (the) actual beginning (of) this work (is) dependent (on the) availability (of) sufficient funds. (The) heavy increase (in) building costs (which developed) during (the) unavoidable seven year delay (in) overcoming serious obstacles now requires (a) steady, uninterrupted flow (of) contributions. (The) completion (of) this historic structure during (the) Crusade now necessitates fulfillment (of the) beloved Guardian's stirring call for (a) great outpouring (of) treasure by believers throughout (the) world.

"(We) request all National Assemblies (each to) immediately inaugurate (a) special fund (for the) construction (of the) Mother Temple (of) Europe (and to) urge all (the) friends (to) support this fund liberally (and) continuously. (The) attainment (of) this vital goal (of the) Ten-Year Plan will release untold spiritual power and prestige (for the) Faith, demonstrate (the) vitality (of an) ever victorious world Bahá'í community (and) attract (the) divine confirmations (and) blessings promised by 'Abdu'l-Bahá to all those who sacrifice for (the) House of the Lord.

(signed) HANDSFAITH

Haifa, Israel January 12, 1961

#### COMMENTARY BY NSA OF THE U.S.

Dear Bahá'í Friends:

In April 1957, the convention message from our beloved Guardian, Shoghi Effendi, was received by the delegates assembled in twenty-four Bahá'í conventions held simultaneously on all five continents. Little knowing this was to be the last convention message he would ever send to us, we read with wonderment the record of amazing success achieved by the world-wide Baha'í community in the performance of its mission. We realized with gratitude how his unfailing guidance had inspired us to accomplish these tasks. Eagerly, we noted the future—"So brilliant and diversified a record of services to the Cause of Bahá'u'lláh, in both the Eastern and Western Hemispheres, has been greatly enriched by the plans now initiated for the launching of an ambitious three-fold enterprise, de-

signed to compensate for the disabilities suffered by the sorely-tried Community of the followers of His Faith in the land of His birth, aiming at the erection, in localities as far apart as Frankfurt, Sydney and Kampala, of the Mother-Temples of the European, the Australian and African continents . . ."

The completion and dedication of the Mother Temple of Africa has been accomplished. Before the end of this year, Australia will dedicate the soon-to-be-completed Holy House of Worship in Sydney. With the Mother Temple of Europe the sole remaining structure to be erected by Ridván 1963 in fulfillment of the triple undertaking assigned by the beloved Guardian to the believers of the world, we earnestly urge the friends to respond liberally to this appeal.

As you will note in the cablegram, each National Spiritual Assembly is requested to inaugurate a special fund for this purpose. Contributions from believers in the United States should be made payable to the "National Bahá'í Fund," earmarked "Fund for the construction of the Mother Temple of Europe" and sent to the National Treasurer's office at 112 Linden Avenue, Wilmette, Illinois.

-U. S. NATIONAL SPIRITUAL ASSEMBLY



Members of the Bahá'i Teaching Committee of Bandung, West Java, and teachers in charge of conducting study courses in Bandung.

# Hands of Western Hemisphere Recount Signs of Victory Among American Indians

Beloved Co-workers:

'Abdu'l-Bahá in His magnificent Tablets of the Divine Plan, the very Charter of the Ten Year Plan of our beloved Guardian, foretold clearly that when the native Indian peoples of North and South America accepted the Faith of Bahá'u'lláh, they, like the Arabs who accepted the Faith of Muḥammad, would set aglow this part of the world, and lend a tremendous impetus to the final victory of the Cause of God.

Therefore, it will bring joy and inspiration to know that already signs of this great Day are appearing on the horizon:

- 1. You already know of the great number of Indian believers who have accepted the Faith in Bolivia.
- 2. You know of the beginnings in the United States, where on different Reservations, members of this noble and great race have also embraced the Cause.
- 3. Canada has sufficient new Indian believers enrolled to form two new all-Indian local assemblies next Ridván, and reports new Indian believers participating in several other areas.
- 4. Mexico reports their first group of Indian believers in Chalula.
- 5. Nicaragua reports the first four Maskito Indian believers in Bluefields. This joyous news was followed by the report that four (the first) new Ramacay Indian believers had entered the Faith—also in Nicaragua. The Secretary of the Central American NSA has written of the recent Congress in Nicaragua: "A spiritual force never before felt in Nicaragua was generated at this Congress."
- 6. Ecuador reports a new all-Indian community at Vagabundo, with plans to have concentrated traveling teaching in this area which has been set ablaze.
- 7. Peru has begun work among the Indians near Huancayo, and a native Peruvian Indian who helped with the translation of the first pamphlet into Kechua, Mario Leon Paitan, has volunteered to go and pioneer full time among his own people, where many contacts already exist.
- 8. A group of 20 people gathered in the famous Blue Mountains of Jamaica, an area where the original native people still reside, the Arawak Indians. Regular meetings are being held for the first time in this area.

We are not yet gathering the harvest of fruits, but are these not the blossoms appearing on the trees, heralding the coming of the springtime? Is not this the hour for every available worker to hasten into the vineyard? Can any follower of Bahá'ulláh, wherever he or she may reside, fail to lend an even greater measure of support to the glorious teaching work, and the conversion of individual souls, which our beloved Guardian tells us is the underlying "purpose of the Plan in all its ramifications"?

In the words of the beloved Guardian himself, "These, indeed, are the days when the heroism is needed on the part of the believers. Self-sacrifice, courage, indomitable hope and confidence are the characteristics they should show forth, because these very attributes cannot but fix the attention of the

public and lead them to inquire what, in a world so hopelessly chaotic and bewildered, leads these people to be so assured, so confident, so full of devotion." (Bahá'í News—no. 157, p. 1)

With only 101 days until Ridván, let every single believer arise and hasten the day promised in these words of the Master, 'Abdu'l-Bahá:

"O ye believers of God! Do ye not look upon the smallness of your number and the multitudes of the nations. Five grains of wheat will be endowed with heavenly blessings, whereas a thousand tons of tares will yield no results or effect. One fruitful tree will be conducive to the life of society, whereas a thousand forests of wild trees offer no fruits. The plain is covered with pebbles, but precious stones are rare. One pearl is better than a thousand wildernesses of sand, especially this pearl of great price, which is endowed with divine blessing. Ere long thousands of other pearls will be born from it. When that pearl associates and becomes the intimate of the pebbles, they also change into pearls." (America's Spiritual Mission, p. 52)

What a promise! Be a grain of wheat, a fruitful tree, a precious stone, a pearl—and the multitude of pebbles will be changed into pearls by your love!

With warmest and deepest Bahá'í love,

In the service of our beloved Guardian,
CORINNE TRUE
HERMANN GROSSMANN
ZIKRU'LLÁH KhádEM
JOHN ROBARTS
WILLIAM SEARS

January 10, 1961

Beloved friends:

The thrilling story of the Indian work continues to reach us from various sections of the Western Hemisphere.

The National Teaching Committee of Canada reports: "May we share with you some wonderful news! The far northern city of Whitehorse, in the Yukon Territory, has had thirteen declarations in the last month and a total of twenty-six since August! Of these, fifteen are Indians!"

The National Spiritual Assembly for Central America reports: "There are now six new Indian believers in Quetzaltenango, Guatemala. It seems that the local assembly goals of last year are vitally alive and the nearest to mass conversion which is their watchword and highest aspiration. They are Quetzaltenango, Guatemala; Tela, La Ceiba, Puerta Cortes, and Taulabe, Honduras; and Bluefields, Nicaragua."

These are but the latest reports of the work so dear to the heart of 'Abdu'l-Bahá and our beloved Guardian.

With warmest and deepest loving gratitude for your constant and dedicated efforts on behalf of our precious Cause.

Hands of the Faith in the Western Hemisphere January  $24,\,1961$ 



The Spiritual Assembly of Santa Fe, N.M., meeting with the first Pueblo Indian believer, Augustine Mirabal of Taos Pueblo and Santa Fe, on Dec. 3, 1960 when he made his declaration.

# Bahá'is of Bologna, Italy, Demonstrate Worldwide Fellowship of Faith

People of all nations and races long to widen their circle of human contact and understanding. In some hearts, it is a candle that burns dimly, barely recognized if at all. Bahá'ís know this to be the normal and natural instinct of the human heart today, struggling toward wholeness, for Bahá'u'lláh has declared, "The earth is but one country and mankind its citizens."

The Bahá'í Community of Bologna, Italy, consisting of Italian, American and Persian believers, demonstrated the spirit of Bahá'u'lláh's words on January 7 at a social gathering that included friends from Eritrea, Africa and Italy. A travelogue on Asia was shown, concluding with views of the Shrine of the Báb, to further advance the international spirit of the occasion.

Although the gathering was intended as indirect teaching in order to further friendly relationships with the guests, the occasion soon turned into an enthusiastic fireside.

One Italian guest remarked: "You have such a variety of friends—American, Italians, Persians, Africans, and of varying ages. This is a real international party!"

"I have heard of the Bahá'ís in my country," said an African student. "Tell me about your Faith."

A student from another part of the world said: "Now I understand it is religion that brings all of you together!"

The Bahá'is of Bologna, already consisting of eleven members, state: "This is only the beginning of growth in Bologna. Before the guests left, the follow-up plans had begun and new invitations were being extended. The Community plans another gathering of this kind for the celebration of Naw-Rúz."

# Pioneers Meet With Italian Believers To Discuss Crusade Goals

It was a joyous gathering, this group of seventy believers who met together at the national Ḥaziratu'l-Quds in Rome. Most of them were pioneers who had come long distances to a new country to help win the goals of the Ten-Year Crusade. Many had come from Persia, some from the British Isles, and some from the U.S.A., mingling with Italy's own pioneers and the other friends who had gathered together from November 11 to 13, to consider all possible ways and means of achieving their remaining goals.

The conference, conducted in three languages, Italian, Persian, and English, was opened at 9:30 a.m. with introductory remarks by Hand of the Cause Dr. Ugo Giachery, who welcomed everyone warmly and stressed the importance of achieving the remaining goals as a firm base for the coming Universal House of Justice.

Mr. M. Majzub spoke on "The Universal House of Justice," basing his discussion on the Will and Testament of 'Abdu'l-Bahá. This was followed by Mr. F. Khazrai on "The Fulfillment of the Goals of the Crusade."

Professor Bausani opened the second session with a talk on "Catholic Psychology and Bahá'í Teaching." Mrs. Angeline Giachery illustrated her theme, "Firmness in the Covenant," from the original words of Bahá'u'lláh and 'Abdu'l-Bahá.

The second day was highlighted by Dr. Giachery's presentation of the annual message from the Hands of the Cause in Haifa, which gave great impetus and inspiration to the conference. He outlined some of the plans of the Hands of the Cause and the Auxiliary Boards for teaching during the next two years, and also delighted the friends with the announcement that Hand of the Cause Mr. Furútan would be visiting Italy shortly.

Auxiliary Board member Professor Piarulli spoke on the "Bahá'í Life," and this ended the third session. A private bus and several private cars conveyed all of the friends to a large restaurant where a banquet was arranged by the Bahá'ís of Rome.

During the fourth session a large map of Italy was used to illustrate, graphically, details of strength and weakness in the allocation of pioneers and in the teaching work that still remains. Jerry Bagley, secretary of the National Youth Committee, spoke on the work of students as pioneers or travelling teachers. The final speaker was Mr. Haddad who told some of the little-known aspects of the history of the Faith.

Appreciation was expressed to Mrs. Emma Rice and the Bagley family who have given their devoted service in the island of Sicily, from which eight pioneers have gone out to other areas. A spirit of dedication was evident and the conference was not just an assemblage of individuals, but rather a single body, united to fulfill the plan initiated by the National Teaching Committee of Italy who did an excellent job of organizing the conference.

### International News Briefs

A model of the Australian temple, now under construction near Sydney, was displayed at Hobart, Tasmania at the four-day Royal Show attended by 97,000 people. Literature was distributed to interested visitors. In Ballarat, Victoria, the model was shown at the Spring Centenary Show, with a series of newspaper advertisements appearing six weeks preceding the show. Many hundreds of people examined the display and asked questions and this interest was followed up with a public meeting and a series of firesides.

The National Education Committee of Southwest Africa is experimenting with a new teaching method among the women in the Salisbury, Rhodesia area, combining teaching the Faith with lessons in home skills and arts such as knitting and sewing. Thirty different women have attended the class, twenty-two of whom have been at every session. By the end of the third class two of the students were ready to make their declaration, and five others became Bahá'ís either directly or indirectly through the class.

The Anchorage and Spenard, Alaska communities were hosts to seventy-five service men from the nearby bases of Elmendorf and Ft. Richardson in December. After serving a dinner, a talk was given followed by slides on the Holy Land.

Mrs. Mildred Mottahedeh, Auxiliary Board member from the U.S.A. has been in Canada assisting in teaching work in Toronto, Oshawa, Ottawa and the Greater Montreal area, to be followed by visits to the Maritimes. After this she will travel to the western provinces, being preceded in this area by another Auxiliary Board member, Mrs. Peggy Ross.

The New Territories Committee Bulletin of Canada states that there are now nine Bahá'ís in St. Johns, Newfoundland, and they are planning their first public meeting in the near future.

Five new centers have been opened recently in Northeast Africa, two in the Sudan and three in Ethiopia. Those in the Sudan include Talodi in Kordofan Province, Western Sudan and Rumbek in South Sudan. The three new towns opened in Ethiopia are Volisso, Bedele and Shashemenn.

A conference of the World Parliament Association was held this autumn in the Palace of the Doges in Venice, Italy. Parliamentarians from Brazil, South Africa, Pakistan, India, United States of America and many other countries attended this important event. Bahá'í pioneer in Venice, Miss Maria Pia Taffa writes, "Lady Hornell, Christine Baillie and I were introduced to the chairman of the Republic of World Citizens. He knew of the Faith and told of his visit to the Holy Places in Haifa . . . Before the beginning of the conference he received from Lady Hornell the Tablet of 'Abdu'l-Bahá to the Hague in 1919." Many Italians are enthusiastic about the idea of a World Parliament, and the Bahá'ís of Venice have become good friends with this group of world citizens.



African Teaching Conferences were held during the past year at Mashi and Tanga, in Tanganyika. Hand of Cause Músá Banáni is shown with the gathering at Mashi holding Greatest Name, with Mrs. Banáni and Mrs. Mary Elston. Another pioneer, Nirvana Farhoumand, is at left center, and Allen Elston appears in upper right.



Bahá'is attending a study course in Bandung to prepare teachers for settlement in unopened areas of West Java.

A "first" event for Palo Alto, Calif., took place when the Bahá'is of Palo Alto Mountain View Judicial District held a public meeting in commemoration of the visit of 'Abdu'l-Bahá to Stanford University in 1912. Notices of the event were in the local newspapers. The newspaper with the original story of 'Abdu'l-Bahá's visit and talks was on display at the meeting. Mrs. Joseph McCormack of Sierra Madre spoke to an audience of over one hundred persons.

The Hilo, Hawaii, Bahá'í group held a two-week winter school for the purpose of deepening the believers and informing non-Bahá'ís of the essential principles of the Bahá'í Revelation. The seven sessions were attended by both Bahá'ís and their friends. Two of the sessions were planned especially for the non-Bahá'ís. "Prophecy," "Progressive Revelation," "The Spell of the Temple," were some of the subjects covered. On a Sunday an all-day picnic was arranged for the friends.

An isolated Bahá'í in Missouri, Mr. Albert Felker, in his great desire to do something about the emphasis given to teaching the American Indians, corresponded with the American Indian Service Committee. This correspondence resulted in the suggestion that he attempt to establish contact with the Indians in Oklahoma, and in this way he has travelled constantly and found numerous ways of serving the Indians and demonstrating the oneness of mankind. He has been invited to participate in Indian Feasts, attend an Indian funeral (a great honor for a white man), and has been asked to consult with the Governor of Oklahoma, Ford Foundation representatives and the Bureau of Indian Affairs on how best to help these impoverished people. Such a firm foundation of friendship will inevitably lead to more direct teaching.

In Macy, Nebraska, Mrs. Edna Atkins, Bahá'í, has a weekly Sunday class attended by twenty children, ages four to fourteen, from the Indian Reservation.

"Fellowship and love among the believers" is the spirit felt by those participating in a united teaching effort of the communities of Seattle, Everett, Issaquah, Kirkland, North and South King County Commissioners Districts, all in Washington. There are seventy-four

youth and children enrolled in the nine Sunday morning classes, and fifteen to eighteen adults attend the two additional classes set up for Bahá'is and their contacts and for those preparing for enrollment.

The Jackson and Leoni Township groups in Michigan are having the success of some larger communities in their "special events" observances. Their Human Rights Day program drew an audience of thirty-four, and the excellent free publicity which was sent by non-Bahá'í parents to a son pioneering in South America resulted in arousing the interest of several to attend firesides.

Toledo, Ohio, has been caught up in a maelstrom of activity which includes six public meetings or firesides in seven weeks where approximately 200 people. heard of the Faith, weekly deepening classes where some of the inquirers furthered their knowledge of the Teachings, and social gatherings where the friends enjoy an evening of association and fellowship. All of this activity has resulted in three declarations.

# Number of Schools Recognizing Bahá'í Holy Days is Increased

The Local Spiritual Assembly of Lima, Ohio, has reported that the Bahá'í Holy Days are now recognized by the Lima Public School System.

The Superintendent of Schools in Temple City, Calif., has informed the Local Spiritual Assembly of that city that while Bahá'í children may remain away from their classes on the Holy Days, it cannot be done as an "excused absence" since the Education Code regards only illness as an excused absence. He expressed appreciation of the Assembly's "interest in the spiritual welfare of boys and girls" and stated that "with that we heartily concur."



Bahá'is attending a study course held in Djakarta, Indonesia, Nov. 4-9, 1960.

# First Bahá'í Marriage

## Legally Recognized in Canada

Ben Whitecow and Louise Many Guns were married July 1, 1960 in a Bahá'í service by the Spiritual Assembly of Calgary, Alberta. Thirty people attended from Edmonton, Lethbridge, Regina, Peigan Indian Reserve, and Calgary.

This event was unique in that it was the first legally recognized Bahá'í marriage in Canada. It is significant that an Indian couple should have this honor.

## 48 Attend Frogmore Winter Conference

Great was the bounty shared by the forty-eight people from South Carolina, Georgia, Florida, Louisiana, Maryland, and North Carolina who participated in the Frogmore Winter Conference sponsored by the South Atlantic States Area Teaching Committee, on December 30 through January 2. This first winter conference was an historic and unprecedented occasion for the Southeastern area.

The classes themselves and the exceptionally fine teachers were the most outstanding features of the conference. The teachers keynoted the topics and led lively discussions often lasting for one or two hours after the class was completed.

Program emphasis was on the youth, with adult classes being taught concurrently. Paul Pettit's classes on "The Covenant," "Bahá'í Institutions," and "Youth Teaching Problems" were basic and informative. Albert James approached his subject, "Shoghi Effendi's Crusade Messages," in a new and interesting way by reading the various cables and directives leading up to the Crusade Plan in 1953 and following the progress of individual pioneers and their victories as reported in Baha'í News from 1953 to the present time. Mr. James' class on "Bahà'í Heroes" was enthusiastically acclaimed by the youth as being a most interesting way to approach Bahá'í history. The third teacher, Jack McCants, a former minister, was well qualified to teach "Bahá'í Understanding of Christian Subjects." He mentioned that semantics are often a problem in dealing with Christian contacts. For example, the word "grace" has a different meaning to the Bahá'í than it does to the Christian. Mr. McCants did an equally fine job in maintaining interest at a high peak in both the adult and youth classes.

Some outstanding impressions were: The inspiring public talk given by Jack McCants on "Why I Became a Bahá'i" telling of his unusual search from the ministry to the Bahá'i Faith; the warm, loving atmosphere of St. Helena Island with the opportunity to live the oneness of mankind in the deep South; the early morning devotions with special prayers for the progress of the Crusade; the stimulating opening talk by Paul Pettit on "Challenging Months Ahead."

#### BAHA'I IN THE NEWS

Shiraz, Persian City of Saints and Poets, by A. J. Arberry, published by the University of Oklahoma Press, second book in a series called "The Centers of Civilization Series," contains a good account of the Bab and of Prof. E. G. Browne's meeting with Bahá'u'lláh.

A special article on "Aspects of Medical Education in Iran," by James A. Halsted, M.D., visiting (Full-bright) professor of medicine, University of Shiraz Medical School, and chief of Medical Service at Nemazee Hospital, published in the April 7, 1960 issue of The New England Journal of Medicine makes reference to the Bahá'is of Iran in the second paragraph which states: "Ninety-eight per cent of the (20,000,000) inhabitants (of Irán) are Moslems, with Armenians, Jews, Nestorian Christians, Bahá'is and Zoroastrians making up small minority groups."

In the September, 1960 issue of Memo Book, published by the Fred Estabrook Company, Inc., Boston, Mass., and sold to local companies to use as advertising give-away items there is this quote on page 11: "God gave each of us the priceless birthright of self-respect." It is credited to "Ruhiyyih Rabbani."

Israelite, a small quarterly magazine published by the Hebrew Scripture Association in Washington, D.C., included in its October-December, 1960 issue a brief article taken from Israel Digest on "Israel's Three Largest Cities," Jerusalem, Tel Aviv and Haifa. Under "Haifa" it states: "There are fine residential suburbs on the slopes of Mt. Carmel. There are, too: The Technion, the Israel Institute of Technology; the Municipal Museum: the Bahá'í Temple and Gardens, the World Center of the Bahá'í Faith; and Elijah's Cave on Mt. Carmel."

The Bournemouth Times, Bournemouth, England, on July 29, 1960 published on page 3 an almost fullpage story by Harold Purchese, with the title: "Secrets of Bahá'í." A sub-title states: "They fight against man's inhumanity of man—the toughest battle of all." As illustrations there is a photograph of the Shrine of the Báb, one of a Persian tapestry on the wall of the local Bahá'í center, and another of a group of six Bournemouth Bahá'ís, one of whom is reading to the others from Bahá'u'lláh and the New Era. The article opens with reference to the local Bahá'ís and their activities and then reviews the history of the Faith and its basic aims and teachings.

The Boston, Mass., Evening American, October 4, 1960 published an article by Austen Lake in Haifa on "Haifa Truly International Seaport." The opening paragraph reads as follows: "One of the best bargains in Israel costs only about 25 'grush' (12 cents) for a funicular railroad ride up the steep slope of Mount Carmel to Panorama Road where you get a sweeping view of the tweedy hills, the misty olive green of the coastal flats, the kaleidoscopic mixture of the purple Bay, the formal gardens of the Bahá'í shrine and the shaded streets which slide sinuously along the mountain's face. The whole scene makes a study in geometric solids which seem to float weightlessly in space, somewhat as a gossamer bridal veil flung over the top of Mount Carmel."



Bahá'í teachers in charge of Bahá'í schools in Mentawei Islands. Auxiliary Board member Mr. Surip Sukiman (standing fourth from left) and chairman of LSA of Padang (sitting first from left) together with other Bahá'í friends.

In Road in the Sky, a book by George Hunt Williamson published by Neville Spearman Limited, London, 1959, there is reference on pages 241 and 242 to the book by Shoghi Effendi erroneously entitled by the author as "The Promised Day to Come." He misquotes Shoghi Effendi and accredits to the Guardian other statements which do not appear in any form in The Promised Day is Come.

The Illinois Times, a small semi-monthly Negro newspaper published in Champaign, Ill., by a Bahá'í, E. G. Harris, leads off its October 15, 1960 issue with an article entitled, "Bahá'ís Regard Racial Conflicts as World's Most Challenging Issue," an ANP release from the San Francisco, Calif., Sun-Reporter. It quotes from the news release issued by the National Spiritual Assembly to the wire services and the Negro publications early in September. The article is illustrated with a picture of the Bahá'í House of Worship and a photograph of Charles Wolcott, secretary of the National Spiritual Assembly. On the same page under "Bahá'í News" mention is made of the arrival of Hand of the Cause Dhikru'llah Khadem and his family as residents of Champaign and of the departure from the city of chairman of the local Spiritual Assembly, William K. Baker, and his family.

The Lane College Reporter, published quarterly by Lane College, Jackson, Tenn., includes reference in its November, 1960 issue to Allan Ward, Ph.D., Ohio University, who is one of the ten new members on the faculty and staff of Lane College this year. It states that Dr. Ward "has appeared on stage and television productions and illustrated nationally-used textbooks, and he has toured the country as a public lecturer for the Bahá'í World Faith." Dr. Ward who is a Bahá'í appears in the photograph of six of the ten new members.

Sacred Books of the World, by A. C Boquet, a Pelican publication, makes references to the Bahá'í Faith on pages 312 to 314. It is full of inaccuracies.

# What Is Different About the Baha'i Community?

(An article by a member of the National Youth Committee of South and West Africa.)

'Abdu'l-Baha taught us that God loves those who work in groups. From our study of the Baha'i Teachings we know that the chief purpose of God in this age is to create unity. This unity is to make the nations into a single nation. It is to unite the races so that all men and women are equally citizens of one world. To do our part in building the World Order of Baha'u'llah we must constantly rid our minds and hearts of prejudices and habits which are "imitations of the past." We need new qualities of character to do this.

Community life in the Faith is based on the spirit of cooperation. In churches the minister is paid to do the study and spiritual reflection for the members; he is also largely responsible for many practical affairs. In the Bahá'í Faith we have a continuing responsibility for deepening our knowledge of the Teachings of Bahá'u'lláh. Under all circumstances there is always opportunity for us to cooperate and do our share in the great Bahá'í enterprise of building the Kingdom of God on earth.

To accept responsibility joyfully is to place trust in God to assist us in His service. Bahá'u'lláh wrote, "Verily we behold you from our realm of glory, and shall aid whosoever will arise for the triumph of our Cause with the hosts of the Concourse on high and a company of our favored angels."

We will find that there is no sharp distinction in the Bahá'í Faith between the individual's spiritual life and the social life of the believers. The Guardian wrote, "To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause." A person cannot be a real Bahá'i if he separates himself from his fellow believers. He might be a man or woman of good character, but he cannot be a real Bahá'í unless he is actively associated with other Bahá'ís in building the divine institutions which Bahá'u'lláh created to safeguard the development of mankind in our time.

Religions in the past have placed great emphasis on individual salvation. A Bahá'í is interested in mutual salvation. By building a new world order on this earth, all men and women will have greater opportunity to prepare themselves for their life in the future worlds of God. In the Hidden Words Baha'u'llah says, "The best beloved of all things in My sight is Justice." Individuals may love each other, but justice is a social quality. Only social institutions can establish justice between individuals and groups. We best serve humanity by building the social institutions which Bahá'u'lláh has given us. Through them, world justice will come for all men and women. The Guardian wrote years ago, "The believers are building a refuge for mankind. This is their Supreme, Sacred Task and they should devote every moment they can to this task."

—Benjamin Dlamini



Bahá'í group of Turku, Finland, goal city for Ridván 1961. Front row: Karl Olavi Ernst Kaleva, Turku, Finland; Miss Brigitte Hasselblatt, Shetland Is., Great Britain; Kauko Lempinen, Turku, Finland; Kenneth Muir, Boise, Idaho, U.S.A. Back row: Fred T. Perry, Cleveland, Ohio, U.S.A.; Milton Lundblade, Los Angeles, Calif., U.S.A. Mr. Kaleva is the first Gypsy in the world to embrace the Faith of Bahá'u'lláh, and thus a significant goal of the Ten-Year Crusade has been fulfilled.

#### Baha'i Publishing Trust

Pocket Calendar, 1961-1962. The small calendar to fit billfold or purse is again available and carries a photograph of the Archives Building in Haifa. This calendar begins on May 1, 1961 and runs through April 30, 1962. It is prepared early each year so that communities outside of the U.S. may have it in time for national convention distribution.

10 copies	 .\$ .50
25 copies	 .\$1.00
100 copies	 .\$3.00

#### "Bahá'í Administration" Available

This valuable reference work, out of print for a few months, is again available. The content is the same as the previous edition.

Per copy ......\$2.50

#### Calendar of Events

**FEASTS** 

March 21 — Bahá (Splendor) April 9 — Jalál (Glory)

DAYS OF FASTING

March 2 to 21

HOLY DAY

March 21 — Naw-Rúz (Bahá'í New Year)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS March 24, 25, 26

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

#### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'i Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Ave-

nue, Wilmette, Ill.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Baha'i News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

## Ridván

BAHA'I YEAR 118

No. 361

That historic day, forever after designated as the first day of the Ridván Festival, the culmination of innumerable farewell visits which friends and acquaint-ances of every class and denomination, had been paying Him, was one the like of which inhabitants of Baghdád had rarely beheld. A concourse of people of both sexes and of every age, comprising friends and strangers, Arabs, Kurds and Persians, notables and clerics, officials and merchants, as well as many of the lower classes, the poor, the orphaned, the outcast, some surprised, others heart-broken, many tearful and apprehensive, a few impelled by curiosity or secret satisfaction, thronged the approaches of His house, eager to catch a final glimpse of One Who, for a decade, had, through precept and example, exercised so potent an influence on so large a number of the heterogeneous inhabitants of their city.

Leaving for the last time, amidst weeping and lamentation, His "Most Holy Habitation," out of which had "gone forth the breath of the All-Glorious," and from which had poured forth, in "ceaseless strains," the "melody of the All-Merciful," and dispensing on His way with a lavish hand a last alms to the poor He had so faithfully befriended, and uttering words of comfort to the disconsolate who besought Him on every side, He, at length, reached the banks of the river, and was ferried across, accompanied by His sons and amanuensis, to the Najíbíyyih Garden, situated on the opposite shore.

"O My companions," He thus addressed the faithful band that surrounded Him before He embarked, "I entrust to your keeping this city of Baghdád, in the state ye now behold it, when from the eyes of friends and strangers alike, crowding its housetops, its streets and markets, tears like the rain of spring are flowing down, and I depart. With you it now rests to watch lest your deeds and conduct dim the flame of love that gloweth within the breasts of its inhabitants."

APRIL 1961

## Hand of Cause 'Amatu'l-Baha Ruhiyyih Khanum Dedicates Mother Temple of Africa

Over 450 Bahá'is from eleven territories of Africa and eight other countries of the world gathered in Kampala Uganda, on the weekend of January 13-16 to hear beloved 'Amatu'l-Bahá Rúḥíyyih Khánum dedicate the newly-completed Mother Temple of Africa, to attend a special Africa teaching conference, and to welcome the many who came to the House of Worship for the public inaugural service.

Only three years and nine months previously, Kikaya Hill had been virgin bush land. Then, on April 1, 1957, the first contract for the erection of the Temple was signed, the access road cleared and the hill-crest site leveled. On October 20, that same year, the foundations contract was signed and the actual construction work commenced. The last message to reach the Central and East Africa National Assembly from our beloved Guardian was dated four days before his passing and read: "Delighted contract Temple. Loving appreciation."

The construction of the Mother Temple of Africa was a project very close to our Guardian's heart. He had himself expressed the significance of its construction in a cablegram addressed to the Bahá'í world in August of 1955: "Undeterred by the obstacles placed in the path of the crusaders of Bahá'u'lláh, the historic decision has been arrived at to raise the Mother Temple of Africa in the city of Kampala, situated in its heart and constituting a supreme consolation to the masses of oppressed valiant brethren in the cradle of the Faith . . . befitting recognition will, moreover, have been accorded the marvelous expansion of the Faith and the amazing multiplication of its administrative institutions throughout this continent, a continent fully deserving of a house of worship . . . wherein the spirit of an unconquerable faith can dwell, within whose walls the African adherents of the Faith of Bahá'u'lláh can congregate, and from which anthems of praise glorifying the Most Great Name can ascend to the concourse of the Abha Kingdom."

The Guardian himself helped to conceive the design of the Temple and painstakingly guided the preparation of the original drawings of the building. He pledged two-fifths of the sum required for its erection. He sent sacred earth from the Innermost Shrine of Bahá'u'lláh and plaster from the prison fortress of Máh-Kú to be placed in its foundations. For the dedication he had put aside as his gift to the Temple a Persian carpet sanctified by service in the Most Holy Shrine. That gloriously cloudless day in January when the believers gathered to dedicate the Mashriqu'l-Adhkár could only have been more perfect through the knowledge that he was in the Holy Land rejoicing too, in the fruition of this much



'Amatu'l-Bahá Rúhíyyih Khánum arriving for Kampala Temple Dedication escorted by 'Ali Nakhjavani, chairman of the National Assembly of Central and East Africa.

cherished project.

Is it possible to visualize a building which seems to have grown out of the very land on which it stands? Perhaps not, but the harmony of the Mashriqu'l-Adhkár of Africa with the natural world in which it stands makes it seem as though it had somehow emerged from the virgin landscape rather than having been added to it. The simplicity, dignity and beauty of the design, the soft green of dome and roofs, the sand tones of the outer walls, the coarse texture of its finish—all blend in perfect accord with the ironstone soil, the dry savanna

grasses and the tropical green of bush and tree.

From the inside, the Temple seems almost part of the outdoor world. The dome is an unusual, indescribable blue; the walls of the drum are white and the lower walls and columns are soft green. The windows and grilles are green and amber. When the nine great doors are open, the interior colors seem to melt into the hues of the sundrenched fields, hills, clouds, and sky outside. The entire effect is of oneness with the untouched world of nature as God created it.

Over 225 African believers from Uganda, Kenya, Tanganyika, Ruanda Urundi, Ethiopia, Northern Rhodesia, Swaziland, and South Africa participated in the events of the dedication weekend. Over 90 Persian Bahá'ís, sixty-two of whom flew from Tiḥrán by chartered plane, represented the community for whom the African Temple has become a "supreme consolation." The British National Assembly, mother assembly to that of Central and East Africa, sent one believer from each of her four parts—England, Ireland, Scotland and Wales. The American National Assembly sent one of its members, Mr. Amos Gibson, himself a pioneer among the American Indian peoples.

Private buses transported all believers to and from the Temple site and the conference hall, the main building of Makerere, the University College of East Africa.

The dedication committee was grateful indeed for the devoted help of a considerable group of believers from as far away as America and England and from various parts of Africa, who arrived early and stayed late to assist with the many details that such an event involves.

As the believers came they were registered and given their dedication badges—a small white name-card with a tiny design of the Temple on it, attached to a green ribbon. In addition, they received the program of events for the weekend and the dedication booklet containing a mounted photograph of the Temple, explanations about the Faith and the House of Worship, and the program of readings for both the dedication and public inaugural services. These booklets were also given to the public who attended the inaugural service.

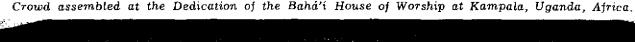


Transported to the bus park at the foot of Kikaya Hill, the Bahá'ís walked up its slopes to attend the Dedication of the Mother Temple of Africa.

#### Unity Feast

On Friday evening, January 13, the believers gathered at Makerere College Hall for the Unity Feast. Prior to the devotional program, the friends heard a special fifteen-minute radio broadcast about the Temple on the Uganda Broadcasting Service, featuring a description of the building by the executive architect, Mr. Roger Freeman, a brief talk about the Faith by Philip Hainsworth, and an interview with 'Amatu'l-Bahá Rúhíyyih Khánum during which she stressed the Godgiven qualities of the African and other primitive peoples and the great need for these qualities in the Parliament of Man.

After the devotional readings in nine languages, 'Ali







Bahá'ís assembled for Dedication of Kampala Temple. Front row, left to right: Mrs. Banání, Hands of Cause Músá Banání, 'Amatu'l-Bahá Rúhíyyih <u>Kh</u>ánum, John Robarts, Rahmatu'lláh Muhájir.

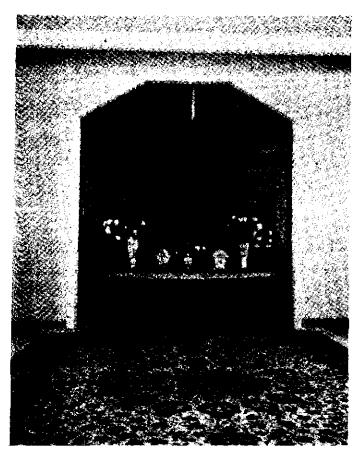


Table on which were placed the Holy Portraits at the Dedication Service. Guardian's gift of Persian carpet from Shrine of Bahá'u'lláh hangs at back.

Nakhjavani, chairman of the National Assembly of Central and East Africa, welcomed the friends to Kampala. Vice-chairman of the National Assembly, Oloro Epyeru, introduced the revered Hands of the Cause Mr. Robarts and Dr. Muhájir, who greeted the friends and welcomed them to the dedication. 'Amatu'l-Bahá Rúhíyyih Khánum was not able to attend the Unity Feast.

Messages of love and greeting were received from a number of the revered Hands of the Cause, twenty-two national spiritual assemblies, various local assemblies and individuals—especially from the Indian tribes of Bolivia, South America, and the believers in faraway New Guinea and Indonesia. The German National Assembly most generously sent a new tape recorder as a gift for recording the proceedings at the Temple.

Following the reading of these messages, believers from the nineteen countries represented in Kampala gave brief greetings. It was at this time that David Hofman, vice-chairman of the British National Assembly, presented the gift from Britain—the original letter from the beloved Guardian to the British Bahá'í community in which he had praised most highly the work of that community in winning the goals of their six-year plan and announced the inauguration of the Africa project. A very large portion of this historic letter is in the Guardian's own handwriting. This was a most touching gift and a real sacrifice from the British Archives.

#### Dedication of Temple

Saturday morning, January 14 was the time scheduled for the dedication of the Mashriqu'l-Adhkár, a service attended by the Bahá'is only. The believers were ready for their buses at 8:30 a.m. and were transported to the bus park at the foot of Kikaya Hill from where they walked up its slopes to the House of Worship on the crest. It was a cloudless tropical morning, cooled by a gentle breeze from the lake. The beautiful flowering bougainvillea (red, orange, yellow, mauve, purple, pink and white) splashing down the slopes of the hill along each of the nine great gardens which ray out from each door of the Temple were brilliant in the morning sunlight.

For the first time, full almost to capacity with the beloved friends, it could truly be said that the House of Worship was complete. The previous afternoon the beautiful red and white Persian aisle carpets had been laid. A very large and most exquisite Persian carpet covered the entire floor inside the door facing towards 'Akká where the readers would stand. Two additional Persian carpets flanked it to the right and left. All of these carpets were gifts from the Persian Bahá'í friends.

On the inside of the door opening toward the Qiblih, 'Amatu'l-Bahá Rúḥíyyih Khánum had personally supervised the hanging of the Persian carpet from the Shrine of Bahá'u'lláh, the gift of our beloved Guardian. The eighteen iron flower stands placed between the pillars and the silver vases on the table sent by the Hands in the Holy Land, had been lovingly arranged with beautiful flowers, the hues of which toned perfectly with the amber and green shades of the windows and grilles.

'Amatu'l-Bahá Rúhíyyih Khánum rose to speak the first word of worship in the Mother Temple of Africa. A most moving program of prayers followed in Persian, Arabic, Ateso, Luganda, Swahili, Lubukusu, Acholi and

English. 'Amatu'l-Bahá Rúhíyyih Khánum arranged the sacred portraits of His Holiness the Báb and His Holiness Bahá'u'lláh on the table before the believers who filed slowly past, first to be anointed with fragrant attar of roses by Rúhíyyih Khánum and then to view in reverence the countenances of the Twin Manifestations of our age.

From viewing the holy portraits the believers filed out of the House of Worship to assemble on the steps for the official photographs.

After this glorious morning, so filled for all of us but particularly so for the beloved African friends, with feelings of gratitude, joy and pride, 'Amatu'l-Bahá Rúḥíyyih Khánum joined the African believers at their hostel for lunch and informal conversation.

#### Teaching Conference

In the afternoon all assembled at Makerere Hall for the first session of the Africa teaching conference. Chairman Hand of the Cause John Robarts greeted the friends by stressing both the significance of the Temple dedication and the importance of the teaching work being done throughout the continent. In the joyful spirit of the morning dedication service, Mr. Robarts called on the African friends to sing some of their original Bahá'í songs. The Kenya Bahá'ís responded most enthusiastically and ably to the direction of their "choirmaster" Festus Mwakalimu, who has himself written some of these Bahá'í songs.

'Amatu'l-Bahá Rúḥiyyih Khánum was then introduced. She told of how wonderful it seemed to be back in Africa, but that in the midst of happiness there was one cloud, the fact that the Guardian was not in this world to send his message of joy. Another sorrow was that beloved Enoch Olinga, the only African Hand of the Cause, could not be there. She said, "He wrote to me that I should not visit the Cameroons owing to the political situation there. I am sure he has sacrificed what would be the greatest moment of his life to stay with the Bahá'ís there."

Then Rúḥíyyih Khánum inspired all the friends by telling them, among other things, that she and the beloved Guardian had travelled through the Union of South Africa, the Rhodesias, the Belgian Congo, Sudan and Egypt in 1940 when, due to the war, the only route home to Haifa from Europe was through Africa. This news more than pleased all the African believers! She told of how very much the Guardian loved Africa.

Revered Hand of the Cause Músá Banání arrived and gave his greetings which included the interesting story of how Hand of the Cause Enoch Olinga had declared his belief on the very day that the beloved Guardian was joining the pioneers for special prayers at the Holy Shrines for the teaching work in East Africa.

Saturday night the conference continued, this time under the chairmanship of Auxiliary Board member Max Seepe of South Africa. Rúhíyyih Khánum read the inspiring message from the Hands of the Cause in the Holy Land, which was then summarized in Ateso, Swahili, Luganda, and Persian, the languages of the conference.

Following this message, 'Amatu'l-Bahá Rúḥíyyih Khánum spoke to the believers once more on the subject, "The Beloved Guardian, His Crusade and the Supreme Jubilee in 1963."



'Amatu'l-Baha Rúhíyyih Khanum at Teaching Conference with Hand of Cause Rahmatu'llah Muhajir seated heside her



Bahà'ís attending the Teaching Conference held in Makerere College Hall.



Hands of the Cause, 'Amatu'l-Bahá Rúhíyyih Khánum, John Robarts and Músá Banání seated left to right at Teaching Conference in Makerere Hall, with 'Alí Nakhjavani, chairman of the National Assembly of Central and East Africa standing in background.



Rúhíyyih Khánum being presented with a ten-foot long spear as a gift from the Ateso Bahá'ís.



Some of the African Bahá'is during the Teaching Conference at Makerere Hall.

She surprised and delighted the African friends again by telling them that Shoghi Effendi had crossed Africa another time. She said: "Shoghi Effendi crossed Africa twice. When 'Abdu'l-Bahá passed away, Shoghi Effendi was very young, very shocked, very distressed. . When I was twelve years old, on pilgrimage, Shoghi Effendi . . . told me about his desire to see Africa. So before airplanes, Shoghi Effendi, with a male companion from the holy family, travelled from Capetown to Cairo. . . . It was in the early 1920's, at the end of the real safaris and the beginning of the auto safaris. He found an English hunter who took him from one point to another through the bush in East Africa-in Uganda, Kenya, or Tanganyika. They probably ended in Nairobi." Rúhíyyih Khánum related many interesting stories concerning these visits of Shoghi Effendi across Africa which all of the friends enjoyed hearing.

A dramatic and moving highlight of the conference was the speech made by an Ateso Bahá'í from Uganda, Mr. Apure, when he rose to present to 'Amatu'l-Baha Rúhíyyih Khánum a ten-foot long spear with wooden shaft and steel blade. These were his words: "The word of Baha'u'llah is like this spear. In the custom of the Teso people, if a man has no spear in his home, he is not a man. In the same way, there are many Etesote who have become Bahá'ís. They need the spear of the words of Bahá'u'lláh in their homes as a protection. We therefore ask you very kindly to ponder this matter and to try to find a solution to how the Bahá'is can have a lot of literature translated into their various tongues. On behalf of the Teso Bahá'í friends, I am presenting this spear as a present which I feel will act as a protection. This will remind 'Amatu'l-Bahá Rúhíyyih Khánum that always with the word of God she will be protected."

'Amatu'l-Bahá Rúḥíyyih Khânum, deeply touched by this presentation, pinned the flowers of her corsage on Apure's shirt and said, "Every time I come to Africa I get the most wonderful presents. Last time I was given a rope to tie up my belongings and go out to pioneer. I was also given a drum. Sometimes when I am sad, I go to this drum and touch it and remember all of you. And now (with tears in her eyes), I have this spear and I appreciate it very much."

Sunday morning the conference continued with consultation from the floor. During a discussion of the limitations imposed by shortage of funds, Rúhíyyih Khánum announced that beloved Hand of the Cause, Mrs. Amelia Collins, had sent a special contribution for the teaching work in the Central and East Africa Region. The Persian believers also responded to the tremendous needs of the Faith in Africa with very generous contributions and pledges to the fund.

The formal sessions of the conference closed with these words from 'Amatu'l-Bahá Rúḥíyyih Khánum: "So, friends, don't be afraid when you go out to teach. When a man has a spiritual connection with Bahá'u'lláh and goes out and teaches, this is all that matters. My mother said that Bahá'í Teachings are like entering the university, but we never graduate. I know only a little bit about the Teachings. The foundation is belief in and love of Bahá'u'lláh. In one of his translations for Persia, the Guardian speaks of being armed with the spear of the love of Bahá'u'lláh. Now I am armed with the spear of the love of the Africans."

#### Public Inaugural Service

Preparations for the public inaugural service at the Mashriqu'l-Adhkár involved widespread publicity for the Faith, plus the dispatch of approximately 600 invitation cards to numerous people of high standing in the governmental, religious, professional and commercial life of the Uganda community—including representatives of all races, creeds and nationalities. The Governor of Uganda accepted an invitation to attend this service, but was unable to do so owing to his absence from Uganda in London. The Resident of Buganda was his official representative. Prince Henry Kalemera represented his brother, His Highness the Kabaka (King) of Buganda. The African Mayor of Kampala attended.

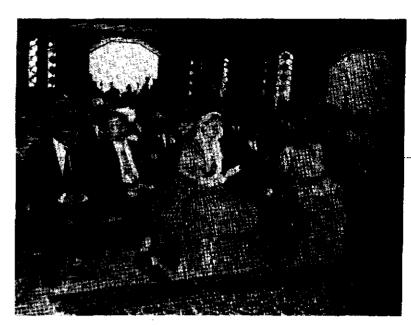
For several weeks prior to the dedication, selected quotations from the Bahá'í Holy Writings appeared almost daily in the Uganda Argus, Kampala's leading English language daily paper. An announcement early in January about the nature of the Temple and its forthcoming dedication was broadcast on the Uganda Radio, and a detailed article, with a large and beautiful photograph of the Temple, appeared in both English and vernacular papers. On the day of the dedication, a special eight-page supplement, containing five long articles about the Temple and the Faith and numerous pictures. including two aerial photographs, was published by the Uganda Argus. Every believer at the conference received a copy of this supplement. Following the public inaugural service, an article appeared in the editorial section of the paper, together with a picture of the choir singing during the service. Three window displays were arranged in Kampala shops. This excellent and widespread publicity marks the first extensive effort to have the Faith known and understood in East Africa.

In addition to the Uganda publicity, an international news release and a photograph of the completed building were sent to all parts of Africa and the Bahá'í world.

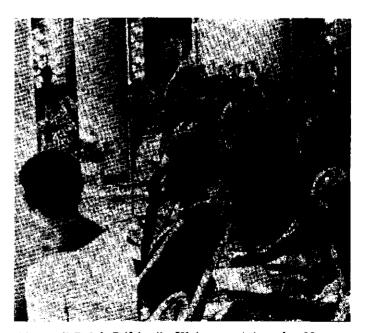
Approximately 1500 people, including some 500 Bahá'ís attended the public inaugural service on Sunday afternoon, January 15, at 3:30 p.m. The Kampala police force was on hand to handle the buses and the traffic to the crest of the hill. It was a bright, hot afternoon, reminiscent of the day almost exactly three years earlier when the foundation stone had been laid. Approximately 800 people were seated inside the auditorium of the Mashriqu'l-Adhkár. The numerous additional chairs placed on the veranda facing in at each open doorway were full. Many more people either stood on the veranda or sat in chairs situated on one of the garden rays, served by a microphone. The atmosphere was one of interest, wonder, and almost tangibly growing respect for the Faith.

The choir, composed of some of Kampala's finest singers, including four Bahá'ís, had both European and African membership. Three of the choral selections were written by the American Bahá'í musician Dan Jordan—one, a solo selection beautifully sung by Mrs. Lois Hainsworth, pioneer to Uganda.

The program of readings for the inaugural service included words of inauguration by 'Amatu'l-Bahá Rúhíyyih Khánum, excerpts from the Old and New Testaments and the Qur'án, plus a number of prayers and readings from the Bahá'í Holy Writings in Arabic, Persian, Ateso, Swahili, Acholi, Luganda and English.



'Amatu'l-Bahá Rúhíyyih Khánum, center, at Public Inaugural Service in African Temple, Jan. 15, 1961.



'Amatu'l-Bahá Rúhíyyih <u>Kh</u>ánum giving the Message for the Inauguration of the House of Worship in Kampala.



Bahá'is and their friends walking down Kikaya Hill, leaving Kampala Temple of Worship.

Following the Inaugural Service, the representatives of the Governor and the Kabaka of Buganda, together with the Mayor of Kampala, had tea with 'Amatu'l-Bahá Rúhíyyih Khánum and several members of the National Spiritual Assembly in the Kikaya Hill home of Mr. and Mrs. Rex Collison, caretakers at the Mashriqu'l-Adhkár.

#### Public Meeting

Monday afternoon, a public meeting was held in the new Kampala Cultural Center. The speakers were 'Amatu'l-Bahá Rúhíyyih Khánum and Mr. Amos Gibson member of the American National Assembly. Mr. David Hofman, of the British National Assembly was the chairman. The theme, "Bahá'í—A World Faith," was excellently handled by the speakers, and numerous questions followed from the approximately 400 representatives of all races who attended.

#### Dinner Reception

That same evening the executive architect for the Temple, the quantity surveyor, the contractor and the supervising foreman were invited to a reception and dinner attended by the Hands of the Cause and Auxiliary Board, National Assembly and Temple committee members. 'Amatu'l-Bahá Rúhíyyih Khánum personally thanked those responsible for the construction of the Temple for their fine work and cooperation. The architect and quantity surveyor responded, stressing their own pleasure in the building itself and in their association with the National Assembly and the Temple committee. The members of the Temple committee were introduced, and 'Amatu'l-Bahá Rúhíyyih Khánum expressed the gratitude of the Bahá'í world for their untiring services. Earlier she had spoken most enthusias-

tically about the perfection with which the completed Mashriqu'l-Adhkár suited the atmosphere and requirements of Africa.

For the thousands of African Bahá'ís who had longed, with pride in their hearts, for the day of its completion. for those on the committee and the National Assembly who had worked throughout the four years of planning and construction, for the Bahá'is of the world who had contributed so generously for its erection, and for the revered Hands of the Cause for whom it represented another great goal won within our beloved Guardian's Spiritual Crusade—this dedication weekend had been a time of rejoicing and fulfillment. Over the "dark continent" now, the light of Bahá'u'lláh has burst in full radiance that all might see and comprehend it. In the words of 'Abdu'l-Baha: "The world of existence may be likened to this Temple and place of worship; for just as the external world is a place where the people of all races and colors, varying faiths, denominations and conditions come together,—just as they are submerged in the same sea of divine favors, so likewise all may meet under the dome of the Mashriqu'l-Adhkar and adore one God in the same spirit of truth, for the ages of darkness have passed away, and the century of light has come."

-ISOBEL SABRI

#### **DEDICATION SERVICE**

January 14, 1961 9:30 a.m.

A Message in Dedication of the House of Worship Prayer of Bahá'u'lláh in Praise of God — English

'Amatu'l-Bahá Rúhíyyih <u>Kh</u>ánum

Prayer of Bahá'u'lláh in Gratitude to God chanted in Persian

Prayer of Bahá'u'lláh for Spiritual Growth chanted in Persian

Prayer of Bahá'u'lláh for Divine Assistance — chanted in Persian

Prayer of Bahá'u'lláh for Spiritual Qualities — chanted in Arabic

Prayer of 'Abdu'l-Bahá for Protection —

chanted in Arabic

Prayer of Bahá'u'lláh in Thanksgiving — Ateso, Swahili, Luganda

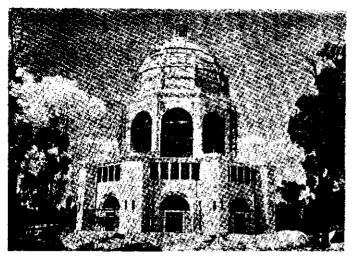
Prayer of 'Abdu'l-Bahá for Spiritual Blessing — Ateso, Swahili, Luganda

Prayer of Bahá'u'lláh for Guidance --chanted in Persian

Prayer of Bahá'u'lláh for Reunion with God -chanted in Arabic

Prayer of Bahá'u'lláh for Tests and Difficulties — English

Prayer of Bahá'u'lláh for Spiritual Unity —
Ateso, Swahili, Luganda,
Lubukusu, Acholi



Mother Temple of the Antipodes, Sydney, Australia, taken Sept. 1960, is to be dedicated in Sept. 1961.

#### `Amatu´l-Bahá Rúḥíyyih <u>Kh</u>ánum

#### Will Dedicate Australian Temple

The National Spiritual Assembly of Australia is happy to announce that 'Amatu'l-Bahá Rúhíyyih Khánum has graciously consented to be present at the Dedication of the "Mother Temple of the Antipodes," Sydney, Australia, September 14-16, 1961.

As of January, 1961, the main structure of the temple and of the dome has been completed, and the precast sections of the doors at ground level have been erected. The work of precasting the gallery and clerestory windows, painting the temple interior, laying the floor with river stone and forming the outside steps, constructing doors and windows and installing lighting, water, etc., still remains to be completed. Funds are still required to complete the work.

## NSA of South and West Africa Sponsors Conferences on Day of Covenant

In 1952 and 1953 when the first pioneers stepped off ships onto the territory of South and West Africa and looked at the extensive area, there were just two faithful souls who had kept the flame of Bahá'u'lláh's love in their hearts through the years since the days of Fanny Knobloch. It seemed impossible that the Faith would be established in that vast region. How to go about it rested only with the beloved Guardian.

Now today, it seems incredible that the National Spiritual Assembly of South and West Africa can report to the world that in eight years the Faith has grown to such an extent in this territory where many obstacles exist, they were able to call simultaneous

conferences on the Day of the Covenant. Twenty-six areas of this region held picnic-conferences. In some places as few as five met, and in one place fifty persons met. The total attendance was 356.

These were experimental conferences in which the total program was outlined, including copies of all material, such as prayers, readings on firmness in the Covenant, fellowship and love, teaching, and the Báb's Address to the Letters of the Living. Questions on the readings were also provided, and answers were outlined for the chairman in case not all the answers were brought out in the consultation. The duties of the chairman were carefully stated, which assured a smooth-running conference.

Part of the conference material included an outline for deepening in the Covenant. This was used by those who held an all-day conference, and saved for study classes in those communities where the friends could not meet for such a long time.

The purpose of these conferences was for deepening, teaching and fellowship. Songs and fun played an important part in many of them.



First all-Basutoland Teaching Conference held in Maseru, Basutoland, Nov. 18-20, 1960.

One conference worth special mention was the first all-Basutoland Teaching Conference held in Maseru, the capital city, on Nov. 18-20, 1960. This was the first time that many of the believers had had a chance to meet their Bahá'í brothers and sisters from other parts of this "Switzerland of Southern Africa." It was both a teaching conference and a school.

So successful were these conferences and their method of procedure that others have been planned along similar lines at significant times during 1961.

## Teaching Congresses Prepare Central America,

#### Mexico and Panama for National Conventions

In the final week of December, each of the seven countries of Central America, Mexico and Panama celebrated its own national teaching congress. These congresses were designed to prepare and train each national community for its respective convention in April when seven new national assemblies will be born.

The participation was alive, mature and serious. A member of the National Assembly of Central America, Mexico and Panama was present at each congress to act as an adviser. These advisers not only brought practical counsel and suggestions from their experience, but were able to transmit something of the spiritual atmosphere that must attend the deliberations of a national spiritual assembly. The recent passing of beloved Amy McAllister was the motive of fervent prayers and a reminder of the sacrifices which have been made by the National Assembly, and are still being made, toward bringing seven new national assemblies to fruition.

An outstanding aspect of these congresses was the presence and active participation of pure-blooded Indian believers. In Guatemala, five Mayan Bahá'is representing three different sections of the country took an outstanding part in the discussions. Their sincerity impressed all. One of them, a young student of twenty, was so moved while reading 'Abdu'l-Bahá's prayer for the oneness of mankind that he was able only with great difficulty to contain the great emotion within his soul. In Nicaragua, where believers came from three Indian areas, one new Indian Bahá'í moved all by his complete sincerity when he said simply, "I did not know what was this religion, but now I know it is true . . . "

The themes of the congresses treated the formation and election of a national spiritual assembly, how it functions, its committees and their functions. The agenda was a review of the national conventions.



Bahá'ís and friends attending three-day institute sponsored by the Guatemalan Teaching Committee, Sept. 15-17, 1960.

#### Guatemalan Teaching Committee Sponsors Three-Day Institute

A three-day institute sponsored by the Guatemalan Teaching Committee was held during the national holidays of Sept. 15-17, 1960, in the capital city of Guatemala. Bahá'is and friends came from the communities of Retalhuleu, Quezaltenango, Chichicastenango, and Guatemala City. Guatemala is a country of great distances, and this participation meant many sacrifices.

The programs presented covered the following topics: Prayer, Stories of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá, A chapter of the book, Religion for Mankind, for a class on "Individual or Collective Religion?" Slides of various localities were shown, including the World Center. Over fifty persons were included in the cooperative luncheon and all the sessions. Topics on "Bahá'í Standards of Life" and the "Ten-Year Crusade" were of great interest to all. Newcomers to the Faith spoke movingly of how their lives had been changed.

This institute provided a long stride forward towards welding the Bahá'í communities of Guatemala into one reality to form a strong pillar for the new National Assembly to be formed in April 1961.

# Twelfth World Religion Day Proclaimed Through Press, TV and Radio

World Religion Day initiated by the Bahá'ís of the United States twelve years ago and now a world-wide event for proclaiming the Bahá'í Faith to the public, took place this year on January 15. Reports received of the observance in the United States show approximately 175 communities and groups participating in the event, with about 2500 attending meetings, and it is probable that as many additional communities observed this day but have made no formal report of it.

Television and radio played an important role in many communities' observances. This kind of proclamation ranged from free announcements to half hour programs and interviews, attracting the interest of large numbers of listeners. The major portion of newspaper proclamation was received through free news items and editorials; however, many communities combined paid advertising with the free publicity. Flint, Mich., had one hundred free announcements on nine radio stations, and Greensboro, N.C., had eighteen announcements by television broadcast. These are only two examples; there were many more. Hinsdale, N.H., heard three Bahá'í prayers by radio, while a Jackson, Mich., radio news director interviewed two Bahá'is on his program. The Inglewood, Calif., community writes: "Our publicity, we feel, was quite an interesting show of the increased acceptance the Faith is receiving in our community."

Many communities and groups cooperated in this special event, taking full advantage of every opportunity and talent for local and inter-community proclamation. The Daly City, Calif., group was assisted in this its first public meeting by the nearby communities and groups, as was also the Libertyville and Libertyville Township groups of Illinois. These two instances, in addition to many others, are outstanding examples of the spirit of cooperation, fellowship and love among the friends which in turn impressed the visitors.

The Fort Pierce, Fla., Bahá'ís held their first integrated meeting and it proved to be wonderfully successful. Their follow-up plan is to offer a correspondence course on the Faith in order to reach even the most timid in that southern area.

In some instances wise planning, stemming from past experiences, resulted in budgeting of funds for intensive advertising and distribution of literature and incurring less expense for the meetings themselves by using the more successful fireside type of gathering where the warm hospitality and fellowship in an informal atmosphere attract the hearts.

The youth and children took part in some of the programs. For example, a youth panel from Las Vegas, Nev., gave the program in Bakersfield, Calif. An audience of fifty-four attended a meeting in Kansas City, Mo., at which the children gave an impressive presentation of quotations from the Bahá'í writings. Also, the Ada County, Idaho, Bahá'ís held a special World Religion Day Children's Hour.

There was a wide range in the types of programs used, such as informal discussion meetings, talks on



World Religion Day display at Dayton, Ohio, where Fred Sudhop of Fort Wayne, Ind., spoke on "One Universal Faith."

the Bahá'í Faith alone, panel presentations, both formal and informal, use of prepared scripts, slides and tape recordings, and programs consisting solely of readings from the Bahá'í writings.

The largest audience reported was one of 135 attending a public meeting in Beverly Hills, Calif. A follow-up meeting to this was planned, using colored slides of Haifa and Israel. There were at least twenty additional meetings reported with an attendance of from thirty to seventy-five, one of which was the largest public meeting the Bahá'is of Rochester, Minn., ever had.

Representatives of many different nationalities, races, and religious backgrounds attended the various meetings. Among them were the American Indian, Chinese, Mexican, Negro, Latvian, east Indian, Puerto Rican, and Morman, Unitarian, Catholic, Protestant, Moslem and Jew.

The World Religion Day meeting held at the Bahá'í House of Worship, Wilmette, Ill., presented Mrs. Lois Nochman of Inkster, Mich., who spoke on "One Universal Faith."

The most outstanding features of this twelfth annual observance of World Religion Day in the United States include the widespread use of mass proclamation facilities such as television, radio, newspapers, poster and book displays, and distribution of literature; some initial meetings for the gathering of the different "races" of the human race; some first attempts at public meetings in many locations; the number and variety of interested people attending; the time set aside for prayers before or during the week for the success of the events; the follow-up meetings planned; and the loving cooperation among the communities participating.



Bahá'í community of Binh Son District in the province of Quang Ngai, with a few representatives from nearby local assemblies who came to assist in carrying out proper election proceedings.

#### TYPICAL BAHA'Í ELECTION

IN VIETNAM

RIDVÁN 1960



Community has chosen its tellers and the friends begin to turn in their ballots.



Mrs. Dang Thi-Phu casts her vote. She is a very active social worker in the Binh Son District.



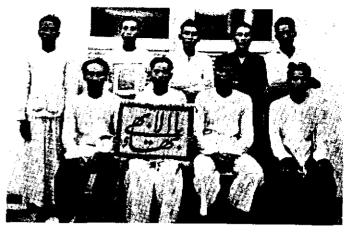
Mr. Nguyen Doi casts his ballot.

The nine members of the first Local Spiritual Assembly of Binh Son District, Quang Ngai Province, Vietnam. Mrs. Dang Thi-Phu and Mr. Nguyen Doi were elected to the assembly. Six months later, the number of Bahá'ís in this community doubled to forty.





First Local Spiritual Assembly of the Bahá'ís of Quinhon Town, province of Quinhon, Central Vietnam, Ridván, 1960.



First Local Spiritual Assembly of the Bahá'ís of Hiep Phuoc Village, Can Giouc District, province of Long-An, South Vietnam, formed on April 21, 1960. Six months later the community had increased five-fold and numbered forty-nine.



Seven members of the first Local Spiritual Assembly of the Bahá'ís of Nhatrang Town, province of Khan Hoa, Central Vietnam, Ridván, 1960.

#### Youth Winter School Held in Swiss Alps

For the sixth consecutive year the Italo-Swiss National Youth Committee sponsored its Bahá'í Youth Winter School which annually attracts participants from many European countries. This year's session met at the ski resort of Leysin in the Swiss Alps. About fifty Bahá'ís and their friends gathered from Dec. 23-Jan. 2, 1961, coming from Italy, Switzerland, France, England, Luxembourg, Monaco and Belgium. A large number of these were pioneers from four continents.

The program of study was divided into two daily sessions: after breakfast and before supper. Late mornings and early afternoons were free for enjoying winter sports such as skiing and ice-skating.

Mr. Ghadimi of Liege and Dr. Roberts Fuller of Biel lent their wealth of knowledge and experience in the Faith to help the youth to deepen in the Teachings. The students were encouraged to enter into discussions which were stimulating and informative, all of which resulted in a youth declaration by the end of the session.

#### The Apocalyptic Upheaval

The following is a reprint from the Bahá'f News April 1950:

(Shoghi Effendi, through his secretary to Walter R. Wooten, November 21, 1949.)

"We have no indication of exactly what nature the apocalyptic upheaval will be; it might be another war . . . but as students of our Bahá'í writings it is clear that the longer the 'Divine Physician' (i.e. Bahá'u'lláh) is withheld from healing the ills of the world, the more severe will be the crisis, and the more terrible the sufferings of the patient."



Bahá'is of Bologna, Italy, on the occasion of the recent visit of Hand of the Cause Dr. A. Furútan (middle row, center) January, 1961.

Miss Vimol Sonchuan of Bangkok, Thailand, is the first member of the Mon tribe to accept the Bahá'í Faith. The Mons came from Burma to Thailand many years ago. Miss Sonchuan first heard of the Faith from her uncle, a Buddhist monk, who had been learning English at the Bangkok Bahá'í Center.



#### First Bahá'í Public Meeting Held in Dudelange, Grand Duchy of Luxembourg

The Bahá'i Group of Dudelange held its first public meeting on Dec. 15, 1960, using the celebration of Human Rights Day and World Brotherhood as a spring-board for the launching of a series of public meetings. The mayor of Dudelange, Mr. Jean Fohrmann, attended the meeting, and donated the use of the beautiful Salle des Fetes of the City Hall where the meeting was held.

Madame Léa Nys of Brussels, member of the Benelux National Assembly, spoke on "The Bahá'i Declaration of Human Rights." Claude Levy, also a member of the Benelux National Assembly, was chairman. Five hundred invitations were sent out and fifty posters were put up on the news kiosks and in store windows. A book exhibit attracted attention and much literature was displayed and distributed. Follow-up meetings have been announced and more public meetings planned.

#### Bahá'í Holy Days Now Recognized by Two States and 62 School Districts

As a result of the efforts of the local Baha'is, the school officials of Lancaster School District and Beverly Hills Unified School District in California, the Libertyville School District in Illinois, Mansfield, Ohio, and in Sarasota, Florida, have authorized Baha'i children enrolled in the schools of these districts to be excused from classes on the Baha'i Holy Days. With the addition of these five districts since January 1, sixty-two independent and unified school districts and the states of Rhode Island and Louisiana have given official recognition of right of Baha'i parents to keep their children out of school on the Holy Days when work is to be suspended.

An increasing number of Baha'í communities are planning special programs for the children on these occasions as well as during the Intercalary Days.

-U.S. NATIONAL SPIRITUAL ASSEMBLY



On anniversary of birth of Bahá'u'lláh eighteen guests and nine Bahá'ís gathered at Mottahedeh home in La Tour de Peilz, near Vevey, Switzerland. Mrs. Marion Little, first of the six pioneers to open the goal city of Vevey, was the speaker.

#### Nengre Pamphlet Completes Language Goals Assigned to Western Hemisphere

Among the original goals of the World Crusade assigned by the beloved Guardian to the Americas was the translation of Bahá'í literature into ten Indian languages. After extensive research it was found that seven of these languages were non-existent in any form whereupon Shoghi Effendi substituted seven others. With the recent publication of an introductory pamphlet into Nengre, a dialect of the Suriname language, the revised list of the ten languages has now been completed. This was accomplished by Hart Friedland, Bahá'í pioneer first in French Guiana and now in Suriname, formerly called Dutch Guiana.

Although the Ten-Year Plan originally called for ten Indian translations, the list has been considerably increased particularly in Central America where the Faith is being carried to an ever-increasing number of Indian communities.

## Teaching Conference Held On National Day of Belgium

On Dec. 11, 1960, Bahá'ís from all parts of Belgium and Luxembourg Grand Duchy met at Liege, Belgium, for the National Day consultation. This is planned each year by the National Teaching Committee as a day of study and deepening. This year they were grateful for the presence of Hand of the Cause Dr. Mühlschlegel.

Louis Henuzet, chairman of the Benelux National Spiritual Assembly, warmly welcomed everyone. Prayers were given in four languages, French, German, Persian and English. Mr. Henuzet introduced the theme "The Covenant of Bahá'u'lláh' using the Will and Testament of 'Abdu'l-Bahá, and giving clear

reminders of the Bahá'í texts regarding succession of the Guardianship and concerning the establishment of the Universal House of Justice.

Dr. Mühlschlegel conveyed the historical greatness of the day in which we are living, and reviewed the really tremendous accomplishments being achieved all over the world. He said that the events taking place are too close for us to appreciate their importance or fully grasp their meaning at this time. It is essential for the whole of humanity that the Universal House of Justice be established on a firm foundation.

After luncheon the friends reassembled and Roger Swinnen, National Assembly member, reviewed the message from the Hands of the Cause in Haifa, dated Nov. 4, 1960. Some points brought out were: 1) Individual responsibility, 2) Goals already achieved, 3) Goals to be accomplished, 4) The first truly universal election, 5) The need to accept responsibility and to joyfully join in a year of austerity and self-sacrifice to meet all the demands of the coming months.

Consultation followed on the teaching plans in the Benelux countries, and many useful ideas and suggestions were given.

The day closed with the holding of the Nineteen-Day Feast of "Questions." The friends returned to their respective towns, inspired by the joy and happiness engendered by the occasion.



Table arrangement exhibited at a dinner meeting during the Ohio State Convention in Mansfield, and used afterwards as a successful teaching medium during the holidays. It depicts the theme, "The World Crusade," and shows all of mankind turning toward the Light of Bahá'u'lláh as It shines through the institutions being erected during the Crusade, symbolized by tall golden columns, and a suspended dome to be placed over all with the establishment of the Universal House of Justice.



This invitation folder printed in shades of brown, blank white inside, is suitable for local use by assemblies and Bahá'í groups. It can be purchased for \$2.00 per hundred in lots from 100 to 500; for \$1.50 in lots from 500 to 1,000, and for \$1.25 in hundred lots of 1,000 or more. Order from the National Bahá'í Press Service, 434 Thomas Ave., Rochester 17, N.Y. Cash must accompany the order.

#### Calendar of Events

#### **FEASTS**

April 9 — Jalál (Glory) April 28 — Jamál (Beauty)

#### HOLY DAYS

Feast of Ridván — April 21-May 2 (Declaration of Bahá'u'lláh)

#### FIFTY-THIRD ANNUAL CONVENTION Bahá'í House of Worship April 27, 28, 29, 30

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETING
April 26

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

#### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, III.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'i Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, III.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill.

Subscription and change of address: 112 Linden Ave-

nue, Wilmette, Ill.

Bahá'í News is published by the National Spiritual Assembly of the Bahá'ís of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Baná'í News is edited by an annually appointed Editorial Committee. The Committee for 1960-1961: Richard C. Thomas, Managing Editor; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National News Editor; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Assistant Editors.

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## The First World Holy Day

When 'Ali-Muhammad declared His Mission in the city of Shiraz, Persia, on May 23, 1844, He created the first occasion in all known history which can be observed by the peoples of the entire world with equal right, for one purpose, and in the same spirit. For He whom we know as the Báb came as one of the Prophets of God, but His mission was not a preliminary but a culmination of the great cycle of the past. Through Him shone forth the Dawn-Light of the day of the creation of mankind. When he revealed the divine Word, the separation of the peoples was annulled, their division transcended, their hostility overcome. Man as the highest kingdom of reality under the Prophets received the inspiration to arise as one organic and mysterious being and enter into his true heritage as the sign of God and the expression of His will. The Bab summoned the races and peoples to respond to their glorious destiny by uniting in obedience to the divine decree.

There is no distinction between the Manifestations of God. Human beings cannot say that their Prophet is superior to others, revealed a more sublime Word, or endowed them with special authority over the people of other Faiths. What is distinctive is the stage of development in men at the time the Prophet comes to them to re-illumine the one true path. The Báb is the first World Prophet, and the day of His Declaration the first World Holy Day, because in our own time the process of spiritual and social evolution had completed the preliminary stages in the unfoldment of human attributes and attained to the condition of universal civilization.

Not all humanity has yet become conscious of what happened on May 23, 1844. Those who have this realization demonstrate their conviction of the oneness of God by meeting certain tests which infallibly determine both their knowledge and their sincerity.

The first condition of universality is recognition of the unique station of the Manifestation of God, the Prophet, as the sole connection between mankind and the Creator. One may have all rational knowledge, but lacking this recognition he lingers outside the precincts of spiritual truth.

The second condition is the acceptance of the equality of all the Manifestations, the founders of revealed religion. To reject one, whether He be Christ, Moses or Muḥammad, is to reject all the Messengers by substituting one's limited conception for the reality itself. For if we reject one portion of the Path, we are not on the Path. The identifying landmarks are lost; we must try to recover the way.

The third condition is understanding of the principle or method by which the guiding truth is brought to this world, by recurrence of revelation, and in accordance with a progressive enlargement of the scope of truth. Thus it is not enough to say one believes in all the Prophets because they all brought the same message. Such a view is one's own limitation arbitrarily imposed upon the successive statements of truth as revealed and accessible in the Sacred Scriptures of all Faiths. Were religion only that scheme of recurrent repetition which some philosophers teach, the very essence of progress and development would be removed from human life.

The fourth condition is acceptance of mankind itself; the willingness to discard the old formulas of separation which sought to justify pride of race, creed, or class, and reduced true ethical principles to the realm of convention and convenience. These myriad barriers which divide humanity are nothing more than expressions of prejudice. True faith impels one to help banish these shadows from the world.

The fifth condition is confident realization that the day of spiritual victory has dawned; that the promise of ancient faiths is being swiftly fulfilled; that the world is being inspired to conquer superstition, overcome ignorance and surmount inertia; that the nations will attain peace; that world civilization has already been created as the pattern of reality for the new age.

To observe with reverence and gratitude the date of May 23, 1844, far from belittling or ignoring the Holy Days of the past, in reality exalts each of them by connecting it with its essential aim and fulfillment. For in the Báb have returned Jesus, Muḥammad, Moses and all the Prophets. There is no other way in which the peoples of today can honor their ancestral traditions than by honoring Him in whom faith is life and not memory nor imagination.

—Horace Holley Religion for Mankind

## Message from Holy Land to the Twenty-one

To the Hands of the Cause, Auxiliary Board members, representatives of National Assemblies, delegates and believers gathered during Ridván, 118, at the historic Conventions for the election of independent National Spiritual Assemblies in the following countries: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay, and Venezuela.

#### Beloved Friends:

On the glorious and historic occasion of the formation of no less than twenty-one independent national spiritual assemblies throughout Latin America let us lift up our hearts in praise to Bahá'u'lláh for the blessings He has poured forth so abundantly on the labors of His servants and for the fruition of yet another cherished plan of our beloved Guardian.

It is now almost ninety years since Bahá'u'lláh in the Mother Book of His Revelation, raised His "clarion call," addressed collectively to the rulers of the republics of the Western Hemisphere, and summoned them to take "advantage of the Day of God." From the moment when the Supreme Manifestation poured forth His bounties upon the Western Hemisphere until this auspicious day when no less than twenty-four independent national Bahá'í bodies, stretching from Alaska to Chile, have been constituted, the New World has received a never-ending stream of blessings from on high.

Before we look to the future of the work in Latin America we would do well to cast a glance over the past and remember the exploits that have led up to this present hour of consummation. 'Abdu'l-Bahá, in the Tablets of the Divine Plan, planted the seed of victory when He called upon the believers to make every effort "so that these republics may become so illumined with the splendors and the effulgences of the Sun of Reality that they may become the objects of the praise and commendation of all other countries." Already, during His own lifetime, a few consecrated souls, among them she whom the Guardian characterized as "that star servant of the Faith of Bahá'u'lláh, the incomparable Martha Root" had visited some of the Latin American republics and begun to teach there. However, it was not until the inauguration by the beloved Guardian in 1937 of the first "Seven Year Plan," the object of which, as he wrote, was "the establishment of a minimum of one Bahá'í Center in each of the republics of Middle and South America" . . . "for whose entry into the fellowship of Bahá'u'lláh the Plan was primarily formulated," that the few isolated Bahá'is scattered throughout that vast area were reinforced in their labors by an official and systematic campaign conducted by the National Spiritual Assembly of the Baha'is of the United States and Canada under the direct guidance of Shoghi Effendi himself. In 1938 he called upon the friends to "launch an offensive against the powers of darkness, of corruption,

and of ignorance, an offensive that must extend to the uttermost end of the southern continent, and embrace in its scope each of the twenty nations that compose it." By 1944, the end of the first Seven-Year Plan, which coincided with the glorious first centenary of the inception of the Faith of Bahá'u'lláh, the devoted band of North American pioneers now reinforced by many new native Bahá'ís, had succeeded in establishing no less than fifteen spiritual assemblies in the republics of Central and South America, and in forming groups in the remaining five.

These early victories so stirred the heart of the beloved Guardian that he said the opening of Latin America would "come to be regarded as one of the most glorious chapters in the international history of the Faith." By 1947, soon after the second Seven-Year Plan was launched at his instruction, the centers in Latin America had grown to over a hundred and the assemblies had reached thirty-seven, an increase of twentytwo in a three-year period. One of the most "vital objectives," to use his own words, of this second Seven-Year Plan, was the formation of two Latin American national assemblies, one to be representative of the believers of Central and the other of South America. Fourteen years ago the beloved Guardian heralded those two bodies as "precursors of the institutions which must participate in the election, and contribute to the support, of the Universal House of Justice," and stated their function was to lead to the constitution of a "properly elected, fully representative national spiritual assembly in each republic of Central and South America." This, he said, would constitute the last stage in the administrative evolution of the Faith in Latin America.

The victories achieved during the first Seven-Year Plan, the remarkable progress made during the interim before the second Seven-Year Plan was launched, so rejoiced the heart of the beloved Guardian that he lifted up his voice and testified-in words that must forever be a crown upon the heads of the Bahá'ís of all Latin America—to the greatness of their achievements. "No community" he wrote "since the inception of the hundred-year-old Faith of Bahá'u'lláh, not even the community of the Most Great Name in the North American continent, can boast of an evolution so rapid, a consolidation as sound, a multiplication of centers as swift, as those that have marked the birth and rise of this community of His followers in Latin America," a community he called "this privileged, this youngest, this dynamic and highly promising member of the organic Bahá'í World Community." His love flowed out to them in a mighty wave; in glowing words he welcomed that community into full partnership in the affairs of the Faith of Bahá'u'llàh, and asserted that . . . "the eager, the warm hearted, the spiritually minded and staunch members of these Latin American Bahá'í communities" . . . were now "launched on their Crusade for the spiritual conquest of the whole planet. . . ."

## Historic Conventions in Latin America

With the release of the stupendous program of the World Crusade in Ridván 1953 the destiny of the Latin American republics became clear. Magnificent, staggering—a youthful community gazed in awe at the tasks alloted it! Fourteen virgin territories became its responsibility to open to the Faith of Bahá'u'lláh in a ten year period, territories most of the Bahá'ís of the world had never heard of and whose location was a mystery to them! Twenty national Bahá'í headquarters were to be established in the twenty capital cities of Latin America and two sites for future Bahá'í temples were to be purchased. The two recently formed national assemblies responsible for the work in these twenty countries must have asked themselves how such feats could ever be accomplished by the new assemblies, the struggling groups, the scattered isolated believers under their jurisdiction. Other projects were added to these, either in the original Crusade plan or at a later date. The worthiness of the new Latin American community, which had now taken its rightful place in the Bahá'í world, was soon demonstrated. With the never-failing help of its devoted and loving mother community in North America, it shouldered its sacred burdens, clung tenaciously to the precious work entrusted to it by its Guardian, and forged ahead from victory to victory. He had called upon it in 1947 to "rise to the heights of its glorious opportunity which destiny is unfolding before its eyes." It arose, and so nobly did the Latin American Bahá'ís fulfill their trust that in 1955 the Guardian announced to the Bahá'í world that in 1957 he would increase the number of national assemblies responsible for the work throughout that area to four, dividing Central and South America, respectively, into two regions, thus facilitating the administration of the rapidly expanding work in each area. Fresh bounties and new evidences of the high regard in which the Guardian held these believers in the Latin countries of the New World were steadily forthcoming up until the very end of his life. He urged them, as supplementary goals, to secure a Bahá'í endowment in each republic and a Bahá'í temple site in the eighteen countries without one. He indicated that Jamaica would form a national assembly of its own by including her in the roll call of delegates to one of the last conventions held before his passing. In numerous messages to the Bahá'í world, to assemblies and individuals, he praised the devotion of the believers, extolled their services, listed their victories, and painted a glowing picture of their future.

In less than a quarter of a century the seeds so widely sown have yielded the harvest being reaped today in the name of Shoghi Effendi, according to the provisions of the Divine Plan of 'Abdu'l-Bahá, and through the mighty spiritual impetus imparted by Bahá'u'lláh. The event the entire Bahá'í world, in this blessed Ridván period, is celebrating, is of a nature unequalled in the annals of our Faith. Twenty-one countries are at one and the same time reaching the last stage of their ad-

ministrative evolution through the election of their independent national assemblies. That vast area, "an area," as Shoghi Effendi was wont to say, "extending from the southern confines of the great republic of the West to the extremity of Chile," has now come of age in the conduct of its affairs. The pillars which must assist in bearing the weight of the Universal House of Justice so soon to be constituted, have been safely erected.

At this breath-taking moment of fulfillment, before plunging into the great work that lies ahead of them. it is essential that these communities, and above all the members of their newly-elected national assemblies, take stock of their present position and survey the tasks still to be accomplished, tasks clearly set forth by the Guardian himself. As these new national Baha'i communities face the future they should, we feel, above all else, remember, cherish and foster the unity of purpose and spirit which has consistently characterized their growth and which was so carefully inculcated in them by Shoghi Effendi himself. We cannot urge upon the believers too strongly the necessity of maintaining this supranational quality of Bahá'i life regardless of the new-found independence of their national communities. The close and loving cooperation which has existed between different Latin American communities in the field of teaching and publications should continue in order to consolidate the work already initiated and economize the very limited funds of the Faith available for Bahá'í literature, as well as to avoid unnecessary duplication of effort and ensure a uniform and high standard in the matter of translations.

Our beloved Guardian, on various occasions, set many specific goals for Latin America, particularly in the subsidiary Six-Year Plan given to the four regional assemblies formed in 1957. The believers and their newly elected national representatives must now keep these goals constantly before them, and exert the utmost effort to assure their accomplishment.

The local spiritual assemblies, groups and isolated centers which have, at the cost of so much self-sacrifice and devotion on the part of both native and foreign pioneers, been raised to, and in some cases have even surpassed, the number specified by the beloved Guardian, must be safeguarded at any price during the coming years and, indeed, multiplied. The consolidation of the homefronts, and the preservation of the precious goals so laboriously won, must be regarded as a paramount duty at this critical period which inevitably follows the birth of any new national community. Each national assembly must bear in mind that the foundation of local assemblies upon which it rests consitutes, however indirectly, the foundation of the Universal House of Justice itself, and that the pillars of this mighty institution must under no circumstances be weakened at the very moment when the dome is about to be placed upon them.

The separate incorporation of each new national



The Bahá'ís of the Dominican Republic held on Jan. 6-8 a three-day National School in Ciudad Trujillo, organized by the National Teaching Committee, for the preparation of believers for the election of the first National Spiritual Assembly of the Dominican Republic. Visiting teachers were Mrs. Marguerite Sears and Mr. and Mrs. Fred Schecter. The central themes of the school were Bahá'í history and administration.

assembly, as well as all firmly grounded local assemblies, is likewise an important phase of the work to be undertaken in each of the republics, and in Jamaica, and constitutes one of the most fundamental ways of consolidating the tasks already carried forward during twenty-four years in such a remarkable manner. Likewise, every effort should be made to win recognition for the Bahá'í Holy Days on which work is suspended and to secure permission to perform Bahá'í marriages legally.

The beloved Guardian, in a momentous communication addressed jointly to the national assemblies of Central and South America in 1951, listed "the consolidation of the recently inaugurated national and local funds" as one of the foremost responsibilities of these newly-formed regional administrative bodies. During the remaining months of the World Crusade when the financial requirements for attaining total victory are so great, the friends must be made aware of the need for a steady and continuous flow of contributions to their national funds, an outpouring which the beloved Guardian characterized as "the life-blood of these nascent institutions." The spiritual significance and blessing of voluntary giving in support of Bahá'í activities should be strongly emphasized by the new national assemblies as they acquaint the members of their communities with the obligations which they must now discharge.

The emphasis placed by Shoghi Effendi on the importance of ensuring the wide dissemination of properly translated books on the Faith, as well as on the holding of an increasing number of regular summer

schools and regional conferences, must never be forgotten and every effort should be made to implement his instructions given as long ago as 1947. "Other agencies," he wrote, "such as publicity and advertising in the press, the multiplication of accurate and improved radio scripts, the extension of teaching projects through regional teaching committees, visual education and the organization of public meetings, should be fully utilized to capture the attention, win the sympathy, and secure the active and unreserved support of a steadily increasing proportion of the population of the various Latin American republics."

Of the precious new territories given at the beginning of the Ten-Year Plan to the two national spiritual assemblies of Central and South America, two of which were subdivided by the Guardian himself at a later date, those still assigned to the Latin American regional bodies, as well as the consolidation areas allotted to these same assemblies, must continue to be the responsibility of the believers and their elected representatives, at least until the globe-encircling Crusade ends in 1963. After carefully considering the geographical relationship of these territories, now numbering twenty, as well as other factors, we have reapportioned them among the new national bodies as follows:

To Chile, the three goals of Chiloé, Juan Fernandez, and Easter Islands; to Brazil, the six goals of British and French Guiana, Surinam, and the Islands of Trinidad, Barbados and Grenada; whilst Venezuela has been allocated the two goals of Curacao and Margarita. Panama, Guatemala, Ecuador, Haiti and the Dominican Republic have each been apportioned one goal, respectively, as follows: Tuamotu Archipelago, British Honduras, Galapagos, Martinique, and the Virgin Islands. Jamaica, the only territory outside the twenty Latin American countries to achieve the status of an independent national community at this time, will be responsible for the four goals of the Bahamas, Bermuda, Antigua and St. Lucia.

Last but not least of the great responsibilities now laid squarely upon the shoulders of not only the elected representatives of these new national Bahá'í communities but upon the rank and file of the believers of all twenty-one countries, is the teaching work in that area, where as the Guardian wrote, "the first fruits of the Divine Plan . . . have already been garnered in such abundance," and which he characterized as "the vital process of individual conversion." Bahá'u'lláh has, in numerous Tablets, made teaching the paramount spiritual obligation of every single believer. The whole purpose of 'Abdu'l-Baha's Divine Plan is to teach the Faith of His Father to all the peoples of the world. As long ago as the time when the first Seven-Year Plan was given to the Bahá'ís of North America by the beloved Guardian, he pointed out to them that the purpose for which they had so laboriously erected the administrative machinery of their Faith was to teach, and that now they must arise and use this instrument for this supreme purpose—the propagation of their Faith. On the occasion of the half-way point of the World Crusade, in the last message the Bahá'í world was ever to receive from him, he associated the coming five years with mass conversion.

Now is the auspicious moment for the members of these new national communities "whose Motherlands

have been chosen," as Shoghi Effendi wrote, "as the scene of the earliest victories won by the prosecutors of 'Abdu'l-Baha's Divine Plan"-to arise and teach as never before. Let them recall the wonderful appeal the Guardian addressed to them: "Theirs is the opportunity, if they but seize it, to adorn the opening pages of the second Bahá'í century with a tale of deeds approaching in valor those with which their Persian brethren have illumined the opening years of the first, and comparable with the exploits more recently achieved by their North American fellow-believers, and which have shed such luster on the closing decade of that same century." These communities have now entered the period of "strenuous and organized labors" the Guardian spoke of, "by which future generations of believers in the Latin countries must distinguish themselves" in that period when, as he said, "native Latin American traveling teachers will arise who, as the mighty task progresses, must increasingly bear the brunt of responsibility for the propagation of the Faith in their homelands."

A bright picture stretches before the eyes of the believers in the New World and the harvest, in many places, stands ready for the garner's hand. The greatest possibilities for mass conversion at the present time are undoubtedly amongst the Indian tribes. As long ago as 1947 the Guardian wrote that particular attention should be directed to the "various Indian tribes, the aboriginal inhabitants of the Latin republics, whom the Author of the Tablets of the Divine Plan has compared to the 'ancient inhabitants of the Arabian Peninsula.'" He then quoted the wonderful words of 'Abdu'l-Bahá regarding them: "attach great importance to the indigenous population of America. For these souls may be likened unto the ancient inhabitants of the Arabian Peninsula, who, prior to the Mission of Muḥammad were like unto savages. When the light of Muhammad shone forth in their midst, however, they became so radiant as to illumine the world. Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world."

How grateful all those believers must be who were in any way responsible for the beginning of this process of mass conversion among the Indians, which had already started during the lifetime of the beloved Guardian. What joy it brought him, with what enthusiasm he hailed the formation of the first all-Indian local assembly, how dear to his heart was the first Indian Institute at Chichicastenango, how frequently he spoke to pilgrims from East and West of the importance of this work and the progress it was making, and how carefully he noted in his records the names of the tribes enrolled in the Faith and the native languages into which Bahá'í literature had been translated. In his own words he clearly indicated for the believers of Latin America the manner in which he wished them to proceed in this all-important teaching field and clearly set forth the role he wished the new Indian Baha'is to play in both the administrative and teaching work of the Faith. "A special effort should be exerted to secure the unqualified adherence of members of some of these tribes to the Faith, their subsequent election to its councils, and their unreserved support of the organized attempts that will have to be made in future by the projected national assemblies for the large-scale conversion of the Indian

races to the Faith of Baha'u'lláh."

The duties devolving upon the newly elected national assemblies and the communities they represent are manifold and arduous. The possibilities which lie before them are infinitely promising. Within this area, which has now come of age in the administration of its own affairs, there are black republics and white republics. Within at least one of these the majority of the believers are descended from the original inhabitants of the Americas. What a glorious demonstration of the oneness of mankind! What an opportunity these favored new national communities have of exemplifying the reality of that brotherhood of man Bahá'u'lláh has asserted as the cardinal principle of His Faith!

No words could breathe more hope and confidence into the hearts of the believers in that favored portion of the globe than those addressed to them by the beloved Guardian himself during the last year of his life: "May these communities, now standing on the threshold of unprecedented achievements, which have already, through their collective endeavors, ennobled the record of Bahá'í accomplishments during the last twenty years of the Formative Age of the Bahá'í Dispensation, who are so noticeably contributing, through their diverse national characteristics, to the enrichment of the life of the International Bahá'í Community, be vouchsafed a still fuller measure of celestial strength. that will enable them to fulfill their high destiny in the years to come and play their part in hastening the world-wide triumph of the Faith of Bahá'u'lláh and the firm establishment of its embryonic World Order."

HANDS OF THE CAUSE IN THE HOLY LAND

#### Signed:

Ruhíyyih Amelia Collins Leroy Ioas Paul Haney A. Furutan John Ferraby Jalál Kházeh A. Q. Faizi



Bahá'is from Mexico City and Puebla attending a Teaching Conference held in Guadalajara, Oct. 1960.

## Naw-Rúz Greeting from Holy Land

"With humble hearts (we) turn (to) Bahá'u'lláh in thanksgiving (for the) bountiful blessings bestowed (on) His faithful followers throughout (the) world during (the) past year enabling them (to) win unprecedented victories (on) all fronts stop Mother Temple (of) Africa befittingly dedicated (,) Mother Temple (of) Australia nearing completion (and) construction work (on) Mother Temple (of) Europe rapidly progressing stop Mass conversion so ardently called for by beloved Guardian (while) continuing (in) African continent (and) expanding (in) South America (,) Indonesia (and) Malaya (is) now beginning (in) India stop In sending (our) loving Naw-Rúz greetings (we) urge (the) friends (to) join in fervent prayers (to) Bahá'u'lláh (and) supplicate further outpouring (of) His bounties assuring in (the) coming year even greater victories (and) raising higher (the) banner (of) His glorious Faith in every land as (a) beacon and (the) sole hope (for) peace (and) unity (in this) distracted world stop Air mail message all National Assemblies."

(signed) HANDSFAITH

Haifa, Israel, March 13, 1961

## Distinguished Hand of Cause Corinne True Ascends to Abhá Kingdom

"Grieved (over) loss (of) distinguished disciple (of) 'Abdu'l-Bahá Hand (of) Cause Corinne True. Her long association (with) early history (of the) Faith in America (and the) raising (of the) Mother Temple (of the) West, (her) staunch, unfailing championship (of the) Covenant (and) steadfast support (of the) beloved Guardian (in) every stage (of the) unfoldment (of the) World Order (is) unforgettable (and will) enrich (the) annals (of the) Faith (of the) western world. Urge hold befitting memorial gathering (in) Mashriqu'l-Adhkár. Airmail message (to) Hands (and) National Assemblies."

Haifa, Israel April 1961.

(signed) HANDSFAITH

The beloved Hand of the Cause, Mrs. Corinne Knight True, lovingly known as the "Mother" of the Mother Temple of the West, and one of the earliest American Bahá'ís, passed away in her home on April 3 at the age of ninety-nine. Arrangements were made for a memorial service to be held Friday evening, April 28, during the National Convention. An account of this meeting will appear in the next issue of Bahá'í News.

--U.S. NATIONAL SPIRITUAL ASSEMBLY

## Hand of Cause Visits African Villages

Immediately after the dedication of the Mother Temple of Africa, Rúhíyyih Khánum set off to tour the villages of Uganda, Kenya and Tanganyika, staying with the believers, living in their homes and joining in all their activities. Though the schedule was a rigorous one, she daily grew more radiant and happy as she went from village to village. So great was this love for Africa, that she changed her plans and instead of leaving on February 8 from Tanganyika, she went back to Kenya until the 23rd, visiting the pagan areas in that territory, accompanied by Violette and 'Alí Nakhjavání and reported as follows by Violette Nakhjavání in the Bahá'í Gazette of Central and East Africa:

On January 18, 1961 at 2:45 p.m., 'Amatu'l-Bahá Rúhíyyih Khánum accompanied by 'Alí and me left Kampala for a fifteen days' visit of the Bahá'is of Uganda and Kenya.

It is impossible to describe in full all the events it was our lot to witness by accompanying Rúhíyyih Khánum on her never-to-be-forgotten trip. It was a fortnight packed with joy, thrill, excitement and blessing for the friends and for her.

During this period she attended eleven conferences,

eight in Uganda and three in Kenya, dedicated two Bahá'í primary schools, met with over 1000 believers, slept nine nights in nine different African homes, ate with the African believers their native food, gave them in simple language pearls of wisdom from the Holy Teachings and gems of love from her tender and radiant heart. She taught them the meaning of humility in action, and of modesty and simplicity as exemplified in her own deeds. She showed them the path she was treading—the path of true faith, love, service and sacrifice.

Among other things, Rúḥíyyih Khánum impressed upon the dear African friends that their own folklore, their traditions and their native songs and music should not be discarded, but that in a society of unity in diversity they were to preserve and develop these and other special traits and capacities God had especially bestowed upon them, as their contribution in enriching the spiritual and material life of human society. Her words had a magnetic influence upon the friends, who permitted by her, would sing their songs for her, play their instruments, and perform their old tribal dances, sometimes until the late hours of the night.

Rúḥiyyih Khánum had captured their hearts and their souls. They were happy to see her, to be with her and to be Bahá'ís in this glorious Day.

To give a glimpse of her tour, may I present a few revealing extracts from my diary:

"The following morning, Sunday, January 22, we left Soroti for the village of Angole in Wera. A very large crowd of more than 140 people were awaiting Rúhíyyih Khánum's arrival at the house of Alfred Odeke. The meeting was under a huge tree, where they had erected a grassed-roof shed for their dearly-loved visitor. After the devotional, Rúhíyyih Khánum gave a very inspiring talk in encouragement of the friends. She told them that they must have confidence in their own abilities, that they have a great gift to offer to human society, that according to the words of our beloved Guardian the time will come when the African Bahá'ís would go abroad and teach the other races and peoples of the world. After lunch the meeting continued with more talks and questions and answers.

"Rúhíyyih Khánum on that afternoon spoke of the equality of the sexes, and that the women should take an active part in all the Bahá'i activities. She told us that about half of the pioneers who left their homes and went out during the Ten-Year Crusade were women. After a little break for sweets, etc., the village music band was introduced to Rúhíyyih Khanum and she was told that they had prepared some tunes for her. The band consisted of nine young boys of between fourteen to seventeen or eighteen years of age. They had seven congos (drums) of different sizes and tones. Their conductor was Mr. Opure, who had presented Rúhíyyih Khánum with a spear during the dedication weekend in Kampala. Okello, the eldest of the players, was the band leader. All the boys were Bahá'ís and had written on the congos 'Bahá'í Band of Angole.' They played many beautiful tunes, both old and new, and sang to the music, and almost everyone, old and young, danced with joy and delight. Photographs were taken and this went on after dinner. Esau Tukei, one of the very active Bahá'í teachers, played most beautiful melodies on the harp. He had thought out such beautiful words of thanks to Bahá'u'lláh for His bounty and grace to His people. A young boy, who was the drummer, played some traditional beats such as the tune which is played when there is a sick person in the house, to scare the spirit of the dead grandfather whom they believe has come to take away the sick person. They also danced a very exciting war dance. The happiness and radiance which was shown in the face of Rúhíyyih Khánum was like a healing medicine to the hearts of these lovable people. She thoroughly and sincerely enjoyed their music, their dances, their wholehearted hospitality, and made it quite clear that she did so. She repeatedly told them that these arts are their tradition, that they should keep and cherish them and be proud of them. Her very open appreciation and love helped the friends to drop all feelings of shyness and reserve. They took her truly as one of their own loved ones. I shall never forget the way the young musicians came and sat at her feet and played with such deep feeling and love, looking up at her face to see if she enjoyed it. Her beautiful smile, the sparkle in her eyes, showed her deep happiness and affection towards them. It was nearly midnight when eventually we retired to bed. . . .''



Rúhíyyih Khánum and Violette Nahkjavání meeting with the Teso Bahá'ís.



A teaching session in the Maragoli-Tiriki area, Kenya, given by Rúhíyyih Khánum.

Rúhíyyih Khanum joins in singing Bahá'í songs composed and sung by African Bahá'ís, Maragoli-Tiriki area, Kenya.





Rúhíyyih Khánum's first visit to the pagan virgin area, Nandi reservation, Kenya.



Africans listening to Rúhíyyih Khanum explain the Bahá'í Teachings, Nandi Pagan area, Kenya.

"Saturday, January 28, was the first day of our Kenya tour. We left Kitale soon after lunch in two cars, one of Aziz (Yazdi's) and the other ours. At 3:00 p.m., we arrived in Malikisi Location in the village of Namwela, in the house of Hezekai Kiliswa. A crowd of over one hundred were awaiting Rúḥíyyih Khánum's arrival. A very beautiful grass shed had been erected, and its poles were decorated with fresh bunches of flowers; more flowers were put at the entrance of the garden. The faces of the dear friends were glowing with happiness and pride for having our dearly loved Rúhíyyih Khánum among us. After prayers, Rúhíyyih Khánum gave a very wonderful talk on the importance of living a Bahá'í life, of the great value and strength that love can create in the community. She told us that once someone asked the beloved Guardian, how can I love all the people when there is so much difference in our temperaments and characters? The Guardian explained that two brothers might be of diverse temperaments and habits, likes and dislikes, but as they love their one father and know that he loves them both, they will realize that the father in his wisdom must have seen something good in the other brother, and it is for the sake of that one thing that he loves him. Thus, through their love and faith in the father they decide to love each other and overlook the shortcomings of one another. This is how we should love our fellow men. It is our unified love for Bahá'u'llah that should bind us together."

The following extracts are from a talk given by Rúḥíyyih Khánum at Kabras, Kenya:

"After being in Africa this is the mental picture that I have: You have here the African people with all the good qualities that God has given them; like a mountain here. And over here you have another mountain, which is the future, its prosperity and progress. I have been asking myself: Is it possible for us to come from this mountain to this mountain without going into the valley? If the people of one African country, most of them, become Bahá'is they will have such good characters. They will not have all this materialism, all this bloodshed, which is the valley....

"I don't know whether the friends remember what Bahá'u'lláh said about the black people. The middle of the eye, the pupil, is always black, whatever the color of the eye itself. Bahá'u'lláh said that the black people are like the pupil of the eye. This is a tremendous statement. The Founder of our Faith has said that the African people can reflect the light like the pupil of the eye. . . .

"The African Bahá'is not only have a great destiny, but they also have a great responsibility. They must go out and teach. It was Shoghi Effendi's wish that you should go out and teach. . . .

"Wonderful things are possible in this world if we have faith in God. I think the Bahá'ís have that faith. They should have confidence in themselves and confidence in Bahá'u'lláh. Often we see very plain men become very famous. Why? Because they take action; they do something. . . .

"Christ, referring to Peter, said, 'On this rock I shall build my church.' 'Abdu'l-Bahá said that Peter was such a simple man that he took his food and divided it in seven piles, and ate one pile each day. When the seventh pile came, he knew it was the Sabbath.

What happened to Herod? Nothing! But Peter who was so ignorant, is remembered and loved by us all today. This is to show us that God will assist all those who arise to help His Faith. . . .

"The page in Africa is white, but it is a big page. Anyone who wants can write his name on this page through his services."

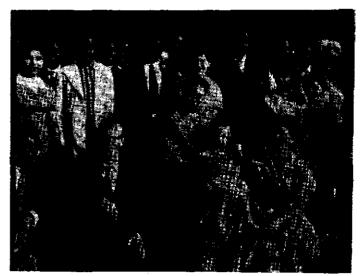
This is just part of the story — an experience which was more heavenly than earthly. The impact of Rúhíyyih Khánum's historic visit to East Africa will be assessed in days to come. Its immediate fruits have been a greater confidence of the friends in their future, more determination to serve and a renewed spirit of dedication — all of which will, to a large extent, stimulate the vital process of mass conversion in these fertile lands.

#### International News Briefs

Following a previous visit three months earlier by Johnny Wilson who is a Tlingit Indian from Juneau, Alaska, Eugene King, an Aleut Indian from Tacoma, Washington, left on a speaking tour among the Indians of Southeastern Alaska at the invitation of the Southeast Alaska Teaching Committee. He spoke at Ketchikan, Petersburg, Angoon on Admiralty Island, and Hoonah. Mr. King, although blind, could perceive that these Indians on remote, small islands in the Prince Rupert Sound are eager for this Faith.

Mr. William Mitchell, Auxiliary Board member from Kingston, Jamaica, arrived in Cuba on January 19 to spend a week each in Camaguey and in Cienfuegas, and for the remaining two weeks of his permitted visit he went to Havana and Marianao. In all his meetings Mr. Mitchell encouraged believers to build up strong communities so that the new National Spiritual Assembly of Cuba, so soon to come into existence, will he a strong body.

A successful Youth Congress was organized by the Bahá'í Youth Committee of Puebla, Mexico, on Feb. 12, 1961. The program was beautifully developed by the



Rúḥiyyih Khānum meeting with some of the Bahā'is in Nairobi, Kenya.

youth themselves assisted by one adult. Thirty-two persons attended, coming from surrounding communities. This Congress was preceded by an equally successful meeting of the youth of Mexico City and Puebla and their friends at the Haziratu'l-Quds in Mexico City. This meeting resulted in four youth declarations in Puebla.

From the Alaska Bahá'í News we learn that the years of patient contact and ground work of the Whitehorse Bahá'ís are bearing fruit with the added efforts of Jim Walton, Tlingit Indian from Juneau . . . and as of January 27, there are thirty-four newly declared Indian believers in and around Whitehorse. The chief of the Teslin Indians and one of the Whitehorse chiefs declared their belief in Bahá'u'lláh. Startling indeed are the events taking place in Whitehorse, Yukon Territory!

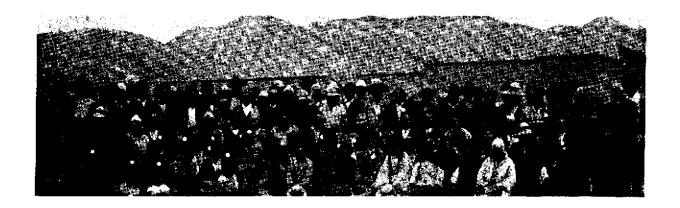


Bahá'ís of Tiriki, Kenya, gathered to meet Rúhiyyih Khánum.



Baha'í public meeting held at Maragoli, Kenya, Feb. 1961.

#### First Indian Conference Held in Bolivia



The first Indian Congress of Bolivia was held in Oruro on Feb. 21-25, 1961, with 116 Indians participating. They came from forty-six different places in Bolivia. Visiting teachers were Eve Nicklin and Edmond Miessler. At the end of the sessions twenty-two new believers were enrolled.

The activities in Bolivia during the past year have been mostly devoted to deepening the knowledge of new believers and preparing them for the historic first National Spiritual Assembly of Bolivia. This has been done through extensive programs of visiting their villages or inviting them to the summer school, different classes and conferences.

Just before Ridván 1961, the number of Indian believers has passed the one thousand mark.





Left: Children attending Indian Bahá'í School at Villa Nieque, Bolivia, with their teacher Mauricio. Right: Students taking exercise at Bahá'í School in Hankocuio, Bolivia. Sabino, their teacher, is standing behind them.

## Indians of Western Hemisphere

## **Embrace Faith in Unprecedented Numbers**

In a stirring letter dated March 13, 1961 to National Assemblies and to the members of the Auxiliary Boards in the Western Hemisphere, the Hands of the Faith in the Western Hemisphere recounted triumphs in the teaching work in the Americas "unsurpassed in the collective history in the West."

The following excerpts from this letter indicate how widespread has been the response of the indigenes of this continent to the call of Bahá'u'llah now being raised in even the remotest Indian communities in all of Latin America, Canada and Alaska through the efforts of self-sacrificing Bahá'í pioneers and traveling teachers.

"El Salvador reports the joyous news of the purchase of their Temple land, another Crusade victory.

"Nicaragua has their first all-Indian local assembly, with numbers increasing and teaching spreading ever further into the green mountains and valleys of this important nation.

"Mexico has vied with Nicaragua and has raised up an all-Indian community and local assembly at Cholula, Mexico, where the numbers have greatly increased during the past few months, and the spirit burns more brightly each passing day.



The first all-Indian Bahá'í community of San Rafael, Mexico. Señora Margarita de Cruz (second row, center) and Señor Manuel Rodriguez of Puebla (standing extreme left) whose devoted labors helped to establish this community.

"The National Assembly of Brazil, Colombia, Ecuador, Peru and Venezuela has reported more new believers this year than in all of the entire last year. The most thrilling news is that over fifty percent of the new believers have entered the Faith in the past two months in a fresh wave of enthusiasm for the Cause of Bahá'u'lláh. Ecuador continues its concentration on the teaching work among the Indians at Vagabundo, the first all-Indian community in this national region, where the work is growing in strength.

"The revered Hand of the Cause, Mr. Zikru'llah Khádem, following his visit to the National Spiritual Assembly of Canada, reported the news of the encouraging response of the dear Canadian friends on almost every front, to the concentrated plan of teaching launched by their National Assembly. Already they have more new believers this year than any other year in their history. A team of teachers, one Indian and one white, has systematically been visiting the Indian areas, shedding the love of Bahá'u'lláh and demonstrating it in their very make-up. More new Indian believers have entered the Faith this year in Canada than any year before in the history of the nation. All-Indian assemblies will be part of the joyous news at their Ridván period. The National Assembly secretary writes that they are assured of thirty-six local assemblies and that they have the potential of reaching fifty-two out of their sixty. In the Yukon, they have more than doubled their number at Whitehorse. They have had an increase of over 175 percent, mostly among the Yukon Indians from two different tribes. They ascribe their success to having a clear understanding of what their goals are, frequent consultation on the teaching work, a community-wide enthusiasm in which every individual believer recites the long obligatory prayer each day; the Tablet of Ahmad, and where they unitedly arise to serve 'as unrestrained as the wind.'

"Bolivia still shines in solitary glory for its work among the American Indians. An all-Bolivian Indian Congress was recently held in Oruro, Bolivia. There are now 1300 believers in Bolivia in some one hundred centers. There are plans to form approximately twenty new all-Indian local assemblies this coming Ridván, an unprecedented number.

"Hand of the Cause Dr. Rahmatu'lláh Muhájir is now teaching among the Bolivian Indians and Hand of the Cause Mr. Enoch Olinga is teaching among the believers in the Greater Antilles... These victories are a fitting climax to the past two years of effort in which first all of the local spiritual assemblies were won, and in which now all twenty-one new National Spiritual Assemblies become Pillars of the future Universal House of Justice....

"For such benefits, for such arresting and majestic vindication of our undefeatable powers inherent in our precious Faith, we can but bow our heads in humility, awe and thanksgiving, renew our pledge of fealty to it, and, each covenanting in his own heart, resolve to prove faithful to that pledge, and persevere to the very end, until our earthly share of servitude to so transcendent and priceless a Cause has been totally and completely fulfilled."

## Maturing With the World Crusade

One of the signs of maturity, surely, is the ability to think things through. Watch a child. He rarely pursues one activity for long, before his attention is caught by something else and off he goes to another busy-ness, totally unaware of having left his first action unfinished. Activity is what he is interested in, not getting something accomplished.

For adults, and especially Bahá'ís, the ability to think things through is a quality that can be cultivated. Steadfastness in the pursuit of what we have found to be true is a part of it. Shoghi Effendi is a shining example of this quality. He saw what needed to be done. Then he carried through, clear-sightedly, regardless of obstacles, and called on the Bahá'ís to arise and help accomplish it.

Shoghi Effendi has told us that the advent of the Revelation of Bahá'u'lláh signalizes "the coming of age of the entire human race" (WOB 163). That just as the life of an individual must go through stages of development, so also must the collective life of mankind pass through its "long ages of infancy and childhood" and the "turbulent" stage of adolescence (WOB 202), stages which will, in time, give way to the wisdom and calmness of maturity. "Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend" (WOB 202).

As those first to become awakened by the spiritual forces flooding the world through the Revelation of Bahá'u'lláh, the Bahá'ís are charged with the responsibility to be the first to demonstrate the "transmuting power" of this Spirit and thus distinguish themselves from the "community from which God has raised them up . . . Otherwise, the supreme and distinguish-



Esteban Canales, Auxiliary Board member (second row, third from left) during his visit to the all-Indian Bahá'í community of San Rafael, Mexico.

ing function of His Revelation, which is none other than the calling into being of a new race of men, will remain wholly unrecognized and completely obscured" (ADJ 14). Theirs is the privilege to be the first to apply His Laws, and to erect the divine institutions which are to be the "channel through which His promised blessings may flow" (WOB 9). As the Bahá'is strive to fulfill their responsibilities and understand their functioning, they grow in maturity, and are then able to assume greater responsibilities.

It is an integral part of the unfoldment of His Will in this world that the means of bringing about the process of maturing is also provided. Thus, the Tablets of the Divine Plan were revealed by 'Abdu'l-Bahá, the Center of the Covenant of Bahá'u'lláh, to awaken primarily the Bahá'ís of the United States and Canada (as the "champion builders") to their responsibilities in raising the call of the Kingdom. The God-given Mandate in these Tablets being delivered, the process of detaching the Bahá'ís of the West from the spiritually immature material world began.

With the coming of the Guardianship in 1921, the role of the Bahá'ís became ever more clearly defined, as Shoghi Effendi through his dynamic letters constantly encouraged each and every Bahá'í to understand clearly the progressive steps necessary in carrying out, in various stages, the Divine Plan of 'Abdu'l-Bahá. With the beginning of the third successive stage in this unfoldment—the Ten-Year World Crusade—Shoghi Effendi outlined the tasks that needed to be achieved by the Bahá'ís of the world by 1963.

Each succeeding letter contained a more urgent plea, urging the Bahá'is to arise, to seize their opportunity. Our Guardian had thought it through. He saw the hoped-for end in the beginning. He was calling the Bahá'is to a world-wide realization of the need to arise, to become mature, to do this, now, and to stick with it, for the salvation of humanity as well as for our own.

We had been called upon to erect local assemblies. Soon we could see that the compelling reason for the establishment of local spiritual assemblies was to form the "broad and solid base" (GPB 330) for support of the national spiritual assemblies, the "pillars."

Now, with the imminent fulfillment of the goal of the required number of national spiritual assemblies for 1963—almost quintupling in ten years the number of national assemblies in the world—we begin to understand, and to experience, the need for "harmoniously, vigorously, and efficiently functioning" local and national assemblies throughout the Bahá'í world (B. Admin. 41). We see that the reason for working so hard to establish an adequate number of national spiritual assemblies is that they provide the support on which the "crowning unit" (GPB 330) of the administrative structure must rest—the Universal House of Justice. This had been the goal all along. But, as if blinded by the bright light of the future, we had taken each step on the way as if it had been the goal,



La Paz, Bolivia, Bahá'is and visiting teachers Eve Nicklin and Edmond Miessler at future Temple site overlooking city, purchased Jan. 1960.

sufficient and all-absorbing. And we magnified the problems of the particular out of all proportion to the grand perspective of which they are but a part. We had not thought it through.

We had elected our local spiritual assemblies trying to consider, in a "rarefied atmosphere of selflessness and detachment" (B. Admin. 65) the seven qualifications of these members as given by 'Abdu'l-Bahá: "purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold" (B. Admin. 21).

Moreover, we had elected our delegates to the National Conventions, perhaps too often on a personal basis rather than "with that purity of spirit that can alone obtain our Beloved's most cherished desire" (B. Admin. 65).

Then suddenly we found ourselves faced with a truly grown-up task. We were faced, Ridván of 1960, with the task of electing delegates who would elect the national spiritual assemblies which would, at Ridván 1961, elect the International Bahá'í Council, the forerunner of the Universal House of Justice, "a House which posterity will regard as the last refuge of a tottering civilization" (WOB 89).

The "high qualifications" for members of Bahá'í national spiritual assemblies are stated by Shoghi Effendi:

"Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of self-less devotion, of a well-trained mind, of recognized ability and mature experience" (B. Admin. 88).

Only an awareness of what these national spiritual assemblies are called upon to do, at Ridván 1961, an awareness of the international structure of the Faith, of the crucial world-wide implications of this step, of the fact that all that had gone before was a necessary

prelude to what was now about to be achieved, an awareness that this is the first approach toward election of the Universal House of Justice, could insure the mature carrying out of the important step, in 1963, of the direct election by these national spiritual assemblies, "from among the mass of the faithful" (WOB 154), of this supreme legislative body. In His Will and Testament 'Abdu'l-Bahá provides that this Universal House of Justice "is to be elected from all countries, that is from those parts in the East and West where the loved ones are to be found" (WT 20).

The members of the national spiritual assemblies. as the electors, therefore, are to know the "loved ones" of East and West, the "mass of the faithful." To this end Shoghi Effendi, in his spiritual world-embracing Crusade, with its intercontinental conferences, with its pioneering under the twelve national assemblies, has been preparing us, by calling together the Baha'is of all continents, with the Hands of the Cause and the national spiritual assemblies, in order that they may meet and come to know one another, from East and West. How else could an intelligent election of even the "forerunner" of the Universal House of Justice be carried out? In order to elect "from among the mass of the faithful" it is necessary that the electors come to know the Bahá'is of East and West that can fulfill the qualifications given by 'Abdu'l-Bahá in His Will and Testament for members of this supreme body:

"Its members must be manifestations of the fear of God and day-springs of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind" (WT 14).

Shoghi Effendi has pointed out that its members must not be "governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and



A few Bahá'is from surrounding communities and one guest (standing left) visiting the Mexico Temple site during the National Bahá'í Congress Dec. 29-31, 1960. The site is on the outskirts of Mexico City overlooking the Valley of Mexico. It is bordered by the highway and has on it some magnificent trees.

promptings of their conscience." They "are not, as Bahá'u'lláh's utterances clearly imply, responsible to those whom they represent" (WOB 153).

These are qualities of maturity, of complete dedication, of singleness of purpose, of universal outlook, of absolute justice.

Our beloved Guardian has led us patiently and lovingly, step by step, throughout the thirty-six years of his Guardianship, and is still leading us if we but follow his writings and his example. He has delineated patterns which run like golden threads through the grand design.

Oft-recurring in his writings is the reference to the "twofold process" of expansion and consolidation. Under his unerring guidance we have come to understand that as we spread the Faith of Bahá'u'lláh, we establish new bases, and from these bases the teachings can



First Local Spiritual Assembly of the Bahá'ís of Bluefields, Nicaragua, formed 1961.

be further spread: teaching and administration. We have also come to understand that "the one integrating process in a world whose institutions, secular as well as religious, are for the most part dissolving" is the "world-embracing, continually consolidating activities" (WOB 194) of the Bahá'ís, intent on erecting throughout the world the framework within which the World Order of Bahá'u'lláh—"the Ark of everlasting salvation in this most grievous Day" (WOB 194)—is to be reared in the future.

Twenty-five years ago Shoghi Effendi wrote: "Though the Revelation of Bahá'u'lláh has been delivered, the World Order which such a Revelation must needs beget is as yet unborn" (WOB 168). The present, therefore, is like the period of its incubation. It is to be "the fairest fruit of a slowly maturing age" (WOB 41).

The Administrative Order is not the World Order of Bahá'u'lláh, Shoghi Effendi makes clear, but is "the chief agency empowered to usher in the concluding phase, the consummation of this glorious Dispensation" (WOB 156).

An integral part of the World Order of Bahá'u'lláh is the House of Worship, the central Edifice of the Mashriqu'l-Adhkár. Erection of Houses of Worship, the "Mother Temple" on each continent, and purchase of sites for future erection of other Houses of Worship have therefore necessarily been objectives of this world Crusade. Their importance will become ever clearer in the future, as they assume their true function in the "direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár and the energies consciously displayed by those who administer its affairs in their service to humanity" (B. Admin. 186).

With the conclusion of this first world-wide Crusade the first epoch in the evolution of 'Abdu'l-Bahá's Divine Plan will come to an end. This achievement will, in itself, Shoghi Effendi tells us, pave the way for establishing, in succeeding epochs "in the course of subsequent crusades" throughout the Formative Age, in the remaining territories of the world, the framework of the Administrative Order of the Faith, "with all its attendant agencies, and of eventually erecting in these territories still more pillars to share in sustaining the weight, and in broadening the foundation, of the Universal House of Justice" (Bahá'í World XII, 137).

Thus the divine process of unfoldment of the Will of God for this day continues. We have grown more mature in the accomplishing of the objectives of this first world Crusade. We can increase the process of maturing only by fitting our thinking and action into this ever-expanding, ever-deepening universal pattern. We can no longer afford to consider any given action or area as circumscribed. Every particular action relates to the whole. Every remotest area is connected with the World Center of the Faith. With the establishment of the Universal House of Justice on the Holy Mountain of God, in fulfillment of ancient prophecies, past ages will be caught in to the present, and to the future.

We can now see more clearly the direction in which our glorious destiny is leading us. Though as yet many of the steps on that way are not visible to us, we know that the unerring guidance which has led us thus far will continue to lead us if we but remain steadfast in following the pattern delineated. Only as we relate our every action to the whole, as we think things through and refuse to be side-tracked, can we assume the responsibilities which it is our great privilege as believers in the Faith of Bahá'u'lláh to carry. Only thus can we fulfill the tasks of the present and only thus can we hasten the coming of "the Christ-promised Kingdom of God on earth, the Kingdom of Bahá'u'lláh'' (BW XII, 137). Only thus can the coming of age of mankind be fulfilled. "Who can doubt that such a consummationthe coming of age of the human race—must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived?" (WOB 206).

-BEATRICE ASHTON

### LOCAL ASSEMBLIES

#### **FORMED**

## RIDVÁN 1960



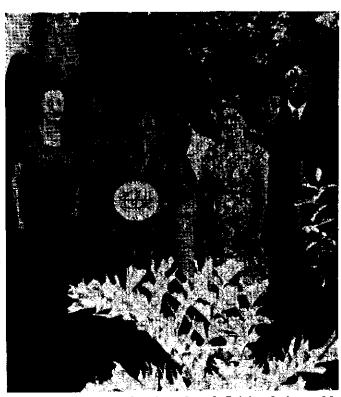
First Local Spiritual Assembly of the Bahá'ís of Uppsala, Sweden, formed Ridván 1960.



Eight members of the local Spiritual Assembly of La Paz, Bolivia. Front row, left to right: Hernan Saravia, Jane Khamsi, Issac Mamani (through whom in his second month as a Bahá'í 273 Indian believers enrolled in the Faith), Lecile Webster. Back row: E. Alverez, Livia Barbaro, Molly Landivar, Massoud Khamsi.



First Local Spiritual Assembly of the Bahá'ís of Valencia, Venezuela, established Apr. 21, 1960. Left to right: Mireya Muñoz, Saturnino Bello, Julio Perez, Clara de Perez, Peter McLaren, Martha Posner, Wilder Mesa, Joan Lozier, Real Posner.



Eight members of the first Local Spiritual Assembly of Distrito Sucre, Venezuela, established Ridván 1960. Left to right: Bernice Bernardo, Elena de Weinreb, Marines de Caro, Ana de Gotto, Luis A. Gotto, Marinette de Bourrillon, Chana de Voss and Hans Voss. The ninth member, John Krafft, moved to Germany.



Local Spiritual Assembly of the Baha'is of Santa Monica, Calif. incorporated Mar. 8, 1961. Front row, left to right: Kenneth Wiley, Mrs. Leona Wallace, Mrs. Alma Witt, Wallace Carter. Back row: Mrs. Arleen Wiley, Dr. Charles R. Witt, Mrs. Arleen Boyd, Martin Kob, Mrs. Victoria Longstreet.

#### Bahá'í News for Bahá'ís Only

The believers throughout the world are reminded that Bahá'í News is published for registered Bahá'ís only and under no circumstances should it be given to anyone else.

It must not be given to public or any libraries other than local Bahá'í community or Bahá'í school libraries, nor should it be discarded with waste papers and magazines collected for sale.

Many items appearing in Bahá'í News are confidential in nature and cannot be properly understood by persons not well grounded in the Faith. Those items which are of interest to the general public are circulated through public information channels utilized by the National Spiritual Assembly.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

### Baha'i Publishing Trust

The Kingdoms of God. By Janet Lindstrom. Illustrated by Anna Stevenson. While the main subject is the classification of all created things into the five kingdoms of God on earth, emphasis has been placed on the Divine Plan underlying the order of the universe and the impossibility of existence without this spiritual foundation. Some elementary scientific facts are included in accordance with the instructions of 'Abdu'l-Bahá when he commanded us to help children "to study sciences with the utmost diligence.' (Bahá'í World Faith, p. 383).

This book is planned for the child from six to ten. The older child may take the book into his own hands and read it for himself, while the younger one may listen to a reading of it by parent or teacher.

This book is bound in deep turquoise Sturdetan, pyroxylin treated to resist soil and moisture and stamped in an attractive cover design in two colors. The text is illustrated on every page with marginal drawings by Anna Stevenson whose work in Blessed is the Spot proved so delightful.

Per copy ......\$2.25

#### Calendar of Events

#### **FEASTS**

May 17—'Azamat (Grandeur) June 5—Núr (Light)

#### HOLY DAYS

May 23—Declaration of the Báb May 29—Ascension of Bahá'u'lláh

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

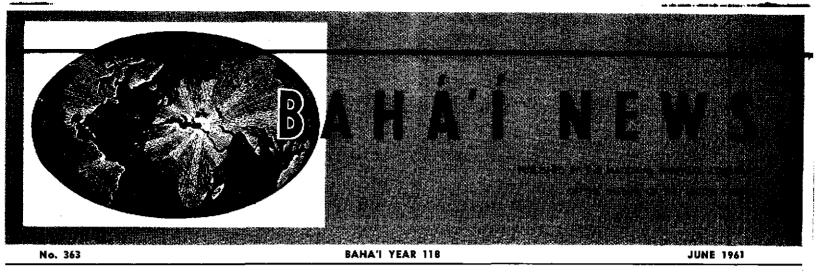
Bahá'í News is published by the National Spiritual Assembly of the Bahá'îs of the United States as a news organ reporting current activities of the Bahá'í World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahh'' News is edited by an annually appointed Editorial Committee. The Committee for 1960-61: Mrs. Eunice Braun, International News; Miss Charlotte M. Linfoot, National News; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'î Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.



Archives Building and Shrine of the Bab on Mt. Carmel



# Message from Hands in Holy Land to the Annual Conventions of the Baha'i World

Dearly beloved Friends:

"Every nation in the Western Hemisphere is illumined by the ways and woven into the fabric, of Bahá'u'lláh's triumphant Administrative Order." Such, in the beloved Guardian's own words, is the nature of the unique victory the entire Bahá'í world is celebrating during this blessed Ridván period, when twentyone new and independent National Spiritual Assemblies are being elected throughout the length and breadth of Latin America. An enterprise officially inaugurated twenty-four years ago, through the launching of the first Seven-Year Plan, has been gloriously consummated. The "onward marching legions of the Army of Bahá'u'lláh" pause in wonder and survey with grateful hearts their majestic conquests. "That pioneer movement for which" Shoghi Effendi stated "the entire machinery" of the Administrative Order had "been primarily designed and erected" has yielded a mighty harvest. No less than twenty-four independent national spiritual assemblies now comprise the links in the mighty chain of Bahá'í solidarity stretching from the Arctic Circle to the Straits of Magallanes. Humbly, and with infinite gratitude, the followers of the Blessed Beauty lay before His throne this blazing crown in the name and in the memory of their Guardian, for it is essentially his victory, the witness of his faithful and superhuman efforts to implement that Divine Plan for the spiritual conquest of the entire planet which 'Abdu'l-Bahá entrusted to his care, to him who was the Sign of God on Earth.

An occasion for such rejoicing cannot be allowed to pass without reviewing the antecedents of this overwhelming victory in the Western Hemisphere, which comprises half of the globe, which embraces the entire New World, and which the Guardian said was "the first region in the Western World to be warmed and illumined by the ways of God's infant Faith." He stated that in a sense the original impetus of the world teaching plan of the Master was given when the Báb, in the opening years of the first Bahá'í century, directed the "'peoples of the west,' to issue forth 'from their cities and aid His Cause." Many times he pointed out that ever since "the momentous and stirring summons was issued by the Author of the Revelation in His Most Holy Book addressed to the rulers of all the Republics of the Western Hemisphere" the uninterrupted blessings of God had been poured upon the American continent. Bahá'u'lláh Himself testified that "in the East the light of His Revelation hath broken; in the West have appeared the signs of His dominion," whilst 'Abdu'l-Bahá in 1917, in one of the Tablets of the Divine Plan, made the extraordinary pronouncement that "the continent of America is in the eyes of the one True God the land wherein the splendors of His Light shall be revealed, where the mysteries of His Faith shall be unveiled." "The American continent," He affirmed, "gives signs and evidences of very great advancement. Its future is even more promising . . . it will lead all nations spiritually."

Within the northern confines of a continent upon which had already been conferred such a remarkable station, the American Bahá'í Community was singled out for unique honours; it was "a community," Shoghi Effendi wrote, "invested with spiritual primacy by the Author of the immortal Tablets constituting the Charter of the Master Plan of the appointed Center of Bahá-'u'llah's Covenant." In majestic and ringing words the Guardian himself gave the rank and titles of this favored community, whose mission is so unbelievably great, whose responsibilities are so staggering. Its members were, he said: "the spiritual descendants of the Dawn-Breakers of the Heroic Age of the Bahá'í Faith, the chief repository of the immortal Tablets of 'Abdu'l-Bahá's Divine Plan, the foremost executors of the Mandate issued by the Center of Bahá'u'lláh's Covenant, the champion builders of a divinely conceived Administrative Order, the standard-bearers of a future divinely inspired world civilization."

#### The Signs of His Dominion in The West

A community, called by 'Abdu'l-Bahá "Apostles of Bahá'u'lláh'' and specifically instructed by Him in the Tablets of the Divine Plan to carry the Message of His Father to all the Republics of Latin America and the islands fringing them in both the Atlantic and Pacific Oceans, was launched officially in 1937 on its mission of spiritual conquest when the Guardian set in motion the first Seven-Year Plan. The precursor of this historic event was a letter from him written in May 1936, to the National Spiritual Assembly of the Bahá'ís of the United States and Canada in which he said a "systematic, carefully conceived . . . plan should be devised" whose "supreme objective should be the permanent establishment of at least one center in every State of the American Republic and in every Republic of the American Continent." The significance of this first Plan was increasingly revealed to the Bahá'í world. When two years had elapsed Shoghi Effendi wrote "the five remaining should essentially be consecrated to the imperative, the spiritual needs of the remaining Republics of both Central and South America for whose entry into the fellowship of Bahá-'u'llah the Plan was primarily formulated." As the "carrying of the sacred Fire to all the Republics of the Western Hemisphere" went forward, the tone of jubilation in the Guardian's Messages mounted. "From Alaska to Chile," he wrote in 1942, "the Americas are astir with the leavening influences of the rising Order of the new-born Revelation." He said the "first fruits of the Divine Plan" had been garnered there in abundance and that the first Seven-Year Plan, commenced on the eve of the greatest war the human race had

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ever experienced, had, "despite six years of chaos and tribulation, been crowned with a success far exceeding the most sanguine hopes of its ardent promoters. Within so short a period, during such troublous years, such exploits were achieved as will forever illuminate the pages of Bahá'í history." On the eve of the holding of the first All-America Convention in 1944, celebrating the centenary of the "first, most shining century of the Bahá'í Era," in that "great turning point in the history of our Faith" when "a spiritual front extending the entire length of the Western Hemisphere" had been established, when "the crowning act of an entire century" had been accomplished, when the administrative structure of the Faith was already "raising its triumphant head in the Central and South American Republics," when his heart was "filled with joy, love, pride and gratitude," when "the greatest collective enterprise ever launched in the course of the history of the Faith of Bahá'u'lláh" had been successfully concluded, Shoghi Effendi wrote: "A victory of undying fame has marked the culmination of the fifty-year-long labors of the American Bahá'í Community in the service of Bahá'u'lláh and has shed imperishable lustre on the immortal records of His Faith during the first hundred years of its existence." In words such as these he sang the praises of the Community of the Most Great Name in the North American continent and indicated to the Bahá'í world the nature of the victories won during the first Seven Year Plan, not the least of which were the brilliant achievements in the southern part of the Western Hemisphere.

Two years later the American Bahá'í Community was called upon to launch the second Seven-Year Plan a plan which the Guardian said surpassed every enterprise undertaken during the first Bahá'í century. 'Abdu'l-Bahá's Divine Plan was steadily gathering momentum. Whereas at the end of the first Seven-Year Plan fourteen of the Latin American republics had established local assemblies, the remainder possessing groups only, whilst the total number of localities had risen to a little over fifty, by June 1947 there were thirty-seven spiritual assemblies and believers were to be found in over a hundred localities. To this extraordinary progress the beloved Guardian at that time paid a unique tribute: "No community," he wrote, "since the inception of the Faith of Bahá'u'lláh, not even the Community of the Most Great Name in the North American continent, can boast of an evolution as rapid, a consolidation as sound, a multiplication of centers as swift, as those that have marked the birth and rise of the community of His followers in Latin America" whose motherlands had "been chosen as the scene of the earliest victories won by the prosecutors of 'Abdu'l-Bahá's Divine Plan." He called upon them to "bestir themselves for the collective, the historic and gigantic tasks that await them." He said the constitution of their national spiritual assemblies for the northern and southern zones was "one of the most vital objectives of the second Seven-Year Plan." He said these two national assemblies were the "precursors of the institutions which must participate in the election, and contribute to the support, of the Universal House of Justice" and that they must lead, "gradually and uninterruptedly, . . . to the constitution in each of the republics of Central and South America,

of a properly elected, fully representative national assembly, constituting thereby the last stage in the administrative evolution" of the Faith in Latin America.

#### Latin America's Destiny Unfolded

Slowly the magnitude of Latin America's destiny unfolded. Upon the occasion of the formation in 1951 of the two first Regional Assemblies in that part of the world, he wrote them that "these Communities may be said to have been invested with rights and duties which no community in any continent of the Eastern Hemisphere can claim to possess." He pointed out that these "newly fledged, spiritually alert Communities of Central and South America . . . are expected by their brethren in both the East and the West, to worthily play their part as associates of the chief executors of the Plan bequeathed by 'Abdu'l-Bahá." With the launching of the World Crusade in 1953 new honors and responsibilities fell to the lot of these communities and the national bodies that represented them; in addition to the truly staggering plans made for them in their homelands, no less than nineteen new and previously opened territories were apportioned them as their share in this new globe encircling phase of the Divine Plan-territories so far afield that some of them were situated in the very heart of the Pacific Ocean. Yet after the lapse of eight years nearly every major task at home and abroad set for them by their beloved Guardian has been fully and nobly achieved and the few remaining tasks reguired to perfect their labors are now well within their reach.

Such, briefly, is the history leading up to the formation of these twenty-one supreme administrative bodies. The mysterious impetus imparted by the Båb in the Qayyúmu'l-Asma, the singular, significant and dynamic statements of Baha'u'llah, the innumerable references of the beloved Master culminating in His Plan for the spiritual conquest of the entire globe, the detailed, brilliant and inspiring strategy worked out by Shoghi Effendi during his thirty-six years Guardianship, the "daring exploits" of so many valiant Baha'í pioneers, teachers and administrators—all have contributed to bring the Baha'í world to this magnificent consummation, this unique event.

Though this is the end of a long journey, it is only the beginning of a glorious future for these new national bodies, and the communities they represent. They must remember that they share with the North American Bahá'í Community, as its appointed "associates," a special responsibility in the prosecution of every phase in the successive unfoldment of the plans which form stages in the evolution of what the Guardian called the "Grand Design delineated in 'Abdu'l-Bahá's immortal Tablets;" the members of these new communities share in what Shoghi Effendi characterized as "the phenomenal destiny which the followers of Bahá'u'lláh in the New World are to fulfil." They are, now, he wrote, "launched on their Crusade for the spiritual conquest of the whole planet."

Before passing on to survey the victories won in other fields during the past year, we should recognize that aside from the fact that twenty nations and one dependency are electing their supreme Bahá'í administrative bodies, an additional event of far-reaching significance is taking place. "The Islands of the West Indies," 'Abdu'l-Bahá wrote in the Tablets of the Divine Plan, "have great importance . . . especially the two black Republics of Haiti and San Domingo." It is these republics which are now rearing up two of those autonomous pillars so soon to bear the weight of the Universal House of Justice. Who can doubt that these two new national communities, seconded by their sister community in Jamaica, and representative of that race which Bahá'u'lláh Himself likened to the "pupil of the eye" through which He claimed "the light of the spirit shineth forth," will greatly enrich the supra-national world-wide fellowship of His Faith and herald the day

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blies?

#### Remarkable Record of Victories

when innumerable other black nations of the continent

of Africa elect their own independent national assem-

The remarkable record of victories achieved since last Ridván in the prosecution of the World Crusade of our beloved Guardian—the completion of which he indicated would mark the end of the first epoch in the unfoldment of the Divine Plan of 'Abdu'l-Bahá—bears eloquent testimony to the devotion and sacrifice with which the friends in every part of the globe have striven to fulfil his cherished hopes and high expectations. As the eighth year of the Ten-Year Plan draws to a close, the believers everywhere may gain fresh inspiration and encouragement from the imposing list of achievements recorded during the past year.

The light of the Faith, now radiating from two hundred and fifty-seven countries, islands and dependencies, now covers the face of the globe, bringing to fulfilment the many prophecies foreshadowing the worldwide spread of the Message of Bahá'u'lláh ere the close of the first century following the declaration of His Mission, referred to by 'Abdu'l-Bahá as "the dawn of the Sun of Truth."

In his last Ridván Message the beloved Guardian called upon the friends in all continents to exert strenuous efforts to assure the "early attainment of the goal of five thousand Bahá'í centers in the Eastern and Western Hemispheres." By Ridván two years later, less than eighteen months after his passing, this goal was not only attained but exceeded, when the number of localities where Bahá'ís reside reached a total of over five thousand two hundred. This Ridván, as a result of the continuing dispersion of pioneers and the winning of fresh recruits to the ranks of the Faith, the total has risen to the truly impressive level of nearly six thousand five hundred, a gain of no less than four thousand centers since the inception of the World Crusade in 1953.

This rapid process of multiplication of centers has brought the number of localities in Germany and Austria to a hundred and fifty; in the British Isles to a hundred and fifty-three; in Australasia to nearly a hundred and sixty; in Canada to a hundred and seventy-one; in the goal countries of Europe to nearly a hundred and seventy-five; in the fast-awakening Indian sub-continent to nearly two hundred and thirty; in Latin America to nearly three hundred and sixty; in the entire Pacific area to nearly six hundred; in Persia to more than one thousand and eighty; in the rapidly developing African continent to over fifteen hundred; and in the United States of America to nearly one thousand six hundred.

Particularly noteworthy is the rate of increase which has occurred in the four widely dispersed areas of the Indian sub-continent, Latin America, the Pacific area. and the continent of Africa. Since the announcement made by the Guardian in his Ridván Message of 1957, the number of centers in the Indian sub-continent has almost doubled. In Latin America, the gain has been even more striking, from approximately a hundred and thirty to almost three hundred and sixty, a truly remarkable achievement in so short a space of time, and one contributing significantly to the fulfilment of the goal of a national assembly in every republic of Central and South America. Throughout the Pacific region there has been an increase of more than three hundred centers in a four-year period, testifying to those spiritual potentialities mentioned in Shoghi Effendi's frequent references to the establishment and spread of the Faith in the countries of the Asiatic mainland and the islands of the Pacific. The total of more than fifteen hundred centers in Africa reflects the addition of nearly one thousand localities since 1957 when he so proudly announced in his last Ridván Message that the total had reached a level of more than five hundred and fifty.

After the formation during the current Ridván period of twenty-one national spiritual assemblies in Latin America, a total of forty-eight national and regional assemblies will be functioning throughout the Bahá'i world as the supreme, divinely-ordained administrative institutions of their respective countries and areas.

#### Achievements By Local Spiritual Assemblies

The total number of local spiritual assemblies, the foundation upon which the entire Bahá'í administrative structure rests, is now nearly one thousand eight hundred and fifty, an increase of three hundred and eightyfive over the number reported in last year's convention message, and a further substantial increase will occur this year, as the fruit of the stupendous efforts exerted in all the continents of the globe to fulfil both the original and the supplementary goals of the Ten-Year Plan. Two hundred and sixty-five of these local bodies are now incorporated, an objective to which the beloved Guardian attached great importance. Nearly twenty new registrations were secured during the past year, chiefly in the Western Hemisphere, in regions as widespread as Alaska, Canada, the United States, Brazil, Peru, and Chile. The incorporation of the four Brazilian Assemblies of Curitiba, Sao Caetano, Campinas and Niteroi in one year, bringing the total in that country to eight, as well as the registration of the local assembly of Chiclayo, Peru, represent particularly significant victories, as both Brazil and Peru now have the unique distinction of being the first sovereign countries in the Bahá'í world to attain the goal of incorporation of every one of the local spiritual assemblies within their borders. Another notable achievement of the past year was the incorporation of the local spiritual assembly of Victoria, British Cameroons, the first in this region of West Africa, and one which undoubtedly will open the way for legal recognition of the Faith in other countries and dependencies of that important area.

#### Supplementary Plans Fulfilled

The goal of translating the literature of the Faith into the indigenous languages of the territories included in the Ten-Year Plan has, in most cases, been accom-

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plished, and the supplemental achievements in this important field have exceeded all expectations. Since the inauguration of the Crusade translations have been completed in no less than one hundred and eighty-four different languages, eighty-one of which represent original or revised objectives, and the remaining one hundred and three supplementary achievements. All of the goals for translation have been fulfilled in the languages specified for Europe and the Americas, and nearly all of those for Africa; only ten in Asia remain to be completed. Including those already in existence before the opening of the Crusade, Bahá'í literature has now been translated into two hundred and seventy-three different languages, one hundred and twenty-five of these since the passing of the beloved Guardian.

The Ten-Year Plan called for the acquisition of eleven sites for future Bahá'í Houses of Worship. Most of these were purchased in the early years of the Crusade, the last one having been added in 1958. Acquisition of Temple sites was also an objective of many of the supplementary plans given to various national and regional Assemblies. Including the original eleven, no less than forty such sites have now been acquired, among these plots in all but two of the twenty republics of Latin America, foreshadowing the day when peoples in all the continents and major areas of the world can assemble for worship under the dome of future Mashriqu'l-Adhkars.

Recognition of the independent character of the Faith by civil authorities, an objective constantly urged upon the friends by the beloved Guardian, has been further advanced during the past year through the action of school officials in twelve additional cities of the United States giving recognition to the Bahá'í Holy Days. Over ninety jurisdictions throughout the world now grant the Faith this form of recognition. During the past year the Bahá'í marriage certificate has been legalized in Louisiana in the United States, bringing to twenty-nine the number of states and federal districts in that country which recognize the right of Bahá'í Assemblies to conduct legal marriage ceremonies.

The extraordinary increase in the number of Bahá's summer schools, winter schools, week-end schools, teaching conferences and congresses throughout the Bahá's world, in both the East and the West, precludes detailed enumeration at this time, but bears witness to the greatly increased community activity of the believers and the range of that phase of their teaching efforts, aimed at deepening the followers of Bahá'u'lláh in their knowledge and understanding of His Faith. Also of significance has been the increase of endowments, a number of which have been contributed by devoted, newly-enrolled African believers who have, out of their meagre holdings, insisted on donating land for local Ḥazsratu'l-Quds and schools.

#### Persia and U.S. Join in Mighty Effort

In reviewing the extraordinary progress which has been made in achieving so many objectives of the Ten-Year Plan, sufficient tribute could never be paid to the services rendered by the followers of the Faith in Bahá'u'lláh's native land. This oldest community in the Bahá'í world, from whose ranks its early saints, heroes and martyrs were drawn, has poured forth its substance, and an army of pioneers, in a steadily mounting stream for the support of every undertaking embarked

upon in every continent of the globe.

The eighth year of the world-embracing Crusade now drawing to a close has witnessed an unprecedented movement of pioneers from both Persia and America into the goal cities of Europe, paralleling and indeed surpassing that which occurred in Latin America in the months preceding the great victory won in that region last Ridván. This stupendous effort, the first of its kind to join the two foremost communities of the Baha'i world in an international undertaking of such transcendent importance has, through the operation of the Joint Deputization Fund and the settlement of pioneers, assured the formation of the requisite number of local assemblies specified by the beloved Guardian as objectives of the homefront campaigns in the goal countries of the European continent, aimed at quadrupling the number of local assemblies existing at the beginning of the Crusade - the highest objective set by him for any homefront in the Baha'í World Community.

This glorious victory represents a significant milestone in that "fate-laden" process set in motion by the beloved Guardian in 1946 when he made "the initiation of systematic teaching activity in the war-torn, spiritually famished European continent" a primary objective of the second Seven-Year Plan launched in that year, and which constituted the second stage in the unfoldment of the world mission given by 'Abdu'l-Baha to the American believers. In calling for a vanguard of pioneers to inaugurate the "spiritual conquest of the old world," he looked forward to the time when, "in the years to come" a host of Bahá'u'lláh's standardbearers would "spiritually raise up the sorely ravaged continent of Europe." This confident hope of our beloved Guardian will become a reality this Ridván when, as the fruit of the labors of this host of pioneers, the foundations for eleven future pillars of the Universal House of Justice will be laid, paving the way for the establishment of these divinely-ordained institutions in the Ridván period of 1962.

The evolution of the World Center of the Faith so often alluded to by the beloved Guardian in his references to the rise and development of the institutions functioning in the Holy Land, will enter another stage this Ridván when the International Bahá'í Council, the forerunner of the Universal House of Justice, will be transformed into a duly elected body. This highly significant event, the first international election in Bahá'í history, has placed upon the members of the national and regional assemblies formed last Ridván the obligation of participating in the election of a body to whose membership believers in every part of the world are eligible.

#### Temples Exert Powerful Teaching Influence

The process of erecting a Bahá'i House of Worship in each of the five continents of the globe, a task of farreaching spiritual significance and one to which the beloved Guardian attached immense importance, may be said to have entered its final stage with the opening in Kampala, Uganda, of the completed Mother Temple of Africa last January, the contemplated dedication of the Mother Temple of the Antipodes in Sydney, Australia next September, and the laying of the corner-stone of the Mother Temple of Europe in Frankfurt, Germany last November. No one could have foreseen, when the vast panorama of the World Crusade was spread before

our eyes in 1953, that in the eighth year of its prosecution Africa would snatch the palm of victory in yet another field.

The beautiful and dignified African Temple, enthroned like a queen on Kikaya Hill, overlooking the City of Kampala and the rolling green countryside, seems to emanate a warm and personal welcome to all who behold it, and is already demonstrating the truth of 'Abdu'l-Baha's words that these Temples are great silent teachers of the Faith. On the day of its dedication the words of Bahá'u'lláh, recited in Persian, Arabic, many African languages and English, flowed over the assembled believers from East Africa, Abyssinia, Eritrea, Rhodesia, Ruanda Urundi, South Africa, The Sudan, Arabia, Persia, England, Scotland, Ireland, Wales, the United States and other places, in mighty waves of benediction, lifting all hearts in praise of Him, and filling the souls of the friends with awe at the contemplation of the bounties of God poured forth in this Day of Days in such supreme abundance. On the day following this profound experience of Baha'í fellowship, the Temple was formally opened to the public for worship; the crowds, representative of not only the African peoples, but of European, Indian, Sikh, and other elements in the population, filled the Temple to its open doors and overflowed onto its surrounding terrace, an attentive, colorful and reverent throng united, for perhaps the first time, in a service of worship dedicated to the oneness of mankind, to the establishment of world peace and the creation of a society founded on the brotherhood of all men and the fatherhood of their common Creator.

The blessings which this Mashriqu'I-Adhkar is now releasing in the heart of what once was termed the "dark continent" but which now may be truly said to have become the "bright continent" are indeed incalculable. Already similar blessings are beginning to flow out from the first Baha'í House of Worship to be erected in the Southern Hemisphere, where thousands of people, in anticipation of its forthcoming dedication, are visiting the Sydney Temple, receiving literature, asking questions and broadcasting news of the progress of Baha'í activities throughout Australia.

There remains the construction, in the center of that continent which is the cradle of western civilization. amongst peoples highly gifted but sorely disillusioned, often hopeless and cynical through direct experience of two cataclysmic wars, of the third great House of Worship which Shoghi Effendi called upon us to erect during this period of unparalleled expansion in all fields of Bahá'í activity. We have witnessed how far-reaching has been the effect of the completion in the heart of America of that most holy Temple dedicated by the Center of the Covenant Himself; we now see before our eyes the new and powerful teaching influence which the African and Australian Temples are releasing. We cannot for a moment contemplate depriving the European continent and its spiritually famished multitudes of a similar blessing. A supreme effort is required, however, if we are to accomplish this purpose. The fanatical and calculated opposition of certain ecclesiastical elements in Germany has delayed, until the eighth year of the World Crusade, purchase of a site for and permission to build a Bahá'í House of Worship there. At long last the work has com-

menced, and there are bright prospects for the speedy erection of this building, whose design was approved by the beloved Guardian himself and for the support of which he urged the entire Bahá'í world to rally its forces. Unfortunately, the steady rise in prices in Europe, and particularly in Germany, since the passing of the Guardian, will now entail a tremendous increase in cost. This, as well as the maintenance abroad of that precious corps of pioneers in Latin America and Europe, whose steadfast and devoted services are the buttress of the newly elected local assemblies upon which the future pillars of the Universal House of Justice must rest, as well as the support of the various activities which are the mainstay of the mass conversion beginning at long last to take place will, if we are to meet our obligations and achieve our goals, require on the part of every single believer, whatever his or her personal circumstances, whether in the East or the West, a tremendous and unprecedented degree of self-sacrifice in the support of the various funds, the bedrock upon which all Bahá'í activity inevitably rests. Face to face with the gravity of our present obligations, we must never for a moment lose heart. We have never failed. Our record is unblemished. Miraculously, at the last hour, battles greater and more critical in the fortunes of our Faith have been won.

#### Process of Mass Conversion Accelerates

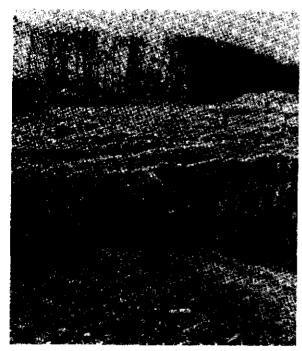
That the Faith of Bahá'u'lláh, the "priceless gem of Divine Revelation enshrining," as the Guardian wrote, "the Spirit of God and incarnating His Purpose for mankind in this Age," "feeds itself upon . . . hidden springs of celestial strength" and "propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind" is, in every field of Bahá'i activity, being constantly demonstrated, but perhaps in no field as clearly as that of the teaching work. The vast process of mass conversion, in fulfilment of Shoghi Effendi's expressed wish that during this fourth phase of the Ten-Year Plan "an unprecedented increase in the number of the avowed supporters of the Faith, in all the continents of the globe, of every race, clime, creed and color" should take place, is beginning to yield its first fruits.

Little wonder that these fruits are, for the most part, being garnered in lands and amongst peoples who have retained, he said, their "primitive simplicity and remained uncontaminated by the evils of a gross, a rampant materialism undermining the fabric of human society alike in the East and the West, eating into the vitals of the conflicting peoples inhabiting the American, the European and the Asiatic continents, and alas threatening to engulf in one common catastrophic convulsion the generality of mankind."

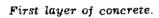
In a little over a decade the ranks of the followers of Bahá'u'lláh in the African continent—now representing no less than two hundred and eighty-six tribes, have swelled to twenty thousand, ten thousand alone having been added since the passing of the beloved Guardian in 1957. "The pure-hearted and spiritually receptive Negro race" which, he testified, was "so deeply loved by 'Abdu'l-Bahá, for whose conversion to His Father's Faith He so deeply yearned," is now beginning to take its rightful place in the Bahá'í world;

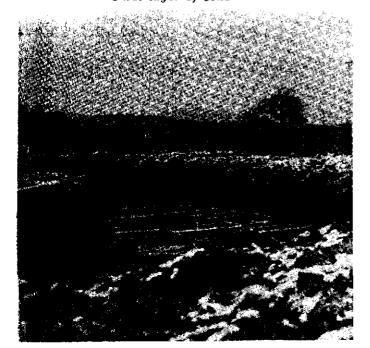
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# Construction Begins on Mother Temple of Europe



Blasting of rock.

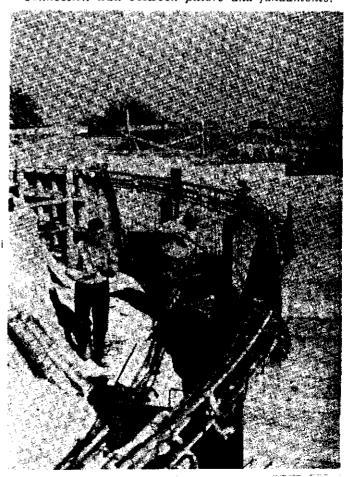






Twenty-seven fundaments for pillars.

Connection wall between pillars and fundaments.



already seven national and regional bodies are representative of areas where the majority of the electorate belong to this distinguished race. The possibilities for an unprecedented enrollment of new believers in these areas are practically limitless, particularly in the African continent, and may be said to be solely dependent on a wider dispersal of Bahá'í pioneers and teachers and the provision of the necessary financial assistance in support of plans that are already formulated and only held in abeyance through lack of sufficient man power and means.

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Concomitant with the remarkable advances made in Africa, the Pacific region, upon which the Guardian lavished so much praise and encouragement during the last years of his life, and of whose newly-won victories he was so immensely proud, is witnessing a comparable expansion amongst the many peoples scattered throughout its islands and peninsulas who are as yet unspoiled by the blighting winds of Western materialism. In the Island of Mentawei alone there are now over five thousand Bahá'ís, whilst in the entire Southeast Asian area the number of the adherents of the Faith has swelled to well over eight thousand. Throughout the islands of the Pacific Ocean the farflung Bahá'í communities are rapidly expanding and steadily increasing numbers of their varied races are being enrolled under the banner of the Faith of Bahá'u'llah. In the Indian sub-continent, one of the earliest regions to receive His Message during His own lifetime. a wave of conversion is spreading amongst some of its more primitive people in the Maydhya-Pradesh area, over five hundred of whom have embraced the Cause during the last few months.

In conjunction with the extraordinary progress which has taken place in the spread and consolidation of the Faith throughout the Western Hemisphere during the last few years, a less conspicuous but equally important advance can be seen in a field to which both the Master and the Guardian attached the highest significance. Almost half a century ago 'Abdu'l-Bahá instructed the believers in the United States and Canada to "attach great importance to the indigenous population of America," promising that the Indians, like the original inhabitants of Arabia who accepted and supported Muhammad would, when educated and guided, "become so illumined as to enlighten the whole world." The nineteenth objective of that portion of the World Crusade entrusted in 1953 to the American Bahá'í Community by its Guardian was the "conversion to the Faith of members of the leading Indian tribes." At a steadily accelerating pace this immensely significant process of conversion has gone on until at the present time we are witnesses of an event of extraordinary historic importance, the election in Bolivia of a national Bahá'í assembly representative of a community the vast majority of whom belong to the Aymara race. No less than thirteen hundred of these Indians, in over one hundred localities have, with enthusiasm and conviction, embraced the Faith and are responsible for the formation during this present Ridván of over twenty local assemblies, thus directly fulfilling the expressed wish of the Guardian that the Indians be elected to the councils of the Faith and lend their support to its administrative activities.

The establishment of Indian assemblies in Ecuador, Guatemala and Mexico — areas which were the scene of such mighty pre-Colombian civilizations as those of the Incas, the Mayas, and the Aztecs; the formation of no less than four assemblies representative of Canadian Indians in the Yukon, Alberta and Saskatchewan; the fact that there are now over forty Indian and Eskimo tribes represented in the Bahá'í Community throughout the Western Hemisphere — more than double the number in 1957 — all testify that the devoted followers of Bahá'u'lláh, in both the East and the West, are mindful of the tremendously significant words of their beloved Guardian at the inception of the World Crusade, and are devoting special attention to the teaching work in these infinitely fertile fields.

At the moment when such great victories have been won, when such significant events are taking place, when the Ten-Year Plan, the detailed, unique and precious plan of Shoghi Effendi, embodying his fondest hopes, and setting forth so clearly those tasks the accomplishment of which in their entirety must constitute the rock foundation of the work to come for generations, is drawing to a close - at such a moment we should pause and weigh once again the implications of those words he addressed to the first Intercontinental Teaching Conference held in Africa at the opening of the World Crusade: "I welcome," he said, "with open arms the unexpectedly large number of the representatives of the pure-hearted and spiritually receptive Negro race . . . I acclaim the preponderance of the members of this same race at so significant a Conference . . . auguring well for a corresponding multiplication in the number of the representatives of the yellow, the red and brown races of mankind dwelling respectively in the Far East, the Far West and in the Islands of the South Pacific Ocean, a multiplication designed ultimately to bring to a proper equipoise the diverse ethnic elements comprised within the highly diversified world-embracing Bahá'í Fellowship."

There can be no doubt that one of the deepest sources of satisfaction to the heart of our beloved Guardian during the closing years of his life was the remarkable progress being made in carrying the Faith of Bahá'u'lláh to the members of these races. Their enrollment as Bahá'is, however, was far from being his ultimate goal. He desired their "active participation in the administrative affairs of the Bahá'í Communities." This desire of his is now being rapidly fulfilled all over the world.

#### Fresh Recruits Essential Safeguard Victories

Significant as these other plans and considerations may be, there was a dream of the future in Shoghi Effendi's mind, a vision of things to come. This Crusade, he pointed out at its very inception, has been launched "for the systematic propagation of the Cause of Bahá'u'llah over the surface of the entire planet . . . " "It must, as it approaches its climax, carry the torch of the Faith to regions so remote, so inhospitable that neither the light of Christianity or Islam has, after the revolution of centuries, as yet penetrated." Already in Africa, in the Pacific, and in the Americas, the first attacks on these remote outposts of paganism have been made and members of tribes as yet unconverted to any of the great living religions of the world have accepted, with steadfast and illumined hearts, the regenerating truths enshrined in the Revelation of God

for this Day. But beyond all this there were still heights and depths of service not yet attained, shining prizes within our reach, which Shoghi Effendi longed for us to seize, to which his eyes traveled with yearning and hope as he gazed upon the vision of our future. To all his "dearly loved . . . onward marching legions of the army of Bahá'u'lláh" - whether they labored beyond the Arctic Circle, in the torrid zones of the Eastern and Western Hemispheres, on the borders or in the heart of the jungles of Burma, Malaya, India or the Amazon, on the fringes of the African and Arabian deserts, in the lonely islands dotting the Pacific, Atlantic and Indian Oceans or the North Sea, whether they scaled the mountains of Tibet, penetrated the interior of China, Mongolia and Japan, sat with the leper, consorted with the outcast, traversed the steppes of Russia or the wastes of Siberia - "I direct," he wrote, "my impassioned appeal to obey, as befits His warriors, the summons of the Lord of Hosts, and prepare for that Day of Days when His victorious battalions will, to the accompaniment of hosannas from the invisible angels in the Abha Kingdom, celebrate the hour of final victory."

The brilliant plans, the daring campaigns, initiated by the Guardian during the thirty-six years of his ministry to the Faith of Bahá'u'lláh have borne fruit, during the eighth year of his World Crusade, in a manner and to a degree the staunchest believer would never have dreamed possible during that dark and fateful period associated with his passing. Great, however, as our present victories are, we must never for a moment lose sight of the fact that the crown of so much labor and sacrifice will elude our grasp if the remaining objectives of the Ten-Year Plan are not achieved and the prizes already won are not safeguarded during the two years that lie ahead of us.

The consolidation of the various homefronts, a task of such fundamental importance that 'Abdu'l-Bahá Himself repeatedly stressed it as early as 1916 in His Tablets of the Divine Plan, must receive the special attention of all national bodies, whether presently or previously formed, throughout the entire Bahá'í world, for the homefronts, and primarily the formation of the number of local spiritual assemblies specified by the Guardian himself for each one of them, are the bedrock upon which rest those pillars which must, at the end of the Crusade, sustain the weight of the Universal House of Justice itself. "The Crusade must," he wrote "as it approaches its conclusion, pave the way for the laying, on an unassailable foundation, of the structural basis of an Administrative Order whose fabric must, in the course of successive Crusades, be laboriously erected throughout the entire globe."

The process of carrying the Message of Bahá'u'lláh to all the peoples of the world must be accelerated, for He Himself ordained teaching as one of the primary duties of every single one of His followers. When broken in strength and advanced in years 'Abdu'l-Bahá, in those Tablets which constitute the Charter of teaching activities for centuries to come, recalled in most touching terms His own labors to spread the Faith of His Father and warned the believers against the vanity of all other preoccupations. "Ye have observed," He wrote, "that

while 'Abdu'l-Bahá was in the utmost bodily weakness, while he was indisposed and had not the power to move . . . he traveled through many countries." "What result," He asked, "is forthcoming from material rest, tranquility, luxury and attachment to this physical world! It is evident that the man who pursues these things will in the end become afflicted with regret and loss."

Shoghi Effendi pointed out to us, at the very inception of the Crusade, that the prosecution of all the other vital tasks he had enumerated as objectives of his world-embracing Plan, "would fail to achieve their supreme purpose if not supplemented by the equally vital task... of winning to the Faith fresh recruits to the slowly yet steadily advancing army of the Lord of Hosts, whose reinforcing strength is so essential to the safeguarding of the victories which the band of heroic Baha'i conquerors are winning in the course of their several campaigns in all countries of the globe."

No words could better direct the attention of the friends to the significance of the immediate three-fold task that confronts the entire Bahá'í world—the consolidation of the homefronts, the process of mass conversion and the rearing of the Mother Temple of Europethan these written by our beloved Guardian himself long ago, on another occasion, but in words so pregnant with meaning for this hour in which we find ourselves that they seem to have been written yesterday: "Ours is the duty to fix our gaze with undeviating attention on the duties and responsibilities confronting us at this present hour, to concentrate our resources, both material and spiritual, on the tasks that lie immediately ahead, to insure that no time is wasted, that no opportunity is missed, that no obligation is evaded, that no task is half-heartedly performed, that no decision is procrastinated. The task summoning us to a challenge, unprecedented in its gravity and force, is too vast and sacred, the time too short, the hour too perilous, the workers too few, the call too insistent, the resources too inadequate, for us to allow these precious and fleeting hours to slip from our grasp, and to suffer the prizes within our reach to be endangered or forfeited. So much depends upon us, so pregnant with possibilities is the present stage in the evolution of the Plan, that great and small, individuals, groups and assemblies, white and colored, young and old, neophytes and veterans, settlers, pioneers, itinerant teachers and administrators, as isolated believers, as organizers of groups, and as contributors to the formation of local or national assemblies, as builders of the Temple, . . . all, without exception and in every sphere of activity, however modest, restricted, or inconspicuous, must participate and labor, assiduously and continually, until every ounce of our energy is spent, until, tired but blissful, our promised harvest is brought in, and our pledge to our Beloved fully redeemed."

-Signed

Rúhíyyih Paul Haney Amelia Collins John Ferraby Leroy Ioas A. Q. Faizi Jalal Khazeh

April 1961.

#### International Bahá'í Council Elected

"(With) deepest gratitude (for) Baha'u'llah's unfailing blessings enabling (the) Baha'i world (in the) eighth year (of the) Crusade (to) elect (the) International Baha'i Council succeeding (that) first historic body appointed by (the) Guardian (we) joyfully announce (the) membership: Jessie Revell, Ali Nakhjavani, Lotfullah Hakim, Ethel Revell, Charles Wolcott, Sylvia Ioas, Mildred Mottahedeh, Ian Semple, Borrah Kavelin. (We) invite (the) believers (to) join us (in) ardent prayers (that this) historic step may release (the) spiritual impetus (for the) attainment (of the) goals (of the) scared plan so dear (to the) heart (of the) beloved Guardian."

(Signed) HANDSFAITH

Haifa, Israel April 29, 1961

#### Beloved friends:

The above announcement was received during the Fifty-Third Annual Convention of the Bahá'ís of the United States and is shared with the entire Bahá'í world at the instruction of the Hands of the Faith in the Holy Land. The significance of this momentous event and its relationship to the Universal House of Justice to be elected in 1963 was referred to in the message from the Hands of the Cause of November 2, 1960, published in Bahá'í News No. 357, December 1960, as follows:

"One of the most significant events during this coming Ridván period will take place when the national spiritual assemblies of the Bahá'í world elect the International Bahá'í Council. We shall witness, for the first time in the history of the Faith, an election on a global scale, and the hearts of the believers will

echo the words of the beloved Guardian at the time when he appointed the first International Bahá'í Council: 'Hail with thankful, joyous hearts' this historic moment. This Council which the beloved Guardian characterized as the 'most significant milestone' in the evolution of the Administrative Order since the Master's passing will now undergo, in his own words its 'transformation into a duly elected body;' it will be international in character, and have its headquarters at the World Center of the Faith. In addition to those functions which were announced last year, it will be given certain administrative duties to discharge in facilitating the work at the World Center in relation to national assemblies abroad. It would be well for the believers, pondering at this time the importance of the step that is being taken through this election. to bear in mind that however significant this first universally elected body may be, it must never be compared with that supreme body upon which we are promised the Twin Manifestations of God will confer infallibility in the discharge of those duties ordained for it in the holy text."

-United States National Spiritual Assembly

#### Delegates Elect NSA for 1961-1962

The newly-elected National Spiritual Assembly of the Bahá'ís of the United States for 1961-1962 is as follows: H. Borrah Kavelin, chairman; David Ruhe, vice-chairman; Charles Wolcott, secretary; Charlotte Linfoot, assistant secretary; Edna True, recording secretary; Arthur Dahl, treasurer; Hugh E. Chance, Amoz Gibson, and Sarah M. Pereira.



Uruguayan Bahá'í Conference, held in Minas, Uruguay, December 1960, was attended by approximately thirty-five Bahá'ís including several of the friends from Argentina.

### Memorial Gathering Honors Hand of Cause Corinne True

At the request of the Hands in the Holy Land, the U.S. National Spiritual Assembly arranged a memorial service in honor of Mrs. Corinne Knight True, revered and beloved Hand of the Cause of God. This was held in the Mashriqu'l-Adhkar on Friday evening, April 28, during the National Convention. Delegates and visitors attending the Convention and friends from the surrounding area filled Foundation Hall and quietly paid tribute to this venerable figure of both the heroic and formative ages of the Faith. Beautiful red rosebuds arranged on the center table, flanked at each end by large baskets of pink and white carnations and stock, decorated the hall for this occasion. The program consisted of music followed by prayers read by H. Borrah Kavelin, chairman of the National Spiritual Assembly, readings from the Writings of Bahá'u'lláh by Mrs. Mildred Mottahedeh, Auxiliary Board member, remarks by Hand of the Cause Paul Haney, from the World Center in Haifa, and a closing prayer, "From the sweet-scented streams . . . " by Mrs. Charlotte Orlick, followed by additional music.

Mr. Haney shared the message sent to the Bahá'í world by the Hands in Haifa after they received the news of the passing of Mrs. True—a message of grief over the loss and of honor and praise to this distinguished figure whose life, service and steadfastness will "enrich the annals of the Faith in the western world." He also read several of the many cablegrams which had come from the entire Bahá'í world: from the two Hands of the Cause in the Western Hemisphere, Mr. Khádem and Mr. Sears, from the Asian Hands of the Cause gathered in Tihran, from the National Spiritual Assemblies of Persia, of the Arabian Peninsula, and of Scandinavia and Finland.

Mrs. True was one of that small band of stalwart followers of the Master who entered the Faith shortly before the turn of the century. She came from a southern family steeped in orthodoxy. Her father was

a Presbyterian minister. She made a complete break with all of the tradition and orthodoxy of her family. "We recall," Mr. Haney stated, "at the Conference of Badasht the followers of the Báb led by Bahá'u'lláh made a complete break with all of the past—with Muslim orthodoxy and tradition. Mrs. True did just that."

Early in her Bahá'í life she wrote the Master and asked for a set of guiding principles for her life, and received the following Tablet from Him:

#### O thou dear servant of God!

Thy letter was received and its contents noted. As to instructions which thou desirest, they are as follows:

Believe in God; turn unto the Supreme Kingdom: be attracted unto the Beauty of Abhá; remain firm in the Covenant; yearn for ascending unto the heaven of the sun of the universe; be disinterested in the world; be alive with the fragrances of holiness in the Kingdom of the Highest; be a caller to love; kind to the human race; gentle with humanity; interested in all the people of the world; wish for harmony and seek friendship and honesty. Be a healing for every wound, a remedy for every sick, a source of harmony among the people; chant the verses of guidance; pray to God; arise for the guidance of the people; let thy tongue explain and thy face illumine with the glowing love of God. Rest not a moment and breathe not a breath of repose until thou becomest a sign of God's love and a banner of God's favor.

Throughout her life she was guided in her every action by these instructions.

In the minds of most of the believers of the Bahá'i world Mrs. True is best known for her work in connection with the building of the Mother Temple of the West. She was one of the two persons who found the





Meetings were recently held in the two goal cities of Holland, Arnhem and Utrecht. Photo at left shows the Arnhem group with friends and newly declared believers Mrs. John Hutjens, seated second from left, and Mrs. Masje van der Garde at far right. This group was first organized in November 1959, with pioneers Mr. and Mrs. Edward Bode of the U.S.A. and settler Mrs. Hally Watrin of Holland. The Utrecht meeting, shown at right above followed a Persian dinner held at home of Mr. and Mrs. Jafar Rahmani, Persian pioneers.

land for the Temple. For seventeen years she received all contributions as financial secretary of the Bahá'í Temple Unity, and she acknowledged each contribution with a personal note containing some word of encouragement or loving message. These notes have been saved and treasured through the years by many of the friends throughout the world.

The Master sent many instructions to Mrs. True about the building of the Temple. Mr. Haney shared a few of these Tablets received by her which show the love and esteem in which the Master held her and the great importance of the Temple:

O thou who are turning unto the Kingdom of God! Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America! I entreat God to assist the confirmed believers in accomplishing this great service and with entire zeal to rear this mighty structure which shall be renowned throughout the world. The support of God will be with those believers in that district that they may be successful in their undertaking, for the Cause is great and great; because this is the first Mashriqu'l-Adhkár in that country and from it the praise of God shall ascend to the Kingdom of Mystery and the tumult of His exaltation and greetings from the whole world shall be heard!

Whosoever arises for the service of this building shall be assisted with a great power from His Supreme Kingdom and upon him spiritual and heavenly blessings shall descend, which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God!

As the Temple project developed Mrs. True became convinced that it could not be a local endeavor of the Bahá'ís of this area, but that the responsibility for its administration must be shared with the other friends of America. She wrote the Master and made a suggestion. The following answer was received from Him which led to the formation of the so-called Bahá'í Temple

Unity, the first national body of the United States, and although it was for the work of the Temple, it was really the forerunner of the National Spiritual Assembly:

meeting, you suggested that they be selected from all the spiritual meetings of the other cities of America. I quite approve and am very much pleased with this plan. This will become the cause of harmony in the Word in all America. Therefore, ask every spiritual meeting in the other cities that they will each select one and send him, and from these selected ones and with those who are selected from the Chicago meetings, establish a new meeting for the provision of the needs of the Temple. If this be established with perfect fragrance and joy, it will produce great results. In this new meeting, especially for the establishment of the Temple, ladies are also to be members.

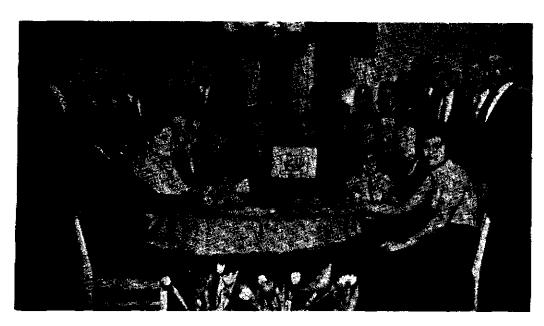
#### Excerpts from other Tablets are:

... I beg of God to encircle you with the Most Great Bounty and confirm you with the Most Imminent Grace which consists of building the Mashriqu'l-Adhkár in Chicago. This foundation will have the greatest effect in the hearts of the people of faithfulness.

Therefore, endeavor ye with all your power and generosity so that ye may raise this first foundation in the Name of Bahá in the continent of America. I supplicate God to pour upon you heavenly blessings and that thy family be protected from every sadness and sorrow in this world.

#### O thou my daughter of the Kingdom!

Praise be to God that thou art assisted and confirmed in the service of the Mashriqu'l-Adhkar and art spending thy effort in the erection of this Edifice. The construction of this great building is the first divine foundation of the people of unity in America and it will be like unto a Mother unto the



The Bahá'í Communities of Lahti, Helsinki, Tampere and Turku were represented at a February Conference held in Helsinki, Finland. A workshop was held on "The Art of Consultation."



Baha'i youth attending the All-Burma Teaching Conference held at the Haziratu'l-Quds in Rangoon, Burma, Oct. 8-9, 1960. Hand of Cause H. Collis Featherstone and Mrs. Featherstone (back row) were present.

Temples of God. All the temples which will be built in the future are born from this great Temple.

God says in the great Koran: "The building of the Mosques of God is carried along by those souls who believe in God and in the Day of Judgment." In other words, the construction of the divine mosques is undertaken by the believing, pure and blessed soul. It is my hope that thou mayest become assisted in building this Edifice and become conducive to the firmness of the people in the Covenant and Testament.

O thou dear maid-servant of God!

The question of the Mashriqu'l-Adhkar is very important and is superior to every matter; surely put forth utmost effort for it.

In the fact you have registered the Name of 'Abdu'l-Bahá in the contribution book, I became very happy...

In addition to her unparalleled service in the construction and development of the Temple of the West, another of Mrs. True's great contributions was that of teaching, not only in her every action of kindness and love to all, but also in guiding many to acceptance of the Revelation of Bahá'u'lláh. The Master wrote her:

O ye who are set aglow with the fire of God's Leve! Blessed are ye for having been chosen by God for His love, in this new age, and joy be to you for having been guided to the Great Kingdom! Verily, your Lord hath chosen you to show the path to the Kingdom of God, among the people . . . I rejoiced to hear of your efforts in the Cause of God. This is indeed good service.

Mrs. True's steadfastness in those earlier years—her championship of the Covenant in days of testing—continued throughout her life. There are innumerable Tablets from the Master addressed to her as "O thou who art firm in the Covenant!"

She was one of those individuals who completely made the transition from the period of the Master to the period of the Guardian. She continued to serve with the same complete devotion and consecration, and the Guardian praised her many times for her services, as did the Master. Mrs. True had the bounty of eight pilgrimages to the Holy Land. Her first one was in 1907 and the last one occurred in 1952 at the age of ninety-one.

In 1957 when word of the passing of the beloved Guardian came, her daughters brought the news to the True home and consulted together as to how they would break it to her. They were concerned as to what impact it would have upon her, but they finally showed her the message indicating that the beloved Guardian Shoghi Effendi had passed on to the Abha Kingdom. She looked at the message, closed her eyes for a moment, and then raised her head and said in a strong voice, "You must know that this is the will of God."



The Ḥaziratu'l-Quds of Rangoon, Burma.

# Nearly One Thousand Baha'is at U. S. Convention Greet Hand of Cause Paul Haney

As delegates and visitors poured eagerly into Wilmette for the Fifty-Third National Convention of the Bahá'is of the United States, they were greeted by familiar concomitants of the great annual gathering. Here, once more, were the first soul-lifting glimpses of the holiest House of Worship in the Bahá'í World; the kaleidoscopic weather combinations of sun, cloud, wind, rain, and moonlight; the strengthening spiritual draught offered by the first devotional period; and eventually the keen expectation stirred by the notes of the chairman's chimes as he opened the initial session. But inevitably the tone, purpose, and content of the 1961 convention were permeated by a prevailing sense of urgency. Vital, difficult goals were still to be gained in the beloved Guardian's Ten-Year Crusade, and its culmination was only twenty-four short months away. As one delegate put it, the count-down had begun.

The convention agenda meshed in closely with "the immediate three-fold task" which the Hands of the Faith in the Holy Land pointed out in their message to all the 1961 conventions: "the consolidation of the homefronts, the process of mass conversion and the rearing of the Mother Temple of Europe." The last-named factor was handled with dispatch through the convention's quick approval of a budget including America's immediate share of the cost of the Frankfurt House of Worship. The other phases of the task occupied the delegates' almost constant attention through four exciting days.

Soon after the opening, Chairman Borrah Kavelin introduced Hand of the Cause Paul Haney. The revered Hand of the Cause, who himself had presided at many conventions before being called to serve in the Holy Land more than three years ago, galvanized the friends with his confident reminder that soon the Faith of Bahá'u'lláh, through establishment of the Universal House of Justice, would, for the first time in history, provide a supreme infallible body through which Divine guidance will flow to all mankind.

Throughout the sessions, Mr. Haney repeatedly contributed words of wisdom, explanation, and reassurance, as when he reminded the deeply anxious delegates of the Guardian's statement that the American Bahá'í Community would not lose its spiritual primacy. During the initial session he also alternated with Chairman Kavelin and Secretary Wolcott in the reading of the Message from the Hands, of which he himself was one of the authors. He pointed out that this message was considered by the Hands to have special historical significance because of the great victory in Latin America which it memorialized; namely, the formation during Ridván of twenty-one new national spiritual assemblies. It is for this reason that the message includes, for the benefit of future generations, numerous quotations from Shoghi Effendi. In recognition of its outstanding importance, the whole assemblage promptly adjourned to the Temple auditorium to offer prayers for complete fulfillment of the Ten-Year Plan. Soon afterward the convention acknowledged the historic document with a cabled message.

A note of deep sadness was struck in the announcement that blessed Hand of the Cause Corinne True had passed to the Abhá Kingdom on April 3. Forever to be associated with the development of America's Mother Temple, and revered throughout the Bahá'í World for her indomitable firmness in the Covenant, Mrs. True has been characterized by the Guardian as the most venerable figure among the pioneers of the Faith in the West. A memorial service held in Foundation Hall on Friday evening, April 28, is described elsewhere.

Early in the convention proceedings the United Nations representatives gave a most heartening account of the work in establishing ever closer relations with the world organization. The response of the delegates was a recommendation that the National Assembly send a letter of support to the secretary-general of the U.N.

A special education committee working with the



National Teaching Conference for the German section of Switzerland held at Basel, Switzerland, June 1960.



National Teaching Conference for the French section of Switzerland held at Vevey, Switzerland, October 1960.



Hand of Cause Tarázu'lláh Samandarí (front row center) meeting with Bahá'is at Bangkok, Thailand, March 1961

National Assembly reported on a study aimed at coordinating the organization, policies, and curricula of the vital sources of Bahá'í education, including summer schools.

By prearrangement, not all committees were called upon for reports, although representatives stood ready to clarify points that arose. But the American National Teaching Committee, the National Assembly's chief arm for directing the teaching on the critical homefront, gave a full and impressive accounting of its year's work. In so doing, it laid the foundation for discussion of the principal task to which the convention was called upon to address itself: the stimulation of immediate and effective action in the related fields of teaching, proclamation, consolidation, and mass conversion.

Although the enrollment of both adult and youth members was the greatest since the beginning of the World Crusade, the delegates felt that an even more rapid growth was retarded by a lack of full obedience to the injunctions of the Faith's principal Figures regarding teaching, as well as disobedience to the Bahá'í laws and standards of conduct. We still fail to put the Faith first in our lives, and in the field of teaching individually we do not mention the Faith to one new person each day, hold a fireside every nineteen days, and win one soul each year. We spend too much time on uninterested people, often including friends and family, instead of finding receptive souls. Also we become involved in too many problems that grow out of the inadequate preparation of believers for enrollment and insufficient post-enrollment deepening.

Among the remedies suggested was a fuller realization that basically our problems reside in the heart

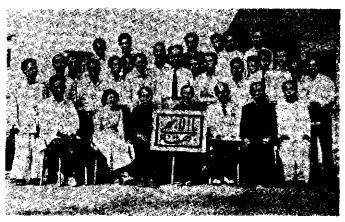
of each individual. Especially must we obey the many injunctions of the beloved Guardian, whose great mission was to set in motion the Divine Plan - a mission which he fulfilled through a series of tasks and plans addressed to a body of believers expected to mature and to regenerate itself spiritually. Reminding ourselves of the urgency of our mission, and specifically that of the Crusade, we must broaden and intensify systematic, sustained teaching at the local level. We should, if necessary, "teach ourselves to teach," realizing, as Shoghi Effendi told us, that the average teacher is an ordinary Bahá'í, but one who is constantly cultivating a deeper understanding of the essential verities of the Faith. This is accomplished through study and thorough reliance on prayer and the divine institutions.

Help from our national administrative and teaching organs will be forthcoming, but we should not wait for this; the emphasis, as always, must be on individual teaching. This process can and should be kept uncomplicated: study the Word, live the life, give the message. In doing this we simply project our own faith in and love for Bahá'u'lláh to other souls, offering them with complete assurance what no one but a Bahá'í can give them. For attraction and growth, and to assure success for the individual and group efforts so often entwined with one another, all communities must truly settle personality conflicts, and local assemblies must constantly strive to function as true "Trustees of the Merciful."

On the subject of suitable approaches to the public in this crucial period, both in the Faith and in the world, delegates suggested emphasis on America's spiritual mission, especially where youth are concerned; bold assertions, perhaps adaptable to mass proclamation, that Christ has returned or that God has sent a new Messenger; and a challenge to join the Army of Bahá'u'lláh.

Finally, all individuals and all communities should set definite goals — goals to be carried constantly in their thoughts, incorporated in their prayers, and implemented with irresitible energy and faith.

These and many other ideas were discussed for consideration by the incoming National Assembly and by



Members of National Teaching Committee of Vietnam and Bahá'i pioneers gathered outside the Haziratu'l-Quds of Saigon for a teaching conference, April 1961.

the believers at home. Appropriately reinforcing the consultation was a message from the Hands of the Western Hemisphere which not only conveyed joyous confirmation of the forming of the new National Assemblies in Latin America but also called for a tidal wave of teaching aimed at winning the remaining Crusade goals in both the United States and Canada. It provided the assemblage with a powerful and eloquent stimulus toward the attainment of the American community's greatest remaining objectives: establishment this year, and consolidation next year, of enough local assemblies to finally bring their number to the total of 300 set by Shoghi Effendi.

A valued contribution to the homefront consultation was the reading of excerpts from a letter from 'Amatu'l-Bahá Rúhíyyih Khánum, Her message, which among other things, significantly predicted that mass conversion of our white people would follow mass conversion of the American Negroes and Indians, will be published in full for the American believers. In the convention itself it was followed, in good time, by brief reports from the Indian Service and Inter-racial Committees, reflecting intensified activity and growing success in their respective fields.

Victories were also reported or reviewed by the committees aiding in the international expansion of the Faith: in Latin America; in the eleven western European goal countries, where the quadrupled local assemblies specified by the Guardian were established, forshadowing the organization of more national bodies next year; in Africa, where the major goals have been won; and in Asia, where all essential posts have been filled. Further teaching and consolidation are needed in practically all of these regions, so that there is no dearth of opportunities for thrilling and rewarding pioneer work.

The report of the national treasurer conveyed a sense of the magnitude of the task facing the American?



Three summer schools were held at the close of 1960 in the South Pacific; in Western Samoa, Tonga and Fiji. Attendants at the Fiji sessions are shown above. In addition to other subjects, all three schools held classes on Administration.



Bahá'ís and their friends gathered at the Taiwan Bahá'í Center (Formosa) in celebration of Naw-Rúz 1961.

community in its undertakings to bring the number of local assemblies up to 300, to discharge its obligations in the consolidation of gains on the world front, and to aid in the completion of the Frankfurt Temple. As explained by Hand of the Cause Paul Haney, the ecclesiastical opposition to the building of the Temple, and the resulting delays in a period of rising prices, have greatly increased the cost of the edifice beyond the \$350,000 approved by Shoghi Effendi before his passing. Not all of these funds are being sought at present, but the Persian and American communities have been asked to contribute \$50,000 each for two years, and the first \$50,000 is included in the new national budget, which totals \$550,000. This figure is considerably higher than last year's but, as Treasurer Dahl said in effect, if all the believers can come to a full realization of the urgency of the needs, they will gladly make the sacrifices for which it calls.

The election of the new National Spiritual Assembly was conducted in an atmosphere of prayerful solemnity, emphasized by the retirement of the non-delegates to the auditorium for prayers of guidance. The results of the voting and the election of the officers appear elsewhere in this issue of Bahá'í News.

Soon after this event came the cablegram from the Hands of the Faith in the Holy Land announcing the results of another election of special significance—the membership of the International Bahá'í Council. Commenting on this message, which is printed elsewhere, Mr. Haney pointed out that the election of the new International Council marks the first Bahá'í election on a global scale. It will function for two years, he explained—that is until the Universal House of Justice is elected. A quorum of its members will be at the Bahá'í World Center at all times. It will work under the direction of the Hands and its duties will be of an evolving nature.

#### BAHA'I NEWS

Interspersed with the hours of consultation were several dramatic interludes: a motion picture review of the dedication of the Kampala Temple last January, with comments by Auxiliary Board member Amoz Gibson and former Africa pioneer Robert Quigley, both of whom had been present; a color-slide film with recorded commentary on proclamation; a youth presentation stressing the responsibility of Bahá'í youth to give the Message; and, on the last day, a word-and-picture resumé of accomplishments, including greatly enlarged photographs of Temples, Shrines, and Hazíratu'l-Quds.

Noteworthy also were the many messages of greeting from national and local assemblies; the prayers in Persian, Hawaiian, and Gha, the one in the latter tongue being given in his native dress by a Ghanaian Bahá'í; and visitors from New Zealand, South Africa, and Iran.

The Feast of the Ridván was celebrated with a devotional service in the Temple auditorium, and later with a public address before a throng that taxed the capacity of Foundation Hall and all available adjacent areas. The speaker, Hand of the Cause Paul Haney, referred to Bahá'u'lláh's declaration of His mission as bringing a new Faith to a world universally engulfed by the emergence of science and technology. The Bahá'í purpose is to regenerate mankind at this critical juncture and to prepare it for participation in a new world civilization. Following these opening remarks, Mr. Haney presented an eloquent and crystal-clear exposition of the Faith.

In the concluding session, and after a final period of consultation on homefront teaching, Mr. Haney appeared before the nearly one thousand friends once more for his final words of guidance and inspiration. The convention, he said, had made all realize that in these closing months of the Crusade the American Bàhá'í Community has a rendezvous with destiny which will affect Bahá'í history for years to come. The Ten-Year Crusade closes the first epoch of the Divine Plan and, in the words of 'Abdu'l-Bahá, these days, once



Southern University Library display for Bahá'í World Youth Day, Baton Rouge, La

gone, can never come again. We must realize the glory of these hours, and, grasping our opportunity, climb to new heights of sacrifice and dedication, thus vindicating the position of leadership conferred upon us by the Master and the beloved Guardian.

There followed another farewell, this one in a heart-stirring letter sent by beloved Hand of the Cause William Sears on the eve of his departure for service at the World Center; a closing prayer; and then the end had come. A flurry of good-byes filled the hall and corridors, but many of the friends stayed on for the afternoon public worship service. As they mounted the great circles of steps toward the majestic auditorium, the bright spring colors of the Temple gardens came sharply into view, like prophetic symbols of an awakening world.

-P. R. AND S. B. MEINHARD



Believers of Dalat, Vietnam, observing the Naw-Rúz Feast.



Bahá'ís gathered in celebration of World Religion Day, 1961, Caracas and Distrito Sucre, Venezuela.

#### International News Briefs

The April Alaska Bahá'í News states that enrollments in Alaska "have already surpassed the all time high mark reached last year." The goal town of Cordova in Alaska has just recently grown from a lone pioneer to a group of four, one of these a youth. Adult and youth classes are being held regularly for interested contacts.

World Religion Day in Australia this year attracted 1,000 to seven public meetings. Over 300 guests were among the 400 attending the meeting in Adelaide. Most of the 330 people attending Sydney's meeting were not Bahá'ís, and this same ratio of Bahá'ís and guests extended throughout the well-attended meetings held in Toowoomba, Canberra, Melbourne, Perth and Hobart. The Darwin Group prepared a week-long public library display and broadcast a thirty-minute radio address. Bahá'is in Ballarat projected a five-week advertising campaign and arranged an interview on a local radio station. There is no doubt that these meetings and all the media of mass proclamation, including excellent publicity, made an impact upon Australia this year.

The Regional Assembly of the South Pacific has announced the opening of Ocean Island in the Gilbert Islands, and regretfully states that Makogai Island, in the Fijis, opened to the Faith a few months ago, is presently without a pioneer.

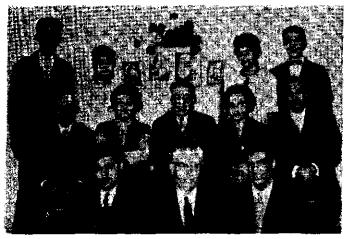
In Germany, the cities of Berlin, Hamburg, Hannover, Braunschweig, Duesseldorf, Frankfurt, Wiesbaden, Karlsruhe, Baden-Baden, Heilbrenn, Stuttgart, Goeppingen, Ulm, and Nürnberg observed World Religion Day under the general theme of "Deeds Reveal the Station of Man." In four of these cities, speakers of other religions participated, among them a highly qualified professor from an old German University, Dr. Heiler, who by this act cast away the shackles of paralyzing limitations. The press has been invited to all meetings; in one city a press conference was organized immediately following the event. The press coverage, though limited, was friendly and factual.

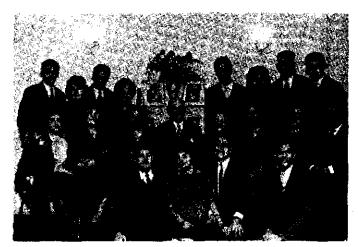
New Zealand held its twenty-first summer school from January 7 to 14, at Helensville with fifty-nine persons attending. A new study approach was used. After presentation of the subject matter by the leader, the class met in small groups to discuss answers to various teaching problems. These answers were further discussed with the full class session.

The Yerrinbool Bahá'í School in Australia held from December 26 to January 3 had the largest attendance ever recorded, with 112 persons attending the sessions. Many of these were interested contacts. Bahá'ís came from every mainland state and territory and from the New Hebrides.

There is a feeling of awakening in Italy. Here some Americans and many Persian friends have come to help form new assemblies and consolidate weak communities. On November 11 and 12, a national teaching conference was held in Rome, as previously published. On February 5, a joint teaching conference of the two cities of Venice and Padua took place in the latter city. Hand of the Cause, Dr. Ugo Giachery, gave an inspiring talk on the current situation, the victories recently won, as well as the plans still to be carried out. The presence of Dr. and Mrs. Giachery contributed greatly to the success of this meeting. Also in Padua, the enterprising youth organized a meeting for World Youth Day on March 25, with the participation of youth from other Italian cities.

The first public proclamation of the Faith in Bologna, Italy, took place on the eve of Naw-Rúz. Bahá'ís from Florence, Padua, Rimini and San Marino also brought guests. Nearly one hundred persons, over half of them guests, heard a brief Bahá'í talk in the private dining room of one of the finest restaurants in the city. Following the talk and an excellent dinner, questions and answers provoked by the speaker's remarks extended the dinner for two hours. It was a happy time for everyone. Beautiful spring flowers, background music, the gathering of many races and religions all made this Naw-Rúz an unforgettable occasion.





Left: Hand of Cause Mr. A. Furutan (second row center) visiting newly formed Bahá'í group of Padova, Italy, December 1960, Right: Hand of Cause Dr. Ugo Giachery (second row center) meeting with Bahá'ís of Padova and Venice, Italy, to consult on teaching and administration. This meeting was held at Padova on Feb. 5, 1961.

# Thirteen Villages Opened on Tabiteuea in Gilberts

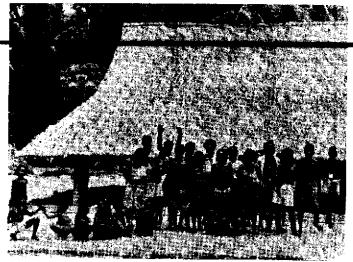
In June of 1955 one of the first Bahá'ís of Abaiang, Peter Kanere, went to his home island of Tabiteuea in the Gilbert Islands, where he taught until joined by pioneer Joe Russel in Dec. 1959. Their joint teaching work resulted in the formation of three local assemblies by Apr. 21, 1960. There are now Bahá'ís in thirteen villages on the island, and several native Bahá'ís have gone to other islands to work, thereby helping to spread the Faith. There has been an increase of 112 Bahá'ís this past year.

Three Bahá'í schools have been opened and are in process of being registered by the government. These schools are supported, except for books and supplies, by the Bahá'ís of the island.

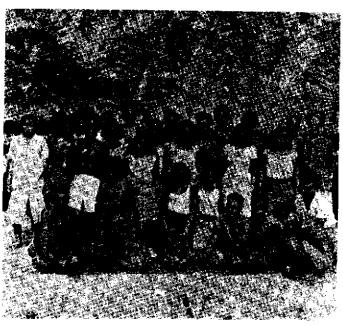
The area of the Gilbert and Ellice Island colony is two million square miles, mostly water. To show the difficulty of travel, it takes six nights and five days to return from the island of Tabiteuea to Tarawa as the ship stops on many islands to load copra.



Believers in Buota village, North Tabiteuea, at teaching conference held Dec. 1960. They formed their assembly in April 1960.



Believers in Utiroa village, North Tabiteuea, in front of Maneaba (village meeting house) which belongs to village but is used by Bahá'ís for meetings.



Group of Bahá'ís in Tewai village, South Tabiteuea, at a teaching conference held Dec. 25-26, 1960.

Bahá'ís of Eita village, North Tabiteuea with Haziratu'l-Quds in background. Their assembly was formed in 1960.

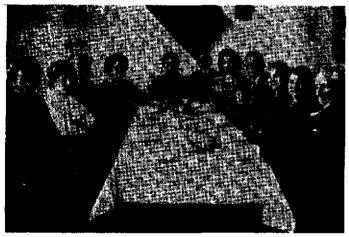


Picture showing size of village Maneaba (meeting house) in Tewai.





Local Spiritual Assembly of the Bahá'ís of Pomona, Calif., incorporated Feb. 27, 1961. Front row, left for right: Miss Lois K. Sokup, Per Kvalheim, Mrs. Atice Mays, Ronald A. Carsten. Back row: Mrs. Gry Kvalheim, Mrs. Marion Barnes, Russell Le Vell, Mrs. Sa-Raann Le Vell, Mrs. Wilma Henderson.



Bahá'ís of Punta Arenas, Chili, holding one of their regular teatime meetings at the Center, Feb. 19, 1961.

#### Two More School Systems Recognize Bahá'í Holy Days

The Spiritual Assembly of the Bahá'ís of Nashville, Tenn., was informed on November 14, 1960 by the Superintendent of Nashville City Schools that Bahá'í children may be excused from classes without penalty for observance of Bahá'í Holy Days. On February 9 he informed the Assembly that the school system automatically grants teachers two days in each year for leave for religious purposes. He states: "We are glad to show this respect for your religious faith."

Upon the request of the Bahá'í Assembly of Kirkland, Washington, permission has been granted by the Lake Washington School District for Bahá'í children to remain away from classes on Bahá'í Holy Days.

Altogether, twelve school systems have given recognition to the Bahá'í Faith since Ridván 1960.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Calendar of Events

**FEASTS** 

June 5 — Núr (Light)
June 24 — Rahmat (Mercy)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS June 9, 10, 11

#### Baha'i House of Worship

Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

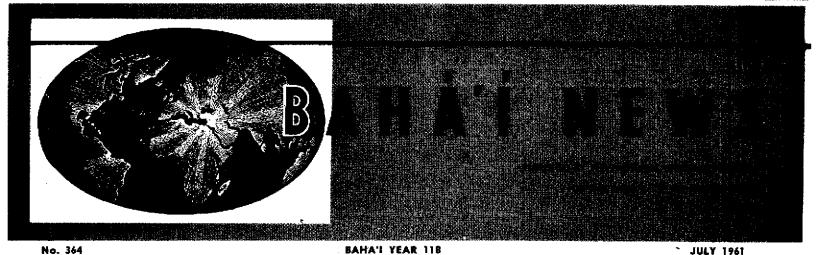
Вана́'ї News is published by the National Spiritual Assembly of the Bahá'їs of the United States as a news organ reporting current activities of the Bahá'î World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'í News is edited by an annually appointed Editorial Committee. The Committee for 1960-61: Mrs. Eunice Braun, International News; Miss Charlotte M. Linfoot, National News; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'i Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.



# Hands in Holy Land Share Recent Victories

"Impelled share recent evidence (of) vitality, rapid expansion (and) consolidation (of) beloved Faith. Twenty-one Latin American national bodies successfully formed raising total number (to) forty-eight throughout (the) Bahá'í world. Formation (of) all European goal Assemblies including one extra (in) Holland, Denmark (and) Spain (and) eight new Assemblies (in) Ceylon now constitutes firm foundation (for) election next Ridván (of) twelve independent national bodies, future pillars (of the) Universal House (of) Justice. Mass conversion stipulated (in) last message (of) beloved Guardian (as) essential feature (of) second half (of) Crusade (is) steadily gaining momentum (in) Africa, India (and) South America. Central East Africa membership (has) increased three thousand since March. (During) past four months seventeen hundred new believers (have) enrolled Ujain district (in) India. Bolivian community now boasts fifteen hundred Indian Bahá'ís (with) twenty-five local assemblies largely (of) Indian membership. Chad (was) recently opened (to) Faith raising countries illumined (by) revelation (of) Bahá'u'lláh (to) two hundred fifty-eight. Constant evidences (of) grace (of the) Blessed Perfection, realization (of) Divine Plan (of) Center (of the) Covenant (and) sustaining inspiration (of) beloved Guardian uplift all hearts (and) inspire every believer (to) renewed effort (and) determination (to) win all goals. Invite friends (to) join (in) prayers (of) thanksgiving (and) supplication (for) still greater victories. Airmail copy (to) Hands (and) National Assemblies."

(signed) Handsfaith

#### COMMENTARY:

Dear Friends:

This latest communication from the Hands of the Cause residing in the Holy Land brings into sharp focus the results of dedicated effort by individual believers and assemblies, both national and local, to carry the Message of Bahá'u'lláh to all parts of the planet earth. The establishment of the National Spiritual Assemblies in Latin America and the formation of the requisite number of local assemblies in Europe and Ceylon necessary to establish twelve additional National Assemblies next Ridván make an impressive record of accomplishment during this fourth phase of the beloved Guardian's World Crusade.

With mass conversion an essential feature of the last half of the Ten-Year Plan, reports from Africa, India and South America give thrilling testimony to the rapid expansion of the Faith in these areas. Chad, recently added to the list of countries where Bahá'is reside, is one of the new nations in Western Africa.

Although the United States with its largely urban population hardly seems ready for mass conversion, we need but apply the Master's injunction to each lead one soul to the Faith every year. Such action on the part of each one of us would result in the enrollment of thousands. Could this not be our measure of thankfulness for the grace bestowed on us by Bahá'u'lláh? Let us accept this challenge and teach.

U.S. NATIONAL SPIRITUAL ASSEMBLY

# Latin American Conventions Elect First NSA's

#### Costa Rica

The delegates and other Bahá'ís assembled at the first national convention of Costa Rica were enkindled to a profound degree by the Hand of the Cause of God, Mr. Zikru'lláh Khádem. It was made unmistakably clear to all present that the spirit of the beloved Guardian, Shoghi Effendi, was manifest at the convention.

The atmosphere was charged with a creative potency released by the messages received from the Hands of the Faith and the friends turned to the World Center in gratitude for its gift which initiated Costa Rica's National Fund.

The National Spiritual Assembly of the Bahá'ís of Costa Rica was elected as follows: Mr. Esteban Canales, chairman; Mr. Richard Mirkovich, vice-chairman; Mr. Humberto Ulloa F., secretary; Mr. Theodore Cortazzi, recording secretary; Mr. Antonio Soto G., treasurer; Mr. José Barquero, Mr. Edgard Gomez, Mr. Aaron Barnes, Mr. John Rutan.

The new National Assembly states: "Our first action was to attempt to express befittingly our profound gratitude to the Hands in the Holy Land for their tremendous help and guidance to us; our deep gratitude to the Hands of the Western Hemisphere and our profound gratitude to the National Spiritual Assembly of the Bahá'is of the United States for their monumental support and guidance." . . . "Our pledge this year is to increase our local assemblies in Costa Rica, doubling our present five to the number of ten and to establish five new groups by next Ridván."



Bahá'ís attending the first National Convention of Costa Rica. Hand of Cause Zikru'lláh <u>Kh</u>ádem (first row standing, fourth from left).



Reception held for Bahá'is and their friends at the Hotel Palace preceding the first National Convention of Guatemala. Hand of Cause William Sears (second row, center) was the speaker.

#### Guatemala

A new pillar to support the cupola of the International House of Justice was joyfully raised in the city of Guatemala the weekend of April 29 and 30, lovingly guided by revered Hand of the Cause William Sears, who led the believers step by step to progressively new heights of understanding and consecration, culminating in the indescribably sacred moments of the election of the first National Spiritual Assembly of Guatemala. In an atmosphere of unity, love and resolve, the nine new stewards chosen on this historic occasion spoke with moving simplicity of their profound humility and awe in the face of their sacred trust.

All four local spiritual assemblies of the country of Guatemala were represented, and also the virgin area of British Honduras, now under the administrative orbit of the new National Assembly of Guatemala. Delegations of devoted Indian Bahá'ís came from Chichicastenango and Quezaltenango. The lights of mass conversion are beginning to be seen on the horizon in this great country of the ancient Mayans.

Memorable moments were: the reception in the Hotel Palace attended by many friends of the Faith in the capital, who were filled with enjoyment at the inspiring words of Hand of the Cause William Sears; the Feast of Ridván held in the Hazíratu'l-Quds with an a cappella singing in Spanish of "From the Sweet-scented Streams." But the height never surpassed was the witnessing of a new spiritual Divine Institution forming itself before the eyes of all, each participant being guided to new spiritual understanding and consecration.

Guatemala is a large country with a mixture of varying currents and civilizations. Its destiny for the Faith cannot help but be great. The Indians of the country are beginning to say thoughtfully, "This is the Faith to help the people of my race," and some are even now voluntarily asking to take the Light of Bahá'u'lláh to their own villages, even before they have become Bahá'ís themselves.



Bahá'ís attending the first National Bahá'í Convention of Honduras, 1961,

#### Honduras

The first annual convention of the Baha'is of Honduras was held April 28, 29 and 30 in Tegucigalpa. There were nine delegates representing six communities and an estimated attendance of fifty. The nine delegates were representative of the body of believers which include Spanish, Mestizo, Indian, Negro, pioneers from the United States and Latin American pioneers. Throughout the convention and during the celebration of the Ridván Feast, the presence of the revered Hand of the Cause Mr. H. Collis Featherstone greatly inspired the believers. The many messages of love and greetings from the Hands of the Cause and from no less than thirty national and regional assemblies from every part of the globe, impressed upon the gathered friends the reality of the universality of the Faith and the strong bond that draws us all together. The news of the success and growth of the Faith all over the world and the realization of the election of twentyone independent national spiritual assemblies in Latin America made this historic convention three glorious, memorable days.

During the annual reports, the National Teaching Committee presented goals for the coming year which include mass conversion on the North Coast (the area of the victories won last year with the forming of three LSAs in La Ceiba, Tela and Puerto Cortés) and the sending of native pioneers to the newly-acquired territory of the Misquita where reside Carib and Misquita Indians of whom 'Abdu'l-Baha spoke so glowingly in His Tablets of the Divine Plan. He compared them to the ancient inhabitants of the Arabian Peninsula who on receiving the light of the Mohammedan Dispensation, became so illumined that they brightened the world around them. Each local Bahá'í community has a goal to take the teachings to nearby villages and hamlets. This has already begun in Tela where a village called Triumfo (which means Victory) has three who are preparing themselves to enter the Faith.

Three other provinces of Honduras are to be opened this year. They are Lempira whose capital is named Gracias, Intibuco whose capital is named La Esperanza, and La Paz whose capital has the same name.

The spirit of this historic convention inspired the believers to arise with fresh determination to serve and teach the Faith of Bahá'u'lláh so that this country will become illuminated with the light of the Cause of God.

The National Spiritual Assembly of Honduras for 1961-1962 is as follows: Luis Bouche, chairman; Robert Ancker, vice-chairman; Shirley Ross, corresponding secretary; Vivian Haley, recording secretary; George Haley, treasurer; José López; Mazie Haylock; Olinda Andrade and Wanita George.

#### Nicaragua

The first annual Bahá'í Convention of Nicaragua was held in Managua, April 21-23, 1961. Delegates and visitors were present from Nicaragua's three communities, Managua, Nandaime and Bluefields. There was also present an Indian believer from Raitipura.

The convention began with an informal banquet on the night of the 21st where revered Hand of the Cause H. Collis Featherstone personally greeted each believer. Afterwards his comments brought the friends very close to believers in other communities.

On the second day of the convention, after much deliberation and prayer the nine delegates elected the first National Spiritual Assembly of Nicaragua. This institution began to assume the great responsibilities that lie ahead in laying the foundation for new goals to be achieved to spread and strengthen the Faith throughout Nicaragua. There was present a feeling of spiritual strength and unity in the awareness that with the birth of the National Assembly in this country, twenty others were being formed in the neighboring countries of Central America, South America and Mexico.

The convention was highlighted by the reading of the inspiring message from the Hands of the Faith and by the reading of letters and cablegrams of congratulation. In these precious moments, the tremendous scope, power and glory of the Faith was deeply felt in the hearts of all.

Mr. Featherstone closed the convention with a profoundly moving talk which filled the believers with a new impetus to arise in devotion and dedication to double by next year the goals set this year.



Delegates to the first Annual Convention of the Bahá'is of Nicaragua with Hand of Cause H. Collis Featherstone (back row, center). Front row, left to right: Lloyd Forbes, Pablo Perez, Ruth Yancey, Luis Bonilla, Humberto Guevara. Back row, left to right: Ormando Fonseca, Jorge Harper, Solomon Escalante, Oscar Lizano.



First National Convention of the Bahá'is of the Republic of Panama held in Panama City, April 1961. Hand of Cause Zikru'lláh Khádem (sitting, second from right).

#### Panama

4

On the evening of April 28, 1961, the Bahá'ís met in the Hotel Colon for a reception dinner, prior to the actual convention proceedings of the following two days. Hand of the Cause Zikru'lláh Khádem brought light and confidence into the convention proceedings, giving guidance and inspiration throughout the gathering.

The National Assembly stated: "The spiritual heights attained during that gathering gave us a new impetus on the crest of which five native pioneers arose to teach the Faith, seven believers offered full or partial deputization to carry forward the teaching work, and we set the minimum goal of doubling our five local assemblies the first year of the Two Year Plan as well as consecrating ourselves to the sacred task of taking the Cause to each city, town and village in the Republic of Panama by April, 1963. Towards the end of that glorious convention every Bahá'í in Panama pledged his or her complete and unqualified support to gain these teaching goals."

Prior to the convention William Sears, Hand of the Cause, visited Panama and sowed the seeds for the new teaching efforts. Following convention, another Hand of the Cause, Enoch Olinga from Africa, inspired the gathering towards obtaining unprecedented individual conversion among the 60,000 Guaymi Indians located in the Chiriquí Province mountains and among the San Blas Island Indians. Two of the five pioneers have volunteered for this work.

The first National Assembly of the Republic of Panama was elected on Sunday, April 30. Its members and officers are: Alfred E. Osborne, chairman; Frederick J. Berest, vice-chairman; Donald R. Witzel, corresponding secretary; Raquel de Constante, recording secretary; James V. Facey, treasurer; Kenneth Frederics, assistant corresponding secretary; Adolphus Holder; Harry Haye and Alan Pringle.

#### Paraguay

The convention in Asunción, Paraguay, which brought into being the first National Spiritual Assembly of this country was far more than a two-day convention of administrative procedure. It was the imbibing of that rare fragrance of love that Dr. Ramatu'lláh Muhájir, Hand of the Cause of God, brought with him from the other continents where he has been teaching.

In spite of the fewness of numbers with only two local assemblies and one small group to participate in this first national step, the animated faith of the Hand of the Cause got the convention into almost instant teaching action. With a large map of Paraguay in front of them, they divided the country into small sections where Indians reside, and when the call of Dr. Muhájir came, to volunteer to go into those areas, the plans assumed almost immediate realization. Volunteers from both Asunción and Encarnación, as well as the group of Concepción, pledged help in various ways. Some of the stout-hearted will go into the barren stretches of the Chaco for reconnaissance with the primitive tribes there; some will go in another direction where they can speak the language of the natives; others determined to renew intensive teaching in the two cities where local assemblies are already established; others will go into the small countryplaces where the Word of Bahá'u'lláh has yet to be heard.

A cablegram of thankfulness for the establishment of the new National Spiritual Assembly of Paraguay and a plea for prayers for guidance, was sent to the Hands of the Faith in Haifa.

#### Peru

"We felt very humble as we gathered at the Bahá'í Center in Lima, Peru, to participate in the activities and discussions which were to reach their climax in the election of the first National Spiritual Assembly of Peru, one of the twenty-one new national spiritual assemblies which will form the pillars which will sustain the Universal House of Justice," wrote the secretary of the National Assembly of Peru.

Mr. Hasan Balyuzi, Hand of the Cause, came from London, England, for this historic occasion. The Bahá'is were most grateful for his patient explanations, his dignified, loving manner and wonderful sense of humor. The five busy days included a two-day preconvention school; a trip in taxi, car and open truck to the newly-purchased Temple land; meals consisting of typical Peruvian dishes were served in the Center; an evening of Bahá'í talent including songs in Quechua, the ancient language of the Incas, sung by one of the Indian Bahá'ís, and the showing of slides.

On May 1 the National Spiritual Assembly of Peru was elected. Each of the local spiritual assemblies in Peru is represented on this newly-created body. "A spirit of dedication was present and we are well aware that we must, in the words of Mr. Balyuzi, 'march shoulder to shoulder' to carry out our objectives in the years ahead."

Delegates and visitors at first National Convention of the Bahá'ís of Peru.





Delegates and visitors at the first National Bahá'í Convention of the Dominican Republic, held in Ciudad Trujillo, April 21-23, 1961. Hand of Cause Enoch Olinga, standing center.



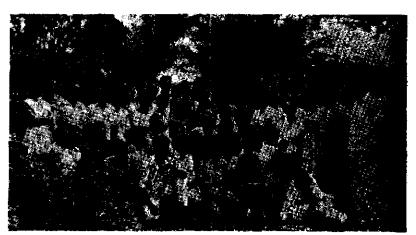
Delegates and visitors to the first National Convention of the Bahá'ís of Jamaica, April 1961. Hand of Cause General S. 'Alá'i, holding Greatest Name.



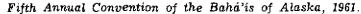
Group taken at Bahá'í Convention, Auckland, New Zealand, 1961.



Bahá'ís attending National Convention of Bolivia, 1961, held in garden of the Bahá'í Center in La Paz. Hand of Cause Dr. R. Muhájir in last row, center.



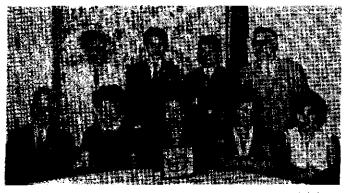
Those in attendance at the Annual Convention of the Bahá'ís of Southeast Asia held in Djakarta, April 28-30, 1961.







First National Spiritual Assembly of the Bahá'is of Peru with Hand of Cause Hasan Balyuzi (holding Greatest Name). Front row, left to right: Lester Long, Mercedes Sanchez, Josefina de Rosas, Guillermo Aguilar. Back row, left to right: Jorge Bejar, Enrique Sanchez, Grover Gonzalez, Demetrio Molero, Cesar Benavides.



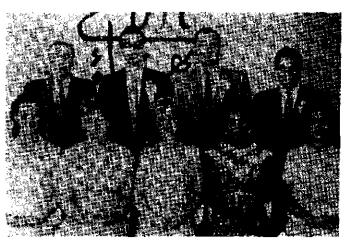
The first National Spiritual Assembly of the Bahá'ís of Paraguay. Front row, left to right: Asadu'llah Akbarí, Rezsi Sunshine, Angélica E. de Doldán, Rosa de Haterza, Keihamosh Azampanah. Back row, left to right: Anibal Torres, Luis Van Strate, A. Azampanah, Francisco Haterza.



First National Spiritual Assembly of the Bahá'ís of Nicaragua. Seated, left to right: Pablo Perez, Dora Escalante, Ormando Fonseca, Ruth Yancey, Oscar Lizano. Standing, left to right: Solomon Escalante, Jorge Harper, Hooper Dunbar, Donald Newby.



First National Spiritual Assembly of the Bahá'ís of the Republic of Panama with Hand of Cause Zikru'lláh Khádem (holding Greatest Name). Front row, left to right: James V. Facey, treasurer; Mrs. Raquel Constante, recording secretary; Donald Witzel, corresponding secretary; Adolphus Holder. Back row, left to right: Frederick Berest, vice-chairman; Alfred E. Osborne, chairman; Alan Pringle; Harry Haye; Kenneth Frederics, ass't. corresponding secretary.



First National Spiritual Assembly of the Bahá'ís of Honduras, elected April 29, 1961. Front row, left to right: Vivian Haley, Wanita George, Shirley Ross, Mazie Haylock, Olinda Andrade. Back row, left to right: George Haley, Luis Bouche, Robert Ancker, José López.

#### BAHA'I NEWS



Members of the first National Spiritual Assembly of the Bahá'ís of the Dominican Republic with Hand of Cause Enoch Olinga (holding Greatest Name). Seated, left to right: Sheila Rice-Wray, Daisy García de Vargas, Frieda van Houten de Gómez, Celestino Gómez Cuevas. Standing, left to right: Manuel García Vázques, Manuel Camino Rivera, Benito Alejandro Pérez, Félix Ramón Gómez, Wilfredo Rowland.



Eight members of the first National Spiritual Assembly of the Bahá'ís of Bolivia. Seated, left to right: Sabino Ortega (first Indian teacher); Andres Jachakollo (first Indian believer in Bolivia), vice-chairman; Yolanda de Lopez, secretary; Daniel Mauricio (founder of first Bahá'í school). Standing, left to right: Massoud Khamsi, chairman; Alberto Saldias, treasurer; Athos Costas (pioneer from Argentina); Estanislao Alverez, recording secretary. Absent: Alberto Rocabado.



First National Spiritual Assembly of the Bahá'ís of Costa Rica with Hand of Cause Zikru'lláh Khádem (front row, second from right). Front row, left to right: John Rutan, Esteban Canales, Aaron Barnes. Back row, left to right: Theodoro Cortazzi, José Barquero, Edgard Gómez, Humberto Ulloa F, Richard Mirkovich, Antonio Soto G.



First National Spiritual Assembly of the Bahá'is of Uruguay, elected April 30, 1961. Front row, left to right: Mrs. Elena Caraballo, Mrs. Else Cazcarra, Mrs. Carola Escofet, Miss Mary Dutra. Back row, left to right: Edward Belcher, Mario R. Marius, Leopoldo Caraballo, Francisco Flores, Roberto Cazcarra.



Eight members of the first National Spiritual Assembly of the Bahá'ís of Jamaica. First row, left to right: Miss Alice Maud Gallier, Percival Aiken, Miss Emily Taylor, Mrs. Margarite Ullrich. Second row, left to right: Randolph Fitz-Henley, W. A. W. Mitchell, Alfred Senior, Clarence Ullrich.

#### Central and East Africa, and South Pacific Conventions Cite Growth

#### Central and East Africa

8

A Unity Feast on the first evening opened the sixth annual convention in the Central and East Africa Region. A total of 125 delegates, including thirty-five from Kenya, three from Tanganyika, eighty-one from Uganda, and those from the Congo, gathered for four days, April 27-30, 1961, at the Nkoma Junior Secondary School near Mbale in Eastern Uganda. For the first time since the formation of the Regional Assembly, dearly loved and revered Hand of the Cause Músá Banání was unable to be present at the convention. A special message of greeting was sent to him.

Throughout the convention the friends were seated in language groups and translators spoke in Ateso, Luganda, Swahili and Lubukusu.

The final statistics for the Region are as follows: 17,028 believers, nearly 3,000 of whom were added during March and April. There are 1,122 centers and 473 local spiritual assemblies. In the Congo the number of believers has increased from 500 last year to 1,200 this Ridván, and the local assemblies from thirteen in 1960 to thirty-seven this year.

After consultation devoted to the convention messages, and reports with emphasis on mass conversion, the election was held for the members of the National Spiritual Assembly: 'Ali Nakhjavani, chairman; Max Kanyerezi, vice-chairman; Philip Hainsworth, secretary; Hassan Sabri, treasurer; Oloro Epyeru; Sospateri Isimai; Charles Nalika; Kolonario Oule; and Isobel Sabri.

The Bahá'í Schools committee reported on progress towards the forthcoming opening of the new Bahá'í Primary Schools in Uganda and of a number of small local centers of temporary materials in various parts of the Region. Also the progress of correspondence courses was discussed and the plans for conducting them in the vernacular languages. In Uganda a literacy campaign is being conducted as an adjunct to the teaching program, and a special plan is being worked out for winning entire villages to the Faith.

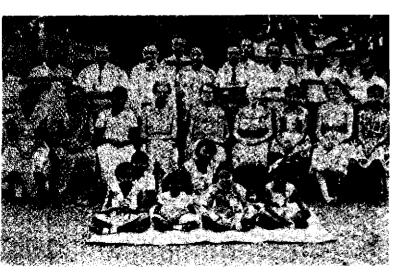
Slides of the Holy Land and Kampala Temple Dedication were shown.

#### South Pacific

The third Annual Convention of the Bahá'ís of the South Pacific was held at Suva, Fiji, preceded by a teaching conference. The conference opened by the reading of prayers in four languages, Gilbertese, English, Tongan, and Samoan. The chairman greeted the believers and mentioned the joy of having Miss Violet Hoehnke of New Guinea at the conference. Many subjects were discussed including local teaching, translations, attending Bahá'í summer schools, serving on local assemblies, the Bahá'í Fund, the importance of prayer and the Nineteen-Day Feast.

The convention was opened on April 28, 1961, by the chairman of the Regional Spiritual Assembly. It was brought out that eight years ago there was only one Bahá'í community and that was in Fiji. Now there are communities in the Cook Islands, Samoa, Tonga, Gilbert and Ellice, Solomons and New Hebrides.

Miss Margaret Rowling from New Caledonia, member of the Auxiliary Board, brought greetings to the convention from Hand of the Cause H. Collis Featherstone. Eight delegates out of the nineteen were able to be present.



Third Annual Convention of the Bahá'ís of the South Pacific held at Suva, Fiji Islands, April 1961. It was preceded by a two-day teaching conference.



Seven members of the Regional Spiritual Assembly of the Bahá'ís of the South Pacific, 1961-62. Left to right: Miss Margaret Rowling, Mr. Latu Tu'akihekolo, Miss Mabel Sneider, Mrs. Elsa Blakely, Mr. Alvin Blum, Miss Irene Jackson, Mr. Walli Khan. Not present: Mr. Suhayl Ala'i, Mrs. Dulcie Dive.



First Local Spiritual Assembly of Indian village of Villa Nieque, Bolivia, formed Ridván 1961.



Local Spiritual Assembly of the Bahá'is of Trieste, Italy, formed Ridván 1961, Left to right: Mr. Mohamad Nuri, Mrs. Mahsolta Nuri, Mr. Ahsan Taid, Mrs. Fatemeh Taid (Kazemi), Mr. Gholamreza Tahmassebi, Mrs. Toba Tahmassebi, Mrs. Malmal Tahzib, Mrs. Malihe Tahzib (Mahdi), Mr. Ahmad Tahzib.



First Local Spiritual Assembly of the Bahá'ís of Peigan Indian Reserve, Alberta, Canada, formed Ridván 1961. Seated, left to right: Louise Whitecow, Charles Strike-With-A-Gun, Rose Knowlton. Standing, left to right: Sam Yellow Face, Ben Whitecow, Joyce McGuffie, Dale Olivier, Guy Yellow Wings, Chief Samson Knowlton.



Local Spiritual Assembly of the Bahá'ís of Pocatello, Idaho, formed Ridván 1961.



First Local Spiritual Assembly of the Bahá'ís of Quezaltenango, Guatemala, formed Ridván 1960.

#### Crusade Goals Achieved in Europe

As a vital step in the world-encircling Crusade, the attainment of the goals in Western Europe this past Ridván drew the attention of the Bahá'í world. It will be recalled that at the beginning of his Ten Year Crusade the beloved Guardian assigned to the goal countries in Western Europe the striking task of "quadrupling" rather than "doubling," as elsewhere, the then existing number of local spiritual assemblies, raising their total to seventy-two. To fulfill these requirements nine of the eleven European goal countries had to gain, within one year, twenty-seven new local assemblies. These had to be formed at Ridván 1961 in preparation for the election during Ridván 1962 of the eleven National Spiritual Assemblies, pillars of the Universal House of Justice.

The friends of many countries shared directly in the victories won in Western Europe last Ridván. The response of the individual believers to the renewed call for pioneers, the assistance from the Joint Deputization Fund, the ready cooperation of all the administrative bodies involved, and the European believers themselves, made possible this bright and total victory. The eleven goal countries of Western Europe now have seventy-five local spiritual assemblies three beyond the Crusade goal. France has its own National Spiritual Assembly established in 1958 in fulfillment of another Crusade goal. Next Ridván eleven additional National Spiritual Assemblies will be formed, thus readying the continent of Europe to take its proper place in the Great Jubilee of 1963 and in the election of the Universal House of Justice.

The American Bahá'ís once more arose to the needs of the Crusade and sent eighty-three of their members to pioneer in Europe during last year, reinforcing those who had earlier carried this Divine Message from the shores of America to the continent of Europe. The Persian friends also played an important role in the pioneering field, 119 of them entering eight of the goal countries. Other countries supplying the invaluable pioneers are Canada, England, Peru, Venezuela and Germany.

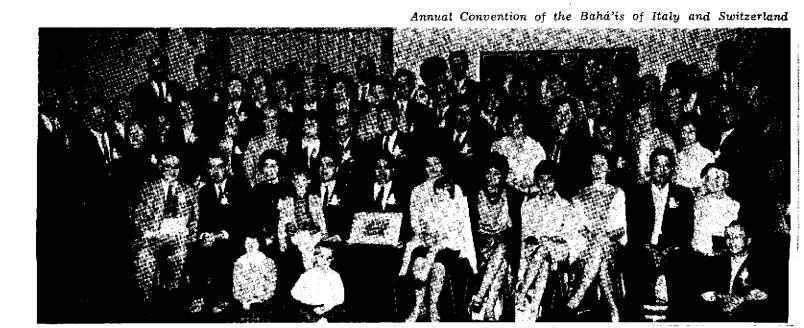
This field of service—the pioneering field—the initial purpose of which is to carry the healing love of

Bahá'u'lláh to all mankind, is one of infinite toil and heroic self-sacrifice. Some have made the supreme sacrifice in Europe during this year of building divine institutions. Frances Wells was the first to give her life and her body lies in her pioneering post of Differdange, Luxembourg. Mrs. Jennie Anderson, another pioneer of many years, passed on to the Abhá Kingdom in Goteborg, Sweden. James O'Keefe, young and eager to pioneer - just twenty-one - met a tragic death in an automobile accident in Italy where he had gone less than a month previously from Las Vegas, Nevada. The Richard Walters family of four - Richard, Sr., Evelyn, Tina (fourteen) and Richard (eighteen) - pioneers in Portugal, is now a family of only three. Young Richard, a declared Bahá'í youth of just one month, gave his life with the hope on his lips that he would guide some soul to the Cause of God. "A child of two pioneers of many years, he was forced to make many sacrifices and accept countless hardships, some of which mature adults would find difficult to bear," his mother and father wrote. Then, "Our son gave everything he possessed to the service of God, even his life."

We cannot overlook the great sacrifice of those two young men who served the lonely and isolated post of Spitzbergen, where the long months of night and storm, the isolation in a remote hunting cabin, the lack of opportunity to teach the Message of Bahá'u'lláh, calls for a living self-sacrifice. Especially do we owe deep gratitude to Paul Adams who has just completed his third winter in this desolate post, renouncing the more satisfying service of contact with people and teaching them directly, in order to fulfill the direction of the Guardian that Spitzbergen be opened to the Faith of Bahá'u'lláh during the Ten Year Crusade.

Surely, the selfless devotion of these friends and many others not mentioned here will bring to the needy continent of Europe that sovereign remedy "which only the Plan, conceived by a divinely appointed Physician, can administer."

The year just entered calls for further effort and endurance to consolidate the prizes won in order to establish the firm and unshakable foundation upon which the National Assemblies must be built.





Youth Winter School held in Leysin, Switzerland, Dec. 24, 1960 to Jan. 3, 1961, was sponsored by the Italo-Swiss Youth Committee.



German Bahá'í Youth held their traditional Winterschool from Dec. 26, 1960 to Jan. 5, 1961, on the Schauinsland in the Southern Black Forest. A teaching program was carried out as well as participation in winter sports.

#### Sydney Temple Progresses Steadily

The work is proceeding steadily on the construction of the House of Worship in Sydney, Australia. Recent activity has included the finishing off and painting of the interior of the dome; insertion of glass sections in the pre-cast sections forming the fleche; pouring the steps around the temple, leaving a rough finish upon which the final pouring is to be made; and beginning the placement of the gallery windows, each of which has been pre-cast in three sections.

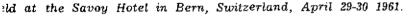
The caretaker and temple guides have reported large numbers of visitors coming to the temple on Saturdays and Sundays. The dedication of this mother temple of the Antipodes is set for September, 1961.

#### Temple Site Acquired Near Paris

An important goal of the Ten-Year Crusade has been achieved with the purchase of a temple site by the National Spiritual Assembly of France. It is located seventy kilometers from the center of Paris on a hill overlooking two bends in the majestic river Seine. It consists of 20,000 square meters and was purchased for approximately \$12,000 from a portion of a gift left in the will of Miss Edith Sanderson.

Miss Sanderson was an American believer who became a Bahá'í in France in the early 1900's, remaining there until her death in 1955. It was at the formation of the National Assembly of France in 1958 that Miss Edna True, representing the National Assembly of the United States, shared the news with the French Community that they had been the recipients of a gift of \$25,000 left by this devoted and steadfast believer.

For several years a committee had searched for a suitable piece of land for the first Mashriqu'l-Adhkár of France. Shoghi Effendi had indicated that it should be "on the banks of the Seine." Any desirable site seemed too exorbitant in price. It was just before Ridván 1960 that a property was shown that appeared to have the necessary requirements and the final transaction was completed on December 13, 1960.









Left: Bahá'í children of Tolla-Colla, Bolivia, who came to greet Hand of Cause Dr. Muhájir. Right: Revered Hand of Cause Dr. Muhájir (standing center) among believers of Tolla-Colla and neighboring friends.

#### New Zealand Bahá'ís Call on Iranian U N Representative

Following receipt of a cable from the Hands in the Holy Land requesting that Beryl van der Vaart and Hugh Blundell of New Zealand make a courtesy call on the official Iranian representative to the United Nations Human Rights Conference, these believers flew 500 miles to Wellington, N.Z., on Feb. 17, 1961.

Representing the National Spiritual Assembly of New Zealand and the one hundred and fifty Bahá'í centers in Australia and New Zealand, Mrs. van der Vaart and Mr. Blundell were received by Dr. Bashir Ameli, Under-secretary of the Ministry of Justice, Teheran, Iran. Dr. Ameli was assured of the deep affection with which Bahá'ís throughout the world regard his country, as being the cradle of their Faith. Both of the Bahá'í representatives were personally invited to attend the remainder of the United Nations Conference, and Dr. Ameli presented each with a copy of his address to the Seminar.

#### International News Briefs

The Regional Spiritual Assembly of the South Pacific has received a gift of tapestry once used by 'Abdu'l-Bahá and which for many years hung in the Shrine of the Báb. This was delivered personally by Hand of the Cause H. Collis Featherstone, as a gift from the Hands in the Holy Land. On his return from attending the first annual conventions of Nicaragua and of Honduras and visiting other countries in Central America, Mr. Featherstone spent four days in Suva, Fiji Islands. He met with Regional Assembly members, spoke at a Feast and at a fireside held at the Hazíratu'l-Quds in Suva.

This Ridván saw the establishment of fifteen new local spiritual assemblies in Vietnam totaling twenty-eight. This more than doubled the thirteen established last year. The number of believers approached 1,000 as compared to slightly over 400 last Ridván.

A teaching conference was held recently in Saigon, Vietnam, with 110 believers present from thirteen assemblies.

Luxembourg National Day was observed by about forty Luxembourg Bahá'ís, highlighted by an address from Monsieur Tamenne, secretary of the National Assembly of France, who spoke of the many recent victories for the Faith in France. No guests were invited to this meeting since a study session on preparation for the forming of local spiritual assemblies had been planned. This was followed by an explanation of the difference between administration and procedure by Virginia Orbison, and by a demonstration election and formation of a spiritual assembly explained by Ronald Bates. A discussion led by Claude Levy, chairman of the National Teaching Committee, resulted in a recommendation that pioneers should take jobs when possible in order to normalize their status in Luxembourg, relieve the Fund, and be enabled to make contacts.

The third Bahá'í Summer School of Addis Ababa was held at the Bahá'í Center, April 7 to April 12, 1961. The program of the summer school was designed to deepen the knowledge of the Bahá'ís and at the same time be attractive to the many contacts from Addis Ababa who attended the school. The greatest benefit was derived by the friends who had come from two neighboring towns, Jimma and Wolisso, five of whom were newly declared Bahá'ís. At a public meeting one evening, attended by many contacts as well as believers, Dr. Leo. Neiderreiter of Asmara gave an interesting talk on "The Road to World Peace," which was followed by a lively discussion.

The Benelux summer school will be held in Oostduinkerke, Belgium, from August 26 to September 3, 1961. A hotel has been rented on the dike facing the beach. All class sessions will be held in the morning. Translations will be provided in the four languages of the school—French, Dutch, English and Persian.

#### Enthusiastic Youth Swell Enrollments

Although there was no National Bahá'í Youth Committee in the United States during the past year, the enrollment of new Bahá'í youth exceeded that of all previous years and there was very noticeable improvement in the quality and effectiveness of youth conferences. The latter may very well be due to the fact that local spiritual assemblies and area teaching committees themselves have given more attention to this important aspect of Bahá'í teaching than they did when there was a national committee on which they relied for initiative and direction.

Following are a few reports of youth activities received during the past two months which may offer suggestions to other communities and areas for using the talents of their youth members and for bringing the Faith to the attention of larger numbers of young men and women of high school and college age.

"Building a Bridge to the New World Order" was the theme of a youth conference held in Pendleton, Ore., April 1-2, with sixty-nine in attendance. This was a joint undertaking by the Pendleton Spiritual Assembly and its youth committee, assisted by the Northwest Area Youth Panel. The three basic aims for the conference were: teaching contacts, deepening the faith and understanding of the Bahá'ís, and social activities to become better acquainted. The report of this event published in the area teaching committee bulletin states:

"The variety of methods of program presentation yielded an excellent conference, participation-wise. Methods used were speeches, panel discussions, moderated group discussions, and a series of topics by the Northwest Youth Panel. These topics included the Covenant, youth's role and station in the World Crusade,

teaching classmates, group standards versus individual standards and morals, youth-adult relations, and the worth of conferences."

Bahá'í World Youth Day, March 25, served as a special occasion for many youth programs throughout the country, some carried out by youth members themselves, and some planned by communities having no youth members for the purpose of attracting young people to the Faith. Colorado Springs, Colo., was one community which observed this event during which the youth studied portions of *Some Answered Questions* and discussed plans for the annual conference held in Pueblo.

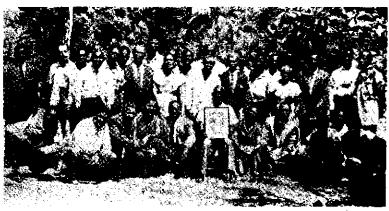
The Bahá'í College Club at the University of Wisconsin in Milwaukee, with the assistance of the Milwaukee Spiritual Assembly, held its World Youth Day program in Union Lounge at the University, with seventy-two present—ten non-Bahá'í youth, ten non-Bahá'í adults, sixteen Bahá'í youth, and thirty-six adult Bahá'ís—from Milwaukee and surrounding communities. Dan Jordan of Chicago was the speaker, his subject being "The Meaning of Anxiety." A large case of Bahá'í literature, and a display of a model of the Bahá'í House of Worship with the book The Spell of the Temple opened at the architect's picture were on exhibition for the entire week and were the subject of much discussion.

The Clayton, Mo., Bahá'í Group also was host to a group of college students and youth for World Youth Day, when Paul Moon, Ben Weil, and Fay Anderson presented a "panel directed discussion" on "Challenge to Chaos." Several contacts were themselves challenged to ask many questions and re-evaluate their own stand in the challenge to youth today.

The Bahá'í community of Rochester, Minn., was the



Third annual National Convention of the Baha'is of Burma held in Rangoon, April 28-30, 1961.



Some of the attendants at a Bahá'í Congress sponsored by the Haitian Teaching Committee and held at the Donald Corbin home in St. Marc on Feb. 26, 1961. Fifty Bahá'ís came from Cap Haitien, Liancourt, Portau-Prince and St. Marc, Haiti.

host to another very successful type of week-end youth conference March 31-April 2. It was inspired largely by the only youth member of the community but it received the strong support, not only of the Rochester Assembly but of the neighboring area teaching committees as well. Forty-four youth and eight adults were present from eighteen communities in Illinois, Iowa, Minnesota, South Dakota, and Wisconsin. The newspapers gave excellent publicity; there were radio announcements and two television appearances.

The first evening was social in character in order to enable the young people to get acquainted. Saturday morning's session was devoted to the discussion of "Careers." Dr. Rodney Belcher served as moderator and the panel members were, besides Dr. Belcher, Kenneth Jeffers, Mrs. Dawn Belcher, and Miss Judy Phillips. The careers discussed were: professional, business, women's, and college. The afternoon session was a discussion of "Bahá'í Dating," led by Dan Jordan who also gave a talk on Sunday morning on "Bahá'í Youth and the World Crusade." Charles Hassan, recently returned from three years in Ethiopia, showed colored slides of that and other parts of Africa. All sessions were opened by a devotional period, and the evenings were spent in social activities.

Randy Weil of Clayton, Mo., whose history class was studying the religions of the East and had used as guest speakers a Moslem, a Jew and a Buddhist, asked the teacher if the class could not also have a Bahá'í speaker. His suggestion was readily accepted, and on March 17 the seventeen students and two teachers listened to a Bahá'í talk by Mrs. Clarice Weil on progressive revelation as seen historically and what self-fulfillment means to youth.

Another Bahá'í youth, Malcolm Thomas of Dunedin, Fla., was also instrumental in bringing the Bahá'í Faith to the attention of thirty-five young people at an interfaith meeting in his own high school.

These few examples of the vitality and enthusiasm of Bahá'í youth call to mind the words of the beloved Guardian addressed to the American Bahá'í youth in The Advent of Divine Justice when he said: "Through such participation (in the teaching and administrative spheres of Bahá'í work) the critics and enemies of the Faith . . . can best be convinced of the indubitable truth that such a Cause is intensely alive, is sound to its very core, and its destinies in safe keeping."





Hand of Cause Enoch Olinga spent several days last March with the friends in Port-au-Prince, Haiti, and surrounding areas. He spoke at a public meeting in Cap Haitien (left photo), and met with the Baha'ís in St.

Marc and in Liancourt (right photo. Mr. Olinga is standing third from left).

# Know Your Baha'i Literature "God Passes By"



God Passes By, by Shoghi Effendi, is the first historical study of the religion heralded by the Báb in Persia one hundred years ago which carries the survey through the four stages of the development of the Faith associated with the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and with the administrative order which has arisen since the death of 'Abdu'l-Bahá in 1921.

The historian of a spiritual cause must be far more than a collector of facts and observer of events. The true history of a religion is the conscious expression of the religion in all its spiritual aims, its written truths and princi-

ples, its sacrifice and devotion, and the activities of its body of adherents. Religious history is nothing else than the religion itself made articulate at a given time. The time represented by God Passes By is the Centenary of the Faith of Bahá'u'lláh.

In addition to the Foreword written by the author, God Passes By has an Introduction contributed by [the late] Dr. George Townshend, Dean of St. Patrick's Cathedral, Dublin, and Archdeacon of Clonfert. Examining the structure of the book, we note that the 412 pages of text, plus the xxiii pages of introductory material and list of contents, are divided into four historical periods: The Ministry of the Bab, 1844-1853; The Ministry of Bahá'u'lláh, 1853-1892; The Ministry of 'Abdu'l-Bahá, 1892-1921; and The Inception of the Formative Age of the Bahá'í Faith, 1921-1944, concluding with a chapter entitled Retrospect and Prospect in which the author, chosen and appointed spokesman of the Faith, stands upon the boundary line dividing past and future, summing up what has been and confidently outlining what is still to be.

The weight of Shoghi Effendi's spiritual exposition consists in the fact that Bahá'í history parallels and demonstrates in action the Bahá'í teachings and principles. In successive chapters he unfolds the story of the greatest religious drama of all time resulting from the proclamation of the message of spiritual and social unity to an age which had brought nationalism, racialism, class movements and sectarianism to their climax of separatist organizations.

In this drama the first act is the Báb's declaration of His mission, its heroic promulgation by followers in Persia, the leader's imprisonment and early execution, followed by an orgy of persecution and torture inflicted upon thousands of martyrs. The next act discloses the potent spirit of Bahá'u'lláh establishing the new Dispensation heralded by the Báb, His imprisonment and eventual banishment with a few followers from Tihrán to Baghdád, from Baghdád to Constantinople, thence to Adrianople, and at last to the prison city, 'Akká, where Bahá'u'lláh left this world in 1892.

The next act of this drama witnesses the freeing of 'Abdu'l-Bahá from confinement as result of the downfall of the Sultan, His consolidation of the Bahá'ís of East and West in one spiritual organism, His public mission which bore Him not only to North America but to England, France, Germany, Austria and Hungary, the enrichment of the literature of the Faith by publication of His addresses and His Tablets written to individual Bahá'ís, the formulation of the Bahá'í peace program in letters sent to the First Races Congress in London, the Committee on Durable Peace, The Hague, and in His discourse at the Lake Mohonk Peace Conference in New York, and His passing on November 28, 1921, at Haifa, honored and lamented by a great host of admirers and followers from various sects and creeds.

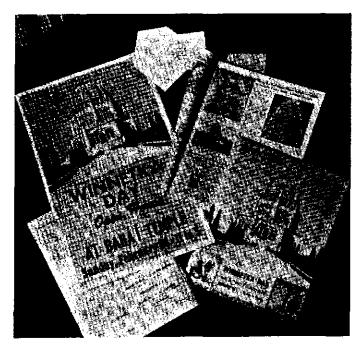
With the passing of 'Abdu'l-Bahá, the basis of Bahá'í unity is maintained through the provisions of His will and testament which established the station of Guardianship, explained Bahá'u'lláh's institution of the House of Justice, and called for the formation of elective bodies known as Spiritual Assemblies, hundreds of which now exist throughout the world. "The moment had now arrived," Shoghi Effendi writes (page 324) "for that undying, that world-vitalizing Spirit . . . to incarnate itself in institutions designed to canalize its outspreading energies and stimulate its growth." "The Administrative Order which this historic Document has established, it should be noted, is, by virtue of its origin and character, unique in the annals of the world's religious systems" (page 326). For the application of Bahá'u'lláh's truth to human life produces not a church or denomination but a community. The Faith of Bahá'u'lláh manifests itself through a social organism in which the individual finds his fulfillment in a loyalty to the highest interests of mankind. The function of religion as a society-building force has been restored to earth, but its goal in this age is the attainment of world order and world civilization.

In all the annals of religion, there is no book or record equivalent to this history of the Bahá'í Faith in its first hundred years, written by one who stands at the very central point of this great far-ranging movement in the life of mankind.

God Passes By is not a book to read and lay away; it is a world to enter and learn with all one's power. For here we have the only coherent, unified, reliable and hope-sustaining picture of human life in this crucial age; its motivating forces, its aims and goals, its worship, its truth, its future civilization; the working out of divine cause and human effect in the whole body of mankind.

(ED. NOTE: The above review is condensed from an article by Horace Holley in World Order Magazine, January, 1945. God Passes By, 436 pages with Index, is available from Bahá'i Publishing Trust, Wilmette, Illinois, at \$3.00. A study outline by Horace Holley is also available on this work at \$.15)

#### Winnetka Day Held at Temple



'Abdu'l-Bahá has stated: "If the heart is strengthened, all the organs of the body are reinforced. . . . . Bahá'ís living in the shadow of the Temple located in the heart of America, have striven to stimulate this heart through a new proclamation effort. An open-house, "Winnetka Day," was held especially for the residents of Winnetka and vigorously proclaimed through illustrated articles, ads and an editorial in the weekly newspaper, Winnetka Talk. Large posters were placed, printed invitations were sent to religious, social and business organizations - all augmented by a presentation of new books to the public library. A highlight of this effort was the cover illustration of the Temple used on the Winnetka Talk, as shown in above photo. Winnetka Bahá'ís served as hosts that day, welcoming the guests, many of whom remained for the afternoon service.

#### South Carolina and Mississippi Recognize Bahá'í Marriages

On March 15, 1961, the Spiritual Assembly of the Bahá'ís of Jackson, Miss., sent the National Spiritual Assembly a copy of a resolution filed with and approved by the Secretary of State of Mississippi granting authority to the Jackson Assembly to perform legal Bahá'í marriages.

In a statement rendered April 3, 1961, the Attorney General of the State of South Carolina rendered his judgment that under the existing laws of that state local spiritual assemblies have authority to perform Bahá'í marriages, with the chairman and the secretary of the assembly acting as the representatives of the Bahá'í Faith for this purpose. This significant achievement was accomplished through the efforts of Richard Benson, member of the Spiritual Assembly of the Bahá'ís of Greenville, S.C.

—U.S. National Spiritual Assembly

#### Calendar of Events

**FEASTS** 

July 13 — Kalimát (Words) August 1 — Kamál (Perfection)

HOLY DAY

July 9 - Martyrdom of the Báb

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS July 21, 22, 23

#### Baha'i House of Worship

Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Bahá'i News is published by the National Spiritual Assembly of the Bahá'is of the United States as a news organ reporting current activities of the Bahá'i World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'í News is edited by an annually appointed Editorial Committee. The Committee for 1960-61: Mrs. Eunice Braun, International News; Miss Charlotte M. Linfoot, National News; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

## Newly Elected International Council Holds First Meeting

"Rejoice (to) announce (the) first momentous meeting (of the) Hands (of the Faith in the) Holy Land (and) all members (of the) newly elected International Council held in (the) precincts (of the) Holy Shrine (of) Bahá'u'lláh (where they) consulted (on) measures necessary (to) discharge (the) historic duties destined (to) fulfill (the) high hopes (of the) beloved Guardian (and to) pave (the) way (for the) election (of the) supreme House (of) Justice (on the) occasion (of the) Most Great Jubilee. Share message (with) Hands (and) National Assemblies."

(Signed) Handsfatth

Haifa, Israel June 27, 1961 "Hearts greatly encouraged by enthusiasm, energy (and) determination (of) elected International Bahá'i Council (to) discharge (its) vital (and) ever-increasing responsibilities. Delighted (to) share news (of) election (of) following officers: Ali Nakhjavani, Sylvia Ioas, Charles Wolcott, Ian Semple, Jessie Revell (as) President, Vice-President, Secretary-General, Assistant Secretary (and) Treasurer, respectively. Other members (are) Ethel Revell, Lotfullah Hakim, Mildred Mottahedeh, and Borrah Kavelin member at large. Share message (with) Hands (and) National Assemblies."

(Signed) Handsfaith

Haifa, Israel June 30, 1961

Hands of the Cause in the Holy Land meeting with the International Bahá'í Council. From left: A. Furútan, Charles Wolcott, William Sears, Leroy Ioas, Sylvia Ioas, Ian Semple, John Ferraby, Paul E. Haney, Lotfullah Hakim, A. Q. Faizi, Rúḥíyyih Khánum, Jessie Revell, 'Alí Nakhjavání, Ethel Revell, Mildred Mottahedeh, H. Borrah Kavelin, Jalál Kházeh.



#### Hand of the Cause Paul E. Haney Visits Ten Cities in the United States

Many hundreds of the American Bahá'ís in addition to those who had attended the Fifty-Third Annual Bahá'í Convention had the great bounty of meeting and hearing Hand of the Cause Paul E. Haney who was able to remain in the United States for approximately six weeks after the convention and to visit cities in nine states and the District of Columbia, besides conferring with the newly elected National Spiritual Assembly at its first session.

Although the meetings were planned primarily for Bahá'ís only, Mr. Haney also addressed a small number of public meetings and fireside groups and made radio and television appearances in several cities. At the meetings attended by believers only, Mr. Haney spoke about the progress of the World Crusade and the activities of the Faith at its world center in Haifa, afterwards giving the friends ample opportunity to ask questions about present activities around the world, the functions of the newly-elected International Bahá'í Council, and plans for the formation of the Universal House of Justice.

This was Mr. Haney's first visit to the United States since leaving in 1958 to become one of the resident Hands of the Faith in the Holy Land following the passing of the beloved Guardian.

The cities included in his itinerary were: Detroit, Mich.; Kansas City, Mo.; Denver, Colo.; Carmel, San Francisco, and Los Angeles, Calif.; Dallas, Texas; Atlanta, Ga., Boston, Mass.; New York, N.Y.; Washington, D.C., and nearby communities in Virginia.

This visit by Mr. Haney, who had been a member and chairman of the National Spiritual Assembly of the United States for many years prior to his departure for Haifa three years ago, has greatly increased the feeling of closeness of the friends to the World Center and to the beloved Hands of the Cause who have been carrying forward without any interruption or set-backs since the passing of the Guardian the tremendous tasks related to the complete fulfillment of Shoghi Effendi's Ten-Year Plan.

#### International Bahá'í Community Represented at NGO Conference

Nine Bahá'is were among the 240 delegates, observers and guests representing 116 organizations who attended the annual Conference of Non-Governmental Organizations held at the United Nations headquarters in New York May 23 and 24. This session was called by the United Nations Office of Public Information to discuss social problems arising from industrialization and urban growth.

Col. Eugene Keller and Mrs. Mildred R. Mottahedeh were present as delegates for the International Bahá'í Community, and Mrs. Katherine McLaughlin, Mrs. Clara Keller and Dr. Parvi Vahdat served as official observers.

The Bahá'í International Community reported that, as its contribution to the adjustment of underprivileged

peoples to industry, it had established schools in Indonesia, Vietnam, Cambodia, Laos, Kenya, Uganda, Southern Rhodesia, Peru, Bolivia, Paraguay, Guatemala, Costa Rica, Mexico, the New Hebrides, and the Gilbert and Ellice Islands. These schools offer literacy programs, encourage social integration, and help to prepare the students for the role that they will eventually have to play in the immediate and long range programs of their communities. They serve as integration centers, represent all religious, social and ethnic groups in their communities, and are also used as adult education centers for literacy and community development activities.

#### Four Australian Newspapers Publicize Faith

In recent weeks free publicity has been accorded the Faith in four different newspapers in Australia. In South Australian Methodist an editorial headed "The Busy Bahá'ís" stated that the activities of the Bahá'ís in South Australia had been of concern to a number of ministers, and it severely criticized the Faith.

The Devonport Advocate, circulating through the north-western part of Tasmania, published a long editorial called "Basis Is Unity" which mentioned among other things that unity is the central theme of the Bahá'í Faith and referred to the Sydney House of Worship. Later, a letter to the editor written by a minister was published which criticized the Faith. The Devonport Bahá'í group placed an excellent sixteen column-inch advertisement in the paper, listing twelve basic Bahá'í principles.

In The Beacon, a monthly newspaper published by the Melbourne Unitarian Church, a letter to the editor appeared which was written by a person who attended a World Religion Day meeting, and he criticized the beliefs of the three speakers — Buddhist, Islamic and Bahá'í.

In Sloga published in Perth by the Yugoslav community, with a circulation throughout the world outside the Soviet bloc, there was a twenty-five column-inch article on the Faith in a question-and-answer column. It contained a number of inaccuracies, and was corrected in another issue with a twenty-three columninch article written by a Bahá'í from Woodville community. This prompted a letter of twenty-eight columninches from a minister who stated "there is no mention in the Holy Scriptures of the second coming of the Son of God," and challenged the Bahá'í to state why he "abandoned" the Christian Faith. The final article of fifty-six column-inches, written by the Baha'í together with photographs of the Shrine of the Bab and the Australian and American Houses of Worship, though restrained and courteous in its tone, emphasized that Bahá'ís "prefer not to indulge in religious arguments." It dealt with Scriptural references to the return of Christ, the distinction between spiritual and temporal laws of a religion, and pointed out that the same Light which was manifested through Jesus Christ has now been manifested through Baha'u'llah.

## Six More Latin-American NSAs Report on Formation

#### Brazil

By a happy coincidence the first day of Ridván falls on a national holiday celebrated throughout Brazil. The main streets of Rio de Janeiro were gaily bedecked with flags, and at night the city and the bay shimmered in a flood of dazzling colored lights. In this setting the historic first National Convention of the Bahá'is of Brazil was held in the large auditorium of the Brazilian Press Association building in the heart of the city.

The program covered two days of pre-convention school and three days of convention. Its theme was based on the beloved Guardian's plea to carry the message of Bahá'u'lláh to the masses.

The convention was attended by nine delegates representing eight communities and ninety Bahá'í visitors from thirteen centers. Prayers in Portuguese, English, Persian, Spanish and German opened the sessions. The evenings were spent in social meetings and entertainment.

Hand of Cause A. A. Furutan represented the Hands of the Faith at this historic meeting. He spoke on Bahá'í administration, individual and social aspects of Bahá'í life, teaching requirements, pioneering, child education and the spiritual development of Latin America.

The birth of the first National Spiritual Assembly of Brazil marked the triumphant consummation of forty years of teaching and pioneering work which was initiated in 1921 by the valiant resident pioneer, Leonora Holsapple Armstrong, who was present in person at the convention. Members and officers of the first National Spiritual Assembly of Brazil: Margot Worley,

chairman; Edmund Miessler, vice-chairman; Vivaldo Ramos, secretary; Nylza Taetz, recording secretary; Ildemir de Lima, treasurer; Rangvald Taetz, Muriel Miessler, Dr. Mario Dantas, Habib Taherzadeh.

#### Colombia

In the city of Bogota, Colombia, the delegates and visitors met to elect the first National Spiritual Assembly of that country and to deliberate upon the means by which the life-giving waters of the Faith of Bahá'u'lláh might be more effectively brought to a nation so in need.

Hand of the Cause Shu'à'u'llah 'Alà'i was present during the convention and the pre-convention school which preceded it. Also present was Mrs. Florence Mayberry, Auxiliary Board member, who spoke on the Covenant.

During one of the evenings the youth group of Bogota entertained with a presentation of a drama. Another evening one hundred persons heard Hand of Cause General 'Alá'í give a public address in the Museum of Colonial Art, exhorting the people to take notice of the Bahá'ís.

The following members were elected to the first National Spiritual Assembly of Colombia: Allah K. Kalantar, chairman; Ervin L. Thomas, vice-chairman; Gloria de Fritzsche, secretary; Leonor Porras, recording secretary; Jamshid Meghnot, treasurer; Charles Hornby, assistant treasurer; Habib Rezvani; Luis Montenegro; Marjorie Waddell.



First National Convention of the Bahá'is of Brazil, held in Rio de Janeiro, April 21-26, 1961. Hand of Cause, Mr. A. A. Furutan, second row, center.



First National Convention of the Bahá'ís of Colombia, held in Bogotá, 1961, with Hand of Cause Shu'á'u'lláh 'Alá'í holding Greatest Name.



First National Spiritual Assembly of the Bahá'ís of Brazil, 1961-62. Seated, left to right: Mrs. Margot Worley, chairman; Mrs. Muriel Miessler; Sra. Nylza Taetz, recording secretary. Standing, left to right: Edmund Miessler, vice-chairman; Habib Taherzadeh; Rangvald Taetz; Ildemir Lima (in front), treasurer; Vivaldo Ramos, secretary; Mario C. Dantas.



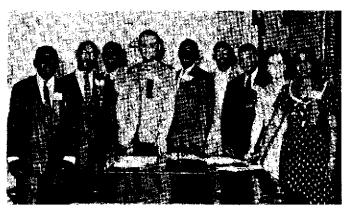
First National Spiritual Assembly of the Bahá'ís of Guatemala, 1961-62. Front row, left to right: Mrs. Louise Caswell, Mrs. Jennie Taylor, treasurer; José Trinidad Gramajo, secretary; Miguel Angel Rivera, Manuel Agueda, recording secretary. Back row, left to right: Harold Neff, vice-chairman; Artemus Lamb, chairman; Mrs. Marion Tyler, Alberto Landau.



First National Spiritual Assembly of the Bahá'is of Colombia, 1961-62. Standing left to right: Charles Hornby, Leonor Porras, Allah K. Kalantar, Gloria de Fritzsche, Jamshid Meghnot, Marjorie Waddell, Ervin LeRoy Thomas. In front: Habib Rezvani, Luis Montenegro.



First National Spiritual Assembly of the Bahá'ís of Ecuador, 1961-62. Left to right: Gayle Woolson, Juan Luis Aguirre, Guillermo Sotomayor, Raúl Pavón Mejía, Dorothy Campbell, David Beckett, Khalilu'llah Bihjati, Freydoun Monadjem, Patricia Conger.



First National Spiritual Assembly of the Bahá'ís of Haiti, 1961-62. Left to right: Eustace Bailey, recording secretary; Alcide Narcisse, vice-chairman; Jean Desert, Joseph Albert Bajeux, Ellsworth Blackwell, chairman; André St. Louis, secretary; Joseph C. Pierre, Mrs. Ruth Blackwell, Mrs. Circé Brantome, treasurer.



First National Convention of the Bahá'ís of Ecuador, April 24-26, 1961. Hand of Cause Hasan Balyuzi, holding Greatest Name.



First National Convention of the Bahá'is of Haiti, held in Port-au-Prince, April 28-30, 1961.

#### Ecuador

The first National Spiritual Assembly of the Bahá'ís of Ecuador was elected April 24, 1961 in Quito during the first Annual Convention, by nine delegates representing the Bahá'í communities of Guayaquil, Cuenca, Otavalo and Quito.

The program of the convention began on April 21 with the observance of the Feast of Ridván followed by two days of pre-convention school and then three days of the convention.

Present throughout the entire period was Hand of the Cause Hasan Balyuzi, guiding and assisting the believers at every step. He spoke of the soul-searching prayer and consultation through which the Hands of the Cause have passed in arriving at the momentous decisions which must direct the Cause to the fulfillment of the Ten-Year Crusade.

Following the reading of the convention message so eagerly awaited by the entire Bahá'í world from the Hands of the Cause, and the message from the Hands in the Western Hemisphere to the twenty-one new national conventions, consultation centered on accomplishing consolidation and mass conversion in Ecuador, and assisting in the erection of the Mother Temple of Europe.

Members of the first National Spiritual Assembly of Ecuador are: Juan Luis Aguirre, Dorothy Campbell, David Beckett, Freydoun Monadjem, Raúl Pavón Mejía, Gayle Woolson, Guillermo Sotomayor, Khalil Bihjati, Patricia Conger.

#### Haiti

The first National Convention of Haiti was convened on April 28, 1961 in the Ḥaziratu'l-Quds. Hand of Cause

Dr. Ugo Giachery was present to inspire and teach the believers, and spoke at a public meeting in the evening.

The message from the Hands of the Faith was read and discussed at length. There were many messages received from friends, committees, national assemblies, etc. The election of the National Assembly of Haiti was approached with great excitement and anticipation. Members elected to this historic first National Spiritual Assembly of Haiti were: Ellsworth Blackwell, chairman; Alcide Narcisse, vice-chairman; André St. Louis, secretary; Eustace Bailey, recording secretary; Mrs. Circé Brantome, treasurer; Joseph Albert Bajeux, Joseph C. Pierre, Jean Desert, Mrs. Ruth Blackwell.

#### Mexico

The first National Bahá'í Convention took place the twenty-second and twenty-third of April, 1961. Present were Bahá'ís from Mexico City, Puebla, Guadalajara, Monterrey, San Miguel de Allende, San Rafael Comac which is the first all-Indian Bahá'í community of Mexico, and from the United States.

Hand of the Cause Paul E. Haney flew ten thousand miles to attend this historic gathering and his presence brought to the convention the spirit from the World Center which inspired the sessions.

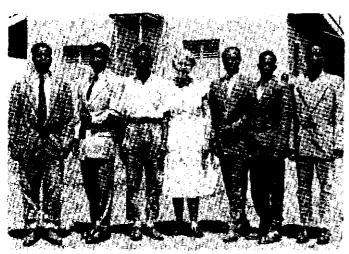
A reception, offered by the Bahá'ís of Mexico City to the more than one hundred Bahá'ís and guests, was given on the evening preceding the opening of the convention at the home of Mr. and Mrs. Harold Murray.

The convention opened with the reading of prayers by the Bahá'is from San Rafael Comac. This new all-Indian community was not formed in time to be assigned delegates to the convention but had requested permission to have representation of voice but not vote. Mr. Haney told the convention that it had been the dream of the beloved Guardian that the Indians of this hemisphere would have active participation in the Divine Plan.

As loving messages were received from around the globe the location from which each came was pointed out on a map, that the friends might see with their own eyes how the Cause of Bahá'u'lláh has enveloped the globe.

Consultation on the messages from the Hands of the Faith was animated by the desire of the delegates to augment and facilitate the spread of the Teachings of Bahá'u'lláh throughout the republic, especially in the Indian pueblos now beginning to open their doors to the Faith.

Members of the first National Spiritual Assembly of Mexico elected on this historic occasion were: Samuel Burafato, chairman; Dr. Edris Rice-Wray, vice-chairman; Mrs. Valeria Nichols, secretary; Sra. Carmen Burafato, recording secretary; Harold Murray, treasurer; Mrs. Florence Mayberry, Mrs. Anna Howard, Mrs. Chappie Angulo, Earl James Morris.



Six delegates to the National Convention from the Congo, Kivu Province, April 1961.

#### Uruguay

The first National Convention of the Bahá'ís of Uruguay was held Apr. 29-30, 1961 in Montevideo. Present was Hand of Cause A. A. Furútan who inspired the believers as he discussed the conduct of the individual and the responsibilities of national assembly membership.

One of the outstanding reports was that of the outgoing National Teaching Committee. They had been assigned the task of forming a group in the city of Maldonado, and there are now twenty believers there. During the convention a newly-declared youth of eighteen years, a Uruguayan from Maldonado, offered to



First National Convention of the Bahá'ís of Mexico, April 22-23, 1961. Hand of Cause Paul Haney in back row, center.

pioneer. He is the first youth to pioneer in his own country. The spiritual force of this convention brought two new believers into the Montevideo community.

The members elected to the first National Spiritual Assembly of Uruguay are: Leopoldo Caraballo, chairman; Sra. Else Cazcarra, vice-chairman; Roberto Cazcarra, secretary; Srta. Mary Dutra, recording secretary; Francisco Flores, treasurer; Sra. Elena Caraballo, Mario Regina Marius, Sra. Carola Escofet, Edward Belcher.

#### North East Africa Convention Held in Eritrea

The annual convention of the Bahá'ís of North East Africa was held this year April 29-30 in Asmara, Eritrea, on instruction of the Hands of the Cause in the Holy Land. Out of the nineteen delegates elected by the Bahá'ís of Addis Ababa, Asmara, Khartoum, Khartoum North, Mogidiscio, Port Sudan, Massawa and Tripoli, fifteen were able to attend the convention.

During the teaching conference preceding the convention and throughout the convention sessions discussions and deliberations centered on the goals of the Ten-Year Crusade and the subsidiary Seven Year Plan assigned by the Guardian to this region. The immediate threefold tasks confronting the Bahá'í world mentioned in the message of the Hands of the Faith, namely, the consolidation of the Home-front, the process of mass conversion and the rearing of the Mother Temple of Europe received particular attention, and ways and means for prosecution of these tasks in various territories of North East Africa were discussed in detail.

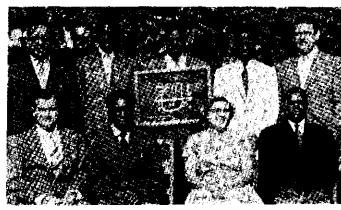
The following were elected to the Regional Spiritual Assembly for 1961-62: Mr. Jamshid Munnajjim, Mr. Gila Bahta, Dr. Leo Niederreiter, Mrs. Ursula Samandari, Dr. Houshang Ahdieh, Mr. Ali Hussein Ruhi, Dr. Heshmat Farhoumand, Mr. Foad Ashraf, Mr. Gamal Rushdy.



National Spiritual Assembly of the Bahá'ís of the Benelux Countries, 1961-62. Front row, left to right: Pierre Bram, treasurer; Mrs. Lea Nys, recording secretary; Mrs. Lottie Tobias; Jan Sijsling. Back row, left to right: Roger Swinnen, secretary; Ben Levy, chairman; E. Claude Levy; Luis Henuzet; Bob van Lith.



First National Convention of the Bahá'is of Guatemala, held in Guatemala City, April 29-30, 1961.



National Spiritual Assembly of the Baha'is of Central and East Africa, 1961-62. Front row, left to right: 'Ali Nakhjavání, Max Kenyerezi, Mrs. Isobel Sabri, Sosporter Isimai. Back row, left to right: Hassan Sabri, Kolonerio Oule, Charles Nyalika, Oloro Epyeru, Philip Hainsworth.



National Spiritual Assembly of the Bahá'ís of Germany, 1961-62. Back row, left to right: Dr. Bozorg Hemmati, Huschmand Sabet, Ruprecht G. Krüger, vice-chairman; Erik Blumenthal. Front row, left to right: Hans Randel, Miss Anneliese Bopp, secretary; Dr. Eugen Schmidt, chairman; Mrs. Margot Dörnbrack, Mr. Otto Häfner, treasurer.

National Convention of the Bahá'ís of Central and East Africa, held in Mbane, Uganda, 1961.



## Race Amity Day Emphasizes Brotherhood of Man in Action

The brotherhood of man in action, the age-long goal of humanity, was manifest and given special emphasis in the Bahá'í observances of the annual Race Amity Day. The programs for this the fourth observance proclaimed the oneness of mankind as revealed by Bahá'u'lláh, through radio, TV, newspapers, public meetings, firesides and picnics.

Over sixty Bahá'ís and their friends of North Carolina were guests at a Race Amity Day picnic sponsored by the Greensboro Bahá'í community. The Bahá'í talk on the oneness of mankind as one of the teachings of Bahá'u'lláh clearly portrayed the independent status of the Bahá'í Revelation. The observance proved to be the most successful Race Amity Day program planned by the Greensboro Assembly.

Another Race Amity Day picnic was sponsored by the group in Jackson, Mich., and was attended by well over one hundred adults and children from the nearby communities. Approximately half were non-Bahá'is and included some international students. The success of this observance was due to careful planning and the spirit of informal friendship and warmth.

The custom of several years was followed in the observance of Race Amity Day by the Greenwich, Conn., community, with an evening of fellowship and an informal program in the home of one of the members. A brief explanation by the Bahá'í chairman of what Race Amity Day means to the Bahá'ís and a

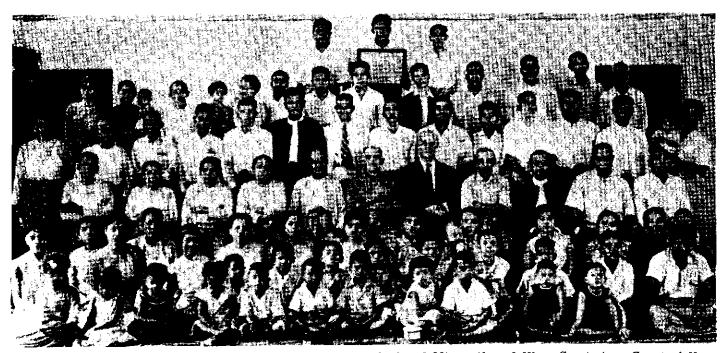
program of entertainment including songs by the choir of a Negro church and a short movie were followed by refreshments and a happy exchange of conversation.

People from South American countries, the Bahamas, Japan, China, Persia and Ethiopia were among some sixty persons whose enthusiastic participation helped the Urbana, Ill., Bahá'ís celebrate Race Amity Day. The late afternoon and evening program contained a Bahá'í talk, buffet supper followed by discussions, Ethiopian folk songs, games, and the showing of color slides portraying peoples of the world and of the Bahá'í Shrines in Haifa. The slides were explained by those who had taken them, and Hand of the Cause Mr. Khádem told about the Bahá'í Holy places.

Newspaper publicity and ad, radio broadcasts, and invitations were used to announce a week-end observance of Race Amity Day in Waterloo, Iowa. Bahá'í talks on race amity—its true meaning and a way to peace—were given by Mr. and Mrs. Paul Harris of Mattoon, Ill., at a public meeting and a picnic. A fireside was held with close contacts on the last evening.

Ventura and Oxnard, Calif., cooperated in sponsoring a Race Amity Day picnic which featured two Bahá'í speakers and was attended by over fifty people representing the Negro and white races. Publicity was given this event in both local newspapers, spot announcements were broadcast by radio, and personal invitations were sent, resulting in an impressive and happy occasion.

A four-minute TV interview including an announcement of a public meeting and general comments on the Faith, as well as radio spot announcements and a



Burmese Bahá'ís with Hand of Cause Tarázu'lláh Samandarí and Mirza Ahmad Khan Samimi on Feast of Naw-Rúz, March 1961, in Rangoon.

newspaper ad prefaced an afternoon observance of Race Amity Day by the Bahá'ís of Binghamton, N.Y., which was well attended by Bahá'ís and non-Bahá'ís representing the American Negro and white, and Iranian nationalities. A non-Bahá'í spoke on the evolution of religion, and a Bahá'í spoke on the understanding of the Negro race through study of their poetry and spirituals.

The annual Race Amity Day meeting held by the Bahá'ís of Duluth, Minn., featured a talk on "Man, One Family" by Auxiliary Board member Mrs. Margery McCormick and was attended by twenty-four non-Bahá'ís and thirteen believers including six from Canada. Invitations had been mailed to nearly one hundred people, and a special letter written to the Mayor of Duluth and church and social groups stating the Bahá'í teachings on the oneness of mankind and the urgency for action by all people everywhere in promoting racial amity. Several of the audience expressed interest in attending the follow-up fireside.

The Salem, Oregon, Bahá'is sponsored a public meeting with one of the Persian friends giving a talk on "Man, One Family." Their observance of Race Amity Day was announced to the public through newspaper ad and articles, spot announcements on two radio stations and posters placed in prominent places.

The TV and radio script furnished by the National Press Service for Race Amity Day was taped by members of the Pleasantville, N.J., Bahá'í group and this tape was used by four of the radio stations in the area. The group prefaced its Race Amity Day observance by an earlier meeting of its members to read "The Most Challenging Issue" from The Advent of Divine Justice. The event was celebrated with a small fireside for a group of Puerto Rican friends, and later, a program of prayers, music and a brief talk was presented at the Atlantic City Colored Old Folks' Home.

Denver, Colo., Bahá'ís mailed 200 invitations and used posters and a newspaper announcement to proclaim their observance of Race Amity Day. A panel of three speakers representing different races made up the program of a public meeting which was attended by forty-five persons.

The Tucson, Ariz., public meeting held at the Jewish Community Center attracted an audience of forty people, half of whom were non-Bahá'ís. An announcement of this event was broadcast by a TV station.

An isolated believer in Erie, Mich., publicized a Race Amity Day meeting in the local newspaper and invited a Bahá'í from Toledo, Ohio, to be the speaker. As a result, twenty adults and children attended this observance.

The Stockton, Calif., Race Amity Day picnic was enjoyed by twenty-nine persons and featured slides of the Holy Land and the Bahá'í House of Worship.

A display ad containing the page-long statement by the National Spiritual Assembly called "The Most Challenging Issue" publicized Race Amity Day in the Winnetka, Ill., newspaper.

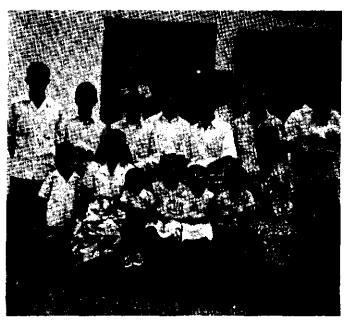
The New York community presented a public program at its Center on June 11 on the theme of "The Oneness of Mankind."



Bahá'is of Alor Star, Malaya, on the occasion of Mrs. Shirin Fozdar's visit on a lecture tour. Alor Star formed its first Local Spiritual Assembly on April 21, 1961.

The Bahá'ís of Orange County, Calif., marked the fourth annual observance of Race Amity Day by presenting to the public a program of proclamation and open discussion. Santa Ana was the host at this occasion. The program was composed of a five-member panel of Bahá'ís of varying racial and cultural backgrounds presenting views on such subjects as Education, Social Justice, Cause of Prejudice, and Religion. Four of the non-Bahá'í audience requested a study class on the Bahá'í Administrative Order, and a seminar on this subject is being planned by the local teaching committee.

The above represent some of the nation-wide activities promoting amity among all races.



First Bahá'i group of Bandjarmasin, South Borneo, Indonesia.



Hand of Cause Dr. Rahmatu'lláh Muhájir on a visit to the Indian believers in Vagobundo, Ecuador, May 24, 1961.

## San Blas Indian Congress Invites Bahá'í Representation

The National Spiritual Assembly of Panama sent two official representatives, Mrs. Edna Moses and Donald R. Witzel, to the San Blas General Congress which was held May 20-22 on the small, picturesque, native island of Ustupo which is completely covered by Indian villages. After landing on the tiny airstrip they were taken by canoe to the island where this indigenous community has traditionally resided since it fled from the Spanish conquerors in Colombia.

After their arrival at the council house where the sessions were being held, the Bahá'í representatives were officially presented to the assembled Indian delegates. They expressed the sincere love and interest of the Panamanian, Latin American and World Bahá'í communities for the Indian peoples, and emphasized the Bahá'í principles of the unity of mankind, God and His Prophets. From that time on, the Bahá'í delegates were constantly being questioned about some aspect of the Faith and were shown loving hospitality in the homes of the San Blas people.

The highlight of this visit was when the second-general-chief of the islands called his people together in the council building to hear about the Bahá'í Faith. This afforded excellent opportunity to present the Teachings. The people listened attentively to both Bahá'í speakers as they outlined the purpose of the coming of Bahá'u'lláh. The chief was deeply moved. He told how other "sects" had come to divide his people and had turned them from their traditions. He explained that two great Prophets had come in antiquity to the San Blas Indians — Diegun and Olocana-Kunki — who progressively taught the oneness of God, a set of commandments, concepts of organized village life based on the laws of reward and punishment, sanitary

laws, dietary and medical principles and many other things.

The Bahá'í representatives thanked him for this wonderful exposition and assured him that God, our heavenly Father, loves all His children and had sent divine teachings to them all. It was explained that the Bahá'ís would not oppose his traditions. He invited them to come to the island of Ustupo, suggesting that a travelling teacher be sent from island to island by boat:

The National Spiritual Assembly of Panama is making every effort to find pioneers who would be willing to dedicate themselves to this glorious task.

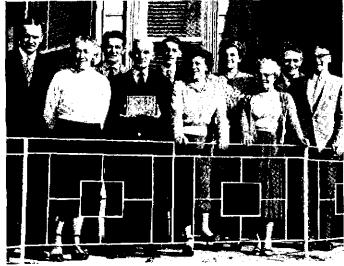
## Indian-White Teaching Team Visits Canadian Indian Reserves

Teaching on the Indian Reserves in Canada has attracted the attention of the London Daily Mail which quoted Chief Samson Knowlton, a Bahá'í from the Peigan Reserve in Alberta as follows: "I think that by converting the Canadian tribes to the Bahá'í Faith, we can overcome the religious, political and tribal differences which for so long have split our people."

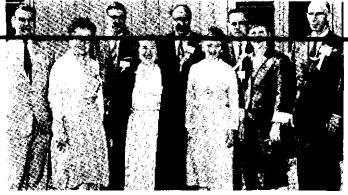
Chief Knowlton, now chairman of the first Peigan Reserve Bahá'í Assembly, is an elected member of the Band Council for the Peigan Band of the Blackfoot Confederacy. Bahá'í News of Canada states: "Samson's quiet and sincere testimony of the power of the Faith in his own life carried weight with all who heard him." He was accompanied by John Hellson a Bahá'í formerly of Cornwall, England, now of Alberta, who is an adopted member of the Mohawk nation.

The team carried letters of introduction to the chiefs of all the Six Nations Reserves in Ontario and Quebec and were welcomed with a special ceremony on some of the Reserves. Their itinerary included the following Reserves: Nanaimo, British Columbia (Nanaimo), Capilano, British Columbia (Squamish), Ohsweken, Ontario (Mohawk), Kettle Point, Ontario (Chippewa), Tyendenaga, Ontario (Mohawk), Curve Lake, Ontario (Mississauga), and Caughnawaga, Quebec (Mohawk). Literature was made available, including the small prayer book, Communion with God, which has meant much to the new Indian Bahá'ís on the Reserves in Saskatchewan and Alberta.

During the past year over sixty Indians have enrolled in the Faith. Local assemblies were formed on four Indian Reserves for the first time, one in Alberta, two in Saskatchewan, and one in the Yukon where there has been a large influx of Indian believers. The latter three are all-Indian Assemblies. Much of the original teaching on the Reserves in Saskatchewan was done by an earlier Indian-white team, Tom Anaquod and Angus Cowan of Regina. Arthur and Lily-Ann Irwin of Calgary, Alberta were the first to take the Bahá'í teachings to the Peigan Reserve. Thus, a small handful of dedicated believers gave deeply of their time and material resources and won the respect and friendship of the Indians because they, as Bahá'is, respected the Indian culture, valued the teachings of the ancient Indian religion, and exhibited in their lives their entire freedom from racial prejudice. Now the new Indian believers are themselves carrying the Message to other Reserves in Western Canada.



National Spiritual Assembly of the Bahá'ís of New Zealand, 1961-62, with Hand of Cause H. Collis Featherstone. Left to right: Mr. Featherstone, Mrs. D. Weeks, Mr. M. Alai, Mr. H. Blundell, Mr. T. Stirling, Mrs. P. Milne, Mrs. B. Van der Vaart, Mrs. L. Fenner, Mr. P. Leadley, Mr. J. Carr.



National Spiritual Assembly of the Bahá'ís of Alaska for 1961-62. Left to right: Verne Stout, Evelyn Huffman, Donald Anderson, Lois Lee, Karl Stettler, Janet Smith, Robert (Pat) Moul, Kathryn Alio, Howard Brown.



National Spiritual Assembly of the Bahá'ís of Austria, 1961-62. Left to right: Mr. Franz Pollinger, Mr. Gunther Haug, Dr. Ahmedzadeh, Miss Bertha Matthiesen, Dr. Mehdi Varqa, Mrs. Johanna von Werthern, Mrs. Helga Ahmedzadeh, Miss Ursula Kohler, Mr. Manutschehr Samyi.



National Spiritual Assembly of the Bahá'ís of Italy, 1961-62. Seated, left to right: Miss Elsa Steinmetz; Mrs. Anna Kunz, secretary; Prof. Mario Fiorentini, assistant treasurer; Mrs. Mona Haenni de Bons, recording secretary. Standing, left to right: Dr. Walter Ott; Mr. Fritz Semle, vice-chairman; Mr. Fritz Schär, treasurer; Dr. Alessandro Bausani. Absent: Dr. Ugo Giachery, chairman, who as a Hand of the Cause was in Central America.



Eight members of the National Spiritual Assembly of Burma, 1961-62. Front row, left to right: A. K. Ko Gyi; U. Ba Sein, chairman; Daw Hla Hla, vice-chairman; A. Rahman; U. Thein Pe. Back row, left to right: U. Myit; S. G. Murtaza Ali, secretary; Shah Alam Chowdhuri, treasurer.



First Local Spiritual Assembly of the Bahá'ís of Corvallis, Oregon, formed April 21, 1961. Left to right: A. L. Thompson, Frederick C. Hall, Blossom Hay (seated), Florence Wilburt, Farhang Monadjem, Frederick S. Laws, Peter Vuyiya, Elizabeth S. Laws, Marjorie Thompson.



First Local Spiritual Assembly of the Bahá'ís of Amherst Township, New York, formed Ridván 1961. Front row, left to right: Miss Sue Wooster, Mrs. Marge Galle, Mrs. Florence Watson, Les Watson, Mrs. Gene Pritchard, Jack Cotten. Back row, left to right: Mrs. Gladys Flanders, Lewis Flanders, Mrs. Harriet Pettibone.



First Local Spiritual Assembly of Thun, Switzerland, formed Ridván 1961. Left to right: Angela Gray, Marilyn Bierman, secretary; Seymour Weinberg, Howard J. Snider, treasurer; Marta Rothchild, Bonnie Sparks, Robert W. Sparks, Jr., vice-chairman; Olga Schar, chairman; Fritz Schar, recording secretary.



First Local Spiritual Assembly of the Bahá'is of Hawaii County, formed Ridván 1961. Front row, left to right: Mrs. Nedra Murray, Mrs. Lorrol Jackson, Mrs. Helen Forbis. Back row, left to right: Hugh Chapman, chairman; Mrs. Rachel Chapman, Mrs. Nila Sewell, secretary; Miss Evelyn Muccahia, recording secretary; Mrs. Joan Ives, vice-chairman; Norman C. Ives, treasurer.

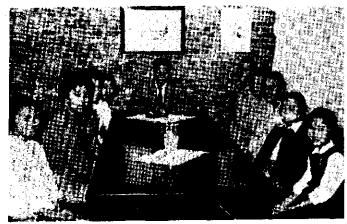
First Local Spiritual Assembly of the Bahá'is of Vevey, Switzerland, formed Ridván 1961. Seated, left to right: Mrs. Alice Brawley, Mme. Abrar, Adolph Kuster, Mrs. Yvonne Gordon, Mrs. Eleanor Hollibaugh. Standing, left to right: George Brawley, Miss Irene Bennett, Mrs. Marion M. Little, Mr. Abrar.



First Local Spiritual Assembly of the Bahá'ís of Neuchatel, Switzerland, formed Ridván 1961. Front row, left to right: Jan Carlisle, Janet Lindstrom, William Hatcher, Pauline Jicot. Back row, left to right: Rouhi Haghighi, Anne Lynch, Edvard Lindstrom, Terrance Boland, Doris Holley.



## BAHÁ'Í YOUTH AROUND THE WORLD



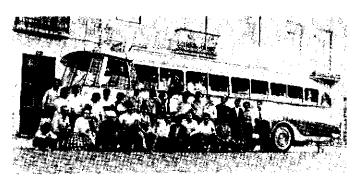
Youth group started in Taipeh, Taiwan, following the Taiwan Summer School, November 1960.



Some of the members of the Bahá'í Club at the University of California, Berkeley, Calif., with one of three permanent easels for displaying publicity posters on the campus. The club sponsored thirty-one meetings of various types between September 1960 and May 1961, twenty-two of them in International House.



Rangoon children at prayer reciting competition held under auspices of National Assembly of Burma. Miss Ruhiyyih Shirazi, instructress, standing in back row



Sponsored by the Youth Committee of Almada, Portugal, the friends from Almada, Lisbon, Amadora and Queluz went on an excursion May 28, 1961.



Sunday School children of Mandalay, Burma. In middle of front row is Daw Thoung Khin, headmistress of Taing Chit English High School and a member of the National Assembly of Burma.

## Two More School Systems Recognize Bahá'í Holy Days

On May 15, 1961 the Bahá'í Spiritual Assembly of Santa Rosa Judicial District, Calif., reported that the Oak Grove School of Sebastopol has given consent for Bahá'í children to remain away from their classes on Bahá'í Holy Days. On June 15, 1961 the same permission was granted by the superintendent of the Erie, Mich., school system, but with the understanding that the children will bring notes from the parents following such absences so that they may be assisted to make up the work that is missed and thus prevent their grades being jeopardized.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

## Pasadena Workshop Conference Draws Large Attendance

On May 20 and 21 the Bahá'is of Pasadena, Calif., were hosts for a Bahá'i workshop conference sponsored by the local Spiritual Assembly of that city in cooperation with the Assemblies of Altadena, Pomona, Temple City and the Area Teaching Committee for the Southwestern States. More than 150 persons attended the oponing assembly after which each one went to one of the fourteen different workshops for two hours of study and discussion. These workshops were devoted to such subjects as: Study Classes for Bahá'ís, How to Interest the Non-Bahá'í, Nineteen Day Feasts, Youth and Youth Activities, How to Prepare a Bahá'í Talk, and Education of Bahá'í Children. Each workshop was in charge of a leader and recorder who were responsible for encouraging every member to participate in the discussion and for keeping the consultation on a positive and constructive level.

A banquet and social evening followed the first workshop session, attended by 128 Bahá'is and their husbands and wives. Dr. Joseph J. Engholm, President of the Pasadena Chamber of Commerce, was the guest speaker on the subject, "Prescription for Living," during which he expressed his agreement with the Bahá'í principles.

Following the second session of the workshops on Sunday morning, five-minute reports on each of the fourteen groups were given to the general assembly, including suggestions that had come out of the consultation. Before adjournment, evaluation sheets were passed out to be filled out and returned to the conference leaders.

After luncheon, for which 115 believers remained, almost 200 Bahá'ís gathered to hear the reports from delegates from Southern California who had attended the Fifty-Third Annual Bahá'í Convention. The enthusiasm and warmth with which the delegates shared their experiences and their notes made everyone feel as though they had also been present and had received fresh inspiration and encouragement to meet the challenge for the victorious completion of the World Crusade.

During the conference official pictures were taken for inclusion in a film being prepared for Pasadena's Diamond Jubilee.

## Know Your Baha'i Literature

#### "Epistle to the Son of the Wolf"

This is the last major outstanding Tablet of Bahá'u'-lláh. This is the last of the hundred books He revealed for us. It was written to a priest in Isfáhán, a priest called the "Son of the Wolf." His father had spoken the words that sent the "twin shining lights," the King of Martyrs and the Beloved of Martyrs—to their death. They were laid in two sandy graves near Isfáhán,

This priest, Aqá Najafí, had committed the unforgivable sin; he had violated the Covenant and blasphemed against the Holy Spirit; that is, he had hated, not the lamp, not the Prophet of God as an individual—from ignorance, or because he did not recognize Him—but the light itself, the perfections of God which the Prophet reflects; he had hated the light in the lamp—and "this detestation of the light has no remedy... (Some Answered Questions, 146)..."

This priest was, then, the most hopeless of sinners. His evil found expression in many ways . . . And yet, Bahá'u'lláh begins this Tablet with a prayer of repentance for Aqá Najafí to recite. He offers this breaker of the Covenant forgiveness; just as, in His Most Holy Book, He offers forgiveness to Mírzá Yahyá, the treacherous half-brother who tried to destroy him. This offering is a demonstration of . . . the principle of the free operation of the Will of God, Who doeth whatsoever He willeth and shall not be asked of His doings. It proves how mistaken is that large group of human beings who believe that everything is on a mechanical basis—that this much sin brings this much punishment, and so much good buys so much reward. To them, God is a blind force, operating mechanically - something like the third rail in the subway.

"Thou beholdest, O my God, him who is as one dead fallen at the door of Thy favor, ashamed to seek from the hand of Thy loving-kindness the living waters of Thy pardon."

Throughout the Tablet, he is several times directed to pray; is addressed as would be one of Bahá'u'lláh's own sons; is told to arise and serve the Faith; to believe, serve and trust; to enter the presence of Bahá'u'lláh (Whom he had never seen); to save men from the "mire of self," to "seek the Most Great Ocean" and that "thereupon will the doors of the Kingdom be flung wide before thy face . . ." He is told: "O Shaykh! We have enabled thee to hear the melodies of the Nightingale of Paradise . . . that thine eyes might be cheered. . . ."

The varying titles by which Bahá'u'lláh addresses Aqá Najafí indicate that the Letter is intended for a much larger audience than he. It is "a presentation of the Faith to humanity;" many aspects of man are singled out and addressed.

This Tablet, then, is much more than a letter to an individual. It is an important general presentation of the Faith. In this Work, as the Guardian tells us, Bahá'u'llah "quotes some of the most characteristic and celebrated passages of His own writings, and adduces

proofs establishing the validity of His cause." (God Passes By)

You want, though it is almost impossible, to read this at one sitting. It comes rapidly, and the English translation by the Guardian is flawless.

It contains sentences like these:

"I belong to him that loveth Me . . ."

"... others had, at times, to nourish themselves with that Divine sustenance which is hunger."

"In the treasuries of the knowledge of God there lieth concealed a knowledge which, when applied, will largely, though not wholly, eliminate fear."

"Man's actions are acceptable after his having recog-

nized (the Manifestation)."

It offers historical material which in future will stimulate the keenest research. We learn, for example, of the Master's first betrothal; of Bahá'u'lláh's arrest in Níyávarán and of the kind of chains He was bound with; of the machinations against Him by Persian officials in Constantinople and of the suicide there of Hájí Shaykh Muhammad-'Ali; the fact that Mirzá Yahyá was not exiled out of Persia; that he abandoned the writings of the Báb in Baghdad; that Hádí Dawlat-Ábádí tried to destroy every copy of the Bayan; that the Azalis tried to claim Siyyid Javád-i-Karbalá'í as one of themselves, pasting his picture under that of Mirzá Yahyá; that Bahá'u'lláh had never read the Bayán; that in 1863 (this date is given in God Passes By) Bahá'u'lláh suggested to a Turkish official, Kamál Páshá, that his government convene a gathering to plan for a world language and script.

It gives us a moral code, including such precepts as: "If anyone revile you, or trouble touch you, in the path of God, be patient, and put your trust in Him Who heareth, Who seeth. He, in truth, witnesseth, and perceiveth, and doeth what He pleaseth, through the power of His sovereignty." "The sword of wisdom is hotter than summer heat, and sharper than blades of steel . . . " "... withhold not from the poor the things given unto you by God through His grace. He, verily, will bestow upon you the double of what ye possess." "If ye become aware of a sin committed by another, conceal it, that God may conceal your own sin." "Be . . . thankful in adversity . . ." "Be fair in thy judgment and guarded in thy speech . . . Be . . . a haven for the distressed, an upholder and defender of the victim of oppression . . . a home for the stranger. . . ."

Bahá'u'lláh also answers, in this Work, a question often asked: Why a new religion? He says, by implication to the Muslims, that if they prefer what is ancient, why did they adopt the Qur'án in place of the Old and New Testaments? And He states that if bringing a new Faith be His crime, then Muhammad committed it before Him, and before Him Jesus, and still earlier, Moses. He adds, "And if My sin be this, that I have exalted the Word of God and revealed His Cause, then indeed am I the greatest of sinners! Such a sin I will not barter for the kingdoms of earth and heaven."

Swiftly, in this Book, the scenes pass. There is the dungeon, and the dream there, and the promise: "Verily We shall render Thee victorious by Thyself and by Thy Pen . . Erelong will God raise up the treasures of the earth—men who will aid Thee . . "There is the dramatic suicide in the mosque, of Hájí Shaykh Muhamma l-Alí. There is the "city, on the

shores of the sea, white, whose whiteness is pleasing unto God . . . "The mood varies, the tempo shifts. You can hear these swift questions and answers in music, as a kind of spiritual: "Hath the Hour come? Nay, more; it hath passed . . . Seest thou men taid low? Yea, by my Lord . . . Blinded art thou . . . . Paradise is decked with mystic roses . . . hell hath been made to blaze . . "

People who must choose often ask whether they should add this or that book to their private library. My reasons for owning this one are: Its beauty of text, translation, and format; its brevity; its richness from the academic point of view—the materials it offers for study; its comprehensiveness—for, although it is an independent creative work, having its own unity of form, its own personal spirit—it is almost an anthology, and one selected by Bahá'u'lláh Himself.



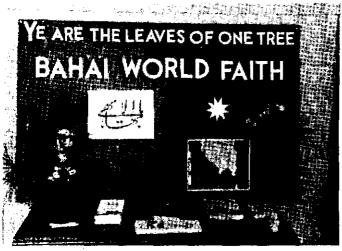
Bahá'is of Phuoc Long village and some friends from Saigon in front of Ḥaziratu'l-Quds of Phuoc Long which is also the Bahá'i school building.

And then, there is the totality of its impact on the reader, and the eternal gift it holds out to him, of the mercy of God.

Yes, it helps us to enter His presence: it brings us to "Him Whom the world hath cast away and the nations abandoned..."

Where has Aqá Najafí gone now? Where has he taken all his hatred? In any event, it became the occasion of this Book, this last earthly gift to us from Bahá'u'lláh; His enemies brought Him poison, but He changed it into honey for His loved ones.

(ED. NOTE: The above review is condensed from an article by Marzieh Gail in World Order Magazine, May, 1946. Epistle to the Son of the Wolf, 197 pages with glossary, is available from Bahá'í Publishing Trust, 110 Linden Avenue, Wilmette, Illinois. Cloth. \$2.50)



Display used at local conference on Peace, Montclair, N.J.

## Montclair Bahá'ís Participate in Local Conference on Peace

The Montclair, N.J., Bahá'í community was one of eleven cooperating organizations that sponsored a conference in Montclair on May 21 on the theme, "Channels to Peace." One of the four workshop discussions was "The United Nations and World Development," with Mrs. Mildred Mottahedeh as its leader. She was announced in the program as the "Non-Governmental Observer at the United Nations for the Bahá'í World Faith."

The newspaper account of this conference not only referred to the participation of the Bahá'ís but also mentioned some of the Bahá'í principles which were brought out in the workshop sessions and included in the final reports to the entire gathering. The exhibits also included a very attractive Bahá'í display and giveaway literature on the subject of peace and America's spiritual destiny.

### New Zealand Recognizes Bahá'í Marriage

The National Spiritual Assembly of New Zealand is very happy to announce the achievement of one of its important goals. After two and a half years of persistent effort, recognition of Bahá'í marriage was given on May 10, 1961, by the Department of Justice of the New Zealand government.

### Hands Warn of Covenant Breakers in Latin America

In recent communications, the Hands of the Cause residing in the Holy Land report the expulsion of Mrs. Frances Stewart of Argentina and Mr. Tony Fillon of Ecuador because of their continued activities in opposition to the Covenant. The voting rights of both Mrs. Stewart and Mr. Fillon had been removed some years ago but their current activities leave no doubts as to their intentions to sow the seeds of disunity wherever they go. The friends are admonished to have no further association or contact with them whether by correspondence or in person.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Calendar of Events

#### **FEASTS**

August 20—Asmá' (Names) September 8—'Izzat (Might)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
September 1-4

## Baha'i House of Worship

#### Visiting Hours

#### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)
5:00 p.m. to 9:00 p.m. (Auditorium only)

#### Service of Worship

#### Sundays

3:30 to 4:10 p.m.

Baná'í News is published by the National Spiritual Assembly of the Bahá'is of the United States as a news organ reporting current activities of the Bahá'i World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'í News is edited by an annually appointed Editorial Committee. The Committee for 1960-61: Mrs. Eunice Braun, International News; Miss Charlotte M. Linfoot, National News; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Editors.

Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'l Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

No. 366

BAHA'I YEAR 118

SEPTEMBER 1961

## International Baha'i Council Issues First News Letter

Dear Friends:

The Hands of the Cause in the Holy Land have asked the International Bahá'í Council to be responsible for seeing that a News Letter is issued from the World Center of the Faith. It will appear approximately every two months, and in it we hope to share with you some of the outstanding items of news which are received here, and also news of work and developments at the heart and nerve center of the Faith in the Holy Land:

The days of our first meetings as an elected body were a moving and intensely interesting experience for the members of the International Bahá'í Council, whether they had been serving here for many years, or were newly arrived.

#### Meet With Hands of Faith

On Sunday, June 25, the Council joined the Hands of the Cause in the home of 'Abdu'l-Bahá and drove with them to Bahjí, where, after deeply moving moments of prayer and supplication in the Shrine of Baha'u'llah, a joint meeting was held in the hall of the Mansion. Here the Hands conveyed to the Council the terms of reference with which it was to start its work, reiterating what they announced in 1959 from the annual gathering of the Hands in the Mansion of Bahá'u'lláh that two of the functions originally allotted to the Council by the beloved Guardian, namely "to forge links with" and "conduct negotiations related to matters of personal status with" the civil authorities here in the Holy Land, would continue to be discharged. To these were added duties involving the legal and financial protection and management of various properties at the World Center; assisting the Hands in preparation for holding the World Congress and electing the Universal House of Justice, both events which will take place in 1963; the issuing of a Bahá'í News Letter from the World Center; arrangements regarding guiding at the Shrine of the Báb and supervision of various other local matters.

The room provided for the meetings of the Council is the circular room in the Western Pilgrim House where the beloved Guardian used to dine with the pilgrims. The small room off it, through which he used

to leave, has been equipped as an office. In this place, hallowed in the memories of so many believers who had the bounty of meeting Shoghi Effendi, the Council met for eight days. From time to time we went to the Master's house for a meeting with the Hands, or would go out to inspect properties or consult insurance agents, etc., as we considered in detail the work before us. The volume of work at the World Center is prodigious, and it is the ardent desire of the International Council to render every help it can to the Hands of the Cause, whose already voluminous mail has increased since the formation of the twenty-one new national spiritual assemblies last Ridván, and will no doubt continue to increase as the victories of the Crusade are won.

#### The Flame of Mass Conversion

The whole Bahá'í world is thrilled as the flame of mass conversion leaps from place to place. We hear that in Ceylon where there were eight new spiritual assemblies at Ridván, raising the total to ten, there are signs of a sudden acceleration in the number of new believers. In India the flame is now a blaze, as attested by these extracts from a recent letter: ". . . It is really unbelievable to be confronted with thousands and thousands of people who literally beg you to go to their villages and make them Bahá'ís. You know that we have no money, we have no workers excepting a handful of them. But God is great! We have enrolled over 1,700 Bahá'ís during the last 4 months . . ." "Just to give you an idea . . . every other day villagers are forcing us to hold a conference in their village. They gather together people ranging from 300 to 800 participants in the conference, and something like 100 declare themselves Bahá'ís within the duration of two days. . . . They belong to different villages, and these different villagers want us to go to them. If we go to them there are still more from other villages represented in this new meeting who in turn call us to their places. . . ."

In Central and East Africa, where this flame was first ignited, 3,000 believers have declared in the last two months, raising the total to 17,000 Bahá'ís in 1,140 centers, of which 470 have local spiritual assemblies.

In one part of Central America the inhabitants of three Indian villages have embraced the Faith.

From South America the Hand of the Cause, Dr. Muhájir, writes: "In truth, to meet the Negroes of Africa and the red Indians of America was an unexpected bounty for me. Truly these people are the best people on earth and as our beloved Guardian promised they will be the standard bearers of the Cause, and through them it will spread. In spite of the fact that I was born in the Cradle of the Faith and from my childhood was used to the kindness, sincerity and pure-heartedness of the Persian Bahá'ís, especially those in the villages, I am convinced that these new believers have seized from us the palm of victory and turned a new page in the annals of our religion through their faith and sincerity.

"A conference of the Bolivian Indians was held and some of them came to it on foot, walking for four days to attend it, and returned four days' walk to their homes; and all this way was through forests and ravines in the high mountains. The forty days I was in Bolivia were the best of my life, because of the love and loyalty of the Indians. I remember on one of my trips, I reached a village which we had driven to and from which we were to walk fifteen miles to another village through the mountains, where the Bahá'is were waiting for us. After we had walked a few miles, a violent rain and hail storm broke out which made it impossible for us to go on. I was terribly upset and saddened by this, but we sent one of the Indians to the Bahá'í village to explain to the friends I had arrived at this other village and been waiting two days to go to them but had not been able to and I was very sad because of this and asked them to excuse me. The dear friends when they heard this said: 'If it is impossible for him to come to see us we will go to see him.' And all of the Bahá'ís, who were over a hundred in number, left and came to join me. We had a most spiritual and fruitful teaching meeting and afterwards they all walked back as they had come.

"I could never express the love and blessings these believers showered on me. My only wish is once again to go back to these countries and be the servant of these people and sacrifice my life for them."

#### Newly Opened and Reopened Goals

Farther north in the Western Hemisphere the newlyformed N.S.A. of Nicaragua reports that all the teaching goals of their Twelve-Month Plan have been fulfilled in less than two months.

In some parts of the world territories which had fallen empty have been reopened. Liechtenstein was reentered in April. On May 9 a pioneer moved to Lifoa Island in the Loyalty Islands, the largest in the group with 8,000 inhabitants.

A tenth island of the Gilbert and Ellice archipelago has been opened to the Faith, and the R.S.A. of the South Pacific reports: "In the first year of its formation one of the Tongan believers was elected to the Regional Spiritual Assembly . . . and now last Ridván another Tongan was elected . . ." "In Samoa . . . one believer has given up his job so that he can spend full time doing teaching work in the various villages and doing translation work." "The Regional Spiritual Assembly has appointed Island Teaching Committees on each of

the island territories where the Faith is firmly established, and the indigenous people are well represented on these committees. And of course it is the indigenous peoples who must do the translation work. Of the twenty local spiritual assemblies in our area, only five of them have pioneers in their community . . ."

#### Advances Made in Legal Recognition

The legal recognition of the Cause has also made several important advances. In New Zealand Bahá'í marriages now have legal approval throughout the country. A ruling of the Attorney General of South Carolina, U.S.A., dated April 3, 1961 authorized the solemnizing of Bahá'í marriages throughout the State. The L.S.A. of Jackson, Mississippi, U.S.A., received similar recognition on December 10, 1960.

This legal recognition of the institutions of the Cause is of great importance, for a rapid increase in the number of believers will inevitably arouse the opposition of unenlightened religious bodies and possibly the apprehension of those civil authorities which are ill-informed of the true nature and aims of the Faith. Already in Australia the activity of the Bahá'ís and especially the building of the Mashriqu'l-Adhkár is drawing criticism in ecclesiastical newspapers from anxious ministers—and this in turn publicizes the Faith and gives rise to more declarations.

#### German Temple Funds Needed

The Temple in Germany is steadily rising. The foundations are now complete and work is beginning on the superstructure. The principal cause of concern is still the need for funds; fifty-five percent of this year's building costs still remain to be contributed.

The rise of these sacred buildings in so many parts of the world, and the settlement of so many territories, is leading to a greater inter-action of the teaching efforts of different countries. How often now when one introduces the Faith to a stranger does he reply: "Oh, yes; I saw your Temple in Kampala," or, "I met some Bahá'is on the ship coming over." A sign of this growing awareness of the interdependence of the Faith is the International Youth Summer School which is being held for the third time, this year in Delft in the Netherlands on August 4-14.

#### Fashioning the Instruments of World Order

It is this aspect of the Faith — its world-wide unity in purpose and action — which is seen so strikingly from the World Center, and which contrasts so vividly with the tensions and rivalries of a disordered world.

As the mighty Plan of God, inscrutable to mortal minds, works through the tumultuous processes of human history to knit the sundered limbs of mankind into one united body, the Bahá'ís see the fruits of their labors beginning to mature, and, in the words of our beloved Guardian, "Conscious of their high calling, confident in the society-building power which their Faith possesses, they press forward undeterred and undismayed, in their efforts to fashion and perfect the necessary instruments wherein the embryonic World Order of Bahá'u'lláh can mature and develop."

—International Bahá'í Council World Center of the Faith.

July 29, 1961.

### Commentary by Hands in the Holy Land

This is the first News Letter from the Holy Land issued by the recently elected International Bahá'í Council. The issuance of the News Letter from the World Center is one of the functions assigned to the Council, which plans to send such a letter to the national assemblies approximately every two months.

We are confident that this publication will be a source of inspiration to the friends, giving them news of the progress of the Faith, and bringing them close to the Holy Land, referred to by our beloved Guardian as "the heart and the nerve center" of the Bahá'í World Community.

Please share this bulletin with the believers in your area through your own News Letter, or in any other way you deem advisable.

With warm Bahá'í love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND

(Signed) Ruhíyyih Paul Haney Jalál Kházeh John Ferraby

A. Furutan A. Q. Faizi William Sears

July 31, 1961.

## Toward World Peace

Religion is the greatest of all means for the establishment of order in the world and for the peaceful contentment of all that dwell therein. The weakening of the pillars of religion hath strengthened the hands of the ignorant and made them bold and arrogant. . . . Religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world. . . . Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness, of justice, of tranquillity and peace cease to shine.

—Вана́'u' lláh

The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers.

--- 'ABDU'L-BAHÁ

The most challenging aspect of the Bahá'í peace program is Bahá'u'lláh's explanation of the nature and source of civilization, as renewed in the teachings of the Prophets of God. No one can doubt that the great religions of the world have influenced and molded the lives and institutions of vast segments of humanity. Each has created a wider unity and stimulated the development of a more progressive society. No other agency, whether of politics, economics, philosophy, science, or education, has demonstrated a comparable power to regenerate and guide the actions of men. If the creative force of true religion has played such a vital role in the past evolution of mankind, why should it not again be exerted at this crucial period and toward the only logical goal—world unity?

-From Bahá'í Peace Program (pamphlet)

September 17 has been designated by the United States National Spiritual Assembly as World Peace Day, a special annual event for proclaiming the Faith to the public.

#### Indians of Guatemala Stirred by

#### Visits of Hands of Cause

Guatemala has been greatly blessed during the past few months by the visits of six Hands of the Cause. The realization of the responsibility which comes with such a great bounty is very clear to the believers. Each one of these devoted Hands brought a different facet of the Guardian's great love for the believers, as well as the spirit of the World Center. As they traveled to the towns, the humble Indians felt a great closeness to them and their hearts were drawn to them as to a magnet. The difference of language was unimportant, as the spiritual language was dominant.

The first Hands to come were H. Collis Featherstone and William Sears, who arrived early in April. Mr. Featherstone brought the love of the Bahá'ís of Australia, told wonderful stories about the construction of the Sydney Temple and strengthened the ties with the Australian believers. The presence of William Sears at the convention inflamed all hearts with the desire to give greater service during the coming years. In May Zikru'lláh Khádem and Dr. Ugo Giachery made brief stops in Guatemala City, bringing stories of the work in other countries where they had represented the Hands at the conventions.

An Indian teacher-training school, held from May 22 to June 17 at the Indian Institute in Chichicastenango, covered a number of important subjects. Enoch Olinga was present for the first few days of the school, and Dr. Rahmatu'lláh Muhájir came for the entire last week. These two Hands imparted such a spiritual impulse that all were inspired, as never before, to go out and teach their own people.

This is a fascinating country with its many volcanoes, beautiful lakes and hundreds of villages—populated mostly by Indians of different customs, languages, dress and religion. These people, descended from the great Mayan civilization, have been ignored and deprived for four hundred years. Now, many are beginning to feel the power of Bahá'u'lláh and are awakening to some realization of their capacity. The Faith is giving them courage to express themselves, and their faces seem to say that some people do care about them.

The Bahá'ís are now going into the smaller, more remote villages to spread the Faith. Recently when Auxiliary Board member Mrs. Florence Mayberry was teaching in this country and visiting the smaller villages, the people turned out by the fifties and hundreds to hear of the Teachings.

### Enoch Olinga Visits Indian Bahá'ís of San Rafael, Mexico

Hand of the Cause Enoch Olinga arrived at the Mexico City airport on the evening of May 27 for a soul-stirring forty-hour visit in the land of the Aztecs.

Addressing members of the National Spiritual Assembly of Mexico and the Mexico City community, he spoke these words: "Every Bahá'í is an instrument of God. You must not feel that your task is impossible. Do not admit defeat. Do your best to achieve the goals of our Faith. Nothing is impossible with God."

Prior to his arrival, Mr. Olinga had expressed his



Enoch Olinga, Hand of the Cause from Africa, is shown above fifth from left, back row, during visit to Indian village, San Rafael, Mexico.

desire to visit the Indian Bahá'is in the village of San Rafael, the town of the proud but humble descendants of Cuautemoc, the last of the illustrious Aztec emperors. These people speak Spanish, but most of them also speak the ancient Nahuatl.

The trip was made the next day in two cars, the party traveling along the mountainous and picturesque Puebla highway, flanked by tall pine trees, and through delightful pastoral villages. Mr. Olinga observed, "The houses and the general architecture are similar to those in parts of Africa."

Mrs. Carmen Burafato, member of the National Assembly, serving as interpreter for Mr. Olinga, explained that Mexican architecture and culture originally came from Africa. When the Moors conquered Spain, they carried their cultures with them, and these later were transplanted to Mexico during the Spanish conquest.

In a little town along the way, a visit was paid to Margarita Cruz, who, with Manuel Rodriguez and Jorge Harper, brought to fruition the labors of earlier North American pioneers with the creation of an all-Indian local spiritual assembly. This brave woman, who has to have periodic blood transfusions, has volunteered to pioneer in another Indian village.

From the bedside of Margarita Cruz, Mr. Olinga went to the prison at Cholula, the town which has a church for every day in the year. Here he consoled the prisoners who were assembled in the prison yard.

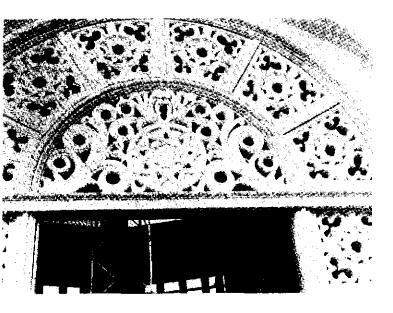
At the principal goal of the journey, San Rafael, Enoch Olinga wordlessly and affectionately embraced each of the Bahá'ís as they formed a line to be received by him. The embrace was a hallowed symbol of a parallel history of the two primitive races—a physical and spiritual bond linking them together as proof conclusive of the oneness of mankind.

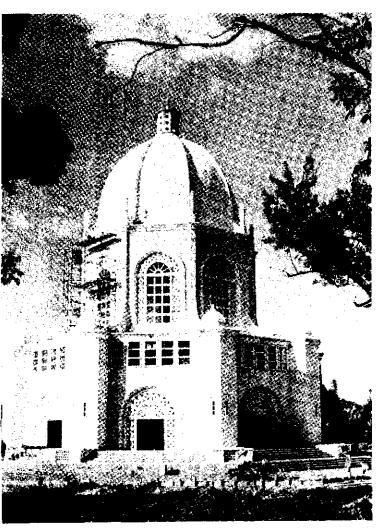
"The language of love is always understood," said Mr. Olinga. "We must have love in our hearts; this is most important. Vanity, prejudices and hate are contrary to God."

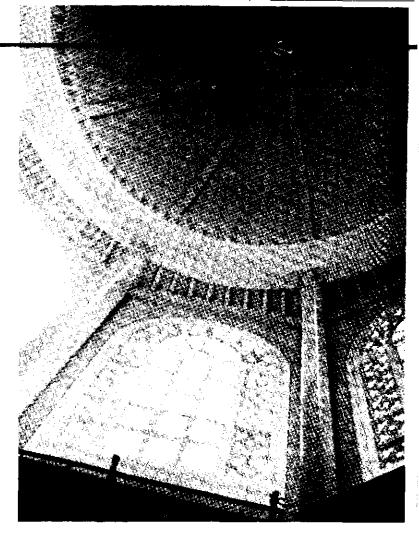
Later he visited a tract of land given to the Faith by a believer, and attended a dinner arranged by the San Rafael and Puebla Bahá'ís. In his address he told them how African Bahá'ís overcame problems.

That evening a reception, attended by believers and their guests, was held in Mexico City, and later Mr. Olinga concluded his visit by participating in the observance of the Ascension of Bahá'u'lláh.

# The Sydney Temple as It Neared Completion





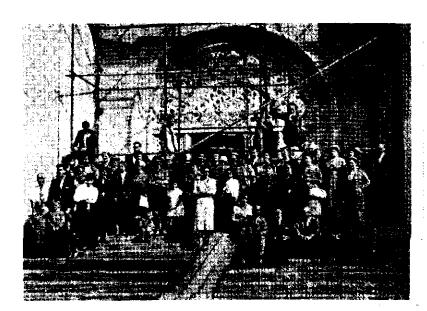


Above: Partial view of the dome and three of the upper windows.

Above, left: Detailed view of the intricate design over the doors.

Left: Exterior view of the Temple as it appeared early in July.

Below: A group of believers on the steps of the Temple during the 1961 National Convention of Australia.



## Argentina, Chile and Venezuela Cite NSA Formations

#### Argentina

6

The Bahá'is of Argentina held their first national convention in Buenos Aires on April 22 and 23. The gathering was especially notable because of the presence of Hand of the Cause Dr. Hermann Grossman, who was himself born in Rosario, Argentina, where his family had been established for many years. Also attending were Mrs. Grossman, Auxiliary Board member Else Cazcarra, nine delegates and some fifty visitors.

Dr. Grossman commented on the spirit of responsibility, inspiration and service pervading the meeting, expressing the confident hope that this would be reflected in the activities of the new Bahá'í community of Argentina. Stimulated by these words, and with a sense of nearness to Bahá'u'lláh, the convention proceeded to carry out the solemn task of electing its first National Spiritual Assembly.

Lifted up by the completion of this historic act, the new national assembly, interpreting the feelings of all believers of the country, cabled the Hands of the Cause in the Holy Land to express loving appreciation of their help and to pledge supreme efforts toward fulfilling all remaining tasks. There was a strong conviction that if the believers could, during the months to come, stay as close to the principal figures of the Faith as they felt themselves to be during the convention, all the power needed for complete success would be granted.

One of the convention highlights was the earnest spirit animating the study and discussion of the historic message from the Hands of the Faith. This resulted in many important motions, for consideration by the new national assembly, regarding consolidation work in the four established communities of the country, deepening classes, extension projects, firesides, and utilization of a believer's offer to carry the Cause to Argentina's southernmost cities in the course of a business trip.

The Persian believers who had so generously come to help Argentina and Latin America were the objects of special thanks and loving appreciation. The hope was fervently expressed that they would be able to continue contributing their aid in this land where they had already labored with such joy, dedication and success.

#### Chile

Late in April, in the colorful city of Santiago with its lovely parks and gardens and its backdrop of snow-crowned mountains, the stage was set for Chile's greatest Bahá'í event thus far: the establishment of its first National Spiritual Assembly.

On April 27 and 28 an introductory seminar was conducted as a means of providing a background for the national convention. Stressing the significance of the occasion, it covered such subjects as the responsibility of teaching the Faith and the importance of founding the national administrative body.

On the second evening the delegates were welcomed to a reception in the Ḥaẓiratu'l-Quds of Chile. This event was highlighted by the presence of Hand of the Cause Dr. Hermann Grossman, representing the Hands in the Holy Land.

On the following day Dr. Alexander Reid, as a member of the outgoing Regional Assembly of Argentina, Bolivia, Chile, Paraguay and Uruguay, opened the convention. Soon afterward Dr. Grossman spoke to the friends, and as the climactic moment for the election of the national assembly drew near, he addressed them again to this effect: "A new national spiritual assembly is a new pillar in the building of the Universal House of Justice. When the first national assemblies were formed, their importance was not stressed as much as it is now, because soon we will have our Universal House of Justice. That is why you must understand as soon as possible the deep meaning of a national spiritual assembly and its great responsibility, because it is not a larger local spiritual assembly, but rather it has to be a doctor, a judge, a father, and has to know the problems that affect the whole country. Right now, Latin America has the blessing of forming many of the pillars of the Universal House of Justice. That which is important now is to strengthen all the local spiritual assemblies through consolidation and to learn how to use the administration properly. I am quite sure that you will attain your goals, because before I came here I realized that the community of Chile is capable of fulfilling its duty, and I know that in the future it will make even greater efforts than in the past year."

#### Venezuela

The Bahá'ís of Venezuela held their first national convention at the Ḥaẓiratu'l-Quds in Caracas from April 24 to 26, 1961. With happy and grateful hearts they met for their most significant step in the beloved Guardian's Crusade: the establishment of their national assembly.

Among those present for the event was Hand of the Cause Dr. Ugo Giachery. Also attending were Cyrus Monadjemi and Miss Mercedes Sanchez—representing the outgoing Regional Assembly of Brazil, Peru, Columbia, Ecuador and Venezuela—who, in collaboration with representatives of Venezuala's five local assemblies, served as coordinators and organizers of the convention. A majority of the members of the established communities, as well as isolated believers from several other localities, were in the gathering.

A two-day preconvention school presented three special courses on cardinal qualities that should be manifested in the individual believer and the Bahá'í community. Dr. Giachery reviewed the progress of the Crusade and the Guardian's incredible sacrifices in connection with it. Together with Mr. Monadjemi and Miss Sanchez, the revered Hand elaborated on the principles of administration and the responsibilities of the delegates as they approached the task of electing Venezuela's national body.

After the opening of the convention itself, the momentous Message from the Hands of the Faith was read and discussed. The election of the national assembly was carried out the next day and its accomplishment conveyed to the Hands in Haifa by cable. Several offers were made to pioneer, one of them in relation to carrying the Cause to the Indians.

On the final day the program continued with consultation on mass conversion and other subjects. At an evening party given by the National Teaching Committee and others of the friends, Dr. Giachery spoke feelingly and impressively of the personality of beloved Shoghi Effendi. Then followed the farewells, mingled with expressions of deep gratitude to Dr. Giachery, and to Miss Sanchez and Mr. Monadjemi as well, for the direction and counsel which had contributed so greatly to the initial Venezuelan convention.



First National Spiritual Assembly of Chile, elected April 1961. Left to right: Sergío Aparicio, Sra. Lina de Smithson (vice-chairman), Sra. Fabienne Guillón (treasurer), Edmundo Fuchslocher, Srta. Leticia Franchino (recording secretary), Carlos Martínez (chairman), Srta. Emma Cabezas, Enrique Aquirre, Dr. Alexander Reid (secretary).



First National Spiritual Assembly of Argentina, formed April 1961. Seated, left to right: Cayetano Liardo (treasurer), Adela de Tormo, Mary Binda (recording secretary), José Mielnik (chairman), Ricardo Schwartzman. Standing: Shapoor Saeed, Miguel Angel Paniagua, Cinar Torres López (secretary), Hoossman Taraz (vice-chairman).



First National Spiritual Assembly of Venezuela, formed April 1961. Seated: Marines de Caro, Blanca de Campos, Chana de Voss. Standing: Anselmo Torres Morales, Aziz Mohtadi, Hans Voss, Camila Grandi, Feliciano Bourrillon, Eduardo Maa Gamarra.

Group of delegates and visitors attending the first National Bahá'í Convention of Argentina, April 1961. Hand of the Cause Hermann Grossmann seated center.





Part of the audience attending a public meeting in Thun, Switzerland, June 9, 1961.



Teaching conference for the French section held in Neuchatel, Switzerland, July 2, 1961.

## New Assemblies, Heightened Activities Strengthen Faith in Switzerland



First Local Spiritual Assembly of Lucerne, Switzerland, formed April 21, 1961. Left to right: Julia Rieder, Frances Jones (secretary), Myrna Davis, Lorana Kerfoot (chairman), Joanna Thomas, William F. Davis (treasurer), Elsa Steinmetz (vice-chairman), Claire Wenger, Ida Inwyler.



First Local Spiritual Assembly of Locarno, Switzerland, formed April 21, 1961. Front row, left to right: Rose Perkal (secretary), Myrtle Robinette, Alice Bekler, Josie Madonia. Back row: Edward F. Lacy (vicechairman), Dorothea S. Lacy, Etty Graeffe (treasurer), Dorothy Craddock (recording secretary), Larry Mack Craddock (chairman).



First Local Spiritual Assembly of Biel/Bienne, Switzerland, formed April 21, 1961. Left to right: Betty Sadeghian, Irma Fuller (chairman), Roberts Fuller, Doris Lohse (vice-chairman), Lydia McVicker (secretary), Djalal Sadeghian, Eugenie Meyer, James Holmlund (treasurer), Sami Naderi.



First Local Spiritual Assembly of St. Gallen, Switzerland, formed April 21, 1961. Front row, left to right: Alice Morgan, Ethel Taylor (secretary), Vivian Taylor, Gwili Posey (vice-chairman). Back row: Harry Taylor (chairman), Alyce Janssen, Ben Schreibman, Rosa Lehne, Claire Meyer.

#### International News Briefs

This past June Hand of the Cause Shu'à'u'lláh 'Alà'i made several brief visits in Europe. In Brussels, Belgium, he met with the friends of Charleroi and Antwerp, as well as with those of the host city. Bringing inspiration, as always, General 'Alà'i gave news of recent developments in Latin America, and particularly in Jamaica and Colombia, where he participated in the conventions which elected two of the new national spiritual assemblies. He pointed out that mankind is thirsting for a panacea for its ills; that the Universal House of Justice will serve the true interests of the people and is the only way to peace; that Bahà'is must awaken humanity to the truth — by touching the hearts of their fellow-men and by establishing the Administrative Order.

During May, in the course of a trip through Canada, Hand of the Cause Hasan Balyuzi visited a number of Indian Reserves. Accompanied by two members of the National Eskimo and Indian Teaching Committee of Canada, he stopped at the Poorman Reserve in Saskatchewan — where a pow-wow was held in his honor—and also at the Muscowpetung Reserve. Earlier he had visited Ontario Indians, and later he went on to the Peigan Reserve in Alberta, and to British Columbia.

Mr. Balyuzi's talks were simple and direct, and appealed to the hearts of the many who came to hear him. At the Poorman Reserve, the chief and his wife walked three miles to meet him. There the Hand of the Cause, a relative of the Báb Himself, and thus a relative of beloved Shoghi Effendi, expressed gratitude to the Guardian for making the meeting possible.

On Sunday, April 23, 1961, the Local Spiritual Assembly of Addis Ababa witnessed the first Bahá'í marriage between an Ethiopian Bahá'í, Ato Yirdau Teclehaaimanut, and a non-Bahá'í Ethiopian girl, Weizeret Genet Nebebe. Many non-Bahá'í relatives and friends of the bride and bridegroom attended and were impressed by the simple and beautiful ceremony, which took place at the local Center.

The Local Assembly of Port Vila in the New Hebrides (South Pacific) has formed its first youth committee, four of whose members made teaching trips to the outer islands of Tongia and Tanna by inter-island plane during school holidays. A stop was made in Port Vila by

the pioneer, Alvin Blum, and Silas Misimanu, both from the Solomon Islands, on their return from the South Pacific annual convention in Fiji. They visited the Núr School, a Bahá'í institution opened in November of 1958 under the guidance of the pioneer, Mrs. Bertha Dobbins.

Attending the convention in the South Pacific is often difficult for the delegates, especially for those of the Gilbert and Ellice Islands. The only delegate from these islands who could attend traveled fourteen days by a small boat in order to reach Suva, Fiji. The rewards, however, exceeded the effort, and writing for the Bahá'í Bulletin of the South Pacific, he said, "You must tell (your community) about the things which the convention delegates decided, and so you make them strong and happy . . . flaming torches of Bahá'u'lláh's love."

For the eleventh time, the Bahá'ís of the Northern New England States conducted an annual public meeting on July 2, 1961 at the Cathedral of the Pines, where between 200 and 300 people heard a Bahá'í talk on "The Key to a New Vitality in Religion" by Mrs. Martha Kavelin. This spot, a mountain top at Rindge, N.H., is dedicated to the worship of God by people of all religions and races, and is available for that purpose to all groups.

A large number of books and a Temple model were incorporated in a display held for three days during May at a shop in the center of Sydney, Australia. Believers from various metropolitan areas manned the display, which brought the immediate, tangible result of several names and addresses of passers-by who requested further information.

In Wollongong, Australia, considerable interest in the Faith has been shown by members of the Presbyterian clergy and their congregations, resulting in a series of study classes, one of which was held at the home of a minister. Subjects in the series include: fulfillment of New Testament prophecies, the Station of Christ, a study of Islam and its relationship to Christianity, and a deeper study of the proofs of Bahá'u'lláh's Manifestation.

Accounts of four successful public meetings in Switzerland within a period of ten days indicated an increase of proclamation activities in that country. On May 31 Frau Annemarie Krüger of Singen spoke at

Attendants at the Alaska Bahá'í Summer School held June 30 to July 5, Juneau, Alaska. Zikru'llah Khádem, Hand of the Cause in the Western Hemisphere, is shown in first row, center.





Dr. Rahmatu'lláh Muhájir, Hand of the Cause (holding Greatest Name), with believers of Bahia, Brazil. After attending the 1961 National Conventions of Bolivia and Paraguay, Dr. Muhájir spent several days visiting the friends in Brazil.

Biel/Bienne on "God's New Revelation." In her persuasive talk she referred several times to words of her grandfather, the late Prof. August Forel, who espoused the Bahá'í Faith after receiving the now famous tablet from 'Abdu'l-Bahá. On June 6, in Locarno, a number of contacts and believers gathered at the residence of Mrs. Rose Perkal for "Alaska Night," occasioned by the presence of Mrs. Evelyn Huffman, member of the Alaska National Spiritual Assembly, then returning from Haifa, and her fellow-pilgrim, Mrs. Mary Jane Fowlie. Two days later, again in Locarno, Dr. Erik A. Blumenthal of Immenstadt, Germany, spoke at the Montaldi Hotel on "The Art of Living Together," and the next evening he presented the same address before a large group at the Hotel Frienhof, in Thun.

On June 7, 1961 the Galen Drake Show, a prominent program on radio station WOR NYC, devoted about twenty-five minutes to an interview with Ben Kaufman of Dumont, N.J., who had been invited by the New York City Community to be the Bahá'í representative. The questions and answers pointed up the need for a universal religion to bring about world peace and unity. It is estimated that the program has a daily following of over two million listeners.

### Over 350 Celebrate Forty-Ninth Annual Souvenir of 'Abdu'l-Bahá

On the rain-freshened grounds of Evergreen cabin in West Englewood, New Jersey, more than 350 believers and seekers gathered on June 24 for the forty-ninth annual Souvenir of 'Abdu'l-Bahá. Amid greetings of old friends and new, they shared lunch under the pines. Then they assembled before the main entrance to the cabin for the afternoon program, their minds and hearts joined in thanksgiving for the mission of the Master in America, and for His presence as host at the first Unity Feast held in that same spot in 1912.

Each year the committee in charge strives earnestly to recapture the spiritual joy of that first gathering.

The beloved Guardian said that in the future the commemoration is likely to extend over more than a single day, and this is easy to understand in the light of the global significance already attached to 'Abdu'l-Bahá's American visit.

This year's program was ushered in by Chairman Nathan Rutstein. Since children were always drawn to 'Abdu'l-Bahá, two young voices recited selections from the Hidden Words. After this opening, the talk given by the Master in 1912 was read by Mrs. Etta Woodlen. William deForge, Auxiliary Board member, stirred the audience with recollections of lives that were reborn in service to God, as the Master, traversing North America, touched the hearts of those who became the early Bahá'í heroes of the hemisphere. Toward the close of the afternoon old friends and special pioneers were introduced in order that they might share their rich experiences.

Many enjoyed the special privilege of a prayer service in the lower pine grove, where the Master had stood just forty-nine years ago, and came away feeling that in this experience particularly the Souvenir became a living monument to the memory of 'Abdu'l-Bahá. Later, still other factors made their contributions: earnest private discussions regarding the Faith; the viewing of pictures taken at the 1912 gathering, and of archives exhibits including personal belongings of the Master, as well as tablets and letters from His pen; and an evening program, arranged by the Audio-Visual Committee, that once more focused minds and hearts on the memory of the Master and the special blessing conferred by the annual observance.

A gifted reporter summed up the mood of the day in these notable words: "There is a spontaneous warmth extended from heart to heart; the atmosphere is relaxed and the day is calm; the friends are happy, and 'Abdu'l-Baha has returned with comfort and love for each one who will accept His personal Souvenir." And the effect of the commemoration on the many guests can be gauged by the following extracts from a letter which appeared in a local newspaper: "Truly an international, interracial, and cosmopolitan assembly, this representation of humanity was an inspiring thing to see. . . . Here were good will, sobriety, fellowship, and the feel of spiritual strength all about, including that almost tangible thing known as brotherhood. . . . It would have been presumptuous for anyone to have said 'God bless you' to those people. They were blessed by the very fact of being there."

Hand of the Cause, Zikru'lláh Khádem, with the Indian and Eskimo students attending Alaska Bahá'í Summer School, June 30-July 5.





The Louis Gregory Memorial Bahá'í Primary School at Dusai Village, Uganda, showing the type of construction used at both schools.

## Two Bahá'í Primary Schools Opened in Uganda

On July 3 two Bahá'i primary schools were opened in the villages of Tilling, Teso District, and Dusai, Bukedi District—both in eastern Uganda (Africa). Thirty-six boys and girls, four to seven years of age, have so far been enrolled at the Tilling School and twenty-two at the school in Dusai. Named in memory of Hand of the Cause Louis Gregory and dedicated by 'Amatu'l-Bahá Rúhíyyih Khánum last January, the schools welcome children from Bahá'í homes and from other religious backgrounds.

In 1956 the beloved Guardian indicated that, funds and manpower permitting, the time might be ripe for erection of a Bahá'í school in Uganda. Investigations, in progress as early as 1953, were accelerated. In 1958 Mr. and Mrs. Rafi Mottahedeh and their son Roy generously contributed an initial sum of money for the building of not only one but two schools, and pledged a further sum annually to help with their perpetuation. Later that year revered Hand of the Cause Enoch Olinga and his brother, Stanley Ikara, donated five acres of land on the main road in Tilling Village. Tilling, the home of Mr. Olinga, was the first village in Uganda to receive the Light of Bahá'u'lláh. Shortly after this another devoted believer, Olupot Apuru, gave three acres of land in Dusai Village. Both villages are in the center of heavily populated Bahá'í areas.

During 1959-60 the National Assembly of Central and East Africa and its School Building Committee completed the legal formalities concerning the land, engaged an architect and contractors, approved the designs, and had the buildings erected. Both schools consist at this initial stage of one classroom accommodating forty children, a headmaster's office and a storeroom. The buildings are constructed of cement blocks, corrugated asbestos roofing tiles, concrete floors, and wooden doors and window shutters. The believers themselves assisted in clearing the land and will soon start erecting the cooking and dining shelters. These subsidiary buildings are at present of mud, wattle and grass construction.

The national assembly has appointed a Bahá'í Schools Management Committee, which works through a local subcommittee and a Bahá'í manager for each school. Two fine teachers have been engaged, one of whom is a Bahá'í. Both schools have been registered with the Government Education Department — still further official recognition of the Faith in Uganda. Much teaching equipment has been bought, contributed or made, including many toys never before seen by village children. The children will wear simple, inexpensive uniforms and will be provided with breakfast before they start their morning's study. A nominal sum is being charged for fees and food. Religious instruction at this early stage will consist of health and character training, plus Bahá'í prayers, songs and stories.

For six months the schools will function as kindergartens. In January 1962, at the beginning of the Uganda school year, the children will proceed to Primary 1. Plans are being made for enlarging and perpetuating the schools. It is hoped that it will be possible to develop them ultimately into full-fledged six- or eight-year primary schools.

It is impossible to overestimate the value of these schools in the mass conversion work of Uganda. Together with the Temple and the Hazíratu'l-Quds, they are visible signs to the believers of the strength and permanence of the Faith. Both schools will be used in the evenings and on week ends for adult literacy classes, week-end schools, training courses, women's homecraft courses, Feasts, and assembly and committee meetings.

It is hoped that the believers in other parts of the world will take an interest in the progress of the schools and in the welfare of these sweet and lovely children. In the words of 'Abdu'l-Bahá: "It is incumbent upon thee to nurture them from the breast of the love of God, to urge them towards spiritual matters, to turn unto God and to acquire good manners, best characteristics and praiseworthy virtues and qualities in the world of humanity, and to study sciences with the utmost diligence; so that they may become spiritual, heavenly and attracted to the fragrances of sanctity from their childhood and be reared in a religious, spiritual and heavenly training. Verily, I beg of God to confirm them therein."

—Isobel Sabri

Pupils and parents on opening day at the Louis Gregory Memorial Bahá'í Primary School, Tilling Village, Uganda.





National Spiritual Assembly of Canada, 1961-1962. Front row, left to right: Fred Graham, Mrs. Peggy Ross, Mrs. Audrey Westheuser (secretary), Douglas Martin. Back row: Glen Eyford, Harold Moscrop (treasurer), L. G. Gardner (vice-chairman), Angus Cowan, Rowland E. Estall (chairman).

#### BAHA'I IN THE NEWS

In chapter seven of the late Dr. Tom Dooley's book, The Night They Burned the Mountain, a Laotian medical assistant tells Dr. Dooley, a devout Roman Catholic, how he became a part of the famous "Medico" program through Dr. Táeed, a Bahá'í. The latter is described as a high-minded man who not only helped the assistant and his brother but also did a great deal for their tribe, traditionally looked down upon by their fellow-countrymen.

The November-December 1960 issue of Comoto, an Esperanto magazine published in Japan, carried an article entitled "A Universal Temple of Light." It shows the Mother Temple of the West and gives an accurate account of its history and structure. It also lists the words of Bahá'u'lláh which appear over the entrances and in the alcoves. The author of the article is

not named, but a note indicates that it was translated from Portuguese into Esperanto by Manuel de Freitas.

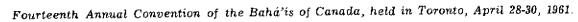
In the Chicago Tribune for Sunday, November 13, 1960, Arthur Veysey gave well-meant if inaccurate publicity to the Shrine of the Báb in writing of "Haifa with its replica of Chicago's Bahá'í temple."

When a young Bahá'í wife on Grenada Island, in the West Indies, applied to an official of her former church for a baptismal certificate, needed for identification purposes in preparing for a trip, she was refused on the ground that she had "renounced . . . the True Faith." Presumably she was eventually granted the certificate, but in the meantime (on February 4 and 5, 1961, respectively) two Grenada newspapers, The West Indian and The Torchlight, together devoted forty column inches to leading editorials denouncing the church's action as an infringement of the freedom of worship.

The American Geographical Society's book, Israel—one of a series of paper-backs published by Nelson Doubleday, Inc., Garden City, N.Y., for children of junior-high age—includes a fine picture of the Shrine of the Báb. As with all pictures in the books, it is to be pasted in by the reader adjacent to the text describing it.

When Mrs. Shirin Fozdar of the Regional Spiritual Assembly of Southeast Asia left Singapore, after eleven years' residence, to establish a home in Bangkok, Thailand, she was featured in a farewell article appearing in the April 25, 1961 issue of the Straits Times. The article accorded prominent recognition to her connection with the Faith and to her work in the interest of women's rights.

The Boston Globe for April 20, 1961, published a full-page article, with a large map in color, to commemorate Israel's 19th Independence Day. In an explanatory listing of points of interest shown on the map, the reference to Haifa conveyed a distinct Bahá'í flavor: "HAIFA (pop. 170,000) — Israel's main port át foot of Mt. Carmel. Home of Technion, Israel Institute of Technology, Shrine of the Báb and Bahá'í Temple and gardens, and world center of Bahá'í faith."







National Spiritual Assembly of France, 1961-1962. Seated, left to right: Henriette Samimy, Sara Kenny, Florence Bagley, Lucienne Migette. Standing: Lucien Jouardon, Alain Tamenne, Dr. A. H. Barafroukhteh, Lucien McComb, A. Raffat.

A story in the Chicago Daily News for December 10, 1960 cited Bahá'ís of the San Francisco Bay area, along with about sixty Christian and Jewish congregations, for their support of the 1960 open-housing covenant campaign. 8000 signers of the "covenant" indicated willingness to welcome into their neighborhoods people of any race, creed, or national origin.

The February 2, 1961 issue of the Danish weekly magazine *Ude og Hjemme*, published in Copenhagen, included an extensive, elaborately illustrated account of the Faith. Included were pictures of 'Abdu'l-Bahá, Dr. Zamenhof (originator of Esperanto), Nasiri'd-Din Shah, the Shrine of the Báb, International Archives Building, the Wilmette and Frankfurt Temples, and a group of Danish Bahá'ís and their Center.

March 16, 1961 issues of The New York World Telegram and Sun and other newspapers published a reference to the Faith by Inez Robb, one of the most widely read syndicated columnists in the United States. Traveling in the Holy Land, Miss Robb reported on Haifa as being Israel's great port city, and then went on to say, "There is a great golden dome in Haifa that floats above the modern city, the most recent confirmation that this is indeed a holy land that attracts as if by a magnet the devout of many faiths. For that golden dome is neither Christian nor Hebrew nor Muslim. It shimmers in the sun above the great Bahá'í shrine set in the finest garden in Israel."

Dr. Paul F. Clark, distinguished American bacteriologist, recently wrote as follows: "... man, this worst predator with the gun, carries on the conflict ruthlessly with his own species even in the realm of his religions where ideals and altruism should rule. ... Are not all the major religions essentially the same in their underlying philosophies? Norman Cousins in his stimulating book Who Speaks for Man gives ... the Golden Rule ... as taught in nine religions of the world. The Bahá'í Cause, Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, Shintoism, and Zoroastrianism all express the same idea. ... " (From Pioneer Microbiologists of America, pp. 321,22. University of



Spiritual Assembly of Whitehorse, Yukon, Canada, incorporated March 14, 1961. Seated, left to right: Mrs. Georgie Hughes, Mrs. Mary Brda, Miss Sally Jackson, R. Wilson. Standing: Glen Hughes, Jerry Brda, Lorne Murphy, S. Lubeseder, David Jackson.

Wisconsin Press, Madison, Wisc., 1961.) (The complete phrasing of a similar list of variants of the Golden Rule was given in the *Utah Parent-Teacher Bulletin* for December, 1960.)

The March-April 1961 issue of *The Beacon*, a British "magazine of esoteric philosophy," included a sympathetic article on the history and precepts of the Faith. The publication undertakes to present "the principles of the Ageless Wisdom as a contemporary way of life," and the article characterized Bahá'u'lláh, with something less than complete understanding, as "among the Forerunners of the New Group of World Servers."

In its issue of May 20, 1961, The Times of Viet Nam, published in Saigon, gave prominence to forthcoming observances of the Declaration of the Báb in "over 50 different centers in Viet Nam." The article also covered other pertinent facts about the Faith and displayed a picture of the Mother Temple of Africa.

Preparations by five Houston, Texas, believers for pioneering in Switzerland led to a 37-column-inch story in the March 4, 1961 issue of The Houston Post. The article not only covered the pioneering venture but also gave comprehensive information about the Faith and the activities of the Houston Bahá'ís.

Elsie Uyematsu, columnist with *The Kashu Mainichi*, a Japanese-English daily newspaper published in Los Angeles, devoted her entire column of February 9, 1961, to information and friendly commentary on the Faith stemming from firesides she attended in nearby Alhambra.

In its May 26, 1961 issue, the Kent News (published at the Kent School, Kent, Conn.) recalled that internationally known alumnus Guy Murchie became a Bahá'í as the result of a Chicago Tribune assignment to "write up" the Faith. Mr. Murchie recently published a new book, Music of the Spheres, and, said the News, is working on a companion volume. It also reported that he intends to write a book about the Bahá'í World



Second Tongan Bahá'í Summer School, December, 1960, with Mrs. Judy Blakely, pioneer teacher.



Teaching Conference held in Saigon, Vietnam, May 7,

Faith, which he commended to his school friends as "a still little-known fulfillment of Christianity, and therefore of potential interest to everyone at Kent."

John L. Marlow, a Bahá'í of Sarasota, Florida, has published a volume of free verse in which, says a reviewer, he "cuts across all lines of dogma and creed in his appeal to man's deep instinct for brotherhood." The foreword, by Supreme Court Justice William O. Douglas, definitely connects the author with the Faith. (The book, Wayfarer on the Mountain, is published by Vantage Press, Inc., 120 West 31st Street, New York 1, N.Y.)

The International Language Review, January-March 1961 issue, contains a full-page account of the Bahá'í marriage of the editor, Floyd Barnes Hardin, to Mrs. Evelyn Lackey Bivins, a Bahá'í of Gulfport, Miss. The same issue carries a half-page statement on what the Bahá'í Faith teaches with respect to the need for a universal auxiliary language.

The Concordia Tract Mission in St. Louis, Mo., has published a sixteen-page pamphlet entitled "Bahá'ism," intended to acquaint Lutherans with the Bahá'í Faith, its activities and six particular points that the author claims to be "untenable" to Christians. Except for these points most of the material is accurate, and seven out of eight references listed for further study are authentic Bahá'í publications.

The June 1961 issue of the magazine Fellowship in Prayer includes two items related to the Bahá'í Faith. The first is a condensed version of the U.S. National Spiritual Assembly's 1956 statement on the Oneness of Mankind; the second, an accurate two-page introduction to the Faith, entitled "The Bahá'í Viewpoint," by Elsie Cranmer.

As has happened before in cases of good vicinity publicity, the flow of visitors at the House of Worship

in Wilmette was perceptibly larger for several days following June 19, 1961, when the *Chicago Daily News* published an outstanding illustrated story on the Faith by religion writer Dave Meade.

A full-page report in the May 15, 1961 issue of Semana, Colombian weekly news magazine, not only took cognizance of Colombia's first national Bahá'í convention, held in Bogota from April 30 to May 2, but gave a succinct summary of the principles and aims of the Faith. Unfortunately, a misunderstanding resulted in the placing of the name of Bahá'u'lláh under a picture of 'Abdu'l-Bahá. Other illustrations showed Hand of the Cause Shu'á'ulláh 'Alá'í and a group of the assembled believers.

On May 23, 1961, Newsday, published in Garden City, Long Island, N.Y., ran a story entitled "Americans in Africa: Can They Take It?" The reference was to hardships in store for the American government's Peace Corp members who will serve there. At least a partial answer to the question in the title was supplied by Newsday's account of how two Chicago Baha'is, Mr. and Mrs. Sherman Rosenberg, have lived in Nigeria over three years under the auspices of the African-American Institute. The Rosenbergs are credited with being the only American teachers who have returned for a second tour of duty. They, in turn, give credit to the Faith as a sustaining force, and the author of the story, Paul Conklin, characterizes it as "a religious community with a strong tradition for serving others."

A travel page in the New York Herald Tribune for April 16, 1961, carried an extensive story devoted to Chicago's newest hotels, skyscraper apartment houses, supper clubs, and a great exposition center. But dominating the article was its only illustration: a boldly captioned picture of the Wilmette Temple "just north of Chicago . . . the center in America for the Bahaist faith, a belief in the unity of all religions."

The 1961 edition of the publication, Facts about Israel, distributed by Israel Office of Information branches in various cities, mentions the Shrine of the Báb and its gardens as among Haifa's chief points of interest. In addition, a section entitled "Religious Communities" includes this statement: "The Bahá'í shrines in Haifa and Acre attract large numbers of pilgrims. The international body which manages the affairs of this universal religion is established in Haifa."

The April 13, 1961 issue of Wilmette Life, a weekly newspaper published in the Illinois town which is graced by the Mother Temple of the West, depicted a large mosaic-tile mural designed and made by art students and teachers for the foyer of the local junior high school. Shown in the mural, along with examples of school activities and Wilmette's harbor on Lake Michigan, is the town's best-known landmark—the great House of Worship itself.

A brief, "boxed" article on the travel-and-resorts page of the *Detroit Free Press* for April 9, 1961, revived the familiar comparison of the Wilmette Temple with the Taj Mahal, and by implication suggested it as a vacation goal. The article was credited to United Airlines, which have periodically given the Temple valuable publicity.

An Italian Sunday newspaper, Domenica del Corriere, published an article from the Holy Land under the stimulating title, "A New Earth for a New People." The caption of an accompanying illustration identified the picture's principal points: "Haifa, Mount Carmel,

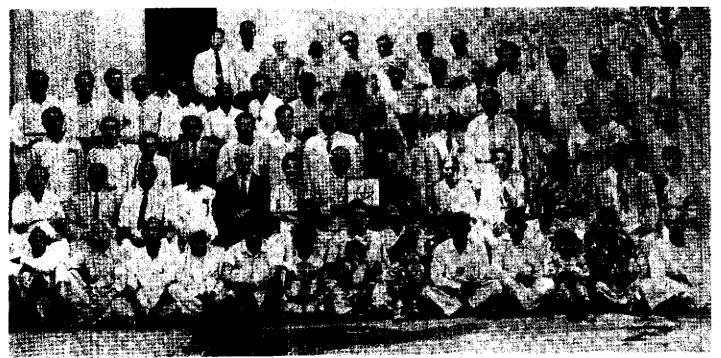


Members of the National Spiritual Assembly of India, 1961-1962.

with the Iranian Bahá'í Temple (Shrine of the Báb) in front."

The winter, 1960 edition of Trees and Life, a distinguished British magazine devoted to the handing-on and enlargement of man's tree heritage throughout the world, acknowledged goodwill messages received from the U.S. National Spiritual Assembly and the Geyserville Bahá'í School during the First Redwood Reunion, held in California last December. Any question as to the relevancy of such an event to the Faith

Hand of the Cause Tarázu'lláh Samandarí (to right of Greatest Name) with delegates and friends attending the Thirty-Second Annual Convention of India held in New Delhi, April 1961. Mr. Samandarí also addressed a public meeting while in New Delhi.





Two-day Institute conducted July 8 and 9 in Fargo, N.D.

of Bahá'u'lláh is dispelled on consideration of the credo of the fellowship sponsoring it: "We believe that without fair play to earth we cannot exist physically, without fair play to our neighbour we cannot exist socially or internationally, and without fair play to our better selves there is no individuality or constructive leadership."

The August 1961 issue of Sepia, an important monthly published in Fort Worth, Texas, included a laudatory account of Bahá'í principles and activities, and characterized the Faith as a rapidly growing "space age religion . . . predicated on the oneness of mankind." Embellished with seventeen illustrations, of which ten were in full color, the story ranks high among the publicity notices received in the United States during the year.

The May 1961 issue of The Cornell College Alumnus carries a reference to Hugh E. Chance, graduate of 1933, as having been elected to membership of the National Spiritual Assembly of the Bahá'ís of the United States. It mentions the location of the National Bahá'í Headquarters as well as the House of Worship and Mr. Chance's teaching activities.

The summer 1961 edition of TWA Ambassador, published for passengers on Trans World Air Lines planes, carries on page 19 an aerial view of the Bahá'í House of Worship. The caption identifies the location of the Temple and the Faith for which it stands, suggests it as a point of interest for visitors to Illinois, and states that it is open to all for prayer and meditation.

### Guillermo Sotomayor and Eduardo González Expelled from Faith

The following cablegram, dated July 20, from the Hands of the Faith residing in the Holy Land to the National Spiritual Assembly of Ecuador is published here for the information and protection of all Bahá'ís who have had or may in the future have any contact with these two persons:

"Owing (to) continuation (of their) activities (in) undermining (the) institutions (of the) Cause (of) God Sotomayor (and) González (have been) expelled (from the) Faith (and) all association (with them is) forbidden.

-Handsfaith"

Mr. Guillermo Sotomayor lives in Quito, Ecuador, and Mr. Eduardo González in Guayaquil, Ecuador.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

#### Calendar of Events

**FEASTS** 

September 8 — 'Izzat (Might) September 27 — Mashiyyat (Will)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

September 1-4 October 13-15

### Baha'i House of Worship

#### Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, September 17 4:15 p.m.

Bana'i News is published by the National Spiritual Assembly of the Baha'is of the United States as a news organ reporting current activities of the Baha'i World Community.

Reports, plans, news items, and photographs of general interest are requested from national committees and local assemblies of the United States as well as from national assemblies of other lands. Material is due in Wilmette on the first day of the month preceding the date of issue for which it is intended.

Bahá'í News is edited by an annually appointed Editorial Committee. The Committee for 1960-61: Mrs. Eunice Braun, International News; Miss Charlotte M. Linfoot, National News; Miss D. Thelma Jackson and Mrs. Harriett Wolcott, Editors.

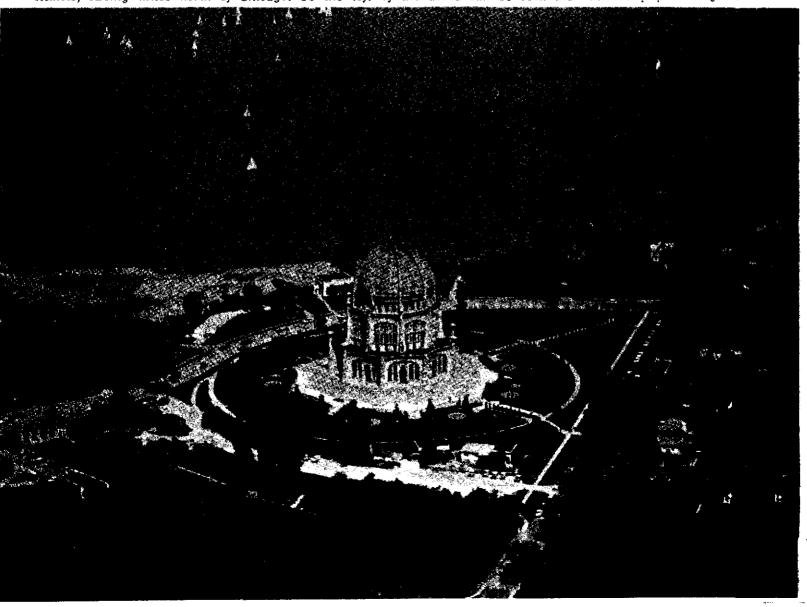
Editorial Office: 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.



## The Great Teacher of the West

The holiest House of Worship in the Bahá'í world in its magnificent setting on Lake Michigan at Wilmette, Illinois, twenty miles north of Chicago. To the left of the dome can be seen the national Ḥaziratu'l Quds.



## Wilmette Temple Performs its Destined Functions

As the peak of summer 1961 came and passed, it was obvious that the Mother Temple of the West, in Wilmette, Illinois, was as usual exerting the unique influence predicted for it long ago by 'Abdu'l-Bahâ. As always, it served as an inspirational setting for the prayers and meditations of believers and non-believers alike. It provided the site for monthly public lectures, and for Sunday services of worship, with their beautiful readings from the world's scriptures and their a cappella choir selections. And the multiple spell of its unique architecture, ever-changing gardens and intriguing exhibits made it a center of attraction for the customary stream of transient visitors from near and far

In this role of perennial attractor and teacher it will, as in other recent years, apparently be visited by about 100,000 people, by the end of 1961. Among these there have already been many Bahá'is, including Hands of the Cause Paul Haney, Zikru'lláh Khádem, Shu'á'u'lláh 'Alá'í and Enoch Olinga. Among other notables have been Arnold Toynbee, celebrated British historian, and McHenry Boatwright, widely acclaimed young baritone vocalist.

A survey made near the end of August showed that visitors up to that time represented, in addition to the United States, eighty-two countries and territories all over the world—from Chile to Norway, Pakistan to Panama, Wales to Vietnam, Japan to Jamaica, and Iceland to Nigeria.

#### Great Variety of Visiting Groups

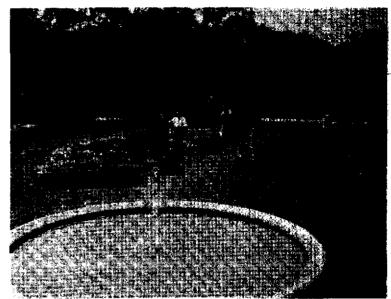
Equally striking is the variety of the groups and tours—mostly of domestic origin—that come to the great House of Worship, and that make up a large part of the visitor total.

Most frequent are the scores of religious groups from local churches, nearby towns, and neighboring states. They comprise both adult and young people's aggregations, and have this year included at least one confirmation class, a catechism class, a Sunday school and a church choir. In addition there have been group visits sponsored by the National Conference of Christians and Jews.

Almost equal in number are visiting tours from educational institutions. There are sixth, seventh, and eighth graders from elementary schools and day camps; high-school groups, including graduating classes and choirs; college and university groups, some of them international students.

Falling into a similar category are engineering, medical and other scientific bodies, whose visits are either incidental to professional conferences in the vicinity or planned purposely to afford study of the design and construction of the Temple.

Among the younger visitors are units of the Girl Scouts, Brownies and Campfire Girls, as well as YWCA,



A trained force under Building Superintendent Wyatt Cooper maintains the beauty and effectiveness of the building and gardens—jointly the most famous landmark of the "north shore" region of Illinois. When the work of gardening, painting and general upkeep permits, these men perform such other tasks as cleaning the Temple's glass-and-steel middle dome, located between the outer and inner concrete ornamentation.

Buses that brought a large group of children from Chicago public schools to the Temple.



Hi-Y and 4H groups. Among the adult organizations are mothers', women's and garden clubs.

#### Accommodating the Thousands

Every week and every month brings change and contrast in these visitations. An organized travel group from Austria, Iran, Indonesia, Latin America, Utah or New York City may be followed the next day by 200 grocers' wives from a convention in Chicago. And a body of 130 ordained ministers from a nearby Bible institute are offset by a hundred equally interested men giving themselves a respite from a national bowling competition.

If there is any believer who fears that his Faith is going unnoticed, that believer would not be among the committees and staffs that help to maintain the Wilmette House of Worship and its gardens for the edification of the visiting thousands; who arrange and carry out the services of worship and public meetings, provide and dispense printed literature, and carry on the important guiding service; and who perform the many other tasks related to the functioning of this great teacher of the West.



A few of the believers who help facilitate the functioning of the House of Worship. Six committees and their staffs, together totaling about 165 people (mostly but not all Bahá'is), serve in this work. Besides the maintenance force attending to the building and gardens, there are guides, readers, speakers, hosts and hostesses, choristers, ushers, book-sales personnel, watchmen and others. Some live in the Temple area while others, serving largely on an occasional basis, come in from Chicago and neighboring towns, Milwaukee, Urbana, and more distant points.

#### NSA of the U.S. Elects New Secretary

The National Spiritual Assembly of the United States, meeting in Wilmette at the beginning of September, elected Hugh E. Chance as secretary.

Mr. Chance succeeds Charles Wolcott, who resigned the secretaryship of the National Spiritual Assembly, in order to take up his responsibilities at the World Center of the Faith as secretary-general of the International Bahá'í Council.

Mr. Chance has been active in teaching the Faith in the United States, having served on the American National Teaching Committee. He was first elected to the National Assembly in December 1960.

## First Legally Recognized Bahá'í Wedding Performed in Panama

The first Bahá'í wedding in Panama to be performed with full legal recognition took place when Ruth Ellen Yancey and Alan A. Pringle were married in the city of David, Province of Chiriquí, on July 27.

Legally, the Panamanian government recognizes the right of all incorporated religious bodies to perform marriages. Thus any judge will issue a civil license for a Bahá'í ceremony performed by an incorporated local spiritual assembly or by the National Spiritual Assembly in any city where there is no incorporated LSA.

The Civil Register for the Republic of Panama also issued a book of its certificates to the National Assembly. One of these must accompany the license to be legally recorded in the National Civil Register.

Some fifty non-Bahá'ís attended the ceremony, which gave a tremendous impetus to the teaching effort in

the city of David. The newly wedded couple are pioneers dedicated to teaching the Guaymi Indians in Chiriquí Province, and many Guaymies were included among the guests.

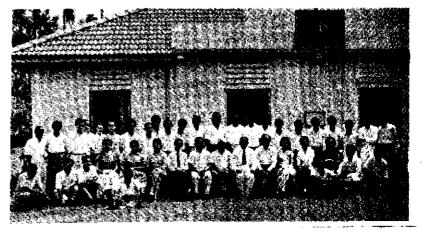
## Eight More Pioneers

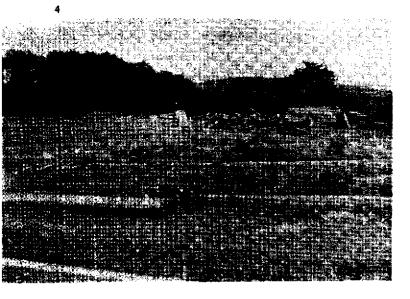
## Leave Albuquerque

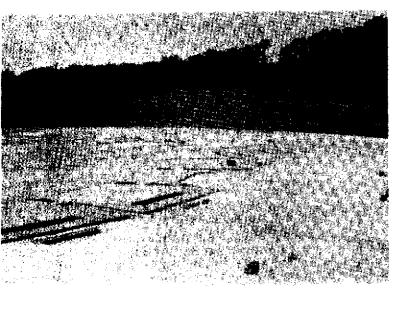
The Bahá'í community of Albuquerque, New Mexico, recently contributed eight of its members to the pioneering field in response to the appeal from the National Assembly that local assemblies bring at least one new assembly into being. Six of the settlers have established a group in the town of Bernalillo, New Mexico.

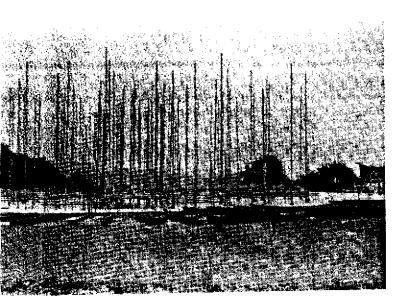
This makes a total of nineteen believers who have gone out from Albuquerque since the beloved Guardian's call to disperse,

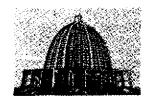
Representatives from the Spiritual Assemblies of Muar, Tangkak, Jasin, Seremban, Alor Gajah, Tampin and Tebong attending a week-end conference at Malacca, Federation of Malaya, May 1961.











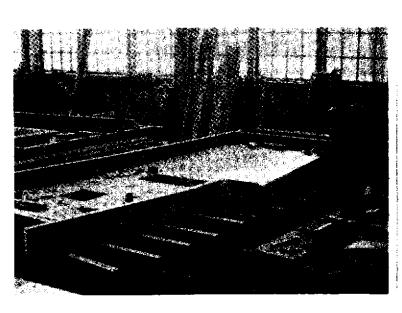
# Frankfurt Temple Outlines Begin to Appear

Upper left: Concrete tie-beams radiating from the central auditorium area connect the inner and outer foundations. The rib-like pillars for the dome will rest on the inner foundation, while the outer foundation will carry the supporting ribs of the glassed-in passageway circling the auditorium.

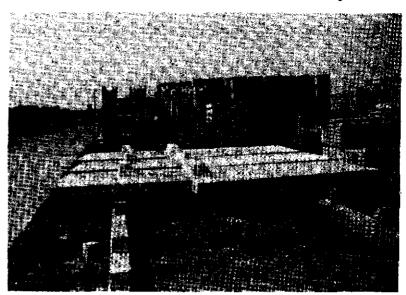
Middle left: The concrete floor of the auditorium and outer passageway. Between the two are openings for the ventilating and heating ducts.

Lower left: Temporary support structures for the nine main pillars and eighteen supplementary pillars which will carry the dome. Erection of the pillars started early in August.

Below: Dr. Eugen Schmidt, chairman of the NSA of Germany, consulting with the Dutch manufacturer who prefabricated the parts of the dome structure. Shown is one of the molding forms for the lower sections of the pillars.







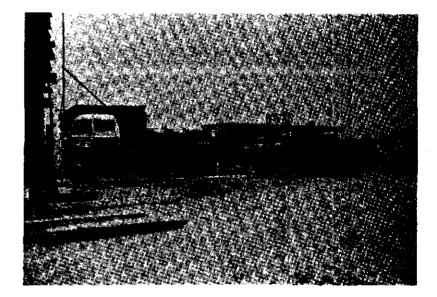
Directly above: A mold for one of the broad lower pillar sections, showing the steel with which the concrete was reinforced.

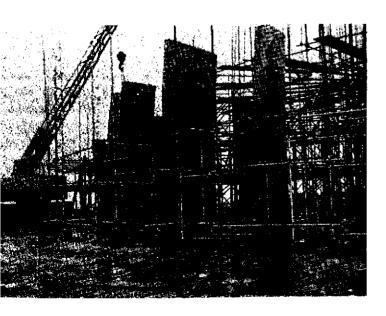
Upper right: Three completed pillar sections awaiting transportation at the factory in Kampen, Netherlands.

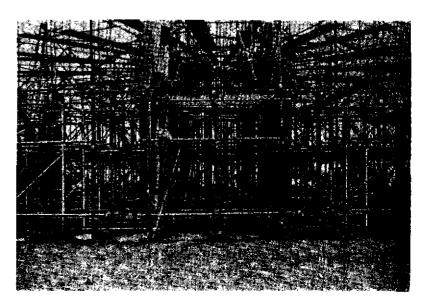
Middle right: A trailer truck loaded with some of the completed pillar sections.

Lower right: The steel scaffolding as it looked at an advanced stage, and with two of the pillars already in place.

Below: Pillar sections being mounted in position with the aid of a tower crane. Nine main pillars will give the Temple the nine-sided effect characteristic of Bahá'í Houses of Worship. Between each two of these principal pillars will be pairs of supplementary ones. The operation in which the lower sections were mounted and anchored to their foundations called for great precision.









National Spiritual Assembly of North-East Africa for 1961-1962. Left to right, seated: Dr. Leo Niederreiter, Mrs. Ursula Samandari, Foad Ashraf, Ali Ruhi. Standing: Dr. Hushang Ahdieh, Gamal Rushdy, Jamshid Munajjim, Dr. Hishmat Farhoumand, Gila Michael Rohta



Eight members of the National Spiritual Assembly of North East Asia for 1961-1962. Left to right, seated: Hiroyasu Takano, Agnes Alexander, Barbara Sims, Philip Marangella. Standing: Masazo Odani, David Earl, Ataullah Maghbel, Ikua Mizuno. Not shown: William Maxwell.

## New National and Local Assemblies Typify Growth of Faith

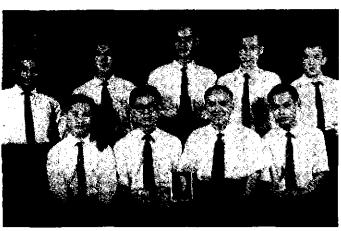


First Local Spiritual Assembly of Panganlayu, Brunei State, Sarawak, formed April 1961.



First Local Spiritual Assembly of Padua, Italy, formed April 21, 1961.

First Local Spiritual Assembly of Tangkak, Johore, Malaya Federation, formed April 1961. Left to right, seated: Chiam Tan Kuang (treasurer), Koh Eng Koon (secretary), Lin Chee Kow (chairman), Foo Fang Lig (vice-chairman). Standing: M. R. Vijayam, Tey Seng Chow, Won Kim Sun, Koo Eng Kiang, Tan Kim Seng.



Local Spiritual Assembly of Bologna, Italy, formed April 1961. Left to right, seated: S. Firouzmand, L. Shahidi, G. Khusrawani, K. Shahrokh. Standing: Julio Savi, David Ned Blackmer, M. Paymanian, A. Firouzmand, Keith De Folo. Although the assembly was first formed in 1960, no photograph was possible at that time.





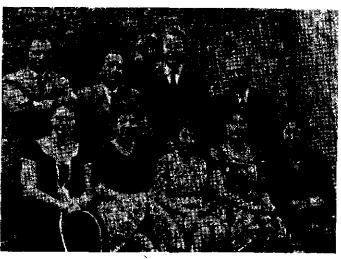
First Local Spiritual Assembly of Bari, Italy, formed April 1961. Left to right, seated: Mrs. M. Mobin, Ebrahim Faradian, Mrs. Attieh Ghaeni, Mrs. Mahin Tirandaz. Standing: Hamad Ghaeni, Mrs. Howyeh Avaregan, Husciar Foadi, Mrs. Amalia Foadi, Saradge Avaregan.



First Local Spiritual Assembly of Arnhem, Netherlands, formed April 1961. From left to right, seated: Harold Gail, Mary Bode, Edward Bode, Mas v.d. Garde. Standing: Helly Watrin, John Hutjens, Gert v.d. Garde, Toki Dudok-v. Heel, Marzieh Gail.



First Local Spiritual Assembly of Hetland, Norway, formed April 1961. From left to right: Richard Mereness, Betty Koyl, Mahmood Madjzoob, Synnove Boré, Shokooh Madjzoob, Joyce Johnson, Alfield Lindberg, Kyrsten Bonnovie, Bruce Johnson.



First Local Spiritual Assembly of Delft, Netherlands, formed April 1961. From left to right, seated: Olga Ruys, Jaleh Mowzoon, Vicky Samadani, Frough Towfigh, H. Bakhshayesh. Standing: Aman Samadani, Ruhi Towfigh, Theo Ruys, Faraj Bakhshayesh.

First Local Spiritual Assembly of Pinellas County, Florida, formed April 1961. Left to right, seated: Paul Petit (chairman), Lillian Beevers. Standing: Ruth V. Thomas (secretary), Gordon M. Thomas (treasurer), Jesse Alexander, Beatrice Alexander, Emma Walsh, Elizabeth Darreff, Arvilla Petit.



First Local Spiritual Assembly of Oxnard, California, formed April 1961. Left to right, seated: Mrs. Catherine Humphrey, Mrs. Nance Young (recording secretary), Mrs. Bala Taheri-Kermani, Mrs. LaVeller Jackson. Back row: L. G. Wells (chairman), W. C. Young (vice-chairman), Mrs. Patricia L. Doyland (secretary), R. Taheri-Kermani, John Humphrey (treasurer).



# The Star of India Rises

By H. Fatheázam Secretary of the NSA of India

spreads from village to village

3370 accept the Faith in six months as the Message

A FEW YEARS before his passing, our beloved Guardian stressed the importance of teaching the masses of this country, telling us that they are by nature spiritually-minded. It required a few years of consolidation of the old Bahá'í Community of India, as well as the unfoldment of the glorious Ten-Year Plandrawn by the beloved of our hearts, Shoghi Effendi, to enable us to understand the real significance of teaching the Cause to the masses of this subcontinent.

It is only six months since an organized effort was launched for giving the Message of God to the awakening masses of India. This is a glorious beginning, as it has resulted in the acceptance of the Faith by almost 3400 people.

One has to be in the field to see how the people of India are thirsty for the water of life—the Cause of Bahá'u'lláh. When the sacred Message of God is conveyed to a conference composed of 300 to 800 people, the Bahá'is are usually blamed by these loving souls for not bringing this message to them earlier.

#### Results of a Divine Process

We are really having a thrilling experience as with our own eyes we see the creative power of the Word of God change the hearts and brighten the eyes of multitudes of people—men and women, old and young. Statistics are important, but figures cannot reveal the stories of love, patience, devotion and sincerity involved in this divine process. To our amaze-

ment and delight we find ourselves in a position to make the following statements.

Within six months, beginning February 1, 1961, the list of the followers of Bahá'u'lláh in India has been enhanced by over 3370 loving souls.

The number of Bahá'i groups which will form spiritual assemblies next Ridván, in addition to the present



Above: Some of the believers of Samgimanda who Ramatu'lláh Muhájir and other Bahá'í visitors at

At left: Mrs. Shirin Boman, member of the Auxilia to a village.

At top, left: Mr. and Mrs. M. A. Faizi traveling first Bahá'í village school in Kwetiyapani.

At top, right: Pupils of the Bahá'í School of Kweth outside the school building.

At right: A view of the Bahá'í conference held at (





seventy-eight assemblies, is over one hundred.

The number of Bahá'í schools which have been opened in villages is eight.

More than ten enlightened souls have offered to donate their precious pieces of land for the construction of Hazíratu'l-Quds.

Six tribes of Adivasis (aborigines) are already repre-



i their traditional welcome to Hand of the Cause storic teaching conference held in that village.

ard in Asia and of the NSA of India, on her way

ullock cart with R. S. Bhargava, founder of the

together with local Bahá'ís and their guests,

nagar, an all-Bahá'í village.

sented in the Faith in India.

About 5000 people in distant Nepal, in the Himalaya Range, have expressed their desire to be numbered among the followers of Bahá'u'lláh—Glory of God.

#### Establishing the Base for Mass Teaching

It is appropriate to recall the promise of our beloved Guardian to a pilgrim concerning the great destiny of the black and brown races in relation to the Faith of Bahá'u'lláh, and we are very glad that the enlightenment of the brown race, begun years ago in the Pacific and Southeast Asia, has now extended to India.

The story of mass teaching here begins with a conference held on January 30 and 31, 1961 in a remote village, Samgimanda, in the heart of the heart of India - in the State of Madhya Pradesh (Central India). Previously, to establish a base for mass teaching, the National Spiritual Assembly of India had felt it necessary to have a few simple village schools. One such school had been opened two or three years ago in another district of the same state. One of the achievements of this school was that a teacher from these simple folks was trained to open another school of the same type in his own village, Samgimanda. Thus Samgimanda had become the seat of our second school among the masses, and also the site of our second spiritual assembly formed in the year 1960 under the mass teaching campaign.

All of a sudden we received news that revered Hand





The Ujjain conference—a scene typical of the Bahá'í conferences held in the villages.



Bahá'ís of the village Pir Ranaira Ka Khera, outside their huts.

of the Cause Dr. Muhájir, whose encouragement and guidance had previously made the National Spiritual Assembly lay stress on the importance of teaching the masses, was coming to Bombay. Fortunately, two members of the National Assembly, together with Mr. and Mrs. M. A. Faizi, experienced teachers of the Cause, were in Madhya Pradesh. When they received information of the arrival of the Hand of the Cause, and his desire to hold a conference for the benefit of the masses, word was sent by them to the Spiritual Assembly of Samgimanda so that within forty-eight hours a conference might be organized in their village.

#### The Historic Conference at Samgimanda

When the Bahá'ís started for Samgimanda on foot and in bullock carts, they did not know what was awaiting them. The approach to the mud huts of the village was decorated with simple colored papers. A number of villagers came out several miles to receive the guests. By firing gunshots they proclaimed in their traditional way that important and respected guests were coming to the village. Women, in groups, were chanting welcome songs and hymns. Amid the beating of drums, booming of guns and devotional songs, cries of "Alláh-u-Abhá" and "Bahá'u'lláh ki Jai" were heard. Children of the Bahá'í School, over sixty in number, lined up to receive the Hand of the Cause.

The conference was publicized within a few hours and attracted over 300 people. In spite of severe cold, this congregation continued well past midnight. It was cold, dark and midnight but nobody wanted to leave. The Message of God was so attractive, soul-stirring and inspiring that they sat spellbound. Representatives from neighboring villages did not leave the place till they were assured by the Bahá'ís that they would send somebody to their places to give to the people the reassuring and hope-fostering Message of God.

#### A Process of Chain Reaction

A group of Bahá'ís, organized by Dr. Muhájir, was then dispatched to various villages. After a few days, while the National Spiritual Assembly was in session in the presence of Dr. Muhájir in Bombay, news came that about 300 people had enrolled as Bahá'ís. So, from the beginning of February a process of chain reaction has set in. Every few days a conference would be organized by the new believers in their own villages. The number of participants in each conference would range between 300 and 800 people; the result of each conference would be between 100 and 200 declarations.

Again, each newly declared Bahá'í, on returning to his home village, wanted another conference for the benefit of his own area. "Why my people," he would say, "should not receive the Light of God? Why they should not become Bahá'ís?" He is right. Why should not they have the opportunity of receiving the glad tidings of Bahá'u'lláh? But how to meet all these demands is a question which is not easy to answer. However, this is the Cause of God and Bahá'u'lláh Himself will surely solve the problem.

There are people who are going from village to village by themselves, barefooted and with nothing except a walking stick and a small package of puffed rice, and perhaps one or two articles of clothing. The scorching heat of the Indian summer, dirt roads and the unknown destination do not deter them from the glorious path they are treading—the path of the service of God.

This is the glorious beginning. As the beloved Guardian has promised, the star of India is rising in the heaven of the Bahá'í world.

#### By-Election in Ecuador Names New NSA Member

Alberto Carbo Medina of Guayaquil, Ecuador, has been elected to the National Spiritual Assembly of Ecuador, replacing Guillermo Sotomayor, who was expelled from the Faith as mentioned in the September issue of Bahá'f News.



Southeastern Summer School - 1961 - Frogmore, S.C.

#### Southeastern Summer School Prepares Many Believers for Final Tasks of Crusade

Arrivals at the Southeastern Bahá'í Summer School, conducted from July 9 to 15 in the Penn Community Center at Frogmore, South Carolina, were greeted by a sign which read "652 Days." This terse reminder of the fraction of Crusade time still remaining signalized the urgent theme of the seven-day session.

The school attracted seventy-six believers and visitors, from ten states throughout the South and elsewhere, to the site on lovely, breeze-swept, moss-festooned St. Helena Island off the Atlantic coast. It provided an atmosphere that quickly made the friends forget the paralyzing preoccupations of the outside world in favor of an abiding spirit of heartfelt love and unity of purpose. In this spirit they gave their concentrated attention to the school program.

#### A Timely Course of Study

Each morning the youth inquirers met with Allan Ward to learn the broad outlines of the Faith. During the same period, in a class directed by Jack McCants, the believers pursued an intense, soul-stirring search for ways to initiate mass conversion and reach the spiritually ready Negro population.

In the next period, Betty Lewis showed how to assist children and youth to the understanding and use of the spiritual principles. At the same time another class explored fireside and speaking methods based on concepts of effective communication and the example of the Master. Simultaneously the youth explored various areas of the Faith under the leadership of Jane Failey.

After lunch two teachers collaborated in an inspirational class calculated to help the believers "arise in His Name" to achieve the remaining goals of the Crusade. Sherry Milden outlined significant aspects of Bahá'í history, stressing the importance of both youthful and more mature workers in the Faith, while Riaz Khádem brought the students closer to the spirit and scope of the Guardianship, especially in relation to the Crusade.

An experimental study period incorporated into the

schedule provided an opportunity to digest class notes while fresh, as well as time for homework and assistance with study methods.

#### Rewarding Evening Schedule

The teachers created a joyous learning atmosphere for the children's classes, as was demonstrated by an excellent handiwork display and by the children's participation in Talent Night.

The latter constituted one of a number of diverse evening programs that brightened the balmy, starry nights, the first being a beautiful commemoration of the Martyrdom of the Báb. Succeeding evenings also included a session on Persian pronunciations directed by Tzar Akhaven, a public meeting with Allan Ward as speaker, a Bahá'í literature presentation sent by Mrs. Marian Lippitt, and added periods on 'Abdu'l-Bahá's teaching methods while in America and the story of Jack McCants' stirring discovery of the Faith.

#### New Friends, and a Telling Tribute

A beautiful new sign prayerfully erected beside the highway to bring the believers closer to the island people led to a thrilling series of contacts. Included were a quartet that came to sing spirituals at the talent-night show, and a group of men, women and children who likewise rendered spirituals and led the friends in group singing. Two of the singers stayed until midnight to hear about the Faith. Another said, "Long ago the shepherds went to see what was happening; now we have come to find out about this new Faith."

Several of the new acquaintances came to fireside sessions, public meetings and other activities. Plans were laid for continued teaching among the islanders, and at school's end it seemed as if St. Helena, site of the summer school, might some day fall to the benign forces of Bahá'u'lláh.

As the session drew to a close, no more glowing tribute to its effectiveness could have been voiced than these words of one of the departing believers: "Nothing happened in my life of any significance until I met the beloved Guardian. This Bahá'í summer school is the second great experience of my life."

#### Four Brazilian Centers Find Means to Reach the Masses

It has been said that when, in the time schedule of the Faith, the hour arrives to start a new project, the means often seem to be almost miraculously provided. Recently in Brazil, with all the Bahá'ís concentrating specifically on ways of reaching the masses, a fourfold example of this was experienced.

It began in Porto Alegre, where a television program called "Great Buildings of the World" showed and described the House of Worship in Wilmette. Quick to seize their opportunity, the local Bahá'is obtained an interview with the manager of the station and were granted a half-hour for a program a few nights later.

The Bahá'í program was preceded by that of a famous singer, who no doubt helped to build a big audience. At any rate the Bahá'í telecast, which consisted of an illustrated story of the Faith and an interview with two believers, was so successful that on the next day these believers found themselves heroes on the streets of Porto Alegre.

A "chain reaction" result of this television venture was a request from an excellent magazine, O Globo, for permission to do an illustrated article on the Faith. Accordingly a reporter visited with the local spiritual assembly and also took numerous pictures, the upshot being one of the best and most attractive articles yet published in Brazil about the Faith.

#### Curitiba Follows Suit

The following week, in Curitiba, the friends had equally notable success. In a single day the Bahá'í community was able to stage a half-hour radio broadcast, a public meeting (with "standing room only") and a television program lasting for an hour and a half.

After the radio program, members of the community with Sr. Rangvald Taetz, the speaker, talked for three hours to all the personnel of the television station, planning the TV program which was to follow, and which was to take up a half-hour. It included interviews with believers representing the diverse racial and national elements within the Bahá'í community, an exhibit of pictures and books, and conversation about the Faith.

At 11 p.m., the end of the half-hour planned, the program managers were so interested that they opened the telecast to telephoned questions and continued the program until midnight, when they finally apologized for not being able to answer all the questions that were pouring in. An immediate result was an offer by the station of a half-hour semimonthly program for the Bahá'ís of Curitiba.

#### Two More Successes

Meanwhile the believers of São Paulo had long cast eager eyes upon this means of spreading the Faith among the masses, but lacked contacts with the television companies. At this same time, however, Sid Bulkin, a California Bahá'í, came to São Paulo, appearing on a theater and television show with the Vic Damone Jazz Group. He not only left the local friends



Bahá'ís of Porto Alegre, Brazil, with Hand of the Cause Rahmatu'lláh Muhájír (right of center, back row), on the occasion of a visit by Dr. Muhájír in May 1961.

many contacts but also opened channels through which the Sāo Paulo Bahá'ís were assured of a TV program in the near future.

And finally Sr. Taetz, on his way to help build an assembly in the city of Recife, stopped in Bahía, and while there put on a half-hour television program.

Therefore, in an interval of two weeks, the Brazilian believers were enabled to give the Message of Bahá'u'lláh to from 500,000 to 700,000 television viewers, plus many more souls through other media, and the sudden wave of mass proclamation seems likely to continue unabated.

# Renewal of Spiritual Forces Speeds Progress of Faith in Ohio

Last spring, at a time when East Cleveland, Ohio, seemed in danger of losing its local assembly, Mrs. Margery McCormick, Auxiliary Board member, paid the community a special visit. Her suggestion to use the long obligatory prayer, to set definite goals, and to be steadfast and constant in proclaiming the Faith was faithfully followed by the believers, with the result that the assembly was saved and a series of activities, in many of which nearby communities collaborated, have substantially furthered the promulgation of the Faith.

The East Cleveland Youth Committee staged a successful Ridván celebration attended by forty-two. Extension work was undertaken in two towns, and three picnics, all interracial, were held in connection with it, drawing a total of 155 people.

Race Amity Day celebrations were planned, and the youth of two centers held a prayer meeting for their success. On Race Amity Day itself, East Cleveland's extension teaching committee sent two representatives to one of the extension towns to aid in its program, while in East Cleveland itself Auxiliary Board member William deForge impressively pointed out to an audience of sixty-six—three-fifths of them contacts—that



Part of the group celebrating Ridván 1961 in East Cleveland, Ohio.

Bahá'is had, at Bahá'u'lláh's behest, practiced race amity for more than one hundred years. Even leftover refreshments were used to further the Faith, being distributed among friendly high-school students unable to attend the meeting, and to neighborhood Japanese children.

On July 9 a public meeting planned in commemoration of the Martyrdom of the Bab seemed doomed to failure, yet prayer brought together a group of twentyseven, including representatives of five races.

Increased steadfastness continues to bear fruit. East Cleveland holds successful weekly firesides, and a children's class is growing steadily. On one Sunday it was found feasible to hold an adult fireside while the youngsters were in their class. Opportunities for individual giving of the Message seem to have increased, including those of a believer who is a postman and another who worked in a library during the summer. And with it all the local assembly continues to feed the fires of its enthusiasm and devotion by regular study of the administrative institutions and the spiritual teachings.

#### International News Briefs

Since the beginning of construction of the Temple outside Sydney, Australia, a considerable amount of development has occurred in the Temple environs, with a number of homes being built, several subdivisions under way, and a large hospital planned. The price of a piece of land adjoining the Temple property is now three and one-half times the price formerly asked.

Hooper Dunbar, who did notable pioneering work among the Rama Cay Indians of Nicaragua, recently spent a few days with the believers and Indians around Yellowknife (Canada). When a young Indian couple invited him to stay with them on the Dog Rib Reserve, the chief of the tribe came to check on the visitor. Subsequently he invited Mr. Hooper to stay in his house, and when the visitor returned to Yellow-

knife, both the chief and his wife made a special trip into town with him. Before goodbyes were said, the chief insisted on having an official picture taken of them, which he wanted to hang in his home.

The National Aborigine Committee in Australia is formulating plans to further teaching work among the aboriginal people all over Australia—a project which was very dear to the heart of the beloved Guardian.

The Bahá'í community of Orlando, Florida, succeeded in making arrangements to have Jack McCants speak on the Faith from the pulpit of the New Unitarian Church during a study of the "lesser known religions." About 200 people were present and his presentation is reported to have been very impressive.

At Southern University (Scotlandville, Louisiana) a folder of Bahá'í literature has been given to the library by the Bahá'í College Bureau, and *Great Themes* of Life was presented for the reference shelves. In addition, consultation was held with Dr. William Couch Jr., director of the Woodrow Wilson Fellowship Honors Program, concerning his consideration of Bahá'í texts as sources of material for the Program's course of study.

#### New Latin American NSA's Begin Issuing National News Bulletins

Many of the new Latin American National Assemblies formed in April 1961 have begun the publication of their own news organs. Bahá'í News has received copies of the following journals in Spanish: Noticias Bahá'ís de Honduras, Noticias Bahá'ís Guatemaltecas, Noticias Bahá'ís de Colombia, Noticias Bahá'ís de Bolivia, Noticias Bahá'ís de Mexico, Noticias Bahá'ís del Ecuador; and two journals published in English: The Bahá'í News of Panama and Bahá'í News of Jamaica.

The Ecuador bulletin reports a sharp increase in the number of newly declared believers since the first national convention in April, nineteen having enrolled—almost equaling the number enrolled during the entire past year. In addition to extensive teaching work being done by the local assemblies in surrounding communities, a number of pioneers have gone out to new remote posts in an effort to reach the masses, often traveling in canoes on the rivers.

The Bulletin and Public Relations Committee which produces Colombia's new journal is urging each community to appoint a public relations committee which would endeavor to secure publicity on Bahá'í activities, particularly in relation to Bahá'í anniversaries and other special events. This journal also includes a special page devoted to youth activities.

The news bulletins of Guatemala and of Honduras report their first youth conferences. Guatemala held its conference in July in Guatemala City, while two were held on August 18 and 19 in Tela and Triunfo, Honduras, respectively.

Panama's first Bahá'í News announced long-range plans for teaching the Indians in remote areas, the plans being based upon urgent statements of Hand of the Cause Rahmatu'lláh Muhájir when he was in



Teaching conference for the German-speaking section of Switzerland, held in Zurich on July 2. Dr. David Ruhe, member of the United States NSA, gave a brief address directed to the American pioneers present.

Panama. He mentioned the Guardian's reference to the Indians as a great hidden treasure, and the imperative need for bringing the Faith to them as quickly as possible.

Jamaica's first issue of Bahå'i News cites the two teaching conferences being held at the request of the NSA—one on August 20 in Kingston and the other in Port Antonio on August 27.

Noticias Bahá'is of Bolivia has announced an illustrated trilingual pamphlet particularly for teaching people in the rural areas. It is published in Spanish, Quechua and Aimara,

Mexico's first issue of its Noticias Bahá'is includes a complete directory of national committees and local assemblies and their officers.

#### BAHA'I IN THE NEWS

The August 5 issue of Weekend Magazine, the magazine section of the important Canadian newspaper, The Montreal Star, included an article entitled "Her Faith Fills Her Life," the subject being beloved Hand of the Cause 'Amatu'l-Bahá Rúhíyyih Khánum, with references to the Guardian, the Faith itself and the World Center. The article, which originated in Haifa, makes clear to the paper's Canadian readership that Rühíyyih Khánum's father, the late, distinguished Hand of the Cause William Sutherland Maxwell, designed not only the Shrine of the Báb, shown in one of the four illustrations, but also a number of the most famous buildings in Canada.

Faiths, Cults and Sects of America, a book by Richard Mathison, devotes a short chapter to the Bahá'í Faith. The account is accurate in many respects; however, the author underestimates both the strength and the enthusiasm of the American believers. (Published by the Bobbs-Merrill Co., Inc., Indianapolis and New York, 1960.)

The April 20 issue of Jet, a weekly magazine published in Chicago, stated that two Bahá'í schools had been opened in Northern Uganda and that a third was being built in Kenya. The Faith is referred to as strongly opposing racial, religious and national prejudice.



Public Fireside in Rotterdam, Netherlands, during visit of Hand of the Cause Adelbert Muhlschlegel (back row third from left).

The first 1961 issue of *The Voice*, a British quarterly, contained an excellent article by Elsie P. Cranmer on progressive revelation, with strong emphasis on the coming of Bahá'u'lláh. The succeeding issue of the same publication gave prominence to a brief quotation from 'Abdu'l-Bahá.

On page 169 of Africa Disturbed, by Emory and Myrta Ross (Friendship Press, New York, 1959), appears the following: "One African, after successive memberships in several Protestant denominations, told us he was now a Bahá'í and quite happy. "There are no divisions in Bahá'í." The divisions he referred to are chiefly those based on color."

Introduction to Philosophy, a textbook published late last year, incorporates a historical sketch of the Faith and a listing of its principles. The author of the volume is Paul A. Reeder, Ph.D.; the publisher, Lucas Bros.

Julien Huxley's Knowledge, Morality, and Destiny (Mentor Books edition, p. 241) makes this reference to the Master: "That remarkable man, 'Abdu'l-Bahá, wrote that 'the greatest prison is the prison of self.'"

An article about Human Rights Day, sent to the Madi-

#### Corrections

In the August issue of Bahá'í News, page 11, the legend under the lower left-hand illustration should have read, "National Spiritual Assembly of the Bahá'ís of Italy and Switzerland," etc.

In the May issue, page 7, the African musical instrument called the "congo" was erroneously referred to as a drum. Actually the congo is a sounding box to which metal keys are attached. Thrumming the keys rapidly with the thumbs produces music resembling that of the xylophone, and capable of great variation. The Africans make their congoes themselves, in various sizes, and these instruments provide one of the means through which the extraordinary musical feeling of the people finds expression.

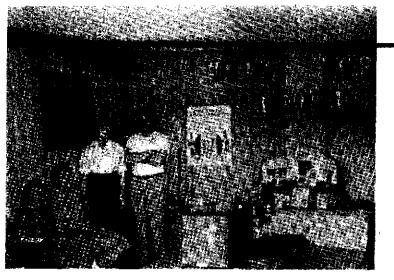


Exhibit sponsored by Bahá'is of Urbana, Champaign and Rantoul at Champaign County Fair in central Illinois, week of August 23-28.

son, Wisconsin, Capital Times as a letter to the editor, appeared as a full-fledged editorial, complete with byline giving the author's name and connecting her with the local Bahá'í Assembly.

The June 11 issue of the New Orleans, Louisiana, Times-Picayune included a story on sightseeing in Israel. A fine illustration showed the Shrine of the Báb, and a text reference to Haifa said, "In this city is the famed and beautiful Bahá'í temple with its golden dome."

The July MCMT Alumni News, bimonthly publication of the Michigan College of Mining and Technology Alumni Association, carried a picture of Oscar E. Engelder, class of 1911, of Phoenix, Arizona. On the facing page appeared this reference: "Retired, he has numerous interests and is chairman of the local spiritual assembly of the Bahá'í World Faith."

The Berkeley, California, Daily Gazette, issue of July 27, included a comprehensive syndicated article by Frank Watson on outstanding American places of worship. It mentioned the Bahá'í House of Worship in Wilmette, Illinois, and a two-column picture of the Temple dominated the entire space.

The May issue of Newday, "Monthly Newsmagazine of the West Indies," published in Kingston, Jamaica, devoted nearly a page to a generally accurate account of the history and principles of the Faith, with the principles summarized in a box headed "12 Bahá'í Beliefs." Prominent on the page is a large illustration showing the new National Spiritual Assembly of Jamaica.

The name of Mrs. Katherine McLaughlin, member of the Auxiliary Board and of the Western Hemisphere Teaching Committee, is included in the new second edition of Who's Who of American Women. A point of interest is the fact that the listing mentions Mrs. McLaughlin's Bahá'í activities, omitting most of the former non-Bahá'í ones.

Bahá'í bulletins published by the Ecuador and Colombia friends mention a Pan-American Airways brochure containing a color illustration of the Shrine of the Báb. The title of the brochure is "El Mundo Fabuloso en 60 Días."

The cover illustration of an advertising folder pro-

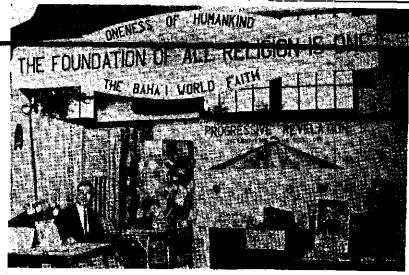


Exhibit sponsored by Willowick Bahá'í group at Lake County Fair, held in Painesville, Ohio, August 23 to 27.

moting bus tours of Israel shows a traveler looking out a bus window at the Shrine of the Bab and the International Archives Building.

#### A Better You, Hence

#### A Better World

One vast and simple thing which will come about through the influence of Bahá'u'lláh is the betterment of our world. A vivid and specific instruction on how each of us can, without cooperation from anyone else, accomplish our part of this is given by 'Amatul-Baha Rúhíyyih Khánum in Prescription for Living, page 190: "It stands to reason that if you are better the world will be better; there will be that much more gold in the ore of humanity, because one of its components will be of a finer calibre."

A Bahá'í, like any other individual in any other Faith, must be in sound spiritual health before he can ameliorate the ailments of society—if for no other reason than that society will not attend to the improvements suggested by a person who is himself in need of the changing he advocates.

Can I, for example, afford to quote the Bahá'í statements against all prejudice while I show enthusiastic bias against those who are prejudiced? Do I ever, in the name of equality, sweepingly condemn others?

Can I proclaim the oneness of religion while wielding a subtle sneer on the subject of "superstitious" Catholics, "backward" fundamentalists, or "wishy-washy" liberals? And when I deplore the refusal of others to

#### Material for U.S. BAHA'I NEWS

For a number of reasons, including a change in printing schedule, it is now necessary for material to reach Wilmette by the twentieth of the second month preceding date of issue.

News items and photographs of general interest are requested from all national assemblies and from national committees and local assemblies of the United States.

-Managing Editors



Baha'is of Benutan with two Brunei believers.

heed the Baha'i message, am I sighing on their behalf, on behalf of the Faith, or on behalf of my bruised ego because someone wouldn't listen to me?

Do I ever, even inwardly, become more involved in wondering about the "status" of other Bahá'ís than in trying steadily to raise my own inner sights? And if I do, or if I don't, can I ever with a straight face quote "Breathe not the sins of others so long as thou art thyself a sinner"? Or "How couldst thou forget thine own faults and busy thyself with the faults of others"?

Can I speak the Bahá'í concept of love for all mankind when I am willing to treat with ordinary good-will only those who don't get on my nerves? Do I take other people's faults in stride as matter-of-factly as I right-eously expect them to take mine? And if I don't, do I still go along reminding others that 'Abdu'l-Bahá said, "To live the life is . . . to be no cause of grief to anyone"?

Do I get eloquent about abstract values and forget that application is more to the point than eloquence? Do I substitute good activities for the performance of obligations? Or search the scriptures but seldom my own heart? Am I, to quote an old saying, so heavenly minded that I am no earthly good? Am I well informed or am I just glib? Am I tolerant or perhaps merely timid? And do I ever adopt an earnest and helpful attitude about a friend and in an obvious spirit of loving concern slash him to ribbons?

It is a painful operation to remove the beams from our eyes. But it is usually necessary for clear vision, and we Bahá'ís cannot expect to get very far unless each of us can see, clearly, where he already is.

-From South Central States ATC Bulletin

#### Calendar of Events

#### **FEASTS**

October 16 — 'Ilm (Knowledge) November 4 — Qudrat (Power)

#### HOLY DAY

October 20 - Birth of the Báb

#### PROCLAMATION EVENT

October 24 - United Nations Day

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
October 13-15

#### Baha'i House of Worship

#### Visiting Hours

#### Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

#### Service of Worship

#### Sundays

3:30 to 4:10 p.m.

#### Public Meeting

Sunday, October 15 4:15 p.m.

#### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, III.

#### National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

#### Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

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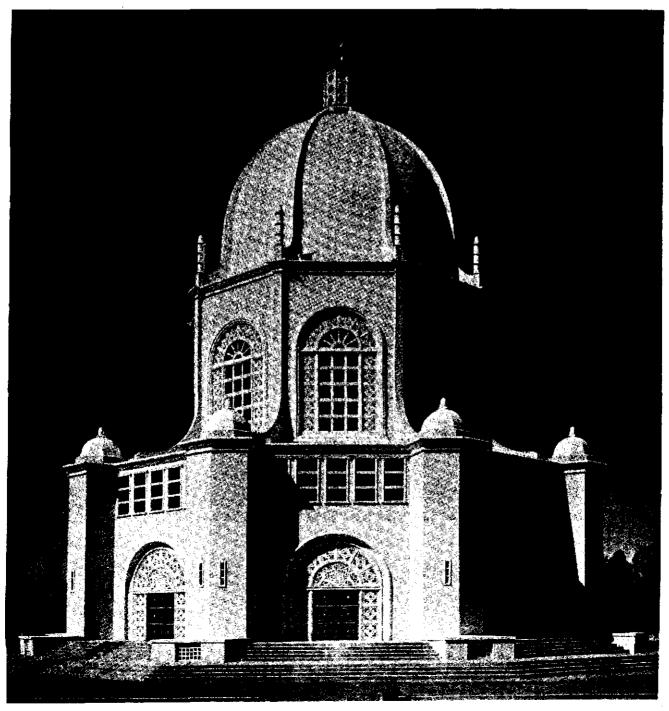
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## The Mother Temple of the Antipodes, Dedicated in September

BAHA'I YEAR 118

NOVEMBER 1961



### Hands in Holy Land Send Joyful Tidings of Dedication of Temple in Sydney

"Share joyous news (of) dedication Mother Temple (of the) Antipodes (in the) presence (of) 'Amatu'l-Bahá Rúḥíyyih Khánum (and) representatives (of) twenty countries (of the) Bahá'í World Community. Historic occasion marks (the) attainment (of) second stage (of) beloved Guardian's three-fold enterprise designed (to) establish (the) first sacred Houses (of) Wor-

ship (on the) African continent (in) Australasia (and in) Europe. Call upon (the) friends everywhere (to) join (in) prayers (of) praise (and) thanksgiving (to) Bahá'u'lláh (for) highly significant victory. Airmail message (to) Hands (and) National Assemblies."

(Signed) Handsfaith

Received September 19, 1961

# Hand of the Cause Agnes Alexander Visits Five Cities on Two-Week Korean Trip

Early in July Miss Agnes Alexander went to Korea from Tokyo for a fortnight of inspirational visits. Arriving in Seoul on July 7, she spoke at several meetings, including the observance of the Martyrdom of the Báb two days later. At her side during the observance sat the Korean poet Oh Sang-soon, who was Miss Alexander's interpreter on her first history-making visit to Korea in 1921.

Following her stay in Seoul, the beloved Hand of the Cause traveled to Chunju, where there is a local assembly. She spoke to a public gathering of forty people and then went on to Pusan, stopping enroute in Taejon and Taegu, both goal cities. In Pusan she addressed two public meetings, and inspired the believers and their contacts with her wisdom and exemplary devotion.

Leaving Pusan, Miss Alexander spent several more days in Seoul and then returned to Tokyo, having

"diffused the Divine Fragrances" and given a strong impetus to the activities of all the friends in Korea.



Hand of the Cause Agnes B. Alexander (holding Greatest Name) with Baha'ís of Pusan, Korea.



The recently completed local Haziratu'l-Quds of Muara Siberut, Mentawei Islands. (See also picture at right.)



Believers from Padang and Djakarta at the opening of the Haziratu'l-Quds of Muara Siberut.

BAHA'I NEWS





## Haiti's New National Assembly Stages Its First Summer School



With the aid of Auxiliary Board member Dr. Sarah Pereira, local assemblies, Haitian and U. S. pioneers and other believers, the National Spiritual Assembly of Halti conducted a three-day summer school from August 18 to 20. The locale was the home of Mr. and Mrs. Donald Corbin at St. Marc. During the twelve busy days of Dr. Pereira's visit, she and the resident Bahá'ís also collaborated on five public meetings, three radio interviews, a radio tape used in several subsequent broadcasts, and newspaper interviews that resulted in considerable added publicity.

Above, left and right: Some of the believers who attended the summer school sessions. In the first picture, Dr. Pereira is third from the left in the back row. She also appears in the other pictures. At left: Public meeting held in the Haziratu'l-Quds, Port-au-Prince. Below, left: Public meeting at the Hotel Christophe, Cap Haitien. Below, right: Public meeting at Liancourt. This gathering was actually held in two parts, at two different believers' homes, the second session occasioned by the unexpected arrival of twenty-five people from a neighboring village after the first session had closed. Another meeting, not shown, was held in St. Marc.





# The Geyserville Story for 1961



U.S. Bahá'í school near the west coast completes its thirty-third summer session with a notable record, including fifteen youth declarations

THE MOST EXCITING news of the 1961 summer season at the Geyserville Bahá'í School was the declaration of twenty-two persons during the six-week session, including fifteen youth during the final week alone. This was the largest number of people ever to announce their intention of becoming Bahá'ís during a Geyserville session — and perhaps during any Bahá'í school session in still obdurate North America.

What had started simply as a successful last week ended in a spirit of reverence and devotion, as an ever-increasing number of youth indicated their intentions. Study classes were held far into the night, and recreation was abandoned, while the declarees sought to explore the limits of their faith and to comprehend their obligations as Bahá'ís.

On the final evening, at a special picnic, each of the fifteen youth was presented with a book signed by

View overlooking California's beautiful Sonoma Valley, with some Geyserville School buildings visible in middle foreground. Geyserville is situated about eighty miles north of San Francisco.





During the last week of the school's summer session these fifteen youth announced their intention of becoming Bahá'ís. The event, which set a new declaration record at Geyserville, lifted the entire school to heights of thankful devotion.

everyone present at the school. For this occasion the more than one hundred students were joined by about seventy-five local Bahá'ís and their friends for an evening of fellowship that ended with a beautiful devotional period.

A spirit of reinvigoration, teaching and service permeated the entire six-week session. This was typified by the inauguration of a cooperative work program which gave everyone an opportunity to participate in the school's physical operation, and made possible the elimination of almost all staff positions, with a consequent reduction in costs. The prevailing feeling was that the work program was an important step toward making the school an embryonic Bahá'í community.

Another source of inspiration was the use of experimental course materials prepared by the Advisory Committee on Education. Many areas of study were identified where revision would be needed, but the idea of compiling resource materials from which the individual teacher could develop specific content and techniques was enthusiastically welcomed.

Attendance was at a record high, and during three of the six weeks the school was filled beyond capacity. All possible space was converted into sleeping quarters but on several occasions the management was unable to provide for all those wishing accommodations.



The heavy attendance made it possible to operate the school on a sound financial basis even though rates had been lowered.

All in all it was an outstanding and inspirational session — so much so that it elicited these words from a consecrated school committee member and teacher: "We pray that each year Geyserville will come a bit closer to fulfilling its divine purpose as an institution of Bahá'í learning. This year it seems to have done so."

At top: The Unity Feast, an outstanding annual demonstration of amity and concord, was attended this year by almost 700 people of diverse racial, religious and national backgrounds. Here they are gathered at "the big tree," a famous landmark. A special inspiration was the presence of several American Indian Bahá'is from Nevada.

Upper right: The devoted service of Clare Irwin and Alla Dakserhof in Geyserville's growing library was largely instrumental in causing the local newspaper to run a feature story on this vital adjunct of the school.

Lower right: Road to the redwood grove, where youth classes are often held.

Below: A glimpse of Collins Dormitory, which provides a large part of the sleeping accommodations.









The members of the panel for the Phoenix public meeting in observance of World Peace Day, together with Mrs. Gladys Baumann, program chairman, who holds the proclamation issued by Governor Paul J. Fannin.

# Four U.S. Governors Proclaim World Peace Day a State Event

In 1960 the Bahá'í Group of Baltimore County, Maryland, succeeded in having a proclamation issued by the governor of the state declaring Bahá'í-sponsored World Peace Day a state event. The Hands of the Cause thereupon recommended that steps be taken to secure similar proclamations in other states. This year the U.S. National Spiritual Assembly undertook, through appropriate local assemblies and groups, to gain recognition of the event in nine states.

At least seven of the nine Bahá'í communities which were approached launched efforts to gain gubernatorial

A delegation of the Bahá'ís of Providence, Rhode Island, were invited by Governor John A. Notte Jr. to be with him in his chambers while he read the Proclamation for World Peace Day. Shown below with the Governor are (left to right) Mrs. Beth Newport, Makoto Inaba and Mrs. Muriel Stokes.



#### PROCLAKATION

#### WORLD PLACE DAY

WHEREAS, members of the Baha'i Paith in Aritona are joining with members of their faith throughout the United States in the observance of World Feace Day, with emphasis on the theme, "Education for Peace;" and

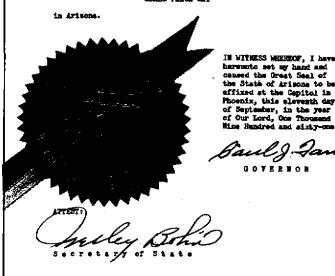
WHEREAS, the desire for world peace is the universal goal of all peoples, the United States being the leading proponent of this burning desire; and

MHERRAS, this suprems aim requires a high sense of moral rectitude and justice in social and administrative activities, completely free from prejudices in dealing with peoples of different race, class, creed or color; and

WHEREAS, America must lead the way toward the realization of world peace,

NOW, THEREFORE, I, Faul J. Fannin, Governor, urging the people of our state to join prayerfully in this observance, do haraby proclaim Sunday, September seventmenth, 1961, as

#### WOOLD PRACE DAT



The Arizona proclamation, which the governor strengthened with a phrase of his own.

recognition, and, of these seven, four reported success. One community was unable to make necessary arrangements in time, but has proposed trying again next year. Another's request was declined for legal reasons but the governor's reply highly commended the Bahá'í project.

The four chief executives whose proclamations have been received were the governors of Arizona, Nevada, Rhode Island, and Wisconsin. All followed suggestions as to how their proclamations might be worded, but also exercised their prerogative to make changes and additions. The governor of Arizona added the significant words, "Urging the people of our state to join prayerfully in this observance..."

It goes without saying that state proclamations supporting World Peace Day can of themselves bring incalculable spiritual results, and they can also be an important step in the direction of mass proclamation of the Faith.

## Early Returns Indicate Wide Variety of Programs Given on World Peace Day

While all the media of mass communication bristled with rumors of war, the Bahá'ís in numerous U.S. centers assiduously prepared and presented programs commemorating World Peace Day, which this year fell on Sunday, September 17. Following are accounts of some of the programs.

The Stockton (California) Bahá'í community opened its observance with a Persian-style dinner served at a Bahá'í home to a group including seven adult and two youth contacts. This was followed by an introductory talk on the Faith, a showing of slides and informal discussion. An announcement of the event appeared in a local newspaper.

In the Colorado Springs (Colorado) area, five-inch newspaper advertisements heralded the day and offered further information through a specified telephone number. The observance was held jointly by the city-proper and suburban communities, in a Bahá'í home, at 11 a.m. on Sunday morning. A newspaper report of the meeting followed in a few days.

#### El Paso Holds an All-Night Vigil

In El Paso, Texas, the churches and synagogues had started a sixty-day prayer vigil for world peace. It was natural for the Bahá'ís to call attention to their forthcoming observance and to ask if they could take part in the vigil. The sponsors gladly accepted. The Bahá'í program, given in the beautiful new chapel of the Central YMCA, appropriately started at 6 p.m. on Saturday, September 16, and ended at 6 p.m. on World Peace Day itself. All of the El Paso believers, plus some of their friends, took part. The vigil led to new contacts, and the Bahá'ís themselves felt special power in the prayers and meditations which they used for the occasion.

Greensboro, North Carolina, gave a panel presentation on "Education for World Peace" in an auditorium on the campus of one of the local colleges. As befits a strictly Bahá'í event, all three of the speakers, and the moderator as well, were Bahá'ís.

The Durham (North Carolina) observance, held in a Bahá'í home, was announced through printed invitations which gave the purpose of the forthcoming gathering as "prayers, meditation for inspiration, guidance and discussion toward nobler lives." Recorded organ music embellished the program.

Redding, California, was handicapped in some of its publicity efforts by church competition, yet succeeded in putting on an effective public meeting with the aid of two radio announcements and the thorough cooperation of all vicinity Bahá'ís.

#### Indian Friends Share in Colorado Observance

The Jefferson County and Denver communities collaborated on a public meeting attended by fifty persons. Program honors were shared by Mrs. Irene Vanderhoof, the Bahá'í speaker, and two Hopi Indian friends who contributed a wonderful talk and prayer. One of them also gave a brief account of the Hopi prophecies. Included in the audience were five Indians, four Negroes and one Chinese—a representa-

tion which, in the words of the Bahá'í News reporter, "made a very pretty bouquet."

Indianapolis, Indiana, used invitations plus numerous newspaper, radio and television releases to promote its public observance, and while the resulting attendance was not large, many seeds were no doubt planted.

Duluth, Minnesota, put on a student-panel meeting at the YWCA, with "Education for World Peace" as the discussion subject. It gave rise to considerable interest in the Bahá'í Peace Plan, and non-Bahá'í youth participating on the panel were spurred on to further investigation of the Faith. Mimeographed invitations, radio announcements and posters publicized the meeting.

#### Oregon Community Presents Eminent Speaker

Salem, Oregon, opened its public meeting with a short introduction to the Faith by the chairman, and then presented Mr. Robert L. Bogue, formerly Deputy Chief of the World Health Organization of the United Nations. This outstanding international civil servant gave a talk on "Education for World Peace" which beautifully rounded out the program.

The Los Angeles community staged a public meeting at its Center, with Elwyn Van Zandt, a member of the local assembly, giving a talk which traced man's efforts toward peace down through the ages. The speaker pointed out that to achieve true peace a divinely inspired plan is needed. Two well-known guest artists provided instrumental music. Seventy-five people attended.

The Phoenix (Arizona) Bahá'í community held a well-publicized panel-type meeting. Mrs. Carston Schmidt, a Bahá'í from Tempe, served as a member of the panel, which also included the president of the International Relations Club of Phoenix College, a representative of the Fellowship of Reconciliation, and the coordinator of the Quaker Committee on Peace.

#### International News Briefs

Because of the considerable amount of funds still required for the Sydney Temple, the general financial needs of the Faith, and the necessity of concentrating primarily on local teaching as the Crusade approaches its end, the National Spiritual Assembly of Australia decided not to hold a summer school at Yerrinbool this year. Instead, all of the regional teaching committees were asked to arrange either a study week or week end, open to both Bahá'ís and non-Bahá'is and designed to promote local teaching.

On July 9 the National Consolidation and Teaching Committee of Luxembourg conducted an all-day teaching conference in Differdange. It comprised an observance of the Martyrdom of the Báb, a review of a Message from the Hands of the Faith and consultation on "The Unfoldment of the Divine Plan in Europe." Following the conference the local assembly of

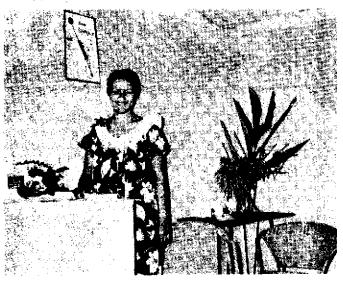


American Indian Service Committee Display at the 1961 National Convention.



Bahá'í exhibit at Benton County Fair, sponsored by the Rogers (Arkansas) Assembly. Over 1000 pieces of literature were given to inquirers, and a number of visitors signed the guest book.

Bahá'í booth at the Young Farmers' Fair, held September 1 to 3 at Kauai in the Hawaiian Islands.



Differdange held its first public meeting, with Auxiliary Board member Louis Henuzet as speaker. And on August 8 the Differdange believers were able to announce the joyous news of the first Bahá'í declaration in a goal city of Luxembourg.

Among the bulletins now being published for believers by the new Latin American national assemblies is Noticias Bahá'ís of El Salvador. In addition the national teaching committee is issuing a brief and attractive monthly publication called Bahá-Luz ("Bahá Light") and addressed specifically to non-Bahá'ís.

William Maxwell Jr., member of the Auxiliary Board for Asia, recently returned to Korea with Mrs. Maxwell after they had completed a six-week tour of the United States. Speaking to about 80 believers in Los Angeles prior to departure, he said: "Our task has been made easier because of the workers for the other Prophets, who have smoothed the road before us. Without Buddhist and Christian teachings, the peoples of the East might not have been ready for the teachings of Bahá'u'lláh for another 2000 years. ..." The Maxwells have pioneered in Korea since 1954. Mr. Maxwell was chairman of the first North East Asia National Assembly, formed in 1957. He is one of the directors of the U.S. Army Education Program in Korea.

Two new members have been elected to the National Spiritual Assembly of Nicaragua to replace Ruth E. Yancey and Pablo Pérez, who have moved out of the country. The new members are José Barahona Díaz and Luis Guillermo Bonilla.

The Spiritual Assembly of Cuidad Trujillo, Dominican Republic, showed commendable zeal by presenting several Bahá'i books to the Instituto Cultural Dominico-Americano. The gift was gratefully acknowledged by the institute's director.

Under the heading, "New Goals Achieved," the September newsletter of the National Spiritual Assembly of Central and East Africa cites the fact that over 100 declarations from pygmies in the Congo have been accepted in the Ubembe area. Good news of a different variety is the report that recognition of Bahá'í Holy Days is now being granted in Kenya.

During May a Bahá'í Society was established at Queensland University (Australia), its object being "to promote discussion and analysis of Comparative Religions and the Bahá'í World Faith." Meetings held at three-week intervals are centered around basic talks by selected speakers. They have been well attended and have had the effect of widely publicizing the Faith at the University. A similar society founded earlier at Sydney University has enjoyed the same experience.

The Child Education Committee of the Kauai (Hawaiian Islands) Bahá'í Group attracted much favorable attention with a booth at the local Young Farmers' Fair. It was the first time that a religious group had been represented at any fair on the Island of Kauai. One of the believers who manned the booth was Miss Lani Chun-Fat, first Bahá'í of part-Hawaiian ancestry to declare herself on the island.



First National Spiritual Assembly of El Salvador, formed April 1961. Left to right, front row: José María Padilla (chairman), Marta de Herrador, Gabriel Torres (recording secretary). Back row: Napoleon Gonsalez (vice-chairman), Quentin Farrand (treasurer), Marcia S. de Matamoros, Rafael Garcia (secretary), Marco Antonio Martinez, Jeanne de Farrand.



First Local Spiritual Assembly of Glendale, Wisconsin, formed April 1961. Left to right, seated: Mrs. Wilma Craeger, Mrs. Shirley Niss (vice-chairman), Mrs. Alma Thur, Mrs. Barbara Perleberg, Mrs. Opal Schmahl. Standing: Richard Craeger, Robert Niss (secretary), William Perleberg (chairman), Leonard Schmahl (treasurer).

# National Spiritual Assembly of Venezuela Incorporated

Another World Crusade goal has been achieved with the incorporation of the newly formed National Spiritual Assembly of Venezuela. The incorporation was registered by the Republic of Venezuela on August 1.

#### New NSA Secretary Elected in Chile

Sr. Edmundo Fuchslocher P. is the newly elected secretary of the National Spiritual Assembly of Chile, replacing Dr. Alex Reid, who will be in Europe for an indefinite period. A by-election resulted in the election of Sr. Ricardo Bañados to fill the vacancy on the National Assembly created by Dr. Reid's departure.

First Local Spiritual Assembly of Leyden, Netherlands, formed April 1961. Left to right, front row: Khalil Ala'i, Mrs. Nosrat Rahnama Rabbani, Mrs. Shams-i-Jahan Ala'i, Mrs. Eshraghieh Faridian, Zia'u'llah Faridian. Back row: Miss Ridvan Ahadieh, Mehraban Hedayati. Massoud Mazgani, Mrs. Farrokh Taheri.





First Local Spiritual Assembly of Oeiras, Portugal, formed April 1961. Left to right, seated: Fernando Jordão, Sta. Maria de Lurdes Gomes, Xavier Rodrigues, Neal Brady. Standing: Snra. Maria Luisa Ribeiro, Mrs. Isabel Horton, Miss Janet Coppen, Snra. Hilda X. Rodrigues, Mrs. Emma Martensen.

First Local Spiritual Assembly of Rotterdam, Netherlands, formed April 1961. Left to right, front row: K. Khavari (vice-chairman), N. Sayyah, Sh. Sana (secretary), H. Nadimi. Back row: Mrs. T. Sayyah, Mrs. A. Khavari, Mrs. F. Sana, Mrs. J. Straub (chairman), Mrs. Ine de L. van Wijngaarden.



#### Know Your Baha'i Literature

#### "The Promised Day Is Come"

By Shoghi Effendi

The following paragraphs are taken from the preface prepared by Dr. Firuz Kazemzadeh, associate professor of history at Yale University, for a new edition of the above work.

O SAY that we live in an age of crisis is to utter a platitude. Hundreds of books, thousands of articles, speeches, sermons and lectures play endless variations on this frightening theme. The facile optimism of an H. G. Wells, the irrational faith in an automatic betterment of human life, the confident expectations of a universal triumph of peace and democracy have given way to anxiety, fear and despair. There is remarkable agreement that the world is sick, that "something went wrong" with Western civilization at the very moment when it was about to become world civilization, that yesterday's utopias have proved cruelly disappointing, that man's future is threatened by his own destructive impulses, which are much stronger than he had suspected and which he seems unable to control. However, there is little agreement about the causes of the crisis and none about the necessary cure. Lost in the labyrinth of conflicting ideologies, blinded by glittering theories which distract him for a brief moment, lacking a vital system of values, modern man, almost in spite of himself, continues on the road to catastrophe and total self-destruction.

Having voluntarily renounced his spiritual nature and proclaimed himself nothing more than a higher animal, modern man is as yet incapable of discerning the simple truth that his happiness and his very survival depend upon the establishment of harmony between his will and the Will of the Author of the universe. The cause of man's tragedy lies in his rejection of the principles which constitute the sole basis of human existence, principles which are as real as physical laws but apprehended through reason and faith rather than through reason and the senses.

Twenty years ago in the midst of the second World War, Shoghi Effendi addressed to the Bahá'ís of the West a long letter which became a book. In it he spelled out in clear and powerful language the Bahá'í understanding of the crisis of our age. "The powerful operations of this titanic upheaval," Shoghi Effendi unequivocally proclaimed, "are comprehensible to none except such as have recognized the claims of both Bahá'u'lláh and the Báb. Their followers know full well whence it comes, and what it will ultimately lead to." The certitude expressed in these lines is derived from faith in Bahá'u'lláh as a divine Messenger Who had opened a new era in mankind's history.

Eloquently and vigorously Shoghi Effendi sketches the outlines of Bahá'u'lláh's mission and of the response it evoked. In numerous messages to "emperors, kings and princes, chancellors and ministers, the Pope himself, priests, monks and philosophers, the exponents of learning, parliamentarians and deputies, the rich ones of the earth, the followers of all religions," Bahá'u'lláh proclaimed His message and unfolded before the unseeing eyes of the rulers of the world the Divine Plan destined to raise mankind to a higher level of development and to create a new, a spiritually sounder civilization.

The disintegration of the traditional foundations of civilized society, the overthrow of its ancient institutions and values created a vacuum which inevitably had to be filled. When humanity turned its back on Bahá'u'lláh, refusing to accept His message, it opened the door to false and vicious doctrine which quickly captured its mind and heart. Today, as Shoghi Effendi points out:

The chief idols in the desecrated temple of mankind are none other than the triple gods of Nationalism, Racialism, and Communism, at whose altars governments and peoples, whether democratic or totalitarian, at peace or at war, of the East or of the West, Christian or Islamic, are, in various forms and in different degrees, now worshipping. Their high priests are the politicians and the worldly-wise, the so-called sages of the age; their sacrifice, the flesh and blood of the slaughtered multitudes; their incantations, outworn shibboleths and insidious and irreverent formulas; their incense, the smoke of anguish that ascends from the lacerated hearts of the bereaved, the maimed, and the homeless.

The Promised Day Is Come is not a history of the last century, nor is it a philosophy of history in the more technical sense of the term. Yet it conveys in less than a hundred and fifty pages a truer picture of the cataclysmic changes which have occurred in Europe and Asia since the middle of the nineteenth century than whole libraries of heavily footnoted tomes. Shoghi Effendi's analysis penetrates to the core of events and personalities. His brief characterizations of Napoleon III, Pope Pius IX, Násiri'd-Din Sháh, Wilhelm II, are brilliant examples of bold and precise condensation, in which a few sentences suffice to reveal the most important qualities of each man. The same genius for concise formulation is displayed in discussing such complicated events as the downfall of monarchic institutions, the collapse of the Caliphate, the crumbling of religious orthodoxy, or the rise of Bolshevism. Unerringly he selects the essential characteristics of each; and the event, the institution, or the movement comes to life and yields its meaning to the astonished reader.

This remarkable book, ostensibly addressed to the Western Bahá'ís, is a challenge to everyone. Rapidly and dramatically, it tells the story of the last of God's messengers speaking to the entire humanity but being heard by only a few. It shows the frightening consequences of such recalcitrance: the downfall of the old order and the obscure birth of the new. It shows the depth of present-day darkness and predicts a new dawn to a humanity which would respond to the Divine Call. But above all, it forcefully reminds modern man that he is not alone in the universe, that his existence is not meaningless, that his destiny is significant, and that the way to God is once again open to him.

(ED. NOTE: See Publishing Trust section for information on new cloth and paperbound editions.)





## The Fire of the Faith in Asia

Above, left: Believers of Djakarta (Java) and nearby points gathered in honor of 'Amatu'l-Baha Ruhiyylh Khanum (center of group) and Miss Jessie Revell (to her left, in white hat), member of the Baha'ı́ International Council. Both were making a brief stop-over on their way to the dedication of the Sydney Temple.

Above, right; A gathering of the Bahá'is of Sigli, Sumatra, Indonesia.

At right: Bahá'is who attended Pan Malayan Summer School, held at Port Dickson, Malaya, August 3 to 6. Hand of the Cause Rahmatu'lláh Muhájir is seated in second row, center.

Below: Bahá'ís of Pitihuma, a village in Ceylon, gathered on the occasion of a recent visit by Hand of the Cause Rab-



matu'lláh Muhájir (shown at right of Greatest Name). The number of adult believers in this village is over 140.



#### Baha'i Publishing Trust

#### New Edition of Guardian's Book

The Promised Day Is Come. By Shoghi Effendi. This new edition has a foreword from a general statement on the Baha'í Faith by Shoghi Effendi and an excellent introduction by Dr. Firuz Kazemzadeh, associate professor of history at Yale University.

There is perhaps no book by Shoghi Effendi more timely for the work in which Bahá'ís are engaged today than The Promised Day Is Come. In this book, he warns of the "tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects" which marks our present stage in history and describes the goal as "unimaginably glorious in its ultimate consequences." He quotes Bahá'u'lláh's warnings to emperors, kings and princes, the Pope, priests, philosophers, exponents of learning, parliamentarians, the followers of all religions. The disintegration of society and the God-given remedy are clearly enunciated.

The title, the theme and the entire message of this important work are all perfectly coordinated with the message that must be given to humanity in the remaining months of the World Spiritual Crusade. Now, if ever, this important work of the beloved Guardian should be widely used. The foreword and introduction by a recognized Bahá'í historian make it possible to place this book in libraries, present it to leaders in all fields of thought as well as to anyone who has been made aware of the coming of the Messenger of God.

Two editions, paper and cloth, have been produced to meet all of the above needs. It has a newly designed clothbound cover that carries a tastefully designed jacket in gold, black and white, depicting edifices at the World Center—the same design appearing on the paperbound edition in another color combination.

Clothbound	\$2.5	0
Paperbound	\$1.2	5

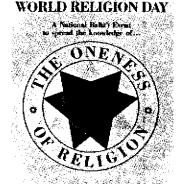
Bahá'í Calendar—1962. Photographs of the newly dedicated Bahá'í Temples in Africa and in Australia are both depicted on this new calendar, in the usual wall size of 8½ x 12. All Feast and Holy Days are identified in color with additional pertinent information contained on the back.

Per conv	\$.25
10 conies	\$2.00
25 copies	\$4.50
En copies	\$7.50
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Minimum order, of single or combined items, \$1.00 (Overseas postage is \$.15 for each \$2.00 unit of order or fraction thereof.)

#### World Religion Day Poster Again Available

One poster, 50 cents; three posters, \$1.25; five posters, \$2.00. Prices include third-class postage only. Order now to avoid extra mailing cost later.



This four-color 14x20-inch poster, designed to publicize World Religion Day (January 21, 1962), has space at the bottom for the date and place of your public meeting. Send your order early, with remittance, to Bahá'i Public Information Service, 121 Linden Avenue, Wilmette, Illinois.

#### Calendar of Events

#### **FEASTS**

November 4—Qudrat (Power) November 23—Qawl (Speech)

#### HOLY DAYS

November 12—Birth of Bahá'u'lláh November 26—Day of the Covenant November 28—Ascension of 'Abdu'l-Bahá (1:00 a.m.)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS November 24-26

U.S. STATE CONVENTIONS December 3

#### Baha'i House of Worship

Visiting Hours

#### Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

#### Sundays

3:30 to 4:10 p.m.

#### Public Meeting

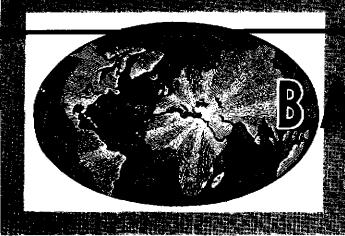
Sunday, November 19 4:15 p.m.

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Bahá'i News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.



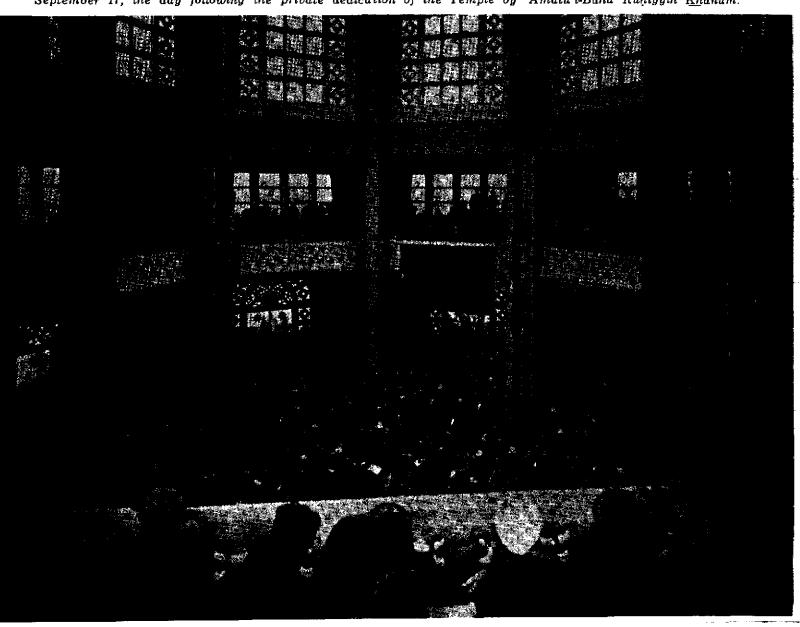
No. 369

BAHA'I YEAR 118

DECEMBER 1961

# The Dedication of the Sydney Temple

Part of the audience at one of the two public inaugural services held at the Mashriqu'l-Adhkar on Sunday, September 17, the day following the private dedication of the Temple by 'Amatu'l-Baha Ruhiyyih Khanum.





# Hand of Cause 'Amatu'l-Bahá Rúḥíyyih Khánum Dedicates the Mother Temple of the Antipodes

In the weeks preceding the dedication, the friends from overseas had gradually been assembling; then those nearer at hand moved toward the Mashriqu'l-Adhkar for this historic event, like birds who have heard their homing call. There came to mind a favorite prayer of our beloved pioneer and Hand of the Cause, Clara Dunn: ". . 'Neath the shade of Thy protecting wings let me nestle."

Upon the arrival of 'Amatu'l-Bahá Rúhíyyih Khánum in Sydney, she was given a mayoral reception by the Lord Mayor. The official program commenced on the afternoon of Thursday, September 14, when the National Assembly was "at home" to enable the Press to meet the overseas visitors.

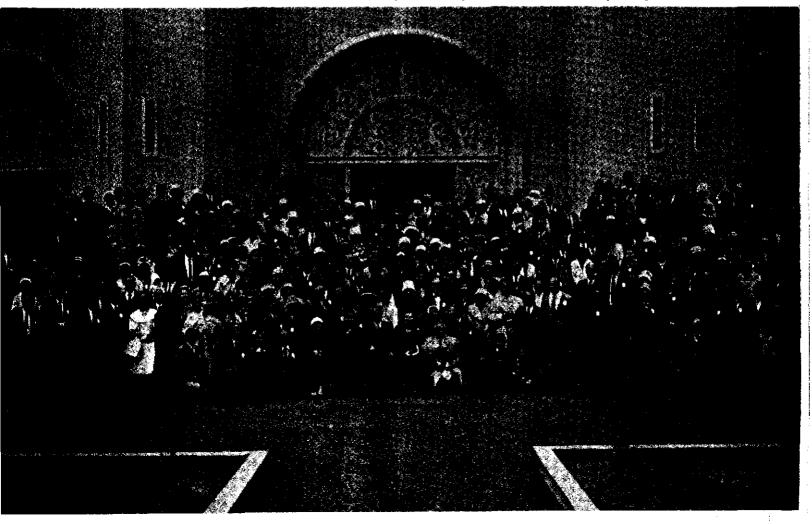
#### Visitors from Twenty Countries and Island Groups

That evening Hand of the Cause H. Collis Featherstone presided at a reception held at the Haziratu'l-Quds. Following devotions and his address of welcome, international visitors were presented, messages were read and the roll of believers called country by country. Present were representatives from Israel, the British Isles, the United States, Japan, New Zealand, the Solomon Islands, New Guinea, Singapore, Fiji, Portuguese Timor, Iran, Arabia, Tahiti, Indonesia, the New Hebrides, Samoa, Pakistan, Italy, New Caledonia and Tasmania.

Because of need to conserve her strength, Rúhíyyih Khánum did not attend, but a warm welcome was extended to Miss Jessie Revell, member of the International Bahá'í Council, who spoke informally of her memories of the beloved Guardian and some of his statements about the Antipodes. She recounted how his leadership and planning had been responsible for the construction of the Australian House of Worship.

It was heartwarming to mingle with and welcome the visiting believers. Australia has been a country of one language, and to entertain during the dedication period Bahá'í visitors for whom an interpreter was

Hands of the Cause 'Amatu'l-Bahá Rúhiyyih Khánum and H. Collis Featherstone (front row, just left of center) with more than 300 believers gathered on the steps of the Temple at the conclusion of the private dedication.



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needed proved a truly deepening experience for the Australian believers.

Hearts swelled with love and thanksgiving when the first full-blood Australian aboriginal Bahá'í was welcomed. "Uncle" Fred Murray said, "I joined the Faith two months ago and when I saw the Temple, the tears came to my eyes. Dear friends, yes, I would like to see my friends, my colored people, join this Faith."

#### Pre-dedication Teaching Conference

A vital preliminary to the dedication was a teaching conference held on Friday to review accomplishments and remaining goals in the three Antipodal areas: New Zealand, where the great challenge is that of bringing some of the Maori people into the Faith; the South Pacific, where the notable gains include establishment of the Regional National Assembly, twenty local assemblies, ninety centers, five day schools and seven Ḥaziratu'l-Quds; and Australia, where zealous efforts directed toward the Pacific area in the early Crusade years now make it essential to concentrate on the home front in order to establish and incorporate a number of local assemblies.

'Amatu'l-Bahá Rūḥíyyih Khánum opened the afternoon session by reading a special message sent by the Hands in the Holy Land to the pre-dedication conference. It emphasized the need to deliberate on the teaching requirements of the Crusade in the Antipodes, in order to strengthen the home fronts and to bring about the mass conversion called for by the Guardian. Toward the close Rúḥíyyih Khánum presented leis of shells, made by Samoan Bahá'ís, to Hands of the Cause, Knights of Bahá'u'lláh, aboriginal believers, and representatives of the various countries.

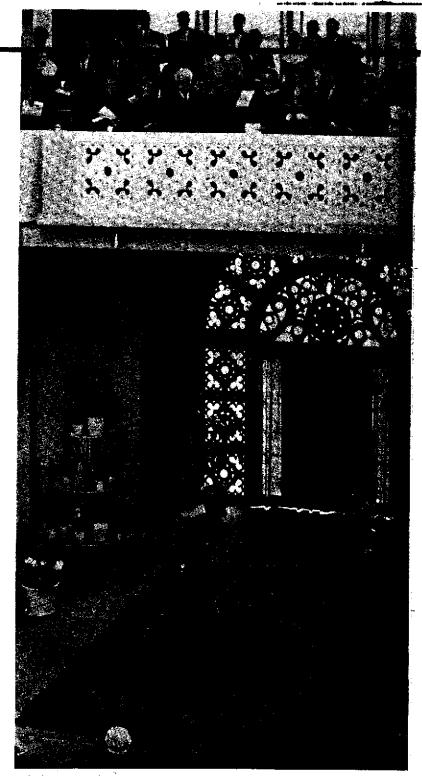
#### Believers Gather at the Resplendent Temple

September 16 was the time scheduled for the dedication of the Mashriqu'l-Adhkár in a service attended by the Bahá'is only. The believers were ready for their buses at noon and were transported the twenty-two miles from the Haziratu'l-Quds to the Temple. Many of the friends were seeing it for the first time and were overwhelmed by the beauty of the experience.

Like the opal which is mined from the heart of Australia, the Mashriqu'l-Adhkár is unchanging yet never the same. When the skies are blue the facets of the crushed quartz which encrusts the walls sparkle in the sunlight, and we see a building of dazzling white. On other days it is a soft pearly gray, and the six turquoise stars on each of the wrought-iron doors glow with a peacock brightness.

As the moment for the dedication approached the sky was veiled with clouds and the Temple color was a creamy white. From within, looking through the glass which is set in the lacy framework and the wrought iron of the doors, the believers could see a strong wind arise and sweep through the surrounding bushland, just as the breezes of thanksgiving and dedication were at that moment sweeping through their own hearts.

Loving hands had adorned the Temple with exquisite carpets, which were gifts from Persian believers, flowers and growing plants. On the door opening toward the Qiblih was hung the green silk carpet from the



Rúḥíyyih Khánum reading the message of dedication at one of the two public inaugural services. Hanging in the doorway behind her is a silk rug from the Shrine of Bahá'u'llah. On the floor in front of the carpet, and to the right, is one of two silver vases presented as gifts by the Hands of the Cause in the Holy Land.

Most Holy Shrine, made infinitely more precious by the signs of service upon it. This carpet was one of those specially set aside by the beloved Guardian as gifts to the Temples. Two beautiful large spherical vases of chased silver, gifts from the Hands in the Holy Land, held long curving sprays of orchids.



'Amatu'l-Baha Ruhiyyih Khanum addressing the public meeting held in Sydney on Saturday evening, September 16. With her is Chairman Peter Kahn of Sydney.

#### "To the Glory of Bahá'u'lláh | Dedicate this Sacred Fane"

Finally the moment came when 'Amatu'l-Bahá Rúḥíyyih Khánum rose and addressed the assembled believers in these words: "Beloved Friends:

"To the glory of Bahá'u'lláh I dedicate this sacred fane, this blessed Mother Temple of the Antipodes. On this memorable occasion our hearts turn to our beloved Guardian, Shoghi Effendi, in infinite love and gratitude.

"This Mashriqu'l-Adhkár was initiated by him, its design chosen by him, its site approved by him. The Sacred Dust from the inner Shrine of the Founder of our Faith was placed in its foundation as his gift, according to his instructions and at the time set by him. Its completion as the fourth House of Worship of this world-encircling Faith is surely the consummation of the high hopes he cherished for this part of the globe, so dear to his heart, and cannot but signalize the opening of a period of extraordinary expansion of the Cause of God throughout the entire Pacific and South East Asian area. In more ways than one this Temple is Shoghi Effendi's gift: he contributed liberally to its erection; in answer to his appeals, and following his example, the Bahá'ís of East and West rallied to its support; he spurred on the efforts of the National Spiritual Assembly responsible for its erection, and every evidence of progress in their great undertaking met with his warm appreciation, his loving encouragement.

"Now today, nineteen months before the close of our glorious Crusade, this beautiful Temple opens her heart to the people of Australasia and bids men of all creeds, all colors, all nations and all classes to enter her doors and join the followers of Bahá'u'lláh in worship of the one true God, in a Temple dedicated to three fundamental verities animating and underlying the Bahá'í Faith—the unity of God, the unity of His Prophets,

the unity of Mankind.

"Even though our beloved Guardian is no longer in this physical world, I can greet and welcome you in his name and invite you to share the words recorded in the sacred Scriptures, which we know are the repositories of all the fundamental truths revealed by God in various ages for the guidance and salvation of mankind.

"I request you to rise while I read these words of prayer revealed by Bahá'u'lláh and chosen by the Guardian himself..." (The words read by Rúhíyyih Khánum appear on pages 59, 60, 98 and 99 of Prayers and Meditations, U.S.A. edition.)

These sanctified moments will live long in the memory of over 300 Bahá'is who were present. After the short service Rúhíyyih Khánum placed upon the draped table, which was scattered with white camellias, the portraits of His Holiness Bahá'u'lláh and His Holiness the Báb. After being anointed with attar of roses brought from the Holy Land, the believers filed past, privileged to gaze upon the likenesses of these Purest Gifts of God.

The official photograph was taken on the Temple steps just as a light misty rain began to fall, but it dampened no spirits, and served perfectly to refresh the strong little cypress tree which was then planted by Rúhíyyih Khánum in the grounds, in the direction of the Point of Adoration.

On the evening following the dedication a public meeting was held in the Anzac House Auditorium in Sydney. Here Rúhíyyih Khánum addressed an attentive audience of over 350, her subject being "Bahá'í Faith — A World Religion." After a most inspiring talk, about half an hour was spent in an informative question period.

#### Public Inaugural Services Conclude Ceremonies

The dedication ceremonies were concluded on Sunday afternoon with public inaugural services. It was necessary for special buses to run from the Ḥaziratu'l-Quds

as they had on the previous day. Cars filled the parking area and ranged for long distances along the road outside the grounds, as the interested public came to watch an unfoldment of the spiritual significance of the Temple.

The inaugural service commenced at 2:30 p.m. and to accommodate the large number of people was repeated at 3:45. About 900 attended each session and quite a number were unable to gain admittance.

'Amatu'l-Bahá Rúhíyyih Khánum welcomed the public with the following words:
''Friends:

"It gives me great pleasure to have the privilege of welcoming you within the doors of this first Bahá'i House of Worship to be raised in the Antipodes, on the occasion of its inaugural service.

"This building is dedicated to the three fundamental verities animating and underlying the Bahá'í Faith: the unity of God, the unity of His Prophets and the unity of Mankind. Its doors are open to the peoples of all creeds, all races, all nations and all classes. Within its walls will be heard the prayers and sacred Scriptures of not only our own Faith, but of the other great revealed religions of the world. We believe these sacred Scriptures to be the repositories of the eternal and fundamental truths revealed by God in various ages for the guidance and salvation of all mankind.

"It is the hope of the Bahá'is that everyone will feel free to come and pray in this Temple and share with us in its services of praise to the God we all love, to Whom we all turn in adoration and from Whom we all seek an outpouring of divine mercy and blessing on this troubled world of ours. "I will read these Words of Bahá'u'lláh, the Author of the Bahá'í Faith. . . .'" (The words read by Rúḥíyyih Khánum appear on pages 59, 60, 98 and 99 of Prayers and Meditations, U.S.A. edition.)

During the service choral selections were rendered by the Lindfield A Cappella Choir, who included in their program four excerpts from the words of Bahá'u'lláh specially set to music for the occasion.

Many hearts must have been uplifted that day, as eyes ranged from the bronze plaque in the form of a star in the center of the auditorium, covering sacred dust from the Most Holy Shrine and plaster from the Prison Fortress of Máh-Kú, up the nine slender pillars soaring to the soft green of the dome, where a pale golden light seemed to reflect to the symbol of the Greatest Name.

#### A Final Informal Gathering

An informal gathering at the Ḥaziratu'l-Quds on Sunday night completed a wonderful four days. Mr. Habib Sabet delighted the friends by showing his movie film of the Kampala Temple dedication. It brought the believers very close in their hearts to the friends in Africa, who had so recently been blessed with the same bounteous favor which now shines upon Bahá-'u'llah's followers in the southern continent.

This last evening together was one of quiet and intimate benediction, when dear 'Amatu'l-Bahá Rúhíyyih Khánum insisted upon being present, despite great fatigue, to speak informally upon the privileges and obligations of membership in the mighty Cause of this wonderful age. Deepest love and blessings went with her on her return to the Holy Land. —Joy Stevenson

The audience of about 400 addressed by Rúhíyyih Khánum at the public meeting. Hand of the Cause H. Collis Featherstone, Mrs. Featherstone, and International Bahá'í Council member Miss Jessie Revell are second, third and fourth from left in front row.



## International Council Reviews Progress in Bahá'í World Community

Dear Friends:

6

This year has witnessed a historic occurrence — the dedication of two Bahá'í Temples within nine months of one another. This fact alone demonstrates the astonishing acceleration in the growth of the Faith in recent years. The dedication of the Mashriqu'l-Adhkar in Sydney on the week end of September 15-17 was attended by the Hands of the Cause 'Amatu'l-Baha Ruhiyyih Khánum, who was accompanied by Miss Jessie Revell, the treasurer of the International Council, and Collis Featherstone. The raising of this building not only completes another goal of the Crusade but also marks the completion of the second stage of that "ambitious three-fold enterprise, designed to compensate for the disabilities suffered by the sorely tried community of the followers of His (Bahá'u'lláh's) Faith in the land of His birth." Four hundred Bahá'is from twenty countries were present at the dedication, and eighteen hundred people attended the two public services. There was extensive publicity for the occasion, adding to that which the Temple had already attracted during the course of building, and there is no doubt of the potency that this silent teacher will evince in the immediate future. In other countries, too, this event has attracted attention. In Pakistan the occasion was used to hold a reception to mark the dedication, which was attended by ten members of the diplomatic corps and one hundred officials and other guests.

#### Commemorations Mark Semicentennial of 'Abdu'l-Bahá's First Visit to the West

This year is also memorable as being the fiftieth anniversary of the Master's first visit to the western world. He sailed from Egypt on August 11, 1911 on the S.S. "Corsica" bound for Marseilles, and after a brief stay in Thonon-les-Bains proceeded to London, where He arrived on September 4. There He made His first address to a western audience in the City Temple, was received by the Lord Mayor in the Mansion House, and spoke at evening service in the Church of St. John the Divine, Westminster. "Whilst He sojourned in England," our beloved Guardian writes, "the house placed at His disposal in Cadogan Gardens became a veritable mecca to all sorts and conditions of men, thronging to visit the Prisoner of 'Akká Who had chosen their great city as the first scene of His labors in the West."

On September 4 this year the Bahá'ís of the British Isles began a series of gatherings to commemorate this event of supreme importance in the history of their islands. The Hands of the Cause Leroy Ioas and Hasan Balyuzi spoke at a public meeting in London on September 8, which was also attended by Mrs. Sylvia Ioas, vice-president of the International Bahá'í Council, and Dr. Lotfullah Hakim, one of the members

of the Council, who was in England during 'Abdu'l-Bahá's visit. Gradually as these next two years pass, the wave of celebrations will sweep across the western world in the wake of the Master's epoch-making journeys.

The seeds then sown by the Master's hand in the soil of Europe are now springing up, and in the heart of that continent the third stage of the "three-fold enterprise," of which the Kampala and Sydney Temples are the first two stages, is advancing steadily on the outskirts of Frankfurt. On August 8 the erection of the bottom sections of the dome ribs was begun, and by August 20 seven sections were erected and eleven lay ready for erection, the remaining nine still being in preparation. Each of these bottom sections is six meters high and weighs seven tons; the middle sections will be twelve meters high and will weigh about fourteen tons.

In the same city a continental conference called by the Hands of the Cause for Europe was held on June 23-25. This was the latest of a regular series that have been held twice to thrice a year and have proved of immense value to the work on that continent and to the drawing together of its Bahá'ís. This conference had particular cause for joy, being held so shortly after the winning of all the local assembly goals in Europe. The first day was a meeting of the Hands only; on the second they consulted with their Auxiliary Board members, and on the third day these were joined by members of the eight European National Spiritual Assemblies. To all who have attended these conferences, the experience of a number of Bahá'í institutions consulting together in this way for the service of the Cause and their mutual help is unforgettably moving.

#### Faith Carried Forward in Widely Separated Regions

In the far north of Europe a valiant pioneer has gone to live among the Lapps in northern Sweden, and the Knight of Bahá'u'lláh in Spitzbergen and his companion are once again preparing for their long, dark winter vigil in that desolate outpost. A letter from there last April reported: "No less than two people have sought accommodation with us" — in their small hut — "in order to get away from the town. During the winter we had two visits of dog teams; the first arrived at 3 a.m. and left at 10 a.m., sleeping the hours in between, while the second did almost the same, and that is the entire record of our contact with other human beings for the winter '60-'61!"

On the other side of the North Pole, in the Yukon, Northern Canada, the work among the Indians is still developing. A letter from two pioneers, who had recently been on pilgrimage, reports: "Since our return we are overjoyed to report twelve new declarations

#### BAHA'I NEWS

(including eleven Indians) as well as evidence of interest from many others. Six Bahá'ís (including four Indians) from the Yukon attended the Alaska Bahá'í Summer School and had the wonderful privilege of meeting and hearing the Hand of the Cause, Zikru'lláh Khádem. His visit in the Yukon on July 11 and 12 was a most outstanding event in the lives of all the Yukon Bahá'ís." During Mr. Khádem's visit one new believer declared himself, and ten more people indicated they wanted to be Bahá'ís. On September 2-4 the fourth annual Yukon Conference was held.

In Bolivia 650 new believers have joined the Faith in the past two months, and the teaching work among the Indians is spreading to neighboring countries. In Carabuela, Ecuador, we have four new Indian believers. This is the third Indian village to be conquered for the Faith since the convention, and already they have surpassed the total number who accepted the Faith in Ecuador during the whole of the past year.

From Central and East Africa comes the thrilling news of the conversion of some hundred pygmies to the Faith. Kenya now has approximately 4,000 believers, having raised the number of its local assemblies this year by twenty-three to a total of 134. The Honolulu community in the Pacific Ocean has doubled its number in a single year. Cuba not only held a triumphant national convention and elected a dedicated National Spiritual Assembly, but has now organized its first historic summer school.

#### Rapid Advances Continue in India

The rapid spread of the Faith in India continues, and a recent letter reports: "These new believers are the same as those souls about whom we read in the history of the Cause. Though they are three or four months old in the Cause they are quite deep in understanding and firm and steadfast in faith. Though they know very little reading and writing their hearts are fountainheads of reasoning and proofs. It seems that they have studied for long years. . . .

"In the mornings we had regular classes and at night general meetings where we answered questions, debated, sang songs and chanted prayers. During this short lapse of time they have composed more than twenty poems. I believe they are so sweet that we do not have their equal in the whole of the Bahá'i world . . . .There is a boy ten years old. He has already memorized many prayers and during the whole fifteen days of classes never ceased to listen or to write. These people are religious and spiritual in their essence and they themselves said that like unto gold they must glitter in the fire of tests which surely would appear on their paths. . . . It was 11:30 p.m. and before the closing prayer was chanted one of them got up and in the most poetic way addressed us a farewell speach. . . . I can repeat some of the words he said: 'Dear teachers, your departure from our midst creates a pain in our hearts but it is a pleasant pain, because thus we understand that you came by yourselves and you gave us freely of the treasures you had so that we in our turn give it to our children and the generations to

In Australia the first full-blood aboriginal Bahá'í, Fred Murray, made his declaration following a study

and social week end held at Murray Bridge on June 10-11.

In the last news letter we mentioned antagonism towards the Faith from ministers of religion in Australia. Now comes the significant and joyful news of the declaration of Ronald J. Parsons of Calgary, Canada, who was a minister of the United Church of Canada. Also we hear of a meeting in one eastern country where a local Muslim religious leader "praised the teachings of the Cause and recommended all the people to have a free and complete investigation of the Bahá'í Faith. Should they desire, they may accept it as their own religion..."

## Significant Progress in Preparation of Archives at World Center

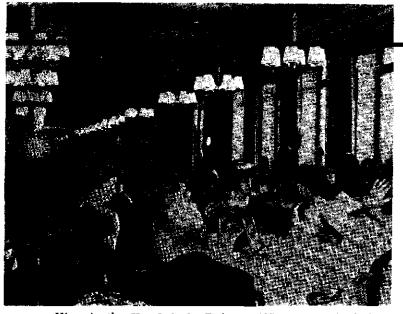
Here in the Holy Land it was found possible during July to resume the work of furnishing and equipping the new Archives Building. Led and inspired by the indefatigable energy of 'Amatu'l-Bahá Rúḥíyyih Khánum a band of the believers resident here began the task of moving cabinets, lining them with beautiful cloths, stenciling them with exquisite Japanese designs, and all the other multitude of little details that are required to insure that a befitting setting is prepared for the infinitely precious objects which are preserved here. During the progress of the work the revered Hand, Hasan Balyuzi, came from England to assist Rúhíyyih Khánum with the preliminary arrangement of the archives themselves. All about us as we worked were objects recalling with ineffable poignancy the lives and sufferings of the Central Figures of our Faith and those holy souls who served Them with such devotion: a portion of the bloodstained shirt of the Báb; locks of the flowing black hair of Bahá'u'lláh, lovingly preserved by the Greatest Holy Leaf; the sword of Múlla Husayn; and such uniquely precious documents as the original tablets to the Letters of the Living, and tablets in Bahá'u'lláh's own hand addressed to the Most Great Branch.

As the work progressed and the various cabinets, pictures and ornaments were assembled and arranged in the breathtakingly beautiful Archives Building, we were struck again and again by the manner in which each article preserved or bought by the beloved Guardian for this room seemed to fit into its own special place, as if he could have had the whole finished effect in mind when he was gathering them. It is with humble gratitude to him that we can see at last the fulfillment of that vision which he had from the outset of the Crusade, and for the first time, this winter, and always thereafter, the pilgrims will thus be able to view the sacred archives in the glorious setting which Shoghi Effendi had designed and destined for them.

-International Bahá'í Council

World Center of the Faith, Haifa, Israel. September 30, 1961.

The foregoing is the second News Letter issued by the recently elected International Bahá'í Council. The first one appeared in the September issue of Bahá'í News.



View in the Hotel de la Paix as 125 persons, including both Bahá'ís and non-Bahá'ís, befittingly commemorated 'Abdu'l-Bahá's Geneva visit in 1911 in the same room in which the Master had spoken a half-century earlier.



Guests of honor at the celebration; from left: Dr. Ugo Giachery, Hand of the Cause; Mrs. Mona Haenni de Bons, Auxiliary Board member; Mr. Reina, President of the Canton of Geneva; Mr. Jacquenoud, Chief Commissioner of Police.

### Fiftieth Anniversary of 'Abdu'l-Bahá's 1911 Visit is Celebrated in Switzerland

"Much work has to be done on this lake," 'Abdu-'l-Bahá is reported to have said in 1911. He was speaking at the Hotel de la Paix, situated on beautiful Lake Geneva in Switzerland. Fifty years later, on September 30, 1961, these same words were re-echoed through the same room in which He had spoken.

The President of the Canton of Geneva and his Chief Commissioner of Police, Bahá'ís from Italy and both French and German sections of Switzerland, non-Bahá'í friends and reporters — all gathered to celebrate the fiftieth anniversary of the Master's coming to Geneva. The event had attracted much attention, including that of Cooperation, a large-scale publication in French Switzerland, which paid a long and rare tribute to 'Abdu'l-Bahá on the first page of its September 23 issue.

The program opened with "Sweet-Scented Streams," sung in English. Hand of the Cause Dr. Giachery then spoke in French, lovingly and reverently describing the force of the Master's personality and character. "He was so magnetic in His love that when He walked

down the street people who passed Him would turn around to look again."

Mrs. Mona Haenni de Bons, Auxiliary Board member for Europe, shared recollections of her meeting with 'Abdu'l-Bahá, and carried her listeners fifty years into the past as "witnesses" to the occasion when her mother received a tablet from the beloved Master. The tablet on unity between East and West, revealed in Paris, was read, and the program closed with one of 'Abdu'l-Bahá's prayers, chanted in Persian.

Refreshments offered by the hotel management were served amid general conversation and questions from interested guests. Many made their way to a dignified display of portraits of 'Abdu'l-Bahá, both photographic and in oil, prominently placed at one end of the large room. Toward the close, copies of the tablet revealed to Mrs. de Bons' mother, and pictures of 'Abdu'l-Bahá in London, were distributed among the believers. And as a souvenir for all, a 20-page booklet containing information on the Faith was presented to Bahá'ís and non-Bahá'ís alike.

#### Hands in Africa Appoint New Auxiliary Board Member

The Hands of the Cause in Africa have appointed Mr. Oloro Epyeru to the Auxiliary Board for Protection, to replace Mr. 'Ali Nakhjavání who has moved to Haifa to assume his responsibilities as president of the International Bahá'í Council.

Mr. Epyeru has been one of the devoted African believers since the early days of the Faith in Uganda, and a member of the National Spiritual Assembly of Central and East Africa since its inception in 1956.

#### Two More U.S. Cities Grant Recognition of Bahá'í Holy Days

The National Spiritual Assembly of the United States has announced the recognition of the nine Bahá'í Holy Days by the public school systems of Alhambra, California, and Urbana, Illinois. In the case of Alhambra the recognition crowned an eight-year effort on the part of the Local Spiritual Assembly.

Approximately seventy school systems and two states in the United States now recognize the Holy Days.

# Faith Continues Its Progress Among South American Indians

Top right: Pioneers Juliano, Rocabado, Costas and Khamsi on a teaching trip through southern Bolivia in July. The other pictures at right indicate, in succession, fruits of their journey in three of the villages which they visited, as follows:

In Redencionpampa ninety of the beloved Indians enrolled. Some of them had already memorized six Bahá'i prayers in their own language.

In Marapampa one hundred enrolled, Following enrollment the new Bahá'ís stayed up all night to memorize prayers.

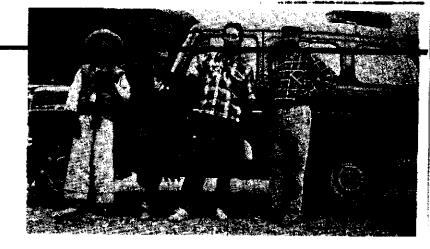
In Manzanillo sixty enrolled. Some of the enrollees had walked two days and a night in order to meet the pioneer instructors.

Bottom left: Six-year-old Ahmad Khamsi (holding picture of 'Abdu'l-Bahá) with children of the Bahá'i school at Llapallapani.

Directly below: Carmello Jachakollo, first Indian international pioneer, with pioneers Mr. and Mrs. Costas and Mr. and Mrs. Khamsi, on the eve of his departure from Bolivia to teach the Faith to the Indians of Peru. Additional native pioneers will soon go to Chile and other countries. Carmello Jachakollo and his brother Andres were the first two members of their race to embrace the Faith in Bolivia.













## U.S. National Assembly Stages Thirty-Five World Crusade Conferences

With the culmination of the beloved Guardian's World Crusade a bare eighteen months away, the National Spiritual Assembly of the United States recently blanketed the country with a series of invigorating conferences. It was the fifth series of such widespread meetings since the launching of the home front consolidation program adopted in August of 1958. All have been aimed particularly toward closer communication and cooperation between the individual believers and the National Assembly, to insure complete success in the Crusade tasks assigned by Shoghi Effendi to the American Bahá'ís.

The latest series of conferences were held in thirty-four cities of the continental United States and in San Juan, Puerto Rico, all during the last week end in September and first week end in October. Seven members of the Auxiliary Board, seven members of the National Spiritual Assembly, three members of the American National Teaching Committee and the managing director of the Bahá'i Publishing Trust acted as lead-



Hugh E. Chance, recently elected secretary of the U.S. National Spiritual Assembly, led the NSA-sponsored conference held in Wilmette, Illinois, on September 30.

ers of from one to three of the meetings. An approximate total of 2,200 registered Bahá'ís, youth and adults, attended.

The central theme was the role of the individual believer in assuring the completion of the remaining tasks of the Crusade, including those on the home front, where every Bahá'í can make a direct and personal contribution.

#### Vital Tasks Abroad and at Home

At each conference the leader opened the morning session by giving a brief and stirring review of the many assigned tasks already achieved, and by listing those few still to be accomplished. In the international field the latter comprise assistance in the construction of the Mother Temple of Europe, assistance in the formation of the eleven independent national spiritual assemblies in Western Europe, and the maintenance of pioneers in the newly formed national Bahá'í communities in Latin America, for purposes of further consolidation. All call for a great outpouring of funds on the part of individual Bahá'ís and communities during these crucial months.

Most of the day, however, was devoted to consultation on how to win resounding victories on the home front, where there is still need for establishing approximately one hundred additional "firmly grounded, well-informed, actively functioning" local assemblies; swelling the ranks of new believers; and proclaiming the Faith more widely on both the local and national levels. Adequate support of a national budget of \$550,000 and dispersal from the large centers to goal cities both received special emphasis, but the bulk of the consultation revolved about the obligation of every

Believers and friends at the Green Lake (Wisconsin) Institute, which was combined with one of the thirty-five conferences sponsored by the National Spiritual Assembly on two week ends.





Sixty-five believers attended the NSA-sponsored conference held in Sarasota, Florida, on October 8. The leader was Curtis D. Kelsey, member of the Auxiliary Board.

individual Bahá'í to deepen his own knowledge of the Faith, to become a center of attraction, to teach and proclaim the Faith among the souls waiting for the Message of Bahá'u'lláh, and to maintain constant contact with his fellow believers in relation to these activities.

#### An Impressive Conference Climax

A moving and impressive conclusion of each conference was the presentation of a series of color slides entitled "Call to Action," with narration by the leader. The slides recapitulated some of the many goals won during the first eight years of the Crusade, depicting Bahá'í assemblies, summer schools, Ḥaziratu'l-Quds, Houses of Worship already established, the truly global extent of the Bahá'í World Community, and the areas of mass conversion. They also presented visually the items which make up the national budget for the current Bahá'í year, and the direct teaching activities which must be accelerated to achieve the objectives on the home front.

Most impressive of all was a final group of slides which dramatically called attention to the heart-stirring words of the beloved Guardian in a message to the American believers: "Ours is the duty to fix our gaze with undeviating attention on the duties and responsibilities confronting us at this present hour, to concentrate our resources, both material and spiritual, on the tasks that lie immediately ahead, to insure that no time is wasted, that no opportunity is missed, that no obligation is evaded . . . the time (is) too short, the hour too perilous, the workers too few, the call too insistent, the resources too inadequate, for us to allow these precious and fleeting hours to slip from our grasp,

#### A Commemoration of

#### World Religion Day

... the most widely recognized Bahá'í special event, will help to further strengthen the Faith
— and your community

and to suffer the prizes within our reach to be endangered or forfeited...."

Immediate results of the conferences included expressions of gratitude by the host assemblies and many individual Bahá'ís for the new sense of pride they feel over the collective Crusade achievements of the believers throughout the world, and for the greater understanding they have gained of their individual roles in insuring total victory.

# Central States Area Committee Conducts Effective Institute at Green Lake

Some 250 believers and their friends gathered at Green Lake, Wisconsin, on October 6 and 7 for the Central States area institute. The two days were replete with stimulating sessions, and were highlighted by one of the many conferences being conducted at that time by the U.S. National Spiritual Assembly to emphasize the role of the individual in the final phase of the World Crusade. The special conference was led jointly by Hugh E. Chance and Miss Charlotte Linfoot, secretary and assistant secretary, respectively, of the National Assembly.

#### Institute Presents a Comprehensive Program

The institute itself was opened with presentations of the essential verities of the Faith and the attributes of the true Bahá'í. A panel of area committee members continued the analysis of the role of the individual believer during the remaining months of the Crusade, and a series of charts was used to demonstrate how relatively few settlers or new Bahá'is could bring ten area goal groups to assembly status.

The role of the area committee in this process, proclamation at the local level, and expansion of youth activities were ably explored. Two requisites to success in teaching—spiritual development of the individual and thorough knowledge of Bahá'í literature—were covered by additional presentations.

A continuous children's program during the sessions, on-the-spot firesides for non-Bahá'í guests, and many other adjuncts helped to complete an exceptionally well-planned and ably executed institute.





## Inspiring Summer Schools Held by Many National Communities

Five out of the numerous Bahá'í summer schools conducted in 1961 in the northern hemisphere are touched upon here. These gatherings were attended by one or more Hands of the Cause, by Auxiliary Board members, other outstanding teachers and pioneers.

In Germany three localities—Ohle, Gauting and Berlin—served as host cities to successive school sessions of one week each, spaced at intervals from June 24 to August 6. They were weeks of true inspiration and deepening, and their effect is expected to be farreaching.

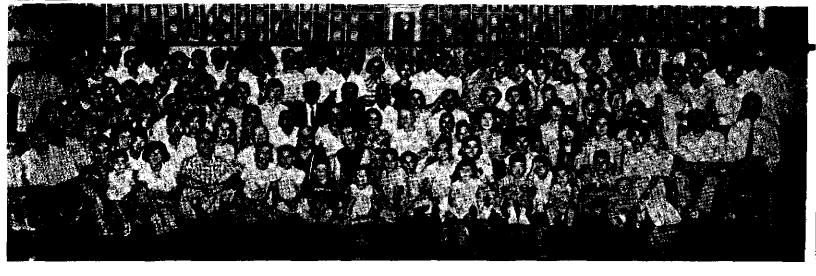
France's sixth summer school was held at St. Nectaire (Puy de Dome) from August 26 to September 3. The spirit of the large student group was of a quality so elevated that many believers remarked that at no time, or in any country, had they felt the power of the Covenant more strongly.

The fifth annual school of the Bahá'ís of Japan was held on August 19 and 20 in Takarazuka, where a great assemblage of believers was favored with the presence of beloved Hand of the Cause Agnes Alexander.

Austria's sixth summer school, attended by about one hundred people, took place in a beautiful setting on Faaker Lake, province of Kärnten, during the week of August 26 to September 3. Hand of the Cause Dr. Adelbert Mühlschlegel and a notable group of other teachers left with the students a feeling of enhanced gratitude to Bahá'u'lláh for His great message, and a glowing desire to hand it on to others.

From September 17 to 25 the Swiss mountain village of Bex-les-Bains was the scene of the Italo-Swiss summer school, which included a commemoration of 'Abdu'l-Bahá's visit fifty years ago. Well over two hundred believers came from thirteen countries. They prayed, and were taught, in five languages, and departed with many significant insights, including one of particular urgency that no doubt had its parallels in all the schools: "If we know the writings of Bahá'u'lláh, we know the day in which we are living. If we know the writings of Shoghi Effendi, we know the hour."





On opposite page, at top: Bahá'ís at the second and third German summer school sessions, held in Gauting and Berlin. In the first picture, Hand of the Cause Dr. Adelbert Muhlschlegel is fourth from left; in second picture, at extreme right. At an earlier session, held in Ohle, Hand of the Cause Shu'à'u'lláh 'Alá'í was also present.

On opposite page, at bottom: Believers at French summer school. Dr Muhlschlegel is in second row center. Hand of the Cause Dr. Ugo Giachery also attended.

Above: Fifth summer school of Japan, Hand of the Cause Agnes B. Alexander appears in second row center, dressed in white.

Below: Italo-Swiss summer school. Dr. Muhlschlegel appears, in gray suit, toward right end of second full row.

At right, glimpses of Italo-Swiss sessions. Upper pictures: Dr. Glachery explaining the importance of "Prayers and Meditations," recently published in Italian; Dr. Muhlschlegel during a question-and-answer period. Lower pictures: Italo-Swiss NSA member Dr. Walter Ott during his course, given in German, on spiritual aspects of the Faith; Dr. Alessandreo Bausani, Italo-Swiss NSA member, translating from Persian into Italian in a course given by Mr. Mahboubl, pioneer in Padua, Italy.











# Sixth Annual Convention of the Bahá'ís of South and West Africa

The Region of South and West Africa held its sixth annual convention in Salisbury, Southern Rhodesia, April 27 to 30. Present were seventy-six believers including nineteen delegates—the majority being Africans. Of the fifteen countries of the region, eight were represented.

The convention took place in a school hall artistically decorated with flowers, book displays and bulletin boards on which various national committees exhibited photographs, booklets and maps. The booklets are a very important part of the region's literature as they are written in simple English which is easily translated into other languages.

The news of the election of the twenty-one national assemblies in Latin America, and other international achievements contained in the message from the Hands in the Holy Land, thrilled the assembled friends and gave all a deep feeling of the oneness and universality of the Faith.

A real sense of devotion and reverence was expressed in the way in which the friends sang and chanted some of the prayers of Bahá'u'lláh. The African believers of the region have composed many good songs which all enjoyed singing in such languages as Zulu, Bemba, Nyanja and Swazi. Everyone was delighted to hear that these songs are being written down in tonic solfa (the method by which the Africans are taught to read music) and put into book form.

The delegates brought with them good ideas and suggestions. There was much consultation on ways and means of bringing into the Faith a greater number of believers. In fact, this was the theme throughout the convention. Another interesting activity was a stimulating panel discussion on "How Should Bahá'i Committees Function."

A spirited Pioneers' Conference was held one evening at the Salisbury Ḥaziratu'l-Quds with discussion on problems related to the spreading of the Faith. Following the convention there was a Teacher Training

School which included lectures and workshops. The school was well attended and enthusiastically supported.

The National Spiritual Assembly, after its election and organization, stood as follows: John Allen, chairman; Andrew Mofokeng, vice-chairman; Lowell Johnson, secretary; Valera Allen, assistant secretary; William Masehla, recording secretary; Shidan Fat'he-Aazam, treasurer; Rudolfo Duna, Bahiyyih Ford and Max Seepe.

## Momentous First National

#### Convention Held in Cuba

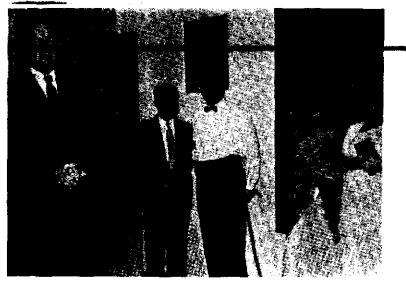
The first national convention of the Bahá'is of Cuba took place in Havana on April 28 to 30. Both the spirit of the memorable meeting and its consultation on the budding national community's responsibilities were immeasurably aided by the presence of Hand of the Cause Enoch Olinga. In addition Sra. Celestina Pérez lent valuable guidance as representative of the National Assembly of the Greater Antilles.

The election of Cuba's first National Spiritual Assembly, and its subsequent organizational meeting, resulted in the following roster: Juana Ortuño, chairman; Celestina Pérez, vice-chairman; Carmelo Pérez, secretary; Gloria Ortega, recording secretary; Josefina Camacho, treasurer; Antonio Cubera, Migdalia Diez, José Hinojosa and Viva Lismore.

Hand of the Cause Enoch Olinga, when interviewed on television in relation to his presence in Havana, stated that he brought friendly greetings to the people of Cuba from their brothers in Africa. He also gave the basic principles of the Faith, together with their origin, and emphasized that Bahá'is labored in the Cause to establish world peace. At a luncheon held in honor of the beloved Hand, the Bahá'í youth gave him a special greeting with the expression, "Bienvenido, Padre de Victorias!" This referred to the name Abú Fútú, or Father of Victories, which Shoghi Effendi gave him.

Delegates and visitors at the Sixth Annual Convention of the Bahá'ís of South and West Africa, held in Salisbury, Southern Rhodesia, April 27-30, 1961.





# Two Asian National Communities Celebrate Dedication of Sydney Temple

In response to a request from the Hands of the Cause in the Holy Land, two far-eastern National Spiritual Assemblies held special mid-September receptions to celebrate the dedication of the Australian House of Worship.

On September 15, at Bahá'í Hall in Karachi, the National Assembly of Pakistan welcomed as guest of honor Mr. A. R. Taysom, representative of the High Commissioner for Australia in that country. Ten other members of the diplomatic corps in Karachi, representing Germany, France, India, New Zealand, the United States and the United Nations, also attended. Present, likewise, were judges of the Pakistan High Court, leading lawyers, advocates, high-ranking government officials, businessmen, college administrators and professors, and members of the elite of the city numbering approximately one hundred. About 150 members of the Karachi Bahá'í Community also participated.

The chairman of the National Assembly addressed a brief welcome to Mr. Taysom and the other guests, and the Australian representative replied. There were no formal speeches but the guests were free to move about the hall of the national Haziratu'l-Quds, profusely decorated and embellished with colorful Persian rugs. The gardens, also decorated and illuminated with multicolored lights, enhanced the festive atmosphere.

A brochure prepared for the occasion was presented to each of the guests and mailed to those unable to attend. It contained a photograph of the new Temple; a brief account of its construction, dimensions and surroundings; mention of the Houses of Worship in Wilmette, Kampala, 'Ishqábád and Frankfurt; and a page devoted to Bahá'í principles.

#### Another Outstanding Celebration

Another reception of similar significance was held in Tokyo, Japan, on September 17. The National Spiritual Assembly of North East Asia arranged for the celebration, mindful of the significance attached to the relationship between the northern and southern areas of the Pacific by the beloved Guardian, who compared them to two magnetic poles of a spiritual axis, destined to shed illumination on all the peoples inhabiting the shores of that ocean.

The Baha'i Community of Tokyo had the privilege of





At top left: At the Karachi celebration Mr. A. R. Taysom, representing the High Commissioner for Australia in Pakistan, replies to the welcoming address of the chairman of the National Spiritual Assembly.

At top right: Some of the 250 guests and believers listening to Mr. Taysom's words.

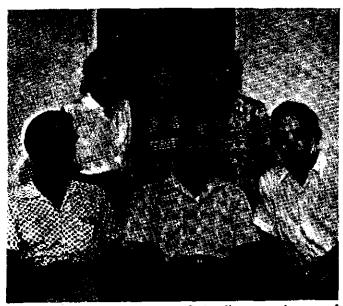
Directly above: Mr. Taysom looking at a Sydney Temple photograph included in the brochure presented to him.

preparing the reception. The Australian ambassador, who was to have been the guest of honor, was unable to attend, but sent a representative. Other guests were from social, educational and American government circles. About 120 persons, three-fourths of them guests, were present.

The setting was the Garden Room of the Sanno Hotel. The management had made a replica of the Sydney Temple in ice, and this appeared in the center of a long table, surrounded by flowers. Trays were spread with artistically arranged hors d'oeuvres, and Japanese and American hostesses served tea and coffee.

A special guest was Mr. Bernard Leach, world-famous artist and pottery expert, and a Bahá'í, who on a previous visit had made a profound impression in Japan and is credited with furnishing the inspiration for the now widespread Mingei (folk-craft) movement. A fifteen-minute talk by Mr. Leach, on the reasons why he is a Bahá'í, became an active topic of conversation.

This splendid affair, like the one in Karachi, drew much favorable attention, and was a credit both to the Faith and to the sponsors.



The first new believer to be enrolled, after several years of pioneer efforts, on the island of St. Thomas, Virgin Islands, is shown above (front row, center). He is Knud J. Jensen. At left and right are Charles Dayton and Ellerton Harmer. Behind them, left to right, are Sheila Rice-Wray, Marjorie Harmer and Mary Dayton. The Harmers and Daytons are resident pioneers, while Miss Rice-Wray's present field is the Dominican Republic.

## National Teaching Committee of Jamaica Carries Out Three Teaching Conferences

In August the National Teaching Committee of Jamaica, acting on a request from its National Spiritual Assembly, called conferences in Kingston and Port Antonio for those towns and surrounding areas. When believers in Annotto Bay found themselves unable to attend the Port Antonio conference, a third meeting was held in their own town a few weeks later.

The same program was followed in all three conferences; namely, teaching in all of its ramifications, including individual effort, firesides, classes and public meetings. It was the consensus that success or failure in any of these phases depends upon each individual Bahá'í.

# Pioneering Among Guaymi Indians of Panama Bears Its First Fruits

Believers of the province of Chiriqui, Republic of Panama, have begun pioneering work among the Guaymi Indians in the mountains, and two distinct areas have been opened to the Faith.

In their many trips to these areas the pioneers have lived with the people as members of their households, teaching the simple message of love and brotherhood, both by word and by deed. First fruits of their devoted efforts were realized when an all-Indian family identified itself with the community of the Greatest Name.

## International News Briefs

The Baha'i community of Philadelphia, Pennsylvania, participated in the fourth annual Bucks County Peace Conference, held in Fairless Hills on September 8. More than thirty cultural, labor and religious groups had booths at the site of the conference, which attracted about 4,000 people, including leading television, radio and press personalities. A great deal of Baha'i literature was dispensed, and a number of the inquirer's appeared at the Philadelphia community's World Peace Day meeting. Some of them are now attending firesides.

Fifty friends and contacts recently attended the first Bahá'í marriage to be held at the Bahá'í Center in La Paz, Bolivia. The principals were Wana Velasquez and Sabino Ortega, the latter a member of the National Assembly of Bolivia and an outstanding pioneer among his fellow Indians.

A woman member of the Ada County, Idaho, community who, with her husband, pioneered in Sweden in 1960, was asked by a local club to present a color-slide travelogue of their European journey, and of their subsequent pilgrimage to the Holy Land. The presentation was so well received that it resulted in other invitations, including one to show the slides, with commentary, on television.

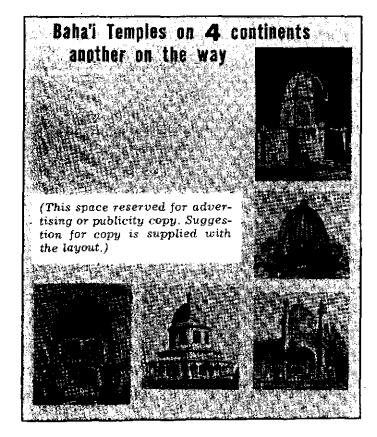
Over seventy persons from widely scattered areas attended the fourth annual Yukon Bahá'í Conference, held on the Labor Day week end, September 2-4. Classes were held in the United Church Hall in Whitehorse, and at the Bahá'í cabin twelve miles from town. Series of talks were given on the Gospel of the Red Man, The Tablet of Ahmad, Bahá'í Administration and "Thief in the Night." Activities included a highly successful public meeting Saturday evening. Classes for some of the native people, followed later by the playing of a tape recorded by Hand of the Cause Zikru'lláh Khádem in Whitehorse last July, bore fruit in the form of seven declarations.

Some of the believers, students and visiting friends who attended the Dominican Republic's first Bahâ'i national teaching conference, held in the inland city of Moca on August 12 and 13. A series of talks, followed by question-and-answer periods, were given by Bahâ'is from the communities of Cuidad Trujillo, Santiago and Puerto Libertador, with "Christ and Bahâ'u'llâh" as the central theme.



The pioneer stationed in the Cook Islands reports that classes are being held regularly, but there is great need of more translations and more visitors—particularly men. The friends in the Islands request prayers.

A by-election was held not long ago to fill a vacancy on the British National Spiritual Assembly created by the resignation of Mr. Ian Semple, who moved to Haifa to serve as assistant secretary of the International Bahá'í Council. Mr. Charles Macdonald was elected as his successor.



# Special Publicity Layout Offered for World Religion Day

Shown above in reduced size is a layout offered by the Bahá'í Public Information Service for use in publicity or paid advertising in connection with World Religion Day. Its actual size is 8% x 10½ inches, reducible to any proportional size. The Temple pictures are excellent photographic copies suitable for reproduction purposes. The headline is part of the layout.

This special item can be suggested to newspaper editors as a basis for an editorial feature, or it can be used by Bahá'í communities as an advertisement. A suggestion for copy is included. Separate  $5 \times 7$ -inch photographs of each of the Temples are also available.



Bahá'is of Djambi, South Sumatra, Indonesia.

## "How I Serve the Masses"

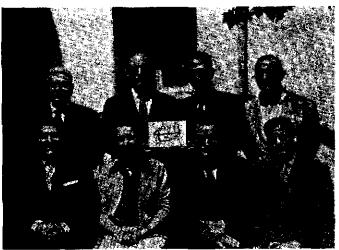
By K. Panthi, a village teacher (From Bahá'í News Letter of India)

I am here to train and educate the village folks. Early in the morning the children come; if their garments are torn and buttons missing, they are stitched. Then they are taken to the river for washing and bathing. Later, under the shade of some tree, prayers are chanted and social subjects (such as history, geography, civics and general science) are studied. Then the children return home and attend the Government School at 11 o'clock at Mandoda.

At twelve noon women of the village are taught Hindi; arithmetic and home science as well as Bahá'í knowl-

Social period of a fireside held weekly in Haarlem, Netherlands, at the home of Mr. and Mrs. Harold South.





Eight members of the National Spiritual Assembly of the Iberian Peninsula for 1961-62. Left to right, front row: F. Salas, S. Tiffon, A. Jimenez, C. M. Ioas. Back row: L. Ortuño, R. Escartin, J. L. Monge, A. Carneiro. Not shown: I. Torrella.

edge is imparted to them. At 4 p.m. the children return from school. They are helped in doing their homework and their difficulties are solved so that they can answer in the school in a better way on the next day. Then they play. Letter cards in English have been made with which also they play and learn.

At 6:30 adult education starts. It being evening time, all come, including children, youth and old. Their studies are as follows: (1) Hindi, (2) Arithmetic, (3) Social studies, (4) English, (5) A lesson from Bahá'u'lláh and the New Era. This they continue up to 11 p.m., and on the next day the program starts again as given above.

## "Let a Bird Depart With Its Fish"

Impressions of the First Samoan Teachers' Training Institute

By Niuoleava P. Tuataga

(Condensed from Bahá'í Bulletin, published by the Regional Spiritual Assembly of the Bahá'ís of the South Pacific.)

On Friday, July 14, 1961, friends from Western and American Samoa gathered together at Taputimu, American Samoa, for the first teachers' training institute.

While having our devotional session the following morning chiefs of Taputimu village came on a traditional Samoan welcome known as "usu," which is the presentation of kava root, to the visitors from Western Samoa. Soon after this ceremony two chiefs from Vailoatai village arrived with more kava root. One of the chiefs, who is my uncle, put up two questions: (1) Why are there so many religions in the world if there is only one God? (2) What is the Bahá'í Faith and its Teachings? Here in Samoa there is only one religion of the past and that is Christianity, but the seri-

ous thing is that it has been divided into many sects.

At the end of the morning session the friends shared the midday meal and the American Samoa believers

the midday meal and the American Samoa believers provided another Samoan traditional custom, called "sua." It was the presentation of a roast pig by Chief Melei and his family for the Western Samoan believers.

## "Teach His Cause With All Your Might"

After this we all gathered together to put up the big tent where we were to sleep. To me the putting up of the tent with all our strength and efforts was like a voice that spoke in every one of us: "Be united! Cooperation is badly needed! Arise and teach His Cause with all your might and sacrifice! He will surely assist everyone!"...

On Sunday morning we talked about the general teachings of the Faith and more questions were answered. After a short rest the friends were keen to know more proofs from the Bible to help them in their teaching work. At this time other Bahá'í friends, who had not been before, arrived. One came by plane from Western Samoa and I asked myself, "Why? What caused them to come?" To me it seemed that it was their love for Bahá'u'lláh that urged them, and their knowledge that this was the Greatest Cause revealed to mankind...

## "There Was Much Harmony and Happiness"

And we came to the end of our institute. But still some of the friends did not wish to leave so we continued our classes for another day. There was much harmony and happiness. One friend from Western Samoa, on his departure, said that all his life he thought only of material gifts but now he had learned that there was another sort of gift—a spiritual gift.

We learned many things. Now is the time for us to play our part. There is a Samoan expression, "Let a bird depart with its fish." Show forth what fish you caught, share it with others, let them eat your fish. You are not going to cook it. Bahá'u'lláh has prepared it nicely. It is not a physical fish really, but a spiritual fish which will last for 500,000 years . . .

Miss Baher, Persian pioneer in Bologna, Italy, giving a course on 'Abdu'l-Bahá at Italo-Swiss summer school. Students shown are mostly Italians and Persians.



## **BAHA'I IN THE NEWS**

The 1961-62 Great Lakes Tour Book, one of several such publications issued annually by the American Automobile Association, urges that vacationing members take pictures of each other at important points of interest. As an example it shows a picture-taking scene with the Wilmette Temple as background.

The March-April issue of Crónicos-Israel y América Latina, published in Colombia, carried an article on the Faith, which it characterized as "the youngest of the monotheistic religions." Included was an illustration of the Shrine of the Báb.

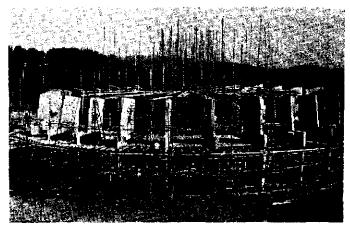
The Bahá'í Faith received prominence in both headline and body of a feature story which appeared in the September 2 issue of the Sarasota (Florida) News. The immediate subject was Mrs. Alice McCants, who was interviewed as one of the newcomers among Sarasota's high-school teachers. The article stressed the Faith as a principal reason for her moving to Sarasota.

In the midst of front-page stories about the critical world situation, the August 22 issue of *The Winnipeg* (Canada) *Tribune* carried a striking article in which a Bahá'í teacher discussed the possibility of achieving the Lesser Peace now, provided enough people pay heed to the teachings of Bahá'u'lláh. The teacher, Robert Cameron of Duluth, Minnesota, was spending a week in Winnipeg to lead firesides and give a public talk.

In the conclusion of an essay which appeared in the autumn 1960 issue of *The American Scholar*, published by the United Chapters of Phi Beta Kappa (national scholastic honor society), the late Albert Guérard wrote: "Recently I came across a ten-point program of the Bahá'í fellowship. With every one of these points I agree, heart and soul. I know of no other

First Local Spiritual Assembly of Mitcham, South Australia, formed April 1961. Left to right, front row: Eric Bowes, Mrs. M. Bowes, Mrs. H. Broadbent, Mrs. B. Roe. Back row: Graham Bowes, Mrs. I. Leedham, Eric Leedham, Mrs. A. Lorking, William Roe.





Progress of the Mother Temple of Europe near Frankfurt, Germany. At this point all of the twenty-seven rib-like pillars that will support the auditorium and dome had been placed in position.

group — nation, church or party — that has so compacted them together. They seem to me necessary and sufficient, . . ." Unfortunately, Mr. Guérard was not a Bahá'í and did not consider the principles of the Faith as divinely inspired.

It has been said that publicity can sometimes be beneficial even if it is not accurate. An example of this may possibly have been the reference to Mr. Charles Wolcott, secretary-general of the International Bahá'í Council, in the October 12 issue of Wilmette (Illinois) Life. "Mr. Wolcott," said this weekly newspaper, "has . . . left for Haifa, where he represents Bahá'í in the assembly of four religions—Christianity, Mohammedanism, Judaism, and Bahá'ísm."

The October Dodge News Magazine, a widely circulated publication of the Chrysler Corporation, motorcar manufacturer, included a page of advice on arranging one's color slides of travels for showing to friends. The only illustration on the page bore this caption: "Bahá'i Temple, one of the most beautiful temples in the world, provides colorful background for photos at Wilmette, III."

What may constitute a record in publicity on the Faith was a story in Portuguese which appeared in the August 5-18 issue of Revista do Globo, a biweekly magazine published in Brazil. It covered six of the magazine's 8 x 11-inch pages. Entitled "O Grande Mundo dos Bahá'ís," it included nine illustrations: two of 'Abdu'l-Bahá, a full-page picture of the Wilmette Temple and another large one of the Shrine of the Báb, an excellent picturization of twelve principles, three illustrations of Porto Alegre believers and a final one showing an assortment of Bahá'í literature. The 1850 words of text covered the history of the Faith, its principles, and activities of the Porto Alegre community. Concluding the article was a boxed summary of Bahá'í laws and other important points.

The June issue of the Canadian magazine, Fate, carried a review of "All Things Made New," by Hand of the Cause John Ferraby. The article opens thus: "Is it not time that a new spiritual force came forth to



Persian, American, Swiss, French, Italian and Arabian children reciting at Italo-Swiss summer school during fiftieth-anniversary celebration of 'Abdu'l-Bahá's visit in Geneva.

hold us back from the oblivion that daily threatens us?... The Bahá'í Faith... has long claimed to represent such a force." The book is then referred to as offering an "excellent summary of the spiritual teachings of the Bahá'ís, liberally sprinkled with quotes from their Sacred Writings. Even those who cannot intellectually accept the infallibility of Bahá'u'lláh and 'Abdu'l-Bahá... can find much of power and beauty and insight in their Teachings..."

Mrs. Nettie J. Asberry, Ph.D., founder of the Tacoma (Washington) chapter of the National Association for the Advancement of Colored People, social worker, music teacher and a Bahá'í for eighteen years, was the subject of a long newspaper article in the July 23 issue of the Tacoma News-Tribune. The article, published as one of many tributes to Dr. Asberry on the occasion of her ninety-sixth birthday, mentions her Bahá'í affiliation and quotes her in relation to the Faith.

On August 7 The Evening Sun, prominent daily newspaper in Baltimore, Maryland, published a four column syndicated story recalling the crucial World War II campaign on Guadalcanal in the Solomon Islands. Included is this reference to two Bahá'í pioneers: "The only American ex-service man who has returned to Guadalcanal to live is Alvin J. Blum, of Little Rock, Arkansas. He and his American wife, leaders in the Bahá'í religious faith, run a general store and the town's only dry-cleaning plant." The town is Honiara, built since the war.

On July 22 — the birthday of Sarah J. Farmer, founder of Green Acre at Eliot, Maine (now Green Acre

Bahá'í Institute) — the *Portsmouth* (New Hampshire) Herald ran an illustrated feature article on Miss Farmer and the Faith. It recalled that she originally established Green Acre to provide a forum for "a series of conferences on progressive subjects such as religion, science and arts." Among subsequent visits there by various renowned personages, the climactic one for Bahá'ís was 'Abdu'l-Bahá's week-long stay in 1912.

New light is shed on the Master's visit to the United States in 1912 in An Historical Study of the North American Speaking Tour of 'Abdu'l-Bahá and a Rhetorical Analysis of His Addresses, a dissertation by an American Bahá'í, Allan L. Ward, Ph.D. Copies of the 271-page manuscript (Microfilm \$3.50; Xerox \$12.40) are available from University Microfilms, Inc., Ann Arbor, Michigan.

## Calendar of Events

## **FEASTS**

December 12 — Masá'il (Questions) December 31 — Sharaf (Honor)

U.S. STATE CONVENTIONS
December 3

U.N. HUMAN RIGHTS DAY

December 10 — Prelude to a New Age

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
December 29 — January 1

## Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, December 17 4:15 p.m.

Bahá'í News is published for circulation among Bahá'is only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office. 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

No. 370

## The Unprecedented Challenge of the Crusade's Fleeting Hours

By this time the Bahá'ís throughout the East and the West have received a copy of the Fifth Annual Message of the Hands of the Cause issued from the Mansion of Bahjí on November 5, 1961, announcing the place, time and manner of the election of the Universal House of Justice, the dates and place for the eagerly awaited World Congress, and the time of the annual election of the fifty-six national spiritual assemblies for the Bahá'í year 120, all of which will synchronize with the Centenary of the Declaration of Bahá'u'lláh in the Ridván period of 1963.

While thrilled with the opportunity that will soon be ours to participate directly or indirectly in these three momentous events, we must soberly consider the fact that we will have nothing to celebrate in London or any other place unless we fully discharge the few remaining tasks of the World Crusade enumerated by the Hands in their magnificent message. Failure in any one of them, they tell us, may have "repercussions on the evolution of not only the present national Bahá'í communities, but indeed the spiritual and material welfare of mankind itself for generations to come."

These "paramount duties," three in number, are:

- 1. To bring the Message of Bahá'u'lláh "to the waiting masses" ready to be enrolled "under His banner in troops' as foretold by Abdu'l-Bahá."
- 2. To win the remaining goals on the home fronts in the "long-established, much loved national communities" entrusted with the "unique and priceless honor" of achieving "the spiritual conquest" of the entire planet.

3. To provide "an uninterrupted and greatly amplified flow . . . of material resources without which construction of the Mother Temple of Europe and other vast undertakings . . . will either cease to go forward, come to a standstill, or . . . stand in danger of losing the precious ground won through so much heroic effort and sacrifice" on the part of the past as well as the present generation of Bahá'ís around the world.

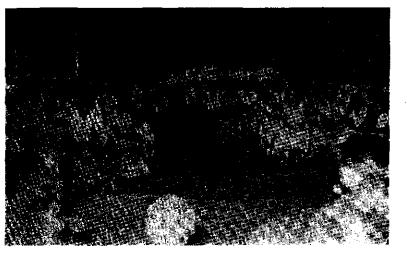
"The wings of time are beating at our door as one of the most momentous epochs in the entire range of Bahá'í history moves to its close." "The challenge confronting the standard-bearers of Bahá'u'lláh in every continent of the globe, in every field of Bahá'í activity, in these swiftly passing hours, is unprecedented; the opportunities lying within their reach are of such magnitude that only future generations can comprehend their glory and their significance in the majestic unfoldment of Bahá'u'lláh's World-Redeeming Order."

In stirring words such as these, the Hands of the Cause of God, in the name of our beloved Guardian, make a final plea to the believers throughout the world "to arise unitedly for one last supreme effort . . . to crown with victory" the Guardian's "mighty Global Crusade" and to earn thereby the glory and joy of celebrating "in the city which enshrines his infinitely precious remains" the "Most Great Jubilee," "the last of the great gatherings of the Bahá'ís to be summoned by Shoghi Effendi" for the "consummation of ten years of unprecedented work and superb achievements" in laying the foundation for the Kingdom of God on earth.

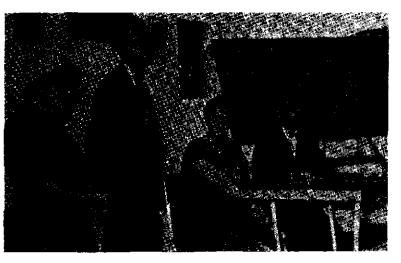
-U.S. NATIONAL SPIRITUAL ASSEMBLY







## Glimpses of Rúḥíyyih <u>Kh</u>ánum's Visit to Countries of Southeast Asia



In the middle of last September beloved Hand of the Cause 'Amatu'l-Bahá Rúḥíyyih Khánum dedicated the Mother Temple of the Antipodes, near Sydney, in a series of both private and public ceremonies. But she did more than that, both coming and going, as she traveled to a number of points in southeast Asia and gave of herself in numerous gatherings such as teaching conferences, public meetings, receptions, and intimate talks with groups of believers. With her throughout the rigorous tour was Miss Jessie Revell, member of the International Council.

## A Strenuous Journey of Devotion Arriving in Singapore from Haifa on the last day of

August, Rúhíyyih Khanum and Miss Revell left again on the following morning for other Malayan objectives: Kuala Lumpur, Mantin and, thereafter, Port Dickson, where a teaching conference and numerous other functions were held. Then the travelers returned to Kuala Lumpur and Singapore for further gatherings, made a brief stop in Djakarta, Java, to greet and be greeted by many of the Indonesian friends, and flew on to

Australia for the Temple dedication.

After that great event they returned to the Asian area late in September, visiting Bangkok in Thailand, and Saigon and other localities in Vietnam. Toward the end of their journeying they flew to Phnom Penh, Cambodia, and then on to Bangkok where, on October 8, they boarded a plane for the Holy Land.



Everywhere there had been endless evidence of the planning and preparation done by Hands of the Cause, Auxiliary Board members, the regional and local assemblies and teaching committees; endless evidence of love, devotion and Crusade zeal on the part of the believers and rapt attention on the part of the public audiences. It had been a strenuous time both for the distinguished travelers and for the body of the believers, but a time without regrets for anyone. As beloved Rúhíyyih Khánum walked to her plane at Saigon





for the start of the trip back to Haifa, she is reported to have said, "I wish I could come back!" In the hearts of the southeast Asia friends those words became a fervent prayer.

Pictures, clockwise from bottom left on opposite page:

'Amatu'l-Bahá Ruhíyyih Khánum, right of center, enjoying a camplire get-together in Port Dickson, Malaya.

Miss Jessie Revell, member of the International Council, being introduced at a two-day teaching conference conducted at the Haziratu'l-Quds in Salgon, Vietnam. To the right are Ruhiyyih Khanum and Jamshed Fozdar, Auxiliary Board member and chairman of the Regional Assembly of South-East Asia.

The audience at a public meeting addressed by Ruhiyylh Khánum at Port Dickson.

The beloved Hand of the Cause is garlanded by a young believer at Mantin, Malaya.

Ruhiyyih Khanum and Miss Revell landing from their plane at Salgon just ahead of a rainstorm.

Ruhíyyih Khánum with children and friends at the Bahá'í school in Nha-be, Central Vietnam.

Representatives of eleven local assemblies in Central and South Vietnam hear Ruhíyyih Khánum at the Saigon teaching conference.

Part of the audience at a public meeting addressed by Ruhíyyih Khánum in Saigon.

Another group at the Saigon conference, representing five assemblies from communities surrounding the city. Included, at left in front row, are four members of the local assembly of Phuoc Long. Because the Haziratu'l-Quds cannot accommodate more than 150 people, separate days had to be allotted to the friends.







## Hands Cable Special Request for Dedication to Task of Mass Conversion

"Mindful (of the) beloved Guardian's emphasis (on the) pre-eminent sacred task (of) teaching (the) Faith (to the) multitudes and recent evidence (of the) mounting worldwide flood (of) enrollments (we) urge (the) believers (on the) occasion (of the) fortieth anniversary (of the) ascension (of the) Master (to) join us (in) ardent prayers (for the) acceleration (of the) process (of) mass conversion (and to) resolve (to) dedicate (their) individual efforts (to) assure resounding victories (in the) remaining months (of the) Holy Crusade. Airmail message (to) all National Assemblies."

Received November 8, 1961 (Signed) HANDSFAITH

# Fiftieth Anniversary of Master's First Visit to British Isles Celebrated in London

In September 1911 'Abdu'l-Bahá landed in England on his first visit to the British Isles. Last September 8 the fiftieth anniversary of this historic event, whose import the world as a whole does not yet even glimpse after half a century, was publicly commemorated in the theater of London's Kensington Central Library.

The meeting was opened with music and with readings from the Scriptures of the Faith. Then the audience was addressed by revered Hands of the Cause Hasan M. Balyuzi and Leroy Ioas. As a fitting adjunct of the celebration, archives associated with the Master were on exhibition.



Believers who came together in Greensboro, North Carolina, for one of the thirty-five conferences sponsored over the United States last fall by the National Assembly. This one was led by Curtis D. Kelsey, member of the Auxiliary Board.

## International News Briefs

Another victory in the constant efforts to gain recognition of the Faith occurred recently in Canada when Bahá'í children in the Yukon Territory were granted permission to be absent from school on the Holy Days.

Last September 30, believers from ten communities of southern California took part in the forty-ninth annual commemoration of the passing of Thornton Chase, the first American to embrace the teachings of Bahá'u'lláh. The memorial service, outlined for guests in a printed program, was held at the grave of Mr. Chase in Inglewood Park Cemetery.

Mrs. Margery McCormick, Auxiliary Board member, spoke to more than 800 students and faculty members of Gibbs Junior College, St. Petersburg, Florida, on October 26. Although the program was basically a United Nations commemoration, Mrs. McCormick's talk was directly on the Faith. After the meeting she was taken to each department to meet the various faculty members, and was entertained at lunch by Mr. Cox, of the Social Science Department, who had invited her to speak. This unusual opportunity was the outgrowth of the UN meeting arranged by the St. Petersburg community featuring Mrs. McCormick as speaker. Mr. Cox was in the audience and publicly invited her to speak at his college the following day.

# 200 Young People Crowd International Youth Summer School in Holland

An international summer school especially for youth was held from August 4 to 14 in Delft, Netherlands. The 200 young Bahá'is and guests who taxed the capacity of the available facilities represented thirteen nationalities from fifteen countries, among them such faraway places as Hong Kong, Turkey and India. The group was welcomed by a representative of the city, and members of the press who attended the opening of the school gave it considerable publicity.

The prominent speakers and guests included Hand of the Cause Dr. Mühlschlegel, Auxiliary Board member Dr. Navidi and the well-known American Bahá'í author, Guy Murchie.

The spirit and power of the ten-day gathering was demonstrated by the fact that eight persons expressed their desire to become Bahá'ís. Among them were two youth from Germany and one from England.

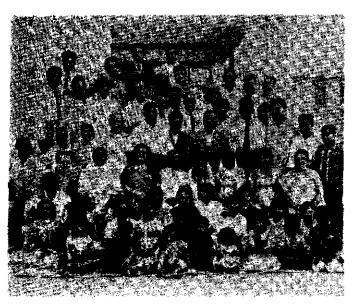
## Pakistan Believers Hold Their Fifth Summer School in Sukkur

The Pakistan community conducted its fifth summer school in the city of Sukkur from October 14 to 20. Over fifty believers and a number of non-Bahá'í students came from twenty localities to share its benefits.

The courses not only covered all phases of the Faith but also comparative religion, and included as well an additional study of the Book of Aqdas. The Birthday of the Bab was fittingly celebrated, and a showing of color slides provided an absorbing reminder of the dedication of the Kampala Temple last January.

Climaxing the sessions was an inspiring cable sent by the Hands in the Holy Land in reply to an earlier message from the assembled friends.

Some of the believers and guests who attended Pakistan's fifth summer school, held in Sukkur last October.



## Luxembourg Believers Launch Six-Month Teaching Program

A carefully planned six-month teaching program has been inaugurated by the National Consolidation and Teaching Committee of Luxembourg, and is being carried out with the support of the four Bahá'í communities in the Grand Duchy

The project was launched early in October with two successive public lectures and a follow-up session, all held in Luxembourg-Ville. Another series of meetings was scheduled for Esch-sur-Alzette in November, to be followed by monthly public functions in the other goal cities.

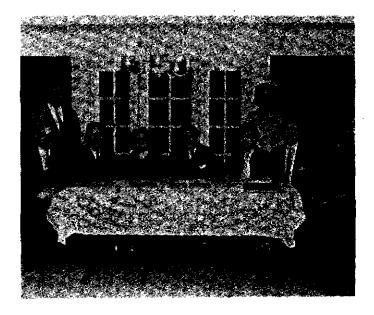
This teaching plan is a part of the over-all consolidation work being carried out in Europe in advance of the formation of eleven new national assemblies at Ridván—one of the great remaining tasks in the Crusade. The effort was no doubt greatly reinforced by an inspiring talk by, and consultation with, Hand of the Cause Dr. Adelbert Mühlschlegel in Luxembourg-Ville prior to its inauguration.

## Teaching of Indians in Canada Brings Impressive Results

Teaching among the Indians continues to be one of the highlights of Canadian Bahá'í activity. From September 1 to October 17 almost fifty new Indian believers were welcomed to the Faith. The majority of them live on Reserves in Saskatchewan and in the Yukon Territory.

Well-attended firesides for Indians in various parts of Canada promise further results, and the interest among the youth is particularly encouraging.

National Spiritual Assembly of the United States, 1961-1962. Left to right, seated: Dr. David Ruhe (vicechairman), Arthur Dahl (treasurer), Miss Edna True (recording secretary), H. Borrah Kavelin (chairman), Miss Charlotte Linfoot (assistant secretary), Hugh Chance (secretary), Dr. Sarah Pereira. Standing: Amoz Gibson, Mrs. Velma Sherrill.





## American Youth on the Crusade Home Front

In these waning months of the World Crusade there are numerous examples of how American Bahá'í youth are carrying out the oft-given double injunction to perfect themselves and help to spread the Faith. Many of these efforts take the form of serious and effective conferences. Noted here are some of those held last summer and fall.

## A Simple but Far-Reaching Theme

At the well-known Gimlin Ranch, in the beautiful Verde Valley of Arizona, a group of youth plus adult advisers participated in a stirring experience of study and recreation. The simple but comprehensive theme was "Example," involving an analysis of the life of



'Abdu'l-Bahá as the perfect example of how to live the life and proclaim the Cause of Bahá'u'lláh. The studies were conducted in workshop sessions shared by two non-believers. A special stimulus for the conference was the presence of representatives of several races, including the first Zuni Indian youth to accept the Faith.

In Wyoming a week-end conference was held at the mountain cabin of a Casper Bahá'i couple. Here seventeen Wyoming and Colorado youth thrived in an atmosphere of study, discussion, prayer and physical activity. The Casper community sponsored the affair and furnished the noon meal on Saturday but the program was planned and conducted by the young people.

#### California Groups Use Multiple-Choice Questions

On a summer Saturday the Bahá'í groups of Covina, West Covina and Glendora, California, sponsored their third large youth event of the year: a conference at a Bahá'í home in Manhattan Beach. Fifty youth and fifteen adults responded. Following early recreation and lunch, the youth formed into seminar groups, coordinated by adults but presided over by youth chairmen. Each group discussed ten multiple-choice questions on various phases of personal conduct, attempting to find solutions by applying standards agreeable to the members jointly. The Bahá'í viewpoints presented were accepted by the non-Bahá'í guests with gratifying regularity.

At top: The Wilmette youth conference in session at the House of Worship.

At left: The Saturday night fireside at the national Hazíratu'l-Quds included a relaxing song session.

On opposite page: The group gathered before one of the Temple exhibits.

An early summer conference at the home of Mrs. Mary Wolter of Dexter, Michigan, had as its keynotes: "Getting to Know You" and "The Importance of the Role of Bahá'í Youth." Between thirty and forty young people from five states attended. As a complement to discussion on the scheduled topics, letters from two former youth now pioneering abroad were read, and typical situations of Bahá'í youth in contact with non-believers were dramatically portrayed under the direction of Powell Lindsay, Detroit author and playwright.

#### Classes in Lieu of Conferences

The youth of Clayton, Missouri, launched a somewhat different project in the form of Sunday morning classes in which youth of surrounding communities were asked to participate. The procedure follows these steps: Subjects for discussion are chosen and dates set. Following this, the members study one of the subjects in the Bahá'í Writings, Great Books of the Western World, and current newspapers and periodicals. In the class each member reports and all the information is correlated. The first two subjects were "Prejudice and Its Relation to Justice" and "Religion, Essential and Nonessential."

## A Conference at the House of Worship

Fifty youth from six states came to a conference held on October 28 and 29 in the children's room of the House of Worship in Wilmette, Illinois. Believers in the Temple area contributed food and funds for three of the week-end meals, and the youth were lodged in Bahá'í homes.

An opening discussion of Bahá'í administration as related to youth in the Crusade brought out that to help reach Crusade goals no one need necessarily move a great distance or give up an accustomed way of life. Nevertheless, an intensely individual challenge confronts every youth, and each must answer it for himself on the basis of administration and obedience to the Hands of the Faith.

## Specific Recommendations to Youth

A three-member panel discussing "Youth in Action"

made these specific recommendations: Wear the Bahá'í ring and seek permission to be excused from school on the Holy Days, as means of focusing attention on the Faith. Emphasize the significance of the Faith to Christians as the return of Christ. Give the Message in a way that will excite a response. Do not give literature to contacts without first preparing to speak of the Faith to them. Give to the Fund or, if unable, contribute services such as transporting people to meetings or making posters.

A talk on "Being a Bahá'í," based on "The Advent of Divine Justice," pointed out that youth must first regenerate their own lives and then help regenerate the life of the nation and the world.

Examples of personal and group devotion were given by S. Y. Noonoo, treasurer of the Persian National Assembly, who recounted the inspiring progress of the Faith in his country despite 115 years of persecution; by Carl Scheffler, who spoke of the early days of the Faith in the United States; and by Tse-Kia Tcheng, member of the local Assembly of Vientiane, Laos, now studying at an American university so that he may work more effectively with his people.

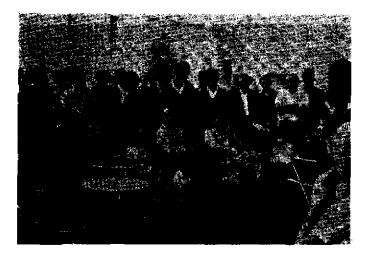
In a final session on Sunday the group consulted on "Bahá'í Youth in Motion," based on the oneness of mankind—the coming together of all people through love in the sense of unity of the spirit. It was agreed that all youth must help to put this principle "into motion" in accordance with the exhortations, often addressed specifically to young people, of the principal Figures of the Faith.

## Cables Exchanged with Hands in Holy Land

The group sent a cabled message of love and dedication to the Hands in the Holy Land, and before the conference closed received a grateful reply. As a final act in a busy week end, the conference sent a contribution to the International Bahá'í Fund.

(NOTE: Much specific help for young believers is provided in the booklet, "What It Means to Be a Bahá'í Youth," priced at \$30 per copy. Order from National Bahá'í Administrative Headquarters, 112 Linden Avenue, Wilmette, Ill.)



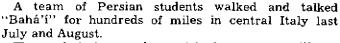






# Advancing the Cause

# Thousands of Italians Hear the Message from Migratory Persian Students



The ambulating teachers visited about 200 villages hidden in the valleys, forests and mountains. Heeding 'Abdu'l-Bahá's advice to travel light, the young believers, who are studying at an Italian university, carried little more than blankets, spare clothing and walking sticks. They washed their clothes and bathed in rivers, slept under the trees and stars, and ate bonfire-cooked rice, spaghetti and kebab. And throughout their wanderings they strove to follow the counsel of Bahá'u'lláh: "Be unrestrained as the wind while carrying the Message of Him Who hath caused the dawn of Divine Guidance to break."



Whenever and wherever they met people, they talked about the Cause of God. On farms, in rocky mountain glens, in village squares and hillside vineyards, outside service stations and schools, they made friends and spoke of the teachings that Bahá'u'lláh gave to all mankind.

It is too early to know the results of this migratory teaching, but one thing can be taken for granted: when the young Persians left a village, the Italians no doubt talked happily about "those simpatico students and their good religion."

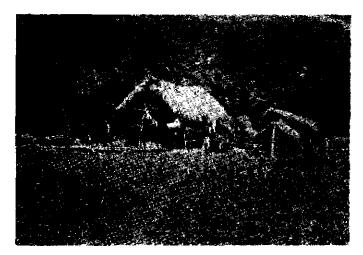


Top right: The six traveling teachers at the start of their trip through 200 Italian villages.

Top left: Discussing the Faith in a sidewalk cafe.

Middle picture, above: Befriending field hands on a farm.

Directly above: Deeds as well as words. Three of the students help Italian laborers smash mountain rock for a new road; a fourth tells the foreman of the Faith.





# n Jwo Continents

## Bolivian Believers Hold Unique Summer School on Their Tract of Virgin Land

The Bahá'ís of Bolivia held their 1961 summer school during the last week end in October on two million square meters of Bahá'í-owned virgin land in Meguilla, Los Yungas.

Because of a transportation tie-up only forty-five were able to attend, but what the students lacked in numbers they offset in energy and devotion. In addition to attending classes they did their own cooking, and started clearing the land by cutting and burning. The cleared plots were planted to corn, beans, avocados, bananas, oranges, tangerines and yucas (a long, hard-skin type of potatoes). Meanwhile, practical cleanliness was taught by bathing twice a day in the crystal-clear river which runs through the property.

## A Moving Farewell at the National Center

At the close of the school the beloved Indian believers were transported 110 miles to LaPaz to visit their national Ḥaziratu'l-Quds. Here they held a moving farewell gathering, with many giving speeches of gratitude for what they had learned from attending this first school in Meguilla.

A pioneer couple are planning to settle permanently in Los Yungas in order to conduct a school for Indian instructors. These in turn will teach the Faith in their home communities.

Thus the march of the Cause of Bahá'u'lláh continues in this South American area of mass conversion.





Top left: Living quarters of the summer school.

Top right: A class out in the open air.

Middle picture, above: In foreground, soup being prepared for lunch; in background, students clearing the land.

Directly above: With the river running high on the day of departure, participating members of the National Assembly ferried the women and children across.

# Special Recorded Program Aids Widespread UN Day Observances

From Maine to Hawaii the Faith was proclaimed on United Nations Day, to a great extent through the two modern-day teaching vehicles of radio and television. Assiduous efforts on the part of the believers enlisted the cooperation of stations in thirty-six states—an unprecedented achievement for the Bahá'ís of the United States.

Instrumental in this mass proclamation of the Message of Bahá'u'lláh was a professionally produced quarter-hour record sponsored by the believers' U.S. United Nations Committee in cooperation with United Nations Radio, and entitled "United Nations — Prelude to a New Age." Among the voices heard on the record were those of UN Ambassador Adlai Stevenson and the late Secretary-General Dag Hammarskjold; also Bahá'í representatives H. Borrah Kavelin and Mrs. Lee Blackwell.

Because the recorded program was so beautifully produced, it accomplished an important feat: it opened broadcasting doors for the believers that heretofore were closed. Not only did many stations which once refused to use Bahá'í material play the UN Day record, but they also promised to use Bahá'í material in the future. Following are a few specific examples of results from use of the record.

## 250 Telephone Calls in a California City

In National City, Calif., the record caused 250 people to call the broadcasting station, and helped to attract 105 persons to a public meeting.

The Green Bay, Wis., friends were granted three hundred dollars' worth of time on a TV station and two radio stations, entirely without cost.

The Tacoma, Washington, believers had the only religious display among many UN Day exhibits.



Because of its success in having the record accepted for broadcast, the Mt. Clemens, Mich., group has decided to continue using radio in proclaiming the Faith.

Fortified with the special record, the Eugene, Ore., local Assembly obtained publicity results on two TV stations and six radio stations.

In Healdsburg, Calif., the stations that used the UN Day recording promised to use the other side of the record, which deals with Human Rights Day.

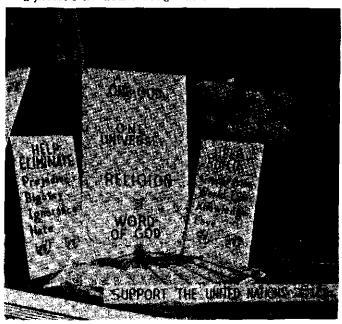
The record was played on three stations in Detroit, Mich., and in that same state the mayor and city manager of Marysville heard the program and attended the public meeting which followed.

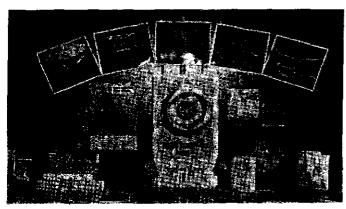
This latest Bahá'í accomplishment in the broadcasting field proved two important points: (1) Excellent material produces excellent results, and (2) It is distinctly worthwhile to proclaim the Faith of Bahá'u'lláh via radio and television.

## Special Record Spurs on Believers in Planning Observances

Local spiritual assemblies, Bahá'í groups and isolated believers cooperated wholeheartedly in the unique opportunity offered by the record. By far the largest number of UN Day observances reported included broadcasts of this recorded program, followed by a public meeting. Firesides were used both as the initial meeting and as follow-up to the public meeting. Social gatherings, some held while the record was being broadcasted, proved to be very successful in many cities as a means of winning the friendship of people interested in the concept of a united world. Booths and displays publicized to thousands of people the work

The Des Moines, Iowa, Assembly showed this display in a florist's window throughout United Nations Week.





Green Bay, Wisconsin's window exhibit stressed United Nations, two Baha'i books and radio programs.

of United Nations and of the Bahá'í Faith. In some instances, there was intercommunity cooperative planning in order to derive the greatest benefit from the proclamation.

All activities were keyed to publicize the Faith; some more specifically were definite attempts to gain new contacts, and all bore evidence of the excellent planning and the devotion of the American Bahá'í community.

#### In Haweii, a Broadcast and Prayers

The believers of Maui, Hawaii, reported a radio broadcast of the special recording, as well as spot announcements and newspaper advertisement announcing the broadcast. The Kauai group persuaded the local radio station to broadcast prayers from the major religions each night during UN Week, and two Bahá'i prayers were used. In addition this group received radio announcements and good newspaper publicity for its public meeting and follow-up fireside, and displayed a UN exhibit in the business section.

The Bahá'ís of Quincy, Ill., Clinton Township, Mich., St. Petersburg, Fla., Baton Rouge, La., Corvallis, Ore., Ventura, Calif., Waterloo, Iowa, Yonkers, N.Y., and Toledo, Ohio, all obtained broadcasts of the record, followed by public meetings or firesides, many of the latter being, publicized also through newspapers, mailings of invitations, and spot radio announcements. About 120 persons attended the meeting in St. Petersburg, which presented a non-Bahá'í speaker and Mrs. Margery McCormick, Auxiliary Board member. In Baton Rouge there was some unfavorable reaction to the broadcast, expressed through telephone calls and a letter to a newspaper. The Toledo meeting featured a talk which was recorded on tape and presented again later the same evening on television.

### Intercommunity Observances Prove Successful

Five nearby communities cooperated with the Healdsburg, Calif., Assembly in a public meeting announced by radio and held at the Geyserville Bahá'í School. Publicity included seven newspaper releases, and the Santa Rosa radio station broadcasted the UN record.

Another intercommunity effort was that of Evanston, Wilmette and Winnetka, Ill. The latter two towns have no radio station; therefore, the three communities co-



All Bahá'í communities in Jamaica observed UN Day.
This Kingston gathering heard the special record.

operated in an Evanston radio program and in the public fireside held later.

Denver, Colo., sponsored a public meeting which included music, prayers, the recording, an address by a non-Bahá'í and refreshments. An item of interest was an exhibit of dolls of all nations, through the courtesy of the National Jewish Women. The nearby Jefferson County Bahá'ís and their contacts were invited to attend this meeting, held at the Y.M.C.A. Some of the county believers opened their homes for special prayers on United Nations Day.

### Recognition Through Protest

Over one hundred guests attended the meeting sponsored by the local Assembly of Escondido Judicial District, Calif. When the radio station broadcasting the UN record received about 250 telephone calls protesting the program, the station owner offered free time the following evening for rebuttal, but no one accepted.

Two public meetings, a fireside and a radio program made up the observance by the Bahá'ís of Springfield, Ill., while a fireside featuring the special record was held in Waukesha, Wis.

The Salem, Ore., Bahá'ís participated in several observances during UN Week, including activities of other organizations in addition to their own public meeting and broadcast of the record.

A week-long display in the public library, a public meeting and use of the record made up the Duluth, Minn., celebration. The record, in addition to being broadcasted over two radio stations, was used in a local high-school senior class.

The English and history classes of the Palmer, Mass., high school and the Parent-Teachers Association were presented with the UN record and photographs of the five Bahá'í Houses of Worship.

Through the efforts of the believers, the Kiwanis Club of Redding, Calif., a high school and junior high school in Sarasota, Fla., and the Pinellas County, Fla., chapter of the National Council of Negro Women used the record in their UN Day observances. The Pinellas County community also sponsored a public meeting which won interested seekers for their firesides.

Minneapolis, Minn., sponsored a United Nations panel program by foreign students, prefaced with a brief talk on the Faith by a Bahá'í. The local Assembly also was successful in having the record broadcasted.

## A Large Meeting with a UN Speaker

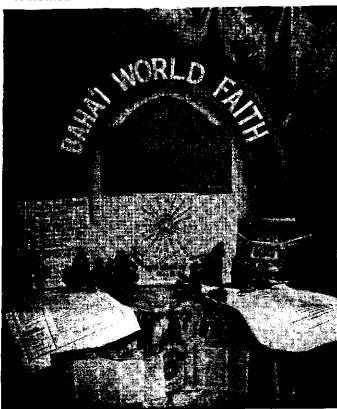
Nearly sixty people, representing several nationalities, attended the Cleveland, Ohio, Bahá'í observance, held in a downtown hotel. A guest speaker from the local UN association and the playing of the record were featured. Music and participation by the guests from other lands added special warmth and enjoyment. Two radio stations enthusiastically accepted the record for broadcasting. Newspaper publicity, more than 300 mailed invitations and posters announced the meeting.

A proclamation in connection with the observance of UN Day was issued by the mayor of Inglewood, Calif., as a result of his being invited by the local Bahá'is to attend their meeting.

The Niagara Falls, N.Y., believers have made their annual observance a periodic rather than an isolated event. As a result of contact made last year with the high school, they presented the UN filmstrip on Human Rights to the several social-science classes and furnished UN literature. Also, a fourteen-foot downtown window was used for the second year for a display featuring UN activities as a "Prelude to a New Age." Radio presentation of the record was advertised in the newspaper and previously announced by the station.

For ten days an attractive window display on a busy corner in Memphis, Tenn., drew the attention of passers-by. The exhibit featured the Faith and the United Nations, and was made up of Bahá'í quotations, basic principles and pamphlets, as well as UN material that included an enlarged copy of the preamble to the charter.

In Memphis, Tennessee, a downtown window display combined materials on the Faith and United Nations.



## An International Family Festival

As a part of "Little UN Day of San Jose" (Calif.), the Sunnyvale Assembly supplied a booth and presented the UN record at the civic auditorium. A world religions booth was manned by the believers of Hermosa Beach, Calif., in an International Family Festival at which the radio broadcast of the UN record was pre-announced. Another booth in Tacoma, Wash., had the distinction of being the only display by a religious group among the exhibits arranged in a leading hotel by the Tacoma UN Chapter, thus giving emphasis to religion for world peace.

A local merchant provided the space and various civic organizations loaned items for a display by the Issaquah, Wash., Bahá'ís. The record was played at special times and upon request, and Bahá'í literature distributed to one hundred people.

## Widely Publicized Birthday Party

Among the social gatherings, an informative and entertaining program made up the United Nations' Sixteenth Birthday Party of the believers and their friends in Houston, Tex., and also provided the subject for wide proclamation through newspapers and radio. Special announcements of the broadcast and meeting were mailed to press representatives, political-science and comparative-religion departments of the universities in Houston, directors of foreign students, and heads of the foreign divisions of oil companies.

The Bahá'is of Berkeley, Calif., marked the day with a dinner dance which drew nearly one hundred guests and received publicity in the newspapers.

A supper with foods of different countries was sponsored by the Boulder, Colo., group and enjoyed by over thirty of their friends representing eight countries. A Bahá'í talk featured the evening's program.

The Greensboro, N.C., friends honored a group of foreign students in an evening of games, music and fellowship, and the UN record was used on two radio stations.

#### A Special Emphasis on Prayer

The Washington, Ill., group's plans were designed to promulgate the principle of world unity, and to stress the importance of spiritual attitudes and prayer in solving world problems. The program of afternoon and evening social gatherings included a presentation about the United Nations and world peace, and a period of prayer which included contributions by the guests themselves. The response was very gratifying.

The Pleasantville, N.J., group received excellent newspaper publicity for their public meeting. Furthermore, announcement was made in the press of a Bahá'í home open each day for a week with everyone invited to gather for prayers for world peace. A special meeting for prayer was also held by the group of Erie Township, Mich.

The Charleston, W.Va., community worked hard to secure a TV interview for their speaker, Mr. Paul Harris, Bahá'í of Mattoon, Ill., and mailed 450 invitations, only to have a snowstorm cut off the electric power, making the interview impossible and preventing a record attendance at the public meeting. However, even this effort cannot be termed wasted, since hundreds of people heard of the observance and, along with it, the Faith of Bahá'u'lláh.

## Birthday of Bahá'u'lláh Celebrated by Believers in Vicinity of African Temple

The believers of Kampala and its environs celebrated the Birthday of Bahá'u'lláh on Kikaya Hill, in the shadow of the Mother Temple of Africa.

Everyone met just before noon and went to the garden of the caretakers' house on the Temple grounds. Here the friends held an enjoyable and happy picnic, which included singing and dancing. The Baganda ladies gave a demonstration of Kiganda dances, and all joined in singing songs in English and Luganda.

## A Game Called "Your House Is Burning"

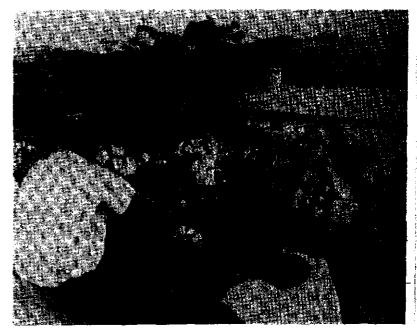
The children's part of the entertainment comprised special games — English and African — including a local game similar to "Musical Chairs." In each round the sudden cry "Your house is burning," uttered in Luganda by the leader, results in a scramble which eliminates a pair of the children.

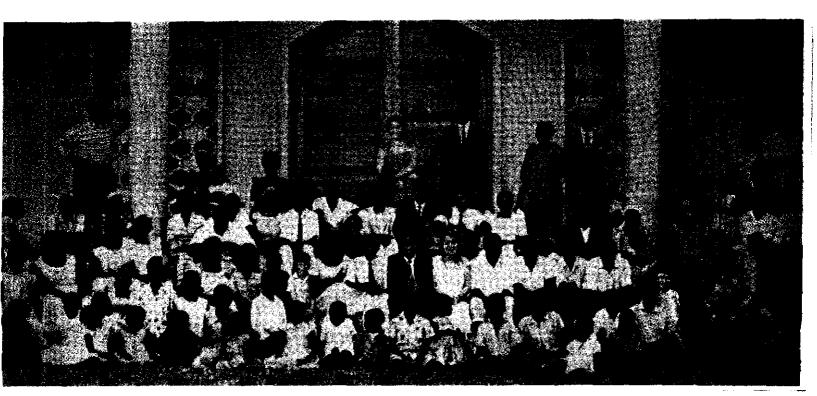
At four o'clock, the usual time for the Temple service, the believers and their guests entered the House of Worship for the devotional program. Afterward everyone went on to one of the terraces below the Temple where a talk on the Faith was given.

### Celebration Produces Favorable Weather

Two factors contributed substantially to the enjoyment of the celebration. The first was that well over a hundred people attended the picnic and subsequent devotional service, thereby providing the largest group to visit the Temple since its dedication. The second was that, while Uganda had daily been suffering from the heaviest torrential rains in living memory, on Bahá'u'lláh's Birthday the weather pattern seemed miraculously changed. The effects of an early morning shower disappeared by noon, and the rain did not resume until the friends were in the Temple—and then it stopped again before it was time to come out.







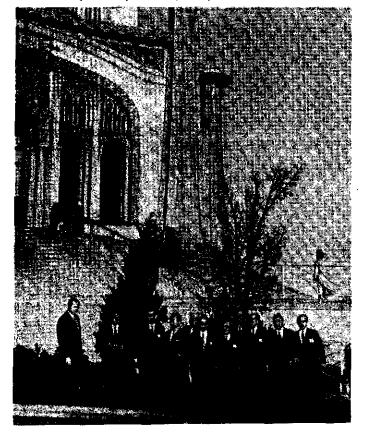
## Notable Group of Japanese Spiritual Leaders Visits Bahá'í National Headquarters

Eleven Japanese spiritual leaders, touring the United States to obtain firsthand information on America's religious and social climate, spent the afternoon of Sunday, November 5, in Wilmette. They were guests at a luncheon held in the Haziratu'l-Quds, and at the public service of worship in the Mother Temple of the West. The visitors had been chosen by the international Interfaith Fellowship of Tokyo to represent a cross-section of the religious life of Japan.

During the luncheon each of the religious leaders was presented with a copy of the Bahá'í Peace Program to indicate the spiritual basis on which the followers of Bahá'u'lláh believe world peace can be built. Hugh E. Chance, secretary of the National Assembly, reviewed the efforts being made in the Crusade to lay this foundation and to establish an administrative order to implement it.

Dr. Marcus Bach, well-known religious writer who visited the beloved Guardian and subsequently paid him a befitting tribute in one of his books, accompanied the group as tour host. During the service of worship Dr. Bach served as one of the readers.

Ten of the Japanese spiritual leaders who visited Wilmette on November 5, shown here with Hugh E. Chance, U.S. national secretary (left). The religious affiliations of the visitors were as follows: Protestant, Roman Catholic, Shinto, New Religions, Rissho Kosei Kai, Oomto, Konko, Itto En, Soto, Zen, and Honganji.





First National Spiritual Assembly of Mexico, 1961-1962. Left to right, front row: Mrs. Florence Mayberry, Samuel Burafato, Dr. Edris Rice-Wray, Sra. Carmen de Burafato. Back row: Mrs. Chappie Angulo, Earl Morris, Mrs. Anna Howard, Mrs. Valeria Nichols, Harold Murray.

## **BAHA'I IN THE NEWS**

An excellent explanation of the spiritual springtime, as expounded in the Teachings of the Faith, appears on page 55 of *Kamiti*, by Richard St. Barbe Baker. (Duell, Sloan & Pearce, New York, 1958).

A sympathetic if not entirely accurate account of the Faith appears on pages 211 and 212 of the biography Zamenhof, Creator of Esperanto, by Marjorie Boulton (Routledge and Paul Keegan, London, England). The resumé is in a section of the book which deals with Lydia Zamenhof (a Bahá'í) and other members of Dr. Zamenhof's family who lost their lives in World War II.

The September issue of Change, an erudite monthly

The Bahá'í community of Phnon Penh, Cambodia, gathered to welcome Mr. and Mrs. Dempsey Morgan, recently arrived pioneers.





A Mexico City children's school class and its teachers.

magazine published in Oak Ridge, Tennessee, under the auspices of the Synergetics Society, included a three-page article entitled "A World Faith, in Accord with Science and Reason." The author, Waldo T. Boyd, refers to the teachings of Bahá'u'lláh as "a view of religion which is uniquely inclusive in its tenets, which is, in fact a World Faith rather than a religion."

("Synergetics" is related to the idea of cooperative action in improving conditions that surround us. The significance of the name of the magazine is reflected in Mr. Boyd's view—in accord with the Bahá'í teachings—that, like everything else, religion must change; that is, evolve.)

О

In its issue of October 22 the Idaho Sunday Journal, published in Pocatello, Idaho, carried a feature story about an Iranian Bahá'í, Iraj Talebreza, who is studying at Idaho State College and at the same time helping to sustain a local assembly. The article bespeaks both a notably tolerant attitude in the town and an ingratiating approach on the part of the young believer.

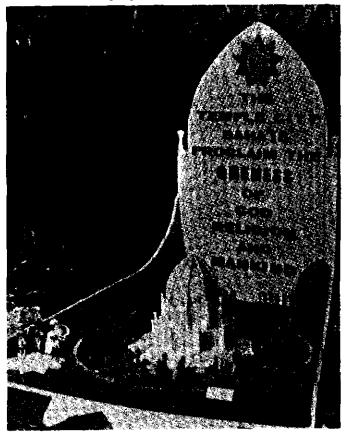
Hand of the Cause Shu'á'u'lláh 'Alá'í (fourth from left, second row) with the friends of Milan, Italy, July 1961.



As an outcome of the story, Mr. Talebreza was asked to speak on the Faith at a forum of religions other than Christian, sponsored by the Religious Council of Idaho State College. And, as a result of this meeting, the Pocatello Bahà'is were invited to attend a local Jewish synagogue and to present Bahà'i literature to the college library.

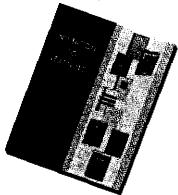
While on a trip to eastern parts of the country, Robert Quigley of the Los Angeles (California) community had exceptional opportunities to proclaim the Faith in New York through mass-communication media. On November 14, he took part in Betty Furness' WNTA television program, "At your Beck and Call," through which over a million viewers in the metropolitan area alone received the Message. Responses by telephone and mail were beyond anything the station had ever experienced. He also had an interview with NEA (Newspaper Editors Alliance), which represents over a thousand papers, for a feature article by Ward Cannel, and topped off his efforts by means of a radio interview with Bob Dixon over CBS.

By dint of a quick response to an invitation sent to all organizations, the believers of Temple City, California, were awarded one of twelve display spaces on a great plaster of paris cake exhibited at the Los Angeles County Fair to symbolize the locality's first anniversary as a city. The outstanding "slice" contributed by the Bahá'ís is shown here as it appeared before being installed on the cake. Appropriately enough for the believers, each exhibit was intended to represent the sponsor's "project for the year." More than a million people visited the fair.



## Baha'i Publishing Trust

Important New Study Aid Prepared by the American National Teaching Committee



This timely book, invaluable to serious inquirers and believers alike, has thirty-two pages, 8½ x 11 inches, plus handsome glossy cover in royal blue and white. It should be ordered from the Bahá'í Publishing Trust, 110 Linden Avenue, Wilmette, Illinois. The price is \$.75 per copy.

Invitation to Learning—The Bahá'í Faith. A study manual on the basic teachings of the Faith. Its primary purpose is to provide an orderly and systematic presentation of information for those considering enrollment. The material has been arranged to include brief references under the various topics, with space on each page for writing in a summary of the reference content. When the student has completed study of all the material, he should have enough information to determine whether he wishes to become a Bahá'í, as well as to satisfy the requirements for enrollment.

The manual may also be used as a workbook for study classes, and as a guide for the individual believer who wishes to deepen himself in the spiritual and administrative principles and the laws of the Faith.

## National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

## National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

## Bahá'í Publishing Trust:

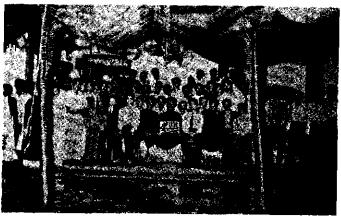
110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'i Publishing Trust

#### Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Ave-

nue, Wilmette, Ill.



Bahá'ís of Tourane, Central Vietnam, gathered on October 20 for the celebration of the Birthday of the Báb.

Over one hundred believers attended.

## Calendar of Events

#### FEASTS

January 19—Sultán (Sovereignty) February 7—Mulk (Dominion)

## WORLD RELIGION DAY

January 21-Faith for an Evolving World

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
February 23-25

## Baha'i House of Worship

Visiting Hours

## Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

### Sundays

3:30 to 4:10 p.m.

Public Meeting

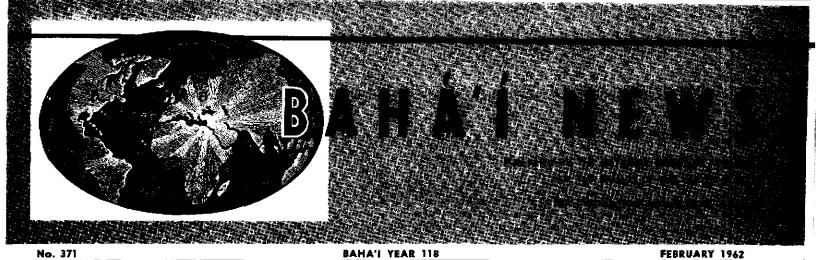
Sunday, January 21, 4:15 p.m.

Вана́'i News is published for circulation among Bahá'is only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'i World Community.

Вана́'i News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.



## Remaining Milestones We Must Race to Pass

.IT IS THEREFORE with hopeful hearts that the Hands of the Cause can point out to their fellow-believers those remaining milestones we must race to pass ere our great and unique opportunity for service in the Guardian's own Crusade is lost to us forever. In the course of our lengthy consultations . . . it has been abundantly clear what our major duties still are, where we must, one and all, concentrate our efforts and resources, which are the battle fronts we must deploy our forces upon, if victory is to be won—that victory must and shall be ours no loyal Bahá'í heart can doubt for a single instant.

Though multifarious tasks still remain to be accomplished in various fields of Bahá'í activity, three supremely important duties face us during the last eighteen months of the World Crusade, duties which, should we fail in any one of them, may well have repercussions on the evolution of not only the present national Bahá'í communities, but indeed the spiritual and material welfare of mankind itself for generations to come.

The first of these is to bring the teachings of Bahá'u'lláh to the waiting masses at this critical time. . . . The second is to win the remaining home front goals in five of those original twelve stalwart . . . national communities. . . . The third is undoubtedly the pivotal one at this point of the Crusade and comprises the heavy, pressing, inescapable duty of every single believer to assist in providing an uninterrupted and greatly amplified flow of that "life blood" of material resources. . . . There can be no doubt that the discharge of these three paramount duties at this time can alone provide a suitably strong and unshakable foundation for the future activities of that glorious and august institution, so soon to be elected, Bahá'u'lláh's long anticipated Universal House of Justice.

— From the Message of the Hands November 5, 1961

Hands of the Cause of God, pictured before the Mansion of Bahá'u'lláh at Bahíi, during their fifth annual meeting in the fall of 1961. Also attending but not shown was Dr. Hermann Grossmann.



## Beloved Hand of Cause Amelia Collins Ascends to Abhá Kingdom

"With deepest regret (we) share news (with the) Bahá'í World (of the) passing (of) dearly loved Hand (of the) Cause (and) outstanding benefactress (of the) Faith Amelia Collins. (Her) unfailing support, love (and) devotion (to the) beloved Guardian (during the) darkest period (of) his life brought her (the) unique bounty (of) his deep affection, esteem, confidence and (the) honor (of) direct association (with the) work (at the) World Center. (Her) signal services (in) every field (of) Bahá'í activity (are) unforgettable. (Her) purchase (of the) site (of the) Mashríqu'l-Adhkár (on) Mount Carmel, (her) generous gifts hastening construction (of) Mother Temples (on) four continents and acquisition (of) national Ḥazíratu'l-Quds (and) endowments, (her) constant support (of) home front (and)

world-wide teaching enterprises (were) among her magnificent donations. Urge (that) national assemblies hold memorial gatherings, particularly (at the) Temples (to) commemorate her shining example (of) ceaseless services (which were) maintained until (her) last breath. Airmail message (to the) Hands (and) national assemblies."

(Signed) HANDSFAITH

Haifa, Israel January 2, 1962

Arrangements are being made for a memorial service to be held at the Mashriqu'l-Adhkar in Wilmette on February 24 at 8 p.m.

## International Council Gives Thrilling Summary of Recent Events

Dear Friends:

The momentous message from the fifth gathering of the Hands of the Cause has by now reached the worldwide Bahá'í community. The fixing of the dates and places for the election of the Universal House of Justice and the convocation of the first World Congress brings into sharp focus how little time remains before the close of our beloved Guardian's World Crusade and reminds us of those tasks yet to be accomplished, particularly on the home fronts, tasks to which every believer should give prayerful consideration and ask himself in what way he can personally assist in their fulfillment.

At the World Center the newly elected members of the International Bahá'í Council have been presented by the Hands of the Cause residing in the Holy Land to the President of Israel and Mrs. Ben Zvi. They recalled their visit to His Eminence, Shoghi Effendi, and his showing them the Shrines and Gardens on Mount Carmel. The President also mentioned that in 1909 or 1910 they had had the honor of meeting 'Abdu'l-Bahá in Bahjí and He had told them many things about the Faith. At the close of the audience the President extended his good wishes and greetings to the Bahá'ís throughout the world. A most cordial, friendly spirit prevailed throughout the entire interview.

## Pilgrimage Again Diffusing Spirit of the Faith Among Believers

Here in Haifa the days rush by swiftly. As the Continental Hands departed for their posts following the annual gathering at Bahjí, preparations for the arrival of the first pilgrims began. From the earliest days the spirit of the Faith has been diffused amongst the believers to no small degree by returning pilgrims. Thousands of Bahá'ís have come to the Holy Land since the days of Bahá'u'lláh. The door of pilgrimage has not, however, been continuously open, nor have pilgrims always enjoyed the freedom taken for granted today. In Bahá'u'lláh and the New Eta Dr. Esslemont wrote: "During the imprisonment in the barracks, visitors

were rigidly excluded. Several of the Bahá'is of frán came all the way on foot for the purpose of seeing their beloved leader, but were refused admittance within the city walls. They used to go to a place on the plain outside the third moat, from which they could see the windows of Bahá'u'lláh's quarters. He would show Himself to them at one of the windows and after gazing on Him from afar they would weep and return to their homes, fired with new zeal for sacrifice and service." World War I prevented believers from coming to visit the Holy Shrines and the Master. Similarly, the second World War and the period of unrest in the Holy Land immediately following made pilgrimage an impossibility. Just ten years ago, the beloved Guardian cabled the National Spiritual Assembly of the United States, "Announce (to) all national spiritual assemblies restrictions (on) pilgrimage being gradually removed. Owing (to) prevailing conditions maximum duration (will be) nine days. Permission (of Guardian) necessary, as few at a time are now permitted."

It is an added bounty for the pilgrims this year that they are able to visit the beautiful Archives so lovingly planned for them by their beloved Guardian, and to see many exhibits that had never before been on display. It is wonderful to witness the spiritual joy of the pilgrims as they have the bounty of visiting one Holy Place after another, and to see them depart, as in the days of Bahá'u'lláh, "fired with new zeal for sacrifice and service;" and all here share in their joy and are stimulated by the news they bring us from different lands and the wonderful spirit animating the believers all over the world.

## Journeys of 'Amatu'l-Bahá Rúhíyyih Khánum Reviewed

Reports received of the visit of 'Amatu'l-Bahá Rúḥíy-yih Khánum, on her way to dedicate the Mother Temple of the Antipodes, have been most encouraging. Accompanied by Miss Jessie Revell, the treasurer of the International Bahá'i Council, she visited Burma, Malaya, Thailand and Vietnam. Owing to illness, she was not able to proceed as planned to New Zealand, but Miss

Revell valiantly carried on alone, and bore the brunt of the heavy program that had been arranged for the week's stay in that country; she spoke in Auckland, Hamilton and Wellington, met and consulted with the friends from many local areas as well as attended with the National Assembly a reception given by the mayor of Wellington; and was able to meet with the Maoris of Rotoiti and Kihikihi who received her most warmly. Favorable publicity appeared in nine different newspapers.

In the course of 'Amatu'l-Bahá Rúḥíyyih Khánum's trip she was able to meet with most of the Burmese Bahá'ís who gathered in Rangoon on two successive days; a week-end conference was held in Port Dickson, Malaya, Bahá'ís attending from the entire Malayan Peninsula area, Thailand, Vietnam, Sarawak and India. This was the most interracial gathering she said that she had ever attended, people of black, white, yellow and brown extraction filling the audience. The highlight of this conference was the presence of some of the Malayan aboriginal Bahá'ís, as well as one of the Sea Dayaks.

## Remarkable Zeal of the Vietnamese Friends

Another highlight of this journey was the two-day conference in Saigon at which a number of the Vietnamese believers were able to be present. It was most impressive to see really old men and women attending the meetings and listening attentively, as well as a large number of enthusiastic young people. She and Miss Revell had the thrilling experience of visiting two of the primary schools owned and run by the Bahá'ís. The spirit of the Vietnamese believers in face of many dangers and difficulties is truly remarkable, as witnessed by the fact that last Ridvan they reported doubling the number of Bahá'ís and of assemblies in that country. They have now set themselves the goal of increasing the number of the followers of Bahá'u'lláh to 10,000 by the end of the Crusade. Unless something very unforeseen happens, the spirit that animates them should undoubtedly enable them to achieve this glorious goal. Both 'Amatu'l-Bahá Rúhiyyih Khánum and Miss Revell spoke to the Bahá'ís in their gatherings, bringing to them the spirit of the beloved Guardian, encouraging them in their labors, and receiving from them not only the news of their activities but a breath of that spirit of love and devotion which is life indeed and which alone can change the face of the world.

## Faith Wins Recognition on Far-Flung Fronts

Acceptance of the Manifestation of God for this day by the multitudes is steadily growing, and recognition of the independent status of the Faith by various authorities is continuing; in Central and East Africa the Government of Kenya has recognized the nine Holy Days and permitted Bahá'ís in government service to be absent on these days. The incorporation of the National Spiritual Assembly of Venezuela has fulfilled another World Crusade objective. During July the first Bahá'í wedding to be accorded full legal recognition in Panama was performed. In the United States, the effort to have World Peace Day acknowledged in the various States of the Union has produced results in Arizona,

Nevada, Rhode Island and Wisconsin; the Governor of Arizona in his Proclamation urged the people of his State to "join prayerfully in this observance. . . . " From the Far East to the Western Hemisphere the world press and radio are increasingly publicizing Bahá'í events. In South America, La Industria, published in Chiclayo, Peru, carried a large article on the Faith. A teaching trip by a member of the National Assembly of Chile received wide publicity in several towns. The opening of the Mother Temple of the Antipodes was a means of securing publicity for the Faith abroad, as well as the tremendous continent-wide television and press publicity received inside Australia itself. In conjunction with this event the Regional Assembly of North East Asia arranged a reception in Tokyo. Bernard Leach, world-famous artist and pottery expert, who had recently arrived from England, gave a talk on the reasons why he was a Bahá'í. Among the guests representative of educational and diplomatic circles was the managing editor of the widely circulated English language newspaper The Mainichi Daily News. His paper carried photographs of the reception, as well as of the Sydney Temple, and an article containing a brief description of the Faith. An article and photograph of this reception likewise appeared in the Japan Times.

## Mass Enrollment in India and the Philippines

Close upon the heels of the thrilling news from India that almost 3,400 people had accepted the Faith within six months from February 1, 1961, a cable from that National Spiritual Assembly received November 3, states, "... Number believers entered Tabernacle Bahá'u'lláh past eight months eight thousand three hundred, of whom over one thousand received message past few weeks through Dayaram Village teacher, himself new in Cause stop . . . So far fifteen entire villages accepted Cause stop Over fourteen tribes aborigines represented Cause along with low, middle, high castes now completely integrated stop Centers increased from hundred forty-three last year to approximately four hundred thirty, most of which attain assembly status coming Ridván stop . . . Encouraging signs masses accepting Faith evident East India, Nepal stop In Ceylon number believers sixfolded since Ridván . . . . "

Teaching work in the Philippines is likewise bearing fruit. The Regional Spiritual Assembly of South-East Asia shares these excerpts from the Philippines National Teaching Committee: ".... After first finding a place to live in the 'base' of Santiago and getting it in order .... (we) set out for our goal of Domanisi... walked into the mountains and across rivers for the village . . . Our headquarters was the hut of a young man of twenty-one . . . We had firesides-sometimes twelve and twenty . . . sometimes three and four . . . mainly because the houses are very far apart and the work-fields distant . . . all could not always be together. But on that first day eleven wanted to enroll; that was the beginning . . . We were both dumbfounded with the Fire that caught up that place . . . Two school teachers, the barrio lieutenant, the area chief of police and nearly seventy souls enrolled in that one week . . . It will be the first all-Bahá'í village in the Philippines . . . Three came back to Santiago with us . . . for deepening with all the books . . . Back they went . . . to teach the others . . .

and to pioneer . . . Distant villages have heard of the rumble that took place and is still going on in Domanisi. . ." In the Philippines eight new spiritual assemblies are already in view for next Ridván in addition to the four existing ones, and there are over 400 believers throughout the Islands.

## Growing Opportunities Recall Words of the Master

Area by area and nation by nation the Holy Spirit is drawing the multitudes towards the Cause of God. Not only in primitive lands can we look for such victories but "in all the continents of the globe, of every race, clime, creed and color, and from every stratum of present-day society." Thirsty souls are yearning for the water of life. Through prayer, sacrifice and devotion we can be led to them. Let us remember the Master's words, spoken to that first small band of pilgrims from the West: "I say unto you that any one who will rise up

in the Cause of God at this time shall be filled with the spirit of God, and that He will send His hosts from heaven to help you, and that nothing shall be impossible to you if you have faith. And now I give you a commandment that shall be for a Covenant between you and Me: that ye shall have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead; I am with you to the end. As ye have faith so shall your powers and blessings be. This is the standard—this is the standard."

---International Bahá'i Council

World Center of the Faith December 30, 1961

## Special Request from Hands of the Cause

The Hands of the Cause in Haifa feel that it is unsuitable to take photographs of people when they are in the court immediately surrounding the monument at the grave of the beloved Guardian. This applies both to people who are in the photographer's party and to people who are not. All believers who visit the grave are consequently asked to refrain from this practice.

# New Appointment to Auxiliary Board for the Western Hemisphere

The Hands of the Cause in the Western Hemisphere have announced the appointment of Mr. Massoud Khamsi as an Auxiliary Board member for the protection of the Faith. He replaces Mrs. Mildred Mottahedeh, who is serving in the Holy Land as a member of the International Bahá'í Council.

## Believers of Cook Islands Initiate Long-Desired Summer School

A project whose desirability had been many times discussed by the believers of the Cook Islands came to fruition with the holding of the first summer school in October. The site was the Raratonga Island home of Mrs. Dulcie Dive, where the sitting room had been

arranged for lectures and the garage turned into a dormitory.

Although those attending comprised only eight believers, three guests and several children, the school was conducted as if many more were present. Following the observance of the Birthday of the Bab on the first evening, a series of sessions covered a comprehensive schedule of Bahá'í subjects.

Each morning prayers were said before breakfast, and the friends, acting in turn as chairman, likewise opened and closed the sessions with prayers. In this atmosphere the school became a precious new experience in the lives of the island believers—a time of "family get-together" with a spiritual foundation.

Believers at the first Cook Islands summer school, held on Raratonga Island October 20-23, 1961.



# Widespread Consolidation and Proclamation Herald Historic Election of New European National Assemblies at Ridván

Ridván 1961 witnessed the formation, in continental Europe, of all the additional local assemblies called for by the beloved Guardian in his great plan for the Ten-Year Crusade. At Ridván 1962 these new communities, together with those previously established, will complete the next step envisioned by Shoghi Effendi: the election of separate national spiritual assemblies in all of the countries. In Austria, France and Germany, these bodies will be successors to those already functioning on a national basis. In eleven other instances the new separate assemblies will replace four regional bodies now serving the Scandinavian countries and Finland, Italy and Switzerland, the Benelux countries, and the Iberian Peninsula.

In preparation for this historic advance of the Faith on the European continent, and to make certain that all of the national communities can function as staunch, firmly based pillars of the forthcoming Universal House of Justice, the indigenous believers, guided by the Hands of the Cause and Auxiliary Board members, and aided by many pioneers, have ever since last Ridván labored assiduously to consolidate the new local communities and strengthen the old ones.

Noted here are some of the activities not covered in earlier issues of Bahá'í News.

#### Two More Summer Schools Further the Faith

Two previously unreported summer schools—those of the Benelux countries and of Scandinavia and Finland were both well attended. The Benelux school, held in the little Belgian North Sea resort of Oostduinkerke from August 26 to September 3, drew some 125 students, including close contacts from goal cities of the three countries. Five other nations were also represented.

The program called for intensive study sessions in

the morning; excursions, children's games and free time in the afternoon; and special events in the evening. One of the latter was a public meeting held at the town's Grand Hotel and addressed by Auxiliary Board member Louis Henuzet. Advance publicity included announcements over loudspeakers set up in the center of town, and special posters, some of them displayed on a small train carrying Bahá'í students on an excursion. Fullest cooperation by the offices of the mayor and tourist bureau contributed to the success of the meeting, which attracted people from numerous points in Belgium.

### Announcements Inspire Believers

Several incidents enhanced the inspirational atmosphere of the nine-day school. Among them were the declarations of three of the students, announcement of the imminent departure of Arnold Zonneveld for distant Spitzbergen and of Mrs. Lou Block for a world-wide teaching tour, and joint contributions of \$400 toward construction of the Mother Temple of Europe.

Attending one of the closing events, a splendid unity banquet, several town officials crowned the joy of the believers by their words of praise for the principles of the Cause.

## Belgium Implements Many-Sided Program

The National Teaching and Consolidation Committee of Belgium launched a year-long program patterned on the American plan of celebrating special events throughout the year. Since this involved mass proclamation as well as consolidation, it was decided to translate and print an additional range of pamphlets geared to the particular occasions.

In early October a national teaching conference was





Regional Convention of Scandinavia and Finland, held in Stockholm, Sweden, Ridván 1961.

held in Antwerp for consultation between all the communities and various committees on methods of consolidation. "Unfoldment of the Divine Plan in Europe" was used to deepen the friends and point the way to expansion of the communities. Related consultation on extension teaching centered around opening the Flemish city of Ghent and the Walloon city of Mons.

United Nations Day was celebrated with public meetings in Liége and Brussels on the topic "Prelude to a New Age." Both communities made use of the special recording sponsored by the U.S. United Nations Committee in cooperation with United Nations Radio, and through it aroused keen interest in their audiences.

For this same occasion, the Bahá'í Proposals for Revision of the United Nations Charter were mimeographed and distributed free to all the Belgian friends, and were also made available for limited distribution to contacts. And for the celebration of the Birthday of Bahá'u'lláh an adaptation of "The Lord of the New Age" was printed.

## "National Days of Belgium"

As part of the winter plans, four "National Days of Belgium" were scheduled. These are based on the past success of similar meetings or conferences, which bring together all the Belgian friends and their close contacts to discuss the Teachings, exchange views and consort in the Bahá'í spirit of friendship.

The first of the new series was held in a Charleroi hotel in November, and comprised morning and afternoon sessions led by different believers. On the same day, and in the same hotel, a gathering arranged by the National Youth Committee discussed Bahá'í answers to current youth problems.

## Youth Activities Show Notable Increase

Due to the small number of children in Belgium,

there is at present relatively little organized Bahá'i activity in the lowest age brackets. However, activity on the youth level shows a gratifying upsurge and a considerable number of young people are swelling the ranks of the Faith, particularly in high-school and university circles. With this heightened interest among the school element, and with the gradual growth and stability of the established communities, the outlook in Belgium is bright.

#### Luxembourg Activities Continue Without Pause

In the autumn and early winter months, believers of the Grand Duchy of Luxembourg pressed forward with the far-reaching national teaching and proclama-

First Spiritual Assembly of Espinho, Portugal, formed April 1961. Left to right: Ventura Rodriguez, Vahid Teherani, Kay Ruggles, Ruhangiz Teherani, Julieta Carneiro, Shahin Teherani, Mathilde Rodriguez, Francisco Lopes, Angelo Carneiro.





Believers and contacts gathered in Charleroi on November 5 for the first of four "National Days of Belgium."

tion program previously noted, and also sponsored other events. For United Nations Day the believers of Differdange sent letters to the churches, enclosing 'Abdu'l-Bahá's Prayer for Mankind and inviting them to join in prayers for world peace. Their efforts also included an exhibit in a store window and a "UN Evening" at which prayers for the unity of mankind were read in several languages. A special celebration of UN Day for the youth of the Grand Duchy was held at the Center in Esch/Alzette.

In other fields, pioneers of Dudelange assisted with audio-visual presentations and helped at firesides and public meetings in the various cities.

The presence of Hand of the Cause Dr. Adelbert

First Spiritual Assembly of Malmö, Sweden, formed April 1961. Left to right, front row: Earl Pickens, Bahman Tofighian, Lars Persson, Marianne Pickens. Back row: W. A. Robinson, Thord Ekstrom, Martha Colliander, Allan Petrusson, Helen Robinson.



Mühlschlegel, following his return from the conclave at Bahj'í, was a constant source of inspiration, and the visit of Mr. and Mrs. Arthur Dahl of the American community lent fresh stimulus to the pioneering efforts

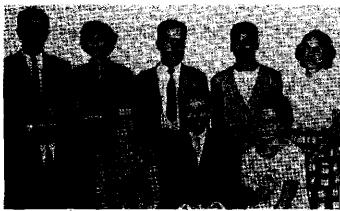
### Energetic Italo-Swiss Community Prepares for the Climactic Ridván

Current activities in Switzerland are typified by three public lectures presented in the German section of the country, and by a regular succession of effective firesides.

From Italy comes news of three United Nations Week observances that again underline the importance of the annual commemoration. On October 28 Dr. Alessandro Bausani, member of the Italo-Swiss National Assembly and professor of oriental languages at the Universities of Rome and Naples, gave an excellent talk before a large audience at the British Institute in Florence. His address was entitled "United Nations and a United World." At its conclusion one woman remarked, "Everyone should know about this," while another asked permission to have the talk mimeographed for friends in other cities. On the following evening Dr. Bausani spoke on the same subject to another enthusiastic audience in Bologna and the city's most important newspaper reported it at length.

Simultaneously, at a public United Nations observance in Padua, Auxiliary Board member Mario Pierulli spoke brilliantly before a considerable group of believers and their friends. Representatives of eight nationalities and various racial and religious backgrounds attended, giving the affair a wonderful cosmopolitan atmosphere.

A powerful step in preparation for the emergence of Italy as a separate national Bahá'í community was a teaching conference in Rome on November 11 and 12.



First Spiritual Assembly of Almada, Portugal, formed April 1961. Left to right, front row: Jose Lucas (chairman), Lidia Lucas (treasurer), Ruben Jose (vice-chairman), Noemia Pisa (secretary). Back row: Richard Walters, Evelyn Walters, Luiz Serra, Vasco Parreira, Ada Schott. Two of the original members, Francisco Neves and Pablo Flores, are no longer in Almada.



First Spiritual Assembly of Haarlem, Netherlands, formed April 1961. Left to right, front row: Pooran Rouhani (vice-chairman), Mrs. Parvin Zeepvat, Behdjat Medhat, Mrs. Roheyeh Granfar, Mrs. Jeanne South (chairman). Back row: Michel Blom, Edward Zeepvat (secretary), Harold South (treasurer), Arnold Zonneveld.

The conferees were fortunate in having with them Hand of the Cause Dr. Ugo Giachery, just returned from Haifa, and Auxiliary Board member Mrs. Giachery. Thirteen assemblies were represented, including that of the Crusade goal city of Palermo.

As indicated by its theme, "How to teach to win the Crusade," the two-day meeting explored ways and means open to the Italian home-front pioneers in

awakening souls to the Faith in this critical period. The timing of the conference permitted a large-scale celebration of the Birthday of Bahá'u'lláh, first with a devotional program on the eve of the anniversary, and then with a concluding mid-day banquet. As the conference drew to a close, the friends were delighted to hear that a combined contribution to the Frankfurt Temple had reached a total of 170,000 lire.

## Victories Outweigh Hardships as Faith Advances in Central and East Africa

Two more victories have been won in Kenya in respect to government recognition. Throughout the country Bahá'is can now take any five of the nine Holy Days as holidays; the remaining four may be taken out of local "leave." And in Nairobi, the capital, permission has been received to build a Ḥaẓiratu'l-Quds in an area normally restricted to non-African housing.

### Far-Reaching Uganda Teaching Plans Stress Individual Initiative for Mass Conversion Work

The enrollment of some 4,300 new believers in Uganda between March and November assures the forming of a considerable number of new local assemblies at Ridván. However, this exciting progress brings with it a correspondingly heightened need for consolidation. Consequently, one of the goals of the Uganda Teaching Committee has been that of stimulating the individual assemblies and believers to assume increasing responsibility for teaching in their own villages, thus freeing the traveling teachers to concentrate on fruitful new localities.

Two series of teaching plans were carried out from May through September by fifty traveling teachers. Interspersed was a series of week-end schools attended by chairmen and secretaries of all local assemblies, and carefully planned teacher-training courses in all seven districts of the territory. This teaching pattern

is expected to be continued to the end of the Crusade.

## Teaching Work Extended Into Pagan Areas

In a special phase of the Uganda teaching, concentrated efforts have been made to open the pagan areas of Labwor and Jie. Already six new assemblies are virtually assured in Labwor, thanks to the work of pioneers John Olupot and Mokolamu Okello. The project was greatly hampered by flood waters that made many parts of the area inaccessible.

## Pioneers Suffer Great Hardships in Special Sudan-Congo Project

An additional program for carrying the Faith from northwestern Uganda into adjacent areas of the Sudan and the Congo was opened with a special training course. Then two Uganda believers, Johnson Ayume and Sospateri Isimai, journeyed into these countries, suffering great hardships because of the hostility, suspiciousness and superstition of the people. They found it difficult to obtain food and places to sleep, were obliged to walk great distances, were accused of coming to suck the blood of the people, contracted dysentery from having to drink swamp water, and became critically ill due to the complete lack of medicines in Congo dispensaries. Despite these difficulties they did

not abandon their project.

Using first one method and then another to convince the people of their sincerity and the true purpose of their visit, the valiant pioneers finally won through. In spite of all handicaps they held a number of meetings and upon their departure from the Congo were able to leave a nucleus of strong believers, well qualified to carry on the work.

# Eagerly Welcomed Homecraft Courses Conducted for Kenya and Uganda Women

For the first time in the Region of Central and East Africa, home- and mother-craft courses have been held as a part of both the consolidation and teaching programs among the village women. In May, a four-day course was conducted by Violette Nakhjavani and Mary Collison at the newly completed Bahá'í school in Tilling Village, Uganda. In October, two three-day courses were carried out by Violette Nakhjavani and Isobel Sabri at the Malakisi and Kimilili locations in Kenya.

All three courses, which included study of the Faith in addition to the domestic science subjects, were very well attended. Some of the women traveled long distances on foot to take part. Sleeping accommodations were arranged in the homes of the local believers.

## A Rewarding Experience for Pupils and Teachers Alike

The days were divided into sessions on various subjects: general nutrition, the feeding of babies and children, meal planning with demonstrations using indigenous foods, baby-food preparation; health in the home, with suggestions for practical and economical methods of keeping village homes clean; causes and prevention of disease, plus care of the sick; sewing, including patching and mending—the most popular subject; and Bahá'í history, laws and teachings.

Many of the women had never before been to a class of any sort, nor held a needle in their work-

Some members of the first all-Indian Bahá'í community of Ecuador, established in Vagabundo in 1960. In the back row, wearing dark glasses, is Raúl Pavón Mejía, the pioneer who took the Message to them.



hardened fingers. For those who helped to conduct the courses, it was a new and particularly rewarding experience to be able to give the Word of God together with homecraft instruction which would ease the daily lives of the people.

## Men Supply Both Help and Encouragement

Quite contrary to all precedent, the Bahá'í men left their own work and activities to come to the courses, where in two cases they completely took over the buying and preparation of the food. They also took charge of the babies and children while the mothers attended classes. And perhaps most important of all they urged and encouraged the women of the community to attend.

During the courses, stress was laid on the strength of the world-wide Bahá'í community in which the women must play an important part. The role of women as the mothers and first teachers of the new generation of Bahá'ís was emphasized. The importance of training women in the affairs of the home and child-rearing was discussed. The need for women to enter the Bahá'í teaching field was explained, particularly with reference to the fact that in Africa the men can teach other men and the women of their own families, but that women are needed to do the general teaching work among their fellow women.

## Success of Classes Suggests Pattern for Future

These first homecraft courses were most enthusiastically received by both the Bahá'í men and women. That they themselves actively participated in the workshop-type sessions, particularly the sewing classes where each woman produced two pieces of work to take home, was an additional source of attraction.

It is hoped that in the future this type of women's activity will become a regularly planned part of the work of the community. Already weekly sewing classes are being held for the women of a newly opened village area in the Buganda Province of Uganda.

Mrs. Shirin Fozdar, noted pioneer of southeast Asia, with a few of the friends of the Pakred area near Bangkok, Thailand. As indicated, many of the believers in the area work in the local rice mills.



## Panama Summer School Students Hear Thrilling Announcements

The 1961 summer school of the Bahá'ís of the Republic of Panama was held on the week end of November 25 and 26 in the city of Santiago. This site was chosen both because it is a central point in relation to the country's existing Bahá'í communities and because the occasion provided an opportunity to open Santiago to the Faith by means of a public meeting.

The school was dedicated to a study of the Covenant, and sessions on this subject were held both Saturday and Sunday. Other activities included periods for songs and games and a devotional service prepared by the Canal Zone community. The closing event was an observance of the Day of the Covenant, presented by the Panama City community.

Among several announcements, the most thrilling was that on Ustupo, one of the San Blas Islands, there are eighty new Cuna Indian believers, not counting youth and children. This striking start of mass conversion in Panama is principally due to the efforts of Alan and Ruth Pringle, dedicated pioneers to this area. The friends were also told that the first Cuna, Henrique Alfaro, has arisen to go to another island and give the Message. Another Ustupo believer has donated a tract of land, on which the Indian Bahá'ís are erecting their local Haziratu'l-Quds.

Important, also, was the news that Kirby Brown and Donald Witzel, just returned from the primitive Latin area in Chiriqui Province, had been asked by some thirty-five male contacts to come and live with them for several weeks in order to teach the Faith to their families. The last of the series of inspiring announcements revealed that through the sacrificial efforts of pioneer Harry Haye the new goal town of La Concepcion was rapidly moving toward assembly status.

# Inspired Teaching Efforts Spark Spiritual Awakening in Republic of the Philippines

Thrilling news has come from the Philippine Islands, where frequent trips by teaching "teams" into the rugged interior have greatly accelerated the rate of enrollment in the Faith. The devoted teachers include Bill Allison, Dominador Anunsacion, Vivian Bayona, Orpha Daugherty, Jack Davis, Orlando Maddela, Vicente Samaniego, Enriqueta Tagubat, and Ruth Walbridge.

Started a number of months ago with the inspiring guidance and practical example of Hand of the Cause Rahmatu'lláh Muhájir, the work has gone forward rapidly under the Regional Assembly of South-East Asia and the Philippine National Teaching Committee. As in other regions, the teachers have found ever-widening circles of eager contacts among the indigenous people.

This highly important project is not an easy one in the physical sense. Again as in other regions, the teachers are obliged to travel mostly on foot, often over rain-soaked, muddy roads, since the villages which they visit are scattered in mountainous country. Nevertheless, the response and spiritual maturity of the pure-hearted people are such as to urge the teachers on with unflagging energy and enthusiasm.

With the intensive teaching just gaining momentum, its fruits seem to show that the village people are really ready for mass conversion; in fact, that process has already begun. The most striking results are those in Domanisi, where almost seventy souls come into the Faith in one week. As a consequence Domanisi is likely to become the first all-Bahà'í village in this island republic of twenty million people.

Equally gratifying is the fact that a number of the new believers are anxious to acquire teacher training,

Cuna Indian believers of Ustupo, one of the San Blas Islands off the northern coast of Panama, where eighty adults recently enrolled in the Faith.





Attendants at summer conference held in Banff, Alberta (Canada), from August 12 to 19, 1961. Included are believers from various parts of Canada and the United States, Alaska and the Northwest Territories. Theme of the conference, conducted by the workshop method, was "Dynamics of the Bahá'í Faith."

and at least one has already gone forth to carry the Message to new fields. With the efforts of the hardworking pioneers thus augmented, the prospect is becoming brighter and brighter and many new local assemblies will probably be formed next Ridván.

## Human Rights Day Helps to Proclaim the Faith

Across the United States Human Rights Day was celebrated by many Bahá'í communities. In most observances reported, the second side of the recording sponsored by the U.S. United Nations Committee in cooperation with United Nations Radio was broadcasted by one or more local stations. Public meetings, paid ads, free publicity and letters to the editor were other means used to take advantage of this opportunity to promote the Faith.

The Augusta (Georgia) believers joined forces with the local chapter of the Council of Human Relations in a public panel discussion including a Bahá'í speaker. In Toledo, Ohio, the visiting speaker for the public meeting was interviewed for TV, and while at the studio there was an unexpected opportunity to answer other questions by the interviewer and members of the staff. One of the latter inquired about study classes. Though blind, he went to the trouble of calling a local believer who will get him some Braille literature, and accepted an invitation to a fireside.

The Green Bay, Wisconsin, friends not only succeeded in having the record used on two radio stations, but also staged a public fireside which was well publicized, arranged a table and wall display at the main public library, and sent a letter to the editor which was used. During the previous week they had also participated in a panel discussion on a TV Public Forum. The panel included two believers—one speaking as a Bahá'í, the other as a member of a minority group—a member of the Governor's Commission for Human Rights, and a member of the local UN Chapter. The moderator was a newscaster at the TV station.

## International News Briefs

The Teaching Committee of the Tonga Islands held its sixth teaching conference last September 3. Representatives of all groups and assemblies, as well as some isolated believers, attended. The first direct letter from the Hands in the Holy Land to the Tongan believers was read and discussed, and plans were made to bring more students to classes and to the next summer school. Meanwhile a new book, to contain both prayers and Hidden Words, is being checked prior to publication, and "Notes on Release the Sun" is being translated. Four new enrollments have been recorded, and For Island has been opened to the Faith.

Hand of the Cause Collis Featherstone visited Darwin (Northern Territory, Australia) in October while en route to the annual conclave of the Hands in Israel. While in Darwin, he addressed firesides and made valuable contacts with the local newspaper and the two radio stations, one of which later broadcasted a sixminute interview. The mayor and town clerk of Darwin accorded Mr. Featherstone an official reception, and discussed the Faith and its place in world affairs with him. The beloved Hand also paid an official visit to the Director of Welfare, a contact expected to facilitate intensification of the teaching work among the aboriginal people.

Serving as deputy for 'Amatu'l-Bahá Růhíyyih <u>Khánum</u>, Miss Jessie Revell, treasurer of the International Bahá'í Council, flew to New Zealand last September after the dedication of the Australian Temple. In the course of a busy week, which included flying trips to various points, she consulted with the National Assembly and the body of the believers, gave newspaper interviews, met civil officials and spoke at large public receptions, luncheons, teas and meetings. Among innumerable contacts were several with the Maori people, including three chiefs and the Maori Labor Minister. Everywhere she went, this vital ambassadress of the Cause of Bahá'u'lláh captured the hearts of the friends and their guests, and fired the believers with new zeal to fulfill their teaching responsibilities.

## Faith Gains Renown through Bahá'í Artist's Exhibition at Louvre

On October 18, 1961, a retrospective showing of more than 300 paintings by Mark Tobey of Seattle, Washington, opened at Le Musée des Arts Decoratifs at the Louvre in Paris. Mr. Tobey is the first American ever to have a one-man show at the Louvre.

The governments of France and the United States acknowledged the importance of this event through the official presence at the opening of André Malraux, French Minister of Cultural Affairs and distinguished novelist, and U.S. Ambassador to France James M. Gavin. On the evening of the opening, Ambassador and Mrs. Gavin held an elaborate reception in Mr. Tobey's honor at their home.

In 1958 Mr. Tobey won the grand prize at the Venice Biennale, the first American since Whistler to win this award at the exhibition described by Life magazine as "the world's most celebrated international art show." The current exhibition solidifies his position at the very pinnacle of the world of art, since the Louvre rarely offers large-scale exhibits of the work of living painters.

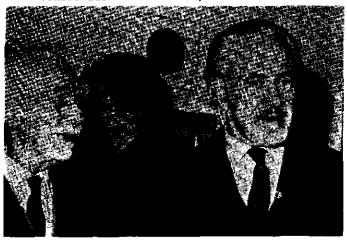
This event is of particular significance to the Bahá'í Faith because coincident with his growing fame is an increasing awareness on the part of the public that Mark Tobey is a Bahá'í of long standing and has been deeply influenced by the Teachings in his art and his philosophy of life. In earlier years there were only occasional passing references to Tobey's Bahá'í affiliation in catalogues of his exhibits and articles about him. One of the earliest extended references was in an article by Janet Flanner in the Swiss art publication L'Oeil for July 15, 1955.

## Teachings the "Clue to an Ethic of Our Time"

In a book by Colette Roberts called "Mark Tobey," a biographical outline states:

"1918: After World War I, attracted to Persian religion, Bahá'í, extolling aspirations toward unification of

Mark Tobey (right) at the retrospective exhibition in Paris. With him is Jacques Guérin, curator of the Musée des Arts Decoratifs at the Louvre.



all life, and peace." Later, in discussing the fundamental influences on Tobey's life and thought, Miss Roberts says: "On the humanitarian and humanistic level the Bahá'í faith and its quest for unity seem to have brought this harmony-loving artist the 'clue to an ethic of our time.' Summarized in the textbook of Bahá'í principles, the teaching, first of Báb, and then of Bahá'u'lláh was initiated in Persia in mid-19th century. It recommends the unification of all religions, however diverse, the reconciliation of religion and science stemming from the same root, a search for truth. Tobey sums it up for us: 'the Bahá'í or world order of Bahá'u'lláh is a universal concept of a new world.'"

However, it is in the 190-page catalogue of the Louvre show that the Faith is mentioned at length and with considerable depth, though also with some inaccuracies. 3500 copies were printed, and it will also be available when the show is exhibited at the Palais des Beaux Arts in Brussels in March and April.

In a perceptive introduction to the catalogue, Francois Mathey, who directed the show at the Louvre and is considered one of the leading art critics in France, said: "When he (Tobey) deliberately left New York in 1922 for the solitude of the Northwest coast, with the intention of commencing all over again, we know that this rupture is consecutive with his conversion. 'The Bahá'í Faith teaches that man will come gradually to understand the unity of the world, that the prophets are one, that science and religion are the two forces of attraction which guide the universe and that they must find their equilibrium if man wishes to attain his majority . . .'

"At the moment of his conversion, and one can ask if there is not a causal relationship between these facts, he realizes that the world of conventional art, bound by pseudo-traditions, is an obstacle to the fulfillment of man. In the same way that he broke with the dogmas of his childhood, he tries to break the shell of this conventional painting."

An extended biography of the artist contains the following under the years 1918-19: "It is then that he discovers the Bahá'í faith. This conversion orients Tobey to new avenues, and if one cannot testify that it determines and literally explains the painting of the artist, at least it confirms his ceaseless searchings. . . .

"The teaching of Bahá'u'lláh and of his oldest son 'Abdu'l-Bahá 'Abbás, drafted in a language of great poetic beauty, made a profound impact on Tobey . . ."

### A Letter Stressing the Teachings

One of the unique sections of the catalogue quotes in both French and English extensive passages from various letters Tobey has written on specific subjects or concerning various individual paintings. The first one deals directly with the Bahá'í Faith:

"I wrote a short article for the Bahá'í yearbook which I called 'Universal Trends in Modern Painting.' I shouldn't be writing about art, that is modern art, as I am too much mixed up in it. . . .

"If people would only take the time to investigate

the writings of Bahá'u'lláh they would find the answers, for we are at the time of the breakup of the evolution of the parts, with their peak in nationalism, and enter the great universal day when all the parts have to function in the whole. Evolution of all forms social or biological ever tend toward a more complex form . . . "

## Artist Explains One of His "Bahá'í" Paintings

A number of Tobey's works created in the 1940's and early 1950's have been characterized as "Bahá'i" paintings. One of the foremost of these is "Arena of Civilization." In the section of the catalogue listing the paintings on display, the following letter of Tobey's (freely translated from the French) explaining this work is quoted:

"The painting of this period rose tier upon tier over several years . . . It is of the miniature type and for this reason belongs to the art of the near East, but the subject makes use of an oriental-occidental material 'emanating from the East, manifested in the West' ('Abdu'l-Bahá) . . .

"The draped oriental figures symbolize the spirit of Bahá'í which I believe to be the religion of our time and of the future, even if it is little known at the present time. When Toynbee declares that our epoch, when studied in three thousand years, will be considered a religious epoch (See September, 1947, Atlantic), and affirms that the influence of communism is an Eastern reaction to the expansion of the West, I think he would have been closer to deductive reasoning if he had known of the existence of Bahá'í which encircled the globe in the first decades of the twentieth century...

"The upper part of the painting symbolizes the new and superior forces of our epoch, that which we call modern: for this reason they are less formed, but will take form in the course of their growth. This does not only imply more perfected instruments but also spiritual and mental concepts linked to material progress. 'All things appear by degrees' ('Abdu'l-Bahá). The same for civilizations, and I personally think that men always end by experiencing the truth. In Bahá'í the accent on 'the unity of the world of humanity' is the new note, is indeed the crux if we are going to have peace.

"It is an age of new relationships, whence the necessity for a new sight or a new eye with which to see. And so, from the wealth of the writings of Bahá'u'lláh and his son 'Abdu'l-Bahá, I composed this picture."

#### Press Reviews the Tobey Exhibition

The exhibition received a uniformly good press, though not all reviewers mentioned the Bahá'í Faith specifically.

Two of the leading Paris newspapers contained interesting references to the Faith. Le Monde for October 24, 1961, said . . . "But the true motivator of his evolution is the spirit within, which, in 1922, led him to break with the snobbish world of his New York and Chicago clientele (where he had lived since 1906, after having left his native Wisconsin) and to take up residence in Seattle in the extreme northwest, as teacher of design; which instigated his travels in China and Japan, where in 1934, he spent a month in a Zen monastery; which predisposed him toward the Bahá'í faith, to which he was drawn after the Great War, at

a time when universalist philosophies and ethics were recruiting souls eager for a more united humanity than that which had been destroying itself for four years."

The weekly cultural newspaper Arts for October 18-24, 1961, in a lengthy review of the exhibition said: "... This retrospective show will surprise to the degree that the work of Tobey ... falls in no single category. Sometimes totally figurative, sometimes totally abstract, one cannot truly comprehend Tobey's course unless one realizes that one is in the presence of a mystic. It should not be forgotten that, in his youth, Tobey was at first a worldly artist and a fashionable decorator, a portrait painter sought after by New York and Chicago society. He broke with this world in 1919 when he embraced the Bahá'í Faith, a religion of Persian origin which holds to a synthesis of the great religions of the globe ..."

#### Other Important Showings to Follow

The exhibition will be shown in January and February at the Whitechapel Gallery in London and in March and April at the Palais des Beaux Arts in Brussels. A smaller number of the pictures will probably be shown in the late spring at the Duncan Phillips Gallery in Washington, D.C., and in the fall a large Tobey show is being planned at the Museum of Modern Art in New York. Presumably the catalogues for these shows will also deal with the influence of the Bahá'í Faith on the artist's work.

One week after the opening of the Louvre show, it was announced that Tobey had won the first prize for painting at the Carnegie Institute exhibition in Pittsburg, a fact widely reported in the world press. In a typical response to the announcement, the Beverly Hills (California) Times for December 7, 1961; published an article by Jules Langsner reviewing Tobey's career, which said, ". . . in the twenties (he) found in the modern Persian faith called Bahá'í an expression of his view of the spiritual unity of all mankind. Thus painting for Tobey became a way towards realizing to the fullest a mystical and contemplative approach to the experience of art."

---ARTHUR L. DAHL

From left: U.S. Ambassador to France James M. Gavin, Minister of Cultural Affairs of France André Malraux, Swedish painter Pehr.



14 FEBRUARY 1962



## A Vietnamese Community Celebrates the Birthday of Bahá'u'lláh

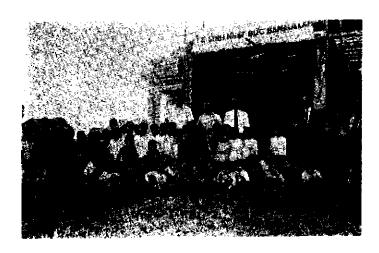


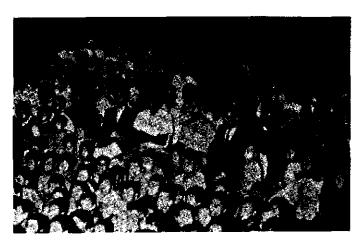
At top: At the formal observance of Bahá'u'lláh's Birthday in Trung Giang, Central Vietnam, American pioneer Rodney Edwards speaks before local believers and their guests.

At left: The Spiritual Assembly of Trung Giang meets Rodney Edwards on his arrival at the village, which is 450 miles north of Saigon and was the first center of Bahá'í proclamation in Central Vietnam. To the left and in front of Mr. Edwards is Chairman Bon, who, with the other members of the assembly, was imprisoned in 1957 for proclaiming the Faith.

Below at left: Mr. Edwards, center, and beside him Mr. Pham Hun Chu, first Vietnamese believer, visit the local Haziratu'l-Quds and the children of the Bahá'í school. The banner announcing the Birthday of Bahá'u'lláh is over a stage for a variety show given for the whole village as part of the celebration.

Directly below: A part of the audience of 1500, of whom 100 were believers, at the outdoor variety performance that followed the formal meeting. This was the largest gathering to date for any Bahá'í public event in Vietnam.





## Successful Teaching Activities of Students Cited by College Bureau

A wide assortment of effective activities related to the Faith are being initiated and carried out by Bahá'í students in American colleges and universities. These enterprises, sparked by groups and sometimes by single individuals, should prove inspirational to young believers at other seats of learning.

At the University of New Mexico the Bahá'í College Club, an energetic and persevering organization, last fall played a prominent part in an "Activities Night." Its booth, one of forty, elicited compliments from many of the 500 students and faculty members who saw it. A large number studied it carefully and a score of people stayed for discussion. Best of all, four said, "This is what I have been looking for." Further interest was aroused by supplying literature to the booth of the Inter-Religious Council.

The club followed up this event with a two-week display, and is now holding weekly discussion meetings, the subjects for which are announced in advance by mimeographed bulletins. The youth also decided to join the Student Senate, and associated themselves with the Inter-Religious Council. An outline of the Teachings in the latter's brochure for students occasioned an article on the Faith in the campus newspaper.

#### Ambitious Program at University of California

Past activities of the Bahá'í Club in the University of California at Berkeley won recognition for the Faith in the form of a full-page notice in the bulletin of the Interfaith Council, distributed to 10,000 students last fall. At that time, also, the club took an active part in the council's Activities Fair.

Plans for the current college year include monthly public meetings under the general title of "International House," continued participation in Interfaith Council activities, a special event of a social nature, efforts to obtain one invitation per month to address audiences such as young people's religious groups, and participation in a YWCA series of noon-hour forums on Contemporary Ideologies.

As a result of the club's energy a member was granted a full class period to present the Faith in a course on Religions of the Orient, and a Baha'i question was included in an examination.

### Stimulating Events on Other College Campuses

In an area widely known as the bible belt, the believers at North Carolina College in Durham scored a "breakthrough" when they succeeded in having a Bahá'í included in the program for Religious Emphasis Week.

Bahá'í students at Southern University in Baton Rouge, Louisiana, held a week-end session recently. A Saturday afternoon coffee hour and discussion period, promoted by means of mailed programs, drew eighteen contacts, augmented by a similar number of believers. Considerable literature was taken from a table display of books and pamphlets, reinforced by large pictures of the Temples.

With only one believer on campus in Savannah,

Georgia, regular firesides are being held, and after attending only two of them a student declared his desire to become a Bahá'í.

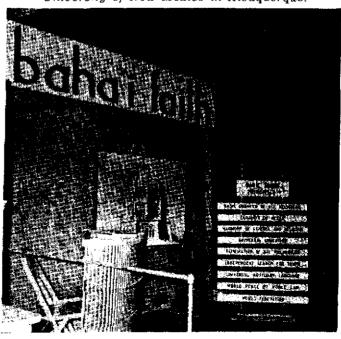
Recently Mrs. Thelma Gorham, representing the College Bureau at a campus conference on religion at the University of Hawaii, followed a rigorous schedule. She taped an interview for a television station, took part in several planned discussions, spoke before students of a wide variety of courses ranging from philosophy to history, was moderator for a panel on religious art, and on Bahá'u'lláh's Birthday spoke at a large public meeting. Her appearances sparked a new interest in the Faith on the campus and regular firesides are now being held there.

## An Assembly Secretary Saves a Bahá'í Club

At Wayne University in Detroit, Michigan, the Bahá'í Club was in danger of dissolution because no believers had enrolled for the fall semester. The authorities, however, granted permission to continue if at least one Bahá'í would register. Thereupon the Detroit Assembly secretary went to school—and found herself elected president of the club by four non-Bahá'í members. Then she was elected secretary of the Council of Religious Organizations, and as such participated in the entertainment on campus of the eleven Japanese religious leaders who recently toured the country. With the club's continuation fairly well assured, it was able to look forward to permanent campus quarters in a proposed \$900,000 student religious center.

The Bahá'í College Bureau earnestly requests reports of the teaching opportunities and experiences of other Bahá'í campus groups.

Bahá'í display booth for "Activities Night" at the University of New Mexico in Albuquerque.



## New Braille Edition of "Renewal of Civilization" Now Available

The Renewal of Civilization, first published in Braille in 1948, and again in 1954 and 1957, has proved so popular that a fourth edition was necessary and has now been released.

Copies are priced at \$6.50 each and may be obtained from Bahá'í Service for the Blind, 842 North Hayworth Avenue, Los Angeles, California.

## Unique Bahá'í Periodical Offers Invaluable Year-Round Teaching Help

Unique among Bahá'í periodicals is the little magazine published under the title of *The Child's Way*. Small in compass, and issued only every other month, it nevertheless provides many Bahá'í teachers, and many non-believers as well, with a wealth of material and ideas for use in child education as envisioned in the Teachings. Furthermore, much of its content is also applicable to adults. Both of these uses of the publication are touched upon in the two following letters from subscribers.

"I am preparing material for a series of talks to be given at the University of Hawaii and would like to use some facts from the chart that appeared in The Child's Way showing the agreement of aspects of science and religion . . . My thirteen-year-old son and I find many uses for this wonderfully helpful publication in our Baha'í home study, in classes and in his school work. I expect the latter accounts for the disappearance of the particular issue I am now requesting." (Thelma Gorham)

"Recently one of the pioneers from this area visited the U.S. and during her stay was gifted with sets of The Child's Way back to issue 57. These she has shared with us to our great delight and stimulation. The use of this material in Nicaragua we feel will have profound effects on teaching methods in general. Working in remote regions of the Atlantic Coast with people still primitive in their outlook offers a broad field for experimentation and analysis. The minds of these Indian children (and adults for that matter) should surely be ready gardens for the 'seeds' so neatly packaged in your excellent publication." (Hooper Dunbar)

The Child's Way is an official part of the Bahá'í teaching program in the United States, and has also been approved by the National Assembly of Canada for teaching in that country. As indicated in the second letter quoted above, it is considered invaluable by many pioneers, and has found its way into remote cor-

ners around the world.

Believers everywhere, whether individuals, communities or teaching committees, are invited to avail themselves of this distinguished publication. The cost per yearly subscription is \$2.00. Subscription orders and remittances should be sent directly to *The Child's Way*, Box 245, Wilmette, Illinois, U.S.A.

#### Material for U.S. BAHA'I NEWS

For a number of reasons, including a change in printing schedule, it is now necessary for material to reach Wilmette by the twentieth of the second month preceding date of issue.

News items and photographs of general interest are requested from all national assemblies and from national committees and local assemblies of the United States.

### Calendar of Events

#### **FEASTS**

February 7—Mulk (Dominion) March 2—'Alá' (Loftiness)

#### INTERCALARY DAYS

February 26-March 1

#### DAYS OF FASTING

March 2-21

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS February 23-25

## Baha'i House of Worship

### Visiting Hours

#### Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

#### Sundays

3:30 to 4:10 p.m.

## Public Meeting

Sunday, February 18

4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.



# AHAINEWS

PUBLISHED BY THE NATIONAL SPRITUAL ASSEMBLY
OF THE BAHANS OF THE UNITED STATES
FOR CIRCULATION AMONG BANANS ONLY

No. 372

BAHA'I YEAR 118

MARCH 1962

'... Verily I beseech God to make Green Acre as the Paradise of El-Abhá . . ."—'Аври'ц-Вана



Fifty years ago 'Abdu'l-Bahá, while on His historic eight-month tour of the United States and Canada, spent

a week at what is now Green Acre Bahá'í Institute. Above is a view from the porch of Sarah Farmer Hall.

## "Three Supremely Important Duties Face Us"

- o o o o "to bring the Teachings of Bahá'u'lláh to the waiting masses at this critical time, this unique juncture in human history, when the hearts of so many of the less privileged peoples of the world are ready to receive His Message, and to be enrolled under His banner 'in troops' as foretold by 'Abdu'l-Bahá.
- 2 o o o o "to win the remaining home-front goals in five of those original twelve stalwart, long-established, much-loved national communities which, at the inception of the Ten Year Plan, received the unique and priceless honor of having the spiritual conquest of no less than an entire planet entrusted to their care. Wherever the army of Bahá'u'lláh was free to march, in their totality, and with the greatest distinction, these global goals have been won. It is inconceivable that the home-front goals, given to them at the same time and forming an integral part of the World Crusade, should not also be triumphantly achieved.
- o o o "undoubtedly the pivotal one at this point of the Crusade . . . comprises the heavy, pressing, inescapable duty of every single believer to assist in providing an uninterrupted and greatly amplified flow of that 'life blood' of material resources without which construction of the Mother Temple of Europe and other vast undertakings now gaining momentum all over the world, in old and new Bahá'í communities alike, will either cease to go forward, come to a standstill or, in important areas of mass conversion, stand in danger of losing the precious ground won through so much heroic effort and sacrifice.

"There can be no doubt that the discharge of these three paramount duties at this time can alone provide a suitably strong and unshakable foundation for the future activities of that glorious and august institution, so soon to be elected, Bahá'u'lláh's long anticipated Universal House of Justice."

From the Message of the Hands of the Cause, November 5, 1961

## 'Abdu'l-Bahá's First Visit to Europe Commemorated in Paris

On December 1 an impressive meeting took place at the Hotel Lutétia in Paris to celebrate the fiftieth anniversary of 'Abdu'l-Bahá's first visit to Europe.

In the course of the program Auxiliary Board member Louis Henuzet gave a general talk on the Faith.

Mile. Lucienne Migette spoke more intimately on the life of the Master, His works and travels. Mme. Henriette Samimy showed slides of the Holy sites and Bahá'í properties.

An appropriate closing was provided by Alain Tammene's reading of excerpts from 'Abdu'l-Bahá's Paris Talks, newly retranslated into French and published in time for the commemoration.

All-France Teaching Conference held in Lyon on November 10. In front row, holding picture of 'Abdu'l-Bahá, is Hand of the Cause Dr. Ugo Giachery.



## A New Day for the Faith in Japan

By Agnes B. Alexander Hand of the Cause

Since the coming to Japan, on his fifth visit last September, of our Bahá'í brother Bernard Leach, the world-famous artist,\* a new day seems evident for our glorious Faith in this land.

Because of Mr. Leach's understanding of the people with whom he has lived and worked, they have great love for him. Both through lectures and newspaper articles he has made known his belief in the Baha'i Faith. The last of Mr. Leach's public lectures was given in the commercial city of Osaka, where a Japanese newspaper arranged for, and paid all the expenses of, the occasion. Three hundred and fifty people were present to hear him speak, as requested, on "My Life," which he did entirely in the Japanese language. A wonderful spirit pervaded the large audience.

Another event of great importance in the Cause is the fulfillment of one of the Guardian's last requests, that is to teach the Faith to the Ainus, the aborigines of Japan, who live on the northern island of Hokkaido, where it is estimated 15,000 reside. In 1957, one of the Persian believers, accompanied by a Japanese Bahá'í interpreter, visited the island and met some of the Ainus and left Japanese Bahá'í literature.

After a fourth visit this winter the seed which was sown blossomed. When it was learned that three Ainus had declared their faith, they were invited to come to Kobe as guests in the Momtazi home, where they remained for eight days. It was a wonderful experience for them to witness the universality of the Faith. The three were accompanied by a Persian believer. At the first stop on their way, they were greeted by a Japanese and an American Bahá'í, making four races. Arriving in Osaka station they were welcomed by many Persian and Japanese believers.

It is the custom among the Ainu men to grow long beards. The youngest of the three visitors, and son of the first Bahá'í Ainu chief, said that since he was privileged to become a Bahá'í, he felt he should make a sacrifice of something which was dear to him. As he had nothing valuable to sacrifice, and the only thing which he loved very much was his beard, he made this his sacrifice for the Faith.

The word has come, since the Ainus returned to their homes, that many more are coming into the Faith. Thus the beloved Guardian's prayer is becoming fulfilled.

\*Mr. Leach, a British believer, is a renowned potter as well as artist. Born in Hong Kong, he early became interested in the ancient stoneware art of Japan. After World War I he taught pottery in England and founded two workshops. On one of his visits to Japan he became both student and teacher of well-known Japanese potters, and set up workshops for study and teaching.

Between 1946 and 1949 Mr. Leach had important exhibitions in England, Sweden, Norway and Denmark. Examples of his work are to be found in Stoke-on-Trent Museum and in London's Victoria and Albert Museum. He has lectured before many societies devoted to arts and crafts in Europe, America and Asia. In Japan he is credited with inspiring the now widespread Mingei (folk-craft) movement.



Hand of the Cause Agnes Alexander with Ainu, Japanese and Persian believers. From left, front row: Kazutomo Umegae (Ainu chief's son), Heikichi Sumiyoshi (Ainu chief), Miss Alexander, Takeichi Morotake (Ainu chief). Rear row: G. V. Tehrani, Mohamad Labib, Nosratullah Matahedin, Kyoshi Nonoda, Rouhollah Momtazi. Kazutomo Umegae sacrificed his beard as a token of his devotion to the Faith.

## What the World Needs

"The thing the world needs today is the Bahá'í spirit. People are craving for love, for a high standard to look up to, as well as for solutions to their many grave problems. The Bahá'ís should shower on those whom they meet the warm and loving spirit of the Cause, and this, combined with teaching, cannot but attract the sincere truthseekers to the Faith."

From a letter written by Shoghi Effendi, through his secretary, to an American believer.

## Hands of the Cause Make Request

The Hands of the Cause have requested that the friends discontinue the practice of referring to them as the "revered" Hands. While they appreciate that in using the term the believers are expressing their love and their respect for the institution and its members, they point out that the beloved Guardian mentioned them simply as Hands of the Cause of God. They therefore consider it inappropriate that any adjective should be applied to them in the way that "revered" is now being commonly used.

-U.S. NATIONAL SPIRITUAL ASSEMBLY

## European Hands Announce Appointment of New Auxiliary Board Member

The European Hands of the Cause have announced the appointment of Ernest Gregory as a member of the Auxiliary Board for Teaching.

The appointment fills the vacancy created by the election of former board member Ian Semple to the International Bahá'í Council and his consequent residence in the Holy Land.

## Green Acre Genesis



America's first Bahá'í school, visited by 'Abdu'l-Bahá in 1912, sprang from the spiritual quest of a high-minded woman

Probably no believer has ever gone to Green Acre and come away quite the same person. The reason is that 'Abdu'l-Bahá spent a never-to-be-forgotten week there during His visit to North America in 1912.

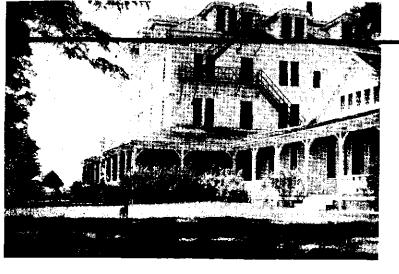
There are many reminders of His sojourn, such as the room which he occupied, the path through the pines where He walked, the noble elevation called Mount Salvat where, He is said to have prophesied, the first American Bahá'í university was to rise. But even before becoming familiar with such tangible symbols of the Master's onetime presence, many a person feels the subtle power that pervades Green Acre. Such an individual will inevitably associate the ethereal influence with 'Abdu'l-Bahá, and while never able actually to understand the spiritual spell cast there during the visitation of the Mystery of God, he will always remember its abiding and transforming force.

### An Early Spiritual Note is Sounded

Fittingly enough Green Acre, located in Eliot, Maine, took on a spiritual aspect in the very early years of its history. Sarah Farmer Hall, now the main dormitory, was built in 1889 by a group of local men as a summer hotel, known for many years as Green Acre Inn. However, the Inn, dignified and respectable as it probably was, soon became neighbor to a less mundane enterprise.

Miss Sarah Farmer, in whose memory the building was later renamed, was a spiritually inclined woman desirous of serving God and humanity. Disturbed by the differences between the churches around her, she attended the Congress of World Religions held in Chicago in 1893, and no doubt heard there the first allusion ever made in America to Bahá'u'lláh and His Teachings. A





year later she opened a school on the Green Acre property for the comparative study of religion.

### Rapid Development from a Humble Start

In the beginning, lectures and conferences were held in a large tent set up near the Inn, on ground now occupied by Bahá'í Hall. Later on the meetings took place under a stately group of pines or, in bad weather, in a nearby building no longer extant.

At Miss Farmer's invitation, leaders of numerous faiths came to Green Acre to speak, and many other notable people participated in or were associated with the programs, among them the poet John Greenleaf Whittier, actor Joseph Jefferson, writer Ralph Waldo Trine, educator Booker T. Washington, Bahá'í teachers Mirza Abu'l Fadl and Ali Kuli Khan, and the first American believer, Thornton Chase.

### Sudden End of a Spiritual Search

Miss Farmer's prospectus for the 1899 conferences announced that the school's primary objective was "the ascertainment of Truth, and its helpful application to life." Actually her own personal search for truth was already near an end. In the following year she journeyed to 'Akká in the Holy Land, where 'Abdu'l-Bahá's exposition of the Faith stirred her deeply. The result was decisive. She returned to America and, in the words of the beloved Guardian, "placed . . . the facilities these conferences provided at the disposal of the followers of the Faith which she had herself recently embraced."

By 1904 her school prospectus announced a new emphasis on the Teachings of Bahá'u'lláh. A year later, to put an end to growing confusion over the school's pur-

Picture on opposite page: Entrance to Green Acre Bahá'í Institute in Eliot, Maine.

Above, left: Sarah Farmer Hall, with Recreation Hall in right foreground. The room occupied by 'Abdu'l-Bahá in 1912 is preserved in His memory.

Above, right: Bahá'í Hall and a glimpse of the Piscataqua, "River of Light."

Middle picture: A teaching conference on the shady lawn in front of Sarah Farmer Hall.

Right: Path through the pines, which 'Abdu'l-Bahá visited.











pose, and to relieve other workers in the Green Acre project of possible embarrassment, she separated her forum on the Faith from the rest of the school. Thereafter lectures on the Revelation of Bahá'u'lláh were for several years given under the "Persian Pine."

### Green Acre History Comes to a Climax

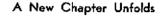
August 16, 1912, ushered in Green Acre's eagerly awaited climactic event: the week-long visit of 'Abdu'l-Bahâ. Following a reverent reception for Him, the Master spoke to audiences every evening. As He did later in some of His tablets, He no doubt prayed for and prophesied an illustrious future for Green Acre, and extolled its beauty and spiritual atmosphere. While enveloping the believers in His great love, He presumably adjured them to deepen and strengthen this already well-defined channel of the true education. As He wrote afterward, He desired that they make of Green Acre "an assemblage for the Word of God and a gathering place for the spiritual ones of the heavenly world."

Above, left: Group of cottages below Sarah Farmer Hall.

Above, right: Class in session on the porch of library.

Below, left: Recreation at the river. The far shore is the border of New Hampshire.

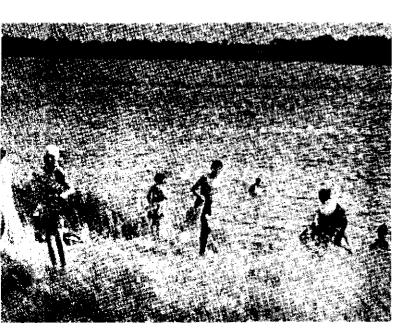
Below, right: Children and teachers on the steps of Arts and Crafts Cottage.



In 1916 Sarah Farmer, outstanding promoter of the Faith, passed on and the affairs of the Green Acre Fellowship, as the undertaking was then known, were taken in hand by a devoted group of believers. After several years of readjustment and financial rehabilitation, title to the properties was transferred to the Green Acre Trustees. The school came under the sponsorship of the National Spiritual Assembly of the United States and Canada, and was operated as a Bahá'í facility.

In subsequent years many distinguished scholars and teachers, including two more renowned Persian Bahá'ís, Dr. Zia Bagdadi and Jenabi Fazel, lectured at Green Acre. Thousands of people, Bahá'ís and nonbelievers alike, have gone there for inspiration and instruction. And many dedicated believers, from both the United States and Canada, have given generously of their time, talents and energy to serve as teachers and administrators, thereby helping Green Acre to fulfill its destiny. Since 1953 its programs, like those of other Bahá'í schools, have been oriented to the primary present goal of the entire Bahá'í world—the victorious consummation of Shoghi Effendi's glorious Crusade.

(NOTE: For some of the published references to Green Acre, see Tablets of 'Abdu'l-Bahá, Vol. II, pp. 284-6, 301-2; Promulgation of Universal Peace, pp. 258, 285; God Passes By, p. 261; Bahá'í Year Book, Vol. I, pp. 87-94; Bahá'í World, Vol. II, p. 153; Bahá'í News, No. 62, p. 7.)







The beautiful site of Ecuador's first Indian Teaching Congress, held in November 1961.

## Latin American Communities Spread Glad Tidings of Bahá'u'lláh

## Ecuador Holds its First Indian Bahá'í Teaching Congress

The first Indian Bahá'í Teaching Congress to be held in Ecuador took place on November 5, 1961, at the Granja Atahualpa, near Lake San Pablo in the province of Imbabura. The site, a beautiful spot situated in mountain country and at the foot of a volcano, was an inspiration in itself.

Over one hundred attended the congress, including ninety-five Indians. Of the latter, twenty were believers and the rest interested friends and relatives from five Indian villages. The program embraced a series of talks, three of them given in Quechua, with great dignity and seriousness, by Indian believers. Two of the other friends spoke in Spanish, one of them including illustrations of the spiritual evolution of mankind through the periodic arrival of Messengers of God. Both languages were used in the prayers, one of which was given by a ten-year-old Indian boy. A relaxing luncheon and recreation period included music and games.

Commenting on the event, the National Spiritual Assembly of Ecuador wrote: "We feel that this first Indian Congress will have great results in attracting more of the Indians to our beloved Cause in the province of Imbabura, as the loving association of the Indians and the whites on this occasion was a new experience for them all."

Music enlivened the lunch hour at Ecuador Congress.



Luncheon-hour recreation at the Ecuador Congress.





Children being taught in a picturesque village lane; Zunil, Guatemala.



In Guatemala the Faith is now being taught in four different native languages: Maya Quichi, Mam, Kekchi and Pokonchi. The believers see the creative word beginning to take effect in the hearts of many of the Indians, changing ignorance into knowledge and doubt into certainty. Whole families are responding to the spirit of the Faith as it gradually becomes the main

Spiritual Assembly of Quezaltenango, Guatemala, incorporated December 1961. Left to right, seated: Luis Lopez, Filomena Cajas, Evangelina Moreno, Lucrecia Lopez. Standing: Edith McLaren, Alice Sinclair, Rosa Lopez, Dale Sinclair, Louise Caswell. The incorporation was announced in an excellent newspaper article published in the capital, Guatemala City.





A group of Indians gathered for a Bahá'í meeting in Alta Vera Paz, Guatemala. Near front and center: Filomena Cajas, Quezaltenango native teacher. In rear, left of center: Artemus Lamb, U.S. pioneer teacher.

interest in their lives. They use the prayers and the Teachings to solve their problems, and one devoted native believer recently remarked, "If you had not come to teach us, we would still be in the clouds of ignorance."

A new territory has been opened with the moving of a pioneer couple to Cobán in the department of Alta Vera Paz. With their assistance two native Pokonchi believers make twice-monthly visits to a remote village where at least fifty men attended two of the meetings and some are studying seriously. When two of the men visited the pioneers in Cobán and were served tortillas, coarse salt and coffee, they told a friend that these Bahá'ís ate the same kind of food they did; therefore they would not be afraid to invite them to their own homes.

#### Activities Pointing Toward Things to Come

A three-day youth congress held in Cobán in December drew young people from a number of towns and villages. Each youth had an opportunity to speak on some aspect of the Faith, and probably all of them felt as did two young Indian girls who returned home completely aglow from this their first experience at such a Bahá'í youth event.

Invited Bahá'ís were instrumental in organizing a United Nations Day meeting held at the headquarters of the United States Information Service in Quezaltenango. Nearly one hundred souls heard the Message as an Indian and a U.S. believer spoke on the relationship of the Faith to the United Nations.

Other highlights appear in the news from beautiful Guatemala, the land "whence the rainbow takes its colors": teaching in villages reached only by foot travel over the mountains; enrollment by the Retalhuleu community of its first Mam-speaking Indian; a teaching congress centered significantly on study of the conversion of the masses in Africa. Guatemala's own mass-conversion stage has not yet developed, but it may not be far off.



Part of the fast-growing Bahá'í group of Triunfo de la Cruz, Honduras.



The final week end of 1961 witnessed a successful teaching congress held in San Pedro Sula, Honduras, under the sponsorship of the National Teaching Committee. Thirty-five believers and friends from six Crusade goal communities and the village of Triunfo de la Cruz took part. Aside from the effectively presented program, the highlight of the congress was the love, unity and fellowship expressed by the friends of all types, from all parts of the country, as they gathered for the Feast of Honor. This occasion also gave the believers an opportunity to meet the members of their National Assembly, who had come for both the congress and their monthly meeting.

The spirit of unity that prevailed has given rise to an upsurge in the teaching effort throughout the country. Now a strong flow of interchange of teachers is taking place among all the communities to further heighten the zeal of the friends in their striving to reach their Crusade goals.

## An Extension Teaching Project That Promises a Resounding Victory

Last spring several natives from the Carib village of Triunfo de la Cruz were enthusiastically learning of the Faith from the believers of nearby Telas, who had taken on the little coastal community as an extension project. Largely through the efforts of Michael James, a relatively recent enrollee, the teaching was intensified and the new friends were deepened. By the time that Triunfo was called upon in August to play host to a national youth congress, the number of believers had miraculously grown to thirty-one. Meanwhile the Triunfo friends had started to build a center, and the youth conference was housed in the partially completed building. Now the center is being constantly used for all manner of Bahá'í activities, including practice sessions looking toward the establishment of a full-fledged local Assembly at Ridván.



Center built by the believers of Triunfo de la Cruz, Honduras, on land donated by one of their number.

## Faith Makes Inspiring Progress in Mexico's New National Community

The necessity for preparing the new believers coming into the Faith in the villages of Mexico made it urgent that a series of teacher-training schools be initiated. The first of these has been held and was highly rewarding.

This school had the specific purpose of giving an intensive teacher-training course to eleven of the eighteen friends who entered the Faith on a memorable day last September in one solid block, in the village of Tequila, Jalisco. The school was carried on for seven days in the National Hazíratu'l-Quds.

When these dear new believers were asked what they would like to plan for the two evenings set aside

Some of the believers and contacts at the congress held last December in San Pedro Sulas, Honduras.



10 MARCH 1962





Left: Believers and contacts at the dedication of the Center at Raitipura, in the Atlantic coast zone of Nicaragua. Right: Attendants at the summer school held in Masaya, western Nicaragua, last summer.

for recreation, they said, "We thank you, but we came to Mexico City to study the Faith and we do not wish to waste precious time. We want to dedicate all our time to the study and discussion of the Teachings."

#### "These Are Indeed Incomparable Days"

From the first moment the intensive schooling was marked with a spirit of complete devotion to the search for the truth. These new Bahá'ís said that they had chanted the Most Great Name the entire night of their trip to Mexico City. Like rich and fertile soil they drank in the Teachings and never seemed to have enough. Since their return, three of them have been teaching in other villages, where some twenty persons in one municipality and twelve in another are now preparing to enroll.

"These are indeed incomparable days in the history of our beloved Faith in Mexico," writes a correspondent, "with such souls rising upon the horizon during these last months of the World Crusade of our beloved Guardian."

## Courageous Proclamation in Nicaragua Brings Thrilling Results

Ever since their country became one of the twentyone Latin American lands in which separate national assemblies were formed last year, the believers of Nicaragua have worked devotedly to consolidate and strengthen their community. In their labors they have been inspired and aided by visits from no less than five Hands of the Cause.

Throughout the convention in which their first national administrative body was established, they received guidance and strength from H. Collis Featherstone. Later some of them were able to spend a few precious minutes with, successively, Zikru'lláh Khádem and William Sears, as they passed through the airport at Managua, Nicaragua's capital.

In late May the friends welcomed Enoch Olinga, who spent four days visiting both east and west coasts. In Managua he responded brilliantly to questions in a radio interview. In Bluefields two young contacts who heard him speak immediately made their declarations. Of the great number of people whom he reached, many Indians in particular still ask about him.

Then came Dr. Rahmatu'lláh Muhájir, who headed directly for the Indian villages on the Atlantic coast. His eight-day visit was revealing and inspiring, as he not only opened new Indian villages to the Faith but also instructed the pioneers of the region in mass-conversion teaching. As a result three Indian villages embraced the Faith en masse within six weeks.

#### Teaching on the Pacific Coast

Nicaragua's east and west coasts, along which most of the population is settled, are quite isolated from each other. Because of the geographical separation and the high cost of traveling, the National Spiritual Assembly appointed a national teaching committee for each coast.

The goal of eight new local assemblies this year includes three in localities on the Pacific side. The most promising of these, Masaya, is perhaps unique in that the believers and their contacts meet every night for deepening. The country's fifth annual summer school was held here last September and the response of the students was such that three hours were devoted to each topic, a procedure which resulted in a highly intensive course.

### Heroic Pioneering Along the Atlantic

On the Atlantic coast the nucleus of the teaching effort is Bluefields and extends out to many small islands or cays. These must be reached by boat or by walking the beaches, swamps and muddy woodlands. Because of the travel difficulties, the few available teachers can visit the key points only about once a month. This makes the goal of five new assemblies in this region a difficult one; nevertheless the pioneers,

#### **BAHA'I NEWS**



Part of the forty-four people who attended the teaching congress in Valencia, Venezuela.

undaunted, joyfully follow their rigorous traveling and teaching schedule among the primitive islanders. To facilitate the teaching and at the same time provide lodgings for the teachers, the Atlantic Teaching Committee launched a project for the building, by the native believers, of Bahá'í Centers in the goal villages. One has already been completed in Raitipura, and another has been started.

#### Signs of a General Awakening

The valiant teachers are cheered by such visible symbols of progress, plus the fact that there are signs of a general awakening of the people. Many are gaining the courage to seek the truth regardless of possible repercussions. Deeprooted tradition and superstition, bolstered by clerical opposition and misrepresentation, have raised formidable barriers, yet in one small village where the Teachings had been severely attacked five people suddenly accepted the Faith and three more expressed their intention to enroll.

Thus, little by little, the steadfast Nicaraguan friends are witnessing the removal of the veils from the eyes of those whom God and Bahá'u'lláh have chosen. Gradually, they feel sure, myriad little village candles will be ignited until all mass into one great light.

## Venezuela Launches Widespread Series of Week-End Congresses

Because the cost of attending a central summer school is prohibitive for many of the friends in Venezuela, the National Teaching Committee decided to hold a series of teaching congresses and week-end schools in the various communities.

The believers in the northwestern town of Barquisimeto have had very little contact with those in the rest of the country; consequently the first school was conducted there in early August, with study concentrated on Venezuela's Crusade goals and the institu-



Elena Hernandez Tortabú (right), first declared believer of Margarita Island, virgin goal off the northern coast of Venezuela, with Knight of Bahá'u'lláh Katharine Meyer.

tions of the Faith. The audience at a public meeting included representatives of five communities.

#### Teaching of Beloved Indians Emphasized

Later a second gathering took place in Valencia, a little farther to the east. Forty-four persons, among them a number of contacts, came from seven localities to participate. Teaching among the Indians was heavily stressed by indigenous teachers and pioneers, such as Sra. Yolanda de Stronach, first Venezuelan believer to take the Teachings to these people, and Mrs. Edith McLaren from Guatemala. And again a meeting for the public rounded out a fruitful week end.

## Bahá'í Youth Author and Present a Play with a Moral

Youth representing several countries, states and colleges came together in Dexter, Michigan, last November for a four-day conference. Held over the long Thanksgiving week end at the home of an extra-hospitable believer, it drew a total of seventy-eight young people who, amid their animated sessions, consumed 527 meals plus additional light refreshments.

The program was highlighted by a two-day workshop in which the youth prepared and presented "Wake Up—to Live," a one-act play interpreting Bahá'í solutions of problems raised by the threat of nuclear war. The nine scenes were enacted in "living newspaper" style and were tied together with a running narration and sound effects.

The drama diagnosed the inner cause of youth's present ailment as insufficient love of the Faith and imperfect application of its Teachings. The cure was clearly delineated: Carrying the Cause first and foremost in mind and heart, at the same time actively affirming the oneness of mankind and religion and the unifying administrative order, offers youth the best hope of weathering their current tests and difficulties.

## India Augments its Great Spectacle of Mass Conversion

One of the distinguishing features in the continuing process of mass conversion in India is the holding of numerous conferences or congresses to proclaim the Message of Bahá'u'lláh to large numbers of people. On the village level these meetings are not conducted in halls or other structures, with the aid of a chairman, secretary and agenda, but in the setting of the Indian countryside, under the shade of a huge tropical tree or a tent. The only agenda is giving the glad tidings of the Kingdom of God. However, the spirit which prevails is unique and wonderful.

One can see with his own eyes how the power of the Word of God and the name of Bahá'u'lláh as His Manifestation instantly change the hearts of the people. One sees how, their faces glowing with happiness and hope, they are suddenly carried away with such enthusiasm as to join in songs of praise of Bahá'u'lláh, and in prayers given them by the visiting teachers. To witness this is to experience, swiftly and massively, a fulfillment of Bahá'u'lláh's promise of "new creation."

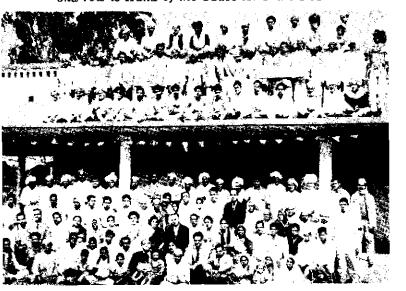
### Conferences Account for Majority of New Believers

At the end of 1961 at least eighteen such conferences had been held in eleven months. They are not always planned by the National Assembly or the teaching committees. Sometimes individuals who have just returned from one of them, and have accepted the Faith, gather the people from neighboring villages and then ask teachers to come and give them the Message. Sometimes the meetings are organized and conducted by believers who, a few days after enrolling in the Faith, start teaching it themselves. But in any event most of the thousands of people who have enrolled in the last year have accepted it, or first heard about it, in the simple outdoor conferences.

### An Added Facility for Speeding Consolidation

The tremendous progress of the Cause made it necessary for the National Assembly to think of immediate consolidation. In response to a call, and with the aid and

Believers attending the dedication of the Bahá'í Teaching Institute at Indore, Central India. At center in second row is Hand of the Cause H. Collis Featherstone.



counsel of Hand of the Cause Rahmatu'lláh Muhájir, some of the friends purchased a nine-acre plot of land, with a building suitable for use as an institute, at Indore, Central India.

The institute was dedicated on November 12 in the presence of Hand of the Cause H. Collis Featherstone. Its purpose is to provide quarters where thirty-five to fifty new believers, invited from various places, can be gathered at one time for a ten-day teacher-training course.

#### A Great Conference at the New Institute

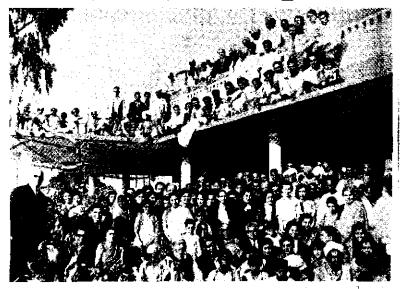
At the end of December 275 believers from seventy-one centers attended an especially significant conference at the new institute. Present were two Hands of the Cause: Jalál Kházeh, representing the Hands in the Holy Land, and Dr. Rahmatu'lláh Muhájir, who has been associated with India's mass-teaching campaign since its inception.

Mr. Kházeh opened the conference with a talk establishing a strong link between the World Center and the new believers of India. This is expected to have farreaching effects. The believers were overjoyed to learn that Mr. Kházeh intended to stay for three months and accompany teachers to remote places.

A particularly moving episode occurred when some of the new believers, after relating their experiences of a few days or weeks as Bahá'ís, publicly promised to teach the Faith to hundreds or thousands of their fellow villagers and tribesmen. The gathering, carried away on a wave of enthusiasm, responded not simply by a clapping of hands but by singing songs they had composed and by repeating the melodious "Allah-u-Abha," which they had recently learned.

A half-day period was devoted to the children, who had been studying in recently established Bahá'i schools and showed great progress in acquiring an understanding of the Cause. Presiding at this session was the thirteen-year-old son of a tribal chieftain, who, with his father, had accepted the Faith only two weeks earlier.

About 275 believers and contacts came to the great December conference at the Teaching Institute in Indore. At left is Hand of the Cause Jalál Kházeh.



This young believer has, because of his outstanding intelligence, been awarded a government scholarship in one of India's best schools. He acted as chairman, speaker and interpreter during the four-hour program.

#### Believers Prove Their Devotion

When Mr. Kházeh stressed the need for special funds to open schools and help teachers, the friends responded generously with both pledges and immediate contributions. Some of the girls, doubtless future teachers in the Bahá'í world, gave their only ornaments—their gold Bahá'í rings. One anonymous donor presented a gold watch in memory of the much loved Hand of the Cause, Martha Root, who visited India about thirty years ago. Following closing remarks by both Hands of the Cause, and an appeal for extensive teaching work immediately after the conference, fifty believers, old and new, arose to take the Cause to the villages and tribes.

The believers of India, conscious both of the bright horizon before them and of their manifold remaining responsibilities, bespeak the prayers of the Bahá'í world that they may prove themselves humble servants of Bahá'u'lláh and bring joy and happiness to the beloved Guardian.

## International News Briefs

Among the 139 persons present at the Scandinavia-Finland summer school, held last summer at Ar Castle in southern Sweden, were Hand of the Cause Dr. Adelbert Mühlschlegel, Auxiliary Board member Mrs. Modesta Hvide, teachers, pioneers and other believers of six nationalities. The over-all theme was teaching the Faith and deepening the individual. The crescendo of enthusiasm during the progress of the school, termed the most phenomenal in Scandinavia's Bahá'í history, intrigued non-Bahá'í vacationists at the magnificent castle to such a degree that a mammoth fireside was arranged. One hundred forty people attended, including fifty of the non-believers.

The printed announcement of an exhibition of the work of Bahá'i artist Gordon Laite, held last December in Kansas City, Missouri, included and identified a quotation from Bahá'u'lláh's Writings which has served as an inspiration for Mr. Laite's more recent

Miss Jessie Revell (second from left in second row), treasurer of the International Bahá'í Council, with believers and Maori people of Wellington during her memorable trip through New Zealand last September.



paintings. In addition a number of the works on exhibit bore titles such as "City of Certitude," "The Tree Beyond Which There Is No Passing" and "The Pearls of My Utterance." The inscriptions included quotations from which the titles were taken or other words of explanation. On a placard the artist quoted influences that have guided him, giving first importance to the Faith. Supporting this was a display of literature and pictures of the World Center and Temples.

Recognition of a type still rather rare in the United States was given the Faith when the Ministerial Association of Quincy, Illinois, asked the Bahá'í community of that city, and those of nearby Ellington and Melrose townships, to take part in a five-minute daily "Prayer for Peace" radio program shared by various religious groups. The communities gladly accepted, and presented the Sunday programs throughout November and December.

For the fourth consecutive year the set of color slides entitled "Palestine, Land of Many Faiths" has been shown to the seventh-grade geography class at Takoma Park (Maryland) Junior High School. The slide set used is loaned by a Bahá'í couple in Silver Spring in connection with the study of Israel.

In December the believers of Sparks, Nevada, sponsored a week-end institute on The Covenant and Administration, serving as hosts to believers and non-believers from as far away as Alturas, California. Three of the believers were from the Reno-Sparks Indian colony. To insure maximum participation and consultation, the group was divided into three separate workshop classes meeting in Bahá'í homes. Multiple purpose of the institute was to introduce the contacts to the subjects under study, provide fellowship among the participating communities and benefit by the deepening which sustained and serious study offer. More institutes of the same type are planned.

For the anniversary of the Ascension of 'Abdu'l-Bahá the friends of Nashville, Tennessee, were asked to observe silence before, during and after the devotional program, which had been recorded on tape. This procedure helped to create a prayerful atmosphere and enabled the believers to focus their attention upon, and appreciate more fully, the readings used.

Spiritual Assembly of Burnside, Australia, incorporated July 4, 1961. Front row: Mrs. E. Maddern, Mrs. J. Morrow, Mrs. H. Thomas, Mrs. M. Robertson. Back row: H. R. Morrow, P. Almond, Mrs. M. Walker, E. Thomas, F. Langley.



14 MARCH 1962







Newly enrolled believers of the Gallup, New Mexico, area. In the first picture, left to right: Edward Watasilo, first Zuni Indian to be enrolled in the Faith, and Roger Peywa, also Zuni, with Gallup pioneers Mr. and Mrs. Walter Jones. Second picture: Edward Watasilo (Zuni), William Willoya (Eskimo), Roger Peywa (Zuni). Third picture: recently enrolled Navajo believers Mrs. Nellie Carl and daughter Miss Alice Seeley at the Gallup Bahá'í Center, where Mr. and Mrs. Jones reside.

## BAHA'I IN THE NEWS

The October 22 rotogravure section of La Prensa of Buenos Aires, Argentina, one of South America's most famous newspapers, carried an illustrated feature article headlined (in Spanish) "The Bahá'í Faith in the State of Israel." Opening his account with a glowing and detailed description of the Shrine of the Báb, the Archives Building and the gardens, the author remarked that the guides' injunction not to talk while in the Shrine was superfluous because of the immediate emotional and spiritual effect one experiences there. The story continued with outlines of the lives of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá, and concluded with a summary of the Faith's principles, the independent investigation of truth and oneness of the Prophets receiving special attention.

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Art Linkletter, radio and television personality known

throughout the United States for his humorous children's programs, gave recognition to the Faith in a special noncommercial Christmas telecast entitled "Christmas in the Holy Land." Showing the Linkletter family at various points of religious interest, the travelogue-type program included views of and commentary on the Shrine of the Báb, the Archives Building—which Linkletter compared with the Parthenon—and the family in the "Persian" gardens. The commentary also referred to the spread of the Faith around the world.

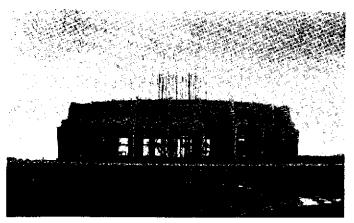
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On August 26 the Australian News magazine Nation published a full-page article headed "Bahá'ís on the Hill," referring to the location of the new Sydney Temple. The story, sympathetic and factually correct, embodied a comprehensive account of the history and teachings of the Faith. The approach and consummation of the Temple dedication in mid-September called forth a wealth of other publicity in Sydney newspapers and on radio and television—some of the latter being

Over the Thanksgiving week end youth conferences were held in several localities, including Scottsdale, Arizona, with three youth declarations; Fresno J.D., California, also with three declarations; Manhattan Beach, California, with eight declarations; Dexter, Michigan, with one declaration; and Salt Lake County, Utah. Left: The Scottsdale group at "Hole in the Rock," where the youth cooked breakfast and held a morning session. Right: The Fresno gathering.







The lower portion of auditorium of the German Temple.

carried on national as well as local programs. The event was also recorded in newsreels for exhibition throughout Australia and probably overseas.

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One of the pieces of publicity attributable to the recent dedication of the Mother Temple of the Antipodes was a full-color page in the October 16 issue of the weekly Australian magazine Woman's Day With Woman. Three large pictures of the Temple, including an interior view, are complemented by a comprehensive and sympathetic article entitled "Temple in the Bushland." Included is the following wording which appears on a dignified, lettered sign outside the edifice: "Now that the world is a neighborhood, the building of this House of Worship has a special meaning. In an age that demands unity for survival, men no longer can afford the price of separation. The House of Worship is a symbol of hope to those men and women who want to live in a peaceful world."

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On January 7 the half-hour program "Chicago Por-

Second in a series of teaching conferences, held in Uppsala, Sweden, on November 4 and 5 on the theme, "The Unfoldment of the Divine Plan in Europe." Believers from nine localities attended. Among the highlights were talks by Hans Odemyr and John Nielsen, chairman and secretary of the National Assembly.





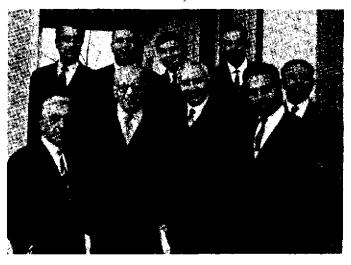
View of the Taunus hills from the site of the Temple.

trait," conducted by Norman Ross (Chicago Radio Station WLS), was devoted to a discussion of the Bahá'í House of Worship and the Bahá'í Faith. William B. Sears, Hugh E. Chance and Miss Edna True were asked excellent questions in which Mr. Ross expressed sincere and courteous interest. He himself closed the program by reading one of the prayers revealed by Bahá'u'lláh, the translation of which Mr. Ross properly credited to Shoghi Effendi.

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Among the many fine illustrations in Exodus Revisited, a picture story of modern Israel, is a full-page view of the International Bahá'í Archives Building with the following caption: "Are we not but branches of the same tree? There are many ways to express the same idea. Those who follow the teachings of Bahá'í have their way." The photographs for this absorbing book were taken by Dimitrios Harrisiadis; the text is by Leon Uris, author of Exodus. Doubleday and Company, Inc. are the publishers.

National Spiritual Assembly of Turkey, 1961-1962. Left to right, front row: S. Doktoroglu (chairman), M. Inan (vice-chairman), Dj. Ghuchani (secretary), M. Afnan. Back row: H. Diriöz (recording secretary), Dr. N. Özsuca, Dr. A. Burhani, I. Habib, and H. Manevi (treasurer).



## Attention Baha'i News Correspondents Everywhere!

Since Bahá'í News this year will be reporting more national conventions than ever before, space will be at a premium. Please make articles brief, confining them to points significant to the Bahá'i world as a whole. Send them promptly, so that they will still have news value when they appear. And, if at all possible send text and pictures in the same mail, so that both may be used in the same issue. (This procedure applies, in general, to all other articles submitted throughout the year.)

-Bahá'í News Editorial Committee



Believers who attended the New Mexico State Convention in Albuquerque included members of three races.



At the Western Washington state convention the youth helped to arrange a handsome book display, assisted in the selling and saw to it that one of their group was in attendance at the booth throughout the day.



Spiritual Assembly of Broward County, Florida, incorporated November 15, 1961. Left to right, front row: Pedre Garces, Mrs. Zella Svendsen, Mrs. Bernice Whelchel, George Whelchel (treasurer). Back row: Mrs. Violet E. Johnson, Mrs. Eleanor Sasso (secretary), Col. C. B. Cleveland (chairman), Mrs. Lenore P. Cleveland, Mrs. Elsa Isaacs (vice-chairman).

### Calendar of Events

**FEASTS** 

March 21 — Bahá (Splendor) April 9 — Jalál (Glory)

DAYS OF FASTING

March 2 to 21

HOLY DAY

March 21 - Naw-Rúz (Bahá'í New Year)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS March 23-25

## Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, March 18 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

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No. 373

BAHA'S YEAR 119

**APRIL 1962** 

## Ridván

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. . . .

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. . . .

This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." . . . This is the Day whereon every sweet-smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill. . . .

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridván and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. . . .

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Bahá have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Gleanings, pp. 27-32

# Memorial Service for Beloved Hand of the Cause Amelia Collins Held in Wilmette House of Worship

On Saturday evening, February 24, a memorial service to honor dearly loved Hand of the Cause Mrs. Amelia E. Collins was held in the Mother Temple of the West, Many Bahá'ís and friends gathered in Foundation Hall, including Mrs. Collins' brother Oscar Engelder and his wife, from Phoenix, Arizona, Hand of the Cause Zikru'lláh Khádem and all members of the U.S. National Spiritual Assembly, three of whom are also Auxiliary Board members. The program, introduced with a musical prelude, was as follows: opening prayer, by Wyatt Cooper; readings from Gleanings, by Miss Edna True, member of the National Assembly; readings from the words of 'Abdu'l-Baha, by Robert Meinhard; remarks by H. Borrah Kavelin, chairman of the National Spiritual Assembly, and by Mr. Khadem; closing prayer, by Amoz Gibson, member of the Auxiliary Board and National Assembly.

Mr. Kavelin paid poignant tribute to Mrs. Collins' valiant and dedicated service over a period of many years after she became a follower of Bahá'u'lláh in 1919.

In a tablet revealed to her in the twilight of His life, 'Abdu'l-Bahá included these words: "... In brief, from the bounties of His Holiness, Bahá'u'lláh, My hope is that thou mayest daily advance in the Kingdom, that thou mayest become a heavenly angel, confirmed by the breaths of the Holy Spirit, and may erect a structure that shall eternally remain firm and unshakable." This hope of the Master was amply fulfilled as time went on. Mrs. Collins' services—local, national and international—were innumerable and varied, and won the deep love and respect of all.

She became the first believer to undertake the teaching of the American Indians, stressed by 'Abdu'l-Bahá in His Divine Plan, when she sent a teacher to the Omaha Indians in Macy, Nebraska, whom she also frequently visited. She carried out with distinction many specific tasks assigned to her by the beloved Guardian, to whose service she was completely dedicated, as well as those entrusted to her by the National Spiritual Assembly of the United States, on which she served for a number of years.

The extraordinary esteem in which she was held by Shoghi Effendi is reflected in these words which he once wrote to her: "Your manifold, your constant and notable services to the Faith are truly exemplary, and will, I feel confident, act as a magnet that will attract the inestimable blessings of the Almighty." This esteem was further evidenced by his calling her to live in Haifa in 1950, by his appointing her to the International Bahá'í Council when it was formed in January 1951, and by his naming her a Hand of the Cause in December 1951 in the first contingent of living Hands—the highest spiritual station which he could bestow upon her. A final testimony to his unique regard for her is the fact that she, of only two people, always knew

where the Guardian was when he was away from Haifa.

Amelia Collins was extremely generous and prompt in response to every appeal made by Shoghi Effendi. One of her most outstanding gifts during the Crusade was the site of the future Temple on Mt. Carmel. She also contributed munificently to the funds for the construction of four Mother Temples, for the acquisition of national Haziratu'l-Quds and for the establishment of national endowments on five continents. It can truly be said that "everywhere you go in the world, Milly will be there."

The story of her all-embracing support of the Cause of Baha'u'llah can never be adequately told. Little wonder that the Hands of the Faith, in their message at the time of her passing, emphasized her numberless benefactions and her "ceaseless services, which were maintained until her last breath."

Mrs. Collins passed away in Haifa on January 1, and was laid to rest in the Bahá'í cemetery there beside Dr. J. E. Esslemont, and very near Hand of the Cause Horace Holley.

In closing his remarks, Mr. Kavelin said that she had been "taken into the bosom of her Lord, and there we know she has found supreme happiness."

Mr. Khådem opened his tribute by quoting a number of passages from The Hidden Words. He then recalled, with deep feeling and love, many touching examples of Mrs. Collins' service and devotion, for which she is gratefully known and respected all over the Bahå'i world. A number of her services and gifts were delineated in detail, including the fact that she initiated the fund for the Holiest Shrine—that of Bahå'u'llåh. Mr. Khådem compared her to the woman who anointed the head of Jesus with precious oil and about whom He said: "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

In spite of great suffering Mrs. Collins was always courageous and blissful, and joy radiated from her face. She gave great inspiration and help to the other Hands, even at the Fifth Annual Conclave last fall, when she was gravely ill. Wishing to pay special homage to her one evening, the Persian Hands went to her room. Even while they were saddened by the realization of her suffering, she brought comfort to their hearts by her own joyousness.

Mrs. Collins was considered one of the Holy Household. In recent years she had lived in the home of the Guardian, occupying a room which 'Abdu'l-Bahá had used, and which the Guardian said would never be occupied after she left it.

In closing, Mr. Khádem, linking this exemplary handmaiden of Bahá'u'lláh with the disciples of another dawning Dispensation, quoted these words from the Master's Will and Testament: "Let them that are men of action follow in their footsteps!"



## Iranian Friends Cite Activities of a Busy Summer Season

Under the guidance of the National and District Assemblies and the National Pioneering Committee, many of the Iranian friends took part in eleven pioneering conferences held last summer. All were centered on the problems related to pioneering goals and how to overcome them in the several districts. Bandar Gaz in particular was able to report gratifying success in the completion of home-front tasks.

### Summer Schools Conducted in Twenty Localities

Twenty summer schools lasting from one to six weeks were held in various localities. The program was in each case arranged by the National Summer School Committee, the theme being "The Life of 'Abdu'l-Bahá and the Divine Plan."

Each day opened with early-morning prayers, after which teachers sent from the different provinces conducted classes. Games and other recreation were provided. At the end of every session examinations were held and prizes given to the best students.

When the schools closed, the committee felt that pronounced progress had been made.

Pictures, clockwise from upper left; pioneering conferences held, respectively, in Gilan and Mashhad; students of summer schools conducted in Isfahan, Kirmanshah and Mashhad; youth conference in Tehran.













Words of welcome at the unity banquet which enhanced the observance in Haarlem, Netherlands.



Vietnam's first celebration of World Religion Day drew about 200 people to the Haziratu'l-Quds in Saigon. The

## World Religion Day Celebrated in Varied Programs

## Belgian Believers Stage Coordinated Meetings in Four Cities

Belgium's observance of World Religion Day was nationally arranged by the Consolidation and Teaching Committee and was a great success. It encompassed four meetings, held on successive evenings beginning on January 16, in Charleroi, Brussels, Antwerp and Liége. In each case Shoghi Ghadimi spoke on "Faith for a World in Transformation."

Promotion of the meetings comprised combined invitations printed for all four cities, as well as two special posters showing the Shrine of the Bab and the International Archives Building.

One quick result of the meetings was an outstanding article in the important Charleroi newspaper La Nouvelle Gazette, reviewing the talk and presenting the Cause in its truest essence under the headline "Bahá'u'llah Said . . . " This was one of the best pieces of Bahá'í publicity that has yet appeared in Belgium.

## London Community Presents Distinguished Speakers

In England, the Spiritual Assembly of London presented an outstanding panel representing six faiths. The meeting was held in a large auditorium, which was filled to capacity. Mrs. Meherangiz Munsiff and David Hofman, representative of the British National Assembly, spoke on the Faith, while one of the guest speakers was Baroness Ravensdale of Kedleston, daughter of the late Lord Curzon.

The meeting, besides being a great success in itself, helped the believers to obtain distinguished speakers for similar gatherings in other cities.

## First-Time Observances Held by Three Netherlands Communities

In the Netherlands, World Religion Day was publicly observed for the first time with three consecutive meetings, conducted in Arnhem, Haarlem and Delft. Different dates were chosen in order that the believers from all over Holland might support the new communities through their attendance and participation.

The Arnhem meeting, held on January 19, drew an audience of forty-five people, a large number for Holland, and an especially gratifying one in that it included many new and enthusiastic seekers.

The program opened by playing recorded readings on the fundamental oneness of religion, given in Dutch, German and English with a background of inspiring music. This was supplemented with an excellent talk by Mrs. Genie Sijsling on the same subject, followed by a fruitful question period. A concluding exhibition of the slides entitled "The Holy Land Today," accompanied by a spoken script in Dutch, aroused further interest.

Haarlem Program Attracts 140 People

Haarlem celebrated the occasion on January 21 with an extensive program especially organized to attract various types of people. At an afternoon reception believers from several cities greeted guest speakers and contacts. Immediately afterward a public meeting attended by 140 people was opened with an address by Bob Van Lith on the meaning of world religion today. Guest speakers from other faiths contributed talks and readings that harmonized with the Bahá'í purpose. A concluding speech by Edward Zeepvat, the young secretary of the Haarlem Assembly, proved so interesting that several people requested copies, including the president of the local World Federalists, who asked permission to present it at a



affair resulted in an unexpected flood of favorable publicity in several media.



Part of the audience at the Thun, Switzerland, observance listening to a musical interlude.

Originated in 1950 as a special occasion for proclaiming the Faith to the public, this annual Baha'i event is now being observed in a growing list of countries.

meeting of his own group.

Shortly after 6 p.m. seventy-two people sat down to an exciting unity banquet, during which an artist who has been asked to design murals for the Frankfurt Temple explained the meaning of the various religious symbols, which she drew expertly on a board.

In the evening another public gathering, attended by 110 persons, took place. The same guest speakers read prayers from different faiths, and one of them was so stirred that he spoke in words that precisely echoed the spirit and purpose of World Religion Day. An eminent psychiatrist and authoress, who had been reading Bahá'i literature, gave a tremendously dynamic address on spiritual renewal. An inspiring talk on progressive revelation by Mrs. Sijsling and a final showing of the Holy Land slides provided a fitting close to the multiple observance.

### Delft Meeting Stresses Continuity of Religion

Two days later Delft held an equally successful meeting, to which at least 130 people were attracted. Prominent guest speakers from five faiths presented principles of their beliefs, the Jewish representative in particular voicing many ideas on unity. Mr. K. Khavari, a Persian pioneer, spoke for Zoroastrianism, emphasizing the continuity of religion and Zoroaster's promise of another great Teacher. A concluding talk ended the meeting on a strictly Bahá'í note.

Following the observance a long and splendid article by a reporter who had attended it appeared in the local newspaper.

## Believers in Switzerland Sponsor Two Successful Celebrations

Printed invitations enumerating Bahá'í principles helped to attract fifty-five people to an observance sponsored by the Thun, Switzerland, community. The theme used was "Religion Is the Victor Over Fear."

A second public meeting took place in Lucerne, where Miss Doris Lohse spoke. Afterward a dinner was organized for the believers and their friends. It was a happy and interesting occasion, as is indicated by the fact that the guests stayed on for three hours to discuss the Faith.

## Vietnam's First World Religion Day Brings Remarkable Publicity Results

In spite of pronounced progress in Vietnam by the Faith, the friends there estimate that until recently it was known to only one or two per cent of the population. But when World Religion Day was this year celebrated for the first time in Saigon, a memorable publicity "scoop" resulted. The event brought the Cause to the attention of over three million people through front-page articles in every Vietnamese, French and English newspaper—eight in all—announcements on the national radio network, and inclusion in the newsreels. Editorials in the leading Vietnamese papers, noting the fact that outstanding leaders of various faiths spoke from the same platform on the basic oneness of their beliefs, stated that only the Bahá'ís could have brought them together.

Seven speakers addressed the meeting, which was held in the Saigon Center. About 200 people were in the audience.

## Believers in 200 United States Localities Celebrate Annual Proclamation Event

It is estimated that well over 200 localities in the United States proclaimed the Faith through World Religion Day observances. Following are brief accounts of some of them.



Honolulu's program featured a panel of Bahá'ís of widely varied religious and racial backgrounds.



Sixty-five people attended a panel discussion in Casper, Wyoming, despite sub-zero weather.



A Baha'i home was filled to overflowing for the observance held by the Durham, North Carolina, group.

One community, eight groups and an isolated believer in Florida, separated in distance by as much as one hundred miles, cooperated in a successful meeting—the first integrated public gathering in Ft. Pierce. As the result of 400 personal invitations mailed with an enclosed pamphlet, radio and TV announcements, press releases and ads, sixty-four persons came to hear a talk by Jack McCants. Intense interest on the part of several people in the audience led to follow-up discussion groups and firesides. A buffet supper after the meeting added to the atmosphere of warmth and unity.

The importance which news media in Honolulu, Hawaii, attached to the observance in that city can be gauged by the fact that two of the three television stations dispatched camera crews to the Haziratu'l-Quds to record the program. The latter featured a panel of Baha'is of widely varied racial and religious backgrounds. Subsequently the stations gave the event extensive newsreel coverage, including both interior and exterior views of the beautiful, spacious Center.

Excellent press and radio publicity in Salem, Oregon, covered both the local observance and one in a nearby town where the Salem community is giving extension-teaching assistance. Salem's meeting included a presentation of pictures of mosques, cathedrals and temples in various parts of the world, among them the Bahâ'í Houses of Worship and Shrines.

#### A Full Week End of Activities

Sioux Falls, South Dakota, had a full week end of activities beginning Saturday morning and extending through Monday. The coming of Dr. Dwight Allen from California for the occasion was announced by a display in the public library, newspaper advertisements, radio broadcasts and 700 mailed invitations. The activities included firesides, a public lecture, a presentation to the Kiwanis Club and a television interview, all of which not only helped to proclaim the Faith but also lent stimulation and encouragement to the believers.

Three college youth made up a panel discussion, with Mrs. Terah Cowart-Smith as moderator, for World Religion Day in Greensboro, North Carolina. The meeting was attended by thirty-four people, half of them non-Bahá'ís.

The observance in Detroit, Michigan, attracted seventy-five persons in spite of bad weather conditions. The program comprised a talk on "Faith for an Evolving World" by Ervin Thomas, American pioneer and member of the National Spiritual Assembly of Colombia. It was granted widespread publicity in the newspapers, announced in three local churches, given spot radio announcements and advertised through posters on the Wayne State University campus. It was also mentioned in a local church bulletin with over one and a half million circulation.

The program in Fargo, North Dakota, capitalized on a four-day teaching visit by Mrs. Ruth Moffett. It consisted of a public meeting and a fifteen-minute radio presentation reaching many people in the area.

#### Remarkable Results in a Small Town

More than one hundred people attended a public meeting in the little town of Issaquah, Washington, and many others learned of the Faith and the event through a window display, paid ads, front-page newspaper publicity and a write-up following the observance. The mayor of the city provided attractive accommodations for the public meeting, at which Victor De Araujo gave an address on "God's Plan for Unity through World Religion." The talk was followed by a coffee hour, buffet supper and fireside.

Dayton, Ohio, Bahá'ís were assisted by those in Fairborn in their meeting, which was preceded by press and radio announcements. As a result of the interest stimulated, regular firesides have been held since the observance.

The press, radio stations and well-placed posters proclaimed the Faith in Duluth, Minnesota, and announced the celebration at the YWCA, where Mrs. Arden Lee gave an illustrated talk on "Man's Understanding of God through the Ages."

Five major faiths were represented on a panel program, "Religion for Mankind," sponsored by the Waterloo, Iowa, believers. Eighty persons responded to widely diversified publicity. The meeting was followed by a buffet dinner in honor of the panel guests, demonstrating in action the oneness of mankind and of religion.

#### New York Counties Join in Cooperative Venture

On Long Island the believers of Nassau and Suffolk counties cooperated in a public observance held in Manhasset. Col. Eugene Keller addressed sixty people, who responded with interest during a subsequent question-and-answer period.

A group of two in Peterborough, New Hampshire, secured good publicity for a meeting attended by twenty-nine non-Baha'ís. Jonathan Reynolds, together with representatives of two Christian churches, spoke on "Faith for an Evolving World."

The believers of Rochester, New York, and the surrounding area cooperated in what proved to be the most successful public meeting they ever sponsored. Well over one hundred people attended the observance at which Dr. Firuz Kazemzadeh gave a Bahá'í talk and a large church choir sang several selections. A coffee hour provided an opportunity for further teaching and fellowship. An excellent newspaper account appeared on the following day.

Sub-zero temperature and snow in Casper, Wyoming, did not prevent some sixty-five people from attending a panel discussion, which received unusual attention from the local newspapers.

#### Inspiring Meeting Follows Long Preparation

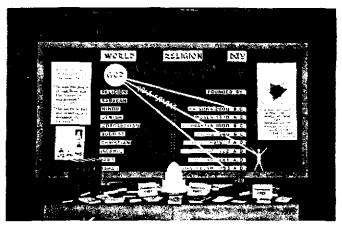
In Yonkers, New York, a special effort toward mass proclamation led to a series of thought-provoking weekly newspaper advertisements, culminating in a display ad announcing the World Religion Day public meeting. The speaker, Dr. George Goodman, portrayed the role of true religion in today's evolving world, evoking enthusiastic response from the audience. Refreshments and discussion completed the observance, and follow-up firesides resulted.

Definite interest in the Faith was expressed by many guests at the Stockton, California, meeting, where Mrs. Alice S. Dent presented slides of the Houses of Worship and conducted a question period. A reception after the public meeting continued the theme of one world with the serving of foods from various parts of the world.

Rochester, Minnesota, residents viewed that city's first public Bahá'í display, placed in the lobby of a



Mrs. Meherangiz Munsiff speaks before a large audience at the observance held in London.



An exhibit in a downtown bank lobby helped to publicize the celebration in Rochester, Minnesota.



In Alhambra, California, a striking display panel topped a book exhibit in the public library.



Window display in Issaquah, Washington. One hundred sixteen attended the public meeting in this small town.

downtown bank to promote World Religion Day. Well over a hundred pieces of free literature were taken. The observance, at which Mrs. Barbara McCurdy spoke, was also announced over television and radio, in newspapers, and through mailed invitations.

A public meeting in Urbana, Illinois, featured an illustrated talk on "Temples of the World" by Muzhan Khádem. Meanwhile, in the deep south, a group of three believers in Gretna, Louisiana, accomplished a Bahá'í "first" for that town with a gathering at which Theodies H. Washington spoke on "Progressive Revelation."

#### Prayer and Persistent Effort Bring Success

After much prayerful planning with the friends in five nearby towns, the Ipswich, Massachusetts, community's public observance received unusual newspaper and radio publicity, which the friends supplemented with twenty-five strategically placed posters. The most outstanding notice was a fifty-five-inch advertisement showing the Bahá'í Temples of the world. The topic "Faith for an Evolving World" was presented at the meeting by Dr. Alfred E. Neumann. Announcements of all firesides, and three-inch ads featuring quotations from the Writings, had appeared in the newspapers since last July, and it was felt that the success of the World Religion Day meeting was at least partly due to these persistent and consistent efforts in public proclamation.

Among others reporting successful observances were Baton Rouge, Louisiana; Santa Barbara, California; Kokomo, Indiana; Raleigh, North Carolina; Pasadena, California.

## Incorporation of National Assembly of Panama Added to Crusade Victories

On February 5 the President of the Republic of Panama signed the document recognizing the incorporation of the National Spiritual Assembly of that country.

This incorporation of one of the new Latin American national assemblies constitutes accomplishment of another of the goals of the Crusade.

## Council of Ustupo in San Blas Islands Approves Introduction of the Faith

In January the Council of Ustupo in the San Blas Islands (Panama) adopted a resolution to unanimously approve and make public their recognition of the introduction of the Faith.

This interesting and historic action has particular significance in view of the fact that at latest report 228 souls had enrolled on the island of Ustupo. These dear friends are all Kuna Indians.

## Jamaican Believers Hold Provocative "Self-Appraisal" Institutes

On the first two week ends of January the National Teaching Committee of Jamaica staged institutes designed to stimulate the believers to self-appraisal of their individual status in relation to the Crusade. The first conference was held at the Kingston Bahá'í Center for the local friends and those of Spanish Town, the second at Port Antonio for the communities of that town and Annotto Bay.

Agenda for both institutes were given out in the form of mimeographed sheets listing questions for discussion and continued consideration. Among them were the following:

"Have I learned the simple principles of unity, cooperation and consultation on which Bahá'u'lláh established His Kingdom?"

"Do I attend assembly meetings, study classes, public meetings and Feasts in a radiant spirit attracting divine confirmation?"

"Do I regularly and in a loving spirit contribute to the local, national, international and Ḥaziratu'l-Quds funds?"

"Do the people around me know and respect the Faith because they can feel its influence upon me?"
"Do I realize the importance of teaching, especially

Guaymi Indians of the Alto Cerro Brisa group, Chiriqui Province, Panama. The group has twenty adult believers.



in these last few remaining months of the Crusade?"
The institutes were received with attentive interest, and went far toward fostering a stronger spirit of resolute enthusiasm in the beloved Jamaican friends.

## Virgin Canadian Goal Strengthened by Declaration of Former Clergyman

The first public proclamation of the Faith in the District of Franklin, northern Canada, took place on December 10, 1961, in the Anglican church at Cambridge Bay. The Reverend William Evans announced the Revelation of Bahá'u'lláh to the assembled congregation following the evening service. Having declared himself a believer, Mr. Evans completed his duties as a clergyman a month later.

This significant event constitutes another advance in the Ten Year Crusade, the beloved Guardian having specified the District of Franklin as a virgin goal.

## Sydney Temple Fulfilling Function as Great Silent Teacher

The Mother Temple of the Antipodes, dedicated last September, is making its influence felt in diverse ways. The worship services, held every Sunday afternoon, are well attended, sometimes drawing up to 150 people. Each service consists of Bahá'í prayers and readings, as well as readings from the Old and New Testaments and the Qur'án. Sometimes vocal soloists are used on the programs.

New contacts from the services are invited to special monthly firesides held at the National Ḥaziratu'l-Quds. Here they meet believers living near them and are

Extension teaching by the Guadalajara, Mexico, friends in the village of Tequila resulted in twenty declarations at one time. Some of the new believers are shown below with Mrs. Florence Mayberry (third from right in back row), member of the Auxiliary Board and National Assembly. As a consequence of this teaching effort many more souls have since come into the Faith.





Representatives of the Auxiliary Board, two national assemblies and all local communities in the Republic of Panama gathered on December 31 for the dedication of a memorial headstone at the grave of beloved Amy Isabel McAllister. Consecrated pioneer and member for several years of the Regional National Assembly of the Central American area, Miss McAllister passed away in 1960.

drawn into the more frequent local firesides. Thus the House of Worship serves as the opening of a channel that can lead the true seeker directly and quickly to an understanding of the Faith.

In another manifestation of its power as a silent teacher, the Temple continues to attract publicity. The principal Sydney newspapers, in surveying the outstanding happenings of 1961, mentioned the completion and dedication of the edifice as one of these events. In similar surveys the television stations again showed scenes of the Temple and the dedication ceremony.

At the request of the Esperanto Society a special service, conducted entirely in Esperanto, was held in the Temple on January 1. This service, attended by fifty-eight visitors present in Sydney for the Australian Esperanto Congress, attracted wide publicity, being mentioned four times on ABC news broadcasts and reported in both main Sydney morning newspapers.

## International News Briefs

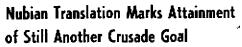
Growing rapidly (thirty-eight new believers since last Ridván) in spite of periodic departure of pioneering members, the Honolulu, Hawaii, community saw fit to initiate a special type of meeting called "A Night to Remember." Calculated to enrich the Bahá'í life of new enrollees, the gatherings feature veteran Bahá'ís who recount their precious memories of the early days of the Faith. The meetings are held every few months.

O

Some months ago Dr. Karl Schück, a Bahá'í of Germany, was awarded the "Bundesverdienstkreuz I," a medal of honor of the Federal Republic of Germany, for his international understanding and services.



A few of the many believers who met with Hand of the Cause H. Collis Featherstone in Djakarta, Indonesia, when he paid that community a two-day visit following the annual meeting of the Hands at the Mansion of Bahji. He is shown at right of center, in white shirt.



The National Teaching Committee of Sudan has announced completion of the translation of a Bahá'i pamphlet into Nubian.

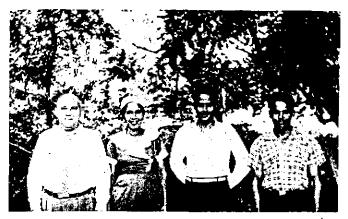
This means the attainment of yet another Crusade goal, Nubian being one of the African languages specified by Shoghi Effendi in his Ten Year Plan.

## New Zealand Conducts Its First Legally Recognized Bahá'í Marriage

The first marriage conducted by a local assembly in New Zealand and legally recognized by civil-government authorities took place at the Ḥaziratu'l-Quds in Auckland on January 29. It united Farivar Elahi of Persia and Loranne Burdett of Auckland.

Interterritorial Conference organized by the National Assembly of Central and East Africa and held in Natrobi, Kenya, December 24-27. Second from left in first row is Hand of the Cause John Robarts.





Four of the many people who attended a regional teaching congress held in Tamboril, Dominican Republic, on January 20 and 21. At the conclusion of the conference the first three persons from the left declared their belief in Bahá'u'lláh.

## Holy Days Granted Recognition in an Eritrean School

Three students of the Haile Selassie First Secondary School of Asmara, Eritrea, have been given permission to stay away from school on the nine Bahá'i Holy Days.

The permission was granted after the Spiritual Assembly of Asmara sent the school director an official letter certifying that the students were members of the Bahá'í community. Accompanying the letter was a Bahá'í calendar for the director's information.

## First Member of Maori People Enrolled in Faith

With understandable joy the believers of New Zealand have announced the first declaration among the beloved native Maori people, whose conversion to the Faith was very close to the heart of Shoghi Effendi.

On January 15 Fred Wharerau, a young man of nineteen, was welcomed to the community of the Greatest Name at a gathering attended by the friends of Auckland and surrounding districts.

## "Forget any Sense of Insufficiency"

"As you are so devoted to the Faith and so eager to serve it, you should forget any sense of insufficiency and shyness, and teach the people whom you can attract to the Faith in a study class for adults. Bahá'u'lláh will surely help and bless you if you make the effort; and the need for all the Bahá'ís to teach is very great these days."

From a letter written by Shoghi Effendi, through his secretary, to an American believer.

Hand of the Cause 'Alí-Akbar Furútan (center, wearing dark-rimmed glasses) with youth of the Florentine community during a recent visit to Italy.



At left, above, is Fred Wharerau, first Maori believer. With him is Brian Neale of the Auckland (New Zealand) community, who introduced him to the Faith.

## Numerous Nationalities Represented at Austrian and Italo-Swiss Winter Schools

Friends from five countries attended the winter school of Austria, held in picturesque Matzleinsdorf on the Danube River during the first week of January.

The school sessions were made memorable by the presence of Hands of the Cause 'Ali-Akbar Furutan and Dr. Adelbert Mühlschlegel, both of whom contributed inspiring lectures and illustrated talks, including beautiful slides from the Holy Land. Dr. Mühlschlegel added pictures taken at the European summer schools.

Both lectures and discussion were brought to bear upon a psychological analysis of present-day youth problems, the New World Order, the meaning of religion, how man can recognize the Prophet, Administration, the new calendar and Bahá'í laws.

Particularly gratifying to all the students were the progressive teaching methods employed and the lively consultation engendered through widespread individual contributions.

#### Italo-Swiss School Carries Out Diversified Program

About sixty youth of various nationalities, including many non-Bahá'í guests, came together in Godiwil, Switzerland, during the last days of 1961 for the Italo-Swiss community's youth winter school.

Dr. H. G. Kamran of Antwerp, Belgium, presented a course on the Kitáb-i-fqán and William Hatcher, U.S. pioneer, another on how to approach Christians. Three other American pioneers, Jerry Bagley, James Holmlund and Joanna Thomas, led a week-end class on youth and the World Crusade. The classes were given in both French and English.

Afternoons were taken up with discussions, hiking and ice skating. The evenings called forth a variety of activities: talks on the Negro spiritual and on a pilgrimage to Haifa, a talent show, games and dancing. A new year's eve party wound up the eventful, happy period.

### Potent Reminder

Upon his return to Africa after an extended visit to Canada in 1960, Hand of the Cause John Robarts wrote the friends there. Following are extracts from his letter:

". . . There were some problems. Many of you had stopped teaching. Your friends would not listen; no one came to your firesides; you had become discouraged and given up.

"This reminded me of the salesmen who try and try to sell their product, but make no sales. Eventually their morale becomes so low that they cannot go on. But, in the Faith we have a factor that salesmen do not have — the promised assistance of God.

"The stirring statement of 'Abdu'l-Bahá comes to mind: 'It is known and clear that today the unseen divine assistance encompasseth those who deliver the Message. And if the work of delivering the Message be neglected the assistance shall be entirely cut off...' (BWF p. 385)

"Throughout the teachings there are such wonderful promises that 'God will assist all those who arise to serve Him.' We know this in our head, but do we really believe it in our heart?"

From Bahd'í News of Canada

Dinner given by the Bahá'ís of Lucerne, Switzerland, in commemoration of the Birthday of Bahá'u'lláh.



## U.S. National Assembly Sums Up Heartening Progress on Its Crusade Assignments

As the final year of the great global Crusade approached, the National Spiritual Assembly of the United States was able to draw up an encouraging interim report on its stewardship of the tasks entrusted to it by beloved Shoghi Effendi. The review, presented as of March 1, will be of interest to the numberless friends who have been collaborating on the many assignments.

#### Most Virgin-Goal and Consolidation Tasks Completed

Of twenty-nine original virgin-goal areas on four continents and in several island groups, plus one added later, all but two that are inaccessible for political reasons were opened. Five of these goals are temporarily vacant.

Also assigned to the United States, in roughly the same regions, were twenty-three areas requiring consolidation work. This work has proceeded according to schedule except in two inaccessible countries. Of the other twenty-one areas, six have come under the jurisdiction of other national or regional assemblies, two have formed their own national assemblies and eleven in Western Europe are preparing to elect their first national administrative bodies at Ridván.

### A Full Complement of Translations, Temple Sites, Haziratu'l-Quds and Endowments

The Guardian designated twenty languages in which translation of the Writings was to be started. This goal has not only been reached but exceeded by ten, by virtue of translations into additional American Indian and other tongues.

Responsibility was given the United States to direct and contribute to the acquisition of three Temple

sites and thirty-six Ḥaziratu'l-Quds, and for the establishment of thirty-six national endowments. These assignments have been completed; all Temple sites and all Ḥaziratu'l-Quds but one having been purchased before the passing of the beloved Guardian.

#### Formation of National and Regional Assemblies and Publishing Trusts

Thirty-seven national and regional assemblies were to be formed with U.S. help. To date thirty have been established, twenty-two of them in the Western Hemisphere. In April 1962, as previously mentioned, eleven more will, in a sweeping advance, be formed in Europe, superseding four present regional bodies. The goal of incorporating all of the new assemblies remains, in large part, to be done before Ridván 1963.

The goal task of establishing a Bahá'í Publishing Trust in the United States was completed several years ago, and assistance is being given toward setting up similar organizations in Buenos Aires, Argentina, and Rio de Janeiro, Brazil.

#### Status of Home-Front Goals and World-Wide Pioneering

The Guardian specified that on the U.S. home front the number of local assemblies should be increased to 300. As of March 1 there were only 228; however, progress in the present intensive home-front campaign makes the outlook quite promising. Of the total assemblies, one hundred were to be incorporated. This goal has been virtually attained, although four incorporated communities are temporarily below assembly status.

Specified completion of the landscaping of the

Some sixty young people of diverse national backgrounds attended the Italo-Swiss youth winter school, held in Godiwil, Switzerland, at the end of December.



Temple grounds in Wilmette took place early in the Crusade. Construction of the Home for the Aged has also taken place, and this first dependency of the Mashriqu'l-Adhkar has been in operation since 1959.

"Knights of Bahá'u'lláh" from the United States—pioneers who were given this title by the beloved Guardian because they opened virgin-goal territories during the first year of the Crusade—number ninety-five. In all, 410 adult American pioneers are now serving in foreign fields, about one out of every six in goals other than those assigned to the U.S. community.

#### Teaching Among the Indians

In accordance with Shoghi Effendi's wish, teaching among the American Indians in the United States has been heavily stressed during the Crusade. There are now twenty-six tribes that have one or more members enrolled in the Faith, and thirty-three more tribes with whom some teaching contact has been established. Ten pioneers are living on Indian Reservations, and others adjacent to Reservations do extension teaching.

### Figures That Reflect the American Community

In the continental United States there are now about 1566 Bahá'í centers, comprising the 228 present local assemblies, 704 groups and 634 isolated centers. The number of believers has grown steadily, with notable acceleration during the current year, particularly among the youth. Four communities, including Honolulu, Hawaii, have local Ḥaẓíratu'l-Quds.

Seventy-seven school districts in twenty-seven states and the District of Columbia now recognize the Holy Days, and Bahá'í marriages are legally recognized in thirty-one states on the mainland.

#### The Year's Home-Front Teaching Activities

The teaching effort since last Ridván, not including teaching done on a strictly local or individual basis, is reflected by the following: Six summer schools held sessions ranging from one to eleven weeks. Thirty-five NSA-sponsored conferences were conducted by Auxiliary Board and National Assembly members. There were twenty-five area conferences, not counting those at which delegates to the National Convention gave their reports. Twenty-two youth conferences typified the year's widespread, varied activity among the young believers.

In the intensive teaching campaign directed by the American National Teaching Committee, 122 circuit teachers were utilized to help the goal groups. The National and Area Teaching Committees scheduled 214 circuits and week-end visits, this service including assistance to newly formed and weak communities and to sixty-six goal cities.

### Summary of Goals Still to Be Gained

The comparatively few though vital tasks still to be completed by or with the aid of the United States community have already been indicated. Two unopened virgin areas, and two where consolidation work was to be done, remain inaccessible. Five virgin areas opened but now vacant call for resettlement. The eleven national assemblies to be formed in Europe are scheduled for establishment by the valiant friends there at Ridván. Incorporation of an estimated thirty national assemblies, including those forthcoming in Europe and a number in Latin America, will remain to be completed in the Crusade's last year.

On the home front, the incorporation of the necessary number of local assemblies is near realization, though involving rehabilitation of four already incorporated but now below assembly strength. This goal is consequently related to the task which looms largest: the attainment of a total of 300 assemblies. And, as Ridván approaches, even this numerically formidable objective does not seem too far from accomplishment.

A part of the seventy-four believers who attended a teaching conference for the German-speaking section of Switzerland, held in Lucerne on January 28. The agenda included a report on a recent meeting, in Paris, of Hands of the Cause and the National Spiritual Assemblies of Europe.



## One Year of Teaching Among the Masses in India

By Hooshmand Fatheazam Secretary of the NSA of India

January 31, 1962, marked the passing of one full year of our experiences with the awakening masses of India. This presents an opportunity not only to review the glorious events which the Bahá'ís of India have witnessed but also to remember the importance of teaching the Cause to the thirsty masses of the world, which is one of the main responsibilities of the Bahá'ís during the fourth phase of the beloved Guardian's Ten Year Crusade.

Friends in Africa, in South-East Asia, in Bolivia and recently in India draw their blessings from the realization of the fact that the Cause of Bahá'u'lláh is for mankind in its entirety, and mankind is not limited to a few sophisticated city-dwellers, proud of their intelligence and deaf to the call of God. If the deprived masses of the world constitute over three-quarters of the population, they are more entitled to receive the blessings of God, given to us through Bahá'u'lláh, the Glory of God. "The summons and Message," says Bahá'u'lláh, "which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it."

I repeat that "mankind in its entirety" is entitled to receive the Message of God and the majority of mankind lives in villages, in jungles, remote islands and mountains. As it is proved to us, this majority of mankind again consists of those who are most receptive to the call of God, whether the city-dwellers like it or not. Our approach in teaching the Cause should not be based on selecting people who, we think, can understand the Cause and who, we feel, are worthy to receive the glorious Message of Bahá'u'lláh. The Blessed Beauty says that everybody on earth is capable to receive His Message and to know Him Who is the Manifestation of God on earth. About the creative power of the Word of God He says that "every word that proceedeth out of

the mouth of God is endowed with such potency as can instill new life into every human frame, if ye be of them that comprehend this truth."

In many tablets, Bahá'u'lláh and 'Abdu'l-Bahá have referred to the examples of the previous followers of Divine Manifestations who were among the pure and humble people of the world. Don't we remember stories of Peter the fisherman in the Christian and Abuzar the shepherd in the Mohammedan Revelation, which are frequently repeated in our Holy Writings? Always there were masses of the world who responded to the call of God and built new civilizations. It is always the heart of man which is important. "All in heaven and on earth," said Bahá'u'lláh, "have I ordained for thee except the human heart, which I have made the habitation of My Beauty and Glory." The first counsel of Bahá'u'lláh to man was to "possess a pure, kindly and radiant heart." If now we witness that God is making His habitation in the hearts of the masses in so many parts of the world, it is because they really possess pure, kindly and radiant hearts.

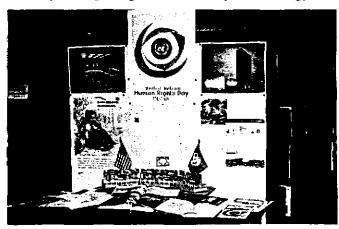
Teaching among the masses should not be pursued merely because they are receptive. We should go to the masses and teach them because they are important for building up the future civilization which will hasten the advent of the Golden Age of the Bahá'í Era. It was in the Tablets of the Divine Plan where 'Abdu'l-Bahá emphasized the importance of teaching the Cause to the American Indians. He even promised that when they are attracted to the Cause of God, they will illumine the whole earth.

There is a story in India that Lord Krishna had a magic flute which attracted all the cows from the field when he played it. Bahá'u'lláh has given the flute of His Divine Teachings to every one of us to play so that those who belong to God may hear it and come under the protection of the Divine Shepherd. We have so far

A session of the youth conference conducted on January 27 and 28 in Nashville, Tennessee.



Human Rights display at main public library December 4 to 11, arranged by the Bahá'ís of Green Bay, Wis.





Youth conference held in Seremban, Malaya, last December. Talks and consultation stressed concentration of effort on the Crusade tasks pointed out by the Hands of the Cause in their message of November 5.

played this flute mostly in cities and towns. The sweet melodies of the Teachings of Bahá'u'lláh could not reach the ears of the people in cities except in a very few instances. There is too much noise in cities that drowns the sweet-scented melodies of God. Now the Guardian wanted us to take the flute, go to the fields and play it. Let us do so. Multitudes of people will welcome us.

Nevertheless, this does not mean that we should leave cities and neglect the people there. We must not make discrimination among the people. In city or in desert, wherever we find ear, we must open our lips to give the glad tidings of Bahá'u'lláh. But what we should be aware of is that all or a large portion of our energies should not be directed toward one section of the people at the cost of others. The shower of the mercy of God pours down upon all. Bahá'í Faith is for the whole of mankind.

At the moment, when I am writing these lines, we have a record of 11,356 people who accepted the Cause of Bahá'u'lláh during the past year, in India. We have had wonderful experiences and have gained great spiritual power from these souls who were deprived of receiving the Message for such a long time because we did not know how precious and important they are. They are mostly from humble walks of life. They are cultivators, laborers, nomads, but as soon as the spark of hope was enlightened in their hearts by the glad tidings of the advent of Bahá'u'lláh, the Manifestation of God, they expressed such wonderful signs of understanding and spiritual awakening that are really great lessons for all of us. These otherwise simple people will understand the Cause very deeply if we try to give them the knowledge from the Teachings.

In one of our classes for new believers among the villagers, one of our month-old Bahá'í friends gave us the following advice: "Never forget God and His blessings even if you are busy with your daily lives." Then he cited the example of a Panihari. In India, as in many other parts of the world, women usually carry water in two or three earthen pots, all put on top of one another on their heads. They are called Paniharis.

Now our friend said: "The Panihari with pots on her head was coming back to the village. On her way a herd of cattle blocked the path and she had to find her way by driving the cattle away. After a few yards she saw a number of women sitting in a corner talking about their problems. For some time she stood there and talked with them. A few steps farther on she saw a child who was about to be knocked down by an ox-cart rushing through the village. She pulled the child aside and protected him. The woman," our new believer concluded, "had to do different jobs and say different things at different times, but always she was conscious of the pots of water she was carrying on her head and took care not to drop them. This is how we should always feel the presence of God and Bahá'u'lláh in our hearts while attending to our daily routine work. Never should we be carried away by our work and jobs and allow the treasure of knowledge in our hearts to be lost." This is a lesson we received from a one-monthold Baha'i who is not yet able to read and write.

The Cause of God, as we have experienced, means so much for the masses. That makes them sacrifice whatever little they have for the establishment of the Cause among their fellow-men. A group of five or six villagers, who had received the Message of God in a conference which was held for two days in a neighboring village, were so enthusiastic to give the Message of God that they went back and started working more on the road-building to earn a little more money, necessary for holding another conference in their own village. They did the same without the knowledge of the National Assembly or anybody else. When these pure and overburdened workers succeeded in calling a conference through their own efforts and hard work, they called the Baha'is: "Come on now. People are longing to hear about the new Manifestation of God." We can appreciate the sacrifices of these friends more when we remember how busy and overburdened these loving souls are. The teachings of God change the heart of the people almost instantaneously.

(To be continued)

## BAHA'I IN THE NEWS

The October 1961 issue of American Review of Eastern Orthodoxy carried an extensive notice of the dedication of the Sydney Temple, with special attention given to 'Amatu'l-Bahá Rúhíyyih Khánum. Included was a brief resumé of the history of the Faith, its principles and organization, and the forthcoming formation of "an international Bahá" assembly."

С

After hearing Professor Alessandro Bausani of the Italo-Swiss National Assembly at the United Nations Week observance in Bologna, Italy, a feature writer of the Socialist newspaper Avanti interviewed the speaker and then wrote a sympathetic and comprehensive account, not only of the meeting but also of the Faith in general. Quoting two other well-known Italian educators, he concluded with the following words of Professor Francesco Gabrielli, Chairman of the Department of Arabic Language and Literature at the University of Rome: "Leading this Faith are very high moral and humane ideals and teachings of peace, of universal harmony and brotherhood, of the highest spirit of man in our society, none of which are in conflict with the modern consciousness of morals and religion."

О

Last September 20 the newspaper The West Indian, published on Grenada Island in the West Indian Federation, ran a highly provocative half-page article headlined "Here's Religion Without Priests—Bahá'í World Faith Preaches Full Equality." It quoted Winston Evans, U.S. Bahá'í now residing in Grenada, and included large pictures of the Wilmette Temple and of Grenada believers.

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Writing in the "Question Box" section of the September 14 Catholic Weekly, published in Australia, a theologian gave a derogatory answer to an inquirer's question, "What is a Bahá'í?" He described Bahá'u'lláh as a "heretical Mahometan" and the Faith as a breakaway Moslem sect, adherence to which would mean abandoning Christianity. In conclusion he denied that the Faith leads to religious unity, on the ground that it adds to the denominations of the world.

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Publicity for the Faith as a result of Bahá'í artist Mark Tobey's retrospective exhibit at the Louvre in Paris last October has been very extensive in France. Mention of the Faith, sometimes with a paragraph of explanation, appeared in the following periodicals: L'Express, Figaro Litteraire, Les Nouvelles Litteraire, Arts et Spectacles, Nice-Matin and Information et Documents.

## **Baha'i Publishing Trust**

Pocket Calendar, 1962-1963. This small calendar designed to fit billfold or purse is again available, beginning with May 1, 1962 and running through April 30, 1963. This year it has a picture of the model of the Mother Temple of Europe in Frankfurt, Germany.

10 copies	.50
	***************************************
100 copies	

Standing orders are not being sent out on either standard-size or pocket calendars due to the variability of quantity which each community requires.

(NOTE: Minimum mail order is \$1.00 or more, covering total of all items on the order. If possible, conform to the minimum-lot prices on pamphlets shown in catalog.)

## Calendar of Events

#### **FEASTS**

April 9 — Jalál (Glory) April 28 — Jamál (Beauty)

#### HOLY DAYS

Feast of Ridván — April 21-May 2 (Declaration of Bahá'u'lláh)

#### FIFTY-FOURTH ANNUAL CONVENTION

Bahá'í House of Worship April 26, 27, 28, 29

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETING
April 25

## Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, April 15 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

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# AHÁÍNEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA'IS OF THE UNITED STATES

FOR CIRCULATION AMONG BAHA'IS ONLY

No. 374

BAHA'I YEAR 119

MAY 1962

## Fifty Years Ago



'Abdu'l-Bahá with children and youth in Chicago during His visit to America.

## Important Notice About Pilgrimages and Other Visits to the Holy Land

For the information of Bahá'ís who may be considering a visit to either the Bahá'í World Center or the State of Israel as part of a tour abroad or in connection with some business in which they are now or may be engaged in the future, the National Spiritual Assembly wishes to remind the believers of the following directive from Shoghi Effendi through the Secretary-General of the International Bahá'í Council dated August 30, 1954.

"The beloved Guardian feels that no Bahá'i should come to Israel without his knowledge and permission. This applies to any and every reason.

"This is the World Center of the Faith, and whoever comes to Israel must, in one way or another, become associated with the World Center. The Guardian feels, therefore, that no one should take any action to come here without his knowledge and permission."

A recent communication from the Hands of the Faith in the Holy Land states that they are under obligation to see that this instruction continues in effect.

Obviously, this directive does not apply to believers who receive direct permission from the Hands of the Faith to make the pilgrimage to the World Center on specified dates.

In this connection, however, the Hands of the Faith have instructed all National Spiritual Assemblies that pilgrimages will be suspended from March 15, 1963, for the rest of the pilgrim season in order to enable those residing at the World Center to make the necessary preparations for the World Congress and the election of the Universal House of Justice. The list of pilgrims who can be accommodated before that date is almost complete. Those applying for pilgrimage after the completion of the list will be put on the waiting list and notified later when they may come.

The Hands of the Faith have also made it clear that no one except the Hands of the Faith and members of the National Spiritual Assemblies who are to participate in the election of the Universal House of Justice will be permitted to visit the Holy Land at the time of the International Convention which will be held for that purpose in Haifa April 21-23, 1963. Therefore, members of the National Spiritual Assemblies cannot plan to take their wives and families with them to that Convention.

-NATIONAL SPIRITUAL ASSEMBLY

## Youth's Interracial Talk Brings Prompt Results

Nancy Tonkonogy, who at sixteen is the youngest member of the Montclair (New Jersey) community, recently joined 300 other young people at an interracial conference held in a nearby church. During a workshop period she had an opportunity to introduce the Bahá'i plan for achieving the oneness of mankind.

As a result of her presentation, a Negro youth who had been reading "Bahá'u'lláh and the New Era" expressed his intention of becoming a Bahá'i, In addition two girls, one a Negro, are now investigating the Faith.

## Race Amity Day Again Affords Opportunity for Wide Proclamation

The forthcoming fifth observance of Race Amity Day, which this year falls on Sunday, June 10, offers communities and groups an outstanding opportunity to arrange appropriate local activities emphasizing the Bahá'í concept of the spiritual oneness of mankind. This is particularly true because of continuing racial tensions in our country and throughout the world, and because of the interest of many leaders and organizations in promoting better race relations.

Excellent ideas for the observance of this unique proclamation event can be gleaned from reports of previous activities as outlined in the August 1960 and 1961 issues of Bahá'í News (pages 10, 11 and 8, 9 respectively). The friends are also reminded that the Interracial Service Committee can be of valuable assistance.

Local assemblies in areas that have Negro colleges or Negro organizations are urged to offer them speakers on the Faith and assistance in their own interracial programs and to keep the local press informed of such activities. It is likewise recommended that individual believers participate in appropriate Negro church functions, bearing in mind that such participation should be carried out in accordance with the principles of the Faith.

All reports on Race Amity Day activities should be sent promptly both to the Interracial Service Committee and to Bahá'í News, accompanied whenever possible with good photographs of the groups in action.

## Human Relations Course Material Now Available to Communities and Groups

Material prepared for the Human Relations Conferences held in eighteen cities in February is available to communities and groups for use in connection with Race Amity Day programs, or in any other way that it would be helpful. Requests should go to Bahá'í Public Information Service, 121 Linden Avenue, Wilmette, Illinois

## Two Illinois Communities Present Television Program

On March 24 the believers of Champaign and Urbana, Illinois, presented a television program constituting one of a series of telecasts called "Your Neighbor's Faith." A part of the program was in the form of a discussion in which a group of Bahá'ís answered the questions of an inquirer.

Also included was a devotional meeting at which members of both communities were shown listening to brief Bahá'í readings. This part of the program had been recorded by the television cameras two weeks earlier at the Urbana Center.

## Northern Rhodesia and Swaziland Joyfully Hold Their First Summer Schools

Near the end of December Bahá'í history in the making could be observed in South and West Africa as "first-time" summer schools were carried into effect in Northern Rhodesia and Swaziland. Attended by eager, enthusiastic groups, both schools exemplified the power of the Faith to bring people together for truly cooperative living, work and study.

For Northern Rhodesia's three-day school sixty-six people gathered on December 24 at a camp in lovely, forest-girded Mulungushi. Available facilities included a meeting hall, dining room, four dormitories and, for overflow accommodations, tents. Groups of believers from various sections were responsible for the preparation and management of the camp, transportation and the school program.

Study periods covered Persian pronunciation, the history of the Faith, the rise of Islam, administration — including consultation and the functioning of committees — and the Bahá'í concept of men and women working together.

The latter was explained through a combination of lecture and demonstration. Situations occurring in everyday living were acted out, and the class was then asked to give opinions on how believers should conduct themselves under the circumstances.

The keynote throughout the duration of the school was service in the mystical-practical spirit of 'Abdu'l-Bahá. and for this there were many opportunities—in the classes, in arranging and taking part in the devotions, and in the more humdrum tasks of preparing and serving food and maintaining cleanliness and order in the camp. This spirit persisted to the very end of the school as powerful words of Bahá'u'lláh were read to the soft,

sweet accompaniment of the Fisenge choir.

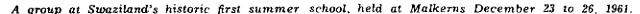
#### The Auspicious Swaziland School

Over the same December week end the believers of Swaziland held their historic first summer school on Golden Ranch at Malkerns. By bus, bicycle and car, and on foot, about fifty friends from many centers met happily at the beautiful school site, located amid rolling, cultivated hills and looking out upon distant pine-covered mountains.

The days began with devotions at 6 a.m. Next came the breakfast "break," with classes starting at eight o'clock. As at the Rhodesian school, the courses were to a large extent part lecture and part demonstration. A highlight of a class on consultation was a visual exemplification of how the local assembly can assist in the solution of personal as well as community problems.

A class on Bible prophecy and Christian beliefs brought out eagerly received explanations, from the Teachings, of the return of Christ, the story of Adam and Eve, baptism and original sin. Subsequently there were vivid portrayals of the lives of some of the Dawnbreakers: Quddús, Mullá Husayn and Táhirih; a class on Bahá'í attributes, and another embodying practice teaching.

The school's running theme was the South and West Africa Region's last remaining Crusade goal, mass conversion. As if to test whether the love, unity, knowledge and zeal imparted by the school would further this end, three African teachers went out to a remote region immediately after its close—and brought in nineteen declarations.





## Fifteen Events Mark Upsurge of Teaching and Promulgation in Venezuela

A review of activities in Venezuela for the Bahá'í year just ended reveals an imposing record of teaching and promulgation.

Among the many projects carried out were six teaching trips to various Indian tribes. This was the first time that the Faith was taken to these people. Sra. Yolanda Stronach, the first Venezuelan believer to undertake the work, made the initial journey to Indian territory, and was largely responsible for inspiring other Bahá'ís to arise and do likewise.

Sra. Stronach traveled from Caracas to the southeastern-most point in the country, Pere Taipuy. She spoke to different tribes and distributed literature en route. The Indians in the vicinity of Pere Taipuy are rather primitive, insects being a part of their diet. A few know Spanish but the majority speak only their own languages, Taurepane and Pemón. These people showed a receptivity to the Faith and accepted the proffered literature, which they carried with them back to their pueblo. Later Sra. Stronach made a second trip covering some of the same area as the first.

Another believer, Sra. Ana Gotto, traveled from Caracas to El Dorado, teaching the members of several tribes. She plans on revisiting these areas and spending more time with the people whom she originally contacted.

#### Pioneering Among the Guahibos

Dr. Isreal Posner and Peter McLaren made two trips to Venezuela's Amazon Territory. They found a tribe of Indians called the Guahibos and during their first trip lived with them for two weeks. On the second visit Peter remained for three weeks and Dr. Posner five weeks. When the pioneers went to see this tribe the second time, they did not know whether the Guahibos would remember them; however, as they approached the village, one of the elderly women saw them and began jumping up and down and laughing with joy, meanwhile shouting, "the Bahá'ís, the Bahá'ís!"

Since the Guahibos speak only their native tongue, the pioneers formed classes to teach them to read and write Spanish. During the first visit the Indians promised that they would build a school when the Bahá'ís returned, so that they might have a place to learn and study. They were true to their word and during the second trip, in late December and January, the school was built. The structure, which is of good size, has open sides and is covered with a pointed roof of palm leaves. In front of the school is a sign with the inscription, "Escuela Bahá'í," together with the Greatest Name and "La Nueva Era" (The New Era), the name given to the village by the pioneers.

Some members of the Guahibo tribe of Indians in Venezuela's Amazon Territory. At the extreme right of the group is pioneer Peter McLaren.





Sra. Yolanda Stronach (center) with a group of Indians in the interior of Venezuela.



Believers and guests at the school held in Barquisimeto, Venezuela, on February 18.

The Guahibos, like most Indians in the vicinity, are extremely poor and very primitive. They cannot read or write, wear simple clothing, have very little to eat and live in thatch-type huts. There was a possibility that the members of the tribe might declare themselves en masse in April, and six believers planned to visit them at that time. Much dedicated work has been done among these Indians, and the friends hope to be able to train one of them very soon to carry on the teaching work.

Another region in the Indian territory was visited by

Miss Katharine Meyer, pioneer on the Island of Margarita. She traveled to Santa Elena, in southeastern Venezuela, and discussed the Faith with members of several tribes. Recently she received an invitation from the chief of the Mauraks, asking her to visit his tribe and tell them more about the Teachings. Miss Meyer planned to visit this tribe at the earliest possible moment. The Indians in this area are a little more advanced and quite a few read, write and speak Spanish.

Thus the first steps have been taken to bring the glad tidings to the Indians of Venezuela, hastening the day

Dr. Isreal Posner holding a class for a group of Guahibo Indians gathered at one of their "chosas" (huts) in the Amazon Territory of Venezuela.



when they will make their heart-stirring entrance into the Cause of Bahá'u'lláh.

#### Conferences, Schools and a Climactic Teaching Congress

The year's consolidation work included two previously noted regional teaching conferences, held in Barquisimeto and Valencia. And over a four-month period extending into February the National Teaching Committee conducted a series of schools in the five established Bahá'í communities, thus giving all the friends in these localities, their contacts and nearby isolated believers an opportunity to attend inspirational teaching and deepening sessions.

Attendance at the schools ranged from about forty in the Sucre District to fifteen in distant, semi-isolated Barquisimeto. At Maracay one of the guest students declared himself, and there were two declarations at the Valencia school. Caracas, the capital of the country, showed one of the largest attendances.

The series of schools was the first of its kind to be held in Venezuela. Included were study and consultation on such subjects as prayer, life after death, the history of the Faith, the life of Bahá'u'lláh and the power and influence of the Manifestations. In all cases the consultation was excellent, being stimulated by questions asked of the students during and after the presentation on each topic. The spirit of the sessions was equally gratifying, being characterized by animation, harmony and enthusiasm.

As the schools drew toward a close, Venezuelan activities were augmented by a successful World Religion Day observance sponsored by the Caracas and Sucre District communities. On the day preceding it a 750-word feature article on the Faith appeared in the Caracas newspaper El Mundo. The celebration itself was attended by more than seventy-five persons.

Capping the year's events was a national teaching congress held in Caracas in late March with the purpose of inspiring all of the believers to teach the Cause as never before during the last year of the Crusade.

Teaching conference held on the last week end of February in the Dominican Republic. Third from right in front row is Mrs. Louise Caswell, U.S. pioneer.



## Dominican Friends Conduct Week-End Teaching Conference

A teaching conference in the Dominican Republic's capital city on February 24 and 25 had as its honored guest and speaker Mrs. Louise Caswell, well-known United States pioneer now serving in Guatemala.

Mrs. Caswell opened the program for the week end with a comprehensive talk on the Faith. Subsequent topics covered the spiritual transformation of the individual, the facing of economic and social problems, and the achievement of a true world order. All were beautifully expounded to an eager and attentive audience.

## Local Assembly of Salem, Oregon, Authorized to Perform Marriages Under State Law

The Spiritual Assembly of Salem has been granted legal authority to perform Bahá'í marriages under Oregon law by filing a document naming the chairman of the Assembly as the representative who will conduct the ceremonies.

From the investigation made by the Salem Assembly it is apparent that Oregon law does not require that a local spiritual assembly be incorporated in order to perform legal Bahá'i marriages.

### New Zealand Summer School Opened by City Official

The twenty-second annual summer school of the Bahá'ís of New Zealand was held from January 5 to 12 at Craigweil House, Helensville. About twenty-five believers plus their friends and children attended.

The school was officially opened by the mayor of Helensville with a cordial welcome to all the visitors.

## Faith Cited for Exceptional Cooperation in UN Day Observances

In summarizing the sixteenth-anniversary celebration of UN Day, the 1961 Annual Report of the United States Committee for the United Nations stated that out of 136 member organizations which cooperated in local observances, the Faith was one of nine that reached all-time highs.

The specific reference to the Faith is as follows: "The National Spiritual Assembly of the Bahá'ís sent a special recording of a UN program to 800 radio stations, as well as to all local chapters."

#### Correction

On page 1 of the February Bahá'í News the caption for the picture of the Hands of the Cause erroneously stated that Dr. Hermann Grossmann was not included. It was H. Collis Featherstone who was not shown in the illustration.

## One Year of Teaching Among the Masses in India

By Hooshmand Fatheázam Secretary of the NSA of India (Continued from April issue)

#### The Story of Bhagirath

Listen to the story of Bhagirath, who has taught the Cause to many in his village. When we asked him how he was able to attract so many people, he said: "Before I knew about the Bahá'í Faith, a Brahmin of our village took a loan of five rupees from me to be returned by a stipulated date. When promised date had passed, I used to go every day to him, blaming him of dishonesty. Of course, being a member of lower caste, I could not make much success in getting my money back from the said Brahmin. Thus I had frequent rows with the gentleman.

"Meanwhile I heard about the advent of a new Manifestation of God and I was interested to know more about it. Some of my friends in the neighboring villages told me that a Bahá'í Conference was to be held at Village Harsodan. It was not quite near to my village but somehow there was an urge within me to go and see what this conference was all about. I went and found a new perspective and meaning for my life. I came back to my village as a Bahá'í with a changed and confident heart.

"I saw my old Brahmin friend but instead of quarreling and abusing him, I had a smile on my face. Soon the Brahmin found that it was no more necessary for him to escape from my sight. I never mentioned my five rupees to him. The Brahmin soon noticed this change of heart and attitude in me. My new and unexpected behavior exceeded his patience. Soon he came to me and asked: 'What has happened to you? Why are you no more demanding your money from me?' My reply was, 'Now I am a Bahá'í and Bahá'u'llah has told us to meet evil with good, enmity with love. . . .'

"To cut it short, the Brahmin is now a good Bahá'í: so are a great number of people of the village."

#### How the Faith Transforms the Hearts

Parthi is a lame man who walks with the aid of a stick on the top of his toes. His feet are defective. He is so enthusiastic that after a conference he proclaims. "I will walk on foot from village to village to give the good Message of Bahá'u'lláh." He is a Chowkidar (watchman) who, according to existing customs in this country, comes from a lower caste. He gave the Message to Mr. Sharma, a government official in the village and coming from the highest caste. Though casteism has been abolished in India by law, it is still very much in practice and usually the higher-caste people do not associate with lower-caste people, who once used to be called "untouchables." Anyhow, Mr. Sharma and Mr. Parthi were good examples of how the hearts could be changed by the Power of God. Once Parthi wanted to attend a Baha'i Conference. He could not get leave from his employer. Mr. Sharma, the Brahmin and a respectable official in the village, volunteered to substitute for Parthi and act as watchman at night in his

place, and thus relieved him to go to the Bahá'í Conference. This is what the Message creates among the masses.

There are many such miraculous examples which we have experienced in India during the past year. We are sure that they will be related and narrated by the future Bahá'is, who will enjoy the Divine Civilization of Bahá'u'lláh whose foundation is being laid by the hands of these wonderful souls and at this eventful time. I wish I could express the joy and happiness of the people who suddenly receive hope, assurance and happiness by listening to the glad tidings of Bahá'u'lláh.

One day in a small town of Nepal, a Baha'i teacher and Kedar, our brave pioneer in that country, were sitting in a country inn, enjoying a cup of tea. Suddenly the chief of the village, who had heard the Message of God on the previous morning, appeared in the inn and took Kedar out. The Bahá'í teacher did not know what was going on between the two but he could see from the window that they were struggling, as though quarreling. After a little while Kedar returned alone with a smiling face and said that the chief wanted to give him ten rupees as a reward for the very good Message he had brought to him. Of course our pioneer refused to accept the money, saying that he was not supposed to give the Message of God for any material reward. He was glad that the chief had gone, after trying his best. They had not finished their tea when the chief came back again, this time with twenty rupees, thinking that such a good Message deserves

First Spiritual Assembly of Frederiksberg, Denmark, formed April 1961. Left to right: Fereydun Vahman, Palle Bischoff, Helmuth Bjorn, Johan Fobian, Marqurithe Bjorn, Ib Boss Henrichsen, Barazandeh Samimi, Ata Samimi, Hooshang Rafat.



richer reward, and therefore his previous reward had been refused. It took a good deal of time to make the chief understand that they appreciated his gesture of good will but that it would be more kind of him if he took the money back to the village and spent it for the good of the people.

#### A Short-Lived Threat

Those who are active in the field have experienced at every step the Divine Confirmations. A group of Bahá'ís, including a lady doctor, used to go for teaching activities among the tribal people. Their success was greatly upset. Two of the people from a higher caste, who were a sort of landlord and men of influence among those people, did not like the Bahá'ís to come to that area. They made a plan and engaged some hirelings to beat up the Bahá'ís on the next Sunday, so that they might learn a lesson and forget coming again for teaching the Cause. Came the next Sunday. The Baha'is had not as yet reached the area when they found a messenger waiting for them on the roadside. With great worry he requested them to come to the house of the landlord, saying that his son was sick and the Bahá'is had a doctor among them. The Bahá'is immediately took their car to the house of the gentleman. The lady doctor saw that the son had diphtheria and immediately rushed him to the hospital in town. The Bahá'ís were not beaten on the way nor will they ever be beaten, as now one of the two gentlemen is a very enthusiastic believer and the other one, whose son was sick and was saved by the Baha'is, has promised to do his best to help them in their works.

In the village of Gandhinagar, Bhurlibai participated in the literacy classes which our Bahá'í School teacher is conducting. After learning the alphabet, the first word which she ever wanted to compose was "Bahá'u'lláh."

Sometimes we encounter very interesting incidents during the course of our teaching work. This is an instance: Due to misunderstandings prevailing in the hearts of Muslims and Hindus of this country, usually there is much misinformation and animosity between the followers of these religions against each other. One

day a Brahmin, who did not like Islám for his own reasons, came across some Bahá'í literature. He was greatly impressed by the Teachings but because names like Bahá'u'lláh and 'Abdu'l-Bahá sounded to him as Islamic, he thought that the teachings were from the Mohammedan Faith. He took the book and enthusiastically went to the mosque. Beaming with happiness he congratulated the gathering of Muslims for their very good religion, saying "I did not know that you had such a wonderful religion." It must have been quite embarrassing for the good Brahmin to learn from Muslims that the book he was praising was not an Islamic book.

#### Forty Bahá'í Villages

Praise be to Bahá'u'lláh! It is only one year but He has provided us a wonderful beginning. There are over forty villages whose inhabitants are completely Bahá'í. The teaching work, which is in full swing in Central India, has now been expanded to the western state of Gujrat and the southern state of Mysore. Preliminary steps have been taken to give the Message to the masses of eastern India in the state of Orissa and to the masses of northeastern state of Assam, A very important step which the Bahá'ís of India took in the course of one year of their mass-teaching campaign was the dedication of Teaching Institute at Indore, Central India, which is hoped to be a source of knowledge to the new believers and training to the Baha'i teachers for the propagation of the Cause in still wider areas.

When we witness that a number of dear souls have arisen in groups with utmost detachment, when we see that they bravely go deep into jungles, mountains, villages and remote places in the name of God, we will remember these words of 'Abdu'l-Bahá:

"Oh, how I long that it could be made possible for me to travel through these parts, even if necessary on foot and with the utmost poverty, and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice 'Yá-Bahá'u'l-Abhá' and promote the divine teachings. But now this is not feasible for me; therefore I live in great regret; perchance, God willing, ye may become assisted therein."

### Suggestions for Bahá'í News Correspondents

As long ago as 1925 the beloved Guardian, in a communication to the American National Spiritual Assembly, wrote that Bahá'í News, then called the Bahá'í News Letter, "should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers . . . in every corner of the globe." Since then numerous suggestions have been made as to how correspondents everywhere could help to carry out Shoghi Effendi's directive. Following is a revised list of such suggestions.

#### Articles Should Be Brief, Accurate, Prompt

With the Faith growing rapidly, space will increasingly be at a premium; therefore articles should be as brief as conditions permit, stripped of nonessential details and concentrated on news of national and international interest. There should usually be no long quotations from letters and, in accordance with a further directive from the Guardian, no long quotations from the Writings.

Correspondents are earnestly asked to submit ma-

terial as promptly as possible. Frequently articles are received four or five months after the events reported, which obviously destroys their news value and sometimes necessitates omission from Bahá'í News.

Times and places of events should be fully stated, particularly when several events are treated in the same article.

Finally, it is well to bear in mind another statement of the Guardian; namely, that to attain its objective Bahá'í News "must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom."

#### Pictures Should Be Clear and Well Composed

Photographic prints, preferably on glossy paper, should be no smaller than  $2\frac{1}{4} \times 2\frac{1}{4}$  inches (approximately  $6\times 6$  centimeters). Large groups normally call for larger prints, but with the possible exception of panoramas of great bodies of individuals, none need be more than  $8\times 10$  inches ( $20\times 25$  centimeters).

All pictures should be sharp and clear. This calls for adequate lighting and a steadily held, properly focused camera.

Pictures of people should not be taken from greater distances than necessary if good-sized, recognizable images are desired. Such pictures should not be overly formal or stiff. On the other hand, it is of course important—especially in photographs of assemblies and committees—to give thought to dignity of dress and posture, because once a picture is published it becomes a record for all time.

Pictures of assemblies should include all nine members, and date of formation (or incorporation) should be given.

In taking pictures of buildings, and of landscape areas such as interesting surroundings at a summer school, it is sometimes helpful to include one or more unposed persons to enliven the scene or give "scale" to the other picture elements. Ordinarily this does not apply to formal pictures of Temples, Shrines, etc., intended for wide and continued use.

#### Simple but Important Preparations for Mailing

In preparing pictures for submission, please do not

write, and especially do not type, on the back. Simply rolling a print into a typewriter can damage it, and most typing "punches through," particularly punctuation marks. Please do not put marks, such as arrows to point out individuals, on the pictures themselves. If there are white margins, small numbers can, if necessary, be shown there and keyed to a typed or written explanation. Ordinarily all legends or captions should be typed or written legibly on separate slips of paper and pasted either on the back or at the bottom of pictures.

Please do not use staples or paper clips on prints, since both frequently result in damage and make some pictures unusable.

The need for careful packing is shown by the fact that many pictures now reach Wilmette in damaged condition. This is particularly regrettable since they should be available for use not only in Bahá'í News but also in The Bahá'í World.

The desirability of receiving pictures promptly and, if possible, at the same time as the articles to which they relate, cannot be overemphasized. Some important pictures arrive in Wilmette as late as eight months after the event. Obviously they cannot then be regarded as "news" pictures.

#### Continued Cooperation of Correspondents Solicited

Very often articles must be drastically condensed due to a dearth of space. For the same reason some pictures may be held, and may never appear because of a loss of timeliness. Nevertheless, the efforts of the Bahà'í News correspondents everywhere are deeply appreciated and indispensable, and it is hoped that these faithful friends will continue to give their fullest cooperation toward the enhancement of a publication which the Guardian considered as being of great importance to the Faith.

—Bahá'í News Editorial Committee

(NOTE: National and Regional Spiritual Assemblies throughout the Bahá'í World are respectfully asked to appoint national correspondents as heretofore, and to make their names and addresses known to the local communities, so that news considered to be of international interest may be sent to these official representatives for transmittal to Bahá'í News.)

#### **BAHA'I IN THE NEWS**

The 1962 edition of Chases' Calendar of Annual Events, a widely distributed fifty-six page booklet published in Flint, Michigan, largely for purposes of trade promotion, lists three Bahá'í-sponsored annual events: World Religion Day, Race Amity Day and World Peace Day. The first of these events has been mentioned in the handsome  $8\frac{1}{2} \times 11$ -inch publication for eight successive years.

A new 22 x 32-inch poster, urging travelers to "Visit Israel," shows a magnificent full-color view taken from Mount Carmel. None of the outstanding features of the big picture are identified, but it is dominated by the gold-domed Shrine of the Bab and the green-roofed International Archives Building. The poster was pro-

duced by the Israel Government Tourist Corporation.

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On December 19 a well-known Washington, D.C., newspaper, The Evening Star, published a feature article on the recent presentation of Studio House in that city to the Smithsonian Institution, famous historical museum. One of Washington's earliest cultural centers, Studio House was the family home of Laura Clifford Barney, who collected and translated the talks of 'Abdu'l-Bahá published under the title Some Answered Questions. During final preparations for the transfer of the mansion, Mrs. Barney came to Washington from Paris, where she and a sister reside. The closing paragraph of the article is devoted to the Faith and refers



A television cameraman records a devotional program used later in a telecast sponsored by the Bahá'í communities of Champaign and Urbana, Illinois.

to Studio House as a place where it "came to the attention of America."

Fingerpost, the newspaper of the several Anglican churches in the Caringbah (Australia) area, included in its October 1961 issue a complete front-page article headed "The Truth about the Baha'í Faith." The article summarized Baha'í history, criticizing the Faith for its origin from Islam. It described the Baha'í teaching on the unity of religions as a synthesis designed to overcome religious intolerance. The main point of the article was its statement that the claims of Jesus Christ are absolutely exclusive and are rejected by acceptance of Baha'u'llah. (From Baha'í Bulletin of Australia)

Bahá'i exhibit at the New Mexico State Fair, held in Albuquerque last autumn. Many thousands of visitors saw the booth with its Temple picture, colorful corrugated wall paneling and expertly executed lettering and religious symbols. The exhibit was manned by twenty-eight believers from over the state, and thirteen helped put it together.



In her new book Out of the Mist, Jean Arnett states that she spent considerable time with the believers in Switzerland. Commenting on this contact she writes that Bahá'ís "expect a progressive expanding spiritual concept to fit the constantly expanding universe. They embrace a reality that does not divide but would unite all mankind in one universal faith and brotherhood . . . these people are not preaching or forcing on others a truth. They are aspiring as individuals to live it."

Two of the tours offered in a prospectus issued by the Week End Tours and Travel Agency of Chicago, Illinois, include visits to the Wilmette House of Worship. In reference to one of these tours the prospectus says simply, "At Bahá'i Temple we stop to view the interior and exterior of this beautiful edifice." Regarding the other, which covers places of worship of five faiths, it emphasizes "20-minute informative lectures plus 10-minute question periods . . . Nothing contrary to any Religion."

O

Three members of Peru's national community recently became sources of publicity for the Faith on diverse fronts. The December 30 issue of the Arequipa newspaper Noticias, reporting a scientific discourse by Grover Gonzalez, mentioned among his distinctions the fact that he is a member of the National Assembly of the Bahá'ís of Peru. A provocative article entitled "What is the Bahá'í Faith?" appearing in a January issue of La Industria of Chiclayo, announced a public meeting addressed by Dr. Guillermo Aquilar Argandoña. And in the United States the Ohio Wesleyan (University) Magazine, reviewing the career of alumnus Lester Long, stated that he and Mrs. Long are now in Peru as "missionaries for Bahá'ísm."

O

In its issue of December 1 an important California newspaper, the Los Angeles Examiner, carried an article on the career of Mrs. Dorothy Wright Nelson, an attorney and an associate professor of law at the University of Southern California. After noting that Mrs. Nelson is one of the few American women on law faculties, and that she credits "a strong religious faith" as one of the factors reponsible for her accomplishments, the writer stated that both she and her husband "are active in the Bahâ'í movement, editing the Bahâ'í World Book and lecturing widely."

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When Dr. Alfred Neumann and Dr. Charlotte Neumann went to Ghana (Africa) on a public-health mission sponsored by Harvard University and the United States Government, one of their most exciting discoveries, according to a recent Brookline, Massachusetts, newspaper story, was "the existence of Bahá'í believers in the smallest villages." The article stated that the couple are adherents of the Faith, and that Dr. Alfred gave up private practice for public-health work partly because of his religious beliefs, feeling that in this way he could serve more people.

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The January 21 issue of *The Indianapolis Star* carried another example of the frequent mention of the World Center made by American newspapers in "what-to-see" travel stories about Israel. In this instance the writer of an extensive article put the reference into

#### BAHA'I NEWS

these words: "Haifa is the home of the Baha'i Shrine and gardens . . ."

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The travel and resorts section of the December 17 Detroit (Michigan) News featured an article on Israel. In concluding his description of the spectacular view from the summit of Mt. Carmel, the enthusiastic author wrote, "Surmounting the scene, in a garden of incomparable beauty, is a huge building with a gold-covered dome. This is the world center of the Bahá'í Faith..."

A prominent article in the January 1962 issue of the Cornell College Alumnus (Mount Vernon, Iowa) noted the election of Hugh E. Chance, a graduate of the institution, as secretary of the U.S. National Assembly, and recounted his other services to the Faith. The article was enhanced by a picture of Mr. and Mrs.

C

Chance at the Wilmette Temple.

The February 15 issue of the Australian Post magazine included a picture of the Sydney Temple, accompanied by a brief but sympathetic article. The latter described the new House of Worship as "an Eastern gem in an Australian bushland setting."

Over the headline, "Haifa is a Colorful Gateway," the March 18 travel section of the Rocky Mountain News (Denver, Colorado) showed a large illustration completely dominated by the Shrine of the Bab. The picture caption opened with these words: "A domed Baha'í shrine on Mount Carmel overlooks the city..."

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Utilizing free time on the "Chapel of the Air" program over Station WKXL in Concord, the New Hampshire friends in February presented five morning radio broadcasts. Notices of the series were sent to believers and their contacts and brought tangible results. However, the best guarantee of a large listening audience was the fact that one of the broadcasts was given on February 20, with the station operating on a stand-by basis in anticipation of the orbital take-off of astronaut John Glenn. Though momentarily expecting an interruption, listeners heard the program in its entirety, and were no doubt pleased by the appropriate closing prayer, supplemented with mention of the special prayers of the Bahá'is for the astronaut's safety.

U

On January 24 the *Illinois Times*, a semi-monthly tabloid published in Champaign, used part of its front page to report a talk given in nearby Urbana by Hand of the Cause William Sears. Pictures of the Wilmette Temple and of the speaker supplemented the challenging statements from his talk. Hand of the Cause Zikru'lláh Khádem, with whom Mr. Sears was staying, was also mentioned, as was the position which both occupy in the Faith.

C

The December 24 issue of the Daytona Beach (Florida) News-Journal brought its readers a somewhat pessimistic two-column Christmas editorial deploring the large percentages of national budgets being devoted to armaments. In countering this tendency the writer quoted, among other things, the famous words of Bahá-'u'lláh spoken to Professor Edward G. Browne, includ-

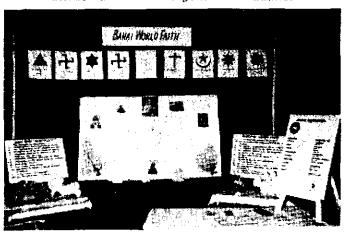


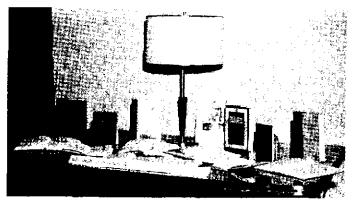
Sign of builders and contractors on the grounds of the Frankfurt Temple. Top lines read: "First European House of Worship of the Bahá'ís."

ing this passage: "... Yet do we see your kings and rulers lavishing their treasures more freely on means for destruction of the human race than on that which would conduce to the happiness of mankind ..."

An eventful, previously reported visit to Honolulu. Hawaii, by Mrs. Thelma T. Gorham gave rise to publicity on her return to the United States. The December 15 issue of The Black Dispatch of Oklahoma City, Oklahoma, ran a detailed story of her Hawaiian activities, replete with references to the Faith and emphasizing that she is the first Negro woman to be prominently featured at the University of Hawaii. Mrs. Gorham is

Exhibit of the believers of Key West, Florida, at the recent Monroe County Fair. Newly recognized as a religious group, the local assembly was granted use of the space without charge, and two of its members, Mr. and Mrs. Arthur Crane, were designated as co-chairmen of the Fair Association's religious committee. The exhibit, which stressed progressive revelation and the Ten-Year Crusade, drew much favorable attention and attracted even more youth than adults.





Writings of Bahá'u'lláh displayed in the lobby of a large hotel, Green Bay, Wisconsin.

on the faculty of Southern University at Baton Rouge, Louisiana.

After participating in a fireside in a Bologna (Italy) home, a writer for the newspaper Avanti wrote a sympathetic article published under the title, "An Evening with the Bahá'ís." In it he set forth many of the principles of the Faith and, perhaps with a particular purpose in mind, stressed the point that in the Bahá'í view "there can be no conflict between religion and science."

Last December 22 the Pottsville (Pennsylvania) Republican reported the departure of a local couple to "do missionary work with the Bahá'i Protestant Faith." Informed of this, a believer wrote the Republican and also the West Schuylkill Press and Pine Grove Herald, pointing out the error and outlining the Faith's true nature and mission. Both newspapers printed the letter in full, jointly giving it five times the space taken up by the original article. Moreover, an observant Sunday school teacher asked her class to read the letter and come prepared to discuss the Faith and its relation to the present day.

In the November 24 issue of Greater Amusements, a bi-weekly motion picture trade journal published in Minneapolis, Minnesota, a reviewer strongly recommended that theaters show "Badjao." This picture, he said, "has a terrific theme of non-prejudice between Christian and Moslem, between brown and white, which has a moral that is akin to the modern Bahá'í teachings of today." The story concerns the poignant love affair between a member of the Badjaos, a lowly Christian gypsy tribe of sea workers in the Sulu Archipelago, and a Moslem chieftain's daughter.

#### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

#### National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

#### Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'i Publishing Trust

#### Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.

#### Calendar of Events

#### **FEASTS**

May 17—'Azamat (Grandeur) June 5—Núr (Light)

#### HOLY DAYS

May 23—Declaration of the Báb May 29—Ascension of Bahá'u'lláh (3:00 a.m.)

### Baha'i House of Worship

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Visiting Hours
(As of May 15)

#### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

#### Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, May 20 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Baha'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# Bahá'í News

No. 51

BAHA'I YEAR 119

**MAY 1962** 

## Information About Nation-Wide Commemoration of Master's Visit

After publication in the U.S. Supplement of the March Bahá'í News of the call for nation-wide observance of the fiftieth anniversary of the visit of 'Abdu'l-Bahá to America, the National Spiritual Assembly asked a number of local spiritual assemblies to make an all-out effort to plan appropriate commemorations of this historic event. They are New York, Washington, D.C., San Francisco, Los Angeles, Chicago, Seattle, Cleveland, Dallas and Fort Worth, Phoenix, Atlanta. These are in addition to West Englewood and Green Acre Bahá'í Institute, where the Annual Souvenir of 'Abdu'l-Bahá and His visit to Green Acre respectively are being specially planned.

Because it is easier to secure good national and local publicity for a series of events of relatively short duration, these communities were requested to hold their commemorative meetings in May and June, even though the actual date of the Master's presence may have been later in the year. Furthermore, the holding of these observances at this time serves as an appropriate occasion for launching the year's public-proclamation campaign adopted by the Annual Convention.

The selection of these particular cities does not at all prevent any and all other communities who wish to do so from planning their own commemorative programs, either during these months or on the actual anniversary of the date when 'Abdu'l-Bahá was in their localities. To those that so do, the National Assembly and the National Projects Committee will offer every possible cooperation.

#### Special Materials for Anniversary Meetings

The purpose of this particular statement is to inform the friends of the kinds of materials which have been produced for use in connection with the anniversary meetings, and which indeed will be extremely helpful for the next two years. These items are:

- 1. Specially designed invitation folders and envelopes in which the local community can print the place, date and name of the speaker for its local commemoration.
- 2. An attractive poster for display in public places announcing the date and place of the meeting.
- An easel-type poster for display in public libraries with a copy of Foundations of World Unity affixed,

calling attention to the fact that this is a selection of 'Abdu'l-Bahá's western talks.

- 4. A very attractive folder for distribution to those who attend the meetings, and for mailing to persons of prominence.
- 5. Newspaper releases, including photographs and mats of 'Abdu'l-Bahá.
- 6. An excellent tape recording for radio or home use, prepared by Hand of the Cause William B. Sears and Robert Quigley.

All communities are urged to have some member make a search of local newspaper archives for publicity about 'Abdu'l-Bahá which appeared in the press at the time of His visit. The National Projects Committee will be able to assist to a considerable degree in this respect, since both it and Bahá'í Public Information Service have microfilm copies of a tremendous number of clippings gathered and preserved by Mr. Saffa Kinney and Mr. George Latimer.

Each special item which has been produced displays in prominent lettering the words "Fifty Years Ago," and emphasizes that the purpose of 'Abdu'l-Bahá's visit was to bring to the western world His Father's message: "The Promised One of All Ages Has Come." All talks and publicity should deal specifically with Bahá'u'lláh as that Promised One, and His teachings as the salvation of mankind today, rather than placing primary emphasis upon the person of 'Abdu'l-Bahá. In this manner these commemorative meetings become an integral part of the over-all national proclamation campaign for this final year of the World Crusade, which has as its theme, "The Promised One Has Come."

Any assemblies or groups wishing to have more information and suggestions regarding local commemoration of the Master's American journey should write to the National Projects Committee, Mrs. Anita Ioas Chapman, Secretary, 1527-33rd Street, Washington 7, D.C.

On the date of the preparation of this statement it is not possible to quote prices for the various items mentioned above but they will be available on request from either the National Projects Committee or the National Spiritual Assembly.



# A Memorable Day



ON MAY 1, 1912, 'Abdu'l-Bahá, braving cold and windy weather, dedicated the cornerstone of the Mother Temple of the West in Wilmette, Illinois. The pictures on this page recall the momentous event. Counter-clockwise, beginning at upper left:

An early model of the House of Worship.

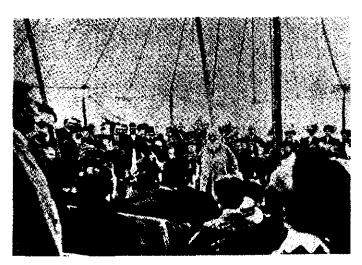
The Temple property at the time of its purchase.

The ceremonies opened with an address by 'Abdu'l-Bahá in a tent erected on the site.

Later the Master and the assembled friends moved toward the spot where the dedication stone was to be laid.

Handed a golden trowel for the ground-breaking, 'Abdu'l-Bahá called for heavier implements with which to pierce the gravelly soil. Here He waits for the tools.

After the ground-breaking, friends representing many races helped in turn to deepen the excavation for the stone. Then the Master consigned it to its resting place on behalf of all the peoples of the world.









#### **North American Summer Schools**

The following information about places, dates and rates of Bahá'i Schools and Conferences to be held in North America this summer will be helpful to the friends in making plans to attend. "How wonderful it would be," the Guardian wrote seven years ago, "if all

the friends could arrange to spend at least a few days in one of these summer schools and take an active part in their development. These centers could attract many persons" and "help them get into the spirit of the place and make a study of the Cause."

#### Davison Bahá'í School

Davison, Michigan

August 5 through breakfast September 3

Daily rates: Adults, \$3.75 to \$4.75; youth 12 to 15 years, \$3.00 and \$3.25; children under 12 years, \$2.25.

Reservations to be sent to: Registrar, Davison Bahá'í School, 3208 South State Road, Davison, Michigan.

#### Geyserville Bahá'í School

Geyserville, California

July 22 - September 2

Weekly rates: Couples, \$35.00 to \$55.00; single adults, \$23.00 to \$38.00; youth 15 to 18 years, \$12.00; children 10 to 14 years, \$9.00; 6 to 9 years, \$6.00; 2 to 5 years, \$4.00.

Reservations to be sent to: Geyserville Bahá'í School, Geyserville, California.

#### Green Acre Bahá'í Institute

Eliot, Maine

July 15 - August 25

Rates furnished on request from Miss Helen Canterbury, Manager, Green Acre Bahá'í Institute, Eliot, Maine.

#### Southeastern Bahá'í School

Frogmore, South Carolina

July 22 - 28

Rates: Adults and youth, \$31.00; children 2 to 10 years, \$22.00.

Reservations to be sent to: Miss Nancy R. Ford, 1511 Anthony Road, Augusta, Georgia.

#### Southwestern Bahá'í School

Soroptimist Club Crippled Children's Camp (25 miles north of Dallas, Texas)

August 18 - 25

Rates, full period: Adults, \$32.00; children, \$17.00: family rate (both parents and three or more children), \$99.00.

Reservations to be sent to: Mrs. JoAnne Menking, 3521 Rankin Street, Dallas, Texas.

#### Intermountain Bahá'í Summer Conference

Snow Pine Lodge, Alta, Utah

July 28 - August 4

Rates, full period: \$5.00 for both adults and children. Reservations to be sent to: Arthur L. Krumell, 1921 Gunn Avenue, Salt Lake City 6, Utah.

#### Northwest Children's Summer Conference

(For children, junior youth, youth, and adults who bring children)

Astoria, Oregon

June 24 - 30

Rates for the week: \$6.50 each.

Reservations to be sent in advance with deposit of \$1.00 to: Mrs. Eda Marie Lindstrom, 3726 Grand Avenue, Astoria, Oregon.

#### Alaska Bahá'í School.

Juneau, Alaska

June 23 - 27

Rates, full period: \$7.00 per person.

For particulars and reservations write: Mrs. Georgina Moul, P. O. Box 1533, Juneau, Alaska.

#### Western Canada Bahá'i School

Banff School of Fine Arts, Banff, Alberta

August 12 - 19

Rates: Room and meals from \$5.00 to \$7.00 per day; registration fee for week \$5.00 per person or family, or \$1.00 per day.

Reservations to be sent to: Mrs. Betty Putters, Box 474, Sherwood Park, Alberta, Canada.

#### Laurentian Bahá'í School

Beaulac, Quebec

August 4 - 18 (two weekly sessions)

Rates: Adults and youth over 16 years, \$29.00 per week; special rates for children of various age groups; campers \$5.00 per camping unit.

For reservations and information write: Miss Dorothy Walsh, 768 Galt Avenue, Verdun, Quebec.

#### Ontario Bahá'í Schools

Woodview, Ontario, July 28 - August 4

Rates: Family, \$5.00; single, \$3.00 per day.

Reservations to be sent to: Mr. A. Nikulka, Woodview, Ontario, Canada.

Kashabag, Ontario, August 18 - 25

Rates same as above. (No accommodations for children)

Reservations to be sent to: Mr. B. Koltermann, Chippawa, Ontario, Canada.

#### Yukon Bahá'í Conference

Whitehorse, Yukon

June 30 - July 2

For information write: Box 748, Whitehorse, Y.T., Canada.

### Race Amity Day June 10, 1962

A Special Event for Proclaiming the Baha'i Faith to the Public

Sponsored by the National Spiritual Assembly

Theme:

Man One Family
Suggested Publicity Materials:

Press, Radio and TV releases, TV slide of poster, RAD poster from Bahá'í Public Information Service

Man One Family from Bahá'í Publishing Trust Reports:

Newspaper clippings from U.S. communities are to be sent immediately to Bahá'í Public Information Service.

Written reports and photographs for publication in Bahá'í News are to be sent by June 20 to the Bahá'í News Editorial Committee.

#### In Memoriam

Mrs. Eleanor Beckman Salt Lake City, Utah March 3, 1962

Mrs. E. Mae Curtis Palmetto, Florida February 28, 1962

Samuel Cecil Eubanks Dallas, Texas March 16, 1962

Mrs. Mary Hindson Peoria, Illinois February 21, 1962

Clem Johnson Chicago, Illinois March 16, 1962 Clarence F. Lear, Sr. West Chester, Pa. February 18, 1962

Mrs. Lena Lee Calistoga, Calif. February 24, 1962

Mrs. Florence Meyer Waukegan, Illinois March 13, 1962

Wesley A. Roller Richmond, Virginia November 28, 1961

Mrs. Doris Tornstrom Orlando, Florida February 19, 1962

## Intercalary Activities Exemplify Service to Mankind

Special contributions over a period of several months, plus an altruistic spirit and devoted service, enabled the believers of Kirkland, Washington, to carry out an unusual multiple observance of the Intercalary Days.

Gifts, food and entertainment were provided for 150 people, mostly youth and children, at the community's center. Included were forty-nine youngsters who enjoyed educational movies and cartoons at a Sunday-morning class, and were served cookies and punch. On Sunday afternoon thirty-two children — mostly from non-Bahá'í families — and twenty-eight youth were given separate parties. On Monday twenty-five small children, most of them outside guests, attended a party which included punch, ice cream, cake and gifts. All

gifts were colorfully wrapped and bore bright tags labeled "From Your Bahá" Friend."

Meanwhile, on Saturday, sixty-six gift-wrapped, labeled packages containing a total of over forty dozen cookies had been delivered to two nursing homes. When it turned out that five patients could not eat pastries, small individual vases of flowers for their trays were substituted.

On Saturday and Sunday youth and children made, gift-wrapped and tagged twelve dozen popcorn balls, most of which were delivered on Monday to a state school for boys. All of the gifts were gratefully received and this final one evoked a letter of deep appreciation from the school's superintendent.

In addition to all of the coordinated group activities mentioned, one Kirkland believer gave a book to a school librarian as an Intercalary gift, and another sent a sum of money to the National Fund in the name of several individuals.

## Faith Will Be Widely Proclaimed Through Televised University Lecture

On May 31 Mrs. Mary Lou Ewing of the Albuquerque, New Mexico, community will speak on the Faith to the class on the Philosophy of Western Religions at the University of New Mexico. The course this year is being televised over Station KNME (Channel 5) for the public and for students enrolled for university credit in educational TV classes. The forty-five minute lecture will be broadcast at 4:30 and will be followed by discussion in the classroom. It will also be taped and rebroadcast at 8:00 p.m. on the same day.

It is expected that there will be a large television audience inasmuch as the series on Western Religions has been announced to more than 500 churches throughout New Mexico. The syllabus prepared for the class by Dr. A. Bahm, professor in the Philosophy Department, lists Bahá'í references and is on sale to the public as well as to class members.

This is the eleventh year that Mrs. Ewing has been invited as Dr. Bahm's guest to present the Faith in his course. And this year, needless to say, the televising of the lecture represents an exceptional opportunity to proclaim the Cause of Bahá'u'lláh over the fifth-largest state in the country.

### Baha'i Marriages

San Mateo, Calif.: Miss Lynne Taft to John H. L. De Victoria, Jr. on February 24, 1962

Reno, Nevada: Mrs. Mary Ware to William H. Roberts on February 17, 1962

#### BAHA'I DIRECTORY CHANGES

Intermountain Bahá'í Summer Conference Committee Mr. John Conkling, Chr.

Mrs. Clair Schneider, Secty., 1008 24th St., Ogden, Utah



BAHA'I NEWS

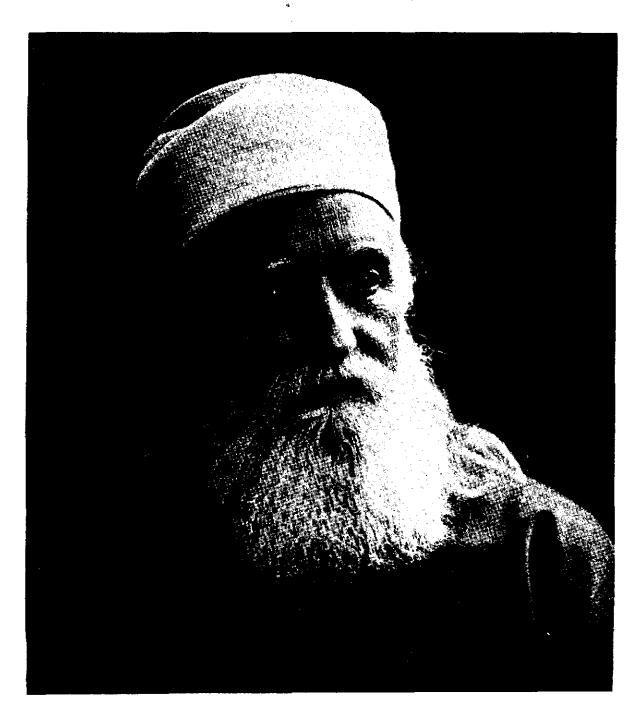
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FOR CIRCULATION AMONG BAHAYS DALY

No. 375

BAHA'I YEAR 119

JUNE 1962

# 'Abdu'l-Bahá, the Center of the Covenant



## Hands Address Special Message to First National Conventions in 11 European Countries

Beloved Friends:

On the occasion of the Ridvan Festival of the one hundred and nineteenth year since the birth of this infinitely glorious Faith, the Bahá'ís the world over join with the community of European believers in rejoicing over the great victories which have been won in the name of Bahá'u'lláh, and which represent the consummation of the labor of sixteen years in the prosecution of 'Abdu'l-Bahá's Divine Plan in the continent of Europe.

From the moment when, at the dawn of this mightiest of Dispensations, the Bab addressed the "Peoples of the West" in His Qayyumu'l-Asma', calling upon them to "issue forth from their cities" and aid His Cause, the process of the spiritual conquest of the Western World was set in motion. Who can estimate the magnitude of the forces released when no less a being than the Author of the Faith Himself set foot, as the Guardian wrote, "on the fringes of the continent of Europe" and revealed there not only some of His most significant words addressed to the rulers of the world, but also "the most momentous Tablet revealed by Bahá'u'lláh." His Surih of Kings. The Supreme Manifestation of God. led by the mysterious dispensations of Providence, sojourned on the soil of that continent for a period of almost five years; the Center of His Covenant blessed that continent with His presence in the course of two official and freely undertaken visits which carried Him to no less than eight of its countries. The Guardian of the Faith himself, during his thirty-six-year ministry, visited practically every country in the western part of that same continent, and finally passed away in the capital city of a nation whose impact on the fortunes of mankind, in both the Eastern and Western Hemispheres, has been wider and more far-reaching than that of any other western power.

#### A Crowning Event

It was during the first year of peace, following upon the greatest war in the history of mankind, that Shoghi Effendi inaugurated the second stage in the unfoldment of 'Abdu'l-Bahá's Divine Plan by calling upon the believers of North America to carry that Plan "a stage further across the ocean to the shores of the Old World and to communicate, through the operation of its regenerative power, its healing influence to the peoples of the most afflicted, impoverished and agitated continent of the globe." With characteristic valor and determination they poured forth their resources and their pioneers in a steady, redemptive flow, neither slackening their pace nor failing in their responsibility until such time as the work entrusted to their care should yield its promised fruit. The crown of the consecrated labors which have carried them through the second Seven Year Plan, and the mighty World Crusade which succeeded it, is now being placed upon the edifice their hands have largely been instrumental in rearing, through the election, this Ridván, of no less than eleven independent national spiritual assemblies, in Italy, Switzerland, Spain, Portugal, Belgium, Holland, Luxembourg, Denmark, Norway, Sweden and Finland, raising thereby the number of pillars of the Universal House of Justice to fifteen in that continent which is

the cradle of western civilization.

That "host which," Shoghi Effendi wrote as early as 1946, "must in the years to come spiritually raise up the sorely ravaged continent of Europe" went forth to conquer and conquered on all fronts, in all fields, to a most miraculous degree. Following in the footsteps of those early founders of the Faith who, at the turn of the century established the Cause of God in Paris and London, an ever swelling number of believers, called by him "ambassadors of Bahá'u'lláh's New World Order," streamed forth from the New World to the Old. In more recent years these have been richly reinforced by a great flow of consecrated believers from the Cradle of the Faith. Unitedly these Bahá'is from the West and the East have hastened to fill the goals and achieve the objectives set forth by their Guardian in the provisions of both his Second Seven Year Plan and his Ten Year Crusade, until now, on the eve of the election of the Universal House of Justice, the eleven new national bodies, supplanting those he characterized as "interim regional institutions," find themselves proudly and securely founded on the requisite number of local assemblies specified by him and are in a position to go forward with courage, confidence and optimism, into the new life awaiting them and the national communities they represent.

The words of Shoghi Effendi himself best describe such pioneers as Europe has received into her bosom: "Of such men and women it may be truly said that to them 'every foreign land is a fatherland and every fatherland is a foreign land.' For their citizenship, it must be remembered, is in the Kingdom of Baha'u'lláh." The full significance of these pregnant words of the beloved Master is now being partially unveiled before our eyes: "From the beginning of time until the present day the light of Divine Revelation hath arisen in the East and shed its radiance upon the West. The illumination thus shed hath, however, acquired in the West an extraordinary brilliance." "The day is approaching when ye shall witness how, through the splendor of the Faith of Bahá'u'lláh, the West will have replaced the East, radiating the light of Divine Guidance."

#### European Goals Already Reached

These new national communities, poised on the threshold of their independent existence, may well pause and count their blessings, and in counting them find strength for the work that lies ahead and discern the shape of those tasks they must now set themselves to achieve. Not only have the original ten goal countries been increased, through the addition of Finland, to eleven autonomous areas, but the chain of islands encircling the European continent in the Mediterranean, the Adriatic and the Baltic Seas, as well as the Atlantic Ocean, have been illumined with the light of the Faith, received their quota of dedicated pioneers and, in a number of instances, been able to establish flourishing groups and assemblies. The difficult goal of Spitzbergen, an outpost of the North where the Guardian so longed to see the banner of the Faith upraised, has been conquered since his passing; national Hazi-

ratu'l-Quds have been purchased in all eleven capital cities of the sovereign states which have now come of age in the world-encircling Administrative Order of Bahá'u'lláh; a number of national endowments have been acquired, as well as four of the five sites for future Bahá'í Temples which he specifically mentioned, the most sacred and important of these being that in the capital city of a land to which the beloved Guardian's heart was deeply attached and which was his own personal gift to the Swiss believers; the first European Mashriqu'l-Adhkar, the Mother Temple of the entire continent, has at long last begun to raise its walls in preparation for that joyous day when the followers of the Most Great Name can meet beneath its dome and befittingly praise Him Who is the begetter of their spiritual life, the Law-Giver of the entire planet and the loadstone of the hearts of all His lovers.

#### Desires and Instructions of the Guardian

On the occasion of the formation of the new national bodies it behooves their newly elected members to orient themselves, from the outset of their activities, to the desires, hopes, and instructions of their departed Guardian whose loving guidance brought them into existence and obedience to whose slightest wish must be at once their greatest protection and the source of their strength and inspiration. The words which he addressed to the European regional assemblies in his first communications to them must now be passed on to their component parts which have attained, in pursuance with the provisions of his Crusade, their independent existence. In 1957 he wrote: "The efforts so nobly exerted in the past by the band of pioneers, resident believers and itinerant teachers in each of these states, must, in consequence of the auspicious opening of a new phase in the establishment of this Divine Order, be multiplied a hundredfold, and the standard of consecration and service to His Cause must be raised to still greater heights." "A concerted effort, systematic, strenuous and prolonged, must be exerted to increase, to an unprecedented extent, the number of the avowed supporters of the Faith in each of these countries. Simultaneously, a fresh impetus must be lent to the multiplication of isolated centers, groups and local Assemblies, constituting the foundations of the Embryonic World Order of Bahá'u'lláh in those regions."

"The primary duty laid upon all Bahá'is by Bahá'u'-lláh Himself," he pointed out in those same letters, "is to teach the Cause of God. It is their greatest privilege and bounty." "The believers must be encouraged to teach individually in their own homes." "We have no priests, therefore the service once rendered by priests to their religion is the service every single Bahá'i is expected to render individually to his religion. He must be the one who enlightens new souls, confirms them, heals the wounded and the weary upon the road of life, and gives them to quaff from the chalice of everlasting life—the knowledge of the Manifestation of God in His Day."

The emphasis which Shoghi Effendi placed on teaching, on the one hand, found its counterpart, on the other, in an equal stress placed upon the importance of not introducing rigidity and uniformity in secondary matters into the administration of the affairs of the communities. In those same historic letters to some

of the European regional assemblies elected in 1957 he likewise stated:

"The fundamental purpose of the Bahá'í Administration at this time is to teach the Faith. Administering it is only to coordinate its activities and to safeguard it. The friends must bear this clearly in mind; and he feels that he should point out to your Assembly, just embarking on its historic tasks, what he has many times pointed out to old and tried national bodies, and that is that you should strenuously avoid introducing rules and regulations which will complicate the smooth working of the Faith in your region, handicap the Bahá'is unnecessarily, and confuse them." "When problems arise, the National Assembly can deal with them one by one in a loving and understanding manner, applying both the Bahá'í Teachings in the spirit and in the letter to their solution . . ." "The fact that the affairs of the believers in these European communities are going to be administered on the spot, and for the most part by native Europeans, who understand both the problems and the psychology of the people, is a tremendous advantage . . .''

Every obstacle should be removed from the path of those seeking to embrace the Faith. We are not called upon to insist on a wide degree of knowledge of its Teachings before enrolling new believers; our purpose must be to awaken in the hearts of those whom we seek to enlist in the ranks of Bahá'u'lláh's followers the belief in Him as the Manifestation of God, the Bab as His Forerunner, the Master as the Center of His Covenant, and win their acceptance of the Administrative Order. We may well ask ourselves if perhaps one of the fundamental reasons why the people are not entering in "troops" in the strongholds of western civilization is this very tendency to seek to educate the mind in the Teachings of the Faith rather than to light in the heart the fire of the love of God and belief in His Chosen One for this Day.

#### Specific European Tasks

Strongly as our beloved Guardian urged the assemblies not to raise obstacles in the path of those seeking to enroll, he nevertheless laid great emphasis on the importance of educating the Bahá'ís themselves in the Teachings. One of the objectives given by him to the new regional assemblies of Europe was to "extend the scope and increase the number of existing summer schools." No doubt the new national communities will now develop, as time goes by, separate institutions of this nature for the instruction of the believers and visitors in their area and as adjuncts and instruments of that important process of deepening the knowledge and understanding of those already enrolled.

Every effort should likewise be made to incorporate as soon as possible the new national bodies, as well as all local assemblies existing on a firm foundation; to which should be added the further duty, alike specified by the Guardian himself, of seeking to have Bahá'í Holy Days and the Bahá'í Marriage Certificate recognized by the civil authorities.

Although extraordinary progress has been made in the course of more than a decade, in the vital task of translating and printing Bahá'i literature, it must continue to receive special attention, and the instructions of Shoghi Effendi, to those European nations using French as either their national tongue or one of their official languages, to cooperate and consult with each other and "avoid all duplication of effort which is a waste of time and money" must be conscientiously borne in mind.

The importance of enrolling in the Cause representatives of various European racial minorities must not be forgotten for a moment, and the duty placed upon the Scandinavian and Finnish communities of introducing the Faith into the three Baltic States must be seriously considered by the new independent national assemblies of that region and sedulously pursued.

#### Strengthening the New National Communities

At this crucial moment in Baha'í history when that supreme administrative body, the Universal House of Justice, which Shoghi Effendi likened to the dome which must rest upon the pillars of the national bodies and the foundation of the local bodies, is about to be elected one short year from now, the security of the foundations of these new national assemblies is of paramount importance. It behooves them to recall the words of their Guardian, written at an earlier turning point in the unfoldment of the Divine Plan, but equally applicable to the days we are about to pass through: "The spirit that has inflamed the pioneers who have set the seal of triumph . . . must . . . be constantly watched, kept alive and nourished." To no small degree the assemblies of Europe owe their present existence to pioneers, largely drawn from the ranks of the American and Persian believers; their devotion, their self-sacrifice, the deep love for the Guardian of their Faith which led them to leave their own countries and rush to the assistance of young communities struggling to fulfill the present objectives of 'Abdu'l-Bahá's Plan, must be acknowledged and receive the homage they deserve. Although problems may arise through the difference in background, language and customs, to meet these and overcome them, with deep Bahá'í love and the firm determination to understand and cooperate, is the obligation not only of every pioneer, but also those native Europeans who are called upon to accept their help and work with them in creating those purely indigenous communities which the Guardian repeatedly pointed out are the only safe foundation for the national and local institutions of the Cause to rest upon.

The responsibility for various territories which the Guardian himself allotted to some of the European regional assemblies as their special province will, until the termination of the Crusade, be allocated as follows: the Balearic Islands to the National Spiritual Assembly of Spain; Sardinia, Sicily, Rhodes, San Marino and Monaco to the National Spiritual Assembly of Italy; Corsica and Liechtenstein to the National Spiritual Assembly of Switzerland.

#### Financial Support Needed

A special appeal should be made to all the friends, whether residents of these European goal countries or pioneers, to adequately support their National Fund. However humble the offering, the friends must come to realize that contributing to this National Fund on a systematic basis, will enable the National Assembly to carry forward the glorious work of which its members are at once the servants and spiritual trustees. The

privilege of supporting the institutions of our Faith cannot be overestimated. Largely due to the sacrifice and generosity of believers in other countries the regional assemblies have been able to carry on their work. Had it been possible for them to receive more they would have accomplished more. Now the time has come when the hitherto nascent communities have emerged into adult existence. They must learn to stand on their own feet, receiving the strength and blessings from on high which such an act brings.

The demands of the European Temple upon the limited resources of the Bahá'ís of that continent are not only extremely heavy during this last year of the Crusade, in order to complete the superstructure in time for the centenary celebration of the birth of Bahá'u'lláh's Prophetic Mission, but must inevitably continue to be so during the years immediately following this world-wide jubilee. The bounties which will flow from this Mother Temple are, we know, incalculable; as it rises, its shadow will cast far and wide the fame of the Cause of God; it will be another of the great "silent teachers" shedding a lustre on the Faith which the accomplishment of no other single enterprise ever can. We therefore appeal to the new national assemblies and the communities they represent to inaugurate, at the time their National Funds are established. a special European Temple Fund, to which all may contribute in great or small measure, mindful that the act of everyone giving has a spiritual significance far surpassing the size of the gift and releases beneficent forces which react on the life of both the individual and the community in a mysterious and highly potent manner.

What cause for rejoicing the European believers have as they stand on the threshold of a new epoch in the history of the Faith in their continent! North, South and West the long tally of victories nears completion as the last year of the Crusade opens. Before them lies Eastern Europe where many of their brethren still hold aloft the torch of Bahá'u'lláh under conditions requiring the greatest fortitude and persistence, waiting for the day when the remaining goals of our beloved Guardian's Crusade can be fulfilled. This arm of Baha'u'llah's followers, outstretched over Western Europe and pointing and stretching its fingers towards the East, is already ornamented by more than one priceless jewel, for in Bulgaria are laid to rest George Adam Benke, whom the Guardian called the first European martyr, as well as that "immortal heroine," Marian Jack, she whom he eulogized as the "shining example to all pioneers of present and future generations of the East and the West." Dotted over many other countries are precious graves where other teachers and pioneers and "first to believe" of their countrymen lie buried, blessing the soil in which they rest, whilst in the azure waters of the Mediterranean lie the remains of Dorothy Baker, Hand of the Cause, and distinguished servant of the Faith.

No words can better convey the vastness of the opportunities that lie ahead, the sacredness of the responsibilities being presently assumed by so many new national communities, the glorious challenge facing each individual Bahá'í at this time, than those the beloved Guardian himself addressed to the first European Intercontinental Teaching Conference on the occasion of the inauguration of the European cam-

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paign of his global Crusade. In never-to-be-forgotten words he painted the picture of the greatness of Europe's past, recounted the blessings she had received throughout her distinguished history, and expressed his hope that the believers toiling upon her soil, in the name of Bahá'u'lláh, would outshine in deeds the acts of the disciples of Jesus Christ:

"A continent, occupying such a central and strategic position on the entire planet; so rich and eventful in its history, so diversified in its culture; from whose soil sprang both the Hellenic and Roman civilizations; the mainspring of a civilization to some of whose features Bahá'u'lláh Himself paid tribute; on whose southern shores Christendom first established its home; along whose eastern marches the mighty forces of the Cross and the Crescent so frequently clashed; on whose southwestern extremity a fast evolving Islamic culture yielded its fairest fruit; in whose heart the light of the Reformation shone so brightly, shedding its rays as far as the outlying regions of the globe; the well-spring of American culture; whose northern and western fringes were first warmed and illuminated, less than a century ago, by the dawning light of the Revelation of Bahá'u'lláh; in whose heart a Community, so rich in promise, was subsequently established; whose soil was later sanctified by the twice-repeated visit of the appointed Center of His Covenant; . . . such a continent has at last at this critical hour - this great turning-point in its fortunes - entered upon what may well be regarded as the

opening phase of a great spiritual revival that bids fair to eclipse any period in its spiritual history.

"May the elected representatives of the national Bahá'í communities . . . aided by the Hands of the Cause and their auxiliary Board, reinforced by the local communities, the groups and isolated believers . . . be graciously assisted by the Lord of Hosts . . . and lend a tremendous impetus to the conversion, the reconciliation and the ultimate unification of the divers and conflicting peoples, races, and classes dwelling" within that continent.

"May all the privileged participators, enlisting under the banner of Bahá'u'lláh for the promotion of so preeminent and meritorious a Cause, be they from the Eastern or Western Hemisphere, of either sex, white or colored, young or old, neophyte or veteran, whether serving in their capacity as expounders of the teachings, or administrators, of His Faith, as settlers or itinerant teachers, distinguish themselves by such deeds of heroism as will rival, nay outshine, the feats accomplished nineteen hundred years ago, by that little band of God-intoxicated disciples who, fearlessly preaching the Gospel of a newly-arisen Messiah, contributed so decisively to the illumination, the regeneration and the advancement of the entire European continent."

-Hands of the Cause in the Holy Land

Ruhiyyih

Haifa, Israel Leroy C. Ioas Paul Haney April 1962 A. Furútan A. Q. Faizí

## Historic Exchange of Cablegrams between Hands and U.S. Community during Ridván

#### Announcement of Home-Front Triumph

Joyfully report (the) attainment (of) all (the) beloved Guardian's Crusade goals (on) home front. Total minimum (of) three hundred assemblies formed. Net membership increase doubled. One hundred one assemblies incorporated. National Fund greatly augmented (and) stabilized. Devoted love.

(Signed) NATIONAL SPIRITUAL ASSEMBLY

April 26, 1962

#### Inspiring Reply of the Hands

Rejoice (over the) long anticipated victory (on the) home front, fulfilling (the) beloved Guardian's plan, vindicating his hopes, justifying his confidence (and) re-arming (the) spiritual vitality (and) strength (of the) champion builders (of) Bahá'u'lláh's World Order. (The) historic achievements (in the) European (and) Latin American fields (and the) establishment (under the) aegis (of the) American National Assembly (in the) successive Ridván (periods of) 118 and 119 (of) thirty-two independent national bodies representing (the) harvest (in) three successive stages (in the) unfoldment (of) 'Abdu'l-Bahá's Divine Plan (are) unforgettable. (We are) confident (that the) last year (of the) Crusade will witness (on the) part (of) this greatly blessed, distinguished community (a) mighty wave (of) activity (that will) insure (the) preservation (of these) precious goals (and add) further distinction (to its) unique services.

April 28, 1962

(Signed) HANDSFAITH

#### Message from the Convention

Beloved Hands of the Faith "through whom the sea of bestowal hath moved:" Hearts (of) delegates (and) friends assembled (for) fifty-fourth annual convention overflow (with) gratitude (for) stirring message, Bahá'u'lláh's magnificent bounties (and) presence (of) Hands. (We) proclaim (the) joy of living (in this) glorious day as we prayerfully arise (with) undeviating resolve (and) expanded vision (to) assume every responsibility (of our) spiritual destiny (and) deliver palm of victory (at the) appointed hour. Implore prayers (at) holiest Shrine, (and) continued guidance (from) World Center, Warmest Bahá'í love.

#### Hands Appeal to Delegates for New Victories

April 26, 1962 (Signed) U.S. Annual Bahá'í Convention

Praying (at) Holy Shrines (for) continuous, divine outpouring (to) enable much loved American community, (the) vanguard (of the) host (of) Bahá'u'lláh's ever-advancing army, (in the) last year (of the) beloved Guardian's Crusade (to) add new victories (which will) befittingly crown historic, unique labors. Appeal (to) all (the) friends (to) arise (and) insure (that) precious hard-won goals (on the) home front (and) abroad (will be) maintained, (and to) pour forth (their) substance (to) assist (in the) mass teaching (and) erection (of the) European Temple (during) final year (of the) globe-encircling Crusade.

April 29, 1962

(Signed) HANDSFAITH

## International Council Sums Up Recent Events in Bahá'í World

Dear Friends:

As we write this letter the Festival of Ridván approaches, the greatest of all Bahá'í festivals, when we do well to ponder the words of Bahá'u'lláh which reveal the potency of this day and of the age in which we live: "This Day a door is open wider than both heaven and earth. The eye of the mercy of Him Who is the Desire of the worlds is turned towards all men." "This is the Day whereon the unseen world crieth out 'Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne.'"

We stand on the threshold of the year which will precede the Most Great Jubilee, the hundredth anniversary of the Declaration of Bahá'u'lláh; the year in which the remaining goals of the Ten Year Crusade must be attained and the final sustaining pillars to take part in the first election of God's mighty House of Justice must be raised and firmly established. It is a year of precious, of awe-inspiring responsibility; a year which should see the Cause of God spreading with unprecedented rapidity in every corner of the globe. "This is the day in which to speak," proclaims Bahá'u'lláh, "It is incumbent upon the people of Bahá to strive, with the utmost patience and forbearance, to guide the peoples of the world to the Most Great Horizon. Every body calleth aloud for a soul. Heavenly souls must needs quicken, with the breath of the Word of God, the dead bodies with a fresh spirit." Let us strive with the entire devotion of our hearts to insure that at the end of this year we may celebrate this glorious Centenary with the clear conscience that we have not neglected the precious charge which God has laid upon us.

#### Plans for World Congress Under Way

The preparations for the World Congress to be held in London are now well under way. The Congress Ar-

Group of the most primitive Indians of South America, the Guajiros of Colombia. At left is devoted Persian pioneer H. Rezvani.



rangements Committee met at the end of January and the most urgent decisions have been communicated to the national spiritual assemblies. The holding of the Congress was announced to the world at large through a press conference held in Haifa on Monday, March 5, and increasing interest in this event is being shown in many quarters. Some fifteen reporters attended the conference, and the press release was communicated to all the major international wire services. Since then we have been receiving a series of articles which have been appearing in newspapers in this country. The news was also broadcast.

In the Holy Land, the passing of the dearly loved Hand of the Cause, Amelia Collins, was a great loss to the World Center of the Faith. For many years she had been in continual pain, but in spite of this had continued to serve the Faith with an indomitable courage which was a challenge and inspiration to her fellow-servants in the Cause of God.

In our last News Letter we mentioned the visit of the International Council to the President of the State. In a series of visits to Jerusalem some of the Hands introduced the President and Secretary-General of the Council to a number of officials of the State, and the Council is now continuing with these courtesy visits. In response to invitations given on such visits, the Minister of the Interior and the Minister of Justice both visited the Shrine of the Báb during February. We have also received a visit from a delegation of prominent parliamentarians of the recently formed African Republic of Niger, accompanied by the acting Ambassador of the Côte d'Ivoire; these being part of the continual stream of visitors to the Shrine.

On Feburary 14, the Council gave a reception in the Western Pilgrim House to over 150 of the prominent citizens of Haifa.

In these ways the cordial relations between the World Center of the Faith and the State in which it is situated, which were so assiduously built up in the lifetime of the beloved Guardian, and developed subsequently by the Hands in the Holy Land, are being continuously fostered.

#### Thrilling Developments Around the Globe

From many parts of the Bahá'í world we continue to receive news of interesting and thrilling developments. In the Central and East African Region, during the five and a half years since the formation of their National Spiritual Assembly, the number of tribes represented in the Faith has quadrupled; there are five and a half times as many centers, seven times as many local spiritual assemblies, and fourteen times as many Bahá'is. In November that Regional Assembly reported that following a special training course attended by twenty-one believers, two of them traveled, often on foot, in the Sudan and Congo. They suffered great hardships due to the hostility, suspicion and superstition of the people, and had difficulty in finding food and places to sleep. They contracted serious dysentery from having to drink swamp water, and became critically ill owing

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to the complete lack of medicine in the dispensaries of the Congo. But despite these difficulties they persevered, using first one method, then another, to convince the people of their sincerity and the true purpose of their visit. They held a number of meetings in an area which had not been reached before, and were able to leave a nucleus of strong believers well able to carry on the activities there.

In South and West Africa two first historic Bahá'í summer schools were held, one in Malkerns, Swaziland, December 23 to 26, and one in Mulungushi, Northern Rhodesia, December 24 to 26. The holding of these schools is a momentous step in the progress of the Faith in this region, both for the present consolidation of the Cause and as the laying of foundations for the future. The running theme of the Malkerns School was mass conversion and how to attain it. It was the expressed desire of all who attended that this should be achieved in Swaziland before the end of the Crusade. To follow up the work of this school, an all-day teaching meeting was held in Mbabane on January 14, and immediately afterwards three African teachers went out to one of the remote areas of Swaziland and brought in nineteen declarations.

The flame of teaching is still spreading in India, as you will have learned from the announcements of the Hands, and the new believers are showing exemplary devotion and enthusiasm in the path of the Cause. In one place a crippled teacher is carried on his cot from village to village spreading the Word.

A letter from the National Spiritual Assembly of Brazil dated February 18 reported that four of the believers had just returned from their bi-monthly trip to visit the Indians high in the mountains above the little town of Itariri on the southeast coast of the state of São Paulo and, their faces aglow, had announced that all of the nineteen adults who comprise that village had that day registered as followers of Bahá'u'lláh.

In many localities in Mexico there have been rapid gains and the number of believers has risen by over seventy per cent since last April. Already a fifty per cent increase in the number of local assemblies is assured for this Ridván and believers are spreading out to take the Faith to new areas of the country.

From New Zealand comes the long-awaited and wonderful news of the declaration of the first Maori believer, on January 15 in Auckland. Also the report of the celebration of the first Bahá'í marriage legally recognized in that country, on January 29, in the Hazíratu'l-Quds in Auckland.

#### New Life Shown on Many Home Fronts

Perhaps one of the most encouraging signs is the new life shown on many of the home fronts. Canada reports in the December *News* an unprecedented number of new believers so far this year. Twenty people who became Bahá'ís in the Yukon have spread to such widely scattered places as Alaska, British Columbia, Alberta, Ontario, Quebec, Nova Scotia, England, Germany, Washington, California.

Both the United States and the British Isles likewise report unprecedented numbers of declarations, and the rate of increase seems to be rising.

Progress on the Mother Temple of Europe is also continuing. The twenty-seven lower rib-sections are now erected, and the concrete ring joining them is

complete. The work of erection had to be suspended until frost-free weather returned, but in the Netherlands, where the sections are being prefabricated, seventeen out of the eighteen middle sections of the intermediate ribs are complete and work on casting the upper sections of the ribs has begun.

As we rejoice in the roll call of victories from every part of the world, let us recall the words of our beloved Guardian, written at the close of his message to the Bahá'í world in Ridván 1957, and determine that we will, to our utmost capacity, rise to his high expectations and achieve the triumph for which he so fervently strove:

"I appeal, as I close this review of the superb feats already accomplished, in the course of so many campaigns, by the heroic band of the warriors of Bahá'u'lláh, battling in His Name and by His aid for the purification, the unification and the spiritualization of a morally and spiritually bankrupt society, now hovering on the brink of self-destruction, for a renewed dedication, at this critical hour in the fortunes of mankind, on the part of the entire company of my spiritual brethren in every continent of the globe, to the high ideals of the Cause they have espoused, as well as to the immediate accomplishment of the goals of the Crusade on which they have embarked, be they in active service or not, of either sex, young as well as old, rich or poor, whether veteran or newly enrolled - a dedication reminiscent of the pledges which the Dawnbreakers of an earlier Apostolic Age, assembled in conference at Badasht, and faced with issues of a different but equally challenging nature, willingly and solemnly made for the prosecution of the collective task with which they were confronted.

"May this Crusade, on which the privileged heirs and present successors of the heroes of the Primitive Age of our Faith have so auspiciously embarked, yield . . . such a harvest as will amaze its prosecutors, astonish the world at large, and draw forth from the Source on high a measure of celestial strength adequate to insure its triumphant consummation."

-International Bahá'í Council

World Center of the Faith April 5, 1962

Eight members of the first Spiritual Assembly of Khartoum North (Sudan, Africa), formed April 1961.







## Tidings of Electrifying Victories Highlight Fifty-Fourth U.S. National Convention

The fifty-fourth Annual Convention of the Bahá'ís of the United States was joyfully exciting and completely wonderful.

Early in its course Zikru'lláh Khádem, Hand of the Cause, was moved to cite from the Seven Valleys, "O Lord, increase my astonishment at Thee!" These words came to mind again and again as the conferees listened in wonderment to recitals of the bounties that had showered down at the conclusion of the Crusade's ninth year.

Hand of the Cause William Sears, also present during much of the convention, characterized the period in similar fashion, and Convention Chairman H. Borrah Kavelin termed the ninth as the most glorious year in the Crusade.

#### Joyful News Begins to Arrive

The first good news came from abroad in a cable which reported the formation, in Switzerland, of the first of the eleven new European national assemblies. Within minutes came a telegram from Canada's National Assembly announcing the achievements of that beloved neighbor community: formation of sixty-one local assemblies—one over the goal set by the Guardian, and including nine Indian assemblies; completion of endowments and translation work, and a total of enrollments that constituted an all-time high.

It was most appropriate that at this point, with the tide of joy running high and expectancy still mounting, the delegates should hear the monumental convention message from the Hands of the Faith in the Holy Land read from the platform. Inspiring and salutary, as always, it pointed out to the Bahá'í world the need "to not only take stock of our precious and numerous victories but also to correctly assess the work still to be accomplished if we are to prove faithful to the priceless trust left in our hands by our beloved Guardian."

#### Resounding Victory on the Home Front

Following the appointment of a committee to draft a reply to the great message, the counting of victories was resumed with the reading of the National Assembly's supplementary report. This time the subject was the United States home front, where prodigies of work and devotion had been performed under the direction of the National Assembly and the National Teaching Committee.

The onetime seemingly unattainable total of 300 local assemblies specified by Shoghi Effendi had been reached and exceeded by one (later still another assembly was reported). Included were seventy-nine completely new assemblies. The goal of one hundred incorporated assemblies had likewise been exceeded by one. And the net increase in membership was twice as large as that of the previous year.

All this the National Assembly was able to cable to the Hands in the Holy Land, along with equally astonishing fiscal news elucidated for the convention later.

#### Message from Hands of Western Hemisphere

A triumphant yet properly sobering note was sounded when William Sears read a message from the Hands in the Western Hemisphere. Celebrating the victories won, the Hands entreated the believers to preserve those triumphs, and, advancing audaciously along the course laid out by the Guardian, bring in "troops" from among all elements of the population.

With the reading of this message, and through additional remarks by both of the Hands present, the course of the convention turned away temporarily from the recounting of accomplishments to specific guidance for the immediate future. Mr. Khådem reminded the gathering that, having been chosen for all the glories now revealed, it was in order for the friends to make a pledge to Bahá'u'lláh, the Master and the Guardian

Pictures on these pages, beginning at left:

Registration of delegates and visitors, begun on the night before the convention opened, eventually showed a total of well over 1000.

The convention in session in Foundation Hall of the Wilmette House of Worship.

Hand of the Cause Zikru'llah Khadem during one of his sev-







to further accelerate the progress of the Faith.

Mr. Sears strongly reiterated the change in enrollment attitude and procedure first counseled by the Guardian and stressed in messages from the Hands to the Bahá'í world. We must strengthen all our centers; therefore we must not keep new people out of the Faith. We must not try to deepen them before enrollment. They are required to believe something rather than read something. Acknowledgment of and love for Bahá'u'lláh constitute the real basis of growth in the new phase into which the Faith is rapidly passing.

#### Crusade Achievements Reviewed

There followed reviews of Crusade accomplishments and remaining goals, both on the home front and under the Guardian's foreign assignments to the American community. The sixteen years of guidance in Western Europe, leading up to the founding of eleven new pillars of the Universal House of Justice; the latest progress in Latin America, evidenced by the enrollment of thousands of new believers, the contacting of sixty-two Indian tribes, and the formation of at least 180 local assemblies: the remarkable victories in Africa; the great advances in northeast Asia, especially in Japan; the introduction of the Faith to fifty-nine Indian tribes in the United States; the machinery for home-front mass proclamation, already successfully tested in three areas and now awaiting application throughout the country - all these gave cause for rejoicing and new dedication. Heartfelt gratitude was expressed throughout the reviews for the history-making help rendered in every field by the ninety-five American Knights of Bahá'u'lláh, over four hundred other U.S. pioneers abroad, and many settlers in domestic goals.

#### National Fund Augmented and Stabilized

In making his annual report to the convention, Na-

eral inspiring appearances before delegates and visitors.

Miss Edna True, National Assembly member and for sixteen years chairman of the vital European Teaching Committee, addresses the convention. At right is H. Borrah Kavelin, member of the International Council and chairman of both the National Assembly and the convention.

Keynote talks and consultation reflected earnestness, maturity and high resolve to win further victories.

tional Treasurer Arthur L. Dahl was able to cite fiscal accomplishments equal to those in the home-front teaching. The heavy deficit reported only a few months earlier had been completely wiped out, and for the first time in several years the National Fund showed a surplus. This great feat had been achieved through an unprecedented degree of sacrificial giving on the part of the American believers, total contributions having risen 72% over the previous year.

Accompanying this triumphant report was a proposed 1962-1963 budget 13.6% higher than that of the foregoing year. The increase reflected the growing financial needs for World Crusade teaching, especially on the home front. The U.S. community had for several years looked forward eagerly to the implementation of a program for country-wide mass proclamation. With such a plan now ready and proved by pilot campaigns, and with the national community obviously prepared for further dedicated support of the Fund, the delegates promptly approved the budget.

#### Convention Moves on Methodically

Immediate reports of victories were now over and the convention moved forward with a combined feeling of well-being and earnestness.

As the delegates prepared themselves for the solemn duty of electing the new National Assembly, the visitors, leaving the site of the deliberations in Foundation Hall, prayed for their guidance in the Temple auditorium. The results of the election are given elsewhere in this issue.

Subsequently plans for the Most Great Jubilee, already explained to the national community in large part prior to the convention, were taken up. It was emphasized that all believers who had any intention or prospect of going to London should promptly send in preliminary registrations. Many of those present took this action at a special Jubilee booth manned by airline and travel-agency personnel. In this connection the friends were admonished that for legal reasons any home-front publicity related to the trip must absolutely avoid any mention of the airline that has been chosen by the Hands of the Cause as the official carrier. In addition there should be no reference to the election of the Universal House of Justice.

Consideration of the summer schools included a report on a project in which a series of "resource units"



A convention display showing results of three pilot proclamation programs proved highly interesting.

—collections of materials and methods for certain teaching jobs —are being worked out, with the expectation that they will eventually provide a flexible curriculum for teaching at all age levels. Other plans encompass staffing and programming for Bahá'í education for the world of tomorrow.

#### Strengthening the Faith on the Home Front

Consultation on ways and means for the expansion and consolidation of the Faith in the United States brought out many needs and proposals. In connection with the Hands' recent sanction to form additional local assemblies throughout the present Bahá'í year, Chairman Kavelin suggested increasing the total of assemblies to 310 by September 1. Heavy emphasis was to be placed on the strengthening of inexperienced assemblies, stepped-up proclamation through radio, television and newspapers, and the teaching of minority groups.

Statistics received from 220 communities up to April

National Spiritual Assembly of the United States, 1962-1963. Left to right: Dr. David Ruhe (vice-chairman), Dr. Sarah Pereira, H. Borrah Kavelin (chairman), Miss Edna True (recording secretary), Mrs. Velma Sherrill, Arthur Dahl (treasurer), Amoz Gibson, Miss Charlotte Linfoot (assistant secretary), Hugh Chance (secretary).





Despite inclement weather, most of the

4 had shown that while four were composed entirely of Negro members and one other had only one white member, 103 communities had no Negro believers whatever, and another only one. This condition was cited as demonstrating a "deficiency in our focus"—a lack of adequate teaching of minorities.

Among suggestions for remedying the situation were these: have Negroes on the platform in public meetings and try to include them in every television program; hold some meetings in buildings associated with colored people; contact the Negro press and include it in all publicity efforts.

#### Thrilling Prospects Among American Indians

Auxiliary Board and National Assembly member Amoz Gibson thrilled the convention with news that may herald a massive breakthrough among the American Indians. The Navajos, he reported, want a faith representing all groups, including other tribes, the Negroes and Chinese, and are anxious to present the Bahá'í Teachings to all their people. A big conference scheduled in Arizona will include Hand of the Cause Khádem, who characterized the situation of the Faith on the Indian reservations as "a brush fire in a swift wind."

A recapitulation of activities of the Bahá'í United Nations Committee confirmed earlier estimates that the special UN Day recording was an overwhelming success. It helped to make the American community stand out among more than 200 organizations cooperating in last year's UN Day observances, a report of which was addressed to the President of the United States by the U.S. Committee for the United Nations.

#### The Individual's Final Crusade Opportunities

Inspirational contributions from both Mr. Khádem and Mr. Sears, and a searching address by Mrs. Anna Marie Honnold, introduced a period of consultation on the individual believer's opportunities in the last year of the Crusade.

As a first step, Chairman Kavelin issued a call to the overflow crowd of more than 1000 delegates and visitors for volunteers to arise and go to new home-front goals.

#### **BAHA'I NEWS**



people gathered for a convention picture.

A substantial number responded. Thereafter the discussion gravitated to the opportunities of the youth, by whom, said Mr. Khádem, the future of any community can be judged.

Attention was directed to the fact that many opportunities for teaching exist in high schools, colleges and universities, including thirty to forty institutions of higher learning in the South attended largely by colored students. Here the individual can be helped by the College Bureau. In the atmosphere of devotion characterizing the Bureau-sponsored "retreats," open to contacts as well as enrolled youth, further opportunities arise.

Whether at home or away, it is important that youth meetings breathe an informal atmosphere, and in this regard sponsoring adults can be helpful. Bahá'í youth want to be guided and used. The most important message to convey to them is that they will be used; that they are noble and can serve the Faith with success and distinction. With the rapidly growing youth membership thus encouraged, the Faith will be in good hands.

#### A Double Celebration and a Finale

The evening of April 28, the third convention day, witnessed a double observance: in the Temple auditorium, a devotional program celebrating the Feast of Ridván; in Foundation Hall, the country's first commemoration of the fiftieth anniversary of the Master's 1912 visit, and of His laying of the cornerstone of the House of Worship. At the second function Hand of the Cause Sears, who had returned after sharing the Canadian convention, delivered a notable commemorative address before an audience of at least 1400 people.

The final convention session was replete with action. First came a plea to attend the West Englewood Souvenir on June 30, where the fiftieth anniversary of 'Abdu'l-Bahá's Unity Feast will surely recapture the spiritual atmosphere of that occasion.

Motions followed to flood the South with Negro and white teachers, and to try to secure the presence there of Hand of the Cause Enoch Olinga.

It was announced that the special Bahá'í events for proclaiming the Faith had been reduced to these: World Religion Day, Race Amity Day, World Peace



The convention spurred plans to attend the Most Great
Jubilee in London next year.

Day and Birth of Bahá'u'lláh, plus the usual participation in UN Day and Human Rights Day.

Five youths presented a splendid symposium on youth activities, and consultation ensued on how to assist all youth to reach their contemporaries.

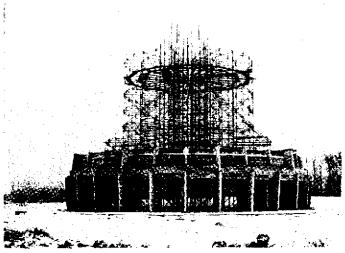
Believers contacting Indians were advised to offset church opposition through closer relations fostered by participation in hobbies and by inviting the Indians more to Bahá'í Centers.

The core of the Message, it was stressed, is that the Redeemer has returned under a new name, and with this overriding theme on our lips in this day, anything can happen.

With the end of the great convention at hand, there approached also an end to the great blessing of having two Hands of the Cause present throughout most of the deliberations. "The Faith is shining from the West; we must be living martyrs and give every moment to it," said Mr. Khådem in his closing words. "Neither the sun nor the moon has witnessed such a day; let us double our numbers by next year," added Mr. Sears. Then he intoned a prayer in one of the African languages, another prayer followed in English, and the believers filed out of the hall filled with joy and thanksgiving.

A Ridván devotional service in the Temple auditorium preceded the fifty-year commemoration of 'Abdu'l-Bahá's visit.





The Mother Temple of Europe, near Frankfurt, Germany, showing the scaffolding used in erecting the fourteen-ton middle sections of the curving pillars and the dome elements.

## Central and East Africa Offers Striking Example of Growth

The rate of growth of the Faith in some parts of Africa can be judged by the following statistics from the Central and East Africa Region. Between March 1961 and March 1962 the number of believers increased by 9637, the local assemblies by 74 and the centers by 324. Many additional assemblies were expected to be formed during Ridván.

About 190 African tribes and 17 non-African groups are represented in the region. Teaching is carried on with the aid of literature in many tongues, among which there are now twenty-three vernacular languages. Previously reported Bahá'í schools in the villages of Tilling and Dusai (Uganda) are now providing primary education.

Hand of the Cause 'Ali-Akbar Furutan (center, second row) with the Milan, Italy, community.



## Frankfurt Temple Construction Making Rapid Progress

Despite minor restrictions included in the final building permit, work is progressing rapidly on the Mother Temple of Europe near Frankfurt, Germany.

The mounting of the prefabricated curving pillars was halted during the winter because of possible frost damage. This proved doubly wise when heavy winter storms swept northern Europe in February.

Work was resumed in March and mounting of the heavy middle sections of the twenty-seven pillars was scheduled to be completed in late May. This will be followed by the placing of an upper concrete ring and elements of the dome, completion of the basement and construction of the ambulatory which will encircle the ground floor.

By the end of the summer all raw construction on the Temple is expected to be finished. In the meantime the interior work will have been started in June.

### Fiji Believer's Passing Becomes Unusual Teaching Opportunity

When Nur Ali, well-known and respected believer of Suva, Fiji, passed on recently, his funeral service became the means of introducing many people to the Teachings.

Mr. Ali was the first believer in the Fiji Islands and for several years served as chairman of the Suva Spiritual Assembly, the first one to be established in the entire South Pacific area. His home was a center of Bahá'í activity and the first Bahá'í marriage was solemnized there. And now his Bahá'í burial service also became Fiji's first.

Because of Mr. Ali's reputation and wide circle of acquaintances, there was a large gathering at the Suva Cemetery, representing numerous races, religions and sects. The Bahá'ís had printed the program

Believers and friends in New Zealand. At right of center is Ephraim Te Paa, a chief among the Maoris, and the second of these beloved people to enroll in the Faith.



in full and distributed it so that all those present could follow the readings and join in the prayers.

The beauty and simplicity of the service, the fact that it was presented in four languages, and the participation of women and children all helped to make a deep impression. The occasion became an opportunity not only to pay a last tribute to an outstanding and beloved personality but also to make a mass presentation of the Faith.

### Indigenous People of Peru Begin to Enter the Faith

A teaching project which it is hoped will develop into conversion of the masses of Peru was begun last summer among the indigenous people in the province of Huancayo, east of the capital city of Lima.

The work was initiated by a Peruvian friend, Fidel Flores, and Carmelo Jachacollo, Bolivian pioneer loaned to Peru for the project. Together these two devoted believers traveled over the area on foot, visiting many villages.

The first successes were won in Fidel Flores' own family in Pampa Cruz, with whom the pioneers lived for a time. The Floreses are now Peru's first complete family of indigenous Bahá'ís. Furthermore, the Faith soon overleapt family bounds, so that by early April there were more than enough adult members for a local assembly, and an Indian believer had donated land for a center.

As in Pampa Cruz, the method used by the pioneers in teaching is to live with their contacts and give the Message person by person and family by family. The people wish to learn the Faith deeply and cannot be hurried.

Other factors render it incumbent upon the teachers to "make haste slowly." Many of the simple country people leave their villages, go to the city and fall prey to the so-called city life. This impairs their purity of heart and makes it difficult for them to accept the Teachings. In addition it is necessary for

The Flores family of Pampa Cruz, the first indigenous Bahá'í family in Peru.





Believers of Pampa Cruz, Peru, who expected to elect their first assembly at Ridván.

the instructors to speak not only Spanish but also the unwritten Huanca dialect of Quecha, the only tongue known to at least one-half of the people.

These obstacles are well understood by the friends and the teaching work proceeds apace in spite of them. It is consequently expected that many more victories will soon be won in Peru's Huancayo province.

## Mass Proclamation Instituted at North Carolina College

Mass proclamation of the Faith to about 2,000 persons was recently instituted at North Carolina College in Durham with the presentation by the college of Dr. Allan Ward as the Bahá'í speaker for Religious Emphasis Week, and an exhibit in the college library. Later, Hand of the Cause Zikru'lláh Khádem, during a

Attendants at national teaching conference, held in Pampa Cruz, Peru, on March 19.



visit to the region, attended several meetings and spoke impromptu to groups upon request.

Response from students and teachers alike was so enthusiastic that unscheduled sessions were held in which Dr. Ward amplified the principles and purposes of religion, and specifically of the Faith. Follow-up meetings are now being conducted.

There are at present two believers at the college, one a faculty member and the other a student.

## Bolivia Reaches a Triple Goal in Less than Nine Months

In Ridván 118 the National Assembly of Bolivia planned to double the number of believers, local assemblies and centers during the year. On January 1 of this year, after less than nine months, they were able to inform the Hands of the Faith in the Holy Land that their triple goal had been achieved.

In thanksgiving for this bounty the friends held a national congress from March 20 to 22 at Sucre in the southern part of the country. It was attended by more than 300 people, some of whom traveled eight days on foot to reach Sucre.

One of the notable features of current progress in Bolivia is the fact that the enthusiasm of the Indians embracing the Faith so rapidly and in large numbers is being reflected in La Paz, the country's capital. As a result fourteen souls were enrolled there in two recent months.

## Holy Days Recognized in a Florida County

News has reached the National Assembly that the Superintendent of Public Instruction for Monroe County, Florida, some time ago recognized the right of Bahá'í children to remain away from their classes on Bahá'í Holy Days, provided the parents present a written request for permission the day preceding each such day.

There are Bahá'í children attending three schools in the county and all have been excused on this basis. The superintendent's letter was dated June 9, 1960.

### School District in California Recognizes Holy Days

Through the joint efforts of the local Spiritual Assemblies of Fresno and Fresno Judicial District, California, the Board of Education of the Fresno Unified School District, through the Superintendent of Schools, announced to school principals on January 29, 1962, that parents of Bahá'í school children "be granted the privilege of keeping them home on Bahá'í Holy Days."

The announcement listed the dates and anniversaries that fall in the school year, and stated that "requests must be recognized without penalty" and "that teachers should assist these youngsters in making up any work missed."

Some of the more than 300 people who attended the national congress at Sucre, Bolivia, in March.

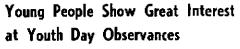


## Celebrations and Pioneering Decisions Feature Hawaiian Activities

Hawaii's many spring activities included two outstanding observances of the Intercalary Days. The Kauai group ushered in the happy period on February 25 with a beach party, sundown meeting and supper, and continued with celebrations on the three succeeding nights. Combining feasting and fun with purposeful teaching, the believers entertained twenty-one contacts during the various festivities.

Forty-four people attended the first of two celebrations held in Hilo by the believers of Hawaii County. At the second observance, each child offered a prayer as a spiritual gift before material gifts were exchanged.

Meanwhile the Honolulu community seethed with the pioneering spirit. In a single night four believers spontaneously reached decisions to go to Fiji. At about the same time five others made plans to travel to additional posts in the Pacific and on the U.S. mainland. The pioneers included both veterans and new Bahá'ís.



Initial reports of World Youth Day observances give evidence of pronounced interest on the part of the young guests who attended them.

A number of university students gathered at a meeting held in Bologna, Italy. Several were unacquainted with the Teachings, with the result that questions did not stop until 2 a.m.

In Toledo, Ohio, the promotion for a public meeting included youth interviews on three radio stations and coverage by a television station. The meeting, addressed by Miss Sharon Ballard, drew twenty-three non-Bahá'ís, most of them young people. All expressed interest in studying; consequently weekly follow-up meetings in the form of study classes are now being held.

A total of sixty-one guests and believers from two states and seven cities attended meetings held on two successive days at the Baton Rouge (Louisiana) center. Dr. Virginia Harden spoke at both events.

A display helped to initiate a promising mass proclamation effort at North Carolina College in Durham.





The Kauai (Hawaii) group converted a schoolroom into a "sidewalk cafe" for a Naw-Rúz dinner attended by thirty, including eleven contacts. Both menu and decorations carried out the theme of spring. The program comprised music, a Bahá'í talk and discussion.



Spiritual Assembly of Las Vegas, Nevada, incorporated April 12, 1962. Left to right, seated: Mrs. Dorothy Stewart (secretary), Mrs. Zona Murdock. Standing: Alvis Allan, Mrs. Gail Hambley (recording secretary), Graham Stewart (treasurer), Robert Callju, Harry Hambley (chairman), Mrs. Wendy Ayoub, Curtis Adams.

Group attending one of two World Youth Day observances held in Baton Rouge, Louisiana.



### Special Materials Produced for 50th Anniversary of 'Abdu'l-Bahá's Visit to America









From left: Invitation and envelope, Prestige Brochure and envelope, Book Easel to carry actual copy of "Foundations of World Unity," Announcement Poster.



A Naw-Rúz party in El Paso, Texas. Half of those present were guests. A talk in English was followed by another in Spanish, and the latter was printed in a local Spanish newspaper, together with this picture. In addition a long newspaper article appeared in the neighboring city of Juarez, Mexico.

#### BAHA'I IN THE NEWS

On March 20 The Times of Viet Nam ran an article about the Vietnamese believers' observances of Naw-Ruz, wished its Bahá'í readers a happy new year, and announced a report on the Faith forthcoming in the newspaper's next Sunday supplement. The report itself took up four pages. It included a survey of the Faith's history, principles and administration; four pictures, three of which occupied one-half page each, and a large reproduction (with explanation) of the Greatest Name.

#### Calendar of Events

#### **FEASTS**

June 5 - Núr (Light)
June 24 - Rahmat (Mercy)

#### PROCLAMATION EVENT

June 10 - Race Amity Day

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
June 15-17

### Baha'i House of Worship

#### Visiting Hours

#### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

#### Service of Worship

#### Sundays

3:30 to 4:10 p.m.

#### Public Meeting

Sunday, June 17 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

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# "Victories Throughout the Bahá" World"

"(We) joyfully share news received (during the) Ridván period (concerning) outstanding additional victories won throughout (the) Bahá'í World (in) evidence (of the) devotion, consecration (and) determination (of the) believers (of both) East (and) West (to) crown (the) beloved Guardian's (global) Crusade (with) unfading glory. Vital home front goals (in the) United States, Canada (and the) British Isles (were) attained or exceeded through (the) formation (of) more than three hundred local spiritual assemblies (in the) American Baha'í Community, sixty-one (in the) Dominion of Canada and forty-eight (in the) British Isles. (Only a) single additional assembly (is) needed (to) fulfill (the) goal (on the) home front (in) Germany. Assemblies (are) now established (in the) capital cities (of) all Australian states. (The) rapidly spreading conflagration (of) mass conversion (is) reflected (in the) formation (of) one hundred and ten new local assemblies (in) India, (whose) total (number of assemblies is) now five times (the) number required (to) meet (their) Crusade goal, Unprecedented increases (are) reported (in) southeast Asia, Africa (and) Latin America. Twenty-four new assemblies (have been formed in the) Philippines where (the) total (number of) believers now exceed one thousand, Sixteen new assemblies (have been) formed (in) Vietnam, bringing (the) total (to) forty. Central and East Africa reports (a total of) six hundred and sixty local assemblies (and) twenty-six thousand Bahá'ís, including over six thousand (in the) Congo which sent twelve delegates (to the) Convention, including (the) first Pygmy delegate (in) Bahá'í history, Sixty-two local assemblies (have been) formed (in) Bolivia, (the) focal point (for) mass conversion (in) Latin America. Two hundred new Indian believers (were) recently enrolled (in) Chile. Nicaragua (and) Panama respectively report tripling (and) quadrupling (the number of) believers (in the) last year, with Indian enrollments numbering several hundred. (We) urge all national bodies (to) seize (this) opportunity (to) form additional local assemblies (at) any time (during the) present year (to) insure (a) still greater increase (in the number of) avowed supporters, groups (and) assemblies ere (the) termination (of the) sacred global plan entrusted (by the) beloved Guardian (to the) Community (of the) Most Great Name. (Please) airmail (this) message (to the) Hands (of the Cause) (and to all) national assemblies." Haifa, Israel, May 12, 1962 (Signed) HANDSFAITH

## Initial Commemoration of 'Abdu'l-Bahá's Visit to America Held in Temple in Wilmette

More than 1,400 Bahá'ís and their friends gathered in the mist-shrouded Temple in Wilmette, Illinois, on April 28 for the Feast of Ridván and, later, for a public commemoration of 'Abdu'l-Bahá's visit to America fifty years ago.

From the opening words of the first reading in the Temple auditorium, "Unto Thee be praise, O my God . . ." the voices of the readers resounded until the Temple echoed with praise and thanksgiving. There was gratitude in every Bahá'i heart for the overwhelming bounties bestowed upon the American friends during this past year, bounties which made it possible for them to accomplish all their home-front goals a full year in advance of the conclusion of the Guardian's Ten Year Crusade.

After this service, the audience moved to Foundation Hall for the first of a series of meetings being held this year throughout the United States and Canada in commemoration of the golden anniversary of 'Abdu'l-Bahá's visit. In this case the gathering was, specifically, a celebration of the Master's laying of the Temple cornerstone in 1912.

The meeting, sponsored by the National Spiritual Assembly, had been thoroughly publicized with the aid of the special anniversary materials prepared for country-wide use. So large was the resulting audience that the entire hall and its surrounding rooms and corridors were filled to capacity, and many stood during the program.

H. Borrah Kavelin, chairman of the National Assembly, extended a special welcome to approximately twenty-five people in the audience who witnessed the dedication of the cornerstone or who met 'Abdu'l-Bahâ during His lifetime. He also read congratulatory messages from numerous public officials, including the governors of Illinois and Wisconsin and the mayors of Madison and Milwaukee, Wisconsin. Governor Nelson of Wisconsin had referred to the laying of the cornerstone as a symbol of "the internationalism of your faith" and expressed "the earnest hope that the spiritual bonds which bind you together will strength-

A great throng filled Foundation Hall and adjacent areas of the Temple for the public commemoration of the dedication of the cornerstone.



en the forces which hold mankind together until, with the efforts of all people of good will, these forces become invincible."

Then Mr. Kavelin introduced as speaker Hand of the Cause William B. Sears. The following is a paraphrased condensation of Mr. Sear's address.

#### The Story of 'Abdu'l-Bahá

In telling the wonderful story of 'Abdu'l-Bahá one might choose to begin at the end instead of the beginning—with that day in November 1921 when the simple white casket containing the earthly remains of the Master was borne past the Cave of Elijah, and the other sacred spots on Mt. Carmel, to its final resting-place in the Shrine of the Báb. There was no sound in the land except the occasional crying of a gull, the singing of other birds, and the soft, low chanting of the mourners.

At the funeral service itself people of all races, nations, classes and religions—Jews and Arabs, Christians and Moslems, Catholics and Protestants—came together to pay tribute to the life of 'Abdu'l-Bahá, all united in their tender feeling of grief and love.

Next one might speak of the young 'Abdu'l-Bahá, since so often we see pictures of Him in which He appears aged and bowed with the cares of the world.

When 'Abdu'l-Bahá was a small child, He sat on the knees of Țáhirih, the Pure One, she who was destined to be the first martyr for women's rights. When He was only nine, three years after the Báb's Martyrdom, He was taken to visit the Síyáh-Chál, the foul underground dungeon in which Bahá'u'lláh was imprisoned. There the young boy saw His adored Father, bowed down with chains and with a steel collar around His neck so heavy that it cut into the flesh on His shoulders, leaving deep scars which He would carry for the remainder of His life. Grieved that His Son should see Him under such conditions, Bahá'u'lláh told His guards to send 'Abdu'l-Bahá away, but the sight made a never-to-be-forgotten impression on the sensitive boy.

Later, when Bahá'u'lláh was exiled to Baghdád, He withdrew to the mountains, leaving twelve-year-old 'Abdu'l-Bahá as head of the family. During these years the Master often talked with the mullás in Baghdád, who referred to Him as "the eminent, wise youth," and asked Him how He had acquired all His knowledge. He replied, "I received it from My Father."

Some glimmering of the station which 'Abdu'l-Bahá was to occupy was contained in the fact that, while still a small boy, He became the first to know of the Prophethood of His Father. Too, as the weary exiles arrived at their last place of imprisonment, the prison city of 'Akká, Bahá'u'lláh told 'Abdu'l-Bahá that He now would withdraw from the world to write His Teachings. He said He would leave to His Son the responsibility of dealing with the people of the outer world.

As many believers walked all the way from Persia, in hopes of gaining a glimpse of their Beloved in His prison, they often brought flowers and plants. These 'Abdu'l-Bahá planted in what was to become known

as the Garden of Ridván, near the prison. When Bahá'u'lláh was released from imprisonment in the fortress, He often went to this Garden.

#### Three Great Tasks

The three great tasks of 'Abdu'l-Bahá's ministry were the building of the first Bahá'í Temple in 'Ishqábád, proclamation of the Faith to the West, and construction of the original Shrine of the Báb on the side of Mt. Carmel—that Shrine which later became what 'Abdu'l-Bahá's grandson, Shoghi Effendi, called "The Queen of Carmel, robed in white and crowned with gold."

The task of building the Shrine on the site chosen by Bahá'u'lláh was supervised by 'Abdu'l-Bahá Himself. Upon its completion in 1909, He personally placed the sacred remains of the Báb, which had been concealed from enemies for sixty years, in the white marble sarcophagus sent by the Bahá'is of Burma. It was the eve of Naw-Rúz, and, as He completed His task in the light of a single lamp, 'Abdu'l-Bahá cast aside His turban, shoes and cloak. He laid His head upon the side of the vault holding the sacred remains and wept with such a weeping that all those with Him also lamented.

That evening, when He returned home, a cablegram from America was awaiting Him, announcing that a site had been selected for the first House of Worship in the United States, and that plans were being made for its construction.

When two of His tasks were completed, the Son of Bahá'u'lláh came forth into the world to carry the message of unity and service to all mankind. He went first to Egypt, and, early in September 1911, arrived in London. His first public talk in the western world was given there on September 10, 1911, in City Temple. Later that evening He said that He was happy. Bahá'u'lláh had told Him that some day He would proclaim the Faith in the West. When They were in prison They never knew whether tomorrow would bring life or death, but Bahá'u'lláh had seen the end in the beginning, and now He, 'Abdu'l-Bahá, was here, introducing the Cause into a western land.

Asked how long it would be before the world attained happiness, 'Abdu'l-Bahá replied that it depended on how intensely His hearers served mankind. They were all torches that He had lighted with His own hands. They were to go forth and light others, until all the separate waiting servants were linked together in one great unity.

#### The Master Comes to America

Arriving in New York on April 11, 1912, the Master was interviewed by newspaper reporters. Speaking of the Statue of Liberty as a symbol of freedom 'Abdu'l-Bahá told the reporters that there are three stages in man's development: freedom from nature, freedom from his fellowman and, finally, freedom from self.

While in California, He prophesied that the first flag of international peace would be raised in that state—foreseeing the time in 1945 when the nations of the world would meet in San Francisco to form the United Nations.

At other times during His travels, 'Abdu'l-Bahá spoke of the coming strife between the races in the United States, and how the "movement of the left"



Hand of the Cause William B. Sears addressing the audience at the public congress commemorating the Master's visit in 1912.

would acquire great world importance. He also predicted the persecution of the Jews in Europe.

On May 1, 1912, a typically windy May day along the shores of Lake Michigan, 'Abdu'l-Bahá dedicated the cornerstone for the Temple in Wilmette. On the "ridge" where the Ouilmette Indians had lived years before, He told the assembled friends that they should "make a beginning" on the Temple work and all would come right. He said that the Temple already existed in the unseen world. Then He turned the first spade of earth, after which friends of many races and nationalities helped to deepen the resting-place for the stone. Finally, 'Abdu'l-Bahá dedicated the stone on behalf of all the people of the world.

As they turned those spadefuls of earth symbolizing the inception of what 'Abdu'l-Bahá termed the Mother Temple of all the world, the believers had no resources except their tremendous love. Yet now the Temple is fulfilling its destiny. Since its dedication in 1953 it indeed has become the mother of Temples throughout the world, in Australia, Africa and Germany.

'Abdu'l-Bahá had also prophesied that, when the Temple was completed, there would be a great impetus in the spread of the Faith, and after the dedication the Teachings were carried to a hundred countries within one year—an exact fulfillment of His words.

When, on December 5, 1912, 'Abdu'l-Bahá left the shores of America, the sun seemed to the friends to have been taken out of the sky and the birds to have stopped their singing. But He had left in the believers' hearts all of the beautiful Teachings.

Both Bahá'u'lláh and 'Abdu'l-Bahá foretold the threat to mankind's existence posed by the discovery of atomic power. Bahá'ís the world over are laboring day and night to bring into fulfillment the principles of the Cause—such as world government, a world language, world disarmament, a universal police force and the elimination of every type of prejudice—as an antidote for the evils represented by atomic warfare.

These are the Teachings which the Son of Bahá'u'lláh brought to America fifty years ago.

-Joy and Joseph McCormack

# Memories of 'Abdu'l-Baha'

By Stanwood Cobb

I first met 'Abdu'l-Bahá vicariously, so to speak, and it was this meeting that brought me into the Bahá'í Faith in the summer of 1906. It happened that being in the vicinity of Green Acre that summer I made a pilgrimage there to see what it was all about. My curiosity had been aroused by weekly articles in the Boston Transcript. At this time I was studying for the Unitarian ministry at the Harvard Divinity School.

It was a warm Sunday afternoon in August. The big tent on Green Acre's lower level, where the lecture hall now is located, was filled to capacity to hear some famous sculptor from New York. I was not greatly interested in his lecture. It was not for the sake of art that I had come, but for the sake of religion.

At the end of the lecture I went up to speak to Sarah Farmer — who had been presiding in her own ineffable way, shedding a warm spiritual glow upon the whole affair. As I had previously met her in Cambridge at the home of Mrs. Ole Bull, I ventured to recall myself to her.

Miss Farmer took my hand in hers and cordially held it while she looked into my eyes and asked, "Have you heard of the Persian Revelation?"

"No," I answered.

"Well, go to that lady in a white headdress and ask her to tell you about it. I know by your eyes that you are ready for it."

What had she seen in my eyes? I do not know. But what she had read there proved true. For within half an hour from that moment I became a confirmed Bahá'í and have remained so ever since.

But it is of 'Abdu'l-Bahá that I am writing, and not of myself. How did it happen that 'Abdu'l-Bahá, seven thousand miles away and a prisoner in 'Akká, could at such a distance confirm me with such immediacy into the Bahá'í Faith?

It happened in this way. The path had been prepared, so to speak. For in reviewing books for the Boston Transcript which dealt with the prevailing and rapidly increasing flaws in our present civilization, and the need of a better world order, I had begun to debate deeply with myself on this matter of such great universal concern.

It is true, I thought, that a new and better pattern of civilization needs to be devised. But even if such a pattern—an ideal pattern—were conceived, who could put it over? Could I, as a clergyman, hope to convert all my congregation to it? Much less could I hope to convert the whole country. And no human being could by any conceivable power of vision and of personality bring all humanity into such a kingdom of perfection.

I still vividly remember how I was taking a long walk in the beautiful suburb of Chestnut Hill, around the reservoir, when the solution of this problem flashed into my mind. Someone must appear with more than

human authority, in order to win the allegiance of the whole world to an ideal pattern for humanity.

This was my general frame of mind when Mary Lucas, the "woman in white"—a singer just back from visiting 'Abdu'l-Bahá—took me under an apple tree on the sloping lawn and proceeded to unfold to me the Persian Revelation. Her exposition was very simple. It consisted of only these four words: "Our Lord has come!"

The moment Mary Lucas uttered those words I felt, This is it! How did it happen that I felt that way? The "woman in white" had not discoursed to me upon the spiritual character and greatness of 'Abdu'l-Bahá, nor upon the principles of the Bahá'í Faith. How great is the power of speech, when one simple utterance could sweep me—mind, heart and soul—into that Faith!

But it was more than these four words that empowered Mary Lucas so to usher me into the Cause. It was more than speech itself. It was a unique spiritual vibration which Mary Lucas had brought from 'Akká that convinced me. And it was the strange cosmic dynamism with which her words were charged that moved my soul.

If 'Abdu'l-Bahá Himself had stood under that apple tree and addressed me, I could not have been more convinced. For what is distance on the plane of spirit? Mary Lucas had brought the spirit of 'Abdu'l-Bahá with her. I felt it, and I was convinced. Especially as my own soul had already sought out and found the answer to the world's dire needs: Someone must appear with more than human authority.

П

So that was my first meeting with 'Abdu'l-Bahá — strangely vicarious, perhaps predestined. The second meeting — with 'Abdu'l-Bahá in person while He was still a prisoner in 'Akká — took place in the following way. In February of 1908 I had the great privilege of visiting Him in company with Lua Getsinger, famous in the annals of Bahá'í history.

I accidentally (or was it by destiny?) ran into Lua on the steps of Shepard Hotel in Cairo, where I had gone for a few days of travel during the midyear holidays of Robert College (Constantinople), in which at that time I was teacher of English and Latin.

"What are you doing here?" asked Lua in great surprise.

"What are you doing here?" I asked, in equal surprise.

It seems that Lua was on a pilgrimage to 'Akká, and she urged me to leave off my travels in Egypt and join her. I explained that I had written 'Abdu'l-Bahá for permission to visit, but had been answered that at that time it was not advisable.

"But I have standing permission to take anyone with me," urged Lua.

"But I have arranged a trip up the Nile with my friend Hussein."

"What is a trip up the Nile compared with the privilege of visiting the Master?"

Lua's logic was convincing and her ardor compelling. Twenty-four hours later saw me ensconced in a room adjoining 'Abdu'l-Bahá's in the historic "prison of 'Akká," in reality a large compound enclosed within walls.

My first meeting with 'Abdu'l-Bahá was bewildering. We were ushered into a long study, lighted by large French windows at the farther end. I saw a large desk there, but no person sitting at it. Only a radiance of light. As we approached the end of the room, a majestic figure in Oriental garb became evident to me. It was 'Abdu'l-Bahá.

Lua Getsinger, with the devotion of a Mary Magdalene, fell to her knees and fervently kissed His robe. But what was I to do? I am not one who can act insincerely. Should I merely shake hands with Him? As I stood in hesitation 'Abdu'l-Bahá, fully realizing my predicament, saved me from it by taking me in His arms and embracing me.

"You are welcome!" He said.

Every evening at dinner 'Abdu'l-Baha, who did not eat at that time, helped to serve us. He went around from guest to guest, putting more food upon the plates. This is the height of Oriental hospitality, to serve an honored guest with one's own hands.

When the meal was over, 'Abdu'l-Bahá would give us a brief talk on spiritual themes. I regret I have not a memory sufficient to recall all that He said. But I do recall two of these messages of spiritual wisdom.

"It is not enough to wish to do good. The wish should be followed by action. What would you think of a mother who said, 'How I love you, my babe!' — yet did not give it milk? Or of a penniless man, who said, 'I am going to found a great university!'"

On another occasion He spoke of the need for loving patience in the face of aggravating behavior on the part of others. "One might say, 'Well, I will endure such-and-such a person so long as he is endurable."

But Bahá'ís must endure people even when they are unendurable!"

Three extraordinary qualities which characterized all of 'Abdu'l-Bahá's utterances were to be found in these two brief conversations: His supreme logic; His delightful sense of humor; and the inspiring buoyancy with which He gave forth solemn pronouncements.

For instance, when He said, "But Bahá'is must endure people even when they are unendurable," He did not look at us solemnly as if appointing us to an arduous and difficult task. Rather, He beamed upon us delightfully, as if to suggest what a joy to us it would be to act in this way!

I want to emphasize this important point — the joyousness with which 'Abdu'l-Bahá always depicted the spiritual life as He enjoined it upon us. And why not? Is man's spiritual life not in reality more joyous than any other kind of life that he can lead?

This philosophy of joy was the keynote of all of 'Abdu'l-Bahá's teaching. "Are you happy?" was His frequent greeting to his visitors. "Be happy!"

Those who were unhappy (and who of us are not at times!) would weep at this. And 'Abdu'l-Baha would

smile as if to say, "Yes, weep on. Beyond the tears is sunshine."

And sometimes He would wipe away with His own hands the tears from their wet cheeks, and they would leave His presence transfigured.

On the occasion of this visit I had been under a severe strain at Robert College, due to disciplinary troubles. That was one of the reasons for my diversionary trip to Egypt. Also I had been slowly recovering in previous years from a nervous depression due to overwork at Dartmouth. I had been earning my way through Dartmouth, and also at the Harvard Divinity School. At times I would feel so depressed that I should have been glad to have found a hole in the ground, crawled into it, and pulled the hole in after me. I understood at such times the Hindu craving for extinction.

'Abdu'l-Bahá came into my room one morning without His translator. He sat beside me and took one of my hands in both of His and held it for a minute or two. He had not at any time inquired as to my health. He knew. From that moment on I found myself permanently relieved of these depressive moods. No matter how hard the going, I have always since then been glad to be alive.

At last, all too soon, the time came to go. The three days assigned for our visit had come to an end. I shall never forget how Lua Getsinger sobbed as if her heart would break as she slowly descended the long flight of steps, looking back frequently at 'Abdu'l-Baha Who stood benignly at the top.

And I shall never forget how joyously 'Abdu'I-Bahá smiled at Lua's tears, knowing that they were more precious than pure gold. For they were the complete offering, at that moment, of Lua's heart and soul to the Master—the instinctive expression of her great love. 'Abdu'I-Bahá knew that these were not tragic tears. They were like the vernal showers that prelude the rich blossoming of spring.

Needless to say, the ensuing spring at Robert College was one of the most glorious periods of my life. Never had the birds sung so sweetly, the flowers and shrubs bloomed so exquisitely, the golden sunshine seemed so intoxicating. As for my disciplinary troubles at the college, they vanished like mist which the sunshine dispels. My pupils, some of whom had been carrying knives and revolvers, loved me again and more than ever. Such was the magic power that I brought from 'Akká.

III

Again it was my privilege to visit 'Abdu'l-Bahá in the summer of 1910, and this time at His own invitation. I was given the privilege of spending a week there, in the Persian guest house on the slopes of Mt. Carmel. 'Abdu'l-Bahá at this time was living in Haifa in the home built for Him by Mrs. Jackson, having been freed from His imprisonment by the Young Turks in the summer of 1908. The oppressive and cruel governor who had in vain sought graft from Him and had threatened to send Him to the malign dungeons of Tunis, had himself met the fate he had designed for 'Abdu'l-Bahá — the fate of death, and at the hands of the Young Turks. And 'Abdu'l-Bahá was enjoying, for the first time since His boyhood, the luxury of freedom.

He seemed to me more noble in countenance, more regal in bearing, more potent in the power of His presence than ever before. Every evening at sunset He met with the pilgrims, assembled in a large room, and gave a spiritual discourse.

One afternoon I found the pilgrims waiting outside at the gate for 'Abdu'l-Baha. He had been making a call upon the Turkish consul and was expected soon. After a few moments we saw His carriage stop at the foot of the short hill, where He got out in order to walk the rest of the way for the sake of exercise. All of the Persian pilgrims stood in their customary reverential attitude, awaiting His approach with bowed heads and arms crossed upon their breasts. I alone, as an American, took the privilege of watching Him as He approached, enjoying the majesty of His movements and the nobility of His whole appearance. But as He neared me I involuntarily also bowed my head. Some power emanating from Him seemed to obligate this attitude. So had Professor E. G. Browne, the only Occidental ever to visit Bahá'u'lláh, felt obligated to bow his head in the presence of the Prophet.

This power emanating from 'Abdu'l-Baha was not expressed for the purpose of producing submission. It was a power which He never expressed to non-Bahá'ís. Let us say, rather, that it was a privilege He gave us, of seeing a little behind the veil; of experiencing the direct effect of that Cosmic Power which in this early period of our development seems supernormal, however normal it may become to us at some distant future stage of our soul's development.

No, 'Abdu'l-Bahá never put forth any of His spiritual power to dazzle, persuade or overawe sceptics or unbelievers. Of this fact I shall later give a vivid instance.

On the day I arrived at Haifa I was ill with a dysentery which I had picked up in the course of my travels. 'Abdu'l-Bahá sent His own physician to me, and visited me Himself. He said, "I would that I could take your illness upon Myself." I have never forgotten this. I felt, I knew, that in making this remark 'Abdu'l-Bahá was not speaking in mere terms of sympathy. He meant just what He said.

Such is the great love of the Kingdom, of which 'Abdu'l-Baha spoke so often and so much. This is a love which is difficult, almost impossible, for us to acquire - though we may seek to approximate its perfection. It is more than sympathy, more than empathy. It is sacrificial love.

Looking back, it seems strange that 'Abdu'l-Baha did not employ His healing power directly upon me, as He had done on the occasion of my previous visit. He left me to the care of His physician and to the prescribed medications. It took three days for me to get on my feet again.

Why did He not restore me directly to health by means of spiritual healing? There is some deep spiritual lesson here. It was not 'Abdu'l-Bahá's province to go about healing physical diseases. It was His mission to expound the Teachings and express the spiritual potency of the world's Divine Physician. Physical events and conditions are of less importance in our lives than the development of our spiritual nature.

In regard to health in general, I will quote here a statement which 'Abdu'l-Bahá had made to me on my previous visit: that health is the expression of equilibrium; that the body is composed of certain elements, and that when these elements are in the right proportion, health results; and that if there is any lack or preponderance in these elements, sickness results.

Thus fifty years ago 'Abdu'l-Bahá gave in a simple statement to me all the truths which the new science of biochemistry is now discovering.

But there is still another cause of illness, 'Abdu'l-Bahá went on to say. Illness may be caused by nervous factors. Anything that shocks us or affects our nerves may also affect our health.

To be continued

## Hands Cable U.S. Assembly on Passing of Outstanding Early Believer

"Grieved (by) passing (of) much loved Carl Scheffler, steadfast, devoted, tireless servant (of the) Master (in the) early days (of the) Faith (in) America. (His) outstanding services (in the) Temple, teaching (and) administrative fields (during the) period (of the) beloved Guardian's ministry (are) unforgettable. Convey (our) deepest sympathy (to his) family (and) assure (them of our) ardent prayers (at the) Holy Shrines."

Haifa, Israel. May 20, 1962

(Signed) HANDSFAITH

Carl Scheffler was one of the very earliest American believers and, until his health failed, one of the most active and devoted Bahá'ís in the Wilmette Temple area. He passed away on May 17 in Evanston, Illinois.

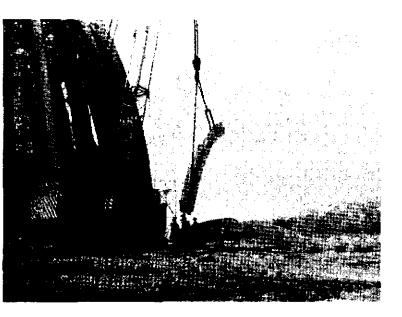
## School District in Alaska Recognizes Holy Days

The Juneau-Douglas Independent School District in Alaska has granted recognition to the Bahá'í Holy Days. This leaves only one Alaskan community with a local assembly that has not yet attained this goal.

## Belgian Believers Press Forward with Varied Teaching Activities

Recent activities in Belgium included the printing of a de luxe edition, in French, of the address of the Bab to the Letters of the Living. Its issuance was synchronized with celebrations of the Declaration of the Báb.

Soon afterward the city of Mons was opened to the Faith with a well-attended public meeting. Scheduled were a June teaching tour by Dr. Karl Schück of Germany and Belgium's first summer school, to be held in Aye (Marche en Famenne) August 4 to 13.





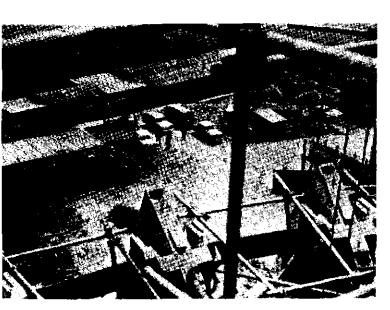
Directly above: With work proceeding apace on the Mother Temple of Europe, a top pillar section is hoisted skyward by a tower crane.

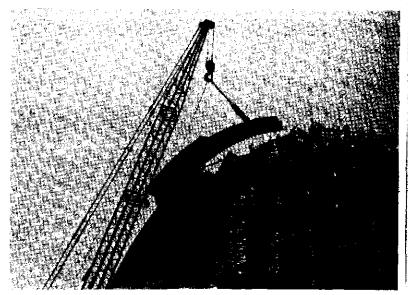
Upper right: Lowered gently into position, the section becomes a part of the dome structure.

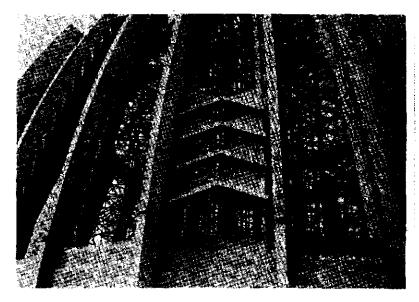
Middle right: At center are a few of the ornamental elements of diminishing width that will rise to the top of the Temple between the converging pillars or ribs.

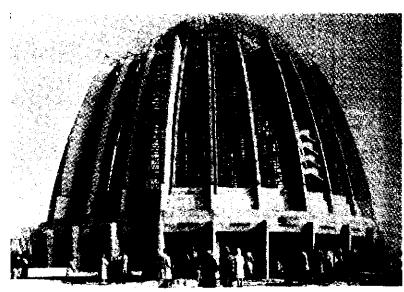
Lower right: Many of the friends visited the Temple grounds during the German community's 1962 national convention.

Below: In foreground, the tops of two of the middle pillar or rib sections, to which the upper sections are anchored. In background, living quarters of the workmen, Beyond, bordering on the original Temple property, is a barely visible 1786-square-meter piece of land presented to the national community by one of the friends.











First National Convention of the Netherlands, April 1962. Hand of Cause Hasan Balyuzi holds Greatest Name.

## Long-Awaited New European National Communities Spring into Being

Jubilation, thanksgiving and high resolve reigned in Western Europe at Ridván as eleven new national Bahá'í communities, successors to regional groups, sprang into being and elected their first national spiritual assemblies. Fostered for sixteen years by the U. S. National Assembly and its European Teaching Committee; guided by the messages of the Hands of the Cause, and by representatives of that revered body present in person, the believers gloriously achieved a multiple goal of the beloved Guardian's World Crusade and shouldered their responsibilities as separate national entities. Following are capsule accounts of some of the historic gatherings.

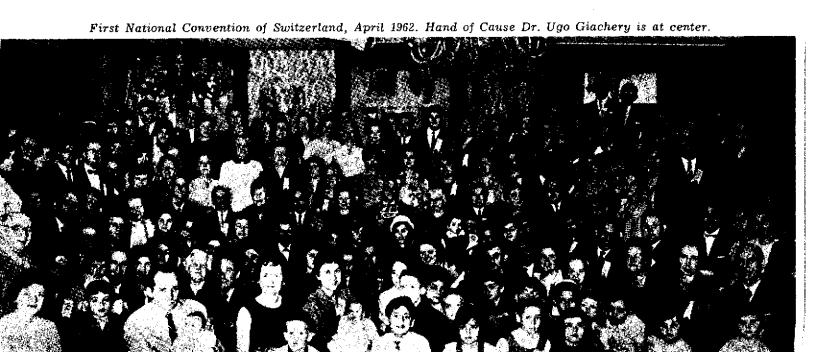
BELGIUM — Convening in the newly renovated national Haziratu'l-Quds in Brussels, in the presence of Hand of the Cause 'Ali-Muḥammad Varqá, the Belgian believers formulated weighty recommendations to the incoming National Assembly. The conferees were greatly encouraged by the announcement of generous contributions from the Hands in the Holy Land, from

late beloved Hand Amelia Collins, and from Mr. Obbadi, Persian believer in Morocco. In its turn, the convention accumulated a sum of money to aid in the completion of the European Mother Temple.

The convention rendered tribute not only to the revered Guardian, whose original impetus led to the formation of the national community, but also to the Hands, the National Assembly of the United States and the latter's European Teaching Committee, with whose aid the Cause was brought to Belgium.

ITALY—The believers, assembled in Rome for their initial convention, drew inspiration from the opening words of Hand of the Cause Dr. Giachery: "We are seeing the blossoming of the work of Shoghi Effendi."

With this statement as a keynote the delegates consulted at length on the new community's major tasks for the year 119: stabilizing the local communities by winning more Italians to the Faith, and increasing the pioneers in Rhodes, Sardinia and San Marino.







Attendants at Italy's First National Convention. Dr. Giachery (center) and others appear in both pictures.

Before convention's end the fledgling community had subscribed more than one-half of the year's estimated budget. In addition the friends contributed \$1,000 toward completion of the Frankfurt Temple.

NETHERLANDS—At The Hague, Hand of the Cause Hasan Balyuzi fired the enthusiasm of the convention with the statement that what has happened in Africa, Bolivia and India can happen anywhere, even if on a smaller scale, provided the believers adopt as their slogan "Teach, teach, teach!"

A strong foundation for the National Fund was assured by the announcement of gifts from the Hands, the late Amelia Collins, Mr. Obbadi of Morocco and Charlotte Stirratt Pinto, former pioneer to Holland. The Netherlands believers, on their part, contributed a substantial sum for the German Temple.

Mr. Balyuzi emphasized that the bounties showered on the Faith since the Guardian's passing were attracted by strict adherence to his precepts and the Covenant.

SPAIN—In Madrid, the first convention heard the messages from the Hands presented personally by Hand Paul Haney. All present gained a profound appre-

ciation of the urgency of expanded teaching efforts as the sea of mass conversion sweeps across the world.

Among the many highlights were a message from and acknowledgement to Virginia Orbison, first pioneer to carry the Teachings to Spain. For the first time in the history of the Faith in that country a unity banquet was held in a public restaurant. And also for the first time a Bahá'í book published in Spain, with government approval, was placed on sale.

SWITZERLAND—After nine years of fruitful cooperation with the Italian friends, the Swiss believers held their own first convention in Bern in the presence of Hand of the Cause Ugo Giachery. He exhorted the 136 friends present to study the writings of Shoghi Effendi, since they represent a condensed course on Bahá'u'lláh's Revelation that can imbue every student with that inner conviction of which the Guardian himself was the epitome.

The delegates centered their consultation seriously but happily on the best methods for reaching more hearts and minds with the Faith. To further this aim in their own age group, sixteen youth offered to travel and assist at firesides, and proposed the holding of a youths' camping conference.

First National Convention of Spain, April 1962. Hand of Cause Paul Haney is at right of center, last row but one.



Sixth Annual Convention of the Bahá'ís of Alaska, held in Anchorage, April 28-29, 1962.

## National Conventions Celebrate Victories, Gird Believers for Further Teaching Tasks

ALASKA — There were many new faces at Alaska's Sixth Annual Convention — visible evidence of the increase of more than 35% in total membership during the last year. Part of the increase was due to the opening of four new centers. In the light of this accelerated growth the theme of the convention became, "This is our year for mass conversion."

Careful consideration of the message from the Hands led to a determination to act at once in such matters as moving to pioneer posts, in order to form additional local assemblies as rapidly as possible during the coming months.

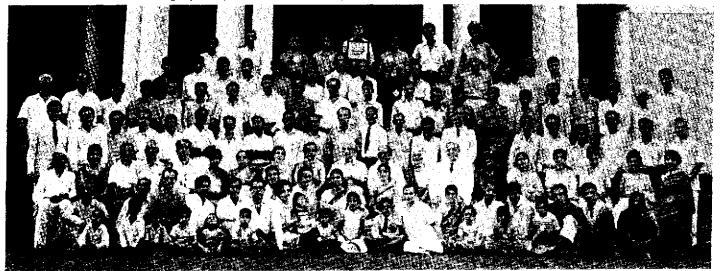
The treasurer's report revealed that \$1,600 had been contributed to the German Temple Fund in the past year, \$500 by the National Assembly and the rest by individuals.

A teaching discussion after the formal closing of the last regular session pursued the same theme as the convention itself, with the corollary reminder that there can be no locality in Alaska where mass conversion will start unless a Bahá'í is there.

SOUTH-EAST ASIA — Twenty-five delegates and about fifty visitors, representing seven countries, attended the convention, which was this year held for the first time in Saigon, South Vietnam. In the gathering were pioneers Mrs. Shirin Fozdar from Thailand and Orpha Daugherty and Jack Davis from the Philippines, as well as eight members of the Regional Spiritual Assembly.

The latter reported that South-East Asia had achieved all of its Crusade goals, and reviewed the mass conversion that has begun in the Philippines, Indonesia, Vietnam (which now has forty local assemblies) and British Borneo. A reminder of the continuing financial support required for the Mother Temple of Europe resulted in immediate contributions of well over \$500.

Attendants at 33rd Annual Convention of India, held at the national Haziratu'l-Quds, New Delhi, from April 29 to May 2, 1962, in the presence of Hand of the Cause Shu'â'u'llâh 'Alâ'î.







Groups of delegates and visitors at the Sixth Regional Convention of South-East Asia, held in Saigon, Vietnam.

Describing the mass conversion taking place in the Philippines, Jack Davis told how the movement began in August 1961 with thirty to fifty declarations per month, the pace increasing until 350 new believers declared themselves in a single month last spring. Thrilling also was an account, by Jamshid Maani of the Regional Assembly, of the teaching in the Mentawei Islands off Sumatra, where eight new villages had recently accepted the Cause.

Stories of these and other accomplishments gave spiritual stimulation to the believers and prepared them for still more prodigious efforts.

COLOMBIA — After two days of an enthusiastically responsive pre-convention school at Bogotá, the delegates and visitors gathered for the convention's opening and heard the stirring message from the Hands of the Cause. It inspired the resolve to more than double last year's achievements.

The latter had been far from inconsiderable. Particularly noteworthy was the opening of two Indian territories, one in the desert area of the Guajira on the northeast coast, the other in the rainy Amazon River region. Walking for miles over the desert, and

traveling along rivers infested with flesh-eating fish, the pioneers had reached their respective goals near Ridván, helped the last few Indians place their thumb-prints on membership cards, and achieved the near-miracle of establishing two new local assemblies in each of the districts.

The second and last day of the convention was taken up entirely with consultation on teaching, in both the civilized and primitive areas of the country. Then, after a farewell party given by the youth, the believers returned to their homes and pioneer posts determined to play a worthy part during the year that is ushering in the Universal House of Justice.

EL SALVADOR — The Second Annual Convention of El Salvador was the climax of the believers' own small crusade of the past year. During the previous week twelve souls had entered the Faith, making four new groups and showing promise of even larger numbers this year.

The great message from the Hands of the Cause set the spirit for the prayerful election of the incoming National Assembly. The same spirit animated all those present as they consecrated themselves to fulfilling



Delegates and visitors at the 1962 National Convention of Nicaragua.



National Convention of the Bahá'ís of Germany, held in Frankfurt/Main, April 1962.

the remaining goals of the Ten Year Plan and bringing unprecedented growth to the Faith in El Salvador.

HAITI — The goal of Haiti's convention at Port au Prince, aside from the election of its second National Spiritual Assembly, was to inaugurate plans for mass conversion in this Caribbean country, and the consultation during the two days of meetings was geared to that purpose.

The convention period came to a climax with the observance of Riḍván, first in a large public meeting addressed by Martial B. Coulanges and then with a supper at the Ḥaẓiratu'l-Quds.

HONDURAS—About thirty believers from seven communities came together at Tegucigalpa to hear and consult on the message from the Hands, elect Honduras' incoming National Assembly and celebrate the formation of new local assemblies in Triunfo de la Cruz and El Porvenir. Among the visitors was Don Salomé, the first believer to enter the Faith from the little town of Jaitique.

The host community of Tegucigalpa prepared a beautiful Ridván program including several powerful Tablets and a tape recording of the voice of 'Abdu'l-Bahá. During the last day of the convention, representatives from each of six communities were presented with copies of their incorporation papers. This Crusade goal has now been completed by the beloved Honduran national community.

MEXICO — The Second Annual Convention of Mexico, for which fifty-five of the friends traveled to Mexico City, bristled with exciting news and events.

A review of accomplishments revealed that the number of believers in the country had been much more than doubled during the year. Three new local assemblies had been formed and two more were to be elected shortly. The number of centers was raised from sixteen to over thirty and there are now Bahá'is in eighteen states and the Federal District.

The convention was inspired by the presence of descendants of four different Indian races, and by the consultative contributions of new native believers who are already working in the teaching field. On hearing the impelling message from the Hands of the Faith, a newly declared believer arose to offer himself as pioneer to Yucatan, the home of the great Mayan peoples. And as a climax three contacts from Cuerna-

vaca requested that their declarations be accepted by the incoming National Assembly.

PANAMA—In this beloved Latin-American national community the Second Annual Convention carried distinct overtones of mass conversion. Exemplifying this spirit was the presence of two special representatives each from the Guaymi Indians and from the Kuna Indians of the San Blas Islands, both of whom have been entering the Faith in large numbers.

A recapitulation at convention time showed that the Panama friends had more than quadrupled their numbers in a year, ending the period with some 342 Indian believers and a total of 377 new followers of Bahá'u'lláh. Six new local assemblies had been formed, five of them composed of indigenous people. Three of the latter are in the Guaymi area.

To the friends assembled at the convention the progress and prospects seemed almost incredible, but joyously gratifying. There was now an opportunity to open the Rio Bayano region, two tribes having asked that representatives of the Faith come there. Another island in the San Blas group had also asked for the Teachings, as had two more communities in the Guaymi area.

All of these events helped to sharpen the excitement and happiness of the friends as they closed the convention period with a banquet and the devoted native teachers and pioneers prepared for their arduous journeys to remote regions.

PARAGUAY — The Haziratu'l-Quds in Asunción was the scene of Paraguay's convention. The number of those attending, though not large, represented almost half of the country's adult believers and formed a broad basis of consultation.

The formation of a new local assembly in Concepción, the opening of almost all of the "departmentos" of the country and the enrollment of a number of new and enthusiastic youth were cited as the past year's most important victories. Among the tasks which still lay ahead were teaching among Paraguay's Indians, increasing the number of believers in general, consolidating the established communities and attaining financial maturity.

Most of the consultation was directed to these themes, and many helpful recommendations were offered the incoming National Assembly as the convention approached the end of its deliberations in a spirit of enhanced unity and individual responsibility.



National Convention of the Bahá'ís of Honduras.



National Convention of the Bahá'ís of Jamaica.

# Joy and Earnest Resolve Mingle at Conventions of Growing Latin-American National Communities



National Convention of the Bahá'ís of El Salvador.



National Convention of the Bahá'ís of Haiti.



National Convention of the Bahá'is of Colombia.





First National Spiritual Assembly of Italy, elected April 1962. Left to right, front row: David Ned Blackmer, Hossein Mahboubi (chairman), Teresa Pia Taffa (secretary), Augosto Robiati (recording secretary). Back row: Heshmat Moayyad, Mario Fiorentini (treasurer), Manutcher Majzub, Hossein Avarigan, Mario Pierulli (vice-chairman).

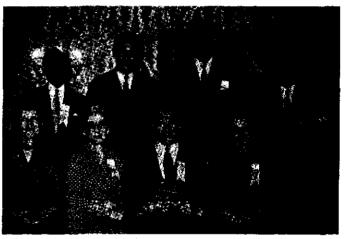


First National Spiritual Assembly of Spain, elected April 1962. Left to right, front row: Antonio Jimenez (recording secretary), Luis Ortuno (secretary), Francisco Salas, José Lopez Monge (chairman). Back row: Ruhollah Mehrabhkani, Carlos Chias, Ramon Escartin (vice-chairman), Isidro Torrella (treasurer), Charles Ioas.

## Goals Gained in Continental Europe



First National Spiritual Assembly of Portugal, elected Ridván 1962. Left to right: Carl Scherer, Angelo Silva Carneiro (chairman), Sra. Hilda Rodrigues (secretary), Mansour Masrour, Pablo Flores, Carlos Salomão (recording secretary), Sra. Sara Tiffon Romanet, Julião Serrano (treasurer), Richard Walters.



First National Spiritual Assembly of Switzerland, elected April 1962. Left to right, seated: Elsa Steinmetz, Anna Kunz (secretary), Fritz Semle (chairman), Mona Haenni-de Bons, Martha Müller. Standing: Fritz Schär (treasurer), Daniel Schaubacher (recording secretary), William Hatcher, Walter Ott.

First Spiritual Assembly of Kiel, Germany, formed April 1962. Left to right, seated: Miss Heidvun Ehlers, Miss Bärbel Büscher, Miss Ursula Walter. Standing: Magsoud Djamali, Amir Amai, Massoud Rohani, Darius Modarai, Traj Tshvagy, Nader Tawakol-Khadai.



Present members of the Spiritual Assembly of Cartagena, Spain. Originally formed in 1956, the assembly is pictured here for the first time.



### Unitarian Church in New Jersey Memorializes 'Abdu'l-Bahá's Visit

During His American tour in 1912, 'Abdu'l-Bahá enthralled a large audience gathered in the Unitarian Church of Montclair, New Jersey. This year, on May 13, the present minister, Dr. Norman Fletcher, welcomed the Montclair Bahá'ís to a service which he termed a memorial dedicated to the Master's visit.

In his opening words before the 250 people present, Dr. Fletcher referred to 'Abdu'l-Bahá as "the distinguished and saintly world leader of the Bahá'í Faith," gave a moving account of His imprisonment, subsequent release and historic travels, and invited inspection of His picture and the church's membership book, in which the Center of the Covenant had inscribed a prayer in Persian.

In the sermon itself, entitled "A Universal Religion for the Unity of Mankind," the minister repeatedly mentioned 'Abdu'l-Bahá's words regarding the oneness of humanity. He likewise stressed the oneness of religion and other principles of the Faith, quoting copiously from the original 1912 talk and from other utterances of the Master. In conclusion Dr. Fletcher read a translation of the prayer revealed in the church fifty years ago.

After the service the believers exchanged felicitations with the minister and members of the congregation, answered questions and gratefully accepted a tape recording of the sermon. Subsequently, at Dr. Fletcher's suggestion, several Bahá'í books were displayed on the vestry book table.

As in the case of similar sermons by Unitarian clergymen, this event did not constitute recognition of the divinely inspired nature of the Faith. Nevertheless, the impressive commemorative service, together with the accompanying publicity, could properly be regarded as a gracious and timely example of gratuitous proclamation.

## Literary Award Results in Unusual Publicity for Faith

The Society of Midland Authors in Chicago recently invited Mrs. Eunice Braun, managing director of the U.S. Bahá'í Publishing Trust, to receive one of its Thormond Monsen awards on behalf of Guy Murchie for his book, Music of the Spheres.

Mr. Murchie, at present residing in Spain and unable to attend the awards program, was one of three authors receiving this top literary prize, presented annually to distinguished writers who have lived in the twelve midland states. Mr. Murchie was for several years a feature writer with the Chicago *Tribune*, and later a war correspondent.

Mrs. Braun was introduced as the publisher of Bahá'í books in the United States and was then able, in her acceptance speech, to mention Mr. Murchie's connection with the Faith. As a result of this double reference there was considerable informal discussion of the Cause among the approximately 150 leading authors, journalists, publishers, literary editors and news reporters who attended. Several requested Bahá'í literature.



Great interest was aroused at Park College in Missouri when an all-Bahá'í panel of varying backgrounds explained their respective approaches to the Faith. Here Gordon Laite gives an introductory talk before a fireside group of comparative-religion students.

## Renowned Canadian Teacher Passes Away

F. St. George Spendlove, Canadian believer of long standing, and a well-known and highly regarded teacher, died on May 10, 1962.

His passing will be deeply felt not only in Canada but also in the United States, particularly at the Green Acre Bahá'í Institute, in whose environs he maintained a summer home and where his inspiring courses were for many years a feature of the curriculum.

Addressing some of the believers of Pampa Cruz, the first indigenous group to reach assembly strength in Peru, Fidel Flores translates into the Huanco dialect instructions for the formation of their local assembly last April. Pioneer Lester Long drove over treacherous roads to the village's 12,000-foot altitude to represent the National Assembly at the ceremony. The latter was preceded by a bounteous "pacha manca," the earthcooked native meal served on special occasions.



## Responsible Before God

In the Bayán the Báb says . . . that it (the revelation of "Him Whom God would make manifest") will become universal and include all the people of the world. This shows that we will ultimately succeed. But could we not through our shortcomings, failures to sacrifice and reluctance to concentrate our efforts in spreading the Cause, retard the realization of that ideal? And what would that mean? It shall mean that we will be held responsible before God, that the race will remain longer in its state of waywardness, that wars would not be so soon averted, that human suffering will last longer.

Letter from Shoghi Effendi, through his secretary, February 20, 1932. Reprinted from Bahá'í News, No. 61.

## Church Talks by Marcus Bach Reinforce Michigan Believers' Proclamation Efforts

On Sunday, May 20, Dr. Marcus Bach, well-known religious scholar and writer who once visited beloved Shoghi Effendi, gave three talks in a Jackson, Michigan, church. In so doing he automatically strengthened current activities of the Jackson believers in proclaiming the Faith.

Addressing the first of two morning congregations, Dr. Bach expounded several Bahá'í principles, including the unity of religion and of the Prophets, and stated that all religions must help establish a world order. In his second talk, which was broadcasted, he added that the Bahá'ís already have the blueprint for such an order, and at an evening session he again included this statement. Thus a total of 350 churchgoers plus a radio audience heard of the Bahá'í principles and plan in the words of this renowned speaker.

About ten days earlier pioneer Winston Evans had spoken to a large local and vicinity group at the Jackson YWCA. And at about the same time Robert Gaines took part in a Freedom Forum at nearby Albion College, as a result of which many hundreds of people learned of the Bahá'í viewpoint on the theme, "Is There a God?" Substantial newspaper publicity following the forum reinforced the Bahá'í presentation.

The attention focused on the Faith by all these events is being vigorously capitalized by the believers in their continuing activities.

About thirty young people came together in Tübingen, Southern Germany, for an inspiring World Youth Day meeting. Gatherings planned for two other areas were handicapped by an epidemic and floods.





A large sign adjoining the Miami (Florida) Municipal Auditorium helped publicize a mass proclamation meeting held on April 16. When the presence of Vic Damone was assured, his name was added.

## Believers in Two States Open Fruitful Proclamation Campaigns

Even before the Miami, Florida, area was chosen by the National Assembly as one of five large centers for intensive proclamation during the last year of the Crusade, the three Bahá'í communities concerned got off to a flying start.

Apprised of a coming visit by traveling teacher Mrs. Eulalia Bobo, a joint committee from the North Dade County, Miami Beach and Miami communities rented the Miami Municipal Auditorium for April 16 and instituted a vigorous publicity effort, including a billboard sign adjoining the building. On the day of the meeting, when the presence of Vic Damone was assured as an added attraction, his name was placed on the sign. A flower-ringed Temple model, a book display, an exhibit sponsored by neighboring Broward County and printed programs with quotations from the Writings, all served to whet the spiritual appetites of the 300 people who attended.

Not included in this total was a chorus of seventyfive Negro youth from Northwestern Senior High School, who sang several selections and now provide prospects for youth activities.

Vic Damone gave an exciting account of his study and acceptance of the Faith. Mrs. Bobo followed with a well-pointed address entitled "One God, One Religion," in which she exhorted the audience to reexamine the Bible to find the way of life for this day.

Post-meeting publicity and three declarations indicated the immediate effect of the proclamation effort.

Somewhat earlier the Ferndale, Michigan, community initiated a proclamation campaign with a publicized fireside and with four Sunday-night public lectures in the town's Community Building. Subsequently a second series of meetings was held during April. A feature of the promotion used was the distribution of 850 pamphlets and 3,000 flyers. So far four declarations have been credited to the campaign.

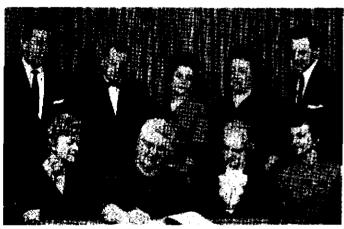


First Spiritual Assembly of Euclid, Ohio, formed April 21, 1962.



First Spiritual Assembly of Delray Beach, Florida, formed April 21, 1962.

## Goals Gained in the Western Hemisphere



Spiritual Assembly of Brookfield, Wisconsin, incorporated April 3, 1962. Signing the papers are, left to right, seated: Maud Reimholz, Agnes Puza, Marge Leonard, Marge Burke. Standing: Albert Reimholz, Lloyd Burke, Vera Nickel, Alice Schoonover, Hal Nickel.



First Spiritual Assembly of Pena-Tamboril, Dominican Republic, formed April 1962. From left to right: J. Agustin Reyes, Maria Fana, Moraima Polanco, Polidecto Germosén (chairman), Rosa V. Germosén (secretary), Lesbia Taveras de Perez, Juan de J. Pena (treasurer), Juan T. de León, Francisco Rodriguez (vicechairman).

First Spiritual Assembly of Springfield, New Jersey, elected April 1962. Left to right, seated: Mrs. Bess Ioas, Mrs. Carol Rutstein, Mrs. Estelle Rouse (secretary), Mrs. Alice Ioas. Standing: Nathan Rutstein (vice-chairman), Raymond C. Rouse, Dwight Baker, Paul C. Ioas (treasurer), Joseph C. Ioas (chairman).



First Spiritual Assembly of Snohomish District 1, Washington, formed April 1962. Left to right, seated: Martha Edsberg, Charles Gipson, Clara Haley, Ulale Gipson. Standing: Harriet Smith, Ruth Hallstrom, Blanche Larson, Pearl Hazeltine, Erma Cox.





Members of the Guarini-Tupi Indians, first tribe in Brazil to embrace the Faith. Tall man at center is Chief Capitão Branco.

## Absolute Sincerity of Teachers Wins First Brazilian Indians to the Faith

The door into the hearts of Brazil's great Indian population recently opened when all of the nineteen adults in the village of Itariri embraced the Faith. The village, located in the southern coastal area of the state of São Paulo, is made up of members of the tribe Guarini-Tupí.

The key to this wonderful door was the absolute sincerity of the believers who regularly visited the

Fifty people attended a stirring teaching conference at Lunco Creek, Nicaragua, the first such gathering on that country's southern Atlantic coast.



village over a period of several months. When the Indians recognized in their visitors true love, compassion and a desire to help them to a better way of life, they were also able to recognize the truth of the Message which had been brought, and accepted Bahá'u'lláh and His Teachings with confidence and joy.

Since the Guarini-Tupí believers are for the most part illiterate, and lack both the knowledge and the means to better their own condition, their Bahá'í brothers in the surrounding regions plan to give them basic instruction in school subjects, agriculture, hygiene and domestic arts, along with deepening in the Faith. Meanwhile the pure-hearted new Bahá'ís themselves have started to spread the Teachings and have expressed their desire to accompany the Indian Teaching Committee on its journeys, so that they may be of service in sharing the Message of Bahá'u'lláh with other tribes.

## Impressive Teaching Conference Stirs Primitive People in Nicaragua

Early in April fifty believers, contacts and children came together at Lunco Creek, Nicaragua, for the first teaching conference to be held on the southern Atlantic coast of that country. Some of the guests came from two all-Indian villages, others from a Creole settlement and the Red Bank district. All traveled on foot with their children to be present for the occasion.

Two pioneers, Creadell Haley and Hooper Dunbar, utilized the moving panorama of the Faith presented in "The Bahá'í Story." This story, prepared by pioneers serving the Navajo Indian Reservation in the United States, greatly simplifies the Teachings, and proved extremely effective in the conference.

Out of the gathering blossomed five new believers. Equally important was the remarkable demonstration of the unifying power of the Faith, which made itself felt both among the believers from several villages and among the visitors, who represented three races of different cultural backgrounds.

### Three All-Indian Assemblies Formed in Panama

Pictures on opposite page illustrate notable teaching results among Guaymi Indians in Chiriqui Province, Republic of Panama. Clockwise, from upper left:

Belisario Carrera, first Guaymi Indian to accept Bahá'u'lláh, pictured in the mountainous domain of his people.

The Carrera family, first complete Guaymi Indian family to enter the Faith.

The Bahá'í community of Alto Cerra Brisa.

Eight members of the first Spiritual Assembly of Alto Cerra Brisa. In rear is pioneer Donald Ross Witzel.

The Bahá'í community of Quebrada de Loro.

First Spiritual Assembly of Quebrada de Loro.

The Bahá'í community of Rabo Puerco. In the group are members of the village's first local assembly, which, like the other two assemblies shown, was formed during last Ridván. BAHA'I NEWS



Teaching in Guaymi Territory of Panama Results in Historic Formation of Three All-Indian Assemblies

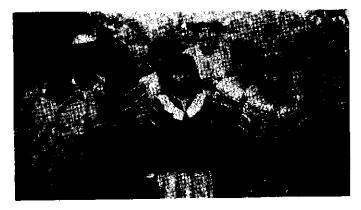
(See explanation of pictures at foot of opposite page)















National Spiritual Assembly of Colombia, 1962-1963. Left to right: Sra. Gloria de Fritzsche (secretary), Mrs. Ellen Sims, Srta. Leonor Porras (recording secretary), Ervin Thomas (chairman), Habib Rezvani, Mrs. Wilma Thomas, Luis Montenegro (treasurer), Charles Hornby, Stewart Waddell (vice-chairman).



National Spiritual Assembly of Paraguay, 1962-1963. Left to right, seated: Rosa de Laterza, Angélica de Doldán (assistant secretary), Kayhanoush Aazampanah, Margaret Mills. Standing: Gilbert Grasselly (treasurer), Victoria Rojas Vda. de Frey (vice-chairman), Anibal Torres (chairman), Amir Aazampanah, David P. Baral (secretary).

National Spiritual Assembly of Alaska, 1962-1963. Left to right: Verne Stout, Evelyn Huffman (secretary), Robin Fowler (vice-chairman), Kathryn Alio (assistant secretary), Donald Anderson, Lois Lee (treasurer), Robert (Pat) Moul (chairman), Janet Smith (recording secretary), Howard Brown.





National Spiritual Assembly of Germany, elected April 1962. Left to right: René Steiner, Eugen Schmidt (vicechairman), Eric Blumenthal, Mrs. Margot Dörnbrack, Miss Anneliese Bopp (secretary), Ruprecht Krüger (chairman), Otto Häfner (treasurer), Hans Randel, Bosorg Hemmati.

## National Assemblies

National Spiritual Assembly of North-East Africa, elected April 1962. Left to right, seated: Ali Ruhi, Ursulu Samandari, F. Ashraf (vice-chairman), L. Niederreiter. Standing: Gamal Rushdy (treasurer), H. Farhoumand, Gila Bahta (chairman), H. Ahdieh, J. Munajjim (secretary).





National Spiritual Assembly of Nicaragua, 1962-1963. Left to right: Armando Fonseca Duval (chairman), Leticia A. de Escalante (treasurer), Jorge V. Harper (assistant secretary), Creadell Haley, Hooper Dunbar, Salomón Escalante Elizondo (secretary), José Barahona Díaz (vice-chairman), Blanca Sequeira Montano (recording secretary), Francisco J. Aráuz Herrera.

## for Baha'i Year 119

Regional Spiritual Assembly of South-East Asia, elected April 1962. Left to right, seated: Jamshid Maani, Mrs. Shirin Fozdar (vice-chairman), Dempsey Morgan, K. A. Samimi (secretary). Standing: K. H. Payman, Le Loc, Jamshed Fozdar (chairman), John Fozdar, Leong Tat Chee (treasurer).





National Spiritual Assembly of Haiti, 1962-1963. Left to right: Eustace N. Bailey (recording secretary), Mme. Circe Brantome, Ampeline Posy, Alcide B. Narcisse (vice-chairman), Ellsworth Blackwell (chairman), Jean Desert, Mrs. Ruth Blackwell (treasurer), Mme. Odette A. Benjamin, Andre St. Louis (secretary).



National Spiritual Assembly of India, 1962-1963, with Hand of the Cause Shu'á'u'lláh 'Alá'í. Left to right, seated: H. Fatheázam (secretary), Dr. K. K. Bhargava (chairman), General 'Alá'í, Mrs. Shirin Boman (vicechairman), G. A. Amreliwala. Standing: R. R. Williams, Dr. H. M. Munje, K. H. Vajdi, P. C. Auplish, R. N. Shah (treasurer).

National Spiritual Assembly of Panama, 1962-1963. Left to right, seated: James Facey (treasurer), Raquel de Constante, Ruth Pringle, Leota Lockman (assistant secretary). Standing: Kenneth Frederics (chairman), Alfred Osborne (vice-chairman), Alan Pringle (recording secretary), Donald Witzel (secretary), Harry Hay.





Delegates and visitors from the South-East Asia Convention with pupils at the Bahá'í school in Nha Be, South Vietnam.

### International News Briefs

With the phrase "Religion is victory over fear" as their main theme, a full score of communities throughout West Germany this year held observances of World Religion Day. The celebrations ranged from prominent public meetings, fully covered by the press, to smaller gatherings radiating their own mysterious share of love and faith. One guest speaker, a well-known authority on comparative religion, emphasized that the Faith is "the religion of the future because it has solved the conflict between faith and science." Jointly the observances demonstrated the significant progress being made in Germany by the Cause of Bahá'u'lláh.

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In Bologna, Italy, forty guests and their forty Bahá'í hosts gathered at a restaurant to share a happy Naw-Rúz celebration that included music, prayers in three languages and convivial discussion. The Italian master

Far-ranging exhibit used at the Brussels observance of "National Day of Belgium."



of ceremonies briefly outlined the Faith before the group, which represented eight nationalities.

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When the Bahá'ís of Durham, North Carolina, were invited by the National Council of Negro Women to help arrange an international dinner, they were quick to capitalize on the opportunity. The repast became a Persian dinner and the incidental decor included a quotation from the Writings, the Greatest Name displayed on a beautiful wall rug, and a map showing the Cradle of the Faith. The affair received good publicity.

### BAHA'I IN THE NEWS

The April 1962 issue of Israel d'aujourd'hui, a monthly review published in Brussels, Belgium, carried a four-page article on Haifa and the Faith, including seven excellent illustrations. An explanation of why the Shrine of the Báb is located on Mount Carmel leads to the mission of Bahá'u'lláh, the principles of His Cause and the reasons why the unnamed author, of Jewish background, became a Bahá'í. The article was sponsored by the Regional Assembly of the Benelux countries prior to its dissolution. Publication of the story is a notable victory for the Faith, since the magazine, distributed largely in Israel and Europe in general, also reaches prominent personalities in Belgian academic, literary, financial and governmental circles.

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The English edition of last October's Italian Books and Periodicals, a review published in Rome, Italy, by the Presidency of the Council of Ministers, lists among books recently received "Le lezioni di San Giovanni d'Acri." The momentarily mystifying naming of 'Abdu'l-Bahá as the author is explained by the fact that this is an Italian version of the well-known compilation "Some Answered Questions" originally collected and translated into English by Laura Clifford Barney.

Delegates to Belgium's first Convention in session at the national Ḥaziratu'l'-Quds in Brussels. With them, at left rear, is Hand of the Cause 'Ali Muḥammad Varaā.



The spring edition of *The Voice*, a British quarterly devoted to "universal spiritual news," showed a large picture of the Wilmette Temple accompanied by an outstandingly sympathetic article. Concluding the latter were two brief quotations from the words of Bahá-'u'lláh which, wrote the author, "exemplify the spirit of the World Faith in its all-embracing simplicity."

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The March number of Walkabout, Australian Way of Life magazine, carried an excellent three-page picture story entitled "The Bahá'í House of Worship." Included were a full-page picture of the Sydney Temple itself and a half-page view showing it in its setting of natural landscaping.

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The Faith has received excellent publicity as a result of a tour of Latin American countries by Mr. and Mrs. Habib Sabet of Iran. Included were an extensive article in the March 1 issue of the Chilean newspaper Las Ultimas Noticias, and two pieces published on successive days (February 13 and 14) by La Cronica of Lima, Peru.

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During the Naw-Rúz period a theater in Fort Myers, Florida, showed the motion picture "The King of Kings." Promoting the picture in the theater's outdoor display cases were two large full-color panels, one of Jerusalem and the other of Haifa. The latter was a replica of a previously noted poster dominated by the Shrine of the Báb and the International Archives Building.

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An interesting if unconscious implementation of the Teachings is described in the book *India's Social Miracle*, by Daniel P. Hoffman. It is the story of a movement not connected with the Faith but called, strikingly enough, the Bhave Movement (from its author, A. Jinoba Bhave). Even more surprising is the

University of Oregon students at one of several firesides held during Religious Emphasis Week. One-third of all organizations on the campus asked for and heard Bahá'í speakers.





Attendants at a school to prepare Bahá'í teachers, held in Mexico City in April.

fact that its principles parallel many of Bahá'u'lláh's Teachings, with great emphasis on the solution of the economic problem, a social sickness of staggering proportions in India. One of the forewords of the book is by Richard St. Barbe Baker, a well-known New Zealand Bahá'í, who quotes Bahá'u'lláh's famous words, "The earth is but one country and mankind its citizens."

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On page 26 of his recently published book, Jewish Life Today, Rabbi Richard C. Hertz, Ph.D., mentions the Faith in relation to the State of Israel. "The government," he writes, "sponsors a Ministry of Religious Affairs which is supported through tax collections from the entire population. It is responsible for contacts between the State and Israel's non-Jewish religious communities—Christian, Moslem, Bahá'í and Druse. Its chief duty is to supply the religious needs of the Jewish Community."

Some of the sixty-two people who attended a potluck dinner and talk at the Reno-Sparks (Nevada) Indian Colony last spring. Mrs. Ruth Moffett was the speaker. Three Indian tribes—the Shoshones, Washoes and Piutes—were represented.



### Baha'i Publishing Trust

Convincing Answers. By William Sears.

To assist every believer to fulfill his teaching obligations in the final, momentous year of the World Crusade, the National Spiritual Assembly has authorized a very large printing of this new booklet. The original text, prepared by Hand of the Cause William Sears, carries the full title: The Bahá'í Faith offers Convincing Answers to your questions about Impending Atomic War; Seething Racial Tension; Corruption and Graft in Business and Politics; Increasing Divorce Rate; Widespread Crime and Delinquency; Alarming Increases in Mental Illness; Alcoholism and the Use of Narcotics; Religion's Failure to Solve Personal and Social Problems; Growing Distrust Between Capital and Labor: Threat of Atheism. The cover also carries the following line: "Learn how Christian and Jew, Black and White, East and West have found peace of mind and satisfaction of soul in over 250 countries of the world."

The text is largely in a question-and-answer format, with many quotations about the Bahá'í Faith from world leaders and scholars. A small map gives an idea of the spread of the Faith throughout the world, and there are illustrations of the Bahá'í Temples and of groups that exemplify the diversity of the Bahá'í world community. The size is  $9 \times 6$ , 32 pages, red, black and white cover design.

Because of low selling price and heavy distribution problem involved on this item, the minimum quantity specified must be observed on all orders. Bahá'ís living in a community (group or assembly) should send their orders only through their community librarian (literature representative). Single copies within the community should sell at \$.25, but individuals are also entitled to buy at the large-lot price from their local literature distribution service. No standing orders.

20	copies	(minimum quantity) \$ 5.00
100	copies	\$20.00
500	copies	\$75.00

### Out of Print

The following publications are out of print and can no longer be supplied by the Bahá'í Publishing Trust. Please delete them from your catalogs and do not order in the future.

An Aid to the Study of the Administrative Order of the Faith of Bahá'u'lláh (Study Guide).

Atomic Mandate by Marzieh Gail.

Báb's Address to Letters of the Living, The.

Bahá'í Peace Program, The (paperbound edition only). Clothbound edition of these two Tablets of 'Abdu'l-Bahá is still available. Please note that this book is a completely separate item from the pamphlet of the same name.

Bahá'í Temple Gardens (reprint from magazine). Color Magazine (reprint from magazine).

Fireside Teaching (Statement by National Spiritual Assembly)

Spell of the Temple, The by Allen McDaniel.

Trustees of the Merciful. (This compilation will be combined with The Bahá'í Community, which is currently out of stock also and being revised extensively.)

World Order Magazines.

### For Mass Conversion

"We must not just pass the word along but 'give the glad tidings!' Mass media are a wonderful tool, but there is no substitute for a face-to-face talk." From a conference on mass conversion held in Chippawa, Ontario (Canada), on March 4.

### Calendar of Events

#### **FEASTS**

July 13 - Kalimát (Words) August 1 - Kamál (Perfection)

HOLY DAY

July 9 - Martyrdom of the Báb

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS  $_{
m July}$  27-29

### Baha'i House of Worship

### Visiting Hours

#### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

#### Sundays

3:30 to 4:10 p.m.

### Public Meeting

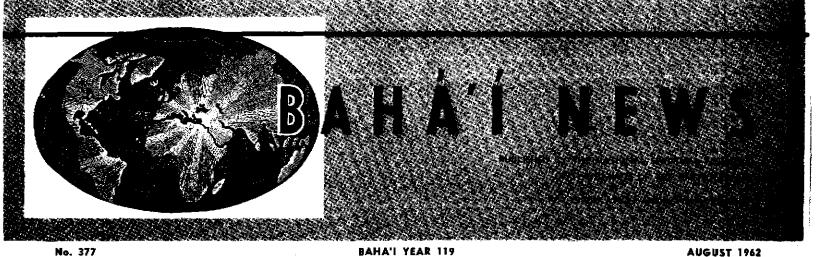
Sunday, July 15 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

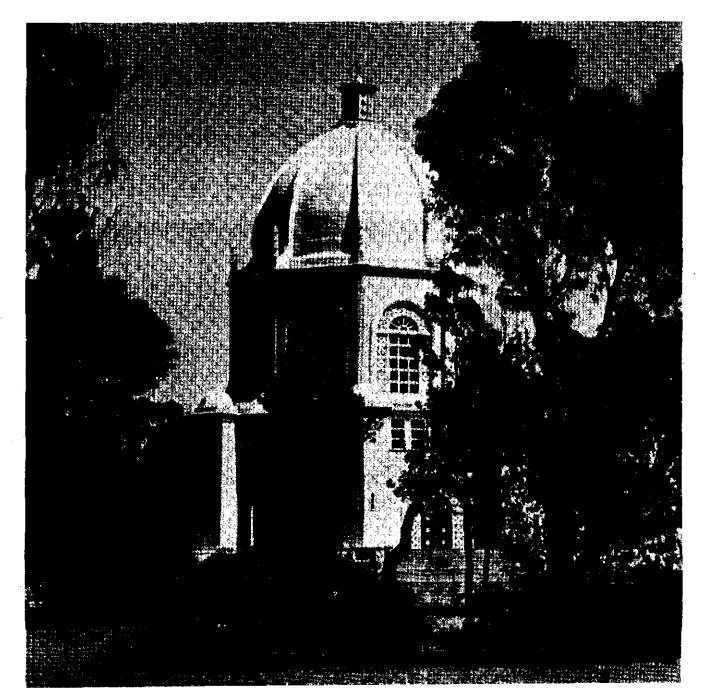
Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss D. Thelma Jackson, National News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

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# The Sydney Temple in its Lovely Setting



# Memories of 'Abdu'l-Bahá

By Stanwood Cobb

(Continued from July issue)

IV

All that has been written up to this point is a sort of introduction to the recording of my memories of 'Abdu'l-Bahá on the occasion of His visit to this country in 1912. The purpose of this introduction is to show what sort of a personage it was that on April 11, 1912, landed at the port of New York for an extended visit and lecture tour in this country.

Here was an Oriental in Oriental garb, a man Who had been prisoner most of His life, a character Whose life was for the most part lived on a spiritual plane so lofty as to be almost beyond our comprehension. How did this Servant of God meet, fit into and adjust to the objective, dynamic and materialistic life of America?

'Abdu'l-Bahá, upon landing in New York and being surrounded by alert and inquisitive reporters, was perfectly at home. And why not? Is there any limit to the power of spirit? Was not 'Abdu'l-Baha's universal spirit as capable of dealing with the fast-vibrating technological Occident as it had been in dealing with the mystic and more spiritual Orient? We shall see, as this narrative continues, how He was "all things to all men"; protean in His universality; thoroughly at home in every environment.

This majestic figure — in tarboosh, turban and flowing robes — drew the newspaper men into His aura and immediately won their favor.

"What do you think of America?" He was asked. "I like it. Americans are optimistic. If you ask them how they are they say 'All right!' If you ask them how things are going, they say, 'All right!' This cheerful attitude is good."

And so 'Abdu'l-Bahá won reporters' hearts and continued to do so throughout His stay in America. He never seemed to them, or was described by them, as a strange or exotic personality. He always received favorable and constructive notices from the press.

For eight months 'Abdu'l-Bahá traveled over the United States from coast to coast, giving addresses in churches, universities and lecture halls. Several of these addresses I was privileged to attend. As I look back on these occasions, I recall more vividly His platform presence than the contents of His addresses, which of course have all been published.

'Abdu'l-Bahá did not, as a lecturer, stand still. His movements were very dynamic. He paced back and forth on the platform as He gave forth His spiritual utterances. I felt that the general atmosphere and the effect of His words were enhanced rather than diminished by the presence of a translator. For the techniques of translation gave 'Abdu'l-Bahá a certain spiritual dignity, such as could not have been attained by a straight address in the language of His hearers.

The situation was as follows: 'Abdu'l-Bahá would make a statement of a length within the power of the translator to render; then He would stand and smile as

the translation was given, or He would nod His head to affirm important points. In other words, 'Abdu'l-Bahá did not stand passive during the period of translation. He constantly illumined this translation with the dynamic power of His own spiritual personality.

And when He spoke, the Persian words—so beautiful and strong—boomed forth almost as musically as in operatic recitatives. While He spoke He was in constant and majestic motion. To hear Him was an experience unequaled in any other kind of platform delivery. It was a work of art, as well as a spiritual service. First would come this spiritual flow of thought musically expressed in a foreign tongue. Then, as the translator set forth its meaning to us, we had the added pleasure of watching 'Abdu'l-Bahá's response to the art of the translator. It was, all in all, a highly colorful and dramatic procedure.

The substance of 'Abdu'l-Bahá's talks, here and in London and Paris, have been published and are available for study. One can perceive in all of these addresses and discussions a peculiar adaptation to the Occidental mentality and way of thinking. They are, to sum it up in one word, supremely logical.

It was the Greeks who taught the world how to think in logical terms, and they thereby laid the foundations for all Western thought and science. From the Greeks we have learned how to begin at "A" in order to get to "Z"—or as in Greek, from "Alpha" to "Omega."

The Orientals do not think in just this way. Their mentality has never submitted to the Greek discipline. Their minds are more mystical, more immediate in perception. They do not have to begin at "A" in order to comprehend the station of "Z." Through spiritual sensitivity, through rapid intuitional processes, they can often gain an immediate awareness or comprehension of the ultimate—of the "Omega" itself.

All Oriental seers and prophets speak oracularly. One sentence, one paragraph will contain a wealth which a lifetime of thought cannot exhaust. Christ spoke this way. Bahá'u'lláh spoke this way.

But 'Abdu'l-Bahá, for the sake of the Western world, adopted the Greek mode of presentation, carefully elaborating His theses and developing them from known and admissible premises. In no place is 'Abdu'l-Bahá ever obscure or recondite. If He wishes to present a great spiritual truth, He takes it up at an initial point where its truth will be acknowledged by all, and then develops it into a larger presentation such as can expand our very minds and souls.

And so, whatever else 'Abdu'l-Bahá was and in the future will be realized to be, it is recognizable even today that He was God's special gift to the Occident. He translated the oracular teachings of Bahá'u'lláh into a language and form easily comprehensible to the West. So that no one, having available these lucid pronouncements of 'Abdu'l-Bahá, can say that the

Bahá'í Faith is hard to understand. 'Abdu'l-Bahá has set forth its Teachings with all the lucidity of daylight and the warmth of sunlight.

Regarding the countless personal interviews which the Master gave to Bahá'ís and non-Bahá'ís alike, volumes could be written. I will tell here only of the interviews which I personally was privileged to have.

When 'Abdu'l-Bahá was in Boston, I seized this opportunity to take my father in to see Him, from our home in the suburb of Newton. Father at that time was a venerable Boston artist seventy-five years of age—an earnestly religious man, devout, spiritual and prayerful. He was sympathetic to my adherence to the Bahá'i Cause, but he had said, "Son, I am too old to change." While I was in Constantinople, Father had at my request attended some of the Bahá'í meetings in Boston; and now he was glad to have this opportunity to visit with 'Abdu'l-Bahá.

But what was my consternation to perceive that Father was taking the conversation into his own hands. It was an occurence which I never shall forget. Father for some half-hour proceeded to lay down the law to 'Abdu'l-Bahá, or let us say, to enlighten Him on spiritual themes. Or to be more exact, let us say that Father took this opportunity to express to the loving, listening ear of 'Abdu'l-Bahá the spiritual philosophy which had guided him in life.

I sat there quite shocked. But I didn't need to be. 'Abdu'l-Bahá plainly was not shocked at this reversal of the customary role — He now to be the listener and His visitor the discourser. He sat there smiling, saying little, enveloping us with His love. And at the end Father came away feeling that he had had a wonderful interview. What a lesson in humility this was, that 'Abdu'l-Bahá thus exemplified! There are so many times when we can help others best just by being good listeners.

The last interview I had in this country with 'Abdu'l-Bahá was in Washington. Strange, that I do not recall what He said. My heart was too full to take any notes! I only can recall how He embraced me at the end, kissed me, and said three times: "Be on fire with the love of the Kingdom!"

What is this "love of the Kingdom"? That is what humanity must henceforward spend a few thousand years to discover and apply to life. Did 'Abdu'l-Bahá mean the love for the Kingdom or the kind of love that prevails in the Higher Kingdom? Or did He mean both these loves?

Here in these nine words 'Abdu'l-Bahá summed up the gist of all His teaching; which was that love applied by means of the Holy Spirit is the one thing that will solve all problems, both of man as an individual and as a collective society.

V

The most important interview I had with 'Abdu'l-Bahá was in Paris in the spring of 1913. I was one of the staff of Porter Sargent's Travel School for Boys. On my first visit He inquired about the school and asked me what I taught. I told Him that I taught English, Latin, algebra and geometry. He gazed intently at me with His luminous eyes and said, "Do you teach the spiritual things?"

This question embarrassed me. I did not know how to explain to 'Abdu'l-Bahá that the necessity of preparing

the boys for college-entrance exams dominated the nature of the curriculum. So I simply answered: "No, there is not time for that."

'Abdu'l-Bahá made no comment on this answer. But He did not need to. Out of my own mouth I had condemned myself and modern education. No time for spiritual things! That, of course, is just what is wrong with our modern materialistic "civilization." It has no time to give for spiritual things.

But 'Abdu'l-Bahá's question and His silent response indicated that from His viewpoint spiritual things should come first. And why not? The material world, as the expression of man's spirit, is subordinate to the spiritual world. Therefore education should begin with that which is primary and causal; and not with that which, as the creation of man, is secondary to his creative spirit and to the Creative Spirit of the cosmos.

'Abdu'l-Bahá kindly invited me to bring Porter Sargent and the pupils to see Him. Mr. Sargent gladly accepted the invitation, and four of the boys did. The others had excuses, like those people in the Bible who were invited to the wedding feast but did not go. One boy had to buy a pair of shoes; another had planned to take afternoon tea at a restaurant where a gypsy orchestra furnished music, et cetera. How many of life's important opportunities thus pass us by, through our own unperceptiveness or neglect!

I was deeply interested and concerned to see what impression 'Abdu'l-Bahá would make on the owner of the school. Porter Sargent, ten years my senior, was a confirmed and positive atheist. He had been a biologist, and was suffering from that spiritual myopia which so often afflicts this type of scientist. But he was an idealist, a humanitarian, a man of great vision for humanity, and somewhat of a genius.

In one intimate discussion with me on the nature of existence, during a long hike we took together on the sunny island of Capri, he had outlined to me his concept of life and the universe.

"What do you think of it?" he asked me, with some eagerness. Perhaps this was the first occasion on which he had so fully expounded his philosophy of life.

"It is splendid!" I said. "But it only covers half of existence."

"What is the other half?"

"Spirit."

But this other half did not exist for Porter Sargent. Idealist that he was, creative-minded, somewhat of a poet — I felt sad that not one ray of spirit could penetrate the pride of his intellect.

So when this golden opportunity came of an interview with 'Abdu'l-Baha, I had great hopes. Now, in this intimate meeting with the Master, I thought, Sargent will be forced to realize the existence of spirit. 'Abdu'l-Baha's spiritual potency will at last penetrate his shell of skepticism.

And so, when we came out from the hotel after a half-hour conference with 'Abdu'l-Bahá I eagerly asked, "Well, what do you think of Him?"

I have never forgotten my shattering disappointment at the answer: "He's a dear, kind, tired old man."

I was chagrined. But this experience taught me two spiritual lessons. The first was that skepticism must solve its own problems in its own way. The second truth, even more important, was that spirit never forces itself upon the individual. It must be invited.

Theologians have frequently made the observation that God could easily force us to reverence and stand in awe of Him, if He wished. But He does not wish to win man's reverence and awe and love by any forceful way. The initiative must come from man himself.

And so in the case of 'Abdu'l-Bahá, I noticed upon many occasions that He never expressed spiritual power for the purpose of dazzling people, or of winning them to a spiritual allegiance for which they were not inwardly prepared. The greater the receptivity of the individual, the greater was the revelation of spiritual potency which 'Abdu'l-Bahá displayed to them.

Thus Juliet Thompson, who painted 'Abdu'l-Bahá's portrait, has testified to the glorious revelations of Himself which her Subject at times made to her. In similar vein have testified the Kinneys, with whom 'Abdu'l-Bahá spent several days. And May Maxwell once told me that she had received, upon one sacred occasion in the presence of 'Abdu'l-Bahá, such a revelation of Him that she would never attempt to describe it.

But materially-minded people 'Abdu'l-Bahá met upon their own plane, as He did Porter Sargent. And as I also saw Him do in Washington with the Turkish ambassador, on the occasion of Mrs. Parson's reception. This being a social affair, 'Abdu'l-Bahá did not play the part of the Master, but the part of a guest amenable to the situation. And anyone who had looked into the large reception room, as I did, and had seen 'Abdu'l-Bahá sitting in a corner and exchanging funny stories with the ambassador, would have seen in 'Abdu'l-Bahá's facial expressions no trace of spiritual power. For He was not here primarily for spiritual purposes, but to play a social part.

'Abdu'l-Bahá was indeed "all things to all men." He was protean. If some were prepared only to see Him as the Old Man of the Sea, such He was to them. But if they were prepared to see Him as more than this, the degree of their receptivity was proportionately blessed.

VΙ

In all my interviews with 'Abdu'l-Bahá I had an extraordinary feeling of receiving truth from a higher plane than that of the mere intellect. Man's intellect is an organ of discrimination, an instrument for analysis and attack. As we listen to other people more learned than ourselves we are pleased to get information, but we consciously reserve the right of judgment. Some of the

things said to us we accept immediately; some with reservations; and some we inwardly oppose. No matterhow wise, how learned the teacher, we reserve the right of our own judgment.

But with 'Abdu'l-Bahá it was different. I accepted always His statements with humility and with total conviction; not because of any assumption of authority, but because I always felt in the depths of my soul that what He said was truth. It always rang true, so to speak. Let us say, as it was said of another great leader of men, that He spoke "with authority."

In the course of His lectures here and abroad 'Abdu'l-Bahá discoursed on many subjects. Where did He get His wide knowledge of things and of affairs? He had had but one year of schooling at the age of seven. He had been a prisoner all His life. He had few books, no scholarly library, no encyclopedias.

Yet at Schenectady, as 'Abdu'l-Bahá was being shown around the General Electric Works by Steinmetz, this "wizard of electricity" was observed to be eagerly absorbing 'Abdu'l-Bahá's elucidation of electricity. The Rev. Moore, Unitarian clergyman who was present at the time, testified to me: "Steinmetz's jaw seemed to drop open as he drank in 'Abdu'l-Bahá's talk."

"''Abdu'l-Bahá, do You know everything?" Saffa Kinney is said to have asked.

"No, I do not know everything. But when I need to know something, it is pictured before Me."

And so 'Abdu'l-Bahá, on the occasion of His tour of the General Electric Works, knew more about electricity than did Steinmetz.

Shoghi Effendi has said that intuition is a power of the soul. It was this power that was always available to 'Abdu'l-Bahá, and available in its totality. He has spoken many times of this "immediate knowledge"—this knowledge attained without the means of books or other humans, this strange intuitive power which to some degree is available to us all.

And often, in closing an interview after answering some abstruse question, 'Abdu'l-Bahá would say, "Time does not permit of further answer. But meditate on this, and truth will come to you."

And so—although 'Abdu'l-Bahá is no longer with us to answer our questions—the power of the Holy Spirit so strong in Him is still available to us, to guide, to fortify, to heal.

Delegates and visitors to the National Convention of France, gathered at the site of the future French Temple.







## Iranian Believers Summarize Heavy Schedules of Teaching and Deepening

Early in 1962 the Iranian friends held pioneering conferences in ten areas: Fars, Qazvin, Burujard, Sangasar, Sari, Khuzestan, Khurasan, Abadeh, Babul and Yazd. Such provincial conferences are attended by representatives of spiritual assemblies, groups and the National Pioneering Committee, and by isolated believers.

Consultation and decisions revolve around pioneering activities and the multiplication of centers. Teaching problems and activities are discussed, progress reports made, and suggestions for improved methods offered.

Pictures of believers at two of these conferences are shown here; also those of students at two of Iran's summer schools conducted in various areas according to a program prepared by the National Summer School Committee.

Of special interest was a summer school held at Narmak, near Tehran, under the supervision of Tehran's education committee. Morning and evening classes, conducted by eleven teachers and lecturers, continued over a period of three months. Attendance at morning classes averaged seventy-five persons, and at evening sessions one hundred thirty.

Around the turn of the year two teachers made extensive tours to consult with the friends. Mrs. Mehrangiz

Khosrovi visited eleven cities and towns, and Colonel Vahdat, Auxiliary Board member, covered forty-seven centers in the course of a fifteen-day trip. Both travelers discussed messages from the Hands with the friends, and stressed economy and giving in order to help meet the expenses of the final Crusade year and the Most Great Jubilee in 1963.

To stimulate teaching activities in Tehran, twenty-two conferences were held, about 150 believers being present at each. Meanwhile thirty-five other conferences were conducted for contacts and inquirers, and 600 seekers after truth attended. In addition 272 fireside meetings were held regularly on Sundays, in which more than 200 local believers took part. In a year's time 900 people were contacted and forty declared themselves.

During the same period a special advanced study class in teaching was formed for the Tehran youth, enrollment being limited to students who had reached a specified level of knowledge of the Teachings. About sixty youth qualified for the class.

Every Friday about 280 children's classes were conducted all over Tehran by experienced teachers, and attendance at these classes reached a total of approximately 3700.

Pictures: at top, left to right, pioneering conferences held, respectively, in Ahwaz and Yazd; below, summer schools conducted in Babul and Sari.







First National Convention of the Bahá'ís of Finland, April 1962.

## Two Nascent European National Communities Record their First Conventions

FINLAND—A long-awaited moment materialized in Helsinki on the morning of April 28 when prayers in nine languages, with a background of the music of Finland's own Sibelius, ushered in the new national community's first national convention.

Present at the opening were Hand of the Cause Dr. Adelbert Mühlschlegel, Josephine Kruka — representative of the outgoing Regional Assembly — the nine delegates, pioneers and visitors. Josephine Kruka, whom the Guardian had called the "mother of Finland," opened the convention with a touching address on the vicissitudes of the Faith in this stalwart country since it was introduced twenty-four years ago at Shoghi Effendi's expressed wish.

The reading of the messages of the Hands to the Bahá'í world and to the eleven European goal countries led to many significant comments by Dr. Mühlschlegel. These encompassed the position of the Bahá'í World Community as the mother of a future World Order based on unity and, more directly, the obligation of the Finnish believers to build ideal local communities in accordance with the Administrative Order. This sacred task was eagerly and devotedly assumed by the convention and by the new National Spiritual Assembly, elected on the second day of the convention. Also borne in mind were Finland's two external goals, Lapland and Estonia.

Amid messages of assurance and encouragement from around the Bahá'í world, and announcements of generous gifts from beloved Amelia Collins and the Hands in the Holy Land, the delegates moved on confidently in their deliberations. When they were completed the new Finnish national community had resolutely girded itself for the final year of the Crusade, and for the other years to follow.

SWEDEN—The history-making First National Convention of Sweden was held in Stockholm at the beginning of the Ridván period. Its participants included Hand of the Cause Dr. Adelbert Mühlschlegel and John Nielsen of the outgoing Regional Assembly, who gave the welcoming address.

Dr. Mühlschlegel stressed the greatness of the privilege bestowed upon those present to witness the erection of a new pillar to sustain the Universal House of Justice, and urged that the friends feel a part of the world-wide Bahá'í community. This sense of participation was strengthened, as time went on, by the loving messages received from around the globe.

The reading of the messages from the Hands in the Holy Land added a spirit of exultation and gratitude over the tremendous victories won throughout the world. The announcement of a donation from the Hands to inaugurate the National Fund of Sweden, and of a gift from the late beloved Amelia Collins, spurred renewed dedication among the believers to accomplish their utmost during the last Crusade year.

An extra note of inspiration was added by the presence of Edvard Olsson, who has been serving the Cause for many years in complete isolation and was unaware that there were other believers in Sweden. Discovered through newspaper publicity about his Bahá'í activities, and induced by Dr. Mühlschlegel to

BAHA'I NEWS



First National Convention of the Bahá'ís of Sweden, April 1962.

attend the convention, this devoted friend was overwhelmed to learn of the Faith's world-wide progress.

During the Feast of Ridván, at which the Ridván Tablet was read in Swedish for the first time, those present were privileged to share attar of roses which the beloved Guardian had presented to the Regional Spiritual Assembly of Scandinavia and Finland, and which had been saved for this auspicious occasion in Sweden's Bahá'í history.

First National Spiritual Assembly of Finland, elected April 1962. Left to right, seated: Mavlys Tulvenhumo, Gudrun Opategaard (treasurer), Josephine Kruka, Sirkka Salmi (secretary), Greta Jankko. Standing: Maija Ravola (recording sec'y.), Mark Namdar (vice-chairman), Ghodrat Bidardel, K. H. Zalrhian (chairman).



After the election of the country's first National Spiritual Assembly, the delegates presented many constructive recommendations, indicative of an earnest desire on the part of the new national community to serve in the propagation of the Faith. Their immediate efforts on the home front were given direction by Dr. Mühlschlegel's wise definition of "consolidation": universal unity, brought about through love, understanding, prayer and strict adherence to the Word of God.

First National Spiritual Assembly of Sweden, elected April 1962. Left to right, seated: Lotus Nielsen, Elizabeth Bevan (recording secretary), Jean Bonn, Marianne Pickens. Standing: John Nielsen (secretary), Hans Ademyr (chairman), Rouhollah Golmahammadi (treasurer), Hadi Afsahi (vice-chairman). Sven Mards.



## Brazilian and South Pacific Conventions Lay Plans for Final Crusade Year

BRAZIL—The believers of Brazil carried out their Second Annual Convention in a spirit of jubilation over recent victories and confidence in the purposeful planning for the final year of the beloved Guardian's spiritual Crusade. Goals of the past year had been won with the establishment of two new local assemblies, a forty per cent gain in enrollments and, most heart-warming of all, Brazil's first triumphs in the mass-conversion phase of the Faith. In the southern part of the country an entire Indian village had accepted the Cause, and in the north three other tribes had opened their hearts to the pioneers.

8

From the first moments of the pre-convention school, when the host community of Campinas received the visitors, and its children gave demonstrations of the effectiveness of early instruction in the Faith, through the widely varied consultation of the convention, the atmosphere of solid accomplishment and continued determination prevailed.

But the highlight of the whole session was the stories of "those who had gone out, 'even on foot' and by the crudest conveyances, under a blazing sun, drinking water from mud holes, sleeping in hammocks under the stars, praying at every step of the way, and encountering and winning the hearts of our Indian friends.

The illnesses of these friends are many, their ignorance is heart-disturbing and their needs are for everything, but their hearts are open and they listen with a demanding eagerness to the beautiful prayers and the Law of God offered them."

One young teacher had already planned to spend her vacation among the Indian people and was trying to obtain a permanent teaching appointment in one of their villages. Two other young people had made plans to study medicine so that they might minister to the physical as well as the spiritual needs of the indigenous people.

With these inspiring examples before them, believers from the north to the south of vast Brazil were stirred with a unified impulse to make their own concrete plans, so that they might help to hasten the day when the great Indian people will in their turn, "shed light to all regions."

SOUTH PACIFIC REGION—The annual convention of the believers in the far-flung area of the South Pacific was held at Suva in the Fiji Islands. Previous to its opening, public interest was stimulated by the arrival of Hand of the Cause Dr. R. Muhájir, whose visit was well covered by press and radio publicity. Further-



Second National Convention of the Bahá'ís of Brazil, April 1962.

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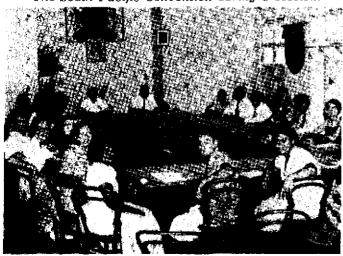
Annual Convention of the Bahá'is of the South Pacific, Ridván 1962.

more, local meetings were held which aroused and sustained enthusiasm.

Delegates and visitors came from the Fiji Islands, the Gilberts, Western and American Samoa, the Solomons, Tonga, New Hebrides and New Caledonia. Mrs. Elena Fernie, Auxiliary Board member, journeyed from Honolulu as a guest speaker.

A one-day teaching conference prior to the convention had mass conversion as its theme. With this subject still fresh in the minds of all those attending, the delegates thoroughly discussed the possibilities of arousing the "troops" in the various island territories. A definite plan, comprehensive and well thought out, was drawn up to cover the entire South Pacific region, and assignments to certain areas were given at once to specific teachers.

The South Pacific Convention during a session.



Continuing its business-like procedure, the convention carefully reviewed the Crusade goals. All of the island territories but the Marshalls had been settled, and there are now local assemblies in all remaining groups except the Loyalty Islands. All other specific goals had been achieved. In the field of language translations a good start has been made in Tongan, Gilbertese, Ellice, Fijian and Samoan; however, strong emphasis was placed on the need for further development of this vital aspect of teaching.

Completing their plans, the friends set up a schedule of inter-island teaching conferences for the rest of the year. Taking place at various times in the New Hebrides, Western Samoa, Fiji, Gilbert and Cook Islands, these meetings will doubtless win new laurels for the dauntless believers of this great Pacific region.

National Convention of the Dominican Republic, 1962.





The site of the conference in Pine Springs, Arizona. At left are some of the trees under which food was prepared and served. In the background is Pine Springs Indian Community House, the Navajo center where the afternoon and evening programs were presented.



Part of the audience of more than 1000 people gathered outside the Community House for the afternoon program. Among them were members of numerous American Indian tribes. In addition the conference drew representatives of many other races, countries and cultures around the world.

From left: Navajo Bahá'í Chester Kahn; Ghanian student Emanuel Aukare; Joe Gomez, from Taos Pueblo in New Mexico; John Hale ("My Grandfather"), wearing the lionskin, eagle-feathered hat of the clan patriarch; unidentified guest; Navajo Bahá'í Franklin Kahn, brother of Chester.



# "Different Races

Glimpses of a remarkable mass proclamation conference held on the great Navajo

Indian Reservation in Arizona

PICTURE IN YOUR MIND the humbleness of man surrounded by the vast Navajo Indian Reservation in all its magnificent glory.

The Indian patriarch known as "My Grandfather," who wears the mountain-lion fur hat, symbol of strength and wisdom, and is the respected leader of the Pine Springs Community, exclaims, "Something has happened!" With tears in his eyes he continues: "The earth is true, the sun is true, the atmosphere is true, this gathering of brotherhood is true." Not a dry eye is seen as this stately eighty-three-year-old gentleman embraces Hand of the Cause Zikru'lláh Khádem. Men and women alike weep unashamed, as these two men communicate through their hearts.

Millions of stars lighted the sky on the evening of Friday, June 1. Bahá'ís and non-Bahá'ís, peoples of many nations, had begun to gather from the world over to join in all the activities and to live the life of our beloved Faith.

The preparation of the sacred Navajo cake, to be shared by all present, had begun on this beautiful evening. The traditional cake was wrapped in corn husks and baked in a pit of hot stones in the earth. It was first blessed with traditional Navajo prayers by beautiful "Mother," by the menfolk, the children and the guests who had begun to arrive — each one blessing the Mother Earth and the Father Sky. The fire for baking the cake was kept aglow through the night by willing Navajo hands.

After weeks of preparation and yearning for this oneness-of-mankind conference, the day had finally come. The Saturday noon meal, of traditional mutton stew, delicious Navajo fry bread, coffee, and the sacredly prepared Navajo cake, was served to over a thousand people. All who were there were enlightened and deeply touched by the wonder of the gathering, and of being served in the spirit of love by our non-Bahá'í Navajo friends.

### A Program of Love and Unity

In an atmosphere of unity, love, humility and justice, the afternoon session began when Mr. Khádem chanted the opening prayer. The program, which lasted six hours, was like a picture of a beautiful Navajo woman, who, having prepared her dyes from roots, herbs and minerals, and colored her wool, weaves into her rug

# Gathering with Prayer"

The phrase quoted above was originated by the Indian people of Pine Springs as the title of the conference.

the pattern of the unity of man.

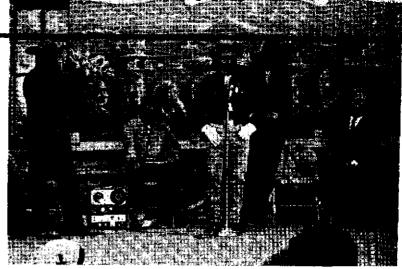
There were many prayers and talks, all of them telling of the day when there will be the blending together of humanity in the sea of oneness. We heard from the Navajo, the Hopi, the Ghanian, the Chinese, the Eskimo, the Cherokee, the Aleut, the Taos, the Hawaiian, the Samoan, the Mexican, the Sioux, the Washoe, the African and the American—red, brown, white, black and yellow brothers and sisters. All spoke of the power of love to bring to the world the unity of mankind, their words being translated into Navajo. Young and old alike gave expressions of peace, love, oneness of mankind, humility and justice for all. What a joy it was to know "Ye are all the fruits of one tree."

At suppertime families joined families and bread was broken in the beautiful mingling of races. The children joined in games as the sun set, thrilling all with the beauty of the gold-and-blue sky. Then the evening program began.

There were Indian dances, friendship dances, fire dances, beautiful symbolic interpretive dances, short talks, including those by Tribal Council leaders (who were deeply impressed by this gathering)—everything inspired by the theme of the conference. The beauty of the words of Mr. Khádem stirred to tears more than a thousand souls as they listened to his message of God's love for all mankind. A Navajo policeman was heard to say, "I have to write a report about this meeting, but I don't know what to say. It's unexplainable!" Then this witness of many gatherings on the reservation added, "I've never been to a meeting like this before."

### An Unforgettable Occasion

There are so many to whom go deepest thanks for the success of this gathering: to Mr. Khådem, whose radiance and loving words drew all toward him; to our four new Navajo Indian Bahå'is—Annie, Chester, Mary Jane and Franklin Kahn—and Charlotte Nelson and Norma Gimlin, on whose shoulders rested the burden of the detailed planning and the execution of the plans; to the friends who gave the beautiful never-to-beforgotten Saturday evening entertainment program; to the U.S. National Spiritual Assembly for its approval of the meeting; and to all who came from near and far to share in making it a heart-felt occasion. As a memento each person present was given a small card



At right: Hand of the Cause Zikru'lláh Khádem, who, as principal speaker, touched the hearts of the great audience through his loving spirit. At left and at microphone are two tribal leaders who welcomed the friends to the reservation.

Over one hundred believers came from California.



Partaking of the Saturday noon meal of traditional Navajo mutton stew, fry bread, coffee and the sacredly prepared Navajo cake, Here, as throughout the conference, guests met Bahá'is of all kinds—city dweller, rancher, young, old, neophyte, veteran—and from every continent.

Two Indian guests in native garb—one a Choctaw and the other a Chippewa—on the platform outside the community house, where the programs were given. With them are Franklin and Chester Kahn, who served as master of ceremonies and interpreter, respectively.





William Willoya, Eskimo believer, flanked by Mr. Khádem and the Kahn brothers. The background mural representing the oneness of mankind was painted by the Kahns, who conceived the plan for the conference and, with clan members, labored ardently in carrying it out.

on which was printed Bahá'u'llah's prayer, "Blessed is the spot . . ." and a pine tree.

To simply say that this conference—these "different races gathering with prayer"—was a success is far



Mrs. Marian Steffes, first Oneida believer, at the microphone. As the programs of prayers, short talks and ceremonial dances proceeded, a sky-blue silken banner bearing the Greatest Name fluttered overhead. A number of the beloved Indians declared themselves during the conference.

from adequate, as any words would be, because all felt the presence of the Great Spirit—a feeling which "transcends words and letters."

-American Indian Service Committee

## Diversified Programs Mark U.S. Observances of Race Amity Day

The oneness of mankind was courageously advanced and the seeds of the Faith were bountifully sown on June 10 with Race Amity Day observances over the United States. The following brief accounts of some of the celebrations indicate the varied approaches employed to make them effective.

BATON ROUGE, Louisiana, held its observance at the Center under the provocative title, "Man One Family—Fact or Fallacy?" Echoing the theme was a display of books—both Bahá'í and purely scientific—supporting the positive side, and a recent negative work labeled as fallacious. The speaker was a sympathetic professor from Southern University. Publicity brought out only a small audience but to the believers' joy one member of it, a fairly new contact, declared himself and was enrolled five days later.

DES MOINES, Iowa, arranged to have a four-member panel speak to the question, "What is my organization doing to promote good race relations?" The moderator and one speaker were Caucasians and the other three Negroes. The moderator and the Bahá'í speaker, Guion Taylor, were believers; the other three represented the National Association for the Advancement of Colored People, the Human Rights Commission and the Des Moines Improvement Association. After the meeting almost half of the audience of thirty-five attended a fireside at which follow-up teaching plans were announced. A newspaper reporter who had attended the meeting wrote a fine article which pictured three of the panelists and credited the event to the Bahá'í community.

DULUTH, Minnesota, celebrated the day with a combined meeting and picnic in a public park. The local chapter president of the NAACP and Robert Cameron of the Duluth community were co-speakers. Of the total attendance of forty-nine people more than half were non-believers, among them three Negroes and one Indian. Many of the guests showed a lively interest in the Faith, a fact which led logically to the planning of a follow-up "get-acquainted" picnic and weekly study classes.

GREEN BAY, Wisconsin, also staged a picnic in a city park. Thirty-six persons, almost equally divided between adults and children, attended. Ten Negroes, one a believer, were included in the group.

GREENVILLE, South Carolina, drew 125 people to a picnic held in a lovely outdoor area provided by non-Bahá'í friends. Dr. William Tucker delivered a stirring talk under the title, "The Promised One Has come." The atmosphere of fellowship was enhanced by the singing of members of a colored glee club from Barber College, and planned recreation helped to make the afternoon a happy occasion. A barbecued-chicken supper concluded the program. A subsequent "letter to the editor" of a large-circulation newspaper was one of the factors calling public attention to the event.

HOUSTON, Texas, used the nationally available "Fifty Years Ago" printed invitation to help build attendance at a World Fellowship Party held in a public assembly room. The program announced "songs and dances from Persia, Israel and India." The party took place in the evening and concluded with refreshments.

#### BAHA'I NEWS

INGLEWOOD JUDICIAL DISTRICT, California, sponsored a Human Relations Conference featuring a prominent speaker from Los Angeles. The speaker also took part in a panel discussion on "Human Rights and the Bahá'í Faith." Virgil Wilson, secretary of the local assembly, was chairman of the meeting and Kanaus Alá'í presided over the panel, which included believers and non-believers, Negroes and Caucasians. Both races were also represented in the audience. All were impressed with the warm spirit of the meeting and the social hour which followed.

NORTHFIELD, Illinois, attracted thirty-five believers and guests to an interracial program which included a barbecue supper. Afterward the directress of an intercountry adoption program spoke on the placement of foreign children, mostly oriental, in American Caucasian homes. Discussion of the effect on child, parent and community pointed to this work as an immediate application of the principle of racial and religious unity and proved of great interest to all present.

PEORIA HEIGHTS, Illinois, held a public meeting promoted largely through home-made posters and bulletin-board notices. A quarter of the audience of forty-four were Negroes. And while the meeting chairman, Roy Botthorf, is white, the speaker, Juliette Whittaker of the Peoria group, is colored. This mingling of the races during the meeting and social period in a spirit of love and unity constituted a record in this racially difficult village.

PINELLAS COUNTY, Florida, held a meeting at a Bahá'í home. Particularly notable was the fact that both of the speakers, Olive Alexander of Miami and Paul Hatchett of Clearwater, are Negroes. Several of the audience were likewise colored. Good publicity before and after the meeting helped to register the event on the public mind.

ROYAL OAK, Michigan, struck a new note in planning its observance. The believers contacted two educators who had figured prominently in the successful integration of colored students from one community into an all-white school in another city, thus making a signal contribution to better race relations. Citations commending them were prepared and both men were invited to receive the awards as part of the public Race Amity program. The invitations were accepted and this enabled the friends to obtain valuable newspaper publicity, including pictures of the presentation and prominent display of the word Bahá'í. The audience at the meeting was the largest yet seen at a public function sponsored by the community.

VENTURA, California, had a small but successful meeting at which Mohabatu'llah Sobhani spoke on "Man One Family." Two non-Bahá'i guests asked for an opportunity to learn more about the Faith—a request to which the believers responded with alacrity. A pot-luck dinner followed the meeting.

WILMETTE, Illinois, held an observance attended by about thirty people. The affair was largely social but made the meaning of the day clear to the guests. Most of the latter were Negroes, Koreans and Japanese. A bountiful buffet supper was followed by a color-slide show and commentary which introduced the Faith through scenes in Haifa, 'Akká and Bahjí.

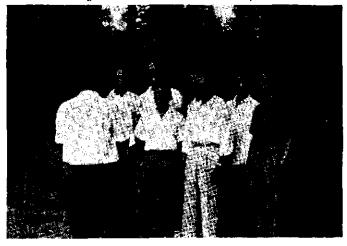


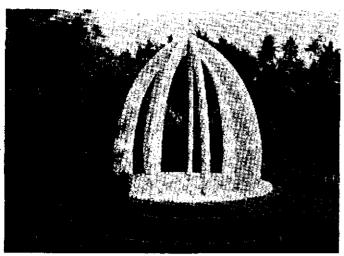
A social period followed the meeting held on Race Amity Day in Peoria Heights, Illinois. Forty-four people, one-fourth of them Negroes, attended the observance in this racially difficult town.



These children were among the 125 attendants at a Race Amity Day picnic in Greenville, S. C.

Members of a college glee club sang at the Race Amity Day observance in Greenville, S. C.





In the Baha'i Gulistan (burial ground) the believers of Djakarta, Indonesia, erected this marble monument in memory of Dr. William Kenneth Christian, Knight of Baha'u'llah and former member of the U.S. National Assembly. The inscription includes the quotation: "O God, my God! Attire mine head with the crown of justice and my temple with the ornament of equity," and the cabled message from the Hands of the Faith at the time of Dr. Christian's passing in May 1959.

## North Dakota Believers Carry Out State-Wide Book Placement Project

Virtually completed is an extensive and exhaustive library project begun last year in North Dakota and sponsored by the Fargo community. The goal was to spread the healing Message of Bahá'u'lláh by placing Bahá'í books in every public library, college, university and major institution in the state, as well as in two colleges in neighboring Moorhead, Minnesota. Almost all of the believers in the state have been taking part in carrying out the plan.

Books have been placed with thirteen schools and seats of higher learning; also with the state hospital, library commission, historical society, penitentiary, training school for juveniles, schools for the blind and the feeble-minded, and the tuberculosis sanitarium.

In order to present most of the books in person, the believers planned vacation and other special trips to reach every corner of North Dakota. Armed with both books and smaller items of literature, they traversed about 5000 miles, saying prayers and the Greatest Name as they went. In addition to placing the books according to plan, they made numerous other contacts.

Among the latter were people on an Indian reservation and the directors of the school for the blind. Resulting from the second contact was a well-publicized event at which an instructor spoke of the work of the school and the Bahá'ís presented five books in Braille and a record.

In launching the plan, the Fargo Assembly wrote all librarians regarding the coming book presentations, offering also to provide other books in the future if they were desired. Complete card records of presentations were compiled. As project goals were completed, circles on a large, previously prepared state map were

colored in and the map was exhibited at Feasts and area conferences.

As a supplementary project the believers while on their trips collected sample copies of newspapers for consideration in proclamation plans.

## Short Course on Human Relations Conducted by Utah Believers

Following closely the theme of the oneness of mankind, the believers of Utah on June 17 held a successful short course on human relations at the Bertha Eccles Art Center in Ogden. John Conkling of Provo and Gordon Jackson of Sheridan (Wyoming) served as cochairmen, guiding the meeting before an audience in which the black, brown, yellow, red and white races were all represented.

The program opened with a question-and-answer discussion on how to eliminate prejudices and improve race relations. In a following period two prominent Negro guest speakers presented their views on the condition and problems of Utah's colored people.

The culmination of the program was reached in a period of consultation on how the Bahá'is can work with the Negro and other minority groups to increase understanding and provide a basis for improved human relations, in order that the oneness of mankind may become a visible reality.

# Hands Cable U.S. Assembly About Covenant Breaker

"Owing (to) vicious statements attacking (the) Revelation (of) Bahá'u'lláh (and the) actions (of the) beloved Guardian (we) have informed (the) National Spiritual Assembly (of) Brazil (that) Amanollah Shafa (is) expelled. All association (with him is) forbidden. Loving greetings."

(Signed) Handsfaith

Haifa, Israel May 29, 1962

Bahá'í community of Pondicherry, South India, a Crusade goal which now has a local assembly. In front row, left and right of center, are two Knights of Bahá'u'lláh:



#### BAHA'I NEWS

## Strong Wave of Mass Conversion Rolls on in Republic of Panama

Heart-stirring news continues to come from two distinct areas in Panama. During the last three weeks of May approximately 700 new Kuna Indians in the San Blas Islands embraced the Faith. The first head chief in the islands entered the Cause with the entire population of his Island of Tusla, estimated at 500 people. Also, some hundred persons on the Island of Nalunega became believers, and six lesser chiefs declared themselves. The Faith has now been taken to eleven out of a total of some forty islands comprising the group.

Meanwhile, in the Guaymi area of Chiriqui Province, the pioneers penetrated into the mountains for four days and formed a new community at Hate Jebe, where the corregiador (mayor) and his entire family became believers. Some twenty-five souls followed their fellow Guaymi believers into the Faith.

With thrilling victories behind them, great new fields beckening and missionary competition growing, the courageous believers swiftly laid plans to lead more of the beloved Panamanian Indians into the Cause of Bahá'u'lláh.

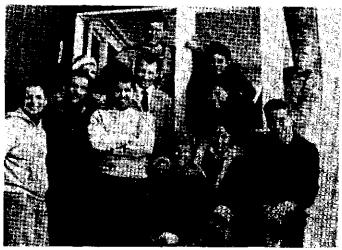
# U.S. National Assembly Announces New Distribution and Sales Department

The U.S. National Spiritual Assembly announces the formation of the Bahá'í Distribution and Sales Department, which will handle the distribution and sale of all teaching aids and materials except those customarily handled by the Bahá'í Publishing Trust. This will consolidate into one grouping all items formerly handled by the Audio-Visual, Radio, Public Information and Sales Committees, which have now been replaced by the new department. Robert Buckley will manage this facility.

As rapidly as they can be produced, new audio-visual and radio materials will be made available and a catalogue issued. In the meantime, orders should be placed

Delegates and visitors at National Convention of Uruguay. Second from left in first row is Hand of the Cause Dr. Hermann Grossmann.





First Norwegian Youth Winter School, held in the mountains at Tretten in Gudbrandsdalen April 15-23. Both believers and guests received a handsome mimeographed booklet covering Baha'i subjects.

with the Bahá'í Distribution and Sales Department, 112 Linden Avenue, Wilmette, Illinois.

### International News Briefs

About 400 people were present and 300 pieces of literature were distributed at a notable Commonwealth Day meeting held at Timaru, New Zealand, on May 24. R. St. Barbe Baker gave an illustrated lecture on the great Sahara reclamation project as an example of means that can be adopted to ease mankind's problems. This was followed by a stirring talk on the Bahá'í conception of a world commonwealth, given by Anthony Voykovic. To the surprise of the believers, not only the first talk but the second as well was fully endorsed by a Christian clergyman who took part in the program.

During May and June forty-five paintings by Mark Tobey were given an eight-week showing at the Duncan Phillips Gallery in Washington, D.C. Among favorable reviews in the metropolitan press was one that stated: "As early as 1918 he (Tobey) was attracted to the Persian religion, Bahá'í, which teaches the unification of all religions and a life of peace." To further capitalize on the exhibition, the Washington community held a special meeting at which a local art instructor, speaking on the subject of "Mark Tobey, Contemporary Bahá'í Painter, and the World We Never See," stressed the spiritual aspects of the artist's work.

### BAHA'I IN THE NEWS

A Portuguese book, Missão Na Asia (Mission in Asia), by Fernando Laidley, devotes some three pages to the Faith. Covering an automobile trip from Lisbon to Goa, India, the book speaks glowingly of the hospitality the author received at the hands of two Bahá'í families in Iran. Then follows a brief but accurate account of the Faith's history and principles. Signifi-



Members of the community of Zamora, Bolivia, whose local assembly was recently incorporated, with Habib Sabet of Iran (at table). The town is near Lake Titicaca, highest navigable lake in the world.

cantly the reference concludes by stating that some Portuguese have espoused the Cause and that Catholics cannot but respect a Faith whose Teachings are so noble and exalted.

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A front-page article in the April issue of *The Jewish Veteran*, published in Washington, D.C., announced a pilgrimage to Israel planned by the Jewish War Veterans of the U.S.A. and similar organizations from other countries. Scheduled for September 19 is a sightseeing tour of Haifa during which, said the article, the group "will stop at the famous Bahá'í Temple."

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On April 11 a well-known store advertised special Passover foods in the Miami (Florida) Herald. Included in a large illustration of "sweets from Israel" was a ribbon-bound box whose cover picture featured Haifa's most beautiful landmark; the Shrine of the Báb.

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The swift progress of the Faith in Thailand (the number of believers multiplied sevenfold last year) received an added stimulus when the June 3 issue of the Bangkok daily newspaper *Phim Thai* published a striking three-quarter-page article. Included were a large picture of 'Abdu'l-Bahá and a still bigger one showing the Shrine of the Báb and the Archives Building on Mt. Carmel. By way of periodic publicity and proclamation the friends broadcast a weekly half-hour evening program over the powerful Bangkok police radio station.



Some members of the Bahá'i Club at the University of California-Berkley serving at the Bahái booth during the university's annual Activities Fair. This was the first year the believers were invited to have their own display.

### Calendar of Events

**FEASTS** 

August 20—Asmá' (Names) September 8—'Izzat (Might)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS August 31 — September 3

## Baha'i House of Worship

Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, August 19 4:15 p.m.

Baná'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

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No. 378

BAHA'I YEAR 119

SEPTEMBER 1962

## International Council Recounts Victories

Dear Friends:

Last autumn, in Europe, there began the two-yearlong series of celebrations commemorating 'Abdu'l-Bahá's historic journeys in the western world, a feat acclaimed by Shoghi Effendi as "a service of such heroic proportions that no parallel to it is to be found in the annals of the first Bahá'í century."

Now it is the turn of the American believers to celebate this epoch-making voyage. Starting on April 11, the fiftieth anniversary of the Master's arrival in New York, the City of the Covenant, in 1912, meetings are being held across the entire continent. Just as 'Abdu'l-Bahá went to the West to proclaim the Faith of His Father, so this program of meetings emphasizes that the Promised Day of all Faiths has come and relates 'Abdu'l-Bahá's mission to the subsequent development of the Divine Plan and the formation of the Universal House of Justice in 1963. Already notable results have been forthcoming. Letters and telegrams of greeting and congratulation were received from the governors of the states of Wisconsin and Illinois and the mayors

of the cities of Madison and Milwaukee upon the anniversary of the dedication of the Wilmette Temple site by 'Abdu'l-Bahá. Fourteen hundred people attended the commemoration meeting.

In those early days 'Abdu'l-Bahá wrote: "When the Mashriqu'l-Adhkár is completed, when the lights are emanating therefrom, the prayers are performed with supplication toward the Mysterious Kingdom, the voice of glorification is raised to the Lord, the Supreme; then the believers shall rejoice, the hearts be dilated and overflow with the love of the All-living and Selfexistent. The people shall hasten to worship in the heavenly Temple, the Fragrance of God will be elevated, the Divine Teachings will be established in the hearts like the establishment of the Spirit in mankind; the people will then stand firm in the Cause of our Lord, the Merciful. Whosoever arises for the service of this building shall be assisted with great power from His Supreme Kingdom and upon him spiritual and heavenly blessings shall descend which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the Glorious and Eternal God."



Worship Service at the Bahá'í Temple in Wilmette, Illinois.

Now, not from one but from three Mashriqu'l-Adhkárs praises rise to the Lord of mankind, and one more Temple is approaching completion in the heart of the European continent. The twenty-seven ribs of its dome are now in place together with the concrete ring which binds them together at the apex, forming the base of the lantern; the 540 elements of the surface of the dome are being placed in position at a rate of six to eight a day.

### Great Achievements Herald Victory

These great achievements, already completed, have heralded a tide of victory which is sweeping across the world in every field of Bahá'í activity.

On June 28, a historic event of singular importance took place in Haifa when President Tubman of Liberia visited the Shrine of the Bab. This is the second official visit of the head of a sovereign state, the first having been that of President Ben Zvi of Israel during the lifetime of Shoghi Effendi. It is surely much more than mere coincidence that the first head of a sovereign state from abroad to visit the Holy Shrines should be President not only of an African republic but of the first black African republic of that continent. President Tubman was received by 'Amatu'l-Bahá Rúhíyyih Khánum, Mr. Ferraby, Mr. Furútan and Mr. Haney on behalf of the Hands of the Cause, and Mr. Wolcott and Miss Jessie Revell representing the International Council. This event must have given great joy to the heart of our beloved Guardian, who had labored so painstakingly to win for the Faith the recognition it merits, and which was denied its long-suffering Founder, with

such baneful results for the present generation of mankind

Another distinguished visitor was Olaf Telefson, the first resident Ambassador from Norway, who visited the Shrine in March accompanied by Mrs. Telefson and the Norwegian Honorary Consul. On another occasion the Cultural Attachés of all the Embassies in Israel visited the Shrine.

A significant step in the process of the emancipation of the Faith has been the official recognition by the Shari'ah Court in Kuwait of a Baha'i marriage performed by the local Spiritual Assembly of Qatar.

### Rapid Advances in Teaching Field

In the teaching field the advances are now so rapid that any statistics are surpassed as soon as they are recorded. The Japanese Bahá'is have won a signal victory through the introduction of the Faith to the Ainu tribes, the aboriginal inhabitants of Japan, who now live in the northern island of Hokkaido. The first contact with the Ainus was made in 1932 when the Hand of the Cause, Miss Agnes Alexander, visited Hokkaido and spoke about the Faith in several gatherings. Then, on June 3, 1957, encouraged by the Hand of the Cause, Jalál Kházeh, a Japanese and a Persian believer visited the island for nineteen days, and the contacts made then were renewed on November 22 of the same year following a message from the beloved Guardian, written on October 20, drawing the attention of the National Spiritual Assembly to the importance of teaching this race. After a fourth visit this winter three Ainu chiefs accepted Bahá'u'lláh, and now we hear that

President Tubman of Liberia visits the Shrine of the Báb. Left to right, in front: Hand of Cause Paul Haney, Mrs. Tubman, 'Amatu'l-Bahá Rúhíyyih Khánum, Aba Khoushy (mayor of Haifa).



more than twenty Ainus have embraced the Faith and a great receptivity is being shown in many villages.

In Korea two new assemblies were formed last year, one of them on an offshore island.

In New Zealand Fred Wharerau, a Maori, accepted the Faith in January, and was followed on April 2 by Chief Te Paa of Kaitaia in the northern district, who first heard of the Faith from the Hand of the Cause, Enoch Olinga.

In the Mentawei Islands, off Sumatra, eight new villages have accepted the Cause. In the Philippines from August to January declarations were being accepted at a rate of thirty to fifty per month; by April the declarations in one month totalled 350.

In Vietnam the Faith has received a quite extraordinary amount of publicity in the press, and in Bangkok, Thailand, since May 31, the Bahá'ís have been allowed half an hour free radio time every week.

A cable has just been received from India announcing the joyous news that the number of believers now totals 20,000 and that on July 1 there were 300 local spiritual assemblies and 826 localities.

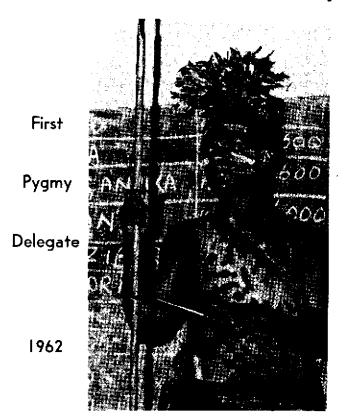
A most exciting development has taken place in Africa. A couple of years ago extension teaching was conducted by the Bahá'is of Usumbura, Ruanda Urundi, along the then Belgian Congo border. The response was warm and immediate, and after one year the number of Bahá'ís rose to several hundreds. Intensified teaching followed, which resulted during the past year in the increase of the number of believers and the enrollment of the first hundred Pygmies, one of whom attended the recent Annual Convention of Central and East Africa. The teaching work in the Congo is concentrated so far in the Kivu Province, Since Convention, Max Kenyerezi and Oloro Epyeru, two of the African members of the Regional National Spiritual Assembly who are also members of the Auxiliary Board, visited the area. Their report, just received, states that the number of believers in the Congo has risen to nearly 15,000, with 141 local spiritual assemblies, and that the Bahá'ís now have 101 centres which serve as their meeting places.

The Hand of the Cause, Enoch Olinga, who is on a tour of North-East and Central and East African territories, will soon be visiting the Congo. Mr. Olinga's visit to his home district in Teso, Uganda, has been a great success. At his first meeting in Teso, on June 16, 100 out of the 1,000 attendants at the meeting declared immediately. According to latest statistics there are now almost 39,000 believers throughout the Central and East African Region.

## Progress Among the Indians of Western Hemisphere

The work among the Indians of the Western Hemisphere is progressing at such a speed that a number of the national spiritual assemblies, on the basis of current developments, have adopted revised goals far in excess of those originally set by the beloved Guardian.

On June 2 and 3, on the Indian Reservation at Pine Springs in Arizona, a conference was held entitled "Different Races Gathering with Prayer." The conference was attended by Indians from many tribes, including Aleut, Oneida, Choctaw, Chippewa, Navajo, Washoe, Shoshone, Taos, San Domingo, Crow and Cherokee, and also Eskimos, and over one hundred Bahá'is from Asia, Africa, North and South America, Australia, Europe and the Islands of the Pacific, drawn from the black,



brown, red, white and yellow races. A complete report has not yet been received, but the news so far shows that the conference was a magnificent success. One attendant writes "Mr. Khádem's loving spirit touched the hearts of all of the more than one thousand who were present. Indescribable is the feeling generated by the memories of the sight of the patriarch of the clan, John Hale, the wearer of the lion-skin, eagle-feathered hat (crown), symbol of strength and wisdom, as he embraced with tenderness and love the Hand of the Cause, Zikru'lláh Khádem, and poured out his heart."

In Bolivia, the scene of the first mass conversions in Latin America, there are now nearly 4,000 Bahá'ís in 321 localities, with sixty-two spiritual assemblies.

In Colombia four new spiritual assemblies were formed at Ridván, one of them entirely Indian.

In Costa Rica some thirty Indians were enrolled in the month before Ridván.

In Mexico, where the number of believers was doubled last year, two extra assemblies have been formed since Ridván, and two native Mexican pioneers are in process of taking the Faith to the Province of Yucatán, the site of the ancient Maya civilization.

Nicaragua almost quadrupled the number of its believers last year.

The swelling of the ranks of the faithful has leapt ahead in Panama. In January the Council of Ustupo in the San Blas Islands, Panama, unanimously resolved to approve the introduction of the Faith and make public their recognition of it. Now we hear that during the last three weeks of May approximately 700 Kuna Indian believers declared. A teacher training school has been held in Ustupo at which thirteen Kuna Indians arose to become traveling teachers. They have left

their island in groups of about three to carry the Faith to many other islands. The first cacique (head chief) of all the San Blas Islands has entered the Cause with his entire island, Tuala, which has about 500 inhabitants. All eighty-seven inhabitants of the island of Wuichihuala have entered the Faith, and some hundred Indians have declared on the island of Nalunega. The Faith has now been taken to nine new island localities, and six lesser chiefs have declared. In the Guaymi area of the province of Chiriqui the pioneers penetrated four days into the Cordilleras and formed a new Bahá'í community at Hate Jebe, the administrative seat of a new Indian district, where the mayor and his entire family became Bahá'ís.

How unimaginable would these victories have been but a few short years ago; what joy fills the heart of every faithful believer as he contemplates the successive triumphs of God's Cause and witnesses with astonishment the peoples of the world beginning to flock to the Divine Standard in one country after another; nor can we yet conceive those things which will come to pass in the months which still separate us from the Most Great Jubilee. We can but throw ourselves with renewed strength and exuberant confidence into the tasks which lie to our hand, and echo with awe and gratitude the words uttered by our beloved Master fifty years ago when He saw the first victories of the Cause in the West: "O Bahá'u'lláh! What hast Thou done? O Bahá'u'lláh! May my life be sacrificed for Thee! O Bahá'u'lláh! May my soul be offered up for Thy sake! How full were Thy days with trials and tribulations! How severe the ordeals Thou didst endure! How solid the foundations Thou hast finally laid, and how glorious the banner Thou didst hoist!"

—International Bahá'í Council

World Center of the Faith July 16, 1962

# First Shoshone Indian and Others Join Faith

The first enrollment among the Shoshone Tribe took place recently—another step forward in reaching the Indians of the United States, so dear to the heart of Shoghi Effendi.

Since the Pine Springs Conference there has been an upsurge of enrollments in that vicinity, bringing the hope of an assembly when the "civil areas" can be clarified. Other heart-warming news is that twelve additional Navajos have joined the followers of Bahá-'u'lláh, and that there are most encouraging results throughout the southwest.

## God Will Assist

"An Indian lady in Fiji was being questioned as to why she had joined the Bahâ'í Faith. 'You cannot read for yourself, you were once a loyal and faithful follower of Muhammad, now you are being blindly led astray. Why do you not return to the faith of your forefathers?' The simple, inspired and dignified reply of this unlettered lady silenced the priest who prided himself on his superior learning. 'It was the call of God,' she said." (From the South Pacific Bulletin.)

Conference at the village of Pitihuma, Ceylon, one of several conducted on that populous island last spring in the presence of Hand of the Cause Jalál Kházeh. Pitihuma has more than one hundred believers.



## "Fifty Years Ago"

Starting with the one at the Wilmette Temple during convention, a number of commemorations of 'Abdu'l-Bahá's visit in 1912 have already taken place in different parts of the United States. Each one has been a rewarding effort toward mass proclamation.



Participants in Cleveland program: Mozhan Khádem, speaker; Prescott Cole, co-chairman; Betty Lewis, chairman.

CLEVELAND, OHIO—A meeting, attended by at least 150, was held at the Pick-Carter Hotel, approximately two blocks from the site on which the Master spoke in 1912.

Mozhan Khádem was the guest speaker, and was aided by both a chairman and a co-chairman. Radio, newspaper, posters and prestige pamphlets were used in publicizing the event. After the meeting many stayed to talk with the speaker, while others adjourned to a coffee shop for further discussion.

INDIANAPOLIS, INDIANA—Although a severe cloudburst reduced the size of the expected attendance, Dan Jordan of Chicago spoke to an interested audience at the Indiana State World War Memorial Building. The friends felt that this meeting was a real step forward in their program of mass proclamation.

Invitations, posters, announcements to nine radio stations and to newspapers—three daily, one Negro weekly and twenty-four neighborhood—were part of the publicity effort. A card was prepared, giving information on firesides and library materials, to aid people in contacting the Faith in Indianapolis and nearby cities.

MADISON and MONONA VILLAGE, WISCONSIN— Through the joint efforts of these communities two public meetings were arranged with John McCants of Florida as speaker. Attendance was excellent as was publicity, and many prestige folders found their way into non-Bahá'í hands. Radio announcements, mailed invitations and advertising were included in the promotion.

The governor of Wisconsin and the mayor of Madison sent letters of congratulation on the accomplishments of the Faith and the anniversary. Later a Madison newspaper, *The Capital Times*, published an outstanding feature article on the progress of the Faith, using pictures of 'Abdu'l-Bahá and the American and German Temples.

Much recognition for the Faith was achieved, and many new contacts found as a result of this joint observation.



Mark Tobey speaks to an audience of 600 in Seattle.

SEATTLE, WASHINGTON—The commemoration was held in Seattle with the cooperation of neighboring communities. Officially sponsored by the Bahá'í Club, the observance drew an audience of about 600 to the Students' Memorial Union Building on the campus at the University of Washington. The success of this meeting is to be attributed, in part, to the fact that Mark Tobey—world renowned artist who is particularly well known in the Pacific Northwest, and whose paintings are at present exhibited in Seattle—was the guest speaker.

It was noteworthy that some four hundred and fifty people, who in many cases had no knowledge of the Bahá'í Faith, were attracted. Many who had heard the word "Bahá'í' in connection with Mark Tobey's paintings had the opportunity to become acquainted with some aspects of the Faith in relation to 'Abdu'l-Bahá, who was the central theme of the talk, and also in relation to life as a whole.

In addition to mailing 1000 invitations and one hun-

dred brochures, letters were sent to the governor of Washington and the mayors and city councils of Seattle and nearby towns. Neighboring communities also sent out about 1000 invitations and contacted their local papers. Four hundred posters were placed throughout the area.

WASHINGTON, D.C.—Recalling that memorable time in 1912 when 'Abdu'l-Bahá spoke in Rankin Chapel, Howard University joined with the seven assemblies and groups of the Washington area in a stirring commemoration on June 10, at which greetings were read from the commissioners of the District of Columbia. Dr. Firuz Kazemzadeh, in paying tribute to the Master,

emphasized the theme that the Promised One has come. Dr. H. Elsie Austin, just returned from Africa, was chairman, and the School of Music provided outstanding soloists. The attendance of over 200 was the best for any public meeting in the area in decades and was the result of the combined efforts of the cooperating communities.

The materials provided by the National Assembly aided in the publicity effort. Radio time was given the speaker in nearby Baltimore, and a number of library posters were placed in Montgomery County, Maryland. An extensive display of Bahá'í books was used in the Takoma Park library. After the meeting a directory of local Bahá'í communities was distributed with the brochure, Fifty Years Ago.

## Regional Conference in the Mountains of Peru





On May 27 twenty-five of the friends traveled by special bus to a conference in the Quechua village of Pampa Cruz, where the first indigenous group in Peru reached assembly size. Although intended primarily for fellowship, the theme of the one-day gathering was Bahá'i Administration, Several similar conferences are planned for each of four regions.

Upper left; Some of the forty who participated; others are out of sight at left of speaker.

Upper right: A few of the women gathered around the hole in the ground where the cooking was done by means of hot stones.

Right: The food, eaten without utensils, is spread out on a level place in the meadow — easily accessible to all.



# Peruvian Believer Attains Prominent Post in Education

In June Dr. Manuel Carranza Marquez, member of the Spiritual Assembly of Huancayo, became Rector (President) of La Universidad Nacional del Centro del Peru, as announced in the daily paper, La Voz de Huancayo.

Dr. Carranza has had extensive training for this posi-

tion including study in Germany, and years of experience as a professor and as rector at another university. He served on a commission of reorganization, appointed by the Peruvian Minister of Education, and was of considerable influence in effecting the transition from "Community" to "National" universities.

Dr. Carranza expects to augment the teaching program by bringing professors into the country, and hopes that he can find Bahá'ís who would be interested in joining the staff.

## Additional European Communities Report Their First National Conventions

DENMARK-The historic First National Convention was richly colored by the wondrous experience of passing yet another milestone in the beloved Guardian's Crusade. Everyone present was stirred by the feeling of these remarkable hours in the evolution of mankind.

The messages from the Hands of the Faith furnished the starting point for consultation, which was based largely on home front teaching. Throughout the sessions Hand of the Cause Hasan Balyuzi threw "a beaming light" by his many helpful suggestions and his inspiring wisdom.

As at other European conventions gifts from dearly loved Amelia Collins and the Hands were announced, deeply touching and encouraging the assembled delegates and visitors.

This First National Convention brought to the friends a feeling of deep unity, and the inspiration "to fulfill the last, the biggest and the smallest wishes of the beloved Guardian." The believers separated after a heart-stirring farewell to Mr. Balyuzi who carried flowers from the convention to the grave of Shoghi Effendi.

LUXEMBOURG-The First National Convention of the Grand Duchy of Luxembourg was held in Luxembourg City at the National Haziratu'l-Quds. It marked the separation from its sister communities of Belgium and Holland with which it had been associated in the Benelux Regional Assembly since 1957.

The representative of the Hands of the Cause was Dr. 'Ali Muhammad Varqa. Jan Sijsling was the Auxiliary Board member present and Claude Levy represented the outgoing Regional Assembly.

The messages from the Hands formed the basis of consultation. In addition many other messages and greetings from around the world were read and discussed. Some of these messages brought happy memories as well as deep appreciation for the help given over the years.

Mr. Varqá addressed the friends several times, offer-

ing encouragement and assurance as well as his best wishes for the success of the teaching work during these last decisive months of the Ten Year Crusade.

NORWAY-Mindful of the consecrated efforts of Johanna Schubarth, "mother of the Norwegian Bahá'í Community," who, all alone, "kept the light of the Faith aflame" from 1927 until the arrival of American pioneers in 1946, the First National Convention opened in Deichmann's Hall, Oslo, with prayers of praise and thanksgiving.

Inspired by the messages from the Hands of the Faith, and heartened by the encouraging remarks of Hand of the Cause John Ferraby and his announcement of the generous gifts from the Hands as well as the late Amelia Collins, the consultation concentrated on the specific things to be accomplished before Ridván 1963. Among these are the incorporation of the new National Assembly, the establishment of a National Fund and a Temple Fund for the Mother Temple of Europe, the advisability of providing a Norwegian pioneer to Spitzbergen and the introduction of the Faith to the Baltic countries as well as to the Lapps in North Norway.

With the election of the first National Spiritual Assembly at the Haziratu'l-Quds—the home provided for this newborn institution through the generosity of the Guardian and Mrs. Collins-the "crown" was placed on the edifice which the consecrated labors of Hands, Board members, pioneers, resident believers and itinerant teachers had been largely instrumental in rearing over a period of thirty-five years.

The friends visited the grave of Johanna Schubarth to pay homage to her memory. After her death in 1952 the Guardian had written that her burial spot "will be a benefit to the people of that land and everyone who visits it, and through visiting it they will be strengthened to carry forward the work."

The believers left for their homes elated and happy, conscious that a new epoch in the history of the Faith in Norway had begun, and determined to endeavor to their utmost to spread its light.



First National Convention of the Bahá'is of Denmark, Ridván 1962.



First National Spiritual Assembly of Denmark, 1962-1963. Left to right, front row: Mos B. Kamming, Palle Bischiff (chairman), Lisbeth Andersen (secretary). Back row: Baher Forgani, Kai Mulvad, Johan Fobian (assistant secretary), Egon Kamming (vice-chairman), Werner Nielsen (treasurer), Fereydoon Vahman.



First National Spiritual Assembly of the Netherlands, 1962-1963. Left to right, front row: Bob Van Lith (chairman), Genil Sijsling, Lottie Tobias (secretary), Jan Sijsling. Back row: Gert v.d. Garde (vice-chairman), Masud Maggani, Christopher Westenbroek, Arnold Von Ogtrap, Günter Vilten (treasurer).



First Spiritual Assembly of Palembang, Sumatra, formed 1962. Left to right, seated: Baharuddin (treasurer), Saleha, Dt. Danil, Mustafa. Standing: Justan (chairman), Abidin, Chaedir, Sukirno (secretary), Azwidjar.

# Crusade Goals Achieved During Ridván 1962

First Spiritual Assembly of the village of Shelgau, Western India, formed during Ridván 1962.





First Spiritual Assembly of Auki, Malaita, Solomon Islands, formed 1962.



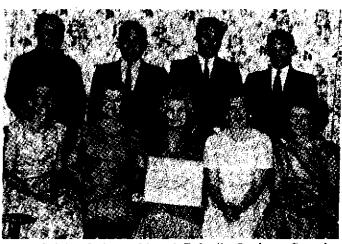
First Spiritual Assembly of Newhall J. D., California, formed April 1962. Left to right, seated: David Johnson, Marion Jackson, Charles Jackson (treasurer), Clare Atwood (recording secretary). Standing: Robert King (vice-chairman), Marion Johnson (secretary), Leslie Vaughn (chairman), Rhoda Vaughn, Joseph Bonner.



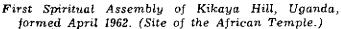
First Spiritual Assembly of Fond du Lac, Wisconsin, formed April 1962. Left to right, seated: Mrs. Grace Shahrokh (secretary), Mrs. Adrienne Loubergé, Paul Loubergé (vice-chairman), Mrs. Anita Geib. Standing: Darius Shahrokh (chairman), Mrs. Betty Jones, Roman Peskorz, Virginia Peskorz, George Baenen (treas.).



First Spiritual Assembly of Sukabumi, West Java, formed 1962. Left to right, seated: Mrs. Gouw Tjis Nio, Mrs. Tjio Hok Nio, Mrs. Gouw Djeli Nio. Standing: Song Pang Sin, Song Tjoen Hoa, Liauw Tek Goan, Tan Tjun Houw, Lim Tek Tjoey, Tjoa Tek Hie.



First Spiritual Assembly of Beloeil, Quebec, Canada, formed April 1962. Left to right, front row: Mrs. Barbara Smith, Mrs. Priscilla Waugh, Mrs. Ellen DeMille, Mrs. Mora Pollitt, Mrs. Pam Fairchild. Back row: W. R. Waugh, David Fairchild, Terry Smith, John Pollitt.





First Spiritual Assembly of the Bahá'ís of Hamburg, New York, formed April 1962.



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Filipino pioneers and teachers.

# Mass Conversion in the Philippines

For many years the Bahá'í community comprised about 200 believers in forty centers with only four assemblies. Then the spark of teaching was heightened by visits of Hand of the Cause Dr. Muhájir and pioneers. By January 1962 there were over 500 believers in sixty-two localities and eighteen assemblies assured. To give some idea of the accelerated teaching effort and the results, extracts are quoted from a report written by American pioneer Jack Davis.

"The spark burned steadily . . . new impetus was given . . . new directions and dimensions of inspiration. . . . We have always been beset by lack of adequate funds, numbers of steady pioneers giving full time, and by physical conditions of inaccessibility except by climbing and walking in the tropical sun which take time and energy.

"Just preceding Ridván four pioneers with a small group visited both old and new places preparing for the birth of new spiritual institutions. When we returned home . . . Bahá'u'lláh had created twenty-eight new assemblies, and there were 1000 believers in



A group at the Dumanisi summer school.

ninety-eight localities. Members of two tribes had enrolled as well as the first all-Bahá'í village. In one week alone 260 souls embraced the Faith.

"Some of the encouraging things Dr. Muhajir said to us were: that it seemed the Philippines were now fourth in the teaching work after Africa, India, Bolivia . . . that we should vie with Bolivia . . . that the spiritual capacity of the Filipino people was very great . . . that mass conversion seems to have progressed further in a shorter space of time.

"Mountain Province was an experience! It took three days to get there, and at every stop or change of bus new believers enrolled. We began to climb...climbing was so difficult we walked twenty feet and stopped, panting...none of it mattered because those dear mountain people (Igorots)—many still pagan—loved the Faith. They were very thirsty. We climbed from village to village amid scenes of fantastic beauty.... In those few days seventy enlisted under the banner.

"At a summer school in Dumanisi—on practically no notice—over one hundred gathered, several of whom volunteered to help pioneer. . . Then came June 30. . . . There were 600 new believers, raising our total to 1600; eighty-four new localities giving us 182; and potentially forty-five assemblies; plus two new

Over one hundred devoted friends from thirty villages attended a summer school at the Dumanisi Bahá'í Center.





A gathering of the friends in the Philippines.

tribes and six more provinces. The Ifugaos, the Ilongots, the Negritos and the Igorots are the beginning of wonderful events.

"So we are busy . . . trying to lay out plans . . . to carry on the work which is now becoming so vast, covering such distances, with diversified people of different dialects each requiring translation. . . . And, too, we are constantly asked, 'come to our place' . . . we wish we could divide ourselves to go everywhere. . . . One can never describe mass conversion but all the promises in the Writings about this . . . are coming to pass."

# Araclamation Issued by the Mayor

## City of Sacramento

RACE AMITY DAY

June 10, 1962

WHEREAS, the people of the City of Sacramento, throughout its long and noble history, have expressed the ideals of brotherhood, and

WHEREAS, the people of the City of Sacramento represent Americans of many races and nationalities living in harmony and with mutual respect, and

WHEREAS, the people of the City of Sacramento recognize the ideal of the American draum of amity and accord among men;

NOW, THEREFORE, I. JAMES B. LCKINNEY, Mayor of the City of Sacramento, bereby proclaim June 10th as RACE AMITY DAY in Sacramento, to attest to our continuing dedication to these ideals.

ISSUED: THIS 4th day of June, 1962.

James B. Mckinney
James B. Ackinney
Mayor



Dinner meeting for Race Amity Day, Sioux Falls, S.D.



Race Amity Day gathering in New Orleans, La.

## Race Amity Day Proclaimed

As a result of the cooperative efforts of assemblies and groups in the area, Mayor James B. McKinney issued a Proclamation for Race Amity Day in Sacramento, California.

The area believers, working together, carried out a very well attended picnic. The event drew unsolicited TV publicity which compared the Bahá'í demonstration of the oneness of mankind to an anti-Negro demonstration taking place in another part of town.

In addition to Sacramento, several cities not mentioned in the August issue of Bahá'í News held interesting and successful gatherings. East Cleveland (Ohio), Indianapolis (Indiana) and New Orleans (Louisiana) arranged panel discussions. South Bend (Indiana) gave a pot luck dinner. In Sioux Falls (South Dakota) an extensive celebration took place—a dinner meeting and panel discussion at the YMCA, followed by a reception at a private home for the Bahá'í speaker, Dr. Sarah Pereira.



First Spiritual Assembly of Fort William, Ontario, Canada, formed April 1962. Left to right, front row: Mrs. Mona Schmalenberg, Mrs. Dorthy Swanson, Mrs. Mable Ennis (treasurer), Mrs. Jean Martens (recording secretary), Mrs. Mary Murray. Back row: Robert Fleming (vice-chairman), Philip Schmalenberg (chairman), Vern Ennis, C. T. Martens (secretary).



First Spiritual Assembly of Culver City, California, formed April 1962. Left to right, seated: Mary Ellen Reese (secretary), Anna Cooper, Lisa Janti (treasurer). Standing: Kent Lansing, Marc Towers (chairman), Arthur Fishman, David Janti (vice-chairman), Bernard Fishman, Jack Gartner.

National Spiritual Assembly of North East Asia, 1962-1963. Left to right, front row: Mrs. Barbara Sims (secretary), Miss Agnes Alexander, Michitoshi Zenimoto, Ikuo Mizuno (vice-chairman). Back row: Ataullah Moghbel (treasurer), David Earl (chairman), Masazo Odani, Hiroyaso Takano, Rouhollah Momtazi (recording secretary).





Eight members of the first Spiritual Assembly of Triunfo de la Cruz, Honduras, formed April 1962. Left to right, front row: Silverio Petillo, Mrs. Emenihilda Castillo (treasurer), Cristobal Amaya. Back row: Luis Guzman (secretary), Feliciano Smith, Balbino Alvarez (recording secretary), Tranquilino Herrera, Luciano Alvarez (chairman). Not shown: Juan Martinez (vice-chairman).

# First Local Assemblies Formed Ridván 119

# National Assemblies for 1962-1963

National Spiritual Assembly of France, 1962-1963. Left to right, seated: Mrs. Florence Bagley (vice-chairman), Mrs. Sara Kenny, Miss Lucienne Migette (chairman), Mrs. Henriette Samimy (secretary). Standing: Yadullah Rafaat, Alain Tamenne, Lucien McComb (treasurer), A. M. Barafroukhteh (recording secretary), Manoutchehr Hakim.





National Spiritual Assembly of Brazil, 1962-1963. Left to right, seated: Dinah Franca, Margot Worley, Muriel Miessler, Nylza Taetz. Standing: Vivaldo Ramos, Ernani Mentz, Rangvald Taetz, Edmund Miessler, Mario Dantas Cavalcante.



National Spiritual Assembly of Venezuela, 1962-1963. Left to right, seated: Maria Ines de Caro, Chana de Voss, Mireya Muñoz, Maria Dutto. Standing: Camilo Grandi, Luis Narvaez, Hans Voss, Anselmo Torres Morales, Eduardo Maa Gamarra.



National Spiritual Assembly of Cuba, 1962-1963.



National Spiritual Assembly of Jamaica, 1962-1963. From left to right: R. Taylor (recording secretary), A. Senior, M. Ullrich, A. M. Gallier (assistant treasurer), W. A. W. Mitchell (chairman), C. Ullrich (vicechairman), D. Buchanan (treasurer), R. Fitz-Henley (secretary), E. Taylor.

Seven members of the National Spiritual Assembly of the South Pacific, 1962-1963. Left to right: Miss Irene Jackson, Suhayl Ala'i, Stephen Percival, Alvin Blum, Lisiate Maka, Miss Mabel Sneider, Miss Margaret Rowling. Absent: Mrs. Elsa Blakely, Mrs. Dulcie Dive.



National Spiritual Assembly of Peru, 1962-1963. Left to right: Demetrio Molero, Enrique Sánchez, Josefina Rosas, Jorge Béjar, Mercedes Sánchez, Lester Long, Jesús Vargas, Guillermo Aquilar, Fidel Flores.



## Teaching in Italy is Accelerated

During recent months Hand of the Cause Dr. Ugo Giachery made a series of visits to the various centers. In Turin, first European city to receive the "seeds of the Bahá'í Faith," about eighty persons from Genoa, Milan and Turin gathered to hear Dr. Giachery speak, and to enjoy his slide-illustrated description of a recent visit to Central America.

In Bologna enthusiastic contacts and believers heard Dr. Giachery stress the logic of a Faith that answers the problems of a perplexing age.

Also in Turin, a series of six public conferences took place to give anyone interested an opportunity to understand the Teachings and the history of the Faith. The average attendance was about seventy, and the conferences were led by several Italian believers.



Group of Italian, Persian and American believers photographed in Palermo, Sicily.

Some of the participants at one of six public conferences held in Turin, Italy.





Bologna Bahá'ís gathered to say "arrivederci" to Dr. and Mrs. Ugo Giachery.



Fireside, which included Persians, Americans and Italians, in Florence, Italy.

## North East Africa Regional Assembly Incorporated

Attainment of another Crusade goal was achieved by the registration of the Regional Assembly of North East Africa at the High Court of Addis Ababa, Ethiopia, on July 10, 1961. Documents were also submitted to a newly organized Bureau for the Registration of Religious Documents.

#### Reminder

We do not maintain a file of photographs used as illustrations in Bahá'í News and do not have duplicate prints. Therefore it is impossible for us to fill requests for international pictures. Inquiries should be addressed to the country of origin.

-Bahá'í News Editorial Committee



Witnessing the enrollment of the first tribal leader. From left: Arthur Dahl, Mrs. Marion West, Willie Astor, Tom West, Hank Pete.

## Washoe Indian Tribal Leader Enrolls

Of utmost importance to the Indian teaching in general and to the Nevada area in particular is the enrollment of Hank Pete of the Washoe Tribe, first tribal leader to become a Bahá'í in the United States. Although nearly blind Mr. Pete studied carefully with some of the believers, and in making his declaration wrote in part: "I am an old man and in my time have made many mistakes. However, I do not think it is too late for me to be a better man and try to do better for the remainder of my life. This is why I want to be a Bahá'í because this way everybody can be friends with one another . . . as is possible in the Bahá'í Faith when the people love Bahá'u'lláh and His Teachings and try to follow them in their lives . . . ."

The actual enrollment was turned into a real celebration as well as an outstanding teaching event, with an attendance of about 150—believers and Indian friends from the Reno-Sparks area and from as far away as California. The program included prayers, songs by the children in Washoe and English, Bahá'í talks and a bountiful repast, as well as the actual enrollment. Several books were given to Mr. Pete, and each child received the prayer "Blessed is the Spot" and a pencil.

Many invitations were mailed and there was advance and follow-up publicity. All of this pleased Mr. Pete because he wanted his people to know of his acceptance of Bahá'u'lláh, hoping that they, too, might find the light.

## Annual Bahá'í Service Held at Cathedral of the Pines

Each year the Area Teaching Committee for the Northern New England States sponsors a public meeting at the beautiful Cathedral of the Pines, Rindge, New Hampshire. This is an outdoor shrine dedicated to the worship of God by people of all religions and races where, on July 1, the twelfth Bahá'í program was given. Hugh E. Chance spoke to approximately 200 people, many of whom were non-Bahá'ís.

## Notes on Mass Conversion from the South Pacific

In the spring an important conference on mass conversion took place in Suva, Fiji Islands. In addition to those from the immediate area, the participants included believers from the Gilbert and Samoa Islands, Hawaii and Tonga. The following extracts are from notes taken at the conference of comments by those attending.

"Mass conversion is just beginning in the world. . . . We do not have much experience. . . . You should not think that what they are doing in other places is what you are to follow. You should try your best in different ways, and by doing so give other places some experience. They have done something, you will do something. . . We encourage you to try different ways, but you should know what other people are doing. There is no formula to follow. . . In Africa they do things one way and in India another, and there is more success in India.

"In the Pacific area you should try to reach the pagans—the people who have no religion. In Mentawei we went to the pagans and there are 7,000 Bahá'ís.... They do not have preconceived ideas and are ready to understand. So the first thing to consider in your plan is, where are the pagans of the Pacific?

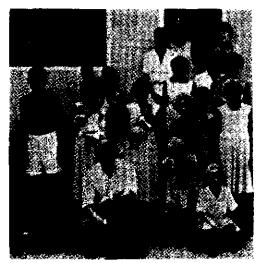
"If you do not have any pagans, where are your furthest places? Where are the people who are still pure and do not mix with civilization very much? The beloved Guardian said: 'I hope within the Ten Year Crusade the Bahá'ís will go to the places where for centuries the Christians and Muslims have not gone.' . . . You can also have mass conversion easily in Christian villages. First, prefer the pagans; second, the villages and far places of the Christians . . . All the people of the world are waiting consciously and unconsciously to receive the Message of Bahá'u'lláh. . . .

"Now, for mass conversion should we teach directly or indirectly? I have said social work should not come first. We should approach directly because the people are simple and we should tell them clearly why we have come to their village. The local Bahá'ís can do this, but it was different for the pioneers . . . they had to teach indirectly and make friends first. You local people of the Pacific can teach directly. . . .

"We will tell the people that we have come to the village to give them a message and then we will tell them about the Faith. . . . At this point in the Crusade we do not have enough time to go and make friends. We should go out with the idea that the people are thirsty for knowledge of the Faith. We should discuss the Faith with them, not talk about the weather, the crops, the world, etc., and then finally when they are tired we say a few words about the Faith. . . . Speak only of the Bahá'í Teachings, and speak clearly. Tell them simply about the Baha'is; that we are one, the world is one. After that you give the people time to digest what you have said. If they understand only one principle it is better than for you to give them all the twelve principles in one day, because they will not know what to think. . . .

"Your first approach should be to all the people, not just to a few of them. I remember once in Mentawei I was speaking to a few people. . . . They said, no,

16 SEPTEMBER 1962





Three summer schools were held simultaneously in the Solomon Islands — at Auki, Haw Hin and Honiara.

Shown at left is a study class at Auki, and at right the school of Honiara.

that is not the way. You must come to our village and tell everyone and perhaps we will all accept the Faith. This is tribal sense, because they do everything together. If you break the tribal law you will not have success. . . . Your first approach should be to an entire village—everyone. In this manner they will not be suspicious of the Faith and of each other." (Muhajir)

"Where to go and what to do? We should put our thoughts on these questions. In American Samoa we have freedom of speech and freedom of religion according to the American system. It has nothing to do with the Matai (chief) system. I recommend that we consider the Manua Islands where there are no Bahá'ís. It is under American Samoa. We must take the light of Bahá'u'lláh there. They are in need of a new faith." (Manuma)

"At first we had to go and teach individuals, now we have mass conversion. . . . Therefore our minds were held back. There are some villages where village councils are very strict. I will always remember two points: 1. To have faith. 2. To have courage. You need courage to face the village councils." (Tuataga)

"I think it will be good if different islanders go out to teach in other islands. The people will pay more attention to strangers. If we all go to different islands we might be successful in mass conversion. I would like to say that with Elena Fernie who was in the Gilberts and with all the other pioneers, their hearts go with their spiritual children. Parents love their children and their love will always follow them." (Pedro)

"I have listened to what has been said. In regard to the teachers who will go out I think one thing is very important—the quality of the person. Some teachers will go out and teach, others will wait until the pioneers push them out. If we expect to make a success of mass conversion we have to be examples. Deeds are better than the words you express to your fellow man. Mass conversion requires suitable teachers who will be examples." (Maka)

"The second thing . . . (is) the customs of the people. What is our attitude? Shall we obey the customs? Shall we change them? It is very difficult to answer this exactly. . . . I think we should not break their customs and we should try to obey as much as we can. The beloved Guardian said, learn their language, learn their customs, so we can obey and help. For example, in Indonesia they have a custom that you give things with your right hand. The left hand is for enemies. So if you give something with the left hand you are finished in teaching. It is a simple thing but very necessary to know. . . .

"They say drinking is the custom of the people. This we do not accept as it is clearly written in the Teachings that we cannot drink, so we cannot accept this custom. . . .

"Another thing we should know about mass conversion is that it will not come through the pioneers but through the local people. . . . The Guardian said that the local people will be able to go where the pioneers cannot go. The pioneers will be good for consolidation where they can help communities. The secret of the progress in Africa is that they teach the local people to teach. You can do this in the Pacific and then it will go like fire." (Muhájir)

## International News Briefs

In the South Pacific six new local assemblies were formed at Ridván, bringing the total in this vast region to twenty-six. The new ones are: Teirikiai Village on North Tabiteuea Island and Bikenibeu Village on Tarawa Island, both in the Gilberts; Noumea Township, the first assembly to be formed in New Caledonia; Pago Pago in American Samoa; Auki on Malaita Island in the Solomons; Houma Village in the Kingdom of Tonga.

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With the addition of six new assemblies, Australia now has a total of nineteen—at least one in every

#### BAHA'I NEWS

state and territory. Newly formed are: Darwin, N.T.; Perth, W.A.; Adelaide and Enfield, S.A.; Melbourne, Vic.; Hobart, Tas.

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Race Unity Day was observed for the first time in Holland with a meeting in Haarlem on June 7. Nearly one hundred guests heard a believer and a non-Bahá'í speak on the race question. Both the president and the secretary of the International Friendship Club invited believers to their homes in order to learn more about the Faith.

A similar observance was held on June 13 in Arnhem with the same Bahá'í speaker and a movie provided by UNESCO. About forty attended, mostly receptive guests. A social hour gave the Arnhem believers a chance to demonstrate friendship for all.

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Taking advantage of a unique opportunity, the Champaign community sponsored a display of posters on the Faith prepared in an advertising design course at the University of Illinois. The course instructor accepts assignments from community groups for his class to execute, and the resulting posters are then donated to the group.

For the necessary research a good supply of pamphlets, pictures and books was given to the students, several of whom later expressed a desire to learn more about the Faith. During the program at the exhibit winning and honorable mention posters were selected, and then awards were presented with a few well chosen remarks about the Faith.

## Ethiopian Bahá'í Student Honored in Germany

Abraham Medhane of Ethiopia, now studying in Germany, has been elected president of the Ethiopian Students' Union. This is a non-political organization with about 1000 members in Europe. Undoubtedly Mr. Medhane will have many opportunities to serve the Faith in his new student office.

## BAHA'I IN THE NEWS

In his new book, Comparative Religion (Macmillan, 1962), Geoffrey Parrinder makes at least three references to the Faith—pages 23, 82 and 108. The author states that the Báb is "the new prophet of the Bahá'í religion founded by his follower Bahá'u'lláh." Apparently Mr. Parrinder's research was not complete, and he does not indicate any particular sympathy to the Bahá'í beliefs.

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Religion in the Soviet Union, a book by Walter Kolarz, offers an extremely interesting review of the history of the Faith in Russia. Going back to the inception of the Cause, the author traces its entrance into the land of the czars, opposition encountered after the birth of communism, and vicissitudes affecting the believers and the Ishqabad Temple up to the present. The penetrating and sympathetic acount appears in Chapter XV, pp. 470-473.

In Bern, Switzerland, on June 9 and 10, an International Conference was convened by the European Hands for consultation on unity and firmness among the friends and on the need to carry Bahá'u'lláh's Message to all. Besides the three Hands, seventeen Auxiliary Board members and representatives of fourteen national assemblies were in attendance. A Unity Dinner was held at the Casino, at which the seventy conferees were joined by fifty-three additional believers from all over the country.





Annual Convention of North East Asia, April 1962. Hand of the Cause Agnes Alexander is in front row.

On July 21, the Chicago Daily News carried a feature story on the Faith by Dave Mead, religious editor. The nearly half-page article was sympathetic, correct and interesting, and included brief quoted explanations of certain points by the national secretary as well as excerpts from the Writings. In addition to a page-wide headline, illustrations of the five Houses of Worship demanded attention. Without doubt the story drew many of the larger than usual number of visitors to the Temple in nearby Wilmette.

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"Where Faith Begins," a religious feature column in the Detroit (Michigan) Free Press, carried a page-high signed story by June McKee, secretary of the

Detroit local assembly, about her discovery of the Faith, its principles and its mission. The article was headed by a specially posed picture of Miss McKee, and concluded with comments by the assembly chairman, completing an exceptionally strong and accurate presentation of the Teachings.

O

Page 1 of the May 31 issue of the *Illinois Times*, a semimonthly Negro paper published in the city of Champaign, was dominated by a large picture showing members of the local assembly. Also on the front page appeared a quotation from the Writings, an illustration of the Wilmette Temple and an article on the U.S. national convention.

Sixty-one believers from the German-speaking section of Switzerland gathered in Zurich on July 8 to hear about the recent International Conference in Bern. Later, the consultation centered on the need for fuller financial responsibility and on methods which could be used for more effective teaching by the native believers and the pioneers.





Fifteenth Annual Convention of the Bahá'ís of Canada, April 1962.

The Montclair (N.J.) Times on July 5 devoted more than a quarter page to extracts from a letter written by 'Abdu'l-Bahá to the Central Organization for a Durable Peace, The Hague. A parenthetical note included a brief statement about 'Abdu'l-Baha and His visit to America fifty years ago when He spoke "in churches, synagogues and universities, and to scientific societies and organizations dedicated to the promotion of peace."

In the Miami (Florida) News for June 24 there was an extensive story about Bahá'í artist Eleanor Ricciardi and her current exhibit. The article, by the paper's art editor, included a brief mention of the Faith which Miss Ricciardi "considers another turning point in her life."

A handsome brochure recently issued by the Universal Atlas Cement Division of the U.S. Steel Corporation to promote the use of white cement illustrated and identified the Temple in Wilmette. In the words of a commentator, the House of Worship "was placed like a precious gem in a setting of the most modern and artistic structures of our country."

An Israel section in the May 27 issue of the New York Herald Tribune showed a fine view in Haifa. A condensed caption said, ". . . this gold-domed temple is high on slopes of Mt. Carmel." The "temple" was not identified, but before the average tourist reaches Haifa he no doubt learns the name of this outstanding landmark: The Shrine of the Báb.



Bahá'í summer school held in Juneau, Alaska, June 22 to 27, 1962.



Attendants at a party given by Mrs. Toby Emanuel for members of the North Western High School Glee Club. The affair followed up a mass-proclamation meeting in the Miami Municipal Auditorium, at which the glee club sang.



At the site of the future Temple of Paraguay.

## Calendar of Events

#### **FEASTS**

September 8 — 'Izzat (Might) September 27 — Mashiyyat (Will)

#### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

October 12-14



Annual Convention of Cuba, April 1962.

## Baha'i House of Worship

## Visiting Hours

### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

## Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

## Service of Worship

## Sundays

3:30 to 4:10 p.m.

## Public Meeting

Sunday, September 16 4:15 p.m.

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Вана'ї News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

## Annual Gathering of the Hands Announced for April 1963

Beloved Friends:

This letter is to inform you that the annual gathering of the Hands of the Cause will be held beginning April 9, 1963, preceding the election of the Universal House of Justice.

The wonderful and thrilling victories throughout the Bahá'í world during the past year have made it possible for the Hands of the Faith to postpone their annual meeting and to concentrate their efforts on the all-important teaching work so that the "vast increase" of new believers envisioned by the beloved Guardian for this fourth and final phase of the Crusade may become a reality.

Holding the annual gathering in April will not only free the Hands of the Faith for this essential task, but will also help conserve the precious funds of the Faith by eliminating the necessity of the Hands assembling twice in the Holy Land this present Bahá'í year.

The news from around the world brings frequent and thrilling accounts of fresh triumphs for our blessed Cause as it moves from victory to victory.

We urge each national spiritual assembly, as well as every individual Bahá'í, to join the Hands of the Cause in every continent in taking advantage of this rising tide, so that every single believer may make a supreme and unprecedented effort to assure that "vast increase" in new believers envisioned by our beloved Guardian for this fourth phase of his glorious global Crusade.

Upon our success in discharging this responsibility together as "one soul in many bodies" will depend, in a large measure, the joy and happiness we will all share upon the occasion of the great Jubilee celebration of the ascension of Bahá'u'lláh to His Throne of Glory.

We shall pray earnestly at the sacred Threshold of the Blessed Beauty that each individual believer, each local assembly, and each national assembly will arise during these closing hours of a Crusade, the equal of which mortal eyes will never see again, and enrich their record of services with a sacrifice, selflessness and dedication unmatched by anything they have done in the past, individually or collectively.

With warmest Bahá'í love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND

(Signed) John Ferraby William Sears A. Furútan Jalál <u>Kh</u>ázeh Paul Haney

Haifa, Israel August 16, 1962

## Hands Ask Pioneers to Remain at Their Posts

Dear Bahá'í Friends:

The Ten Year Crusade is drawing to a close and the signs of its glorious fulfillment are everywhere apparent. In many ways the successes achieved have more than fulfilled the beloved Guardian's fondest hopes when he initiated it.

The greatest care must be taken, however, that the triumphal conclusion of the various National Plans in April 1963 is not succeeded by an anticlimax in which pioneers leave their posts, assemblies are lost and the work and sacrifice of the last ten years are marred by setbacks to the progress of the Cause.

Pioneers who have performed such noble services by leaving their homes to open territories, establish assemblies, or consolidate what has been achieved at home and abroad should make every effort to remain at their posts after Ridván 1963 until their services can be dispensed with, remembering the appeal of the Guardian in one of his last messages that they should "remain at their posts" and bearing in mind that at the glorious yet critical juncture of the forma-

tion of the International House of Justice any weakening of the administrative structure, and depletion of the ranks of the vanguard of the faithful holding distant and difficult ouposts of the Faith, would place in jeopardy the fruits of the World Crusade we have achieved so gloriously and in no small measure through the labors of the host of valiant pioneers.

The work of consolidation is scarcely less important than that of establishing and maintaining assemblies, and sacrifices will be needed for these purposes after the completion of the Crusade as they have been needed during the ten years of its achievement.

We ask you to circulate this letter widely, in your newsletter or otherwise, so that all may see clearly where their duty to Bahá'u'lláh lies and may lay a firm foundation upon which the Cause can march from strength to strength in the years succeeding the Most Great Jubilee of 1963.

With Bahá'í love,

In the service of the beloved Guardian,

Hands of the Cause in the Holy Land
(Signed) Rúhíyyih Paul Haney
A. Furútan Jalál Kházeh
John Ferraby

Haifa, Israel July 27, 1962

Forty-five believers gathered in Takarazuka, Japan, to commemorate the Martyrdom of the Bab. In addition to prayers in Arabic, Persian, Japanese and English, the friends heard the recording of the Master's voice.



BAHA'I NEWS



Attendants, including Hands of the Cause Adelbert Mühlschlegel and William Sears, at the French Summer School held July 22-30 at Thonon-les-Bains, where 'Abdu'l-Bahá visited in 1911. Madame Dreyfus-Barney shared interesting glimpses of His sojourn at Thonon, as well as an account of her early visits to Haifa and the manner in which the book "Some Answered Questions" ("Les Lecons de St. Jean d'Acre") came to be written.

## 50th Souvenir of 'Abdu'l-Bahá Draws 600 Bahá'ís and Guests

About 600 persons, the largest number of Bahá'ís and their guests ever to assemble at Evergreen Cabin, West Englewood, New Jersey, participated in the fiftieth Souvenir of 'Abdu'l-Bahá on Saturday, June 30.

The gathering was fortunate to have as speaker Hand of the Cause Zikru'lláh Khådem, who spoke glowingly and with great love on "The Promised One of All Ages." Mrs. Annamarie Honnold served as chairman; Mrs. Ethel Closson read the talk given by 'Abdu'l-Bahá fifty years ago; Mrs. Ruhieh McComb conducted the commemorative service held at the pine grove where the Master stood in 1912; in the evening Juan Caban showed slides of Bahá'í places of interest. (Ed. note: This was a fine example of members of different races taking part in a public program.)

The grounds were at their loveliest, with great quantities of flowers displayed near the speaker's post, around the archives exhibit and in the garden areas. The Cabin itself had been newly renovated and the pine grove improved and made more attractive by potted plants and white-painted rocks. For the fiftieth consecutive year the friends were blessed with fine weather for this outdoor event, which included family picnics on the grounds behind the Cabin.

The archives exhibit, first shown in 1961, held an increased number of items. These included photographs of the original gathering, tablets of 'Abdu'l-Bahá to Roy Wilhelm explaining the significance of the Souvenir, newspaper and magazine articles written about

the Master in 1912 and several items from His personal wardrobe.

The 1904 Reo, in which 'Abdu'l-Bahá had ridden while in this area, was put on display for the first time since it was last used in 1925. Significant is a small metal plaque attached to the side of the car, quoting from the Old Testament: The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. (Nahum 2:4)

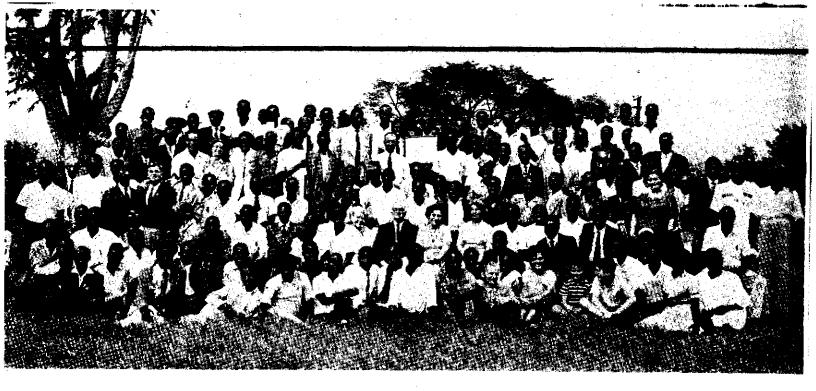
It is hoped that this yearly event will increasingly live up to the Master's promise: "That Annual Memorial Meeting will be the Souvenir of 'Abdu'l-Bahá, especially when it is passed with infinite delight and gladness."

-Souvenir of 'Abdu'l-Bahá Committee

## **American Pioneer Passes**

Harlan F. Ober, American pioneer, passed away at his post in Pretoria, South Africa, on July 20, 1962. The following cablegram received by his family from the Hands of the Faith in the Holy Land recounts his many and long services to the Faith at home in the United States and abroad.

"Deepest sympathy (on) passing (of) dear Harlan Ober, devoted (and) distinguished American believer (in) both Heroic (and) Formative Ages (of the) Faith. (His) early global travels, membership (on) Temple Unity Board and later National Assembly (and his) historic services (as) Africa pioneer (and) Board member (are) unforgettable. Assure loving prayers (at) Shrines."





At top: Annual Convention of Central and East Africa held in Mbale, Uganda, Ridvan 1962. Hand of the Cause Musa Banani is at center of second row.

Above: Congo delegates express their joy by "bursting into song" between sessions of the Convention.

THE FORMAL OPENING of the new Malava Market Bahá'í Center in South Kabras, Kenya, brought official recognition at the ceremonies, and was the means of further proclamation of the Faith. The believers took advantage of a public holiday for the occasion, which drew about 250—mostly local Bahá'is and their guests, though eight from Nairobi and seven from Uganda added to the joy of the friends.

The program started at 9 a.m. and included talks by the chairman of the Kenya Bahá'í Community Administrative Committee, the secretary and the treasurer of the Regional Assembly of Central and East Region of
Central and East
Africa

Africa, and the Sub-Chief who represented Chief Isaiah. In addition many other individuals spoke of the Center as a new era in Bahá'í activity, of its benefit to the community and of the fine effect of the Teachings on the people. As a part of the festivities there were movies, slides, refreshments and songs, most of the latter having been written in Kabras. A fine spirit of enthusiasm prevailed throughout the day.

The Center is situated in a beautful spot about 200 yards from the village and with a clear view looking toward Mt. Elgon, which is also the direction of Haifa.

Following the official opening, a five-day training course for teachers was led by two pioneers. This was an auspicious beginning for the many events to be held at the Center, and augmented the zeal of the believers to speed the building of the next permanent Center at Namawanga.

BAHA'I NEWS

New Baha'i Center

is Dedicated in

South Kabras, Kenya





Above: Part of the audience at the opening ceremonies,

At left: Secretary of the Regional Assembly accepts a table, made in the shape of the district, which was a present from the wife of the man who gave the land to the donor of the building fund.

Below: Believers and guests outside the new Baha't Center at Malava Market, South Kabras, Kenya. A number of Africans walked fifty miles in order to attend.





First Shoshone Indian believer, Mrs. Alfreda Alvarez, was recently enrolled in Reno, Nevada. Although acquainted with the Faith for some time, her experience at the Pine Springs Conference moved her to embrace the Faith.

## Children's Summer Conference Notes Expanded Activity

The Northwest Children's Summer Conference in Astoria, Oregon, June 24 through 30, was held this year for the first time under the sponsorship of the National Spiritual Assembly. One hundred and four people—seventy children and youth, thirty-four adults—gathered to participate in this experiment in Bahá'í living that started with seventeen children and twelve adults seven years ago.

The purpose of the Conference, as stated by the committee, is to provide identity as a Bahá'í through an experience of living in a Bahá'í atmosphere comprehensible to and expressed by each age level.

This is accomplished through: (1) Studying, praying, working and playing together as Bahá'ís. (2) Family life in a complete Bahá'í atmosphere (in a family of one hundred) with outside pressures at a minimum. (3) Children and adults becoming friends.

The conference is for children and youth, the adults who attend come to serve.

The friends who gathered this year from Oregon, Washington and California were housed in the homes of the Astoria Bahá'í community which hosted the conference. Basements, attics and all available floor spaces were filled with sleeping bags, air mattresses and cots. The center of activity and the serving of meals was in one home. Over a hundred people for three meals a day in a medium sized home-pandemonium? Yes, but well organized and such fun; the joy was boundless. Everyone taller than a table top cooperated in the work program to get the cooking, dish washing, cleaning and thousand and one other chores accomplished. It has been found through the years that the more one pours oneself into the program, the more one gets out of the conference. This has been an awareness that the youth have gained year after year.

The daily program was organized to provide morning



One of a series of summer picnics sponsored by the Decatur (Illinois) group to promote fellowship among contacts. The Decatur believers carry on an active teaching program which includes weekly public meetings as well as firesides.

devotions and classes on every age level (this year there were ten), afternoon recreation at a lake a few miles away, evening programs and devotions with plenty of time in between for games, music, study, good discussion and a little rest.

The enlarged enrollment brought more organization than was necessary in the beginning, but always there has been a consistent standard of Bahá'í conduct which has seemed to come about as a natural result of Bahá'í love, prayer and consultation. This has pervaded all of the conferences and brought about joyous results both at the time and throughout the year.

The spirit generated was tremendous. Everywhere that those attending the conference went there were opportunities to tell someone of the Faith—clerks in stores, waitresses in restaurants, members of the Art Club and the editor of a weekly newspaper. One day two groups of children and youth on a ferryboat ride sang "A Plea for One World" antiphonally from two decks, and everyone asked questions.

NORTHWEST CHILDREN'S SUMMER CONFERENCE COMMITTEE

## Summer School Sponsored by First NSA of Finland

The first Bahá'i Summer School in Finland since the election of a Finnish National Spiritual Assembly was held July 28 through August 4 at Mukkala, an ideal resort hotel just ten minutes by bus from Lahti. The beautiful surroundings of rolling green lawns, gardens, terraces and walks winding through wooded expanse served as a perfect setting for the Bahá'ís from seven countries to meet for a week of wonderful association, fellowship and study.

The friends were overjoyed to have with them such distinguished guests as Hands of the Cause Leroy Ioas and Adelbert Mühlschlegel, International Council member Sylvia Ioas and Board members Joan Gregory from Great Britain and Modesta Hvide from Norway. The messages they brought were so filled with love and devotion that all were deeply touched. As a reporter wrote, "how can one express in words the effect of their presence in our midst? Mr. Ioas spoke of the beloved Guardian, and of his association with him, in such a loving and intimate manner that every heart made the journey to Haifa to visit the Holy Shrines . . . rededicating their lives to the fulfillment of every goal."

The school program was arranged to follow three phases: early history of the Faith from The Dawnbreakers, study of The Dispensation of Bahá'u'lláh and the administrative institutions. The presence of the Hands and their valuable and inspiring contributions gave to all a priceless treasure to aid in carrying forward the teaching work. There were no negative thoughts expressed; assurance and devotion were clearly evidenced.

Special daily programs were arranged for the children, who seemed to enjoy and profit from them.

One of the highlights of this first Finnish Bahá'í Summer School was the announcement of two declarations in Tampere.

On the last day an Evaluation Report Form was given to those present in order to have a frank opinion of the study material and the way it was presented. These reports made a very interesting and constructive contribution, which will be used to good advantage in planning another year's program.

## Southeastern Bahá'í School More Than Doubles Attendance

The 1962 Summer School on lovely St. Helena Island (Frogmore, South Carolina) was conducted in a rarified atmosphere largely induced by presence of Hand of the Cause Zikru'lláh Khádem. During every available moment he was surrounded by the spiritually hungry who heard him tell of the early heroes of the Faith, and of many of the current ones. The feeling thus generated was responsible for above-average interest in the classes since those present could better understand the dedicated effort required during this last year of the Crusade, and the need for constant study.

Over one hundred registered for the school sessions and at least sixty others took advantage of the many facets of the program. The students were drawn from fourteen states and two other countries.

Mrs. Eulalia Bobo taught the youth while Mrs. Ruth Moffett, Jack McCants and Allan Ward led other classes. On two occasions Mrs. Bobo shared class time with Miss Eloise Mitchell, Auxiliary Board member from West Africa. The week-long sessions closed with Mr. Khádem and all teachers giving a summary of the challenging goals.

Wednesday evening was devoted to the commemoration of the fiftieth anniversary of 'Abdu'l-Bahá's visit to America. Mr. Khádem gave the main address, and presented golden ribbon bookmarks to each one. Three



of the friends at this gathering had had the great bounty of seeing 'Abdu'l-Bahá in 1912.

Special programs were arranged for the other evenings with interesting talks by Miss Mitchell and the teachers, who gave to all present the opportunity to share in their experiences, wisdom and research.

## International News Briefs

From the Cherokee Reservation in North Carolina comes word that long-time, faithful pioneer, Mrs. Ethel Murray, is enjoying stepped-up activity. In addition to others who are studying she says a Baptist preacher is reading Bahá'u'lláh and the New Era.

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The new national community of Luxembourg held its first teaching conference at the Ḥaziratu'l-Quds on July 22 with an attendance of about twenty-five believers from the four localities. Consultation centered on the particular needs and plans of the country, including the first summer school and public proclamation programs for the fall and winter when two new cities will be opened. Special public affairs will take place on United Nations, Human Rights, World Religion and World Youth Days.

The Iranian friends provided a Persian dinner at noon which was greatly enjoyed by all. During the conference volunteer contributions were made to the German Temple Fund.

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Following the suggestion made by the National Assembly to all communities, the local Assembly of Everett, Washington, on July 8 conducted a conference on interracial issues, using the "Short Course on Human Relations" for points of discussion and consultation. The conference was "exciting and alive" throughout, and considered highly successful and worthwhile.

The non-Bahá'í guest speaker was a young Negro, now Communications Officer at Paine Airfield, who came originally from the east and was a graduate of Howard University. Captain Donald expressed an interest in knowing more about the Faith, and an arrangement was immediately made for him and his family to visit some of the believers.

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In Northern Territory, Australia, the Bahá'is are conducting a weekly adult evening school session for aborigines, presently attended by about twenty between the ages of eighteen and thirty. Operated with the full cooperation of the government administration, it is of direct aid to the aboriginal students and gives a visible

demonstration that the believers are sincerely concerned with improving the condition of these underprivileged people.

### **Buddist Official**

## Visits U.S. Temple

Mai Tho Truyen, vice-president of the Buddhist Association of Vietnam and vice-president of the World Association of Buddhists, who has been touring the United States as a guest of the Department of State, visited the Bahá'í House of Worship in Wilmette on August 16, on invitation of the National Spiritual Assembly. He was accompanied by a representative of the State Department who served as his interpreter. Mr. Mai could speak no English but conversed with representatives of the National Assembly in French.

## Calendar of Events

#### **FEASTS**

October 16 — 'Ilm (Knowledge) November 4 — Qudrat (Power)

#### HOLY DAY

October 20 - Birth of the Báb

#### PROCLAMATION EVENT

October 24 -- United Nations Day

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
October 12-14

## Baha'i House of Worship

## Visiting Hours

#### Weekdays

10:30 a.m. to 4:30 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

#### Sundays

3:30 to 4:10 p.m.

## **Public Meeting**

Sunday, October 21

4:15 p.m.

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No. 380

BAHA'I YEAR 119

**NOVEMBER 1962** 

FOR CIRCULATION AMONG BAHAJE DING

# International Council Stresses Significance of Most Great Jubilee and Shares Continuing Good News from Around the World

#### Beloved Friends:

The days will shortly be here when we shall celebrate the Most Great Jubilee of the Cause of God, a date prophesied by the Prophet Daniel and lauded in glowing terms by 'Abdu'l-Bahá and the Guardian of the Cause. To appreciate, however inadequately, the importance of this Jubilee and to prepare ourselves to greet it, we must view it not only as the successful culmination of the Ten Year Crusade, but primarily as the Centenary of the Declaration of Bahá'u'lláh. We must view it in the light of eternity and recognize its place in the centuries-old unfoldment of God's mighty purpose.

The history of mankind is turbulent and confused but through it we can discern the unfoldment of the immutable purpose of God; we can see mankind being shepherded inexorably to populate the earth, to raise up civilizations, and to extend ever more widely the sphere of love and loyalty: from the family to the tribe, from the tribe to the city-state and from the city-state to the nation. With the advent of Bahá'u'lláh, "The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God as recorded in the holy Scriptures have all been fulfilled . . . " This is the culmination of millenia of patient preparation, the opening of a new era in mankind's life, the coming of age of the human race. And this Most Great Jubilee is a moment of climacteric importance in the establishment of the Bahá'í Revelation; it is the time when "the teachings of God" shall be "firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West."

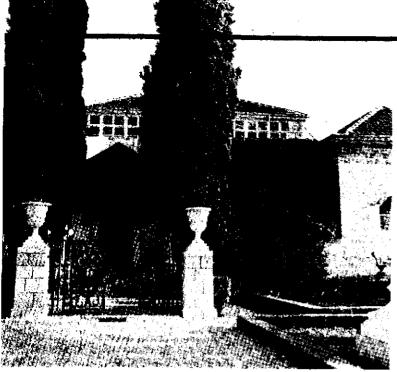
The transformation of human society which is now taking place under the influence of this pervasive Revelation, the reformation of the customs of widely diverse peoples, the removal of age-long prejudices, superstitions and antipathies, the welding of mankind into a unified but diversified way of life and the battle with the basic sins of pride and greed, call for an all-embracing love, a magnanimity of understanding and, above all, an unshakable loyalty to the law of God unexampled in the history of the world.

## Triumph in the Face of Tribulation

That men and women have rallied to this call is proven by the triumph of this Faith and its enduring unity in the face of attacks and betrayals the enormity of which only future generations will be capable of understanding. "The tribulations attending the progressive unfoldment of the Faith of Bahá'u'lláh," wrote Shoghi Effendi, "have indeed been such as to exceed in gravity those from which the religions of the past have suffered. Unlike those religions, however, these tribulations have failed utterly to impair its unity, or to create, even temporarily, a breach in the ranks of its adherents. It has not only survived these ordeals, but has emerged, purified and inviolate, endowed with greater capacity to face and surmount any crisis which its resistless march may engender in the future."

The power above all that has maintained the unity of the Cause of God and made possible its advance is the Covenant of Bahá'u'lláh. That same power of which 'Abdu'l-Baha stated: "the axis of the oneness of the world of humanity is the power of the Covenant and nothing else." "Had the Covenant not come to pass," He declared, "had it not been revealed from the Supreme Pen and had not the Book of the Covenant like unto the ray of the Sun of Reality, illuminated the world, the forces of the Cause of God would have been utterly scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they might be able to weaken the foundation of the Cause of God; but praise be to God, all of them were afflicted with regret and loss . . . "

From this we can see the supreme, the cardinal importance of firmness in the Covenant, and in the years immediately ahead, one way of showing this firmness will be in obedience and loyalty to the Universal House of Justice.



Entrance to the Shrine of Bahá'u'lláh.

### The Pattern of Victory and Crisis

The pattern of triumph and crisis in the growth of the Faith was clearly set forth by the beloved Guardian in a letter to the American believers in 1941: "From the record of its tumultuous history, almost every page of which portrays a fresh crisis, is laden with the description of a new calamity, recounts the tale of a base betrayal, and is stained with the account of unspeakable atrocities, there emerges, clear and incontrovertible, the supreme truth that with every fresh outbreak of hostility to the Faith, whether from within or from without, a corresponding measure of outpouring grace, sustaining its defenders and confounding its adversaries, has been providentially released, communicating a fresh impulse to the onward march of the Faith, while this impetus, in its turn, would through its manifestations, provoke fresh hostility in quarters heretofore unaware of its challenging implications — this increased hostility being accompanied by a still more arresting revelation of Divine Power and a more abundant effusion of celestial grace, which, by enabling the upholders of that Faith to register still more brilliant victories, would thereby generate issues of still more vital import and raise up still more formidable enemies against a Cause that cannot but, in the end, resolve those issues and crush the resistance of those enemies, through a still more glorious unfoldment of its inherent power.

"The resistless march of the Faith of Baha'u'llah, viewed in this light, and propelled by the stimulating influences which the unwisdom of its enemies and the force latent within itself, both engender, resolves itself into a series of rhythmic pulsations, precipitated, on the one hand, through the explosive outbursts of its foes, and the vibrations of Divine Power, on the other, which speed it, with ever-increasing momentum, along that predestined course traced for it by the Hand of the Almighty."

Now, as we stand on the threshold of one of the

greatest triumphs of the Cause of God, we must prepare ourselves for the tests which such triumphs bring in their wake, and recall the warning in the Guardian's cable of June 4, 1957, concerning the victories won by that date, which had produced "Evidences of increasing hostility without, persistent machinations within, foreshadowing dire contests destined to range the Army of Light against the forces of darkness, both secular and religious, predicted in unequivocal language by 'Abdu'l-Bahá..."

#### The Greatest of All Enemies

The greatest of all enemies with which a human being has to wrestle is his own self. It is through self in all its manifestations, whether as self-righteousness or ambition, the temptation to cherish one's own opinions, or any other of the myriads of ways in which self leads mankind astray, that the enemies of the Faith are enabled to introduce their insidious poison into the community of Bahá'ís.

No soul is ever compelled to be a Bahá'í. God's revelation is a free gift to every being: "Whosoever desireth, let him turn aside from this counsel and whosoever desireth, let him choose the path to his Lord." But a revelation that we freely accept and freely follow, it is our duty to wholeheartedly obey.

In past dispensations it was possible for the proud and the ambitious to seize the reins of authority and disrupt the Cause of God. In this age we are preserved from this danger by the Covenant, which, through the Will and Testament of 'Abdu'l-Baha, made provision for institutions on earth, divinely guided, which no man can overthrow. It is for this reason, to preserve the unity and purity of the Cause, and to protect it against the errors and evil of the proud, that 'Abdu'l-Bahá wrote with such vehemence of the authority of each of these institutions. At the very end of His Will and Testament He warned: "Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or to express his particular convictions: All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error."

#### Harbinger of Still Greater Triumphs

Thus will the followers of the Cause of God be enabled to surmount the tests which the victory of the Crusade may well bring in its wake. For though this year is the close of a historic century and the culmination of a mighty Ten Year Plan, it is even more the opening of a new period and the harbinger of still greater triumphs.

"Let no one, while this System is still in its infancy," wrote Shoghi Effendi in The Dispensation of Bahá'u'-lláh, "misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are

the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Baha. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkar and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the Most Great Peace; its consummation the advent of that golden millennium — the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh.''

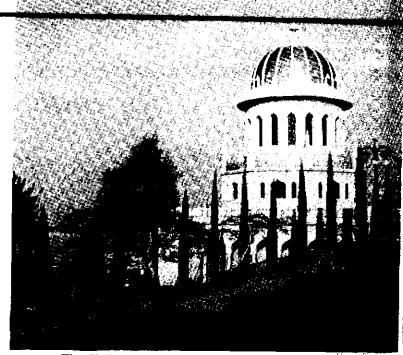
## News Items from around the World

We have just experienced a most happy and significant occasion at the World Center. Mr. Apollo Milton Obote, Prime Minister of Uganda, accompanied by his Personal Secretary, Mr. Paul M. Nsibiwa, and the Director of Public Relations of the Israeli Foreign Ministry, visited the Shrine of the Báb on Wednesday, September 5, and then had luncheon with the Hands and members of the International Bahá'í Council in the House of 'Abdu'l-Bahá.

Not long before, on August 21, Sir Barnet Janner, a member of the British House of Commons and Chairman of the Jewish Board of Guardians in Britain, also visited the Shrine and stayed for refreshments and a very cordial hour's conversation with the Hands and members of the International Council.

On Tuesday, September 11, the President and Secretary-General of the International Council visited Jerusalem to officially inform the Director of the Prime Minister's Office of the forthcoming International Convention. The arrangements for this are now well in hand, and those national assemblies which have not yet informed the Council of their expected attendance are urged to do so as soon as possible.

The most recent area of mass conversion is Borneo, in the East Indies, where, it was reported in July, there were 2,300 Bahá'ís and thirty-four local spiritual assemblies in Sarawak and Brunei, 1,300 of these having declared in one month. A later report now gives the number at 3,500. Among the new believers are representatives of the Ibans, Kayans, Kelabits and Dusuns. These tribes have remained impervious to both Christianity and Islám but are now accepting the Bahá'í Faith in large numbers. In the nearby Philippines there is also a surge forward. The number of



The Shrine of the Bab on Mt. Carmel.

centers has been doubled to nearly 200 since Ridván, and members of four tribes have entered the Faith, raising the number of believers to over 2,000 in this archipelago. In India we find the number of believers now exceeds 34,000.

In Africa, news of the significant step of the legal incorporation of nine village local spiritual assemblies in Uganda has been received, the beginning of a development that must ultimately spread to all other areas.

#### Thrilling Developments in the Congo

A graphic description of developments in the Congo is given in these words from the reports and letters of the two Auxiliary Board members whose visit there was mentioned in our last News Letter. "The developing of the work in the Congo is beyond any simple words to explain. The devotion of the friends you find nowhere else . . . I can in no way adequately explain the bounties from on high Bahá'u'lláh has bestowed upon us, poor and weak as we are, to stand among His loved ones and strong servants of His in the Congo . . . " "On the middle of the way we met with 300 Bahá'ís, including Baha'i school children and three Chiefs. awaiting us. Then together we walked three kilometers, singing on the way with a wonderful rejoicing . . . The attendants were 450 Bahá'ís from about eight localities. The conference lasted for two days." "The village Chief asked permission to address the conference . . . He said: 'The Bahá'í Faith is quite a miracle religion because the chiefs and the people all love this Faith, whereas the former religions, the people did not have much interest in them at all. Now then, let the Bahá'í Faith be taught in all this country . . . ' '

A similar spirit seems to be evinced by the believers in all the mass conversion areas. From Bolivia the Hand of the Cause, Mr. Faizi, wrote on August 8: "The believers are simply wonderful. Such expressions of love I have never seen. They all embrace the newcomer and shout 'Allah'u'Abha, Brother.' They say it

in such a way that each word goes deep in one's heart. They weep and ask, 'How are our brothers? How is their work? When will they come to see us?'"

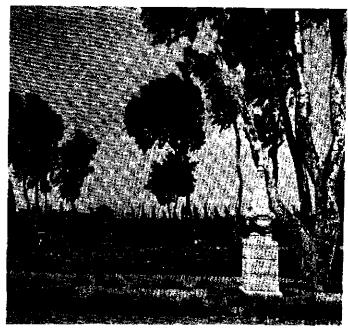
Sabino Ortega, an Indian Bahá'í from Bolivia, has been teaching the Faith across the border in Argentina, and nine Argentinians of Indian descent have now accepted the Faith. In Brazil sixteen Kiriri Indians have declared in Lagoa Grande, near Mirandela, having been taught by Bahá'ís from Bahia, and now have their own assembly.

Would that this same degree of love and devotion could spread to every land and that the multitudes would flock to the Faith on every continent and from "every stratum of present-day society" as our beloved Guardian so confidently foresaw.

Such are the victorious days in which we are living; triumphs such as these, and more than these, are in store for the Cause of God in the months and years ahead, and we should give thought to the point at which we stand and the weighty responsibilities which rest upon the shoulders of this generation of Bahá'ís.

-International Bahá'í Council

World Center of the Faith September 17, 1962



Part of the gardens surrounding the Shrine of Bahá'u'lláh and the Mansion at Bahjí.

## The Heart of the Baha'i Community

The intention and the ability of the Bahá'is today to develop a world community inspired with love for God, reverence for His law and justice and consideration for all types of human beings are not only the greatest matters being undertaken on earth today; they are the greatest undertaking humanity has ever assumed. Town by town, country by country, by tens and by scores and by hundreds, the believers who have responded to the Proclamation of Bahá'u'lláh pursue this sacred mission.

Without changing their residence, they have changed their hearts; without abandoning their family or professional responsibilities, they work with a new mind. In a society stricken by fear they build a society of firmest conviction. Surrounded by conditions reflecting injustice, inequity, prejudice and lawlessness, the Bahá'ís are they who by unity know that evil will be barred out, and by activity for the sake of His Cause soul sickness and contagion are left behind.

This is the most mysterious process of the ages. It is as though in an ancient rug, once beautiful, now rent, discolored and outworn, certain threads could be used again, and these threads are pulled from the old rug and rewoven in a new design.

The pulsating heart in this process of society-building is a social institution imbued with spiritual significance, the Nineteen Day Feast.

The Nineteen Day Feast is not one of many Bahá'í meetings. It is not an occasion or gathering which any Bahá'í can deem to be incidental to some other, more important duty. The Nineteen Day Feast is the shuttle which, in the hands of the Divine Artist, weaves into the new pattern all those threads which are strong enough to serve His purpose.

Groups study, individuals pray, assemblies deliber-

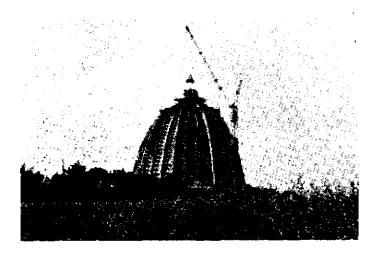
ate, committees plan. All this is essential and necessary, but nothing on earth today has the specific and functional purpose of the Nineteen Day Feast—the builder of the world community which must demonstrate the Most Great Peace.

"The Nineteen Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh in His Holy Book, the Aqdas, so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed." "The Nineteen Day Feast has been described by the Guardian as the foundation of the World Order of Bahá'u'lláh . . . Bahá'ís should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a mystery raised high above the limitations of race, class, nationality, sect and personality, and their privilege of contributing to the power of the Cause in the realm of collective action." (Originally published in November 1948; reprinted for the consideration of new believers.)

## New Assembly Sponsors Week-End School

Beautiful and serene Hanalei Bay was the setting for the first school of the Kauai (Hawaii) Assembly, which itself was established only this past Ridván. The program included devotions, study and recreation. Some of the classes were conducted by local believers while other sessions heard and then discussed recordings made at the Honolulu school.

The entire week end was spent at a large home, used for this type of activity by various groups, which amply accommodated the participants at nominal cost. It is hoped that the school will be an annual event.



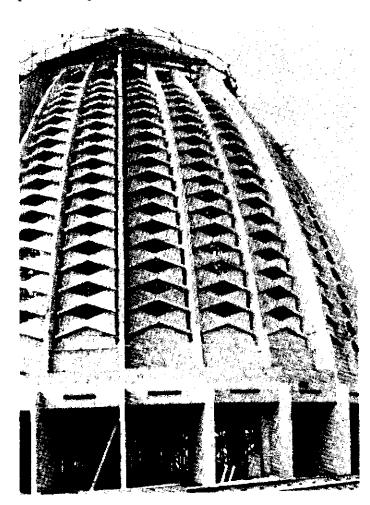
Directly above: The "crowning touch" is lowered carefully into position,  $% \left( \frac{1}{2}\right) =\left( \frac{1}{2}\right) ^{2}$ 

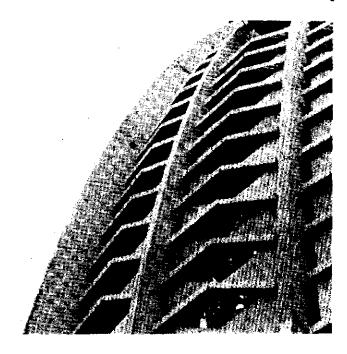
Upper right: Close-up of dome elements.

Middle right: Dome elements ready for installation. Hundreds of visitors, including some who opposed the erection of the Temple, come every week end.

Lower right: Basement excavation. The heavy construction, except for the ambulatory, is practically completed.

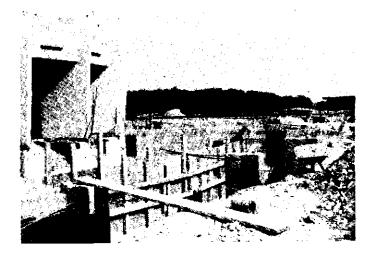
Below: Of the 540 elements of the dome, 361 were already placed in August.





The Mother Temple of Europe





## Mass Conversion in the Congo

No so very long ago when we heard news from the Congo, our hearts were filled with anxiety for the Bahá'í friends there. Now our apprehension has changed to joyous anticipation, for the Congo is aflame with the light of Bahá'u'lláh. The latest statistics show 14636 believers, 141 local spiritual assemblies and ninety-eight temporary Bahá'í centers.

Until Ridván this year the number of Congo believers recorded stood at just over a thousand; at Convention, the delegates brought news that there were many times that number of Bahá'ís, but they could not give us an accurate figure.

The spirit of the Bahá'ís in the Congo is a wonderful example — they are helping each other in every way possible. As soon as they have a local assembly they try to build their own center — a mud and wattle house with a thatched roof. In some of these centers, children's classes are held by the friends. Their local assemblies meet regularly every Bahá'í month and they have teaching meetings every week.

When Max Kanyerezi and Oloro Epyeru, NSA and Board members for this region, visited the Congo recently, they brought back accounts of thousand-strong meetings, of people walking for many days to attend their meetings, of receiving hundreds of declarations at a time and of their journeys on foot for many miles, often through heavy tropical rain, singing all the time.

These Congo Bahá'is love to sing. If they hear something they like, they burst into song, whether

they are at a meeting, at Convention, or walking through the bush. Their singing stood them in good stead on their journey to Kampala at Ridván. Driving past an army unit, their drivers were called upon to halt; the drivers didn't stop quickly enough for the army and the Bahá'is were dragged from their cars and beaten up . . . but they started to sing a song in praise of Bahá'u'lláh and His Faith. The army men were so astonished that they stopped beating them, apologized and asked the Bahá'is to forgive them.

During their visit, Max and Oloro held many conferences at such places as Uvira, Kabumbe, Kaboke, Kitibile, Nakiele and Makabora. To get to Makabora, Max and Oloro had to travel by canoe as the road was flooded; but most of the time they had to walk as there was no form of transport between the majority of the villages. In some cases the Bahá'ís walked several kilometers to meet the visiting party.

The Congo believers have a truly Bahá'í sense of hospitality. Some of them accommodate and feed large numbers of visiting Bahá'ís. In one village there is a government maternity home which is run by one of the missions. The local community discovered that Bahá'í women attending this maternity center were not properly looked after; the local assembly therefore formed a committee to help these women, provide them with food and look after them until they are discharged.

The Bahá'ís in the Congo were rejoiced in September by the visit of Hand of the Cause Enoch Olinga and Max Kanyerezi.

 NATIONAL SPIRITUAL ASSEMBLY OF CENTRAL AND EAST AFRICA

Thirty-nine young people, of whom nine were non-Bahá'is, gathered in Padua on July 22 for the largest meeting of youth thus far assembled in Italy. The stimulating program elicited many original questions from the guests.





Bahá'í children's class of Kansai, Japan.

## International News Briefs

The first inter-island conference in the New Hebrides was held July 19-22 in Port Villa. The first two days, for Bahá'ís only, had an attendance of twenty-three adults whose meditation and enthusiastic discussion deepened their knowledge and their resolve to further promulgate the Faith. The last two days guests were included which brought the participants up to fifty adults, including the chief of Fila Island, and twenty-six children.

Many of the non-Bahá'ís praised the work which the Nur Bahá'í School is doing to bring much needed education to the people of the islands, thus rescuing them from the darkness of ignorance.

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Recently Mayor Samuel Yorty of Los Angeles, California, presented to Mr. and Mrs. Dudley Blakely a special letter of greeting to be delivered to Queen Shalote Toupou of Tonga. The event was arranged by Anthony Lease — whose radio program, "Lease on Life," was awarded the mayor's commendation for its international theme of the oneness of mankind — while



Second Annual Convention of the Bahá'ís of Ecuador, held in Quito April 28-29, 1962.

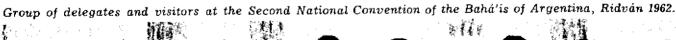
Mr. and Mrs. Blakely, American pioneers in the Kingdom of Tonga, were visiting in Los Angeles.

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The fiftieth anniversary of 'Abdu'l-Bahá's visit was the occasion chosen for the first large public meeting in the new Cucamonga (California) Center. Eleven non-Bahá'ís signed the guest register, a number of whom expressed happiness at being present.

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The Bahá'í youth of Fresno, California, in cooperation with the local assembly, arranged a successful study camp for youth at the Hitching Post Ranch in the Sierra Mountains, August 21-22. Thirty-seven took part in the interesting program which included classes on various aspects of the Faith. Of the twelve non-Bahá'ís who attended, two have since made their declarations.





#### PROCLAMATION

#### State of Florida Executive Mepartment Tallnhausee

WERREAS, the peoples of the world share a common desire for peace and for the elimination of human bondage wherever and in whatever form it exists, and

WHEREAS, in the United States the goal of peace and freedom from prajudice is keenly felt in keeping with the nation's role of world leadership, and

WHEREAS, among the many groups and individuals softwe in the search for peace, and assuming a role of leadership in that regard, are the Baba'i organizations of the State of Florida who are actively supporting this cause through the chaervance of a special day to be observed nationally as World Peace Day;

NOW, THERMPORE, I, Farris Bryant, by virtue of the authority vested in me as Governor of the State of Plorida, do hereby proclaim Sunday, September 16, 1962, as

#### WORLD PRACE DAY IN FLORIDA

in recognition of the efforts of this Baha'i Organization and of the great ususe served by all efforts on behalf of peace in a troubled world.



IN WITNESS WERREOF, I have hereunto set my hand and omused the Great Seel of the State of Florida to be affixed at Tallahassee the Capital, this 21st day of August; A. D. 1962.





Proclamation of World Peace Day by Governor Farris Bryant of Florida typifies those signed by the chief executives of many states.

North Dakota believers with Governor William L. Guy as he signs his proclamation. Left to right, standing: Miss Mavis Nymon, Harry T. D. Rost, Mrs. Vera Esinhart, Aryan Gene LaQuier.



# Proclamations for World Peace Day Issued by Many State Governors

Officially recognized by only one state in 1960 and by four in 1961, World Peace Day this year drew proclamations from sixteen state governors, according to present information. Much effort and careful planning were required to make the necessary arrangements; in one case involving 2600 miles of travel back and forth to the state capital. Most of the governors and their staffs were cordial and cooperative, which made it possible to obtain good publicity, and often photographs were taken at the time of the signing. In some states the governor or members of his staff received Bahá'í literature or books.

Taking full advantage of the official proclamations where possible, many communities and groups across the nation staged outstanding observances of this annual Bahá'í event. Included were dinner meetings, publicized firesides, prayer services, panel discussions and public meetings with guest speakers — both Bahá'í and non-Bahá'í. A conference on the Hopi Indian Reservation also commemorated World Peace Day.

Considerable free publicity, advertising, radio and TV announcements and programs, engendered by the governors' proclamations and the various meetings, gave added impetus to the effort of making the masses aware of Bahá'u'lláh and the Faith. In addition to the usual posters, invitations, guest books and displays in libraries and stores, some communities used special means of publicizing the event. These comprised small posters, postcard follow-ups to invitations and small cards for individual believers to leave on restaurant tables or similar places. In one instance letters were sent to church groups, telling of the governor's proclamation and inviting the members to the observance and to offer special prayers for world peace. Significant, too, was the issuing of a proclamation by the mayor of Savannah, Georgia.

Bahá'is receive the signed proclamation of World Peace Day from Governor Bert Combs of Kentucky.





Part of the audience at the public meeting in Rapid City, South Dakota.



Richard Ham, executive assistant to the governor (left), with Mr. and Mrs. Thomas West at the time Governor Grant Sawyer of Nevada issued the proclamation.

Governor John B. Swainson of Michigan holds his proclamation. Seated is Miss June McKee. Standing: Allan Ward, Mrs. Eulalia Bobo, Marvin Hughes.





Mrs. George Ashworth (left) and Mrs. Bertha Campbell observe Governor John Anderson, Jr. of Kansas as he signs the proclamation.



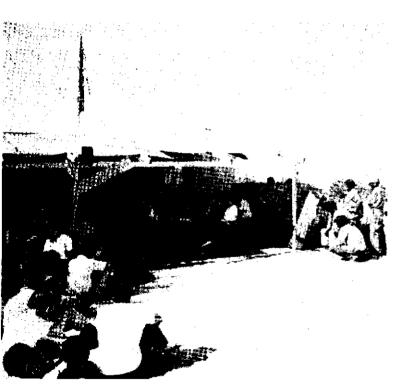
Specially produced small poster used extensively in Kansas City (both Kansas and Missouri). The date and place of meeting were added.

The Springfield, Illinois, believers presented "Foundations of World Unity" to the Lincoln Library as part of their observance of World Peace Day. Shown, from left: Miss Grace Gilman, director of the library, Mrs. William Maslauski and Mrs. Aden Lauchner.









#### Upper right: The Hopi village of Hotevilla, atop a mesa in northern Arizona, was the site of the "Gathering of Indian Brothers with Bahá'ís."

Upper left: Part of the group listening to talks by Bahá'is, Hopis and other Indian friends who joined in this unique observance of World Peace Day.

Directly above: Bahá'í speaker addresses the gathering. Among those seated at the table are Chief Dan Katchinova and Thomas Banyacya, Hopi interpreter.

## Hopi Reservation Conference Observes World Peace Day

"Blessed is the spot . . . " The banner of Yá-Bahá'u'l-Abhá was unfurled on a mesa in the high desert country of northern Arizona in the Hopi village of Hotevilla on September 15 and 16. A beautiful blue flag, bearing the symbol of the Greatest Name, was raised at the meeting place in front of the Snake Chief's house where a shelter had been built by the Bahá'ís for the participants and spectators.

The occasion was the "Gathering of Indian Brothers with Bahá'is for World Peace Day." The location was the reservation homeland of a people, the Hopis, whose very name means "peaceful ones."

Cars from four directions bearing believers from eleven states and Indian friends from seven tribes (Chippewa, Navajo, Hopi, Zuni, Washoe, Piute, and Eskimo) arrived all Saturday afternoon. By dusk the outskirts of the village were peppered with soft glowing campfires. As darkness descended the village crier called from a roof top for all the people to gather. An orange moon rising full over the horizon shed soft light upon the group quietly moving into the Plaza. One by one the friends joined the Bahá'ís to partake of prayers in many tongues. Francis Johnson was master of ceremonies; Amoz Gibson extended loving greetings from the National Spiritual Assembly, Paul Pettit from the American National Teaching Committee.

The spirit of love and oneness expressed in greetings, in songs, in stories and in prayers rose in the quiet night. The stage was the whole village, as sounds could be heard readily all down through the rows of stone houses. Nothing like this had ever happened in Hopiland before. The people were happy. This made the Elders happy.

Several Indian friends responded to the Baha'i message. Among them was a Zuni war chief, 99 years old,

#### BAHA'I NEWS

who made his declaration soon after his arrival in the village. The sight of such love and unity among his Indian brothers and Bahá'is overwhelmed him and although he had been long and lovingly nurtured by Gallup friends, it took this display of oneness on another reservation to sway him completely. A visiting Piute family, recently acquainted with the Faith, responded to the spirit of the gathering by saying they would become Bahá'is upon their return to Nevada.

Sunday morning Bahá'i speakers and Hopi leaders greeted the gathering of approximately 200. A small table with microphone had been set up around which gathered Hopi Chief Dan Katchinova, David Monongye, Thomas Banyacya, interpreter, and Bahá'is Kenneth Wiley of Santa Monica, Lisa Janti of Culver City, Francis LaQuier of the Chippewa tribe and William Willoya, an Eskimo. The cup of Bahá'u'lláh's message was offered with irresistible love and gentleness by these Bahá'i speakers.

An honored guest was Buddhist Abbot To-Lun in colorful attire of the far East. He chanted his message in his native tongue, sounding much like that of the Hopi.

In several talks the Hopis shared their age-old misgivings about the unjust treatment suffered in the past at the hands of the white man, but there was a new note of hope and graciousness because of what was happening before their very eyes. In response the Bahá'is spoke encouragingly about the power of Bahá'u'lláh's love to heal the hurts of the past and told of the great sufferings endured by Bahá'u'lláh for His Cause.

More loving greetings were extended, including a letter from Marion Macalister, a Bahá'í of the Sioux tribe now living in Hawaii. At noon time a pleasant surprise was announced by David. The Hopi ladies of the village had prepared a feast for all, to be served at the home of David's daughter, where 'Amatu'l-Bahá Rúhíyyih Khánum had been a guest two years before.

After lunch, Bahá'ís who came from great distances began to leave, but a few returned to the Plaza for more talks by the Hopi leaders and then a most important speech by Chief Dan. He told the people he was getting old and wished to retire from his exacting cares and was now turning over the affairs of the village to David and Thomas, but wished to continue his search for the "True Brothers" told about in the prophecies concerning the "last days." There was a touch of sadness in his statement, but happiness in the hearts of the Bahá'ís who had remained to hear him, knowing fulfillment was at hand.

Telling of Hopi teachings and steadfastness, Thomas described the symbols for which they search. The Chinese Buddhist bared his breast and showed tatooed there the swastika, star, and crescent. The Hopis were told of the symbols adorning the Mashriqu'l-Adhkár, the Dawning-place of the praises of God. The leaders responded with excitement and called a meeting of the villagers to tell them of this that evening. Francis LaQuier was invited to a prayer session with the Hopi spiritual leaders, at which time he would present a flower from the Holy Shrines, sent to Thomas Bauyacya by Rúhíyyih Khánum.

David, who stands next in line to Chief Dan, said "something went out of my heart when the Bahá'ís left." The Hopi family living on the hill next to the Plaza said, "all the ladies wept when the Bahá'ís went away. We did not want them to go; it made us cry." Hopi children stopping their play to wave at departing cars called softly, "Alláh-u-Abhá, Alláh-u-Abhá!"

Three Hopi villages now have their Bahá'í pioneers. Martin Kob of Santa Monica remains in Hotevilla, William Willoya in Moencopi. Francis LaQuier has been invited by the medicine man to live in Oraibi, thus opening a way for the Faith in this oldest continuously-inhabited village on the continent.

Left: Believers of the Otomí race at a Bahá'í school in San Miguel de Allende, Mexico. Sra. Concepción de Morris, member of the Cora race now pioneering in this area, is the instructor. Right: School for teachers held in Guadalajara, Mexico. Present were Bahá'is from Cuitzeo, Guadalajara, Ocotlán and Tequila.





NOVEMBER 1962



First Athabascan Indians to become Bahá'ís in Alaska north of the Arctic Circle. Charley Roberts (left) and Peter Simple enrolled last spring in Fort Yukon where, with additional Athabascan enrollees and two pioneers, a local assembly was established on August 1, 1962.

### Achievements in India

The progress of the Cause in India is most encouraging, there now being over 34,000 believers in 1242 localities with a total of 416 local assemblies.

One of the most interesting developments is the successful teaching work of a young boy, Bachanlal, who with the help of another Bahá'í has brought 900



Members of the Savannah (Georgia) Bahá'í Group with guest teacher Mrs. Ruth Moffett and contacts.

souls to the Faith. He also aided the National Assembly of India in the formation of ten local assemblies. Bachanlal has won a government scholarship to study in one of the most famous schools of India, where no doubt he will continue his work of teaching the Faith.

In addition to the Bahá'í Teaching Institute at Indore, where 455 students received instruction from October to September, another Institute was recently organized in the Gwalior area. It is hoped that one will soon be established in Mysore. Condensed and simplified courses in history, administration, comparative religion, health and hygiene, as well as practical training for forming local assemblies and conducting Nineteen Day Feasts, are included in each week-long program.

A special school was held in Sholapur where representatives from several villages were invited to study with Dr. H. M. Munje.

Left: Representatives from several villages who attended a week-long study course in Sholapur, India, with Dr. H. M. Munje, the instructor. Right: Bachanlal, a youth of India, who has had such outstanding success in teaching the Cause among his own people.



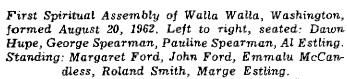




Fourth Malayan Summer School held August 12-13 at Vioekananda Hall in Seremban. About eighty believers and ten inquirers gathered for a program of talks, panel discussions, workshops and group consultation covering the history, administration and teaching. The participants were taken on field excursions to witness mass teaching.



First Spiritual Assembly of North Hempstead Township, New York, formed August 1, 1962—the first in the U.S. since Ridván. Left to right, seated: Mrs. Martha Kavelin (recording secretary), Mrs. Elizabeth Thomas (secretary), Mrs. Josephine Tate, Mrs. Mary Huxtable. Standing: Weston Huxtable (chairman), H. Borrah Kavelin, Mrs. Josephine Lasoff (treasurer), James Tate, David Thomas (vice-chairman).







First Spiritual Assembly of Youngstown, Ohio, formed September 7, 1962. Left to right, seated: May Haskin, Elva Walls, Calvin Walls (vice-chaiman). Standing: Odell Perry (chairman), Bettijane Walker (treasurer), Gordon Haskin, Evelyn Wilson (secretary) and Ozella Perry, Jimmie Allen.

Spiritual Assembly of West Hollywood, California, incorporated May 29, 1962. Left to right, seated: Jon Angelo, Irene Holt, David Bond, Karen Woodead. Standing: Bert Solomon, Selma Solomon, Eli Boraks, Billie Graves, Roy Miller.





First Spiritual Assembly of Deerfield, Illinois, formed April 1962. Left to right, seated: Mrs. Bette Duiker, Mrs. Agnes Mitchell, Mrs. Mary Frances Zargarpur, Mrs. Annamarie Baker, Mrs. Barbara McCurdy (secretary). Standing: Sohrab Najmi, Rouholah Zargarpur (vice-chairman), William Baker (chairman), Richard McCurdy (treasurer).

### **BAHA'I IN THE NEWS**

The French believers have been encouraged recently by the five following references to the Faith in the public press.

A novel, Tant qu'il y Aura la Peur (As Long as There Shall be Fear), by Francoise Gourdon, depicts racial problems in the United States as seen by a young French girl who goes there to study in a university. One of the principal characters is a professor of medicine who is a Bahá'í.

National Spiritual Assembly of the Dominican Republic, 1962-1963. Left to right, seated: Celestino Gómez (secretary), Sheila Rice-Wray (treasurer), Frieda van Houten, Wilfred Rowland (chairman). Standing: Felix Gómez, Benito Peréz, Rafael Benzán (vice-chairman), Rafael Peña, Manuel Garcia (recording secretary).





First Spiritual Assembly of Takarazuka, Japan, formed April 1962. Left to right, seated: Mrs. Yoshiko Kobayashi, Mrs. Shin Kobayashi, Mrs. Mahin Moghbel (secretary), Miss Yasuko Fukushima. Standing: Yasuo Kobayashi, Kenichi Mashimo, Jun Yamamoto (treasurer), Masahiro Kobayashi (vice-chairman), Ataullah Moghbel (chairman).

LeMonde, Paris newspaper, carried a news item about the unrest in Morocco and stated that members of the Bahá'í Faith had been imprisoned.

O

An article in Science et Voyage described the Bahá'í holy sites in Israel accompanied by fine photographs of these places as well as of 'Abdu'l-Bahá. The story included a well written résumé of the Teachings.

O

In a "Question and Answer" section of Ecclesia, much read Catholic magazine, information about the

National Spiritual Assembly of Ecuador, 1962-1963. Left to right, seated: Khalil'ullah Behjati, Gayle Woolson, Alberto Carbo, Dorothy Campbell. Standing: Raul Pavón, Bolívar Plaza, Juan Luis Aquirre, Patricia Conger, Freydoun Monadjem.





National Spiritual Assembly of Argentina, 1962-1963. Left to right, seated: Cayetano Liardo (treasurer), Shapour Saeed, Miss Mary Binda (recording secretary), Dr. José Mielnik. Standing: Cinar Torres Lopez (secretary), Valiollah Samadani (chairman), Hooshmand Taraz (vice-chairman), Manuel Caballero, Ricardo Schwartzmann.

Baha'í Faith was requested. The answer though lengthy contained some mis-statements.

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Motel Guide for several countries of Europe devoted a half page in the advertising section to the Bahá'í World Community and included four of the basic principles.

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Life World Library - Israel, a book by Robert St.



Colorful booth arranged by the Bahá'is of DeKalb County, Georgia, at the annual county fair. Much literature was given on request, and a good contact list was obtained from the guest book.

John and the editors of Life, mentions the Faith (pp. 129-131 and Index, p. 157.)

C

On July 22 the Springfield, Illinois, State Journal and Register used a photograph of the Kampala Temple as part of a short tourist item on Uganda. The caption mentions the dedication in 1961 and states that the Temple is the tallest building in the country.

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In August the New York-published magazine Fellowship in Prayer carried an editorial introduction,

During the Youth Summer School, August 18-26, the Bahá'i youth of the Netherlands were hosts to young people representing fifteen other countries. About 133 attended, and eight youth declared their intentions of enrolling. The Dutch young people won new confidence and hope through the encouragement of their fellow youth and resolved on strong teaching activity for the remaining months of the Crusade.



"Bahá'í: A New World Religion," followed by transcripts of Bahá'í material on the Faith. A quotation from the Writings, correctly attributed to Bahá'u'lláh, appeared on the cover.

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An article by Dane Rudhyar in the August Horoscope mentions Bahá'u'llah and 'Abdu'l-Bahá. The writer states that now the Cause is "spreading through all continents."

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On August 26 The Charlotte Observer (North Carolina) carried an extensive feature article about the Faith in general—history, aims, some of the principles—and its progress in Charlotte. Bahá'u'lláh was named in a dozen different references throughout the story, which was sympathetic in nature even though it contained an occasional mis-statement.

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The Nashua Telegraph (New Hampshire) for September 20, in the column "Around the Town," gave a report by Rabbi Bella Fischer about his recent trip to Israel. Included is this statement: "And now close by these holy places has been built the sacred shrine of a comparatively new religion, the world faith of Bahá'i — a most magnificent golden-domed temple surrounded by a Persian garden."

### Summon Ye the People

The herald of peace, reformation, love and reconciliation is the religion of the Blessed Beauty which has pitched its tent on the apex of the world and proclaimed its summons to the people. . . Appreciate the value of this precious Revelation, move and act in accordance with it and walk in the straight path and the right way. Show it to the people. Raise the melody of the Kingdom and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, the darkened earth may become illumined and the dead body of the people may obtain new life. . . . Summon ye the people to God and call the souls to the manners and conduct of the Supreme Concourse. . .

O friends of God! Strive ye so that this darkness may be utterly dispelled and the Hidden Mystery may be revealed and the realities of things made evident and manifest. (BWF pp. 216-17.)

### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, III.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill.

Subscription and change of address: 112 Linden Ave-

nue, Wilmette, Ill.

### Calendar of Events

**FEASTS** 

November 4—Qudrat (Power) November 23—Qawl (Speech)

HOLY DAYS

November 12—Birth of Bahá'u'lláh November 26—Day of the Covenant November 28—Ascension of 'Abdu'l-Bahá (1:00 a.m.)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
November 16-18

U.S. STATE CONVENTIONS December 2

## Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, November 18

4:15 p.m.

Bahá'í News is published for circulation among Bahá'is only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

## Hands in Holy Land Share Recent Glad Tidings

With thankful hearts (for the) unfailing protection (of the) beloved Guardian's own historymaking Crusade (we) share (the) glad tidings just received (from the) Central and East African Assembly, Over fifty-one thousand believers (in) this area. (There are) 763 assemblies, 665 groups (and) 587 centers, totaling over 2,000 localities. (The) Congo now leads (the) African continent with over thirty thousand Bahá'ís. (These) great victories challenge (the) body (of the) faithful (in both) East (and) West (to) arise (and) crown (their) own endeavors (in a) manner befitting (the) consummation (of the) Crusade (and the) celebration (of the) Most Great Jubilee next Ridván. Share (this) message (with) all national assemblies. Haifa, Israel, October 12, 1962 (Signed) Handsfaith

Overjoyed (to) share (with the) believers now racing (toward the) last lap (of the) beloved Guardian's history-making Crusade (the) thrilling news (of the) latest achievements (in) mass conversion (in the) Indian subcontinent where almost thirty thousand have entered (the) fold (of the) Faith since Ridván, raising (the) total (to) above forty-two thousand. 528 local assemblies (are) now established (with) 705 groups (and) 294 centers, totaling 1,527 localities throughout (the) country. Glorious victories recently won (by the) communities (of the) Most Great Name (in) India (and) Africa challenge (the) entire Bahá'í world (to) one last mighty effort (to) achieve distinction (in the) all-important teaching field ere (the) precious, unique, globe-girdling Plan draws (to a) close. Airmail message (to) Hands (and) national assemblies.

COMMENTARY

Dear Friends:

Three messages from the Hands of the Cause in the Holy Land are being shared with the believers. The two cablegrams tell of exciting new victories in Africa and India, which because of the rapid progress of the Faith in those areas will be out of date by the time this issue is off the press.

Haifa, Israel, November 7, 1962

Their essential message is to spur us on to greater achievement on our own home front. India and Africa are the examples. Ours is the opportunity, in these closing months, to add to the luster of prizes already won.

The third message from the Hands, being of greater length, is included as an insert with this issue. It carefully reviews the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi pertaining to the Most Great Jubilee and the election of the Universal House of Justice. "The celebration of the Most Great Jubilee marks the end of a century - the greatest century this planet has ever seen, or will see, for a period of five hundred thousand years . . . "

Therefore the Hands are urging appropriate celebrations locally, nationally and internationally. The National Spiritual Assembly has already provided for a series of meetings throughout the United States on the week end of May 25-26, at which will be shared the joy. the enthusiasm and the information made available at the World Congress in London. Additional local and national observances will be encouraged, and provision made for them.

—U.S. NATIONAL SPIRITUAL ASSEMBLY

(Signed) Handsfaith

DECEMBER 1962



German School held at Gauting, Munich. August 1962.

## European Summer Schools Drew Large



First Youth School in Portugal, September 1962.

Seventh Annual Austrian Summer School, 1962.





First Italian Summer School, September 1962,

## iroups of Enthusiastic Youth and Adults

In the past many summer schools have been held in various European countries. This year, some of the new national communities which came into existence at Ridván have had the joy and privilege of sponsoring their own individual schools.

BELGIUM - With an attendance of about eighty from Luxembourg, France, Switzerland, England, Morocco and the various cities and towns of Belgium, this first school of the new national community was held at the Hotel Cicogne, Marche-en-Famenne in the Ardennes, August 4-13. An excellent program was provided, and a fine spirit demonstrated throughout the sessions. Hand of the Cause Adelbert Mühlschlegel was present for several days, adding to the happiness and knowledge of the friends. While at the school, eight people declared their acceptance of the Faith.

A Unity Banquet marked the last evening. Among those attending were representatives from the Marche Tourist Bureau and from the national newspaper La Meuse. The paper then published a short but accurate article on the Faith and the school.

ITALY - A total of 141 Bahá'ís, from a score of Italian centers and from Switzerland, France, Germany and other countries, contributed to the great success of the first Italian Summer School, held September 8-15 on the sands of the beautiful Adriatic near Rimini. Non-Bahá'ís also participated in some of the classes.

Hand of the Cause Ugo Giachery took an active part in the program, including a talk on "The Historical, Religious and Literary Work of Shoghi Effendi." In remarks at the opening session of the school, Dr. Giachery made this encouraging statement: "We have come here because we are animated by our zeal to teach. When Italy's National Spiritual Assembly was born this year, a new spirit was born. As is happening in Panama and Bolivia, the reception to the Faith will leap ahead in Italy."

PORTUGAL - The first Youth Summer School under the auspices of the National Youth Committee of Portugal drew forty young people, representing all of the

local assemblies. The theme, "Preparing for Mass Conversion," imbued the youth with great enthusiasm and many of them are now actively engaged in bringing about the realization of the theme. Results are already evident, showing that the young people were on the right track.

On the evening before the school a hall in Almada was the site of a social for the youth and their contacts. Fifty-two guests enjoyed this opportunity to become better acquainted with the Bahá'í youth, who them-



First Belgian Summer School, August 1962.

A class, including contacts, at Italy's school.



selves prepared all of the refreshments. Local attendance at firesides immediately increased, many parents now attending with neighbors. In addition the non-Bahá'í parents of one of the youth offered their home for firesides, which opened another village to the Faith.

AUSTRIA — The seventh annual Summer School, held this year from August 25 to September 2 at Treffling in the famous resort area of Karinthia, was attended or visited by a total of 125 people from six countries. Hand of the Cause Dr. Adelbert Mühlschlegel participated in the program, as did members of the German and Austrian National Assemblies and other Persian and German friends. Lectures, delivered in German and in many cases translated into Persian, focussed on such themes as the relation of the Bahá'í Faith to older religions, the unfoldment of the Administrative Order, Bahá'í principles and history, particularly with regard to the status of women and events recorded in The Dawn-Breakers.

In connection with the school, a widely advertised public meeting was held in the neighboring town of Spittal. Many contacts were made with vacationers in the area, where there are as yet no resident believers, as well as with the local people.

One evening a memorable program of Persian and western songs was provided by the Bahá'í opera singer, Farah Afyatpúr, and her sister Rúḥí.

## New NSA of Belgium Achieves Incorporation

Another Crusade goal has been attained by the incorporation of the National Spiritual Assembly of Belgium as a Non-Profit Organization on June 4, 1962. However, in order to achieve this goal it was necessary for the local Spiritual Assembly of Brussels to permanently relinquish its incorporated status. The modification of statute was duly published on July 26 in Moniteur Belge.

# National Incorporation Marks Another Crusade Accomplishment in Colombia

The National Spiritual Assembly of the Bahá'ís of Colombia, South America, has successfully completed legal incorporation and has received the official papers. Since this accomplishes one of the Crusade goals, the Colombian believers are filled with joy and thanksgiving.

## Bahá'í Holy Days Recognized

The Spiritual Assemblies of Jefferson County, Colorado, Webster Groves, Missouri, and Austin, Texas, have recently reported that permission has been granted for Bahá'í children to be excused from classes on Bahá'í Holy Days.

There are now eighty-two districts in twenty-eight states and the District of Columbia where Bahá'í Holy Days are recognized by school authorities through official action.

## National Convention of Guatemala Rises Above Perilous Conditions

The 1962 convention in Guatemala was held under very trying conditions. The country was in a state of revolution and all evening sessions had to be cancelled. One National Assembly member was forced off a bus, which was then overturned and burned. Bombs were set off in all parts of the city so that it was dangerous to be on the streets.

In spite of this, fifty believers attended the convention, whose wonderful spirit made the Ḥaziratu'l-Quds, where the sessions were held, seem like another country. All those present were enveloped in a spirit of unity, resolved to make this a better world in which to live.

### First Guahibo Indians Enroll in Venezuela

The declaration of thirty-five Guahibos in the Indian village of La Nueva Era marked the successful culmination of four visits in the course of a year by pioneers Dr. Israel Posner and Peter McLaren to the difficult interior jungle region of the Amazon Territory.

As reported earlier, the Indians and the pioneers built a school which has since become the center of all village activities. It is used for classes during the visits of the pioneers, who teach basic Bahá'í ideas, reading, writing, arithmetic, geography, the Venezuelan monetary system and simple methods for improvement of agriculture. The teachers have studied the Guahibo language and have made up a Guahibo-Spanish dictionary with more than 470 words. Three Bahá'í prayers have been translated into Guahibo. An attempt is being made to teach the Spanish language to the Indians since it will be very necessary for their future development.

The historic declaration of the first Guahibos in Venezuela does not signify that the project has ended, but rather that it has just begun. It is hoped that a pioneer can be established in the vicinity of La Nueva Era in order to help the new Indian Bahá'is to become an example of spiritual and material progress which will attract the attention of all the natives of that region.

Some of the new Guahibo believers of La Nueva Era, Venezuela, at the local Bahá'í school.



BAHA') NEWS





Believers and their guests at the fiftieth anniversary of the Master's visit to the United States, held at Davison Bahá'í School in Michigan on September 2.

## Fiftieth Anniversary of Abdu'l-Bahá's Visit to U.S. Observed at Davison School

Gentle breezes through maple and pine trees and soft sunshine made an afternoon of unsurpassed beauty as 250 Bahá'ís and their friends gathered outdoors on September 2 to hear Allen Ward speak of 'Abdu'l-Bahá's journeys and teaching in America fifty years ago. Even the children seemed to sense the feeling of the occasion and were unbelievably quiet. As they came together in this favorite spot at Davison Bahá'í School, many of the friends recalled the hours spent there with pioneers who are now scattered throughout the world.

The attentive audience gained a new knowledge and understanding of the Master, transmitted through the speaker but gleaned from those who were with 'Abdu'l-Bahá or who heard Him talk during His historic travels in the United States.

## Hands Cable on Passing of Clara Wood

"Supplicating (at) Shrines rich reward (for) devoted (and) steadfast old believer Clara Wood (whose) services (at the) National Center (are) unforgettable."

(Signed) Handsfaith

The foregoing cablegram from the Hands of the Faith in the Holy Land, dated September 27, was received in time to be read at the funeral services for Mrs. Clara Reed Wood, who passed away in Wilmette, Illinois, September 24, only a few weeks before her ninetieth birthday.

Mrs. Wood will be remembered with affection by many Bahá'is throughout the world as having served as manager of the Bahá'í Publishing Committee at National Administrative Headquarters in Wilmette from 1940 to 1952. Prior to moving to Wilmette, Mrs. Wood had charge of Bahá'í publishing work in New York for many years.

### Chicago Youth Commemorate the Master's Visit to Hull House

On October 14, the fiftieth anniversary of the visit of 'Abdu'I-Bahá to Hull House, renowned Chicago social-service establishment, the youth members of the Chicago Bahá'í community held a proclamation meeting in that historical institution. The event was designed to attract non-Bahá'í young people from various youth organizations, while at the same time commemorating the Master's visit.

A beautifully framed picture of 'Abdu'l-Bahá and an equally beautiful parchment scroll of His prayer for all mankind were presented to the director of Hull House, who, in his acknowledgment, stated: "We feel that there is a common concept of service to mankind and expression of brotherhood between the work of Jane Addams and that of 'Abdu'l-Bahá. We only hope that we at Hull House can carry on the work in the same spirit."

## The Real Triumphs

A letter from the Guardian through his secretary to the National Area Teaching Committees on July 17, 1950, states:

"He feels you should do your utmost to call the attention of the friends to . . . large things and real triumphs, and away from their personal differences and petty preoccupations. Now is certainly not the time for any man to think of himself, or busy himself with the weaknesses of his brother; but rather each and every Bahá'í must concentrate on the tasks ahead and be reborn in the service of Bahá'u'lláh."

### **KEEPING FAITH**

By Garreta Busey

The first century of the Bahá'í Faith is drawing to a close and a glance at its history since Bahá'u'llah left the Garden of Ridván bears out the popular maxim. The first hundred years are the hardest. During this time, by the power of the Greatest Name, the Bahá'ís have done what it took Christianity more than nineteen centuries to accomplish: the Faith has been taught in all the world. Thousands of pioneers have gone forth; the Writings have been translated into more than two hundred and ninety-six languages; fifty-six national assemblies have been established; Houses of Worship have been built on the five continents; and the World Center shines radiant on Mount Carmel, a benediction to mankind. But the last few months of this glorious century find us working feverishly to clear the record. A trust has been committed to our hands by the beloved Guardian, and the time has come to render an account.

Upon our faithfulness to this trust depend, not only the immediate fortunes of the Faith, but also the wellbeing of mankind. We know that the world is sick unto death and that this is the remedy, which we, and we alone, can apply, and we must do it now, before the patient dies. We hasten to proclaim the Teachings and rejoice in every soul who accepts them. But sometimes as we read the Writings, we are brought up short by the thought that to make known the prescription is not enough. We must be the remedy. Every true Bahá'í is a healthy cell in the body of mankind may they rapidly increase! - and every healthy cell is a step in the recovery of the patient. But we are more then mere cells added together in a body. We are the bearers of the life-giving Spirit and, being ourselves healed, communicate health.

"Whoso ariseth among you to teach the Cause of his Lord," Bahá'u'lláh warns us, "let him, before all else, teach his own self that his speech may attract the hearts of them that hear him . . . Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves." In another place He says: "They who are the people of God have no ambition except to revive the world, to ennoble its life, and regenerate its peoples. Truthfulness and good-will have, at all times, marked their relations with all men. Their outward conduct is but a reflection of their inward life, and their inward life a mirror of their outward conduct."

#### Observing the Virtues

It is easy in a Bahá'í gathering to be friendly and loving and without prejudice, but no part of the Bahá'í life can be isolated from the rest, and some of the sterner virtues require greater stamina. Perhaps there is no more searching command in the Writings than that in The Hidden Words: "Ponder this in thy heart; how it behooveth thee to be." Among the many beautiful passages that tell us how we ought to be, one of the most arresting is Bahá'u'lláh's succinct statement of the foundation of the Bahá'í character in Section CXXXIV of the Gleanings: "The virtues and attributes pertaining unto God are all evident and manifest, and have

been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His Will hath provided, patience, nay thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts. All other acts are, and will ever remain, secondary and subordinate unto them . . . "

Significantly enough, the first of these virtues to be mentioned is trustworthiness, for this is the cornerstone of society. Trustworthiness, or integrity, is an old-fashioned virtue not much mentioned in these days of disintegration. It isn't fashionable any longer, for instance, to tell such stories as that of Abraham Lincoln walking several miles to restore a few cents to a customer. But integrity was one of the first things Bahá'u'lláh taught to the already debased Bábís in Baghdád after His Revelation in the Síyáh-Chál. It is stressed by 'Abdu'l-Bahá in His Tablets, and it is dwelt on by the beloved Guardian in *The Advent of Divine Justice* as one of the three most important characteristics which must distinguish Bahá'ís from the rest of the world.

"Such a rectitude of conduct," Shoghi Effendi admonishes us, "must manifest itself, with ever increasing potency, in every verdict which the elected representatives of the Bahá'í community, in whatever capacity they may find themselves, may be called upon to pronounce. It must be constantly reflected in the business dealings of all its members, in their domestic lives, in all manner of employment, and in any service they may, in the future, render their government or people." He goes on to trace, in this paragraph, the importance of integrity all the way through the Bahá'í Administrative Order up to the Universal House of Justice, until we realize that on the trustworthiness of individual Bahá'is and their elected assemblies depends the prestige and the soundness of the Faith. Without it the Covenant would have no meaning and the World Order of Bahá'u'lláh would come to naught.

Trustworthiness is easy enough to take for granted in ourselves. We wouldn't steal a dime, but — "I owe a small debt and keep forgetting it, even though I've had several reminders. I'll pay it sometime, of course." . . . "I promised to do a job of work, but I was so happy talking with the friends over a cup of coffee that I didn't get there, and I forgot to let them know. I expect they found someone else." . . . "I volunteered to help with a public meeting, but I got a ride out of town and never thought about getting a substitute. I knew some Bahá'í would carry on." . . . "I promised to move to a goal city and took part in good faith in setting up an assembly, but I'm waiting a while before I actually move. Somebody else may go."

What a satisfaction it would be if, in writing a letter of recommendation, one could say without hesitation: "He's a Bahá'í; therefore I can guarantee that he is

#### **BAHA'I NEWS**

dependable and trustworthy." How smooth would be the working of our Administrative Order if all Bahá'ís were reliable!

### Fulfilling What We Promise

Our lapses are due to forgetfulness and slackness, or else to a zeal that leads us to promise too much and miscalculate our time and strength, or sometimes to humility, the feeling that we are not very important, that others will probably do the thing much better. But we have promised, and the true seeker, says Bahá'u'lláh, will not "promise that which he doth not fulfill." 'Abdu'l-Bahá, in a Tablet to the Persian believers in general about their conduct in government positions, puts it in terms so strong as to be startling: "But if . . . I seek refuge in God . . . any one betray the least of trusts or neglect and be remiss in the performance of duties which are intrusted to him, or by oppresssion takes one penny of extortion from the subjects, or seeks after his own personal, selfish aims and ends in the attainment of his own interests, he shall undoubtedly remain deprived of the outpourings of His Highness the Almighty! Beware! Beware! lest ye fall short in that which ye are commanded in this Tablet!" Because the Persian Bahá'ís heeded this warning, they became famous for their integrity in positions of trust.

Trustworthiness is not a showy virtue. It does not make one an eloquent speaker or cause one to scintillate at a fireside, though the brilliant teacher must also

1015 H. RFED

Mrs. Katherine McLaughlin (left) and Mrs. Helen Archambault obtain World Peace Day proclamation from Governor John H. Reed of Maine.

Ohio Bahá'ís with Governor Michael DiSalle at the time he signed the World Peace Day proclamation.



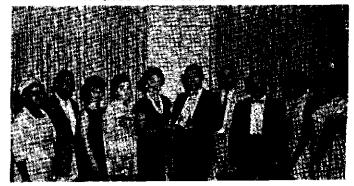
possess it. It may at times keep one in the background washing dishes, or addressing envelopes, or merely fulfilling an obligation to a non-Bahá'í employer. Among our trustworthy ones are many unsung heroes of the Cause. A community whose members are reliable has a sense of peace and security in the knowledge that what it undertakes will be well carried through.

Christ said: "He that is faithful in that which is least is faithful also in much." In this Day the great treasure which has been entrusted to us is the Faith of Bahá'u'llah, and the Covenant is the deed of trust. It has come down to us from the hands of the Bab, the Exalted One. from the Blessed Beauty, from the Master, and the beloved Guardian, all of Whom endured untold sufferings daily and sacrificed every moment of their lives to serve it. In accepting the Covenant, we have taken upon ourselves the responsibility for the safety of the world, a responsibility which would be unendurable had we not also been entrusted with the means to discharge it, for we in ourselves are nothing. Our wealth, be it great or small, our strength, our abilities, our education, our very lives, all have been given us by God in trust, to be used for His purpose and yielded up at His demand. (If we could realize this, the Fund, for instance, would long since have been over-subscribed.) And so trustworthiness means detachment and selfabnegation, obedience, purity of heart and reliance on God. How all the Teachings merge when we begin to ponder them in our hearts and try to practice them in our lives!



Four Wisconsin believers were present when Governor Nelson signed his World Peace Day proclamation.

Bahá'ís of Maryland receive World Peace Day proclamation from Edmund Mester, administrative assistant to Governor J. Millard Tawes.





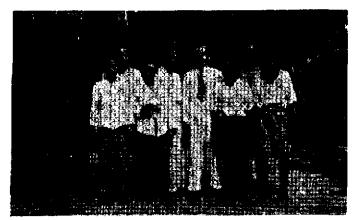




Some notable "firsts" in Borneo. Upper left: Chief Moyan of Lutong Long House, a Sea Dayak, Bakong, Sarawak. Lower left: Lim Chin Chun, first Chinese Bahá'í in Bakong. Center: Chief Lagang (left), one of the first Iban chiefs to accept the Faith in Medamit, Sarawak, with pioneer Jamshid Maoni. Right: Data Gadong (black uniform) of Tutong, Brunei, first Dusan chief to enroll.



## Faith Reaches Multitudes in South-East Asia



A group of Sea Dayak (Iban) believers who live in Lubai, Sarawak, Borneo.



Holding the Greatest Name is Mr. Kula, first Sea Dayak to enroll in Medamit, Sarawak.

These believers of Moyan Long House, Bakong, Sarawak, are Sea Dayaks or Ibans.



Sea Dayak Bahá'is, Gani Long House, Limbang, Sarawak, with pioneers Yankee Leong and Jamshid Maoni.







Part of the audience of three hundred at a public meeting in Ba-xuyen, South Vietnam, August 1962, and the "banderole" across the main street, announcing the event.

BLESSED IS THE SPOT, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified.

-Bahá'u'lláh

### BORNEO

The tremendous surge of victories in Sarawak and parts of Brunei — many in remote regions — is a source of great encouragement to the Bahá'ís, including the native tribal believers. In the words of a Bahá'í reporter, "the speed of these victories excels any so far achieved in this whole fruitful region of South-East Asia, and bids fair to rival India's surge toward the palm of victory."

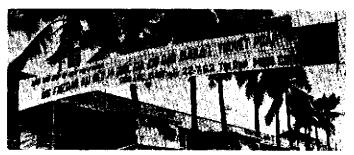
Within the last four months 6,000 new believers and fifty new local assemblies have come under the banner of Bahá'u'lláh in Brunei and Sarawak. Among these new friends are three Dusun Great Chiefs in Brunei; a Chief of the Baram Nation, two Dayak Chiefs and twenty village Chiefs, all in Sarawak. This enormous teaching effort has been under the direction of the National Teaching Committee of Borneo, aided by the

financial resources of the Regional Assembly of South-East Asia. Most responsible for this great success are two pioneers, Yankee Leong and Jamshid Maoni—the latter also having brought ten villages into the Faith in Mentawei.

### **THAILAND**

Due to increased teaching activity, especially by traveling young people, there are now believers from one end of the country to the other. Within two months the enrollment doubled and twenty new provinces and villages were added to the number of centers where Bahá'ís reside.

The Spiritual Assembly of Bangkok has been registered with the government, which allows the friends to carry on their work with renewed vigor. The great



In Cantho, South Vietnam, a "banderole" was used to advertise a large meeting in July.

Left: Segment of the audience numbering over a thousand at the Cantho meeting. Right: Local dignitaries who presided at the meeting, two of whom accepted the Faith soon afterward.







High in the mountains south of Kuala Lumpur, Malaya, lives this Sakai aboriginal family, visited by some of the friends who attended the Seremban School.

amount of publicity in Bangkok has made the Faith a favorite subject of discussion, and has brought an increasing number of inquirers to the Center. Even in the provinces the people have been awakened.

### VIETNAM

The following information has been gleaned from an account received from Jamshed Fozdar of Saigon, who tells graphically of the progress of the Faith since it first became known in Vietnam eight years ago.

The Cause numbers some 3,000 adherents and possesses several institutions, including three schools, six Haziratu'l-Quds, a number of endowments and its own Bahá'í News with a monthly circulation of over 3,000. In addition, the Faith is recognized as one of the great religions of the country and enjoys the admiration of a substantial portion of the population.

Last Ridvan there were forty-four assemblies with a total of 2,300 believers. Now the number of assemblies stands at seventy-seven. Another development is that those recently entering the cause are leaders of religious and social groups. Throughout the teaching work concentration has been upon the Buddhists, who comprise ninety per cent of the population. The Bahá'ís are able to show them, from the Buddhist Holy Scriptures, that Bahá'u'lláh is the Metreya Buddha awaited by them for over 2,000 years, who is promised to usher in an age of universal peace.

For the last two years almost all of the teaching has been done by Vietnamese Bahá'ís. In only a few instances have the pioneers located in Saigon had the opportunity to speak to the masses, and then merely for the sake of prestige and to demonstrate the international aspect of the Faith. These appearances by the pioneers were made only after the Vietnamese had worked out their publicity campaign, arranged for the theater or hall and obtained the sanction of the local authorities for holding a public meeting.

Keeping in mind the victories won so far, the Bahá'ís have set a goal of one hundred assemblies and 10,000 believers before next Ridván.

## Knight of Bahá'u'lláh Passes Away in New Zealand

The Faith lost a devoted servant with the passing in Auckland, New Zealand, on September 18 of Mrs. Dulcie Burns Dive, Knight of Bahá'u'lláh and valiant pioneer to the Cook Islands.

Mrs. Dive, after working with her own community in Auckland, moved to Australia, where she was active in the teaching work and served for some years on the National Assembly of Australia and New Zealand. When the Guardian called for pioneers to settle virgin areas Mrs. Dive left for the Pacific islands, where her services were invaluable. She served on the Regional

Spiritual Assembly of the South Pacific from the time it was formed in 1959 until her death.

# Upsurge of Teaching in the South Pacific

Hand of the Cause H. Collis Featherstone was scheduled to visit many of the territories during October. Included in his itinerary were: New Caledonia, New Hebrides, Fiji, Tonga, Western and Eastern Samoa. Since this would be Mr. Featherstone's last opportunity to travel in the Pacific area before the close of the Crusade, the friends planned to make the most of this great impetus to the teaching work.

Auxiliary Board member Mrs. Elena Fernie made an extended teaching trip to the Samoa Islands during the fall. On three successive evenings at the public library in Apia, Western Samoa, she gave the first public talks on the Faith in these islands. Much interest was shown at each of these well-attended meetings. In fact the demand from the public was so great that three additional meetings were arranged. A number of people, including the brother of one of the heads of state, are now investigating further. Everyone seems to be talking about the Faith, and the Minister of Broadcasting asked that Bahá'í books be presented to the cabinet.

While in Western Samoa Mrs. Fernie visited a number of villages, bringing the Faith to the attention of many people.

In American Samoa, following a talk by Mrs. Fernie in Pago Pago, eight people declared their faith in Bahá'u'lláh. This devoted teacher made other visits in this area, including one to a village chief. In each instance the principles of the Faith were presented and the listeners urged to seek out the truth for themselves.

The Island Teaching Committee held an all-Samoa conference during August at Fasito'otai, Western Samoa, with about twenty-five participants. Considerable time was devoted to teaching methods and mass conversion, although one day was given to actual teaching. By special bus the whole conference went to a village where they welcomed new believers and encouraged the friends in the formation of an assembly. A high note of the day was the enrollment of Chief Tupuloa, traditional head of the family.

During the conference the believers learned that through the efforts of teachers visiting in remote villages twenty-six believers were enrolled and three new areas opened in a single month. In one place there were sufficient believers for another local assembly.

The conferees pledged greater victories in the coming months, and left the conference "fully convinced

#### BAHA'I NEWS

that mass conversion was possible in Samoa."

Increased teaching activity is being carried out in other sections of the vast South Pacific region -- New Caledonia, Solomon Islands, Gilbert Islands, Fiji Islands and Tonga.

## First Proclamation to Indians of Oklahoma

Sponsored by the Rogers (Arkansas) Assembly, a "Prayer Pow Wow for all of God's people" took place October 20-21 at Honey Creek State Park, a tree-studded point jutting into beautiful Lake-of-the-Cherokees in Oklahoma. Registration started Saturday afternoon as Bahá'ís and guests arrived from a five-state area, some having driven 400 miles. After a wiener roast, greetings were read from the National Assembly, from the Cherokee (N.C.) Bahá'ís — pioneer Ethel Murray, Minnie Feather and Ethel Jumper — and from Governor J. Howard Edmondson of Oklahoma.

Hand of the Cause Zikru'lláh Khádem then addressed the gathering. Later, all joined in a get-acquainted period which included campfire singing in many languages by both adults and children, and guitar music furnished by two Cherokees. Evening devotions included the reading of a prayer by the first Indian believer of the state, and concluded with chanting by Mr. Khádem.

In spite of an icy drizzle and a cold wind, the friends spent the night in sleeping bags, tents, cars and a rustic shelter around which the conference centered. Some even took refuge under an army surplus parachute, brought along for that purpose. As their tired elders prepared for bed, a large group of young people organized an impromptu dance.

Prayers at sunrise around the campfire were an inspiring start on Sunday. After the inclement weather of Saturday night, the bright sun added to the warmth and cheer already present in the hearts. Following an ample breakfast, several hours were devoted to visiting and discussion. At mid-morning the official program began.

Mr. Khádem spoke glowingly of his experiences in teaching the Bahá'í Faith. He told of his great love, and of the love of all Bahá'ís, for members of the red-skinned race. Although Indians in the area are usually shy and retiring, a number of them responded to Mr. Khádem's invitation to introduce themselves and say a few words to the gathering. Other speakers were Mrs. Nancy Dobbins of Fort Worth, Albert Felker of Joplin and Gordon Laite of Kansas City.

Although many more Indians had been expected, those who came responded so warmly to the love bestowed upon them that it seemed as though the meeting took on the light of the sun which shone so brightly after the threatening clouds. Of the one hundred who signed the guest book, one-fifth were Indians—members of the Cherokee or Navajo Tribes. Others attending were Persian, Syrian, Negro, Caucasian and one native of India.

It is hoped that similar proclamation gatherings



Some of the participants gathered around a campfire at the Oklahoma conference in October.

can be held throughout Oklahoma, and that the need for settlers to this area may be filled. A great bounty surely awaits those who settle in the state, known formerly as Indian Territory, in which live one-third of the nation's Indian population. The majority of these people do not reside within the boundaries of a reservation, but have been integrated into the general community and live much as do their white neighbors, although often on a lower economic level.

## Delegates Contacted at Indian Congress

The National Congress of American Indians, meeting in the early fall on the Cherokee Reservation in North Carolina, attracted nation-wide interest through the press. The following are excerpts from a letter written by Mrs. Ethel Murray, first Bahá'í pioneer to move to a reservation (Cherokee) during the Crusade:

"It is with a grateful heart that I tell you that Baha'u'llah enabled me to contact a few of the Indian delegates to the National Congress of American Indians held here recently. I was able to give literature to one from Connecticut, one from the Blackfoot Tribe, one from the Yakima Tribe and to an Indian woman from Wisconsin who had been to firesides and had seen the Temple.

"Also I was able to talk a moment with Walter Wetzel, President of the Congress, who said he would like me to send him some literature . . . I have since mailed him seven pieces . . . Mr. Wetzel was elected for another two years, and our Chief here was elected Vice-Chief."

## Hands Expel Pioneers in Panama Canal Zone

On September 27, 1962, the Hands of the Faith in the Holy Land cabled the National Spiritual Assembly of the Bahá'ís of the United States as follows: "Owing (to) support (of) Remey, Yvonne and James Barrett (have been) expelled (from the) Faith. All association (and) correspondence (with them) forbidden. Share message (with) all Latin American national assemblies." (Signed) Handsfaith

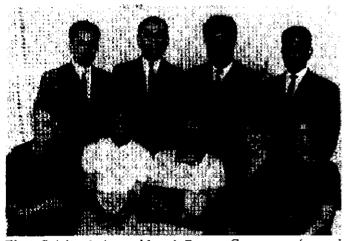
Mr. and Mrs. Barrett had been American pioneers for the Faith in the Panama Canal Zone for some years.



Eight members of the first Spiritual Assembly of Aachen, Germany, formed 1962. Left to right: Soheil Farzar, Fariboes Manutschehri, Keramat Derakschan, Miss Martha Bauer (secretary), Manutschehr Djame, Faramars Mehrain (chairman), Bidjan Nabet, Huschmand Manutschehri (vice-chairman).



First Spiritual Assembly of Leinfelden, Germany, formed 1962. Left to right, seated: Mrs. Ursula Schubert, Mrs. Tuba Sabet, Massih Sabet. Standing: Dieter Schubert, Huschmand Sabet (chairman), Mrs. Elisabeth Muhlschlegel, Farhang Sabet, Robert Schultheiss (secretary), Peter Muhlschlegel (vice-chairman).



First Spiritual Assembly of Essen, Germany, formed 1962. Left to right, seated: Miss L. Einert, Miss Farahmand, Miss Farahmand, Mrs. H. Setareh, Mrs. Hakimi. Standing: Dr. S. Faridani, Dr. M. Setareh, Dr. E. Yasdani, Mr. Hakimi.



Spiritual Assembly of Norwich, Norfolk, England, incorporated January 19, 1962. Left to right, seated: James Forsythe (chairman), Ethel Bird, Evelyn Bowman (secretary), Evelyn Hardy. Standing: Jack Attfield, Margaret Attfield, Derek Holmes, Donna Cheek, Robert Cheek (treasurer).

First National Spiritual Assembly of Belgium, 1962-1963. Left to right, seated: Fernand Gillain, Mrs. Elsa deKoninck, Mrs. Lea Nys (secretary), Hasan-Ali Kamran. Standing: Robert Hubar (recording secretary), Shoghi Ghadimi, Benjamin Levy (assistant secretary), Adolphe de Couvreur (treas.), Louis Henuzet (chair.).

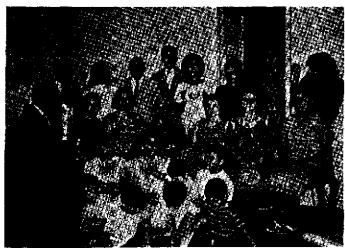


National Spiritual Assembly of Guatemala, 1962-1963. Left to right: Alberto Landau (treasurer), Elmerene Neff, Trinidad Gramajo (secretary), Harold Neff (vicechairman), Alice Sinclair, Louise Caswell, Dale Sinclair, Artemus Lamb (chairman), Manuel Agueda.

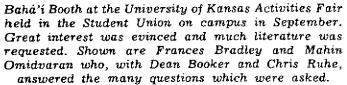


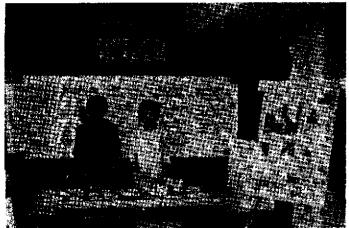


The spacious Bahá'í Booth at the Canadian National Exhibition in Toronto, August 18-September 4, provided an unequalled opportunity for the presentation of the Faith. 300-400 people a day — from all parts of Canada, the United States and countries as distant as Australia — stopped to make inquiries. Approximately 15,000 pamphlets were distributed.



The Bahá'í community of Genoa, Italy, on the occasion of the annual "Children's Party" which honors the children's class.



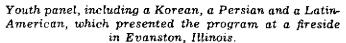


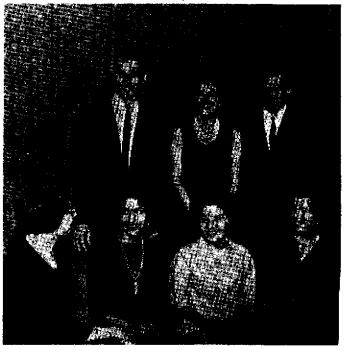


Intermountain Summer Conference at Snow Pine Lodge, Alta, Utah, July 28-August 4. The registration was about twenty-five, and the evening programs attracted additional nearby believers and contacts.



Youth class sponsored by the Spiritual Assembly of Pierce County District No. 3, Washington, at its first session on September 9. Bahá'í youth attended from a number of nearby areas.







National Institute held in Amarillo, Texas, September 22-23, with believers from Texas and New Mexico — the largest number ever to gather in Amarillo. John Mc-Henry was coordinator.



Consolidation Institute held in Gallup, New Mexico, September 22-23. Amoz Gibson led the discussion while John Nelson acted as interpreter because of the Navajo Indians who attended.

# Ninety-Eight Institutes Staged Throughout the United States

During the last week end in September and first week end in October the American National Teaching Committee of the United States sponsored ninety-eight institutes in forty-seven states, attended by approximately 3,100 Bahá'ís. The three-fold purpose of these conferences was to share Bahá'í love and fellowship, to consult prayerfully on ways and means for consolidating and expanding Bahá'í communities through more dynamic proclamation of the Faith, and to call forth the singleness of purpose, dedication and sacrifice necessary in these final days of the beloved Guardian's World Crusade to usher in the longed-for stage of mass conversion on the home front.

Each Bahá'í in attendance at the institutes was provided at a small charge with an excellent reference file of material dealing with "consolidation, teaching and expansion" of the Faith, covering such topics as: the Covenant; teaching as a personal spiritual obligation and its application to the needs of the hour; the divine authority and functions of the institutions of the World Order of Bahá'u'lláh; the obligatory laws; fireside teaching; enrollment of new believers, and deepening in knowledge and understanding of the Faith.

Besides highlighting and directing consultation on the various subjects, which the friends were urged to study in greater detail on their return home, the conference leaders outlined the general proclamation program adopted by the National Spiritual Assembly for the year, and displayed samples of materials available for use in the local press, on radio and television, and for library and other types of displays.

Emphasis was also placed upon the supreme necessity of preserving all the "spiritual prizes" won during the several teaching plans directed by the beloved Guardian, not only by a "rapid increase in the number of avowed supporters" of the Faith in all communities, but also through dispersal from the larger

Navajo Bahá'is at the Gallup Conference.



centers to goal cities, small and weak communities, and the settlement of pioneers on Indian reservations and in areas of the country having large Negro populations.

Both the institute leaders and the host communities were asked to furnish the American National Teaching Committee and the National Assembly with their evaluation of these meetings. The communities were almost unanimous in their feeling that, besides being inspirational and enlightening, the institutes clarified many questions in the minds of the friends as to their individual obligations as Bahá'ís, their individual relationship to the various institutions of the Faith, and their responsibility for the success of the Divine Plan. They also commented that the consultation revealed the need for deeper study and broader comprehension of Bahá'í administration and its purpose.

An excellent spirit of enthusiasm, fellowship and Bahá'í love prevailed at all sessions, and the leaders for the most part were happy with the degree to which the friends participated in consultation on all the subjects lending themselves to discussion.

Many of the believers, both new and older members, expressed special appreciation of the authentic reference material which had been included in the institute booklets.

## Bahá'í International Community Represented at Federalists' Conference

On invitation of the World Association of World Federalists, Mrs. Mildred Mottahedeh, Mrs. Louise Wold and Mrs. Martha Kavelin represented the Bahá'i International Community at a round-table discussion in New York, October 11-13, on the topic: "Impact on the United Nations of Increased Membership." All of the five plenary sessions were followed by two-hour discussion groups which concerned themselves primarily with the question of the possible effect upon the United Nations of the emerging African nations and the importance of non-governmental organizations in molding public opinion with respect to world peace.

Several of the World Federalists who had learned of the Faith at other meetings expressed appreciation of the presence of Bahá'í representatives at this gathering, particularly in view of the fact that only a very small percentage of the hundred or more international non-governmental organizations who promised to participate did so.

As has been the case in the previous conferences held by the World Association of World Federalists, the value of the presence of Bahá'is at this round-table discussion was that it enhanced the good will already established with that organization and provided opportunity to follow up the earlier contacts with important persons and to acquaint new ones with the Faith. Dr. Chris N. van Wijngaarden, Chairman of the Executive Committee of the World Federalists, resident in the Netherlands, has always appreciated the interest shown by the Bahá'is in the work of the World Federalists. Again, at this conference it was possible to discuss the Faith with a number of prominent persons during the luncheon and dinner recesses.

Mrs. Martha Kavelin, who sent the report to Bahá'í News on behalf of the representatives, emphasized

the decision of the conference that the international non-governmental organizations do indeed play a very important role in creating an atmosphere for the future peace of the world and in molding public opinion.

### CORRECTION

The message from the Hands to the annual conventions (Insert, Bahá'í News, May 1962) contains an error. The last word in the first line of the final paragraph should be "eight"—not "eighteen." Believers are asked to correct their copies.

### International News Briefs

The following extract from a letter written by Hand of the Cause H. Collis Featherstone to the National Assembly of Australia is taken from the Bahá'í Bulletin of Australia:

"After prayerful consideration I feel I must ask the National Spiritual Assembly to please accept my resignation as a member of the Assembly as of September 16. This will relieve me of the dual role of being both a Hand and a National Assembly member and I believe will enable a closer application of the spirit of the beloved Guardian's message of June 4, 1957..."

Pioneers in Augaro, Eritrea, have been having success in teaching the Faith among the Kunemas, a pagan tribe in the area. Groups of tribesmen gather to listen eagerly to talks about the Teachings of Bahá'u'lláh. At one of these gatherings the priest, the sheikh and other village officials were present and showed interest in the discussion.

This Bahá'í Summer School of Korea, August 1962, was only one phase of the teaching work which has brought in new believers and made additional local assemblies possible.



Central States Area Youth Conference held at the Wilmette Temple, October 6-7. The Deerfield believers acted as hosts. One hundred youth and their guests attended the Saturday evening social.



Under the auspices of the National Teaching Committee for the Flemish area of Belgium, and with the cooperation of the local Bahá'í group, the first public meeting in Ostend was held on August 25. Over seventy guests attended and by remarkable effort friends from Brussels, Antwerp, Charleroi and Liege were also present. Local newspapers carried several items of publicity.

О

Fifty-one members of the Navajo Indian Tribe in the United States have enrolled in the Faith since June 1, many as a result of the Pine Springs Conference held at that time. Including those believers who were enrolled earlier in the Crusade, a total of sixty-six Navajos are now Baha'is.

A television station in Green Bay, Wisconsin, has on several occasions given the local assembly an opportunity to participate, along with other religious groups, in a program which gives the believers an opportunity to present the Faith. Each group is notified by the studio when to appear and is given about five minutes, free of charge, to make its presentation.

### Baha'i Publishing Trust

Bahá'í Calendar, 1963. For this year of the Most Great Jubilee a beautiful drawing of the Temple in Wilmette has been prepared by Gordon Laite, well-known Kansas City artist. All Feast and Holy Days are identified in separate colors. Additional information is given on the back, showing days on which work should be suspended and including a letter from Shoghi Effendi with directives on various observances of Holy Days and Anniversaries. Size 8½ x 12.

Per copy	\$ .25
10 copies	\$2.00
25 copies	\$4.50
50 copies	\$7.50

Minimum mail order (which can include other items) is \$3.00 on community orders; \$1.00 for an isolated individual.

NOTE: Standing orders within the U.S. will NOT be sent on above item. (Overseas postage is \$.15 for each \$2.00 unit of order or fraction thereof.)

#### Back in Print

Portals to Freedom. Howard Colby Ives. This old favorite by a former Unitarian clergyman which has been unavailable for many months is again in print in an attractive, hardbound edition only, especially suitable for this year of 50th anniversary commemorations of 'Abdu'l-Bahá's visit.

Per copy ......\$3.00

### WORLD RELIGION DAY

## World Religion Day Poster Now Available

Four-color 14 x 20-inch poster intended to publicize World Religion Day (January 20). Space at bottom for date and place of public meeting. Price:



50 cents each, including third-class postage. Send order, with remittance, to Bahá'í Distribution and Service Department, 112 Linden Avenue, Wilmette, Illinois.

### Calendar of Events

#### **FEASTS**

December 12 — Masá'il (Questions) December 31 — Sharaf (Honor)

U.S. STATE CONVENTIONS
December 2

U.N. HUMAN RIGHTS DAY December 10

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
December 29 — January 1

## Baha'i House of Worship

Visiting Hours

#### Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

### Sundays

3:30 to 4:10 p.m.

### Public Meeting

Sunday, December 16

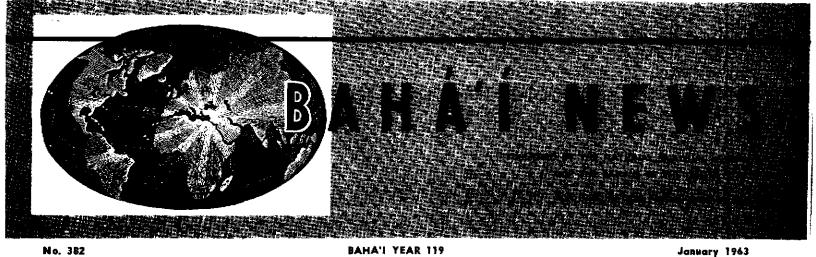
4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

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# Spiritual Health

THE SIGN of true faith is spiritual health—health of the individual Bahá'í and of the Bahá'í community. In this condition thoughts and activities are exalted above personality and are characterized by universal attributes and purposes. The individual believer finds himself fulfilled in unity with his fellow Bahá'ís; the community becomes fulfilled in service to humanity through demonstrating the power of the Divine Teachings.

Spiritual disease, on the contrary, dividing the minds and hearts, imprisons the individual within narrow confines of inconstant, varying impulses, either aggressive or timid in his relationship to others.

In this condition he cannot judge aright either himself or his fellow believers. To relieve the pressure of uneasiness he becomes prone to exaggerate the words and actions of others and to include in the sin of rumor and backbiting. Moreover, he tends to believe without proof in the rumor and suspicion spread by other negative souls. The result is a community which becomes unable to serve the constructive programs of the Bahá'i Teachings.

Gossip and backbiting stand as the most sinister and destructive evils of any society. At all costs they must be eliminated from the Bahá'í community. But, we ask, how can this be accomplished?

The remedy is twofold — prayer for spiritual health and observance of the true principle given us for the protection of the community.

When any individual believer knows that another believer is acting in a manner that is harmful to the Faith, he is to inform the local spiritual assembly and furnish proofs and evidence. This done, he has no further responsibility and can concentrate upon his own Bahá'í duties and obligations.

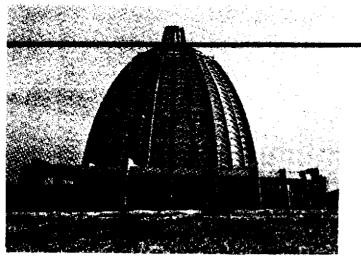
The assembly is then to invite the believer in question to attend a meeting for consultation, and he is given full opportunity to prove himself innocent of the charges. If the assembly accepts his proof, the matter is dropped and not discussed again. If the charges cannot be denied or removed, the assembly is then to report the matter to the national spiritual assembly for advice or further action, after which the national assembly assumes full responsibility for establishing either innocence or guilt; and, if guilt is established, for determining what action must be taken to protect the Cause.

We must bear in mind the fact that it is obligatory for every Bahá'í to report confidentially through administrative channels any condition which is harmful and destructive. This is not gossip nor backbiting. These evils arise solely when the Bahá'í indulges in rumor and gossip.

Rumor and gossip depend upon a ready listener. Bahá'is hearing negative statements about other believers should refuse to listen and warn the gossiper to refer his suspicions to an administrative body. This practice will soon eliminate the circulation of negative statements. If it fails to do so, the believer indulging in idle rumor and gossip should himself be reported to the spiritual assembly.

"O Son of Spirit! My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting."

-HORACE HOLLEY





## German Temple Turned Over to Believers in "Richtfest" Ceremony

Clockwise, from upper left:

The Mother Temple of Europe rises in all its beauty almost exactly two years after the laying of the foundation stone (November 20, 1960) by deeply loved Hand Amelia Collins.

Members of the German National Spiritual Assembly, representatives of government, building contractors and workers listen attentively to the words of the architect.

Chairman of the National Assembly of Germany and members of the town council of Langenhain.

One of the workers mounted the ambulatory to read a self-composed poem in honor of the mighty structure. This is called the "Richtspruch" in German, and is an old established custom.

Mr. Rocholl, the patient, persevering and inspired architect, retraces part of the tortuous road which led to accomplishment. He pointed out that the building, though finished in the outward structure, yet calls for many hours of work before interior and landscaping are completed.

The Mayor of Langenhain addresses guests and workers. He wished the Bahá'í community continued growth and success through succeeding epochs and ages.

HE German word "Richtfest" symbolizes the feast during which the finished shell of a building is handed over to its owner by the contractor and the workers who had the privilege of erecting it. It is a significant step in the progress of a building.

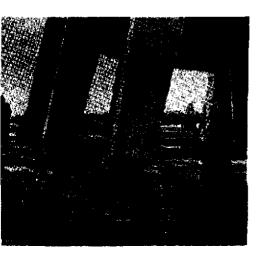
The Bahá'í world on November 16, during the month of Power, was given the finished shell of the mighty and yet graceful structure of its first European House



of Worship by those who had labored physically, with their hearts and with their minds to make it a reality before the winter storms.

A group of visitors from all over Europe, including authorities, builders, members of the press and the work force, attended the ceremony and listened to short addresses given by the chairman and vice-chairman of the National Spiritual Assembly, the mayor of the town of Langenhain, the architect, the building contractor and the speaker of the "Richtspruch." All present signed a guest book.

The day was beautiful. Fresh snow and wind contributed to a vigorous atmosphere, compensated for by the light of joy and accomplishment in those who had labored many years and against formidable odds toward the fulfillment of this goal of the Crusade.







# Teaching at the



## Sydney Temple

Increasingly larger crowds are visiting the Baha'i House of Worship in Sydney, Australia. Thousands of pamphlets are being given out, with many people requesting literature to mail to their friends in other

parts of the country or overseas.

The unsung heroes are those who are working hard to insure that the services are appropriate and in keeping with the dignity of the Faith, and that the Temple and grounds are in order. The services of the caretakers, the Maintenance and Temple Services Committees, and the believers who attend the work bees are wonderful evidence of the power of the Faith to inspire devoted action.

On special occasions the Temple and grounds are illuminated at night. The stark white structure, blending line and curve and reaching up to a black star-lit sky, must be seen to be appreciated.

Fortnightly firesides are held at the caretakers' cottage, and have brought a remarkable response from the residents of adjoining areas. There is every likelihood that an assembly will be established in the Temple area by next Ridvan.

### First Swiss Summer School

The first Bahá'í Summer School sponsored by the new national community of Switzerland was held at the Hotel Moy, Oberhofen, September 19-26. Total attendance reached 201 in addition to twenty-three children. The Thun community cooperated with the school committee to make a most pleasant and efficient arrangement, culminating in comfortable lodging, food at favorable prices and a smoothly-running program.

Classes in French were held in one part of the

hotel while those in German were held in another section. Hand of the Cause Dr. Mühlschlegel was the constant supporter of every effort, participating with great insight in both the French and German sessions. For those who knew neither French nor German. he also spoke in English.

Children's classes were held regularly by a dedicated committee, fully prepared for all age groups.

Evenings were free for records, slides, reports of recent teaching activities and other Bahá'í events. One evening was devoted to a costume party and dance - no two ideas of dress and dance step appeared to be alike, showing true diversity.

First Bahá'í Summer School sponsored by the new national community of Switzerland.





Baha'is of Apia, Western Samoa, with Hand of the Cause H. Collis Featherstone (far right) at the Ḥaziratu'l-Quds.

## Samoan Teaching Work Goes Forward

Hand of the Cause H. Collis Featherstone arrived in Apia, Western Samoa, on October 25, and was warmly welcomed by the assembled friends. Advance newspaper publicity had been obtained, and in the evening he spoke at a well-attended public meeting.

The following morning Mr. Featherstone was granted an interview with the Prime Minister of Western Samoa. They spent a cordial half-hour together discussing the Faith, the Prime Minister accepting a selection of Bahá'í literature presented by the Regional Assembly and the believers of Western Samoa. The friends of Upolu and Savai'i islands gave a welcome kava ceremony and feast at the Ḥaziratu'l-Quds in Apia, and this gathering was followed by another public meeting.

On October 27, Mr. Featherstone and two of the friends journeyed completely around Upolu island, visiting the new assembly at Matautu, Falealili, taking part in a kava ceremony and visiting chiefs. Then followed a traditional "sua" and feast. A new believer was enrolled at this time, and on the return trip to Apia two more contacts enrolled, opening another village to the Faith. In the evening a third public meeting was held, also well received.

Sunday, October 28, the friends of American Samoa welcomed Mr. Featherstone and Niuoleava Tuataga

who accompanied him as translator. The Pago Pago community arranged a special feast which was followed by a short, intimate talk to the Bahá'is. In the evening a public meeting was well attended with many questions asked.

Monday morning Mr. Featherstone met with some friends from the distant village of Alao, who brought the glad tidings of the wish of a number of people there to become Bahá'ís. Later in the morning he met the Acting Governor of American Samoa and spent a very friendly half-hour with him discussing the Faith and presenting literature on behalf of the Regional Spiritual Assembly and the Bahá'ís of American Samoa. In the evening Mr. Featherstone spoke to a large public gathering in the village of Vailotai.

As a result of the assistance given by Mr. Featherstone and the upsurge of teaching activity over the past few months, there were one hundred enrollments in Western Samoa during the first three weeks of November. In the same period six new villages were added and three virgin areas were opened to the Faith in American Samoa. In one village alone, seventy-one made their declarations.

There is a tremendous amount of consolidation work to do, but we can say the Faith is established. It is now widespread in Western Samoa, and in American Samoa only the islands of Manua remain as virgin area. Six assemblies are already functioning and six more will soon hold elections.

-Teaching Committee of the Samoan Islands

## Crusade Goal of 20,000 Set by Philippines

The Santiago, Isabela, home of Jack Davis — the center of pioneering activities in the mass-conversion area of the Philippines — was the scene of a pioneer-training school, October 13-15, the first of many such schools. Fifty believers attended from eighteen localities and four provinces. From Makati, twenty kilometers away in the mountains, came members of the Ifagao tribe whose chief had said, "We will be people of the New Day." Ifagaos also came from Dumabel where members of the Ilonggots, a fierce head-taking tribe, the despair of civil and religious leaders alike, are entering the community of the Greatest Name.

All felt the school was unique, marking the beginning of a great new wave of teaching activity; every heart felt a new height of inspiration; in every mind was the awareness of villages calling for pioneers, the tribes waiting in their mountain fastness for the visit of devoted teachers, as well as the immense task of deepening the newborn souls and consolidating communities.

The school resulted in the raising up of six full-time pioneers who, giving up jobs, leaving families, school or cherished ambitions, have dedicated their lives to the success of the beloved Guardian's Crusade in the few months remaining. The spirit generated by the school led the National Teaching Committee of the Philippines to change the goal from 10,000 and 100 assemblies to 20,000 and 200 assemblies.

One Bahá'í farmer who raises ducks and could not leave his family said, "I will give money so someone else can go." We saw the chain reaction started by this valorous deed on the part of a poor farmer when the friends in Manilla substantially increased their contributions to the National Fund.

In every heart was gratitude for the bounty of recent visits by two members of the Regional Assembly of South-East Asia, J. Fozdar and K. U. Payman; and always present was remembrance of Hand of the Cause Dr. Muhájir, under whose guidance and inspiration the wave of mass conversion first started in the Philippines only fourteen months ago. Dr. Muhájir told us to vie with Bolivia, reminding us that the beloved Guardian had high hopes for the brown races, that they might even outdistance Africa. This we hope to do with the help of Bahá'u'lláh.

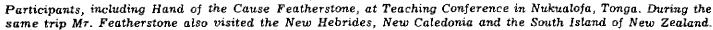
—National Teaching Committee of the Philippines

### Nalik Replaces Bentuni as Australian Crusade Goal

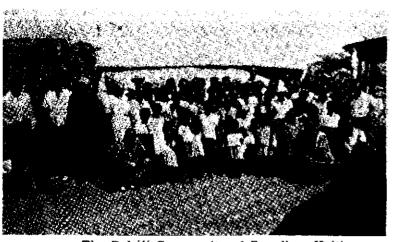
Following consultation between the Hands of the Faith in the Holy Land and the Australian National Assembly, the Hands have approved translation of Bahá'í literature into Nalik being substituted as a Crusade goal for translation into Bentuni which has proved inaccessible. Nalik is used in New Ireland, while Bentuni is used in remote parts of West Irian (formerly Dutch New Guinea).

Literature now has been translated into Nalik, completing the Crusade goal of translating material into fourteen specified Pacific languages. Translations have also been made into a further nine languages not specifically mentioned as Crusade goals.

(From Bahá'i Bulletin of Australia.)







The Baha'i Community of Duvallon, Haiti.



Group of believers in Haut-St. Marc, Moreau, Haiti.

## Haiti Becomes Rapid Expansion Area

Haiti doubles her assemblies and more than doubles her membership! Mass conversion in this country has become a collective activity. Last March Mrs. Louise Caswell visited Haiti from Guatemala, and brought with her materials used for mass conversion in Africa, which the National Assembly had translated into French and Creole.

In the meantime three volunteer teachers were selected to pioneer in teaching the masses in Haiti — Jacques Hyacinthe, Vité Rigaud and Ampelius Posy. The National Assembly conducted a teaching seminar in Port au Prince for the purpose of taking each of the pioneers through the new materials. The seminars were led by Eustace Bailey, Andre St. Louis and Mrs. Ruth Blackwell.

Jacques Hyacinthe was the first pioneer to complete this course and he immediately went to the village of Pinson in the Artibonite Valley where a local assembly was established, which at this writing has a community of seventy members. He then extended his efforts to the nearby village of Duvallon, where another assembly was formed with a membership of seventy members also. He has been assisted in this work by Ampelius Posy.

On his own account Mr. Posy has been teaching in Haut-St. Marc, Moreau, where an assembly with a community of fifty-four members was brought into being.

In Berart, a village near Liancourt, our pioneer Jean Desert has worked to form an assembly with a sizable community. Another volunteer, Vité Rigaud, is teaching in the village of Montrouis, and we are sure there will be an assembly there very soon.

Bahá'í Schools have been inaugurated at Liancourt and at Pinson. We are in the process of constructing the first Bahá'í School building at Liancourt.

-Ruth Blackwell

Bahá'í Summer School at Cap Haitian, Haiti, 1962.



A gathering of the believers of Pinson, Haiti.





First National Bahá'i Summer School of Luxembourg.

## Luxembourg Has First Bahá'í Summer School

The Bahá'ís of Luxembourg held their first national Summer School at Echternach, September 1-9. The participants were all lodged in the Hotel du Parc, where two public meetings were also held, with Dr. Eugen Schmidt and Huschmand Sabet as speakers. The school sessions took place in the Abbey (now a State High School) contiguous with the Basilica where St. Wilibrod, the Irish monk who introduced Christianity into Luxembourg many centuries ago, is buried. Miss Suzette Hipp, first Luxembourg Bahá'í, opened the school with eloquent words of greeting. About fifty people from nine countries attended.

Two Hands of the Cause were present most of the week: Dr. Adelbert Mühlschlegel of Germany and Leroy Ioas of Haifa with his wife, member of the International Council. The Ioases were especially interested in Luxembourg as their daughter Anita was one of the first pioneers to the country. Mr. Ioas told many fascinating stories about the Master, and also about the Guardian—the way he worked and reacted to the problems of the Crusade. Mr. Ioas stressed the importance of perseverance and much patience, and that Ridván 1963 is not the end, but the beginning of an era of expansion.

The thirtieth year after the passing of the daughter of Bahá'u'lláh, Bahíyyih Khánum, was noted with comments by Mr. Ioas and Dr. Mühlschlegel. A description of the Greatest Holy Leaf and experiences while in her presence were recounted by Marion Little, the only person present who had had the privilege of meeting this holy woman of the Bahá'í Dispensation. The sum of \$55 was donated by the friends for the Frankfurt Temple Fund in her name.

At one of the sessions Claude Levy gave a survey of the Grand Duchy leading up to the present day, enabling the believers to view their work in its historical perspective. Ned Blackmer of Bologna, Italy, former pioneer to Luxembourg, shared his thoughts about teaching, which gave all a deeper understanding and appreciation of the Luxembourg people.

A Unity Banquet closed the school; the friends left inspired by farewell words of Honor Kempton.

## Nairobi Opens New Center and Starts Advanced Classes

A new permanent Bahá'í Center has been built in Nairobi, Kenya, through a generous gift from a Persian believer. The first sod for the foundation was turned by 'Amatu'l-Bahá Rúhíyyih Khánum in February 1961, and the building was dedicated by Hand of the Cause Enoch Olinga in August 1962. The design and specifications were made by Mr. and Mrs. John Firmin, local Bahá'ís.

One of the big difficulties of spreading the Faith in Kenya has been that the most productive areas are 250 miles from Nairobi, the only place the pioneers have been able to find jobs. The time and cost of travel have seriously hampered the work. Now the friends will be able to follow the instructions of the beloved Guardian to "teach the African people and then send them out to spread the Faith."

The first advanced course for Bahá'ís of Kenya took place in October. It is now planned that there will be frequent advanced classes held in the new Center, and this will enable all the local pioneers and friends to help with the instruction. During the courses the students reside at the Center and one extra Bahá'í is brought in to do the communal cooking. The students are also able to attend the normal local activities at the Center.

The advanced courses will be a natural follow-up to all the elementary courses taught up-country, the best students being brought to Nairobi for a week or two so that they in turn can become experienced teachers and then go back to their villages to teach.

For recreation the students eagerly help clear and prepare the large grounds for beautifying the Center. They also assist in arranging the statistical file.

There are now over 8,000 declaration cards and over 180 centers having more than nine believers. The Regional Committee is working toward getting many of the latter built into local assemblies without delay.

Bahá'í Center of Nairobi, Kenya, dedicated in August.





Believers and guests at the first Baha'i meeting to be held in Yverdon, Switzerland.

## Swiss Believers Advance the Cause

On Sunday, September 30, the Bahá'is of French-speaking Switzerland assembled in Yverdon for an all-day meeting. This was the first gathering of its kind to be held in that part of Switzerland, and it marked the opening of the city to the Faith. The morning sessions consisted of several talks and a forum followed by a dinner for fifty-four people.

The afternoon session was devoted to a public talk, "The United States of the World," presented by Dr. H. Kamran of Anvers, Belgium. Seventy people attended, six of whom were non-Bahá'ís from Yverdon. Included in this group were the chairman and secretary of the World Federalists. The Journal de Yverdon afforded excellent coverage of the event.

The spirit of the occasion and the wonderful acceptance received by the Baha'is marked another forward step in strengthening the Cause in Switzerland. Following this wonderful beginning, Mrs. Marion Little of Vevey offered to pioneer in Yverdon.

### **UN Day Observed**

For the observance of United Nations Day the Biel believers had excellent cooperation from the UN Committee which provided the place, films and invitations,

Part of the audience and the speaker, Dr. Kamran, Yverdon, Switzerland.



and accepted a Bahá'í speaker who was written up in the invitations. The UN Committee invited their own members and those of the local Esperanto Club; only seven of the forty-four present were believers.

Frau Etty Graeffe gave an excellent talk that set the stage for inquiry about the Faith and eventual presentation of UN films.

The Biel believers feel that the willingness of the UN Committee to cooperate so fully was due in large part to the fine character of the Bahá'í UN meeting in 1961, and that their experience clearly indicates that Bahá'ís should take the initiative in organizing a UN Day meeting with the consent and cooperation of the local UN Committee.

The Bahá'í youth of Lausanne and Vevey organized a UN Day meeting in Lausanne, with Mrs. Mildred Mottahedeh as principal speaker. Mrs. Mottahedeh outlined the many agencies of the UN and the work being done all over the world. Then followed a panel presentation by Miss Irene Bennett, George Brawley and Dr. Farouhmand, all of whom linked the related activities of the UN with the Bahá'í Teachings.

One hundred fifty attended, of whom fifty were present for the first time at a Bahá'í gathering. The youth helped the audience engage in a question and answer period, and also prepared and served refreshments.

Dinner session of the "Journee baha'ie romande" held at Yverdon on September 30.



## A Sampler From Mahmud's Diary

By Marzieh Gail

We tend to forget what a star 'Abdu'l-Baha was in the worldly sense, what a dazzling personality. We would be much mistaken if we thought of Him as an ivory-tower philosopher, a desert saint or One who spent His days only among the poor — although He loved them so much. The truth is that He Who was the perfect model for all Bahá'is was splendid, sophisticated, in the good sense a man of the world; that He was equally at home in a palace or a hovel, with a beggar, scholar or prince. He excluded no class from what Queen Marie of Rumania has referred to as the "wide embrace" - the Baha'i Faith - and none excluded Him. He would enter a city unknown, and His reception room would soon be overflowing. Weak and strong, known and unknown, they sought Him out. E. G. Browne, the Cambridge orientalist, kissed His hand in London - a gesture which 'Abdu'l-Bahá heartily disliked and forbade. Persian grandees who had persecuted His followers at home hurried to bow down before Him in France, so that He commented: "Now let Nasiri'd-Dín Sháh lift his head up out of the grave and see what is going on!"

Poets addressed odes to Him, for example 'Arif in Paris, but He refused the tributes and mostly had them discarded. An exception, the *Ode from Senna*, which was written to Him over sixty years ago by my father Ali-Kuli Khan, He praised in a Tablet, adding, however, that His only glory was adoration beside the Sacred Threshold.

Artists painted Him, photographers took His picture, but my father says that few of the canvases and photographs are like Him, because He changed continually. A number of word pictures exist, Browne's for example, of 1890:

"Seldom have I seen one whose appearance impressed me more. A tall strongly-built man holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead indicating a strong intellect combined with an unswerving will, eyes keen as a hawk's, and strongly-marked but pleasing features — such was my first impression of Abbás Effendi . . . Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians, and the Muhammadans, could, I should think, scarcely be found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt."

And Lady Blomfield says of Him as He was fifty years ago: "He wore a low-crowned táj, round which was folded a small, fine-linen turban of purest white; His hair and short beard were of that snowy whiteness which had once been black; His eyes were large, blue-gray with long, black lashes and well-marked eyebrows; His face was a beautiful oval with warm, ivory-coloured skin, a straight, finely-modelled nose, and firm, kind mouth . . . His figure was of such perfect symmetry, and so full of dignity and grace, that the first impression was that of considerable height . . . inner glory shone in every glance, and word, and movement as He came with hands outstretched."

'Abdu'l-Baha did not reach His home until a year after He left America, December 5, 1912, exactly a year to the day. By then His three years of travelling in the West had, the Guardian writes, "called forth the last ounce of His ebbing strength." The travel record is one of incredible accomplishments and triumphs. Mírzá Mahmúd Zarqání, official chronicler of the journeys, was a member of the Master's suite and set down what he could of those dawn-to-midnight days, those incantatory words. Almost Boswellian in its immediacy, and including many a behind-thescenes, informal glimpse, his Diary seems to bring us the direct presence of 'Abdu'l-Baha. The notes, from which the following paragraphs were taken, begin with the Master's voyage away from America across wintry seas to a final year of supreme effort in England and Scotland, and on the Continent far to the East. American Bahá'ís will rejoice some day to read the full text, where they are praised by 'Abdu'l-Baha' more than once, and where He says His heart was happy among them because of all their activities for the Faith.

On the Celtic a woman came to 'Abdu'l-Bahá and told Him that she was afraid of death. "Then," He said, "do something that will keep you from dying; that will instead, day by day make you more alive, and bring you everlasting life. According to the words of His Holiness Christ, those who enter the Kingdom of God will never die. Then enter the Divine Kingdom, and fear death no more."

They spoke of the temporarily quiet Atlantic, and He said: "One must ride in the Ship of God; for this life is a stormy sea, and all the people on earth—that is, over two billion souls — will drown in it before a hundred years have passed. All, except those who ride in the Ship of God. Those will be saved."

In London He gave them this fragment of dialogue between man and the Prophets:

"Always, man has confronted the Prophets with this: 'We were enjoying ourselves, and living accord-

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ing to our own opinions and desires. We ate; we slept; we sang; we danced. We had no fear of God, no hope of Heaven; we liked what we were doing, we had our own way. And then you came. You took away our pleasures. You told us now of the wrath of God, again of the fear of punishment and the hope of reward. You upset our good way of life.'

"The Prophets of God have always replied: 'You were content to stay in the animal world, We wanted to make you human beings. You were dark, We wanted you illumined. You were dead, We wanted you alive. You were earthly, We wanted you heavenly.'"

That same day, He spoke of love. "In the world of man," He said, "love is the brightness of the beauty of God. If there be no love, this is the animal's kingdom, for the distinguishing feature of man's world is love. Until love appears among men, there can be no full happiness and peace. Notice how, when a person sits with a friend, his heart leaps, how happy he becomes, but when he sits with an enemy, what a punishment! We must therefore foster brotherhood and universal love."

Asked how to treat a personal enemy He answered, "Leave the opposer to himself."

Asked, "What is Satan?" He replied: "The insistent self."

He would start the day by having prayers chanted, and Mahmúd writes that these prayers "lay sweet on the palate of the soul." The Master said: "It has been revealed in the Teachings that work is worship, but this does not mean that worship and the prescribed mentionings of God should be abandoned, for such worship is a requirement set forth in the Book of God. Prayer makes the heart mindful, it spiritualizes the soul, it causes the spirit to exult, it gladdens the breast, till Divine love appears and a man leans trustingly on the Lord and bows in lowliness at the Threshold of Grandeur."

'Abdu'l-Bahá praised the British more than once, but He was unhappy in one of the great cities on the Continent and said of its inhabitants: "I see the people . . . like bees or ants, coming and going by troops, surging past like waves, continually engrossed in their business. But if you should ask them, 'What are you doing? Why all this commotion?' you would find that they know nothing at all of their origin or their end, and that they look for no other good except eating and sleeping and assiduously pandering their sensual desires.''

After praising the scientific and technical accomplishments of this greatest of centuries He commented: "Now it would be well for them to bring about the means of travelling to other planets."

On being a Baha'i He said: "Up to now, to believe was to acknowledge, to make a confession of faith, but in this greatest of all Causes, believing means to have praiseworthy qualities and to perform praiseworthy acts."

Of duty He told them: "Man's duty is to persevere and struggle, and to hope for God's help. Not for him to sit idly by, proud and unconcerned. Since he cannot know the outcome of events, he must ever choose the way of righteousness, learning from the past, for the future."

Asked if, the fewer material things a man has, the more spiritual he becomes, the Master said: "Severance is not poverty but freedom of the heart . . .

When a man's heart is free, and on fire with the love of God, every material benefit, every physical advantage, will only serve to develop his spiritual perfections."

Illustrating He told them: "There were once two friends, one rich but free of heart, one poor but tied to the world. On a sudden the poor one suggested a journey and they set out, leaving everything behind. The poor one saw that his rich companion had really abandoned all his attachments, his possessions and affairs and was journeying along with no thought of return. He said, 'Now that we are on our way, wait a while, I want to go back, I have a donkey, I want to bring my donkey along.' The rich one said, 'You are no traveller. You cannot even give up your donkey. For you, I deserted all I had, my wealth and circumstance, and I came away, and I had no thought of ever turning back. I had everything, and you had just one thing, and you cannot wait to return for that one thing - that donkey.''

On another day, the Master gave them a story out of His own life: "I was a child, nine years old. In the thick of those calamities, when the enemy attacked, they stoned our house and it had filled up with stones. We had nobody to help us. There was only my mother, my sister, and Aqa Mirza Muhammad-Quli. To protect us, my mother took us away from the Shimiran Gate to the Sangilaj quarter, where in the back lanes she found a house. In that house she watched over us and forbade us ever to set foot on the street. But one day the problem of how to get food became so urgent that my mother said to me: 'Can you go to your aunt's house?' Tell her to find a few krans for us, no matter how.'

"Our aunt lived in the Takyih<sup>6</sup> of Haji Rajab-'Ali, near the house of Mirzá Ḥasan Kajdamágh. I went there. She tried everywhere and finally managed to collect five kráns, which she tied up in the corner of a handkerchief and gave me.

"On my way back through the Takyih, the son of Mirzá Ḥasan recognized me. Immediately he called out, 'This one is a Bábí!' and the boys ran after me. The house of Mullá Ja'far of Astarábád was not far away, and I reached it and went into the entry. The son of Mullá Ja'far saw me but he did not put me out. Neither did he rout the boys.

"I stayed there till it was dark. When I left the place, the boys came after me again, shouting and throwing stones, following me until I got close to the store of Aqá Muḥammad Ṣandúqdár. The children did not come on any farther after that. When I reached home, exhausted and terrified, I fell to the ground. My mother asked, 'What ails you?' I could not tell her. I simply fell down. My mother took the handkerchief with the money and put me to bed and I slept."

Later He added, "There was a time in Tihrán when we had every means of comfort and luxury, and then in a single day they pillaged our house and robbed us of everything. Living became so hard for us that there came a day when my mother took a little flour and shook it into my hand instead of bread, and I ate it like that."

Continually, He repeated the basic theme of His life, that nothing really matters except the Cause of God:

"Look at the plains, look at the hills: they are defeated armies, they are hosts that fell in heaps and

were levelled with the ground; they are the dust of high pavilions, and palace and hall are the hole of owls that feed upon the dead, the roost of carrion crows... All gain is loss, except in the great business of serving God."

- The sheltered and beautiful Navváb, then at most in her mid twenties.
- 2. Bahíyyih Khánum, the Most Exalted Leaf, then seven.
- 3. An uncle of Bahá'u'lláh (?).
- 4. A sister of Bahá'u'lláh.
- 5. One-tenth of a tumán.

6. A place where religious plays were performed.

(The editors of Baha'i News are pleased to present this commentary on the recorded notes of Mahmud, chronicler of 'Abdu'l-Baha's journeys. Although the words of the Master as presented in the notes are not the same as the "authoritative utterances" of His Tablets, they present a portrait of the Master that increases our understanding, wonder and appreciation of this beloved Exemplar of our Faith.)

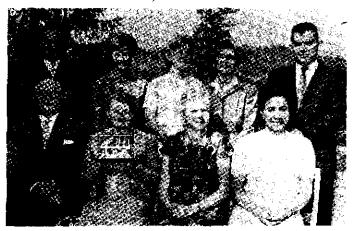
# Early Pioneer Passes in New Zealand

With the passing of Miss Ethel Blundell on June 22, the last link with the New Zealand pioneers of the Faith has been severed. As far back as 1913, she, with her mother, embraced the teachings, having read of them in the Christian Commonwealth during 'Abdu'l-Bahá's visit to England.

During the whole of her long life — she was eighty-five when she died — the Cause was Miss Blundell's paramount occupation. She served on the Spiritual Assembly of Auckland from its inception in 1927 until her health began to fail. In 1934, when the first National Spiritual Assembly of Australia and New Zealand was formed, she was elected to that body. Her home was always open for the promotion of the Faith, and many contacts as well as overseas Bahá'ís were entertained there.

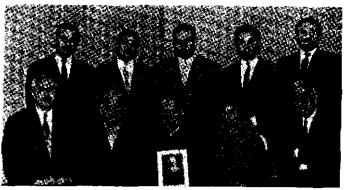
In her passing New Zealand has lost a faithful and devoted servant of the Cause, and a gracious lady.

First National Spiritual Assembly of Norway, 1962-1963. Left to right, seated: Trygve Nielsen, Modesta Hvide, Gerd Strand, Lecile Webster. Standing:Mahmud Madjoob, Bodil Skodstrup, Aud Jervel-Pettersen, Amelia Bowman, Bruce Johnson.





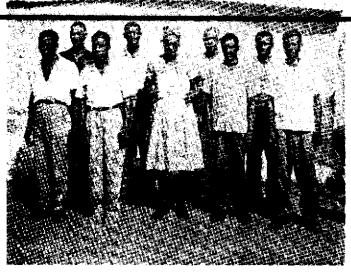
Delegates and Hand of the Cause Samandari at the National Convention of the Bahá'is of Turkey, 1962.



National Spiritual Assembly of Turkey, 1962-1963, with Hand of the Cause Tarázu'lláh Samandari. Left to right, seated: Janad Ghuchani (secretary), M. Inan (vice-chairman), Mr. Samandari, Mrs. D. Tanrikut, S. Doctoroghlu (chairman). Standing: H. Diriäz, D. Burhani, N. Özsula, M. Afnan, H. Mánevi (treasurer).

National Spiritual Assembly of South and West Africa, 1962-1963, with Hand of the Cause John Robarts, Left to right, seated: Rudolfo Duna (vice-chairman), Bahiyyih Ford (assistant secretary), Mr. Robarts, Valera Allen (secretary), William Masehla (recording secretary). Standing: Andrew Mofokeng, Lowell Johnson (assistant secretary), Shidan Fat'he-Azam (treasurer), Max Seepe, John Allen (chairman).





First Spiritual Assembly of Duvallon, Haiti, 1962.



First Spiritual Assembly of Haut-St. Marc (Upper St. Marc), Moreau, Haiti, 1962.

First Spiritual Assembly of Pinson, Haiti, 1962, with pioneer Jacques Hyacinthe (far left).



## First Members of Dog-Rib Tribe Enroll in Canada

In the Northwest Territories, the first members of the Dog-Rib Tribe have been registered as believers. This apparently is a result of extension teaching by the Spiritual Assembly of Yellowknife (NWT) in a nearby Indian Village.

The assembly, formed only recently, is actively engaged in teaching with many new enrollments in the town itself in addition to the nearby Indians. During the fall, Mrs. Shirley Lindstrom of Stewart Crossing (Yukon) spent a month in Yellowknife to help with the work, and it was during her visit that the assembly came into being.

## Cable Tells Death of Long-Time Persian Covenant-Breaker

"Announce (that) Sobhi, arrogant covenant-breaker (in the) Cradle (of the) Faith, who for more than forty years ceaselessly attacked (the) Holy Cause, unsuccessfully sought (to) undermine its divine institutions, (was) stricken (with) fatal disease (and) passed away under wretched circumstances, following (the) same pattern (as) other members (of the) contemptible band (of) adversaries who lived (to) witness complete frustration (of) their hopes, abject failure (of) their machinations designed (to) prevent worldwide triumph (of the) Cause (of) Bahá'u'lláh. Airmail message (to) Hands (and) National Assemblies."

(Signed) Handsfafth

Haifa, Israel November 15, 1962

### THE CHILD'S WAY

The Editorial Committee reminds the friends that this eight-page magazine is a communication link between Bahá'ís all over the world, through which ideas and materials in the area of child education can be shared. Please remember that *The Child's Way* is a guide for parents and teachers; although stories, pictures, poetry and projects are offered, which appeal to the young people, they are to be used essentially in the parent-teacher-child relationship.

SPECIAL NOTICE—to local assemblies in particular. Back issues of the magazine will go on sale immediately for the cost of postage—approximately \$.50 a set of six (one year) in the USA, and \$1.00 outside the USA. Although Alaska and Hawaii are states it has been the policy to send the magazine by first class mail because of the distance and time. If these subscribers prefer to take advantage of lower rates the mailing can be second class.

In ordering a set of six, please state the Bahá'i year desired. They are complete back to year 116. Substitutions will be made whenever necessary. Make checks payable to *The Child's Way*. Mail to Box 245, Wilmette, Illinois, USA.

#### BAHA'I NEWS

### **Teaching Progress**

### Continues in Panama

Great enthusiasm and happiness are felt in Panama due to the great progress in the teaching work; the number of believers has tripled. Enrollment of 1546 new Bahá'ís has been reported with the expectation of forming eleven additional local assemblies.

There are now just over 1200 Kuna Indians registered in the San Blas Islands, where seven of the new assemblies are to be formed. In the province of Chiriquí, nearly 180 Guaymi Indians have accepted the Faith, and will be instrumental in establishing four of the anticipated new local assemblies.

## Bahá'í Magazine in German Now Available

All believers who speak German, or have friends who do, are invited to subscribe to

### BAHA'I-BRIEFE

Blätter für Weltreligion und Weltbewusstsein

This is a quarterly magazine published under the auspices of the National Spiritual Assembly of the Bahá'ís of Germany, containing Holy Scriptures in German translation as well as articles, features, reports, commemorations and reviews of lasting interest.

Subscriptions (DM 3.20 or US \$1.00, a year for one copy) or samples may be ordered from: Baha'í-Briefe, Vertrieb, Care of Ulrich Peter Rommel, 73 Esslingen (Neckar), Hindenburgstr. 161, Western Germany. Please remit funds to Post Office Account Stuttgart No. 35 768 of Bahá'í-Verlag, Frankfurt/Main, mentioning Bahá'í-Briefe on the credit slip, or make checks payable to Bahá'í Verlag.

# International Journalists Visit House of Worship

Brought to the United States by the Department of State to participate in a Foreign Journalistic Project, outstanding journalists from thirteen nations visited the Wilmette Temple on October 6 during a day of sightseeing. They were accompanied by the director and assistant director of the project.

One of the journalists, Nguyen-duy-Lieu of the Vietnam Press Agency in Saigon, has known pioneer Jamshed Fozdar for a number of years. Mr. Lieu, who spoke excellent English, made several interesting comments including these excerpts:

"The Bahá'í Faith was introduced into our country (about five years ago) ... Now we have a Bahá'í Center established in each of our forty-two provinces in southern Vietnam." "Right now, Mr. Fozdar has left his business to devote nine months to teaching the Bahá'í Faith full time. Although I do not belong to the Bahá'í Faith, I respect it for motivating persons to this action."



First Spiritual Assembly of Urbana, Ohio, formed April 1962. Left to right, seated: Mrs. Hazel Owens, Mrs. Maxine Greene, Mrs. Helen Reech, Richard Davison (chairman), Mrs. Marjorie Foster (recording secretary), Mrs. Beulah Miller. Standing: Mrs. Sarah Davison (secretary), Benjamin Bunch, Mrs. Betty Bunch (treasurer).



First Spiritual Assembly of Norwalk, California, formed April 1962. Left to right, seated: Bessie Powers, Yrma Sarco, Rosalyn Wicks, Dana Holton. Standing: Milton Lundblade, Howard Wicks, George Sarco, Charles Holton, Hooshiar Saedi.

Spiritual Assembly of Eugene, Oregon, incorporated September 12, 1962. Left to right, seated: Ruth Hupe, Joan Ives (recording secretary), Ann Sherwood, Anne Myers, Gwen Janti (secretary). Standing: Firuz Labib, Norman Ives (chairman), Hal Addison (treasurer), Khan Janti (vice-chairman).





The first Spiritual Assembly composed entirely of Cham Bahá'ís, province of Binh-Tuy, South Vietnam.

## First All-Cham Assembly Elected in South Vietnam

Great was the rejoicing when sixteen visiting members of the Cham Nation accepted the Cause immediately after the public celebration of the Birthday of the Báb, held in Saigon. These new believers live in the province of Binh-Tuy, and have now elected a local assembly — the first one made up entirely of Chams — and they are already planning to take the Faith to their people.

The Chams are the first minority group in the country to accept the Teachings, the other native

Bahá'ís being Vietnamese. While the Cham Nation is now a minority group of about 30,000 in all Vietnam, its history — unlike that of other tribal groups — is glorious. Nearly a thousand years ago, the Chams were the leading nation in South Vietnam, Cambodia and parts of Laos. The huge Cham Towers, marking the peak of the Champa civilization and kingdom, can still be seen. The Chams are Indonesian and Malayan in stock, and their writing is ancient Pali which resembles Cambodian, Laotian and Thai writing.

These people are pure-hearted, and special techniques have been worked out for teaching them. Translation is already under way for small pamphlets in their own language.

### Also in South Vietnam -

In many places celebrations of the Birthday of the Bab in October and of the Birthday of Baha'u'llah in November included large public meetings with generous publicity and excellent attendance.

At last report, enrollments had risen by 500, making a total of ninety local assemblies in the country.



A group of the believers who attended the anniversary of the Birth of the Báb, Saigon, South Vietnam.

The Bahá'í Centers of Cantho (left) and Vinh-Long in South Vietnam. Both of these buildings are used extensively in the teaching program.





# U.S. Observances of United Nations Day

# Stress "Prayer for Peace in Action" Theme

"Reverence, dignity, gracious hospitality, and concern for humanity" were among the elements strongly stressed by the United Nations Committee of the Bahá'is of the United States in its recommendations to the American Bahá'í community for the annual observance of both UN Day (October 24) and Human Rights Day (December 10). The theme chosen for both occasions was "United Nations— Prayer for Peace in Action," and specific suggestions were made by the committee both as to how to create an atmosphere that would touch the hearts of those present and the nature and content of the programs themselves.

The believers were asked wherever possible to hold two programs for each observance. The committee prepared a folder for each event which suggested the type of music to open and close the program, the content of the brief introduction to be made by the chairman, and appropriate prayers and readings from the Bahá'í Writings, the Bible, and the Koran containing the promises and teachings of the Messengers of God for peace, brotherly love and justice for all mankind.

Among the items provided were registers which the guests were to be invited to sign. These books were to be sent to the United Nations Committee for presentation in an appropriate ceremony to the Secretary-General of UN as concrete testimony of the interest and support of the American Bahá'í community in the efforts being made by the United Nations for the establishment of peace and to insure respect for human rights throughout the world.

Limitation of space prohibits mentioning all the localities where either both or one of the two suggested programs were carried out. Since this report is being written before the observance of Human Rights Day it contains reference only to a few of the interesting accounts and publicity received following United Nations Day.

### Representatives of Other Religions Invited

In some localities, such as Nassau County, New York, for example, representatives of the major religions were invited to read the selections in the program from their own Scriptures. At this meeting more than one hundred persons attended the Sunday program, fewer than half of whom were Bahá'ís. Many telephone calls were received highly commending the Bahá'ís on the spirit which prevailed and recommending that other meetings of this type be held from time to time. A further result was the establishment of a study class for several persons who asked to learn more about the Faith.

The local Spiritual Assembly of Duluth, Minnesota, reported on their program in part as follows: "Clergymen from two Methodist Churches, a Pentecostal Church, a Jewish rabbi, and a member of the University Religious Council joined the Bahá'ís in Scrip-

ture readings and prayers. The programs provided a splendid opportunity for bringing the Faith to the attention of clergy of many denominations and caused a few of them to investigate its teachings..."

At the Beverly, Massachusetts observance, two ministers attended and offered prayers, special invitations having been sent to the rabbi, priest and eight ministers to participate in formulating the plans. Good radio and newspaper publicity brought the event to the attention of a large number of people although only twenty-four attended.

In El Paso, Texas, a member of the Bahá'í community was one of a group of four religious leaders (Jewish, Catholic, Protestant, and Bahá'í) who presented the city's mayor with a proclamation for his signature marking United Nations Day in El Paso and urging the citizens to observe the day with prayer and thoughtfulness in their homes and places of worship "so that world peace will soon be forthcoming."

### Guest-Book Capacity Exceeded

The Bahá'is of Corvallis, Oregon, commemorated the event by sponsoring the program for the Cosmopolitan Club on Oregon State College campus, with the talk being given by a speaker who had just returned from Thailand. The audience was a large one and the guest book signatures overran the number of pages which it contained. A fine United Nations display in one of the main buildings on the campus helped to give good publicity to the program.

The Phoenix, Arizona, Bahá'í community invited foreign students in their community to join in an international dinner, after which the suggested readings were rendered, in an atmosphere of complete reverence, by a man and woman sitting on opposite sides of the room. These were followed by singing songs from other lands. Seven countries were represented in the attendance of forty-eight persons, many of whom had opportunity to discuss the Faith with the believers in small groups during the evening.

The Bahá'ís of Boise, Idaho, combined their United Nations Day meeting and commemoration of the fiftieth anniversary of 'Abdu'l-Bahá's visit to America, to inaugurate United Nations Week. The meeting was scheduled on the city's United Nations Day Calendar of Events open to the public. This was distributed to one hundred civic organizations and individuals working for United Nations.

In San Francisco, California, both meetings recommended by the United Stations Committee were carried out as suggested, with the readings being given by representatives of the Negro, Oriental and Caucasian races. Special invitations were printed for this event and were mailed to notable individuals, such as members of the various consulates located in San Francisco, leading political figures, and others whose interests might be parallel to the aims of the United

Nations. Forty-eight persons attended the Sunday afternoon program, twenty-six of them being non-Bahá'ís, including the Consulate General of Korea, Keun Pal Lee and his military aide, and four attracted by the newspaper publicity. The Wednesday program was attended by twenty-four persons, including a United States Congressman. After each program refreshments were served, during which time it was possible for the Bahá'ís to discuss the Faith informally with individuals and small groups.

### Baha'i Centers Collaborate

Of four "Prayer for Peace in Action" programs held in the Peoria, Illinois, vicinity, two were planned and carried out by three Bahá'i centers cooperating with nearby isolated Bahá'is. At the evening meeting in Washington, Ronald Mathis, chairman of the Peoria Heights Local Spiritual Assembly, spoke on the subject, "Why Bahá'is Support the United Nations."

Two groups in Rockland County, New York, with a total of six believers, attracted fifty-four persons to their observance, more than half of whom were non-Bahá'ís. Mrs. Walter A. Blackwell, member of the U.S. United Nations Committee, was the speaker, and following her inspiring talk the entire audience responded to an invitation for further discussion and refreshments in two nearby Bahá'í homes.

Denver and Jefferson County Bahá'í communities in Colorado joined forces in their observance of UN Day, the special feature of their program being a splendid talk by Koshy Philip, UN delegate formerly from India. Bahá'í literature was distributed.

The Shorewood, Wisconsin, observance was attended by eighty persons, a third of whom were non-Bahá'ís. Four other Bahá'í communities cooperated in making the plans and issuing invitations. Each community contacted its mayor to learn the name

of the local United Nations representative, and most had none. "A World United in Prayer" was the theme of the meeting with Hindu, Buddhist, Jewish, Christian and Bahá'í prayers being offered by followers of these religions for world peace.

The Bahá'i group of Clinton Township, Michigan, in collaboration with isolated believers in the surrounding area arranged a public meeting attended by twenty-four persons, with the President of the Michigan Division of the American Association of the United Nations as speaker on "The UN—Its Objectives and Accomplishments." The sacred readings suggested by the UN Committee were used to open and close the meeting, together with portions of the "Unison Prayer for the UN" by John Golden used in the Meditation Room for UN delegates in the United Nations building.

Mrs. Clarice Weil, acting as Bahá'í representative for St. Louis, Webster Groves and Clayton, was able to explain the Bahá'í Faith at the planning meeting in September of Greater St. Louis Citizens' Committee for the UN, where members of thirty organizations were present, and the UN Day activities of the Bahá'ís of these three communities were included in the report to the American Association of the United Nations which went to one hundred participating organizations in the calendar of events for UN Week.

In Des Moines, Iowa, the program consisted of a public meeting attended by fifty persons. Mr. Chet Randolph, member of the Governor's Committee for the UN in Iowa and chairman of the Des Moines Council for the Experiment in International Living, spoke on the accomplishments thus far attained by the UN in the non-political phase of its activities, and Hugh E. Chance, secretary of the National Spiritual Assembly, spoke of the UN in terms of world government and of the transition that the Bahá'ís believe will take place in the world.

The believers of Cleveland (Ohio) and vicinity accepted an invitation from the Mayor's UN Committee to participate in a luncheon-meeting. A table was reserved (left foreground), plainly marked Bahá'í World Faith, and those attending demonstrated the oneness of mankind to the rest of the six hundred present. The Bahá'ís were listed on the program as one of the sponsors of the occasion.





Some of the foreign students at the UN Festival in Rapid City, South Dakota.

In Clayton, Missouri, the Bahá'ís not only carried out the two programs suggested by the United Nations Committee, but gave widespread publicity to the events in the local schools through the use of posters in the display cases and on the bulletin boards as well as displays in a large store window, in the bakery, gas station, and other places, where they would be seen by large numbers of people. A panel discussion on the relation of the Bahá'í teachings to the United Nations, followed by a party and dance, was sponsored by the Bahá'í community but executed by and for the youth of Clayton and its neighboring Bahá'í communities.

In Rapid City, South Dakota, where there are only two Bahá'ís, they presented the idea of a United Nations Day program to a group of interested citizens and foreign students, seeking to reinforce the contacts between the community and its temporary foreign residents. The result was a UN Festival on Saturday evening in the recreation hall of the Presbyterian Church, for which the League of Women Voters distributed announcements and students gave out posters. Professors and students from nearby colleges received special invitations and attended in representative numbers.

The Rapid City Bahá'í booth displayed Bahá'í and United Nations literature and more than thirty-four persons signed the guest register. The Bahá'ís present were able to make the acquaintance of some of the area's best informed and active persons in matters relating to peace.

An isolated Bahá'í in Idaho Falls, Idaho, was singularly successful in her program which was attended by twelve adults and three children. The music was carefully selected to create a prayerful atmosphere for the reading of the sacred Scriptures. A beautiful recording of the Lord's Prayer sung by Mario Lanza was played at the beginning, and the concluding prayer was that revealed by 'Abdu'l-Bahá for America. The following Tuesday this believer, Mrs. Melissa Allen, spoke to the Soroptomist Club about the Faith. Advertising of the meeting was carried on all four local radio stations without charge for a full week.



Participants in the United Nations Prayer Service in Duluth, Minnesota.

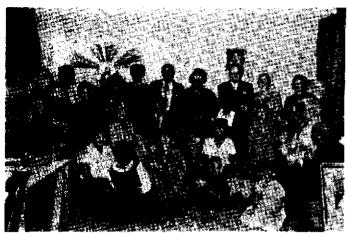
Although the attendance was very small, the holding of the UN Day program on the Omaha Indian Reservation, Macy, Nebraska, was an impressive experience. An Omaha Indian was among those present.

The two Bahá'ís in Fort Pierce, Florida, held their meeting in the recreation center in the Negro section of that city, with seventy persons in attendance from five cities, forty-nine of them being non-Bahá'í Negroes. After the opening remarks by the chairman, the Lincoln Park Academy Senior Chorus consisting of forty-five young Negro members gave a beautiful rendition of "How Great Thou Art," and after the reading of the prayers, a soloist sang "Let There Be Peace on Earth." The closing number by the chorus was the befitting song, "No Man is an Island," which pointed up the theme of the program. Miss Olive Alexander of Miami, Florida, gave a brief talk on the principles of the Bahá'í Faith and its challenge to the youth who will be the ones called upon to make the new World Order a reality.

### A Family Observance

An isolated Bahá'í in Tillamook County, Oregon, was enthusiastically supported by her family in planning her program for the event which included a beautiful table arrangement for refreshments, impressive tape-recorded musical selections, the display of UN posters and one made by her son for the entry hall. Also on exhibit were Pacific Island artifacts and a portrait of a Micronesian student.

Although the program had been well publicized for several weeks, no outsiders attended, but the family held the meeting anyhow exactly as if the house had been filled. Writing about the experience, this believer said: "The program was far from a failure... The atmosphere of acceptance of religion, in general, and the Bahá'í talk in particular, that the whole program engendered, made it a complete success." It served as "a wonderful proclamation of the Faith," and "as a result of the advertising and having loaned a neighbor a copy of Thief in the Night a two-hour conversation became possible on religion and the Bahá'í Faith with very receptive response." Since this believer's husband is a school teacher, several



An international dinner and meeting marked the UN anniversary in Gallup, New Mexico.

of his students asked about the prayer service and the Bahá'í Faith, saying that their parents had been talking about it at home. Far from being discouraged, the family began planning immediately for the observance of Human Rights Day.

In many localities where it seemed impossible or at least very difficult to arrange the "Prayer for Peace in Action" program, individual Bahá'ís made excellent use of publicity offered by the United Nations Committee, particularly a letter to newspaper editors which included a number of brief quotations from the Bahá'í Writings. It is not unlikely that the receptivity of the press to the Bahá'í publicity was greater than usual in view of the fact that during United Nations Week the world was facing one of

Exhibit sponsored by the Spiritual Assembly of Columbus, Ohio, at the United Nations Festival in October.

About 300 inquirers were given literature.



the greatest crises in its history. In any event, all communities, groups and isolated Bahá'is who have reported on their participation in this year's observance of United Nations Day have indicated a greater degree of response than ever before to the Bahá'i literature, teachings and prayers on world peace and human brotherhood.

# Panama Recognizes Holy Days for School Children

Recently the Minister of Public Education for the Republic of Panama granted recognition of the Bahá'í Holy Days. All Bahá'í children may have excused absences on these days.

This has been a very difficult goal to achieve, and therefore the believers are gratified by its accomplishment.

### International News Briefs

In September Mr. and Mrs. Maurice Williams of Murray Bridge traveled about a thousand miles in a teaching tour to aboriginal areas of South Australia. During this trip contact was renewed with many aborigines who had been met on a previous visit in May. Many discussions on the Faith were held, and slides of Bahá'í holy places and gatherings were shown.

In all areas the teachers were warmly received and found the native people receptive. A measure of their welcome was that the aboriginal people in several places showed them rock carvings, which are sacred to them.

O

The marriage of Miss Jaleh Mowzoun and Marc Daugherty on November 17 in Bangkok was recognized by the Thai government. The latter issued a certificate on the basis of the Bahá'í certificate.

# Third Annual Institute Held at Green Lake

Nearly 200 Bahá'ís and their guests gathered at Green Lake, Wisconsin, for the third annual Central States Area Institute, November 9-11. The week end began with a social gathering Friday evening, followed by classes all day Saturday and Sunday morning.

Highlighting the program was a two-session presentation by Doug Martin, member of the National Assembly of Canada, on teaching the Faith to Christians. Mr. Martin had assembled a wealth of material, and his audience enjoyed both his knowledge and his humor.

The Temple Worship Service Committee conducted a beautiful devotional program. Dan Jordan and Fred Sudhop led classes, and Area Committee members spoke on activities throughout the area, including proclamation events.

A public meeting Saturday evening, at which Mr.

#### **BAHA'I NEWS**

Martin spoke on "The Promised One Is Come," attracted non-Bahá'ís from Waupun and Ripon, and was followed by discussion and refreshments.

It was a spiritually united, long-to-be-remembered gathering. The weather cooperated fully, with warm sunny days and moonlit nights. The loving atmosphere engendered such inspiration and happiness, that it seemed a natural consequence for three declarations to be made — either at the Institute or on the way home from it.

### BAHA'I IN THE NEWS

On April 21 Belgium's largest newspaper, LeSoir, pictured the German Temple. The caption stated that it was the first Bahá'í Temple in Europe, that it would be completed in 1963 and that many of its elements are prefabricated.

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In connection with the anniversary of 'Abdu'l-Bahá's visit in 1912, the Sunday Journal and Star of Lincoln, Nebraska, ran a feature story on the Faith in the September 23 issue. The article mentions that the Master went to the home of William Jennings Bryan for tea, although Mr. Bryan was out of town, and that Mrs. Nina Siebert of Lincoln met Him when she was a child. Some of the principles were included as were quoted remarks of a local believer.

О

During September the Faith received substantial publicity in Bangkok, Thailand, when the newspapers Sarn Seri, Phim Thai and Siang Ang Thorng published feature stories, including sizable illustrations of 'Abdu'l-Bahá. In addition several papers ran articles about Mrs. Shirin Fozdar's activities in behalf of women's rights, and mentioned her connection with the Faith.

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The October 1962 issue of the Western Voice of Motorola, a house organ circulated in Arizona and California among the employees of seven divisions of a radio manufacturing company, carried a non-Bahá'í editor's account of a vacation trip which included a stop at the Geyserville Bahá'í School. The story mentioned interesting facts about the Faith, including the forthcoming Most Great Jubilee, and used two illustrations of the school. What the article could not tell was that the editor soon afterward married a Bahá'í girl.

C

In October the astrology magazine Horoscope said that in the Ecumenical Council of the Catholic Church "we may witness a real transformation of religious values. It may be only a coincidence; but in April 1963 the new world religion, the Bahá'í Faith, will celebrate its first hundred years — the public proclamation by the Persian Prophet, Bahá'u'lláh, of his mission having occurred in Baghdad . . . in 1863. A kind of 'World Parliament' will then be elected by representatives of the Bahá'í National Assemblies of more than fifty nations. . . . "



On September 8 at the New York Bahá'í Center the Young Adults Committee arranged for a Persian dinner, served to one hundred believers and friends. The event was a tremendous success, and may be repeated. The proceeds were contributed to the proclamation effort for the New York City area.

The Christian Science Monitor in its Arts section of September 29 devoted considerable space to artist Mark Tobey and his exhibit at the Museum of Modern Art in New York. In connection with Mr. Tobey's Bahá'í affiliation, the article states: "Premises of the doctrine have influenced his artistic thinking. Basic are concepts of unity, 'progressive revelation' and humanity."

Bahá'ís who participated in the program commemorating 'Abdu'l-Bahá's visit to the Los Angeles area in 1912. In the front row are Mrs. Flora Clark and her daughter Mrs. Edith Camp, both of whom had the great bounty of meeting the Master.





In the Guahibo Indian village of La Nueva Era, Amazon Territory, Venezuela, newly enrolled believers gather with pioneer Eloy Carrascal.

### Bahá'í News for Bahá'ís Only

The believers throughout the world are reminded that Bahá'í News is published for registered Bahá'ís only and under no circumstances should it be given to anyone else.

It must not be given to public or any libraries other than local Bahá'í community or Bahá'í school libraries, nor should it be discarded with waste papers and magazines collected for sale.

Many items appearing in Bahá'í News are confidential in nature and cannot be properly understood by persons not well grounded in the Faith. Those items which are of interest to the general public are circulated through public information channels utilized by the National Spiritual Assembly.

### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, III.

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Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

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nue, Wilmette, Ill.

### Calendar of Events

### **FEASTS**

January 19—Sultán (Sovereignty) February 7—Mulk (Dominion)

### WORLD RELIGION DAY

January 20—Discovering Unity in Religion

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS February 15-17

# Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

**Public Meeting** 

Sunday, January 20

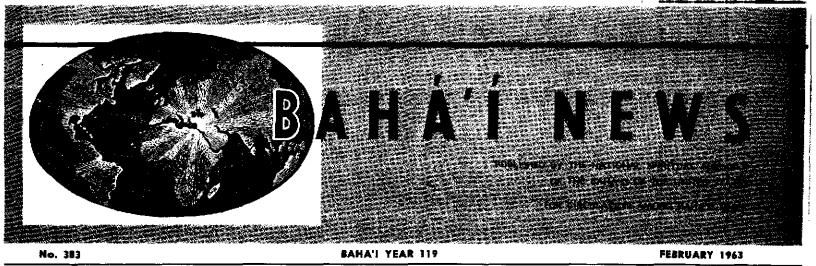
4:15 p.m.

Bará'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

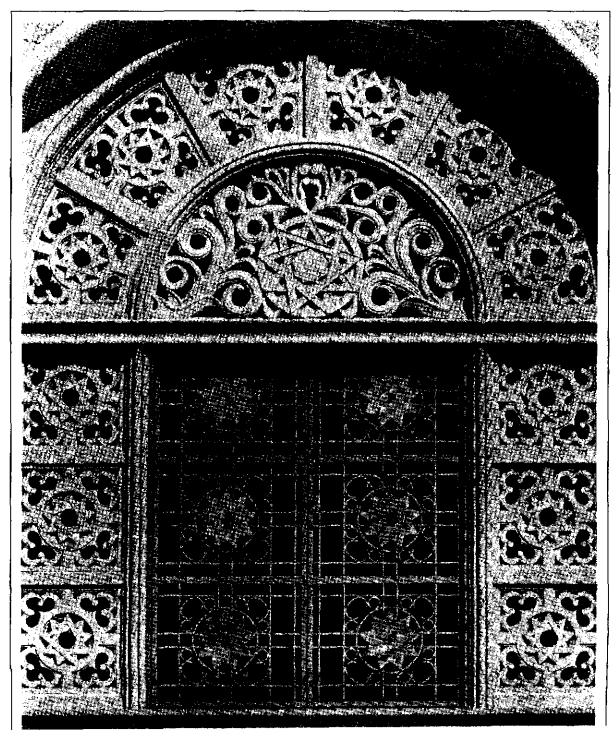
Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

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Exterior detail of one of the entrances to the Mother Temple of the Antipodes, Sydney, Australia.











# Hand of Cause A. Q. Faizí Visits Spiritually Resurgent Bolivia

Above: 400 believers gathered to meet Mr. Fairi in northern Potosi. Three bands were included among the welcomers.

Counter-clockwise, at left and below: Mr. Faisi (back row, wearing hat and dark glasses) is met at La Paz Airport by local Bahá'í community.

Mr. Faizi with Indian Bahá'í community and students of Hancohuio.

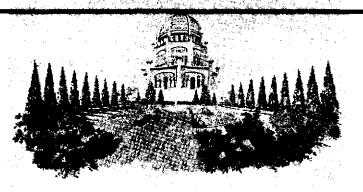
National congress in Cochabamba drew 120 from all over Bolivia. Some of the friends waiked six to eight days.

Mr. Faizi inaugurated a national school for Bahá'í instructors, which will this year graduate eighty young, active Indian teachers.

Hand of the Cause Faizi with young Indian Bahá'is of Chuquisaca, south Bolivia.









Left: Sketch of the Wilmette House of Worship and one of the nine gardens as they will be shown at the annual Chicago World Flower and Garden Show at McCormick Place, March 16-24. Right: Show officials (first and sixth from left) with members of the Temple Maintenance Committee examine the drawing of the area to be reproduced.

# Wilmette Temple and Garden to be Reproduced at Annual Exhibition

Following a visit to the Baha'i House of Worship in Wilmette last summer, officials of the Chicago World Flower and Garden Show requested that a Temple garden be included in the 1963 Show. This colorful annual exhibition draws visitors from all parts of the world.

The large original model of the Temple, lighted from inside, will be backed by evergreens and the garden itself, measuring forty by forty-five feet—approximately one-half actual size—will consist of live plantings. There will be Chinese junipers and evergreen hedges interspersed with magnolia and azalea bushes. The flower beds will contain at least 300 red geraniums with dusty-miller borders. The garden will also include a pool and fountain, and the ground cover will be real grass.

# Michigan Youth Conference Draws Guests of Varied Backgrounds

A youth conference, held at the Wolter home in Michigan in November, produced a gathering of pronounced international and inter-regional flavor. About sixty young people attended the full four days while others were able to be there from one to three days. The well-planned program ran smoothly and engendered a nice feeling of warmth, happiness and active participation.

Jeanne Frankel of Stamford, Connecticut, spoke on "Prayer and Planned Action," and Appu Ramon of Malaya gave an enlightening talk on the Bahá'í Faith from a Hindu background. Mehdi Firoozi of Geneva,

New York, conducted the sessions on Saturday and Sunday, adding greatly to the spirit of the conference by the fascinating stories he told of his visits with 'Abdu'l-Bahá. There were a number of other interesting speakers from various parts of the country, as well as one from the Philippines who had heard about the Faith from pioneer Bill Allison.

One evening the youth staged a Talent Show which included two skits: "How not to conduct a fireside" and "Bahá'i youth versus world youth." In addition there was group and solo singing and instrumental music. All in all, an evening of gaiety and fellowship.

The high point of the conference was the declaration of one of the young contacts, who was given a Bahá'í book signed by all the youth.

Four-day youth conference held at the Wolter home, Dexter, Michigan, over the Thanksgiving Day week end.



# First All-Indian Administrative Unit Established in Brazil

Great was the rejoicing in Brazil when the first all-Indian Spiritual Assembly was established at Lagoa Grande in the state of Bahía. This new Kiriri Indian community boasts sixteen adult believers, nine women and seven men. At the time of the formation, the chief opened his shirt and bared his breast as a traditional sign of confidence in those present. When the first pictures were received, each was very curious as to which one he was, since none had ever before seen his own likeness.

The members of the new Assembly are: Emiliano Mendes Almeida (chairman), Toefile Gama (vice-chairman), Manoel da Hora, Ornina Maria Jesus, Antonia Maria Jesus, Josefa de Almeida, Herculano Mendes Santos, Maria Gama de Jesus and Francisca Maria de Jesus.

This significant achievement was the result of several trips into the practically uncharted interior region. The young people who made these teaching journeys, including two intrepid women—a nurse and a teacher—overcame seemingly impossible obstacles. Not only was travel difficult, often on foot, but scant information was available even from the Indian Protection Service of Brazil. All were impelled by these words of 'Abdu'l-Bahá: "You must attach great importance to the Indians . . . should these Indians be educated and properly guided, there can be no doubt that through the Divine teachings they will become so enlightened that the whole earth will be illumined"; by the behests of the Guardian and the urging of Hands of the Cause Dr. Grossmann and Dr. Muhájír.

Although space does not permit a detailed account of

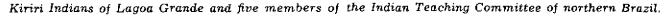


First all-Indian Spiritual Assembly of Brazil, formed August 19, 1962, in Lagoa Grande, state of Bahía.

each trip, excerpts from a report—written by a member of the Northern Brazil National Indian Teaching Committee—will convey some of the feeling of the Indians and the teachers.

"Armed with faith in Bahá'u'lláh and the necessary permission, the youth traveled through the interior... They came across a tribe known as the Praias, and were able to tell the people a little about the Blessed Beauty; these souls listened and wondered."

"Again they went into little-known territory . . . were led step by step . . . reached another tribe—the Kiriris. They were invited to follow the Indians to a cave of colored sands . . . very few, if any, white people had been invited to enter this cave. . . . The youth related the miracle of a Revelation sent down by the All-Knowing through His Mouthpieces . . . the Indians nodded—they were satisfied. When the time came to leave, the In-







Srta. Paula Maia Sales (wearing dotted dress, right of center) with Kiriri Indians she is teaching.

dians . . . repeatedly asked them to return."

"Again they spent several days among the Indians and with love, wisdom and patience, were able to reach their hearts . . . the Indians gathered around the Bahá'is to listen—they felt at ease and were happy."

"They . . . were welcomed by the sound of melodious tunes . . . more and more gathered until about fiftyfour Indian souls stood around the Baha'is like one family. Prayers from the Divine Plan were read . . . faces were radiant and hearts were happy . . . The men moved slowly away, the women stepped to one side. The Bahá'is were saving silent prayers . . . Quite calmly and yet with set purpose, seven men approached . . . each said in turn, 'I wish to obey the Law.' The women followed suit . . . All were stirred . . . all were happy. When asked their desire, they answered without hesitation, 'a school' . . . They then asked if the school would be only for the children. When told that all would be invited to learn, their faces lit up. The young lady who is a teacher then said she would come to teach them."

"At last they reached the Indians, but as they approached no sounds of greeting filled the air, only occasional coughs . . . 'Indians are sick' was the hoarse explanation given by the head of the Kiriri tribe . . . 'We are being punished—we are very sick.' The Bahá'is explained that God and His Messenger had not punished the Indians . . . He would bring healing among the sick and strength to the weak . . . healing prayers were said . . . orange juice and cough mixture were offered to a noble Indian lady (wife of the chief) who was burning with fever. 'Of course,' she said, 'only ignorant people talk like this. God is not punishing the Indians. I feel better already.' "

"The Bahá'ís decided to go for medicines . . . and finally reached a drug store. The young druggist seemed surprised that this small group had come . . . he knew of the Indians' plight . . . and said, 'this happens every year during the rainy season—small children and elderly Indians generally die.' He then invited the Bahá'ís into his small shop for the one and only doctor was at the back and could prescribe necessary remedies. The doctor was interested, and he accepted Bahá'í literature as he wrote down his prescriptions."

"The following day, the Bahá'ís were happy to note that... the Indian chief's wife would tell (each Indian)

how well she felt and that God was not punishing the Indians. All gathered under a shelter . . . 'Abdu'l-Bahá's words on spiritual healing were quoted . . . All sat entranced. Again the Indians felt happy. Fear had left their hearts."

"Members of the Indian Committee came forth, and very simple explanations were given as to what a Bahá'í assembly was. The Indians showed their approval of electing the first all-Indian assembly in Brazil . . . This took time, for none would move until he fully understood what was required."

"The Governor of Bahía was visited and the Bahá'is stated the Indians' request that a school be built. After four visits, the Bahá'is obtained the guarantee . . . Srta. Paula Sales, the young teacher, was granted permission by the Governor to teach the Indians."

"We had to find a place for Paula to live (in Mirandela, the nearest village to the Indian community) . . . found a small dwelling, very primitive . . . Arrangements were made for a horse to be sent daily so that she could start her precious teaching duties immediately."

"The work will go on, more victories must be won. More Indian souls will arise and soon 'Yá Bahá'u'l-Abhá' will be heard from all sides, and praise and thanksgiving will fill all hearts."

With this all-Indian Assembly and two others formed recently in the state of São Paulo—Santo André and Mogi Mirim—Brazil now has thirteen assemblies. This is more than twice the number called for by the beloved Guardian in his Ten-Year Plan.



Reed flutes and rhythmic drums provide melodious music when the Indians are happy.

# National Incorporation and Authority to Perform Marriages Achieved in Brazil

On October 17, 1962, the National Spiritual Assembly of Brazil was recognized and registered by the civil authorities of Rio de Janeiro, thus making the Assembly a legal entity.

Another goal was achieved when the Spiritual Assembly of Porto Alegre in the state of Rio Grande do Sul succeeded in receiving official recognition of the Bahá'í Faith as a Religious Society with the right to perform marriages. This makes it possible, with only small formalities, to secure the right for the whole country.





Left: Rama Indian family takes Mrs. Mayberry for a boat ride, Bluefields, Nicaragua, Right: Sixth annual Bahá'i Summer School of Nicaragua, held at Masaya on September 14 and 15.

# Nicaragua Holds Sixth Annual Summer School

Nicaragua's annual summer school, the sixth and the largest, most spiritually advanced to date, was held in Masaya on September 14-15. The themes, covering various phases of the spiritual and administrative aspects of the Faith, were beautifully presented, attracting many questions and stimulating discussion. On the closing day four contacts made their declarations.

Of great spiritual value and influence was the presence of Auxiliary Board member Mrs. Florence May-

berry of Mexico, who assisted throughout all the school sessions. One of the highlights of her talks was the portrayal of Bahá'u'lláh as our spiritual guide across uncharted seas and vast unexplored continents of the soul. Few will forget her vibrant remarks about answering to God for failure to properly dispatch our responsibilities.

Just before the summer school, a short conference was held in Bluefields in order that Mrs. Mayberry might reach people unable to journey to the Pacific coast. There, her lucid accounts of the meaning and progress of the Faith inspired and deeply impressed many, including representatives from five Indian communities.

# Native Teachers and Pioneers Spur Progress in Panama

About twenty-four islands in the San Blas group of Panama have now been opened to the Faith. Two more communities in Chiriqui province have recently been added, 103 believers having entered the Cause in three and a half months. The new communities are Hato Juli and Cerro Bolo.

On November 11 the Faith was presented for the first time to the chiefs and officials of the village of La Concepcion on Ostupo Island, with approximately sixty people attending.

In order to assist with the celebrations of the Birthday of Bahá'u'lláh in the various San Blas Islands, three pioneers and two Indian teachers went out to the places where Bahá'is reside, and experienced tremendous successes. For example, on Ostupo Island some 400 adults as well as youth and many children came together on the morning of November 12, and in the afternoon 175 people met again. Similar gatherings were held elsewhere. For the first time the children on Ostupo were excused from classes on the Holy Day.

Believers of Plan de Chorcha, Chiriquí, Panama, with pioneer Harry Haye (back row, center).



Bahá'í community of Hato Corotú, Chiriquí, Panama.



# Channel of Promised Blessings

By Louis Henuzet

A FIRST CONSIDERATION which arises in thinking of the Administrative Order of Bahá'u'lláh is to place it in the framework of the civilization which will be born from His Teachings.

The Tablet of Civilization revealed by 'Abdu'l-Bahá teaches us that among the pillars of divine civilization, which rest upon the triple foundation of religion, justice and reason, and scientific knowledge, two are formed by institutions; the first representing the executive institutions, the second the legislative and consultative institutions. The nations which will integrate themselves into the orbit of the Bahá'í civilization will, accordingly, be endowed with governments to execute the laws and decisions which the legislative and consultative institutions will prepare and promulgate. These laws will find their basis and their justification in the Divine Law revealed in the Most Holy Book.

We read in the Will and Testament of 'Abdu'l-Bahá: "This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that, through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself." 1

The institutions of the Administrative Order as we know them at present will be part of the legislative body. Further, they will arbitrate conflicts as they become true Houses of Justice, local, national or international. Their role, important as it may be today for the propagation of the Cause of Bahá'u'lláh, cannot be compared to that which they will play in the future, the grandeur of which is beyond all imagining.

Hippolyte Dreyfus wrote in 1909, in his book Essai sur le Bahá'isme: "The separation of Church and State can only be a provisional formula, a momentary step in the march of societies . . . Before the union of the religions, the State will be religious; not that it must give to all its acts a tinge of mysticism which would be out of keeping with the material nature of their aim . . . but, religion exercising its effect in all the acts of life, from the Chief of State to the most humble functionary, each will be imbued with the sacred character of his mission, and with the responsibility which falls to him to accomplish it in accordance with divine law."

It is by such an influx of conscience that the executive powers will harmonize with the sacred character of the Bahá'í administrative institutions which, in their turn, will occupy their legitimate place in the future society.

In his message of April 1955, Shoghi Effendi writes:

"May they (the believers) hasten, by their present exertions, the advent of that blissful consummation when the shackles hampering the growth of their beloved Faith will have been finally burst asunder, when its independent status will have been officially and universally recognized, when it will have ascended the throne and wielded the scepter of spiritual and temporal authority, when the brightness of its glory will have illuminated the whole earth, and its dominion will have been established over the entire planet."

## Regenerating Spirit Works Through Revealed Order

Technique is an important element in the life of today. Nevertheless, technique does not make man happier nor bring him the civilization for which he has the right to hope. Technique alone, then, is not sufficient. The instrument without the artist is powerless and the artist without soul charms no one.

If it is true that administrative institutions are hardly effective so long as procedure is ignored and yet that procedure is not the essential, then procedure alone will make of the Administrative Order only a beautiful instrument endowed with all the perfections, but from which no melody comes forth.

The commentaries of our beloved Guardian are unequivocal: "... the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation." From another point of view we know that the Administrative Order is an integral part of the Revelation. Its divine origin gives it all of its authority.

"Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit . . . He has clearly and specifically laid down a set of Laws, established definite institutions and provided for the essentials of a Divine Economy." It is clear then that the regenerating spirit of the Revelation of Bahá'u'lláh works through the channel of its revealed Administrative Order. For us Bahá'is, that statement is most important. It means that the most willing can spend themselves to the point of sacrifice, and yet be ineffective if they turn aside from the institutions, arise against them or misunderstand their directives.

The history of the first decades of the Formative Age of our Faith is revealing. Pure, courageous souls arose, even to martyrdom, to spread abroad the great Light which had flooded their hearts. Their efforts, however, did not succeed until thirty-six years of Guardianship, oriented primarily toward the formation of institutions with a view to carrying out systematic teaching campaigns, brought to the Cause of Bahá'u'lláh the conquest of some two hundred seventy countries and territories.

To refuse to imbue oneself with the spirit of the Administrative Order, to disassociate oneself from its institutions or to withdraw from active collaboration with its agencies constitutes the greatest privation. The new sap mounts through the majestic trunk of the Divine Order of Bahá'u'lláh, flows through all its branches and reaches the smallest leaves, ourselves, who live from the life of the tree. On the other hand, the institutions find themselves paralyzed wherever the believers fail to recognize their essential responsibility which is to live in accordance with the precepts and regulations and to teach, individually and collectively.

"Without his (the individual believer's) continual 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 Center of the Faith itself is paralyzed if such a support on the part of the rank and file of the community is denied to 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 each and every individual who fails in the long run to arise and play his part."

The Administrative Order of Bahá'u'lláh is, thus, animated by the same spirit as His Revelation. The believers can unfold and develop only in His bosom, on the condition of living His principles and His laws. The instrument, perfect in itself because of its origin, becomes effective from the moment that it is utilized in full consciousness of its possibilities (laws and principles) and the full knowledge of its technique (procedure).

May the friends—not only those who have been invested with some sort of authority, since the proper functioning of the Administrative Order depends upon all Bahá'ís on the occasion of consultations at the 19-day Feasts as well as in respect for the law of unity through obedience to the institutions—may all the friends, then, apply themselves to perfecting at one and the same time their knowledge of the basic laws and of the rules of procedure, may they bring to the common work all the richness of their teeming ideas, all the variety of their aptitudes and all the energy of their individual devotion, may they demonstrate their sense of abnegation and their capacity to master their natural tendencies to pride and independence, for the good of the collective harmony.

(NOTE: Mr. Henuzet is a member of the Auxiliary Board of the Hands for Europe.)

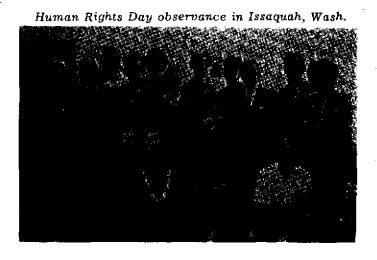


Some of the believers and their guests at Human Rights Day meeting in San Juan, Puerto Rico.

# Human Rights Day Observed in Many U.S. Bahá'í Communities

As was the case for United Nations Day, many Bahá'í communities across the country observed Human Rights Day with varying programs geared to brotherhood and human rights. In some instances the Bahá'í attitude on the oneness of mankind was clearly demonstrated by having members of more than one race participate, including outstanding non-Bahá'í speakers from minority groups.

Even when attendance was not large the observances served as a step in mass proclamation since advertising, free publicity, letters to editors, radio and TV were utilized. One radio station even taped the program for broadcast the following Sunday.



<sup>1.</sup> The Will and Testament of 'Abdu'l-Bahá pp. 14, 15.

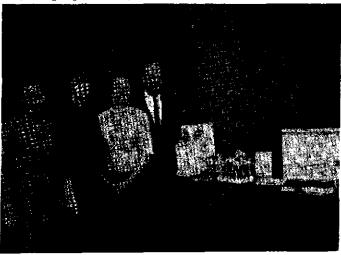
Shoghi Effendi, Messages to the Bahá'i World 1950-1957, pp. 84, 85.

<sup>3.</sup> Shoghi Effendi, The World Order of Bahá'u'lláh, p. 9.

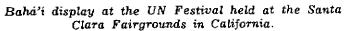
<sup>4.</sup> Ibid., p. 19.

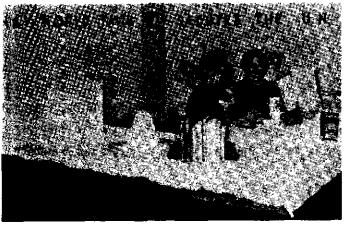
Shoghi Effendi, cited in message from the Hands in the Holy Land, April 1960.

Some of the believers and guests at a Human Rights Day meeting held in Gretna, Louisiana, and sponsored jointly by Gretna, Harahan and Kenner Bahá'is.



Chairman and readers for Human Rights Day program in Decatur, Illinois, including a youth and a non-Bahá'í.





### What is Bahá'í Hospitality?

With the ever increasing numbers in the Alaska Bahá'í community and stepped up travel and activity, it is time to examine the limits of Bahá'í hospitality.

Bahá'u'lláh has told us to "... be a home for the stranger... be a treasure to the poor... an answerer to the cry of the needy...' This is a direct command to each of us as much as the command against fault finding; and similarly our obedience to it is only between ourselves and God—to fulfill it each in our own way, according to our understanding, in a variety of methods and means at our disposal. We see how vitally it serves to nourish and strengthen the love between the friends.

So that none shall presume that others' hospitality is his due, Bahá'u'lláh has tempered the command to the giver with one to the receiver: "No man shall enter the house of his friend, save at his friend's pleasure, nor lay hands upon his treasure, nor prefer his own will to his friend's, and in no wise to seek advantage over him. ." Thus we see that hospitality is made the prerogative of the host and not of the guest; for each to give but for none to demand nor in the least way expect for himself.

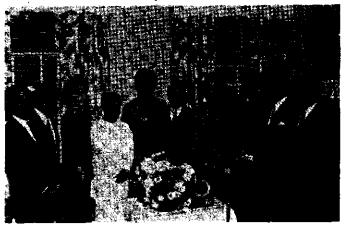
Common courtesy would dictate that an individual would not impose himself upon anyone without prior invitation, and in view of Bahá'u'lláh's Teachings, Bahá'ís should be far more courteous than others.

In a wider sense hospitality can be seen to be not only a sharing of one's home and material goods, but also of one's self, one's time, energy, love; and, in this day, a sharing of the knowledge of God revealed by Bahá'u'lláh. Indeed, is it not more important to give spiritual food to the spiritually poor; divine guidance to the morally and intellectually needy; the shelter of Bahá'u'lláh's love to every searching, wandering stranger?

To be truly hospitable let us strive foremost to share our treasure of faith with all who are yet deprived and seek in every way to advance the Kingdom of God. Let the test of hospitality be: does it advance the Divine Kingdom and promulgate the Teachings of Bahá'u'lláh?

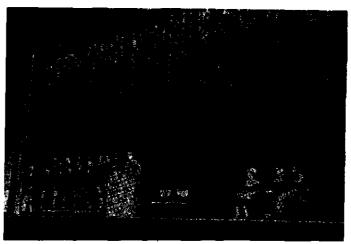
NATIONAL SPIRITUAL ASSEMBLY (From Alaska Bahá'í News, No. 50.)

Participants in Nassau County (New York) Bahá'í UN program, representing the Christian, Muslim, Hindu, Jewish and Buddhist faiths as well as the Bahá'í.





The foyer of the Opera House in Seattle as guests gathered on the evening of November 10.



On the stage at Seattle meeting: The Songcrafters, the chairman and interracial representatives.

# Mass Proclamation Comes to the Seattle Area

The Seattle (Washington) area, chosen by the National Assembly as one of five large centers for intensive proclamation during this Bahá'í year, has developed a tremendous impetus in the teaching work. Extensive joint planning and preparation by the various Bahá'í communities in the vicinity culminated on November 10 in an outstanding meeting in Seattle's World's Fair Opera House, publicized as the most beautiful one in the United States.

Despite a deluge of rain, over 800 people, of whom not more than 150 were believers, came out for the fine program. Music was presented by an organization called the Songcrafters; prayers were read by a Negro, an Indian and a Chinese; Robert Quigley spoke with great inspiration and effectiveness on "The Bahá'í World Faith," touching many receptive hearts; and Tom Courtwright ably presided over the event.

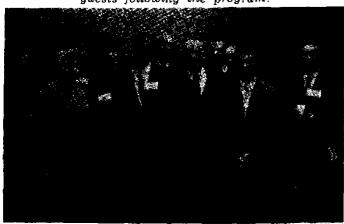
Immediately following the formal meeting, a reception took place in the Green Room of the Opera House.

The believers, wearing "Bahá'í Host" badges, mingled with the guests, showing friendliness and holding informal discussions with interested contacts.

As follow-up, public meetings were held at the Seattle Center on the eight succeeding evenings and then three times a week for the next four weeks. Starting in mid-December semi-weekly public meetings were inaugurated, as well as weekly classes for adults, youth and children.

Results, at last report, showed a total of twenty-two enrollments; eleven people studying seriously; a far greater number who have attended meetings for the first time and expressed real interest, many of them purchasing Bahá'í literature; over a hundred inquiries by mail and a great many phone calls. A number of the enrollments were outside of Seattle, and many of the inquiries were from the vicinity. Through careful pre-planning, requests for literature were promptly filled, each mailing including a list of

The speaker (right of center) and other believers and guests following the program.



Guests at the reception in the Green Room of the Opera House immediately after the meeting.



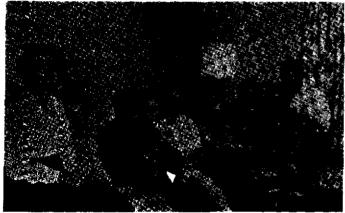
#### BAHA'I NEWS

firesides. The inquiries were then sent to a local assembly or the area committee for follow-up.

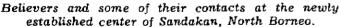
Publicizing of this intensive campaign was noteworthy and included three items of free publicity and nine ads in each of the two leading newspapers in addition to a news story and large ad in a Negro paper; thirty-five spot announcements on radio, four radio interviews and a thirty-minute TV interview of Mr. Quigley by Don McNeill. Also, a well-attended press conference was arranged.

A thousand posters were distributed and 10,000 invitations mailed. At the first meeting special programs were given out, with a Bahá'í pamphlet and a list of the firesides being conducted in the proclamation area. In the lobby of the Opera House three believers presided over an attractive display of Bahá'í literature. At the request of two religious editors, several books were given to the newspapers' libraries.

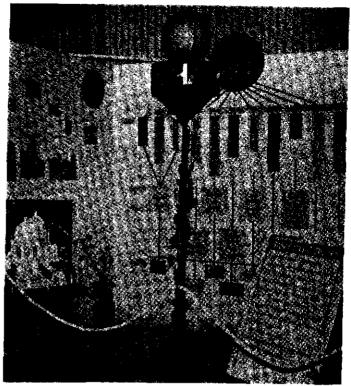
The prayers and energy of every believer in the area were directed toward the success of this tremendous effort at mass proclamation—a scene in the unfolding drama of mass conversion. Undoubtedly, as time goes on, this effort will bring far greater results than those known at this writing.



Integrated gathering of some of the believers and contacts in Sparks, Nevada.







Attractive Bahá'í display at Royal Agricultural Show in Perth, Australia. Over 100,000 visitors attended, at least a third of whom saw the display. About 1,600 pamphlets were given to inquirers.

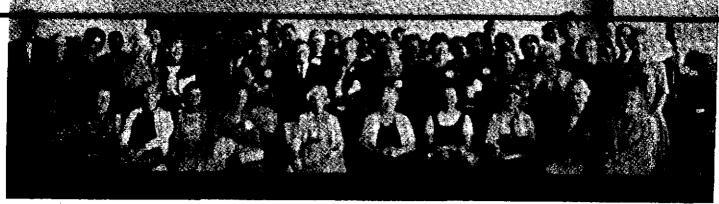
### Material for U.S. BAHA'I NEWS

For a number of reasons it is necessary for material to reach Wilmette by the twentieth of the second month preceding date of issue.

News items and photographs of general interest are requested from all national assemblies and from national committees and local assemblies of the United States.

National Spiritual Assembly of Pakistan, 1962-1963.





Florida State Convention held at the Sarasota Terrace Hotel, Sarasota.

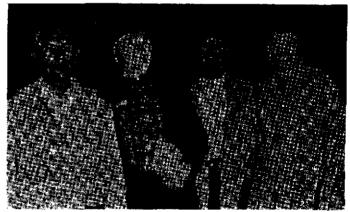
# Annual State Conventions Held Across United States



Three believers observe the Bahá'i symbol that adorns a chapel at the Mission Inn, Riverside, where the Southern California District #2 State Convention was held.



Some of the believers who attended the Louisiana State Convention held at the Baton Rouge Bahá'í Center.



Indian believers at the Nevada State Convention.

Northern Illinois Convention meeting in Foundation Hall of the Wilmette Temple.





Participants in presentation of Faith on University of Michigan campus. From left: Harrison Langrall, Jeanne Frankel, Powell Lindsay and Douglas Martin.

# Campus Meetings

### **Attract Contacts**

The Bahá'ís of Ann Arbor, with assistance from Detroit and Dexter, held highly successful meetings on the University of Michigan campus the afternoon and evening of December 16, followed by a fireside in the home of a believer.

Guest speakers were Jeanne Frankel of Stamford, Connecticut, Canadian historian Douglas Martin of Kitchener and Dr. Harrison Langrall from Marion, Indiana. The panel moderator was Powell Lindsay, playwright, producer and director from Detroit. Robert Walker was the spokesman for the University student group.

To publicize the meetings, radio bulletins, television announcements and press releases were used. Three six-foot posters were displayed and floodlighted in prominent places on campus, and one hundred smaller posters were used throughout the vicinity.

Attendance at the afternoon program was 250, at least half of whom were contacts, and over a hundred were at the evening meetings.

Spiritual Assembly of Greenville, South Carolina, incorporated November 29, 1962. Left to right, seated: Mrs. June Faily, Mrs. Grace von der Heydt, Mrs. Dorothy L. Thomas, Miss Martha Fettig. Standing: Wiley B. Allison, John N. Faily, Dr. Joy Benson, Luther



### Indigenous People of the

### Philippines Accept the Faith

Late in October three pioneers—Dominador Annunscion, Nelson Verano and Orpha Daugherty—started out on an extensive teaching trip to the mountain home of the Kalingas, one of the tribes of central Luzon. En route they spent several days in the Ilocano villages of Mallig, San Jose and Bimonton, where the people had great spiritual capacity. There was no resistance, even the leaders of the old religions accepting the Faith, and an assembly was formed in each place.

Going farther into the mountains, always guided to the next village by men from the previous place, the pioneers visited the entire circle of Kalinga villages, including Mokilo, Pasaging, Monat, Parade and Bagabag. On the return trip, stops were made in the Ilocano villages of Burengal, Sinemar and Munos. Always the travelers emphasized unity, presenting the Faith in a manner understood by the people, which resulted in additional assemblies.

Extracts from a letter written by Orpha Daugherty about this trip give some of the experiences of these dauntless teachers.

### The Kalinga Indians

"The Kalingas are beautiful people with huge luminous brown eyes.... I am now beginning to revise my idea that they are necessarily a peaceful people—circumstances force them, I think, to allow no trespassing on these mountains where their only source of food is a small patch of upland rice, some vegetables and an occasional wild deer or pig to be speared or caught with nets."

"Since almost none of them (in Mokilo) could write, we were hard put to it to obey the principle of the secret vote. They sat in a circle, and we gave each voter nine pieces of stick. While the others kept their eyes closed, one at a time they passed around the circle dropping a stick before the person of their choice."

"In Pasaging, we were inside and could make large numbers to fasten to the voters, so people had only to

First Spiritual Assembly of the Bahá'is of Alturas, California, formed April 1962.



check their ballots indicating the number of the person of their choice. The system worked quite well. There are wonderful young men who know some English. They are very excited about the Faith, asked many questions and pored over the pictures in my album. They were especially fascinated by the picture of the first Pygmy Bahá'í. We heard the rise and fall of the Kalinga tongue as, with many a merry laugh, they recounted the events of the day. It is an intoned language and sounds like chanting."

"We told the people, 'We have come to bring you the new Light from God.' How they listened, how their eyes shone! We told about all the tribes of the world and the peoples of the nations, and how they are entering the Kingdom. We talked for two hours sitting near the three huge stones on the floor that hold the cooking pots. One man who spoke English said, 'We know the power of God brought you.' They all became Bahá'ís."

"We had heard that there was a family of Ilocanos living in Parade. Ilocanos living in the midst of Kalingas is a most unusual thing, because we know there is bad blood between them. This is the family of Fabian Manuel who accepted the Faith almost at hearing the word. Wondering at himself he said, 'I always argue about religion, but I know this is the truth!' Many of the Kalingas also came to the house to hear and become Bahá'ís."

### 'Abdu'l-Bahá's Picture Excites the Indians

"A young Kalinga woman pointed with some excitement to my album with the picture of 'Abdu'l-Bahá on the cover. Suddenly everyone started talking at once and we could only get the story later. It seems that Mr. Manuel had for long been praying and beseeching God to 'send someone with the true religion.' About a year ago this young woman, Gaen Busunget, had seen a figure with a face bearded as 'Abdu'l-Bahá's. She was so frightened she tried to hide her face. 'Abdu'l-Bahá, if it were He, said something like, 'Tell Mr. Manuel.' She did tell Mr. Manuel, and that the man had asked for him. The family was greatly concerned and interpreted it to mean that someone wanted them in Manila. The son-in-law made the long trip and as he stepped off the bus in Manila, the figure appeared to him and said, 'Wake up, my son!' Then He said, 'I went to the Kalingas but no one knew me except one young girl.' Then they embraced and the figure disappeared. Now all are convinced that 'Abdu'l-Bahá had known them and come to them before we did, and who is to say it is not so? The story is sweeping everywhere and is no doubt a great power."

"We met the 'snake' and it was a force—the ecclesiastical system that encourages the kissing of hands, an obesiance so distasteful and forbidden to Bahá'ís. There is a school in Bagabag and the children greeted us by bowing and placing their foreheads against our hands and calling us 'father' and 'mother.' I gently withdrew my hand and grasping theirs said, 'No, I am your Bahá'í friend.' There was a meeting in the school and the teacher asked questions for their sakes, but stayed in the background. We said we had found them to be a beautiful and strong people and that the world needs their qualities; that with Bahá'u'lláh we will all walk up the mountain together—Filipino, American, Igorot, Ifagao, Kalingas and all. The whole village declared, and when we counted there were sixty. So developed are these people that they handled their own enrolling."

### An Arduous Journey

"We left for Burengal just outside the range of mountains, following the river downstream and walking sometimes on the bank and sometimes in the stream itself. The walk started easily enough, but as the river got larger and larger we retreated more and more to the towering cliffs to escape the foaming rapids. I held onto roots of trees and grasses to go up and down the almost perpendicular cliffs. So for hours we went down to the river and then up to the cliffs."

"In Burengal we met the 'snake' again, for the evidence of this religion is strong. The school teacher belongs to this faith and did not want us to use the school for a meeting. About forty people gathered and the curiosity was intense. We said that we are Bahá'is going to every mountain and every island everywhere to announce the coming of the Kingdom of God. We spoke without restraint, and when we finished the Barrio lieutenant said, 'This is very clear, why don't we take this religion, then we will be in unity.' With no urging, what seemed to us the most progressive young men, six of them declared, and also the officers of the Barrio. Many more will declare next time, we know."

"Every Saturday in Sinimar there is a meeting where all sects can speak freely, and we were invited to give our message there. Many people pressed into the yard, curious to see us—young girls, older women, teenagers, some young and older men. We talked of the Faith, showing the pictures and telling of other pioneers. It seemed at one point that some would declare, but a religious leader started arguing and the time was lost."

"We turned down the invitation to debate . . . nevertheless people gathered at the meeting place, hoping to see us. When we did not come, ten prominent men came to us. It would have been wonderful had their intention not been to ridicule us. We prepared for sleep when there was another call at the door. This time two young men, about twenty or so, came to inquire about the Faith. They were truly hungry and one could see faith grow in their eyes."

"The Councilor for the district asked Doming if he thought the Bahá'ís could bring peace to the Kalingas. Doming said that is our hope, but a new love and justice must come to replace the old enmity."

### The Writer Looks Back

"I looked back toward the peaks from which we had come. The mists were rising from the mountains as the clouds of ignorance will be burned away by the Sun of Knowledge. Dawn was touching the summits. They were bathed in the morning light, a physical symbol of the spiritual Light now in the hearts of the Kalingas—so pure and to whom unity is so natural. The banner of Bahá'u'lláh is planted on the highest peaks."

### BAHA'I IN THE NEWS

Mark Tobey, by William C. Seitz, is the title of an attractive new 112-page book that illustrates a number of the famous Bahá'í artist's works. The text includes an absorbing account of the effect of the Faith upon his painting, and the book is therefore valuable as a prestige item and teaching medium among individuals interested in the arts. The significance of the artist and his work is pointed up by many factors, among them the opinion of a French critic, quoted by the author, that "Tobey is perhaps the most important painter of our epoch." (Distributed by Doubleday, Inc., and available through local bookstores. Paper edition, \$3.50; hard-bound, \$5.50.)

C

A booklet titled *Progressive Revelation of Divinity*, and published in England, is a brief summary of messianic expectancy. In this connection it mentions Bahá'u'lláh and devotes a short section to the Faith.

C

Items recently published in the Frankfurter Allgemeine Zeitung called attention to the "Richtfest" or raising ceremony at the German Temple and also indicated some change of heart and attitude in relation to the building of the House of Worship near Frankfurt. A two-column illustration of the temple was used.

One article mentioned the "unprecedented drama of intrigue" endured by the friends before the building could be started. Contrasted with this, the article states, are the happiness now prevailing among the believers and the attitude of good-natured tolerance and satisfaction among nearby tradespeople who are benefiting from the constantly increasing flow of tourists due to the Temple.

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On September 26 Samoana, weekly newspaper in the

Samoa Islands, carried a short story on the Faith. Included were a brief quotation from Bahá'u'lláh, the principles and some basic facts. On October 10 the same paper mentioned the members of the Bahá'í Faith in an article on the religions of Western Samoa.

O

A feature article on religious conditions in Spain, which appeared in the *Detroit* (Michigan) Free Press for November 17, 1962, referred to the Faith. It said that Charles Ioas had been in Spain nine years "as head of the Bahá'í work there."

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The October 1962 number of The Negro History Bulletin, a special issue featuring Detroit (Michigan) writers, carried a two-page article by Powell Lindsay on the Faith and how he found it. The Faith was also mentioned in a foreword to a poem by Margaret Danner.

0

A triple-column article in the October 27 Hartford Times and a full-page critique in the Saturday Review for the same day reviewed the then-current one-man show of Mark Tobey's paintings at the Museum of Modern Art in New York. Both articles prominently mentioned the Faith as the spiritual inspiration for the artist's work.

O

An article in the December 31 issue of Look magazine, published in Dubuque, Iowa, quoted ten well-known people on why they thought that Christmas 1962 was unlike any other. Associate Justice William O. Douglas of the Supreme Court of the United States, commenting on how Christianity "has defaulted" through lack of tolerance, observed that Bahá'ís "include Jesus as a prophet."

The Bahá'í community of Nascienda, founded by Kenya pioneer Charles Wakhungu, near the Kenya-Uganda border. Within four months of its establishment the community built its own center. Included in the picture are pioneers Alicia and Ted Cardell.





New believers, descendants of the Cora Indian Group, Mexico, with visiting pioneers Sra. Conchita Morris and Mrs. Anna Howard.



Group of Otomi Bahá'is and their visitors at El Rancho Guerrero, Guanjuato, Mexico.

# Dignity of Dress Requested in Pictures for Publication

Partly because of requests that have originated at various times with the beloved Guardian and Hands of the Cause, the Editorial Committee of Bahá'í News earnestly requests that dignity of dress be observed in pictures intended for publication.

Allowances must of course be made for native dress, the nature of the occasion, and so forth. The believers are, however, reminded that Bahá'í News (and such other publications as The Bahá'í World) are organs and archives of the Faith, and as such the photographs reproduced in them should possess a dignity consonant with the situations pictured.

For instance, it is suggested that when a national or local assembly poses for an official photograph, all male members should, if at all possible, wear a coat and tie. Women in such pictures—and in all pictures—should be shown suitably dressed and, particularly if seated, in positions bespeaking propriety and dignity.

### Calendar of Events

**FEASTS** 

February 7—Mulk (Dominion) March 2—'Alá' (Loftiness)

INTERCALARY DAYS

February 26—March 1

DAYS OF FASTING March 2-21

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
February 15-17

### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.

# Baha'i House of Worship

### Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, February 17 4:15 p.m.

Baná'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# Bahá'í News

No. 60

BAHA'I YEAR 119

FEBRUARY 1963

### Most Great Festival to be Celebrated in U.S.

At the meeting of the National Spiritual Assembly December 29-January I plans were adopted for the nation-wide celebration of the Most Great Festival during the World Congress which will be in session in London during the Ridván period. These plans are aimed at carrying out the instructions of the beloved Guardian himself for the observance of this historic occasion as restated by the Hands of the Faith in the Holy Land in their message of October 31, 1962. (See insert in Bahá'í News, December 1962, page 3.)

Full details, including special material which is being prepared for use throughout the United States for publicity purposes, will be made available to the believers at the earliest possible moment. In the meantime, the National Spiritual Assembly requests that any discussion of this occasion or any reference to it in local publicity be limited to the purpose of the Jubilee, the celebration of the hundredth anniversary of the Revelation of the Station of Bahá'u'lláh, and the victories achieved during this hundred-year period, and not to discussion or announcement about the election of the Universal House of Justice.

The message from the Hands of the Faith referred to above provides much information and subject matter for discussion of this event with interested seekers and non-Bahá'í friends.

### NSA Now Issues Certificates

# to Those Newly Enrolled

Beginning January 1, 1963, the National Spiritual Assembly discontinued the practice of sending a letter of welcome to each newly enrolled Bahá'í, substituting in its place a printed certificate of membership carrying the name of the believer, the date the membership is recorded at the National Bahá'í Administrative Headquarters, and individually signed by the secretary of the National Spiritual Assembly. Isolated Bahá'ís being enrolled receive with their certificate the usual Bahá'í identification card.

The new certificate carries the following wording:

"The National Spiritual Assembly of the Bahá'ís of the United States extends a warm and loving welcome to —(name)— and certifies that on this date your name was enrolled on our official records as a Bahá'í.

"How very great the station you have attained in

recognizing the Manifestation of God for this glorious Day, and how very great your responsibility to serve the Cause of God in accordance with the teachings of Bahá'u'lláh. Praise God that you are numbered with the people of Bahá. Be assured of our prayers that your life may be blessed with deeper understanding and knowledge of all Divine truth."

Regretfully, the National Assembly cannot send these certificates to any believer whose enrollment was recorded prior to January first.

### Bahá'í Directory Cannot Include Phone Numbers

From time to time state conventions, local assemblies and individual Bahá'ís recommend that in addition to the names and addresses of the secretaries of local assemblies the annual Bahá'í directory also publish their telephone numbers. While the National Spiritual Assembly realizes that this information would be very valuable, especially for traveling Bahá'ís and individuals who wish to refer contacts to the communities to which they may be moving, it has been considered unwise to provide this additional information, not only because it opens the door to unauthorized calls but also because of the large turn-over and frequent changes of addresses of assembly secretaries and consequent changes in telephone numbers. Since Ridván 1962, for example, approximately thirty-five per cent of the assembly secretaries have changed their addresses, have resigned or moved from the community.

If it is essential for any assembly or individual to communicate with the secretary in another community by telephone, the National Bahá'í Administrative Headquarters can furnish the telephone number if the secretary has one.

# Special Credentials for Jubilee

NO ONE will be admitted to Albert Hall in London without a book of tickets and special attached credentials. All believers going by charter flight will automatically receive theirs before leaving. Bahá'ís making their own travel arrangements must notify the National Spiritual Assembly immediately in order to be provided with these important credentials.

# National Fund Requires Immediate Action

### WORLD CRUSADE BUDGET

Tenth Year: 1962-1963

ANNUAL BUDGET\$625,000.00
MANINTANIA NI PINTONI NUMANI NI BARANI I PRANTINI PARANI NI PARANI NI PARANI NI PARANI NI PARANI NI PARANI NI P
Total Requirements: May 1 to December 31 416,672.00
NORM COMMENTAL CONTRACTOR DEPOSITION OF TRACE CONTRACTOR DEPOSITION OF THE PROPERTY OF THE PRO
Total Contributions: May 1 to December 31 288,169.00
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Deficit to December 31 128,503.00

The above figures demonstrate that there has been an insufficient response to the appeal at the State Conventions for drastically increased support of the National Fund to wipe out the deficit of almost \$100,000 which had accumulated. Regular contributions in December rose, from \$31,485 in November, to \$38,154. There were no special contributions at all in December, so the total for the month was little changed from the preceding month. In the meantime the deficit increased another \$12,600 to \$110,368 after estate funds.

If contributions merely stay at the December level the deficit by the end of the fiscal year will approach \$170,000 and we will truly face an acute financial crisis. The National Spiritual Assembly simply does not believe the American Bahá'í community will permit this to occur. It considers this budget was accepted as a spiritual obligation, the final one of this nature in the World Crusade, and that as such it will be fulfilled at all costs.

To avoid a deficit at the end of the fiscal year, contributions in January, February, March and April must average \$80,000, more than double those for December. This is a matter of first priority for every individual Bahá'í, assembly and group.

-NATIONAL SPIRITUAL ASSEMBLY

# Nation-Wide Institutes Postponed to March

Owing to unforeseen circumstances, the nation-wide series of workshop institutes scheduled for the first two week ends in February, as announced in the U.S. Supplement for December 1962, are being postponed to March 23 and 24. Please watch your area teaching committee bulletins for information as to the places and exact dates for these institutes in your area.

For information as to the purpose and nature of the institutes, kindly refer to the announcement in the December 1962 Supplement, page 3.

# Important Gathering of Indians and Bahá'is to be Held in Arizona

A "Great Council Fire" meeting has been called for the week end of February 22-24 in a desert location just west of Tucson, Arizona. Sponsored by the American Indian Service Committee, this gathering will be attended by Bahá'is and spiritual leaders of American Indian tribes. As planned, the event will be unique in the history of the American Indians and in the experience of Bahá'is who have sought to share Bahá'u'lláh's Message with their Indian brothers. It is anticipated that the occasion will proclaim the Faith among the Indians to an extent never before possible.

Invitations have been extended to Indian chiefs and spiritual leaders to gather for the "Great Council Fire" in the spirit of unity and brotherhood, to come in tribal dress and clan colors, to share in fulfilling the prophecy held by many tribes that at a promised time Indian chiefs would come together to speak of their sacred tribal beliefs. All those invited have been acquainted with the fact that this will be a Bahá'í-sponsored gathering, and that the teachings of the Bahá'í Faith center around the oneness of the human family.

Plans for the event were inspired by an awareness of the promise of 'Abdu'l-Bahā for the bright future of the American Indians and by a desire to fulfill the wish of the beloved Guardian that members of leading tribes would embrace the Faith ere the close of the Crusade.

Indians of the north, the south, the east and the west are expected to participate. All Bahá'is, especially Indian believers, are urged to attend. The spirit of unity and fellowship brought by the friends, the loving presence of Hand of the Cause Zikru'lláh Khádem for the three days of the meeting, and his participation as principal Bahá'í speaker, will bless and confirm this great undertaking.

A special committee of Francis LaQuier (Chippewa), John Nelson (Navajo), Norma Gimlin, Charlotte Nelson, Frank and Lucy Evans—all pioneers—have worked closely with the American Indian Service Committee in planning the event.

Place of the "Great Council Fire" will be the Palo Verde Campgrounds, fifteen miles west of Tucson in the Tucson Mountain park area. Space for camping, water, electricity and firewood will be provided. Friends must bring their own camping equipment and food, or arrange independently for motel space well in advance for this is the tourist season in Arizona.

Those expecting to attend are requested to inform the American Indian Service Committee, Mrs. Nancy Phillips, Secretary, 736 Encanto Drive, S.E., Phoenix 7, Arizona.

### If you move . . .

. . . be sure to notify National Administrative Headquarters and your local secretary (or area secretary, if isolated). Please do this promptly—preferably in advance of moving.

# **NSA Reports Action on State Convention Recommendations**

The recommendations received by the National Spiritual Assembly from the 1962 State Conventions have been carefully considered. The following report reflects the decisions and actions on recommendations of nation-wide interest or application, some of which were made by more than one electoral district but which are listed only once. Actions that are of concern to one particular state have been sent to the area teaching committee for publication in the area bulletin. Others having to do with locations and procedures for the 1963 conventions have been noted for action at the appropriate time.

ARIZONA. 1. That the National Spiritual Assembly encourage the formation of teaching teams of not less than three Bahá'ís representing different racial backgrounds, to arise throughout the United States to assist Bahá'í communities, groups and isolated believers in reaching the different ethnic groups in those centers; and that, preceding the visits of the teaching teams, these teams employ all phases of research to learn the mores of the ethnic groups they will teach.

Action: The National Assembly highly favors this recommendation and encourages both the area teaching committees and the local assemblies to develop such teams wherever practicable, and to assist them in carrying out planned programs of this nature.

2. That the National Spiritual Assembly consider encouragement from the national level to Bahá'ís for arranging musical programs in which members of different racial backgrounds would participate with musical instruments and vocal renditions for the purpose of producing musicales with an inter-cultural and international flavor.

Action: The National Assembly encourages all communities to utilize its musical talent to the extent that is possible in setting up programs, either for teaching or for social contacts with seekers.

NORTHERN CALIFORNIA. 1. That the National Assembly suggest to the believers through Bahá'í News that they ask well ahead of time for photographers from local newspapers to cover major Bahá'í functions in that community.

Action: The National Assembly encourages the application of this recommendation.

2. That the National Spiritual Assembly explore the possibility of producing records of Bahá'í songs, especially for children.

Action: The National Assembly regards this recommendation as highly desirable and will explore the possibilities of implementing it.

3. That the National Spiritual Assembly investigate the possibility of producing a manual of suggestions or procedures (loose-leaf type) for secretaries which would include instructions regarding enrollment of new believers, transfers, marriages, etc.

Action: This information is included in the new edition of The Bahá'í Community. Southern California, District No. 1. That means of communication between the National Spiritual Assembly, the National Teaching Committee, the Area Teaching Committee, the assemblies and groups, be streamlined.

Action: The National Assembly approves this recommendation and wishes to explain that efforts have been and are being made to develop systems which will facilitate the communication between the National Assembly and the other institutions of the Faith, including the installation of equipment at the National Administrative Headquarters to assist in expediting the work required of its limited staff. However, it is pointed out that in view of the rapid growth of the Faith, both on the home front and throughout the farflung corners of the Bahá'í world, and in view of the limited funds available for adequate personnel and physical accommodations, there are times when it is not possible to deal with a problem as expeditiously as desired. The full cooperation of all institutions of the Faith in any problem will be of invaluable assistance in facilitating the communications between the National Assembly and other bodies.

Georgia. 1. That the National Assembly consider facilities and encourage ways and means for procuring Bahá'i centers for local assemblies in larger communities of the South.

Action: The National Spiritual Assembly considers this recommendation a worthy one and hopes that the incoming Assembly will be able to give attention to the matter, inasmuch as the Guardian had given instructions that it was to discourage investing funds in centers, even though on a rental basis, for the duration of the Ten-Year Crusade.

2. That the American National Teaching Committee prepare prestige fliers on the more active traveling teachers, with photographs and background information, to be presented by local communities to newspapers, important people, and for similar uses.

Action: The National Assembly has transmitted this recommendation to the National Teaching Committee for its study and consideration.

Hawaii. 1. That the National Spiritual Assembly send letters of proclamation to all clergy and that Dr. George Townshend's open letter to the clergy be reprinted for this purpose.

Action: Under the specific instructions of the Guardian and from time to time the National Assembly has carried out this recommendation on a national basis and it will continue to seek opportunities for contacting leading clergy with appropriate statements or publications. Local assemblies are free to exercise their own good judgment in relation to contacting clergy within their own communities, bearing in mind the principles that have been enunciated by the National Assembly with regard to this sensitive issue.

2. That consideration be given to sending pamphlets or statements concerning the Bahá'í Faith to small

unaffiliated religious and humanitarian groups. There are many of these which have broken away from large affiliated groups.

Action: This is essentially a local Bahá'í activity and should be considered by the local assemblies to the extent practicable.

3. That all local assemblies consider holding special public meetings, using as publicity the fact that the Universal House of Justice is the first international body ever to be elected.

Action: The National Assembly has had specific instructions from the Hands of the Faith in the Holy Land regarding this matter and at the proper time the friends will be notified as to the type of publicity that may be used in connection with this event.

4. That the Tablet of Ahmad be recited daily by every believer in the entire State (of Hawaii) from sundown December 3 to December 22, 1962, for the purpose of advancing the teaching effort, and that all of the United States consider doing a similar thing, using their own dates.

Action: The National Assembly heartily approves of this recommendation.

5. That Bahá'í communities list their speakers with the local Chambers of Commerce.

Action: The National Assembly regards this as an excellent recommendation and suggests that the Chamber of Commerce should not be the only agency to be supplied with a list of local speakers.

Indiana. 1. That application forms and enrollment cards be sent to groups and isolated believers to facilitate the enrollment of new believers.

Action: The National Assembly has dealt with this subject in recent communications to all local assemblies and area teaching committees.

2. That in planning the agenda for the State Conventions, the National Assembly should consider providing time for the major portion of the consultation to take place prior to voting. This would facilitate the friends getting to know the thinking people so that they can better judge for whom to vote.

Action: The National Assembly devotes much time and thought to the preparation of the agenda for the State Conventions so that they might be conducted in a manner satisfactory to the largest number of believers. In view of the necessity of having the tellers complete the counting of the ballots before adjournment, the time for balloting must be set at an hour which will make this possible in the large states where thousands of ballots are involved. It is obviously impossible to become acquainted with new believers who attend the Convention to the degree necessary to evaluate their capacities and stabilities in terms of suitability for administrative offices. The Assembly wishes to point out that the Guardian advised the believers to endeavor to become acquainted with the qualifications of their fellow Bahá'ís through reading Bahá'í News, area teaching committee bulletins and annual reports, and by attending conventions, conferences and meetings in their respective areas, and wherever possible the Bahá'í schools.

Kansas. 1. That the Convention request a statement from the National Assembly as to whether Bahá'ís might use Bahá'í News or portions thereof as a teaching medium, and if so, under what circumstances.

Action: Although Bahá'í News is an organ which is to be used solely by and for Bahá'is, there is no reason why Bahá'is may not use extracts which would be helpful in teaching the Faith to seekers and to illustrate the world-wide growth and prestige of the Faith. However, great caution must be exercised in using Bahá'í News at any level at all. This has particular reference to foreign students from areas in which great caution must be exercised in teaching the Faith.

2. That the National Assembly consider the publication of a periodical or magazine telling the story of the progress and growth of the Faith which could be shown to non-Bahá'ís and serve as a teaching medium, possibly including articles of literary and pictorial value.

Action: The Assembly feels that this recommendation is a very worthy one and is transmitting it to the incoming National Assembly for high priority consideration.

MINNESOTA. That appropriate material for spot announcements for television be made available, and that video and/or films with recorded commentary, or flat pictures with written commentary, be made available for purchase.

Action: The National Assembly has referred this recommendation to the appropriate committee for consideration and action.

New Jersey. 1. That the National Assembly organize through large communities a proper coordination of advertising that would benefit the smaller communities in their respective areas, and that a committee be established within the framework of the area teaching committee to be responsible for coordinating all mass media publicity.

Action: The National Assembly is aware of the growing need for and problem of mass media publicity and is recommending it for the early consideration of the incoming Assembly.

2. That the National Assembly publish a pamphlet on 'Abdu'l-Bahá in America, giving authentic background history. Such information is needed for proclamation in order to avoid personal interpretation and misrepresentation.

Action: The National Assembly considers this recommendation worthy of attention but at some later date. Material is already being compiled that will be helpful in producing such a publication.

EASTERN NEW YORK. 1. That the central portion of the taped talk by Hand of the Cause William B. Sears, in which he explains how to properly use the pamphlet Convincing Answers, be given to the friends in printed form to be used as a teaching aid.

Action: The National Assembly will implement this recommendation as soon as this is possible.

2. That the areas to be served by the area teaching committees be reduced in size in order to meet increasing demands by new communities and groups,

even though this may mean increasing the number of area committees.

Action: This recommendation will be submitted for the consideration of the incoming National Assembly.

3. That hospital and prison libraries be furnished with Bahá'í books just as they are furnished to public and school libraries.

Action: The National Assembly approves this recommendation being carried out on the local level.

4. That another attempt be made, with regard to military service, to persuade the United States Government to place Bahá'ís in a category other than that of conscientious objector.

Action: The National Assembly is deeply conscious of the importance of this matter and will investigate if and how this can be done.

WESTERN NEW YORK. That the date of Race Amity Day in June be changed to some other date since the present one coincides with many college and high school commencement activities, making it difficult to attract many individuals.

Action: The National Assembly has given this recommendation attention several times in the past years and has found it not feasible to choose a more appropriate date. However, the communities are permitted to exercise a certain degree of flexibility as to the exact date on which this event will occur within their respective communities.

Omo. 1. That the National Spiritual Assembly permit the Columbus Assembly to seek the support of the Bahá'ís of Ohio for manpower, money and materials for a Bahá'í proclamation booth at the 1963 Ohio State Fair.

Action: The question of permitting local communities to participate in state fairs and similar events will be reconsidered by the incoming National Assembly inasmuch as the prohibition against such undertakings applied to the years of the World Crusade.

2. That the National Assembly investigate the possibilities of including the Bahá'í Holy Days and observances in the Chase's Calendar of Annual Events.

Action: The National Assembly has had included in this publication for a number of years the three major public events which lend themselves to widespread publicity and advertising. It should be noted that Chase's Calendar and certain similar publications which announce our Bahá'í events are produced primarily for the use of advertising concerns.

OKLAHOMA. 1. That the National Assembly investigate the cataloguing of Bahá'í books and suggest to libraries a suitable category such as "Bahá'í World Faith" in place of "Bahá'ísm."

Action: The matter has been taken up from time to time with the Library of Congress which determines library classifications. There is at present on file with the Library of Congress an application from the National Assembly to have the listing changed. It should be noted that previous to the present listing, Bahá'í books were classified under "Islam."

2. That the National Assembly call together a number of successful Bahá'i business men for consultation on

means of making money and for long-range planning for the management of Bahá'í funds with a view of eventually placing Bahá'í finances "in the black."

Action: Based upon instructions which the Guardian himself gave this National Spiritual Assembly regarding the question of involving the American Bahá'í community in a joint investment offer, the National Assembly does not feel that it would be appropriate to sponsor such a project.

UTAH. That the National Spiritual Assembly publish the appendix of Release the Sun as a separate pamphlet.

Action: The National Assembly will give this matter study and consideration.

WESTERN WASHINGTON. 1. That the Institute Reference File for "Consolidation, Teaching and Expansion" be made available for purchase.

Action: A limited stock of this material is presently available for purchase at 50 cents per copy. Orders should be sent to the Bahá'í Distribution and Service Department, 112 Linden Avenue, Wilmette, Illinois.

### In Memoriam

Miss Ruby Andre Cedar Rapids, Iowa December 8, 1962

Elmer L. Beasley Spokane, Wash. November 9, 1962

Virgil A. Biggs Honolulu, Hawaii November 2, 1962

Charles M. Byran Youngtown, Arizona October 1962

Mrs. Laura R. Edell Wilmette, Illinois December 20, 1962

Mrs. Erma Hunt Highland Park, Michigan November 7, 1962

Mrs. Pearl Kaplan Medford, Oregon November 18, 1962 Alexander H. Martin Oberlin, Ohio November 13, 1962

Mrs. Clara Nelson Kenosha, Wisconsin November 24, 1962

Miss Anita Schmidt Wauwatosa, Wisconsin November 10, 1962

Nathan Schreiber Nevada City, Calif. October 22, 1962

Mrs. Mabel Louise Smith Altadena, Calif. December 13, 1962

Mrs. Anna Steele Denver, Colorado October 8, 1962

Mrs. Beunah Thompson North Little Rock, Arkansas November 9, 1962

Richard Van Horn Mount Vernon, N.Y. November 30, 1962

# Attention All Correspondents

In writing to the National Spiritual Assembly, or to any of the national offices, please make certain that the name and address of the sender—and when applicable the name of the administrative body involved—appear on the letter itself. Otherwise, if the letter and envelope become separated, it is difficult to identify the sender and delay ensues.

### BAHÁ'Í SUMMER SCHOOL COMMITTEES 1962-1963

### Davison Bahá'í School Program Committee

Mrs. Helen McClusky, Convenor

Mrs. Shirley Baldwin

Mrs. Gail Curwin

Mr. John Livengood

Miss Phyllis Hall

Mr. Marvin Hughes

Mr. James Lightfoot

Mr. Donald Streets Mrs. Virginia Bascom

### Geyserville Bahá'í School Program Committee

Mr. Richard Groger, Convenor

Mrs. Mary Ann Groger

Mrs. Adrienne Reeves

Mr. William Reeves

Mrs. Natalie Owen

Mr. Ray Owen

Miss Lynda Somerhalder

Mrs. Helena Bascom

Mr. Iraj Radpour

Miss Dorothy Ellis

Mrs. Nancy Carr

Mr. Edwin Carr

Mrs. Mary Ellen Zamzow

Mrs. Pauline Menser

Miss Karen Folster

### Green Acre Bahá'í Institute Program Committee

Dr. Sam McClellan, Chairman

Mrs. Mildred McClellan, Secretary, 95 Avon Hill St.,

Ipswich, Mass.

Mrs. Joan Appleton

Mrs. Leonora Norman Miss Helen Canterbury

Dr. Alfred Neumann

Dr. Aired Neumann

Mr. Donald Cruikshank Mr. Raymond Elliott

Mr. Bradford Lucas

Dr. Amin Banani

### Northwest Bahá'i Children's Summer Conference

Mrs. Ethelyn Lindstrom, Chairman

Mrs. Nancy Lindstrom, Secretary, 895 Madison Ave.,

Astoria, Oregon

Mrs. Doris Miller

Mrs. Eda Lindstrom

Mr. Kenneth Martig

Mrs. Virginia Martig

Mr. Marvin Newport

Mrs. Velda Piff

Mrs. Ann Sherwood

Mr. A. L. Thompson

Mrs. Marjorie Thompson

### Southeastern Bahá'í School Program Committee

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Mrs. Frances Falvey, Secretary, 2402 Van Dyke, Raleigh,

North Carolina

Mr. Jack McCants

Mrs. Jane McCants

Mr. Robert Berryhill

Mr. William Saunders Mr. Taraz Akhayan

Mir. Taraz Aknavi

Dr. Lee Grimsley

Mr. Malcolm Thomas

Mr. Henry Ginn

Mr. Fereydoun Jalali Mr. Ashburn Searcy

Mrs. Carolyne Fulmer

Mrs. Lillie Abercrombie

### Southwestern Bahá'í School Program Committee

Mrs. Joanne Menking, Convenor

Mr. Howard Menking

Mr. Russell Jurgens

Mr. Ronny Lucero

Miss Mary Davis Mr. William D. Walls

Miss Idabel Sine

Mr. Marefatullah Sobhani

### BAHA'I DIRECTORY CHANGES

### ASSEMBLY SECRETARIES

### Alabama

Birmingham: Mrs. Verna Inglis, 3005 Highland Ave. S., Apt. 2, Z 5

### Arizona

Pine Springs: Mrs. Ruby Nelson, Pine Springs Trading Post, Houck

(New Assembly formed 11/22/62)

### Northern California

North Sacramento J.D.: Mrs. Ellen Zahl, 3820 Horton Lane, Carmichael

San Jose: Mrs. Linda Hendricsen, 516 Chiechi Ave., #16

### Southern California District #1

Long Beach: Mrs. Pearl Wilson, 1229 E. 4th St., Apt. 6, Z 12

### Southern California District #2

Cucamonga J.D: Mrs. Patricia Martin, 9748 Foothill Blvd., Cucamonga

### Connecticut

Greenwich: Mrs. Lorraine Welsh, 230 Bedford Rd.

### Florida

Pinellas County: Mrs. Alvena Lange, 2938 Keene Park Dr., Largo

### Montana

Great Falls: Mrs. Donna Hines, 1013 9th Ave. S.

### New Hampshire

Portsmouth: Mrs. Elizabeth Frazier, 148 State St., Box 683

### Nebraska

Lincoln: Mrs. Barbara Tilman, 5327 Knox St., Z 4

### Western New York

Geneva: Miss Elizabeth Rhodes, Chairman, 153 Washington St.

Tonawanda Twp.: Mrs. Elizabeth Patterson, 517 Traverse Blvd., Buffalo 23

### Oregon

Eugene: Mrs. June Nichols, 341 E. 12th Ave.

### Texas

Dallas: Mrs. Allene Squires, 6920 Lakewood Blvd., Z 14 El Paso: Mrs. Dorothy LaFrance, 9320 Vicksburg Dr., Z 24

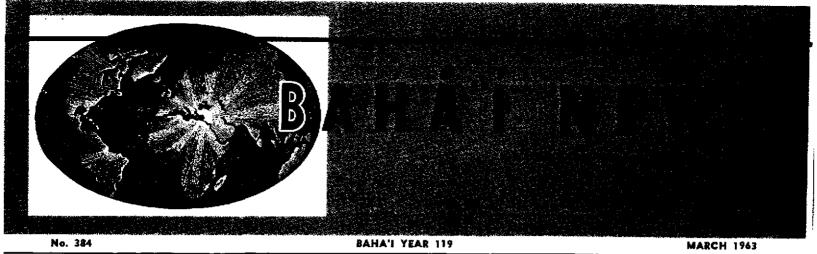
### ADDITIONS TO COMMITTEES

### Bahá'í College Bureau

Mrs. Dorris Bolibaugh

### Area Teaching Committee—South Central States

Mrs. Thelma Gorham



# World Center Shares Stirring Events of Moroccan Drama

"I know not, O my God, what the Fire is with which Thou didst light the Lamp of Thy Cause, or what the Glass wherewith Thou didst preserve it from Thine enemies. By Thy might! I marvel at the wonders of Thy Revelation, and at the tokens of Thy glory. I recognize, O Thou Who art my heart's Desire, that were fire to be touched by water it would instantly be extinguished, whereas the Fire which Thou didst kindle can never go out, though all the seas of the earth be poured upon it. Should water at any time touch it, the hands of Thy power would, as decreed in Thy Tablets, transmute that water into a fuel that would feed its flame."

—Bahá'u'lláh (Prayers and Meditations, page 150)

### Beloved Friends:

For the second time in the course of this glorious Ten Year Crusade, the enemies of the Cause of God have raised a commotion which is resounding in the ears of all mankind. The "water" with which they thought to extinguish the light of the Faith in an obscure district of Morocco has indeed been transmuted by the Hand of God into a "fuel" which has caused the world to blaze.

At the time when these lines are being written the ultimate fate of our imprisoned brethren is still unknown, the date for the hearing of their appeal has not yet arrived, nor can the repercussions of the events of the past weeks be accurately gauged. Now certainly is not the time to relax our efforts or to cease our fervent prayers, nor can the full story in all its details be told. But it is an opportune moment for the World Center to share with the entire Bahá'í world the broad outlines and some of the stirring events of the first acts of this drama still unfolding before our eyes.

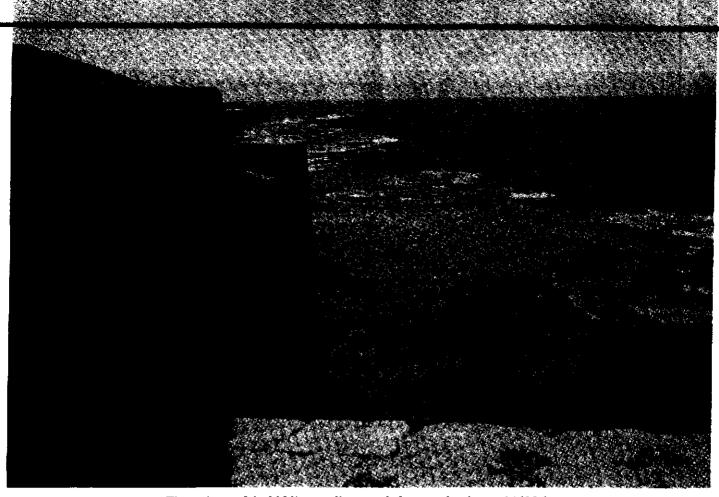
The first event in this extraordinary sequence was the arrest in Nador, on April 12, 1962, of four believers of that city. Immediately afterward, four believers from Tetuan, hearing of this, went to Nador and were themselves arrested, and finally the number of imprisoned Bahá'ís reached the total of fourteen. On May 3 a cable from the National Spiritual Assembly of North West Africa reached the Hands resident in the Holy Land with news of these actions, and it was decided that there should be no intervention from outside the country, but that every effort should be made to obtain the release of these innocents by local legal defense and interviews with government officials.

From the very outset the purpose of the Bahá'ís has been to obtain justice with as little publicity as possible, and to keep the matter local to Morocco. Even within the Bahá'í community news was not disseminated to the believers until it had already been published in the press of the world as a result of the actions of the enemies of the Faith.

The influences motivating these arrests are by no means clear. The mullahs had for some time been opposing the Faith and one of the ministers was also reported to have said that "during sixty years of occupation the French were unable to convert even one of our subjects. These people (i.e. the Bahá'ís) during a short time have succeeded in taking away many of our well-educated and intelligent people."

### Believers Show Wonderful Devotion

The imprisoned believers, all of whom are young in years, and all except one of whom are young also in the Faith, showed wonderful devotion in their plight. The spirit of the wives of some of them is exemplified



The grim and forbidding wall around the penal colony of 'Akká.

by the wife who, on learning that an appeal for elemency written on her behalf by an acquaintance stated that the accused regretted their acts and asserted their adherence to Islâm, unhesitatingly said, "Destroy the letter. My husband is a Bahâ'í, and he will remain a Bahâ'í. He was imprisoned for the Faith of God." Another wife who was not a Bahâ'í, who is only seventeen years old and whose husband had been imprisoned fifteen days after their wedding, has now become deeply attracted to the Faith and intends to declare herself a Bahâ'í.

For four months, while a legal committee of the Bahá'ís of Morocco, aided by an able French lawyer of Rabat, explored in vain all ways to obtain either the release of the prisoners or an early hearing of their case, these fourteen souls were kept in strict isolation from their fellow-Bahá'ís, and only a few messages could be passed orally via the women members of their families who could occasionally visit them. In August a devoted Egyptian Bahá'í lawyer arrived in Morocco to join in the defense of the believers. The authorities returned no answer to his applications, but he was able to see the prisoners to bring them news and assurance, and to bring back to the Bahá'í community an account of the steadfastness and devotion of these dear friends.

There had been a number of attacks on the Faith in the Moroccan press, but on August 10 the French newspaper *Le Monde* published an article headed "Inquisition in Morocco," which drew forth a reply in a Moroccan paper. On August 22 the Hands asked the United States National Spiritual Assembly to make representations to the Moroccan diplomatic missions in Washington and at the United Nations to make clear to them the non-political character of the Faith, its world-wide extent and true nature, as it was evident that the authorities in their country had been misinformed on these points.

At last, on October 31, after more than six months of imprisonment, the fourteen accused were arraigned before the Regional Court of Nador which reviewed the accusations and committed the prisoners for trial before the Criminal Court of the same town on the charges of (1) rebellion and disorder, (2) attacks on public security, (3) constitution of an association of criminals, (4) constitution of an illegal association and (5) attacks on religious faith.

### Public Attitude Becomes Favorable

Contrary to the expectations of the enemies of the Faith, the reaction of the general public at the initial hearing, having at first been indifferent, became steadily more favorable to the accused and more and more indignant at the nature of the trial.

Early in October it had been reported to the Hands residing in the Holy Land that the mullahs were inciting the ignorant against the Faith and that pressure was being brought to bear on local lawyers not to defend the Bahá'ís. The non-Bahá'í parents of the ac-

cused were also being used to try to persuade them to renounce their faith.

In view of these developments and the lack of response from official circles in Morocco, the Hands cabled certain national spiritual assemblies to contact Moroccan representatives in their countries and also contact was established with the ambassadors of certain countries in Morocco, requesting the aid of their good offices on an unofficial level. The aid of other influential bodies was also obtained, particularly that of the International League for the Rights of Man whose chairman, Roger Baldwin, wrote to the Minister of Justice in Morocco.

On December 10 the trial in the Criminal Court of Nador opened, the accused being defended by four of the most able lawyers in Morocco who were advised by two Bahá'i lawyers. It quickly became apparent that no attempt was being made to prove the five charges of the indictment, rather were the accused being charged by the presiding judge with not conforming to the practices of Islám, to which the accused explained that, as they were Bahá'is, these practices did not concern them.

"So you believe that this Religion follows Islam?" "Yes."

"Then it abrogates Islám."

"It rather renews Islam."

"How does it renew Islam whilst it has changed prayers, fasting, pilgrimage, etc.?"

"It renews Islâm in the same way as Islâm renewed the Christian Religion."

The trial was thus seen to be a direct attack on the Bahá'í Faith and its followers as such and involved the far-reaching question of whether a Muslim may change his faith or not. In a specific instance of a Muslim becoming converted to Judaism, the Minister for Islamic Affairs, Allal El Fassi, had publicly declared that he had nothing to say against it. For this reason, and because he had instigated the prosecution of the Bahá'ís, the defending counsel requested that Allal El Fassi be called as a witness. This the court refused.

Finally, on the grounds that the prisoners were being interrogated on matters that had nothing to do with the five counts of the indictment, the defending lawyers refused to plead any further and withdrew from the court.

### A Shocking Announcement

The verdict of the trial and the sentences imposed were:

Sentenced to death:

Muhammad Muhammad 'Alí Al-Kabdáni, 23 years of age, unmarried, schoolteacher.

Muhammad Ba-Arafa Ma'anan, 29, unmarried, inspector of police.

Fu'ad Muḥammad Javad At-Tahhan, 38, married, three children, school director.

Imprisoned for life:

'Abdu'l-Azíz 'Abdu'lláh Al-Waryashi, 22, married, no children, school bursar.

Muḥammad Al-Jabbání Al-Ḥassan, 24, married, one son, teacher.

'Abdu's-Salam Al-Haj Salim As-Sabti, 31, married, instructor.

Muhammad Muhammad Sa'id Al-Baggali, 20, unmarried, tailor.

Muhammad Ahmad As-Sabti, 32, married, one child, cashier.

Imprisoned for 15 years:

'Abdu's-Salam Milwad Ash-Shukrí, 28, married, one child, state official.

The announcement of these sentences came as a thunderclap. The response from the press of the world was immediate and indignant. By a curious irony of fate the new Moroccan Constitution guaranteeing freedom of religion had only recently been overwhelmingly accepted by a national referendum, and on December 7, three days before the trial opened, Morocco had voted in favor of a United Nations Resolution for a draft convention on the elimination of all forms of religious intolerance.

In view of these events and the reputation of Morocco for religious tolerance, the widespread reaction was one of stupefaction at this resurrection of a medieval inquisition in the twentieth century. One Moroccan newspaper wrote on December 17: "It can be seen that there is no question in this affair of any accusation other than that of having embraced a new Faith. A right which Allal El Fassi has recognized in his time in connection with a Muslim converted to Judaism.

"'The purposes of God are inscrutable,' the severity of this verdict and its intransigence are, on the contrary, very clear. The attachment of Morocco to the Charter of the United Nations, to the Declaration of Human Rights, which has been many times proclaimed; the recent vote of our representative at U.N.O. supporting a proposal recommending the elimination of all discrimination and of all racial and religious intolerance; the fundamental principles of our Constitution are all diametrically opposed to such a trial and such a verdict.

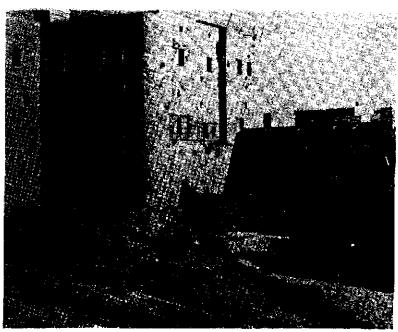
"There is no doubt that the Nador affair will provoke profound repercussions here and abroad and that it will disappoint all those who thought that liberalism and tolerance were one of the brightest gems of Morocco."

This was followed by a long, most excellent article describing the Bahá'í Faith. In response, Allal El Fassi wrote two articles attacking the Faith and threatening to institute legal proceedings against the writer of the above articles. The reply of the paper's editor to this threat was to open a column headed "Tribune" inviting his readers to submit any articles they wished on the Bahá'í Faith. A subsequent edition of this paper carried articles favorable to the Faith occupying almost a whole page, including a feature in which Allal El Fassi's description of the Faith was set side by side with the description from Larousse Encyclopedia.

### Widespread Efforts at Redress

Immediately upon receipt of the news of the verdict an office was set up in a New York hotel where 'Abdu'l-Bahá had once stayed, where the work of obtaining redress for these innocent Bahá'ís could be organized. Since then a group of believers has been working there day and night.

All efforts to obtain an unbiased hearing based on constitutional law having failed, and pending the out-



The "Most Great Prison"—'Akká. The two windows at upper right are those of Bahá'u'lláh's cell.

come of the appeal, the Hands authorized national spiritual assemblies throughout the world to obtain widespread publicity in the press. Approaches to various governments were authorized, including a telegram from the British National Assembly to Queen Elizabeth II. The Bahá'í International Community wrote to U Thant, the Secretary-General of the United Nations, and other dignitaries, and, quite independently, the British U.N. Association cabled U Thant requesting his intervention. The United States National Assembly made strong representations to high government officials on behalf of the United States Bahá'ís.

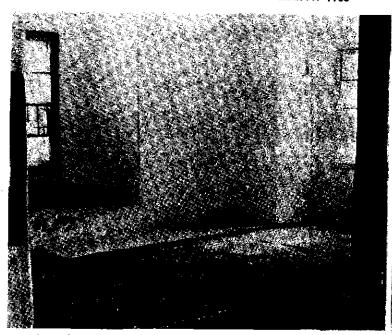
As the session of the General Assembly of the United Nations was to close on the evening of December 21 telegrams were sent to thirty-five delegations appealing for help under the Genocide Convention, which is part of International Law.

The next day, causing widespread consternation, a report appeared in the Observer of London that the death sentences were to be carried out the following Wednesday, Christmas Day. Immediately most national spiritual assemblies were asked to cable U Thant. Fortunately this report turned out to be in error.

Since that date the stream of comment in the press of the world has swelled far beyond anything that was produced by the Persian persecutions of 1955, and assistance has been forthcoming from influential people in many lands, including the International Commission of Jurists which is considering sending an observer to the appeal trial at the end of January.

On January 1 all national and local spiritual assemblies were asked to cable the Sultan of Morocco appealing for justice, an action that should leave no doubt in the minds of the authorities of the world-wide spread of the Faith.

Then, on January 2 it was announced over Monaco Radio that Allal El Fassi and two other cabinet minis-



Bahá'u'lláh's cell in the prison at 'Akká, where He spent so many months.

ters of Morocco had had to resign. This cabinet crisis had a number of causes, of which a prominent one was the furore which had been aroused by the Nador trial.

That is how the situation stands at the moment, pending the hearing of the appeal at the end of January or early in February. News has just arrived that it was again possible for the Bahá'is, on December 24, to visit the prisoners, who are showing exemplary fortitude under great stress. Indeed one of them, Fu'ad Tahhan, the Syrian pioneer, bewailed the fact that his sentence had been appealed against, for this, if successful, would deprive him of the bounty of martyrdom.

As we stated in our last News Letter, such attacks on the Faith are only to be expected following great victories in teaching, and, as we can already witness, the fruits of the attacks are still further victories which excel anything we could have achieved without them.

From the beginning of this affair the sole aim of the Cause has been to obtain justice and liberty for the persecuted Bahá'is. At no time have we wished to bring the Kingdom of Morocco into disrepute, but the intransigence and unwisdom of the enemies of the Faith in that country have themselves aroused the attention and censure of the whole world, and have forced the Bahá'i community step by step to the point where our only recourse was to appeal to the highest international authorities and to the good will of the masses of mankind. Thus the enemies of the Faith find themselves now bereft of their power and facing the fact that they have blazoned the name of the Faith not only to the entire population of Morocco but from end to end of the world.

—International Bahá'í Council World Center of the Faith January 19, 1963

# 'Amatu'l-Bahá Rúḥíyyih <u>Kh</u>ánum Visits Luxembourg

Luxembourg experienced the great blessing of a visit from 'Amatu'l-Bahá Rúhíyyih Khánum, who was in the country for a conference called by the European Hands, December 7-9. She was accompanied by International Council member Miss Jessie Revell.

Also attending the conference were three Hands for Europe: Mr. Balyuzi, Dr. Giachery, Dr. Mühlschlegel; Hand for the Western Hemisphere Dr. Grossmann, fourteen European Auxiliary Board members and fifty members of the various national assemblies. Following reports to the Hands, the conference consultation centered on ways and means to complete the goals set by the beloved Guardian in order to help bring his Crusade to a victorious conclusion.

Saturday evening in the conference room of the Hotel Kons, Rúḥíyyih Khánum addressed the Bahá'ís in general — not only those from Luxembourg but from other countries as well, who had heard that she would be present and hurriedly gathered.

Speaking in English, the distinguished visitor began by saying: "I am thinking how happy Shoghi Effendi must be, because, after all, your being here, and the work you have achieved, is really Shoghi Effendi's victory! He took over the prosecution of 'Abdu'l-Bahá's Divine Plan after the passing of 'Abdu'l-Bahá in spite of his own sorrow, his own broken heart and his own sense of inadequacy, which, I assure you, was in the early days much stronger than the Bahá'ís realize. But he forged ahead, and he gave us the Bahá'í world. He gave us the present fifty-six national assemblies; he gave us the thousands and thousands of centers, the mass conversion that we now have. All are the gift of Shoghi Effendi! If he had not emphasized . . . that this phase must be characterized by mass conversion, we would not have had the results that we have today, and we would not be facing this Most Great Jubilee in just a few months with such joy and such infinite gratitude in our hearts."

On Sunday, in the Buffet de la Gare, about 165 believers and their guests gathered for dinner with Rúhíyyih Khánum. In the main she addressed the guests, in order to show them in an amusing and masterly fashion how to overcome the difficulties of accepting the Bahá'í Faith. The talk was translated into German, with many asides and remarks in perfect German by the speaker herself.

Later, consultative sessions continued far into the night. Then, the visiting believers regretfully left the great spiritual magnet to return to their homes with renewed dedication and confidence.

Luxembourg had the added privilege of 'Amatu'l-Bahá Rúḥíyyih Khánum and Miss Revell at the Feast of Questions, for which the friends of the four communities gathered in the Ḥaziratu'l-Quds. After the devotional period, Rúḥíyyih Khánum again addressed the friends. Her words were translated into Persian, with many fluent interpolations by the speaker herself in

the same language, to the intense delight of the Iranian pioneers. She greatly encouraged and moved the friends, who, as always, were overwhelmed by the example of her sacrifices to the Cause of God, and her matchless services to the beloved Guardian.

Truly Luxembourg must have been shaken to its foundations by the concentration of spiritual energy which was generated throughout the week end.

# Holy Relics Repositioned in Wall of Sydney Temple

In a simple but solemn ceremony at the Australian House of Worship, Hand of the Cause H. Collis Featherstone placed the holy relics in the foundation wall of the building on December 1. The ceremony, attended by the members of the National Spiritual Assembly and other believers, included prayers and readings from the Holy Writings.

The relics had originally been placed in the center of the Temple auditorium floor, and were moved at the suggestion of the Hands of the Cause in the Holy Land.

# Special Request from Hands Recalled

The Hands of the Cause in Haifa feel that it is unsuitable to take photographs of people when they are in the court immediately surrounding the monument at the grave of the beloved Guardian. This applies both to people who are in the photographer's party and to people who are not. All believers who visit the grave are consequently asked to refrain from this practice.

# U.S. Covenant-Breakers

# Removed by Hands

On January 29 the Hands of the Faith in the Holy Land expelled Reginald (Rex) King, his wife Myrtle, and his sons Ted and Eugene, based on Mr. King's own evidence that he and his family are supporting the false claims of Mason Remey. All correspondence and association by Bahá'ís with any member of this family is now forbidden.

# Covenant-Breaker in Chile

### Is Expelled

At the request of the Hands residing in the Holy Land, the Hands of the Western Hemisphere have announced the defection of Fabien Guillon of Santiago, Chile, and her expulsion as a Covenant-breaker. All association with her is forbidden.

# Hand of Cause Spurs Mass Conversion in Central and East Africa

Hand of the Cause Enoch Olinga visited the Central and East African region from the end of May to mid-October. During his stay in the area he traveled continuously; first, in Uganda, then in Kenya and Tanganyika, then back to Uganda, and finally to the Congo. His meetings with the friends, wherever he went, were a source of stimulation and consolidation; and his teaching work brought outstanding results.

**UGANDA** Mr. Olinga's visit here was divided into two periods: fifteen days in June, and three weeks in August-September. The first period was spent in the Districts of Teso and Lango; the second, in Bukedi, Bugisu and Busoga. Before his traveling began it was agreed by the teaching committees that Mr. Olinga should speak to both Bahá'ís and non-Bahá'ís, making every effort possible to teach and confirm new believers.

Throughout the entire five weeks, spot announcements were made periodically on the radio in the appropriate vernacular languages, to publicize the meetings. Twenty thousand handbills, including Mr. Olinga's photograph, a brief story of his life, the timetable of his meetings in each district and an invitation to attend, were given out wherever he was to speak. In all districts, the county, sub-county and village chiefs were informed and formally invited to attend meetings. The county chiefs were invited by special letters personally delivered by a representative of the Uganda Teaching Committee. In each area where one of the meetings was to be held, two traveling teachers were sent a week in advance to make necessary preparations; and to remain in the area for about a fort-

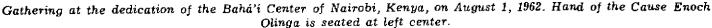
night after his visit, to do follow-up work. In each district local believers accompanied Mr. Olinga on his travels, and in many places he stayed in the homes of the friends. Throughout the tour one or another representative of the Uganda Teaching Committee traveled with Mr. Olinga.

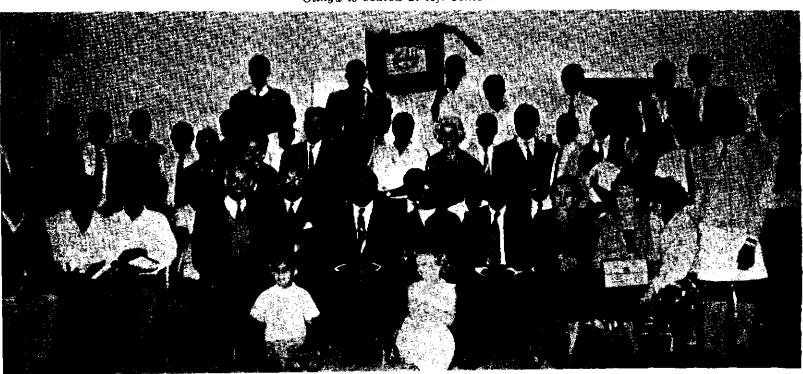
While in the country Mr. Olinga attended the Uganda Independence celebrations. He was officially invited to the Independence Tattoo, the Independence Ceremony and the Governor's Garden Party. He was interviewed three times on Radio Uganda, and the newspaper carried a long article about him and his tour.

A total of thirty meetings took place, attended by more than 6,600 people and resulting in over 500 declarations!

The report from the Uganda Teaching Committee speaks enthusiastically of Mr. Olinga's visit as follows: "His teaching methods have been a real lesson to us all. His relatively short talks attracted the interest of the audiences; and his long, detailed and truly inspiring answers to specific questions touched on almost every aspect of the Faith. He is a truly inspired question-answerer! His willingness to stay with the friends during the night hours, talking, answering questions, watching the entertainments which they put on for his benefit, singing, sharing their meals, all had a wonderful effect. The friends have a great love and respect for him, and they are proud that he is the first Hand of the Cause of Africa."

KENYA Mr. Olinga's visit to Kenya was made in two periods of a week each. His talks in Tiriki, Nandi











LEFT: A piece of plaster from the fortress of Máh-Kú is presented to the Center by Mrs. 'Alà'i. MIDDLE: The speakers who participated in the dedication ceremonies. RIGHT: On behalf of the Regional Assembly of Central and East Africa, the treasurer presents a Persian rug.

and Nyangore, Nyanza Province, were received with tremendous enthusiasm, resulting in 150 declarations and the completion of three new Bahá'í Centers in that area.

He then proceeded to Kisii. Special teachers were sent the week previously to spread the news of his coming, having first obtained written permission from the local District Commissioner. On their way they met with some followers of a political party who demanded that the Bahá'is join their party. When they were told that Bahá'ís do not involve themselves in politics, they became very angry and took away the District Commissioner's letter of credential. When informed of this, the District Commissioner sought out the politicians and angrily reprimanded them, demanding that his letter be returned to the Bahá'ís. When Mr. Olinga and his party arrived they learned that the Bahá'í meeting place was only a few yards from where the political party was holding a mass rally two hours later. When the Bahá'í meeting began, it attracted large numbers of the people who had come for the political rally. After a short talk and question period, Mr. Olinga attempted to close the Bahá'í meeting, not wanting it to conflict with local events; but he was prevented from doing this by the politicians, who were now deeply interested in the Faith. Eventually the rally got under way two hours late, the tribal leaders having waited patiently until the Baha'i meeting finished. This particular meeting resulted in about 450 declarations.

Talks in Nairobi, Mombasa and Wundanyi completed the first part of the Hand's visit in Kenya. After a visit to Tanganyika, he returned to Nairobi on August 1 to dedicate the newly completed Bahá'í Center there. This project 'Amatu'l-Bahá Rúhíyyih Khánum had initiated by turning the first sod, a year earlier. The second part of Mr. Olinga's visit to Kenya included large, enthusiastic meetings in the new Bahá'í Center in Kabras, a spot which he designated as the spiritual heart of Kenya.

TANGANYIKA Here Mr. Olinga, whose tour had been announced on the radio and in the local newspapers, addressed gatherings at Usambara Estate, where about 1,400 people heard him; at Dar-es-Salaam, where two meetings were held; at Kivukoni College and at Mnazi Mmoja attended by over 150 people. His presence and his message were deeply appreciated by all who heard him.

CONGO The report of Enoch Olinga's visit to the Congo, during the month of September, is full of accounts of happy gatherings of the friends, of songs of praise of Bahá'u'lláh, of tales of adventure and sacrifice of the believers, and of coming together in prayer for the unity of mankind. The tour began with three days at Miki, where Mr. Olinga and his party arrived at 4:00 a.m., and were greeted lovingly by more than a thousand Bahá'ís, who had waited up for their arrival. Then on to Mikiaina, Kangure and Lulingi.

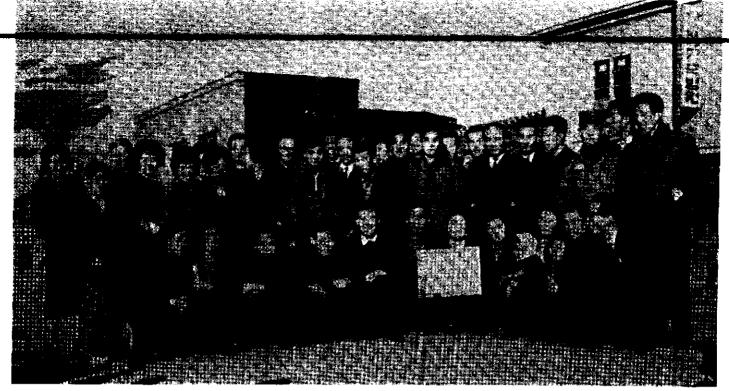
The Lulingi community was opened by three ladies who immigrated from Kabwali. The villagers paid no attention to them at first, because they were females. One of them returned to their home for help; but received none. She did bring back, however, half of a Swahili prayer. She and her friends then began to pray day and night to Bahá'u'lláh, seeking for His aid to form a Bahá'í community. One morning a young man came to them and said he wanted to know about their religion so that he could teach it in the village. There are now over sixty-five Bahá'is in Lulingi, who, when they heard of the visit of the Hand, arose and prepared a road to enable his car to get to their village, which is five miles from the main road.

Lulenge, Balaka, Usumbura, Kiriba and Lubalika were also the places of enthusiastic gatherings with Enoch Olinga. At Kaboke, the center of the Faith in the Congo, the largest gathering known as the Kaboke-Kabumbe Conference was held, September 17-21. Bahá'ís traveled long distances to attend this meeting and some came from the new country of Burundi.

About 8,800 Bahá'ís and 1,500 non-Bahá'ís heard Mr. Olinga during his tour of the Congo. The meetings were held in ten different locations; and the largest attendance was at the conference in Kaboke, with 3,850 Bahá'ís and 463 guests.

There are now 196 local assemblies in the Districts of Mwenga, Fizi, Uvira and Bushi in the Congo; and a total of at least 20,410 believers.

The Bahá'ís of Central and East Africa, by their loving and enthusiastic reception of Enoch Olinga, have shown their deep appreciation of the enormous service he has rendered them and the unceasing effort he has made — to the point of exhaustion — on their behalf. "Wherever he went the blessings of God were brought to the people of those regions," and the Cause of Bahá'u'lláh was advanced.



Teaching conference held in Kyongju, Korea, December 29 and 30, 1962, which resulted in the enrollment of nineteen adults and one youth, and the immediate establishment of a local spiritual assembly.

# Progress of the Faith Surges Forward in Korea

Kyongju and Pusan in the southeastern Taegu area of Korea and the southwestern islands near Mokpo have been the scenes of amazing teaching successes in recent months.

Kyongju, the ancient capital of Korea, near which are located most of the historic tourist sites, was the first city to be converted to Buddhism and has been the seat of Korea's highest cultural achievements. Its ancient population once estimated at one million today numbers 70,000. This city, first opened to the Faith by William Maxwell, Jr., and Lee Yoon-Sup, was chosen as the location for a teaching conference the end of December 1962 which resulted in the enrollment of nineteen adults and one youth in one day, December 30.

The initial event leading to these results was a contact made with a city employee in July. Weekly firesides were begun in September, culminating in the plans for the conference and these twenty new believers. The conference itself was dramatically opened by the city's mayor who presented a "Kamsajang" (certificate of appreciation) to William Maxwell, expressing gratitude for bringing the Bahá'í Faith to Kyongju, which is a de facto recognition of the independent character of the Faith.

Although planned primarily for the Bahá'ís and contacts of Kyongju, the conference was attended by fourteen believers from Pusan who were able to meet the necessary expenses by bringing their own rice for their meals and cooking it themselves. Also present were three believers from Seoul: William Smits, John McHenry III and Song Tae Am; and Kim Chang-Zin from Suwon.

One of the most inspiring highlights of the conference was a brilliant speech by a middle-aged lady

with minimal education on the station of the Bab, the significance of the events of His life and His relationship, not only to Baha'u'llah but also to the preceding Manifestations of God. The concluding event was a unity luncheon of forty Baha'is and five of the senior policemen of the city.

The impressive enrollment ceremony arranged for the twenty new believers was conducted by Kim Chang-Zin and the secretary of the national teaching committee, Suh Byong-In. Following their enrollment the first local spiritual assembly was elected.

William Maxwell, Jr., who reported this conference and the following developments, wrote that these achievements in Kyongju were actually the result of the teaching efforts of the first Bahá'i contact, Yang Jae Kyong, chief tourist officer of the city, and a former devout Christian. It was he who spread the message of the Faith to practically every inhabitant of the city through letters and circulars, and who made all the necessary arrangements for the firesides and the conference. Many of the new believers are important civic and cultural leaders.

When the American pioneers to Pusan, Mr. and Mrs. Dale Enger, left that city in August to teach in Taipei, Taiwan, there were twenty believers but by the end of December the number had increased to fifty-four with fifteen more preparing for enrollment.

One of the Pusan Baha'is who is now pioneering in his native village, explained at the Kyongju conference that since the lifting of the curfew the devotional services, the classes for inquirers, for enrollment and for deepening in the Faith, as well as preparation for pioneering often continue past the midnight hour. Four of the older believers add to these meetings by ex-

#### BAHA'I NEWS

plaining some of the deeper teachings from the Bahá'í writings not yet translated into Korean, and a score of posters have been devised to assist in visual presentation of certain subjects.

One of the chief undertakings of the local Spiritual Assembly of Pusan has been to sponsor three pioneers for teaching in their remote native provinces for periods of three or four weeks, to be followed by large conferences supported by delegations of believers from Pusan. Prior to sending the pioneers to these villages the assembly wrote letters to the residents inquiring whether they would like a conference and numerous affirmative answers were received before the pioneers set out on their assignments on New Year's Day.

Several Pusan believers have also visited the islands on the southwest side of Korea where they found some of the believers unknowingly breaking Bahá'í laws. Following consultation, the local assembly wrote encouraging letters to each of the believers who now number about one hundred, reviewing for them the obligatory laws of Bahá'u'lláh and other vital teachings.

Over the week end preceding Christmas, William Smits and John McHenry III of Seoul together with one of the Pusan believers conducted a teaching conference on an island near Mokpo. The new Bahá'is on two islands on their own initiative formed two local spiritual assemblies, bringing the number of island assemblies in Korea to three.



The new Bahá'ís of Kyongju with the two pioneers who opened the city: Lee Yoon-Sup, standing second from left, and William Maxwell at extreme right.

On the island of Husado there are ten believers and forty-one persons preparing for enrollment. The assembly chairman estimates that within a few weeks the entire island will be Bahá'í.

Kajido Island has fourteen believers, and Koahdo thirty-six. Mr. Smits who opened this area claims that this is only a beginning, that the islands are vying with each other in increasing their membership, and that as one travels from island to island, farther and farther from the mainland, one finds increasing receptivity to the teachings of Bahá'u'lláh.

## Additional Goals Fulfilled in Australia

Through the enrollment of four new believers and the transfer of two home-front pioneers, it was possible to form the Spiritual Assembly of Warringah, the civil area within which the Mother Temple of the Antipodes is located. This achieved another Crusade goal, and the new assembly will aid greatly in realizing the tremendous teaching potential in the vicinity. Firesides, already held regularly at the caretaker's cottage, are attracting great interest.

Three additional assemblies have incorporated, making a total of eleven in Australia. To this figure should be added three incorporations in New Zealand for an overall total of fourteen of the nineteen specified by the Guardian for Australia and New Zealand.

## Dr. Raymond Piper, Well-Known Friend of the Faith, Passes Away

The death of Dr. Raymond F. Piper on December 31, 1962, in Syracuse, New York, removed a real and highly valued friend of the Faith. Over the years he had spoken many times for the Bahá'ís in various parts of the United States, and in 1944 he was the guest speaker at the banquet held during the U.S. observance of the Centenary of the Declaration of the Báb.

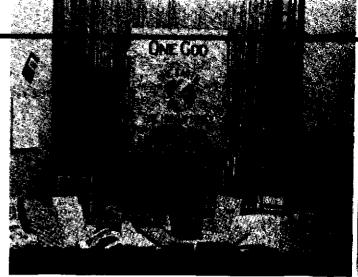
Articles by Dr. Piper were published in World Order

Magazine as well as in The Bahá'í World. Before his retirement a few years ago, he always included the Faith in his courses on comparative religion at Syracuse University.

Three youngsters of the Punan tribe, children of believers in Brunei, British Borneo. Although the Punan is a wandering and most primitive tribe, a number of its members have embraced the Faith.







LEFT: Mrs. Mayberry addresses a gathering in Belize, British Honduras. RIGHT: One of the store windows arranged with Bahá'í literature, publicly displayed for the first time in the country.

## British Honduras Benefits from Visit of Board Member

For the week-long visit last November of Auxiliary Board member Mrs. Florence Mayberry of Mexico, the believers of Belize, British Honduras, rented a vacant store on a main business street. This provided a place for public meetings and for the friends to gather, and also an opportunity for the first public display of Bahá'í literature in the country. Included in the proclamation effort was a radio interview with Mrs. Mayberry.

## Answering the Question, "What is New in the Baha'i Faith?"

During a Victorian State Conference (Australia) the topic of answering questions was considered, taking as an example of the typical question: What is new in the Bahá'í Faith? Isn't it enough if one realty follows the teachings of Christ?

This question was considered in terms of what should be said, and how it should be said.

### The Explanation

Religion is basic to man's nature, and is unchanging from century to century. It must operate in two worlds, however: the spiritual and the material.

The material world constantly changes, while the spiritual world changes only in the depth of understanding with which we regard it. Religious laws expressed in terms of the material world constantly change their guise, so that they achieve the same beneficial results as the demands of the material world change. Religious laws expressed in terms of the spiritual world never change.

Thus the Bahá'í religion is not a new religion but religion renewed, the faith of Christ for the modern age. The Bahá'í should point to the similarities between religions and show how the differences arise from the needs of new social conditions and a greater capacity in man to respond to deeper levels of spiritual guidance.

The Faith is not different from Christianity; it is its fulfillment. The basic aim of religion is to teach one to love God and his fellowman; this aim is not lost but furthered when a different method of teaching is used in a more sophisticated and materialistic age than met the message of Christ.

#### How to Make the Explanation

The important thing is to find out what the person means when he asks the question. The Bahá'í can draw him out by asking him about his views on it, and what caused him to ask the question. He should be given a straightforward answer to his question and not fobbed off on to some other topic.

However, it should be remembered that most people ask a conventional kind of question because they feel shy or strange about asking the one their heart is seeking.

A simple sincere response, given in one's own words, is better than too hasty use of books and pamphlets. The sincerity of the believer's religious feeling strikes a responsive chord and impresses the contact with what the religion means to one in his own situation.

Everyone wants to be loved and to be happy. The Bahá'í should surround the contact with love and happiness, both in his own relationship with him, and by bringing him into the love and unity of the group.

The sun gradually warms the snow until it flows into the lifegiving waters of the river. Too sudden a heat can cause a flood and too meager a heat, only a trickle of water. The contact must not be pushed or held back but given an atmosphere of love and happiness in which he can do his growing for himself. In such an atmosphere he is helped to experience the spiritual awakening which is necessary to religious belief.

We should open our spiritual eyes so that we see God's handiwork in everything and can convey our belief and happiness in His All-Encompassing Presence to the seeker.

(From Bahá'í Bulletin of Australia)

#### BAHA'I NEWS

At right: Indian students from first indigenous school, together with friends, as they viewed the Panama Canal locks.

At right, below: Students at Panama's first indigenous school. Included are nine Kuna Indians and ten Guaymi Indians with teachers Alan and Ruth Pringle and Donald Witzel (in background).

Two Baha'i Schools Conducted in the Republic of Panama



### FIRST INDIGENOUS BAHÁ'Í SCHOOL

Held in Panama December 9-22, this first school for the indigenous believers of the country drew nine Kuna Indians from the San Blas Islands and ten Guaymi Indians from Chiriqui Province, representing widely scattered island and mountain villages, for two weeks of concentrated study, educational trips and social activities.

The sessions were officially opened on the morning of December 9 by Kenneth Frederics, chairman of the National Assembly, with most of the Assembly members present. A reception was held in the afternoon, attended by about eighty people. Supper was followed by the showing of color slides of previous Bahá'í activities.

Daily classes, 9 a.m. to 5 p.m., were given on spiritual qualities, administration, and health and hygiene, with participation by fifteen teachers from Panama City, Colón, Canal Zone, David and La Concepción. Also, there were workshops on the formation of local assemblies, election of officers and conduct of Nineteen Day Feasts. Many non-Bahá'í Kunas visited the school, including a Kuna chief. Four new Choco contacts also made a visit.

The USIS for Panama furnished films on health, Indian culture, agriculture, etc., used on three evenings. Students attended firesides in Panama City and the Canal Zone, and were invited to the homes of the friends for dinner. The Canal Zone community entertained the pupils with a barbecue and social at the Center. A tour of the Canal Zone Museum and locks was arranged, and a ride on the Canal Zone government launch from Pedro Miguel to Gamboa ended with a picnic at Summit Gardens.

All of the students attended the Human Rights Day celebration, which was held in the Canal Zone Center. This was a joint meeting of the communities of Panama City and the Canal Zone with Alfred Osborne as speaker and Adolphus Holder giving the translation. The communities of Colón and La Chorrera were also represented in the audience.



The school closed with graduation on December 22, when diplomas were presented to the pupils. One by one each rose to offer words of appreciation and of inspiring plans for going out to conquer for Bahá'u'lláh. The evening concluded with a "despedida."

## SECOND ANNUAL SUMMER SCHOOL

Santiago was the site of the second summer school of Panama, November 24-25. Eleven communities from many areas were represented, partaking of the fine spirit of comradeship as well as the more serious aspects of the courses. Present were six Guaymi Indians, five of whom are traveling teachers, and two Kuna Indians, one of whom is also a traveling teacher.

In addition to the regular sessions of the school, many stories of the life of 'Abdu'l-Bahá were told by Frederick Berest and Annette Frederics. A public meeting on Saturday evening attracted several contacts, two of whom returned Sunday for the entire morning session.





LEFT: Segment of audience listens intently during one of the proclamation meetings in Foundation Hall of the Wilmette Temple. RIGHT: C. C. Cheng of the Chicago community reads a prayer; seated at left is the speaker, Winston Evans, and at right the chairman, Hugh Chance.

## Public Proclamation Increases on the U.S. Home Front

During this Bahá'í year extensive proclamation programs have been carried out, as recommended by the National Assembly, in five areas of the country. As in Seattle, reported last month, each of the campaigns called for tremendous effort in planning and execution. Each was an effective means of telling the public about the Faith, utilizing radio, TV, newspaper advertising and publicity, invitations, posters, car cards and literature displays. All of the areas had large public meetings with well planned follow-up, which included additional public meetings, firesides, open meetings at Bahá'í Centers, picnics and so forth. Most followed the suggestion that members of minority groups be included in public programs.

In some cases several communities joined forces, making the project truly cooperative; not only providing greater public coverage, but also giving the believers the rewarding privilege of working together. New contacts were thus able to become acquainted with believers in their own communities, surrounding the city where the large meetings took place.

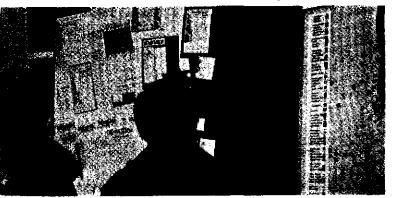
**TEMPLE AREA** Four public meetings were held in Foundation Hall of the House of Worship, with Winston Evans as speaker for the first three and H. Borrah Kavelin for the fourth. A number of nearby communities carried out special teaching plans during and after

the month-long campaign. The printed programs and a display in the corridor listed the firesides within a considerable distance.

ANN ARBOR, MICHIGAN Four public lectures were given on the campus of the University of Michigan by Winston Evans to audiences estimated at 60% non-Bahá'í. This was a cooperative effort involving several communities as well as the Bahá'is on campus. Letters were sent to about 235 ministers, priests and rabbis, and to each of the religious organizations at the university. The latter also received a copy of the letter sent to their clergy, and an offer of Bahá'í speakers for their meetings. A large poster was placed in the busiest spot on campus, now being used to advertise weekly student meetings. Each of the six campus book stores accepted a dozen Bahá'í books on consignment, and there was a display of free literature in a main corridor of one of the large classroom buildings. In the Ann Arbor public library the newer Bahá'í books were displayed on a "Special Feature" shelf, and all were checked out within two days.

LOS ANGELES, CALIFORNIA The proclamation started with a large meeting commemorating 'Abdu'l-Bahá's visit to the city in 1912. Robert Quigley was the speaker, and present were two ladies who had met

Guests examine a display in the corridor outside of Foundation Hall after a meeting in the proclamation series held at the House of Worship in Wilmette.



Panelists presented "The Promised One Is Come," at a meeting in Fort Myers, Florida — one of many proclamation efforts sponsored on the local level.



'Abdu'l-Bahá — Mrs. Flora Clark and Mrs. Edith Camp. The community then continued its program with other meetings, and is now holding cooperative firesides.

SAN FRANCISCO, CALIFORNIA In spite of the worst storm in history a sizable audience attended the anniversary celebration of the Master's visit, inaugurating the proclamation, at which Paul Pettit spoke. The gathering was well supported by the friends, some traveling 200 miles, and one group even chartered a bus. Four young Mormon ministers were most attentive and stayed to talk later with the speaker. Many of the guests lingered for over an hour to hear more about the Faith, and then a large group adjourned to a restaurant for coffee and continued discussion. Additional meetings have been held, including two on November 4 at which Amoz Gibson and

Robert Quigley alternated as chairman and speaker.

In addition to the foregoing areas, many communities across the country, even across the Pacific to Honolulu and Kauai in Hawaii, have made extensive proclamation efforts. Some were carried out by a single assembly, while others involved the cooperation of several communities. The mass media and other publicity means, mentioned earlier, were used to the extent that was possible and practicable.

Now the emphasis is on follow-up — to capitalize on the great amount of publicity and the large number of contacts who have demonstrated continuing interest and on concentrated teaching in order to vastly increase enrollments in the brief period remaining before the close of the World Crusade.

## Teaching Work Progresses in Hawaiian Islands

On November 24 in Honolulu a special meeting of representatives from all the islands was called by the National Assembly so that the secretary, Hugh Chance, could consult with them about teaching, follow-up and mass declaration. Hawaii has been designated as one of the areas where mass declaration could be expected — toward the goal of 10,000 new believers.

Some of the conclusions were: Coordinated teams of speakers will be sent to all fertile areas. All islands will share talent and Bahá'í-power. Special programs will be developed for specific groups, such as Filipinos, Hawaiians, etc. A history of the Faith in Hawaii will be prepared for a series of articles in the press or a magazine.

The meeting produced an electrifying stimulus, and resulted in a flurry of activity and a highly charged State Teaching Conference the following week.

In December two teachers visited three Filipino Camps on Hawaii Island, and met with much enthusiasm and interest. They also spoke at a fireside in Pepeekeo, where contacts gathered from many homes in the area. As a result of this teaching work, thirtyfive Filipinos became definitely interested in the Faith.

The Honolulu community has been carrying out extraordinary public teaching during the year with splendid results, judging by the number of enrollments. The Honolulu Center is in constant use, and some large meetings have been held at McKinley Auditorium. Guest speakers in the past few months have included Miss Agnes Alexander, William Sears, Hugh Chance, Arthur Dahl and Robert Quigley. At one proclamation meeting forty written questions were submitted by the audience. The answers were given by a panel of Bahá'ís.

This encouraging note is taken from the Hawaiian Bulletin: "Our portion of this 'year of the 10,000' is set at 2600 . . . if each of the believers in the state brought one person per month into the Faith, we would surpass this goal by 200 at the end of four months. Additional dedication and sacrifice of time on the part of the believers could easily bring in two per month per believer. By Ridván, 14,175 newly re-awakened souls would have enlisted under the banner of Bahá'u'-lláh."

About a third of the community gathered on steps of the Honolulu Center during State Convention of Hawaii.



**MARCH 1963** 



Celebration of the anniversary of the Birth of Bahá'u'lláh was held at the home of a believer in Lucerne, Switzerland. A turkey dinner was followed by an appropriate spiritual program. Also celebrated was the declaration of the newest Swiss Bahá'í, seated at the far end of the table.

Window display in Vevey, Switzerland. Well executed, it served to acquaint many people with aspects of the Faith to which they might never have been exposed otherwise.



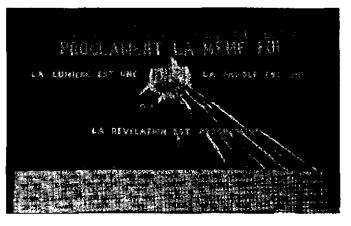
## International News Briefs

United Nations Day was celebrated in Luxembourg by a reception and buffet supper at the Ḥaziratu'l-Quds, followed by greetings and short talks explaining the special interest of Bahá'is in this world effort for peace and social betterment. During a refreshment period, music and other entertainment created a warm atmosphere for informal discussion of the Faith with the guests.

Two press photographers took pictures, and stayed to enjoy the event. Articles and reports about the occasion were given space in the local papers.

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Late in November the Bahá'ís of Neah Bay, Washington, with the assistance of an extension teaching committee, were hosts at a proclamation dinner on the Makah Indian Reservation. Following dinner, prepared by the Makah and Bahá'í women, Indian believer Eugene King spoke to nearly one hundred adults and chil-



dren about the Faith. His talk, embodying one of the Makah legends, was both direct and challenging.

The next day a fireside which involved use of a blackboard heightened interest and helped to offset opposition from a church element. A week later Sebastian LaChester, aged 76, enrolled, saying that he had "prayed every morning and evening since 1908 to be shown the right path." 1908 was the year the Indian church of which he was a member broke up, and he had never doubted that eventually the right way would come.

O

This year the Bahá'ís were invited for the first time to participate in an annual Friendship Tea sponsored by a number of religious groups in Peoria, Illinois. Scheduled for January 27. at a high school, the theme of the gathering was "Love Thy Neighbor." One of the local believers was a member of the planning committee, and in connection with the occasion the Faith was prominently mentioned in newspaper publicity as well as in radio and TV anouncements.

16





LEFT: On an inundated and bumpy highway, the secretary of the National Assembly and members of the National Teaching Committee of the Dominican Republic drove six hours in order to assist in the election of an assembly in Cabrera. RICHT: Bahá'ís and their friends gathered to celebrate the formation of the new administrative unit. Pioneer Fello Peña, whose devoted efforts resulted in twenty-eight enrollments in six weeks as well as the new local assembly, is fourth from left.

## BAHA'I IN THE NEWS

On December 29, in connection with the naming of a public elementary school in her honor, the Call and Post, Cleveland, Ohio, featured the life story of Mrs. Mary B. Martin, who became a believer in 1912. The article said that she was "the first Negro to serve on the Cleveland School Board," "a fearless board member in behalf of all citizens," "one of the earliest members of the Bahá'i Faith, a world-wide religious group" and, quoting from her obituary in 1939, "'We honor her for her sincerity, her nobility of character, her living faith in God and her genuine love for humanity."

C

On December 30 the widely circulated newspaper The Fresno (California) Bee published, as one of a series on various wedding customs, a feature article on the Bahá'í marriage of Margie Fortney and Paul Hanz. Accompanied by a large specially posed picture of the young couple reading the Bahá'í marriage certificate, the article covered the spiritual elements of a Bahá'í wedding in detail.

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An advance two-color folder announcing Chicago's World Flower and Garden Show said, in describing its attractions, "Garden of Bahá'í — Bahá'í House of Worship re-creates one of its loveliest Temple gardens." The U.S. National Assembly sponsored the display at the show, scheduled for an eight-day run from March 16 to 24.

C

The Miami (Florida) News of January 13 devoted most of the space in its weekly "Florida Living" magazine not to sun-country material but to an exciting illustrated story of a Miami family who traveled to Alaska as Bahá'í pioneers. Eight of the magazine's twelve pages — including the cover, and color as well as black-and-white pictures — were given over to the feature, which contained signed accounts written by the father of the family, Tom Baumgartner, and a son

First Spiritual Assembly of Cabrera, Dominican Republic, formed December 23, 1962. From the left: Teofilo Santos, José Concepción Peguero, Angel Suarez, Felix Joaquin Acosta Jr., Carlos Martinez Gonzalez, Rafael Rodriguez, Ramón Acosta Raposo, Eva Santos de Rodriguez, Juan Anibal Rodriguez.



— Mickey, aged sixteen. Topping it all off was a quarter-page box emphasizing the history and principles of the Faith.

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On December 22 the important Chicago Daily News ran one of its expert periodic write-ups on the Faith signed by religion writer Dave Meade. Under the four-column headline "Bahá'ís Back World Order" he harked back to 'Abdu'l-Bahá's 1912 visit to the city, then succinctly covered the principles and history of the Faith, ending with a reference to the London Jubilee which, he said, "will be the culmination of plans stemming from Bahá'u'lláh's dream for world order."

The January 17 edition of the Bradenton Morning Call (Florida) carried an interesting three-quarter-page feature story about the Faith based on an interview with Curtis D. Kelsey, member of the Auxiliary Board and chairman of the Manatee County Assembly. A large illustration of the Wilmette Temple dominated the page, and two smaller pictures were included—one of Mr. Kelsey holding Gleanings, which was identified in the caption.

О

The first (January 1963) issue of a new magazine of modest proportions called Saturnia, "a review of current efforts toward peace," devoted a page to "The Goal of the Bahá'i Faith: Unity of the Human Race." The article consisted almost entirely of quoted excerpts from Shoghi Effendi. The magazine is published at Eugene, Oregon.

## **Baha'i Publishing Trust**

The Bahá'í Community. Á summary of its Organization and Laws. Compiled by the National Spiritual Assembly of the U.S. This revised work is considerably expanded from the previous edition. It contains material from Trustees of the Merciful (now out of print) and other similar compilations. It is the basic handbook of administration for assemblies, groups, committees and all members of the community. 64 pps., 6 x 9, two-color cover on ivory antique stock.

Per copy ......\$.50 (Unit price remains the same as previous edition. Please delete group price in catalog no longer applicable.)

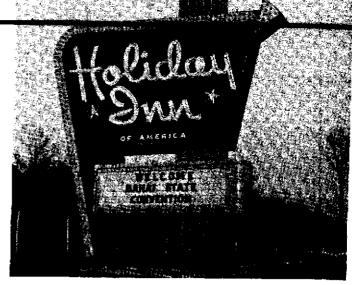
Your Experience as a Bahá'í. A revised and newly designed edition of this inspirational piece which discusses the relation of the individual believer to the Bahá'í community. Sent to new enrollees by the National Assembly, it is useful to all believers to reaffirm the true Bahá'í spirit for vital functioning in the community.

Per copy .......\$.20 (Unit price remains the same as previous edition. Please delete group price in catalog no longer applicable.)

Bahá'í Pocket Calendar. May 1, 1963 to April 30, 1964. Indicates all Feast and Holy Days, sized to fit billfold. Photo illustration.

Per copy																					
25 copies				•		,					 -	-	-		٠,		 		 \$.	1.00	)
100 copies	S				 								-		_	-	 	-	 .\$	3.00	)

NOTE: Minimum mail order for one or several items combined, \$3.00.



The Ohio State Convention, held at the Holiday Inn, Mansfield, was well advertised. The sign, put up by the management, was the largest for a long distance on a main east-west highway — visible for a quarter mile.

## Calendar of Events

**FEASTS** 

March 21 — Bahá (Splendor) April 9 — Jalál (Glory)

DAYS OF FASTING March 2 to 21

HOLY DAY

March 21 — Naw-Rúz (Bahá'í New Year)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS March 29-31

## Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

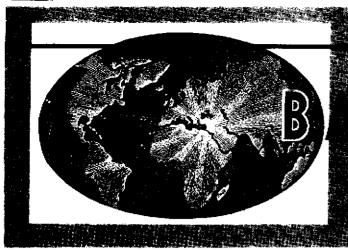
Sunday, March 17 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Baha'i News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

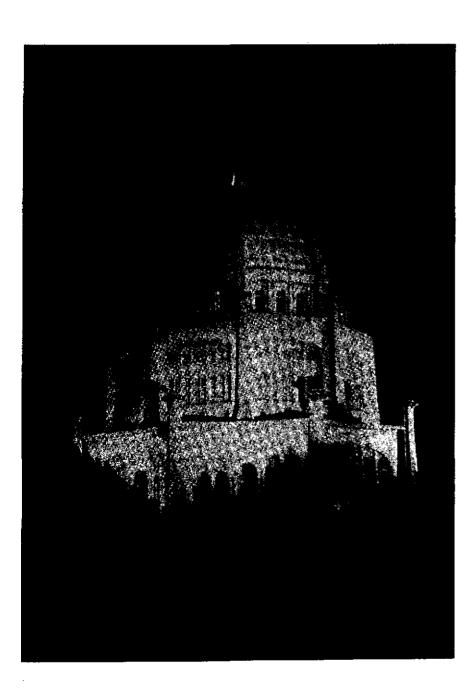
Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.



No. 385



APRIL 1963



## Ridván

1863

Most Great Festival . . . King of Festivals . . . Festival of God . . . Rejoice, with exceeding gladness, O people of Bahá! as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken . . . Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridván and entered it. 1

-Bahá'u'llán

1963

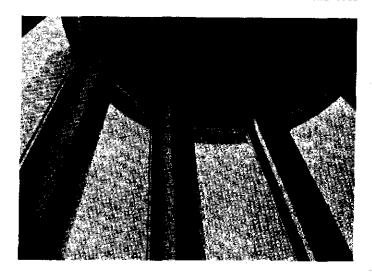
Should be worthily commemorated through the worldwide celebrations of the "Most Great Festival," the "King of Festivals"—the Festival associated with the accession of Him Who is the Lord of the Kingdom to the throne of everlasting glory . . . 2 The Most Great Jubilee, which will alike commemorate the Centenary of the formal assumption by the Author of the Bahá'í Revelation of His Prophetic Office, and mark . . . the worldwide establishment of the Faith . . . thus paving the way for the advent of the Golden Age destined to witness . . , the ultimate triumph of the Cause of Bahá'u'lláh.3

-Shochi Effendi

(At left: Wilmette Temple floodlighted at night.)

<sup>(1)</sup> GPB, pp.153,154; (2) MA, pp.100,101; (3) MBW, p.18.





# First European House of Worship Moves Toward Completion



Except for a brief period in January, work on the Frankfurt Temple has continued in spite of the unusually severe winter which has been felt all over Europe. In order to protect the labor force and the construction work it was necessary to install a canvas shelter around the ambulatory, which hides the many glassed entrances already finished.

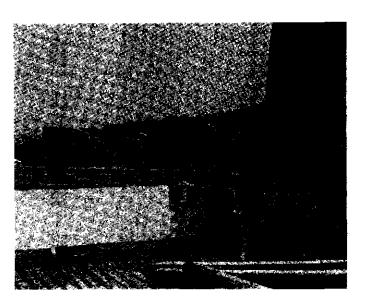
Pictures, clockwise from upper left:

The snowy foreground shows the need for protecting the ambulatory section.

Interior view of the glassed lantern.

Work goes forward on the roof of the ambulatory.

One of the completed entrances partially hidden by shelter.



## The Cause of Life to the World

By Eric Bowes

Let your ambition be the achievement on earth of a Heavenly civilization! I ask for you the supreme blessing, that you may be so filled with the vitality of the Heavenly Spirit that you may be the cause of life to the world.

—'Abdu'l-Bahá

In PREPARING this material I have presupposed one thing only—that is: When each of us became a Bahá'í, each knew exactly what he or she was doing. I'm assuming each one of us was perfectly satisfied that Bahá'u'lláh was the Spirit of God manifested and, that being so, each one of us is prepared to accept His dictates without question and to render unto Him our love and allegiance. I'm assuming that because He made the appointment, 'Abdu'l-Bahá becomes to us the perfect example of how we should think and act throughout our lives, and, because of what we believe 'Abdu'l-Bahá to be, we accept unquestioningly His appointment of Shoghi Effendi as the Guardian of the Cause of God.

If this assumption is correct, we will believe in, and fulfill to the utmost of our human ability, all the teachings and all the directions which come to us from those three sources. And to handle this subject logically, it has to be divided into two sections, separate yet interdependent — the individual, and the community. I shall treat community from the two obvious points of view: the Bahá'í community and the civil community in which we live as citizens and as Bahá'ís.

## Nineteen-Day Feast — the "Lord's Supper"

Let us now direct our thoughts to the individual in the Bahá'í community. The first and most important thing in a Bahá'í's life is the Nineteen-Day Feast. This was instituted by the Báb, it was ratified by Bahá'u'-lláh, it was commended by 'Abdu'l-Bahá and encouraged as a privilege not to be taken lightly, by the Guardian. We should regard it as a privilege and a sacred duty, which should take precedence over every other engagement we have — visitors, business appointments, social engagements and any other meeting whatsoever — excepting those very rare occasions when matters are beyond our control.

The Báb specified the first day of the Bahá'í month to be observed as the Nineteen-Day Feast. Speaking of the Feast, 'Abdu'l-Bahá said: "This Feast was established by His Holiness, the Báb, to occur once in nineteen days. Likewise, the Blessed Perfection hath commanded, encouraged and reiterated it. Therefore, it hath the utmost importance. Undoubtedly you must give the greatest attention to its establishment and raise it to the highest point of importance, so that it may become continual and constant."

At the Feast, He said, we should conduct ourselves with the greatest dignity and "encourage and inspire

each other with love for the whole human race, invoke God with perfect joy and fragrance... The owner of the house must personally serve the beloved ones." If we meet in the true spirit of reverence, humility and adoration for God, then, He says, "that supper is the 'Lord's Supper.'"

In another place 'Abdu'l-Bahá said: "Whenever such an entertainment is arranged through spiritual sentiments, shining faces and merciful hearts, it is a 'Lord's Supper.' For the brilliancy of the Kingdom of Abhá will shine and the spirituality of 'Abdu'l-Bahá become manifest. This is that 'divine table' (or food) of which mention is made in the prophecies: 'On that day they shall gather at the divine table,' and 'people shall come from the East and West and arrive in His Kingdom.'"

In his book: Religion for Mankind, Horace Holley has written: "The Bahá'í month is signalized throughout the year by the special observance of its first day. At that time the believers in their local communities gather together for their Nineteen-Day Feast. They receive in humility the supreme Feast, the holy and creative Word, the Message revealed by the Manifestation for His cycle and age. They consult and discuss on matters pertaining to the Bahá'í community and service to their Faith. They break bread together, Bahá'ís of different races and peoples, all those who have found the way of union and agreement in the Cause of Bahá'u'lláh. The fulfillment of all holy communion is here, as the fulfillment of the Word in the coming of the Glory of God."

#### Sacredness of Occasion

With those noble sentiments concerning the Feast in our minds, it is hard to understand how some men can attend such a sacred meeting in an open-neck sport shirt and slacks. How some people, both men and women, can attend in sandals and bare feet! One wouldn't enter the dining room of a decent hotel without a collar and tie and coat on; neither would one sit at a friend's table for a meal without a coat on, unless being first invited to remove it. Yet I've seen some believers attend a Feast in the most informal attire. This should not be taken as a reflection on any mode of indigenous dress, neither does it relate to the person who wears the best he or she can afford.

We are told that in America, in the days of 'Abdu'l-Bahá, one did not attend a Feast without first bathing and then putting on one's best clothes. Those early believers appreciated the solemnity of the occasion.

And the spirit in which we attend a Feast is most important. It is not an occasion when, on arrival, we catch up on the latest bit of gossip, nor should we recite our recent illnesses, nor discuss the virtues of our youngsters. But we should approach the Feast in an attitude of prayer. In one's own home, or in the home of a friend, the observance of the Nineteen-Day Feast is as reverent as holy communion conducted in the greatest of cathedrals.

#### Community Life — Key to Spiritual Evolution

Possibly the next most important thing in one's Bahá'í life, in the Bahá'í community, is one's relationship to the local and national assemblies. To appreciate the Bahá'í way of life, or the Bahá'í Administrative Order, one must regard it as the forerunner of a new way of life and a new world order, ordained and established by divine decree, and entrusted to mankind for implementation.

Sometimes, I fear, we think of our Cause in too human terms; we think of it as being Jack and Jill or Joe and Julie, people we either admire or dislike. Whereas, the men and women who form the human elements in the Cause of Bahá'u'lláh are particles of matter which God is slowly remolding to His own pattern. A new race of humanity is in the evolutionary process; it may take thousands of years before it reaches its highest consummation. In the meantime, we should ever remind ourselves that we, too, are only evolving, as are our Bahá'í brothers and sisters, and, therefore, criticism or judgment ill becomes us.

And, also, we are too parochial in our outlook. We seem to have forgotten the challenge and the assurance that lie in these words of 'Abdu'l-Bahá: "The moment this divine message is carried forward by the American believers from the shores of America and is propagated through the continents of Europe, of Asia, of Africa and of Australia, and as far as the Islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion. Then will all the peoples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of its majesty and greatness."

We are met here today, because two people sailed from the shores of America and came to Australia in answer to 'Abdu'l-Bahá's call. Clara and Henry Hyde-Dunn have passed on to the realms of glory, leaving you and me to carry on their work, leaving us to fulfill the trust to establish the New World Order. That is why we should be so careful and prayerful in electing our assemblies, and after having elected them, in being lovingly loyal in our obedience to them. The assembly, even one's simple local assembly, is the embryo of a mighty and important House of Justice at the center of one's personal and communal life. As such, we should consult with it on all matters that do, or may, have a bearing on the community.

Next we consider the Fast. This is obligatory for all, with a very few obvious exceptions such as nursing mothers, sick people, old people and those who are traveling, and so on. The Fast, together with the obligatory prayers, is a spiritual and vital obligation enjoined by Bahá'u'lláh upon every believer fifteen years of age and over. Bahá'u'lláh writes: "We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers."

It is essentially a period of prayer, meditation and spiritual recuperation and should not be neglected on the ground that one gets too hungry! We should learn to make the necessary adjustments in our mode of living so that we have time for spiritual intake to offset the normal food intake.

Coming to a Bahá'i's everyday life, how are we directed to live it? Let me ask another question: How do we earn our everyday living? By making ourselves familiar with the job, whether it be in the home, industry or commerce. So it is in living the Bahá'í life; we cannot expect to know how, unless we know why! That is one reason why it is essential that we should each set aside every day time for reading the Bahá'i Writings and for prayer and meditation. Only in this way can we learn why, and be aided to know how to live the life required in this exciting and challenging new Age of Bahá'u'lláh.

May I make the plea: Don't borrow books, build your own Bahá'i library! In this way you will have the books as your own priceless aids to daily devotion. And you'll need them if you are to fully understand and fulfill the life you believe God called you to live for the sake of humanity — as well as for the sake of your own precious soul!

There are so many facets to a Bahá'í's life in the community that I can only touch on the more vital ones. There is marriage, requiring consent of all four parents, if they are alive; burial, not cremation (and within one hour's journey from the place of death); alcohol is forbidden in any form, unless ordered by a doctor to be taken as a medicine.

If we begin to feel that such limitations on our individual freedom are somewhat irksome, it might help us if we were to recall these words of Bahá'u'lláh: "Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men." It is not a case of what you or I think, it is a matter of being obedient to the commands of Bahá'u'lláh; it is imperative that we live the life fully in the community, so as to make a striking and intelligent witness to those things which we believe are revealed by God for the good of humanity.

#### The Bounty of Voluntary Giving

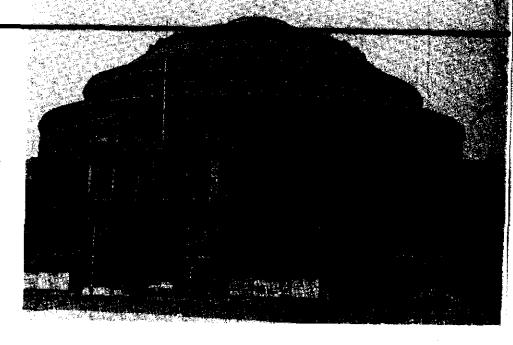
We are called to serve! It is not sufficient to give only of our time and talents; such giving must be accompanied by a portion of our wealth, no matter how meager that portion may be. Some of us may feel that our time has a value of so much per hour, and that if we donate so many of our valuable hours to the Cause, that is the equivalent of donating so much money. And so it is. But what of those who have given life itself?

The Guardian has said that our free and generous contributions are the lifeblood of the Cause. In this material world the effective spreading of the Faith requires three essentials: spiritual devotion, human time and energy and, thirdly, money. Advertising

### Royal Albert Hall

Site of the Bahá'í World Congress, this is London's most famous meeting place. Appropriately, these words form part of the inscription on the eight-hundred-foot mosaic which decorates the outer dome:

"Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heaven and in the earth is Thine. The wise and their works are in the Hand of God. Glory be to God on high and on earth peace. . . ."



needs skill in preparation and money to pay for it; teaching needs careful preparation, taking up our time, and it needs money for transport, if a journey is involved; the Temples, not only of Australia but of Frankfurt, need money; books and correspondence need money; the Hands need money for their work at the World Center, and local and national assemblies need money. These requirements are inescapable, and Bahá'u'lláh and 'Abdu'l-Bahá had such implicit trust in our love and integrity towards the Faith that They directed that our contributions for the propagation of the Faith should be entirely voluntary. That places a heavy responsibility on each one of us, the responsibility of squaring our donations with the needs of this work and with the blessings God has showered upon us.

#### We Possess Only a Trust

Do we sufficiently appreciate the nature of the days in which we are living? Days fraught with impending war on the one hand, and with much human activity in the cause of peace on the other. Days in which national boundaries are being obliterated; days when, as never before, mankind is striving for its very existence; days when honest effort is being made by thousands of people to establish a just and lasting unity of all peoples in one glorious Commonwealth of Nations. These things humanity desires, nay, craves for, cries out for, and we are keeping back the fulfillment of humanity's need if we remain silent, if we remain inactive, if we remain ungenerous. We are the repositories of the bounty of God; we are called upon to be the conveyors of God's solution to man's problem; we are called to be living letters forming the words which convey the story of God's love, and of God's guidance, and of God's plan for this age.

Then what holds us back? Why are our results not more spectacular? What trips our feet and hinders our tongues? Could it be that we lack complete devotion to the Cause of Baha'u'llah? Could it be that we are so sure, and so self-satisfied, that we overlook the fact that what we possess is only a trust? It belongs to others, as well as to ourselves. God spare us from the sin of self-righteousness! There is a spirit afoot in this world that is causing people to feel that

God is one's only salvation; that He is the only hope for humanity in every one of its problems. It shows itself in the most unexpected places. What a negative bleat is our assertion that people don't want to talk about religion!

Recently I saw these words on the wall of a business man's office: "Lord, Thou knowest better than I know myself that I am growing older, and will some day be old. Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Keep my mind free from the recital of endless details - give me wings to get to the point, I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience. But seal my lips on my own aches and pains - they are increasing and my love of rehearsing them is becoming sweeter as the years go by. Teach me the glorious lesson that occasionally it is possible that I may be mistaken. Keep me reasonably sweet; I do not want to be a saint — some of them are so hard to live with - but a sour woman is one of the crowning works of the devil. Make me thoughtful, but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all — but Thou knowest, Lord, that I want a few friends at the end.'

Yes—we not only want a few friends at the end for ourselves but, much more important, we need to win friends today for Bahá'u'lláh; friends who will rise up and bless us because we conveyed to them the bread of life; friends who will help carry to its ultimate fruition the Message of which Bahá'u'lláh Himself said: "He hath but to deliver this clear message."

It is in our hands to do this . . . what holds us back? What trips our feet and hinders our tongues? Might not the answer lie in the nature of our response to the challenge:

What think ye of Bahá'u'lláh?

(NOTE: The foregoing is condensed from a talk given at a Regional Teaching Conference in Australia. Mr. Bowes is an Auxiliary Board member, and the author of Great Themes of Life.)



First Bahá'í regional conference of Southern Chile, held in Osorno, January 25-27. Miss Ottlie Rhein, Knight of Bahá'u'lláh, is at extreme left.



Sra. Danila Cabezas of the new Spiritual Assembly of Iquique, Chile, with Eduardo Ignacio, one of the pioneers from Bolivia.

## Chile Demonstrates Effective Teaching Effort

News of the Chilean teaching work is most encouraging. The items which follow were taken from a report written by Lina deSmithson on behalf of the National Assembly of Chile.

Two youth conferences, held at the Ḥaziratu'l-Quds in Santiago—one in November and one in December—drew young Bahá'ís and guests from Curicó and Quilpué as well as from Santiago. Organized by the National Youth Committee, these gatherings were a splendid opportunity for the exchange of teaching ideas and for the youth themselves to prepare and give material on some of the subjects covered. Accommodations for a number of the guests were provided at the Ḥaziratu'l-Quds.

In both Curicó and Linares there are now Bahá'i youth, studying at schools of agriculture, who are active in the Faith. The progress in both groups is due to the efforts of the Bahá'i youth of Santiago with the help of the Northern National Teaching Committee.

Several groups have been formed in villages of the nitrate region in the northern interior section of the country through the help of pioneers from Bolivia.

Youth gathered for a regional conference at the Hazi-ratu'l-Quds in Santiago, Chile, in November.



The message was also taken to the port of Iquique, where an assembly was recently formed. Iquique, population about 50,000, was once a flourishing nitrate city, but had been rather lifeless for many years. Thanks to some new industries it is again coming to life. There seems to be great promise for this town again and, it is hoped, for the Faith to spread there.

Alfonso Abara of Loncoche has gone to Easter Island, one of the goals, for teaching work. On his way back he expects to spend a month in Juan Fernandez Island, where much needs to be done; once there was an assembly, but now only some isolated believers.

World Religion Day was celebrated in Valparaiso, Chile's most important port, with a well attended conference at the Bahá'í Center. A great spirit of understanding and respect was evident, and those present asked that another such event be scheduled in April. Of considerable interest is the fact that both a Catholic priest and a Methodist representative took part in the program.

In the extreme south the work is progressing in

The village of Sibaya near Iquique, Northern Chile, where pioneers from Bolivia helped form a group.



Punta Arenas. This, the southernmost city in the world, was dearly loved by the Guardian who always stressed its importance to the Faith in writing to the Bahá'ís of Chile. It has had a small community, sorely tried on occasion, but has never grown much. At the request of the local assembly for a visiting teacher, Carlos Martinez Vicente, member of the National Assembly and a fine speaker, went there for concentrated teaching work. Sr. Martinez, a teacher and the director of his own school in Santiago, was well received by the press and radio which granted interviews. Advertising and personal invitations also attracted guests. Public meetings were held at the library and the night school, both of which were made available without charge. The local believers are much encouraged and deeply grateful for the activity which this teaching engendered, and anticipate good results.

The Bahá'í Summer School opened on January 25 in the town of Quillota near Santiago and Valparaiso, with two sessions of ten days each. This annual school is organized and sponsored by the National Assembly.

Chile is such a long country that travel between regions is often costly. For this reason a regional conference was held in Osorno in the central southern area. Planned for all Bahá'ís who could not attend the school sessions, it also started on January 25 and gathered together believers and their friends from Loncoche, Temuco and Valdivia as well as from Osorno.

## Enrollments in Korea Constantly Increase

Over fifty people attended a teaching conference held February 16-17 in Taegu, Korea's third largest city, with excellent publicity in all three newspapers. Originally planned as a culmination of two firesides that had been continuing for several months, the conference expanded through the attendance of twentyfive new believers from Kuchang, one of the mass conversion areas.

This was the sixth such conference called in Korea during a two-month period. Others were in Kohado Island, Kyongju, Kuchang, Suwon and Namhae Island. Some of the highlights follow.

The announcement by a Bahá'í of less than two months, Yang Jae-ho, of the enrollment of the entire village of Binji in a very remote area which cannot be reached by vehicle. Mr. Yang explained that Binji is surrounded by similar villages, all awaiting conquest.

The visit of three village elders who, though in their sixties and seventies, traveled five hours from the remote area of Kajo. One of them is the father of a Bahá'í college boy who had pioneered to Kajo, his home village, during the winter vacation. The old men said that they were born, lived all their lives and will die in that one place, and that they now expect their whole village will enter the Faith.

Inspiring talks by visiting teachers from various parts of Korea. The account of two women of Catholic background about how they were led to the Faith via dreams. The announcement by Lee Yoon-sup, who has so devotedly helped establish the Faith in Taegu and Kyongju, that he was leaving to pioneer in the virgin and remote northeastern province. Pledges by new enrollees to devote themselves to the teaching work. The visit to the conference by the most famous Esperanto scholar in Korea and the Esperanto Club of Taegu.

Climax of the conference was the enrollment of sixteen new believers followed by the formation of an assembly which includes five educators and a librarian, and which is completely oriented toward teaching and extending the Faith into the remote areas.

One mother, who brought her two babies and who had studied the Faith but had never attended a Bahá'í meeting before, summed up the conference by saying that in all her years of Christian life she had never seen such a spirit and that however diverse the people were it was like a large, happy, united family. She, too, enrolled.

In less than two months there were forty enrollments recorded in Southwest Korea, and two hundred eighty in Southeast Korea. In both regions many contacts are expected to accept the Faith; in one area, Kuchang, 200 new believers are anticipated.

LEFT: Conference held in Taegu, Southeast Korea, February 16-17, and climaxed by sixteen enrollments and the formation of the fifth new assembly in a two-month period. RIGHT: Three of the first village elders who arose to teach the Faith and whose sacrifice and devotion fanned the flame of mass conversion taking place in Korea.











## Mass Teaching in the Subcontinent of India

Counter-clockwise, from upper right:

Mahadu Soma Gavit, probably one of the oldest men in the world, believed to be about 135, accepted the Faith last November at his home village of Ghagbari, Nasik.

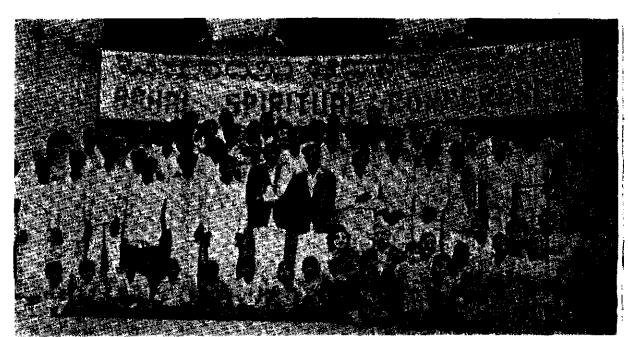
A conference held at Shelgaon during December.

Children of the Bahá'í school in Pulkapura, a village in Central India, with their teacher (at left, wearing glasses).

Dr. Anayat Yegangi, pioneer from India to the Kingdom of Bhutan in the Hlmalayas, and Mrs. Yegangi, a native Bhutanese. The couple were recently united in a Bahá'í ceremony.

A conference held at Mysore, Southern India, in November 1962.





## Two Glorious Years

## FOR THE BAHA'ÍS OF INDIA

By H. Fatheazam

It was Shoghi Effendi, our beloved Guardian, who in his last message to the Bahá'i world promised that the last phase of the Crusade would witness "an upsurge of enthusiasm and consecration before which every single as well as collective exploit, associated with any of the three previous phases, will pale."

India in the past two years has certainly constituted a manifestation of the fulfillment of this promise. It was in February 1961 when the Bahá'ís of this country took active part in the process of teaching the Cause to the masses. And now with hearts uplifted with gratitude to Bahá'u'lláh we witness the unprecedented growth of the Faith in this country within a period of only two years. Confirmations from the Abhá Kingdom are so overwhelming that we have no words to describe them. And no words in this connection are more eloquent than the figures:

	Feb. 1961	Feb. 19 <b>6</b> 3
Number of believers	850	65,355
Number of assemblies	58	675
Number of groups	35	1,341
Number of isolated centers	50	433
TOTAL number of centers	143	2,449

There are other figures as well which are heart-warming. Take for instance the quantity of literature produced and distributed during these two years. Over 210,000 copies of books and booklets in seventeen languages have been published and mostly distributed free of charge. This figure does not include 332,000 picture cards depicting sacred Teachings of the Cause, which are distributed at various occasions to Baha'i friends. These figures again do not include thousands of copies of materials and daily readings, leaflets, etc., which have been cyclostyled and sent to Bahá'i centers from the national office.

It is interesting to note that in addition to a major teaching institute which was established at Indore, two smaller institutes have started work in Mysore and Gwalior.

One of the great features of mass-teaching work in India is the fact that people from all sections of the country of many races, tribes and religions have entered the Tabernacle of Bahá'u'lláh, and through the power of His words have become so united and integrated that they attract the praise of civil authorities, who have prayed many years for such an integration.

### Beginning of a Glorious Destiny

What is happening in India, both in nature and magnitude, is certainly the beginning of a glorious destiny which this country has under the banner of Bahá'u'lláh. The "upsurge of enthusiasm" is quite manifest among many scores of Bahá'is, most of whom are very young in the Faith.

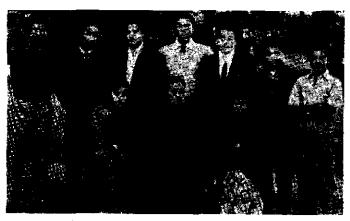
Ram Prasad, for example, is fifty years old and

accepted the Cause a few months ago. He is from a community, now called Harijans, who were despised by the orthodox section of high-class Indian communities for centuries. They were considered as "untouchables." By the grace of Bahá'u'lláh, Ram Prasad was charged with spontaneous zeal and enthusiasm. He, of his own accord, without consulting anybody and without being requested by anybody, decided to give the Message in the neighboring village, populated entirely by Brahmins. Imagine: Ram Prasad, a Harijan, decided to guide the Brahmins! This was indeed intolerable to those who considered him an untouchable. They started beating him, cursing him, and tore up the Bahá'í literature he presented to them. But Ram Prasad publicly proclaimed that he had taken a vow not to leave the village without at least one person declaring his faith in Bahá'u'lláh. On the second day the ordeal of Ram Prasad was repeated all over again. Without being frightened or disheartened he stood where he was, smiling and loving. Then came and passed the third, fourth and fifth days. Ram Prasad did not move from the village and withstood all tests for the sake of Bahá'u'lláh. At last on the sixth day the people decided to hear what he had so courageously waited to convey to them. The result is that half of the population of this village of Brahmins is now Bahá'í.

#### Heroes in the Army of Life

Behram is an old Bahá'í. He was a Bahá'í when he migrated from Iran to India about forty years ago. He is a sick old man, suffering from diabetes. His eyes, affected by cataract, have recently been operated upon. One day Behram, in response to an appeal from the National Assembly to the community, decided not to miss the fleeting months of the Guardian's plan, and consulted with his wife, saying: "I will go to teach the Cause in villages even if I die in the field." He, purchasing a fascinating car, over thirty-two years old, employed a driver, went out of the town to teach the Cause to the masses, and built a shack in a village to serve as a garage for the old car and his headquarters. In about four months he, with the assistance of earlier believers in those villages, attracted over 600 people to the Cause. His diabetes is no more troubling him, and his old age and old car are not depriving him of being among the Army of Life in this Spiritual Crusade of the beloved Guardian. He went into the field to die but he has given life to hundreds. Still he is continuing his efforts.

In the jungles of western India there is a tribe scattered in small villages. Bahá'í teachers found an extremely old man, believed to be about 135 years old. After hearing the Message he not only expressed his faith in Bahá'u'lláh, and persuaded his people to believe in the Manifestation of God for this age, but also



A group of the believers of Dharan. The town, located on India's northeast border in the Himalayas, is in the Kingdom of Nepal.

thanked God who kept him alive to believe in the latest Manifestation before leaving this world.

There is an old Buddhist monk in a village in Orissa, eastern India, who had some disciples. He saw Buddha in his dream telling him that on the next day a messenger from Him would come to the monk's village and deliver His Message to him. Mujibur Rahman, a Bahá'í teacher of Calcutta, closed his tailoring shop to go on a teaching tour. He had to pass through the village of this monk, without intending to break his journey there. While he was passing through, that monk, as if waiting, called Mujibur and his party, asking him, "Do you have some message to deliver?" Mujibur was surprised at this abrupt question and delivered him the Message of God. The monk told his disciples that he was the man about whom he had a dream and that his message was surely the truth. The disciples of the monk are now Baha'is but the monk himself has not yet declared his faith in Bahá'u'lláh.

There are a number of champions in this Army who are taking us from height to height and from victory to victory. Many of them are themselves very fresh in the Cause. There is a lady who has left her

Believers from the Sehria tribe. These people are among the Adivasis (aborigines) of Central India. About 4000 members of this tribe are now Bahá'ís.





Believers and friends at Ghagbari, one of the villages of the aborigines of Central India. At center is 135-year-old Mahadu Soma Gavit.

home and her children to move, literally, day and night, from village to village and from state to state to plant the standard of the Greatest Name in the remote jungles among the forgotten people of the world. For her the scorching sun of the Indian summer or torrential rains in the monsoon are not problems.

#### Heralding the Day of Guidance

There is a young man who is going to many parts of the country with his car, leaving behind his young wife and children and aunt to look after his business, just to serve the Cause of God for the love of the beloved Guardian. There are many like him who have left their jobs — whether in business or the medical profession — to move among the people, heralding the advent of the Day of Guidance among the people. There are a few young men who have given up their college studies for one year to teach the Faith, saying that the studies could wait but the Crusade of the beloved Guardian would not last forever.

These are a few examples of the "upsurge of enthusiasm" which have made our previous exploits pale. Praise be to Bahá'u'lláh for His bounties! This is only the beginning.

Behram Vatankhah, an old believer from Sholapur, with his aged car. He travels among the villages every day to spread the Message.





The Swiss youth winter school at Evolene, December 26-January 2, gathered together about seventy believers and friends, representing Belgium, France, Germany, Italy, Luxembourg, Persia, U.S.A. as well as Switzerland, for devotions, classes and recreation. Classes covered such varied subjects as the early events of the Faith, "The Secret of Divine Civilization" by 'Abdu'l-Bahá, world civilization from the Guardian's World Order letters and administration. A deeply enriching experience was shared by all.



Some of the students pause on their way to class at the Frogmore Winter School.

## Special Request from Hands Recalled

The Hands of the Cause in Haifa feel that it is unsuitable to take photographs of people when they are in the court immediately surrounding the monument at the grave of the beloved Guardian. This applies both to people who are in the photographer's party and to people who are not. All believers who visit the grave are consequently asked to refrain from this practice.

LEFT: Group at the Winter School held over the New Year week end at Frogmore, South Carolina. RIGHT: Discussion on the courses continued even during meals.









LEFT: Two Hands of the Cause in Honolulu — Miss Agnes Alexander on her way from Japan, and William Sears on his way from Haifa to Sydney, Australia. In the background is Mrs. Grayce Carter of Santa Monica, California. RIGHT: Group of Honolulu believers with Mr. Sears.

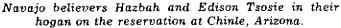
## Hawaiian Teaching Work Continues to Advance

Hand of the Cause William Sears stopped briefly in Honolulu enroute to Australia, where he was scheduled to do extensive teaching work. During his first evening in Honolulu, Mr. Sears spoke to the believers. The second night he addressed a well attended fireside, greatly stimulating some sixty believers and forty guests by his deep love and ardor.

The Honolulu Extension Teaching Committee has activated a plan in which teams of two believers fly

to the outer islands to support the teaching efforts of the local assemblies. One team, for instance, consists of two youth, one a Filipino and one a Caucasian, who play instruments and present the Faith to workers in the canefield camps. Most of the workers are Filipino and receive the Message in Ilocano, Tagalog and pidgin English. Another team, consisting of two Samoan boys who also play instruments, would concurrently be assisting the believers on another island in the rural areas where contacts are difficult to make.

There are five outer islands, and it was planned to establish at least five teams which would rotate among these islands so that coverage would be fresh and maximal.





## Rare Honor Accorded Faith by Navajos in Arizona

Singular honor was accorded the Faith when a number of non-Indian Bahá'ís were invited to attend a sacred healing ceremony on the Navajo Reservation at Chinle, Arizona, February 1. Since it is rare for non-Indians to be present at such rituals, it is striking that invitations were given simply on the strength of the recipients being members of the Bahá'í Faith.

One non-Indian believer even had the special privilege of a token part in the making of the sand-painting, a task normally restricted to medicine men of the Tribe. The five-day ceremony, designed to bring the unwell person into harmony with the universe, utilizes sacred figures in the sand, requiring many hours of preparation, as well as chants, fetishes and ritual food.

Non-Bahá'í Indians seemed impressed that Bahá'ís, alone among outsiders, respect rather than deprecate the ancient Navajo beliefs and ceremonies.

#### BAHA'I NEWS



The Kebang family of Tumbang Djudjang, Borneo, where a new Spiritual Assembly was recently formed.

Mr. Kebang is the head of the village.

## Believers Multiply in South-East Asia Region

A three months teaching trip into the interior of Borneo (Indonesian Kalimantan), a part of the South-East Asia Region, was recently completed by Auxiliary Board member Surip Sukiman. The natives are mostly of the Dayak race, with characteristics similar to the people of Mentawei — pure-heartedness, goodness and honesty. They are not Muslim or Christian, but animists.

It should be noted that transportation in this area is confined to small rowboats which often have to overcome rapid currents through the jungle. The time between villages depends on season, rain and flood. It may take as much as three to five days to get from one to another, and at times no travel is possible.

At first Mr. Sukiman had little success in reaching the masses of Dayak people although he visited many villages. Finally the way was opened when the head

Winter conference for French-speaking believers of Switzerland conducted in Lausanne.



of a Dayak village informed him that a boat was going up the river. This was, indeed, an act of Providence because on that particular trip alone Mr. Sukiman was able to enroll 216 natives with subsequent formation of three assemblies in the villages of Tumbang Djudjang, Tamnou and Tamaloe. These new believers are members of two of the Dayak tribes—Penjabung and Uddanung.

Due to the season Mr. Sukiman could not continue to a village where 500 people were waiting to receive the Message of Bahá'u'lláh. Since the head of the village already knew of the Faith and had promised that all his people would accept it, a teacher will undoubtedly go there at the earliest possible moment.

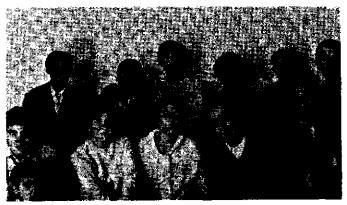
In spite of some restrictions, the Faith is flourishing and new victories are being won in Indonesia. Including Mentawei, there were some 9,000 believers and 110 assemblies the latter part of January.

The following figures for other sections of the South-East Asia Region are of great interest, although they may already be far surpassed. In British Borneo, 7,000 believers with 70 assemblies; in the Philippines, 6,000 believers and 100 assemblies; in Vietnam, nearly 10,000 believers with 147 assemblies (the goal here was originally 100 assemblies).



National Spiritual Assembly of Central and East Africa, 1962-1963. Left to right, seated: Max Kenyerezi, Isobel Sabri, Oloro Epyeru, Edmund Cardell. Standing: Hassan Sabri, Charles Nalika, Kolonerio Oule, Philip Hainsworth, Sosporteri Isimai.

Bahá'ís of Almada welcome the first Gypsy (left, rear) to enter the Faith in Portugal.





#### Office of the Mayor

CITY OF ALEXANDRIA, EQUISIANA

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PROCLAMATION

WHEREAS, World Religion Day, a national event to spread the knowledge of the oneness of religion, will be observed nationally Sunday, January 20, 1963; and

WHEREAS, the local celebration of the day will be directed by the Barhai World Faith group at a meeting featuring a panel of outstanding speakers Sunday, January 20, 1963:

NOW, THEREFORE, I. W. George Bowdon, Jr., Mayor of the City of Alexandria, Louisiana, do hereby proclaim Sunday, Jamary 20, 1963, as

WORLD RELIGION DAY

and urgs our citizens to remember and acknowledge the day in their prayers, thoughts and deeds.

W. GEORGE BOWDON, JR.
Mayor

Proclamation for World Religion Day issued by Mayor W. George Bowdon, Jr. of Alexandria, Louisiana.

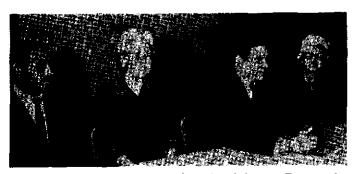


Part of the large audience, including fifty guests, at public meeting in Oklahoma City, Oklahoma. Dr. Sarah Pereira was the speaker.



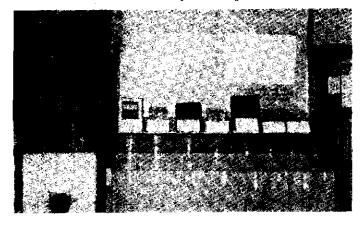
Moderator Mrs. Verne Johnson and panelists Ramine Khådem, Tom Kavelin, Sue Slavik and Robert Eilers at observance in Decatur, Illinois.

## Thirteenth World Religion Day Proclaims Bahá'í Message



Participants in program at Phoenix, Arizona. From left: Frank Wesley, Miss Alice Tyler, Dr. Dwight Allen, speaker, and Mrs. Mabel Helmick.

World Religion Day exhibit at County Library, Maui, Hawaii, January 15 to February 9. The display was viewed by a large number of people, and many favorable comments were reported by the librarian.



Observed this year on January 20, World Religion Day was a means of proclamation in communities all over the United States as well as in many locations in other parts of the world. Inaugurated in 1950 by the National Assembly, this annual event has come to have greater and greater publicity value, with religion and city editors giving more and more newspaper space and radio and TV stations allowing greater free time. In addition, of course, paid ads and announcements, posters, invitations, window and library displays have done much to publicize the Faith and to attract contacts to the various meetings.

In most instances the National Assembly request to confine the occasion to expressing the significance of the Bahá'í Faith was followed. The Bahá'í belief in the oneness of mankind was visibly demonstrated in many meetings by members of more than one race taking part in the program. The gatherings were varied, of course, from large public proclamations with one or more speakers, to open firesides in homes.

Teas, receptions, dinners or other informal sessions were included in some of the observances—at the meeting place, at a nearby restaurant or in a home. In a number of areas several communities pooled their efforts in a joint meeting; in other sections the believers supported the program in their own community and then drove as much as a hundred miles to lend assistance to another town.

Mayor Bowdon of Alexandria, Louisiana, issued a special proclamation for World Religion Day, which undoubtedly added prestige and publicity value to the local observance.



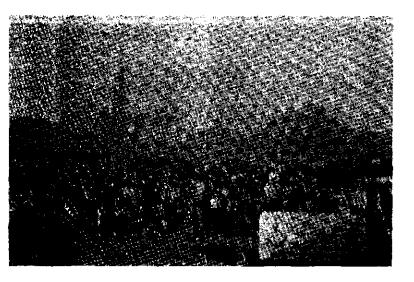
Saigon, Vietnam, arranged a World Religion Day conference at the Ḥaziratu'l-Quds, which was very well publicized. Shown are the participants and a small portion of the audience. At the microphone is Mai-Tho-Truyen, vice-president of the World Fellowship of Buddhists, who visited the Wilmette Temple last August.



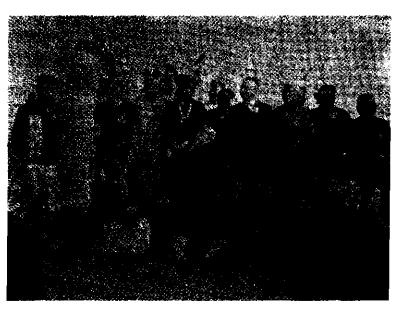
World Religion Day was observed in Durham, North Carolina, at the Friends Meeting House with Matthew Bullock as speaker. A fellowship hour followed with informal discussion and refreshments.

In Gallup, New Mexico, the event marked the opening of the remodeled Bahá'í Center. Mr. and Mrs. Chester Kahn addressed an audience of about fifty, mostly Navajos. Mr. Kahn, Indian artist, used charts in explaining that answers to Indian problems can be found in the Faith, as well as in explaining the Manifestation in relation to mankind. Amoz Gibson and Gordon Laite also participated in the program.









## Baha'i Conference on Papago Land in Arizona

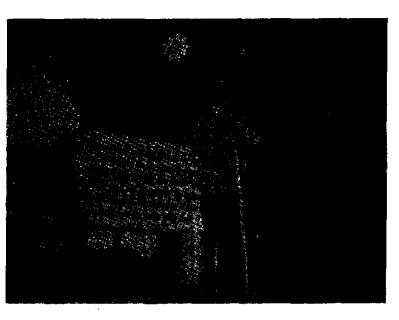
Upper left: Believers and friends gather for an afternoon program. Plaque in foreground, originated by Franklin Kahn, combines Bahá'u'lláh's prayer, "Blessed is the spot . . ." with a symbolic painting of the Council Fire.

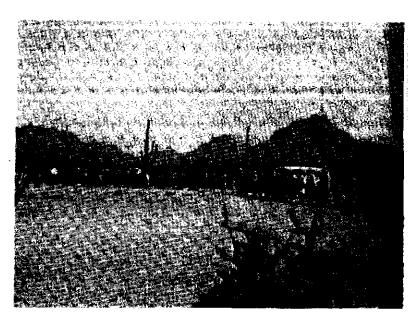
Left: Some of the Indian participants with Hand of the Cause Zikru'lláh Khádem.

Lower left: Nipo Strongheart, Yakima Indian Bahá'í, speaks during an evening program.

Upper right: Mr. Khádem addresses the gathering of 35% from near and far, with translation into Navajo by Annie Kahn.

Lower right: Segment of the circle formed at the close of the Great Council Fire.





## **Great Council Fire**

### Proclamation to American Indians

Amid sentinel saguaro cactus on the sun-drenched Arizona desert with the distant Tucson mountains as background, Indians and Baha'is from all corners of the continent met in joyful fellowship over the weekend of February 22-24, in response to a call to the Great Council Fire.

In words of loving greeting Hand of the Cause Zikru'llah Khadem cited the importance of the Great Council Fire by sharing a message from 'Amatu'l-Bahá Rúhíyyih Khánum in which she recalled the beloved Guardian's statement that at the beginning of the Ten-Year Crusade the Message of Baha'u'llah had been given to only a dozen American Indian tribes of whom only a few were represented in the ranks of the Faith. Now, by inspiring contrast, some thirty-four tribes have members in the Faith. Friends from twenty-six Indian tribes were present at the gathering, some of whom were experiencing their first real contact with the Faith. Tribes represented were: Apache, Athabascan, Blackfoot, Cherokee, Chippewa, Cree, Crow, Eskimo, Maidu, Makah, Mohawk, Navajo, Oneida, Otomi, Paiute, Papago, Pit River, Pomo, Sac-Fox, Seneca, Sioux, Soto, Tlingit, Washoe, Winnebago, Yakima.

A message of love from Hand of the Cause William Sears was presented to participants in a special tape recording made when he spoke some time ago to an all-Indian gathering in Canada. Mr. Sear's greeting to the Indian people there was re-created for the Great Council Fire in Arizona.

On behalf of the American Indian Service Committee, Francis Le Quier, a Chippewa believer, welcomed the group gathered from twenty states, Canada, and Alaska. Palo Verde campground, where the conference was held, lies on Papago Indian land. Joe Gilmore of the Papago tribe welcomed the Bahá'ís, their friends and Indian brothers and remained to actively participate in the three-day program.

On behalf of the National Spiritual Assembly Amoz Gibson delivered best wishes for happiness and success in proclaiming the Word of God through this gathering. A telegraphed greeting from the Bahá'ís of Juneau, Alaska, shared a prophetic passage from the Tablets of 'Abdu'l-Bahá, ''May spiritual unity become manifest Light, and the earthly world become a camping place for Heavenly Hosts.''

Recently enrolled Indian Bahá'ís were invited to speak from their hearts to the gathering, as were members of the Caucasian, Negro and Indian races who made their Bahá'í declarations during the conference. Nipo T. Strongheart, venerable Yakima Indian of seventy-six years, termed his acceptance of Bahá'u'lláh "an acknowledgment rather than a declaration." He recalled that his father had taken him as a young man into the towering forests of the northwest and, sitting beneath the majestic trees, had related to him the universal Indian tradition of brother-

hood, counselling him, "The birds sing different songs, but they fly in the same sky; the trees have different bark and bear different fruit, but all grow from Mother Earth."

John Nelson, chairman of the Pine Springs Assembly on the Navajo reservation, Annie, Chester and Franklin Kahn were frequently called upon to translate, as Navajo friends spoke eloquently of how their new-found Faith fulfills ancient and precious spiritual traditions of their people. Sam Yazzie, an eighty-five-year-old medicine man and newly-declared Bahá'í from Pine Springs, chanted a sacred Prayer of Beauty, invoking blessings of the Great Spirit upon the gathering.

Marian Steffes, an Oneida, and first Indian Bahá'í in the United States, addressed the gathering. Her son, Wayne, now a California resident, served as master of ceremonies on Sunday, while Navajo believers Franklin and Chester Kahn presided over the Council Fire on Saturday.

A delegation of Canadian believers journeyed across the width of the country to attend the Council Fire. Among them was Mohawk Chief Joe Martin of Ontario, who became a Bahá'í only shortly before making the trip. Handsome in his tribal dress and headpiece, he chanted a Mohawk prayer. Friends were delighted to learn that the Chief's Indian name when translated means "Spreading News."

A group of Crow Indians, though knowing nothing of the Faith, were attracted by the invitation to the Council Fire and drove from Montana to participate. Resplendent in ceremonial dress of white buckskin, beaded ornamentation and feathered headdress, these friends shared a place of honor with other Indian leaders and Mr. Khádem after their arrival Saturday afternoon.

That evening the entire encampment (totalling 350) was treated to a dinner prepared by the Baha'is from Canada and Alaska. A feeling of hospitality and brotherhood marked the three never-to-be-forgotten days.

After dark a huge campfire shed warmth in the cool starlit night. Its glow illumined the faces of friends gathered to share prayers, talk and music. As the fire burned low, Navajo drums and singers took up an irresistible rhythm, and in response a wide circle of dancers formed in the flickering fire light.

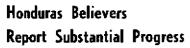
At midday on Sunday a larger circle signalized the close of the Council Fire as each person, holding his neighbor's hand and with heart singing in praises of God, heard the last words of Bahá'u'lláh's blessed prayer of unity fade into the desert air.

Unforgettable was the experience and unforgettable the words from *The Seven Valleys* with which Mr. <u>Khádem opened and concluded the Council Fire</u>, "O Lord, increase my astonishment at Thee!"

—American Indian Service Committee



ABOVE: View of Karbila, International Bahá'í Summer School, from side of nearby hill just below the site of the future Temple of Honduras. RIGHT: View from high hill near Temple site, looking down on Tegucigalpa 1,000 feet below. The town itself is at an elevation of 3,200 feet above sea level.



During this final year of the beloved Guardian's Ten-Year Crusade, astounding things have been happening all over the globe. Central America's little Honduras has its share of éxitos (successes) to report.

At the Second Annual Bahá'í Convention of Honduras last Ridván, the happy news was announced of the establishment of two new Assemblies, El Porvenir and Triunfo de la Cruz, bringing our total to eight, with two additional centers opened, Siguatepeque and Jaitique.

This year, with still one month before Ridván and two months before our Third Annual National Convention, we can already anticipate a large increase. Since Ridván 119 we have opened and established



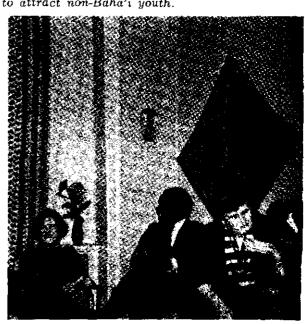
five additional Assemblies — Travesia, San Juan, Nebogó, Zambuco and Rosita. We also have five additional centers newly opened to the Faith, with good possibilities of assemblies before Ridván 120. They include: Salado, El Sitio, Pimienta, Dos Caminos and the homesite of our summer school and Temple property, Aguacire.

There has been an increase in enrollments during the past year, bringing the total number of believers in Honduras up to more than 250.

-DAVID MATHISEN

A highly successful teaching effort was arranged in Copenhagen, Denmark, by the local Youth Committee in the form of a "Persian Evening." Pioneers from Iran decorated the Hazíratu'l-Quds with beautiful carpets and works of art as a setting for Persian music and talks on Persian culture, history and religion. The youth have now formed a Bahá'í Club which holds weekly gatherings to attract non-Bahá'í youth.





## Youth Efforts Bring Rewards

#### **NEW ENGLAND**

From seven states almost a hundred young people converged on the Nashua-Hudson section of New Hampshire for a three-day conference the last of December. Hudson Grange Hall was the locale for the sessions and for meals except breakfast; housing was furnished by nearby believers and even by some contacts.

The agenda was carried out smoothly and right on schedule. Coordination and cooperation were the practical aspects of the gathering with strong overtones of consideration and courtesy. The latter brought welcome comments from neighbors. Devotions, consultation, workshops and true Bahá'í fellowship made up the program. The workshops were most interesting as each one participated. Later, during the final consultation, the desire was expressed for more workshop activity at future conferences.

A public meeting on Saturday opened with a film and, while the hall was darkened, a major portion of the colored community of Nashua joined the audience. Following the film, which was on the evolution of prejudice and excellent, there were readings and a splendid talk entitled, "What it means to be a Bahá'í youth."

The experience of the social part of the evening will never be forgotten. The Negroes were ready to leave after the program, but everyone encouraged them to stay. Apparently they felt it was all right to attend the meeting, but socializing was another thing. By the close of the evening they were well aware that they were most welcome. Some expressed a desire to know more about the Faith; two attended a conference session on Sunday and were deeply moved.

Of the thirty non-Bahá'ís at the conference, two made their declarations — one from Maine, one from Rhode Island. It is fully expected that two more will declare as a result of the week end.

In summary the words of a reporter are quoted: "I could write all day about the spirit of this occasion . . . the unity at every second, the love and maturity . . . they were dignified, yet happy as could be. It was beautiful to witness. There are no words to describe it."

## **ROCKY MOUNTAIN STATES**

In the vast sparsely settled Rocky Mountain area, Bahá'í youth and their friends gathered in Colorado Springs, Colorado, under the shadow of snow-capped Pikes Peak, December 29 and 30. From the plateaus, plains and mountains of Colorado, Montana, New Mexico and Wyoming, some traveling 600 to over 1000 miles, they came for study, prayer, fun and fellowship. These youth not only demonstrated the love of Bahá'u'lláh, but enriched and inspired each other. Some had never met another Bahá'í youth, and to share the week end with the twenty-five in attendance was an experience in itself.

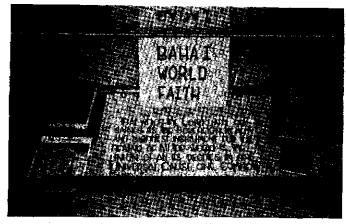
Study and discussions explored the meaning of life, applying Bahá'í principles, prayer and teaching in these fast fleeting months of the Ten-Year Crusade. A highlight of the conference, after a strenuous ses-

sion of bowling and refreshments, was a late evening prayer session with the shining faces reflecting light from the crackling fire. The power of the spirit released in that room transported all to another world, and inspired the youthful voices to be raised in song of praise resounding throughout the atmosphere.

Each one left the conference filled with joy and with a new dedication to return home to teach this wonderful Faith.



Some of the participants, including Indian and Negro, at Rocky Mountain youth conference held in Colorado Springs, Colorado, the last of December.



Section of Bahá'í display in the library of the University of Oregon during January. Hundreds of people visit the building each day.

#### UNIVERSITY OF OREGON

The Bahá'í Fellowship on the campus of the University of Oregon has had great success this past year. One noon each week open informal discussion follows a reading from the talks of 'Abdu'l-Bahá in Foundations of World Unity, which has proved to be an excellent means of teaching. Joint meetings with other religious groups on campus have also been of great value.

Notices of Fellowship meetings and the community

meetings as well appear daily, Monday through Friday, in the campus newspaper which has a very large circulation. In addition effective use of posters has given good results.

One of the Baha'is works in the University library and was able to put together a complete religious display in the seven large cases in the main circulation room. Six separate cases (5 x 6 ft.) were allotted to different religions, including the Bahá'í Faith. These included pictures, books, the name and a quotation from the Writings on the theme, "Oneness of Religion." Another huge display area which covered most of one side of the room contained three posters, giving the theme, and the names and a book of seven major religions, again including the Bahá'í Faith. This library is one of the largest in the Northwest being visited by several hundred people each day. The display, shown from January 1 to February 4, was a great success and an excellent teaching medium.

## Baha'i Publishing Trust

#### Prestige Brochure Available for Jubilee

Dawn of World Peace. This is the Jubilee pamphlet mentioned in the March Supplement. It tells the story of Bahá'u'lláh's declaration in Baghdad one hundred years ago and of the great festival to commemorate that event this year. It speaks of His banishment, of His imprisonment in the Holy Land, and of His letters to the rulers and religious leaders of the world. Bahá'u'lláh's Mission is explained and the relevance of His Message to that peace foretold in all of the holy books. The first mention of the Faith in America and how the Teachings were amplified and demonstrated by 'Abdu'l-Baha's coming to the West are related. The joyous celebration to take place in London and the diversified gathering of Bahá'ís from all over the world are part of the story.

Local communities, as well as individuals, should make as wide use of this as possible during the months of April and May especially. It can be mailed or given out at meetings and to personal acquaintances.

This twelve-page pamphlet, typographically designed by Conrad Heleniak, is printed in two colors on soft gray Strathmore text, sixe 9 x 6, deckle cover. A limited supply of white envelopes is available.

10 copies (minimum order)	.\$2.00
10 copies (with envelopes-while they last)	.\$2.25
50 copies	.\$8.50
50 copies (with envelopes)	\$9.50

## International News Briefs

The recent formation of three local assemblies brings the total to twenty-nine in Australia; one more than the minimum number required for the Crusade. The new assemblies are in Lismore and Rockdale, New South Wales, and Prahran, Victoria.

The first aboriginal believer to enter the Faith in New South Wales has been enrolled in Blacktown.

0

One of the world's largest curtain-hanging jobs has just been completed at the House of Worship in Wilmette. Approximately two and one-quarter miles of fireproof drapery was installed to replace the panels, encircling the inner walls, which had been damaged by the sun over the past ten years. A spokesman for the company which supplied the material said the project was one of the largest ever to be installed in a single unit enclosure.

## Calendar of Events

#### **FEASTS**

April 9 — Jalál (Glory) April 28 — Jamál (Beauty)

#### HOLY DAYS

Feast of Ridván — April 21-May 2 (Declaration of Bahá'u'lláh)

#### WORLD CONGRESS

London April 28-May 2

## Baha'i House of Worship

## Visiting Hours

#### Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

### Service of Worship

#### Sundays

3:30 to 4:10 p.m.

### Public Meeting

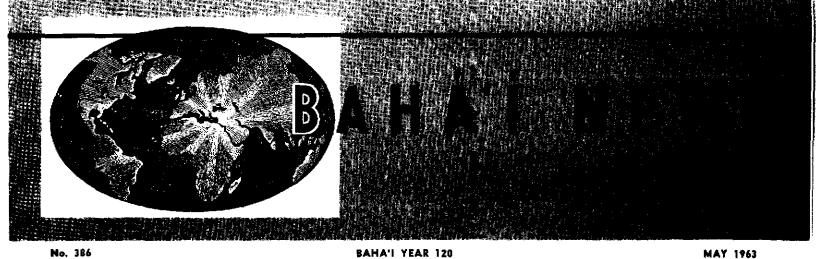
Sunday, April 21 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue, Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.



## Declaration of the Báb

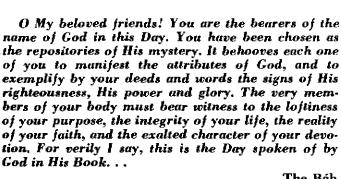
[AGNIFY Thou, O Lord my God, Him Who is the Primal Point, the Divine Mystery, the Unseen Essence, the Day-Spring of Divinity, and the Manifestation of Thy Lordship, through whom all the knowledge of the past and all the knowledge of the future were made plain, through Whom the pearls of Thy hidden wisdom were uncovered, and the mystery of Thy treasured name disclosed, Whom Thou hast appointed as the Announcer of the One through Whose name the letter B and the letter E have been joined and united, through Whom Thy majesty, Thy sovereignty and Thy might were made known, through Whom Thy words have been sent down, and Thy laws set forth with clearness, and Thy signs spread abroad, and Thy Word established, through Whom the hearts of Thy chosen ones were laid bare, and all that were in the heavens and all that were on the earth were gathered together, Whom Thou hast called 'Alí-Muḥammad in the kingdom of Thy names, and the Spirit of Spirits in the Tablets of Thine irrevocable decree, Whom Thou hast invested with Thine own title, unto Whose name all other names have, at Thy bidding and through the power of Thy might, been made to return, and in Whom Thou hast caused all Thine attributes and titles to attain their final consummation. To Him also belong such names as lay hid within Thy stainless tabernacles, in Thine invisible world and Thy sanctified cities.

Magnify Thou, moreover, such as have believed in Him and in His signs and have turned towards Him. from among those that have acknowledged Thy unity in His Latter Manifestation — a Manifestation whereof He hath made mention in His Tablets, and in His Books, and in His Scriptures, and in all the wondrous verses and gem-like utterances that have descended upon Him. It is this same Manifestation Whose covenant Thou hast bidden Him establish ere He had established His own covenant. He it is Whose praise the Bayán hath celebrated. In it His excellence hath been extolled, and His truth established, and His sovereignty proclaimed, and His Cause perfected. Blessed is the man that hath turned unto Him, and fulfilled the things He hath commanded, O Thou Who art the Lord of the worlds and the Desire of all them that have known Thee!

Praised be Thou, O my God, inasmuch as Thou hast aided us to recognize and love Him. I, therefore, beseech Thee by Him and by Them Who are the Day-Springs of Thy Divinity, and the Manifestations of Thy Lordship, and the Treasuries of Thy Revelation, and the Depositories of Thine inspiration, to enable us to serve and obey Him, and to empower us to become the helpers of His Cause and the dispersers of His adversaries. Powerful art Thou to do all that pleaseth Thee. No God is there beside Thee, the Almighty, the All-Glorious, the One Whose help is sought by all men! —Prayers and Meditations, pp. 84-86

## Words of the Báb

—The Báb







In recognition of outstanding public services in support of the

## UNITED NATIONS



PRESENTED BY DALLAS UNITED NATIONS ASSOCIATION

Citation presented by United Nations Association to the Bahá'í community of Dallas, Texas, in a ceremony attended by 200 people at Southern Methodist University. The citation was in appreciation of assistance given by the believers in manning the UN booth at the State Fair for two full days.





Built by the believers, these new Bahá'í Centers in Kenya are in constant use. UPPER LEFT: Givogi. UPPER RIGHT: Muhudu. Lower left: Tiveywa, shown while still under construction. Lower right: Wengondo.





## Paths to Heaven

By Elsie Cranmer

IT IS many years since I first read The Plumed Serpent by the late D. H. Lawrence, poet and novelist. Recently I have been reading this novel again and have quoted from it at Bahá'í meetings. A statement made by one of the characters is so apt that I would like to repeat it here.

"God is always God. But man loses his connection with God. And then he can never recover it again, unless some new Saviour comes to give him his new connection. And every new connection is different from the last, though God is always God. And now the people have lost God. And the Saviour cannot lead them to Him any more . . . there must be a new Saviour with a new vision."

One often comes across writings of a similar nature by other poets and novelists, though not so well expressed.

It seems as though a feeling of expectancy is in the minds of receptive men and women. Concerning this sense the late Maurice Maeterlinck once wrote that this was running through the world of nature, and that all created things were on tiptoe, as it were. Why not? Bahá'u'lláh has pointed out again and again that when a Manifestation appears the whole of creation is affected.

This may explain the stories recorded by the followers of former Prophets. At the time of the Buddha's conquest of worldly temptation the clouds rained flowers upon Him, and at the birth of Zoroaster strange and unearthly music was heard in the air. Savage beasts followed Krishna when He wandered, playing His divine flute, in the forest, and flowers sprang up beneath His feet. Such stories have an inner and symbolic significance, we know. Yet they may have been literally true. Because human beings do not see these visible evidences does not mean that they are nonexistent. Strange and astonishing things happen to Manifestations. We shall never know, for instance, what Bahá'u'lláh Himself heard and saw when He was communicating with God. Whether the stories relating to the former Manifestations are true or not, they are a graceful decoration on the robe of truth.

We all realize the great wisdom of our Teachings; that is, that undue value should not be placed upon mystical experiences. Nevertheless, many Bahá'is have ineffable and beautiful visions, and it were a pity to deny them. They are precious, wonderful glimpses of another and higher dimension. Exquisite and immortal moments when one is allowed into a region where time is not; a hint of the spiritual world that awaits all those who work to their highest capacity whether it be through art, science, administration or the humble (or perhaps not so humble) work of the man who cleans our streets and clears our chimneys.

But there are other paths to heaven. There are times in life when pain and anguish are experienced, whether caused by illness, bereavement, frustration or whatever. This is purification by suffering. And while we are enduring such, it seems to "partake of the nature of infinity."

Entering the Sorrows of Others

It requires either a strong and vivid imagination or a similar experience to enable us to enter into the sorrows of others. The last named is perhaps the surest way. For when one has traveled the path one-self it is so much easier to understand another's pain, so much easier to give the help that is needed. The recipients of such help will more readily accept it from those who have trodden the same way. There are times when people are supremely grateful to God for their own past experience of pain which has enabled them to be of such service to others, although at the time it had seemed unbearable.

There are certain forms of illness of a neurotic nature that are little understood by the whole, the young and the healthy. It is not enough to say that one must have faith in Bahá'u'lláh, although this is true. Another form of sympathy is required. There must be a sending out of the heart's warmth, and a practical, living proof of Bahá'í love.

It seems that creation is based on sacrifice. No creature can attain to a higher existence without the sacrifice of the lower. So how can the highest form of creation, man, hope to escape? Through the Bahá'í Writings, one has a glimmering of Christ's meaning when He said that he who loseth his life shall save it.

Many years ago I had the privilege of meeting a dear old Bahá'í, who has long since passed. He was a match seller (in the days when people did such things), was crippled from the legs upward and did all his selling from a bathchair. Both he and his wife, similarly afflicted and wholly bedridden, lived in one room, in appalling conditions. Yet they were the most cheerful people and were a shining example to the rest of us. One afternoon we had been speaking of another Bahá'í and I remarked that it was so sad that she, who was such a saint, should undergo trial after trial, tribulation on tribulation, when other and lesser beings went scatheless.

The old man said simply, "Ah, well! Bahá'u'lláh knows that she is worth it." The sayings of the simple and so-called uneducated have a sort of immortality. I have always remembered this remark and have passed it on to others, who, no doubt, will pass it on in their turn.

The Creative Value of Suffering

It seems that suffering, especially if connected with some form of sacrifice, is of tremendous creative value. We know that the Message of Bahá'u'lláh would have reached the world in any case. But one wonders if the impact would have been quite so terrific if He Himself had not gone "down into the depths." Even apart from His physical body, His sufferings must have been of a truly fearful nature. We know that He did suffer. If we, in our humble human way, grieve

when many of those we know refuse to take the treasure we offer, what must He have felt?

The Word of God is indeed a treasure house, filled with the most sparkling and precious of gems. When the Administrative Order is firmly established we shall turn our minds to other, newer forms of teaching. The founding of the administration is of immediate necessity. All our future social laws depend upon its successful functioning. But administration is but the outward form of a divine inner reality. It is not the reality itself. The Word of God is the reality: that from which all art and beauty are born, from which scientific discoveries are made, from which genius itself is derived, and that which inspires the heroic sacrificial deeds of mankind. This Word has the power, as well we Bahá'ís know, of recreating every soul on this planet.

## Hands Expose

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## Covenant-Breaker

"Owing (to) continued poisonous attacks (against) sacred institutions (of the) Faith, Jamshed Meghnot (formerly of Latin America has been) declared (a) Covenant-breaker. All association (and) correspondence with him (is) forbidden."

Haifa, Israel March 30, 1963

-HANDSFAITH

## Holy Days Recognized by Additional Schools

On March 1, 1963, the superintendent of Community High School District 88 granted the request of Bahá'is of Villa Park, Illinois, to permit students attending Willowbrook and York High Schools to be absent from classes on three of the Holy Days, which are all that could be included at the present time. The Holy Days chosen are: First day of Ridván, Declaration of the Báb and Birthday of Bahá'u'lláh. Students are to make prior arrangements for absence by presenting written requests and explanations from their parents to the deans of the schools.

The Spiritual Assembly of Greenville, South Carolina, reported on March 8, 1963, that the superintendent of the Greenville County Schools had agreed to excuse Bahá'í children from classes on the Holy Days provided the students deliver to their teachers notes of request from their parents.

District No. 4 of the Eugene (Oregon) Public School System has granted permission for children of Bahá'is to be excused from classes on the Bahá'í Holy Days.

## Burial Ground Acquired in Addis Ababa, Ethiopia

The Bahá'í community of Addis Ababa recently achieved further recognition as an independent religious community when a plot of land was allocated by the municipality for use as the Bahá'í burial ground.

## Austria Celebrates

## World Religion Day

For the first time, a Roman Catholic priest took part in Vienna's World Religion Day observances this year. He was Father L. Koch from the San Gabriel mission in Moedling, who had first attracted Bahá'í attention through his statement published in Catholicism's The Christian Sunday, (No. 11, '58): "Religions of the world, unite!" Returning for World Religion Day from a trip to Germany on one of the winter's coldest days (on a train which was unheated and arrived six hours late), he nevertheless gave an enthusiastic and conciliatory talk. The other speakers, also notables in their communities, were a rabbi, a Protestant, an Old Catholic (this group formed after Vatican I as a protest against the doctrine of Papal Infallibility), a Liberal Catholic, a Muslim professor, and for the Bahá'í Faith Dr. Eugen Schmidt of the German National Spiritual Assembly. A string quartet from the Vienna Conservatory and a chorus of young women singers were likewise featured. For the first time the University of Vienna permitted the Bahá'ís to use its large auditorium for the event, which attracted seven hundred people.

Meanwhile on a less friendly note, Vienna's Jesuit publication Der Grosse Entschluss published, in October and November, a two-part article on the Bahá'í Faith, "Zum Bahaismus," by Dr. Adele Spuller, to which Austria's NSA is preparing a reply.

Other cities in Austria observing World Religion Day—an event which arouses even more attention in divided Europe than in the U.S.—included Graz, with representatives of various religions: Hindu, Jewish, Catholic, Protestant, Muslim, and the noted Persian scholar, Dr. Ahmedzadeh for the Bahá'í Faith, and an audience of eighty; and Linz, addressed by the original Bahá'í pioneer and settler in Austria, Herr Franz Poellinger, who has labored in this country since the twenties and accomplished outstanding services for the Faith, among them his teaching work with Martha Root.

Salzburg, which the Guardian considered an important center and a bridge between Munich and Vienna, has recently and successfully tried out an experiment. It maintains a handsome showcase at the entrance to a popular cinema, thus attracting public notice in an environment where the usual media, such as radio and television, are as a rule not available to the Faith.

Salzburg's World Religion Day observance was unusual in that the featured Bahá'í speaker, a German intellectual from nearby Bavaria, had first heard of the Faith on this same occasion in 1960, when a newspaper advertisement attracted him to the Salzburg event. This was Dr. Hans G. H. Buettner, psychologist and educator, who declared himself as a Bahá'í in 1962, and who heads one of Germany's best-known reform centers for youthful first-time offenders. Now completing a philosophical study on the oneness of life, Dr. Buettner said when recently interviewed that in the Bahá'í Faith he has found his "spiritual home."

-MARZIEH GAIL

#### **BAHA'I NEWS**



## The Mansion of Mazra'ih – Cherished Spot to All Believers

Mazra'ih is the historic dwelling place of Bahá'u'lláh following His confinement for over nine years within the prison city of 'Akká. He lived at Mazra'ih for perhaps two years before taking up residence at Bahjí.

Situated about four miles north of 'Akká, the Mansion of Mazra'ih was even then a lovely place surrounded by gardens, with a stream flowing through the grounds.

Later it fell into other hands and remained there for more than fifty years, until it was turned over to the Bahá'ís by the Israeli authorities in 1951. On that occasion the beloved Guardian, who immediately set about furnishing the Mansion in anticipation of pilgrimage, sent the following message to the believers around the world: "Ties, linking the World Center of the Faith with the newly-emerged, rapidly consolidat-





ing sovereign state in the Holy Land, have been reinforced through the delivery by the Ministry of Religious Affairs of the Mazra'ih Mansion into Bahá'í custody...."

Pictures, clockwise from upper left; The entrance to the Mansion of Mazra'lh, View of the rear of the Mansion, The original stairway leading to Bahá'u'lláh's quarters. The bedroom of Bahá'u'lláh,





The ten-foot-high model of the Temple in its colorful setting at the Chicago World Flower and Garden Show. The bright hues of the actual gardens were faithfully reproduced in the flowers, shrubs and other vegetation.

## Miniature Temple Garden Attracts Wide Attention at Important Chicago Exhibition

Considerable publicity accrued to the Faith from the showing of a replica, in reduced size, of one of the famous Wilmette Temple gardens at the Chicago World Flower and Garden Show. An accolade of another sort was a special award of merit made to the exhibit. In addition a large picture and full description of the display were included in the official guide book distributed during the show.

A record-breaking crowd of over 350,000 people visited this year's affair, held March 16 to 24 in Mc-Cormick Place, Chicago's great convention and exhibit

hall on the shore of Lake Michigan.

Information on the Faith was made available at a booth separate from the display itself. Over 23,000 pieces of literature were given out and a special repeating projector presented a continuous showing of color slides of the Temple and gardens.

The Bahá'í exhibit was sponsored by the National Spiritual Assembly and arranged by Superintendent L. Wyatt Cooper and his staff from the Temple, with the cooperation of Hilbert Dahl (Temple gardens architect) and the Temple Maintenance Committee.

A separate literature and information booth at the Flower Show was staffed from 11 a.m. to 10 p.m. by believers in the Chicago area. Booths were provided for all exhibitors.



As long ago as last summer flower-show officials Frank Dubinsky, managing director (at left), and Harold O. Klopp, show designer (at right), examined the Temple gardens in Wilmette.









ABOVE LEFT: Summer school held at Huehuetenango, Guatemala, last December. ABOVE RIGHT: A Bahá'í family in the village of Chimolon, where there is a local assembly. Three of the believers shown are members of it. AT LEFT: Vincente Castañeda, who taught the Faith for nine years without being aware of the Crusade.

## Horizons of Faith Glow Brightly in Guatemala at Crusade's End

Much ardent and devoted work marked the teaching in Guatemala during the winter and spring, particularly in one section of the country. A Bahá'í school was held in Huehuetenango late in December, and in view of what happened a little later this seems to have been like a spiritual spark dropped on waiting tinder.

Believers and contacts came from Retalhuleu, Quezaltenango, Chichicastenango, Cobán, Sacapulos, Quiche and Guatemala City, and an average of thirty attended every day, planning with great enthusiasm to work hard in the remaining Crusade months and attract the masses to the Faith.

A free radio program was given by a contact from Cobán who is editor of a newspaper there, and it was indicative of the spirit of the occasion that while he had been asked to speak on his impressions of the city, much of his broadcast centered around the events which he found stimulating at the school. He has since enrolled in the Faith.

Subsequently members of two families left Quezaltenango to teach elsewhere. A devoted couple, Evangelina and Manuel Moreno, moved to Quiche with their six children to help strengthen that community. Marion Tyler and the little Guatemalan boy she had adopted went to help in the teaching work around Huehuetenango. Here, also, Alice and Dale Sinclair had been working tirelessly during the past eight months, and eventually the following event, reported in a letter from the former, occurred.

"Manolo and I had just returned from an all-day trip to Chinaca, about twelve miles from Huehuetenango. On the return trip I was so tired that I had to rest, so we found a shady spot. Dozens of people passed by and we greeted each one, but one man with beautiful eyes—who turned out to be Vincente Castañeda—came over to us like a magnet. We asked him when we could come to his village to give the people a beautiful message about the new Messenger

that God had sent to the world.

"He immediately said, 'Are you Bahá'ís?' I nearly fell dead, and said, 'Yes.' He then said, 'I am a Bahá'í.'

"Tears came into his eyes as he embraced us and said, 'I've hunted all over the country for Louise Caswell, who told me about the Faith in 1953, for I wanted to know more. I went to Guatemala City, Retalhuleu, Matzatenango and other places looking for her.'

"Then the dear soul fumbled in the bottom of his sack and pulled out an old prayer book wrapped in pieces of cloth and said, 'She gave me this and I always pray to Bahá'u'lláh to let me find out more about this wonderful story. Now I finally have found it again. My children believe me that this is such a beautiful religion, and many of my friends in other towns. Others laugh and say that it isn't true. My wife said this religion is false and destroyed the books—all but the prayer book—then she soon died, so that proves it wasn't false. Please get me books. I'll be there on Wednesday with my friends to pick them up.'

"When I told him we would have tortillas and coffee for them on Wednesday, he said, 'No, we want spiritual food instead.'"

During a subsequent month more than sixty entered the Faith in this fertile area around Huehuetenango. The principle project of the National Teaching Committee for the remaining weeks of the Crusade came to be the sending out of groups of believers with Vincente Castañeda to the various towns and hillsides where he had been teaching during the past nine years. This devoted soul had been working diligently for the Faith without knowing about the World Crusade until a comparatively few weeks ago.

-Edith McLaren



Members of the United States National Assembly discuss news release regarding the Most Great Jubilee and the World Congress which were the subjects of a press conference held in Chicago on March 28. Mr. Kavelin spoke to reporters representing all major Chicago newspapers and the New York Times. The event coincided with the visit of King Hassan II of Morocco to the United States, and this attracted questions from the press concerning the persecution of the Bahá'ís in Nador and Tangier. Left to right: Hugh E. Chance (secretary), H. Borrah Kavelin (chairman), Amoz Gibson, Arthur L. Dahl (treasurer).

(World Wide Photo)

Librarian of Fort Myers (Florida) Public Library is presented with copy of "Some Answered Questions" by Derald Hendry of the local assembly. Display in background is one of two that were in the library about two months, which the Librarian said attracted more at-





Spiritual Assembly of Vevey, Switzerland, incorporated October 18, 1962. Left to right, seated: Miss Irene Bennett (secretary), Mrs. Bertha Ramseyer, Miss Emmeline Maillard, Mrs. Marion Little (chairman), Mrs. Alice Brawley. Standing: Mrs. Marjorie Mann Giorgi, Mrs. Yvonne Gordon (vice-chairman), Jacques Giannoni (recording secretary), Mrs. Eleanor Hollibaugh (treasurer).



Spiritual Assembly of Unley, South Australia, incorporated November 13, 1962. Left to right, seated: Mrs. Leith Victor, Miss Eliza Paterson, Mrs. Ann Pearce, Mrs. Maude Osborn. Standing: Walter Motteram, Mrs. Rose Hawthorne, Mrs. Clarice Stanton, Mrs. Evilda Reid, Herbert Osborn.

First National Spiritual Assembly of Luxembourg, 1962-1963. Left to right, seated: Suzette Hipp, Honor Kempton, Betty Thompson, Faizollah Namdar. Standing: Ronald Bates (chairman), Nancy Jordan, Claude Levy, Pierre Bram, Leslie Marcus (secretary).









Some of the Bahá'is of Sikabaluan.

# Forward March of the Faith in the Mentawei Islands

Typical Bahá'í communities of the Mentawei Islands are shown in these pictures. There are also communities in Saibi, Ulu; Sarereket, Ulu; Sarereiket, Ugai; Silakoinan, Ulu; Silakoinan, Ilir; Simatalu Uju, Tengah; Sikalangai, Beremen; all of which maintain Bahá'í schools, and in Sikalabu; Muara Siberut; Silokeinan, Ulu; Simatalu Seibi, Tengah.



Simatalu Seibi, Ulu.



Sikatiri, where there is a Bahá'í school.



Some of the believers of Simatalu Udju, Ulu.







LEFT: Foreign students and a hostess at an Intercalary Day dinner given by the Decatur (Illinois) Bahá'í Group.
RIGHT: Believers and friends at an Intercalary Day party in Gallup, New Mexico, at which two Indians made
their declarations and several of the guests were enjoying their first Bahá'í gathering.

# Unusual Celebrations Mark Intercalary Days

To demonstrate hospitality for the Intercalary Days, the Decatur (Illinois) group entertained foreign students of Milliken University at a buffet dinner, followed by games and entertainment. Of the eighteen foreign students at the school, eleven attended the party. Nine countries were represented—Korea, Japan, India, Iran, Syria, Germany, British Guiana, West Indies and Hong Kong. The Bahá'ís were told that it was the first time these students had been invited into an American home, except those of the president and dean of the university.

The Decatur believers had decided to do no direct teaching on the occasion, but to have follow-up meetings. Some of the visitors mentioned knowing of the existence of the Faith, most of them having heard about it in their native lands. The guests expressed very great appreciation for the hospitality, the demonstration of togetherness and the thoughtfulness which prompted the affair.

Having had excellent response in past years to a single public event during the Intercalary Days, the Nashville (Tennesee) community decided this year that all four days would honor non-Bahá'í friends and proclaim the Faith. An evening of prayer and medi-

tation to strengthen the friends was arranged for February 25. On each of the following three evenings a fellowship supper was given. Three different Bahá'í families having volunteered to be hosts, any expense to the community was eliminated. All believers were free to attend and bring guests as long as they notified the hosts in advance.

On the first evening, slides of the five Bahá'í houses of Worship were shown with informative comments given by a youth. Twenty-one were present, ten of whom were guests. The next night in another home thirty were in attendance, including twenty guests. Much interest was shown in a tape of the Bob Quigley Show with Eileen Norman, and several good questions were asked. The third event was held at the Bahá'i Center and drew forty-five, twenty-eight being guests. Again slides were shown with a commentary which brought out many of the Teachings. A final gathering at the Center after the Feast was arranged by the Fisk University Bahá'í Club with some adult assistance. About fifteen young people from Fisk and Tennessee A & I Universities were among those enjoying the party.

The Nashville community was gratified to have the black, white and yellow races represented at some of the gatherings, and felt that an exciting feature was the spirit among the guests and the believers. Most important, of course, will be the results achieved through various follow-up programs.

Intercalary Days in Nashville, Tennessee. LEFT: One group at the first fellowship supper. RIGHT: Section of the audience waiting for slide show after the third fellowship supper.





BAHA'I NEWS



First Spiritual Assembly of Douglas, Alaska, formed December 23, 1962. Left to right, standing: Sally Anderson, Lois Weisberg, Marion Johnson, Martha Reed, Georgine Moul. Seated: Donald Anderson, Herbert Johnson, Bob Reed, Robert Moul.



First Spiritual Assembly of Monterey-Carmel J.D., California, formed September 17, 1962. Left to right: Donald Stevens (vice-chairman), Mrs. Beatrice Rinde (secretary), Mrs. Helen Carter, Mrs. Joyce Dahl, Mrs. Lorraine Stevens, Paul Thiele (chairman), Mrs. Elizabeth Meyer, Arthur Dahl (treasurer), Victor Meyer.

First Spiritual Assembly of National City, California, formed February 24, 1963. Left to right, seated: Erma Haukedahl (secretary), Vina MacPherson, Gladys Loudon, Ann Stein. Standing: Art Kuhwald (vice-chairman), Patricia Hull (treasurer), Melvin Chester (chairman), Margret Chester, Arnie Stein.





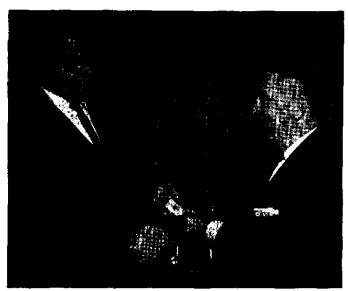
First Spiritual Assembly of Redding, California, formed March 2, 1963. Left to right, seated: Winnie Nevin, Viviana Lisota (secretary), Soo Jones, Anna Marney. Standing: Turaj Medhat, Thomas Lisota (chairman), Ernie Jones (vice-chairman), Michael Marney (treasurer), Amir Farzanih.



First Spiritual Assembly of Costa Mesa, California, formed April 1962. Left to right, seated: Mrs. Mary-Jean Rovin, Mrs. Emily Schiemann, Mrs. Ester Singer (recording secretary), Jack Singer (treasurer). Standing: Mrs. Francis Hoy, Mrs. Helen Mirkovich (vice-chairman), Mrs. Patricia Ferrell, Mrs. Lois Drake (secretary), Tom Drake (chairman).

First Spiritual Assembly of Fort Myers, Florida, formed April 1962. Left to right, seated: Mary Jane Matthisen, Doris Corbin, Nina Matthisen, Marion Goodfellow. Standing: Robert Pickering Jr., A. Lawrence Price, Helen Price, Donald Corbin, Derald Hendry.





Councilman Frank Curran of San Diego, California, presents Dr. Dwight Allen (left) with key to the city at a luncheon given in November by the Bahá'ís for representatives of news media and educators in San Diego County. Publicity for the occasion was very good, including two TV interviews, a telecast of the meeting and at least three newspaper items.

# Kokomo Believers Create Stir with Proclamation Activities

During the winter and spring the believers of Kokomo, Indiana, created a stir in their city with their proclamation activities. Prominent in the latter were large-space newspaper advertisements — one of them page-high and three columns wide — and similarly generous publicity articles.

Some of the ads (all of which invited readers to public lectures) led off with provocative, attentiongetting headlines such as "5,000,000 Bahá'ís Believe Bahá'u'lláh is Christ's Return" and "Christian Missionary Accepts Bahá'u'lláh."

This aroused at least two churches, one of which invited readers of an advertisement to come and hear why "a true follower of Jesus Christ cannot embrace the Bahá'i Faith." Another, in a closely packed pagehigh ad full of scriptural quotations, undertook to prove that "true Christian missionaries do not accept Bahá as Christ's return."

The results of these opposing efforts will no doubt become apparent as time goes on.

# Faith Proclaimed Through the Arts

Widespread newspaper, radio and television publicity and four performances of a ballet composed by Dan Jordan, Chicago Bahá'í, have provided an unusual opportunity for presenting the Bahá'í Teachings to the general public.

Since the inspiration for the ballet, entitled "Meta-

morphosis of the Owls," came from the opening lines of the Tablet of Aḥmad, and one of the principal dancers who took a leading role in the performance is Miss Michelle Bernstein, a Bahá'í youth, many interviewers included facts about the Faith in their accounts.

After each performance a public fireside was held at which Mr. Jordan spoke on the parallel between the ballet and the Teachings of the Faith, thus hundreds of people heard of Bahá'u'lláh for the first time. In addition, the publicity brought a variety of invitations to Mr. Jordan, chairman of the American National Teaching Committee, to speak on the Bahá'í Faith in nearby communities.

## International News Briefs

One Universal Faith, in Flemish, has recently been published in Belgium. The pamphlet is intended particularly for the teaching work in Flanders.

0

Fifty believers from the German-speaking section of Switzerland gathered in Lucerne on January 27 for a final conference before the close of the World Crusade. The beloved Guardian's communications to Switzerland, recently published in German, were highlighted. Reports from the Luxembourg conference, called by the European Hands and attended by 'Amatu'l-Bahá Rúḥíyyih Khánum, were shared with those present.

Ö

Mayor George Sharrock of Anchorage, Alaska, issued a special proclamation for World Religion Day 1963, and for the third Sunday in January of each year.

O

Appu Raman, an official in the Department of Social Welfare of Malaya and a Bahá'í, spent a week in Charleston, West Virginia, visiting the Rehabilitation Center as part of his program on a United Nations Fellowship, preparatory to establishing that type of project in his own country. Mr. Raman spoke at a public meeting and at five firesides, telling of the coming of independence to Malaya and thrilling stories of the Faith there.

0

The believers in the metropolitan area of Baltimore, Maryland, staged a proclamation week which included four public meetings as well as radio, newspaper and TV publicity. Although attendance at the meetings was relatively small, 1500 telephone inquiries resulted from the publicity. Without doubt many new contacts are now being assiduously courted.

Ö

Mass conversion has definitely started in Korea, with the number of local assemblies doubling between December and the end of February. Kajo, with a population of nearly one thousand, is now an all-Bahá'í village.



Spiritual Assembly of Austin, Texas, incorporated December 17, 1962. Left to right, seated: Neenah Smith, Catherine Gent, Musette Christian, Sookja Kim Winters. Standing: Grover Gonzalez, Lura Rouse, Frank Bethune, Henrietta Trutza, Philip Trutza.



Officers of the Bahá'í Club at the University of Wisconsin. The picture and an article on the club are included in the school yearbook.

# Items for BAHA'I NEWS

News stories and any photographs illustrating an event should be mailed at the same time, and immediately after the occasion. Information or pictures that are weeks and months old lose news value, and are often omitted. In this connection all reporters and correspondents are reminded that it takes several weeks to produce and mail Bahá'f News, which explains why material must reach Wilmette by the twentieth of the second month preceding date of issue. (July closing date is May 20).

Address: Bahá'í News Editorial Office 110 Linden Avenue Wilmette, Illinois, U.S.A.



Spiritual Assembly of Augusta, Georgia, incorporated February 14, 1963. Left to right, seated: Mrs. Annie Lee Williams, Mrs. Lillian P. Golden, Mrs. Allene V. Allen, Mrs. Margaret T. Mason. Standing: William H. Saunders, Miss Yvonne R. Harrop, Miss Nell E. Golden, Ashburn P. Searcy, Jackson H. Golden.



Officers of the Bahá'í Club at Fisk University in Nashville, Tennessee, with the faculty adviser.

## A Reminder

When you support an official Bahá'í publication, you not only benefit from the standpoint of deepening your understanding of the Teachings, but you take advantage of the privilege and the bounty of helping to build the World Order. It is not difficult to realize the importance of the printed word in this day. It is obviously suited to the task of awakening the people of the world to the importance of investigating the truth for themselves.

The editors of *The Child's Way*, who have been appointed by the National Assembly of the United States, strive to make this magazine an instrument for personal deepening as well as for teaching assistance. It has been found to be useful all over the world in a great variety of situations because it is thoughtfully oriented to non-Bahá'ís as well as Bahá'ís.

Please send your orders to: THE CHILD'S WAY, BOX 245, WILMETTE, ILLINOIS. The cost per year is \$2.00 in continental USA—\$2.50 in Alaska, Hawaii and overseas.

# BAHA'I IN THE NEWS

On December 7 Die Zeit, a leading German weekly, published an illustrated article on the Faith and the Frankfurt Temple, including an explanation of the "Richtfest." It was well written and gave many details. Following this article many German papers carried accounts of the "Richtfest."

0

In Basel, Switzerland, the newspaper Cooperation on January 5 carried a front page story on the Moroccan Bahá'í situation, written in a sympathetic vein, and went on to give the principles and some of the history of the Faith. There was also an editorial appeal to the Moroccan authorities to rectify the miscarriage of justice.

0

Among a series of miscellaneous items, the January issue of the Senior Citizen carried an abbreviated version of the Bahá'í principles and gave the address of the U.S. National Headquarters. The publication is issued monthly in Washington, D.C., as the organ of the Senior Citizens of America.

0

A magazine section in the January 20 issue of the San Francisco Chronicle carried a two-page spread on the city's fabled Clement Street, which caters to many nationalities and "united them as a community." Tucked in among small shops, says the article, is "a welter of religious establishments, including the Bahá'í . . . " Referred to is the Center maintained on the exotic street by the local believers.

0

Negro Digest for January includes an article of nearly six pages on "What is the Bahá'í Faith?" In question-and-answer style, it was prepared from Convincing Answers. On the first page is an illustration of the Wilmette House of Worship, and a brief Editor's Note which says in part: "The Bahá'í Faith is one of the world's youngest and most rapidly growing religions. (The article) is presented in an effort to shed some light on the faith and its origin and tenets."

0

Under the headline "For All Creeds" the newspaper Republica on February 6 published on its front page one of the best pieces of Bahá'í publicity yet to appear in Portugal. The three-column 1200-word article, accompanied by a prominent illustration of the Wilmette Temple, was authored by a journalist who had recently visited that edifice. Covered were the history, principles and teachings of the Faith and its mission of establishing unity between all races and religions.

0

Jewish Post & Opinion, a New York City newspaper, recently ran an article entitled "Missionary Agitation in Israel," referring to efforts to convert Jewish children and adults in the Holy Land. The article included this statement: "A splendid positive example is set by the Bahá'í Faith. Although their

world center is in Israel, this religion has made it a matter of deliberate policy not to carry on missionary activity here and not even to accept converts within Israel, in recognition of the hospitality which the Bahá'is enjoy here."

O

A recent issue of Chinh Nghia, published in Saigon, included seven pages, with illustrations, on the Faith and activities on its behalf in South Vietnam.

О

A relatively brief but well-written story on the Frankfurt Temple appeared in the January 12 issue of the *Philadelphia Gazette-Democrat*, a German-language newspaper published in Philadelphia, Pennsylvania. It reported a constant stream of visitors even before the building's completion, the believers' efforts—in the face of stern opposition—to find a site near Frankfurt as bidden by Shoghi Effendi, their eventual success, and the non-militant nature of the Faith.

0

The publication of the Chicago Regional Rose Society, Rose Items, devoted three pages to the Temple gardens and the reproduction of one of them at the World Flower and Garden Show in March. Much of the material was reprinted from an article by Wyatt Cooper, who is largely responsible for maintaining the beauty of the gardens.

O

A great many newspapers in the United States as well as in other countries have carried editorials, articles or comments on the Moroccan Bahá'í situation. In addition The Nation for February 16, in commenting on the trial, quoted Mark Tobey as a prominent Bahá'í in connection with the principles and aims of the Faith. Radio and TV commentators have spoken strongly against the decision of the court. The well-known radio and TV program "Meet the Press" had King Hassan II as a guest on March 31. During the course of the interview he was asked about the Bahá'í case but gave a very unsatisfactory answer.

The Daily Kansan, University of Kansas student newspaper, on February 27 carried a report on a petition addressed to the U.S. government, asking for investigation of the situation in Morocco. Nearly a hundred faculty members joined in the plea. The local believers feel that the Bahá'í youth on campus helped to bring this about through their endeavors.

0

A retrospective exhibition of 135 works of Bahá'í artist Mark Tobey, shown at the Chicago Art Institute from February 22 to March 24, enjoyed extensive publicity in Chicago newspapers, notably the Daily News, Sun-Times and Tribune—including a full-color reproduction in the latter's magazine section. Bahá'í references in the publicity were sparse but it seemed to be generally conceded that, as the Tribune said, the Faith was "one of the great influences in his life and career." The exhibit was organized by New York's Museum of Modern Art, which had shown it earlier.





LEFT: Alaska's Fourth Annual Winter Workshop at University of Alaska in December attracted about eighty believers and guests. RIGHT: Leaders for the three-day conference, including one of the first Athabascan Indians (left center) to become a Bahá'í.

Because its name automatically makes it rank high in the alphabetical listings of religious organizations given in many telephone books, the Faith came in for special attention in the first sentence of an article in the March Moody Monthly, a religious organ published in Chicago. The opening undertook to illustrate what

the unattached seeker might encounter in such lists. Thereafter the article, devoted largely to the recruiting methods of unorthodox Christian sects, had nothing more to say about the Faith except that it might interest people with "a bent toward probing the philosophy of the mystics."



Some of the participants at a youth conference held the middle of February at the Bahá'í Center in Náshville, Tennessee. Six of the young people who attended were inquirers.



During the December summer school at Port Dickson, Malaya, some of the believers visited the aboriginal Asli village of Kampang Klangi, where an assembly was formed the first evening.

LEFT: Part of the Bahá'í community of Hong Kong and guests at a dinner celebrating the anniversary of the Birth of Bahá'u'lláh. RIGHT: Some of the believers of Hong Kong.





On February 23 the Church News department of the San Francisco (California) Chronicle led off with an article prominently titled "Principle of Bahá'i—Oneness." Credited to the Manchester Guardian (England) the piece accurately sketched the history and some of the Teachings of the Faith.

An extensive article on Vic Damone in the Stage section of the San Francisco Examiner for February 17 included a description of a new personal outlook, which he attributed to having found and embraced the Faith.

A Where and When to Worship page in the February 28 issue of Wilmette Life, a weekly newspaper, carried a handsome interior picture of the Wilmette Temple. The otherwise accurate descriptive legend, entitled Church of the Week, flattered the human race by saying that the Temple's nine-sided design "symbolizes purity of mankind."

The 1963 issue of Who's Who in the West includes the name of T. Finlay Hollinger, with the notation that he is vice-chairman of the Bahá'í assembly of Honolulu, Hawaii.

Following a feature writer's interview of Kenneth Kalantar of Meriden, Connecticut, the nearby Hartford Courant on March 3 carried an article covering his three years of pioneering in Colombia, from which he had recently returned. Norman Smith, chairman of the Hartford Assembly, was also quoted extensively to round out an interesting story on the Faith.

The March issue of Fate, a pocket-size occult magazine published in Evanston, Illinois, carried an article entitled "The Miracle 'Gate' to Bahá'í." Centering around the Báb's martyrdom, the story was supposedly told to the author by 'Abdu'l-Bahá in 'Akká in 1901. Differing from accepted Bahá'í sources, the account was nevertheless interesting and provocative.

# **Editors Request Cooperation**

It is essential that references be furnished with all articles and reports which contain quotations from Bahá'í literature. References must be from current, authentic sources and include page numbers

# Baha'i Publishing Trust

The Lord Is One. Seymour Weinberg. An edifying discussion of the spiritual meaning of Israel and the relationship of Judaic prophecy to the coming of Bahá'u'lláh, this brochure was prepared especially to appeal to people of Jewish background. Slimline, designed by Marge Hawbaker, prestige format with a photographic cover of a star cluster by courtesy of Mount Wilson and Palomar Observatories, in midnight blue.

10 Copies ......\$1.00

Another Religion Calls Israel Home. Reprinted from The Reconstructionist magazine by permission of the Jewish Reconstructionist Foundation. A friendly article concerning the Bahá'í Faith and its world center in Haifa. 4 pages, 8½ by 11, folded to letter size as a self-mailer. It is useful as an "attention-getter," with The Lord Is One to give a deeper understanding of the Faith. The latter can be enclosed in this circular and sealed with a sticker for mailing together.

# Calendar of Events

#### **FEASTS**

May 17—'Azamat (Grandeur) June 5—Núr (Light)

#### HOLY DAYS

May 23—Declaration of the Báb May 29—Ascension of Bahá'u'lláh (3:00 a.m.)

# Baha'i House of Worship

# Visiting Hours

(as of May 15)

#### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

## Service of Worship

#### Sundays

3:30 to 4:10 p.m.

## Public Meeting

Sunday, May 19 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# First Historic House of Justice Is Elected

(On the) occasion (of) worldwide celebrations (of the) Most Great Jubilee commemorating (the) centenary (of the) ascension (of) Bahá'u'lláh (to the) throne (of) His sovereignty, with hearts overflowing (with) gratitude (for) His unfailing protection (and) overflowing bounties, (we) joyously announce (to the) friends (of the) East (and) West (the) election (of the) supreme legislative body ordained by Him in His Most Holy Book (and) promised by Him (to) receive His infallible guidance. Members (of the) first historic House (of) Justice, duly elected by delegates comprising members (of) fifty-six national assemblies, are

Charles Wolcott 'Alí Nakhjavání

H. Borrah Kavelin

Ian Semple Lotfullah Hakim

David Hofman

Hugh Chance Amoz Gibson

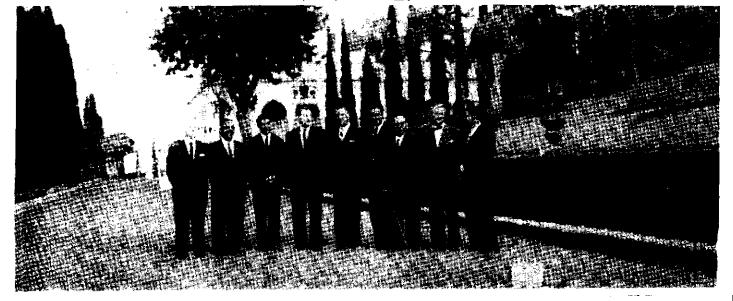
Hooshmand Fatheázam

To (the) jubilation (of the) entire Bahá'í world (for the) victorious completion (of the) beloved Guardian's unique Crusade (is) now added (the) humble gratitude (and) profound thanksgiving (of the) followers (of) Bahá'u'lláh for (the) erection (of the) Universal House (of) Justice, (that) august body to whom all believers must turn, whose destiny is to guide (the) unfoldment (of) His embryonic world order through (the) administrative institutions prescribed by Bahá'u'lláh, elaborated by 'Abdu'l-Bahá (and) laboriously erected by Shoghi Effendi, and (to) insure (the) early dawn (of the) Golden Age (of the) Faith when the Word of the Lord will cover the earth as the waters cover the sea.

Haifa, Israel, April 22, 1963

(signed) Handsfaith

Members of the Universal House of Justice in the Shrine Gardens on Mt. Carmel. From left: Charles Wolcott, Amoz Gibson, Hooshmand Fatheazam, Hugh Chance, H. Borrah Kavelin, Ian Semple, Lotfullah Hakim, David Hofman, 'Ali Nakhjavani.



Hands and delegates leaving the Shrine of the Báb where prayers were offered just prior to the election of the Universal House of Justice. The election took place in the house of 'Abdu'l-Bahå.



# First International Convention Richly Rewards Participants

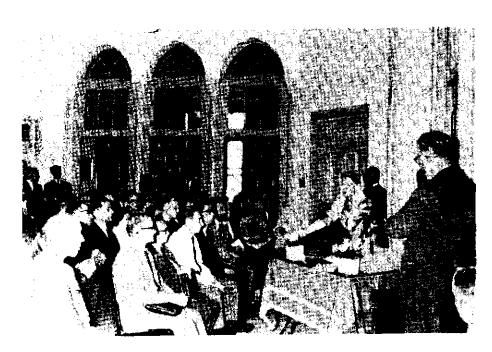
The date of April 21, 1963 — the first day of Ridván, year 120, the hundredth anniversary of the declaration of Bahá'u'lláh of His sacred mission, has now been recorded in history as the day that witnessed the birth of the Universal House of Justice, that supreme administrative body of the Bahá'í Faith referred to in Bahá'u'lláh's prophetic Tablet of Carmel and which Shoghi Effendi stated "is to be the exponent and guardian of the Divine Justice which can alone insure the security of, and establish the reign of law and order in, a strangely disordered world."

As early as November 5, 1961, the Hands of the Cause had called the First International Convention of the Bahá'í Faith at which the election of this crowning administrative institution was to take place. The delegates were the 504 members of the fifty-six national and regional spiritual assemblies elected at

their respective annual conventions in Ridván 1962, charged with the sacred privilege and duty of voting for the nine male members of the Bahá'í world community who would comprise the membership of the Universal House of Justice.

To enable the delegates to prepare themselves spiritually for their great responsibility, arrangements had been made by the Hands of the Cause with the cooperation of the International Bahá'í Council for all to visit the several holy places on God's sacred mountain, Mt. Carmel in Haifa, and in its twin city, 'Akká. This was the greatest mass pilgrimage ever to have been made to the World Center of our Faith.

For the five-day period, April 20 to April 24, the Shrine of the Bab was closed to the public, thus making it possible for the delegates to visit this most



'Amatu'l-Bahá Rúhíyyih Khanum gives instructions to the tellers who worked straight through the night in order to report the election results promptly.



Commemorating the hundredth anniversary of the Declaration of Bahá'u'-lláh, the Ridván Feast took place in the gardens at Bahjí on April 21. Here the believers are seen facing the Shrine of Bahá'u'lláh.

# Jeast of Ridvan

Bahii

April 21, 1963

- (1) Tablet of Ridván
- (2) Prayers and Meditations, LXXI
- (3) Readings from The Dawn-Breakers
- (4) Excerpts from The Dispensation of Bahá'u'lláh
- (5) Excerpts from God Passes By
- (6) Poem by Andalib
- (7) Tablet of Visitation

sacred spot on Mt. Carmel to pray and meditate at any hour and as many times as they wished.

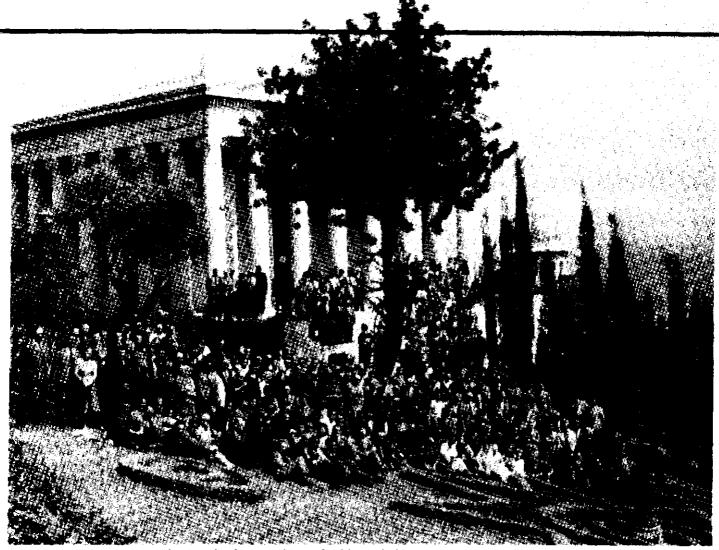
Also, on each of three evenings a designated group of delegates spent more than two hours in the International Archives Building viewing the sacred relics and documents, beautifully preserved and arranged in accordance with the personal instructions of the beloved Guardian, and gaining a deeper understanding of the significance of this edifice which he said is the first of the several structures which will eventually constitute the Ark referred to by Bahá'u'lláh in His Tablet of Carmel and become the World Administrative Center of the World Order of Bahá'u'lláh whose beginnings trace back to the concluding years of the Heroic Age of the Faith.

The election of the Universal House of Justice, designated by Shoghi Effendi as "the supreme legislative body of the Administrative Order of the Faith of Bahá'u'lláh," took place on the morning of the first day of Ridván. The manner in which it was carried out and the results were reported by Hand of the Cause Paul E. Haney at the Most Great Jubilee a few days later, as follows:

After casting their ballots for the first Universal House of Justice, the delegates leave the house of the Master.







Delegates assemble at the International Archives Building between sessions of the convention.

The election was held in the House of the Master and the Guardian in Haifa.

The delegates gathered and entered the main hall silently and all were in their designated places by 9:30 a.m.

'Amatu'l-Bahá Rúhíyyih Khánum gave a brief address of welcome and explained the mechanics of the election. There were two prayers only, preceding the election itself.

The 288 members of the fifty-one national and regional spiritual assemblies present proceeded to fill out their ballots.

Ballots were received from every national and regional spiritual assembly — fifty-six in all. Representatives were present from all but five of these fifty-six assemblies.

In silence the roll was called, each National Assembly in alphabetical order. The members present placed their ballots in the ballot box and those from absentee delegates were called and deposited by the chief tellers.

As the various assemblies came forward, Mr. Haney commented, one was continuously impressed by the widely representative character of the electors and that we "were privileged to witness one of the great events of history taking place before our eyes."

"When the balloting was completed," he concluded, "every one felt that Bahá'u'lláh had indeed been present in that gathering and that a unique and wonderful pattern had been established for the world to marvel at and in the fullness of time, to follow."

Following the casting of the ballots and the appointment of eighteen tellers representing as many countries, all the delegates except the tellers adjourned for luncheon. In mid-afternoon they gathered a second time at Bahji where, in the beautiful gardens in front of the Shrine of Bahá'u'lláh, they, together with the believers who reside in and near the Twin Holy Cities of 'Akká and Haifa, commemorated the Feast of Ridván, followed by another visit to the resting place of Bahá'u'lláh.

The three-day convention resumed the following morning. Opened by 'Amatu'l-Bahá Rúḥíyyih Khánum, there were three sessions on each of the remaining two days, with one of the Hands of the Cause presiding and the discussion led by a different delegate.

The program included the subjects listed elsewhere, none of which, unfortunately, can be summarized because of lack of space and time for preparation for this issue of Bahá'í News. Suffice it to say that all

(Continued on page six)

Except for the first day, all of the convention sessions took place at the Beth Harofe auditorium in Haifa.



#### Program

## FIRST INTERNATIONAL CONVENTION

April 21-23, 1963 Akká - Haifa World Center of the Bahá'í Faith

### April 21

9:30 a.m. Election of the Universal House of

4:00 p.m. Ridván Feast Commemorating the 100th Anniversary of the Declaration of Bahá'u'lláh

#### April 22

The Victories of the World Crusade 10:00 a.m.

3:00 p.m. Teaching the Faith Mass Conversion Home Front Teaching Liberalization of Enrollment of New Believers

8:30 p.m. Status of Other Crusade Goals (including the Mother Temple of Europe)

## April 23

10:00 a.m. Consolidation of the Faith

> Preservation of Local Assemblies-The Spiritual Prizes

Importance of Pioneers Remaining at their Posts

Establishment of Administration and

its Proper Use The Nineteen Day Feast

Consolidation of the Faith (continued) 3:00 p.m.

Protection of the Faith

Importance of Firmness in the

Covenant

Public Relations of the Faith

Meeting Attacks

Making Friends for the Faith Need for Caution in Critical Areas

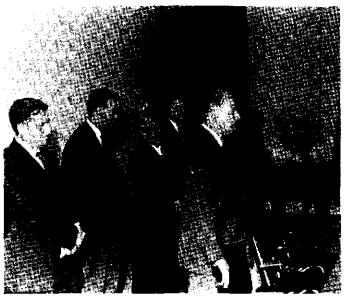
8:30 p.m. Intensification of the Spirit of Teaching

throughout the World

Closing of the Convention



With great happiness Ruhiyyih Khanum offers best wishes to members of the new administrative body.



Charles Wolcott, having received the highest number of votes, responds to applause of the delegates.

discussions were very spirited, and while no formal resolutions were presented or adopted, all delegates have taken back to their national communities many valuable ideas which they may be able to incorporate in their own teaching and proclamation plans in the years ahead.

The results of the election (reported in the cablegram from the Hands of the Faith printed on page 1 of this issue of Bahá'í News) were announced at the close of the morning session of the convention on April 22. The nine members were introduced and greeted by Rúhíyyih Khánum and each believer present felt he had witnessed not only the birth of an institution which would be regarded by posterity as the "last refuge for a tottering civilization" but also the beginning of a new and more glorious stage in the evolution of the World Order of Bahá'u'lláh. This was indeed an occasion of great rejoicing in the community of the Most Great Name around the world and another historic and history-making step toward "that blissful consummation" envisioned by the beloved Guardian in his message of April 1955 "when the shackles hampering the growth of their beloved Faith will have been finally burst asunder, when its independent status will have been officially and universally recognized, when it will have ascended the throne and wielded the scepter of spiritual and temporal authority, when the brightness of its glory will have illuminated the whole earth, and its dominion will have been established over the entire planet." ". . . from the heart of Zion there cometh the cry:

the Almighty, the Best-Beloved, is made manifest.' ''
(Gleanings from the Writings of Bahá'u'lláh, page 211.)

'The promise is fulfilled. That which had been announced in the holy Writ of God, the most Exalted.

-Charlotte M. Linfoot



Hand of Cause Leroy Ioas with a few of the delegates.



Group of delegates in the gardens at Bahji.



During a visit to Bahjí the friends gather briefly in one area of the beautiful verdant gardens.

# BAHÁ'Í WORLD CONGRESS

RIDVÁN 120 April 28 - May 2, 1963

# PROGRAMME OF SPEAKERS

SUNDAY

3:30 p.m. to 6:30 p.m.

April 28

OPENING OF THE FIRST WORLD BAHA'I CONGRESS

THE DAY OF VICTORY

Chairman: Enoch Olinga

Speakers: 'Amatu'l-Bahá Rúhíyyih Khánum

Hasan Balyuzi

'Ali Akbar Furútan

MONDAY

10 a.m. to 1 p.m.

April 29

THE MISSION OF BAHA'U'LLAH

Chairman: Zikru'lláh Khádem

THE PROMISE OF ALL AGES Marion Hofman

THE BLESSED BEAUTY Amoz Gibson

Tarázu'lláh Samandarí

3:30 p.m. to 6:30 p.m.

CELEBRATION OF THE NINTH DAY OF RIDVAN

THE RIDVÁN FEAST

Chairman: Luis de Fretes

TUESDAY

10 a.m. to 1 p.m.

April 30

THE UNFOLDMENT OF THE DIVINE PLAN

Chairman: H. Borrah Kavelin

THE VISION OF 'ABDU'L-BAHA Rowland Estall

Jan Sijsling

UNPARALLELED ACHIEVEMENTS

UNDER THE INFALLIBLE

GUIDANCE OF SHOCHI EFFENDI Ian Semple

Knights of Bahá'u'lláh will be presented

3:30 p.m. to 6:00 p.m.

THE WORLD CENTRE OF THE FAITH

Chairman: Charles Wolcott

ITS UNIQUE SPIRITUAL

SIGNIFICANCE Dr. Ugo Giachery

ITS SUPREME ADMINISTRATIVE

IMPORTANCE Paul Haney

8 p.m.

PUBLIC MEETING

WORLD UNITY WITH SECURITY

Chairman: John Long

Speakers: Philip Hainsworth

William Sears

WEDNESDAY 10
May 1

10 a.m. to 1 p.m.

THE SPIRITUAL CONQUEST OF THE PLANET

Chairman: 'Ali Nakhjavání
THE OPENING OF NEW TERRITORIES

VICTORIES OF THE PIONEERS

Speakers: Enoch Olinga

Ruth Pringle Massoud Khamsi

3:30 p.m. to 6:30 p.m.

THE SPIRITUAL CONQUEST OF THE PLANET

Chairman: K. K. Bhargava

ENRICHMENT OF THE WORLD BAHA'I COMMUNITY

ENROLLMENT OF THE MASSES

Speakers: Shirin Bowman

Alvin Blum Jamshed Fozdar

Raḥmatu'lláh Muhájir

THURSDAY

10 a.m. to 1 p.m.

May 2

OUR SACRED DUTY, OUR GLORIOUS CHALLENGE

Chairman: Gila Bata

Speakers: Annaliese Bopp

H. Fatheázam Peter Khan John Robarts

3:30 p.m. to 6:30 p.m.

SHOGHI EFFENDI, THE SIGN OF GOD

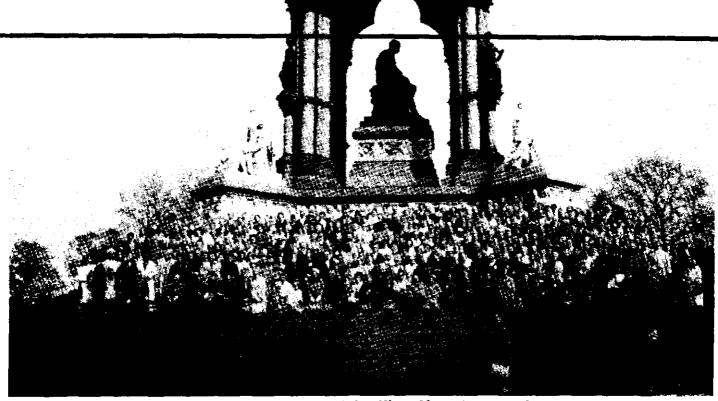
Chairman: William Masehla

Speaker: 'Amatu'l-Bahá Rúhíyyih

<u>K</u>hánum

closing of the congress Abu'l-Qasim Faizi

DEVOTIONAL



United States believers gather in front of the Albert Memorial in London, May 2, 1963.

# "Most Great Festival" Is Joyously Commemorated

"There must be something in a religion that prompted an old Cypriot woman to sell her cow to help pay her passage to England.

"Others had been saving for ten years. Many others of course could afford the trip. But however they managed to converge on London, the thousands of Bahá'is who are meeting at the Albert Hall this week present one of the most astonishing examples of international unity that can be imagined outside Utopia.

"Their religion, Bahá'í, which began in Persia in 1844, has now spread throughout the world and 260 countries were represented today at the Albert Hall conference.

"It was a colorful scene, but mingling mantillas, sombreros, saris and other national clothing is only an outward semblance of international unity.

"There is something else, but it would be an impudence to define what it is on a brief acquaintance."

The foregoing item which appeared in the London Evening Standard April 28, one of many to be published in the London newspapers in the four days to follow, represents the spirit in which the great city received the more than 6,000 Bahá'ís gathered there in commemoration of the accession of Bahá'u'lláh to the throne of His sovereignty one hundred years ago and the world-wide establishment of His Faith.

Just as it would be an impudence to define what it was that brought the followers of Bahá'u'lláh to Royal Albert Hall, so would it be an impudence to try to recount in this brief report the never-to-be-forgotten events and experiences that combined to make this a gathering such as the world had never witnessed in the past.

Because this issue of Bahá'í News must go to print within a week following the close of the World Congress, the most that can be done at this time is to share with the friends the program and just a few highlights of some of the memorable sessions, each one unique in its content and for its speakers. Later issues will carry some of the addresses in full and others will summarize special events which left an indelible impression upon the minds and hearts of all who were present.

Although the Jubilee did not begin until Sunday afternoon, April 28, believers began to arrive in London by plane, by ship and by bus a week earlier. Ten chartered planes each carrying 150 or more Bahá'ís and members of their families came from the United States alone. Royal Hotel Hall, open from April 21 to April 28, served as a meeting place where one could find old friends and make new ones and secure information about the Congress. Several hundred took advantage of these days to tour parts of England or to visit places of interest in London itself whose innumerable parks were bedecked in spring's most magnificent color and bloom.

The imposing statue of Prince Albert in the park across the street from Royal Albert Hall was the background for hundreds of photographs of small and large groups of Bahá'ís who assembled there early and late and between sessions.

Long before the first session opened on Sunday afternoon, the main-floor seats, the boxes and balconies of Albert Hall were filled to capacity, but those who were obliged to find seats in the topmost rows under the ceiling had the advantage of seeing spread before them, as a colorful garden, believers of every race and color, many in the national or native dress of the countries from which they came.

On the spacious platform, decorated with beautiful floral arrangements, there were seated the Hands of the Faith and the members of the newly elected Universal House of Justice who were to be introduced on Tuesday forenoon by Hand of the Cause Paul E. Haney. Hand of the Cause Enoch Olinga called the vast audience to order and following prayers and chants in several languages, he introduced 'Amatu'l-Bahá Rúhíyyih Khánum who spoke about the great victories which the Bahá'í world community was celebrating on this historic occasion, comparing the current statistics, already out-of-date, with those given by the beloved Guardian on the occasion of the launching of his Ten-Year Global Crusade.

Hand of the Cause Hasan Balyuzi followed, speaking on the same subject, "The Day of Victory," and Mr. 'Alí Akbar Furútan, speaking in Persian also on the same subject, concluded the first session.

Thus the keynote of the Great Jubilee was struck and for five days the friends listened attentively, sometimes moved to tears of gratitude, sometimes applauding, to the addresses of the speakers who recounted the tremendous growth and strength which the Cause of Bahá'u'lláh had achieved under the leadership of the beloved Guardian and in his memory. There were moments when one felt that the Master and the Guardian were looking on, smiling happily and murmuring "Well done."

#### Hand Recounts Visit with Bahá'u'lláh

While each session was unique and equally impressive, those which seemed to touch the hearts of one and all most deeply were those addressed by 'Amatu'l-Bahá Rúḥiyyih Khánum and Hand of the Cause Ṭarázu'lláh Samandarí. In his talk on "The Blessed Beauty" 88-year-old Mr. Samandarí recounted his experiences during his visit at the age of sixteen with Bahá'u'lláh and quoted from some of the most poetic writings of the Best Beloved. At one point he called for an expression of appreciation and love for the beloved Guardian, and for at least fifteen seconds the entire audience stood in absolute silence, each and all feeling they were in the very presence of

Shoghi Effendi whose earthly remains lay at rest in a cemetery a few miles away in that very city.

Another memorable and moving address was that by 'Amatu'l-Bahá Rúhíyyih Khánum in the closing session when she spoke of Shoghi Effendi as "The Sign of God," his arduous and glorious — and sometimes almost heart-breaking — mission as the Guardian of the Bahá'í Faith, his wisdom and his great love for the believers, including glimpses of him as a man. Her explanation of the symbology of the monument erected to his memory in the London cemetery made the visits of the believers to his resting place all the more impressive.

## Tremendous Crowd at Public Meeting

The celebration of the Ninth Day of Ridván, completely devotional in content, and the public meeting on Wednesday evening were two of the very special events, the latter drawing a tremendous crowd. The address by Hand of the Cause William B. Sears at this session included moving references to the part that has been played by London and Great Britain in the history of the Faith, including Queen Victoria's reply to the tablet addressed to her by Bahá'u'lláh, and the great bounty conferred upon that city in being the site of the resting place of Shoghi Effendi.

Further reports will cover more of the Jubilee, including the message which was read from the National Spiritual Assembly of Iraq which had been deprived for reasons beyond its control of serving as the host to this historical gathering, and the remarks of the wife (who was present with her children) of one of the three Moroccan Bahá'ís who have been condemned to death because of their allegiance to Bahá'u'lláh and His laws.

Although the victories of the Faith in the past one hundred years, and particularly the last ten, have been unprecedented in number and scope, every Bahá'í who was present at this historic gathering left the Congress with full appreciation of the fact that what has been achieved is only a beginning and that our task for long years ahead is the completion of the mission assigned to us in the Master's Tablets of the Divine Plan, the strengthening of the administrative institutions of the Faith, and the conquest of the hearts of all peoples throughout the entire planet.

LEFT: One of the oldest U.S. Bahá'ís at the World Congress, Lucy Marshall of San Francisco saw 'Abdu'l-Bahá several times during His visit to America in 1912. RICHT: Group of believers from six countries—England, India, Malaya, Nigeria, Pakistan, United States.

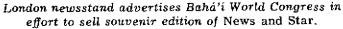




JUNE 1965



Typical of the departure scenes in several cities as hundreds of U.S. Bahá'is started for London on charter flights to attend the World Congress, these pictures were taken at O'Hare International Airport, Chicago.





# Newspapers Carry Accounts of World Congress

As this issue of Bahá'í News goes to press, several comprehensive reports of the World Congress in London have appeared in U.S. newspapers. For example, the Chicago Tribune ran stories on April 25 and 29, the second about three-fourths of a column long, and both credited to the paper's London bureau.

Other papers which have representatives in London provided similar coverage. The accounts thus far observed were unbiased and for the most part factually correct.

Stories and pictures were naturally prominent in London newspapers. Notable was the *Evening News and Star* which devoted practically two full pages, in a special souvenir edition, to illustrations of groups of believers from around the world, as well as a fine view of the inside of Royal Albert Hall with its many tiers of seats filled with Bahá'ís. This same paper carried another article on the closing day of the Congress.

While some of the headlines were a little startling, the stories were sympathetic and in the main accurate. One account stated that the Bahá'ís gathered in London "present one of the most astonishing examples of international unity that can be imagined outside Utopia."

(Also see page 8)

# New Bahá'í Institution Extends Condolences to Government of Israel

The first official action of the newly elected Universal House of Justice was to send two representatives accompanied by two members of the body of the Hands of the Cause in the Holy Land to Jerusalem on April 24, 1963, to attend the funeral of the late President of the State of Israel, Izhak Ben-Zvi, who passed away the previous day. Representing the Bahá'í world community, they were assigned a position of prominence among high-ranking officials of the Government of Israel, members of the diplomatic corps and dignitaries of other religions.

The following telegram was sent to the Government of Israel by the Universal House of Justice:

"Members of (the) newly elected supreme administrative body (of the) Bahá'í Faith extend condolences (to) your Government and people on (the) passing (of) your much loved President Izhak Ben-Zvi. His contributions to (the) betterment of human society (are) indelibly inscribed (on the) pages of history."

The Hands of the Cause also sent their condolences in the following message:

"On behalf (of the) Bahá'í communities throughout the world (we) wish (to) express (our) profound sympathy (over) the passing (of) Israel's much loved, highly respected President Izhak Ben-Zvi."

# Holy Days Given Recognition by School Systems in U.S.

The Spiritual Assembly of Davenport, Iowa, reported on April 2 that the Davenport Public Schools have recognized the Bahá'í Holy Days. The children will be granted excused absence and will make up their school work.

On April 6, 1962, the superintendent of the Alexandria (Virginia) City Schools extended to Bahá'í children the same privilege which had previously been granted to children of other religions to remain away from classes on their Holy Days. A written request from the parent of each child must be presented.

# National Assembly Cited by U.S. Committee for the United Nations

In its annual report for 1962 the United States Committee for the United Nations has, as previously, given special commendation to the National Spiritual Assembly of the United States. The Assembly was one of eighteen national organizations cited as outstanding among the one hundred thirty-five that last year cooperated with the Committee in developing community interest in the United Nations.

Specifically the Bahá'is were one of four organizations commended for their cooperation in supplying UN materials, notably for United Nations Day. (The assiduous efforts of the Bahá'í UN Committee in getting the materials to assemblies and groups were highly effective.)

# Passing of Auxiliary Board Member Is Great Loss to Teaching Work

The members of all the national spiritual assemblies and all of the believers, particularly in the Western Hemisphere, were shocked to learn of the sudden death of Auxiliary Board member William deForge on May 3 in Paris, France, where he had gone with his family for a brief visit following the Most Great Jubilee. On receipt of the sad news, the Universal House of Justice sent the following cablegram to Mrs. DeForge and her son, William deForge, Jr.:

"Grieved (to) learn (of the) passing (of) beloved, devoted, steadfast servant, William deForge. His exemplary service (is) memorable (and) deeply appreciated. Prayers (have been) offered (for the) progress (of) his soul (in the) Abhá Kingdom."

In transmitting to the National Spiritual Assembly of the United States a copy of the foregoing message, the Universal House of Justice added the note that Mr. deForge's "passing (is an) inexpressible loss (to the) teaching work (in the) Western Hemisphere."

# Believers of Monaco Tell of Progress

Extensive teaching work this past year in Monaco resulted in enrollments which brought the total number of believers up to twenty. Other declarations, no doubt, will be made through the continuing and dedicated efforts of the friends.

Several conferences were held in Monte Carlo, and firesides were continuous. A number of visiting teachers, including Hand of the Cause Dr. Giachery, added greatly to the interest of the contacts.

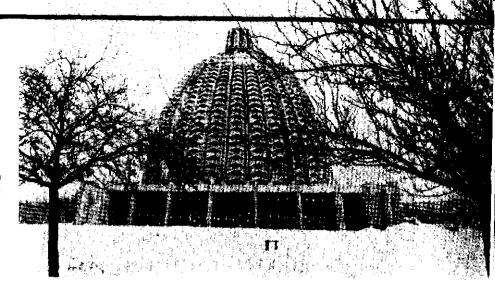
The first Bahá'í marriage in the principality took place early in 1963, uniting the daughter of a pioneering family and a Monegasque.

Some of the guests at the Most Great Jubilee celebration held in Wilmette, Illinois, with the cooperation of Evanston and Winnetka.



# Mother Temple of Europe

A blue mosaic with the Most Great Name in golden letters has been placed in the lantern, the doors are installed and the ambulatory is enclosed with glass.



# Hawaii Moves Toward Goal of Mass Conversion

Since being called to the task of mass teaching in November of 1962, the Honolulu Extension Teaching Committee has enlisted the aid of every Bahá'í in Hawaii. The cooperation and endeavor of the believers has been magnificent; newly declared friends, though inexperienced in teaching, have been very effective through their sincerity and enthusiasm. A dispersion has begun, several of the teachers having resigned their jobs to relocate, and it only remains to reap the fruits of their efforts. The versatility, ingenuity and unflagging devotion of the teachers has created a real awareness of the Bahá'í Faith. The deepening of new believers is the developing need.

The difficulties are evident when it is realized that all travel is by air over open seas, and that innumerable small settlements and plantation camps must be reached where no accommodations exist. In addition, the barrier of some fourteen different languages commonly in use in the islands has posed some problems of communication. Translations into Ilocano (one of the major Filipino dialects spoken in Hawaii) of Bahá'í prayers have been made, and thousands of copies print-

ed in pamphlet form.

The general teaching method employed has been to send teams of two or three Bahá'is from their home islands to one of the other islands, since new contacts appear more stimulating than "neighbors." The teams are chosen in order to present the interracial character of the Faith to the people of this multi-racial society. Plans and details of a teaching trip are made by the local communities, and the visitors arrive to accomplish the mission through love, enthusiasm and discussion.

As many as sixteen teaching teams per month have been sent to the four "outer islands" from Honolulu. Over five hundred interested contacts have been developed on one island alone, and several entire church groups have shown definite interest on another island. The declaration of one Christian minister and the help of several community leaders in forwarding the work are among the "seeding" results to date; and new opportunities arise weekly. An average week-end teaching trip involves firesides and public meetings in eight to ten locations, with up to five hundred miles of travel and four to five hundred persons being contacted. State teaching conferences, formerly held once a year, are now being held monthly; and the mutual assistance of all the Hawaiian communities has knitted the believers into a unity never before experienced.

Conference called by the European Hands last December in Luxembourg (see March issue, page 5). LEFT: Believers and guests at Unity Banquet. RIGHT: 'Amatu'l-Bahá Rúhíyyih Khánum addresses the gathering, with Annaliese Bopp interpreting. Seated, left to right: Mrs. Angeline Giachery, Dr. Eugen Schmidt, Mrs. Marion Hofman, Hand Ugo Giachery, Hand Hasan Balyuzi, International Council member Miss Jessie Revell, Hand Adelbert Mühlschlegel.







All-Indian Bahá'í community of Agua Linda in Apure State, Venezuela, with Dr. Israel Posner. The members are all of the Yaruro Tribe.

# First Caribe and Yaruro Indians of Venezuela Enter the Faith

Members of the Guahibo Tribe in the Amazon Territory were the first Indians in Venezuela to accept the Message of Bahá'u'lláh—October 1962. Since then news of the Prophet of the new era has been carried by various pioneers to several other Indian regions, and two of these areas have already brought forth their first fruits.

In the interior of Apure State, a region of extensive and lonely plains, fourteen very humble but warmhearted Yaruro Indians from the village of Agua Linda entered the Faith on December 31. These Indians are extremely poor, and manage to eke out a meager existence primarily from hunting and fishing. They requested that the pioneers return as soon as possible to teach them more about the divine message, and expressed their desire to travel up the river in order to teach the Yaruros in other villages.

Almost simultaneously, on January 5, in another part of the country, the first members of the Caribe Tribe in Venezuela also entered the Faith. In the village of Mayagua in Bolívar State, a Bahá'í community has been formed with sixteen Caribe members. These Indians, also very poor, live primarily from agricultural products grown along the shores of the Orinoco River.

A month later another visit was made by Dr. Israel Posner to the village of Mayagua resuting in four additions to the Bahá'í community, and the establishment of a group in nearby Montañita. An isolated Indian believer from Buena Vista entered the Faith at this time.

With all-Indian local assemblies formed in Agua Linda and Mayagua, and with the added advantage that most of the Indians speak Spanish, it is hoped that the Faith will spread rapidly in these regions.

# Prayers of Believers Will Strengthen Pioneers

Taken from a letter written by a pioneer in Guatemala, the following extracts could well apply to pioneer posts around the world.

"I do believe the pioneers are a forgotten army except to the Western Hemisphere Teaching Committee and the National Spiritual Assembly. Without their prayers and help, some of us could not have stayed. How much stronger would we be if each Bahá'í of the United States would add to the obligatory prayer a daily prayer for us.

"Now the Crusade is almost over. Some of our native pioneers are returning home to look for steady work. Some native pioneers are just going out. Almost all of the U.S. pioneers here will remain on the job. Give up? I should say not! There will be another Crusade soon.

Why go home only to return? Some pioneers are supported by other pioneers who have work and can't go into the hills.

"The last few months we have had a larger influx of new believers than ever before. . . . They are the Indians of the hills around Huehuetenango, Chichicastenango and Quezaltenango. This is not mass conversion but I believe we are beginning to see it.

"The ways of God are mysterious . . . when we were asked, 'How many will be in London or Haifa?' nine raised their hands with quaking hearts for only two knew for sure they could go . . . but five of the National Assembly members will be in Haifa and more of us in London. Tell me, please, how pioneers with no money can go halfway around the world without the help of Bahá'u'lláh. He must want us there.

"When we come back we will enter another fast period. This time because of funds. But who cares after going to those places . . . Who will need material food?"



Mogi Mirim



Recife

Santo André



# Brazil Exceeds Assigned Goals



Belem

Through gaining five new local assemblies between April 21 and December 31, 1962, Brazil more than doubled the number specified by the beloved Guardian in his Ten-Year Plan. He requested six and thirteen were established.

Pictures, counter-clockwise from upper right:

First Spiritual Assembly of Belem, Brazil, formed 1962. Left to right, seated: Manuel Caldeira (chairman), Dirce Cavalcanti, Lucinda Chaves (treasurer), Ester Garcia, Evangelino Miranda (recording secretary). Standing: Ruy Ventura, Paquita Lopez (secretary), Maria Almeida, Walber Garcia (vice-chairman).

First Spiritual Assembly of Mogi Mirim, Brazil, formed December 1962. Left to right, seated: Maria Arias, Antonio Esquina, Manuela Gonzales, Sebastiāo Gonzales, Stella Nikobin. Standing: Qodratullah Soltani, Ferdoz Soltani, Manucher Nikobin, Dora Connor.

First Spiritual Assembly of Recife, Brazil, elected Ridván 1962. Members: Alberto Souza, Peter Prior, Kouros Ghobad, Feridoon Ghobad, Alberta Souza, Mrs. Prior, Eline Ghobad, Elizabeth Rozsler, Pouran Ghobad.

First Spiritual Assembly of Santo André, Brazil, formed September 1962. Left to right, seated: Tahereh Abrarpour, Shoghieh Kashani, Rosicler de Oliveira, Mrs. Sigolo, Amelia Attadia. Standing: Parvis Abrarpour, Mohamad Shaikzadeh, Afonso Attadia, Lelio Sigolo.



Part of the audience at one of a series of public meetings in the mass proclamation effort, Lucerne, Switzerland, with Dr. Walter Ott as speaker.



Under the guidance of their teachers the Bahá'í children of Vevey, Switzerland, gave an Intercalary Day party for their friends and the adult members of the community. The program included supper, entertainment and an exhibit of their work.

## International News Briefs

Miss Nyoakee Baker, recently declared youth in Gulfport, Mississippi, spoke to 395 girls between the ages of 14 and 18 at a meeting of the New Homemakers of America, telling them about the Faith. She used some of the Bahá'í principles in a skit which was part of her presentation.

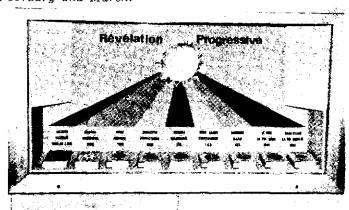
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When the Urban League of Flint, Michigan, asked the public for help in its efforts to improve human relations, the Spiritual Assembly accepted the challenge and offered a program. A presentation of the Faith, especially in regard to the oneness of mankind, was made to an audience of 300 which asked many questions. Literature was left for further study, and it was announced that classes would be available to those interested.

A program was offered to a Flint TV station, which resulted in twenty-two minutes of questions and answers. The interviewer expressed a desire to learn more about the Faith, and was given literature. This was an excellent contact and could well lead to other programs.

Window displays in the new post office of bi-lingual Biel, Switzerland. LEFT: Predominantly in German, this exhibit was used in December and January. RIGHT: This display, in French balanced by the Bahá'í principles in German, was used in February and March.





Naw-Rúz was the occasion chosen for ceremonies opening the new Hazíratu'l-Quds of Son-Tinh, Quang-Nam Province, Central Vietnam. The observance drew village officials and guests from other towns. Built in commemoration of the Most Great Jubilee, it is the seventh Hazíratu'l-Quds to be constructed in Vietnam.

# Naw-Rúz 120





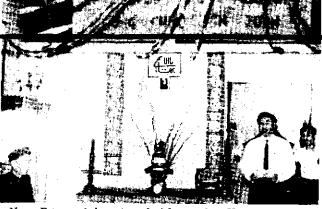


The Naw-Rúz celebration in Rockville, Maryland, started with a dinner for 120 Bahá'is and guests. Left: Pilgrim Church Choir which sang Bahá'u'lláh's healing prayer with musical setting by Maryland believer Mrs. Phoebe Pfaehler (at piano). RIGHT: "The Versatiles" who provided part of the music for the evening. They were impressed by the obviously amicable interracial gathering and asked for literature.

A large number of communities and groups participated in the Naw-Rúz observance attended by 135 in Cleveland, Ohio. Starting with a buffet supper, a varied program was enjoyed by adults and children. Shown is the audience during a puppet show given by Bahá'í youngsters, the eldest being only eleven years of age.







Naw-Ruz celebration held at the Ḥaziratu'l-Quds of Thu Duc District of Gia Dinh Province in South Vietnam.



Believers and their friends at a Naw-Rúz gathering in San Juan, Puerto Rico.



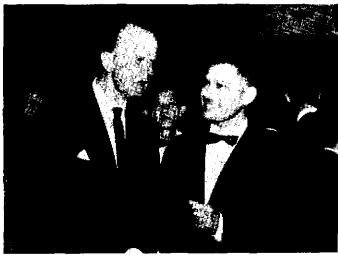
Naw-Rúz celebration of Durham (North Carolina) believers and friends, including Christians, Hindus and Zoroastrians who contributed to the occasion.

Part of the believers and guests who gathered to welcome the new year in Stamford, Connecticut. In addition, the community gave a party for Bahá'í children in the afternoon.



The Springfield (Illinois) community and guests at a Naw-Rúz celebration which also commemorated the twentieth anniversary of the incorporation of the Spiritual Assembly of Springfield.





In Bangkok, Thailand, Naw-Rúz was observed with a large dinner attended by more than eighty dignitaries, including Thai officials, several ambassadors and diplomatic representatives. The prime minister, unable to be present, sent his good wishes. Shown is Dr. Hans Ulrich Von Schweinitz (left), West German ambassador, being greeted by Jamshed Fozdar of the Regional Assembly of South-East Asia.

# Cooperating Communities Stage "Giant Firesides"

In October of 1962 the Spiritual Assembly of Beverly Hills, California, after having obtained the approval of the National Spiritual Assembly, requested the communities of Burbank, Culver City, Los Angeles, Santa Monica and West Hollywood to join in planning a series of large intercommunity firesides as an adjunct and stimulus to the teaching activities being carried out in those cities.

Representatives of the communities met and their consultation brought agreement that the philosophy of the intercommunity firesides would be to conduct, in a large rented hall, meetings that would convey

the essence of warmth, friendship and love to be found in firesides held in Bahá'í homes. The meetings were termed "Giant Firesides," and were held once a month beginning in November.

Each community arranged a Giant Fireside in its area and was administratively responsible for the meeting. The representatives met once each month to review the previous fireside and assist in the preparation of the next one. Mindful of the admonition to demonstrate the basic principle of the oneness of mankind to the public, it was determined to utilize the talents of the various races. Each spiritual assembly was asked to request that all of its members conscientiously attend each meeting thereby assuring minimum attendance of fifty-four persons. These meetings were a cooperative effort from first to last even to the contributing of funds.

Advertising was placed by each community in its local paper. The community conducting the meeting placed the largest "ad," using the largest allotment of funds set aside for that purpose. Invitations were ordered in sufficient quantity for all six meetings, and divided among the communities for mailing.

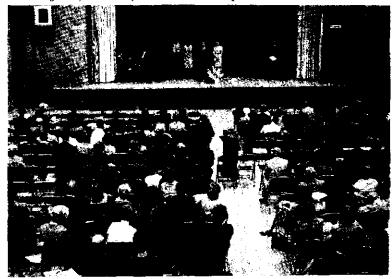
The first Giant Fireside was presented on November 30, and the sixth and last on April 12.

Though following closely a prepared format of choosing the chairman from the host community, having two speakers, a question-and-answer period and refreshments, each meeting developed its own character. All the gatherings achieved the desired atmosphere of warmth, love and relaxed friendliness, and the attendance was more than gratifying with close to 200 persons each time and once nearly 250.

A totally unexpected result of the success of these meetings was the holding of Giant Firesides by other groups of communities in the Southern California area and even as far distant as San Francisco. The most rewarding direct results were declarations in three of the localities, thus helping to "swell the ranks" of believers. An added bounty is a new dedication among the members of the cooperating communities together with a renewed sense of unity and fellowship among the members not only within each individual community, but also between the communities. The positive and constructive impact of these meetings will become increasingly evident in the months to come.

Giant Firesides in California. LEFT: Part of the audience at the Burbank meeting. RIGHT: West Hollywood gathering at which prayers of Bahá'u'lláh were given in English, French, German and Spanish.









Indian proclamation conference in Nebraska. LEFT: Some attendants at the Pow Wow Grounds of the Omaha Reservation. RIGHT: A section of the round dance on the Winnebago Reservation.

# "Gathering in Prayer for the New Day"

A proclamation conference — "Gathering in Prayer for the New Day" — was held the last of March on the Omaha and Winnebago Reservations in Nebraska. Since the first all-Indian assembly was formed on the Omaha Reservation (at Macy in 1947), the meetings were arranged to advance active interest in the Faith among the Indians of these adjoining areas.

Several radio stations publicized the gatherings, and five newspapers carried articles. Posters were placed in three towns, and notices were sent to reservations and communities in the central portion of the United States.

The first day's program, at the "Self-Help Building" on the Winnebago Reservation, opened with a beautiful prayer service outdoors, with prayers in several languages. During the afternoon and evening sessions several speakers gave highly interesting and inspiring talks on the Faith. A round dance took place, in which Bahá'ís, their Indian friends and guests joined in a large circle around the Winnebago drummers and singers. About eighty persons, fifty non-Bahá'is, were

present

Sunday morning the meeting in Macy began with prayers, followed by color slides of other Bahá'í Indian gatherings. After lunch there was a program of prayers and Bahá'í speakers. About a hundred people attended, including seventy non-Bahá'í Indians. A wonderful spirit of fellowship and love was felt during both days of the conference.

The meetings provided a fine example of mutual cooperation. Believers from several locations gave assistance, those from Sioux Falls assuming a large portion of the total task. Several speakers and participants traveled long distances in order to attend. Some Indian members of the All Nations Club of Winnebago helped with food preparation and provided Indian dancers and singers. The Minute Women of Macy, an all-Indian women's club, cooked much of the food for Sunday. Cooperation was given by the tribal councils on both reservations.

A spiritual awakening was no doubt created, and a spiritual unity through prayer was clearly demonstrated. Several non-Bahá'í Indians remarked on the sincere friendliness and kindliness of the believers. Of course this feeling was mutual.

LEFT: Sigrid and Nils Rutfjäll of Tendalen, Sweden, the first Somer people (Lapps) to embrace the Faith, February 1963. RIGHT: A group of believers, including Mr. Rutfjäll, and friends at a gathering in Uppsala, Sweden.





## BAHA'I IN THE NEWS

A two-thirds-page article on the Faith, including an illustration of the Wilmette Temple, in the April 26 issue of U.S. news magazine *Time* quoted from an interview with Rúḥíyyih Khánum and mentioned both the election of the Universal House of Justice and the London World Congress. Slanted and inaccurate in many respects, the story disturbed and exasperated believers but, like similar pieces in the past, promptly gave rise to inquiries from interested readers.

The U.S. National Spiritual Assembly immediately cabled the magazine from London, protesting the presentation of the Faith in such a false light and calling attention to specific errors. The National Assembly requested that the long cable be published. ('Amatu'l-Bahá Rúhíyyih Khánum has not remarried and she was misquoted.)

The U.S. Congressional Record of February 18 includes a statement by Senator Keating regarding the persecutions in Morocco. His comments concerning the Faith were accurate, and he stressed "the importance of religious tolerance and self-restraint throughout the world."

The April 3 issue of Christian Science Monitor refers to the Bahá'í Moroccan situation in connection with King Hassan's comments at an Overseas Press Club luncheon in New York City.

The April 26 Jerusalem Post Weekly, overseas edition of the Jerusalem (Israel) Post, reported election of the Universal House of Justice, named its members and announced their departure for the World Congress in London. It also mentioned a one-minute silence observed and a prayer offered by believers present in Haifa for the international convention, on the occasion of the death of President Izhak Ben-Zvi of Israel, and the message of condolence sent to the Speaker of the Knesset.

Under its section devoted to "Pick of the Paperbacks" the Saturday Review of March 23 lists the book "Non-Christian Religions A-Z," first of four reference books planned by Universal Library, and mentions that "the book is concerned with religion through history and includes Celtic mysteries, Bahá'í, Hinduism and Zoroastrian."

The January issue of Sasanggye (Intellectual World), Korea's most widely circulated magazine, carried an article in which a professor in a Methodist-sponsored university severely attacked the Faith. A lengthy reply by pioneer William Maxwell Jr. was published without change in the March issue, and since foreigners rarely write in Korean journals, the



Participants in workshop at Sarasota, Florida, one of the nation-wide institutes held in March.

reply was featured in ads in leading newspapers to gain added readership. As a gratifying sequel, the managing editor of Sasanggye was himself strongly attracted to the Faith and requested books to read.

A new U.S.-published Holiday Magazine Travel Guide book called "Israel" contains a paragraph on What to See in Israel that makes complimentary statements about the Faith as well as the Mt. Carmel Shrine and gardens.

## Calendar of Events

**FEASTS** 

June 5 — Núr (Light) June 24 — Rahmat (Mercy)

PROCLAMATION EVENT June 9 — Race Amity Day

# Baha'i House of Worship

# Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, June 16 4:15 p.m.

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# Message from the Universal House of Justice to the Annual National Conventions of the Bahá'í World — 1963

Beloved Friends:

The marvelous happenings which have transpired during and immediately after the twelve days of Ridván attest the greatness of the Cause of God, and fill every Bahá'í heart to overflowing with joy and gratitude. It was in obedience to the summons of the Lord of Hosts Himself that the elected representatives of the fifty-six national and regional communities of the Bahá'í world were called to elect, in the shadow of God's Holy Mountain and in the house of the Center of His Covenant, the members of the Universal House of Justice. It was the Sign of God on Earth, the Day-Spring of Divine Guidance, the Guardian of the Cause of God, who gathered more than six thousand Bahá'ís from all parts of the earth to the celebration of the Most Great Jubilee in London.

The first of these historic occasions was marked by events of extreme spiritual and administrative significance at the World Center of the Faith. The daily visits of large groups of believers, of many varying backgrounds, to the sacred shrines in the twin holy cities; the holding of the First International Bahá'í Convention and the successful accomplishment of its main task; the celebration of the Ridván Feast by some three hundred believers in the company of the Hands of the Cause of God in the precincts of the Haram-i-Aqdas, are events of unique character and untold significance in the history of our beloved Faith.

The celebration of the Most Great Jubilee in London must be described elsewhere. Suffice it to say now that this greatest gathering of Bahá'ís ever held in one place was permeated by a spirit of such bliss as could only have come from the outpourings of the Abhá Kingdom. The review of the progress of the Cause, the presentation of believers from the new races and countries of the world brought within the pale of the Faith during the beloved Guardian's Ten-Year Crusade, of the Knights of Bahá'u'lláh, those valiant souls who carried the banner of Bahá'u'lláh to the unopened and often inhospitable regions of the earth, the spontaneous outbursts of singing of "Alláh-u-Abhá," the

informal gatherings, the constant greetings of Bahá'u'lláh's warriors known to each other only by name and service, the youth gatherings, the unprecedented publicity in the press, on radio and television, the daily stream of visitors to the beloved Guardian's resting-place, the radiant faces and heightened awareness of the true and real brotherhood of the human race within the Kingdom of the Everlasting Father, are among the outstanding events of this supreme occasion, the crowning victory of the life work of Shoghi Effendi.

## Reaffirming a Tribute

The Universal House of Justice wishes to reaffirm at this time the tribute which it felt moved to pay to the Hands of the Cause of God at the World Congress, those precious souls who have brought the Cause safely to victory in the name of Shoghi Effendi. We wish also to remember the devoted work of their Auxiliary Board members, as well as the services of the Knights of Bahá'u'lláh, of the army of pioneers, the members of the national and regional spiritual assemblies, the services and prayers and sacrifices of the believers everywhere, all of which in the sum total have attracted such bounties and favors from Bahá'u'lláh.

The Universal House of Justice, in several sessions held in the Holy Land and in London, has been able to initiate its work and to make arrangements for the establishment of the institution in Haifa. It has no officers and henceforth its communications to the Bahá'í world will be signed Universal House of Justice over an embossed seal.

The Cause of God, launched on the sea of the Divine Plan of 'Abdu'l-Baha, has achieved, under the superb leadership of its beloved Guardian, a spread throughout the world and a momentum which must now carry it forward on the next stage of its world redeeming mission, the second epoch of the Divine Plan. The Universal House of Justice, in close consultation with the Hands of the Cause, is examining the vast range



WORLD CENTER OF THE FAITH. The ornamental eagles in foreground give some idea of the extent of the gardens surrounding the Shrine of the Báb and the Archives Building on Mt. Carmel.

of Bahá'í activity and growth in order to prepare a detailed plan of expansion for the whole Bahá'í community, to be launched at Ridván 1964. But there are some objectives to be achieved at once.

## Immediate Objectives

The consolidation of the goals and new communities of the Bahá'i world is an urgent and immediate task facing the fifty-six national spiritual assemblies, and an essential preparation for the launching of the new plans. Pioneers must be maintained at their posts and all the local spiritual assemblies strengthened through a firm establishment of Bahá'i community life and an active teaching program. Those national spiritual assemblies which rest on the basis of a small number of local spiritual assemblies must make great efforts to insure that this number will be increased at Ridván 1964. Pioneers ready to go to consolidation areas, as well as those eager to open new territories, should make their offers through their national spiritual assembly.

The great work of teaching must be extended, not only in those areas where mass conversion is beginning, but everywhere. The high intensity of teaching activity reached at the end of the World Crusade, far from slackening, must now be increased as the friends everywhere draw on the vast spiritual powers released as a result of the celebration of the Most Great Jubilee and the emergence of the Universal House of Justice.

The Ten-Year Crusade witnessed the completion of the structure of the Mother Temple of Europe. It is now imperative to complete, without delay, the interior decoration, to install utilities and lay access roads, to landscape grounds and to construct the caretaker's house. This work will cost not less than \$210,000.00, but if delayed it will cost considerably more. The House of Justice calls upon the national spiritual assemblies to allocate substantial budgets for the immediate completion of this work.

#### Projects to be Embarked Upon

The plan to be embarked upon next Ridván, the de-

tails of which will be announced during the coming year, will include such projects as the extension and embellishment of the endowments at the World Center: collation of the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi; continual reinforcement of the ties binding the Baha'i world to the United Nations: formation of many more national spiritual assemblies, both by division of existing regional spiritual assemblies and the development of new Bahá'í communities, together with the purchase of national Haziratu'l-Quds, temple sites and national endowments; the opening of new territories to the Faith, detailed plans for national spiritual assemblies involving, in some areas, consolidation goals, in others the multiplication of Bahá'í institutes and schools, in others a great enrichment of Bahá'i literature, and in all a vast increase in the number of Bahá'ís, and the holding of oceanic and intercontinental conferences.

All such expansion and development of the Faith will be dependent upon the Bahá'í Fund. The Universal House of Justice calls the attention of every believer to this vital and pressing matter, and asks the national spiritual assemblies to pay special attention to the principle of universal participation, so that every single follower of Bahá'u'lláh may make his offering, however small or great, and thereby identify himself with the work of the Cause everywhere. It is our hope that a constant flow of contributions to the International Fund will make it possible to build up sufficient reserves for the launching of the new plan in 1964.

Beloved friends, we enter the second epoch of the Divine Plan blessed beyond compare, riding the crest of a great wave of victory produced for us by our beloved Guardian. The Cause of God is now firmly rooted in the world. Forward then, confident in the power and protection of the Lord of Hosts, Who will, through storm and trial, toil and jubilee, use His devoted followers to bring to a despairing humanity the life-giving waters of His supreme Revelation.

-Universal House of Justice

London May 7, 1963

# The World Center of the Faith Its Supreme Administrative Importance

Address of Hand of the Cause Paul Haney on April 30 at the World Congress

In many of his glorious messages to the Bahá'í world the beloved Guardian described for us the twin spiritual and administrative World Centers existing and fixed permanently in the Holy Land, "constituting the midmost heart of the entire planet," the source of spiritual power and the object of adoration of all Bahá'ís. He also drew for us a clear and inspiring picture of those sacred and divinely-ordained institutions which comprise the heart and the nerve center of our Faith in the twin holy cities of 'Akká and Haifa.

Our Guardian explained to us that there are three divinely revealed charters which have set in motion three distinct processes in the unfoldment of the World Order of Bahá'u'lláh.

(1) The Tablet of Carmel, revealed by Bahá'u'lláh Himself, which is the charter for the development of the institutions of the Faith at its World Center, including the establishment of the supreme edifice of the Universal House of Justice.

(2) The Will and Testament of 'Abdu'l-Bahá, the charter for the establishment of the Administrative Order throughout the world; and—

(3) The Tablets of the Divine Plan, constituting the charter for the propagation of the Faith and the spiritual conquest of the planet.

It was the Tablet of Carmel which generated the spiritual impulse for the rise and establishment of the Bahá'í international institutions in the Holy Land, a process the beginnings of which, Shoghi Effendi told us, "may be traced as far back as the concluding years of the Heroic Age of the Faith," and which will attain its final consummation in the Golden Age, "through the raising of the standard of the Most Great Peace and the emergence in the plenitude of its power and glory of the focal center of the agencies constituting the World Order of Bahá'u'lláh. The final establishment of this seat of the future Bahá'í World Commonwealth will," he told us, "signalize at once the proclamation of the sovereignty of the Founder of our Faith and the advent of the Kingdom of the Father . . ."

## Profound Significance of the Institutions

As long ago as 1939, at the time of the transfer of the sacred remains of the Holy Mother and the Purest Branch to Mt. Carmel and their interment in the vicinity of the Tomb of the Greatest Holy Leaf, the beloved Guardian, in a stirring message to the American Bahá'is, began to reveal the profound importance and administrative significance of the institutions which in the future would be established within the shadow of the Shrine of the Báb on God's Holy Mountain.

In commenting on the reburial of these holy souls, he told us that: "The transfer of the sacred remains of

the brother and mother of our Lord and Master 'Abdu'l-Bahá to Mt. Carmel and their final interment within the hallowed precincts of the Shrine of the Báb, and in the immediate neighborhood of the resting-place of the Greatest Holy Leaf, constitute, apart from their historic associations and the tender sentiments they arouse, events of such capital institutional significance as only future happenings, steadily and mysteriously unfolding at the World Center of our Faith, can adequately demonstrate."

In that same message he referred to the Tablet of Carmel, quoting from its various passages, such as: "Haste thee, O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee." "Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the day-spring of His Revelation."

He also stated that: "It must be clearly understood, nor can it be sufficiently emphasized, that the conjunction of the resting-place of the Greatest Holy Leaf with those of her brother and mother incalculably reinforces the spiritual potencies of that consecrated spot which, under the wings of the Bab's over-shadowing Sepulcher, and in the vicinity of the future Mashriqu'l-Adhkar, which will be reared on its flank, is destined to evolve into the focal center of those world-shaking, world-embracing, world-directing administrative institutions, ordained by Bahá'u'lláh and anticipated by 'Abdu'l-Bahá . . . "

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

On July 7, 1950, in announcing to the Baha'í world the completion of the initial stage of the building of the superstructure of the Shrine of the Bab, the beloved Guardian referred to "the process set in motion sixty

As foretold many years ago by the beloved Master, 'Abdu'l-Bahá, the lights of Haifa and 'Akká now encircle the bay.



years ago by Bahá'u'lláh's visit to Mt. Carmel," and after reviewing the contribution to its unfoldment made by the successive stages in the construction of the Shrine, stated that this process would attain its consummation "through the emergence of the institutions of the World Administrative Center of the Faith in the vicinity of its World Spiritual Center, signalizing the sailing of the Divine Ark on God's Mountain, prophesied in the Tablet of Carmel."

#### The First International Council

On January 9, 1951, the beloved Guardian announced the formation of the first International Bahá'í Council and characterized it as the "forerunner of (the) supreme administrative institution destined to emerge in (the) fullness of time within (the) precincts and beneath the shadow of (the) World Spiritual Center of the Faith already established in the twin cities of 'Akká and Haifa."

During the Ridván period of the same year (1951), Shoghi Effendi, in opening the door to direct contributions to the International Fund in the Holy Land by individual believers throughout the world, as well as by national and local assemblies, referred to the establishment of the International Bahá'í Council and the construction of the superstructure of the Báb's Sepulcher as constituting "the initial major evidences of the rise and consolidation of the Administrative Center of the World Faith of Bahá'u'lláh." In that same message he told the believers that upon their response to the needs which he described would "depend the nature and rapidity of the evolution of the World Administrative Center designed to culminate in the erection of the last unit crowning the structure of the embryonic World Order of Bahá'u'lláh," this of course being a reference to the establishment of the Universal House of Justice.

More than three years later, after completion of the superstructure of the Shrine of the Báb, the Guardian, in announcing the acquisition of a thirteen hundred meter plot located in "a central position amidst the extensive Bahá'í domains in the heart of God's Holy Mountain," indicated that the ownership of this plot would permit the location of the site, the excavation of the foundations and the erection of the structure of the International Bahá'í Archives, constituting one of the foremost objectives of the Ten-Year Plan.

In this historic message he also disclosed that the raising of the edifice of an International Archives would "in turn herald the construction, in the course of successive epochs of the Formative Age of the Faith, of several other structures" designed to serve as the administrative seat of the various divinely-appointed institutions of the Faith, including the Universal House of Justice. These edifices, he explained, will be in the shape of a far-flung arc surrounding the resting-places of the Greatest Holy Leaf, the Purest Branch and the Holy Mother. "The ultimate completion of this stupendous undertaking," he told us, "will mark the culmination of the development of a world-wide divinely appointed Administrative Order."

## Progress Reflected in the Guardian's Messages

In each of his last three annual Ridván Messages our beloved Guardian shared with the friends throughout the world additional news reflecting the rapid progress of construction of the International Archives Building and the expansion of the ownership of properties on Mt. Carmel, safeguarding the future development of the Bahá'í spiritual and administrative institutions.

In April 1955 announcement was made of steps "being taken for the purchase of several properties... the acquisition of which is essential for the safeguarding of the area in the close vicinity of the Báb's Sepulcher, as well as for the future expansion of the arc around which the edifices destined to serve as the seat of the future Bahá'í World Commonwealth are to be erected."

A year later, in his Ridvan Message for 1956, Shoghi Effendi informed the Bahá'í world that: "In the Holy Land, the center and pivot round which the divinely appointed, fast multiplying institutions of a world-encircling, resistlessly marching Faith revolve, the double process, so noticeable in recent years, involving a rapid decline in the fortunes of the breakers of Bahá'u'lláh's Covenant and proclaiming the rise of the institutions of its World Administrative Center, in the shadow of His Shrine, has been accelerated on the one hand, through the death, in miserable circumstances, of the treacherous and malignant Majdi-d-Din, the last survivor of the principal instigators of the rebellion against the Will of the Founder of our Faith, and on the other, through the laying of the foundation, and the erection of some of the pillars, of the façade and of the northern side of the International Bahá'í Archives - the first of the major edifices destined to constitute the seat of the World Bahá'í Administrative Center to be established on Mt. Carmel."

And finally, in his last Ridván Message in April 1957,

the beloved Guardian was able to share with the friends the following joyful announcement: "In the Holy Land, the Qiblih of a world community, the heart from which the energizing influences of a vivifying Faith continually stream, and the seat and center around which the diversified activities of a divinely appointed Administrative Order revolve - following upon the termination of the construction of the Báb's Holy Sepulcher, marking the closing of the first chapter in the history of the evolution of the central institutions of a world Faith, a marked progress in the rise and establishment of these institutions has been clearly noticeable. The remaining twenty-two pillars of the International Bahá'í Archives - the initial edifice heralding the establishment of the Bahá'í World Administrative Center on Mt. Carmel have been erected. The last half of the nine hundred tons of stone, ordered in Italy for its construction, have reached their destination, enabling the exterior of the building to be completed, while the forty-four tons of glazed green tiles, manufactured in Utrecht, to cover the five hundred square meters of roof, have been placed in position, the whole contributing to an unprecedented degree through its colorfulness, its classic style and graceful proportions, and in conjunction with the stately golden-crowned Mausoleum rising beyond it, to the unfolding glory of the central institutions of a World Faith, nestling in the heart of God's Holy Mountain.

"Simultaneous with this striking development, the plan designed to insure the extension and completion of the arc serving as a base for the erection of future edifices constituting the World Baha'í Administrative Center, has been successfully carried out."

## Last Unit of the Embryonic World Order

And now, in this Ridván period, at the termination of the World Crusade of our beloved Guardian, coinciding with the end of the first epoch of the unfoldment of the Divine Plan of 'Abdu'l-Bahá, that "last unit crowning the structure of the embryonic World Order of Bahá'u'lláh," the Universal House of Justice, has been established.

The election of this glorious institution which Shoghi Effendi said would be regarded by posterity as "the last refuge of a tottering civilization," brings to fruition at long last the ardent hopes of the Master and the Guardian, both of whom confidently anticipated the time when this august institution would come into being and fulfill its divinely-ordained function as "the Supreme Legislative Body of the Administrative Order of the Faith of Bahá'u'lláh."

The first foundations of this sacred edifice were reared in the days of the Master, Who devoted so much of His time and effort to raising up and training the local spiritual assemblies and committees in the countries where groups of Bahá'ís existed.

Then the beloved Guardian, acting under the infallible guidance and supreme authority conferred upon him in the Will and Testament of 'Abdu'l-Bahá, steadily expanded these foundations as he strove to educate and deepen the believers in their knowledge of the administration and its true purpose.

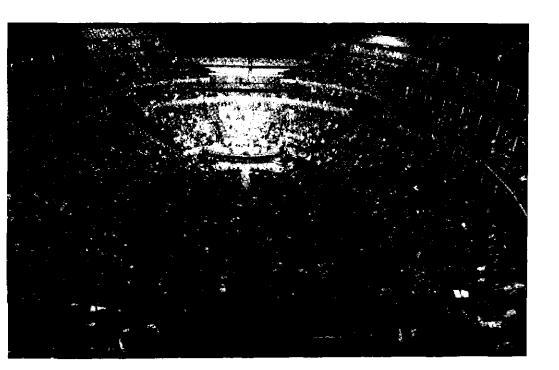
At length this process of preparation reached the point where our Guardian could assign definite plans with specific objectives to the various national communities, and, finally, a World Crusade for the spiritual conquest of the entire planet, making possible the erection of no less than fifty-six national and regional assemblies which now constitute the pillars of the supreme edifice of the Universal House of Justice.

The importance of this process and its glorious consummation were described by Shoghi Effendi in various communications, some written as early as 1923. In a letter written in December of that year he said:

"As to the order and management of the spiritual affairs of the friends, that which is very important now is the consolidation of the spiritual assemblies in every center, because on these fortified and unshakable foundations, God's Supreme House of Justice shall be erected and firmly established in the days to come. When this most great edifice shall be reared on such an immovable foundation, God's purpose, wisdom, universal truths, mysteries and realities of the Kingdom, which the mystic Revelation of Bahá'u'lláh has deposited within the Will and Testament of 'Abdu'l-Bahá, shall gradually be revealed and made manifest."

And less than a year later, in October 1924, he told us that:

"These spiritual assemblies have been primarily



Fairly comprehensive view of the interior of Royal Albert Hall as it looked when thousands of believers gathered for the World Congress.



'Amatu'l-Baha Rúhiyyih Khanum opens the World Congress on April 28. Hand of the Cause Enoch Olinga, chairman for the first session, other Hands and members of the Universal House of Justice are on the platform also.

constituted to carry out these affairs, and secondly to lay a perfect and strong foundation for the establishment of the divine and Universal House of Justice. When that central pivot of the people of Bahá shall be effectively, majestically and firmly established, a new era will dawn, heavenly bounties and graces will pour out from that Source, and the all-encompassing promises will be fulfilled."

# Importance of the Believers' Tasks

Then in a communication written a number of years preceding the inception of the Ten-Year Plan, he gave us another glimpse of the supreme future importance of the tasks which the believers were being called upon to perform:

"The purpose of so much perpetual and intensive emphasis on the support and consolidation of these spiritual assemblies is this . . . that the foundation of the Cause of God must become broader and stronger day by day, that no confusion ever enter the divine order, that new and strong ties be forged between East and West, that Bahá'í unity be safeguarded and illumine the eyes of the people of the world with its resplendent beauty, so that upon these assemblies God's Houses of Justice may be firmly established and upon these secondary Houses of Justice the lofty edifice of the Universal House of Justice may, with complete order, perfection and glory, and with no delay, be raised up. When the Universal House of Justice shall have stepped forth from the realm of hope into that of visible fulfillment and its fame be established in every corner and clime of the world, then that august body, solidly grounded and founded on the firm and unshakable foundation of the entire Bahá'í community of East and West, and the recipient of the

bounties of God and His inspiration . . . will proceed to devise and carry out important undertakings, worldwide activities and the establishment of glorious institutions. By this means the renown of the Cause of God will become world-wide and its light will illumine the whole earth."

In one of his messages written in the period between the end of the second world war and the beginning of the World Crusade, the beloved Guardian promised us that the long process of building the foundations of the Administrative Order would eventually bring us to the time—"During this Formative Age of the Faith" . . . when the "last and crowning stage in the erection of the framework of the Administrative Order of Bahá'u'lláh, the election of the Universal House of Justice," would take place.

(Though not quoted verbatim, Mr. Haney's remarks about the International Convention were reported in the June issue and are omitted from this account.)

#### Promises, Injunctions from the Will and Testament

Although every Bahá'í is familiar with the spiritual authority conferred upon the Universal House of Justice by Bahá'u'lláh and the Center of His Covenant, it is appropriate at this historic moment to review some of the passages from the sacred Will and Testament of 'Abdu'l-Bahá which set forth the divine promises and injunctions relating to this august institution.

"And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text."

"The sacred and youthful branch, the guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God . . ."

"This is the foundation of the belief of the people of Bahá (may my life be offered up for them). 'His Holiness, the Exalted One, (the Bab) is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of

#### BAHA'I NEWS

God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.' Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."

"All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

"The Glory of Glories rest upon you!"

In many of his writings during the thirty-six year period of his ministry, the beloved Guardian explained the functions of the House of Justice and described the bounties which would descend upon the world following its establishment. He made it clear that Bahá'u'lláh's promise that "God will verily inspire them with whatsoever He willeth" referred to the institution of the House of Justice acting as the consultative body having the "exclusive right and prerogative . . . to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed."

In a message sent early in 1951 commenting on the participation of four national spiritual assemblies in the newly opened African teaching campaign which was to bring such joy to his heart, Shoghi Effendi gave an indication of the future role of the Universal House of Justice in linking the various national assemblies in world-wide undertakings.

"Fervently praying participation (of) British, American, Persian, (and) Egyptian National Assemblies (in) unique, epoch-making enterprise (in) African continent may prove prelude (to) convocation (of) first African Teaching Conference leading eventually (to) initiation (of) undertakings involving collaboration (among) all national assemblies of Bahá'í world, thereby paving way (to) ultimate organic union (of) these assemblies through formation (of) International House of Justice destined (to) launch enterprises embracing (the) whole Bahá'í world."

#### The Blessing Conferred Upon the World

In closing let us attempt to understand, through these majestic words of our beloved Guardian, the extent of the blessing now conferred upon the entire world through the establishment of Bahá'u'lláh's Universal House of Justice.

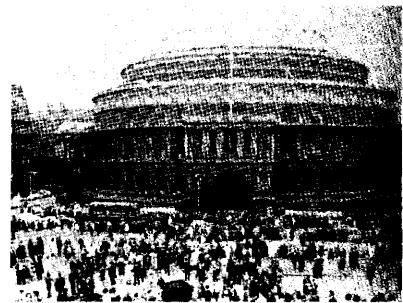
Referring to the first charter mentioned earlier, Shoghi Effendi, in one of his messages explained that:

"In this great Tablet (of Carmel) which unveils divine mysteries and heralds the establishment of two mighty, majestic and momentous undertakings . . . the Spiritual and Administrative World Centers of the Faith . . . Bahá'u'lláh refers to an 'Ark,' whose dwellers are the men of the Supreme House of Justice, which in conformity with the exact provisions of the Will and Testament of the Center of the Mighty Covenant is the body which should legislate on laws not explicitly revealed in the Text. In this dispensation, these laws are destined to flow from this Holy Mountain, even

as in the Mosaic Dispensation, the law of God was promulgated from Zion. The 'sailing of the Ark' of His laws is a reference to the establishment of the Universal House of Justice, which is indeed the House of Legislature, one of the branches of the World Administrative Center of the Bahá'is on this Holy Mountain."

And in other messages referring to the time when this supreme institution would be established, he told us that:

"Through it the pillars of the Faith on this earth will be firmly established and its hidden powers be revealed, its signs shine forth, its banners be unfurled and its light be shed upon all peoples." . . . "Then will all our cherished hopes and aspirations be realized, the tree of our endeavors bear fruit, the Will and Testament of our Master and our Beloved be fully and firmly established, and the hidden powers of the Cause of our Lord and God be fully manifested. Then will be unveiled before our eyes the inauguration of an era the like of which has never been witnessed in past ages." . . . "Then will the throne of Bahá'u'lláh's sovereignty be founded in the promised land and the scales of justice be raised on high. Then will the banner of the independence of the Faith be unfurled, and His Most Great Law be unveiled and rivers of laws and ordinances stream forth from this snowwhite spot with all-conquering power and awe-inspiring majesty, the like of which past ages have never seen. Then will appear the truth of what was revealed by the Tongue of Grandeur; 'Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come. His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed . . . O Carmel . . . well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord, thy God, hath showered upon thee . . . ere long will God sail His Ark upon thee, and will manifest the people of Bahá, who have been mentioned in the Book of Names."



Believers from all corners of the globe gather at Royal Albert Hall on the opening day of Congress.

# First Statement from the Universal House of Justice

Presented by David Hofman on April 30 at the World Congress

"All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou willest Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Wise."

Beloved friends: On this glorious occasion, the celebration of the Most Great Jubilee, we raise our grateful thanks to Bahá'u'lláh for all His bounties showered upon the friends throughout the world. This historic moment marks at one and the same time the fulfillment of Daniel's prophecy, the Hundredth Anniversary of the Declaration of the Promised One of all ages, the termination of the first epoch of the Divine Plan of 'Abdu'l-Bahá designed to establish the Faith of God in all the world, and the successful conclusion of our beloved Guardian's world-encircling Crusade, enabling his lovers and loved ones everywhere to lay this glorious harvest of victory in his name at the feet of the Blessed Beauty. This Most Great Jubilee is the crowning victory of the life work of Shoghi Effendi, Guardian of the Cause of God. He it was, and he alone, who unfolded the potentialities of the widely scattered, numerically small, and largely unorganized Bahá'í community which had been called into being during the Heroic Age of the Faith. He it was who unfolded the grand design of God's Holy Cause, set in motion the great plans of teaching already outlined by 'Abdu'l-Baha, established the institutions and greatly extended the endowments at the World Center, and raised the Temples of America, Africa, Australasia and Europe, developed the Administrative Order of the Cause throughout the world, and set the ark of the Cause true on its course. He appointed the Hands of the Cause of God.

The paeans of joy and gratitude, of love and adoration which we now raise to the throne of Bahá'u'lláh would be inadequate, and the celebrations of this Most Great Jubilee in which, as promised by our beloved Guardian, we are now engaged would be marred were no tribute paid at this time to the Hands of the Cause of God. For they share the victory with their beloved commander, he who raised them up and appointed them. They kept the ship on its course and brought it safe to port. The Universal House of Justice, with pride and love, recalls on this supreme occasion its profound admiration for the heroic work which they have accomplished. We do not wish to dwell on the appalling dangers which faced the infant Cause when it was suddenly deprived of our beloved Shoghi Effendi, but rather to acknowledge with all the love and gratitude of our hearts the reality of the sacrifice, the labor, the selfdiscipline, the superb stewardship of the Hands of the Cause of God. We can think of no more fitting words to express our tribute to these dearly loved and valiant souls than to recall the Words of Bahá'u'lláh Himself:

"Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of long-suffering hath shone forth, and the declaration of authority is proven of God, the powerful, the mighty, the independent; and through whom the sea of bestowal hath moved, and the breeze of the favor of God, the Lord of mankind, hath wafted."

The members of the Universal House of Justice, all being in Haifa at the time of the election, were able to visit the Holy Shrines of Bahá'u'lláh, the Báb and of 'Abdu'l-Bahá where they prostrated themselves at the Sacred Thresholds and humbly sought strength and as-

At the World Congress — LEFT: Youngest son of Fuad Tahan, condemned Moroccan, recites a prayer in Arabic. CENTER: African believers present Bahá'i songs. RIGHT: A prayer is offered by a friend from distant lands.







sistance in the mighty task before them. Later, in London they have paid homage at the resting-place of Shoghi Effendi, the blessed and sacred bough of the Tree of Holiness.

As soon as the House of Justice is able to organize its work and deploy its forces it will examine carefully all the conditions of the Cause of God, and communications will be made to the friends. At this time we call upon the believers everywhere to follow up vigorously the opportunities opened up by the World Crusade. Consolidation and deepening must go hand in hand with an eager extension of the teaching work so that the onward march of the Cause may continue unabated in preparation for future plans. Now that the attention of the public is becoming more and more drawn to the Cause of God the friends must brace themselves and prepare their institutions to sustain the gaze of the world, whether it be friendly or hostile, eager or idle.

The Universal House of Justice greets you all lovingly and joyfully at this time, and asks you to pray fervently for its speedy development and the spiritual strengthening of its members.

## Iraq Sends Message to World Congress

Beloved Hands of the Cause of God and assembled believers:

It is with great happiness and honor that we greet your august and history-making Congress and send you through our representative and this message our love, assuring you that we will be circumambulating around His sacred House and blessed Ridván Garden whilst you will be brought together to celebrate this "Most Great Festival," this wonderful commemoration of the centenary of the Declaration of Bahá'u'lláh and the culmination of the beloved Guardian's world-embracing Spiritual Crusade, and praying from the depths of our hearts that He may shower His blessings on you, guide and sustain you to befittingly honor His Name and diffuse His fragrance and spirit in a manner that will outshine all the services rendered unto Him since the inception of the Holy Crusade.

We also congratulate you, dear Bahá'i friends throughout the world, on this most wonderful and unprecedented achievement, the election and establishment of the International House of Justice, which will mark the beginning of a new era in the shining history of our beloved Faith. We send each and every honorable member on this highly esteemed body our sincerest wishes and prayers for God's unfailing grace, guidance and protection to play his worthy part in this new holy enterprise, the Divine Ark mentioned in His Book.

Engulfed as we are at present with many great problems and difficulties, we have been sorrowfully deprived of the single privilege that our beloved Guardian had singled us out with by showering upon us the honor of being the host of the Bahá'ís of the world, the followers of His Name in five continents who were to commemorate the centenary of His Declaration in this city of Baghdád under the shadow of the Most Great House and in the close vicinity of the Garden of Ridván, the scene of the most glorious event in Bahá'í history. We



First Bahá'í of Alwaye, Kerala State, India, is P. Palaniandi Pillaai (center).

stand, then, our beloved Bahá'í brothers and sisters, in dire need of your warm prayers for our deliverance from the fetters of the present unprecedented events and circumstances which have had great effects on our various activities and service to His beloved Faith in this part of the world. With sincerest wishes and love,

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF IRAQ

## Hands in Holy Land Commend Believers

(The) Hands (of the) Cause wish (to) express appreciation (of the) heroic dedicated efforts (of the) friends everywhere (in) assuring (the) triumphant conclusion (of the) beloved Guardian's mighty Crusade. (The) entire body (of the) Hands, desiring (to) devote all their efforts (to the) protection (and) propagation (of the) Faith according (to the) functions laid down (in the) holy texts and sustained (and) uplifted (by) establishment (of the) supreme edifice (of the) Universal House (of) Justice, intend (to) concentrate (their) activities (on the) all-important teaching work (in) this glorious period (of) expansion (of the) Faith.

Our beloved Guardian associated five Hands with (the) work (in the) Holy Land (during) his lifetime. Following this pattern five Hands (at the) World Center (will) facilitate (the) international work (of the) institution (of the) Hands (and) assist (the) House (of) Justice (in) any way deemed advisable (by) that exalted body. (The) five chosen (to) serve (in the) Holy Land are 'Amatu'l-Bahá Rúhíyyih Khánum, Leroy Ioas, 'Alí-Akbar Furútan, Paul Haney (and) Abu'l-Qásim Faizí. Changes (in the) assignment (of) Hands (to the various) continents will be announced shortly.

(We are) confident (that the) spirit released (at the) Most Great Jubilee will inspire (the) friends (to) arise (and) insure continuation (of the) unprecedented tide (of) victories (in the) teaching field.

Haifa, Israel May 20, 1963 (Signed) HANDSFAITH



First Spiritual Assembly of Makah Indian Reservation, Washington, formed Ridván 1963. Left to right, seated: Rita Barbre, Walter Greene, Sebastian La-Chester, Ada Markishtum. Standing: Aleatha Edsall, Edwin Edsall, Modelle Mudd, Audrey McCarty, Nelson Greene



First Spiritual Assembly of Lane County, Oregon, formed March 20, 1963. Left to right, seated: Al Cannon (treasurer), Joan Cannon, June Nichols (secretary), Wilbur Nichols. Standing: Val Sage (chairman), Gwen Janti (recording secretary), Jean Love, Cora Altree, Khan Janti (vice-chairman).

## United States Home-Front Goals Surpassed

At the conclusion of the beloved Guardian's World Crusade, the National Spiritual Assembly of the United States joyfully announced that all of the home-front requirements had been met — and exceeded.

Rather than 300 local assemblies, 331 were established at Ridván; not just 100 but 111 assemblies were incorporated in continental U.S.A. and two in Hawaii. The number of enrollments more than doubled compared to the previous year, bringing the total of Bahá'í centers to over 1700. Eighty-three school districts in twenty-nine states and the District of Columbia recognize the Bahá'í Holy Days; two entire states—Louisiana and Rhode Island—grant this recognition.

Proclamation to the Indians was made through seven large and special conferences in addition to the usual methods. Tremendous strides in the teaching work brought dramatic results. One year ago there were no local assemblies on reservations, now there are two; one, on the Navajo Reservation in Arizona, is composed entirely of Indians. Nine tribes were added to those represented in the Faith making a total of thirty-five, and there has been teaching contact with another thirty-one tribes. Of outstanding interest is the enrollment of ninety Navajos in a ten-month period. Two tribal leaders accepted the Faith—a Washoe and a Zuni. At present twenty-nine pioneers are teaching on, or adjacent to, eight reservations.

In addition to the six summer schools, a children's school was sponsored by the National Assembly. Ninety-eight two-day and seventy one-day conferences took place prior to Ridván. There were also some thirty youth conferences and a number of area conferences. The schools and the conferences were all geared to increase the productivity of the teaching efforts.

While most of the goals outside the country are completed, a few still remain. Among them are two virgin and two consolidation areas not yet accessible; five virgin areas opened but now vacant, three of which are currently inaccessible. Final reports have not been received on the incorporation of some national assemblies that were endeavoring to complete

that legal step, so it is not known whether that particular goal has been accomplished.

There are still 388 adult American pioneers in foreign fields. Most of these valiant workers will continue at their posts as long as there is a need.



First Spiritual Assembly of Monroe County, Oregon, formed April 14, 1963. Left to right, seated: M. Blair Sutherland, Katherine Gouley, Evelyn Gilbert, Clara Altree, Amelia Jacobson. Standing: Elsie Quin, Ross Klutke, Arthur Lundy, Helen Gilliland.

Spiritual Assembly of Riverside, California, incorporated February 18, 1963. Left to right, front row: Deborah Summers, Elizabeth Webb, Roystine Hart, Ethel Rider. Back row: Robert Hart, Hiram Webb, Earl Wilkinson, Leon Payne, 'Ata'u'llah Setudehnia.





First Spiritual Assembly of Frogmore, South Carolina, formed Ridván 1963. Members: Mrs. Gracie Reddicks, Mrs. Helen Michaels, Abraham Brown, Mrs. Virginia Green, William Reddicks, Mrs. Janie Johnson, James Johnson, Miss Viola Chaplain, Mrs. Edna Ford.

### New Enrollments Total 77 During Three-Week Period in Hawaii County

The Spritual Assembly of Hawaii County on May 3 reported to the National Assembly seventy-seven declarations in the previous three weeks, adding that a teacher who speaks the native languages is the key. In this case the teacher is Len Scott, who went to Hawaii from another post.

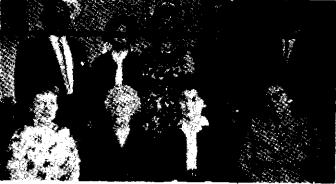
Deepening classes and firesides are being arranged in the villages where the new people will be given help. As they progress and develop ability among themselves the assistance will be lessened, and eventually they will handle their own affairs.

To cite an example of the teaching plan: Early in May four adults and three children went to Pepekeo where a class was held for children and adults, using a recently developed method which has been most successful and which centers on The Bahá'í Story (Navajo Indian pioneer teaching aid). One believer who specializes in this method handled that part while the other adults and children helped. Then the children were supervised in one place and another Bahá'í started the deepening of new believers in administration. Later, Len Scott went to the village for a week end of firesides and deepening.

As the new believers grasp the various facets of the Faith, the teachers will move on to the next community. Another teacher will then start a new deepen-

First Spiritual Assembly of South Pierce County District #3, Washington, formed Ridvan 1962.





First Spiritual Assembly of Kettering, Ohio, formed Ridván 1963. Left to right, seated: M. Imig, H. McCoy, P. Walker, P. Walker. Standing: E. Walker, E. Leech, V. Welty, N. Yike, J. McCoy.

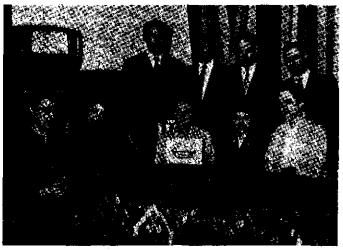
ing class in the first village. "The chain of effort will go around the island . . . each Baháí teacher specializing in one subject or type of deepening. Of course there will be overlapping, but we are trying for more dovetailing."



First Spiritual Assembly of Edmonds, Washington, formed Ridván 1962. Left to right, seated: Virginia Hamilton, Larry Hamilton, Clyde Johnson, Prudencio Mori. Standing: George Neuzil, Lori Neuzil, Dixie Yotter, Forrest Yotter, Hazel Mori.

National Spiritual Assembly of the United States, 1963-1964. From the left: Miss Charlotte Linfoot (assistant secretary), Arthur Dahl (treasurer), Miss Edna True (recording secretary), Dr. David Ruhe (secretary), Daniel Jordan, Robert Quigley (vice-chairman), Dr. Firuz Kazemzadeh (chairman), Dr. Sarah Pereira, Mrs. Velma Sherrill.





Spiritual Assembly of the Bahá'is of Darmstadt, Germany, which has been incorporated recently.



First Spiritual Assembly of Kodiak, Alaska, formed September 7, 1962. Left to right, seated: Mrs. Elinore Putney, Mrs. Alethe Hogberg, Mrs. Karin Leonard (secretary). Standing: Mrs. Harriet Guhrke (recording secretary), Bernard Guhrke (treasurer), Robert Roys (chairman), Gilbert Munro (vice-chairman), Robert Leonard, Mrs. Shirley Munro.



Some of the believers of Kanowit, Sarawak.



First Spiritual Assembly of Pondicherry, South India, formed Ridván 1963; one of the Crusade goals.

### Faith Proclaimed Through Mass Media

In connection with the World Congress in London and with local observances of the Most Great Jubilee, newspapers too numerous to list have given the Faith a vast amount of free publicity. Articles in U.S. newspapers have ranged from six-column-inch stories to over three-quarters of a page. Considerable space has been given to the principles and aims of the Faith as well as to local news.

As a result of the publicity a number of radio and TV interviews have been arranged at the request of program directors.

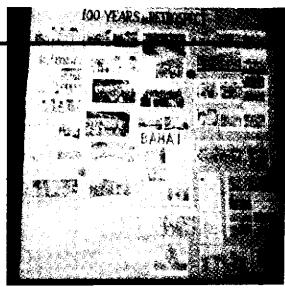
No doubt other parts of the world experienced the same opportunities to publicize the Faith. Et Diario of LaPaz, Bolivia, on April 21 devoted an entire page to "Centenary of the Bahá'í World Faith," displayed in a bold headline. The text covered the history, the principles, the objectives and a list of Bolivians leaving for the London Congress. Illustrations of four Temples, the Archives Building and Royal Albert Hall were prominently shown and identified.

## Believer Exchanges Views with Fellow-Traveler

The following excerpts are taken from a letter written by Mrs. Cordelia Norder who traveled by train with a young son to the northern woods of Wisconsin, following a charter flight to Chicago after the World Congress. Her experience with a devoted member of the Catholic Faith is given to point up words spoken at the Congress—"every soul can respond"—and to give encouragement to believers who live in predominantly Catholic communities.

"Directly across the aisle was a Catholic nun and she friendlily stated, 'Your little boy has the face of an angel.' Naturally it was my desire to let her know that he had a Bahá'í parent. Instead of this closing the door for any further conversation, it was opened wide. We





During Ridván many Jubilee celebrations were held throughout the country. LEFT: A section of the audience at a public observance in Peoria Heights, Illinois. RIGHT: Visual aid prepared by speakers to demonstrate their subject, "100 Years in Retrospect," for a meeting at the YWCA in Jackson, Michigan.

enjoyed sharing experiences and ideas of the world today; its problems and the possible solutions.

"The Bahá'í Faith was presented to her in its fullness and she responded as a waiting soul. Finally, I said to her, 'It is my belief that with the universal principles given by Bahá'u'lláh, there will also be a universal religion embracing all of mankind.' She answered, 'Of course you know that we in the Catholic Church believe this also,' and with a twinkle in her eyes added, 'But we feel it will come through our church.'

"I then inquired, 'What do you think will happen to all of the Muslims in the world? You know there are millions of this faith, who actually outnumber the Christians, and Muhammad proclaimed Himself a Prophet 622 years after Christ.'

"This she seriously pondered, and admitted it to be a difficult problem for which she had no answer. After being told the Koran was comparable to the Christian Bible, she stated her eagerness to read the Koran and her intention of making this her next project.

"To my surprise the train was slowing down for my stop... Hurriedly I managed to leave with her some literature and my name and address... Grasping my hands, the Catholic Sister said, 'You know, we are as one' and then as though on second thought added, 'At least you and I are anyhow.'

"We as Bahá'ís have a great responsibility to be an open channel for the outpouring of Bahá'u'lláh's spirit to others."

### International News Briefs

In Canada Indian Tribes now represented in the Faith include Assiniboine, Blackfoot, Cree, Dog-Rib, Mohawk, Ojibway, Salteaux, Squamish, Stony, Tlingit and Yukon. It is estimated that one-quarter of the Canadian Bahá'í community is composed of Indian believers. At least ten local assemblies were expected to form on reserves in Saskatchewan and five on reserves in Alberta.

A prayer of Bahá'u'lláh, set to music by Bahá'í musician Mrs. Phoebe Pfaehler, was sung by the choir at a worship service of the Pilgrim Church, Rockville, Mary-

land, on April 28. The church bulletin identified the source and carried the words. A number of believers attended the service including a newly enrolled Negro, the first to be present for a church service. The members of the congregation were gracious and friendly to all of the Bahá'ís.

The Faith was again proclaimed through the arts when a program by music students of all four levels (primary, junior, senior, university) of the Eugene (Oregon) Public School System was presented on television the end of April. Representing the university level was a Bahá'i youth, Don Addison, who played his own composition for piano—"A Bahá'i Prayer for Morning." Many questions, as well as considerable interest in the Faith, resulted. The program director remarked about "this world-wide religion."

In Oruro, Bolivia, a National Bahá'í Congress was conducted April 26-28 to commemorate the Most Great Jubilee. Those present received several mementos of the occasion, including a picture of 'Abdu'l-Bahá and a printed program. Publicity for the Congress appeared in a local paper, mentioning also the World Congress in London. One evening was devoted to a public meeting

About 130 believers on a charter flight from London to Los Angeles had an hour's stop-over in Montreal. Knowing this in advance they made plans to use the time in commemoration of the Declaration of the Bab. A program of prayers and readings was carried out in the airport lounge. Everyone present felt it was an impressive and deeply spiritual occasion.

During May the Denver (Colorado) Assembly was invited to provide speakers for two rather unusual occasions. The first was at a chapel service of the University of Denver Theological School. As part of the service the school chairman read from Bahá'u'lláh's "Words of Paradise," which he himself had chosen. Less than two weeks later a Bahá'í speaker led a discussion meeting at the Unitarian church.

T







Shown on the platform at the reception for members of the Universal House of Justice, from the left: Amoz Gibson, Miss Edna True, Arthur Dahl, Firuz Kazemzadeh.

## Temple Area Friends Salute Members of House of Justice

During the recent National Assembly meeting, when both incoming and outgoing members joined in consultation, a reception was held in Temple Foundation Hall to honor Amoz Gibson and H. Borrah Kavelin. These members of the Universal House of Justice will not return to the area before leaving for Haifa. The third U.S. member, Hugh Chance, expects to remain in Wilmette through August in order to complete some unfinished projects.



Surrounded by well-wishers, H. Borrah Kavelin makes a note during informal part of the evening.

Mr. Kavelin and Mr. Gibson addressed the believers who had gathered from a wide region for the occasion, and loving tributes were paid to these devoted members of the outgoing National Assembly by Miss Edna True and Arthur Dahl. Later the assembled friends had an opportunity to personally extend best wishes to the guests of honor, and to meet the new Assembly members.

Refreshments and congenial fellowship were concluding features of an event long to be remembered — with joy for the formation of the new institution, with sadness at the departure of two greatly loved and admired American Bahá'is.

#### BAHA'I IN THE NEWS

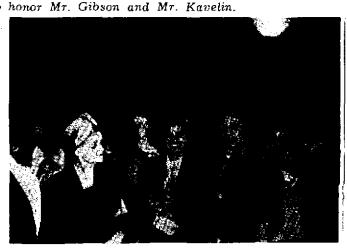
(This column contains only references to the Faith itself. References to individuals or purely local activities are not included except incidentally when mentioned in articles about the Faith which appear in mass news media.)

A strong two-page article on the Moroccan persecution, entitled "Morocco's Little Inquisition," appeared in the April 29 issue of the magazine *The New Leader* of New York. The author was Firuz Kazemzadeh, Associate Professor of History at Yale University and now a member of the U.S. National Spiritual Assembly.

The City of Man, a new (1963) book by W. Warren Wagar, contains considerable detailed information

Some of the guests who gathered in Foundation Hall to honor Mr. Gibson and Mr. Kavelin.





A group ready to leave for London from Idlewild International Airport, New York. (KLM Royal Dutch Airlines Photo)



about the Faith in four references—one of them three pages long—and all fairly accurate and sympathetic. The author sees the Faith simply as one of several world movements shaping man's future. However, speaking of religions on the contemporary scene, he writes that "the only one unambiguously and almost single-mindedly consecrated to the job of unifying mankind is the Bahá'í Faith."

A recent television program noted in Rhinelander, Wisconsin, and called *Mores* of *Culture*, traced the current blending of cultures and diffusion of religions. At a point where people were shown mounting great curving stairs toward an impressive edifice the commentary pointed out, by way of example, that here was the Bahá'í Temple at Wilmette, Illinois.

An article in the March issue of *The Gardener*, official organ of the Men's Garden Clubs of America, preannounced the fact that the major gardens at the 1963 Chicago World Flower and Garden Show, now past, would include "a reproduction by the Bahá'i House of Worship of one of its jewel-like Temple Gardens." The publication goes to members of men's garden clubs throughout the United States.

The April 6 issue of "This Week in Chicago," a

publication which gives hotel guests and other visitors to the city a listing of events, restaurants and points of interest, carried a half-page picture of the nearby Mashriqu'l-Adhkár. An accompanying caption included the statement that the Temple is "open to all races, classes and creeds."

Two references in a story published in the April 13 U.S. Saturday Evening Post mentioned the Faith as one of a "series of cults." Dubious recognition in themselves, the references nevertheless gave the name "Bahá'í" the benefit of one of the world's great magazine circulations.

The current edition of Who's Who of American Women lists Irene Bruce, Bahá'í poet, as a member of the Faith.

Early in the spring the Fine Arts Committee of the Chicago branch of the National Conference of Christians and Jews distributed a brochure entitled "Interreligious Understanding through Art." Pointing out that this year Holy Week for both western- and eastern-rite Christians, Passover for Jews and celebrations of Buddha's birth occurred at the same time, it urged recipients to visit some of the "outstanding examples of Religious Art and Architecure in the Chicago area."



Believers gather in Madison, Wisconsin, enroute to the Bahá'í World Congress. Ridván, which fell on a later date, was not mentioned, but the Wilmette Temple was listed along with sixtytwo other religious edifices.

On May 1 the Decatur-DeKalb News ran a formal sixcolumn, thirteen-inch announcement of the Most Great Jubilee over the signature of the Bahá'is of DeKalb County, Georgia. Attractive and compelling, the announcement embodied the text and some of the design elements of the Jubilee pamphlet made available by the National Assembly, thus apprising readers of the story of the Faith up to the time of the World Congress.

The May 13 Capital Times of Madison, Wisconsin, carried a long article on Israel by Dr. Bjarne Ullsvik, president of Platteville State College and Institute of Technology, who had recently traveled through the Jewish state with a group of American educators. The account referred both to 'Akka, where "the founder of the Bahá'í religion was imprisoned by the Turks," and Haifa, where "the Bahá'í shrine is located" and "the surrounding ornamental gardens are among the finest seen anywhere."

On May 16 Our Sunday Visitor, official Catholic publication, used an extensive article entitled "Baha'ism" by W. J. Whalen. Starting with "One of the smallest religious cults in the United States" the author goes on to say that the Faith is an "Islamic heresy" and a syncretic religion. Many other inaccuracies are included, although a quotation from Shoghi Effendi is properly credited. A picture of the Wilmette Temple and one of Charles Wolcott, as a member of the International House of Justice, embellish the text.

As is its custom, the National Spiritual Assembly wrote to the editor and to the author, calling attention to the errors.

In "Soraya: Autobiography of a Princess," which appeared in the June issue of McCall's magazine, the former queen of Iran was quoted as speaking in highest terms of a certain doctor who "comes of a Bahá'í family."

The May issue of The American Artist, well-known magazine for the fine arts, carried an article, "Seattle Sketches of Mark Tobey," that stressed the artist's "deep spiritual commitment to Bahá'í, a religion which embraces all prophets, all races . . . '

The May 4 Burlington (Vermont) Free Press, under a section headed "At First Unitarian," carried publicity for a church service which was to include a "conversation sermon" between the minister and a representative of the Faith. Surprisingly enough the article devoted more than half the space to the Jubilee, a brief resume of the Faith and a picture of the Bahá'í speak-

er, Lance Meade. In addition the church newsletter, distributed to the congregation and other Unitarian churches in New England, contained a good synopsis of the Faith and the outdoor bulletin board listed the Faith as part of the Sunday program. A discussion meeting with a youth group was arranged for the speaker in the afternoon.

### Photographs of First Local Assemblies Requested

As a matter of record and of information to the Bahá'í world community, Bahá'í News publishes photographs of first local assemblies but not those formed in succeeding years. All new local assemblies are urgently requested to furnish such pictures, and as soon as possible. This request also applies to assemblies that achieve incorporation.

In this connection attention is called to the desirability of dignified dress and pose. Except in the case of indigenous clothing, men should wear ties and coats and women should be comparably attired.

#### Calendar of Events

**FEASTS** 

July 13 - Kalimát (Words) August 1 — Kamál (Perfection)

HOLY DAY

July 9 — Martyrdom of the Báb

### Baha'i House of Worship

#### Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

#### Public Meeting

Sunday, July 21 4:15 p.m.

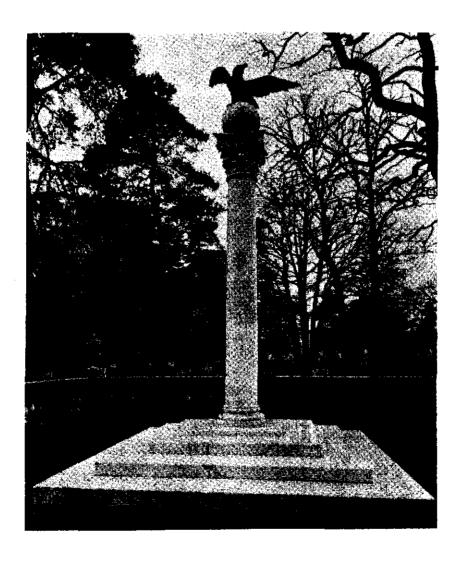
Bahá'í News is published for circulation among Bahá'is only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

## The Beloved Guardian's Memorial



Behold! He is the blest and sacred bough that hath branched out from the Twin Holy Trees . . . . He is the sign of God, the chosen branch . . . the expounder of the words of God.

—'Abdu'l-Bahá



Approach to the Guardian's resting-place, showing some of the thousands of tulips, daffodils, narcissi and hyacinths which enhance the Memorial itself and the woodland immediately outside.



The beautiful golden eagle, which surmounts Shoghi Effendi's Memorial in London, was formerly in the Guardian's home in Haifa.

## A Symbol of Victory

Excerpts from Address by 'Amatu'l-Bahá Rúhiyyih Khánum at the World Congress, May 2, 1963

Now we come to our beloved Guardian's grave and his passing. I don't want to go into detail about that because it will shatter me and I really can't bear thinking about it at this moment. But after I had gone out and visited his grave the day after his funeral, as I drove away—it was very strange because I had no mind left, or anything at that point—I saw before me in my mind's eye a column, and a globe, and an eagle, and the steps underneath it—the whole thing. And when I went back to Haifa and the Hands of the Cause met in such tragic circumstances with such broken hearts, in the Mansion of Bahá'u'lláh in Bahjí, I showed them a little sketch and they were happy with it and approved, and that was what we built over Shoghi Effendi's resting-place.

Shoghi Effendi always wanted a column. And, well, he got it, evidently. But every time he saw a beautiful column:—you know, Rome has very beautiful columns; sometimes when we passed through Rome in the old days, before there were so many Bahá'is there, he used to look, and he would say, "You know, I think these columns are so beautiful. Where can I put a column on Mount Carmel?" "Well," I said, "Shoghi Effendi, I don't think you can, because you can't just stick a column up like that, you know; where would you put it?" And, well, that was that. But he didn't have a column, and he wanted one. And then he liked the Corinthian style very much. And so I think that perhaps influenced my thought that we should have a

column, because he always wanted a column so much. And in the end he got one.

And then came the question of the eagle over Shoghi Effendi's grave. When he began to buy those eagles as ornaments for the gardens and put them up, and we asked him why, he said it was a symbol of victory, and that the Bahá'ís now all over the world were beginning to have their victories. . . . That was why he wanted to have an eagle in the gardens. So, I thought, what greater place to put the symbol of victory than on top of Shoghi Effendi's column, on top of the globe of the world, with the continent of Africa which at the end of his life had already begun to show such promise and which had caused him so much joy facing out! And we thought, what eagle shall we use? And then I remembered that he had bought an eagle and had it in his room. And again the Japanese friends must be very happy: it was a Japanese eagle, made in Japan . . . very, very beautiful.

As you have seen from visiting his monument, it has one wing folded and one wing out. It's very hard to tell:—is the bird taking off, or is the bird alighting? So, one night I brought it down in Shoghi Effendi's home, and got someone to hold it up in the corner. Millie Collins and I looked at it and we thought, this is the perfect eagle for Shoghi Effendi's grave.

And that is the story of why the Memorial is built the way it is.

## Sowing the Seeds

Excerpts from Address by Hand of the Cause Abu'l-Qasim Faizi at the Closing Session of the World Congress, May 2, 1963

Our thanks and gratitude to the pioneers, the national assemblies and the friends who made all these victories possible. I am sure that the pioneers who stand at their posts know the greatness of today. . . . Let us not leave all these opportunities which Bahá'u'lláh has left for us. Let us value and know the greatness of teaching. . . .

About a year ago I started on a world tour. Before going I was very much afraid of taking this responsibility, but one of the friends said, "Go to Latin America and just love them." . . . There was one question which was repeatedly asked me. I want to repeat it here, and the answer that I gave. In many places the friends—having heard the news of India, of Africa, of Indonesia, of all parts of the world—were really getting discouraged and saying, "What is wrong with us? We have been living here five years and there are only ten Bahá'ís. Is our method wrong? Aren't we as spiritual as those people of India? Is there anything wrong with us?"

I want to assure everybody that there is nothing wrong with the pioneers, nothing wrong with the method of their teaching, but there is this little misunderstanding. They think that India got all these results only this year - or Africa, or Indonesia. No, beloved friends, this is the work of at least ninety years of struggle. Bahá'u'lláh Himself sent Jamál Effendi, who went to all the provinces of India and spoke about the Cause, and returned to Bahá'u'lláh apparently emptyhanded. Bahá'u'lláh told him to go back, sow the seed - "This is your function." The next time Jamal Effendi went to India he went to all the provinces, went to Burma, to Singapore, to Java, to the Philippines, and to some of the islands of the Pacific; and this teacher of the Cause, the most capable, died without having seen a single result of his activity.

Now, after Jamal Effendi died, the beloved Master sent many teachers to India. The beloved Guardian sent many teachers to India. The results of the suffering of all these people did not appear all of a sudden. It was a gradual movement in the soil of the hearts of the people. But, please listen to the words of the Master when there were only about fifteen or twenty believers in the whole of India, and very weak believers. He wrote to them:

"Mass conversion will definitely take place in India; from one end of the country to the other, it will become the meeting place of this divine pearl. The Indian friends will arise to serve in such a way that they will be an example of service to all neighboring countries. India will arise to serve in such a way that the Indian friends will make Thailand a paradise and will revive Japan."

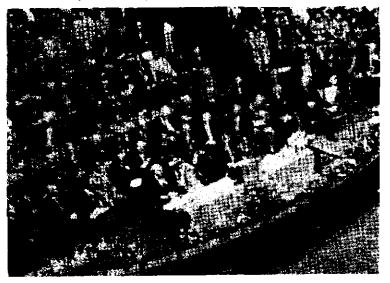
These are the things that kept the believers going on with their work. And then, after eighty or ninety years, all of a sudden, all the seeds started to sprout. The same thing is true of Africa. The African work is not the result of this year's work or last year's work. Again, Bahá'u'lláh Himself sent His first teacher, Hájí, to Africa...

The results of the sacrifices of all these people are manifested now. Therefore, those who have been for five or ten years in some place should never complain. These results are of eighty years' work — yes, ninety years and suffering. Work day and night in such time and the harvest will be ready. Bahá'u'lláh has definitely said, clearly said to the friends: "Your function is to sow the seeds. God will either let them grow or will bury them."

It is yours to stand at your post and sow the seed. The greatest requirement for this progress is patience. Patience is the thing which is described in the Qur'an as having rewards unlimited. . . . Please have patience. God will work through you, even if it is not in your lifetime—the lifetime of generations after you. All services will be rewarded. Be sure! Rest assured and rest in your places of pioneering. Serve and be steadfast in the path of God at the post given you during the time of the beloved Guardian. . .

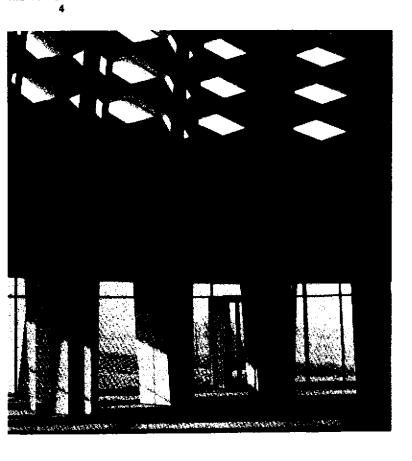
If it was easy, the beloved Guardian would never have said we need brave people in these days. If it was easy anybody could do it. Therefore you who are brave accept this post; show your bravery to the end of your life. Let us not think of our unworthiness in the path of service, beloved friends.

The platform at the London Congress as it appeared from one of the upper tiers of Albert Hall.



The Bahá'í Faith was proclaimed throughout London by posters on the front of buses.





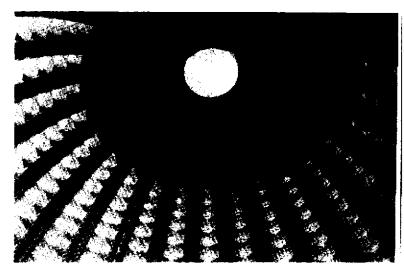
## House of Justice Announces New Arrangements for Pilgrims

Dear Friends:

The Universal House of Justice has been deeply moved and its hopes have been raised high by the many messages of love, devotion and eager anticipation which have been received from national conventions and national spiritual assemblies.

Two decisions have been taken by the Universal House of Justice involving a further development of the institutions at the World Center. The former offices of the International Bahá'i Council at 10 Haparsim Street being inadequate for the far greater volume of work facing the Universal House of Justice, it has been decided to take over the whole of this building (until now called the Western Pilgrim House) as the seat, for the present time, of the Universal House of Justice.

This decision made it necessary to find other accommodation for the western pilgrims and led directly to the second decision. After careful consideration of the alternatives the House of Justice has decided that the time has come to take the significant step, anticipated by our beloved Guardian, of housing all pilgrims in one place. It was found possible, by slight alterations, to accommodate all pilgrims, without lessening the number, in the former Eastern Pilgrim House and its adjacent buildings. We have therefore established one Pilgrim House, at the Bahá'í Gardens on Mount Carmel. The friends should note that this is where they should go on arrival.



## Bahá'í Temple at Frankfurt

Above: Interior view of the dome, showing the open-work construction and the lantern at the apex.

Left: Auditorium and surrounding ambulatory with a section of the dome seen from a different angle.

All friends whose pilgrimages have been confirmed for 1963-64 are therefore expected. There are still vacancies after December 1963, but only a very few before that date.

We have asked the Hands of the Cause residing in the Holy Land to continue to be responsible for the program of the pilgrims while they are here, but letters requesting permission to come should be addressed to the Universal House of Justice.

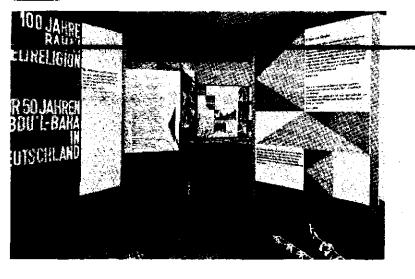
Bahá'í World Center June 16, 1963 With loving greetings, In His Service, UNIVERSAL HOUSE OF JUSTICE

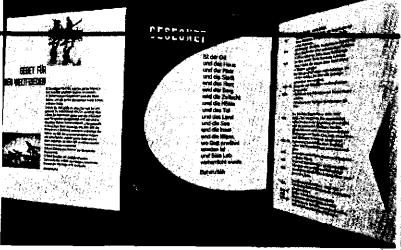
## All That Ye Potentially Possess

Know thou that all men have been created in the nature made by God, the Guardian, the Self-Subsisting. Unto each one hath been prescribed a pre-ordained measure, as decreed in God's mighty and guarded Tablets. All that which ye potentially possess can, however, be manifested only as a result of your own volition.

(Gleanings, p. 149)

These words of Bahá'u'lláh are reassuring; but we must read carefully and concentrate on the last line of the quotation. There we see that the responsibility is put squarely upon us.





## German Display Commemorates Master's 1913 Visit and Shows Growth of Faith

The exhibition illustrated here was shown in Stuttgart in April at the time of the fiftieth anniversary of 'Abdu'l-Bahá's visit to Germany. Later it was displayed in Frankfurt and in one of the temporary buildings at the Temple site.

The opening panel, at upper left, welcomes guests. Some of the adjacent panels showed views at the World Center and the new Mother Temple of Europe, and words of Bahá'u'lláh.

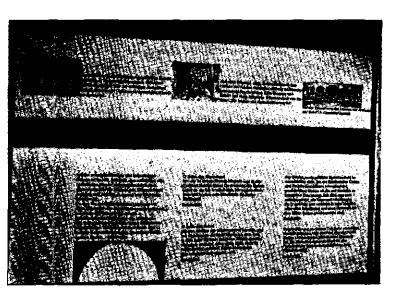
At right, above: prayer for mankind (world peace), "Blessed is the Spot" and dates outlining the history of the Faith.

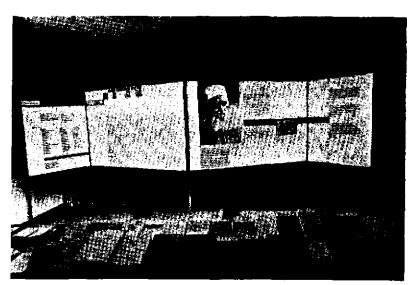
At left, immediately below: foreign teaching activities and words of Bahá'u'iláh, including some of the Hidden Words.

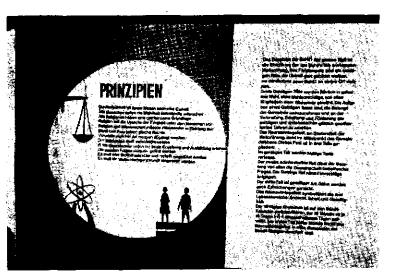
Immediately below, at right: the growth of the Faith; visit and words of 'Abdu'l-Bahá; book display.

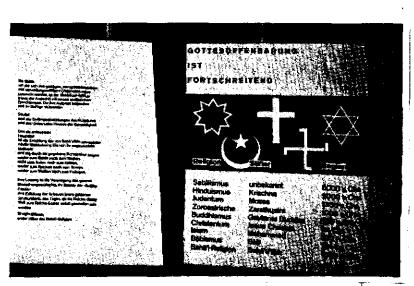
At bottom left: principles of the Faith.

At bottom right; quotations from the writings of Shoghi Effendl and progressive revelation chart.









## The First Day of Ridván

Excerpts from Address by Hand of the Cause Tarázu'lláh Samandarí at the World Congress, April 29

As Bahá'u'lláh says, this is the Day which all the Prophets of God and His Messengers have prophesied on behalf of the Lord of mankind, and in like manner, They have all foretold the advent of the Speaker on the Mount. The proof of Moses was His Staff. The proof of this Oppressed One is His Pen. Now, see what the Pen of Bahá'u'lláh did from His prison. The Pen of Bahá'u'lláh has subdued the world!

For your pleasure I will tell you how I went to Bahá'u'lláh, without capacity, at the age of sixteen. It was in a room that you all know—those of you who have been to Bahjí—and I, with four people, was in that room on the first day of Ridván, and it is there that I saw Him. One of these people was the late Nightingale—his name was the Nightingale. He had been a prisoner two years in that prison of Rasht, and he was one of the very first of Bahá'u'lláh's disciples. He had many volumes of Tablets from the Báb and Bahá'u'lláh. Another went in the ship with Bahá'u'lláh on the Mecca pilgrimage and his name was Hájí Abu'l Hasan... I don't know who the others were, but we five were the first on the first day of Ridván to come into the presence of Bahá'u'lláh.

He sat on a chair and we kneeled down before Him. There was only a straw mat on the floor. It was a prison; there were no beautiful carpets. For twenty minutes, or perhaps half an hour, He read from the Tablet which He had revealed for Násiri'd-Dín Sháh, in a heavenly voice. And He was in two conditions as He read—one the condition of Divine Might; one that great meekness, that humility that you have felt as you read His Words.

Then, He said: "Taraz Effendi, rise." There beside Him were flowers, fragrant flowers, and He said to me, "Take these flowers and give one each to the friends who are present." To each one of those other four who were in the room I gave a flower. And then in a very special way He said, "And give Me My share, too." Therefore, I offered Him one of the flowers, too. I rose and He said, "And you take one, too." Then He dismissed us and trusted us to God.

Well, this was one of my Ridván days. This is how it began and how it ended.

Throngs of believers await opportunity to enter one of the doors at the World Congress meeting place.





The national dress of believers from many lands added color and variety to the World Congress.

### Bahá'u'lláh's Children

Excerpts from Address by 'Amatu'l-Bahá Rúhíyyih Khánum on the last day of the World Congress

Friends, at the end of this Conference all our hearts are so full that it is useless to really try and fill them with anything more, or to express anything more. But I am sure that one thing is true of every single heart in this room. We now know that the oneness of humanity is more organically established since we entered Albert Hall than it ever was before. This has been the crucible in which we have poured all the spirit of the end of Shoghi Effendi's Crusade. We came here friends, but each day, I am sure, we have had a greater sense of family. We do feel that we are all one family, that we're all Bahá'u'lláh's children, that we love each other, we belong to each other, and no matter how far apart we go in the coming days, there is going to be that tight, tight bond of nearness inside, holding us together, holding His work together, carrying His Cause forward.

Friends, don't fail Shoghi Effendi. You haven't finished with him, and he hasn't finished with you. He said there would be other plans. You will be hearing from the House of Justice and the Hands about other plans. How can we not go forward? We've a lot of work to do. But then, think, we have each other and so many hundreds of thousands of Bahá'ís that are not in this room who will now go forward with us.

It is the time to put your step on new trails, to make new vows, to reorient yourself to this religion of love and of bounty and of joy; and to go out and please Shoghi Effendi, make him happier than he ever was in this world; fulfill the bounteous pledges of help from on high that we have been assured of in the Teachings, and carry this Message to others wherever there is receptivity. Wherever the need is the greatest, let us hasten there first; and let us carry on the work of our beloved Lord, Bahá'u'lláh, every day of our lives, because we are His people and we are blessed far beyond our deserts.



Some of the 150 believers and guests who attended a public meeting commemorating the one hundredth anniversary of the Declaration of Bahá'u'lláh. The meeting was held in the Palais des Beaux Arts in Brussels.

## London Congress Stirs Belgian Community to New Activity

Almost fifty per cent of the Belgian Bahá'ís attended the World Congress in London during Ridván.

Immediately after the Congress, a series of commemorative meetings were arranged by local assemblies to celebrate the hundredth anniversary of Bahá'u'lláh's Declaration of His Prophetic Mission. The climax was a national gathering held in the spacious Palais des Beaux Arts, where fifteen years before a public meeting was held during the 1948 European Teaching Conference.

Personal letters containing invitations were sent to the Belgian Royal Family, members of Parliament, officials of the government, provincial governors and county and municipal authorities. Almost ninety of these sent apologies for not being able to attend, and several expressed interest and praised the Teachings.

Louis Henuzet, then chairman of the National Assembly, gave the public address which was heard by over 150 people including members of the press.

#### SECOND ANNUAL BELGIAN CONVENTION

On May 25 and 26 the Annual Convention was held at the Haziratu'l-Quds and consultation centered on mass teaching, proclamation and creation of new local assemblies. The idea of teaching teams, which would visit outlying towns and villages, was supported unanimously by the National Assembly and will be further developed and acted upon this year.

The members and officers of the National Spiritual Assembly for 1963-1964 are: Dr. Hasan-Ali Kamran (chairman), Fernand Gillain (vice-chairman), Roger Swinnen (secretary), Mrs. Elsa de Koninck (recording secretary), Louis Henuzet (treasurer), Robert Hubar, Shoghi Ghadimi, Mrs. Lea Nys, Benjamin Levy.

The Belgian believers were saddened by the sudden passing of Persian pioneer Enayatollah Faez on June 5 in Charleroi and Otho Gardmani on May 24 in Brussels. Mr. Faez and his family were instrumental in forming the first local Spiritual Assembly of Charleroi in 1960.

Two Belgian cities, Wasmes and Hym, have recently been opened by the declaration of new believers.

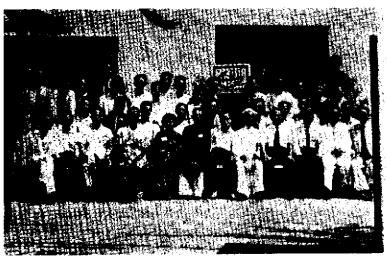
This year the Belgian Summer School will be held in Oostduinkerke the end of August.

Second National Convention of the Baha'is of the Netherlands, held in Scheveningen, May 1963.

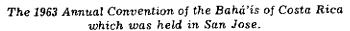




Seventh Annual Convention of the Bahá'ís of North East Asia, May 1963. Hand of the Cause Miss Agnes Alexander is at the center of the front row.



Annual Convention of the South-East Asia Region, held in Saigon, Vietnam. This area has over 50,000 believers with 500 assemblies. One native believer from Malaya, one from the Philippines and one from Vietnam were elected to the National Assembly.







American pioneer to the Philippines Jack Davis (front row, center) is shown during a recent teaching trip with some of the thirty Ainus who accepted the Faith in a group at Hokkaido, Japan. Mr. Umegae (second from right, center row) was one of the first Ainu Bahá'ís in Japan and with Mr. Inoue (center row, right) accompanied Mr. Davis to the Ainu village.

## Costa Rica Convention Made Notable by Presence of Beloved Indians

The national convention of Costa Rica received special bounties this Jubilee year, including glowing reports from those members of the outgoing National Assembly who had journeyed to Haifa and London. Especially notable among those present were not only eleven delegates and their wives but also several friends from the Talamanca and Terraba Indians—the first to represent their tribe at a Bahá'í convention.

These people had traveled many miles on foot to a village where they could obtain mules to take them to the city of Limon. Here they entrained for San Jose and the convention. The three-day trip represented a remarkable event, since none of the Indians had ever before seen any sort of settlement, not even a village, the journey providing their first glimpse of civilization.

The humility and spirit of dedication of these friends set the tone of the convention. One of the chiefs, the first of a number to enroll, reported that he was busy "catching many new believers for the Faith." At present there are eleven assemblies and nearly two hundred believers among the Talamancas, and in view of the spirit expressed by the chief it would not be surprising to hear that the entire tribe of 2000 had come into the Faith.

### Holy Days Recognized by Public Schools

The Spiritual Assembly of Cambridge, Massachusetts, has obtained official recognition of the Baha'í Holy Days from the Superintendent of Public Schools. Baha'í children will be excused from classes on the basis of "approved absence."







Race Amity Day Activities. LEFT: Gathering of believers and guests from Jackson, Michigan, and surrounding area. CENTER: Mayor Gene Winer hands Proclamation of Race Amity Day to Mrs. Lena Handis of Bakersfield, California, community. RIGHT: Some of the seventy-five friends and guests at Greenville, South Carolina, celebration.

## Race Amity Day

#### Brotherhood in Action

Bahá'i communities across the United States proclaimed the theme "Man One Family" in a variety of Race Amity Day activities. Press clippings and references to TV and radio coverage indicate a growing community recognition of the significance of this event.

In JACKSON, Michigan, the editor of the Jackson Citizen Patriot contacted the local believers to get material for an article on their picnic and discussion. . . . For the fourth year the GREENVILLE, South Carolina, observance was held at the home of a non-Baháí couple. . . . Mrs. Eulalia Bobo addressed the SAN JOSE, California, Race Amity Day public meeting. . . . Three newspapers carried stories on the integrated picnic sponsored by the FORT WORTH, Texas, Bahá'ís. Seven of the eight guests attending were Negroes. . . . The WALLA WALLA, Washington, picnic and discussion meeting were completely organized by the youth. . . . The LANE COUNTY and EUGENE, Oregon, communities showed slides of the World Congress at their program. Prayers were recited in French, Russian, German, English and Persian. Half of the 110 attending were Negro.

Mayor Gene Winer of BAKERSFIELD, California, proclaimed June 9 Race Amity Day in that city. Three TV stations and four newspapers gave coverage. A number of civic leaders attended the panel discussion including: the chairman of the City Planning Commission, a member of the Fair Employment Practice Commission, the director of the local Friendship House and the chairman of the NAACP. . . . The Bahá'ís of RALEIGH, North Carolina, held an interracial picnic to commemorate Race Amity Day. . . . Guests outnumbered the believers at the barbecue sponsored by the BEREA, Ohio, group. . . . In HARTFORD, Connecticut, the day was observed with an interracial picnic followed by a round table discussion. . . . Sam Burnafato, chairman of the National Assembly of Mexico, addressed the SAN RAFAEL, California, friends and their guests.

The KIRKLAND, Washington, Bahá'í community held its first Race Amity Day observance. Four different races were represented at a picnic. . . . Twenty believers and thirty-one guests attended a panel discussion of the frustrations of minority races in SALEM, Oregon. The five-man panel was composed of three Negroes and two American Indians. . . . An AUSTIN, Texas, public meeting was addressed by an outstanding Negro citizen, B. T. Bonner. . . . The integrated meeting sponsored by the CHARLOTTE, North Carolina, community received favorable editorial comment in the Charlotte Observer. . . . The believers of BUTTE COUNTY, California, held their meeting at a Negro church with more guests than Bahá'ís, all but one being colored. The pastor took a somewhat belligerent attitude so that little personal contact was made. However, many signed the guest book and follow-up is planned.

Because of the current racial tensions in the U.S., Race Amity Day was an especially effective means of proclaiming the Faith this year. A number of communities indicate new contacts, who are deeply interested, have been found as a result of the observances.

Bahá'is and guests of Lane County and Eugene, Oregon, celebrate Race Amity Day.





Gathering of pioneers and friends in Pisa.

### Cooperative Effort Spurs Teaching in Italy

Since early spring Italy has witnessed considerable expansion in teaching activity and some mass proclamation. The results of much cooperation and effort will presumably be reported in the near future.

Pioneers meet weekly with their non-Bahá'í Italian friends in Pisa. The "winning" of Pisa is succeeding through the perseverance of Persian students and American pioneers in Florence. Many young Italians are now reading and studying the Teachings.

The first declaration in Florence was by Paolo Morietti, who said: "I began teaching by translating the Message into Italian for American Bahá'is who were speaking to my people. One day I unconsciously remarked, 'We Bahá'is believe . . .' At that moment I realized that I had accepted the Faith."

A tour of six cities—Milan, Genoa, Turin, Padua, Florence, Bologna—was made by Mrs. Meherangiz Munsiff of England, formerly of India. She introduced the Faith in English to hundreds of people, speaking

First Spiritual Assembly of Mantua, Italy, formed December 18, 1962, and composed of American and Persian pioneers. Left to right, seated: Mrs. A. Ghaeni, A. Ghaeni, Miss N. Nazerian, Zia Ahrari, Mrs. Alice Janssen. Standing: Farakh Ghaeni, Miss M. Ghaeni, Mrs. F. Nazerian, Dr. Keivan Nazerian.





Believers and guests at a meeting in Mantua.

to large audiences which included universities, press clubs and cultural organizations. Mrs. Munsiff's Indian sari fascinated the Italians as did the fact that a woman was speaking from the platform—not a common event.

In Mantua eleven guests saw color slides of Temples and holy places. They were so captivated by what they saw and heard that they returned the invitation two weeks later. This unexpected gathering offered an opportunity for a detailed exposition of the Faith, followed by a long question-and-answer period.



Audience of about 200, most of whom were guests, hears
Mrs. Munsiff at public meeting in Bologna.

## Hands Cable Family of Frank Baker

Grieved (by) news (of the) passing (of) devoted servant (of the) Faith, Frank Baker. His self-sacrificing pioneer services (and) unfailing support (of the) activities (of his) beloved wife Hand of Cause (Dorothy are) unforgettable. Deepest sympathy (and) loving prayers.

Haifa, Israel June 13,1963 (Signed) Handsfaith

Frank Baker passed away on June 10 in Lima, Ohio, his home for many years previous to pioneering in the West Indies. His many services to the Faith, to fellowbelievers and to other friends were given quietly but with generosity and rare understanding.



Seventh Annual Convention of the Bahá'is of Alaska, May 25-26, 1963.

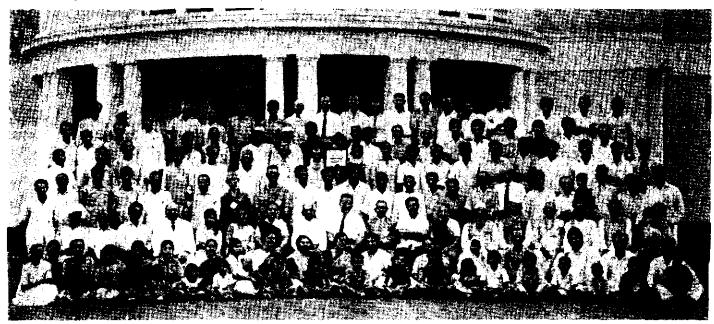


National Spiritual Assembly of Costa Rica, 1963-1964.
Left to right, seated: Oscar Lizano (vice-chairman),
Esteban Canales (secretary), Richard Mirkovich
(chairman), John Rutan. Standing: Adrian Hernandez,
Antonio Soto (treasurer), Jose Bartadano, Theodore
Cortazzi (recording secretary), Asdrubal Cordero.



National Spiritual Assembly of India, 1963-1694, with Hand of the Cause Dr. R. Muhájir and Universal House of Justice member H. Fatheázam.

Thirty-Fourth Annual Convention of the Bahá'is of India, held at the Ḥaziratu'l-Quds in New Delhi.



# Spirit and Events of Most Great Jubilee Shared at Post-Congress Conferences

In lieu of the 1963 National Convention of the Bahá'ís of the United States, and in order to share with the entire American Bahá'í community the events and the spirit of the World Congress held in London at Ridván, gatherings attended by approximately 2900 believers were convened in forty-six cities on May 25 and 26. The most striking impressions gained from the enthusiastic and inspiring reports of these conferences are the spirit of love and oneness and the eagerness to hasten forward without delay in building the Kingdom of God on earth. These were, indeed, reflections of the London Congress during which the joy, gratitude, wonder and dedication at the celebration of the Most Great Jubilee and the victorious conclusion of the Ten-Year Global Spiritual Crusade were indelibly impressed upon the hearts of all present.

The momentum gained and the spirit released by the Jubilce became a vital part of these conferences, an indication that the Faith will be carried forward, by this momentum and powerful spirit, into its true world-wide spread, hastening the time toward which the beloved Guardian over and over again raised our vision—"the emergence of the World Order of Bahá-'u'lláh which must pave the way for the establishment of the World Civilization destined to attain maturity in the course of successive Dispensations in the Five Thousand Century Bahá'í Cycle."

Reports, intimate stories of unusual experiences, pictures and tape recordings of the London meeting undoubtedly will continue to be a part of both formal and informal gatherings of the friends and contacts throughout the months ahead, for the spirit of this great event is a live and ever-growing one.

We share with you some of the comments gleaned from reports on these conferences:

"The Post-Congress Conference was quickly ignited, in its earliest moments, with the spirit of love, fellowship and feeling of awe as we listened to the voice of 'Amatu'l-Bahá Rúhiyyih Khánum tell of the 'Day of Victory,' When she spoke of the 'religion of love' and the need for love to carry it to further victories, the hearts of all who listened were touched and aroused. . . . A highlight of the meeting came when Tarázu'lláh Samandari told of his visit at the age of sixteen with Bahá'u'lláh. Truly the power and spirit of Bahá'u'lláh seemed to flow with tremendous strength into the conference as we listened to one who was an eye witness and follower of the Lord of this Age. This was a bounty for which we can be ever grateful . . . dedication was then directed into practical channels by the report of the national treasurer and by a call for us to consolidate our present victories and prepare immediately for the new goals and plans that would be forthcoming from our newly elected Universal House of Justice.'

"I think we all appreciated this event more than we

can say. And the spirit generated there will remain with us to sustain us and inspire us to greater endeavor."

"The continuity and spirit of the agenda kept the audience inspired as well as somewhat in awe at the immensity and power of the London Congress. . . . Only a minute amount of the love and unity and spirit of this most spiritual and historical gathering are we able to comprehend."

"... taped talks transported the friends directly to the heart of the Jubilee and Congress. Many eyes were wet at times by the tremendous spirit released at this first conference covering an agenda international and global in scope, yet directly involving every local believer."

"The friends felt that next to attending the Congress in London, this was a most wonderful occasion in their Bahá'í life and that through the personal experiences of those who attended and the talks on tape, it brought the spirit of the Most Great Jubilee to us and inspired us to put forth our best efforts to serve the Cause of Bahá'u'lláh."

"The Post-Congress Conference imparted a most stimulating and exhilarating feeling to everyone present. . . . The friends gathered a true picture of the entire happenings in London, including the love and joy which seemed predominant between the races represented."

"It was a spiritually uplifting conference . . . and all left with a great desire in their hearts to surge forward and to do the utmost for this glorious Cause of God."

"The spirit generated by the talks, tapes and comments was tremendous: in fact, it felt as though we were all back in London again! Everyone was overjoyed by the reporting and seemed transported to new levels of love and understanding."

'Reports, stories, and pictures shared by friends reporting created a great warmth and love among the friends, and, as they stated, they hoped the spirit they have been blessed to have felt the past month would remain with them always. News of mass conversions, realization of the simplicity of the presentation of the Faith to all mankind, to hear again Hand of the Cause Samandari talk - amazed at the vigorous tone of his voice—the phenomenal growth of the Faith in the past decade, were gleaned as of special interest to the friends in attendance at this conference. A new Bahá'í stated, 'What an inspiration this should be for all of us to go on with the work and teaching that has been assigned to each of us as Baha'is, and what an opportunity to prove that we can live in peace and harmony together with all the peoples of the world.''

"The whole area seemed to glow in tribute to the establishment of the Universal House of Justice!"

"Many of us felt that it was as though we were seeing Bahá'u'lláh's Covenant literally unfold before our



Post-Congress Conference, Sarasota, Florida.

eyes. By the time the meeting was over, I think that everyone had partaken of the spirit of the Congress."

"A spirit of loyalty and eagerness to go forward in the Cause was predominant. All the friends are looking forward to the next task to be done, vitally interested in the forthcoming directives, and evincing a steadfastness in whatever the Hands of the Cause and the Universal House of Justice decide as the next most important project."

Some of the gatherings were fortunate in having present members of the U.S. National Spiritual Assembly who were able to share the highlights and personal glimpses of the first International Bahá'í Convention held at the World Administrative and Spiritual Center in Haifa and 'Akká.

These Post-Congress Conferences also gave an opportunity for brief discussion of practical matters of concern to the American Bahá'í community, with emphasis on the National Fund following presentation of a statement from the national treasurer, Arthur Dahl. The consultation resulted in the following, selected from among many comments:

"It was agreed that the friends increase their contributions to all funds proportionate to the new needs."

"Several friends talked on ways and means of 'sacrifice' to give more money to the Fund."

"Can we comprehend the bounty of giving to the Faith? Present the needs of the Faith as a bounty instead of as a responsibility. . . . Sacrifice is the answer; anyone can give, but our gifts of sacrifice are much greater than mere giving."

"The statement from the national treasurer prompted several good thoughts on the reasons for continuous prayerful contributions to the Fund, spiritual blood stream to sustain the physical growth of the Faith; to give what one pleases is not enough—to sacrifice is the test of our faith; we're asked to give only money when many have given their lives; contributing will do our souls good; Bahá'u'lláh's plan is greater than our own."

"A suggestion was made and accepted by the friends that this conference go on record as accepting the budget for the forthcoming year."

Thus, the American Bahá'ís have entered the new epoch of the Divine Plan of 'Abdu'l-Bahá, marking a new phase in the development of the Faith of Bahá-'u'lláh.

### Bahá'ís Take Part in UN Conference

The Annual Conference of Non-Governmental Organizations in cooperation with the United Nations Office of Public Information was held at UN headquarters on May 13 and 14, 1963. The Bahá'is were represented by two delegations—one representing the International Bahá'i Community and the other, the U.S. National Spiritual Assembly. Bahá'is present were Mrs. Louise Wold, Mrs. Lee Blackwell, Mrs. Lola Donaldson, Mrs. Irene Gantt, William Wold and Charles Wragg.

The theme for the conference was "The Development Decade," keynoted by C. V. Narasimhan, Under-Secretary for General Assembly Affairs. The afternoon workshop sessions dealt with such provocative subjects as "Strengthening Human Rights," "Strengthening Cooperation with UN Regional Economic Commissions" and "Strengthening the United Nations Through the Development of Science and Technology." Members from the Bahá'í delegations were present at all workshop sessions.

This year's conference was unique because it was held jointly with the United States Committee for the United Nations, which usually schedules its annual meeting at a separate time.

The first day Mrs. Lee Blackwell and Mrs. Lola Donaldson were guests at a special luncheon given by Robert S. Benjamin, Chairman of the U.S. Committee for the United Nations. U.S. Ambassador Adlai Stevenson was the guest of honor and principal speaker.

Throughout the conference the importance of vital, nation-wide observances to celebrate the fifteenth anniversary of the Universal Declaration of Human Rights was stressed. In a communication to all nongovernmental representatives the Director of the Division of Human Rights said, "It is the hope of the Secretary-General that your organization will organize an appropriate program to celebrate the fifteenth anniversary of the Universal Declaration of Human Rights on December 10, 1963. The Secretary-General would appreciate receiving in due course a report from your organization concerning the celebration."

The Bahá'í United Nations Committee is setting up such a program.

Bahá'í visitors at the House of Worship in Wilmette. From the left: Miss Keithie Blum and Mrs. Gertrude Blum from Honoria, Solomon Islands; Mrs. Loyce Lawrence from Svolvaer, Lofoten Islands.





Spiritual Assembly of Lucerne, Switzerland, incorporated February 10, 1963. Left to right, front row: Miss Doris Lohse, Mrs. Lorana Kerfoot. Center row: Miss Frances Jones, Mrs. Myrna Davis, Mrs. Louise Singer, Mrs. Claire Wenger, Miss Julia Rieder. Back row: William Davis, Miss Joanna Thomas.

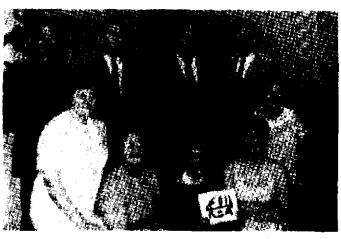


Spiritual Assembly of Biel, Switzerland, recently incorporated.

## Goals Achieved



First Spiritual Assembly of Kapit, Sarawak, formed Ridván 1963. Eight are of the Iban people. Front row, left to right: Mr. Balang, Mr. Walter (secretary), Mr. Batang, Mr. Ottan. Back row: Mr. Asong, Mr. Kong-Sim-King (treasurer), Mr. September (chairman), Mr. Sumit (vice-chairman), Mr. Nhya.



First Spiritual Assembly of Olmsted County, Minnesota, formed January 1963. Left to right, seated: Cathryn Tibbetts, Georgia Andersen, Jeanne Jeffers, Norma Wharton, Pauline McFarlin. Standing: Hiroyuki Takada, Ken Jeffers, Lyle Wharton, Dick McFarlin.

Spiritual Assembly of Royal Oak, Michigan, incorporated April 22, 1963. Members are: Wallace Baldwin, Mrs. Shirley Baldwin, Harold Johnson, Mrs. Marjorie Johnson, Roger Bascom, Mrs. Kittie Shetterly, James Renfrew, Miss Phyllis Hall, William Gardner.



First Spiritual Assembly of Amarillo, Texas, formed Ridván 1963. Left to right, seated: Faye Dudley, Joyce Parker (recording secretary), Laura Fix (treasurer), Charlotte Pinto (secretary). Standing: Merle Sinclair, Jack Oliver, Charles Hook, John Pinto (chairman), Mary Fish (vice-chairman).



### Unusual Teaching Trip in New Zealand

Richard St. Barbe Baker, founder of "The Men of the Trees," director of the Sahara Reclamation Program and world authority and author on erosion and forestation undertook what might be called a devotional ride.

Mr. Baker conceived the idea in order to proclaim the Faith in the last year of the Crusade and to publicize the United Nations "Freedom from Hunger" campaign. In order to call public attention to the importance of the mission, he rode on horseback and walked the entire length of New Zealand.

Audience after audience was addressed on the need to apply scientific methods to the production of food. Mr. Baker was welcomed by public officials, organizations and schools. Wherever possible he introduced the Faith, giving out many Bahá'í books and pamphlets.

Despite his seventy-odd years, frequent inclement weather and the great length of his trip, Mr. Baker rode and walked from October through April. By the time the 1200 mile trip was completed, he had talked to hundreds of adults in all walks of life, including headmasters and public officials, and had addressed 90,000 students.

Befittingly, the ride ended at Invercargill where the most southerly kauri tree grows. Here, too, the traveler was met by representatives of the city and press, and the Message of Bahá'u'lláh was given.

### BAHA'I IN THE NEWS

(This column contains only references to the Faith itself. References to individuals or purely local activities are not included except incidentally when mentioned in articles about the Faith which appear in mass news media.)

A strikingly illustrated two-color center spread in the June 3 European edition of The Stars and Stripes, unofficial publication of the U.S. Armed Forces,

Recent public meeting attended by 200 Bahá'ís and guests in San Francisco's Hall of Flowers. Maurice Willows of Honolulu is the speaker.





Some of the 300 attendants from Canada and Western New York at 23rd International Bahá'í Picnic, held June 9 at Queenston Heights Park, Ontario, Canada.

treated first of the German Temple and then of the Teachings. Speaking of the Temple as "exotic" and "spectacular," and as having "one of the most impressive domes to be found anywhere," the article also gave a comprehensive story of the Faith, up to and including the Universal House of Justice, the World Congress and the Moroccan persecution. This paper is read by thousands of service men in Europe and the Middle East, and already several inquiries have been received.

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In April a four-page illustrated article, "White Professor at a Negro College," told of the life of the author, Dr. Allan L. Ward, at Lane College in Jackson, Tennessee, and prominently identified him as a believer. The article appeared in *The Ohio Alumnus*, published by the alumni of Ohio University at Athens, Ohio, where Dr. Ward received his doctorate.

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On May 19, the chairman of the Philadelphia (Pennsylvania) Assembly, Lee Tichenor, was a guest on "The Dissenters" at WCAU-TV. The half-hour show, devoted entirely to the Faith, had an introductory portion which included films of the World Center in Haifa and the Temple in Wilmette. An opportunity was given to comment on the inaccuracies appearing in the then recent issue of *Time*. In addition to answering questions asked by the host, Jean Shepherd, Mr. Tichenor was able to quote from the Writings of Bahá'u'lláh. A number of inquiries resulted from the telecast.

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The Urbana (Illinois) Assembly won a long-hopedfor victory when they were able to give six daily tenminute radio programs from June 3 to 8 on the Student Churches program, designed for religious organizations around the University of Illinois campus. Furthermore, a second series of Bahá'í broadcasts is already scheduled for early next year.

### **Baha'i Publishing Trust**

The Bahá'í Faith: 1844-1963; Information Statistical and Comparative. (Includes achievements of the Ten Year Teaching and Consolidation Plan.) This book, compiled by the Hands of the Cause residing in the Holy Land, contains progress chart prepared by Shoghi Effendi, a documentary of historic importance on which the beloved Guardian was working at the time of his passing. 128 pp.

Paperbound only ......\$1.00

One World Sings. A compilation of songs drawing on the musical heritage of the world which reflects the spirit of Bahá'u'lláh's Revelation. It does not contain any original Bahá'í songs. There are 126 songs in six sections as follows: The New Day; Praise God; Around the World; Spirituals; Old Favorites; Evening and Farewell. Useful for summer schools and Bahá'í fellowship meetings.

Per copy ......\$.50

Paris Talks, clothbound edition, out of stock in England for many months is now again on hand, with a slight price increase. Per copy \$2.65.

#### Out of Print

The following publications are out of print and can no longer be supplied. Please delete them from the catalog and do not order in future unless new announcement is made:

Appreciations of the Bahá'í Faith The Bahá'í World Volume IV The Koran

Mysticism, Science and Revelation (cloth and paper) Selected Writings (Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi)

### **BAHA'I NEWS for Baha'is Only**

The believers throughout the world are reminded that Bahá'í Næws is published for registered Bahá'ís only and under no circumstances should it be given to anyone else.

It must not be given to public or other libraries except those of a local Bahá'í community or Bahá'í school, nor should it be discarded with waste papers and magazines collected for sale.

Many items appearing in Bahá'í News are confidential in nature and cannot be properly understood by persons not well grounded in the Faith. Those items



The Bahá'í cemetery of the Honolulu community, called "Bahá'í Garden of Light," comprises sixty-four plots in beautiful Memorial Park. In addition to the identifying marker shown, there is a Bahá'í plaque with those of other religions on the wall of the administration building's inner court. Mrs. Edna Williamson Stall, one of the oldest Honolulu members, was the first believer buried here, April 18, 1963.

which are of interest to the public are circulated through public information channels utilized by the National Spiritual Assembly.

#### Calendar of Events

#### **FEASTS**

August 20-Asmá' (Names) September 8-'Izzat (Might)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

August 30 — September 2

## Baha'i House of Worship

#### Visiting Hours

#### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building)

7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

5:00 p.m. to 9:00 p.m. (Auditorium only)

#### Service of Worship

Sundays

3:30 to 4:10 p.m.

#### Public Meeting

Sunday, August 18 4:15 p.m.

Bahá'í News is published for circulation among Bahá'is only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

Bahá'í News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue, Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

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No. 390

BAHA'I YEAR 120

SEPTEMBER 1941

## Joward World Peace

Religion is the greatest of all means for the establishment of order in the world and for the peaceful contentment of all that dwell therein. The weakening of the pillars of religion hath strengthened the hands of the ignorant and made them bold and arrogant. . . . Religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world. . . . Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness, of justice, of tranquillity and peace cease to shine.

—Вана́'u'llа́н

The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers.

—'Abdu'l-bahá

The most challenging aspect of the Bahá'í peace program is Bahá'u'lláh's explanation of the nature and source of civilization, as renewed in the teachings of the Prophets of God. No one can doubt that the great religions of the world have influenced and molded the lives and institutions of vast segments of humanity. Each has created a wider unity and stimulated the development of a more progressive society. No other agency, whether of politics, economics, philosophy, science, or education, has demonstrated a comparable power to regenerate and guide the actions of men. If the creative force of true religion has played such a vital role in the past evolution of mankind, why should it not again be exerted at this crucial period and toward the only logical goal — world unity?

-From Bahá'í Peace Program (pamphlet)

## Teacher Institutes Hasten Expansion in Korea

February 1963 marked the beginning of mass conversion in Korea. In 1962 a local assembly was formed in the farming village of Chakonsongmae, and the unity and activity of the first believers on Koha and on the Hosa Islands attracted the confirmations of Bahá'-u'lláh. During the winter of 1962-1963 the Hands in the Holy Land asked Hand of the Cause Dr. R. Muhájir to visit Korea and the other countries of Northeast Asia.

On January 26, 1963, Dr. Muhájir arrived in Korea. Forced by illness to leave after only a week, he was able during his short visit to assist the believers in launching a bold teaching plan. The goal of 1,000 believers in two months was exceeded the first month. By the end of Ridván 1963 enrollments had reached 2,047, with many others ready to come in. In 1953 there were about four Korean believers. At the beginning of the Guardian's 1957 Six-Year Subsidiary Plan for the North East Asia Region there were two assemblies. There are now twenty-seven.

#### Years of Sacrifice Prepare Way

It is not possible to mention all those whose sacrifices and efforts in years gone by prepared the way for the current progress. All that can be done at present is to record the names of those who have been privileged to participate in the most recent activities.

Pusan was the first Bahá'í community to engage in a systematic effort of teacher training. It was begun during the days when pioneers Dale and Barbara Enger were on hand to assist in the work and to carry the cause to the remote farming territories. Although faced with limited time and inadequate resources the Bahá'ís, mostly students, began a special teaching campaign on January 1, 1963, and continued it through their winter vacation period. It was during that time that Dr. Muhájir came. College students Yi Sanggi, Yi Ukyun, Yi Chonghwan and Shin Yongmu each went to his native territory. The result was mass conversion in two districts and the establishment of nine new local assemblies. Among the other believers from Pusan who assisted were Kim Myongjong, So Byongin, Mrs. Yi Kapsun, Shin Munbon, Kim Dongkyu, Mr. Yu and Lt. Choi.

After the pioneer conference in Taegu with Dr. Muhájir, the first Korean believers volunteering to live and teach in the villages were Pak Chongkyu from Chonju, Yi Yunsop from Mokpo and Yang Jaeho from Kyongju. Later O Jongyong from Seoul and Cho Jinyong from Kwangju arose to devote their full time to teaching in remote areas.

#### Assistance Given by Hands

The watchful, loving guidance and the generous assistance of the Hands in the Holy Land gave everyone fresh courage to go forward, just when most needed. As an additional bounty, Hand Agnes Alexander (in her eighties) made the long journey from Japan during the period of the Fast. Her unforgettable visit to the



Korean believers gathered for the first teacher training institute, held in Taegu.

mass conversion district of Kajo — made possible through the generosity of Auxiliary Board member William Maxwell and by the hospitality of the new Korean believers of Kajo — and her visits to Taegu, Kyongju, Pusan and Seoul, during which time she saw no reason to break the Fast in spite of continuous daily travel, inspired all the believers to reconsecrate themselves to the Guardian's appeal for teaching the Faith as never before.

#### Teacher Training Institutes Launched in April

To give impetus to mass teaching a teacher training institute was begun following the guidance of Dr. Muhájir based on experiences in India. William and Mary Maxwell offered their lovely home in Taegu (previously used as a home for Buddhist monks) as the training center for Korea. The Spiritual Assemblies of North East Asia and the United States provided half of the key money rental. The National Administrative Committee of the Bahá'ís of Korea was appointed to take charge of the new responsibilities and to promote mass conversion.

With the help of the old National Teaching Committee, Bill Maxwell organized and guided the first teacher training institute held April 4-7, 1963. Although Bill and Mary left Korea soon after, their loving services and generosity cannot be forgotten. Believers coming from four mass conversion areas to attend the first institute found the Taegu center overflowing with about eighty Bahá'ís. Teachers were: William Maxwell, William Smits, Kim Myongjong, So Byongin, Pak Sambong, Kim Ch'ang-jin, John McHenry III and Yang Jaeho.

#### Second Institute Held in June

The second teacher training institute was held June 6-9. Forty-seven attendants from four provinces, representing about twenty Bahá'í communities, joined in group study which aimed at the consolidation of local assemblies and more rapid expansion everywhere. The approach to teaching found most helpful was the concept of attracting people's hearts to Bahá'u'lláh rather than emphasizing the extensive principles and teachings. Four days after the conference ended Kim Jaedok, a believer who had attended, went to a village

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near his farm and enrolled about 200 people. As a result, the Faith spread to neighboring villages.

Kang Unsong and Kim Chongkil, two devoted believers from the Hawei Islands, made a long trip by train and ship to assist at the institute. There was a warm welcome for Kim Ch'ang-jin who attended the World Congress in London. His talks on the Congress gave everyone a new sense of brotherhood and a vision of the future triumph of the Faith.

For the first time in a Korean conference the subject of how to teach children in mass conversion areas was brought up. Miss Kim Jomsu, Miss Chang Malhyang and Miss Pak Oksun spoke and invited discussion.

On the final morning the teachers gave summaries of their courses. As a token of the successful completion of the institute each person was presented with a badge of the Greatest Name and a copy of 'Abdu'l-Bahá's Paris Talks.

## First Indian Delegate Sparks Venezuelan Convention

The Third Annual Convention of the Baha'ís of Venezuela took place on May 25 and 26 at the National Center in Caracas. The delegates and visitors were privileged to have Auxiliary Board member Donald Witzel in attendance. At one session he gave the friends a moving and beautiful description of the International Convention held at the Bahá'í World Center.

The arrival of Celestino Rojas, first Indian delegate to a Bahá'í convention in Venezuela, aroused great excitement among those present. This intrepid believer had traveled a great distance from the village of Agua Linda in the interior of Apure State in order to take part in the consultation. It was in his home village that the first Yaruro Indians enrolled last December.

The members elected to the National Spiritual Assembly for 1963-1964 are: Luis Narváez (chairman), Peter McLaren (vice-chairman), Joan Lozier (secretary), Yolanda Rodríguez (recording secretary), Bernice Bernardo (treasurer), Mireya Muñoz, Elena de Newton, Addie Teske and Wilder Meza.

Group of believers at the National Convention of Venezuela. At center (in white) is the first Indian in the country to serve as a Bahá'i delegate.





Conference at Petaling Jaya, Malaya, called to plan for mass conversion. Among those shown are Hand of the Cause Dr. Muhájir, American pioneers Eleanor and Robert Wolff, and Edris Rice-Wray of Mexico who was visiting Malaya.

#### Reminder

We do not maintain a file of photographs used as illustrations in Bahá'í News and do not have duplicate prints. Therefore it is impossible for us to fill requests for international pictures. Inquiries should be addressed to the country of origin.

-Bahá'Í News Editorial Committee

Annual Convention of the Bahá'ís of the South Pacific Region, held in Suva, Fiji Islands.



### What Is New in This Revelation?

By Elsie Cranmer

IT IS OFTEN DIFFICULT to bring people to the realization that Bahá'u'lláh is the great Universalist and that the whole of creation is now living within the circle of His radiance. Even His physical birth is of deep religious significance, combining and uniting, as it does, the two main religious streams of mankind, the Aryan (Zoroaster) and the Semitic (Abraham).

Whether we like it or not, unwilling or willing, conscious or unconscious, we are all recipients of the Most Great Light. <sup>1</sup>

Bahá'u'lláh continually refers to the unity not only of God, His Prophets and all mankind, but of all creation. One feels that this cannot be emphasized enough. There is no part of life that, having once been brought into existence, does not play a part in the creative scheme of God. By that something which corresponds to evolution, all creation is not only a progression but a preservation. Nothing is lost.

#### Answering a Frequent Question

A question continually asked is, "What is new in this Revelation?" We can answer that in the Writings we will find the most astounding, astonishingly new truths. For instance, it is only recently that the man in the street has become aware of the possibility of life on other planets. Bahá'ís have known of the positive existence of such life for a long time. Ever since Bahá'u'lláh revealed this truth, in fact.<sup>2</sup>

An entirely new interpretation is given of Christ's suffering in the Garden of Gethsemane. For centuries Christians have been taught that, although Christ was ever obedient to the will of His Father, He yet prayed that the cup of martyrdom might pass from Him. Bahá'u'lláh indicates<sup>3</sup> that, on the contrary, Christ longed for such martyrdom. Was the cup referred to that of Christ's earthly human life and not the cup in which Christians believed? The Christian conception is loving and human, Bahá'u'lláh's truth, sublime.

However much we study the sacred writings, however, we can but get a glimmer of their real meaning. Only Manifestation can know Manifestation.

In the Son of the Wolf<sup>4</sup> there is an extraordinary passage referring to a science which will entirely eliminate fear. We do not know if such a discovery has yet been made; but when the time comes for it to be proclaimed, it will put an end to all the diseases which have their origin in fear.

In the present state of the world, there is still a great deal of illness that the physicians do not seem able to cure. There are certain kinds of disease the pain of which is so intense and acute that the mental faculties grow confused. The sufferer cannot even think of God, much less pray to Him. He or she can but lie, dull, dumb, quiescent, waiting for the waves of pain to pass. When the body has recovered, the soul is often over-

come by remorse because it thinks that it has been faithless to God. How blessed to read (and I use the word "blessed" advisedly) that the soul itself is unaffected by bodily ailment and the latter has been a veil between itself and God.<sup>5</sup>

There is yet another passage which surely must be of inestimable and precious comfort to those who sincerely long to be of service to the Faith but cannot function as they wish, because of physical infirmity. Such as the bedridden, for instance. They need not feel useless. They are not. They have only to read the sacred words aloud knowing, because of Bahá'u'llah's promise that the righteous part of humanity will be sustained thereby, each "righteous" soul receives a message from God whilst still traveling on its earthly human road.

#### Allaying a Common Fear

Many people are perturbed when they first hear of our Faith and its claims. They have been taught that the only way to approach God is through a particular Manifestation. Christians are especially fearful, as many believe that Christ is God, and that only through Him can they be "saved" and their sins "forgiven." They are not aware of the claims made by other Manifestations. I will quote from two only.

"Sorrow not. Come unto Me alone for shelter. From all thy sins I will deliver thee." 6

"Hearken to Me, ye gods and men! Approach to behold Me. I am the Tathagata, the Lord, Who has no superior, Who appears in this world to save."

Even in the "Book of the Dead" (3500 B.C.) the same truth is expressed:

"... I come as Yesterday
As Prophet of the million years to be,
For nations and for peoples still untold.
I am the Child Who marcheth down the road
Of Yesterday, Today, and of Tomorrow.
I am the One, the only One, who goeth
Forever round His course through all horizons ...
Yea, I am He, and shall not die again ..."

Love is one quality, truth another, and justice yet another. These qualities manifest themselves through millions of human beings. The quality of each is universal, yet each in itself is but one, and cannot be divided. So it is with the Holy Spirit. The Instruments differ, but the Music is One.

- 1 Gleanings, p. 189.
- 2 Ibid., p. 163.
- 3 Prayers and Meditations, pp. 192,193.
- + Epistle to the Son of the Wolf, p. 32.
- 5 Gleanings, p. 154.
- 6 Bhagavad Gitá. Translated by Annie Besant.
- 7 Buddhist writings in The Bible of the World, edited by Robert Ballou.
- 8 An Anthology of World Poetry, edited by Mark Van Doren.

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Third National Convention of Colombia. LEFT: White, Indian and Negro races are represented among those attending. Linares Arpushana, Indian delegate, wears the native skirt and peacock headdress. RIGHT: Delegates and friends gather outside the Haziratu'l-Quds in Bogotá.

### Annual Convention of Colombia Emphasizes Indian Teaching

The spirit of love and joy brought to the convention by those attending the Most Great Jubilee was further enhanced when the friends learned of the continued teaching work among the Indians. An Indian delegate, Linares Arpushana who does not speak Spanish, is a nephew of the first Bahá'í in La Guajira.

Olavo Novaes reported that the hundred believers in Leticia, a border town, are successfully teaching the Faith, and have helped form assemblies in neighboring towns of Brazil and Peru. Mrs. Betty Toomes told of the work in Chocó where her husband, Lewis, is pioneering among the Negroes and Indians.

In preparation for the convention a conference was held the preceding day, with the evening devoted to reports from Haifa and a showing of slides.

Members of the National Spiritual Assembly for 1963-1964 are: Habib Rezvani, Luís Montenegro (chairman), Mrs. Gloria Fritzschel (recording secretary), Mrs. Betty Toomes (secretary), Stewart Waddell (treasurer), Charles Hornby, Mrs. Ellen Sims, Elahi Kalantar (vice-chairman), Leonor Porras.

## 400 Attend Annual Souvenir of 'Abdu'l-Bahá

Over 400 people attended the annual Souvenir of 'Abdu'l-Bahá, held on June 29 at Evergreen Cabin in West Englewood, New Jersey, to commemorate the Unity Feast given there by the Master in 1912. For the first time in fifty-one years the picnic portion of the event was "rained in." While this caused a quick move indoors for the noon-time refreshments, it did not affect the success of the day.

In the course of the program Mrs. Lee Blackwell gave an address on "'Abdu'l-Bahá—His Desires and Prayers," and John Savage read the talk which the Master gave in 1912. H. Borrah Kavelin, member of the Universal House of Justice, spoke briefly about the significance of that newly elected international body.

Special guests were Miss Margaret Staten and George Coleman, who rendered musical selections. Lionel Gonzalez served as chairman. Mrs. Ruhieh McComb and Joseph Ioas led the devotions, and some forty helpers worked in cooperation with the Souvenir Committee during the highly spiritual and congenial commemoration.

Following the Jubilee believers from many countries visited Neuchatel, Switzerland. In this group are guests from America, France, Iran, Ireland, Mauritius and Tunisia. The Bahá'ís from Mauritius chanted prayers in several languages, including African Zulu.





National Convention of the Baha'is of Switzerland held at the Haziratu'l-Quds in Bern on May 25, 1963.

Group of Iban believers, including a chief (right, holding ceremonial sword), in the interior of Sarawak. A youthful believer from Vietnam, Vijay Fozdar (center, rear), spent two months in the ulus (jungles) learning how to teach the Iban people. There are about ten thousand believers and seventy local assemblies in the country.



Some of the sixty believers and guests, including eight Chinese exchange students, at the Race Amity Day picnic held in Raleigh, North Carolina.



BAHA'I NEWS



National Spiritual Assembly of Nicaragua, 1963-1964.
Left to right, seated: Mrs. Cecilia Blake, Miss Creadell Haley, Mrs. Leticia de Escalante (treasurer).
Standing: Armando Fonseca Duval (chairman), José Barahona (recording secretary), Jorge Harper, Hooper Dunbar, Salomón Escalante Elizondo (secretary), Edgar Gómez Fonseca (vice-chairman).



National Spiritual Assembly of the Bahá'is of Switzerland, 1963-1964. From the left: Dr. Walter Ott (vice-chairman), Daniel Schaubacher (secretary), Elsa Steinmetz (recording secretary), Olga Schär, William Hatcher, Fritz Semle (chairman), Martha Müller, Fritz Schär (treasurer), Anna Kunz.

## Hands Cable National Assembly on Passing of Early Believer

"Grieved (by) news (of the) passing (of) Louis Voelz, devoted (and) steadfast early believer. Extend (our) deepest sympathy (to the) family (and) assure (them of our) loving prayers (at the) Shrines."

Haifa, Israel (Signed) Handsfaith July 10, 1963

In 1902 Louis Voelz accepted the Faith in Kenosha (Wisconsin) where he was a member of the assembly for over forty years and secretary for thirty-five years. The Voelz family had the great bounty of entertaining 'Abdu'l-Bahá in their home during His visit to America. Mr. Voelz made several models of the Temple, including one requested by Shoghi Effendi, which is now in the Mansion of Bahji. Another was displayed at the 1933 World's Fair in Chicago.



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National Spiritual Assembly of Germany, 1963-1964.
Left to right, seated: Miss Anneliese Bopp (secretary), Otto Häfner (treasurer). Standing: Günter Maltz,
Ruprecht Krüger (chairman), Dr. Eugen Schmidt (vicechairman), Hartmut Grossmann, René Steiner, Mrs.
Margot Dörnbrack, Dr. Bozorg Hemmati.

#### BAHA'I IN THE NEWS

This column contains only references to the Faith itself. References to individuals or purely local activities are not included except incidentally when mentioned in articles about the Faith which appear in mass news media.

A feature article in the February-March Land of the Bible Newsletter, published in New York by Israel Information Services, an agency of the Israel government, noted that of a hundred million trees hoped for in the country, one-fourth have already been planted. Among them, says the story, are those on Mt. Carmel in "... one of the most beautiful and imposing gardens in the world, laid out by a Persian religious sect—known as the Bahá'is—that is neither Christian nor Jewish nor Moslem, but claims to unite features of all these religions in its capacious glorification of God and humanity..." Here, the extensive reference concludes, ".'. the Bahá'is have built their impressive golden-domed sanctuary, set in exotic Babylonian gardens."

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In the recent novel The Man Who Played God, by Robert St. John, one of the characters alludes to the Shrine of the Báb and exclaims, "I love that golden dome. For Haifa it's like a jewel tucked in a lady's hair."

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An editorial in the May issue of Worldwide Evangelist, a bimonthly journal published in St. Louis, Missouri, denied that Christianity is on the wane but mentioned "the rapid growth of various religions such as the Bahá'í religion" as instrumental in making inroads into the Christian community. The Faith was cited as "a good example" of syncretism — "a subtle effort to

They Gather From All Over The World At The Hovat Alliert Hall

ΒΑΗΔΊ CENTENARY













Evening News & Star for April 29.

## Front page of a special souvenir edition of the London

### Baha'i House of Worship

Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, September 15 4:15 p.m.

combine the elements of Christianity with other religions."

A travel page in the June 25 New York World Telegram featured a striking illustration with this caption: "The white marble Bahá'í Shrine on the slopes of Mt. Carmel in Haifa, Israel, is one of the attractions for visitors to Israel's International Music Festival." An accompanying article on the festival included a short paragraph about the Shrine and gardens.

A Finnish-English exercise book for children, published in Helsinki, includes excerpts from I Am A Baha'i, by Guy Murchie. The Child's Way is given credit for some of the other material used.

### Dignity of Dress Requested in Pictures of Publication

Partly because of requests that have originated at various times with the beloved Guardian and Hands of the Cause, the Editorial Committee of Bahá'í News earnestly requests that dignity of dress be observed in pictures intended for publication

Allowances must of course be made for native dress, the nature of the occasion, and so forth. The believers are, however, reminded that Bahá'í News (and such other publications as The Bahá'í World) are organs and archives of the Faith, and as such the photographs reproduced in them should possess a dignity consonant with the situations pictured.

For instance, it is suggested that when a national or local assembly poses for an official photograph, all male members should, if at all possible, wear a coat and tie. Women in such pictures -and in all pictures-should be shown suitably dressed and, particularly if seated, in positions bespeaking propriety and dignity.

#### Calendar of Events

**FEASTS** 

September 8 -- 'Izzat (Might) September 27 — Mashiyyat (Will)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

October 18-20

Bana's News is published for circulation among Baha's only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í World Community.

BAHA'I News is edited by an annually appointed Editorial Committee: Mr. and Mrs. P. R. Meinhard, Managing Editors; Mrs. Eunice Braun, International News Editor; Miss Charlotte M. Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A.

## Bahá'í News

No. 67

BAHA'I YEAR 120

SEPTEMBER 1963

## Hands Appoint

#### New Board Members

The Hands of the Cause in the Western Hemisphere, Jalál Kházeh and Zikru'lláh Khádem, announce the appointment of four Auxiliary Board members. Marc Towers of Culver City, California, has been named to the Board for Teaching. Hooper Dunbar of Nicaragua, Artemus Lamb of Guatemala and Albert James of Jessup, Maryland, will serve on the Protection Board in the Western Hemisphere. These new members replace respectively William deForge, who passed away early in May, Massoud Khamsi, who has returned to Persia, Amoz Gibson, who was elected to the Universal House of Justice, and Dr. Sarah Pereira, who will continue her services to the National Spiritual Assembly.

### Bahá'í Wills and Bequests

According to the teachings of Bahá'u'lláh it is incumbent upon every Bahá'í to write a will during his lifetime stating how his property is to be disposed of after his death. We take great care of our assets while we are alive but are sometimes careless or indifferent when it comes to the equally important protection of this property at death. A will is particularly essential if we desire the Bahá'í Faith to share in our capital as it has done during the period of income, for without a will the disposition of the estate is handled under state law which in no case would permit our wishes regarding bequests to the Faith to be carried out.

Wills can also be used to record our wishes with respect to Bahá'í burial, proper disposition of Bahá'í literature and files and records, and Bahá'í education for our children. Except in instances when assets consist solely of personal property of modest value, it is desirable to consult an attorney when preparing a will. The cost should not be great, and because of the great variation in the state laws, the help of an attorney is the only way to be sure that, under one's particular set of circumstances, one's intentions will be carried out.

Wills, once made, should be reviewed periodically, particularly if one moves to a new state or if there is a change in family or business circumstances. The National Spiritual Assembly would appreciate receiving a copy of all wills in which it is named as a beneficiary.

To provide a bequest for use by the National Bahá'í

Assembly, the beneficiary should be described in these terms: "The Trustees of the national Bahá'í administrative body, elected by the Bahá'ís of the United States, and known as National Spiritual Assembly of the Bahá'is of the United States, whose headquarters are located in the Village of Wilmette, County of Cook, Illinois."

All wills must be signed and witnessed in accordance with the law of the state where the will is to be probated. The National Spiritual Assembly must not be named as executor or trustee under a will.

Further brief reference to the subject of wills may be found in The Bahá'í Community, 1963 edition, page 45.

### United Nations Day October 24, 1963

A Special Event for Proclaiming the Baha'i Faith to the Public

Theme: United Nations - Our Moral Challenge

Suggested Materials: See August U.S. Supplement for items from Bahá'í United Nations Committee.

Pattern for Future Society and Bahá'í Peace Program from Bahá'í Publishing Trust.

Reports: Good photographs and reports of outstanding meetings should be mailed at once to Bahá'í News Editorial Committee.

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## Settlers Needed in New Mexico

There are unique opportunities for teaching and service, as well as an immediate need for Bahá'í settlers, in Gallup, New Mexico, known as the "Indian Capital." Believers moving to Gallup should have their own transportation and assurance of employment. Further details may be obtained from the assembly secretary: Mrs. Roan Stone, 504 North Fifth Street, Gallup, New Mexico.

#### ANNUAL BUDGET 1963-1964

ANNUAL BUDGET\$725,000.00
Total Requirements: May 1 to July 31 181,250.00
DHATIOUTH CATOLOGY AND COLOR
Total Contributions: May 1 to July 31 82,100,00
\$HIGHHIRM
Deficit to July 31 99,150.00

#### Baha'i Marriages

In accordance with Shoghi Effendi's instructions, the U.S. Supplement reports only those marriages which are carried out by local assemblies authorized by civil law to perform such ceremonies.

The purpose of the "Bahá'i Marriages" listing is to give recognition to the legal status of assemblies, not to the marriage of individuals. Marriages which embody Bahá'i ceremonies but which are not legal under state law are not published.

Alhambra, Calif.: Mrs. Rosemary Wilhoit to Wesley George Parks on May 25, 1963

Los Angeles, Calif.: Miss Martha DeHaven to William Jefferson England, Jr. on June 15, 1963

San Jose, Calif.: Miss Delana Diessner to Hal Addison on February 3, 1963

Santa Monica, Calif.: Miss Eleanor Dodge to Michael Muller Gray on June 2, 1963

Atlanta, Georgia: Mrs. Kathlene Blu to Paul Hipmann on April 20, 1963

Waterloo, Iowa: Miss Denise Anne Dietz to Donald Lee Darby on June 8, 1963

Beverly, Mass.: Miss Carole A. Greenway to Weldon E. Woodard on May 11, 1963

Teaneck, New Jersey: Miss Glenda Balloch McEwen to Dwight Conrad Baker on June 15, 1963

New York, N.Y.: Miss Elinor Nancy Trepan to Dr. Sirus

Homayon on June 22, 1963

Marion County, Oregon: Miss Barbara Taylor to Jon Duane

Briggs on June 15, 1963

Dallas, Texas: Mrs. Gene Botts to Denver J. Thomason on March 2, 1963

Odessa, Texas: Miss Mary Sue Davis to Hassan Dashtizadeh on June 8, 1963

San Antonio, Texas: Miss Judith A. Joy to Ronald W. Benson on May 3, 1963

Edmonds, Wash.: Miss Patricia Nissen to Donald P. Jacobson on June 17, 1963

Kenosha, Wisconsin: Miss Mary Margaret Naysmith to Fritz Albert Fischbach on June 15, 1963

## Current Estimates of Membership in Various Religions

In teaching the Faith it is sometimes desirable to refer to the number of members in the various religions. Since questions regarding the ecumenical movement among Christians call attention to the large membership of other faiths, the frequency of these references is growing. Any statistics are only approximations and cannot reflect the different bases of counting. For instance, Supreme Court Justice William O. Douglas recently stated that "the Chinese constitute today one-fourth of the people of the world." Using such a basis would undoubtedly mean far more Buddhists than the tabulation indicates.

It would probably be wise, however, to use figures from well-known sources. Following are the estimates given in the 1962 Britannica Book of the Year:

Christian	904,332,500
Jewish	12,792,800
Muslim	433,740,000
Zoroastrian	140,000
Buddhist	153,310,000
Hindu	335,802,300
Other or none1	,075,265,400
Total	,915,383,000

#### In Memoriam

Frank Baker Lima, Ohio June 10, 1963

Mrs. Ruby F. Chown Potter Valley, Calif. April 1963

Mrs. Lorain D. Douglas San Rafael, Calif. May 27, 1963

Mrs. Edna M. Fair Alexandria, Virginia April 1963

Miss Frances J. Fogel Manchester, Iowa May 28, 1963

Mrs. Maxine Greene Urbana, Ohio July 9, 1963

Miss Eleanor Grosse Peoria, Illinois June 8, 1963

Mrs. Aline Grotsky Hermosa Beach, Calif. May 28, 1963 Mrs. Doris Drugan Huff San Francisco, Calif. No date

Mrs. Frances B. Hutton Monson, Mass. June 4, 1963

Mrs. Mary B. Jones Urbana, Illinois July 1, 1963

Mrs. Louise M. Reis Arlington, Virginia June 30, 1963

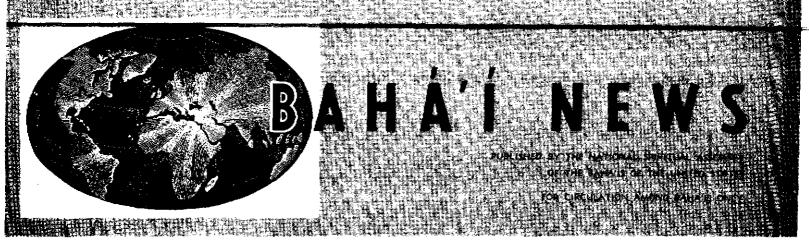
Grant Richards
Los Angeles, Calif.
July 3, 1963

Mrs. Lulu J. Treuchet Fort Wayne, Indiana July 10, 1963

Louis Voelz Sarasota, Florida July 3, 1963

Mrs. Lucy M. Wheeler Seattle, Wash. May 8, 1963

Miss Sarah I. Williams Ovid, New York June 20, 1963

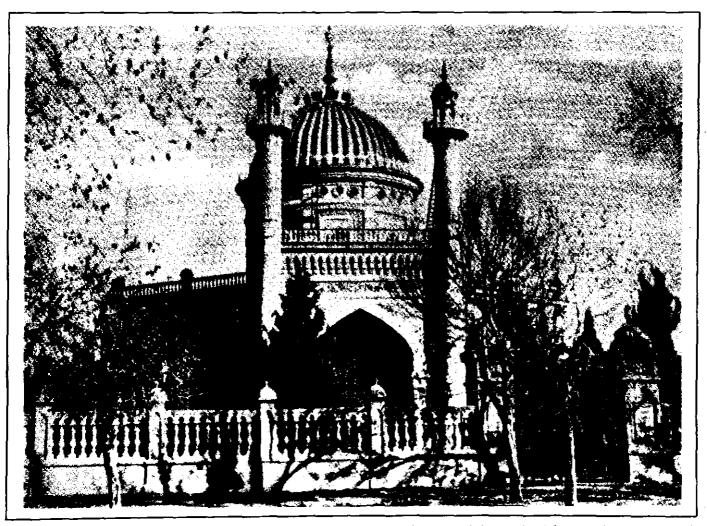


No. 391

BAHA'I YEAR 120

OCTOBER 1943

## Temple at 'Ishqábád



'Ishqabad Temple as it once appeared. This edifice begun during the ministry of 'Abdu'l-Baha (1902) has been razed and the site cleared.

## Universal House of Justice Tells of Demolishment of \Ishqabad Temple

Dear Bahá'í Friends,

The whole Bahá'í world will be grief-stricken at the news of the sad fate which has overtaken the Mashriqu'l-Adhkar in 'Ishqabad, the first Temple raised to the glory of Bahá'u'lláh. Due to its unsafe condition, resulting from earthquakes, the building has been entirely demolished and the site cleared.

The building of this edifice, the only structure of its kind to be raised and completed in the lifetime of 'Abdu'l-Bahá, was described by the beloved Guardian as "a lasting witness to the fervor and self-sacrifice of the Oriental believers."

"This enterprise," the Guardian further wrote, "must rank not only as the first major undertaking launched through the concerted efforts of His followers in the Heroic Age of His Faith, but as one of the most brilliant and enduring achievements in the history of the first Bahá'í century." ("God Passes By" pp.

The Bahá'í center in 'Ishgábád was founded in the days of Bahá'u'lláh. Already during His lifetime preliminary steps had been adopted by the friends of that community to build, in accordance with the provisions of the Most Holy Book, a Mashriqu'l-Adhkar.

However, the project had to be postponed until 1902, at the end of the first decade of the Ministry of 'Abdu'l-Bahá, when He initiated its construction, called on the friends in the East to offer their contributions towards the fulfillment of this goal, and personally encouraged and directed its development at every stage. The Báb's cousin, the venerable Háji Mírzá Muḥammad-Taqi, the Vakílu'd-Dawlih, offered his total wealth towards this meritorious enterprise, established his residence in that city, and personally supervised its construction.

The laying of the cornerstone of this edifice at a ceremony attended by the delegate of the Czar - the Governor-General of Turkistan - and the initial steps taken to raise the first House of Worship of the Baha'í world, inspired the friends in America, who, in 1903, eager to demonstrate the quality of their faith, petitioned 'Abdu'l-Bahá for permission to erect the first Mashriqu'l-Adhkár of the West.

In addition to the Temple itself, two schools, one for boys and one for girls, and a pilgrim house were built. The local community and the activities of the friends throughout the provinces of Turkistan expanded and developed in stature until 1928, when the law expropriating religious edifices was applied to this Temple. However, under the terms of two five-year leases, the Bahá'í community was permitted to continue to use the building as a House of Worship. In 1938 the Temple was completely expropriated and converted into an

In 1948 violent earthquakes shook the whole town causing devastation and ruin. The building was seriously damaged. The only section which remained relatively secure was the central rotunda. Heavy yearly rains further weakened the structure to such a degree as to endanger the safety of houses in the vicinity. It was at this point that the authorities decided to demolish the remaining edifice and clear the site.

A reliable report, recently received, indicates that had the Temple been restored to us at this point, we should have had no option but to raze the building ourselves.

Please share this news with the friends but we do not wish national assemblies, local assemblies or individual believers to take any action.

With loving greetings,

August 25, 1963

-THE UNIVERSAL HOUSE OF JUSTICE

## Hands Assigned New Posts

The following cablegram from the Hands of the Cause in the Holy Land, airmailed to national and regional spiritual assemblies on August 6, is now shared with all readers:

"Institution Hands recently made (the) following reallocation (of) assignments (of) individual Hands: Hermann Grossmann returned (to) Europe now serving Hand (on) that continent. Jalál Kházeh proceeding (to) South America will serve (as a) Hand (in the) Western Hemisphere. William Sears returning (to) Africa will resume (his) post (as) Hand (for) Africa. Raḥmatu'lláh Muhájir (has) proceeded (to) Southeast Asia (to) resume (his) previous duties (in) that area. Confident these assignments will greatly reinforce (the) protection (and) propagation (of the) Faith particularly (in the) highly promising areas already blessed (by) outstanding victories (in) mass teaching."

Haifa, Israel

August 1, 1963

—(signed) Handsfaith

#### COMMENTARY

For the information of the newer believers we wish to explain that the beloved Guardian, in successive letters between 1951 and 1957, defined the functions and work of the Hands of the Cause and the members of their Auxiliary Boards. In a cablegram dated February 29, 1952, appointing the second contingent of seven members of the later total of twenty-seven Hands, Shoghi Effendi stated that the "members (of this) august body (are) invested, in conformity with 'Abdu'l-Bahá's Testament (with the) twofold sacred function (of the) propagation and preservation of the Faith of Bahá'u'lláh . . ." In his cablegram of June 4, 1957, the Guardian enlarged these functions to include "responsibility to assist national spiritual assemblies of the Bahá'í world (in the) specific purpose of effectively prosecuting the World Spiritual Crusade," and "to watch over and insure protection of the Bahá'i world community in close collaboration with these same

national assemblies . . ."

On April 6, 1954, Shoghi Effendi called upon the Hands residing outside the Holy Land to appoint Auxiliary Boards to act as deputies, assistants and advisers of the Hands, "to collaborate with the national assemblies in matters and ways left to the discretion of the Hands."

During the closing years of the beloved Guardian's Ten-Year Global Crusade it became necessary from time to time for a number of the Hands to assist for several months their fellow Hands and national spiritual assemblies on other continents to insure the attainment of the Crusade goals in those areas. The cablegram quoted above announces the return of the Hands of the Cause Hermann Grossmann, William Sears and Rahmatu'lláh Muhájir to the original posts to which they were assigned by Shoghi Effendi.

-U.S. NATIONAL SPIRITUAL ASSEMBLY



Some of the more than one hundred attending the teaching conference at Sangmach'on, Korea.

#### Rapid Growth of Faith

#### Continues in Korea

Following the June teacher training institute new areas were opened for potential mass conversion. In the space of two months 518 new believers have been welcomed into the Faith. Kim Chong-du, chairman of the Pakdal Spiritual Assembly, donated land for a Bahá'í center in his village. In the southeast almost an entire Christian village has accepted the Cause.

The Korean pioneer teachers and other Korean believers are raising the call of Bahá'u'lláh in many sections including the island of Chi, four villages surrounding Marang, Ankang where fifty enrolled, Dokchon, Pae, Anshim, Yongdok, Ulsan City and Ulchin Town.

A special conference was held July 20-21 by the Sangmach'on Assembly for the villages of the Kajo District; the first time a farming community has taken the initiative and arranged such a teaching activity. Over a hundred attended, including Christians from neighboring villages.

In Kyongju on August 4 the Bahá'is were hosts to a group of potential teachers who had gathered in response to the appeal for teaching and consolidation issued by the Universal House of Justice. Based on a consolidation plan of the Pusan Assembly there is now a regular schedule of teachers from Pusan to Munsan.

The Seoul Assembly is pursuing the work in Koyang County and some of the new Bahá'is there are arising to teach. The greatest number of enrollments was on Kumo Island where 300 believers were accepted.

The good news from the farming areas sometimes seems to overshadow the activities in the cities, but the devoted teaching work continues in the older communities. In Pusan, Taegu, Mokpo, Chongju, Koch'ang and Kwangju the friends have taken advantage of the circuit teachers who pass through and invited them to speak at firesides and special meetings.

A new eight month national teaching plan should accelerate the conversions which the Universal House of Justice and the Hands of the Cause anticipate, and prepare the believers in Korea for challenging new goals next Ridván.

Some of the friends of Alexandria, Egypt, celebrating the Feast of Ridván in one of the public gardens.



# The Center and the Circumference

(Reprint of an editorial appearing in the Bahá'í Newsletter of March 1927)

ONE of the fundamental problems confronting the Bahá'ís in America, both collectively and individually, arises from the need to understand the true relationship between activities based upon the Bahá'í name and Message and activities based upon the universality of the Teachings, and intended to convey and apply the Teachings, but not using the name Bahá'í.

In one form or another, this problem has arisen many times during the past twenty years, and under one or another form the problem exists today. It is a problem of utmost importance, because until it is correctly solved we cannot produce or maintain a unity of action corresponding to our unity of faith. An attempt to present the elements entering into the problem, and to point out its great significance to us all at the present time when the Cause is entering a new era of growth, may serve a very useful purpose, since in this blessed Cause we cannot solve any problem by dismissing it from our minds or by merely denying the views that differ from our own. Our problems are our spiritual opportunities, to be welcomed and never feared.

Briefly, the specific problem to be analyzed here arises from the fact that while the purpose and scope of the Revelation is universal, including all humanity, the believers are comparatively few; and that while the Teachings apply to the greatest issues of human life, the followers are comparatively obscure and unknown. In the actual world, the Bahá'is are as the center of the circle, while the others are as the circumference.

In the spread of the Bahá'í principles throughout society, which today recognizes their validity and value without knowing their Source, we have an infinite possibility of connections between the center and the circumference. Moreover, as the individual believer becomes more and more penetrated by the universality of the Message, he longs ever more deeply to find ways and means to carry the spirit of unity out into his environment.

Let us say, for example, that there is a city of several hundred thousand, in which there exists an Assembly [community] of less than fifty believers, and these believers represent a great variety of races, classes and inherited creeds. Among them a few perceive an opportunity of establishing one of the Bahá'í principles in a manner capable of attracting a considerable number of people, among them many of capacity whose confirmation would bring powerful reinforcement to the Assembly [community] and the Cause.

These few believers study the opportunity and realize that the success of their plan depends upon founding their effort upon a foundation corresponding to one Bahá'í principle in which many non-Bahá'ís already believe—a foundation providing for adherence to the principle for its own sake, but not demanding adherence to all the Bahá'í principles and Teachings, yet nevertheless sufficiently universal and elastic to admit discussion or consideration of other Bahá'í principles

from time to time, and involving the confidence that in time those accepting this foundation will accept the Cause without reserve.

The subject (to continue the imaginary instance) is discussed at an Assembly [community] meeting, and the plan meets the objection on the part of some that Bahá'ís ought to confine their activities to giving the Message and attracting new believers to the Assembly [community] itself. Both views are thoroughly presented, and it is made apparent that important considerations exist on both sides. On the one hand we have advanced the fact that for many years the Assembly has been uninfluential in the life of the community and is indeed looked upon as a sect cut off from all modern liberal movements attracting public attention, and that if the local Bahá'ís go forward with the new plan they will come in contact with many people whose ideals are already universal and will prove that the Cause is not a sect. Moreover, according to this view, the Bahá'ís ought to realize that the purpose of the Cause is to unify mankind, and the most effective teaching method is for the believers to be a point of unity in their community even if this involves complete selflessness as a group. All other religious communities, it is claimed, have failed because of the narrow dogmatism of the followers, and their unwillingness to grant that the spirit is far more important than the name. The lack of capable Bahá'í teachers is also mentioned.

Opposed to this view we have the claim that whatever failure there may have been in the past was due to lack of courage in upholding the central feature of the Message, and that the pure Message includes all forms of universality now being sought as ideals by the world; that people are now ready for the direct Message as never before, and that all efforts should be concentrated upon Bahá'í meetings. Finally, the lack of capable teachers is denied for the reason that the definite promise has been made to the Baha'is that all who truly arise to serve will be assisted by the power of the Holy Spirit, and this power has no need of ordinary human gifts of eloquence or acquired learning, faith in the Manifestation being all-sufficient to attract and affirm new souls. The great Abu'l-Fadl, the friends are reminded, was brought into the Cause by an illiterate shoemaker.

Leaving these two different views to stand side by side for the moment, an effort should be made to understand their source and inter-relation, since each view bases itself upon quotations from the same Scriptures.

It is probable that these views represent the two classes of people found in the Cause as in all human societies: those who stand upon a principle and feel that other human beings should adapt themselves to it; and those who feel that a spiritual principle retains its dynamic only as those who uphold it make the adaptation in the direction of securing the sympathy and confidence of others whose faith they desire to affect. One party claims that the other party does not sufficiently consider the minds and hearts of non-be-

lievers while the second party claims that the first is ready to yield on vital principles of the Bahá'í Faith.

Perhaps we can appreciate the extent of this inherent divergence when we recall that the names Fundamentalist and the Modernist refer to the same two types of people in the Protestant Church, whose differences have done so much to discredit and nullify their common religion. While the Fundamentalist and the Modernist are irreconcilable, as such, we may be perfectly sure that the Bahá'í Cause can contain both types, and in fact requires them. The issue only arises in the form of a problem when either party claims that its teaching plan is the only one, and endeavors to exclude the other.

If we appreciate that each view is the sincere expression of some true experience, and represents an attitude which is the inevitable result of study of the Teachings and loyalty to them, we can readily admit the fact that both teaching methods can go forward at the same time and in the most cordial and effective spirit of mutual appreciation and confidence. To suppress or exclude either view, even temporarily, can but weaken our total resources of action, and lead to undesirable conditions in the blessed Cause. To allow both types of people to fulfill their ideals of service and express their dissimilar characters and temperaments in an atmosphere of unfailing love will prove that the Cause is in fact universal, and greatly extend the front along which we are fighting to promote the Revelation of God.

There is no possibility of real antagonism or even indifference between those who, after all, whether serving to extend the center to the circumference or join the circumference to the center, are only striving from different directions to bring about the same eventual unity of man with man, and mankind with God. As fire and water are both needed to produce the power of steam, so both types of believer are needed in order to vitalize the all-important teaching work.

But in order to make possible this glorious unity which is not uniformity, we must ever realize that the indirect and the direct teaching policies, though they have the same end, require different methods along the way. Perhaps in times past our lack of effective action in the teaching field has come from confusing the two methods, and attempting to make one do the work of the other, or so combining the two that no adequate results at all could be obtained, leading to general dissatisfaction rather than mutual appreciation and willingness to admire in others the qualities we do not possess.

# First Indian Council Fire in the Pacific Northwest

Over two hundred people gathered on the Makah Indian Reservation at Neah Bay, Washington, August 17 and 18 to participate in the Indian Council Fire sponsored by the Bahá'ís of the newly-formed Makah Reservation Spiritual Assembly and the Tacoma Spiritual Assembly.

Visitors from five states and Canada registered at the Makah Community Hall in Neah Bay Saturday morning and on the beautiful tree-studded camp grounds both days. The setting was inspiring—the Pacific Ocean to the west, a fresh water stream bordering the south, and miles of sandy beaches and grassy meadows to the north and east. A large banner of Blessed is the Spot and bearing the Makah symbol of the Thunderbird and Whale was the stage background.

Bahá'í prayers, a roll call of states and tribes, sacred Indian dances and songs, and greetings from members of the twelve Indian tribes present, made up the Saturday afternoon program. Tribes represented were: Makah, Tlingit, Klamath, Ehattasett, Colville, Seattle, Chetco, Yakima, Sioux, Quillayeut, Snohomish and Chinook Nation.

A delicious salmon dinner was provided that evening, prepared and cooked by the Makah Indian Bahá'ís in the Indian fashion, over an open fire. Vinson Brown of Healdsburg, California, author of Warriors of the Rainbow, was the principal speaker of the evening. He spoke glowingly of the return of the Indian spirit and the fulfillment of Indian prophecies. Bahá'u'lláh's prayer set to music, From the Sweet Scented Streams, concluded the program, which was followed by a community sing around the large council fire.

After a cooperatively prepared pancake and Indian bread breakfast Sunday morning, a newly declared Indian youth was enrolled. As the last welcoming strains of Alláh'u'Abhá died away, the morning program began. Bahá'í prayers were offered by Indian friends, and expressions of gratitude for the Council Fire by others. Mr. Brown gave the concluding address, stating again that the Indian prophecies were fulfilled and the day had come when all could drink of the "nine springs of pure water."

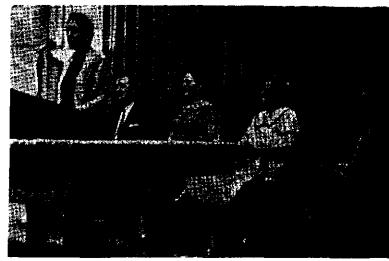
Each guest was presented with a Blessed is the Spot memento card bearing the Makah symbol, and several copies of Makah prophecies and prayers. Throughout the one and one-half day meeting, a true feeling of love, unity and brotherhood pervaded the camp grounds.

New groups formed in Negara, Bali. LEFT: New believers of Sarikuning. RIGHT: Group just formed in B.B. Agung.









Buffet and meeting held in Foundation Hall gave friends final opportunity to see Hugh and Margaret Chance. LEFT: Before and after the program everyone had a chance to extend personal wishes. RIGHT: Charlotte Linfoot, Edna True and Dan Jordan on speakers stand with the Chances.

# Official Farewell Held for House of Justice Member

Over 200 attended a buffet dinner held in Foundation Hall August 11 to provide friends with a final opportunity to say goodbye to Hugh and Margaret Chance and to wish them well in their new service to the Faith in Haifa.

A short program followed the buffet. Miss Charlotte Linfoot told of Mr. Chance's contribution to the Cause as secretary of the National Assembly and of his future service as a member of the Universal House of Justice. Miss Edna True bid the Chances farewell on behalf of the National Assembly and all the Bahá'ís of the United States. Dan Jordan expressed the feelings of those in the Temple area who have known and worked with them. Both Mr. and Mrs. Chance spoke to the friends, and it was obvious that they were torn between sadness at leaving their work and fellow be-

Third Annual Convention of the Bahá'ís of Honduras held May 23, 24 and 25 in Tela. The number of assemblies increased from eight last year to fifteen this year and convention attendance doubled.



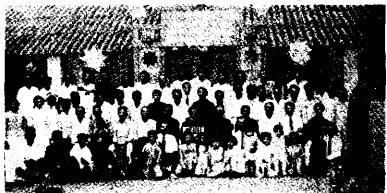
lievers in Wilmette and anticipation of the new challenge in Haifa.

# Duluth Mayor Proclaims Race Amity Week

After two assembly members visited him, the Mayor of Duluth, Minnesota, issued a proclamation for Race Amity Week beginning June 16. The proclamation was announced over the two radio stations and the Bahá'ís of Duluth were given credit for its sponsorship. In addition, the public was urged to attend the Race Amity Day observance at a local park on June 16. A lengthy write-up of the event appeared in the Duluth paper.

A follow-up public meeting was held at the Y.W.C.A. on June 19 and eleven contacts attended. One out of town person wrote to inquire about the Faith as a result of the publicity.

Group of believers from Danang, Central Vietnam, gathered together to celebrate the Martyrdom of the Báb. The local Ḥaziratu'l-Quds is in the background.

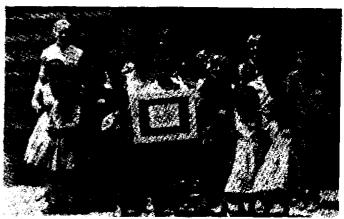


# Summer Spurs Activities for Children and Youth

In Pine Springs, Arizona, on the Navajo Reservation, Bahá'í children's classes were held for two weeks,. July 15-26, through the cooperation of the Pine Springs believers, the Gallup, New Mexico, Assembly and the American Indian Service Committee. The school session was preceded by a week-end campout. On Saturday afternoon, July 13, friends from Phoenix, Flagstaff, Zuni and Gallup joined the Pine Springs believers at the site of the memorable "Different Races Gathering for Prayer" proclamation event held in June 1962. In the evening there was a program of prayers and slides following which all enjoyed watermelon and soft drinks. Sunday morning the friends gathered again for prayers and consultation regarding the classes.

An average of fifteen children aged from five to sixteen years met for four hours each morning in the local Community House, which was provided for this use. A program of Bahá'í study, arts and crafts, stories, songs and games was carried out. One of the popular group projects was study of the kingdoms illustrated through materials collected during nature walks. The children consulted together and planned a last day program of greetings and prayers in the three languages represented. All sang Alláh-u-Abhá and another African song which has been translated into Navajo. Displayed around the room were note books, prayer books and art work made by the children, including a mural representation of the prayer Blessed is the Spot which covered three walls. The children said they would like to have classes for four weeks next year.

In Astoria, Oregon, the Northwest Children's Summer School was held July 14 through 20. Hand of the Cause Zikru'lláh Khádem was among the 106 adults, children and youth attending. Classes were held for all age groups and there was a varied recreation pro-



Some of the students at the Navajo Reservation Bahá'i children's school, Pine Springs, Arizona,

gram. Mrs. Khådem spoke to the adult classes.

The Urbana, Ohio, Bahá'í Community hosted a Youth Conference the week end of July 27, at which adults as well as youth were welcome. A total of fifty-three people, ten of whom were non-Bahá'ís, were present from the states of Ohio, Indiana and Michigan. Bettijane Walker and Thomas Hooper spoke and directed general discussion on the subjects, "One Shepherd—One Fold" and "God's Rose Garden." Entertainment and films of the London Conference occupied Saturday night. All activity took place at Bahá'í homes representing three different neighborhoods, and the Urbana college campus grounds were used for Sunday morning devotions for which permission was granted by the college. Publicity appeared in the Urbana Citizen before and after the Youth Conference.

Attendants at the Northwest Children's Summer School held in Astoria, Oregon. Hand of the Cause Zikru'llah Khadem holds Greatest Name.





A young Shoshone performs at festival sponsored by Baha'is and Bannock-Shoshone Indians.



Second Annual Convention of the Bahá'is of Belgium held in Brussels on May 25-26.

# Bahá'í Conference Sparked by Indian Festivities

A thrilling and memorable highlight of the Bahá'í Intermountain Summer Conference held July 8-12 at Idaho State University, Pocatello, Idaho, was the Bahá'í Festival held at the Fort Hall Indian Agency on Wednesday night, July 10.

Co-sponsored by the Bannock-Shoshone Indians and the Bahá'í community of Pocatello, the event featured a before-the-program picnic, after which Hand of the Cause Zikru'lláh Khádem extended a loving greeting and welcome to the four or five hundred assembled guests. The song and dance festival which followed presented the Shoshone-Bannock Indians in their striking native dances, and the international art of such countries as China, Russia, Mexico and the United States.

Splendid publicity not only preceded, but followed the event with equal emphasis being given to the contribution of both Indians and Bahá'is. A follow-up photo appeared in the *Idaho State Journal*.

# Memorial Service for Long-Time Teacher Held at Green Acre

Memorial services were held at dusk on August 10 in Green Acre's Bahá'í Hall for Genevieve Coy. Dr. Coy passed away on July 9 in Salisbury, Southern Rhodesia, where she had gone to pioneer after her retirement as principal of the Dalton School in New York City. A well known child psychologist, author and educator, Dr. Coy had served the Faith for fifty years. Before pioneering to Africa she was chairman of the program committee and senior administrator for Green Acre Bahá'í School. Many of her writings appeared in



Assembled delegates and visitors at the second National Convention of the Bahá'is of Italy held in May 1963 at the Ḥaziratu'l-Quds in Rome.

The Bahá'í World, World Order Magazine and Star of the West.

The services included a recording of the African singers at the London Conference, a talk describing Dr. Coy's contributions to the Faith by Katherine Mc-Laughlin, reading of excerpts from Dr. Coy's writings and verses from The Hidden Words.

#### BAHA'I IN THE NEWS

(This column contains only references to the Faith itself. References to individuals or purely local activities are not included except incidentally when mentioned in articles about the Faith which appear in mass news media.)

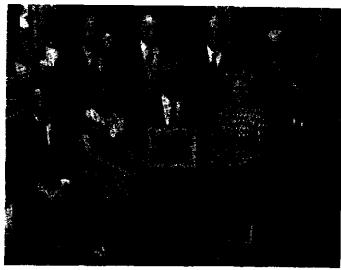
In his book Challenge of the World Religions Georg F. Vicedom, professor of missions at Augustana Seminary, Neuendettelsau, Germany, and lecturer in missions at the University of Erlangen, briefly mentions the Faith. The author is reasonably fair and accurate although he calls the Faith a sect of Islamic origin. He concludes his comments by saying: "The influence of this sect is greater than we suspect. Every urban minister runs into its influence. It is primarily its message of peace which impresses people."

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The July issue of the National Jewish Ledger contains an article called "Mediterranean Cruise to Israel" by Trude Dub. The writer describes her first view of Haifa as the ship approaches the port at dawn. "Soon the majestic sweep of Mount Carmel came into view, with the golden dome of the Bahá'í temple glistening in the morning sun."

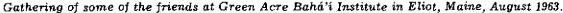
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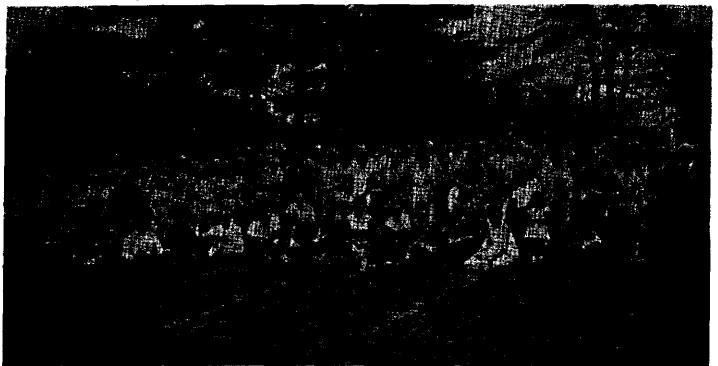
A laudatory article, by Carl Alpert, about Haifa as a tourist attraction appeared in a recent issue of the weekly newspaper The National Jewish Post and Opin-



The National Spiritual Assembly of Italy elected Ridván 1963. Left to right, seated: Mario Piarulli, Teresa Taffa, Hossein Mahboubi, Agnese Boerio, Alessandro Bausani. Standing: Augusto Robiati, David Ned Blackmer, Hossein Avaregan, Mario Fiorentini.

ion, published in five separate editions in Indianapolis, Indiana. Listed second among "three classical drawing cards which almost nobody misses" was the "beautiful and exotic gold-domed shrine of the Bahá'í Faith." The other two drawing cards are the campus of the Technion (the Israeli institute of technology) and the view of Haifa and northern Israel from lookout posts.







National Spiritual Assembly of Norway, 1963-1964, with Hand of the Cause Dr. Ugo Giachery. Left to right, seated: Bodil Skodstrup, Kirsten Bonnevie, Amelia Bowman, Gerd Strand. Standing: Aud Jervell Pettersen, Johan Jervell Pettersen, Ernst Holm, Lecile Webster, Dr. Giachery, Trygve Nielsen. The commemoration of the Declaration of the Báb was the high point of the annual convention in Bergen. The King visited the city to open the Music Festival so that the entire populace was celebrating at the time.

A paperback book called God is a Millionaire by Richard Mathison, originally published in hard cover as Faiths, Cults and Sects in America, contains a three page article about the Faith.

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The Wilmette House of Worship's home town frequently points with pride to its chief religious and architectural landmark. On August 22, for instance, the cover of Wilmette Life, widely read weekly tabloid newspaper, showed a beautiful edge-to-edge picture of part of the Temple, taken by a local camerist. The view was repeated inside the paper, accompanied by brief explanatory information.

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An article in Esperanto by Roan Stone entitled "Lidia Zamenhof, Mia Spirita Fratino," which ran in the April-June issue of the International Language Review, contained considerable information about the Faith. The late Miss Zamenhof was the daughter of the founder of Esperanto, and became a Bahá'í. It is of particular interest that the quarterly in which the article appeared is an organ of the Association for a World Language, founded in 1961 specifically to provide a clearinghouse for discussion of the subject of an international auxiliary language.

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An installment of the Soraya Memoirs, autobiographical story of Princess Soraya Esfendiary, onetime queen of Iran, appeared in the June 30 issue of the magazine Quick, published in Munich, Germany. Several pages were taken up by the article and its illustrations, the first of which showed the Shah and his

former consort with Dr. Ayadi, the faithful Bahá'í physician whom Princess Soraya credits with saving her life. Temporarily relieved of duty, as a protective measure, during the Bahá'í persecution, Dr. Ayadi now ranks high in the Shah's service. Facts about him, the Faith and the persecution form a prominent part of the installment.

О

The Faith was mentioned at some length, along with Buddhism, Islam and Mormonism, in a "missionary program" printed in the August issue of Royal Service, published by the Women's Missionary Union, an auxiliary of the Southern Baptist Convention, in Birmingham, Alabama. The "program," accurate in some respects as far as the Faith was concerned, was slanted to provide material for refutation of the four "false doctrines."

O

The July issue of Fieldglass, a publication circulated to employees of Marshall Field & Company, famous Chicago merchandising concern, illustrated and described a prize-winning photomontage study of the Wilmette Temple. The picture, made by a Marshall Field employee, had initially publicized the Temple in Augusta, Georgia, when it won first place among photographic entries at Augusta's annual art show.

O

Two unexpectedly well publicized events in the same week recently furthered the fortunes of the Faith in Kokomo, Indiana. On August 20 the Kokomo Tribune ran a by-line story prominently identifying young Baha'is with a forthcoming Interfaith Youth Conference. A second article after the conference helped present the Faith in a clear light as an independent religion.

Meanwhile Miss Josephine Kruka, Bahá'í pioneer to Finland, came to visit, whereupon a staff writer's article, containing considerable general information about the Faith and accompanied by a picture of Miss

First Spiritual Assembly of Devonport, Tasmania. Left to right, front row: Mrs. G. Smith, Miss G. Parke, Albert Benson (chairman), Miss G. Lamprill, Mrs. Albert Benson. Second row: R. L. Priestley (secretary), Mrs. E. Marrison, Mrs. W. van den Dool (vicechairman), W. van den Dool (treasurer).



#### BAHA'I NEWS

Kruka with a large photograph of the Wilmette Temple, fortuitously dominated the *Tribune's* religious page, forcefully completing a Bahá'i "scoop."

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After many efforts the Bahá'ís of Duluth (Minnesota) obtained in July a half-hour TV program, as a public service special feature, entitled "The Gate and the Glory of God." The first ten minutes, devoted to the history of the Faith, embodied maps, slides and other visual aids to accompany the narration. The director then interviewed four believers on the Teachings of Bahá'u'lláh. His comments indicated an appreciative understanding of the Faith, and he later promised additional time. Immediately following the telecast an informal discussion meeting drew nine contacts.

#### Items for BAHA'I NEWS

News stories and any photographs illustrating an event should be mailed at the same time, and immediately after the occasion. Information or pictures that are weeks and months old lose news value, and are often omitted. In this connection all reporters and correspondents are reminded that it takes several weeks to produce and mail Bahá'í News, which explains why material must reach Wilmette by the twentieth of the second month preceding date of issue.

Address: Bahá'í News Editorial Office 110 Linden Avenue Wilmette, Illinois, U.S.A.

First Spiritual Assembly of Fairfax County, Virginia, formed April 1963. Left to right, seated: Frank Stewart, Mrs. Ramona White, Mrs. Lillian Stewart, Mrs. Soo Fouts. Standing: Joseph Cowan, Norman White, Allen Connor, Mrs. Sheila Cowan, Lee Fouts.



#### **Editors Request Cooperation**

It is essential that references be furnished with all articles and reports which contain quotations from Bahá'í literature. References must be from current, authentic sources and include page numbers.



First Spiritual Assembly of Petersburg, Alaska, formed April 19, 1963. Four Tlingît Indians are included. Left to right, seated: Charlotte Schwartz (secretary), Gertrude Brown, Lea Brown, Elsie Clausen, Helen King. Standing: Paul Kahklen (vice-chairman), Charles King (treasurer), Robert Schwartz (chairman), Howard Brown.

First Spiritual Assembly of Decatur, Illinois, formed Ridván, 1963. Left to right, seated: Mrs. Dorothy Underwood (vice-chairman), Mrs. Swan Hirst, Mrs. Verna Johnson (treasurer), Mrs. Augusta Reagle. Standing: Melvin Carter, Mrs. Virginia Eilers (chairman), Mrs. Mable Amidon (secretary), Mrs. Maude Carter, Huston Hirst.



## Baha'i Publishing Trust

Literature of the Bahá'í Faith. An attractive brochure that gives an explanatory statement on the Faith, its spread around the world and the origin of its sacred literature and expository texts. Basic Bahá'í books are illustrated with information on content and prices. No pamphlet literature is listed as the purpose is to further the interest of contacts who are ready for an introductory book or a deeper study of the Writings. The Publishing Trust is absorbing half the cost of this item as a promotional expense, although its primary purpose is to assist the teaching effort, encouraging seekers to secure the books through the local centers. A local address for securing the books should be rubber stamped on circulars. Regular community discount applies to this self-mailer.

25 copies	,,,.\$1.00
100 copies	

Communion With God. A new printing has been made of this small, pocket size compilation of prayers to make it more useful and attractive as a gift item. There is a presentation space on the title page, a new cover has been designed and a new prayer for youth added on the last page from the Tablets of 'Abdu'l-Bahá, not presently appearing in any other compilation of prayers. A suggestion for using these booklets is to enclose them with "get-well," sympathy and other types of greeting cards. Prices remain the same. Place orders through your local community librarians.

Per copy	\$ .15
100 copies	
200 copies	

NOTE: Minimum mail order for one or several items combined, \$3.00.

#### Calendar of Events

#### **FEASTS**

October 16 — 'Ilm (Knowledge) November 4 — Qudrat (Power)

#### HOLY DAY

October 20 - Birth of the Báb

#### PROCLAMATION EVENT

October 24 - United Nations Day

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS October 18-20



Bahá'í Center recently acquired by the community of Wailuku, Maui, Hawaii.

#### National Bahá'í Addresses

Please Address Mail Correctly

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.

# Baha'i House of Worship

#### Visiting Hours

Weekdays

10:30 a.m. to 4:30 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, October 20 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

Bahá'í News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office. 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# Bahá'í News

No. 68

BAHA'I YEAR 120

OCTOBER 1963

# Continued Prayers Requested for Moroccan Prisoners

The National Spiritual Assembly reports that it recently sent a letter of encouragement and love to the Bahá'í prisoners in Morocco, which was delivered by a believer who visits them from time to time. The prisoners asked that this visitor express their deep appreciation of the prayers and material help which is coming to them from many countries and particularly from different cities in Morocco itself. The writer of the letter of acknowledgment states that they deeply appreciate having the friends come to read prayers with them and that they are ready to remain in prison as long as Bahá'u'lláh wants them to stay there. He concludes his letter with these words:

"Those people are making history of the Bahá'í Faith, our Faith, and the only thing they need is more and more and more prayers from you and me and every Bahá'í all over this earth... Bahá'u'lláh makes them feel happy all the time and we should be and actually are sorry for those who are the reason for our friends' imprisonment."

We are sure that all believers will continue to remember these prisoners and their families in their prayers.

#### NSA Asks Greater Consideration

The friends evidently do not realize the great amount of extra work involved when a single order or check is expected to reach several different departments, each with its own particular operation and bookkeeping system. A separate request, with remittance when indicated, must go to the specific office concerned.

The National Spiritual Assembly urgently asks the believers, whether in a community or not, to be more considerate and careful in placing orders. In this connection thoughtful use of the Bahá'í Directory — Part II will eliminate much wasted time and expense.

Multiple orders and/or checks received in the future will of necessity be returned to the sender for proper handling.

# Birthday of Bahá'u'lláh November 12, 1963

A Special Event for Proclaiming the Baha'i Faith to the Public

Theme: Bahá'u'lláh - The Promise of All Ages

Suggested Materials: Special invitations from Bahá'í Distribution and Service Dept. Lord of the New Age, The Faith of Bahá'u'lláh, The God Who Walks with Men, from Bahá'í Publishing Trust.

Reports: Good photographs and reports of outstanding meetings should be mailed at once to Bahá'i News Editorial Committee.

# Service for the Blind

# **Announces Changes**

The long-planned move of much of the material of Bahá'í Service for the Blind to Tucson has been completed. The committee now has two offices: Director, Amédée Gibson, 842 North Hayworth Avenue, Los Angeles, California 90046, and Executive Secretary-Librarian, Mary Francis Baral, 3110 East Lester Street, Tucson, Arizona 85716.

These two offices will be working in close cooperation. We suggest that the friends, when corresponding with the committee, direct letters to the executive secretary in Tucson. Blind Bahá'ís wishing to borrow books from the National Lending Library for the Blind should address their requests to the Tucson office, except those in the Los Angeles area who wish to continue to get books from that office.

Soon, Bahá'í Service for the Blind will be sending to all local assemblies a "kit" which contains lists of material for sale and books in the lending library, and the rules of the library. Also included is a request for names and addresses of blind Bahá'ís. Since groups and isolated believers will not receive this kit, readers are asked to send names and addresses of blind Bahá'ís to the secretary's office in Tucson.

#### ANNUAL BUDGET FOR 1963-1964

ANNUAL BUDGET	\$725,000
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Total Requirements: May 1 to August 31	241,666
Total Contributions: May 1 to August 31	138,697
Deficit to August 31	102,969
Contributions for July	34,886
Contributions for August	56,596

# National Assembly Tells of Mounting Deficit

Contributions in August fell only \$3,820 short of the monthly budget, a very encouraging result. However, it should be realized that of the total of \$56,596 received that month, \$11,127 was in response to the special appeal for donations toward the deficit and the Frankfurt Temple; \$12,509 came from two large gifts of stock and real estate; and several hundred dollars were from the return to the Fund of refunds from the World Congress plane fares; all of which can be considered as non-recurring. Regular contributions have been consistently inadequate.

As a result, at the end of only four months, even after deducting receipts from estates and trusts, a deficit of \$94,242 has developed. The real problem is the extent by which regular contributions fall far short of our budget. The pressing need at present is to key our consistent month by month giving to the urgent requirements outlined in the Annual Budget message sent out with the August U.S. Supplement. For the final eight months of the year regular contributions must increase 52% over the average of the first four months just to prevent the deficit from increasing.

Many of the responses to the special appeal have been accompanied by very warm letters indicating an awareness of the urgency of our financial condition and a willingness to sacrifice to meet it. Now we should deepen this feeling with respect to regular monthly requirements of the Fund, and re-examine the extent of our financial obligation to our beloved Faith. This should be given a priority in our planning. If this could be accomplished, the size of the budget would prove to be well within our capacity. Earnest consideration of and consultation on this problem are urgently requested.

-National Spiritual Assembly Arthur L. Dahl, Treasurer

# American Indian Committee Offers New Assistance

Two new services to pioneers and prospective pioneers on the nation's Indian reservations were instituted by the American Indian Service Committee.

Publicity, audio-visual and film material will be handled by William E. Dunning, who asks all pioneers and teachers on Indian reservations as well as groups and assemblies holding Indian proclamation meetings to send pictures and other materials to Box 500, Wickenburg, Arizona (85358). The same address serves for those on reservations needing such materials.

George Bechtold (committee chairman) and Frank Evans are carrying on a nationwide job investigation service to help those who need work on reservations get together with possible employers. Often in the past hopeful pioneers had no way of knowing how they might sustain themselves when they arose to teach among the American Indians. These friends are now asked to include with their application to the committee a resumé of their employment experience and possibilities.

The American Indian Service Committee reminds the friends that copies of *The Bahá'í Story* written especially for teaching among peoples with limited understanding of English, as well as *A New Day Comes*, translated into Navajo, Oneida and Cherokee, are available without charge. Requests should be sent directly to the committee librarian Calvin Thur, 6549 West Medlock, Glendale, Arizona. For purposes other than Indian teaching there is a charge of one dollar a copy for *The Bahá'í Story*.

#### Baha'i Ring Found

A Bahá'í ring has been found near U.S. 1, forty-five miles east of Ellsworth, Maine. It has a red stone set in yellow gold. Contact Catherine M. Andreasen, 4006 Cottage Grove Avenue, Des Moines 11, Iowa.

# BAHA'I DIRECTORY CHANGES ASSEMBLY SECRETARIES

#### Arkansas

Little Rock: Mrs. Lucy Hawkins, 2111 Louisiana St. Northern California

Santa Rosa Jud. Dist.: Mrs. Beverly Stafford, 1401 - 4th St., Mutual of New York, Santa Rosa

#### Southern California District #2

Garden Grove: Mr. Masao Konishi, Chr., 12560 Haster St., #204.

Santa Ana: Mrs. Dana L. Holton, 1314 S. Wood

#### Montana

Great Falls: Mrs. Helen Shane, 2510 Central Ave.

#### Eastern New York

New York: Miss Vivian Taylor, 80 Park Ave., 10016 Obio

Akron: Mrs. Joan Sauter, 458 Moreley Ave., 44320 Western Washington

Pierce County Third Comm. Dist.: (correction of Assembly name)

# The Most Challenging Issue

#### A Letter to The American Bahá'ís

Dear Friends:

A major crisis is sweeping the nation. The mysterious and vitalizing forces released a century ago through Bahá'u'lláh's proclamation of the unity of mankind are bringing about the collapse of the old order. The recent dramatic break-through in the long frustrated efforts of America's Negroes to secure equality and justice constitutes one of the most significant turning points in this country's history. The attention of the entire world is focused upon the struggle against entrenched, corrosive and poisonous racial prejudice. This relentless struggle will continue and accelerate until its goals have been achieved.

Since the movement for human rights is a social force advancing irresistibly toward the fulfillment of a basic Bahá'í principle—the Oneness of Mankind—it is important at this moment of danger, tension and bright hope to re-examine the role which Bahá'í institutions and individuals should play in helping to achieve this goal.

Our teachings have been consistently in advance of the times; our actions should set an example for others to follow. Certainly these words of our beloved Guardian, written in 1957, are applicable today: "They [the friends] should be courageous in their racial stand, particularly as so many non-Bahá'ís and non-Bahá'í organizations are showing marked courage at this time, when the decisions of the Supreme Court are being so hotly contested in the South. The friends must remember that the cardinal principle of their Faith is the Oneness of Mankind. This places an obligation on them far surpassing the obligation which Christian charity and brotherly love place upon the Christians. They should demonstrate this spirit of oneness constantly and courageously in the South." (Heights Never Before Attained, Sept. 21, 1957).

In spite of the fact that recent judicial decisions and executive actions reflect Bahá'í values, there are many areas in the country where local subsidiary laws contradict the dominant federal laws. To assist the friends in arriving at decisions consonant with the Bahá'í position, the National Spiritual Assembly, after careful consultation, reminds the American Bahá'í Community of certain general principles enunciated by the beloved Guardian and offers several suggestions for taking advantage of the unprecedented opportunities for teaching and service inherent in the present situation.

#### General Principles

1. The ultimate attainment of harmony and the brotherhood of all peoples depends upon the establishment of the World Order of Bahá'u'lláh. All our

actions should contribute, whether directly or indirectly, to this supreme objective. No activity aimed at lesser goals, dramatic and righteous as they may be, should obscure in our eyes our first and most important obligation to teach the Cause of God and insure its ultimate triumph.

- 2. From its earliest days on the American continent the Bahá'í Community has been generally free of racial prejudice. Nevertheless, each member of the community must engage continuously in the most rigorous and critical self-examination to insure that there remains within us no residue of prejudice. Our every thought, word and action must conform fully in both spirit and letter to the principle of the Oneness of Mankind which is the cornerstone of the teachings of Bahá'u'lláh. No consideration of personal comfort or convenience, material well-being or social status can be permitted to stand in the way of applying this principle in our daily lives. The eradication of every vestige of prejudice from our hearts and minds is an imperative and crucial task.
- 3. We must make everyone aware of the fact that for 100 years the Bahá'is have taught and practiced racial equality, and that we strongly support the struggle for such equality. Thus will we accelerate understanding and ultimate acceptance of the Bahá'í Faith.

In applying the above principles and in implementing any of the following specific suggestions, Bahá'is should consider ways of using our resources efficiently and to the greatest possible advantage.

#### Individuals

- a. One of the most rewarding experiences offered by our Faith is the free and loving association of Bahá'ís of all races and backgrounds. Such enriching personal contact between all Bahá'ís should be encouraged in every way. Social occasions in Bahá'í homes represent one of the most effective demonstrations to the public of the Bahá'í acceptance of the Oneness of Mankind. Therefore, Baha'is should welcome opportunities when, in a spirit of love and fragrance, they may offer hospitality in their homes to people of all races, either believers or seekers, on a social basis or for teaching purposes. We should keep in mind the appeal of the Guardian to remember the example and conduct of 'Abdu'l-Baha, ". . . His courage, His genuine love, His undiscriminating fellowship, His contempt for and impatience of criticism, tempered by His tact and wisdom."
- b. Every Bahá'i employer should set an example by working vigorously to integrate his business and to make his services available to people of all races.

- c. Bahá'ís in business, in unions, or in the professions should exert maximum efforts in favor of fair employment practices.
- d. Bahá'ís should work tirelessly towards the integration of all educational institutions. Educators, parents and students are in a favorable position to assist in such efforts.
- e. Individual Bahá'ís may sign petitions or write letters to their congressmen and senators requesting legislative action in regard to fair housing, integration of public facilities, education, etc. Such actions must not be taken in the name of the Faith. The National Spiritual Assembly alone contacts figures of national prominence.
- f. Individual Bahá'ís may join various organizations actively working for desegregation and civil rights. Yet, since obedience to government is a Bahá'í obligation, a Bahá'í must assure himself that they meet these criteria: that they are law-abiding, uncommitted politically, non-violent, and that their programs or policies are reconcilable with the teachings. He must state in writing to the officials of any organization he wishes to join that his membership is contingent upon its adherence to these standards. In the event the organization abandons any of these standards, the Bahá'í must withdraw formally and in writing, explaining his reasons for so doing.

Of course, Bahá'ís may associate with members of these organizations, whether or not their formal platforms are fully reconcilable with Bahá'í principles. They may also participate in activities of these organizations which are in keeping with the basic tenets of the Faith.

#### Groups

Since a group is not a Bahá'í administrative institution it may act only as the separate individuals which comprise it.

#### Local Spiritual Assemblies

A local spiritual assembly, as a Bahá'í institution, may take the following actions:

- a. Write letters to local newspapers, organizations and officials supporting the Baha'í view on the race issue.
- b. Write to their congressmen and senators as local spiritual assemblies, urging the passage of laws which assure equality of races.
- c. Sign petitions urging fair housing, equal opportunities in education, desegregation of public facilities, etc.

d. Engage in efforts toward desegregation and civil rights, provided such activities are consonant with Bahá'í principles. Bahá'í institutions are also encouraged to originate and carry out, within the framework of Bahá'í institutions, their own activities to demonstrate to the public the principle of the Oneness of Mankind and to further the equality of all races.

This is a most crucial period in the moral and social evolution of America. Teaching the Faith must be expanded greatly through intense efforts to establish the Oneness of Mankind. Yet, great forbearance and care must be taken by individuals and local assemblies neither to force anyone into any particular kind of action nor to censor the individual Bahá'í who feels he must act, so long as both are abiding by the principles of the Faith.

As we arise to teach the Cause in this new phase of expansion, let us rely upon this clear guidance from Shoghi Effendi: "Freedom from racial prejudice, in any of its forms, should . . . be adopted as the watch word of the entire body of the American believers, in whichever state they reside, in whatever circles they move, whatever their age, traditions, tastes, and habits. It should be consistently demonstrated in every phase of their activity and life, whether in the Bahá'í community or outside it, in public or in private, formally as well as informally, individually as well as in their official capacity as organized groups, committees and assemblies."

"The ceaseless exertions which this issue of paramount importance calls for, the sacrifices it must impose, the care and vigilance it demands, the moral courage and fortitude it requires, the tact and sympathy it necessitates, invest this problem, which the American believers are still far from having satisfactorily resolved, with an urgency and importance that cannot be over estimated. White and Negro, high and low, young and old, whether newly converted to the Faith or not, all who stand identified with it must participate in, and lend their assistance, each according to his or her capacity, experience, and opportunities, to the common task of fulfilling the instructions, realizing the hopes, and following the example, of 'Abdu'l-Bahá." (Advent of Divine Justice, pp 30, 28)

With warmest Bahá'í love,

Sincerely, National Spiritual Assembly

Wilmette, Illinois September 20, 1963

# UNITED STATES BAHA'I DIRECTORY

## PART II

## NATIONAL COMMITTEES

## 1963-1964

#### INTERCONTINENTAL

#### U.S. Africa Teaching

Functions: To assist the United States National Assembly in maintaining helpful contact with the National and Regional Assemblies in Africa in whose areas of jurisdiction are located Crusade goals assigned to the United States; to carry out all other related objectives in the Africa area.

Mr. Albert James, Chairman

Mrs. Sylvia Parmelee, Secretary, 4700 - 47th St., N.W., Washington 16, D.C.

Mr. William Burgess

Mr. Rexford Parmelee

#### European Teaching

Functions: To assist all new National Assemblies in whatever way may be requested by such assemblies; to maintain contact with American pioneers in Europe and offer assistance whenever required; to carry out all other related objectives in the European area.

Miss Edna M. True, Chairman, 418 Forest Ave., Wilmette, Ill.

Miss D. Thelma Jackson. Secretary

Dr. Katherine K. True

Mrs. William C. Henning

Mr. William C. Henning

#### Western Hemisphere Teaching

Functions: To assist in the broadening and consolidation of the new National Assemblies in the Western Hemisphere when requested; to promote consolidation and expansion of the Faith in Puerto Rico.

Col. Eugene Keller, Jr., Chairman

Mrs. Maurine Kraus, Secretary, 300 N. Broadway, Yonkers, New York

Mrs. Katherine deForge

Mr. Paul Ioas

Mr. Samuel Kraus

Mrs. Clara Keller

Mr. Lionel Gonzalez

Mr. Donald Kinney

#### INTERNATIONAL

# International NGO Representatives to the United Nations

Functions: To represent the Bahá'í International Community in relation to matters concerning the United Nations.

Mrs. Mildred Mottabedeh

Mrs. Louise Wold, Assistant

Col. Eugene Keller, Jr., Alternate

Dr. Ugo Giachery, European Representative

# U.S. NGO Representatives to the United Nations

Functions: To represent the National Spiritual Assembly of the United States in relation to matters concerning the United Nations.

Mrs. O. H. Blackwell

Mrs. Florence Steinhauer, Alternate

#### U.S. United Nations Committee

Functions: To plan observances by the American Bahá'í Community of special events supporting United Nations.

Mrs. O. H. Blackwell, Chairman

Miss Isabelle Silk, Secretary, 430 E. 63rd St., New York 21, N.Y.

Mrs. Rosita Bejar

Mrs. Mary L. C. Burnet

Mrs. Charlotte Donaldson

Mr. Lionel Gonzalez

Col. Eugene Keller, Jr.

Mr. Frank Sawyer

Mrs. Hortense Sawyer

Mrs. Florence Steinhauer

Mr. Charles Wragg

#### **TEMPLE**

#### Temple Worship

Functions: To plan and conduct the services of public worship in the Temple Auditorium, including music; to plan and conduct the programs for Bahá'í anniversary gatherings held in the Temple (Naw-Rúz, Feast of Ridván, Declaration of the Báb, Birth of the Báb, Birth of Bahá'u'lláh, Day of the Covenant).

Miss Hortense Bredehorst, Secretary, 505 S. 2nd St. DeKalb, Ill.
Mrs. Annamarie Baker
Dr. William Baker
Mrs. Mabel Eastman
Mrs. Anne Floyd
Mrs. Barbara McCurdy
Mr. Richard McCurdy
Mrs. Mary Lou Martin
Mrs. Harriet Terry

Mrs, William C. Henning, Chairman

#### Temple Public Meetings

Functions: To conduct public meetings for the proclamation of the Faith in Bahá'i Temple Foundation Hall in accordance with the principles laid down by the National Spiritual Assembly.

Miss Lauretta Voelz, Secretary, 419 Linden Ave., Wilmette. Ill.
Miss Hortense Bredehorst
Mr. Robert S. Hammond
Mr. Walker Jensen
Mrs. Gertrude Marks
Mrs. Gene Bernstein

Mr. Laurence LaRocque, Chairman

#### Temple Guides

Functions: To maintain guide service for Temple visitors.

Mrs. Leona Jackson, Chairman Mrs. Emma Allen, Secretary, 822 Glenwood Rd., Glenview, Ill. Mr. Robert Coleman

Mrs. Minnie Hadley Mrs. Jean Hutchinson Mrs. Arlene Jennrich Mr. Kenneth Jennrich Mrs. Nida Kern Mr. Frank Peter Miss Katherine Walker

#### Temple Ushers

Functions: To provide ushers at the Sunday afternoon public service of worship and all other meetings held in the Temple Auditorium and public meetings in Foundation Hall.

Mr. Carl Hannen, Chairman Mr. Frank Pumilia, Secretary, 2741 Simpson St., Evanston, Ill.

Mr. Alex Briber
Mr. Joseph Colc
Mr. Robert Coleman
Mr. Samuel Jackson
Mr. Arthur Larson

Mr. Frank Peter Mr. Ernest Van Meer

#### Co-ordinator of Temple Activities

Functions: To give publicity to the Bahá'í Temple, arrange group tours and to co-ordinate the activities of the several Temple service committees.

Mr. Philip O'Brien, 112 Linden Ave., Wilmette, Ill.

#### NATIONAL TEACHING

#### National Teaching Committee

Functions: To promote the consolidation, expansion and proclamation of the Faith throughout the American Bahá'í Community, including teaching activities among minority groups except American Indians living on reservations; teaching among the youth; teaching on college campuses; encouraging, supervising and coordinating extension teaching; planning and conducting conferences; arranging circuits and settlement projects, and carrying out any other national teaching activities approved by the National Spiritual Assembly.

Mrs. Velma Sherrill, Chairman
Mrs. Florence Avis, Secretary, 8460 Watson Rd., Suite no. 206, St. Louis 19, Mo.
Mr. James Nelson
Mr. Rexford Parmelee

Mr. Albert James Mrs. Nancy Jordan Mr. Paul Pettit Miss Nell Golden

#### American Indian Service Committee

Functions: To devise ways and means of attracting and enrolling in the Faith greater numbers of American Indians resident on Indian Reservations throughout the United States; to develop favorable attitudes toward the Faith among Indian leaders; to provide for translation of the Teachings into Indian languages; to be responsible for the enrollment and deepening of believers on Reservations where there is no existing local spiritual assembly; to assist in the formation of local spiritual assemblies on Indian Reservations; to collaborate with the National Teaching Committee in its effort to carry the Teachings to greater numbers of non-reservation Indians.

Mr. George Bechtold, Chairman

Mrs. Nancy Phillips, Secretary, 736 Encanto Dr., S.E., Phoenix, Ariz. 85007

Mrs. Beatrice Bechtold

Miss Alice Tyler

Mr. Lawrence P. Gimlin

Mr. Chester Kahn

Mr. Franklin Kahn

Mr. John Cook

Mr. Frank Evans

Mr. Calvin Thur

Mrs. Maureen Thur

Mr. William Dunning

#### PROCLAMATION

#### Bahá'í Publishing Trust

Functions: To publish and distribute the Bahá'í Sacred Writings, books, pamphlets and other material authorized by the National Spiritual Assembly.

Mrs. Eunice Braun, Managing Director, 110 Linden Ave.. Wilmette, III.

#### Souvenir of 'Abdu'l-Bahá

Functions: To conduct the annual gathering for the commemoration of the Unity Feast given by 'Abdu'l-Bahá on June 29, 1912.

Mr. Raymond Rouse, Chairman

Mrs. Estelle Rouse, Secretary, 56 Denham Rd., Springfield,

N.J.

Mr. John Joyce

Mr. Donald Kinney

Mrs. Joan Kinney

Mrs. Amie Wright

Mr. Paul Wright

#### National Reference Library Committee

Functions: To continue to assemble and organize necessary material for a Bahá'í Reference Library; to supply on request Bahá'í references on particular subjects, and to perform such other services as may be requested by the National Spiritual Assembly from time to time.

Mrs. Marian Lippitt, Chairman-Secretary, 1556-A Quarrier St., Charleston, W.Va. 25311

Mrs. Katherine Cole

Mrs. Amine DeMille

Mrs. June Harris

Mr. Edward Lippitt

Mrs. Janice Mollohan

Miss Pearl Pohl

Mrs. Lura Rouse

Miss Alma Sothman

#### Service for the Blind

Functions: To prepare and distribute Baha'i literature for the blind.

Mrs. Amédée Gibson, Director

Mrs. Mary Francis Baral, Secretary, 3110 E. Lester St., Tucson, Arizona

Mr. Irving Bobo

Mr. Lee O. Day

#### Child's Way Editorial Committee

Functions: To publish material in Child's Way suitable for the education of children, based upon the Bahá'í teachings, including the principles involved in the training of character and Bahá'í standards of living.

Mrs. Jean Hutchinson, Managing Editor, P.O. Box 245. Wilmette, Ill.

Mrs. Sylvia Dennis

Mrs. Rosemary Eller

#### SERVICE

#### Bahá'í News Editorial Committee

Functions: To edit and publish Baha'i News for the National Spiritual Assembly in accordance with the principles defined by Shoghi Effendi, Guardian of the Bahá'í Faith.

James B. Cloonan, Managing Editor Mrs. Lilian Cloonan, Assistant Editor Mrs. Eunice Braun, International Editor Miss Charlotte Linfoot, N.S.A. Representative

#### Reviewing

Functions: To pass upon the accuracy of manuscripts on the Faith submitted by members of the Bahá'í community and to report its recommendations to the National Spiritual Assembly.

Mrs. Alice S. Cox, Chairman-Secretary, 804 Hilldale St., Washington, Ill.

Mrs. Margaret Bustard

Miss Ruth Dasher

Mrs. Eleanor Hutchens

Miss Zoe Meyer

#### Distribution & Service Department

Functions: To handle for sale and distribution audiovisual materials, public proclamation items not distributed or published by the Bahá'í Publishing Trust: to produce and sell such items as photographs of 'Abdu'l-Bahá, the Bahá'í Temples, Bahá'í ring stones, and such other items as are listed in the Materials Directoru.

Mr. Robert Buckley, Manager, 112 Linden Ave., Wilmette, II).

#### Music Review

Functions: To receive and review for possible future use manuscripts of original music.

Mrs. Margaret Jensen, Chairman, 600 Ash St., Winnetka, III.

Dr. David S. Ruhe

Mr. Daniel Jordan

#### Archives

Functions: To maintain the National Archives and organize its contents; to receive and preserve material suitable for the National Archives.

Mr. Carl Hannen, Chairman

Mrs. Myrtle Wendler, Secretary, 112 Linden Ave.,

Wilmette, Ill.

Mrs. Mineola Hannen

#### Convention Arrangements

Functions: To make the necessary physical arrangements for the National Convention.

Mr. J. Harvey Redson, Convenor

Mr. Joseph Cole

Mrs. Dotha Cooper

Mr. L. Wyatt Cooper

Mrs. Minnie Hadley

Mrs. Nida Kern

Mrs. Gertrude Marks

Mr. Wilson Rankin

Mrs. May Scheffler Mrs. Sarah Walrath

## MATERIALS DIRECTORY

This materials directory has been prepared to aid the Bahá'ís in directing inquiries and orders for materials to the proper committees and offices. No attempt has been made to list all of the materials and services available from any single source, but rather to indicate where certain types of items may be obtained.

#### BAHA'I PUBLISHING TRUST Mrs. Eunice Braun, Managing Director 110 Linden Avenue, Wilmette, Ill.

Order only books, pamphlets, study outlines and miscellaneous teaching and administrative aids listed in the Bahá'í Publishing Trust catalogs, in special announcements sent out by the Trust, or in the Publishing Trust section of Bahá'í News concerning new and revised items. Out-of-print items listed in Bahá'í News should be deleted from catalogs.

#### DISTRIBUTION AND SERVICE DEPARTMENT Mr. Robert Buckley, Manager 112 Linden Ave., Wilmette, Ill.

Order from this department photographs of 'Abdu'l-Bahá, the houses of Worship, etc., slides, postcards, Temple models, Bahá'í ring stones; audio-visual, radio materials such as tapes and public proclamation and teaching aids not carried by the Bahá'í Publishing Trust. Catalog available upon request.

# ADMINISTATIVE FORMS National Bahá'í Administrative Headquarters, Office Annex, 112 Linden Ave., Wilmette, Ill.

Send here for enrollment cards, transfer cards, report forms, annual election report forms, identification cards and Bahá'í marriage certificates.

#### MATERIALS FOR SPECIAL EVENTS

United Nations Day, Race Amity Day, etc., should be ordered directly from the committee responsible for planning those events. See Calendar of Special Events for sources of materials available. Watch Bahá'í News announcements for special materials and order only from the committee indicated.

#### BAHA'I NEWS EDITORIAL OFFICE 110 Linden Ave., Wilmette, Ill.

Articles, photographs and reports intended for Bahá'í News should be sent to the above address.

#### CHANGES IN ADDRESS FOR BAHA'I NEWS National Bahá'i Administrative Headquarters, Office Annex 112 Linden Ave., Wilmette, Ill.

Address changes and requests for back numbers of Bahá'í News should be sent to the above address.

#### BAHA'I SERVICE FOR THE BLIND Mrs. Mary Francis Baral, Secty., 3110 E. Lester St., Tucson, Ariz.

Write this committee for list and price of Braille and talking books.

#### CHILD'S WAY, P.O. Box 245, Wilmette, Ill.

Subscriptions \$2.00 per year for six issues, should be sent to the above address.

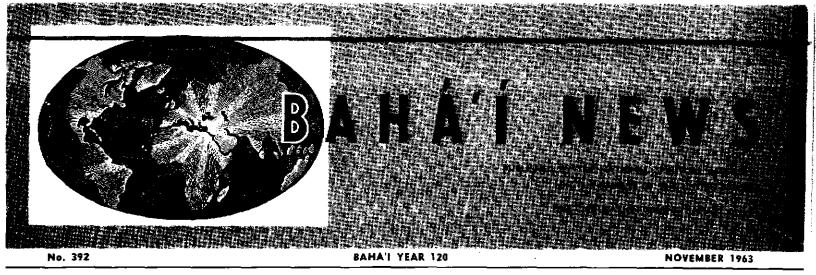
SUMMER SCHOOL PROGRAMS and information pertaining to Bahá'í Summer Schools must be requested from each school committee.

#### IMPORTANT!

When ordering any materials please make checks and money orders payable to the proper office or committee. Do not combine in a single order materials available from other departments or committees as this delays prompt attention to the order. Neither should payment for materials available from several offices or departments be included in one check as this involves extra bookkeeping and accounting. DO NOT include payments for materials in contributions to the National Bahá'í Fund.

Payments for materials to: committee or offices concerned.

Contributions to the National Bahá'í Fund to: 112 Linden Ave., Wilmette, Ill.



# Birthday of Bahá'u'lláh

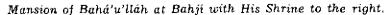
For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

-Isaiah 9:7,8

Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayán, do justice to His Cause.

—Тне Ва́в, wob, р. 100





# Hands Announce New Member of Auxiliary Board

The Hands of the Cause in the Western Hemisphere have announced that Frederick Graham of Stoney Creek, Ontario, Canada, has been appointed a member of the Auxiliary Board for Protection of the Faith in the Western Hemisphere. Mr. Graham replaces Rowland Estall who will continue his services as a member of the National Spiritual Assembly of the Bahá'ís of Canada.

#### Correction

Two corrections should be made in the August 1963 edition of Bahá'í News:

The following editorial note should be added to the second to last paragraph on page two: "The eagle atop the Guardian's Memorial is a four-foot replica of the one in his room and not the original which is only eighteen inches."

On page six in the address by Tarázu'lláh Samandarí the sentence reading: "Another went in the ship with Bahá'u'lláh on the Mecca pilgrimage and his name was Háji Abu'l Ḥasan." should be changed to read: "Another went in the ship with the Báb on the Mecca pilgrimage and his name was Hájí Abu'l Ḥasan."

Please make a cross reference to these corrections on personal and assembly copies of the August issue of Bahá'í News for future accuracy.

-National Spiritual Assembly

# Passing of Dr. Katherine K. True Ends Long Period of Service to Faith

With the death of Dr. Katherine Knight True of Wilmette, Illinois, on September 26 the Bahá'í world lost another steadfast and indefatigable servant of the Faith. Daughter of Mrs. Corinne True, Hand of the Cause who passed away more than two years ago, Dr. True embraced the cause of Bahá'u'lláh at an early age and had the great bounty of visiting the Holy Land in company with her mother both during the days of the Master and the beloved Guardian. She served on local, national and intercontinental teaching committees for many years and was a member of the U.S. National Spiritual Assembly from 1956 to 1960.

Informed of her passing after several weeks of illness, the Universal House of Justice sent the following cablegram:

"Grieved (to learn of) passing (of) valiant, much loved co-worker Katherine True. Her lifetime (of) self-less service sheds lustre (on the) record (of her) distinguished Bahá'í family so dear (to the) hearts (of the) beloved Master and Guardian. (The) Hands (and)

members (of The Universal) House (of) Justice (have) offered prayers (at) Holy Shrines."

In their message of condolence to Dr. True's family the Hands of the Cause in the Holy Land add the comment that her long service to the "national community (is) unforgettable."

# National School for Instructors Held in Bolivia

To assist in teaching the masses, Bolivia decided last year to inaugurate a school for instructors. There are hundreds of localities that urgently need Bahá'í teachers. Pioneers have walked over thirty kilometers a day to assist in the teaching effort and yet there are not enough teachers to go around. So a school has been established to teach the local Indians so that they in turn would be able to go and teach, always working in close touch with the national committees.

The place chosen for the school was Cochabamba, which is in the center of Bolivia and which has the most moderate climate. A small plot of land was purchased about eight years ago, on which was located a small adobe building. A brick room about the same size as the original building and a bathroom were added. Arrangements were made for water to be piped with considerable expense, but while workmen were digging for a cesspool they struck an artesian well. The water was tested by the U.S. Army and proved potable without boiling. Now all of the neighbors are familiar with the Bahá'í school as they obtain their water from the well, which has an abundant supply.

One of the large rooms was divided into four parts as living quarters for the attendant family. The other large room served as a classroom during class time, a dining room at meal time, and at night a bedroom where the students slept in their sleeping blankets. In this section of the city, one half a block from the best hotel, lights were not yet installed so candles and a gasoline lantern were used.

The Indians walked from all parts of Bolivia to study

Believers gather with Hand of the Cause Abu'l-Qásim Faizí (center with dark glasses) during national school for instructors held in Cochabama, Bolivia.



#### **BAHA'I NEWS**

eight hours a day. Since some speak only Quecha and others only Aymará, an interpreter was provided to translate the courses which were given in Spanish. The age span of those attending was from young boys of fifteen to old men. Some of the students were teachers in the public schools of their localities and thus were well educated in Spanish. All communities were notified during the year and consequently no more than twenty were signed in advance for each three week session. Some students came from as far as Chile to attend the school.

Athos Costas, Secretary of the National Spiritual Assembly, was the director of the school. He, his wife and two children came to Bolivia from Argentina as pioneers more than two and a half years ago. They lived at the school and conducted most of the courses. Others who assisted as teachers were Ethel McAllaster, Hugo Sorio, and Jorge Alba.

The courses given were geography, history, progressive revelation, Bahá'í history, the principles of the Faith, laws and teachings, administration, Bahá'í conduct, prophecies, hygiene and health, and writing.

Each student had a notebook and kept notes in order to teach more effectively when he returned home. Three days were given for study and preparation for a final exam which was graded. In order to receive a teaching certificate grades had to be above passing.

A night was set aside as the despedida (farewell) and graduation. Diplomas were printed and tied with ribbon. Friends and the Cochabamba community were invited to a program of native dancing and singing followed by speeches by the director and pupils and refreshments.

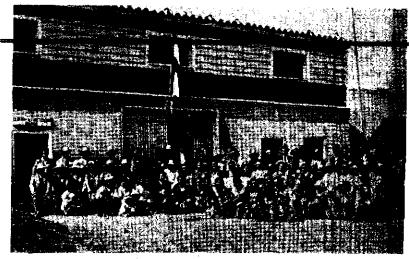
# Fourth National Congress Held in Bolivia

The National Congress of the Baha'is of Bolivia was held August 4-6 in Potosi, which is located in the Andes. Believers came from all parts of the country with the sole desire to deepen their faith and to diffuse the principles of peace, unity and love among their fellow countrymen. The jubilee was celebrated in a spirit of joy and brotherhood.

The believers were fortunate to obtain the space for a window display in the city of Potosi during the Congress, thus keeping the Faith before the eyes of the populace. Also, a musical band was obtained which

Fourth National Congress of the Bahá'ís of Bolivia held in Potosi.





Baha'i Center of Alfabetizacion (reading and writing) inagurated in Potosi, Bolivia on August 6 of this year.

added pleasure to the activities. On the third day, the friends witnessed the official inauguration of the Bahá'í Center of Alfabetizacion (reading and writing) which is lending notable service to all the inhabitants of the area.

The lectures and deliberations were separated by social and recreational periods. One could appreciate the harmony that stirred the hearts of the Bahá'is who were conscious of the power of God and the great moment in which they were living. Many visitors attended with ten officially entering the Faith during this time.

Following the Congress, the National Spiritual Assembly met for two days to consider suggestions and to formulate teaching plans for all of Bolivia.

# Results of Crusade In South Pacific

The following items regarding the results of the Ten Year Crusade in the South Pacific were taken from the July issue of Bahá'í Bulletin, the publication of the Regional Spiritual Assembly of the South Pacific.

At the beginning of the crusade only two Island Territories, Fiji and New Caledonia, were opened to the Faith. Seven more—Cook Islands, Gilbert Islands, New Hebrides, Loyalty Islands, Samoa, Solomon Islands and Tonga, now have Bahá'ís residing.

From one assembly and one group in 1953, there were forty-three assemblies, ninety-four groups and seventy-one isolated centers in 1963. The number of believers went from a handful to over 1700.

The Regional Spiritual Assembly has been incorporated and has its own Ḥaziratu'l-Quds, endowment and Temple site. There is also a summer school property in Western Samoa. Nine local Ḥaziratu'l-Quds have been built. Besides Nur Bahá'i School there are eight village Bahá'i schools in the Gilbert Islands. Bahá'i Burial Grounds have been allocated by the authorities in Fiji, Samoa and the Solomon Islands.

The following indigenous Pacific Islanders are included among the believers: Rarotongan Maoris, Fijians, Gilbertese, Ellice Islanders, Loyalty Islanders, New Hebrideans, Solomon Islanders, Samoans, Tokelauans, and Tongans. Bahá'í literature has been translated into a total of 23 indigenous languages, fifteen more than the Crusade Goal.

# 1,000 Attend Baltimore Interracial Meeting

On Sunday evening, September 15, in the midst of a heavy rainstorm, about one thousand people gathered in the Lyric Theatre of Baltimore, Maryland, to hear an inspired program. Only two of the four participants were Bahá'ís, but the effect was one of powerful identification with the Faith of Bahá'u'lláh and its principle—the oneness of mankind. The audience was mixed, with a slight majority of Negroes.

The two speakers were Hand of the Cause, William B. Sears and Lerone Bennett, Jr., senior editor of Ebony magazine. McHenry Boatwright, eminent Negro concert baritone, presented several numbers.

Robert Quigley, vice-chairman of the U.S. National Assembly and chairman of the program, set the tempo of the evening when he called on the audience to rise for a moment of silent prayer for the four Negro children killed that afternoon in Birmingham. After this silence, Mr. Quigley read the prayer: "O my God, O my God, Unite the hearts of Thy servants, and reveal to them Thy great purpose..."

When the prayer concluded such a spirit filled the concert hall that there were no strangers present.

Mr. Boatwright opened his concert with the song, Blessed Is the Spot, prolonging the closing phrases, repeating one several times, as he felt the hearts of his listeners drawn to the prayer. His closing selection was composed around Corinthians 13.

Mr. Bennett was the first speaker. He prefaced his talk with a moving tribute to the Birmingham children and then to the Bahá'í Faith, pointing out that it had proclaimed the brotherhood of all races from its beginning. He quoted from The Advent of Divine Justice and Race and Man, emphasizing the Bahá'í attitude of racial harmony. He spoke of the challenge of the Negro struggle to the generally complacent religious community of América. Many times he stated how the Bahá'í Faith differs from all other religions in its unswerving efforts to establish racial agreement and eliminate

prejudice. He declared: "The time for the Negro is now. The dominant drama of this age is the Negro drama—the dominant dream is a Negro dream. But the dream is not of nor for Negroes alone. The dream is as old as Confucius, as wise as Buddha, as gentle as Jesus, as universal as Bahá'u'lláh. . . .

"We are in the middle of a Negro Revolution, a rebirth of the Negro soul, a re-invention of Negro identity. I should like to suggest here tonight that the Negro Revolution holds enormous possibilities for all Americans and especially the religious community. . . .

"The Chinese word for 'crisis' consists of two characters, one meaning danger, the other opportunity. The Negro is America's opportunity; he is the church's opportunity. Over the years he has given America blood, sweat, tears, brains, brawn and a certain dark joy . . . I believe the American Negro has something of value to give to the American white man because I believe the white man and the Negro are inextricably involved in the fate of the American experiment . . . Believing these things, I ended my book The Negro Mood with a quotation from Genesis:

And there wrestled a man with him until the breaking of the day, and when he saw that he prevailed not against him he put his foot against Jacob's thigh and Jacob's thigh was out of joint as he wrestled with him.

And he said, "Let me go, for the day breaketh."

And he said, "I will not let thee go, until thou bless me."

A hush and then waves of applause greeted this eloquence.

William Sears came quietly to the microphone and began to unfold the dramatic story of a century that has brought mankind the pattern for peace. With ease and compassion, he offered his listeners the key to understanding today's suffering and promise. Quoting from Bahá'u'lláh's letters to the kings, he built up a

Participants in Baltimore's World Peace Day Program. Left: Lerone Bennett, Jr., Hand of the Cause William B. Sears, McHenry Boatwright and Robert Quigley. Right: Mr. and Mrs. Sears and Lerone Bennett, Jr.





#### BAHA'I NEWS

picture of justice that protects all. Recalling the prophecies of past religions about the flowering of Mount Carmel, he described the beauty of this ancient, holy site when it witnessed the election of the first Universal House of Justice. He proceeded to the potentialities latent in this age and the ability of each individual to recognize the Word of God and to unite with a world-wide faith destined to heal the ills of humanity.

Mr. Sears then carried the audience, completely intent on his words, to a glimpse of tomorrow's world where "every stranger will find a friend, and every enemy a true brother." He concluded with the passage from the Bahá'í Writings that begins: "The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it."

When Mr. Boatwright returned for his closing numbers, his face revealed how deeply moved he was by the whole evening. He accompanied himself at the piano for "He's Got the Whole World in His Hands." Tears flowed down the cheeks of his audience. He later commented that the audience had so affected him that it would have pleased him to sing spirituals to them for the rest of the evening.

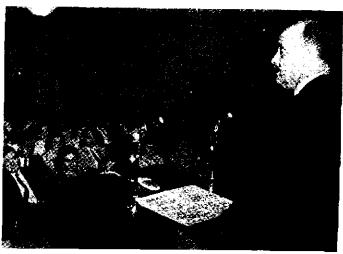
Applause filled the theatre when Mr. Quigley called all of the participants back again. Persons formerly indifferent to the Faith expressed their joy to the Bahá'ís present. Many church officials, such as Baptist deacons, indicated a desire to inquire further.

The many policemen sent by the Baltimore police department had nothing to observe but the harmony that propelled people into enthusiastic groups at the end of the program.

At 7:00 p.m. September 15, a number of Baltimoreans gathered for a Peace Day Program. At 9:30 p.m., one thousand friends went home.

McHenry Boatwright and his accompanist, Jonathan Brice, at the Baltimore meeting.





Hand of the Cause William Sears addressing Temple area Bahá'ís in Foundation Hall.

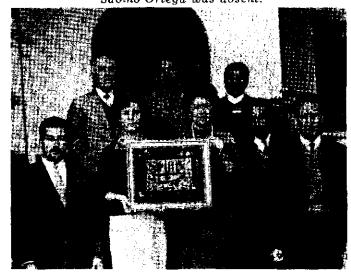
## William Sears Speaks

#### To U.S. Believers

Before returning to his post in Africa, Hand of the Cause William Sears crossed the United States to meet with the believers. In Wilmette, Los Angeles, Washington D.C., Shorewood, Saint Paul and the Bahá'í school at Davison, Mr. Sears recounted the wonderful events of the past year, especially at the World Center, and exhorted the friends to continue their teaching efforts.

Mr. Sears told of his joy at returning to Africa, the place he considers home. He read excerpts from the Guardian's writings which emphasied the bounty and responsibility of living in this age. The warmth felt by those who heard him will last long after his departure from the United States.

National Spiritual Assembly of Bolivia 1963-64. Left to right: Estanislo Alvarez, Alberto Sadias, Mrs. Angelica de Costas, Andres Jachacallo, Mrs. Yolanda de Lopez, Carmelo Jachacallo, Alberto Rocahado, Athos Costas. Sabino Ortega was absent.



# Wide Variety of Programs Proclaim World Peace Day

While "America's Role in World Peace" was the theme chosen for the fourth annual observance of World Peace Day sponsored by the American Bahá'í Community September 15, a vast range of new attention-getting subjects and means of publicity were used to attract the eyes, ears and hearts of thoughtful people and even those fearful about the mounting struggle for civil rights across the land. While all reports have not yet been received it is believed that the governors of the eighteen states who had issued World Peace Day proclamations in 1962 did so again this year, added to which were the 1963 proclamations by the governors of Arkansas, Arizona, Hawaii, Illinois and Ohio. For the first time the mayor of a city, Baltimore, Maryland, called upon the citizens of his city to observe this event.

6

In Boston, Massachusetts, Auxiliary Board member Mrs. Katherine McLaughlin shared the platform at the Bahá'i center with Richard L. Banks, vice president of the Boston branch of the National Association for the Advancement of Colored People, who spoke on the activities of that organization in trying to abolish racial prejudice.

"Do You Dare Believe in Peace?" was the challenging subject of Mrs. Margaret Jensen who spoke at the meeting in Wauwatosa, Wisconsin.

In Jackson, Michigan, the Bahá'ís telephoned the newly established local Negro newspaper having 6,500 readers, asking for publicity on the event, and when it was delivered in writing as requested, they were invited to submit a weekly column about the Faith. The Jackson assembly offered as the first article the text of the pamphlet The Oneness of Mankind which was used in full. Following its appearance in the Jackson newspaper, a paper from the neighboring city of Lansing asked for the same article and a continuing series.

In Birmingham, Alabama, the Bahá'ís were in the midst of their program when their center was rocked by the explosion of the bomb in the nearby Baptist Church that took the lives of four little Negro girls, although this fact was not known until after the conclusion of the meeting. A display of Bahá'í books with an offer of free literature was exhibited in a prominent location for some time before and after the meeting. The exhibit will be moved to other store windows from time to time.

The Sunnyvale, California, Bahá'í community published a very unusual advertisement addressed to "World Peace Enthusiasts" inviting the public to hear an address by Wayne Hoover on "The Bahá'í Plan for Peace of the World."

The Bahá'í communities surrounding the Bahá'í House of Worship observed the event by coming out in large numbers with their contacts to the public meeting in Foundation Hall addressed by William Baker. The Bahá'ís of Evanston, Glenview and Winnetka invited their contacts to join them after the meeting at an informal tea at the Winnetka home of Mr. and Mrs. Walker Jensen for further discussion.

Whittier Judicial District, California, observed World Peace Day with a barbecue supper attended by eighteen adults and eleven children. This assembly sent copies of the song "Let There Be Peace On Earth" by Sy and Jill Jackson to a meeting of the Council of Church Women and are advertising free copies. A Bahá'í pamphlet is being enclosed with each copy sent out. It should be noted that this song is not a Bahá'í publication but is being distributed through many organizations by the publisher.

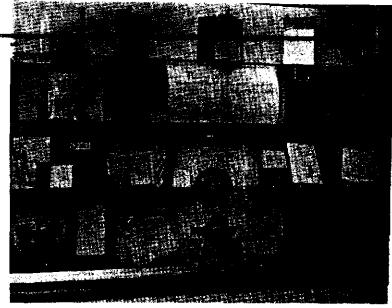
The Honolulu community arranged two events for the occasion, an afternoon meeting primarily for the youth, addressed by a youth member on the subject "Youth Looks at World Peace." The evening meeting

Left: Governor John A. Burns of Hawaii signing World Peace Day Proclamation with three of the Bahá'í community looking on. Right: Governor Burns with Bahá'í children. This picture appeared in the Honolulu Advertiser two days before World Peace Day.









Left: Birmingham, Alabama, Baha'i display in a store window. Right: World Peace Day display in Morton Grove, Illinois, library.

AKR. Wayne Hoover Ce. Ce-op Meeting Room Gremont Ave. E Hiway 9



# World Peace Enthusiasts 1-2-3 The Baha'i Plan For Peace of the World

tt: Gree admission-no collection

on "America's Role in World Peace" was addressed by guest speaker Brig. General Valentine Siefermann of the Hawaii Air National Guard and Bahá'í speaker Maurice Willows.

An official State Proclamation of World Peace Day and an excellent open letter of commendation for the Bahá'í's contribution toward world peace and brother-hood was signed by Governor John A. Burns. Articles and pictures in the local newspapers, listing in a "What to Do Today in Hawaii" column, letters to all high school newspapers, posters, film coverage on a TV newscast and mention on the news programs of ten or more radio stations added weight to the importance of the day.

The Detroit and Ann Arbor, Michigan, communities collaborated in their observance by holding a public meeting on the campus of Wayne University with 120 attending. Douglas Martin of Kitchener, Ontario, Canada, Malcolm Boyd and George Hutchinson composed the panel of speakers on the subject "Race for Peace" with considerable attention given to the matter of the equality of races.

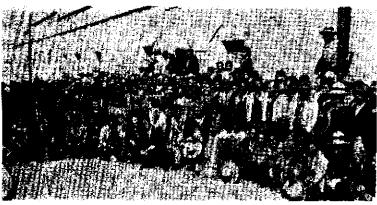
The activities in Phoenix, Arizona extended over four days. Mrs. Lisa Janti of Culver City, California was guest speaker. She spoke informally at a reception Friday night, addressed the regularly scheduled fireside on Saturday, delivered the proclamation address Sunday and spoke on two radio programs Monday. One of these programs was in Spanish.



Some of the friends and guests at a reception in Winnetka, Illinois, following a World Peace Day program in Foundation Hall.

Mayor McKeldin (left) of Baltimore, Maryland, first city Mayor in the world to designate the third Sunday in September as World Peace Day, hands the official proclamation to Dr. Eugene D. Byrd, chairman of the local assembly.







Some of the 300 believers attending the Jubilee celebration held in Oruro, Bolivia, simultaneously with the London Conference. This is the center of the Altiplano (high plateau) region.

# Youth Conference

#### Held in Hawaii

The Bahá'í Youth of Hawaii gathered in Honolulu on the week-end of August 30-September 1 for a Conference. A Friday night fireside served as a stimulating introduction to the conference, which opened officially at 9:30 the next morning with a session on Bahá'í Administration. The entire session created a broader understanding of the important role administration has in the Faith.

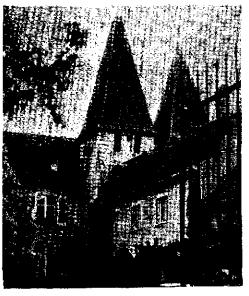
In the class that followed the students were divided into six groups. The groups rotated until each had heard and discussed a review of six Bahá'í books—a method of familiarizing them with the Bahá'í literature and impressing upon them the importance of reading and studying the Writings of our Faith.

Each day was begun with prayers, and on Sunday morning after the devotional program, the session conducted by the youth themselves, covered the topic "Chaste and Holy Life." Later other subjects such as backbiting and gossiping, general behavior at firesides and other Bahá'í events, speech, dress and protocol were discussed. "The consultation was marvelous," one youth reported, "and everyone had a much better idea of what it really means to be a Bahá'í Youth. . . . The class was concluded with a song and a prayer. The feeling that existed is hard to explain but we all felt the power of the Bahá'í Faith."

The last afternoon study and consultation consisted of presentations by adult believers on the Báb, Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

A party given in honor of all the new believers since last September, marked the closing evening of the conference. Nearly 200 friends filled the Bahá'í Center and enjoyed stories of 'Abdu'l-Bahá, heard the record of His voice and viewed the moving pictures of the Master when He visited America in 1912. The "birthday" cake was a forest of brightly colored flags bearing the names of those 164 new Bahá'ís in whose honor the party was held.

Some of those attending the Swiss Summer School held August 18-25 in the castle on the left. Morning classes were presented in both French and German and seminar type discussion groups were held in the afternoon. Hands of the Cause Dr. Adelbert Mühlschlegel and John Ferraby attended most of the sessions.





# Teaching Institute Attended by Members of Seven Indian Tribes

The American Indian Service Committee in collaboration with the local spiritual assembly of Gallup, New Mexico, served as host for a teaching institute August 30 to September 1, attended by forty-three believers, Indian and non-Indian. Seven Indian tribes were represented: the Navajo, Zuni, Hopi, Taos, Chippewa, Algonquin and Sac-Fox.

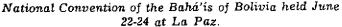
The purpose of the institute was to deepen and encourage the participants to spread the Message of Bahá'u'lláh among the Indians. The Bahá'í Story was the principal text for the conference. The principles of the Faith and its administration, the three Central Figures, Bahá'í laws and teaching responsibilities were the subjects covered.

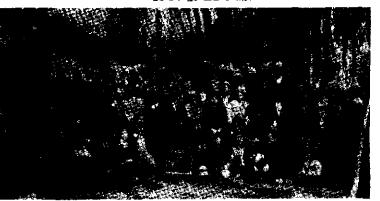
The session on the second day began with a round of prayers by the approximately thirty believers present, enabling the spirit of Bahá'u'lláh so to penetrate the heart of each one present that a warm sense of love and unity flowed through the ensuing consultation and a new surge of activity was generated. It was at this point that the purpose of the institute seemed accomplished.

Various Indian prophecies were shared. There were stories of a Messenger to come from the East bringing great unity. There was an Indian chant telling of a many pointed star. There was a song, "The Báb is my Father, Bahá'u'lláh is my Father, the Greatest Name is my Father." Bahá'u'lláh was acclaimed, "He Who makes all things beautiful." The sufferings of Bahá'u'lláh were recalled as poignant reference was made to the difficulties which the American Indians were undergoing at the very time when Bahá'u'lláh was passing through His darkest days—the "long walk" of the Navajo, the travail of the Iroquois, the Cherokee "trail of tears."

There were demonstrations of how beautifully Bahá'í principles could be presented by the use of pictorial charts by those Indians who are well grounded in their own traditions and prophecies and the spirit and teachings of Bahá'u'lláh, and who thus can immediately see and share the fulfillment of Indian prophecy in the Bahá'í Faith.

Those present had the extra bounty of attending a Bahá'í marriage ceremony on the evening of Septem-







Group of believers who attended the American Indian Institute in Gallup, New Mexico, August 30 to September 2. Seven tribes were represented.

ber 1. The marriage was preceded by Indian chanting and dances performed by a group of Indians and non-Indians. Prayers were read at the ceremony by three Indian Bahá'ís. The remainder of the evening was devoted to fellowship around a camp fire under a starlit sky.

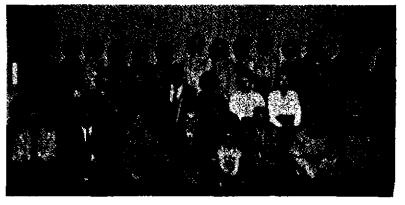
The last morning was spent in consultation and after lunch, the friends departed for their homes, filled with new spirit and a glowing sense of love and unity.

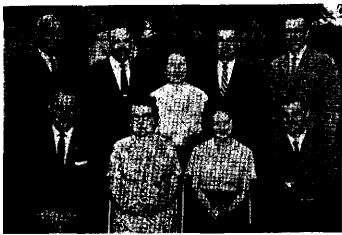
# Luxembourg Summer School Confirms Seven Believers

The Luxembourg summer school was held at Mondorf-les-Bains, August 30-September 2. Hands of the Cause Dr. Adelbert Mühlschlegel and John Ferraby were on hand to help with the program which emphasized the role of the individual now and in the future. The Mayor was among the more than eighty persons attending the public meeting.

The high point of the school was the "declaration" of six believers Sunday morning and a seventh Sunday evening.

Alaska Bahá'í Summer School held in Juneau, Alaska, August 17-21, 1963.





National Spiritual Assembly of Alaska, 1963-64. Left to right, seated: Robert Moul, Mrs. Evelyn Huffman, Mrs. Janet J. Smith, Robin Fowler. Standing: Howard Brown, Blaine Reed, Mrs. Lois Lee, John Kolstol, Donald A. Anderson.

# Kokomo Bahá'ís Initiate Interfaith Youth Conference

An interfaith youth conference took place August 24 in Kokomo, Indiana, originated by the Bahá'ís of that community. There was a panel presentation on the topic, "Are Morals Declining? If so, what do the various religions offer as answers to the problem?" Members of the interracial panel included Catholics, Protestants, Jews and Bahá'ís. Discussion followed the thirty minute panel presentation.

Since one of the contacts who initially helped to call together the youth was a newspaper woman, publicity was excellent. There were two initial publicity articles followed by a nineteen inch feature article with a photograph of the panel. A seventeen inch feature appeared two days after the conference as a follow-up article. In addition, there was a fifteen minute radio interview, which included the Bahá'í youth, over a local station.

First Spiritual Assembly of the Bahá'is of Saint Pierre, Réunion Island, April 1963. This was one of the goals of the ten year crusade.





National Spiritual Assembly of Spain, 1963-64.

# Southeastern Summer School Held at Frogmore

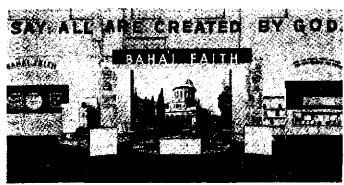
A strong spiritual impetus marked the Southeastern Bahá'í Summer School at Frogmore, South Carolina, from its beginning August 25 through the closing of a two day conference September 2. The theme of the school was the "Age of Expansion." An early class "Learning to Pray and Meditate" replaced morning devotions. The challenge of a 6:30 a.m. class was accepted with enthusiasm as the week passed. A full morning schedule made rest and relaxation possible during the hot afternoon.

There were evening programs followed by informal sessions. At the close of the summer school a cable was sent by those attending to the Universal House of Justice expressing the spirit of renewed dedication that went forth from the session.

First Spiritual Assembly of Sitka, Alaska formed Ridván 1963. Several ethnic groups are represented—North American Indian, Persian, Negro and caucasian. This was one of the Canadian goals for the ten year Crusade.



#### **BAHA'I NEWS**



Bahá'í booth at Canadian National Exhibition held in Toronto, Ontario.

# Booths at Fairs Draw Attention to Faith

Bahá'í communities have taken advantage of the fairs held in late summer to publicize the Faith. From reports received so far it appears Bahá'í booths have been well attended.

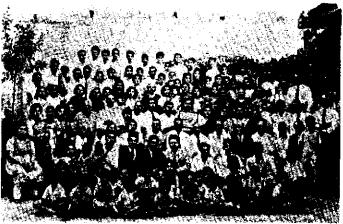
At the Santa Clara County Fair in California visitors took about 4000 pieces of literature from the booth organized by the San Jose Assembly and supported by all Bahá'ís in the area.

The Bahá'ís had a thirty foot booth and exhibition at the Canadian National Exhibition in Toronto, Ontario, Canada. The exhibition ran from August 22 to September 2.

Over 1500 pamphlets were taken by the 523 people visiting the booth at the Jackson County Fair held in Jackson, Michigan, August 4-11. Bahá'ís from Jackson, Ann Arbor, Adrian, East Lansing, Summit Township and Leoni Township manned the booth.

Third Annual Convention of the Bahá'ís of Panama held May 25-26, 1963. Some Guaymi Indians from Chirique Province are in the foreground. During the past year membership increased from 491 believers to 2282, from 11 local assemblies to 26, from 2 groups to 25 and from 3 isolated centers to 12.





Summer School held in Quetta, Pakistan June 23-29. Among the teachers were Ali Azari from Iran and Mehraban Soheili from Africa.

#### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.

Group of Blackfoot Indians at the Bahá'i Summer School in Banff, Canada, August 17, 1963.



#### International News Briefs

Following the appearance in New Zealand newspapers of resolutions by the Dominion Federation of School Committees which indicated that religion taught in State schools need not be Christian, the National Spiritual Assembly of New Zealand sent a letter to all school committees suggesting that those tenets common to all religions be emphasized in the religious curriculum.

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In Hamburg, New York four Bahá'í families along with two others were hosts to fifteen students from Tanganyika currently studying in London. One of the guests asked about the Bahá'í Faith saying that he had met an American Bahá'í attending the conference in London. He had intended to attend the public meeting during the conference but missed it. Discussion of the Faith lasted until 3:30 in the morning.

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The Prayer for All Nations was the only prayer offered at the public meeting of the Preparatory Congress for a World Constitutional Convention, which met in Denver, Colorado, September 3-9. Many people afterwards commented on the beauty of the prayer.

# Dignity of Dress Requested in Pictures of Publication

Partly because of requests that have originated at various times with the beloved Guardian and Hands of the Cause, the Editorial Committee of Baná'í News earnestly requests that dignity of dress be observed in pictures intended for publication.

Allowances must of course be made for native dress, the nature of the occasion, and so forth. The believers are, however, reminded that Bahá'í News (and such other publications as The Bahá'í World) are organs and archives of the Faith, and as such the photographs reproduced in them should possess a dignity consonant with the situations pictured.

For instance, it is suggested that when a national or local assembly poses for an official photograph, all male members should, if at all possible, wear a coat and tie. Women in such pictures—and in all pictures—should be shown suitably dressed and, particularly if seated, in positions bespeaking propriety and dignity.

## Baha'i Publishing Trust

Bahá'í Calendar, 1964. The illustration on the new calendar is a photograph of the ancient sea wall at 'Akká not far from the Most Great Prison, with the outline of the Carmel mountain range rising across the Bay of 'Akká. The calendar depicts all Feasts and Holy Days in separate colors. Days on which work should be suspended and directives from Shoghi Effendi on various observances appear on the back. Size 8½ x 11½.

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NOTE: Standing orders within the U.S. will not be sent on above item.

## Calendar of Events

#### **FEASTS**

November 4—Qudrat (Power) November 23—Qawl (Speech)

#### HOLY DAYS

November 12—Birth of Bahá'u'lláh November 26—Day of the Covenant November 28—Ascension of 'Abdu'l-Bahá (1:00 a.m.)

#### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS November 22 24

U.S. STATE CONVENTIONS

December 1

# Baha'i House of Worship

#### Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

#### Public Meeting

Sunday, November 17 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

Bahá'í News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office. 112 Linden Avenue. Wilmette, Illinois, U.S.A.

# ANNOUNCEMENT FROM UNIVERSAL HOUSE OF JUSTICE

"After prayerful and careful study of the Holy Texts bearing upon the question of the appointment of the successor to Shoghi Effendi as Guardian of the Cause of God, and after prolonged consultation which included consideration of the views of the Hands of the Cause of God residing in the Holy Land, the Universal House of Justice finds that there is no way to appoint or legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi."

Haifa, Israel, October 6, 1963

Universal House of Justice

DECEMBER 1963

# UNIVERSAL HOUSE OF JUSTICE PROCLAIMS SECOND WORLD-ENCIRCLING ENTERPRISE

BAHA'Í WORLD CENTER Haifa, Israel

October, 1963

To the Followers of Bahá'u'lláh throughout the World.

Fellow believers in the Cause of God,

Six years ago when nearing the midway point of the Ten Year Crusade, the Baha'i World found itself abruptly deprived of the guiding hand of its beloved Guardian. The anguish which then seized our hearts, far from paralyzing the progress of the Cause, stiffened our resolve and fired our zeal to complete the tasks which God, through His Chosen Branch, had laid upon us. The august institution of the Hands of the Cause of God which he had, but recently, in compliance with the instruction of the Master's Will, raised up, kept the people of this Cause faithfully to the path which had been shown to us by the pen of divine guidance, and brought us not only to the triumphal conclusion of that Crusade but to the culminating point of the construction of the framework of Bahá'u'lláh's World Order.

In March 1930 Shoghi Effendi wrote that Bahá'u'lláh and 'Abdu'l-Bahá had "in unequivocal and emphatic language, appointed those twin institutions of the House

of Justice and of the Guardianship as Their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and consummate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world." After long and prayerful consultation, the House of Justice, as the friends have already been informed, found that there is no way in which it can legislate for a second Guardian to succeed Shoghi Effendi. The Universal House of Justice has therefore begun, in humble obedience to the Will of God, and strengthened by daily prayer in the Holy Shrines, to undertake the heavy tasks laid upon it. In the words of our beloved Guardian it "will guide, organize and unify the affairs of the Movement throughout the world" and "will have to consider afresh the whole situation, and lay down the principle which shall direct, so long as it deems advisable, the affairs of the Cause."

#### Covenant of Bahá'u'lláh

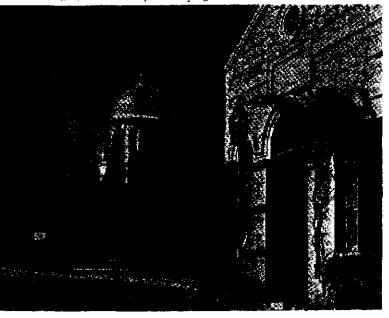
The Covenant of Bahá'u'lláh is unbroken, its allencompassing power inviolate. The two unique features, which distinguish it from all religious covenants of

the past are unchanged and operative. The revealed Word, in its original purity, amplified by the divinely guided interpretations of 'Abdu'l-Bahá and Shoghi Effendi, remains immutable, unadulterated by any man-made creeds or dogmas, unwarrantable inferences or unauthorized interpretations. The channel of divine guidance, providing flexibility in all the affairs of mankind, remains open through that Institution which was founded by Bahá'u'lláh and endowed by Him with supreme authority and unfailing guidance, and of which the Master wrote: "Unto this body all things must be referred." How clearly we can see the truth of Bahá'u'llah's assertion: "The Hand of Omnipotence hath established His Revelation upon an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure."

#### Responsibility of the Institutions

As the significance of the Cause of God continues in the years ahead to become more clearly apparent to the eyes of men, a great responsibility to watch over its security rests upon all of its institutions. The Institution of the Hands of the Cause of God, charged in the sacred Texts with the specific duties of protecting and propagating the Faith, has a particularly vital responsibility to discharge. In their capacity as protectors of the Faith, the Hands will continue to take action to expel Covenant-breakers and to reinstate those who sincerely repent, subject in each instance to the approval of the Universal House of Justice. Exercising their function of propagating the Faith, the Hands of the Cause will inspire, advise and assist the National Spiritual Assemblies in the work as they did in the time of our beloved Shoghi Effendi, assisted by the members of their Auxiliary Boards who will

To the right of the gate leading to the Shrine of the Bab is the doorway of the Pilgrim House. This building, formerly known as the Eastern Pilgrim House, now will be home for all pilgrims to the World Center.



continue to fulfill those functions outlined for them by him.

We stand now upon the threshold of the second epoch of 'Abdu'l-Baha's Divine Plan, with the outposts of the Cause established in the remotest corners of the earth, and having already witnessed the beginnings of that entry into the faith by troops promised by the Master Himself. The foundation of the Kingdom has been securely laid, the framework has been raised. The friends must now consolidate these achievements, safeguard their institutions and gather the peoples and kindreds of the world into the Ark which the Hand of God has built.

#### Second World-encircling Enterprise

Next Ridván will be launched the second of those world-encircling enterprises destined in the course of time to carry the Word of God to every human soul. The Standard Bearers of this Nine-Year Plan are the Hands of the Cause of God. The responsibility for directing the work will rest upon the shoulders of the National Spiritual Assemblies, the generals of the Army of Light, under the guidance of the Universal House of Justice.

As the first step inaugurating this great undertaking we rejoice to announce the formation next Ridván of nineteen National Spiritual Assemblies, resulting in the dissolution of six of the existing Regional National Spiritual Assemblies, and bringing the total number of these pillars of the Universal House of Justice to sixty-nine. The National and Regional National Assemblies now to be formed are:

- 1. The National Spiritual Assembly of the Bahá'ís of North West Africa, with its seat in Tunis, comprising Tunisia, Algeria, Morocco, Spanish Sahara, Rio de Oro, Mauritania, the Canary Is., and Madeira.
- The National Spiritual Assembly of the Bahá'ís
  of West Africa, with its seat in Monrovia, comprising Liberia, Sénégal, Gambia, Portuguese
  Guinea, Guinée, Sierra Leone, Mali, Upper Volta,
  Ivory Coast and Cape Verde Is.
- The National Spiritual Assembly of the Bahá'is
  of West Central Africa, with its seat in Victoria,
  comprising Cameroon, Spanish Guinea, St. Thomas I., Fernando Po I., Corisco I., Nigeria, Niger,
  Dahomey, Togo, and Ghana.
- 4. The National Spiritual Assembly of the Bahá'is of Uganda and Central Africa, with its seat in Kampala, comprising Uganda, Rwanda, Burundi, the Republic of the Congo (Ex-Belgian), the Congo Republic (Ex-French), Central African Republic, Gabon and Chad.
- 5. The National Spiritual Assembly of the Bahá'is of Kenya, with its seat in Nairobi.
- The National Spiritual Assembly of the Bahá'ís of Tanganyika and Zanzibar, with its seat in Dar-es-Salaam, comprising Tanganyika, Zanzibar, Mafia I., and Pemba I.
- 7. The National Spiritual Assembly of the Bahá'ís of South Central Africa, with its seat in Salisbury, comprising Nyasaland, Northern Rhodesia, Southern Rhodesia and Bechuanaland,
- 8. The National Spiritual Assembly of the Bahá'is of South and West Africa, with its seat in Johan-

nesburg, comprising Angola, South-West Africa, South Africa, Zululand, Swaziland, Basutoland, Mozambique and St. Helena.

9. The National Spiritual Assembly of the Bahá'ís of the Indian Ocean, with its seat in Port Louis, comprising Mauritius, the Malagasy Republic, Réunion I., Seychelles Is., Comoro Is., and the Chagos Archipelago.

10. The National Spiritual Assembly of the Bahá'ís of the Hawaiian Islands, with its seat in Honolulu.

11. The National Spiritual Assembly of the Baha'is of the South Pacific Ocean, with its seat in Suva, comprising the Gilbert and Effice Is., Nauru I., Fiji, Samoa Is., Tonga Is., and Cook Is.

12. The National Spiritual Assembly of the Bahá'ís of the South West Pacific Ocean, with its seat in Honiara, comprising the Solomon Is., New Hebrides Is., New Caledonia and Loyalty Is.

13. The National Spiritual Assembly of the Bahá'ís of North East Asia, with its seat in Tokyo, comprising Japan, Formosa, Hong Kong and Macau.

14. The National Spiritual Assembly of the Bahá'ís

of Korea, with its seat in Seoul.

- 15. The National Spiritual Assembly of the Bahá'ís of Malaysia, with its seat in Kuala Lumpur, comprising Malaya, Singapore, Brunei, Sabah and Sarawak.
- 16. The National Spiritual Assembly of the Bahá'is of Indonesia, with its seat in Djakarta, comprising Indonesia, the Mentawai Is., Portuguese Timor and West Irian.
- 17. The National Spiritual Assembly of the Bahá'ís of Viet Nam, with its seat in Saigon, and having jurisdiction over the Bahá'ís of Cambodia.
- 18. The National Spiritual Assembly of the Bahá'ís of Thailand, with its seat in Bangkok, and having jurisdiction over the Bahá'ís of Laos.
- 19. The National Spiritual Assembly of the Bahá'ís of the Philippines, with its seat in Manila.

The detailed goals of the Plan, which will include sixty-nine national plans, have yet to be announced, but they must be such as to develop still further the World Center of the Faith and the work of its institutions; to consolidate those territories which have already been opened to the Faith; to bring God's healing Message to many more of the peoples and territories of the world including all the unopened territories of the Ten Year Crusade and all the remaining independent states of the planet; and to achieve world-wide proclamation of the Faith to mark the Centenary of Bahá'u'lláh's Proclamation to the kings and rulers in 1867-1868.

In the spring of 1968 the next election for the Universal House of Justice will take place.

#### Third Epoch of Formative Age

Beloved friends, the Cause of God, guarded and nurtured since its inception by God's Messengers, by the Center of His Covenant and by His Sign on earth, now enters a new epoch, the third of the Formative Age. It must now grow rapidly in size, increase its spiritual cohesion and executive ability, develop its institutions and extend its influence into all strata of society. We, its members, must, by constant study of the life-giving Word, and by dedicated service, deepen

in spiritual understanding and show to the world a mature, responsible, fundamentally assured and happy way of life, far removed from the passions, prejudices and distractions of present day society. Relying upon God alone, we can promote His Cause and establish His Kingdom on earth. Only thus can we prove our love for Those Who brought this new day into being. Only thus can we prove the truth of Their Divine Mission and demonstrate how valid was Their Sacrifice.

THE UNIVERSAL HOUSE OF JUSTICE

#### International News Briefs

The National Spiritual Assembly of Australia recently sent ten thousand pamphlets to the clergy throughout the country. As a result, the Reverend Dr. Hunt of Wesley Methodist College published a fifteen page booklet entitled, Who are the Bahá'ís? The booklet was reviewed in the S.A. Methodist and a number of quotations were used from world authorities praising the Faith. An excerpt from the review states, "Well may the question be asked, 'Who are they?' for to most of us they are almost total strangers. Then why the need of the above booklet? The answer is found in the attraction it has for many people today on account of its seeming to be 'intelligent, rational and free from dogmatism and intolerance.'

The National Spiritual Assembly accordingly decided to send further information to the clergy. Plans were set up for the South Australia communities to send to all the Methodist ministers throughout the province Arthur Dahl's booklet: Bahá'í: World Faith for Modern Man, accompanied by a letter from the National Spiritual Assembly referring to Dr. Hunt's booklet. In addition, the National Spiritual Assembly plans to take advantage of the interest stirred up by arranging an advertisement urging investigation of the Faith.

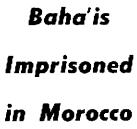
The marriage of Miss Marie Martin and Mr. Michael Ward of Aukland, New Zealand, which took place on August 24, 1963, was of special interest for several reasons. It was the first officially recognized Bahá'í marriage in which both parties were Bahá'ís. In addition, it was the first Bahá'í marriage of a Maori and a European. The wedding guests were both Maoris and Europeans.

# Nashville Bahá'is Hold Proclamation Meetings

The Bahá'ís of Nashville, Tennessee sponsored a series of three public meetings featuring Winston G. Evans, noted Bahá'í speaker, author and lecturer. There was extensive publicity consisting of television announcements, posters, newspaper advertisements and cards sent to teachers, ministers, doctors and various social organizations. The publicity attracted people from Scarrit College, Vanderbilt University, Fisk University, A and I State University and the citizens of Nashville proper. Approximately sixty non-Bahá'ís attended the evening meetings.

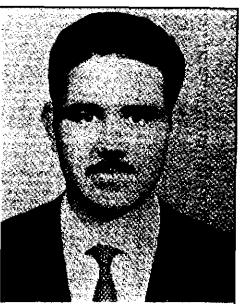


Kebdani Mohammed Mohammed Ali, sentenced to death.

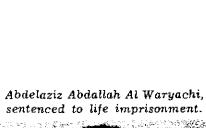




Maanan Mohammed Mohammed, originally imprisoned in Tangier. Provisionally released pending trial.



Bou Araja Maanan Mohammed, sentenced to death.





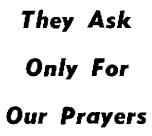
Jabbari Mohammed Hassan,





Fouad Mohammed Jaouad Tahhan, sentenced to death.

Abdessalam Hadj Salem

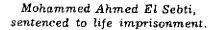




Abdessalam Miloud El Choukri, ten years, suspended sentence. He is still free as of this date.

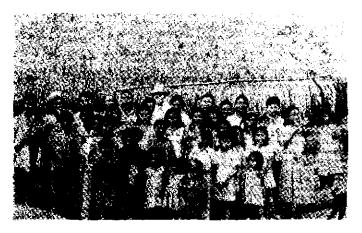


Mohammed Mohammed Said El Bekkali E! Amrani, sentenced to life imprisonment.













# VENEZUELA ACCELERATES INDIAN AND CAMPESINO TEACHING PROGRAMS

During the month of August an effort to increase the teaching work among the Indians of Venezuela brought very encouraging results. Mr. Donald Witzel, Auxiliary Board Member from Panama, had been sent by the Hands of the Western Hemisphere to assist in the search for the most promising mass conversion areas. Mr. Witzel, together with several Bahá'ís from Venezuela, visited a number of places in the difficult interior regions of the country. They were greatly aided by a small four-wheel drive truck recently purchased by one of the pioneers in Venezuela to be used specifically in the Indian teaching campaign.

Traveling hundreds of miles, driving when possible, but frequently on foot or on horseback, the Baha'i teachers crossed plains and semi-desert regions. forded rivers and streams, and climbed mountains, in an effort to reach the most remote regions, which have not been touched by modern civilization, and where the people are much more receptive to the Message of Bahá'u'lláh. Using photographs, drawings, and songs, as well as simple explanations of the Bahá'i teachings, they visited the regions where Bahá'í communities were already established, held two week-end schools in these regions, and also opened new areas to the Faith. Their efforts were richly rewarded. During one month 154 new Indian believers entered the Faith. and many more would have entered had there been time to reach the villages. Six Indian tribes are now represented in the Faith in Venezuela. The potential among the Indians of this country is very great, and arrangements are now being made in order that one or two pioneers can spend full time teaching in the Indian regions.

It is hoped that schools of one or two week duration can soon be organized in order to prepare Indians as teachers who will take the Message of Bahá'u'lláh to other villages much further in the interior.

Another area where it is hoped to obtain mass conversion in this country is among the peasant farmers or campesinos, and extension teaching programs have already been started in this field by two local Bahá'í communities. Bahá'is from these cities travel on weekends to villages in the country where informal meetings are held among the campesinos. The first fruits of this work have resulted in the villages of Camburito where there are eight new believers and of Santa Efigenia where a community of twenty-two Bahá'ís has been established, and where the believers have expressed their desire to take the Faith into other villages.









#### **PHOTOS**

Top to bottom, opposite page: Newly formed indigenous Bahá'í community of San Antonio, near the Orinoco River.

Extension teaching trip to Camburito by some of the National Teaching Committee and two neighboring communities.

Motilón-Yukpa Bahá'ís in Camarachón with pioneer Donald Witzel.

Motilón-Yukpa Bahá'is of Novito.

Left: Some of the recently enrolled Indian believers of Montañito.

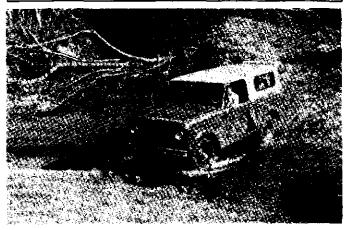
First Bahá'is enrolled in the Guajiro Indian Village of Los Mochos with pioneer Peter McLaren.

Newly enrolled Bahá'is of the Motilón-Yukpa village of Caraguita.

Weekend school at Indian village of Mayagua.

Below: One mode of transportation used by pioneers to visit remote villages.

Members of the newly formed Bahá'í community in Sta. Efigenia shown with visiting Bahá'í teachers from Maracay and Valencia.





### Integration — Baha'i Principles in Action

Until Ridván 1963 the city of Elmhurst, Illinois, had no Negro residents and the citizens in general did not want any. But through the firm stand of the local Bahá'ís and the proper functioning of the Spiritual Assembly the prejudiced atmosphere has changed to one of understanding and respect for the principles to which the Bahá'ís are dedicated. Briefly, the chronology of events is as follows:

Just prior to Ridván the existence of the Elmhurst Assembly was in jeopardy because its community membership had fallen to seven. As a result of the efforts of the National Teaching Committee three settlers were found, Mr. and Mrs. Robert L. Desatnick (Caucasians) and Samuel C. Jackson (Negro).

Realizing that there might be violent opposition to Mr. Jackson's moving into an all-white neighborhood, a member of the Local Spiritual Assembly was delegated to interview the city's Mayor who gave consent to the "move-in" on the grounds that it was a religiously motivated plan. He made it clear that integration on any other basis would be difficult and would have to be effected without the benefit of his office.

When the Desatnick family moved into their house in which they offered to provide living quarters for Mr. Jackson, Mrs. Desatnick made early contact with a neighbor, mentioning the impending arrival of Mr. Jackson. The neighbor was greatly upset and telephoned the Mayor.

The following afternoon the Mayor paid a visit to the Desatnick home, in response to the neighbor's call, and in the discussion with these Bahá'ís he became cognizant of the relationship between the earlier interview in his office and the Desatnick-Jackson "move in." He spoke of the implications of such a move and upon being assured that the Bahá'is were fully aware of possible negative reactions, the Mayor requested a letter stating full details, to be used as a protection against malicious gossip. He further suggested that Mr. Jackson postpone arrival for one week in order to allow time for him (the Mayor) to contact local ministers and other influential sympathizers. He also indicated that measures of protection would be taken by his office, such as hourly squad car surveillance and the taking of aerial residential area photographs.

As requested the Local Spiritual Assembly prepared a letter to the Mayor, stating clearly that as an administrative institution of the Bahá'í Faith, incorporated as far back as 1944, the sole purpose of inviting Mr. and Mrs. Desatnick and Mr. Jackson to come to Elmhurst was to preserve the Assembly's corporate status. The educational, business and professional backgrounds of Mr. Desatnick and Mr. Jackson were described and references were made to their teaching and other Bahá'í services, as well as Mr. Jackson's attendance at the Bahá'í World Congress. Their letter concluded with the statement:

"Mr. Jackson and Mr. and Mrs. Desatnick did not come to Elmhurst as Negro and Caucasians but as Bahá'ís, and as such, accept as binding upon their own individual and inner lives the following words." The "words" were those by 'Abdu'l-Bahá quoted in Bahá'í Administration, pages 9-10, calling for rectitude of conduct, love, kindliness, good will and friendliness, and the banishment of ignorance, enmity, hate and rancor.

The following Sunday the Mayor personally picked up the letter at the Desatnick home and asked permission to distribute it to all homes within a surrounding two block area. Four days later a four-page letter signed by the Mayor was received by some two hundred citizens of Elmhurst. It quoted the Assembly's letter in full, warned that rumors and any untoward actions against the Bahá'ís would create potential danger to all homes in the area, and stated that it was the Mayor's intention to execute the responsibilities of his office in maintaining the public, health, welfare and safety of all citizens of Elmhurst.

The immediate reaction was heartwarming and far surpassed the fondest hopes of the Bahá'í community. Ministers, the president of the local college, and other influential citizens began to call personally as well as by telephone to offer good wishes and willingness to be of assistance.

An invitation was extended to Mrs. Desatnick to attend the local League of Women Voters' book review at which time she was introduced individually to all forty-three women present, many of whom expressed awareness and approval of the action of the Bahá'is.

The Mayor made successive personal visits to the Desatnick home to ascertain conditions and finally met Mr. Jackson personally about two weeks after the distribution of the letter. On this same night a group of Elmhurst residents formed a long-considered Human Rights Commission, which the Mayor attended.

Included among the personal visitors to the Desatnick home was a Catholic priest from a nearby community. Upon learning that Mr. Jackson was not at home, he and a friend who accompanied him accepted the Desatnick's invitation to remain and see slides of the London Congress being shown by visiting Bahá'is.

Mr. Jackson was soon invited to give a book review for the League of Women Voters, during which brief mention was made of the Faith. The meeting was publicized in the local newspaper.

The next important step was a Bahá'í community reception for all who had expressed interest and good wishes. About fifty persons attended, including the Mayor, the aforementioned priest, and many others of prominence and influence in the city. Friendliness and warmth characterized the occasion.

This was followed by an invitation to Mr. Jackson and other members of the Bahá'í community to attend a monthly forum sponsored by the Catholics and Anglicans. Five Bahá'ís, including Mr. Jackson, attended the first meeting, answering for more than an hour direct questions about the Bahá'í Faith.

#### BAHA'I NEWS

This was followed by an invitation to an open house in the parish of the interested Catholic priest at which the Bahá'is who were able to attend met many foreign students and people of various races and faiths, some of whom had just returned from the "March on Washington." A number of excellent contacts were made for the Faith.

From the very beginning of this courageous, dedicated action of the Elmhurst Bahá'ís there has been excellent local newspaper coverage of Bahá'í events and the total teaching opportunities and activities have reached a point never equalled in the history of the community's existence. The residents are beginning to understand the admonition of 'Abdu'l-Bahá that "so intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly...."

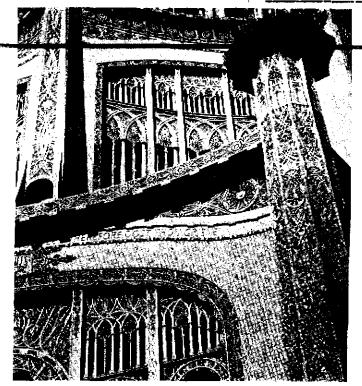
#### Nearly 200 Attend Bahá'í Prayer Powwow

The Rogers, Arkansas Assembly sponsored a Baha'i Prayer Powwow on September 21 and 22 at Boat Basin Park on Lake Eucha near Jay, Oklahoma. Baha'is and guests from a seven state area attended.

The Powwow opened with the chanting and reading of prayers in Persian and English followed by an address by Hand of the Cause Zikru'llah Khadem. A Cherokee family consisting of three brothers, their seventy-six year old father and his wife, sang religious songs in their native tongue. Following a potluck supper greetings to the Powwow were read. These included a message from the Universal House of Justice and a loving greeting from the Hands of the Cause in the Holy Land. The National Spiritual Assembly and the American Indian Service Committee also extended their loving best wishes and Governor Henry Bellmon of Oklahoma sent a letter. After evening devotions, which included chanting by Mr. Khadem, the Indian guests played their violins and guitars and the rest of the friends danced. Of the 192 attending, 137 were Indians.

National Spiritual Assembly of the Bahá'ís of North East Asia elected Ridván 1963. Left to right: Eugene Schreiber, Hiroyasu Takano (vice-chairman), Rouhollah Momtazi (recording secretary), Dr. Ikuo Mizuno, Mrs. Barbara Sims (corresponding secretary), Dr. Yasuyuki Hosoda, Dr. David Earl (chairman), Ataullah Moghbel (treasurer). Insert: Masazo Odani.





Close-up view of Wilmette Temple showing fine detail of the ornamentation.

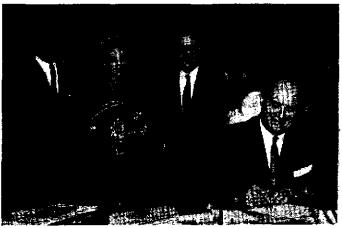
### Wilmette Temple

#### Popular Attraction

The Baha'i Temple in Wilmette is a very popular tourist attraction, especially in the summer months. This year between the months of June and August there were 48,946 visitors. Among the special visitors were many Baha'is from other countries returning from the World Congress via the United States especially to see the Temple. These included representatives of several Latin American countries, Australia, New Zealand, the Solomon Islands, New Guinea, Saipan, Fiji Islands, Tonga Islands and Alaska. Many of these were National Spiritual Assembly members. There were also visiting Baha'is from Switzerland, Germany and Iran who were in the United States on business and on vacation.

There was the usual quota of visiting VIPs including Mr. William Jones the Liberian Consul in Chicago, Dr. Takeshi Shiki, deputy chief of the research department of Tokyo's leading construction firm, the Archbishop of Iran, the Director of the News Service of Vietnam and Mr. Nitish Laharry of Calcutta, past president of Rotary International, and his two daughters.

There were visitors from every state in the union and from eighty countries, nine of which were African. The other countries were European, Middle Eastern, Latin American, Asiatic and three "Iron Curtain" countries. This comprises an excellent representation of the world. There were, in addition, many groups who toured the Temple including the Photographic Society of America, the American Law Students Association, the Foreign Nurses Association, Comparative Religion classes from seven colleges, the League of Women Voters and the Shriners. And of course there were all the regular groups which include the Girl and Boy Scouts, Church groups, Women's Clubs and schools. The Temple has indeed become a center of attraction for all of the peoples of the world.





Two of the many governors who signed World Peace Day proclamations this year. LEFT: Governor Albert Rosellini of Washington signs the statement while members of four races observe. RIGHT: Governor John Anderson, Jr. signs the proclamation for members of the Topeka, Kansas Assembly.



"America's Role in World Peace" was the subject of a panel discussion on WFRV-TV, Green Bay, Wisconsin. The weekly program "Topic" was devoted to the Bahá'í proclamation event.

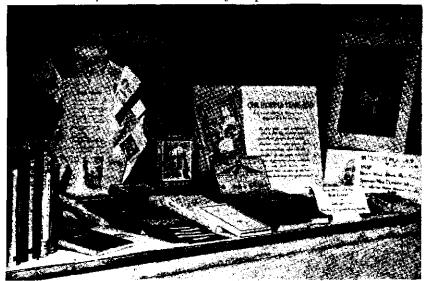
### **More Observances**

of

### World Peace Day

Displays were used effectively to call public attention to the significance of the day. Left: Exhibit placed in the Washoe County Library by the Reno, Nevada Assembly. RIGHT: Bahá'ís from the area surrounding Washington, Illinois placed this exhibit in the window of the Tazewell County Reporter.







The Spiritual Assembly of Cologne, Germany was legally registered on May 6, 1963. The Assembly was formed in 1959.

#### The Child's Way Offers

#### Teaching Guidance

Do you think of children as people? Can one philosophy of teaching serve both children and adults?

Do you feel uncertain about the way a child looks at things, about his needs and interests?

Has it suddenly become your responsibility to answer such questions?

Would you like to know how others in the Bahá'í world community are facing this challenge? Have you thought that The Child's Way was for children?

Did you realize that this magazine is essentially a guide for parents and teachers? Once again, is a child's way so different from your own?

Do you need assistance in teaching about Bahá'u'lláh?

Teachers and parents are urged to take advantage of the guidance and techniques for teaching offered in the publication The Child's Way. Although the editors are appointed by the National Spiritual Assembly, the magazine receives no budget and is expected to be self-supporting. Until this year when there was no National Convention due to the London Congress, the magazine has supported itself through subscriptions. However, this year it did not have the attention normally received at Conventions, hence orders have been slow coming in and some have not been renewed and it has become necessary to borrow from our already struggling National Fund in order to continue operations.

This magazine, an eight-pager, goes out to the world membership. It is potentially a communication link between the friends all over the world. Teaching techniques are as varied as the people, so the ideas and achievements can bring to you a lively and highly creative perspective on ways to bring the Teachings of the Faith to people of all ages. Although the accent is upon assistance to teachers and parents, there are some materials directed specifically to the young peo-

ple — stories, study guides, poems, songs, etc. This magazine is not to be given a child, but it is to be studied by the adult subscriber and used in the teaching of young people.

It is our hope that librarians of local assemblies and groups will obtain copies to acquaint their membership with the publication, and that *The Child's Way* will be given the help necessary to become self-supporting once again and cease to be a drain on the National Fund.

Issues from past years are available at a very low price — 50c a set of six, ordered by Bahá'í year (\$1.00 outside USA). Current issues (Year 120) cost \$2.00 (\$2.50 outside USA). Remember to order from The Child's Way, Box 245, Wilmette, Illinois, 60091.

#### Memorial Rites for First American Bahá'í Conducted

The Bahá'is of Inglewood, California sponsored the 51st Annual Thornton Chase Memorial Service on Sunday afternoon, September 29. About seventy adults and fifteen children from twenty-seven neighboring communities and groups attended. After the prayers and readings the friends met at the home of one of the believers for refreshments.

Thornton Chase was the first American Bahá'í. Annual memorial services have been held for him since the time 'Abdu'l-Bahá visited his grave while he was on a teaching tour of America in 1912. At the time 'Abdu'l-Bahá said, "On that occasion, mention the services he has rendered, read passages from his words, and explain the history of his life This is my wish." Thornton Chase wrote the book, The Bahá'í Revelation.

#### BAHA'I IN THE NEWS

The September 14, 1963 issue of Revista do Globe, published in Porto Alegre, Rio Grande do Sul, Brazil, had an excellent five page spread on the Faith. There

First Spiritual Assembly of Savannah, Georgia, formed Ridván 1963. Left to right, seated: Mrs. Laura Wilson, Mrs. Eloise Sanders, Mrs. Gertrude Pleasant (corresponding secretary), Henry Ginn (chairman), Mrs. Edna Campbell. Standing: Richard Morgan (recording secretary), Albert Pleasant (vice-chairman), William Pleasant (treasurer), James McCall.





The Spiritual Assembly of Sioux Falls, South Dakota, incorporated July 11, 1963.

were eight photographs taken-by Anthony Worley, National Spiritual Assembly member of Brazil. The text was written by Rangvald Taetz, also a National Spiritual Assembly member. The article speaks of the unity, harmony and love which were so beautifully demonstrated by the Congress participants. It describes the successful completion of the Guardian's Ten Year Crusade and gives statistics which show how much greater was the success than even the Guardian had planned. It describes the moment when the Universal House of Justice was presented to the Congress and the happiness this occasioned. It speaks also of the moving presentation of the wife and children of the Moroccan condemned to death for practising his Faith. Finally, it gives an excellent summary of the beliefs and objectives of the Bahá'í Faith.

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The October issue of Africa Report, a non-partisan journal of African affairs, carried a two page article entitled: "The Bahá'í Faith in Africa." The article briefly mentions some of the history of the Faith and its main principles. It states that the Bahá'í Faith, "is not a spur of another faith but a century-old religion with its own voluminous scriptures and laws, its own calendar, its own holy days and independent institutions." The rest of the article deals specifically with the role of the Faith in Africa today. It also mentions Africa's important role in the world affairs of the Faith and cites its active participation in the 1963 Bahá'í World Congress in London as an example.

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A University of Illinois religious directory called: "Religion at Illinois" included a listing for the Bahá'í Faith this fall for the first time. The listing includes the address and phone number of the Bahá'í Center, the names of the staff and the times of the Sunday service and the Friday evening fireside.

#### **Baha'i Publishing Trust**

#### Revised Formats in Two Pamphlets

The Meaning of Worship. By Horace Holley. One of the most brilliantly written articles available in pamphlet form, explaining the true meaning of worship and the purpose of a Bahá'í House of Worship. Cover design shows a drawing of the Temple in Wilmette illuminated against a midnight blue sky, with photo illustrations of all four Bahá'í Temples inside. This Frenchfold, in the "slimline" size (8½ x 3%) is more convenient for mailing purposes and the price has been cut in half.

0 copies	\$1.00
.00 copies	\$4.00

One World One Family. This is a slightly revised edition of the statement by the National Assembly on The Oneness of Mankind, with a new title that has more appeal to the general public, printed in a bright green on white stock. Prices remain the same. This selfmailer should be especially useful as a mailing piece at the present time.

25	copies .	 \$ .75
100	copies	 \$ 2.50
500	copies	 \$10.00

#### Calendar of Events

#### **FEASTS**

December 12 — Masá'il (Questions) December 31 — Sharaf (Honor)

U.S. STATE CONVENTIONS
December 1

U.N. HUMAN RIGHTS DAY
December 10

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
December 29 — January 1

## Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only) Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, December 15 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

Bahá'i News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office. 112 Linden Avenue. Wilmette, Illinois, U.S.A.



# AHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA'IS OF THE UNITED STATES.

FOR CIRCULATION AMONG BAHA'IS ONLY

No. 394

BAHA'I YEAR 120

**JANUARY 1964** 



# World Religion Day

Consort with the followers of all religions in a spirit of friendliness and fellowship. Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished.

Bahá'u'lláh (Gleanings p. 95)

O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne.

Bahá'u'lláh (Gleanings p. 217)

LEFT: Wilmette Temple

## Hands Announce New Board Member

The Hands of the Faith in the Western Hemisphere announced on November 4, the appointment of Mrs. Ruth Pringle to the Auxiliary Board for Teaching. Mrs. Pringle, who resides in Panama, will replace Esteban Canales who resigned from the board in October.

# Conferences on Race Spur Action

An estimated 1900 believers attended conferences sponsored by the National Spiritual Assembly of the United States in thirty-six cities on Saturday and Sunday, October 26 and 27, 1963, for consultation on the teaching opportunities inherent in the growing concern over the civil rights issue challenging the conscience of every American citizen on the centenary of the Emancipation Proclamation. The leaders were Auxiliary Board Members, members of the National Assembly and well experienced teachers.

An open letter sent in September to every American Bahá'í entitled "The Most Challenging Issue" was the main theme for the consultation. This communication stressed the fact that the only solution to the problems of society and of the individual today is the establishment of the World Order of Bahá'u'lláh. Each conference leader reviewed the most important points and then called for general consultation on the individual and collective responsibilities and opportunities of Bahá'ís, both to proclaim and to demonstrate as never before the teachings and principles of the Faith on the Oneness of Mankind.

How to attract more American Negroes to the Faith, teaching among the American Indians, both on and off the reservations, and reaching other minority groups received much attention as did the special proclamation and teaching opportunities offered by the annual observance of the Birthday of Bahá'u'lláh, Human Rights Day, and World Religion Day, events scheduled for the next three months.

Because the believers had read and studied the National Assembly's communication before the conferences, and the local assemblies had been requested to consult on it and to come to the gathering prepared to report a plan of action, the consultation was lively and productive in suggesting ways and means for meeting this "most challenging issue" both on the local and national level. There was widespread agreement that the first and most fundamental obligation resting on every Bahá'í is to rid his own heart and mind of every residue of prejudice and to pray for courage and guidance to live the Bahá'í life regardless of possible disturbance or fear of criticism and opposition of friends, neighbors and associates.

A diversified range of activities demonstrating the Oneness of Mankind was recommended and it was generally agreed that representatives of minority groups respond more readily to informal social gather-

ings and programs than to public meetings and conferences confined to the mere discussion of the principles of the Faith.

Interracial teas, suppers, choral, instrumental and play-reading groups; recreational activities, integrated attendance at concerts and lectures, and dining in restaurants were reported by many as having been very effective in winning warm friendships and attracting new contacts for the Faith in a great many communities.

While it was agreed that the natural life of the Baha'i community is far more important than the support of collective human rights efforts organized by others, it was felt that participation in the latter can do much to help change the social atmosphere locally and nationally, therefore much consideration was given to the value of such matters as sending letters expressing the Bahá'í point of view to congressmen, senators, individuals and organizations supporting civil rights legislation and movements; signing petitions for freedom of residence, fair employment practices, and for other matters consistent with the Bahá'i position on the dignity and equality of all human beings. Sending expressions of commendation and support to groups, individuals and businesses that have taken steps in the direction of desegregation was suggested as an excellent means for achieving recognition of the Bahá'í position in this issue so controversial in many sections of the country.

Involving children from minority groups in Bahá'í children's activities, as well as on special occasions such as the Intercalary Days and Race Amity Day; planning programs in community centers; teas for parents and teachers to define Bahá'í attitudes toward education; progressive dinners or firesides to create interracial and international "flavor" for the Faith: sharing news and information among communities on activities of non-Bahá'í groups such as the National Association for the Advancement of Colored People; workshops on "the racial myth"; complete unity and love within the Bahá'í community; joyous observance of the Bahá'i Holy Days; encouragement to and cooperation with youth in their efforts to demonstrate freedom from prejudice - these and a hundred other excellent suggestions came from all thirty-six conferences as one and all recognized as never before the "urgency and importance" of the "paramount issue" facing the American nation.

A point which all conferences strongly recommended was that of the importance of making it known in all publicity, public meetings, and all other media directed at the general public that the Bahá'ís have practiced the principle of the Oneness of Mankind for one hundred years and that all Bahá'í communities in the United States have in fact been integrated ever since they first came into existence more than fifty years ago.

That each and all bear an individual responsibility for setting the example to the whole of society as it struggles with the mounting demand for equal rights was re-emphasized in reading again the words of Shoghi Effendi from The Advent of Divine Justice: "White and Negro, high and low, young and old, all who stand identified with it must participate in, and lend their assistance, each according to his or her capacity, experience, and opportunities to the common task of fulfilling the instructions, realizing the hopes, and following the example of 'Abdu'l-Bahá."

#### Baha'is of World Offer Prayers for Late President and for His Successor

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhibitated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

- 'ABDU'L-BAHÁ (Bahá'í Prayers p. 61)

The Bahá'ís of the United States, along with all peoples, were shocked by the untimely and violent death of President Kennedy. His feeling for the rights of all nations and his efforts to insure equal opportunity to peoples of all races were respected by all who believe in unity.

The National Spiritual Assembly was in its regular session when news of the assassination came over the radio. Immediately prayers were said for the President and his family followed by the "Prayer for America." The National Assembly then sent the following telegram to Mrs. Kennedy at the White House:

Deeply shocked and grieved tragic death of President Kennedy. In name of all Bahá'ís of the United States we express to you and your family our profound sympathy and offer our prayers.

The National Assembly then called upon the Temple Worship Committee to include special prayers in the Sunday program of public worship at the Temple and to make the service on Monday night commemorating the Day of the Covenant a memorial service for President Kennedy. Both events were announced to the Chicago newspapers by special release and items were carried in several of the papers.

During the evening following the President's death the Feast of Qawl was being observed throughout the United States and it appears that special prayers were added at practically all Feasts.

On Sunday morning at the request of the Universal House of Justice's cablegram these telegrams were sent in the name of the Bahá'í World Community:

Mrs. John F. Kennedy:

Fifty-six Bahá'í National Spiritual Assemblies throughout the world pray for the valiant spirit of President Kennedy and extend to you their deep sympathy.

President Lyndon Johnson:

Express profound regret irreparable loss late President Kennedy on behalf Bahá'í World Community. Bahá'ís of entire world extend prayers for your guidance, enlightened leadership of American people.

The tragedy of the President's death is perhaps mute

testimony to our great need for unity and for the guidance of Bahá'u'lláh in these times. It seems appropriate to review at this time the statement published by the National Spiritual Assembly several years ago and titled Loyalty to Government:

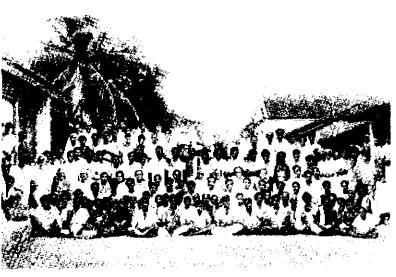
When a great social crisis sweeps through a civilization, moral values become impaired. In the crisis of our own time, members of the Bahá'í Faith go on record as firmly upholding the principle of loyalty to government.

More than eighty years ago Bahá'u'lláh, the founder of the Bahá'í Faith, set forth this cardinal principle: "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness, and truthfulness."

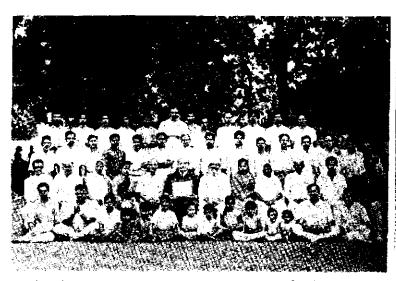
Loyalty to government, in the Bahá'í view, is an essential spiritual and social principle. "We must obey and be the well-wishers of the government of the land . . ." "The essence of the Bahá'í spirit is that in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government."

This allegiance is part of the strong emphasis on integrity of character found in the Bahá'í teaching. "Let integrity and uprightness distinguish all thine acts." "Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people."

Without integrity of character in its citizens and without loyalty to government, a nation will find itself torn asunder and unable to function as an organic society. Not only do the Bahá'í teachings obligate members to be loyal to their government — they also specifically forbid them from taking any part in subversive political and social movements.



Teaching conference held in Karikal, India, July 20-21.



Regional teaching conference and summer school held in National Ḥaziratu'l-Quds, New Delhi, India, July 25-28, 1963.

#### India Sets Conference, Opens Sikkim School

A series of teaching conferences took place this summer at various locations in India. For the first time such a conference was held in the Ḥaziratu'l-Quds at New Delhi. Conferences were also held at Karikal and Ernakulam.

The Director of Education gave the Bahá'ís permission to open a school at Pachey block, Pakyong. Permission had been requested many months previous and was finally granted on the condition that there be no religious preaching during class hours and that the school not ask the government for assistance.

# Teaching Progress in Switzerland

#### National Swiss Esperanto Convention

The National Swiss Esperanto Convention met in Neuchâtel November 9-10. A short résumé of the Faith was presented by Daniel Schaubacher, who represented the National Spiritual Assembly of Switzerland. In his talk he mentioned the similarity of goals between the Bahá'ís and the Esperantists.

#### Four New Declarations

More than three years of devoted effort on the part of the believers of Neuchâtel was richly rewarded recently with the declaration of four new believers. Three declared themselves during an evening meeting addressed by Dr. Shoghi Ghadimi of the National Spiritual Assembly of Belgium. The fourth declared herself by telephone on the following day. Five nights later the Neuchâtel community held a dinner and reception to welcome the four new believers.

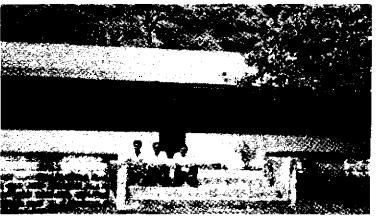
### World Council of Churches in Geneva Requests Bahá'í Presentation

An important break-through was made for the Faith in Geneva, Switzerland recently. On October 31, 1963 the annual institute of the World Council of Churches was held at the Chateau of Bossey near Geneva. Dr. Wolf, director of the institute, contacted the local Bahá'is and asked for a presentation of the Bahá'í Faith. The National Spiritual Assembly of Switzerland chose A. Achraf, a Persian believer whose great uncle was martyred at Shaykh Tabarsí, Daniel Schaubacher, secretary of the National Assembly, and William Hatcher to represent the Faith at the institute.

An entire day was set aside for study of the Bahá'í Faith. In the morning, Mr. Achraf covered Bahá'í history. Mr. Hatcher, a former student for the ministry, spoke on "Christ and Bahá'u'lláh," and Mr. Schaubacher described the administrative order. The entire afternoon session was devoted to a question and answer period, with reactions varying from skepticism to interest. A genuine interest was displayed by the several Africans who were present especially by one who had visited the Bahá'í House of Worship in Kampala. He stated that it is, "the most beautiful house of worship of any religion in any part of the world."

The three speakers were invited to return to lead a discussion group on the Faith in which a group of about ten students will participate. In addition, the National Spiritual Assembly of Switzerland has taken action to endow the Institute's library with a set of Bahá'í books.

BAHA'I NEWS





Main building of Panama's permanent indigenous school has two bedrooms with bath, kitchen and large dining and living room. Left: Exterior view of building. Right: Inside students gather with Don Witzel, Mrs. Ruth Pringle and Alan Pringle. Man in right foreground, although blind, is an effective teacher.

## Panama School Opens With Session on The Dawn-Breakers

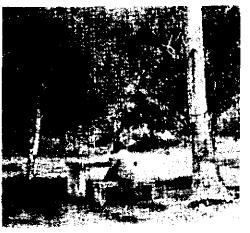
The first permanent indigenous school of Central America is situated forty miles from Panama City in a lovely, hilly region. The site, formerly used as a country club, was obtained by the Bahá'ís of Panama in late August 1963 and opened for the first session September 13 to 22. This was a special advanced school of nine students composed of three San Blas and six Guaymi Indians who had previously attended a basic class held in Panama City. All are teachers and have been out in the field since last December.

This session covered a concentrated study of the early heroes of The Dawn-Breakers. Three students

gave classes and one Guaymi Indian, Vicente Montesuma, exhibited such knowledge of the Faith as well as technical ability that he was invited to return as an assistant teacher and maintenance supervisor of the grounds. When this student came to his first school he was not yet a Bahá'í. However, upon returning to his mountain home he has set up a Bahá'í school and now has four people assisting him.

Two Bahá'ís from the United States, Mrs. Virginia Seibert and Miss Doris Wendeln, arrived in July to live at the school and prepare the meals for the students. Sessions will be held every third week.

Grounds of former country club now Panama's idigenous Bahá'í school. Left: A student studies in an inspirational setting. Center: One of four casitas or small cottages which house the students. Right: Bohio with a hammock for siestas or meditation.







### **UN Day Observances**

### Increase

### in Number and Scope

From the record number of reports received and still arriving it appears that this year marks an unprecedented observance of United Nations Day. Even more noteworthy perhaps than the growing number of Bahá'í communities commemorating this proclamation event is the increased amount of publicity and the broadening of activities to include participation with other groups, support by public officials and greater attendance at programs by non-Bahá'ís.

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In addition to the programs based on the proclamation theme, "The United Nations—Our Moral Challenge," Bahá'is actively supported a wide range of other United Nation programs such as those sponsored by civic and governmental groups. In addition Bahá'is cooperated with the American Association for the United Nations. Augusta, Georgia; Newark, New Jersey; Fresno, California and Cleveland, Ohio communities were a few of the many supporting local observances in addition to holding their own programs.

Many communities increased attendance and gained favorable publicity by having an outstanding non-Bahá'í speaker on the program. These men and women were from governmental bodies, World Health Organization, The American Association for the United Nations and prominent civic organizations. Compton, California; Des Moines, Iowa; Wilmette, Illinois; Honiara,

Solomon Islands; Memphis, Tennessee and Gallup, New Mexico had outstanding non-Bahá'í speakers usually followed by a Bahá'í.

Niles Township, Michigan; Boise, Idaho; Alhambra, California and Albuquerque, New Mexico used a panel discussion format. The panels were made up of a Bahá'í and civic, religious and governmental leaders.

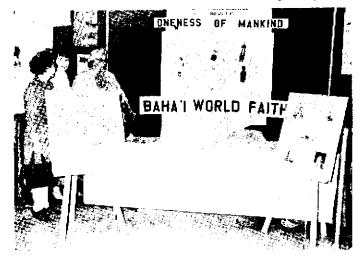
Fresno JD, California and Royal Oak, Michigan sponsored international dinners to emphasize the wide scope of the United Nations. Honolulu, Hawaii featured desserts from thirty countries.

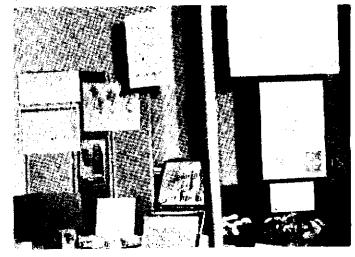
The Pinella County, Florida Bahá'ís planned a program built around foreign students from many lands. Entertainment with an international flavor was followed by a talk by Jack McCants. Over seventy Bahá'ís and guests attended.

The Flint, Michigan community held a tea at the International Institute. The local American Association for the United Nations chapter held its eighteenth birthday celebration and included in the letters of invitation they sent out was an announcement of the Bahá'i Tea.

The communities of Glenview, Illinois and Salem, Oregon each sponsored a series of radio announcements supporting the principles of the United Nations and inviting the public to their programs.

Two examples of various United Nations Day exhibits. Left: Exhibit sponsored by the Spiritual Assembly of Columbus, Ohio at the United Nations three day festival in October. Right: Display in a store window on a main thoroughfare of San Mateo, California.







Part of the group attending the United Nations Day open house at the Bahá'í Center in Honolulu, Hawaii. Consuls of seven countries were among the 250 guests. Desserts from over thirty nations were featured.

The Bahá'ís of Ann Arbor, Michigan sponsored a dinner-dance at the Friends Center. Folk dancing and folk singing were enjoyed by college students from many countries and races. Marcus Bach, who was lecturing nearby, joined the group later in the evening.

Everywhere the effort to secure publicity was outstanding. The growing cooperation given to Bahá'í proclamation programs by other organizations and individuals is surely an indication of the growing prestige of the Faith and the coming acceptance of the fundamental principles of Bahá'u'lláh which underlie all the proclamation events.

#### First UN Day Observance Ever Held in American Samoa Sponsored by Bahá'ís

The Spiritual Assembly of the Bahá'ís of Pago Pago, American Samoa, organized the first United Nations Day observance ever held in this Territory.

The whole-hearted support of the efforts of the Bahá'ís on the part of all government personnel and government departments concerned, lent much to the success of the occasion. Governor Lee accepted the invitation to give the introductory talk and indicated that the Acting Governor would speak in the event of his absence from American Samoa. It was the first time that the beautiful, newly constructed, Lee Auditorium was open to an organization other than government, and it was also the first time that the Government of American Samoa officially participated in a public meeting to observe United Nations Day.

For several days prior to the meeting, the local government newssheet, Office of Samoan Information, ran news items on the United Nations Day observance, gave information on the United Nations and printed the Preamble to the Charter. This newssheet also attached

copies of the program for the meeting to its issue of October 23.

At the same time, the government radio station WVUV, reminded the public for several days of the coming meeting and included additional information on the United Nations. On the evening of October 23 the station devoted more than one hour to the Bahá'ís and their observance of United Nations Day, in both the Samoan and English languages, including in the program both sides of the Bahá'í record "Prelude to a New Age."

In spite of adverse weather, approximately 200 people, including youth and children, attended the meeting at Lee Auditorium. The speakers were the Acting Governor, Owen S. Aspinall, Dr. Eung Soo Han of Korea, a World Health Officer, and High Chief Le'iato, highest ranking Samoan in American Samoa and Secretary of Samoan Affairs. Among others present were Mrs. Lee, wife of Governor Lee, some district Governors, Mrs. Han in national Korean dress, other dignataries and the general public. Both Acting Governor Aspinall and High Chief Le'iato publicly complimented the Bahá'í Community on its efforts to bring the work of the United Nations to the attention of the people of American Samoa.

The meeting closed with the screening of a film "And They Met in Galilee," provided by the Israel Government Tourist Bureau, which was a tour through Israel and showed many scenes of the Holy Places of the Christian, Jewish, Islamic and Bahá'í religions.

The local newspaper, Samoa News, also carried a statement by the Bahá'í Community in regard to United Nations Day, as well as a write-up on the meeting scheduled for October 24. At the same time, in Western Samoa, an indentical statement was placed in the Samoana (largest circulation in Western Samoa), by the Bahá'í Community of Western Samoa.

Bahá'ís representing six communities at a special table at the second annual United Nations Luncheon held in Cleveland on October 24. This is the second year that the friends have obtained a special table.



#### Central States Bahá'í Institute Stresses "Our World - One Family"

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The Central States Bahá'í Institute at Green Lake, Wisconsin, November 8, 9, 10, was attended by approximately 250 Bahá'ís and contacts from Iowa, Illinois, Minnesota and Wisconsin. The tremendous spirit and enthusiasm released was evidenced by nine declarations.

The theme of this institute was "Our World—One Family" and stressed the importance of the Bahá'í Faith in the critical situation in which we find ourselves in regard to the racial problem. Keeping foremost "unity" and the "oneness of mankind," the institute featured inspirational talks, discussion periods, and a beautiful worship service.

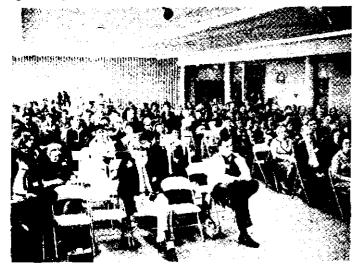
Commencing with "What's New in the Bahá'í Faith," by Jack McCants on Friday night, the program and attendance continued to grow. Great emphasis was placed on the "Individual Responsibilities of the Bahá'í," by Jack McCants. This, in turn, led to the "Role of the Bahá'í in the local Bahá'í Community," by William Munson. A skit, looking into the future, entitled, "Is Your Detachment Showing," gave insight into a world free from all prejudice. It was done by Margaret and Walker Jensen, assisted by Sam Jackson and Ann Hayes. This was followed by "Man One Family" an anthropologist's view by Dan Jordan.

A panel discussion entitled, "Our World — One Family," was presented on Saturday evening by Jack McCants, Ann Hayes, Dr. David Ruhe, and Sam Jackson. A spirited question and answer period followed, moderated by Dan Jordan.

Sunday morning opened with a worship service of Bahá'í prayers and readings and the rich, beautiful voice of José Fobbs, accompanied by Mrs. Fobbs. Sam Jackson and Dan Jordan shed light on "Man's New Covenant with God" and "The Emergence of a World Community."

The friends left Green Lake better prepared to serve with renewed ambition and spirits.

One of the sessions of the Central Bahá'í Institute at Green Lake, Wisconsin. Approximately 250 Bahá'ís and guests gathered to consider the problem of prejudice.





Group of Indians of Todos Santos, Guatemala including first Bahá'í (left) in village.

#### Bahá'ís Sponsor Social Hour at Interstate Indian Conference

The Bahá'ís of Boise and Ada County had an opportunity to entertain and be included on the program agenda of the sixteenth Annual Governor's Interstate Indian Council which was held in Boise, Idaho, September 22-25, 1963.

Since it is Idaho Territorial Centennial Year the motif carried out this centennial theme for the social hour which was held on Monday evening, September 23 from 8:30 to 10:00 P.M. Announcement was made at the Governor's Banquet that the social hour and entertainment were sponsored by the Bahá'ís of Boise and Ada County. Approximately seventy-five attended including the fifty-five delegates and representatives of twenty-two states, the Assistant Commissioner of the Bureau of Indian Affairs, the Attorney General of New Mexico and other various State officials. It was a most enjoyable evening. Many asked about the Bahá'í Faith and some said that they had never heard of it before.

As mentioned, the centennial motif was used and huge bouquets of fall flowers were put in the room and on the serving table with sprigs of Strawberry Tree (which the Indian guests gathered up and took with them) on all side tables. Punch, assorted cookies, candies, rosebud mints and nuts were served. Entertainment consisted of a very well known and talented Boise folk singer, who proved to be the delight of the easterners, and a creative dance.

The Bahá'is of Boise also sent greetings to the Governor's Banquet in the form of a beautiful red and white flower arrangement for the speaker's table.

As a result of this occasion the Bahá'ís of Boise were able, through the Boise Chamber of Commerce, to have an invitation extended to the High School Marching Indian Band from the Duck Valley Indian (Piute and Shoshone) Reservation, located in Southern Idaho and Nevada, to participate in the Boise Fairyland Parade on November 23. It is hoped this effort will lead to further contact on this reservation.

#### **BAHA'I NEWS**

#### Geyserville Holds Eventful Eight Week Session

Geyserville Bahá'í School opened on July 7th this year and ran for eight consecutive weeks. Classes on fundamentals of the Bahá'í Teachings were held for Bahá'ís, inquirers, and youth over fifteen in the mornings; the art of teaching children was discussed in an afternoon class; while the evening class featured topics drawn from the Bahá'í Writings. Instruction for children was given on six levels embracing ages five to fifteen. The youth had a special class on contemporary ethics in the evenings.

Dr. and Mrs. Habib Moayyad of Tehran were distinguished guests during the second week. He shared many priceless accounts of events that occurred during the period of his association with 'Abdu'l-Bahå.

The school was also fortunate to have Hand of the Cause, Zikru'lláh Khádem as featured speaker at the July 21 "Citizen of the World" program. This program sought to demonstrate that the Bahá'i Teachings can promote in a person an appreciation for all people and their cultures and thus make him a citizen of the world. This event attracted some 250 visitors.

Arthur Dahl of Pebble Beach, California, treasurer of the National Spiritual Assembly, spoke at the school on July 28 on a topic of particular interest now, the Universal House of Justice. He pointed out the great diversity of talent and background and the several races represented by this newly elected institution, and explained its function.

Hand of the Cause William Sears was the key speaker at the Unity Feast on August 4, the day that Bahá'ís and their friends from many parts of the world gather under the big tree at Geyserville. It is observed each year on the Sunday nearest to the actual birthday (August 1) of John Bosch, who deeded his property to the Bahá'ís for the establishment of a school, and in whose memory the tradition of the Unity Feast has grown. Each year this event draws the largest crowd of the season and this year was no exception as over 400 people ate lunch together, met old friends and made new ones, and heard greetings from Bahá'ís scattered all over the world.

L. Caswell Ellis of Santa Ana, California was guest speaker at the public meeting Sunday, August 11. He showed colored slides of the Bahá'í World Congress, which he attended.

Those assembled caught a great deal of the color, joy and excitement of the historic Congress and were thus enabled to glimpse the scope of the Bahá'í Faith. Mr. Ellis is a member of the Executive Board of the Orange County Chapter of the American Association of the United Nations.

The following week was very successful, having a high enrollment of children and youth. Culminating the week's activity was Youth Sunday, August 18th.

An interesting guest of the School during the week of August 19-25 was Miss Grace Gitau of Nairobi. Miss Gitau is now attending East Washington State College at Cheney, Washington, where she will major in education. She then plans to return to Kenya to teach.

An Indian Program on August 25 drew a record crowd—one of the largest to attend a Sunday gathering other than Unity Feast. Thirty-five to forty Indians



Some of those attending the "Indian Program" held at Geyserville on August 25.

were guests of the School for the day. Vinson Brown, who had just returned from Neah Bay, Washington, where he had been invited to participate in a Spiritual Council Fire, was in charge of the program.

During the summer, declarations were made by five adults and one youth. One of the most rewarding things to note during the summer was that youth who had participated in the Winter and Spring sessions put the knowledge thus gained to use. They taught the children's classes and did a very fine job.

#### Southwestern Bahá'í Summer School Has Record Attendance

The Southwestern Bahá'í Summer School, which was held north of Dallas during the last week of August, was a success beyond all expectations. The attendance, forty-five adults and forty children, was the largest ever recorded in the school's history.

The courses given covered a wide variety of subjects. Kenneth Jeffers led a discussion of teaching problems—"The Most Challenging Issue," Sam Jackson presented a class about 'Abdu'l-Bahá—The Exemplar and Model Teacher, Margaret Ruhe presented the Bahá'í teachings on marriage, children and adolescence, and Jane McCants taught a class on the Seven Valleys of Bahá'u'lláh. There were also a variety of classes for the children and the youth.

The Bahá'ís attending the school decided to approach the Negroes in nearby communities and invite as many as could be reached to share a day of fellowship and to attend a public meeting in the evening. In 24 hours a program was planned. A total of thirty-five adults and about as many children, including a Negro choir from Lewisville and many Negroes from Dallas and Fort Worth, were present for the evening meeting on August 31. They were deeply impressed by the love and interracial fellowship and as a result they returned on the next day. The Bahá'ís present were very happy and grateful for this response to their teaching effort.



A few of the twenty-six who attended the third Teacher Training Institute at Taegu, Korea, October 24-27.

#### Faith Receives Nationwide Publicity Through Non-Bahá'í AP Writer

The Faith has unexpectedly received excellent national publicity through a free lance artist for the Associated Press named Woodi Ishmael. He was given a contract for a series of panels on different religions and he called at the Bahá'í Center in New York in order to gather material for the Bahá'í panel. He later attended a public meeting and was so favorably impressed with what he heard that he took several pieces of literature home with him.

The panel consists of a beautiful drawing of 'Abdu'l-Bahá with the Wilmette Temple in the background. Over the Temple is a nine pointed rosetta from which are emanating rays of light. Underneath the picture is a quotation of Bahá'u'lláh followed by a short biographical sketch of 'Abdu'l-Bahá. The article concludes with a sentence giving the number of Bahá'ís in the world and the number of spiritual assemblies in the United States.

The Bahá'is of Los Angeles obtained additional publicity by writing to the newspaper in which Ishmael's panel appeared and stating their appreciation for the excellent presentation of the Faith. The letter continued by stating that the purpose of the Bahá'í Faith is to unite mankind and to eliminate all prejudice, hatred and war. The letter concludes by inviting those who were stirred by Woodi Ishmael's presentation to enquire further into the Faith by visiting the local Bahá'í center.

#### Eight California Communities Co-sponsor Bahá'í Booth

The San Diego Spiritual Assembly recently initiated an inter-community project that was immensely successful both as a cooperative venture and as a teaching effort. The San Diego Bahá'ís sponsored a booth at the 1963 Southern California Exposition and San Diego County Fair at Del Mar aided by the Bahá'ís of La Mesa, Chula Vista, National City, Lemon Grove, San Marcos, Escondido Judicial District and Carlsbad.

The Bahá'ís of the area had long wished to have a booth at the Fair as they felt it would be an excellent way of proclaiming the Faith to the public. However such a project was much too costly for a single community to undertake. Therefore the Escondido Judicial District made the first offer to assist San Diego and the other communities rapidly followed suit.

First the approval of the National Spiritual Assembly for the combined project was obtained. Then a booth committee was formed consisting of representatives from all the participating communities. The function of the committee was to be responsible for the planning and maintenance of the booth and to keep the Spiritual Assembly of San Diego informed of the development of the project.

The booth displayed a model of the Wilmette Temple, a selection of books and literature and a map showing the growth of the Faith. Slides were shown synchronized with a narration that covered all phases of the Bahá'í Faith. The booth was up for ten days and was attended by forty people. Three thousand pamphlets were given out and many personal contacts were made.

After the close of the Fair, a letter was sent to all the participating communities inviting them to prepare some form of follow-up program for the purpose of enabling enquirers to obtain further information about the Faith. Weekly firesides were held in all the communities and a definite increase in attendance was noted at the bi-monthly public lectures. In addition, there was an increase in newspaper publicity.

This project was an excellent example of inter-community cooperation which made possible a more effective proclamation of the Faith.

## Proclamation Program Held for Indians

Posters placed at key points on the Shoshone-Arapahoe Reservation, publicity on the radio "Reservation News," plus thorough and enthusiastic advance planning preceded a first proclamation of the Faith at Fort Washakie, Wyoming on October 19. The program was held in the Shoshone Community Hall.

One hundred and fifty attended during the day and evening. Most were Indians of the Arapahoe and Shoshone tribes. They heard talks on the Bahá'í Faith, saw pictures of the World Center and the Pine Springs Gathering of all Races, enjoyed food and fellowship and joined in Indian Friendship Dances in colorful costume.

A genuine interest in future visits by Bahá'ís and the enrollment of the first Arapahoe believers were immediate results. An Indian Youth Council Fire is planned for December at the same location.

#### BAHA'I IN THE NEWS

An article in a Haifa newspaper mentioned the Faith briefly. The writer stated that he found picture postcards of Haifa with Hebrew print displayed at a vending stall north of Chicago. He then leads into a description of the Temple stating that the nine faces, nine doors etc. symbolize the nine prophets venerated by the Faith. He concludes by stating that the world center of the Bahá'ís is in Haifa.

#### BAHA'I NEWS

A newspaper interview by the religious editor of the Kitchener-Waterloo Record with a visiting Bahá'í lecturer resulted in a three column feature story on the Faith. The article was exceptionally accurate and sympathetic. The result of this excellent publicity has been one declaration and three serious students of the Faith.

0

On October 29, 1963 the first Bahá'í wedding, though not recognized civily, in Hong Kong took place between Fon Hoy Look of Seattle, Washington and Miss Anna Yee of Hong Kong. There was excellent publicity concerning the event in the major Chinese language newspapers as well as in the one English newspaper. The articles included information about the Faith. The English newspaper described the Faith as—"sweeping Europe and the U.S."

C

The July-September 1963 issue of the International Language Review, which is a publication of the International Language Movement, contained this brief reference to the Faith, "The Bahá'i World Faith is the one religious organization of the world having among its fundamental teachings the establishment of a world auxiliary language, a principle it has promulgated for over ninety years." The editor of this magazine is a Bahá'i.

O

The November 15 issue of Mimeographic, which is a bi-monthly publication of the A. B. Dick Company, carried a photograph of the Bahá'í Temple which was taken by a member of the Des Plaines Camera Club. The photograph, entitled "Architectural Prayer," won first place in the September contest of the Club.

C

The Spiritual Assembly of the Bahá'ís of Odessa, Texas had a half column ad in the paper entitled "Chal-



Spiritual Assembly of San Mateo, California, incorporated July 31,1963. Left to right: Mildred Zahl, Lee Lopez (secretary), Alvina Barth, Felix Javier (chairman), Lisette Berger (treasurer), Alfred Zahl, Doris Lopez, Ray Taft and Marilyn Raubitschek.

lenge to the Churches." In it they stated, "We of the Bahá'í Community of Odessa challenge the churches of Odessa to emulate our example by integrating themselves in membership, in administration, and in social activities."

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The The Fort Worth Press ran an article on the Faith entitled: "Faith Puts Integration to Work" which pointed out that the Bahá'ís have always practised integration. However the article erroneously stated that the Bahá'í Faith is an eclectic faith which includes part of the Christian, Jewish, Muslim, Buddhist, Hindu and other faiths.

0

Author James Ramsey Ullman, who wrote a book about the South Pacific called: Where the Bong Tree Grows, met pioneer Mabel Sneider on a ship bound for Fiji. In two pages of the book he describes his acquaint-

Bahá'í youth and their friends at the Rocky Mountain Bahá'í Youth Conference held in Cheyenne, Wyoming, September 20-22. Nearly fifty people attended and two youth from the Denver, Colorado area declared themselves.





New Bahá'ís of Greensboro, North Carolina, five of whom declared themselves on one day. Intensive teaching efforts have resulted in seventeen declarations since Ridván, nearly doubling the community in six months.

ance with her, remarking that she was a serious and dedicated person. He also states that he read the Bahá'i texts and pamphlets which she had given him and that he found the teachings of the Faith meaningful and admirable. However, he criticized the writings as being "ornate and stilted, so steeped in archaic Middle Eastern lore and imagery that it was hard for me to see how they could have much to say to a modern Western mind."

0

The August 1963 issue of Carry On, a publication of the Women's Overseas Service League, contained some notes on the Bahá'í Temple by Ann Gray which were part of another article. She describes the structure of the building and very briefly states some of the principles and history of the Faith.

0

An article entitled: "Furlough Facts" in the September 8 issue of the Army newspaper The Stars and Stripes is about Haifa, Israel. In describing Mt. Carmel it states, "Near the summit is the golden-domed Bahá'í shrine, set in a beautiful Persian garden."

0

An article entitled: "The Bahá'í Faith" appeared in the magazine of the Understanding, Inc. group of Alhambra, California. It was requested by the secretary of the local chapter and was taken from the pamphlet: Basic Facts of the Bahá'í Faith by W. Kenneth Christian.

The Chicago Daily Tribune ran a series of mystery photos showing the sites of famous buildings before they were built. On October 7 they printed an aerial photograph of the circular foundation of the Bahá'í Temple which was taken in 1930. There was a three paragraph explanation on another page identifying the Temple and stating that the aim of the Bahá'í Faith is to unify humanity within one faith and one order.

#### Material for U.S. BAHA'I NEWS

For a number of reasons it is necessary for material to reach Wilmette by the twentieth of the second month preceding date of issue.

News items and photographs of general interest are requested from all national assemblies and from national committees and local assemblies of the United States.

#### Calendar of Events

**FEASTS** 

January 19—Sultán (Sovereignty) February 7—Mulk (Dominion)

WORLD RELIGION DAY
January 19—Unity in Religion

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS February 7-9

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, January 19 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

Bahl'í News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office. 112 Linden Avenue, Wilmette, Illinois, U.S.A.

# AHAINEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA'IS OF THE UNITED STATES

FOR CIRCULATION AMONG BAHA'IS ONLY

No. 395

BAHA'I YEAR 120

FEBRUARY 1964

### Universal House of Justice Stresses Importance of Funds

To the Bahá'ís of East and West.

Dear Friends,

With the rapid approach of the launching of the Nine-Year Plan, the Universal House of Justice feels that it is timely to lay clearly before the Bahá'ís of all countries, the needs of the Fund at all its levels: local, national, continental and international.

The continual expansion of the Faith and the diversification of the activities of Bahá'í communities make it more and more necessary for every believer to ponder carefully his responsibilities and contribute as much and as regularly as he or she can. Contributing to the Fund is a service that every believer can render, be he poor or wealthy; for this is a spiritual responsibility in which the amount given is not important. It is the degree of the sacrifice of the giver, the love with which he makes his gift, and the unity of all the friends in this service which bring spiritual confirmations. As the beloved Guardian wrote in August 1957: "All, no matter how modest their resources, must participate. Upon the degree of self-sacrifice involved in these individual contributions will directly depend the efficacy and the spiritual influence which these nascent administrative institutions, called into being through the power of Bahá'u'lláh, and by virtue of the Design conceived by the Center of His Covenant, will exert.'

Not only the individual's responsibility to contribute is important at this time, but also the uses to which the fund is put and the areas in which it is expended.

Much of the present rapid expansion of the Faith is taking place in areas of great poverty where the believers, however much they sacrifice, cannot produce sufficient funds to sustain the work. It is these very areas which are the most fruitful in teaching, and a sum of money spent here will produce ten times—even a hundred times—the results obtainable in other parts of the world. Yet in the past months the Univer-

sal House of Justice has had to refuse a number of appeals for assistance from such areas because there just was not enough money in the International Fund.

It should therefore be the aim of every local and national community to become not only self-supporting, but to expend its funds with such wisdom and economy as to be able to contribute substantially to the Bahá'í International Fund, thus enabling the House of Justice to aid the work in fruitful but impoverished areas, to assist new national assemblies to start their work, to contribute to major international undertakings of the Nine-Year Plan such as Oceanic Conferences, and to carry forward the work of beautifying the land surrounding the Holy Shrines at the World Center of the Faith.

Nor should the believers, individually or in their assemblies, forget the vitally important Continental Funds which provide for the work of the Hands of the Cause of God and their Auxiliary Boards. This divine institution, so assiduously fostered by the Guardian, and which has already played a unique role in the history of the Faith, is destined to render increasingly important services in the years to come.

In the midst of a civilization torn by strifes and enfeebled by materialism, the people of Bahá are building a new world. We face at this time opportunities and responsibilities of vast magnitude and great urgency. Let each believer in his inmost heart resolve not to be seduced by the ephemeral allurements of the society around him, nor to be drawn into its feuds and short-lived enthusiasms, but instead to transfer all he can from the old world to that new one which is the vision of his longing and will be the fruit of his labors.

With loving greetings, Universal House of Justice

Haifa, Israel 18 December, 1963

## Universal House of Justice Announces Release of Moroccan Prisoners

To all National Spiritual Assemblies. Dear Friends,

Following twenty months of close confinement, and one year after hearing sentences of death and imprisonment imposed on them, our brave and steadfast brother believers in Morocco were set free on Friday, December 13, 1963. The long-sought objective has been obtained.

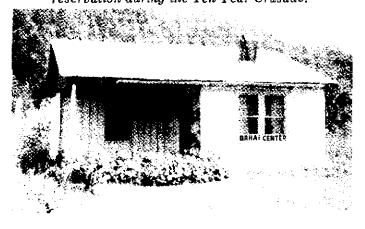
As we prayed for their release during the Feast of Qawl, now let the entire Bahá'í world join in prayers of thanksgiving for this joyful outcome and that the Blessed Beauty enabled these devoted friends to remain firm in their faith through this trying ordeal.

With warm and loving Bahá'i greetings, Haifa, Israel Universal House of Justice 18 December, 1963



National Spiritual Assembly of Holland elected Ridván 1963. Left to right: Masul Mazgani, Bob van Lith (chairman), Chris Westenbroek, Gunter Vieten (treasurer), Gert van der Garde, Gieny Sijsling (recording secretary), Hally Watrin, Arnold van Ogtrop, Lottie Tobias (secretary).

Bahá'í Center in Cherokee, North Carolina. The center, situated on the Cherokee reservation, is maintained by Mrs. Ethel Murray, first pioneer to settle on an Indian reservation during the Ten Year Crusade.





Dr. Tran-van-Liem addresses official Vietnam celebration of the fifteenth anniversary of the Declaration of Human Rights held in Saigon on December 10.

# Bahá'í Is Speaker at Function of New Vietnam Government

An official ceremony observing the fifteenth anniversary of the Declaration of Human Rights was conducted in the Saigon town hall by the government of Vietnam. Many high government officials and diplomats attended. The meeting was addressed by Dr. Tran-van-Liem, a Bahá'í and past chairman of the Vietnam Junior Chamber of Commerce.

The function was presided over by Dr. Pham-Hoang-Ho, Minister of Education. Local papers gave the event excellent coverage. While the Faith was not mentioned due to government protocol, Dr. Liem spoke at length on the need for religious freedom and inter-religious cooperation. This is the first time that a Bahá'í has been asked to speak at a major government function.

#### New Government Receives Bahá'í Delegation

A delegation appointed by the Regional Spiritual Assembly of South East Asia was received by General Le-Van-Kim, secretary general of the Military Revolutionary Government. The head of state General Duong-Van-Minh expressed regrets he could not be present. The Bahá'ís emphasized the Faith's principle of loyalty to government. Radio and press carried news of the meeting. On December 16, 1963 the Prime Minister of Vietnam, Nguyen-Ngoc-Tho, gave authorization to the Saigon Assembly to teach the Faith in Central Vietnam.

### A Day When the Faithful Rejoiced

By Hand of the Cause Mr. A. Q. Faizi.

A gigantic container of pearls and jewels with multifarious forms and hues was the Albert Hall when more than 6,000 Bahá'ís assembled to celebrate the centenary of Bahá'u'lláh's Ascension to the Throne of Glory.

To give the full account of that memorable event is beyond one man's power and capacity. It is a task to be fulfilled by the collective activity of many friends around the world.

This is only to give some highlights of the Congress in the shade of historical events and stimulate our imagination to correlate the early events of the Cause with the fruitful results of today's achievements.

First of all our precious pioneers — those luminous souls who forsook their homes and friends and scattered far and wide and settled amongst people of many kinds — after all the years of separation from their friends, kith and kin, now once more came together.

Like unto sailors who, after many dangers and perils, found themselves safely ashore, they were ready to tell the wondrous stories of their travels and inspire the friends to do more.

Like unto lamps, shattered in parts and empty of fuel, once more in that atmosphere of love and unity they were refilled and were ready to return with more vigor and hope to their lonely and solitary posts.

As they sat in that hall and gazed upon the old familiar faces and the faces of their many new brothers and sisters from all over the planet, they remembered the many, many unendurable hours which they had suffered. Their shoulders were then lined with the garlands of the grateful appreciation of the Bahá'í world, tears of joy, tears of profound memories of their years of loneliness filled their eyes, but the King of Heaven and Earth wiped their tears away.

My eyes feasted upon the faces of many of them and found them all full of vigor and enthusiasm, but the one which impressed me most was that of our valiant pioneer to one of the islands off the shores of Africa. She is the oldest believer of the United States and has given in the path of God all that God had graciously bestowed upon her. Alone with trembling hands and frail body she kept the standard of the Faith unfurled for all these years in that solitary island. With eyes wide open she looked at me and said, "Now I am at rest and am going to my pioneering post and am ready to welcome death with joy and peace."

Now let us go back to the first year of the Bahá'í Era. There was no other topic to be discussed throughout the length and breadth of Persia except the advent of a certain young man who claimed to be the Promised One.

To create fear and wrath in the hearts of the people, the governors, hand in hand with the religious authorities, decreed the demolition and confiscation of properties of all who even appeared to be adherents of the new Faith.

One day crowds of people gathered in the streets of

Shíráz to watch a procession.

The cruel and impious ruler of the town had reviled and cursed three men, stripped them of their clothes, burned their beards, scourged one of them with one thousand lashes, and pierced their noses and through the incisions cords were passed with which the three men were led through the town. These three heroes were: Quddus, Mullá Sadiq Muqaddas and Mullá Alí Akbar Ardestani.

Now what has this to do with our story?

The daughter of no less a person than Mullá 'Alí Akbar was amongst the 6,000 friends who attended the Congress. Though extremely old and frail, and very weak in her eyes, she attended all the sessions. Though she did not understand a word of English, she sat there from morning till evening feeling exalted and happy beyond description by just being in that atmosphere so much imbued with the love of a Faith for the promulgation of which her father suffered so greatly.

What visions passed her mind and what waves of joy covered her aching heart when she sat in that hall?

The noble and graceful image of her illustrious father amidst vicissitudes, tribulations and painful humiliations, appeared in the far off horizons shedding light on the blissful course of love, well trodden by the lovers of God, and suddenly the quickening spirit of that Congress changed all the wild clamors of the mobs and the scornful laughter of the streets of Shíráz into the most penetrating chanting of the Greatest Name by our dearly beloved friends of Africa.

Then she remembered that not long ago the irresponsible farmers of a certain village near Tihrán attacked most ferociously the apple of her eye, her most beloved son, and tore him into pieces. No voice was raised against these atrocities and no signs of justice were ever manifested in the whole country. Through the torrents of tears shed in remembering the sad, sad hours of bereavement and silent sufferings, she witnessed the supreme legislative body of the Bahá'í World give new light to the whole of the world. Those nine precious and valiant souls stood there like unto a fortress in the heart of which the Cause of God would forever remain protected. "Do you see your grandson?"\* her daughter whispered in her ears. "Do you see him there, one of the nine members of the Universal House of Justice?" A faint smile appeared on her lips and a sigh of relief took away the burden of one century of suffering from her loving heart. Verily it was the day when the faithful rejoiced.

Reprinted from Baha'i Journal, the publication of the NSA of the British Isles, June 1963.

<sup>\*—</sup>Hushmand Fath-i-'Azam is the great grandson of Mulla 'Alí Akbar, and his wife Shafiqih Khanum is the great grand-daughter of his fellow sufferer, Mulla Sadegh. The story of his fathers martyrdom and life is carried in Baha'i World Vol XII, pp. 690-692.

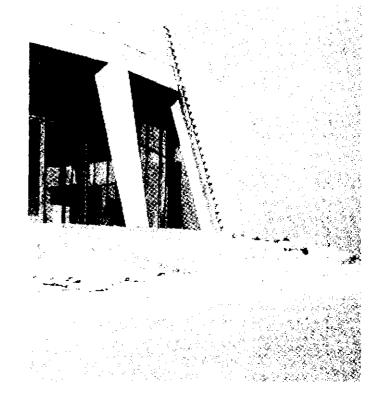


# Irankfort Temple Becoming Silent Teacher

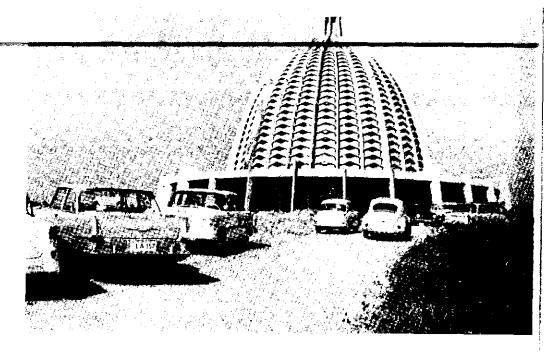
Work on the European Mother Temple continues to progress. The interior reflectors which floodlight the dome and interior have been installed and a balustrade built to conceal them. The stairs leading to the nine doors have been completed and an excavation for the heating transformer has been prepared. The floor heating system is being completed and the stone plates from Sweden will soon be laid.

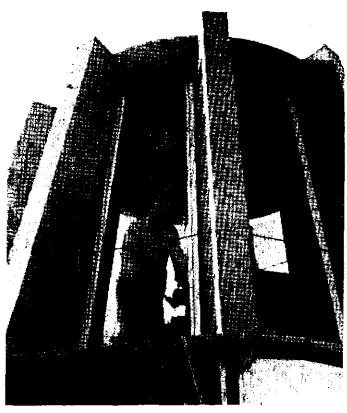
The building authorities have inspected and accepted the finished shell. Excavation for the house of the caretaker is complete and the foundation has been poured.

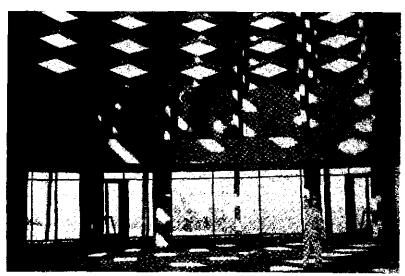
Even in its semi-finished state the Bahá'í House of Worship has begun to be "the great silent teacher." On Sundays hundreds of visitors come to see the building and learn of the purpose behind this unique religious structure.



Sunday Visitors Come by the Hundreds







Work Continues on Interior

Left: Completed steps leading to the nine doors.

ABOVE: Close-up view of the lantern.

RIGHT: Final touches on balustrade which hides reflectors.

Lower Richt: The Greatest Name in top of lantern.
Mosaic work is gold on blue.



# Human Rights Day Observed Across Nation

Human Rights Day celebrations followed the pattern set by the United Nations Day proclamation. There seemed to be more activities than in previous years and more and more influential non-Bahá'ís participated in the programs.

The Bahá'ís of Evanston, Glenview, Wilmette and Winnetka jointly sponsored an International Fellowship Program in observance of United Nations Human Rights Day. The reception was held in Foundation Hall of the Bahá'í House of Worship and included music and dances by a group of American Indians from the American Indian Center of Chicago. There was singing and chanting of China and Persia, folk songs from around the world and some modern semi-classical music.

The Fort Worth Spiritual Assembly observed Human Rights Day with a public meeting. The speakers were Dr. Edward B. Richards, Associate Professor of Social Science, Texas Wesleyan College, Mr. R. J. Diamond, first Vice-President of the Fort Worth Chapter

of the N.A.A.C.P. and Mr. John Banks, vice-chairman of the Fort Worth Spiritual Assembly. The program was followed by a coffee hour and a question and answer period.

Gallup, New Mexico held a panel discussion for their observance of Human Rights Day. Appearing on the panel were an N.A.A.C.P. representative, the executive director of the Gallup Indian Community Center, the Honorable Fred Bowannie, Governor of Zuni, and the Chairman of the GI Forum. Teaneck, New Jersey and Butte, Montana also held panel discussions.

Mayor Gene Winer of Bakersfield, California proclaimed December 10 as Human Rights Day and the event was covered by the three television stations. The Bahá'í observance occurred on the following Sunday at the Y.W.C.A. The two speakers were a Bahá'í and a state senator who lives in Bakersfield. The Hartford, Connecticut program also featured two speakers. The Bahá'í was a former pioneer in the West Indies, Spain, Portugal and Africa and the other speaker was a former field representative and supervisor of education

Group of American Indians from the American Indian Center in Chicago chanted and danced at the Human Rights Day Fellowship Program held in Foundation Hall of the Wilmette Temple.



BAHA'I NEWS





Mayors sign Human Rights Day proclamations. Left: Mayor Gene Winer of Bakersfield, California. Right: Mayor Richard Lee of New Haven, Connecticut.

for the Connecticut Commission on Civil Rights.

The Richwoods, Illinois Bahá'í group, which consists of four members, sponsored a Human Rights Day public meeting at a community center. Thirty-three people attended nine of whom were not Bahá'ís. The Ed-

Over one hundred attended the meeting held in Boulder, Colorado. Panel included Mrs. John Fiore, executive director Colorado Division AAUN; James Reynolds, member of Colorado Anti-Discrimination Commission; Nachelle Steinmetz, Bahá'í and member of the United Nations Speakers Bureau; Rev. Walter Hill, pastor of the Second Baptist Church; Mrs. Ann Johnson; Mrs. Elaine Mills.



monds, Washington Bahá'í community held a program which was concluded by an international coffee hour. Ferndale, Michigan Bahá'ís held a public meeting in the Ferndale Community Building and received excellent newspaper and radio publicity. Two more communities holding public meetings were Aurora and Urbana, Illinois.

The theme of the Saratoga, Florida meeting was "Human Rights — A Search for Personal Freedoms." There were three speakers, Curtis Kelsey, Auxiliary Board member, Dr. John Chenault, a Negro physician, and Mr. Edward Dick, president of the Dick Insurance Agency. Hand of the Cause Zikru'lláh Khadem was the speaker at the Human Rights Day observance in Kokomo, Indiana.

The Boulder, Colorado Bahá'í group, assisted by the Denver community, held a very successful Human Rights Day observance. Over 100 people from Boulder, both Negro and white, and twenty-five members from the Denver community attended the program. This was the first time that a planned public inter-racial meeting was held in Boulder. The meeting was a combination panel and forum and the panelists were. Mrs. John Fiore, Executive Director of the Colorado Division of the AAUN, Mr. James Reynolds, the Colorado Commissioner of the Anti-Discrimination Commission and Mrs. Elaine Mills, Bahá'í from Boulder. One television station gave the meeting a full week of coverage three times a day and in addition played the recording prepared by the Bahá'í UN Committee on Human Rights Day. They also interviewed the Bahá'í member of the panel. The second television station and the newspaper also gave coverage to the event.

The extensive publicity surrounding all activities demonstrates the effectiveness of these events in proclaiming the Faith to the public.



8

Youth Conference held November 28-December 1 in Dexter, Michigan



Buffet luncheon served after morning session of Florida State Convention. Luncheon and meetings were held in Sarasota Terrace Hotel

#### **National Teaching Notes**

Since the first National Conference on Religion and Race was held in Chicago January 14-17, 1963 similar conferences have been organized in many cities throughout the United States. San Francisco held a Conference on Religion and Race on September 4-5, 1963 and several Bahá'is of that city were delegates. They participated actively in the workshops and their ideas and recommendations were accepted and noted in the conference record. In Kansas City, Missouri the Bahá'ís sent a number of representatives to the local conference on September 23. Fortunately Hand of the Cause Zikru'lláh Khadem was in town at the time as the guest of the Bahá'ís. He attended the sessions and was introduced to many of the city's religious leaders.

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Arizona State University at Tempe, Arizona sponsored a Spiritual Exploration Week December 2-6. Tony Lease of Los Angeles was chosen to represent the Bahá'í Faith. Lectures were given in four classes, four lounge sessions, two dormitories and one public meeting. There was a tremendous interest stirred both among the students and among the professors and many serious questions were asked. The publicity was excellent consisting of newspaper coverage and interviews on the University radio station, Phoenix radio station KUEQ and local Phoenix television channel 5. The majority of the students react adversely to the traditional "hellfire and damnation" approach to religion, but many were receptive to the realistic approach of the Bahá'í Faith.

#### Calendar of Events

**FEASTS** 

February 7--Mulk (Dominion) March 2--'Alá' (Loftiness)

INTERCALARY DAYS
February 26—March 1

DAYS OF FASTING March 2-21

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS March 27-29

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

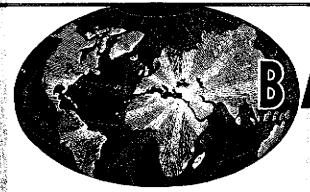
Sunday, February 16 4:15 p.m

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# BAHAINEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES

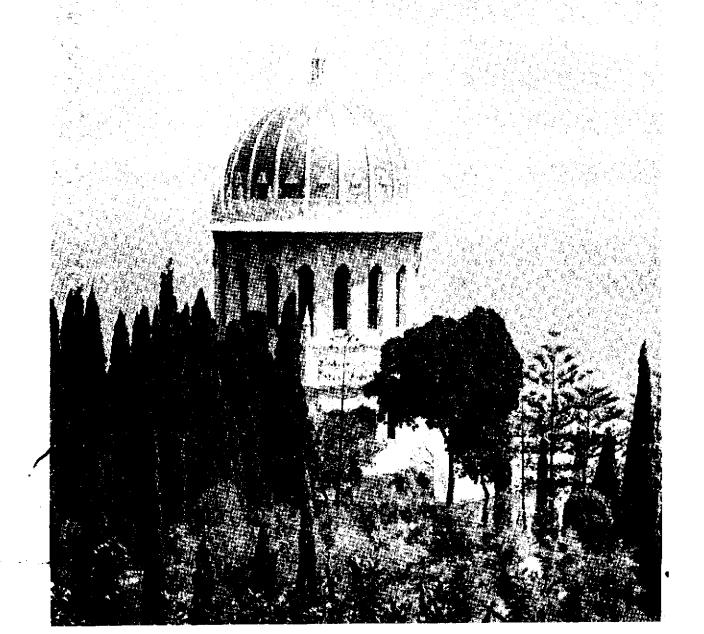
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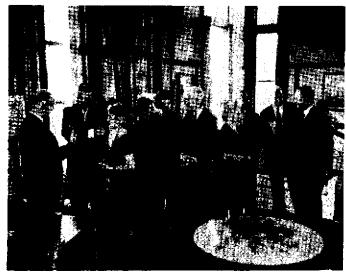
No. 396

BAHA'I YEAR 120

**MARCH 1964** 

# Shrine of the Báb on Mount Carmel







Hands of the Cause Leroy Ioas and Zikru'llah Khadem held a week-end conference for Auxiliary Board members at the Hazirat'ul-Quds in Wilmette. The conference was to lay the ground work for the Nine Year Crusade to be presented to the Bahá'í World this Ridván by the Universal House of Justice. Left: Seen in informal discussion are left to right: Frederick Graham (from Canada), Marc Towers, Mrs. Katherine McLaughlin, Mrs. Margery McCormick, Mrs. Velma Sherril, Curtis Kelsey, Mrs. Peggy Ross (from Canada), Albert James, Hands of the Cause Leroy C. Ioas and Zikru'lláh Khadem. RIGHT: One of the conference sessions.

#### Finland Officially Recognizes Bahá'í Faith

Incorporation of the Bahá'í Faith as an independent religion in Finland was realized on September 18, 1963 through a decision of the Ministry of Education declaring that the Bahá'í Faith shall have its own religious register. This is a very important accomplishment in a country which has a state church but which also has a religious freedom law.

The by-laws accepted by the Ministry of Education were much the same as those of the United States Declaration of Trust. Incorporation came about largely through the efforts of last year's National Spiritual Assembly which did all of the preliminary work and followed-up until an application for registered status was finally accepted by the Ministry.

Copies of the Ministry's decision and the by-laws were distributed to all church offices, governmental bureaus and local agencies throughout the entire country in either the Finnish or Swedish language. Moreover, this gives local and national assembly secretaries the authority to make out official documents needed by the Bahá'ís in many instances when dealing with local or federal authorities.

Winter School held at Panchgani (Satara), India December 24 to 30, 1963.







Korean teaching activities. Left: Public meeting held in Kyong-ju November 27. Right: Public meeting in Seoul held December 15.

# A Winter Harvest in the "Land of the Morning Calm"

The winter months have brought not only cold weather to Korea but also new opportunities for expanding the teaching work among the mountain and island people who are now confined to their homes. This work gained impetus through the nine-day visit of Dr. Robert Wolff, pioneer in Malaya, who travelled to remote areas where mass conversion has begun, including the islands of Kumho and Koha in the southwest. In the southeast of Korea, Dr. Wolff culminated his visit to several villages with the commemoration of the Day of the Covenant in Taegu and a public meeting in Kyong ju attended by fifty-five persons, Col. John S. McHenry of the United States spent nine days in December speaking to several Bahá'í communities and observing the phenomenal growth of the Faith since 1951-52 when he was stationed there. A number of winter conferences have been held in Kyong-ju, Seoul and Pusan, with strong support from high school and college youth, to augment further teaching work in the villages. New enrollments continue to come - from San-ch'ong, Seoul, Mun-san and the greatest number coming from Wolsong County. This is the rich harvest where the first seeds were planted over forty years ago by Agnes Alexander, now a Hand of the Cause, when she responded to 'Abdu'l-Bahá's Tablets of the Divine Plan and carried the Faith of Bahá'u'lláh to the "land of the morning calm."

#### Army Recognizes Independent Nature of the Faith

In a letter of clarification regarding recording of religious affiliation on service records and "dogtags," the Chief of Army Chaplains wrote to the National Secretary: ". . . the Bahá'í World Faith is recognized as an independent religion by the United States Government and, therefore by the United States Army."

The letter goes on to say that all Bahá'í servicemen are entitled to have "Bahá'í World Faith" in the religious preference section of their service record and "dogtags." Since eighteen spaces are permitted on the "dogtags" no abbreviation is necessary.

#### NSA Supports Civil Rights Legislation

The National Spiritual Assembly, acting on behalf of the Bahá'ís of the United States, has notified the House Rules Committee that it supports enactment of the current civil rights legislation. The National Assembly called attention to the principles of Bahá'u'lláh relating to "Human Rights" and indicated the hope that these principles would be supported by the early passage of the current legislation.

Members of the National Spiritual Assembly of Brazil after the resignation of the two members of the Auxiliary Board Mrs. Margot Worley and Edmund Miessler. Anthony Worley and Robert Miessler were elected to fill their places. Reading from lower left clockwise: Jalal Aghrari, Dr. Mario Dantas, Rangvald Taetz, Miss Dinah França, Robert Miessler, Mrs. Muriel Miessler, Vivaldo Ramos, Mrs. Nylza Taetz and Anthony Worley.



### Know Your Baha'i Literature

4

"The Advent of Divine Justice"

by Shoghi Effendi Reviewed by Alice Cox

With the new printing of The Advent of Divine Justice recently off the press, old and new believers alike will do well to turn attention, once again or for the first time, to the illumined pages of this small volume. The passage of two and one-half decades since the first printing in 1939 has not lessened the import of this message of Shoghi Effendi, while the course of world events has but heightened its relevance. Nowhere else in Bahá'í or non-Bahá'í literature, of the past or of the present, will the reader find spread out before his view so clear, so challenging and so bright a picture of the true destiny of America in relation to the world.

This theme has been a recurring one in the beloved Guardian's letters to the American believers, but in this book he has treated more facets of the subject and these in greater detail than in any other work. For example, in a previous message entitled "America and the Most Great Peace," dated 1933, Shoghi Effendi presented America's destiny as foreshowed by 'Abdu'l-Bahá's Divine Plan and by prophecies made in His public addresses in the United States in 1912. At a later date (1947) than the writing of the book here being reviewed, he returned to the theme in "The Challenging Requirements of this Present Hour" to emphasize a few aspects with increased clarity.

We do know that from the time the American Federation was founded until the present hour there have been a few far-seeing statesmen who glimpsed a kind of hand-writing on the wall and predicted that, not alone for her own sake was this great nation born, but for a higher purpose — that of carrying the ideals of justice, unity and peace to all the earth and of promoting the universal establishment thereof in definite institutions. Now that the time of fulfillment of their vision is approaching, we, as Bahá'ís, can marvel at the accuracy of their dreams, knowing that such leaders were not consciously aware of the Great Plan of God that guided their thinking and directed the course of evolution of so great a nation.

Shoghi Effendi, writing The Advent of Divine Justice as a letter to the Bahá'ís of the United States and Canada late in 1938, made it abundantly clear that in this century "both the community of the American believers, who are aware of that Source, and the great mass of their countrymen, who have not yet recognized the Hand that directs their destiny, are contributing, each in its own way, to the realization of the hopes, and the fulfillment of the promises" replete in the Bahá'í Writings, such promises as these made by 'Abdu'l-Bahá: "The American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people." "May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the Standard of the Most Great Peace."

How the creative energies of the Revelation of Bahá-

'u'lláh, released within the American nation, have endowed it with a new worthiness, invested it with new and greater powers and capacities in this age, and are equipping it spiritually for its great mission, is the central thesis of the beloved Guardian's letter. This thesis does not in his hands, however, remain a matter of historical analysis or of prediction. He wrote not only to inform but to illumine and guide, not only to set goals, but to challenge and to motivate — to gather and to galvanize the forces within the growing American Bahá'í Community; and to disclose greater vistas of the unfolding World Order of Bahá'u'lláh, in the eventual establishment of which the American nation is to play so predominant a role.

Of the main topics in the book there are four: 1) the mission of the North American Bahá'í Community as champion builder of the World Order; 2) spiritual preparation of the American believers for carrying out this mission; 3) the material phase of the immediate tasks before the American believers; and 4) the destiny of America.

Many goals set twenty-five years ago for the American Bahá'ís have been won, as were others before that, but these achievements belong not to the past alone; these goals have become the stepping stones for further progress. And that progress each time has depended and will continue to depend upon the same principles of divine guidance, spiritual preparation, practical techniques and vision of the future as delineated unerringly by Shoghi Effendi. It is for this reason that The Advent of Divine Justice will remain an invaluable and inspiring source of continuing guidance for the teachers and administrators of the American Bahá'í Community in whatever land or whatever sphere they labor until their nation has fulfilled "the unspeakably glorious destiny ordained for it by the Almighty . . . ."

The first main topic, the mission of the American Bahá'í Community as champion builder of World Order, is examined from many angles, such as: 'Abdu'l-Bahá's Tablets of the Divine Plan as the foundation of this mission; the Greater Plan of God; the world turmoil in which this mission must be accomplished; the virtues and faults of America and the pitfalls for the believers; the promises of "unfailing Light."

The second topic, spiritual preparation of the American believers, reveals specifically how Bahá'u'lláh has raised the standards of individual, social and governmental morality for this Day of God. With the transformation of character to be wrought through the potency of His Revelation success can be assured for the American Bahá'í Community and for the nation as a whole, within which the believers must become the new leaven.

The third topic treats of the immediate tasks of the first Seven-Year Plan, in 1938 one year old: 1) completion of the First Mashriqu'l-Adhkár of the West; and 2) the teaching goals in North and South America, with careful examination of all that would be required of participants, whether teachers or pioneers, individuals, committees or Assemblies, in a continent-wide campaign. Through consideration of all subjects runs a stirring appeal to the believers to do their share to awaken souls, particularly at that time in Latin America. This appeal is directed with special emphasis to the vitality and the enthusiasm of American Bahá'í youth.

#### BAHA'I NEWS

And finally, Shoghi Effendi points out how the American nation is moving inexorably on to its destiny of "proclaiming the solidarity, the unity and the maturity of mankind" and leading the nations of the world to "exorcise, forever," the curse of war. While their nation experiences advances and reverses in the course of this evolution, drawn further and further into the vortex of world upheaval, the American Bahá'ís will consummate "their divinely-appointed mission within its heart."

The extensive Index provided in this printing is new. It will prove a valuable aid as a guide, not only to details of the main topics, but to phases of many subtopics of either continuing or eternal importance, some of which are: race prejudice (in America); (corruption in) politics; world crises; (the) "left"; moral rectitude; teaching, approaches and methods; justice, divine principal; Revelation, chief function of; and man, a new race.

One great asset of the book is the rich supply of quotations gleaned by the author from the Writings of Bahá'u'lláh and 'Abdu'l-Bahá to support the many topics discussed. Many of these may be located by means of the Index. Not less than ten complete pages of quotations on the subject of the Advent of the Kingdom of God are collected near the end of the book to present such subjects as: the inconceivable greatness of Bahá-'u'llah's Revelation; the station of true believers in this Day of God as "the breezes of spring that are wafted over the world"; the approaching hour of world calamity when "the most great convulsion will have appeared"; the power of Bahá'u'lláh to "bestow everlasting life . . . and confer that which is conducive to true living"; promises to believers in times of adversity -"Nothing save that which profiteth them shall befall my loved ones"; the blessing of teaching: "Unloose your tongues and proclaim unceasingly His Cause. This is better for you than all the treasures of the past."

(Ed. Note: See Publishing Trust section for details on new editions)

# Winter School Activity Increases

Hawaii held a very successful Winter School December 27 through 29 which was attended by over a hundred people. The main emphasis of the sessions was on preparation for Ridván when two important events will occur. First, the new National Spiritual Assembly of Hawaii will be elected and second, the state will be divided into twenty-seven judicial districts instead of the previous four. Courses were given on the Covenant and the Administration and on interesting facts about the Faith. In addition there was a panel discussing the forthcoming new National Spiritual Assembly, election procedures, the formation of new local spiritual assemblies and other related subjects. There were also classes and entertainment for the children. One of the eleven non-Bahá'ís who were present declared himself during the school session and another did so on the following week.

The Bahá'í Winter Institute at Frogmore, South Carolina was held December 28 through January 1. Here also the attendance was quite large. Over one hundred people from fourteen states and the Philippines were



National Spiritual Assembly of Finland elected May 26, 1963. Left to right, seated: Ritva Yli-Pohja, Greta Jankko (Corresponding Secretary), visiting Hand of the Cause John Robarts, Maiija Ravola, Sirkka Salmi. Standing: Habib'u'llah Zabihian (Vice-Chairman), Ghodrat Bidardel, Eine Kylliäinen (Treasurer), Osmo Päivinen (Chairman), Donald Oja (Recording Secretary).

registered. In addition, the school was honored by the presence of Hand of the Cause Zikru'lláh Khadem who spoke movingly of the power and the station of the Guardianship. Classes were taught by Dr. Allan Ward, Riaz Khadem and Mrs. Jane McCants. Curtis Kelsey told many of his stories about 'Abdu'l-Bahá. On the last night the youth presented an evening program which was moderated by Ricky Abercrombie consisting of a series of talks in which several youths told about their experiences in the Faith. During the five day session six people declared their desire to enroll in the Faith. Two of these are residents of Frogmore.

Local Assembly of Forth Worth, Texas incorporated December 31, 1963. Left to right, seated: Mrs. George Galinken, Mrs. Martin Watkins, George Galinken (Chairman), Mrs. John Banks (Secretary), Mrs. Ed Makeland. Standing: Martin Watkins, Mrs. Gordon Dobbins (Treasurer), Gordon Dobbins, John Banks (Vice-Chairman).





Local Spiritual Assembly of Santa Fe, New Mexico incorporated December 10, 1963. Left to right, seated: Theodore Claus, David P. Smith, Amy B. Dwelly. Standing: Margaret Overlock, Geraldine Smith, Neva Jean Nothwang, Thomas Breneiser, Lynn Claus, Kenneth Overlock.

#### International News Briefs

The National Spiritual Assembly of Alaska has undertaken an interesting venture in public relations. Letters were written to all Alaskan Legislators congratulating them on the passing of a Bill which resulted in the appointment of a Human Rights Commission. The Governor and members of the commission received such letters. With each one, the National Spiritual Assembly enclosed the pamphlet Man One Race. The answers thus far received have been heartening.

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Many new believers have entered the Faith in recent months in Haiti. These new recruits have immediately entered the field of service and are doing exemplary and heroic work as native pioneers and teachers. Mass conversion has been well under way since March amongst the country people and continues to gain momentum. There are about one thousand new Bahá'is and thirteen local assemblies in these areas, all since last March. The people are Negro with some mixture of French.

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Another step forward in official recognition of the Faith in Canada is the recent action of the Department of Citizenship and Immigration, in Ottawa, in defining the status of Bahá'í pioneers as "representatives" of the Bahá'í "organization" in foreign lands, and consequently exempting them from automatic loss of citizenship after prolonged absence from their home country.

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Recent reports indicate that several hundred Indians in the jungle areas of Brazil, Colombia, and Peru have been enrolled under the banner of Bahá'u'lláh, including about 250 Amazon Indians in the remote corner of Brazil near Colombia. One of the Auxiliary Board Members states that the whole Amazon area appears to contain a vast hidden treasure of receptive souls for Bahá-

'u'llah's Kingdom. In many areas Christianity has not yet penetrated or is only now reaching these virgin areas of such great promise.

О

The teaching work continues without interruption in India. The National Spiritual Assembly has adopted a One-Year Plan of extension and consolidation. On November 12th celebrations were held by the friends to mark the enrollment of more than 100,000 believers. The number of centers in India has reached 4,729. In addition to the Teaching Institute in Indore, three more buildings for similar institutes are being acquired by the friends, whilst the number of local Bahá'í Schools has reached twenty-one.

C

We have just received word from the National Spiritual Assembly of Central and East Africa that since Convention the number of centers throughout that region has increased by 300, and during these seven months they have accepted 7,000 new believers into the Bahá'í fold. Advanced training courses have been organized in English, Swahili, Luganda, Ateso and Acholi, for those believers who have already received the National Assembly's elementary training course.

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The city and state governments of Porto Alegro, Brazil, recognized the marriage of Miss Sudabé Shayani and John Wilding which was performed by the Local Spiritual Assembly. This recognition establishes the Faith as an official religious body. The way is now cleared for the registration and recognition of Bahá'í marriages throughout Brazil.

О

The first Bahá'í wedding legally recognized in the province of Manitoba, Canada was performed by the Spiritual Assembly of Winnipeg in October 1963. This was the first marriage performed under the new provincial statute, passed in November 1962, allowing Bahá'ís to be married without a civil ceremony.

Some of those attending the Asilomar Bahá'í Youth Conference held December 27-29, 1963 in California.





Local Spiritual Assembly of Rochester, Minnesota incorporated September 3, 1963. Left to right, first row: Mrs. Georgia Naves, Mrs. Evelyn Duncan, Mrs. Betty Gooden. Second row: Mrs. Lorraine Wright, Mrs. Jean Herting, Mrs. Anita Tuttle. Third row: Verne Tuttle, Lerton Duncan, Arthur Jones.

#### **National Teaching Notes**

On January 15 a Bahá'í couple, Helen and Jozep Mc-Coy, was interviewed on a Dayton, Ohio radio program called "Conversation Piece." The program lasted forty-five minutes and while the broadcast was in progress seventeen people called to ask questions about the Faith.

С

Three Bahá'ís from Waterloo and two from Cedar Falls, Iowa represented the Bahá'í Faith at the Black Hawk County Conference on Race and Religion which was held in Waterloo on November 2. Workshops were held on the following topics: Government and Law Enforcement, Education and Youth, Public Services and Accommodations, Labor Unions and Employment, Church and Synagogue. The Faith was mentioned in each of the workshops as each participant had to identify himself and the organization he represented. In addition, several of the Bahá'ís were able to present the Bahá'í point of view during the discussions. After the conference a "Committee for Better Racial Understanding" was formed and it publicly called for open housing.

C

The Mayor and City Commission of Fargo, North Dakota have recently established a Human Relations Commission. The Bahá'í Assembly wrote a letter to the Mayor commending this action and the Mayor was so impressed by the letter that he had it read by the City Commission. In addition, he appointed the secretary of the Assembly as one of the fifteen new members of the Commission.

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The Bahá'ís of Dallas and University Park, Texas

presented an "Emancipation Centennial Celebration" on November 10. The program began with a get-acquainted hour during which there were refreshments, music and door-prizes. This was followed by an interracial panel consisting of prominent Dallas Negroes and whites and a Bahá'í speaker who spoke about the milestones in the Bahá'í Faith's 100 year history and how they parallel important events in Negro progress since the Emancipation Proclamation.

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The Rochester and Olmsted County, Minnesota Bahá'í communities jointly sponsored a Human Rights Forum on November 17. The program consisted of an inter-racial panel which discussed several pre-determined questions dealing with the problems of integration. This was followed by a pot-luck supper at the YWCA.

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Kenneth Wiley of the Santa Monica Bahá'í community spoke about the Bahá'í Faith to a class at U.C.L.A. on November 22. The class was a course on comparative religion in the Anthropology Department and there were about 125 students present who seemed sincerely interested in the talk. Shortly afterwards the speaker received a call from one of the students asking for more information about the Faith.

C

The Bahá'ís of Lane County, Oregon had a float in the Springfield Christmas parade. The theme of the float was God's Flower Garden and the children riding on it were Chinese, American, Negro, American-Indian and Japanese-Hawaiian. The float won second place in its category.

O

December 7-9 the youth of the Rocky Mountain States held a Bahá'í Youth Council Fire on the Arapahoe Indian Reservation in Ethete, Wyoming. Approximately 250 Indians attended and after the conference four youths declared themselves.

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The Bahá'í World Faith was listed as a participating organization in the World Friendship Fair held in Gwynedd, Pennsylvania on October 5. The local Bahá'ís had a table and display on the fair grounds.

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Bahá'í pioneer to Columbia, Helen Jacobs Hornby, was recently asked to speak at the A.M.E. Church, one of the larger Negro churches of Nashville, Tennessee. There were over 200 people present who were impressed not only by the teachings of the Faith but also by the unity demonstrated by the Negro and white believers who were present.

O

The Spiritual Assembly of Fresno Judicial District, California, held a Youth Conference November 28-30. The conference concluded with a public meeting which featured a panel discussion on the subject, "Youth and Tomorrow." A nineteen year old youth from Bakersfield enrolled in the Faith shortly after the Conference.

#### Baha'i in the News

Tapestries in the Sand, the Spirit of Indian Sand Painting, written by David V. Villasenor, a Bahá'í widely known for his understanding, interpretation and demonstration of sand painting, contains a brief quotation from the Bahá'í Writings. The book, published by Naturegraph Company, Healdsburg, California, contains a number of reproductions in color of exquisite examples of sandpainting.

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The East Side Journal, a local weekly newspaper in Kirkland, Washington, asked the Bahá'ís for an article for their Christmas edition. The article was printed with several others by the pastors of the local churches.

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An excellent article and photograph of Mark Tobey appeared in the December 26, 1963 issue of the Monterey Peninsula Herald, Monterey, California. After an analysis of Tobey's work and technique the writer says, "Any contemplation of Tobey's work reveals the deep spiritual concepts that guide his brush. The Bahá'í World Faith exerts a strong influence on everything he expresses. He paints from a vision of a world at once infinitely diverse and joined in the progressive rhythm of widening understanding and brotherhood."

С

The December 24 edition of the Monterey Peninsula Herald ran an article about Mount Carmel and three photographs of Haifa. One of these photographs was of the shrine of the Bab and the caption underneath it mentioned that one of the two founders of the Bahá'í World Faith is buried there.

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An article about Jordan, in the December 28 edition of the Chicago Daily News, mentions a Baha'í Hostel in the Jordan Valley. However it erroneously calls the Faith a Persian Moslem sect.

O

The December 23 edition of the *Illinois Times*, a Champaign, Illinois Negro newspaper, contained two articles about the Faith. The first one was about the State Convention and included a photograph of the Temple. The second was the entire text of a radio talk given by Georg E. Brehman, Jr. on the subject of racial prejudice. The talk urges people to deal with the Negro with justice and with love and at one point states, "The Bahá'ís believe that segregation and prejudice of any sort is forbidden by God and that the teachings of Jesus and of Moses, of Buddha and of Krishna, of Zoroaster and of Mohammed also explicitly or by inference, forbid such attitudes and acts on the part of man." The entire article was printed as an editorial.

#### **Baha'i Publishing Trust**

The Advent of Divine Justice. By Shoghi Effendi. New printings of this important work have been produced in both cloth and paperbound editions, each carrying for the first time an excellent index prepared by Alice Cox. This is a basic Bahá'í book that belongs in every individual's library and which should be used extensively in deepening classes. Some of the chapters which are especially pertinent and inspiring at the present time are: "The Possibilities of the Future"; "Spiritual Prerequisites"; "The Most Challenging Issue." The chapter entitled "The Teaching Requirements" contains some of the most essential instruction on teaching, particularly for the individual, to be found in our literature. A temple drawing by Gordon Laite has been utilized for both the jacket and paper cover.

Paperbound edition	\$1.00
Clothbound edition .	\$2.00

#### Calendar of Events

**FEASTS** 

March 21 — Bahá (Splendor) April 9 — Jalál (Glory)

DAYS OF FASTING March 2 to 21

HOLY DAY

March 21 - Naw-Rúz (Bahá'í New Year)

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS
March 27-29

#### Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, March 15 4:15 p.m.

Bará'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

Bahá'í News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office. 112 Linden Avenue. Wilmette, Illinois, U.S.A.

No. 397

BAHA'I YEAR 121

APRIL 1964

### Hands Call Baha'i World to New Laurels

Beloved Friends:

A year ago, with infinite joy, the Bahá'ís all over the world were looking forward to the crowning days of our beloved Guardian's Crusade. It had been the expectation of every believer that when the glorious Centenary of the Declaration of Bahá'u'lláh dawned our beloved Guardian would be watching over us, giving us new inspiration, praising us for the great exploits we had carried out during his Ten Year Plan, and rewarding us for the innumerable victories won in the name of Bahá'u'lláh. Unexpectedly, through the inscrutable decrees of providence, our beloved Shoghi Effendi was removed from our midst in the middle of his great Crusade.

No one dreamed in those dark days of 1957 that with such distinction, such steadfastness, such utter consecration of heart the believers in the East and in the West would be able to bring his work to such glorious fruition in 1963. We knew that we would be given the strength to cling to the hem of Bahá'u'lláh's robe, to follow in His path and believe in His Name, but we did not anticipate that we would be able to consummate the Plan given us by Shoghi Effendi and carry forward the grand design of 'Abdu'l-Bahá to such a victory as the Bahá'is of the world witnessed during the Ridván period of last year.

In addition to all the other blessings showered upon the people of Bahá we were graced, through the mercy of God, by being able to bring into being that Supreme Body of the Bahá'í world, the Universal House of Justice, promised in the Holy Texts to be infallibly guided by the Twin Manifestations of God. We all remember, with feelings of the deepest emotion, how last April that august Body was elected by the National Spiritual Assemblies of the Bahá'í world.

Now we stand on the threshold of another epoch in the unfoldment of 'Abdu'l-Bahá's design for carrying the Faith of Bahá'u'lláh to all the peoples of the world and establishing His Order throughout the entire planet, an epoch during which, in the words of the beloved Guardian, the Universal House of Justice will "launch enterprises embracing the whole Baha'i world." The hearts of the believers are turned eagerly towards this coming Ridván period, waiting to hear the details of the great Nine Year Teaching and Consolidation Plan which will be announced at the Annual Conventions by that supreme and infallibly guided body.

As we turn our faces towards the future, let us remember that this new Plan, like all previous Plans, is essentially the Plan of Bahá'u'lláh Himself. He is the victorious King, Who has come to the world to establish His Kingdom on earth as it is in heaven. It was from His Teachings that the Master gleaned the principles and inspiration for His Tablets of the Divine Plan, which He revealed to the Bahá'is of North America during some of the darkest days of His life at the end of the first World War. It was these Tablets of 'Abdu'l-Bahá that stimulated and inspired our beloved Guardian to give to that privileged Community - the champion builders of Bahá'u'lláh's World Order - two Seven Year Plans, and also other similar Plans to various National Communities. These were followed by the first great global Crusade aimed at the spiritual conquest of the planet by the entire army of the followers of Bahá'u'lláh.

During the course of these Plans the banner of the Faith was planted in the vast majority of the sovereign states, territories, islands and dependencies of the globe. So great were our victories that by Ridván 1963 the Bahá'ís of the world were able to establish no less than fifty-six independent National and Regional Spiritual Assemblies; and to create so mighty an impetus in the growth of the Administrative Order that thirteen new National Assemblies can come into existence this April as a major reinforcement of the new Plan to be launched at that time. We conquered in the Name of Bahá'u'lláh the whole of Latin America, the countries of Western Europe, the vast reaches of Africa, the remotest regions of the Pacific, new lands in the heart of Asia. When we look back and see what was done from 1937, when the beloved Guardian released his first major Plan, until April 1963, when his World Crusade ended, we are overcome with wonder and astonishment!

There can be no doubt that the believers of the world, through the victories they have won, have gained immensely in spiritual stature; they have gained in confidence, in understanding, in learning to rely on the bounties of Bahá'u'lláh, which are vouch-safed to all those who arise in His Name.

How often both the Master and the Guardian called upon the friends to arise and win new laurels as they vied with each other in the field of service. Victors' crowns are still to be won in the vast field of pioneering, whether it be in the fruitful and promising countries of Africa, in the remote islands that dot the Pacific and cling to the fringes of the great continents of the globe, in the increasingly disturbed and coveted jungle regions of South East Asia, in the heart of the immense Indian sub-continent, in the sweltering tropics and forbidding ranges of Latin America, in the desolate interior of Australia or the fastnesses of Asia, an army of consecrated souls is needed to go forth immediately, upon the announcement of the new Plan, to carry the sacred fire of Bahá'u'lláh's love, the healing light of His Message to innumerable lands.

No one can ever describe the role of the Bahá'ís in the immediate future better than our beloved Guardian himself. We are now in the tenth part of a process which, he informed us in 1953, began with the dawn of the Adamic Cycle; the tenth part of this mighty process must be the penetration of the light of Bahá'u'lláh's Revelation "in the course of numerous crusades and of successive epochs in both the Formative and Golden Ages of the Faith, into all the remaining territories of the globe through the erection of the entire machinery of Bahá'u'lláh's Administrative Order in all territories, both East and West, the stage at which the light of God's triumphant Faith shining in all its power and glory will have suffused and enveloped the entire planet."

With joyful and grateful hearts we prepare ourselves to seize upon this new, Nine Year Crusade and, perusing its provisions, seek each one to take for himself a portion of its bounties, to find, at home or abroad, a field of service for himself where he can labor for the glorification of Bahá'u'lláh's Name and the establishment of His Kingdom on earth.

Haifa, Israel ---Hands of the Cause in the Holy Land February 1964

#### Hands of the Cause Announce New Assignment

The following cable has been received from the Hands of the Cause in the Holy Land:

(ON) BEHALF (OF) ENTIRE BODY (OF THE) HANDS (OF THE CAUSE) HAPPY (TO) ANNOUNCE ASSIGNMENT (OF) BELOVED HAND (OF THE CAUSE) UGO GIACHERY (TO THE) WESTERN HEMISPHERE (THUS) FURTHER REINFORCING (THE) PROTECTION (AND) PROPAGATION (OF THE) FAITH (IN) THAT VAST TERRITORY (WHICH HAS BEEN THE) RECIPIENT (OF) SO MANY BOUNTIES (AND) PROMISES (OF THE) FUTURE FROM BOTH 'ABDU'L-BAHÁ (AND) SHOGHI EFFENDI. AIR MAIL MESSAGE (TO) ALL NATIONAL ASSEMBLIES.

Haifa, Israel, February 2, 1964 (signed) HANDSFAITH

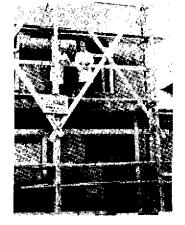
#### Facade of Austrian Baha'í-Haus Is Beautifully Restored

Looking back over the events of this Holy Year, Austria will always remember her National Assembly's journey to Haifa, to take part in electing the first Universal House of Justice, and its being joined by her community at the World Jubilee Congress in London. Besides these great events which she shared with the Bahá'í world, three romantic and historic happenings found their place in this country's annals of 1963: First, Austria celebrated the fiftieth anniversary of 'Abdu'l-Bahá's coming, and the fact that He Himself founded the Faith here and in Hungary in 1913. Second,

a young Persian business man who, with his wife, visited the Vienna Ḥaziratu'l-Quds, noted that while the interior was in excellent shape the façade was badly in need of restoration. Thereupon, as a gift to the Cause in Austria, this believer underwrote the not inconsiderable cost of rehabilitating our public image. The result is that the whole street, in a quiet quarter with lingering touches of "Alt Wien," now looks much improved, and our "Bahá'í-Haus" is the most attractive structure in the neighborhood. Bahá'í youth of Vienna and Graz offered valuable assistance to the professionals in this connection.

Last but not least, the first Ethiopian-Persian Bahá'í marriage took place at the Ḥazira July 22. The groom, Abraham Medhane, a protege of Emperor Haile Selassie, speaks five languages fluently and is the official representative of all Ethiopian students in Europe. He is vice chairman of the Vienna Local Spirituaal Assembly. The Persian bride, Fataneh Khánum, attends the University in Vienna. Their historic marriage is yet another harbinger of many new ties uniting peoples and nations as the world speeds onward toward unity.

Bahá'í-Haus in Vienna, Austria during and after restoration of the facade.





# Turkish Bahá'ís Commemorate Bahá'u'lláh's Arrival in Adrianople 100 Years Ago

On a cold December morning one hundred years ago a group of exiles were sent en route from the capital of the Sultanate and the Caliphate for their twelve day journey to a remote city of the Ottoman empire. None in the group were prepared for such a journey and none had done anything against the law or state to deserve such a cruel punishment. This was the third exile of Bahá'u'lláh and His family after His release from the dungeon of the Siyah-Chal in Tehran. Baha-'u'llah Himself testifies to the great sufferings of this journey, "We were sent from the city (Constantinople) with an abasement with which no abasement on earth can compare. . . . Neither My family nor those who accompanied Me had the necessary raiment to protect them from the cold in that freezing weather." Again He states, "The eyes of Our enemies wept over Us." Such was the painful journey of the group, including women and children, who accompanied Bahá'u'lláh.

Alí Pasha and Fuat Pasha, the most powerful viziers of the Sultán, and Mushiru'd-Dawleh Mírzá Ḥusayn Khán, the Persian ambassador, finally united to attempt to strike the Cause of God and its recognized Leader. This was a coalition of the Ottoman and Persian imperial governments to extinguish the light which shone forth from the horizon of Shíráz and whose destiny was to embrace and illumine the whole of mankind.

#### Message to Persian Ambassador

Before His departure from Constantinople (now Istanbul) Bahá'u'lláh sent the following message to the Persian ambassador through Hájí Mírzá Hasan-i Safa, a member of the Persian embassy: "What did it profit thee, and such as are like thee, to slay, year after year, so many of the oppressed, and to inflict upon them manifold afflictions, when they have increased a hundredfold, and ye find yourselves in complete bewilderment, knowing not how to relieve your minds of this oppressive thought. . . . His Cause transcends any and

every plan ye devise. Know this much: Were all the governments of the earth to unite and take My life and the lives of all who bear his name, this Divine Fire would never be quenched. His Cause will rather encompass all the kings of the earth, nay all that hath been created from water and clay. . . . Whatever may yet befall Us, great shall be our gain, and manifest the loss wherewith they shall be afflicted."

#### First Stop Now Has LSA

The first stop was Küchik-Chakmajeh, which is only twenty kilometers from the city. At that time it was only a fishing village but today it is one of the finest summer resorts of Istanbul and it has a local spiritual assembly and a plot of land for a future Ḥaziratu'l-Quds.

After a hundred years, on that same day and on that same spot, the followers of Bahá'u'lláh gathered, chanted their prayers, read the Tablets revealed for this occasion and witnessed the realization of the divine words proclaimed by Bahá'u'lláh just a century ago. The tragic downfall of the Qájár dynasty, the Sultanate and the Caliphate are all now facts of history. Alí Pasha and Fuat Pasha also received their share of punishment not long after the Tongue of Power had proclaimed their shameful ending.

The National Spiritual Assembly decided to celebrate the centenary with two different meetings, one at Küchik-Chakmajeh on December 1 (the first day of the journey) and the second at Edirne (Adrianople) on December 12, the day of Bahá'u'lláh's arrival in the country. Over seventy friends and delegates from all the Bahá'í communities in the country participated in the December 12 meeting. On December 11 the friends arrived in private buses. Since such large groups of visitors are not very usual for this town a great deal of suspicion was aroused. Therefore the National Spiritual Assembly, informed of the situation beforehand, sent several of its members to the governor of the city to

Centennary commemoration of Bahá'u'lláh's journey from Istanbul (Constantinople) to Edirne (Adrianople), December 1-12, 1863. Left: December 1 finds the friends at Küchik-Chakmachik for the first day of the commemoration. Right: Group on the way to Edirne on December 12.





ask his permission for a Bahá'í meeting and to invite him to attend. The governor was afraid to give his permission for a large meeting however he did allow the believers to visit the House of Bahá'u'lláh in small groups. By two in the afternoon all visits were completed.

By 3:30 P.M. the bus had left Edirne to begin a six hour journey along almost the same route Bahá'u'lláh had travelled one hundred years ago.

## Joyous Spirit Permeates Colombian School

A Summer School was held November 9 through 11 at the Hazíratu'l-Quds in Bogota, Colombia. Although it was the rainy season and the weather was poor and conditions primitive a joyous feeling was shared by all those present. Classes centered around The Dawn-Breakers, which has now been translated into Spanish. Additional subjects covered were, The Bahá'í Life, The Bahá'í and His Faith, Administration, How to Teach the Faith to Children and an outline of the book The Thief in the Night.

On the last evening the birth of Bahá'u'lláh was celebrated. Cities represented besides Bogota were Barranquilla, Bucaramanga, Cali, Manizales, Medellin and Santa Marta.

#### Colombia Holds First Children's Camp

Colombia held the first Bahá'í Children's Camp at the home of Mrs. Kit Goldstein in Bucaramanga December 16 through 22. Eleven children, nine Bahá'ís and two non-Bahá'ís, were present. The days were divided into outings, Bahá'í study, art, music and play with devotions held morning, noon and night. Memorable events were a picnic and swim at a nearby lake, a visit to a big market, a puppet show at the Centro Colombo-Americano and a taffy pull at the home of one of the Bahá'ís. In addition, the children studied subjects designed to make them aware of the universality of the Faith and to give them an introductory understanding of the Bahá'í life. On the last morning a letter of greetings was sent to the Hands of the Cause and a report of the camp to the National Assembly.

Some of those attending the Costa Rica Bahá'í Summer School held December 28-31, 1963.





Mrs. Shirin Fozdar chants Bahá'í prayers at the funeral service for the late Prime Minister of Thailand. Services were held in a Buddhist temple in Bangkok January 19, 1964.

## Bahá'í Prayers Read for Thai Prime Minister

Over a thousand people attended the World Religion Day observance in Bangkok, Thailand. The foreign Minister of Thailand Thanat Khoman inaugurated the program. Thai TV covered the entire program and all newspapers and radio stations gave extensive coverage.

Later the same evening the Bahá'ís participated in the funeral services of the late Prime Minister Marshall Sarit Thanarat. The Bahá'í prayers were read in the Buddhist temple where the ceremony was held. This is the first time authorities have allowed reading of the prayers of another religion in a Buddhist temple. The late Prime Minister had been extremely courteous to the Bahá'ís. His widow expressed her gratitude for the prayers.

Part of the audience attending the World Religion Day program held in Bangkok, Thailand. The Thai Foreign Minister opened the program.



# THE DECLARATION OF BAHÁ'U'LLÁH

by Adib Taherzaden

As the celebration of the Most Great Jubilee approached, the followers of the Greatest Name in every part of the world must have all turned their hearts and minds a hundred years back to the most momentous and glorious event in the history of mankind — the declaration of Bahá'u'lláh in the Garden of Ridván.

With the approaching of the year "eighty" (1863) the signs of the declaration of Bahá'u'lláh became increasingly manifest to His companions. Many festive odes and Tablets streamed from His pen, which, by virtue of their unique style and wording as well as their soul-entrancing power, may well prove impossible to translate. Nabil in his as yet unpublished narratives describes how Bahá'u'lláh's companions would get together at night to chant these Tablets. Oblivious of this world and wholly immersed in the realms of the spirit, they would suddenly discover that night had become day.

The same chronicler has recorded that one night 'Abdu'l-Bahá, then eighteen years of age, was the host at a similar gathering. A new Tablet, Az-Bágh-i-Iláhi, replete with clear indications of the approaching hour of Bahá'u'lláh's assumption of His prophetic office was chanted

Ecstasy, joy and rapture filled their hearts.

Siyyid Muhammad Isfahani, described by the Guardian as the antichrist of the Baha'i Revelation and the embodiment of wickedness, whose opposition to Baha'u'llah at that stage was not openly declared, was present. In the course of chanting the Tablet, when a reference in which Baha'u'llah admonishes His enemies was heard, all turned to look at Siyyid Muhammad. Feeling embarrassed, he got up and performed a dance of rapture in an attempt to dismiss their suspicion.

Then suddenly and unexpectedly Bahá'u'lláh walked in; He loudly greeted them with the words "Alláh'u'-Akbar," and ordered them not to arise, anointed each one with rose-water and then left the room. This was a mighty climax; now they had become truly intoxicated with the wine of His presence. "The like of that night," Nabil writes, "the eye of creation had not seen."

The fifth of Naw-Rúz 1863 was a fateful day. The joy of these companions was turned to grief as the Tablet of the Holy Mariner, foreshadowing the appearance of gloomy days, was revealed and read out on that day.

The following day Bahá'u'lláh received a communication from the Ottoman Government telling Him that He was to leave Baghdád.

The news created such a commotion in the hearts of His lovers, that some decided to take their own lives should they be separated from Him.

Thirty-one days after Naw-Rúz, on a Wednesday afternoon, 22\* April, 1863, wearing a new type of headdress known as the Táj, amidst the heart-rending lamentations of His loving followers, Bahá'u'lláh left Baghdád. He walked out towards the gate of the house designated by Him as the Most Great House. No sooner had He reached that gate than many of His lovers prostrated themselves at His feet; among them a

certain Bábi child of tender years who clung to His robes, weeping aloud and begging Him not to leave.

Multitudes of people of all walks of life had thronged the gate of the house; many had lined the streets or stood on roof-tops. Tearful and heartbroken, they watched him go to the bank of the river in the neighborhood of Takeih-i-Baktásh. From there He was ferried across to the opposite shore together with His sons and amanuensis. He thus arrived in the Garden of Najíbiyyih known to Bahá'ís as the Garden of Ridván, which was placed at His service by Najíb-Pashá, while preparations were being made for the long journey to Constantinople.

The call to afternoon prayer was raised from the mosque and the words "God is Great" reverberated through the Garden as the King of Glory entered it. This is the day we now keep as the first Day of Ridván.

This Garden-Park with its four avenues lined with roses and trees, its vast and open scenery contrasted completely with His extremely modest house in Baghdád. His tent was pitched and He remained there for twelve days and eleven nights. His family joined Him on the ninth day.

On the first day of His arrival, the Suriy-i-Sabr, one of Bahá'u'lláh's works, extolling Vahíd and the martyrs of Nayríz, was revealed.

In the same Garden the declaration of His Mission took place; but the exact manner of it is not clearly known to us. Nabil related that every morning a number of His companions were summoned to His presence and dismissed in the same evening. Only those with no family ties were allowed to remain the night. Unable to sleep, these devoted lovers would keep vigil around His blessed tent.

On May 3, at noon, amidst spectacular scenes of weeping and wailing by multitudes of people, believers and unbelievers, rich and poor, high and low, Bahá'u'lláh left the Garden of Ridván.

The significance of this declaration, the greatness of the Cause He revealed, the exalted and unapproachably glorious station He occupied; all these stagger our imagination.

To-day, we cannot do better than turn to His writings and those of 'Abdu'l-Bahá and Shoghi Effendi, in order to receive even an infinitesimal glimmer of that light which He who was the King of Glory shed on His Godintoxicated companions a century ago, and which must have so dazzled their eyes; a light which is destined to illumine the whole of mankind.

\*—The first day of Ridván usually falls on 21 April. In 1863 it fell on 22 April, because Naw-Rúz on that year was 22 March, as the vernal equinox took place after sunset.

Reprinted from June 1963 issue of Bahá'í Journal, publication of the National Spiritual Assembly of the Bahá'ís of the British Isles.

# Faith Spreads Among Indians Of Venezuela

### 351 Enrolled in Two Months

The Indians of America, so often lauded by the beloved Guardian for their spiritual capacity, are continuing to enter the Faith in large numbers in various regions of Venezuela. During teaching trips made in December and January by several pioneers, 351 new Indian believers enrolled in the Faith in three widely separated areas of the country. Whether in the sweltering plains of Bolivar State, the precarious trails of the Perija Mountain Range, or the semi-desert landscape of the Guajira Peninsula, the pioneers were joyfully welcomed by the Indian believers in each village they visited. In many of these villages the new Bahá'ís showed an enthusiastic desire to spread the Message of the new Prophet to others, and in several cases these recently enrolled believers voluntarily guided the pioneers to new villages in order that the people there could also learn about the Teachings of Bahá u llah.

The Venezuelan National Assembly has published a short pamphlet on the Faith, designed to be used especially among the Indians, and other pamphlets are being prepared. Also, it is hoped that it will soon be possible to publish some short pamphlets translated into the Indian languages, since many of the indigenous peoples do not speak Spanish.









#### **PHOTOS**

Far Left: Newly established Bahá'í community of La Huerta composed of members of the Guajiro tribe.

Left from top: New Bahá'ís in the Guajiro village of Canito with pioneer Peter McLaren.

First believers enrolled in Guajiro village of Laguna de Pajaros shown with pioneer Alberto Tejada.

Guajiro children do typical dance during social part of Bahá'í meeting in Aceitunito.

Below from top: Bahá'ís recently enrolled in Motilón-Yukpa village of Sunido-Pinto.

New Bahá'í community of Aceitunito in the Guajiro Peninsula.

Right from top: Members of the Motilón-Yukpa tribe who recently enrolled in the village of Carmera.

New Bahá'is in the Guajiro village of La Punta. Novito, one of the largest Bahá'í villages in the Perija Mountain Range.











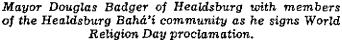
# World Religion Day Observances Bring Principles of Bahá'u'lláh to Public

Bahá'í communities all over the country celebrated World Religion Day with public meetings, firesides and special displays. All events were well publicized and well attended testifying to the growing recognition of the Faith by the general public.

The four following events typify the ingenuity and imagination of the American Bahá'í community.

The Bahá'ís of Pasadena, California celebrated World Religion Day by presenting a program of readings taken from the scriptures of the World's Great Religions. Nine readers, four of whom were non-Bahá'ís, presented the program and they were accompanied by background music. At the close of the program a reader read from the Bahá'í Sacred Writings while seven little girls wearing white costumes carried in seven white candles representing the seven candles of unity. The children represented the Negro, Caucasian and Indian races. After the program, which was attended by fortynine people, refreshments were served and an informal fireside discussion was held.

The North Hempstead Township Community, New York held a buffet supper in the home of one of the be-







350 Bahá'is and guests gathered in Foundation Hall of the Wilmette Temple to hear Mrs. Florence Mayberry, Auxiliary Board member, speak on "Unity in Religion." Hands of the Cause Leroy C. Ioas and Zikru'lláh Khádem were honored guests. Left to right in photo are Mr. Ioas, Mrs. Mayberry, David Ruhe, Secretary of the National Spiritual Assembly and Mr. Khádem.

A Duluth, Minnesota public meeting was attended by fifty non-Baha'is. The panel included representatives of various world faiths.





Part of a "Oneness of Religion" display in the library at the University of Oregon. The entire display included eight large windows and six display cases. World Religion Day was listed in the library bulletin for January.

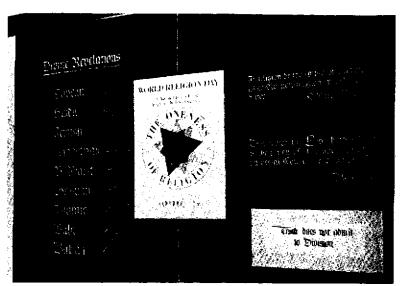
lievers. Sixteen Bahá'ís and twelve non-Bahá'ís were present including Persians, Negroes, various denominations of Christians and a Zoroastrian. After dinner a talk was given followed by informal discussion.

The Bahá'ís of Duluth, Minnesota presented a panel consisting of Bahá'ís and non-Bahá'ís representing the various Faiths. Each speaker presented the historical background of his Faith and read from its Holy Scriptures. The teaching of progressive revelation was emphasized and the program culminated with the proclamation that Bahá'u'lláh was the One promised in all the Holy Books of the past. In addition, an explanation of Bahá'u'lláh's teachings on the unity of religion was given. Ten Bahá'ís and fifty non-Bahá'ís attended and the event received extensive newspaper coverage.

Mr. and Mrs. Robert Hennen, two newly enrolled Bahá'ís of Renton, Washington, presented a World Religion Day program with the assistance of the Issaquah, Washington Local Spiritual Assembly. The program

Program in Renton, Washington included Japanese, Negro and southern white speakers. Forty-eight people, mostly contacts, attended including many Japanese and Negroes.





This display and additional World Religion Day publicity resulted in all the Bahá'i books in the library being checked out at Huntsville, Alabama. A week later the librarian placed "Release the Sun" on public display on her own volition.

entitled, "Unity in Religion" featured three Bahá'ís: a Caucasian chairman from the South, and Japanese and Negro speakers. Attendance totaled forty-eight, a large number of whom were contacts. Publicity was excellent and the manager of the local radio station was so impressed by the Faith that he promised to do whatever he could to promote it.

In addition to these events and the many public meetings there were also many special displays and several articles. Newspaper coverage was especially fine all over the country.

## Cameroons Ambassador Attends Belgian World Religion Day Commemoration

The largest public meeting ever held in Belgium, with nearly 200 present to celebrate World Religion Day, took place at the Hotel Atlanta in Brussels. Mr. V. P. Ahanda, Ambassador to Belgium from the Republic of Cameroons, was a distinguished guest. In addition to the usual invitations a number of personal letters were sent to journalists, ambassadors, mayors and educators. Mrs. Guyonne Erseen, Mrs. Lea Nys and Louis Henuzet appeared on the program.

During the winter months, the Bahá'ís of Belgium have initiated a number of activities designed to consolidate the community and to favorably implant knowledge of the Faith in the public mind. A plan has been developed to establish and maintain contact with leading personalities through the work of a Public Relations Committee.

A national teaching conference held on December 15 in Brussels viewed current progress and discussed preparations for the opening of the new nine-year plan to be delineated by the Universal House of Justice this Ridván.

# New Guinea Citizen Defends Faith

Sometime ago the South Pacific Post, published in Port Moresby, New Guinea, ran a short article to the affect that "... a new cargo cult is expected to bloom in New Britain as a result of a Rabaul business man opening a trade store to help spread the Bahá'í philosophy/religion." Now in a letter to the Editor of that newspaper a local non-Bahá'í defends the Faith.

".... This religion (it is a religion, not just a sect of any religion, and certainly not a mere philosophy) is perhaps new to the South Pacific Post, but it has a history of more than a hundred years with several million believers from practically every part of the world, with its own temples and shrines established in more than a few places.

"Any visitor to Sydney of recent years who has seen the magnificent Bahá'í Temple at Mona Vale, or anyone who has seen the Bahá'í Gardens at Haifa and the beautiful golden-domed Shrine of the Báb there, or any of the other major Bahá'í establishments in the lands of Europe, America, Africa or Asia can verify that this is not some quaint sect that has developed overnight.

"I am not qualified to speak with authority about either the Bahá'í Faith or cargo cults, but from what little I do know of them it would be most amusing to think that one could emerge from the other if it were not for the tragic fact that an unfortunate and ill-informed paragraph of this nature can precipitate a lot of completely unfounded prejudice. It cannot pass unchallenged.

"Cargo cult, as I understand it, originates from a misunderstanding by the less sophisticated people of

Group of Bahá'is and friends at the February Weekend School held at Vapnagaard, Elsinore, Denmark. These schools are held at regular intervals and are very well attended by non-Bahá'is. Several declarations have resulted.



this and other countries, of certain ecclesiastical promises promulgated by well-meaning but misguided missionaries, about the sweet by-and-by.

"So instead of whiling away the intervening years with such energy-consuming pastimes as honest labor to lay the foundations for the modern civilization which they see emerging all around them, these people come to believe that all they have to do is plant themselves firmly on their indigenous posteriors and wait for that great new day to dawn when their very own Messiah will appear with plane-load upon plane-load of cameras, watches, motor-cars, cigarettes and beer and all the other amenities which the European's God has apparently bestowed on His followers.

"One very important and strongly emphasized tenet of the Bahá'í Faith is that work, no matter how menial, performed to the best of one's ability is one of the sincerest forms of worship.

"A very interesting form of cargo cult may arise from that.

"The teachings of the Bahá'í Faith offer no tempting rewards for its adherents, not in this temporal world.

"In fact its believers have suffered more than their fair share of persecution at the hands of fanatical religious leaders in some countries, with more than twenty thousand of them mercilessly butchered to death in the latter part of the last century because of their beliefs.

"Even today during purges in some of the Muslimruled countries, the blood of Bahá'í believers is shed in the streets. How many cargo-culters would a Faith such as that enlist?

"Today, in the south of the United States we have the unbelievable spectacle of white Christian denying his colored Christian brother even the most elementary of human rights; in South Africa the white Christian is following a rigid apartheid policy which excludes his colored Christian brother.

"On the other hand acclamation for the laudable efforts of the lovable late Pope John echoes throughout the civilized world. And he wanted to bring about closer unity among the Christian churches.

"How much more commendable then are the efforts of the Bahá'í believers, whose only desire is rather not to destroy any man's religion, but to establish that all religions, Judean or Buddhist, Christian, Muslim, Hindu emanate from the one source — God — and that all mankind are as one, irrespective of color, class, race or creed.

"Is this the sort of material from which a cargo cult can emerge?

"The teachings of the Bahá'í Faith are so beautiful in their simplicity and yet so embracing in their scope that it would be utterly impossible for anyone the least bit familiar with them to believe that anything remotely like a cargo cult could arise, no matter how they may be misinterpreted by even the least sophisticated people.

"At least your columnist and his correspondent can be assured that the customers at the Rabaul businessman's trade store will not, if he is sincere in his beliefs, be exploited, as unfortunately so many trade store customers have been in the past.

"His motives are much higher and much more praiseworthy. He has my best wishes for success.

Yours, etc. M. JONES, Port Moresby."





Some of the believers of Irian Barat, Indoneisa. Left: Celebration of the Birthday of the Báb. Pioneer Imran Irsjad (center holding Master's picture) had himself transferred to a difficult post in order to teach the Faith in Irian Barat. Right: Bahá'ís gather to celebrate the Birthday of Bahá'u'lláh.



First Spiritual Assembly of Gawler, South Australia, formed April 1963. Left to right, seated: Mrs. Silver Jackman, Mrs. Brenda Rawlings (treasurer), Mrs. Margot Klinkoski (secretary), Lester Rigney. Standing: William Hewson (vice-chairman), Mrs. Ellen Rigney, Mrs. Mary Williams, Mrs. Thelma Hewson, Mrs. Mabel Johnson (chairman).



Spiritual Assembly of Kokomo, Indiana incorporated October 15, 1963. Left to right, standing: Steve McDonald, Hassell W. Berry (chairman), Eve Erikson (corresponding secretary), Charles Lane, Dale Keirn (recording secretary). Sitting: Carl Smallwood, Lou Kinsey, Cotrea Smallwood, Harry Eriksen (treasurer).

Friends of the Miami Beach, Florida area gathered to hear Hand of the Cause LeRoy Ioas, center seated, February 9, 1964.





Some of over one hundred Bahá'ís and guests attending the Frogmore Winter School December 28-January 1.

## In Appreciation

The Universal House of Justice has requested that we convey to everyone who contributed time and effort to the campaign for the liberation of the Moroccan Bahá'is its grateful appreciation.

This committee is happy to add its own expression of gratitude and greetings.

-Bahá'Í International Community Committee

## New Braille Book Again Available

Bahá'í Service for the Blind announces the second printing in Braille of World Order Through World Faith. This edition is limited to forty copies. Price per copy is \$1.70. Local assemblies who have the list of Braille books available should change the price from \$1.25 to \$1.70 and inform blind members of the community of the change. This book may be ordered from either of the two offices: 842 N. Hayworth Av., Los Angeles, California 90046 or 3110 E. Lester St., Tucson, Arizona 85716.

## Calendar of Events

FFASTS

April 9 — Jalál (Glory) April 28 — Jamál (Beauty)

HOLY DAYS

Feast of Ridván — April 21-May 2 (Declaration of Bahá'u'lláh)

ANNUAL CONVENTION

Bahá'í House of Worship April 23, 24, 25, 26

## **Baha'i Publishing Trust**

Above All Barriers. By Elsie Austin. This pamphlet is a reprint of "The Story of Louis Gregory" in a completely revised format and with an introductory statement that also gives interesting data on the background of the author. References to the Faith by noted world leaders appear on the back cover. A handsome new cover design by Wm. Musler makes this one of our best looking small pamphlets.

With these changes and additions, this story of the life of a man who was the first Negro Hand of the Cause should find its way into the hands of many people today who are seeking answers to the dilemma in human relations as well as for those who want to emulate a high standard of service in the Cause of God.

10 copies	\$1.00
50 copies	\$4.50

## Baha'i House of Worship

Visiting Hours

Weekdays

1:00 p.m. to 4:00 p.m. (Auditorium only)

Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, April 19 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

Bahá'í News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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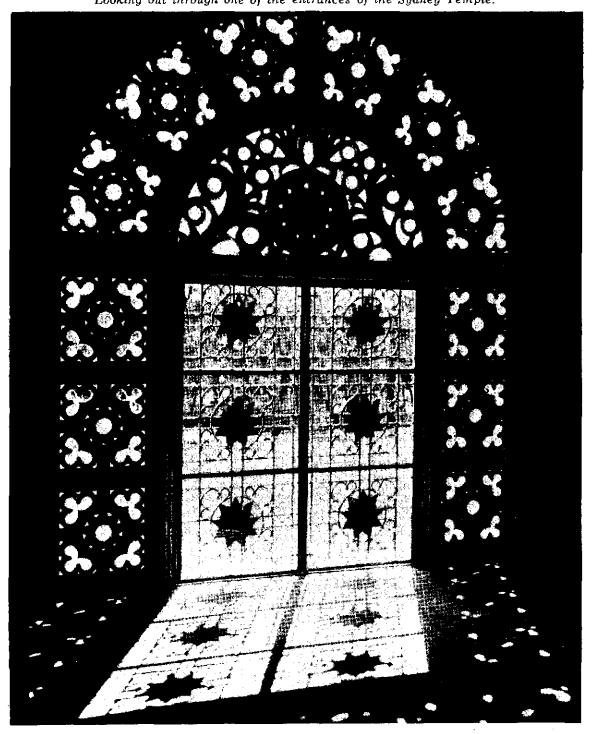
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No. 398

BAHA'I YEAR 121

**MAY 1964** 

Looking out through one of the entrances of the Sydney Temple.



# Amatu'l-Baha Ruhiyyih Khanum Visits Baha'is of India

Reception for 'Amatu'l-Baha Rúḥíyyih Khánum at Palam Airport on February 4, 1964.









Above, left and right: A visit to the temple site where prayers were offered.

Left: 'Amatu'l-Bahá Rúḥíyyih <u>Kh</u>ánum addresses Delhi community on February 6.

Below: Meeting with the National Spiritual Assembly.



# Dedication of German Temple Set for July 4

The National Spiritual Assembly of Germany has announced that the dedication of the Bahá'í House of Worship at Langenhain/Taunus between Wiesbaden and Frankfurt has been set for July 4, 1964. This will be followed by a European Teaching Conference on July 5-6, 1964 in the Gesellschaftshaus im Zoo. In view of the fact that this is the last Bahá'í Temple which has been erected under the direction of the beloved guardian, Shoghi Effendi, who established it as a major goal of the Ten Year World Crusade, it is a highly significant event for the entire Bahá'i World. It is hoped that believers from many countries will be represented on this joyous occasion. The late Mrs. Amelia Collins was the representative of the Hands of the Faith in the Holy Land on November 20, 1960, when the cornerstone of this Mother Temple of Europe was dedicated.

In her address at that time, Mrs. Collins stated: "Both 'Abdu'l-Baha and Shoghi Effendi repeatedly pointed out that these Baha'i institutions are the great silent teachers of the Faith; they not only enhance its

prestige in the eyes of the people of the world, but from them stream spiritual power and blessings upon believer and non-believer alike."

## Uncle Fred Murray Dies

Uncle Fred Murray, first Australian aborigine to accept the Bahá'í Faith, died on December 21. Sorrow at his passing must be mitigated by the knowledge that he had attained the apex of his desires when he spoke to the friends at the Bahá'í World Congress in London last year. Those who attended recall his inspired talk on his discovery of the Bahá'í faith and the miracle of his attendance at the conference. He was a symbol of the unifying power of the Faith of Bahá'u'lláh. In what other religion or in what other time could one of his race attend an international religious conference as an equal member, as a chosen speaker. The Bahá'í Faith gave much to Uncle Fred Murray and he shared it with all of us.





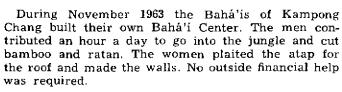
## Baha'is Leave Kenitra Prison

ABOVE: Moroccan prisoners leaving the Kenitra Prison. LEFT: Prisoners gathering at the home of a Bahá'í following their release. Left to right, sitting: Fouad Tahhan, Kebdani Mohammed Ali, Bou Arafa Maanan. Standing: Mohammed Sebti, Abdessalam Sebti, El Amrani, Al Waryachi, Mohammed Maanan, Jabbari Hassan, Abdessalam Miloud.

# First Aborigine Summer School Held in Malaya

Baha'is Build Center
from
Jungle Bamboo and Ratan

Houses School Sessions
Held in December









From December 20 to 22 the first Bahá'í Summer School for Aborigine Bahá'ís was held in this new Bahá'í Center. The building, in the center of the village, is similar to all houses in the village, but is by far the largest. During the school sessions it held over eighty people.

## **New Experiences Shared**

One of the successful activities of the summer school was the sharing of meals. It is not common for the Semai to eat together — a new tradition was established and a new sense of Bahá'í brotherhood was created.

It was not easy to cook for eighty people on the small wood fire (left) at one side of the house. Much credit must go to Mrs. Lilly Ng (shown lower left helping in kitchen), who not only helped plan the meals but was instrumental in getting the many women to work together—and more important gave each woman a sense of contributing to the success of the school.



#### BAHA'I NEWS





## Over Eighty Attend Three-Day Session

#### Photos counter clockwise from upper left

Large group of those attending

Some of the many children
who came with their parents

A great number of women joined the sessions The school held interest for those of all ages

Participation in group games was another innovation of the school

The village chief with other Bahá'ís studies a photo album of Bahá'í activities in other countries





# Swiss Mountain Villagers

## Show Interest in Faith

Dr. Adelbert Mühlschlegel, Hand of the Cause from Germany, opened the first teaching conference to be held in the Italian-speaking part of Switzerland on January 3-5 in Locarno, canton of Ticino. Forty Bahá'is attended the seminars that included a special class on "village teaching." Some twenty Bahá'is in the Ticino have brought the Faith to forty different villages. In three years, one local assembly has been established (with the help of American pioneers) in Locarno, one group of seven and four isolated centers. Their goal is to win the first European village to the Faith. The conference also provided for time to attend a public meeting in Bellinzona, capital city of the canton.

Teams of Bahá'ís have been touring mountain villages with a station wagon and by foot, sleeping in chalets or under tents. They mark foot and cattle paths 8000 feet high in the mountains, restore sinuous roads after avalanches and assist villagers in putting up their hay. This demonstration of the principles of the Faith has caused the mountaineers to become friends of the Bahá'ís and to respect the Faith. They have attended informal slide shows where the teachings are openly proclaimed for the first time in a discreet and friendly way. The Ticinese Bahá'ís also have plans for a spice and flower growing project in a deserted mountain village.

#### Youth Camp Attracts 220 to Meeting

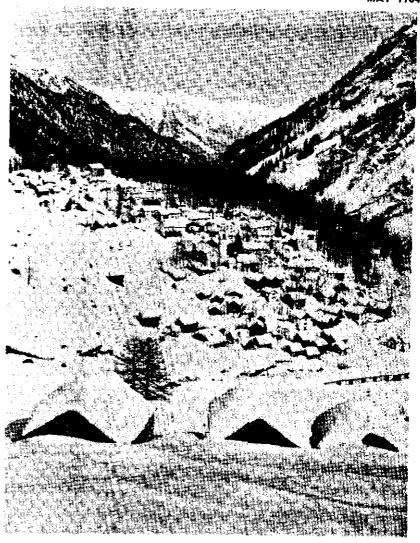
The little village of Bosco Gurin (photo) in the Ticino also witnessed considerable Bahá'í activity when twenty young people from eight countries gathered there for their winter school December 25 to January 3. Two hundred and twenty villagers turned out for the recreation evening that featured songs and a short play on a Bahá'í theme, including many from neighboring villages, some fifteen miles away. The mountaineers are beginning to show interest in a Faith that can

bring together in harmony young people from East and West, of three religious backgrounds and varying nationalities, speaking diverse languages. The local Swiss communal secretary, who lives 5000 feet up in the Alps, was the first to become a Bahá'í from the mountain villages.

Altogether this teaching plan initiated last Ridván by the Swiss community has brought the Faith to over 100 small localities in the country.



The Board of Education of the School District of Clayton, Missouri on January 14, 1964 went on record as granting permission for children of members of the Bahá'í community of Clayton to observe the Bahá'í Holy Days on an excused absence basis. Similar action was taken about the same time by the Superintendent of schools of the San Juan Unified School District, California, when the North Sacramento Judicial District assembly was advised that excused absences would be allowed upon written permission by the children's parents and on condition that any school work missed would be made up.



In response to a request from the Local Spiritual Assembly of Ann Arbor, Michigan for Bahá'í children to be excused from classes on Bahá'í Holy Days, the Superintendent of schools wrote: "It has been a long standing policy of the Board of Education to recognize the Holy Days of all religions represented in the public school system in reference to excusing pupils from schools."

This brings to 89 the number of School Districts in 31 states and the District of Columbia where Bahá'í Holy Days are recognized by Boards of Education. Since many of the school districts and states cover a large number of schools it is impossible to estimate the actual number of schools which now grant Bahá'í children permission to observe their Holy Days without penalty other than making up their lost work.

## Mayans of Yucatán Respond to Faith

The Peninsula of Yucatán contains the states of Yucatán and Campeche and the territory of Quintana Roo. It is bounded on the west and the north by the Gulf of Mexico and on the east by the Carribean Sea. The climate is tropical with jungles, swamp areas and vast stretches of flat country where hennequin is grown. It is the main center of the Mayan civilization in Mexico. To the south, in the state of Chiapas, magnificent Mayan ruins have also been found buried beneath the jungle growth and a small group of Mayas, known as the Lacondones, still live there in isolation carrying on their ancient traditions.

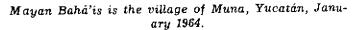
In 1962 a Bahá'í pamphlet in Maya was published, fulfilling a World Crusade goal of the beloved Guardian. In May of 1961 the following message had been received from the Hands of the Cause in the Holy Land: "It would indeed be wonderful if Yucatán, the scene of so much Mayan splendor in the past, and where many descendants of the noble and independent race still live, could receive the visits of Bahá'í teachers."

#### Activity Begins in Merida

For more than two years the National Spiritual Assembly sought Bahá'í teachers and pioneers for Yucatán. Then in November 1963 Mr. and Mrs. Wesley Foster and Mrs. Edna Ford volunteered to go. The first contacts came from a group of Mayans attending the newly discovered ruins of Dzibichaltúm, some miles from Mérida capital of Yucatán. In December six of them became the first Mayan Bahá'ís of Yucatán. Further assistance arrived through the unexpected transfer of Dr. Alejandro Cervantes to Mérida for a year's service in a hospital there, replacing Mr. and Mrs. Foster whose period of service in Yucatán had come to an end. The Mayan people have great spiritual capacity. They are an open-minded, intelligent and peaceable people.

At the present there are eighteen Bahá'í Centers, over 260 believers and ten or more communities ready to form their local spiritual assemblies during Ridván. The present pioneers, Mrs. Edna Ford and Mrs. Esther de Krieger, are greatly encouraged by signs that large numbers, and perhaps whole villages, will shortly come into the Faith.

The largest community, in the sizable village of







Class of December 15 in Muna, Yucatán at site since purchased for the first local Hazíratu'l-Quds in Mexico.

Muna, Yucatán, elected its Local Spiritual Assembly in April 1963. A large lot has recently been purchased as the site of the first local Hazíratu'l-Quds in Mexico. The Baha'is have already begun construction on the simple building under the auspices of their Local Spiritual Assembly.

An all-day Bahá'i School with an attendance of about sixty believers and contacts from four villages was held in Muna late in 1963. A second all-day school will take place this April with the participation of Auxiliary Board member Artemus Lamb from Guatemala. Believers from the eighteen centers will meet and study together.

The teaching work in the Peninsula has been greatly aided by the assistance of Auxiliary Board members Hooper Dunbar and Florence Mayberry. The work also received much needed help from the visit of Mrs. Louise Caswell of Guatemala and later from a prolonged visit of Mr. Albert Rakovsky who, at the invitation of the Hands of the Faith in the Western Hemisphere, came from Canada in his little car to lend much needed assistance to the pioneers. He was accompanied by Juvenal Guterrey who acted as interpreter. The teaching work in the Peninsula is carried on by bus trips and walking many miles in intense heat over rocky and dusty roads, sometimes late at night with only lanterns to light the way. The experiences of the pioneers and visiting teachers with herds of bulls on the lonely roads and sudden storms were many. During Mr. Rakovsky's stay the schedule of steady visits to the villages to open new localities was enormously increased by the use of his car.

The National Spiritual Assembly is extremely grateful and proud of the development of pioneers among the Mexican Bahá'is who have also gone to Yucatán. Mrs. Esther de Krieger volunteered in the fall of 1963 to leave her home in Mexico City to assist with the teaching work there. Rafael Quiroz from the Puebla spent three months in Yucatán in the summer of 1963. Doree Thomas, a returning pioneer from Sarawak, also visited Yucatán to assist the pioneers. These outward evidences of assistance are signs of that promise of Bahá'u'lláh: "God will assist all those who arise to serve Him."

Now the Mayans of Yucatán are taking their place in the World Order of Bahá'u'lláh.

# A BAHÁ'Í VIEWPOINT ON HUMAN RIGHTS

David M. Earl

Shortly before the end of 1963, many of the governments of the world took official note of the fifteenth anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations General Assembly. While it may be unfortunately true that not all of the governments concerned have gone so far as might be desired in the direction of putting the ideal into practice, still to the Bahá'is of the world the subject of human rights and official support for the ideal of human rights are topics of deep significance. The fact that human rights became the object of so much publicity during the year 1963, a year which held such a special connotation for Bahá'ís, is also noteworthy.

To the world in general, the term "human rights" has a pleasant but vague sound. If pressed to define it, most people would probably find it difficult to state just what it meant to them, although they might eventually agree that it referred basically to such rights as life, liberty, and the ownership of property. In terms of modern problems, this might include rights to education, employment, housing, etc., as well as such older rights as freedom of religion and equal enforcement of the law. But essentially, however they may be analyzed or stated in detail, we can assume that "human rights" will add up to two of the most fundamental aspirations of the human spirit: justice and liberty.

#### Liberty Must Involve Restraint

Put in these terms, the idea of "human rights" is not particularly new in human history, even though what was celebrated last December was merely the fifteenth anniversary of an event connected with this idea. So long as civilized man has contemplated abstract ideas, philosophers have attempted to define the terms "justice" and "liberty." Long ago, Plato gave a definition of justice which has never been excelled in its pointed brevity: "to each his own." In modern times, there has been widespread acceptance of a definition of liberty which was postulated by John Stuart Mill, among others, and which holds basically that "liberty consists of the right to do anything which will not interfere with another's similar liberty." In other words, the only freedom which can be socially meaningful is an equal freedom for all, not the unbridled license of one. This in turn means that liberty in the highest sense of the word must involve restraint; but here we face a new problem - if we are to be free, it must be self-restraint. Perhaps the philosophers are demanding too much of ordinary human nature, and true liberty is, after all, unattainable.

#### God's Laws - Source of Justice

At this point, we as Bahá'ís can begin to see the close connection between "human rights" as an ideal, and the Message of Bahá'u'lláh. On the one hand, when "human rights" are a topic of conversation, we can lead the discussion directly into the Bahá'í Teachings;

but on the other hand, in order to do so, we must ourselves be aware that one of the great purposes of Bahá'u'lláh's coming to this earth was to establish human rights: "justice" and "liberty" are actually cardinal points in His Teaching. If we doubt this, we have but to turn to His revealed Word:

O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. . . . Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes. 1

Know verily that the essence of justice and the source thereof are both embodied in the ordinances prescribed by Him who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation.<sup>2</sup>

Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. . . . Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth.<sup>3</sup>

#### Man's Freedom and Social Progress

The philosophers have shown us logically that true liberty must involve restraint; Bahá'u'lláh puts it even more strongly: "True liberty consists in submission" — but if that submission is to the Will of God alone, and if, as Bahá'u'lláh assures us, justice is the bestbeloved of all things in His sight, then submission to the Will of God on the part of all must unerringly result in Justice for all.

Another pregnant statement of Bahá'u'lláh sheds additional light on this subject:

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the people and kindreds of the earth. 4

If liberty consists in submission to the Will of God, and the Will of God is for the unfoldment of an everadvancing civilization, then again, the freedom of the individual is bound up with the good of society — or we may say that in the development of society, the individual finds his highest opportunity for freedom.

Viewing this from the standpoint of the individual, respect for human rights, which, as Bahá'u'llāh has shown us, means respecting the rights of others, may be considered as one means of showing "submission to

the Will of God," which in turn is one of the motivating forces in "carrying forward an ever-advancing civilization."

In other words, the newly-publicized ideal of "human rights" is an integral part of Baha'u'llah's great plan for the human race, little though a heedless world may understand it at this time. It is one more of those steps to be taken during the Lesser Peace which will unmistakably lead us to the Most Great Peace. How strange and mysterious are the ways of Bahá'u'lláh, that in that same year which we marked as the birth-year of the Universal House of Justice, the nations of the world, still in great part ignorant of the healing Message of Bahá'u'lláh, should nevertheless have publicly proclaimed and supported principles which cannot be separated from His Message! Surely this is yet another stage in the fulfillment of Bahá'u'llah's firm promise: "... these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."5

- 1 BWF, p. 156.
- <sup>2</sup> BWF, p. 140.
- 3 BWF, p. 137.
- 4 BWF, p. 114.
- <sup>5</sup> Quoted by Edward G. Browne in Introduction to A Traveller's Narrative, p. XL.

Dr David M. Earl has been pioneering in the Far East since 1952 and for the past few years has been chairman of the National Spiritual Assembly of North East Asia. Presently living in Seoul, Korea, he is associated with the Far East division of the University of Maryland. Many Bahá'is will recall his article entitled "The Bahá'i Faith and World Government" published in Common Cause in September, 1950 and reprinted with the permission of the University of Chicago Press in Bahá'i World, Vol. XII.

## Bahá'ís Participate in Memorial Benefit Program

The Bahá'í concept of the oneness of mankind was proclaimed to well over 3500 people in Greenville, South Carolina, on Sunday, February 16, 1964. The program, sponsored by a non-Bahá'í attorney as a benefit for the families of Medgar Evers and the victims of the Birmingham church bombing, featured Charles Evers of the NAACP and Rev. Young of the Southern Christian Leadership Conference as speakers. Both of these civil rights leaders were from out of state. The participation of Greenville residents was limited to religious musical selections, except in the case of the Bahá'is, who were the only local speakers in the program. This added greatly to the prominence and impact of the Bahá'í portion of the program.

A Bahá'í interracial speaking team, Mrs. Carolyn Fulmer and Charles Abercrombie, were the opening speakers. The image of hope and spiritual power they effectively presented set a high tone for the entire afternoon.

Bahá'í contributions also included remarks by Richard Benson, a Bahá'í attorney known by the community for his steadfast efforts to promote racial amity. The creativity and warmth of the Bahá'í spirit was communicated to the audience when William Pleasant, a Bahá'í from Savannah, Georgia, sang a Negro spiritual with Bahá'í lyrics of his own composition.

The reality of the Bahá'í ideal of the oneness of

mankind inspired the audience when an interracial group of Bahá'ís joined Mr. Pleasant on the platform to sing.

The tense racial atmosphere of this deep southern city was evidenced both by bomb threats and a heavy police guard around the auditorium. Thus highlighted, the trust and love uniting the members of different races in the Bahá'í family movingly proclaimed the Spirit of Bahá'u'lláh that afternoon.

Among the many positive reactions expressed by non-Bahá'is following the meeting were: the profound gratitude of the program's sponsor of the Bahá'í contributions, new contacts who sought out the Bahá'ís and have begun attending firesides, and a multitude of reactions like the following comment overheard: "When I got home and thought about the Bahá'ís I got so full I couldn't keep the tears back. And I wondered why all people couldn't be like those people!"

### **Publishing Trust Issues New Catalog**

One copy of the new Bahá'í literature catalog has been mailed to each local literature representative and assembly secretary on record at the time of mailing.

It is important that every individual in the community have his own personal copy of the literature catalog so that he may be thoroughly acquainted with the basic texts of the Faith as well as cognizant of the extensive list of pamphlet literature available for many different teaching needs. Anyone may secure a copy for ten cents (\$.10) through his local literature representative (or librarian). Isolated Bahá'ís may write direct to the Trust for their copy.

Groups who have not established a literature service in their community are urged to appoint a local literature representative and to combine their community orders.

Since changes are frequently being effected in the literature list, the catalog should be kept updated from information appearing in Bahá'f News on new or discontinued titles.

More than forty youth from all parts of Italy attended the three day conference in Florence that centered its discussion around the unique teaching problems of this country. A lively interest was shown at the Sunday public meeting. The group untilized part of the last day to become acquainted with the artistic beauties of this historic renaissance city.



# Garden Show Proclaims Faith to Public

For the second year, and again at the invitation of the Board of Directors of The Chicago World Flower and Garden Show, the National Spiritual Assembly of the Bahá'ís of the United States was able to have a striking Bahá'í exhibit, at practically no cost, among the feature gardens and exhibits covering more than 200,000 square feet in McCormick Place in Chicago, March 7-15, 1964.

This exhibit, titled "A Garden of Man and Faith," was widely featured in all pre-exhibition publicity released throughout the central states by the public information department of the World Flower and Garden Show, often with a picture of the artist's sketch. More than 356,000 visitors, including many from England, France, Japan, Germany and other foreign countries and from every state in the United States, attended the show and all must surely have seen the Bahá'í exhibit because of its prominent location.

A Bahá'í information booth located in another part of the building where the traffic was heavy distributed thousands of pieces of Bahá'í literature. Many visitors signed the guest book requesting information and talked to the Bahá'í attendants who were on hand from the opening to the closing of the show each day.

While last year's exhibit featured one of the gardens at the Bahá'í House of Worship in front of a large model of the Temple itself, this year's exhibit, covering an area of 20 by 26 feet, was a small reproduction of one of the eight-pointed star gardens which surround the Shrine of the Báb on Mt. Carmel, against a background mural photograph of the Shrine and the International Archives Building, flanked by tall Chinese juniper trees. The one chief variation was the installation of a small fountain in the center to provide movement and thus attract attention.

Using almost 1,200 plants, the star was outlined by gray santa linas and reddish-brown aults, filled in with dwarf lemon-drop marigolds. The blue-lined fountain in the center was set off by a double circle of white begonias and black pansies. The entire design was set within an expanse of green grass bordered by red and white azaleas and multi-colored pansies against dark green yews. Featured in each corner were globe yews and small geraniums grown from original slips from the Bahá'í World Center. The variety of flowers and colors was chosen especially to symbolize the unity of the human race.

The four major newspapers in the Chicago area included reference to the Bahá'í exhibit at least once before and once during the show. An interesting error appeared in one which carried a six-column wide, sixinch long picture of part of a very large exhibit having certain similarities to the Bahá'í garden but in much greater proportions. This picture was mistakenly credited to the Bahá'ís under the bold print caption, "Star Garden of Haifa Will Star Here, Too." In smaller print there appeared an explanation of the symbolism of the Bahá'í exhibit and some details as to its composition.

The official guide book for the show included four references to the Bahá'í exhibit. The artist's sketch used for advance publicity, prepared by Harlan Scheffler of Elmhurst, Illinois, bore the caption "A Garden

of Man and Faith," stating that this "unusual garden" is "a replica of the plantings on Mt. Carmel at Haifa, Israel" featuring the "Haifa geranium . . . native to Mt. Carmel." It also mentioned that each of the points of the eight-pointed star represents a major religious faith and the central quadrant plantings the major races of man.

Crediting the design to "Wyatt Cooper of the Bahá'i Temple in Wilmette," the article explains that it emphasizes "the oneness of religion and the oneness of mankind." On page 28 there appeared a picture of Mr. Cooper in one of the Temple gardens, and page 29 carried a 100-word sketch of Mr. Cooper as Superintendent of the Bahá'i Temple in Wilmette, "most interesting among professional gardeners though not a commercial producer" who "designed and built the . . . Temple gardens which are today considered floral masterpieces."

This year, as last, the Bahá'í exhibit won a blue ribbon president's award.

Six times a day throughout the entire show the Chicago Horticultural Society offered a free half-hour lecture of colored slide show in the Garden Theatre located only a few feet from the Bahá'í exhibit. As representative of the New Trier (Winnetka, Illinois) Men's Garden Club, Mr. Cooper on the Saturday noon-time program presented a narrated show of the gardens at the Bahá'í House of Worship, views of some of the spectacular gardens on Mt. Carmel and at the Mansion of Bahjí, as well as a few pictures of the Bahá'í Temples in Frankfurt, Kampala and Sydney, the latter two with their colorful landscaping.

The National Spiritual Assembly has received a warm letter of thanks from the managing director of the show for its participation in this sixth annual event and an invitation to participate again in March 1965.

Bahá'i exhibit at Chicago World Flower and Garden Show, March 7-15, 1964.



## **News Briefs**

The Bahá'ís of Gallup, New Mexico celebrated the Intercalary Days with a children's party on Saturday. The Bahá'í children of the community decorated one of the rooms of the Bahá'í Center with displays of the various kingdoms. On Sunday an art show of paintings, pottery, fabrics, baskets and carvings from Israel, Persia, Ecuador, Puerto Rico, Hungary, Mexico and the United States was held.

O

The Jackson, Michigan Local Spiritual Assembly sponsored a program for a Bahá'í youth panel from the University of Illinois the week-end of March 14-15. The panel, consisting of Joan Andrews, Mary K. Osborn, Riaz Khadem and Byron Larson, was scheduled to address a Methodist youth group on Saturday but found that the meeting had been cancelled the night before. A "meet the Bahá'ís" party was quickly planned by the Assembly and some twenty Bahá'ís and thirty guests from surrounding communities gathered for an evening of music, dancing and refreshments after which the panel spoke on "What is a Bahá'í."

The following morning the panel addressed about thirty young people on the same subject in the Haven Methodist Church and then accepted an invitation to the home of one of the contacts for several hours' further discussion. Afterwards a meeting was held in the YMCA where the panel spoke on "The Spiritual Solution to the American Racial Problem." This meeting was to have been sponsored by the youth group of the local NAACP, but they had to cancel the arrangements because of difficulties which had arisen. Again the Bahá'is stepped in and carried the program forward. Some 100 persons, both youth and adults, attended one or more of the three programs. Two study classes were set up and further meetings planned.

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The Bahá'ís of Verona, Virginia gave a Naw-Rúz party for believers from the surrounding area and their friends. Ten Bahá'ís, twenty non-Bahá'í adults and twelve non-Bahá'í children were present. A short talk was given followed by a reading from the Bahá'í Writings. Afterwards a buffet dinner was served followed by music and singing.

С

San Antonio and Austin, Texas joined in an intercommunity observance of the Intercalary Days with a picnic held at Douglas MacArthur Park in San Antonio on February 29. Eighty people were present including children and representatives of many races and nationalities. Florence Mayberry, Auxiliary Board Member, gave a brief talk on the basic principles of the Bahá'í Faith.

С

The Local Assembly of Miami, Florida is making a special effort to reach the Spanish speaking population of that area. Since two local radio stations are Spanish the Assembly sends cards in that language to them weekly announcing Bahá'í activities. Eleven radio and three television stations are now receiving publicity regularly. One large station has a program called "Spiritual Inspirational Thoughts" which uses quota-

tions from the Bahá'í Writings regularly. The Local Assembly has been recording twelve quotations at a time and has been asked to supply a second collection.

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The Human Relations Committee of the Ann Arbor, Michigan Local Spiritual Assembly wrote a letter to the Ann Arbor Board of Education recommending that more Negro teachers be added to the faculty of the public schools, particularly in the elementary grades where the potential benefit would be the greatest. In addition, a copy of this letter was sent to seven local organizations interested in human rights for the purpose of enlisting their support of this recommendation.

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A reference to the Bahá'í Faith was made on the January 14 broadcast of "Ask Dimension," a program that is broadcast by the 221 stations of the CBS radio network. The program is five minutes long and it is narrated by Walter Cronkite. It consists of his answers to questions which are submitted by listeners. One of the requests on the January 14 program was, "Describe the Bahá'í World Faith, its origin and its precepts."

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The Springfield, New Jersey Assembly recently sponsored a series of nine public proclamation talks. The title of the series was "The Workable Solutions to the World's Problems." Some of the individual topics were: Can the Religions of the World Unite? How Can Racial Difference be the Cause of Love, Harmony and World Peace? Are We Experiencing the Negroes' Second Emancipation? The Bahá'í Solution to the Growing Problem of Juvenile Delinquency. The talks were held in the home of two of the believers and attendance was excellent. In addition, there was good publicity for each talk in the two weekly Springfield newspapers.

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The Bahá'ís of Greenville, South Carolina have had success with their church attendance program. An integrated group of Bahá'ís attend a regular church service together. This approach has been successful in getting contacts and in having the Bahá'is invited to put on programs in the churches. This program has been used primarily with Negro congregations.

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Honolulu, Hawaii celebrated the Intercalary Days with a five day program starting on Wednesday, February 28. Many of the friends spent that day performing individual acts of charity while others gathered at the Mid-Pacific Center and engaged in a bit of spring house cleaning. On Thursday night a party was given by the Youth Committee and attended by about ninety people. There was entertainment, dancing, singing and special refreshments that featured tiny birthday cakes for the thirty-five Bahá'ís who had declared themselves since December. Sue Pickering, Miss Hawaii, was one of the flower girls who presented a blossom to each woman present. About twelve people who were visiting the Center for the first time that night also attended the fireside held on the following evening. There were about a hundred people present then. On Saturday night pot luck dinners were held in Honolulu and in three of the outlying areas that will achieve assembly status at Ridván — Oahu, Ewa and Waianae. Nearly one third of the 150 people who attended were non-Bahá'is. On Sunday morning the annual Intercalary Day picnic sponsored by the Child and Youth Education Committee was held at the zoo. Sunday evening the Feast of 'Alá was held, bringing to an end the Intercalary Days and ushering in the Fast.

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On the week-end of February 15-16, the Pasadena Bahá'í Community sponsored a youth conference for Southern California at the spacious Calamigos Ranch located in Malibu Canyon. Over fifty Bahá'í youth and their friends gathered for a program of Bahá'í education and entertainment.

Lisa Janti introduced the Faith on Saturday afternoon stressing the oneness of mankind and presenting excerpts from the writings of past religions. After dinner the Baha'is and their friends sang folk songs together. Later on in the evening there was a dance with live music.

A post-breakfast devotional was held Sunday morning followed by a discussion of the Bahá'í view on love and marriage led by Hugh and Nancy Lineberger. The week-end was closed with recreational activities.

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The San Francisco Bahá'í Community held a National Brotherhood Week Program on Sunday February 16 at the International Music Hall. Over 175 people attended, 100 of whom were non-Bahá'ís. There were two speakers: Dr. William L. Cobb, a non-Bahá'í, and Mr. Richard F. Groger who gave a brief Bahá'í talk. The International Choir sang several selections. After the meeting about 35 people had dinner together at a nearby restaurant.

## The Child's Way

The Child's Way is published by an editorial committee appointed by the National Spiritual Assembly. A bimonthly, eight-page magazine, it is a guide for parents and teachers, offering suggestions and materials. The opportunity for exchange of ideas and reports of activities is world wide, the service it renders applies to all Bahá'ís as they are all teachers. The responsibility for the education of children affects all whether there are presently children in the community or not. The Child's Way prepares one for teaching and deepens one's understanding of the Writings by investigating the endless bridges that lead to the inner truth through outer evidence.

This magazine is to be ordered through The Child's Way, Box 245, Wilmette, Ill. 60091. Checks are to be

made out to *The Child's Way*. Cost of an annual subscription is \$2.00 in continental U.S.A., Canada and Mexico. Overseas orders are \$2.50. A set of six back issues is available for \$1.00 overseas; 50c in continental U.S.A. Please order by Bahá'í year. Previous to Year 116 the sets are not complete but substitutes can be made. Single copies are 35c; previous to year 116 they are 10c.

#### Correction

On page 10 of the October 1963 issue of Bahá'í News the reference in a "Bahá'í in the News" item to the International Language Review contained an error. The International Language Review is not sponsored by any organization but is the de facto organ for the international language movement. Mr. and Mrs. Floyd Hardin of Denver are the editors.

### Calendar of Events

#### **FEASTS**

May 17—'Azamat (Grandeur) June 5—Núr (Light)

#### HOLY DAYS

May 23—Declaration of the Báb May 29—Ascension of Bahá'u'lláh (3:30 a.m.)



## Baha'i House of Worship

## Visiting Hours (as of May 15)

#### Weekdays

10:30 a.m. to 4:30 p.m. (Entire building) 7:00 p.m. to 9:00 p.m. (Auditorium only)

#### Sundays and Holidays

10:30 a.m. to 5:00 p.m. (Entire Building) 5:00 p.m. to 9:00 p.m. (Auditorium only)

## Service of Worship

## Sundays

3:30 to 4:10 p.m.

#### Public Meeting

Sunday, May 17 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

Bahá'i News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

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# AHAINEWS

FUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA'S OR THE VALYED STATES
FOR CIRCULATION AMONG BAHA'S ORLY

No. 399

BAHA'I YEAR 121

JUNE 1964

# MESSAGE FROM THE UNIVERSAL HOUSE OF JUSTICE TO THE BAHA'I WORLD

BAHA'I WORLD CENTER Haifa, Israel

April, 1964

To the Baha'is of the World.

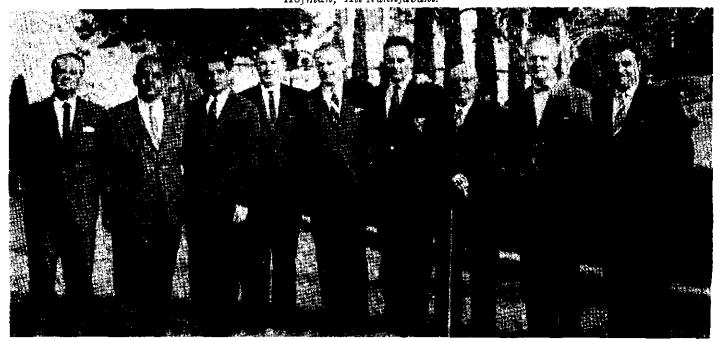
Dearly loved Friends,

The divinely propelled process, described in such awe-inspiring words by our beloved Guardian, which began six thousand years ago at the dawn of the Adamic cycle and which is destined to culminate in "the stage at which the light of God's triumphant Faith shining in all its power and glory will have suffused and enveloped the entire planet," is now entering its tenth and last part.

The Ten Year Crusade, so recently consummated in a blaze of victory and rejoicing, constituted the entire ninth part of this process. It saw the Cause of God leap forward in one mighty decade-long effort to the point at which the foundations of its Administrative Order were laid throughout the world, thus preparing the way for that awakening of the masses which must characterize the future progress of the Faith.

From the beginning of this Dispensation the most urgent summons of the Word of God, voiced successively by the Báb and Bahá'u'lláh, has been to teach the Cause. 'Abdu'l-Bahá, in His own words, "spent His days and nights in promoting the Cause and urging the peoples to service." Shoghi Effendi, discharging the sacred mission laid upon him, raised the Administrative Order of the Faith, already enshrined within the Sacred Writings, and forged it into a teaching instrument to accomplish through a succession of plans,

Members of the Universal House of Justice in the Shrine Gardens on Mt. Carmel. From left: Charles Wolcott, Amoz Gibson, Hooshmand Fatheázam, Hugh Chance, H. Borrah Kavelin, Ian Semple, Lotfullah Hakim, David Hofman, 'Alí Nakhjavání.



national, international, and global, the entire Divine Plan of 'Abdu'l-Bahá, and he clearly foresaw in the "tremendously long" tenth part of the process already referred to, a series of plans to be launched by the Universal House of Justice, extending over "successive epochs of both the Formative and Golden Ages of the Faith."

The first of these plans is now before us. Opening at Ridván 1964, while the memories of the glorious Jubilee of 1963 still surge within our hearts, it must, during its nine year course, witness a huge expansion of the Cause of God and universal participation by all believers in the life of that Cause.

#### Tasks at the World Center

At the World Center of the Faith the tasks of the Plan include:

Publication of a synopsis and codification of the Kitáb-i-Aqdas, the Most Holy Book;

Formulation of the Constitution of the Universal House of Justice;

Development of the Institution of the Hands of the Cause of God, in consultation with the body of the Hands of the Cause, with a view to the extension into the future of its appointed functions of protection and propagation;

Continued collation and classification of the Bahá'í Sacred Scriptures as well as of the writings of Shoghi Effendi;

Continued efforts directed towards the emancipation of the Faith from the fetters of religious orthodoxy and its recognition as an independent religion;

The preparation of a plan for the befitting development and beautification of the entire area of Baha'í property surrounding the Holy Shrines;

Extension of the existing gardens on Mount Carmel;

Development of the relationship between the Bahá'í Community and the United Nations;

The holding of Oceanic and Inter-Continental Conferences;

The co-ordination of worldwide plans to commemorate, in 1967/68, the centenary of Bahá'u'lláh's Proclamation to the kings and rulers which centered round His revelation of the Súriy-i-Mulúk in Adrianople.

#### Tasks for the World Community

In the world community the Plan involves:

The opening of seventy virgin territories and the resettlement of twenty-four;

The raising of the number of National Spiritual Assemblies, the pillars sustaining the Universal House of Justice, to one hundred and eight, nine times the number which embarked on the first historic World Crusade in 1953;

Increasing the number of Local Spiritual Assemblies to over thirteen thousand seven hundred, scattered throughout the territories and islands of the world, at least one thousand seven hundred of them to be incorporated;

The raising of the number of localities where Baha'is reside to over fifty-four thousand;

The building of two more Mashriqu'l-Adhkars, one in Asia and one in Latin America:

The acquisition of:
Thirty-two Teaching Institutes,
Fifty-two national Ḥaziratu'l-Quds,
Fifty-four national Endowments, and

Sites for sixty-two future Temples;

Wide extension of recognition by civil authorities of the Bahá'í Holy Days and Bahá'í Marriage Certificates;

The translation of literature into one hundred and thirty-three more languages, and its enrichment in major languages into which translations have already been made;

The establishment of four new Bahá'í Publishing Trusts, and

A vast increase in the financial resources of the Faith.

#### The Role of the Individual

The healthy development of the Cause requires that this great expansion be accompanied by the dedicated effort of every believer in teaching, in living the Bahá'í life, in contributing to the Fund, and particularly in the persistent effort to understand more and more the significance of Bahá'u'lláh's Revelation. In the words of our beloved Guardian, "One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá-'u'lláh."

#### Twin Objectives of the Nine Year Plan

Expansion and universal participation are the twin objectives of this initial phase of the second epoch of the Divine Plan, and all the goals assigned to the sixtynine National Communities are contributory to them. The process of cooperation between National Spiritual Assemblies, already initiated by the beloved Guardian, will, during the course of this Plan, apply to over two hundred specific projects and will further strengthen this process which may well assume great importance in future stages of the Formative Age.

Once more, dear friends, we enter the battle but with an incomparably greater array than that which embarked upon the World Crusade in 1953. To that small force of twelve national communities, now veteran campaigners, have been added fifty-seven new legions, each under the generalship of a National Spiritual Assembly, each destined to become a veteran of this and future campaigns. That Crusade began with slightly more than six hundred Local Spiritual Assemblies, the greater part of which were situated in Persia, North America and Europe; the home fronts now comprise nearly four thousand six hundred Local Spiritual Assemblies scattered throughout the continents and islands of the world. We begin this Plan with a tremendous momentum, exemplified by the ad-

BAHA'I NEWS

dition, since last Ridván, of over four thousand new centers and thirteen National Spiritual Assemblies, and by the beginning, in several countries, of that entry by troops into the Cause of God prophesied by 'Abdu'l-Bahá and so eagerly anticipated by Him.

The Standard Bearers of this Nine Year Plan are those same divinely appointed, tried and victorious souls who bore the standard of the World Crusade, the Hands of the Cause of God, whose advice and consultation have been invaluable in the working out of this Nine Year Plan. Supported by their "deputies, assistants and advisers," the members of the Auxiliary Boards, they will inspire and protect the army of God, lead through every breach to the limit of available resources and sustain those communities struggling over intractable or stony ground, so that by 1973 the celebrations befitting the centenary of the Revelation of the Most Holy Book may be undertaken by a vic-

torious, firmly established, organically united world community, dedicated to the service of God and the final triumph of His Cause.

Therefore let each of the sixty-nine communities seize its tasks, at once consider how best to accomplish them within the allotted span, raise its band of pioneers, consecrate itself to unremitting labor and set out on its mission. Now is the golden opportunity. For whatever convulsions the waywardness of a godless and materialistic age may yet precipitate in the world, however grievous may be the effects of the rolling up of the present order on the plans and efforts of the Community of the Most Great Name, we must seize the opportunities of the hour and go forward confident that all things are within His mighty grasp and that, if we but play our part, total and unconditional victory will inevitably be ours.

-THE UNIVERSAL HOUSE OF JUSTICE

#### CONVENTION GREETINGS

from

## UNIVERSAL HOUSE OF JUSTICE

April 23, 1964

(On) occasion (of) Ridván festival extend (our) loving greetings (to) Hands, Delegates (and) friends present (at) historic conventions launching first enterprise (of the) second epoch (in the) unfoldment (of) 'Abdu'l-Bahá's Divine Plan. Hail formation (of) thirteen additional National Spiritual Assemblies testifying (to the) resistless development (of the) World Order (of) Bahá'u'lláh. Convey (to) all friends (the) joyful news (of the) dedication (of the) Mother Temple (of) Europe July 4. Assure (all) (of our) ardent prayers (for) victories (and) bountiful favors (during) course (of the) plan now launched.

# CABLEGRAM FROM 1964 U.S. CONVENTION to THE UNIVERSAL HOUSE OF JUSTICE April 23, 1964

Eagerly awaited Nine-Year Plan attests (to the) immeasurable bounties released through (the) establishment (of) The Universal House of Justice. Offer prayers of profound thanks-giving. Enthusiastically anticipate executing thrilling tasks which will increase momentum engendered by Ten Year Crusade and Most Great Jubilee. Resolve increase (our) sacrifices one thousand fold in cooperation (with) emerging Bahá'í World Community. Humbly supplicate prayers (at) most sacred threshold that we may lay before our Beloved (the) fruits (of the) fulfillment (of) His plan.

#### REPLY FROM UNIVERSAL HOUSE OF JUSTICE

to

## 1964 U.S. NATIONAL CONVENTION

April 25, 1964

Hearts warmed (and) overjoyed (at) Convention's enthusiastic unqualified acceptance (of the) tasks (of the) nine year plan (and the) continuing role (of) friends (in the) cradle (of the) administrative order as chief prosecutors (of the) Divine Plan (of) 'Abdu'l-Bahá. Assure (all) (of our) prayers (and) supplications (at) holy shrines (that) distinguished American Community be given strength, resources (and) guidance (to) achieve victory (on) all fronts.

# Hand of Cause Leroy loas Visits Throughtout U.S.

Thousands of Bahá'ís from dozens of communities in at least ten states, many of them traveling hundreds of miles, had the great bounty of spending several hours with Hand of the Cause Leroy C. Ioas and his wife, Sylvia, during a cross-country series of week-end conferences arranged by the National Spiritual Assembly for Mr. and Mrs. Ioas from mid-January to mid-April.

Beginning in Sarasota, Florida, where Mr. Ioas was resting at the time, they began an itinerary of week-end conferences hosted in order by the Spiritual Assemblies of Miami and Tampa, Florida; Atlanta, Georgia; New Orleans, Louisiana; Austin, Texas; Albuquerque, New Mexico; Phoenix, Arizona, and Riverside, Los Angeles and San Francisco, California.

While in each city the program consisted primarily of three talks by Mr. Ioas for Bahá'ís only, some of the communities also arranged informal teas and dinners and similar social events for families and contacts. Also, where his health permitted, Mr. Ioas attended firesides and met with small groups of Bahá'ís for more intimate discussion of the Faith.

At all eleven conferences Mr. Ioas' talks were designed to bring the friends a greater understanding of the oneness of the Faith, the love and spiritual power of 'Abdu'l-Bahá and the beloved Guardian, and a deeper knowledge of the unique position and responsibility of the Universal House of Justice as the supreme and divinely guided institution of the Faith. As a result of the inspiration given to all those who were privileged to hear him, there has been released a dynamic spirit of devotion and dedication already expressing itself in greatly accelerated teaching service in several areas which he visited.

For many believers this was the first time they had ever had an opportunity to meet and hear a Hand of the Cause and they, as well as all the others, were deeply moved by Mr. Ioas' accounts of his intimate associa-

Leroy Ioas, Hand of the Cause, meeting with members of the Austin, Texas Spiritual Assembly. Austin was one of the cities where conferences were scheduled.





Hand of the Cause Leroy Ioas with some of those attending meeting in Phoenix, Arizona.

tion with the Master and the beloved Guardian, and his description of the Holy Shrines and their surrounding gardens in whose development, under the direction of Shoghi Effendi, Mr. Ioas had spent much time.

Space does not permit making more than brief reference to reports and letters of appreciation from the host and visiting communities, but the following excerpts are indicative of the enthusiasm, love and gratitude inspired by the visit of Mr. and Mrs. Ioas.

"The coming of Mr. and Mrs. Ioas provided the greatest spiritual experience this section of the South has known in many years. . . . This community was blessed beyond measure by these wonderful souls being here." This was from New Orleans, Louisiana. The Jackson, Mississippi Assembly hired a bus to take the believers to this meeting.

"It was a privilege to have Mr. Ioas in Phoenix for all too short a time. We know his words have touched the hearts of many and will be lasting inspiration for years to come. It was a true bounty for us." Thus reports the Assembly of Phoenix, Arizona. While in that city Mr. Ioas conducted the funeral service for Mr. Larry Gimlin, member of the American Indian Service Committee who had passed away unexpectedly. A living "oneness of mankind" was portrayed in the dignified service since the Bahá'ís present represented a sprinkling of various races, as did the pall bearers.

The National Spiritual Assembly of the United States is very grateful to Mr. and Mrs. Ioas for the great inspiration and encouragement they have given so many communities and individual Bahá'ís during this trip.

## Mass Conversion

## Continues in India

The spirit of Bahá'u'lláh has penetrated five hundred villages in the area of Gwalior, India and twenty thousand people have entered the Faith since January 1961. Plans are being formed to purchase a beautiful fifty acre piece of land near Gwalior to establish a teaching institute. Men and women from every village will be invited to study Bahá'í history, the teachings, laws, administration and to learn prayers and Bahá'í songs by memory. They will elect a trial assembly, practice consultation, make decisions and learn how to give a Bahá'í talk. After graduation they will return to their

homes to teach others and to travel by foot, bicycle and ox cart to virgin villages.

#### Institute Aids Mass Teaching

For many months a Teaching Institute has been operating at Indore, Madhya Pradesh, which is the heart of one of India's early mass teaching areas. Selected villagers eat, sleep and attend classes in the small red brick building. Both students and teachers freely give their time to the classes which last seven hours a day for one week and when the week is over the villagers return from twenty to a hundred miles to deepen their neighbors in the Cause of God.

#### Tribal Villages Scenes of Stirring Events

Kwetyapani, a two hour drive from Indore by asphalt and bullock cart roads, is a tribal village. Six years ago this village was inhabited by two hundred illiterate and undisciplined "bow and arrow" Indians. Today Kwetyapani is a model Bahá'í village composed of twenty-one mud and rock houses which encircle the Bahá'í school. In this school students are instructed in the reading and writing of Hindi, arithmetic and Bahá'í history and principles. No child is too young to know the prayers by heart or to answer questions about the "Dawnbreakers" of the Faith.

The late Dorothy Baker, Hand of the Cause, talked with the villagers of Harshodhan, outside of Ujjain, in 1953, the opening year of the World Crusade, thus planting the seeds. When Hand of the Cause Dr. Muhájir came to Harshodhan five years later he realized that most of the villagers were already believers. Subsequently Harshodhan became one of India's foundation stones in mass conversions. This village is one of hundreds which have been transformed by the spirit of Bahá'u'lláh. While the figure mounts each week, no less than 120,000 Indian villagers — living in the forests, mountains and prairies — have declared their belief in Bahá'u'lláh since January 1961.

# Comparatively Few Teachers Work Constantly for Cause

Searching out the virgin villages and deepening the Bahá'í villages demands every free moment of the travelling pioneers. Mrs. Shirin Bowman, one of the pioneers, remarked: "The Bahá'ís who are able to go to the villages are very few. If we had more, Bahá'u'-lláh would conquer this land in an instant.

Very few Bahá'ís are carrying the words of Bahá'u'lláh into the villages yet the Message travelled like wildfire across the hot sands of Madhya and Uttar Pradesh, the jungles of Mysore, the mountains of Nilgiris and the coastal villages of Madras.

In Bomur Aghara the 78 year old headman said: "I thank God each day that I have found Bahá'u'lláh. At last I can die in peace."

In Madhakapura, a tiny, impoverished village in central India, a man answered a Bahá'í from America: "My greatest discovery? It is to know that you and I can love each other. Bahá'u'lláh looks at us with the same expression."

In Immdihelli, where every village official is a Baha'í, the headman smiled: "Baha'u'llah built a circle around us. This Faith brought unity of purpose to our place."

In Malli Keri every man, woman and child listened

to the visitors for more than two hours. After the meeting, one half of the villagers immediately declared their belief in Bahá'u'lláh. An elder embraced the Bahá'í guests saying: "Your visit has been like God coming to us."

And so the work goes on — bringing the Faith to a people starved for it.

## "Be . . . an answerer of the cry of the needy"

Last October Sgt. Marshall N. White, Negro member of the Ogden, Utah, police force was gunned down in an attempt to apprehend an escapee from a state institution. Three days later he died leaving besides his widow, three children and his mother without funds to face the future.

Learning of the straitened circumstances of this family and stirred by her strong feeling that a community owed a moral obligation to the loved ones of those who sacrifice their lives in their dedication to the service of their community, Mrs. Clair D. Schneider of the Ogden Bahá'í community, almost single-handed and without much initial encouragement from any except the Bahá'ís launched the Marshall N. White Memorial Fund which brought in several thousand dollars from many individuals, organizations and firms throughout Utah to be presented to Mrs. White at Christmas time.

While a number of individuals in positions of prominence applauded Mrs. Schneider's efforts, only a few were able to arouse any appreciable cooperation largely because of the general deep-seated prejudice against Negroes in the state.

On the close of the campaign Mrs. Schneider issued a public statement of thanks and appreciation to those, including Governor George D. Clyde, who gave support to her efforts, at the same time pointing out that everyone needed to be genuinely concerned about settling so cheaply this account of one who "had great faith and pride in his community and performed his job of dedication beyond the call of duty."

Commenting on the degree of the community's responsiveness, Mrs. Schneider asked how much is the life of a public officer worth, and what effect the meagerness of this gift would have upon the morale of the other men now on the police force who are expected to make the community safe for our children.

On invitation of the city's Mayor, Mrs. Schneider appeared before the city council where she was commended for her activities and services. The Mayor's letter of invitation to Mrs. Schneider stated: "Our community has been given greater dignity and stature because of the interest you took in the Marshall N. White family." One member of the council commented: "It is appropriate that this recognition is given during Brotherhood Week."

In reporting the matter to Bahá'í News Mrs. Schneider mentioned that during the drive no mention was made of race—that it was kept completely on the police level.

The Editorial Committee of the Bahá'í News takes pleasure in reporting this service as another example of how Bahá'ís may demonstrate through service the spirit of the Faith and particularly its fundamental principle of the oneness of mankind.





## Teaching Continues in Guatemala





Teaching efforts continue in Guatemala with holding of Summer schools. Clockwise from upper left: Huehuetenango, January 24-25, Sacapulas, January; Chichicastenango, November 16-17; Coban, March 26-28. School was also held in Quezoltenango and public meetings have been held throughout the country. Auxiliary Board member Artemus Lamb (seated in upper left picture) has been extremely active in bringing the Message of Bahá'u'lláh to the Guatamalan people.

# Information Regarding Dedication of Mother Temple of Europe

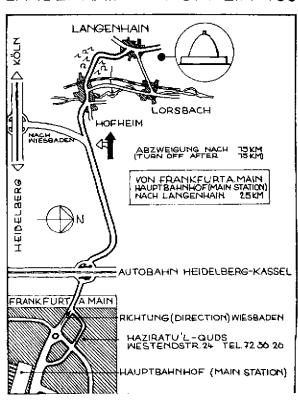
The dedication of the Mother Temple of Europe, Langenhain, Germany, will take place Saturday, July 4, but the actual hour has not yet been announced.

The National Spiritual Assembly of Germany asks that all Bahá'ís planning to attend make their own hotel reservations through local travel agencies and to inform the NSA of their plans to attend either or both the dedication and the European Teaching Conference on July 5 and 6. The cost of hotel rooms varies from DM 8 to DM 25, roughly from \$2.50 to \$6.50 per day.

The hall of the Gesellschafthaus im Zoo, Frankfurt, will be open from 9:00 a.m., July 4, where the friends can receive further information. Each one attending must produce current Bahá'í credentials.

Beginning at 8:30 a.m., on July 4 bus service will be available from the Zoo to Langenhain for the dedication. The accompanying map will help those who wish to plan their own transportation.

## ZUM BAHA'Í-HAUS DER ANDACHT TO BAHA'Í-HOUSE OF WORSHIP LANGENHAIN TEL HOFHEIM 988





Part of the Bahá'í community on the island of Grenada, Windward Islands, British West Indies, gathering in St. Georges to celebrate Naw-Rúz, with the resident pioneer, Winston Evans. Windward Islands was a virgin goal of the Ten Year Crusade, selected by the late Hand of the Cause, Dorothy Baker, as a base for Latin American teaching and it was her destination at the time of her passing on January 10, 1954, while returning from a teaching trip to India at the request of Shoghi Effendi. Shortly after the air crash that took her life near the island of Elba, Frank Baker, Dorothy's husband, and her mother, Mrs. Luella Beecher, proceeded to fill this pioneering post as originally planned, later joined by Mr. and Mrs. Don Corbin for a four-year period. The Windward Islands are part of three island groups to form a National Spiritual Assembly in the Nine Year Plan, and Grenada has already achieved its assigned goal of two Local Spiritual Assemblies, established this Ridván.

## Alaskan Bahá'ís Marshall Forces for Nine Year Plan Following Disastrous Earthquake

The Bahá'ís of Alaska have expressed gratitude for the prayers and concern of the friends everywhere, and for the letters, phone calls and wires that reached them following the great earthquake in March. All of the friends survived with no serious injuries, even though many were badly shaken up. A check was made of all affected areas as soon as communications were resumed, verifying the well-being of the friends.

A number of Bahá'is in Anchorage became displaced because it was impossible to return to homes due to the destruction and danger of landslides. Most have now been able to locate in other places, at least for the present.

The Hazira, which is located near a part of the seriously damaged section, was greatly weakened and lost the large chimney to the main section of the building, but it is still standing. The caretakers quarters were not noticeably affected, so work can be carried on there.

Several Bahá'ís in Anchorage and the isolated Bahá'í in Seward were in positions enabling them to be of service both in the Civil Defense and health and sanitation work. One of the friends with the State Sanitation Department in Fairbanks (which was not affected by the quake) has been working in Anchorage constantly. The manager of the radio station in Cordova, a Bahá'í, reported on conditions almost around-the-clock the first few days.

Altogether, this was a harrowing time for everyone concerned. Nevertheless, the Bahá'ís of Alaska have received the new Nine Year Plan and are enthusiastically planning for their part in it.

Winter school held February 23 at the Haziratu'l-Quds in Borum, Norway. Meeting was highlighted by the declaration of a pharmacy student.





Haziratu'l-Quds of Nairobi, Kenya. The building is on an acre lot covered with beautiful flowers and green shrubs.

#### 150 Attend

## Prayer Powwow

Five inches of rain failed to dampen the spirits of the Bahá'ís and their friends who met for the third time at Lake Eucha(oo-chee) near Jay, Oklahoma April 4 and 5.

Sponsored by the Bahá'í Assembly of Rogers, Arkansas, the Prayer Powwow convened on Saturday afternoon beneath threatening skies. Before the opening of the gathering, cars carrying the friends, both Indian and Bahá'í began to arrive from Wisconsin, Texas, Oklahoma and Arkansas, some having driven nearly 800 miles. The guest book gave evidence of visitors from many areas of the four states, including 108 Indians among the 150 in attendance.

Following the opening prayer by Chairman Gerald Abas, prayers were offered in Persian and in Finnish. Greetings were read from the Universal House of Justice, from the Hands in the Holy Land who offered prayers on the very days of the Powwow "that the dear Indian friends will indeed be illumined with the light of the Faith so that they may become pure channels for this light to reach many new souls." Hand of the Cause Zikru'lláh Khádem sent a wire expressing his deep regret at being unable to make what would have been his third visit to the Oklahoma Indians.

Loving messages were also read from the National Spiritual Assembly, from the American Indian Service Committee and from the American National Teaching Committee, as well as from several Bahá'í Groups and individuals.

United States Senator J. Howard Edmondson sent his best wishes, "for an inspiring and enriching conference," and Oklahoma's Governor Henry Bellmon sent "best wishes for a meaningful gathering."

Mrs. Beth McKenty spoke of the Message sent to

all peoples in this Day.

Music, both instrumental and vocal, added to the joyous spirit.

The acme of the Powwow was reached when a Cherokee couple signed registration cards. This was followed by another declaration.

Bahá'ís at the Bahá'í Center of Tainan, Taiwan during the visit by Hand of the Cause Dr. Rahmatu'lláh Muhájir, fifth from left, top row. Pioneer S. A. Suleimani is seated at the left and Mrs. Suleimani is seated on the couch, second from the right.





The Bahá'ís of Phnom Penh, Cambodia together with Mr. and Mrs. Dempsey Morgan, resident pioneers there. At present there are over 300 believers in Cambodia located in four provinces. Most of the believers belong to the Khmer race.

## Bahá'í Youth Hold Meeting

Three youth conferences were held recently in New York, New Mexico and Idaho drawing youth from three widely separated sections of the country.

Over forty youth and their friends from Arizona, New Mexico, Texas and Colorado attended a Youth Conference held in Gallup, New Mexico on March 27, 28 and 29. The theme of the Conference was "The World Order of Bahá'u'lláh' and included classes given by both adult teachers and youth. Arrangements were made for the youth to drive out to Bread Springs, New Mexico, an Indian Day School, on Saturday and on Sunday morning a group from the Conference drove to Pine Springs, Arizona to hold classes with the Indian believers there, who do not have much opportunity to meet with other Bahá'ís.

A conference was held March 27-29 in Boise, Idaho and was attended by youth from Washington, Oregon, Idaho, Nevada, Utah, Wyoming and Montana. The theme of the Conference was "Man's True Destiny."

The Local Spiritual Assembly of Hamburg, New York assisted their youth in holding a conference April 3-5. Young people came from Ohio; Ontario, Canada and New York including people of several nationalities and races. The theme of the conference was "The Bahá'í Youth Perspective of the Modern World."

## **News Briefs**

The Minnesota State Commission Against Discrimination (MSCAD) will request the 1965 State Legislature to change present laws dealing with public and private housing and employment of minority groups. Walter Warfield, MSCAD field representative, outlined the proposed legislation during a Human Relations Conference which was sponsored by the Bahá'is of Duluth on Saturday, February 15. Warfield spoke at a dinner which followed four afternoon workshops dealing with "The Causes of Prejudice and Its Control," "Race Relations," "Human Relations Within the Com-



Luxembourg National Bahá'í Summer School held at Mondorf-les-Bains August 31 - September 2, 1963.

munity," and "Human Relations in the Field of Employment." Group leaders were Dr. Edward Flaccus, co-chairman of the Duluth Round Table; Dean Elias, member of the board of the Duluth Citizens Committee on Human Rights; David Morris of the Minneapolis Bahá'í Community, and Kenneth Jeffers of the Rochester Bahá'í Community.

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The Program Preview for the week April 12-18, 1964 sent out by the Theodor Herzl Institute in New York City listed Dr. Firuz Kazemzadeh as speaker on the Bahá'í Faith, the second in a series entitled "Religions in Israel."

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Station KOTA-TV of Rapid City, South Dakota devoted the entire Black Hills Almanac Show to an interview on the Bahá'í Faith. Two local Bahá'ís, one of whom was a Negro sergeant from Ellsworth Air Force Base, were the guests. Mrs. Ruth Moffett had appeared as a guest on the same show when she was in Rapid City last October.

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A weekly 45 minute radio program called "Focus," heard on station WLAC in Nashville, Tennessee, fea-

A Bahá'í gathering at Ulu Pedas rubber plantation sponsored by the believers of Seremban, Malaya on February 9, 1964.





The Spiritual Assembly of Beverly Hills, California held a public meeting at which it presented awards to two landlords for their courage in renting to Negros despite militant opposition. 175 Bahá'ís and guests attended the meeting. In the picture Mr. and Mrs. Irving Bobo (left) watch as Richard Maimes (right) presents awards to (left to right) Mr. and Mrs. Hugo Berman and L. Schwartz on behalf of the Bahá'í Community.

tured Bahá'is on three occasions. Judy Otey appeared in two brief interviews and on March 18 Robert Hayden, associate professor of literature at Fisk University, was allowed the entire 45 minutes to talk about the Faith.

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The Bahá'í Club of Jackson State College in Jackson, Mississippi recently conducted the Vespers Services in the Dansby Hall Auditorium. Readings were from Gleanings followed by a talk explaining the mission of Bahá'u'lláh. On the back of the printed program the times of the meetings of the Bahá'í Club were listed along with a cordial invitation to all those interested to attend.

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The Bahá'í Intercollegiate Club of Western New York held its second symposium on Sunday, December 8 from

Spiritual Assembly of Enfield, Australia, recently incorporated. Left to right, front: Matthew Appleton, Mrs. J. Moreira, Mrs. D. Appleton, Mrs. Phyliss Cameron, Eric Lewis. Back: Mrs. F. Lewis, Mrs. M. Chittle Borough, J. Chittle Borough, K. Moreira.





Gathering for youth fireside at Malibu, California. Pageant program first put on for World Religion Day has been found so effective it is repeated throughout Southern California.

10:30 a.m. to 4 p.m. at University College in Syracuse, New York. The program consisted of three Bahá'í speakers, a morning "coffee klatch" and lunch. The event was publicized by posters and by newspaper announcements. Twenty-one people attended including two new contacts.

## BAHA'I IN THE NEWS

The March-April issue of Liberty, a Seventh Day Adventist magazine had an article about the Bahá'ís who were imprisoned in Morocco. The article stated that the Bahá'ís had been imprisoned on charges of winning converts from Islam. In addition, it stated, the group had been accused of participation in a political plot to overthrow the government. The Bahá'ís were released because, according to the statement of the Supreme Court, there was no law in Morocco specifically banning proselyting therefore the group could not be tried legally. The other charges were dismissed. The

Members of the first Bahá'í Community of Negritos, New Cabalaan, Zambales, Philippines. Rose Mangapis and Juanita Stuart are standing behind the group.





Bahá'í group of Nome, Alaska. Three members are native Alaskans of Eskimo origin. From the left: Bernard Blumenstein, Rita Blumenstein, Jeanette Brisbois, Robert Summers, Willie Wiloya.

article concluded by mentioning that the Moroccan constitution guarantees religious freedom and that the country had signed the United Nations statement which branded religious intolerance as a violation of the U.N. Charter and the Universal Declaration of Human Rights.

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The Wichita Beacon, a Wichita, Kansas newspaper ran a Lenten series entitled "What My Religion Means to Me," in which articles were written by representative area laymen. On March 4 the article was written by Erwin Schawacker, member of the Local Spiritual Assembly. He stated that the Bahá'í Faith offers him an inspiring and demanding purpose in life as well as the divine wisdom and love of Bahá'u'lláh. In the remainder of the article he presented the basic teachings of the Faith.

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Another newspaper which ran a Lenten series was The Detroit Free Press of Detroit, Michigan. This series was entitled, "I Walked Where Jesus Walked" and consisted of descriptions of places in the Holy Land frequented by Jesus. On March 4 the article was about Mount Carmel and was written by Ervin Leroy Thomas, a local Bahá'í. The foreword to the article mentioned that it was questionable whether Jesus ever saw Mt. Carmel but that Elijah, Jesus and Moses stood together on another mountain (Mount Tabor) closer to Nazareth during the transfiguration of Jesus. It then introduces Thomas as a member of the Bahá'is, erroneously defined as "a Persian oriented eclectic group which meets regularly on the Wayne State University Campus." In the article Thomas describes the strong emotions which he experienced when he first gazed upon Mt. Carmel. He then quotes the verse from Isaiah which states that Carmel shall see the glory of the Lord and demonstrates how Bahá'u'lláh fulfilled this prophecy. The article concludes with several quotations from the Waitings of Bahá'u'llah.

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The November 30, 1963 edition of the Detroit Courier had an article about a Bahá'í, Mrs. Louella McKay, en-

titled "Personality of the Week." The article states that Mrs. McKay has been a Bahá'í for twenty years and that she was a pioneer in Spanish Morocco for five and one half years.

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A book titled Historic Churches of the United States by Robert C. Broderick contains three full page photographs of the Bahá'í Temple in Wilmette as well as explanatory text. In addition, the Temple is pictured on the outside jacket.

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The January 1964 issue of Catholic Digest contained a three and a half page article about the Bahá'í Faith. The article appeared as the answer to a letter to the editor which asked how the Bahá'í World Faith compares with the Catholic religion. The reply was gener-



Students and teachers gathered for the official photograph of the First Guajiro Baha'í School in Venezuela.

Some of the Guajiro students shown with visual aids used during the classes.



ally accurate and sympathetic although the author was attempting to demonstrate the superiority of the Catholic religion. He traced the origins and history of the Faith but was considerably inaccurate in describing the difficulties perpetrated by Subh-i-Azal after the declaration of Bahá'u'lláh. In fact he seemed to emphasize the defections caused by both Subh-i-Azal and Mirza Muḥammad 'Alí, the half-brother of 'Abdu'l-Bahá. He says of the Faith towards the end of the article, 'Bahá'í is truly a serious faith, claiming millions of members and worthy to be associated with the more ancient and widespread religions of mankind, but it can hardly hope to supplant any of them. Its doctrine rates high in intelligence and morality, and Christians claim that some of it was borrowed from them,"

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The Spiritual Assembly of Pago Pago applied on behalf of the entire Bahá'í Community in American Samoa for exemption from school for Bahá'í children on the nine Holy Days. The Director of Education granted the exemption.

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The December issue of the Village Defender, an Amityville, New York Negro monthly newspaper, contained a poignant story about the Faith called "A West African Story." It is the story of a young African Bahá'í who embraced the Faith of Bahá'u'lláh and who was so filled with love and enthusiasm that he travelled by bicycle to the neighboring villages to bring the message to the people.

## **Baha'i Publishing Trust**

Up-to-date Fact Brochure Available

Bahá'í World Faith: Summary of its History, Teachings and Administrative Order, This 1964 edition of the fact sheet gives up-to-date, factual material on all aspects of the Faith. The cover shows three World Center photos and the four Bahá'í Temples. A footnote for news editors explains that photos may be obtained from local Bahá'í publicity representative or from national head-quarters.

Copies of this brochure should be presented to newspaper editors and to radio and TV stations for their files of information of the Faith. A general mailing to various community leaders and organizations to keep them advised and informed would also be a good local undertaking. This edition has been folded to make it a self-mailer for added convenience.

Order brochures only from the Publishing Trust — photos are not available here.

10 copies	\$1.0	0
50 copies	\$4.5	0



Group attending the Waukesha Youth Conference, February 28. Thomas Schwandes holds slide as (left to right) Steve Yamamoto, Mrs. Ann Holmstrom, Maureen Bunyan and Larry Schwandes look on.

### Calendar of Events

**FEASTS** 

June 5 — Núr (Light) June 24 — Rahmat (Mercy)

PROCLAMATION EVENT

June 14 - Race Amity Day

U.S. NATIONAL SPIRITUAL ASSEMBLY MEETING June 19, 20, 21

# Baha'i House of Worship

Visiting Hours

Daily

10:00 a.m. to 9:00 p.m. (Entire building)

Service of Worship

Sundays

3:30 to 4:10 p.m.

Public Meeting

Sunday, June 21 4:15 p.m.

Bahá'í News is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

Bahá'í News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'l Office. 112 Linden Avenue. Wilmette, Illinois, U.S.A.

## PROPOSED BUDGET FIRST YEAR OF NINE YEAR PLAN

## 1964-1965

WORLD CENTER FUND	\$100,000 7,500
NINE YEAR PLAN GOALS: International Teaching,	1,000
Homefront Teaching, Acquisition of Properties	275,000
NATIONAL ADMINISTRATION	125,000
BAHA'I HOME	10,000
TRUSTEESHIPS:	
Temple\$75,000	
Schools 15,000	90,000
NATIONAL COMMITTEES	20,000
PUBLIC RELATIONS, INSURANCE, INTER-	
NATIONAL MISC.	12,000
DEFICIT: 1963-64	125,000
CONTINGENCY	10,500
TOTAL BUDGET	.\$775,000

#### COMPARISON WITH BUDGET OF PAST TEN YEARS

		Purch. Power	ADJUSTED	TOTAL	ADJ. BUDGET
YEAR	BUDGET	INDEX.*	BUDGET	MEMBERS	PER MEM.
1964-1965	\$775,000	92.9	\$720,000	12,199	\$59.10
1963-1964	725,000	93.7	676,000	11,047	61.10
1962-1963	625,000	94.9	592,000	9,659	61.20
1961-1962	550,000	96.0	529,000	9,375	<b>56.40</b>
1960-1961	375,000	97.1	364,000	8,596	42.50
1959-1960	400,000	98.5	394,000	8,242	47.85
1958-1959	450,000	99.4	446,000	7,995	56.00
1957-1958	425,000	102.1	434,000	8,243	52.60
1956-1957	500,000	105.6	528,000	7,728	68.40
1955-1956	550,000	107.1	589,000	7,578	77.60
1954-1955	475,000	106.9°	506,000	7,618	66.50
*1957-59 = 100	•				

## NINE YEAR PLAN BUDGET RESOLVE PROGRAM

## 1964 - 1965

"God does not ask from any soul except according to his ability . . . Whosoever comes with one good act, God will give him tenfold . . . O ye lovers of the Beauty of the True One! Become ye self-sacrificing. Become ye self-sacrificing."

	—'Abdu'	l-Bahá
TOTAL NATIONAL BUDGET		\$775,000.00
ESTIMATED CONTRIBUTIONS FROM		
LSA'S AND GROUPS	\$350,000.00	
Based upon evaluation of greatest capacity to sup-		
port the Fund with full participation from all mem-		
bers of the community.		
ESTIMATED CONTRIBUTIONS FROM		
INDIVIDUAL BELIEVERS	425,000.00	\$775,000.00
Every believer is asked to make a resolve directly		

to the National Fund through the Treasurer's Office in addition to support of the International Fund in Haifa and his Local Fund.

### NATIONAL BAHA'I FUND

### Nine Year Plan - First Year

## Budget Message — 1964-1965

Dearly Beloved Friends:

Our National Convention received with tremendous enthusiasm the new Nine Year Plan presented to the Bahá'í World by the Universal House of Justice. There was ample evidence that the delegates and visitors who attended were aware of the great challenge presented by the opening chapter of an entirely new epoch in Bahá'í history under this divinely guided institution. It was abundantly clear that once again the United States was accorded a major role in this magnificent project, and that to a large extent the Plan's success or failure will depend upon our response.

It was also obvious that the Fund is one of the key ingredients of the new Plan. The United States is assigned numerous goals involving direct placement of pioneers and assistance to other National Spiritual Assemblies in important teaching programs. We are asked to purchase a Temple site. Hazíratu'l-Quds and National Endowment in Charlotte Amalie, Virgin Islands, where property values are high, as well as to assist other National Spiritual Assemblies in the purchase of thirteen other pieces of real estate. An accelerated home front teaching program is required to almost double the number of Local Spiritual Assemblies and to increase the number of local centers to 3,000. Finally, the Universal House of Justice is looking to the United States for a sharply increased annual allocation to enable it to carry out its heavy responsibilities in meeting the expanding needs of the Cause throughout the world, accelerating the embellishment of endowments in the Holy Land, and developing the institutions at the World Center. All of these goals require substantial sums of money for success.

#### Heavy Demands, Weak Current Condition

These expanded needs and requirements catch our National Fund in a condition of great weakness. Frankly, the year just passed has been a financial disaster. The rush of contributions in the last few months that turned our position from crisis to triumph in 1961-1962 just did not materialize last year. In only two months, December and January, did income, including amounts from estates and trusts, approach or exceed the budget. Even an important reduction in expenditures in certain fields did not save us from a shocking deficit, as is shown by the following unaudited figures for the year:

Regular contributions Special contributions	\$404,102.00 79,640.00
Total	. , .\$483,742.00
Estate funds and other income	38,369.00
Total	. \$522,111.00 653,360.00
DEFICIT	\$131,249.00

Since this deficit represents an actual excess of outgo of funds over income, it has been paid from an accumulation of working capital reserve laboriously built up over many years. In one stroke it has practically wiped out this reserve. If the def-

icit continued at the rate of the past few months, the remaining reserve would be gone in less than two months. Our only remaining bastion of strength is some funds which were bequeathed or given to the Fund as permanent reserve or emergency, funds, and which are invested on a long term basis. Even these are limited in amount, and the National Spiritual Assembly feels strongly that these should be kept for special emergencies or permanent reserves as they were intended. When these have gone we have nothing to fall back on.

Faced with this critical condition, the National Spiritual Assembly was very tempted to play it safe, and propose a budget keyed to the recent rate of giving. Yet considering that a substantial portion of our requirements are fixed and not subject to our control, such as support of the Universal House of Justice, maintenance of the Temple and other properties, insurance, national administration, and subsidy for the Bahá'í Home, such a policy would mean a sharp drop in allocations for those activities directly related to teaching and the fulfillment of our goals under the new Nine Year Plan, to the point where these allocations would be wholly inadequate for the purposes intended and the chance of failure would be high, thus jeopardizing our spiritual primacy in the Bahá'í World. We just could not contemplate this as a serious alternative and therefore went ahead with a budget designed to meet, on the most economical basis possible, those needs which we consider indispensable. The overwhelmingly favorable response by the Convention delegates to the announcement of this budget would suggest that we had read correctly the feelings of the American Bahá'i Community.

#### Analysis of Budget

The resulting budget of \$775,000 is listed on page 5. Because at the moment we have had inadequate time since receiving the Nine Year Plan to develop a program in detail, there is less specific breakdown given than usual. The World Center Fund has been doubled to \$100,000, the minimum figure which we feel meets the specifications of the Universal House of Justice. We hope that as soon as contributions match or exceed the total budget it will be possible to increase this figure. It must also be borne in mind that the Universal House of Justice has taken over the task of assistance to National and Regional Assemblies, which last year cost us \$22,500, and that this year we do not have the \$50,000 allocation for the Frankfurt Temple.

Assistance to the Continental Fund of the Western Hemisphere is the same as last year, but in the interest of economy we have eliminated the nominal assistance to the other four Continental Funds voted in past years. Budgets for National Administration, the Bahá'í Home, International Miscellaneous, and Free Literature are the same as last year. Trusteeships have been increased from \$75,000 to \$90,000 because of increased costs of maintaining the House of Worship at Wilmette, and the necessity for beginning a rehabilitation program at Green Acre because of the seriously deteriorated condition of the property after years of under-maintenance.

The total allocated for National

Committees has been reduced from \$28,215 to \$20,000, primarily because of anticipated economies in activities in the House of Worship.

Plans are not yet sufficiently developed for the major sectors of homefront teaching, international teaching and acquisition of real properties to do more than provide for a total of \$275,000 as an estimate of the combined cost in these areas. We know that the 110 pioneers still in the field in connection with our European and Latin American goals in the World Crusade are being subsidized at the rate of about \$165,-000 annually. It is hoped that gradually they can be moved to our new goals or brought home without jeopardizing the goals in these present territories, but the extent and timing of this is guite uncertain. New Pioneers will of course also be needed, though it is hoped that many of them will be wholly or partially self-supporting. It may be necessary to amend the total commitment for these categories as more specific plans are developed.

In addition, we felt that it was incumbent upon us, as trustees of the funds under our care, to seek to replace the reserves which have been lost because of the deficit for this period. Finally, a provision for contingencies of \$10,500 gives us the total budget of \$775,000, or \$64,583 per month.

### Contributions Must Rise 50%

This represents an increase of \$50,000 from last year's budget, and is about a quarter of a million dollars or 50% more than the amount actually received last year. These are the figures which must be kept constantly in mind when making financial plans for the coming year.

Such a vast discrepancy raises the

question of whether this budget is realistically within the capacity of the American Bahá'í Community. We think most definitely that it is. In the first place, after allowing for changes in the purchasing power of the dollar and increases in our membership, it is actually less demanding on a per capita basis than five out of our last ten budgets, as is shown in the table below the detailed budget statement. Here the last ten budgets, plus the current one, are adjusted for changes in the Department of Commerce index of the purchasing power of the dollar, and the adjusted figure is divided by the total membership, adult and youth. The figures in the last column reflect the average amount asked per believer in terms of purchasing power. It will be noted that five of these figures are higher than those for the current year. (Because of the adjustments, these figures have significance only relative to each other, not as literal requirements per capita in terms of current dollars.)

Another meaningful way to look at this is to relate requirements to the gross income of the individual believer. If every adult believer gave \$70.00 in the year to the National Fund, we would make the budget. If two thirds of the adult believers gave \$100 we would almost make the budget. The latter figure is cited because it is known that many of the believers on the voting lists are completely out of touch with the Faith or inactive, or aged, ill and with very limited resources. To expect an average response of \$100 from two thirds, however, seems not at all unreasonable. If the average income of Baha'is in the U.S. should be \$5,000, which is below the national family average of over \$6,200 at the present time, the amount requested for the National Fund would be only

2% of gross income. If one assumed that an equal amount would be given to the Local, International and Continental Funds and spent directly on unreimbursed Bahá'í activities, the total Bahá'í expenditures would be only 4% of gross income, on the average. When one considers that this is the Cause of God, the most important force for good in the world today, the Cause for which thousands of martyrs gave their lives and all their worldly goods, and that the immediate progress of this Faith depends to a great extent upon the financial and personal support of a few thousand Americans, the request that we give an average of 4% of gross income to our beloved Faith seems hardly extreme enough to be deemed sacrificial. If true sacrifice were involved we ought to be able to spare several times that. And it certainly seems reasonable to conclude that the higher one's gross income, the greater the percentage of that gross income one can afford to give without undue hardship and with miraculously effective results. It is our great bounty to have had the opportunity to be of such great service to this magnificent Cause, if we could but realize it.

### Analysis of Last Year's Receipt

Yes, the National Spiritual Assembly is satisfied that what is asked is reasonable and well within the capacity of the friends. But recently it has not been forthcoming. For the first eleven months of last year an analysis was made of contributions to the National Fund from Local Assemblies. These show that although the results were reasonably satisfactory with respect to the percentage of their gifts sent to the National Fund (73% sent 50% or more of their total receipts to Wilmette) and regularity of contributions, (73% sent contributions in six or more of the

eleven months), the results were very disappointing with respect to size of contributions. 54% of the Assemblies sent in less than \$400 during the eleven months, and even more importantly, 70% averaged less than \$40 per believer. Though admittedly these figures are incomplete without taking into account the contributions sent directly by individual believers to the National Fund — which we have been unable to analyze to date - it is clear that the size of most of the contributions recently received falls well short of the amounts needed to attain our current budget. Our three-fold problem is (1) to motivate those believers who are currently giving regularly but at rates below those needed to attain our goals, (some of the friends and Local Assemblies are already giving at rates well above the required average and on a truly sacrificial basis - their numbers should be increased); (2) to revitalize the interest of those believers who are on the rolls but inactive and not carrying their share of the responsibility toward the Fund and toward teaching activity; and (3) to greatly increase the number of believers, including some from higher income groups, so that there will be more shoulders to share the burden. Possibly one reason we face such a financial problem now is that we did not bring in the masses of new believers the beloved Guardian called for years ago.

The National Spiritual Assembly desires to assist the friends to meet this financial challenge in every way it can. In answer to past messages a number of suggestions and comments have come from Local Assemblies, Groups and individuals concerning ways to motivate the friends to respond more fully to the Fund appeal. A selection of several these will appear in an early issue

of Baha'i News, U.S. Supplement.

#### Resolve Plan Reinstated

One idea which has been advanced frequently of late has been adopted by the National Spiritual Assembly for the current year, namely, the renewal of the Resolve Plan, which was used with some success in the early days of the World Crusade. In effect, this is a program to show the believers the number of gifts of various sizes needed to cover the budget in full. It offers a hypothetical schedule to which the friends can relate their own efforts if they so desire. The program is outlined on page 7. It is suggested that the local Assemblies set their share of the budget at \$350,000. The first schedule shows how this much can be raised from 360 Assemblies and Groups giving in various amounts from \$100 to \$5,000. These are merely suggestions, and actual resolves can be based upon different figures, after earnest consultation on the nature of the emergency and the capacity and willingness of the Assembly or Group to respond. It might be possible for Assemblies and Groups to ask for estimates from each believers of the total he believes he can give to the Local Fund this year. After deducting estimated local expenditures these can be used to determine the Resolve for the Assembly or Group. The balance of \$425,000 could come from individuals sending directly to the National Fund in addition to their contributions to their Local Fund and the International and Continental Funds. This table assumes that 5,000 believers respond in this manner, though we hope that the number will be much larger. Estimates of gifts to the Local Fund should assume that a fair proportion of the believers will also be contributing directly to the National Fund. If they intend giving only through the Local Fund, they should increase the amounts proportionally.

All Assemblies, Groups and individual believers are asked prayerfully to consider their responsibility and capacity, and the degree of sacrifice they are willing to assume at this critical crossroads in Bahá'í history, then to record their intention on the form and send it to the National Treasurer. The information from these forms will be tabulated and reported in Bana'f News, so that all can see at a glance whether the response is sufficient to achieve the budget. However, the resolve is merely a resolution on the part of the sender. No effort will be made to record separately the extent to which each resolve is actually fulfilled. Each Bahá'í will know how faithfully he has fulfilled his obligation. But the program will enable everyone to relate to the total requirements and see in advance whether the response is adequate.

It should be noted that, to achieve a budget of this magnitude, an increase in the size of gifts at all levels is needed, and particularly at the higher levels. 105 Assemblies and Groups are asked to give \$1,000 or more compared with 46 who actually did this in the first eleven months of last year. The same response is asked of 40 individuals, almost double the number last year. And it is hoped that quite a few Assemblies, Groups and individuals can contribute several thousand dollars each, for these large donations have been an important source of support in the past, yet in total showed a considerable drop last year, in spite of outstanding support from three families.

We have made a beginning at the National Convention, through gifts totaling \$836.00 earmarked for the acquisition of the Temple site at Charlotte Amalie, Virgin Islands. Donors are free to specify that their gifts be applied to our allocation for any of the major categories of goals in the Nine Year Plan.

### Bahá'í Budget Top Priority

This tremendous budget, representing almost a 50% increase over contributions given last year, can only be achieved if the needs it satisfies are uppermost in the minds of the believers at all times. Now we have a specific set of goals and objectives to work for. The effort should be consecutive and sustained. Too often we get behind in the early months of the year, and it is difficult to catch up. It is hoped that the friends will relate their potential total contribution to the over-all requirements early in the year, and maintain their support on a sustained and regular basis. It is also hoped that individuals, Assemblies and Groups will frequently ponder and consult concerning their relationship to the needs of the Fund and the following basic principles gleaned from the numerous messages on the subject by the Beloved Guardian:

- The fund is the bedrock of all the institutions we are laboring so hard to construct.
- 2. Contributions to the Fund are completely and totally voluntary.
- Contributions are a sacred obligation of each Bahá'í.
- Every single Bahá'í should participate by giving to the Fund, no matter how small the amount.
- 5. Regularity of giving is an essential consideration.
- To be truly meritorious, contributions to the Fund should involve some element of sacrifice.
- The Fund should be a regular subject of consultation at Feasts and assembly meetings.

### Budget a Covenant

In effect, the Fund represents a covenant. As in the case of a legal obligation, such as a mortgage, payment against the covenant should be given priority in planning one's personal expenditures. Failure to meet

the obligation will result in a chain of events far more painful than the physical losses involved in foreclosure of a mortgage. If we sustain another deficit this year even approaching that of last year's magnitude, the National Spiritual Assembly might be forced to cut future plans to fit income, which could fatally undermine the effectiveness of our activities related to the Nine Year Plan goals. This is, truly, our "moment of truth." Therefore, our personal share in this great common effort should be defined early in the year, and then paid regularly from the "top" of our income from that time on. Meeting this financial goal through increasing our income and sharing the increase with the Fund, or increasing the Fund's share of our current income and assets, is as great and as necessary a spiritual achievement as any other type of Bahá'í activity.

In its message to the Bahá'í World dated December 18, 1963 (Bana'í News, February, 1964) the Universal House of Justice said: "The continual expansion of the Faith and the diversification of the activities of Bahá'í communities make it more and more necessary for every believer to ponder carefully his responsibilities and contribute as much and as regularly as he or she can. Contributing to the Fund is a service that every believer can render, be he poor or wealthy; for this is a spiritual responsibility in which the amount given is not important. It is the degree of the sacrifice of the giver, the love with which he makes his gift, and the unity of all the friends in this service which bring spiritual confirmations."

We have been given a glorious role to play in the greatest epoch in the history of mankind. Let us prove worthy of our trust.

Faithfully,

-National Spiritual Assembly

No. 400

BAHA'I YEAR 121

JULY 1964

# Importance of Coming Nine Years Emphasized

Beloved friends, during the Ridván period this year the world entered the third epoch of the Formative Age of the Cause of God, that "tenth and last part" which, in the words of the beloved Guardian, "is destined to culminate in the stage at which the light of God's triumphant Faith . . . will have suffused and enveloped the entire planet."

In its first Ridvan Message to the Baha'is of the world, the Universal House of Justice recalled that a decade ago Shoghi Effendi reminded us that this "tremendously long tenth part" will consist of a series of plans extending over "successive epochs of both the Formative and Golden Ages of the Faith."

With the first of these successive plans now unfolded before us, it would be well to review the nine preceding stages in the evolution of "the Plan wrought by God Himself for humanity" by which we have arrived at this particular epoch of the Cause of Bahá'u'lláh. Therefore let us read again this particular portion of the beloved Guardian's letter of May 4, 1953 which sc: in motion his glorious World Crusade whose victories we celebrated just over a year ago in London.

This "majestic process," he said, had its beginning "six thousand years ago, with the planting, in the soil of the Divine Will, of the Tree of Divine Revelation" and was destined to "pass through many stages ere it attains its final consummation."

#### The Plan Wrought by God Himself

"The first part of this process was the slow and steady growth of the Tree of Divine Revelation, successively putting forth its branches, shoots and off-shoots, and revealing its leaves, buds and blossoms, as a direct consequence of the light and warmth imparted to it by a series of progressive Dispensations associated with Moses, Zoroaster, Buddha, Jesus, Muharnmad and other Prophets, and of the vernal showers of blood shed by countless martyrs in their path.

"The second part of this process was the fruition of this Tree that 'belongeth neither to the East nor to the West,' when the Báb appeared as the perfect Fruit and declared His Mission in the Year Sixty in the City of Shiráz.

"The third part was the grinding of this sacred Seed, of infinite preciousness and potency, in the mill of adversity causing it to yield its oil, six years later, in the City of Tabriz.

"The fourth part was the ignition of this oil by the Hand of Providence in the depths and amidst the darkness of the Siyáh-Chál of Tihrán a hundred years ago.

"The fifth was the clothing of that flickering Light . . . after an eclipse lasting no less than ten years, in the City of Baghdad.

"The sixth was the spread of the radiance of that Light, shining with added brilliancy in its crystal globe in Adrianople, and later in the fortress-town of 'Akká, to thirteen countries in the Asiatic and African continents.

"The seventh was its projection, from the Most Great Prison, in the course of the ministry of the Center of the Covenant, across the seas and the shedding of its illumination upon twenty sovereign states and dependencies in the American, the European, and Australian continents.

"The eighth part of that process was the diffusion of that same Light in the course of the first, and the opening years of the second, epoch of the Formative Age of the Faith, over ninety-four sovereign states, dependencies and islands of the planet, as a result of the prosecution of a series of national plans initiated by eleven National Spiritual Assemblies throughout the Bahá'í world, utilizing the agencies of a newly emerged, divinely appointed Administrative Order" culminating in the one hundredth anniversary of "the birth of Bahá'u'lláh's Mission.

"The ninth part of this process"—the stage we entered with the opening of Shoghi Effendi's Ten Year Plan during the Ridván period in 1953—was "the further diffusion of that same Light" throughout most of

the remaining countries, dependencies and islands of the world; the termination of the World Crusade, and the election of the Universal House of Justice, that coincided "with the Most Great Jubilee commemorating the centenary of the Declaration of Bahá'u'lláh in Baghdád" attended by more than six thousand Bahá'is from all parts of the world.

#### The Tenth Part

And now we stand on the threshold of that tenth part in which sixty-nine national spiritual assemblies and a vast army of followers of Bahá'u'lláh throughout the world join hands and resources, human and financial, for the release of those mighty spiritual forces through which the Kingdom of God will, if we but play our part, be speedily established upon the earth.

To each of the sixty-nine national assemblies the Universal House of Justice has assigned certain special and certain cooperative goals whose details will become familiar to all Bahá'ís in due course. But in order that we may quickly grasp the magnitude and challenge of these world-embracing goals we quote the following summary of the objectives of the Nine Year Plan, other than those to be accomplished at the World Center itself. (For the World Center tasks see Bahá'í News, No. 399, page 2.)

#### Summary of Goals to Be Attained by 1973

Bahá'í Temples to be constructed	
(Panama and Tehran)	2
National Spiritual Assemblies	
to be established	46
National Spiritual Assemblies	
to be incorporated	. 65
National Haziratu'l-Quds to be acquired	52
National Temple sites to be acquired	62
National endowments to be acquired	54
New territories to be opened	70
Territories to be resettled	24
Languages in which Bahá'í literature	
is to be translated	133
Languages in which Bahá'í literature	
is to be enriched	45
Minority groups and races to be taught	
and enrolled	55
Bahá'í Publishing Trusts to be formed	4
Summer/Winter Schools to be established	4
Teaching Institutes to be established	32
Countries to recognize Bahá'í	
•	

marriage certificates	87
Countries to recognize Bahá'í Holy Days	95
Number of Local Spiritual Assemblies	
to be raised to	737
Number of Local Spiritual Assembly	
incorporations to be raised to	711
Number of localities where Bahá'ís reside	
to be raised to54,:	102
In addition there are 210 appoint ancients on	

In addition there are 219 special projects calling for inter-Assembly collaboration and 114 miscellaneous untabulated goals.

#### The Role of the Individual

Awe-inspiring as the Nine Year Plan is to every believer and friend of the Faith, each of us must ask ourselves how we can best play our individual part in meeting this greatest of spiritual challenges.

There is need for pioneers and settlers for the achievement of the home front goals in every national Bahá'í community as well as for the new territories to be opened and those to be re-settled and consolidated. There is urgent need also for greater and constant increases in the outpouring of financial support. For general guidance in mapping out our personal goals we call attention once again to these passages from the Ridván Message from the Universal House of Justice:

"The healthy development of the Cause requires that this great expansion to be accompanied by the dedicated effort of every believer in teaching, in living the Bahá'i life, in contributing to the Fund, and particularly in the persistent effort to understand more and more the significance of Bahá'u'lláh's Revelation. In the words of our beloved Guardian, 'One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh.

"For whatever convulsions the waywardness of a godless and materialistic age may yet precipitate in the world, however grievous may be the effects of the rolling up of the present order on the plans and efforts of the Community of the Most Great Name, we must seize the opportunities of the hour and go forward confident that all things are within His mighty grasp and that, if we but play our part, total and unconditional victory will inevitably be ours."

- U.S. NATIONAL SPIRITUAL ASSEMBLY

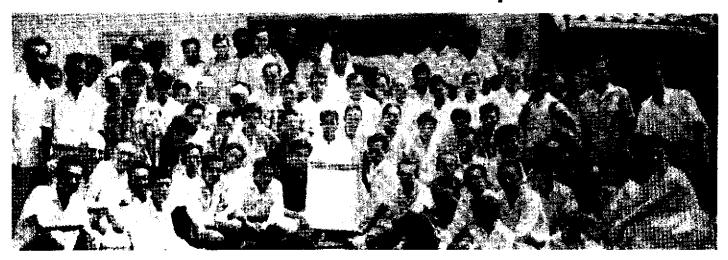
# First Guajiro Bahá'í School Held in Venezuela

The National Spiritual Assembly of Venezuela sponsored the first Indian Bahá'í School in the Guajiro Peninsula on March 26, 27 and 28. Previously, a series of teaching trips to the Guajiro had resulted in the enrollment of 500 Guajiro Indians in less than four months. The school marked the first time that the Guajiro believers had gathered together with their fellow believers who had come to teach them and who had travelled from such distant cities as Caracas, Maracay and Valencia.

The three days of the school consisted of a full program of study classes, prayers, songs and recreation. Subjects studied included Bahá'í History, Administration (which was taught through practice sessions), Spiritual Teachings and Bahá'í Laws. A new teaching booklet entitled La Luz de Bahá'u'lláh was explained and a copy was presented to each student. All the students made little books of Bahá'í photographs which they will later use to teach the Faith. In addition, the short obligatory prayer was memorized by most of the students.

All who attended the school thought that there was a very special spirit present and many people expressed happiness at having been able to attend.

# Ridván Sees Formation of New National Spiritual Assemblies





# Korea

RIGHT: The first National Spiritual Assembly of the Bahá'ís of Korea elected April 24, 1964. Left to right, seated: Suh Byong-in, Mrs. Joy H. Earl. Kim Ch'ang-jin and Kim Bong-ch'ol. Standing: Pak Sam-bong, Dr. David M. Earl, William W. Smits, Yang Jae-ho and Kim Myong-jong. Below: Some of the 65 who attended the First National Convention from April 22-25, 1964 in Taegu, Korea. Hand of the Cause, Dr. Rahmatu'lláh Muhájir (holding the Greatest Name) attended.

# Indonesia

Left: New National Assembly of Indonesia. Standing, left to right: R. L. Mailangkay, Dr. N. Soraya, Ganto Suaro, Rustam Paymanian and Putu Dana. Seated: K. A. Samini (vice-chairman). Eng. H. Sajuti (chairman), Dr. H. Maani (treasurer), Jusuf Ottoluwa (secretary). Above: Sixty-one delegates attended the first Convention in Jakarta.





# Marian Anderson Rose Planted in Temple Garden



Miss Marian Anderson at the microphone acknowledges the welcome to the Bahá'í gardens by Dr. David S. Ruhe (right) Secretary of the National Assembly. Included in the contingent of guests seated at the left are Howard C. Decker, President of the Village of Wilmette and Mrs. Decker; Hand of the Cause LeRoy C. Ioas and Mrs. Ioas, Jacob Barmore, Consul-General of Israel and Mrs. Barmore; representatives of the Swedish Consul and Mrs. Clarence Smith of the American Rose Society (holding Miss Anderson's Bouquet).

# First Illinois Planting Marks Memorial Day

"It is befitting that in these beautiful gardens surrounding this universal House of Worship, dedicated to the oneness of mankind, of religion and of God, Miss Anderson should plant this universal symbol of the unity of the world, of purity and of perfection . . . for the rose is truly the one universal flower, found in all parts of the world."

These words by Hand of the Cause Mr. Leroy C. Ioas express the purpose of a special ceremony sponsored by the National Spiritual Assembly of the Bahá'ís of the United States on Sunday, May 3, 1964 for the planting of Marian Anderson roses in the gardens surrounding the Bahá'í House of Worship in Wilmette, Illinois—the first planting of this particular rose anywhere outside the State of California, and the only rose dedicated to a living American Negro.

How did this event come to pass? In the fall of 1962 a proposal was made by the Negro counsellors of Rose Hills Memorial Park near Los Angeles that the organization name a rose for an outstanding Negro and introduce it at the next annual "Pageant of Roses." Having long been an admirer of Miss Marian Anderson's great artistry, Mr. F. Joseph McCormack, a Bahá'í associated with the public relations department of the Rose Hills Memorial Park, suggested that permission be sought from Miss Anderson to name the proposed rose

for her. The idea was immediately and enthusiastically approved, but being a person of great humility, Miss Anderson did not take the request seriously. However, she finally agreed to visit the Pageant of Roses Garden when in Los Angeles for a concert in March, 1963.

In the meanwhile the search began for an appropriate rose among the many new hybrids being developed by Dr. Walter Lammeris, one of the world's great rose hybridizers. After some months the choice was made—a lovely cherry red Grandiflora "with a golden heart"—and it was immediately accepted and registered by the American Rose Society.

The next step was to secure Miss Anderson's permission to name this rose for her. At first she was reluctant, but finally she acquiesced, and then started months of preparing a proper affair at which to introduce the rose and on a date that would fit in with Miss Anderson's busy schedule. This was achieved on October 8, 1963 when a tea was given in Rose Hills Memorial Park for several hundred civic, cultural and music leaders of all races from the Los Angeles area, reported to be the first and largest affair of its kind ever staged in that area.

Some months later, at the suggestion of Mr. and Mrs. McCormack, the National Spiritual Assembly requested of Miss Anderson the honor of planting a dozen Marian Anderson rose bushes in the Bahá'í Temple gardens in recognition of her great talents, inspiration and example to the people of America and the world. Miss Anderson graciously agreed and the date was set for May 3, 1964.

#### 5

#### **РНОТОЅ ТОР ТО ВОТТОМ**

Miss Anderson holding her bouquet of roses while talking with Dr. David S. Ruhe (left) and Leroy C. Ioas.

Mrs. Wilson Rankin of Glencoe, Illinois presents Miss Anderson with a bouquet of the roses named in her honor and flown from California for the occasion.

Miss Anderson talks with a young guest at the planting ceremony as the crowd accompanies-her to the Auditorium of the Bahá'í House of Worship for the program of public worship.

A special committee appointed to handle all the publicity for the ceremony mailed formal invitations and letters to some four hundred persons prominent in religious and civic affairs, the arts, and human rights in many parts of the country; arranged for press, television and radio releases before and after the event; assisted a second committee in planning a reception, and cooperated with Mr. L. Wyatt Cooper, Superintendent of the Bahá'í Temple and Grounds, in arranging for the seating of speakers and special guests, and the actual planting by Miss Anderson personally of one of the dozen bushes in the chosen garden.

The ceremony began at 2:30 p.m. with the arrival of Miss Anderson at the entrance to the gardens accompanied by two members of the National Spiritual Assembly. Dr. David S. Ruhe acting as Master of Ceremonies, escorted her to the east garden where the planting ceremony was to take place. Here before a large gathering of people of various races and nationalities Miss Anderson was presented by Mrs. Wilson Rankin, a Bahá'í of Glencoe, Illinois, with a large and beautiful bouquet of Marian Anderson roses air shipped from California to Wilmette by Mr. McCormack for the occasion.

### Tribute Paid by Many

Among those beside Mr. Ioas who also paid tribute to Miss Anderson in the brief half-hour ceremony were: Mr. Howard C. Decker, President of the Board of Trustees of the Village of Wilmette; Mrs. Clarence C. Smith on behalf of the American Rose Society of the Illinois-Indiana District, and Mr. Jacob Barmore, Consul-General of the State of Israel who expressed the hope that some day soon the Marian Anderson rose might also blossom in the renowned Bahá'í Gardens on Mt. Carmel in the Holy Land.

Miss Anderson responded to the words of welcome and tribute with a charm and beauty of spirit that instantly won the hearts of all present. She spoke of her high regard for the aims and purposes of the Bahá'í Faith, the beauty of the Temple, her love and respect for the Bahá'ís with whom she has been associated, and expressed her humble gratitude, not only for having had a beautiful rose named in her honor but for the privilege of knowing that it will soon be blooming in the shadow of the Bahá'í House of Worship.

Following the placing of the rose bush in its prepared spot, Miss Anderson was escorted by the local







members of the National Spiritual Assembly into the Auditorium of the Temple to attend the regular Sunday program of public worship which, on this occasion, included the a cappella rendition of the Words of Bahá'u'lláh, "Blessed is the Spot . . .," set to music some years ago by Charles Wolcott with Miss Anderson's beautiful contralto voice in mind.

After the service which drew an unusually large attendance, more than 250 Bahá'ís and specially invited guests were given opportunity to meet Miss Anderson personally at a tea in the Ḥaziratu'l-Quds. Toward the end of the afternoon she was presented with a beautiful framed picture of the Bahá'í House of Worship as a token of the gratitude of the Bahá'ís of the United States for the honor she had bestowed on them by bringing her rose and beauty of spirit to the Temple.

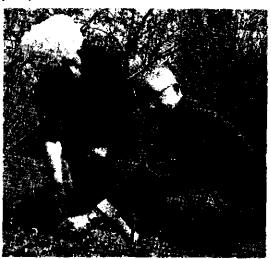
Although the following remarks by Dr. Ruhe were included in his welcome and introduction of Miss Anderson at the opening of the ceremony, it seems fitting

to close with them as they express the respect and admiration of the Bahá'ís of the United States for this outstanding American woman. He said:

"It is always most proper to place Marian Anderson in a religious setting, for her art is essentially religious, her spirit the song of the ages crying for the unification of mankind. . . . By planting this beautiful rose in this particular garden that looks over the wide world eastward to the Cradle of our Faith we not only pay humble tribute to this great impassioned and selfless artist, but affirm the truth that from us poor humans can spring those inner beauties which are the true reality of man. . . . Miss Anderson is the living symbol of a Godly purpose: that all men shall be recognized for their essential worth and dignity, for their capacity to create and to contribute what God has uniquely given them. . . . And by her act [of planting this rose bush] Miss Anderson invests our beautiful gardens with her spirit and endows the roses with their true 'hearts of gold.' "

LEFT: Some of the Bahá'is and guests present at the rose planting ceremony. RIGHT: Miss Anderson holding the Marian Anderson rose bush while L. Wyatt Cooper fills in the earth.





# Chilean Magazine Article Recalls Teaching in Burma

A popular weekly news magazine, Ercilla, published in Chile contains an excellent article on the Bahá'í Faith in its April 29 issue. This magazine, also widely read in other Spanish-speaking countries, carries a sixty-column-inch article recounting the travels of two Iranian Bahá'is, Abudallah and Issa Ommidvar, and their meeting with Bahá'ís in the U.S.A. and in Burma. The Bahá'í teachings are extensively and accurately presented, and the article is illustrated with a photo of the Temple in Wilmette and another of a group of Bahá'ís in Burma. Considerable detail is given on Burma, the hospitality and friendliness of the people and the broad spread of the Bahá'í Faith which has been established in that country for over eighty years.

Although the article does not give this detail, it would be of interest to Bahá'is to know how the Faith was introduced in Burma. One of the first Bahá'i teachers in Burma was Siyyid Mustafá Rúmi, named as a Hand of the Cause by Shoghi Effendi at the time of his

passing. He arrived in Burma in 1878, from Madras, India, his family having emigrated from Iraq previously. He had been taught in India by Jamál Effendi, the first teacher sent to India by Bahá'u'lláh in 1875. Siyyid Mustafá Rúmí labored ceaselessly throughout his lifetime in Burma, consolidating the Bahá'í centers in Rangoon and Mandalay and establishing a center in Daidanaw, the Bahá'í village in the township of Kungyangoon. The headman of this village, having been befriended by a Baha'i in a time of great need, consulted with the village elders and then invited Siyyid Rúmí to come to their village to teach their people the Baha'i Faith. As a result the whole village embraced the Cause, after which Siyyid Rúmí worked, with the help of other Bahá'is of Burma, to improve their conditions and to establish schools. Siyyid Rúmí, who was still actively teaching at the age of 99, had a kindly disposition combined with scholarly knowledge of the Bahá'í teachings and the holy books of other Faiths, making him an outstanding teacher. His exemplary teaching methods, described in a story of his life in Bahá'í World, Volume X, offer guidance and inspiration to anyone who longs to teach the Cause of God today.



National Convention of the Bahá'is of Norway held at Stavanger May 1-3, 1964.

# Vietnam Government Includes Bahá'ís on Advisory Council

In Vietnam last March the government invited many prominent civic, religious and labor organizations to send delegations to a conference, under the chairmanship of the Minister of Social Action, for the purpose of creating an Advisory Council which would assist the Ministry in the government's program of social action for the welfare of the masses. It is gratifying that the Bahá'í Community was included, as this was the first time that an official invitation from the Central Government of Vietnam has been addressed to the Faith in any capacity, and it is clear that the representatives of the Bahá'is made a very favorable impression indeed.

The Bahá'í delegation to this conference comprised three believers, and a fourth Bahá'í, Dr. Tran-van-Liem, was present in his capacity as founder of the Vietnamese Blood Donors Society.

The conference lasted five hours, during which Dr. Tran-van-Liem was elected Secretary General of the Advisory Council, and two other Bahá'ís, Mr. Khoi and Mr. Ha-van-Ut, were elected members.

# Bahá'í Books Accepted for Peace Corps Libraries

A few months ago, shortly after the passing of President Kennedy, the Bahá'í Publishing Trust of the U. S. was invited to submit titles of books for possible placement in the John F. Kennedy Memorial Libraries, Peace Corps division. Since this was an educational project, books to be presented could not be for the purpose of teaching or promoting a religion, as such, and had to be passed by the book coordination director of

the Peace Corps as acceptable for either college or secondary school use. The information supplied, therefore, emphazied either historical content or the socio-cultural, unitive theme of the books. Four titles were submitted and all were accepted in May and the books shipped to the Peace Corps representatives in Addis Ababa, Ethiopia; Djakarta, Indonesia; San Jose, Costa Rica; and Ankara, Turkey—a total of sixteen books in all. Letters of thanks have been received from several of the Peace Corps representatives at the time of this report.

The titles and the descriptive information supplied were as follows: Foundations of World Unity by 'Abdu'l-Bahá: a selection of the Western talks given in 1912 in churches, synagogues, peace and scientific societies and universities, which won attention of such figures as Woodrow Wilson, Theodore Roosevelt, Dr. David Starr Jordan, Alexander Graham Bell and other American leaders; advocates need for international cooperation of all nations, the unity of scientific with philosophical and religious thought, the equality of all races and the universal foundation of all the world's revealed religions. Release the Sun by William Sears: an historical account of 'Ali Muḥammad (known as the Báb) and the early Bábís of Írán over 100 years ago; annotated by Prof. Granville Browne (Cambridge University) and Comte de Gobineau. Prescription for Living by Rúhíyyih Rabbani: Relates the underlying ills of the world to the ills of the individual personality, his lack of knowledge of his true source and his inability to contribute his inner, moral and spiritual strengths to the big scheme of life on the planet - the unity of the whole human race. Great Themes of Life by Eric Bowes: five essays on five great themes of the Old and New Testament that present a modern interpretation for today's needs of relationships between peoples of Buddhist, Hindu, Muslim and other great religions.

# United States Baha'i Convention Hears Role in Nine Year Plan

"To be at the launching of the Nine-Year Plan is an honor and a wonder," were the words of William B. Sears, Hand of the Cause of God, on the first day of the fifty-fifth annual convention of the Bahá'ís of the United States. "We do not yet fully comprehend what these launchings mean in the progress of the Cause and in the history of the world," he added.

Caught up from the very first morning by the glorious vision of God's Kingdom on earth about to be realized, which was called to mind most graphically by the two messages received from the Universal House of Justice, the delegates contemplated that "divinely propelled process" which has carried mankind forward for 6,000 years to this tenth climactic stage that will bring the Golden Age. But they were also momentarily subdued by the tremendous challenge of the tasks that the Nine Year Plan laid out before them, giving again to the American believers the lion's share of responsibility for "planting the banners of light" throughout the globe.

As the two messages from the Universal House of Justice were read, one addressed lovingly to the Bahá'í World Community and one to the American believers, the friends present heard in detail the tasks allotted to the Bahá'í world community, those to the American believers alone, those 219 specific projects for intercommunity cooperation and those astonishing and long-hoped-for goals to be achieved at the World Center.

All these endeavors, they learned, are to be contributory and identified with the twin processes that must characterize the awakening of the masses throughout the world during the Nine Year crusade: 1) "Huge expansion of the Cause of God" and 2) "Universal participation by all believers in the life of the Cause."

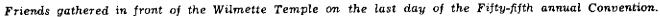
The presence in convention much of the time of the three Hands, Leroy Ioas, Zikhru'lláh Khádem and William Sears; and their words of understanding and assurance were a special bounty. Delegates hoped to be able to carry to post-convention meetings their loving and illuminating advice and stories.

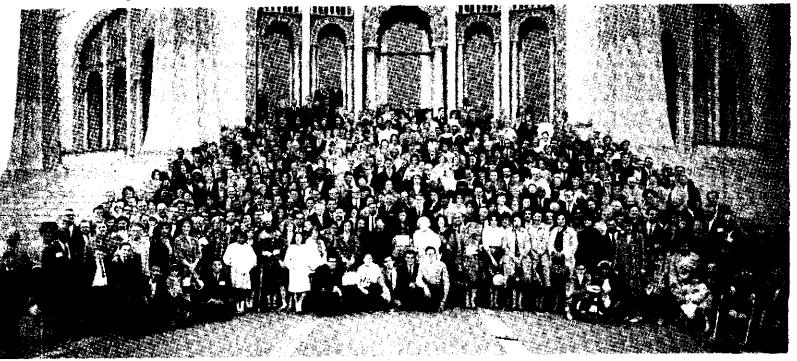
#### Resources Analyzed for Nine Year Plan

After reviewing the goals with the aid of a map and realizing that Bahá'ís should memorize these goals, a first task of the convention was to analyze the resources of the American Bahá'í community. This it did, following the example set by the Universal House of Justice in the messages: "Once more, dear friends, we enter the battle but with an incomparable greater array than which embarked upon the World Crusade in 1953."

The supplementary report of the national secretary showed encouraging statistics reflecting the membership growth of the community in the United States. Local spiritual assemblies now number 334, which number is to be increased to at least 600 by 1973.

After taking stock of the deficit of \$125,000 in the National Fund, the convention faced up to the challenge of the great tasks to be accomplished and voted to recommend that the National Assembly adopt the increased budget of \$775,000 which it had worked out as a minimum for 1964-65. Only further sacrifice, regular giving and a gaining of many new recruits will strengthen this bedrock of the Cause, the treasurer stated, as he pointed out the needs at the World Center in the pioneer areas and on the home front in attaining







During the last hours of the Convention eighty dedicated Bahá'ís stepped forward and volunteered to pioneer. One by one they addressed the assembled delegates.

the goals of the Nine Year Plan.

#### **Current Teaching Opportunities**

Animated discussion of the human rights situation in the United States, which offers to the American believers some of the greatest opportunities on the home front, brought out many vital points; the National Assembly is working on clarification of legal issues involved and on the publishing of materials; the National Assembly statement of September 1963 is our guide, supplementing passages in The Advent of Divine Justice, and a new statement in the May Bahá'í News should permit and encourage diverse, creative action in this sphere as in all fields of home front activity. Whether active in direct Bahá'í activities or in non-Bahá'í human rights activities, every believer should remember that his primary goal is to win followers for Baha'u'llah. "Be sure the banners we lift are high!" counselled Hand of the Cause, Leroy loas.

A high point of the convention was the introduction of an Arizona delegate, Chester Khan, a Navajo, and of other Indians, representing a total of seven tribes. The intensity of interest shown in these believers and in all minority race problems reflected the unique significance given these subjects by the Master and Shoghi Effendi. "The Indians are waiting to hear the Message of God," said the Indian Bahá'í from the Oklahoma Cherokees. "They have reached the end of the road and do not know where to turn."

The Bahá'í Youth at convention responded spiritedly and decisively to the call of the Universal House of Justice with a plan for teaching which they recommended to the National Assembly. This would include a period of training in June at Davison Summer School of interracial youth teams, for participation in Bahá'í-planned teaching and human rights projects, and service activities. So stirring to the convention was the report of this action that it was recommended that adults plan for a similar program.

#### Consolidation at National Level

Explanations made from time to time by National Assembly, and national committee members revealed, that vigorous and far-seeing moves are already in process on the part of the National Assembly to concentrate the center of all American Bahá'í activities in Wilmette, including the immediate establishment of the National Teaching Committee at the national headquarters; to further the evolution of the National Assembly into a secondary House of Justice with reference both to executive and judicial functions; to improve the

physical condition of the permanent summer schools and to arrange a co-ordinated curriculum; to establish counsellor teams to assist the National Assembly with development problems of local spiritual assemblies; to establish a bureau of marital and social status problems, composed of professionally trained Bahá'ís advisory to the National Assembly; to publish immediately a booklet analyzing and explaining the Nine Year Plan; to include study of the Nine Year Plan in the summer schools; to use the voluntary resolve plan for giving to the National Fund this year.

#### National Assembly for 1964-1965

The election of the members of the National Spiritual Assembly was conducted in a particularly quiet and impressive period on Friday afternoon. The members and officers are Dr. Firuz Kazemzadeh, chairman; Robert Quigley, vice-chairman; Dr. David S. Ruhe, secretary; Miss Charlotte Linfoot, assistant secretary; Miss Edna M. True, recording secretary; Arthur L. Dahl, treasurer; Daniel Jordan; Dr. Sarah Martin Pereira; Paul Pettit. All but Mr. Pettit were members last year.

The morning devotions in the Auditorium enhanced the convention tone of earnestness and dedication. The Ridván Feast observance was a double event, with Bahá'is worshipping in the sacred atmosphere of the Auditorium prior to the public meeting in Foundation Hall. At the latter there was an overflow audience addressed by Mozhan Khádem on the theme of material and divine civilization.

Thus began at convention the "mobilization of all resources, both human and financial," to meet the prodigious goals assigned to the American Bahá'i community. One great thing was still to come before adjournment. This was the rising tide of volunteers for pioneering which began halfway through the final session and flowed forward in convention hall until more than eighty had offered to go to specific territories or to any appointed goal. Among these were several tested and tried pioneers of previous plans who were visitors and contributors to the convention.

It was possible after this to cable to the Universal House of Justice how gallantly the American community had responded. It had "set its face toward leadership of the world community with all that leadership entails of sacrifice at home and sustaining less fortunate communities abroad . . ."

The Convention was honored by the presence of three Hands of the Cause. Left to right: Zikru'llah Khadem, Leroy Ioas and William Sears.



# First National Spiritual Assembly of Hawaii Elected

# Governor Addresses Prelude to Convention

It was December 26, 1901, when a young lady, fresh from a trip to Europe and glowing with a new inner knowledge alighted from a steamer—the first Bahá'i in Hawaii. It was not easy, in those days, for a member of a famous missionary family to speak of a new faith but the courage came and the torch was placed in other hands. The young lady moved on then by direction of the beloved Master to plant the banner of Bahá'u'lláh in Japan.

It was fitting that the young lady, now known and loved throughout the Bahá'í World as Hand of the Cause Agnes Alexander, represented the Holy Land at the historic First National Convention of the Bahá'ís of the Hawaiian Islands. It was fitting, too, that at a public meeting held at Waikiki's Princess Kaiulani Hotel as a prelude to the convention, the State of Hawaii honored Miss Alexander as Governor John A. Burns presented her with a lei. The Governor, in his address of greeting at that meeting, stated, ". . . the basic goal of your organization - world peace - is certainly an ideal with which no sane person can quarrel. For world brotherhood, after all, is a condition we all seek; and it is through mutual understanding that such a condition will be attained. It is heartening indeed to see an organization such as yours paying more than lip service toward that common goal of peaceloving nations."

A quick glance at the 200 or so invited guests in the audience was proof of his words. It was a flower garden of humanity with every imaginable hue clearly

First National Spiritual Assembly of the Bahá'is of the Hawaiian Islands formed April 26, 1964. Seated, left to right: Miss Evelyn Musacchia (recording secretary), Mrs. Lei Chapman (corresponding secretary), Miss Elena Marsella, Miss Gertrude Garrida. Standing: James Wada, Dr. Claude Caver (treasurer), Hugh Chapman (chairman). Jacques Smith, Michael Woodward (vice-chairman).





Governor John A. Burns of Hawaii presents lei to Hand of the Cause Agnes Alexander at the public meeting preceeding the Convention.

visible. Even the young ushers, identified by orchid leis, were a multi-racial group — Negro, white, Philippino, Hawaiian, Chinese and Eurasian. As Mrs. Velma Sherrill of the National Assembly of the United States spoke on the subject of "Foundations of World Unity" it was evident that that foundation had been laid in Hawaii.

The Honolulu Bahá'í Center, chosen as the site of the Convention, had been carefully scrubbed, polished and dressed in a profusion of orchids for the great occasion. Early on Saturday morning, April 25, the delegates and friends began to gather from the islands of Hawaii, Kauai, Maui, Molokai and, of course, Oahu, and were properly registered. The moving devotional period set the mood of love and unity that was to blanket the two-day conclave. Presiding over the initial phase of the meeting was Auxiliary Board Member and official representative of the National Spiritual Assembly of the Baha'is of the United States, Mrs. Velma Sherrill, who, with a sure and loving hand, guided the deliberations. Her first acts were to read a letter of authorization and instructions from the mother assembly in Wilmette and an inspirational greeting from the Hands of the Cause in the Western Hemisphere.

The business of the roll call and election of convention officers done, the moment finally arrived when the messages from the Universal House of Justice were read—delineating the Nine-Year Plan for the Bahá'í World—and the specific plan for the Hawaiian Islands. Perhaps it was their youthful enthusiasm—



First National Convention of the Bahá'ís of the Hawaiian Islands held April 25 and 26, 1964 at the Honolulu Bahá'í Center.

or could it have been their faith in the power of Bahá'u'lláh—that moved the assembled delegates to rise time after time to ask that the new National Assembly consider rescheduling various of Hawaii's nine-year goals to one, two or five-year deadlines. Whatever the reason, there was no doubt that the challenges flung out to them were unhesitatingly, confidently and joyfully accepted.

Stirring talks on the spiritual foundation of the National Assembly, its functions and responsibilities and the institution of the Bahá'í Fund were heard, and a constant stream of questions and answers clarified the finer points involved. The first day of the convention, with its fruitful and enthusiastic consultation centered on the newly-assigned goals, drew to a close as the friends moved from the Center to the resting

place of Martha Root—"Leading Ambassadress of His Faith and Pride of Bahá'í teachers"—to read prayers and to be reminded of that greatest bounty, complete dedication and service to the Cause of God.

On Sunday morning, in the atmosphere that exemplifies Bahá'í elections, the nineteen delegates cast their ballots for the first National Spiritual Assembly of the Bahá'is of the Hawaiian Islands.

The presence of Miss Henriette From, who had labored tirelessly for the Faith in the islands for nearly half a century, who nursed Miss Martha Root during her last days, added to the knowledge that what was happening was not a triumph of the hour, rather, the fruit of patience, devotion and sacrifice of that valiant band of believers through the years.

# Fourth Annual Convention Held in Colombia

A spirit of free and frank consultation marked the fourth Annual Convention of the Bahá'is of Colombia held May 1 and 2 at the Hazíratu'l-Quds in Bogotá. Three of the four sessions were opened by the delegates and the enthusiasm generated resulted in offers of pioneering for the new goals of the Nine Year Plan. Originally planned for only three sessions the Convention was extended to the afternoon of May 2.

On Thursday afternoon, April 30, a pre-Convention program was held which featured three topics: "The Historic Importance of the Faith" by Mrs. Hilda Albelo of Puerto Rico, "The National Convention and Duties of the Delegates" by Allah K. Kalantar and "The Future of the Faith" by Ellen Sims. The program was followed by a reception given by the Bogotá Community.

Messages were sent to the Hands of the Cause in Haifa and the Universal House of Justice.

There were demonstrations of new teaching methods used among the Indians and in poorer sections of the

large cities. Heavy enrollments have occurred in the north of Colombia following a visit by Donald Witzel, Auxiliary Board Member.

The new National Spiritual Assembly was elected and consists of the following members: Luis Montenegro (chairman), Gloria Fritzsche (corresponding secretary), Teresa Alarcón (recording secretary), Leonor Porras (vice-chairman), Stewart Waddell (treasurer), Habíb Rezvání, Charles Hornby, Ellen Sims and Monica Reller. The next day new officers and national committee members were announced. That evening slides of the World Congress in London were shown at a special youth night.

The special goals for Colombia were discussed with enthusiasm and it was felt that they could be achieved in one year since twenty-two of the twenty-seven local spiritual assemblies have already been formed. In addition there were offers to go to Ibague, San Andrés and other goal cities. Special mention was made of the training of Bahá'í youth and children and of the incorporation of assemblies.

On the last day of the Convention, while the National Spiritual Assembly met with the delegates, visitors enjoyed an outing in the beautiful National Park.



First National Convention of Thailand held May 1-3 in Bangkok.

# Thailand Holds First National Convention

The First National Convention of Thailand was held on May 1, 2 and 3 in Bangkok. The friends were delighted to welcome Amatu'l-Bahá Rúhíyyih Khánum as a distinguished guest.

The first National Spiritual Assembly of Thailand was elected and is composed of the following members: Mrs. Shirin Fozdar (chairman), Akom Saensangar, Sawaeng Thongsoot (secretary), Pramook Poolsurapun, Jaigopal Varma (vice-chairman), Thienthai Aphijatabutr (treasurer), Kirti Boonsombat, Vollop Ratanavibul, Tonda Gattasilla. Rúhíyyih Khánum addressed the Convention after the election and stressed the need for effective consultation. In addition she explained the function and the procedures of the National Spiritual Assembly.

During her stay in Thailand Rúhíyyih Khánum was honored at two public functions. One was a dinner for

Eight members of the First National Spiritual Assembly of Thailand with 'Amatu'l-Bahá Rúhíyyih Khanum.



dignitaries at the Royal Sports Club which was attended by 100 people. The Prime Minister was unable to attend as he was out of town but he sent a letter conveying his greetings to Rúḥíyyih Khānum and wishing success to the Bahā'i Faith. The Deputy Minister for the Interior, who is also Dean of the University, presided over the dinner and officially welcomed Rúḥíyyih Khānum on behalf of the Government of Thailand. He stated that he hoped that the Bahā'i Faith would spread rapidly in the world because it stands for world brotherhood and world peace. Rúḥíyyih Khānum then spoke and explained the things for which the Faith stands.

The second function was a reception given at the Israeli Embassy by the Israeli Ambassador H. E.Yahiel Ilsar and his wife. Over 100 people attended including most of the Ambassadors residing in Thailand. Mr. Graham-Martin, the American Ambassador, was also present. Many of the guests requested literature about the Faith. The press gave excellent publicity to the latter event thereby increasing the prestige of the Faith in Thailand.

# School for Delegates Precedes Convention

The fourth annual Convention of the Republic of Panama was held May 1 and 2 in the Indigenous School about forty miles from Panama City. Among the eighteen delegates present were twelve representatives of the three Indian tribes of Panama. Frank Keith was elected chairman of the Convention and Vicente Montezuma, a Quaymi Indian, was elected secretary.

Panama was blessed with the presence of Dr. Ugo Giachery, Hand of the Cause in the Western Hemisphere, who was a great source of love and inspiration. Throughout the entire Convention a wonderful spirit of companionship prevailed.

A school for delegates preceded the Convention and an inter-community Ridván Feast was enjoyed by many of the friends on Friday night. Two Latin be-

Delegates to the 1964 Convention of the Republic of Panama with Hand of the Cause Dr. Ugo Giachery (fourth from left, seated).





Some of the friends attending the Convention held at the Indian School in the Republic of Panama.

lievers volunteered to pioneer in the central provinces and one of the Quaymi Indians offered to establish a Bahá'í school in Chiriqui Province. One of the recommendations to the new National Spiritual Assembly was that three indigenous schools be established in the San Blas Islands.

The reading of the tasks for Panama for the next nine years was received with great enthusiasm, especially the first one which stated, "... to erect on own soil the first Mashriqu'l-Adhkár of Latin America."

# San Pedro Sula Site of Honduras Convention

The fourth annual Convention of the Bahá'ís of Honduras was held in San Pedro Sula on April 24, 25 and 26. The opening reception was held in a lovely hall made festive with bowls of gardenias and carnations which were set in windows open to the tropical evening. Much joy was expressed over the number of new believers present.

Among the noteworthy accomplishments of the past

year was the election of five new assemblies in Cocolito, Rio Estéban, Armenia, Punta Pietra and Corazel. There were also reports that many people along the North Coast of Honduras are now interested in the Faith and it is hoped that some new assemblies will materialize there during the year.

Reyes Martinez, first of the Jicaque Indians of Honduras to declare his belief in Bahá'u'lláh. Now his wife, two brothers, children and mother have also embraced the Faith.



1964 National Convention of Switzerland held in Bern.



# Los Angeles Community Responds to Challenge

(It is with pleasure that we print the following report received from the Teaching Committee of the Los Angeles Community. This immediate response to the challenge of the Nine Year Plan is to be commended and some of the suggestions that resulted could be of interest to other assemblies.)

No sooner had the Los Angeles, California, Spiritual Assembly received the Ridván message of the Universal House of Justice than it took steps through its Teaching Committee to prepare the members of its community for active participation in the Nine Year Plan. A two-day teaching workshop was planned for May 9 and 10, attended by a total of 95 believers (42 on Saturday, 53 on Sunday) from fifteen nearby communities and groups and some isolated centers.

After prayers and devotions, Elwyn Van Zandt was introduced as the keynote speaker and, with his opening words, he called the Bahá'ís to action. He noted that this religion of God is an ever-evolving process and that the Dispensation of Bahá'u'lláh had been in preparation for seven thousand years. He pointed out the first part of this process ended with the Declaration of the Báb; that we are now in the tenth part of the process; and that we are at the threshold of the Golden Age of the Faith of Bahá'u'lláh. He emphasized the tremendous responsibility this entails for each Bahá'í in carrying forth this great Plan of God. His inspiring call to action filled all present with the desire to go out and teach or pioneer or whatever was necessary to proclaim the Faith.

#### Small Discussion Groups Set Up

The session was then divided into four work groups of ten to twelve people—a total of twelve groups for the three sessions. The subjects chosen for consultation were: Problems in Teaching; Teaching and

First Local Spiritual Assembly of Kitsap County Community District #1, Washington formed April 21, 1964. Left to right, standing: Arthur Lundy, Mrs. Harriet Meis, Mrs. Esther Young, Mrs. Joyce Eklund (treasurer), Arnold Eklund (vice-chairman). Seated: Mrs. Vera Harris, Shamseddin Afnan (chairman), Mrs. Olga Ruys. Theodorus Ruy (secretary).





First Spiritual Assembly of Salinas, California elected April 21, 1964. Seated, left to right: Marvin Newport (chairman), Nona McMahan (secretary), Mary Meason, Clifford Hansen, (vice-chairman). Standing: Pat Wilson, Norma Gimlin (treasurer), Dorothy Hansen, Jack Meason, Charlotte Nelson.

Solutions to Some of Its Problems; Creative Methods in Teaching. Four group leaders were chosen specifically to draw out problems; four were chosen as teachers to lead discussion and consultation; four were chosen to stimulate creative ideas.

On the second day of the workshop, a panel discussed the Nine Year Plan, pointing out the great bounties to be derived in helping to accomplish this Plan presented to the world by the first Universal House of Justice.

#### Emphasis Placed on Individual

Throughout the entire workshop emphasis on individual responsibilities was constantly repeated. Many suggestions were offered as to how the administrative institutions could assist the individual in adapting himself to these responsibilities. For example: When a person becomes a Bahá'í he should ask a Bahá'í who is well learned in the many aspects of the Faith to assist him in deepening and in orienting himself to his new environment. The Spiritual Assembly should assist him in choosing such a partner, or, in a larger community, a special agency could be set up for this function. This would bring the new Bahá'í well into the Bahá'í picture so that he would feel at home.

In the field of teaching non-Bahá'is, it was recommended that the less formal system of social meetings be adopted in place of the now formalized small proclamation meeting type firesides. It was also suggested that some type of plan be instituted so that less known Bahá'is could be utilized in more functions to release much overworked almost permanent leaders.

Among the many other practical ideas offered were: the incorporation of the arts—dramatics, music, etc.—into teaching efforts; the formation of choral groups to sing at firesides and public meetings; the utilization of free time on television.

A clear appreciation of the Fund was felt by all present. It was suggested that the Baha'is could contribute to the Fund an extra hour's wages a day, or maybe an extra half-day's wages a week; or when contributing,

add the price of a postage stamp to the contribution.

The list of suggestions will be considered in projecting teaching activities for future workshops. The feeling at the end of the sessions was one of such enthusiasm that another workshop had to be planned. Everyone left with a revived spirit and great anticipation as to how he, individually, would fit into the Nine Year Plan.

# Honolulu Community Establishes Blood Bank

The Honolulu community, in cooperation with the American Association of Blood Banks established its own blood bank reserve several years ago and the local assembly states: "It would be an understatement to say that it is a very worthwhile project." Recently it was possible to supply from this reserve, blood for one of the members of the community as well as to turn over to the blood bank extra quantities to eliminate the handling charge which would have been assessed against the patient's family.

This seems to be a project that might very well be considered by the larger communities throughout the country located in cities that have blood banks.

### BAHA'I IN THE NEWS

A journal of opinion entitled The New Republic contained a brief reference to the Faith in its issue of January 25. In an article about Roger Baldwin, founder of the American Civil Liberties Union and member of the International League for the Rights of Man (an organization accredited by the UN which aims to

Spiritual Assembly of the Bahá'ís of De Kalb County, Georgia Incorporated October 14, 1963. Left to right, seated: Aubrey Cole (vice-chairman), Mrs. Rama Cole (secretary), Raymond Lindsey (chairman), Mrs. Ruth Cummings (treasurer). Standing: John Haynes, Mrs. Sally Brown, Silas Cummings, Mrs. Estelle Lindsey, Philip Breitenbucher.





Following the United States National Convention an interracial teaching team spoke at public meetings and firesides in Springfield, Illinois; Minneapolis, Duluth and Red Lake Indian reservation in Minnesota. Shown at a Duluth fireside meeting are panel members. Left to right, seated: Robert Manuelito, James Wonders, Carl Manuelito and Lucy Manygoats. Standing: Reginald Newkirk and Nancy Phillips, member of the American Indian Service Committee who travelled in Minnesota with the group. The Manuelitos and Lucy Manygoats are Navajo believers from Wyoming.

spread civil liberties around the world) the writer mentions how the League, by applying public pressure on the King of Morocco helped save the lives of the Bahá'í prisoners who had been sentenced to death. Mr. Baldwin was quoted discussing the League, "All this adds up to the very tiny beginnings of a system by which the UN itself would examine and process complaints and ultimately help set up a world court of human rights."

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The Local Spiritual Assemblies of Tonawanda and Amherst, New York jointly sponsored a talk and discussion on Human Rights on Sunday, February 23. The featured speaker was Victor Einach, civil rights leader in the Jewish Community and Regional Director of the New York Commission for Human Rights. Several Negro educators were present and they asked questions and joined in the social hour following the program. Nine non-Bahá'ís showed interest in the talk and also inquired about the Faith.

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Robert Quigley, member of the National Spiritual Assembly and well known radio and television producer, presented a color slide lecture entitled "The True Story of Africa" on Sunday, February 16 at the Hyde Park Neighborhood Club in Chicago. The program was sponsored by the Chicago Bahá'í Community and was attended by over 200 Bahá'ís and their friends. Full radio and newspaper coverage was given to the event, including a fifteen minute interview of Philip O'Brien, co-ordinator of Temple activities, on radio station WAAF.

### Bahá'í Holy

## Days Recognized

Through the efforts of the Spiritual Assembly of the Bahá'is of Springfield, New Jersey, approved by the State Commissioner of Education, Bahá'i students attending Union County Regional High School District No. 1 in Berkeley Heights, New Jersey, may now be excused from classes on Bahá'i Holy Days.

The announcement to the Assembly was dated January 7, 1964 and states that the students will be excused "upon presentation of a suitable excuse upon their return to school from the days missed" for such observances.

#### National Bahá'í Addresses

Please Address Mail Correctly!

National Bahá'í Administrative Headquarters: 536 Sheridan Road, Wilmette, Ill.

National Treasurer:

112 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: National Bahá'í Fund

Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

Bahá'í News:

Editorial Office: 110 Linden Avenue, Wilmette, Ill. Subscription and change of address: 112 Linden Avenue, Wilmette, Ill.

# The Child's Way

The Child's Way is an eight-page magazine published by an Editorial Committee appointed by the National Spiritual Assembly. Its function is to gather material that can be useful in guiding children and junior youth to the understanding of the reality of man as revealed in the Bahá'í Writings.

The art of teaching, and a philosophy of education must apply to all ages. So, whether or not there are children in your community, it is quite possible that some of the articles from many sources, the editorials, the techniques for teaching, the study guides, book reports, music and stories, poems and pictures might be useful to you in your work as a Bahá'í teacher. Holding classes for young people, even when there are none from Bahá'í families, has been known to attract others to the Faith. It can also open the door for community service. Many people report that The Child's Way has helped them in teaching youth and adults as there is

such variation in education and experience among the people today.

Bahá'í Teachers and Parents from all over the world can share their ideas and activities in *The Child's Way*. The magazine is a communication link in the world community and it depends on the friends both for its content and its finances. It is not a part of the Bahá'í Publishing Trust. Make out your checks to *THE CHILD'S WAY* and send them to that name at BOX 245, WILMETTE, ILLINOIS 60091. Subscription prices: Continental U.S. \$2.00 (6 issues), elsewhere \$2.50.

# Photographs of First Local Assemblies Requested

As a matter of record and of information to the Bahá'í world community, Bahá'í News publishes photographs of first local assemblies but not those formed in succeeding years. All new local assemblies are urgently requested to furnish such pictures, and as soon as possible. This request also applies to assemblies that achieve incorporation.

In this connection attention is called to the desirability of dignified dress and pose on the part of both men and women.

### Calendar of Events

**FEASTS** 

July 13 — Kalimát (Words)

August 1 - Kamál (Perfection)

HOLY DAY

July 9 - Martyrdom of the Báb

# Baha'i House of Worship

Visiting Hours

Daily: 10:00 a.m. to 9:00 p.m. (Entire building)

Service of Worship

Sundays: 3:30 to 4:10 p.m.

**Public Meeting** 

Sunday, July 19: 4:15 p.m.

BARA'I NEWS is published for circulation among Baha'is only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Baha'i world community.

Baná'í News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 110 Linden Avenue, Wilmette, Illinois, U.S.A.

Change of address should be reported directly to National Bahá'í Office. 112 Linden Avenue. Wilmette, Illinois, U.S.A.

# Bahá'í News

No. 77

BAHA'I YEAR 121

**JULY 1964** 

# NSA Announces Appointment of Two Committees on Teaching

To meet the demands of the Nine Year Plan on the homefront, which include doubling the number of local spiritual assemblies, it is essential both to consolidate and strengthen all new assemblies as they are formed, and to expand and develop the existing ones, both large and small. To accomplish these objectives effectively, the National Spiritual Assembly considers it necessary to have a committee whose sole function is to focus on this task. Therefore, in addition to a National Teaching Committee, a "Community Development Committee" has been appointed to assist all local spiritual assemblies to become "firmly grounded, well informed, and actively functioning." This is to include: 1) deepening and consolidating the new assemblies; 2) devising ways and means for all Bahá'í communities to grow in teaching and administrative stature; 3) assisting in the achievement of incorporation and legal recognition of Bahá'í Holy Days and the Bahá'í Marriage Certificate; 4) facilitating dispersal from the larger communities; and 5) other development activities assigned by the National Spiritual Assembly from time to time.

The National Teaching Committee, as in the past, will continue to carry out the functions of: 1) proclaiming and expanding the Faith throughout the United States as called for under the Nine Year Plan; 2) increasing the number of localities where Bahá'ís reside; 3) raising groups to assembly status; 4) encouraging, supervising and coordinating extension teaching activities of local spiritual assemblies; 5) arranging teaching circuits, and pioneer settlement projects; 6) planning and conducting teaching conferences; 7) fostering youth teaching; 8) teaching on college campuses; 9) encouraging teaching and enrolling a greater number of believers from minority groups, especially Chinese, Japanese, Spanish-speaking peoples, Negroes, and off-reservation American Indians; and, 10) carrying out other national teaching activities as needed and approved by the National Spiritual Assembly.

The two committees will work in very close cooperation. Two members will serve on both committees in order to foster this cooperation and to avoid duplication and confusion of effort.

The staff headquarters of both committees is located in Wilmette, and correspondence should be addressed as follows:

National Teaching Committee or Community Development Committee 112 Linden Ave. Wilmette, Ill. 60091 When the election of the committee officers has been announced, the names of the secretaries are to be added to the above address.

# Bahá'í Youth to Study Nine-Year Plan

The Bahá'í Youth of the Rocky Mountain States will host a Regional Youth Conference at the Rocky Mountain Mennonite Camp near Divide, Colo., August 31 through September 5. The purpose of the Conference is to inspire Bahá'í youth to organize and coordinate their efforts more closely with the goals of the Nine-Year Plan, to acquaint the youth with the world-embracing aspects of the Faith, both spiritually and administratively, commensurate with the accelerated home front teaching program, and to unite the youth more harmoniously with the adult Bahá'í world. Since one of the major goals of the Nine-Year Plan is to greatly increase the number of people enrolled under the Banner of Bahá'u'lláh, the youth are encouraged to bring their friends to this very stimulating event.

The cost for the entire week is \$20.00. Advance reservations with a \$5.00 deposit must be sent to: Miss Karen Jensen, 1233 Cumberland, Colorado Springs, Colo.

# Council Fire to Be Held at Neah Bay

The Makah Indian Reservation Council Fire will be held August 1 and 2. Registration fee includes camping facilities, salmon bake and breakfast. Fee of \$1.50 for adults and \$.50 for children should be sent, as early as possible, to: Ted Ruys, Rt. 2, Box 2520, Bainbridge Island, Washington.

# A Preliminary Bibliography on the Negro and Civil Rights

From time to time the National Spiritual Assembly will suggest, for the information and interest of the Bahá'ís, books, essays, novels and studies on the Negro and on human rights movements and activities. The

following is a preliminary bibliography which includes novels, plays and stories as well as other types of materials which should be available in any well stocked public library and through most local book stores. Other titles will be added in future issues of the U.S. SUPPLEMENT.

#### A. Biography, Essays

- Black Like Me, by John Howard Griffin, New York. The New American Library (A Signet paperback), 1961. \$.50 (The arresting report of a white man who darkened his skin and lived as a Negro in the South)
- Notes of a Native Son, by James Baldwin. Boston, Beacon Press, 1955. (Poignant essays on the Negro's situation in American life)
- Nobody Knows My Name, by James Baldwin. New York, Dial Press, 1961. (More essays)
- The Fire Next Time, by James Baldwin. New York, Dial Press, 1963. (More essays)
- The Angry Black South, edited by Glenford Mitchell and William Peace, III. New York, Corinth Books, 1962. (A collection of essays on civil rights movements and the involvement of college students)
- De Dissent, edited by Hoke Norris. New York, St. Martin's Press, 1962. (A collection of essays by Southern whites on the civil rights question)
- A Southern Prophecy, by Lewis H. Blair (edited with an introduction by C. Vann Woodward). Boston, Little, Brown & Co., 1964. (Written in 1889 by a white Virginian under the title: "The Prosperity of the South Dependent on the Elevation of the Negro")

#### B. Studies & Scientific Materials & History

- Before the Mayflower: A History of the Negro in America, 1619-1962, by Lerone Bennett. Chicago, Johnson Publishing Co., 1962.
- The Negro Vanguard, by Richard Bardolph. New York, Vintage Books, 1961. (A chronicle of Negro achievements from colonial times to the present)
- The Question of Race in Modern Science, New York, UNESCO, 1956. (A series of pamphlets on several facets of the race question)
- Race, Prejudice, and Education, by Cyril Bibby, New York, Praeger, 1960.
- Prejudice and Your Child, by Kenneth Bancroft Clark. Boston, Beacon Press, 1955. (An examination of the damaging effects of discrimination on children by a noted psychologist)
- 6. The Souls of Black Folk, by W. E. B. DuBois. Greenwich, Conn., Fawcett Publications, 1961. (A summation of the aims and aspirations of the Negro American)
- The Negro Revolt, by Louis Lomax. New York, Harper, 1962. (An exposition of the young Negro's attitude toward civil rights)
- The Voices of Negro Protest in America, by H. Haywood Burns. New York, Oxford University

Press, 1963. (A brief account of civil rights organizations and their activities in the U.S.)

#### C. Novels & Plays & Stories

- 1. Go Tell It on the Mountain, by James Baldwin. New York, The New American Library (A Signet Book), 1953. (Story of the author's boyhood in Harlem)
- Black Boy, by Richard Wright. New York, Harper, 1945. (A record of the author's childhood)
- Native Son, by Richard Wright. New York, The New American Library (A Signet paperback), 1950. (A novel about a Negro's bitter struggle to survive ghetto life in Chicago)
- 4. Laughing to Keep from Crying, by Langston Hughes. New York, Holt, 1952. (Short stories by prominent poet and author)
- A Raisin in the Sun, by Lorraine Hansberry. New York, The New American Library (A Signet paperback), 1959. (A Broadway hit about life in a Chicago ghetto)

#### D. Periodicals

- Ebony, published monthly by Johnson Publications, Chicago. (Available at newsstands and drug stores)
- New South, published 11 times a year by the Southern Regional Council, 5 Forsyth St., N.W., Atlanta 3, Georgia. Subscription: \$2.00 a year.

### In Memoriam

Lawrence P. Gimlin Campe Verde, Arizona March 21, 1964 Harry S. King Las Vegas, Nevada May 11, 1964

Richard Nolen Tacoma, Wash, May 5, 1964

# Baha'i Marriages

- Birmingham, Alabama: Mrs. Barbara Bent Lyons to Robert E. Fox on January 24, 1964
- Antelope Jud. Dist., Calif.: Mrs. Ruth Westberg to Otto A. Hannemann on March 8, 1964
- San Francisco, Calif.: Miss Jeanette Meinzer to Allan Murray on April 4, 1964
- Royal Oak, Michigan: Miss Carol Ann Voeffray to Donald L. Johnson on March 21, 1964
- Teaneck, New Jersey: Miss Jean Ann Praschil to Behrooz Modarai on April 4, 1964
- Hamburg, New York: Miss Kathryn Potter to Paul H. Dailey on April 4, 1964
- Honolulu, Hawaii: Miss Katherine Kirie Darby to Roy Fernie on April 20, 1964