

# BAHÁ'Í NEWS

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BAHÁ'Í YEAR 121

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## NSA Highlights U.S. Tasks During Next Nine Years

As we set about charting our individual and collective courses for our services to our beloved Faith for the next nine years, the American Bahá'ís have both a wide range of choice of services and almost the whole world in which to put them into action.

In the hope that it may aid in bringing our plans into proper focus, the National Spiritual Assembly has reviewed the goals of the Nine Year Plan given to the believers of the United States by the Universal House of Justice and has set them forth in the following manner for easy reference. In doing so we also share with our fellow believers throughout the world the knowledge of the numerous tasks that are ours alone as well as the areas in which we have been called upon to lend assistance to other national Bahá'í communities.

In the Western Hemisphere we are called upon to:

**OPEN** — Turks and Caicos Islands in the British West Indies with the assistance of the NSA of Jamaica.

— Barbuda, St. Kitts-Nevis, Saba, St. Eustatis, St. Martin and Guadeloupe (with the assistance of the NSA of Haiti), all in the Leeward Islands.

— St. Vincent and Dominica in the Windward Islands.

**RESETTLE** — Antigua and Martinique (with the aid of the NSA of Haiti), islands in the Leeward group.

**ESTABLISH AT LEAST ONE LOCAL ASSEMBLY** in

— St. Lucia, Leeward Islands, and in Barbados, Windward Islands.

— The Bahamas (additional)

**ESTABLISH TWO LOCAL ASSEMBLIES** in

— Bermuda

— Grenada (Windward Islands) and the Virgin Islands (with the help of the NSA of the Dominican Republic).

**ESTABLISH AT LEAST THREE LOCAL ASSEMBLIES** in Puerto Rico, with one of them to be incorporated.

**RAISE TO FIVE THE NUMBER OF CENTERS** in Bermuda and the Bahamas.

**RAISE THE NUMBER OF LOCALITIES** where Bahá'ís reside in the Leeward and Windward Islands to fifty.

**FORM THE NATIONAL SPIRITUAL ASSEMBLY** of the Leeward, Windward and Virgin Islands, with its seat in Charlotte Amalie, Virgin Islands.

**INCORPORATE THE AFOREMENTIONED NATIONAL ASSEMBLY.**

**ACQUIRE** — A national Hazíratu'l-Quds for that National Spiritual Assembly.

— A national endowment for same.

— A Temple site in or near Charlotte Amalie.

**OBTAIN LEGAL RECOGNITION** of Bahá'í Holy Days and Bahá'í Marriage Certificates in the Virgin Islands and Puerto Rico.

**ASSIST MEXICO** in teaching the Mayan Indians in Campeche, Chiapas, Yucatan and Quintana Roo.

**ASSIST BOLIVIA** in consolidating mass teaching areas.

**ASSIST CHILE AND VENEZUELA** in acquiring Temple sites in Santiago and Caracas, respectively.

In the **Pacific Ocean** — Assist the NSA of the Hawaiian Islands to consolidate the Marshall, Caroline and Mariana Islands.

In the **Indian Ocean** — Assist in the acquisition of a national Hazíratu'l-Quds in Réunion Island and a teaching institute in Mauritius.

In **Asia** — Assist the NSA of North East Asia in the consolidation of the teaching work and the formation of a National Spiritual Assembly in Taiwan.

— Establish one local Assembly in Kazakhstan (cir-

cumstances permitting) and translate and publish Bahá'í literature into Kazakh.

**In Europe** — Open the Ukraine.

— Assist the National Assemblies of the Netherlands and Portugal to acquire Temple sites in The Hague and in Lisbon, respectively.

**In Africa** — To assist the following National Spiritual Assemblies in their tasks of consolidation, acquisition of national Hazíratu'l-Quds, teaching institutes, and summer/winter school properties:

North East Africa  
North West Africa  
Tanganyika and Zanzibar  
Uganda and Central Africa  
West Africa  
West Central Africa  
South and West Africa

**On the Home Front** —

1. Raise the number of localities where Bahá'ís reside from the present 1,650 to 3,000.

2. Increase (virtually double) the number of local assemblies to 600, including at least two in each state.

3. Incorporate at least one assembly in each state.

4. Obtain legal recognition of the Bahá'í Holy Days and the Bahá'í Marriage Certificate in each state.

5. Translate and print basic selections of Bahá'í literature for the steadily increasing number of Indian believers.

6. Enroll a greater number of believers from minority groups, especially Chinese, Japanese, Spanish-speaking, Indians and Negroes.

7. Sharply increase contributions to the National and International Bahá'í Fund to meet the need of the expanding institutions of the Faith at the World Center and of the Cause as a whole.

In assigning these prodigious tasks to the American Bahá'í Community the Universal House of Justice has reminded the believers that the beloved Guardian, in the first epoch of the Formative Age of the Faith, on more than one occasion addressed them as the "spiritual descendants of the Dawn-breakers" and "champion builders of the World Order of Bahá'u'lláh" upon whom the Center of the Covenant showered his special blessings and promises of victory provided their exertions "increase a thousand fold." Under the Nine Year Plan responsibility for the prosecution of the Master's Divine Plan "although now abundantly shared by over three score national communities" is still primarily vested in the American Bahá'í Community. The immediate needs are the following:

1. An army of self-supporting pioneers to open the many new islands and to establish the fifty new centers in the Caribbean area.

2. Pioneers and settlers to establish a second local assembly in the nine states of the United States where there is now only one assembly.

3. Individuals and families to disperse from the large communities to raise up 300 new local assemblies throughout the country and to open up 1,300 new towns, cities and villages to the Faith.

4. An outpouring of sacrificial funds to acquire the large list of properties and Temple sites listed above as well as to support the ever increasing needs of the Faith at home, at the World Center, and throughout the entire world.

From this moment onward to 1973 our every thought, our every prayer, our every effort and interest must be oriented to these goals, believing with all our hearts that if we arise to do our part "this community will find itself securely established upon the throne of an everlasting dominion."

—U.S. NATIONAL SPIRITUAL ASSEMBLY

*First National Convention of the Bahá'ís of Malayasia held in Kuala Lumpur April 25-28, 1964.*







## Baha'is of the Indian Ocean Hold First Convention - Elect National Spiritual Assembly

LEFT: First National Spiritual Assembly of the Bahá'is of the Indian Ocean. Left to right, seated: S. Appa, E. Lutchmaya, N. Doomun, H. Tirvengadam. Standing: R. Lutchmaya, P. Murday, R. Muree, P. Fabien, S. Valayden. BELOW: First Convention of the Bahá'is of the Indian Ocean. Hand of the Cause Enoch Olinga was an honored guest of the convention.



## 'Amatu'l-Bahá Rúhiyyih Khánum Distinguished Visitor at Ceylon National Convention

The third National Convention of the Bahá'is of Ceylon was held on April 21-22 in Colombo. Rúhiyyih Khánum arrived in Ceylon on April 20 and during her two and one half day stay she addressed a large audience of inquirers at the Convention Hall, a reception at the home of Lady de Soysa (President of the Y.W.C.A.) which was attended by nearly 100 prominent ladies, and a village meeting at Kuruwita, which is an all Buddhist village. In addition there were numerous press conferences and a radio interview.

The Convention opened with prayers read in Sinhala, Tamil and English. 'Amatu'l-Bahá Rúhiyyih Khánum then read the message from the Universal House of Justice which included the ten goals to be achieved by Ceylon during the next nine years. She concluded, I'm confident you can accomplish these in two years. Take

the Message to everyone, offer this gift and watch the souls of men become quickened."

The 1964-65 National Spiritual Assembly was elected and consists of the following members: Lionel Peraji, V. Chitravelu, S. Raveendra Raj, A. C. M. Fassy, Mrs. M. Fassy, Anwer Cadir, Keith de Folo, B. D. Saleh, and M. D. Bascran.

The work of mass teaching has begun in Ceylon and the believers are hoping and praying for the time when the Faith will spread across the jungles, mountains and valleys as it has in India.

Bahá'is of Ceylon at the airport to welcome 'Amatu'l-Bahá Rúhiyyih Khánum.



# FIRST NATIONAL SPIRITUAL ASSEMBLY ELECTED IN VIET NAM

The first National Convention of the Bahá'ís of Viet Nam and the election of the first National Spiritual Assembly was given wide publicity by the press and radio. Newsreels and radio covered both the meetings and the convention for six days. Finally on April 30 the National Spiritual Assembly was officially and publicly received by the Chief of State and the Deputy Prime Minister on behalf of the Government.

The last event is of special interest not only per se but because exactly one year previously, on April 21, 1963 the then Interior Minister Bui-van-Luong banned the Cause and its activities in Central Viet Nam. Seven months later the Diem regime was toppled and Ngo-Dinh-Diem and Ngo-Dinh-Nhu were shot. Bui-van-Luong fled and the Faith was emancipated and began its upward march.

Recently the Bahá'ís appealed to the Minister of Defense to release Mr. Le-Loc member of the National Spiritual Assembly, who had been drafted into the Army one year ago by the past Government. They explained that as a member of the National Assembly Mr. Le-Loc's religious obligations require his presence. The Defense Minister graciously cabled the release of Mr. Loc who has just returned to work full time for the Cause of God.

The message from the Universal House of Justice extended a loving welcome to the newly formed National Spiritual Assembly of the Bahá'ís of Viet Nam. It also listed the goals assigned to that community for the new Nine Year Plan. Some of these are: To establish the National Spiritual Assembly of the Bahá'ís of Cambodia

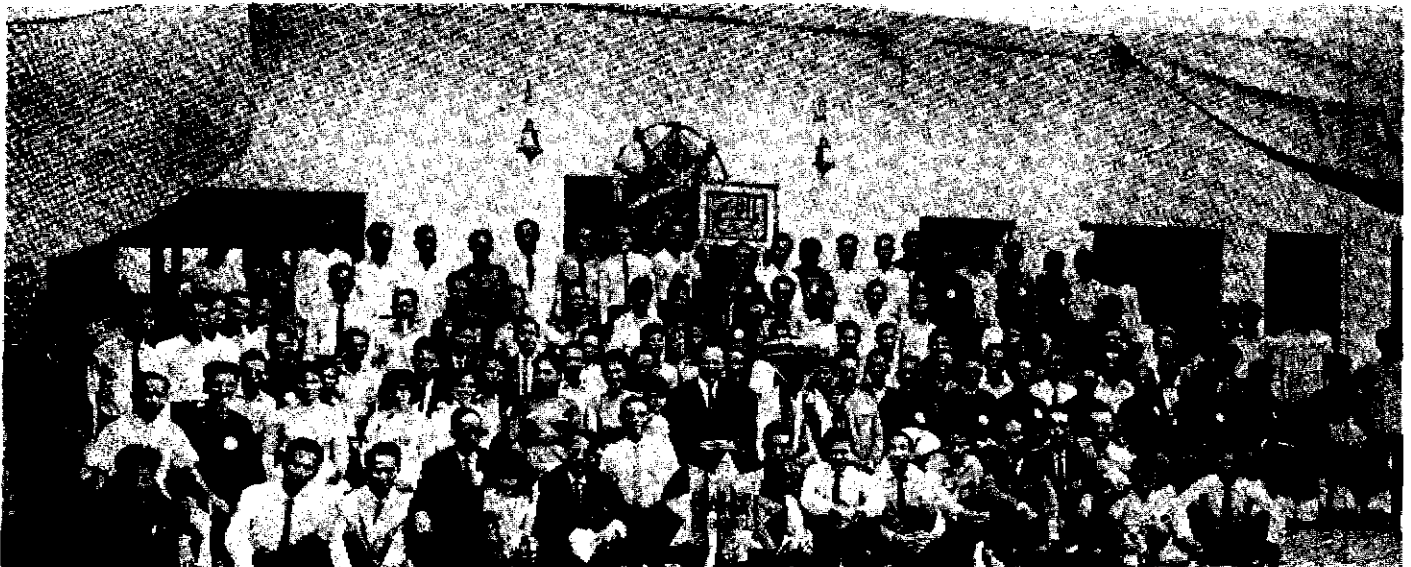


*Hand of the Cause Dr. Muhajir with some of the delegates and friends including a delegate from the Javai tribe in traditional hat and costume.*

with its seat in Phnom-Penh, to acquire a national Hazíratu'l-Quds in Phnom-Penh, to acquire a site for the future Mashriqu'l-Adhkár in or near Phnom-Penh, to incorporate sixty local spiritual assemblies, and to acquire a site for the future Mashriqu'l-Adhkár in or near Saigon. In addition, Viet Nam is to assist the National Spiritual Assembly of Thailand in establishing the National Spiritual Assembly of the Bahá'ís of Laos.

The tasks are great but the believers are assured that with the grace of God they will be aided to accomplish all of the goals assigned to them.

*Delegates to the first National Convention of the Bahá'ís of Viet Nam.*





*First National Spiritual Assembly of the Bahá'ís of Viet Nam. Left to right: Pham-Huu-Chin, Jamshed Fozdar (chairman), Le-Loc, Daug-Binh (vice-chairman), Do-Nguyen-Hanh, Le-Can, Trinh-Dinh-Khoi (secretary), Nguyen-van-Nhuong, Gary Morrison (treasurer).*



*Meeting in Murcia, Spain addressed by Hand of the Cause John Ferraby.*

## First Convention Hears Report of Six Thousand New Believers

The first national convention of the Bahá'ís of the Philippines was held on April 25-28 in the suburbs of Manila. The large hall was beautifully situated in a palm grove by the sea and at night the twinkling lights of the city across the bay were an attraction for the delegates from the villages.

Nearly 150 delegates and believers from twenty provinces and ten different tribes attended and this was the first time that many of them had been with people of a different tribal background. The convention was honored to have as a guest Hand of the Cause Dr. Rahmatu'lláh Muhájir who shared his love and inspiration with everyone.

Each day prayers were read in different dialects and a Bahá'í of two months from the Mansaka tribe was able to recite his from memory. Loving messages from the National Spiritual Assemblies around the world were read during the four days. The report from the National Teaching Committee was very inspiring. During the last Bahá'í year more than 6000 new believers enrolled including six new provinces and 200 new localities. The addition of twelve new tribes raised the

total to twenty-two and literature is now translated into twenty-one languages.

The convention was the first time in the history of the nation that the different tribes, all of whom are Filipinos, had come together in love and harmony. Many were not able to speak the various dialects but were able to communicate with their brothers in the Faith through the language of the heart.

Just before the close of the convention a message arrived from the Hands of the Cause in the Holy Land and it rekindled the spirit which had been generated during the preceding four days. On this last day, one of the believers from the Mangyan tribe, who had been shy and withdrawn on the first day, was sitting next to a Bahá'í from the Negrito Tribe, which is from the far north. Previous to their meeting they had never known that the other's tribe existed. The Negrito was expressing his sadness that they would not see each other again. The Mangyan said gently, "You will take part of my heart to the North Cagayan Valley and I will take part of yours to my island in the south and we will always be together in the spirit."

**LEFT:** First National Convention of the Bahá'ís of the Philippines held in Parañaque, Rizal April 25-28, 1964.  
**RIGHT:** First National Spiritual Assembly of the Philippines. Left to right, standing: Theo Boehnert, Orpha Daugherty, Pablo Mercade (vice-chairman), Neva Dulay (treasurer), Jack Davis (secretary). Sitting: Dominador Anunsacion, Luisa Mapa-Gomez, Vicente Samaniego (chairman), Ruth Walbridge



## South and West Africa Convention Accepts New Challenges

The historic national convention of the Bahá'ís of South and West Africa was held in Swaziland in a vacated prison camp. Coils of barbed wire encircled the camp, a vivid reminder that this Cause had its early beginnings in "The Most Great Prison." It created a renewed sense of dedication to Bahá'u'lláh and a nearness to the World Center, the source of inspiration and guidance.

The convention opened the evening of April 30 with the Ridván feast. Prayers, readings from *God Passes By* and a talk on significance of Ridván set the tempo for the whole convention.

Some one hundred people were in attendance, the large majority being indigenous people who had, with great perseverance, overcome the various difficulties created by the border which exists between Swaziland and the Republic of South Africa. Many more would have come if they could have obtained the necessary permits. None from the Mozambique side were able to obtain passports so none of these devoted souls were able to attend. They were greatly missed.

The keynote of the convention was set by the messages detailing the Nine Year Plan from the Universal House of Justice. In the discussion that followed, the convention was of the opinion that this was a personal challenge to every single believer needing the serious consideration of all the believers in the Region. This Plan was discussed at great length and recommendations were made to the National Spiritual Assembly of ways and means whereby this Plan could be carried on to a successful conclusion. It made the convention realize that the time of the pioneers as we know them has now passed as someone put it: "The work now rests firmly on the shoulders of the new believers themselves with the supervision of the National Spiritual Assembly to carry the Cause of God on to greater victories than ever before."

One of the main tasks of the convention, that of electing the Regional Spiritual Assembly, was carried out in an atmosphere of devotion and humbleness with prayers for guidance that the right choice should be made by the delegates as they fulfilled their sacred task.



*National Spiritual Assembly of the Bahá'ís of South and West Africa Ridván 1964. Left to right, top row: Lowell Johnson (chairman), Max Seepe, Bishop Brown (treasurer). Middle row: Dale Allen, Paddy Mazebuko (vice-chairman), Mrs. Valera Allen (assistant secretary). Bottom row: Mrs. Bahiyyih Ford (recording secretary), Mrs. Ephens Senne, William Masehla (secretary).*

A stirring message from the Hands of the Cause in Africa pointed out that the beloved guardian, Shoghi Effendi made this promise to the believers when he prepared them for the Ten Year Crusade: "May those who are privileged at this auspicious hour to render so noble a service to the Cause of God and fulfill so glorious a destiny, arise to perform befittingly their task to achieve such feats in the days to come as to draw forth from the Source on High a still greater measure of divine blessings that will enable them to write a still more brilliant chapter in the annals of God's Infant Faith and to contribute an outstanding share to the worldwide establishment and ultimate recognition of its newlyborn Administrative Institutions."

*First National Convention held in Swaziland in a building once used as a prison.*





First Spiritual Assembly of Santa Cruz, Bolivia formed in Ridván 1964. This was one of the most recent cities open to the Faith.



National Spiritual Assembly of Bolivia elected Ridván 1964. Left to right, seated: Andres Jackakallo, Angelica Costas, Yolanda de Lopez, Carmello Jackakallo. Standing: Estanislao Alvarez, Alberto Rocabado, Athos Costas, Nazario Tirado, Sabino Ortega.

#### Fourth National Convention Held in Bolivia

The fourth National Convention of the Bahá'ís of Bolivia was held in La Paz. Because of the delicate political situation only twenty-seven of the thirty-eight delegates were able to attend. Hand of the Cause Jalál Kházeḥ was a distinguished guest and he explained the Nine Year Plan.

Some of the goals of the Nine Year Plan which were discussed were: Bolivia is to have 1200 centers and 600 assemblies, recognition of the Holy Days is to be obtained, literature is to be translated and published in the Chiriguano, Siriano, Yanoiguia, Moxos, Tokano and Chipaya languages, literature in Quechua is to be enriched and Bahá'í education is to be extended to as many youth and children as possible.

Following are some of the goals which the National Spiritual Assembly has set for the coming year: the centers are to be raised to 1200, assemblies to 150 and

three assemblies are to be incorporated, the Holy Days are to be nationally recognized, a school for children and youth is to be established in North Potosi, courses at the deepening school in Cochabamba are to be increased.

The enrollment of new believers did not increase much during the past year but deepening and consolidation has been excellent.

#### CORRECTION

In BAHÁ'Í NEWS No. 388 on page eight the first report from the Universal House of Justice should be changed as follows: The word "recalls" in line 15 of column 2 should be changed to "records."

1964 Convention of Bolivia held in La Paz. Hand of the Cause Jalal Kházeḥ is seated in the center.



# MOTHER TEMPLE OF EUROPE DEDICATED JULY 4

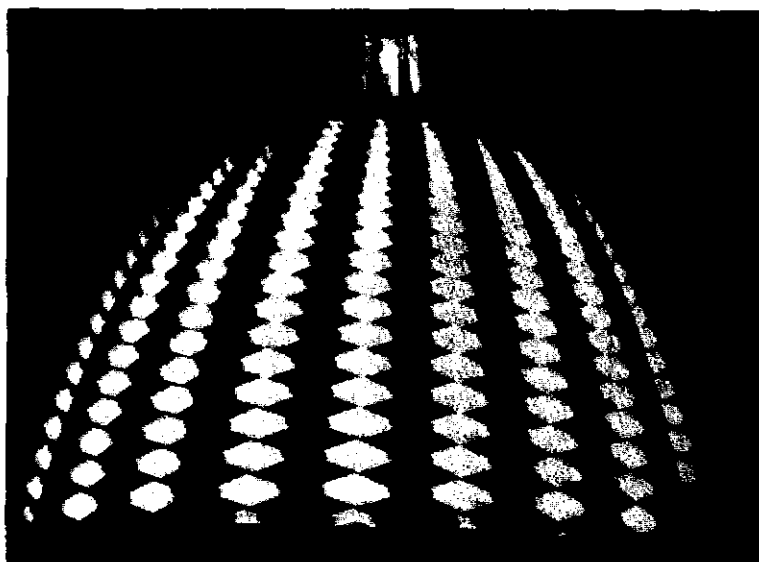
*Full Report Will Follow in Later Issue*

3000 newspapers and magazines were invited to write in for documentation of the dedication of the Frankfort Temple. To those replying an excellent portfolio was sent containing: a booklet explaining basic facts about the faith, information on all Bahá'í Temples and the Frankfurt Temple in particular, architectural details of the Temple construction, an invitation to attend the inaugural service with reply card, a sample copy of

*Bahá'í Briefs* (German magazine), a copy of the Bahá'í literature catalog, quotations from the Writings, a sheet of Bahá'í statistics, photos of the Temple, map of Temple location and a covering letter from the national secretary on special letterhead.

Since BAHÁ'Í NEWS goes to press several days before the dedication the details will have to wait for the September issue.

*Detail of the Dome by day and night. Below: view of the Frankfurt Temple along the approach road.*







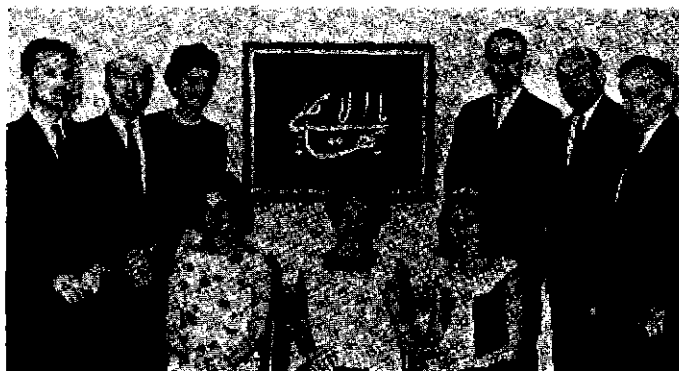
*Delegates and visitors at the National Convention of Belgium held in Brussels.*

## **Belgium Holds Annual Convention**

There has been a steady and dynamic rate of activity in Belgium throughout the last few months resulting in an increase in the number of new believers. The city of Brussels alone has added fifteen new Bahá'ís in the last few months. The Race Amity Day observance held in Liège was well attended by guests from all over Belgium.

The annual convention was held in Brussels April 28-May 1. Members of the National Spiritual Assembly for this year are: N. A. Kamran (chairman), S. Gillain (vice-chairman), R. Swinnen (secretary), A. Samii (treasurer), Mrs. S. Bastogne (recording secretary), Shoghi Ghadimi, Mrs. Lea Nys, Jean Laperehe, Ben Levy.

*National Spiritual Assembly of Mexico 1964-1965. Left to right, seated: Rafael Quiroz, Anna Howard, Dr. Edris Rice-Wray, Valeria Nichols, Romeo Guerrero. Standing: Juan de Dios Pena, Sam Burrafato, Juvenal Gutierrez, Alejandro Cervantes.*



*First Local Spiritual Assembly of the Bahá'ís of Huntsville, Alabama elected on Ridván 1964. Left to right, seated: Mrs. Eva Schmidt, Mrs. Joyce Chalmers, Mrs. Frances Lochner. Standing: Robert Chalmers (treasurer), Sigurd Schmidt, Mrs. Florence Bagley (secretary), Benjamin Lochner, Stanley Bagley (chairman), Lester Himes (vice-chairman).*

*Spiritual Assembly of Southern Judicial District of San Mateo County, California, recently incorporated.*



## Race Amity Observances Increase in Variety and Scope

In a public proclamation dated May 19 and published in the local newspaper on June 4, Edgar M. Elbert, Mayor of Maywood, Illinois, stated: "... in recognition of the service being rendered our community by the Maywood Assembly of the Bahá'í World Faith in establishing peace, love, harmony, and friendship among the various races, (I) do hereby proclaim Sunday, June 14, 1964, 'Race Amity Day' and so declare it to be a day of special services of love, good will, harmony, peace and friendliness toward all mankind, regardless of color, race, nationality or religion."

On publication of this proclamation the Proviso District Ministerial Association urged its some seventy member churches to lend their support, although only a small number arranged special observances or programs for the event. However, in some cases they featured non-whites as soloists, organists, and ushers. Several ministers used for their sermons subjects such as: "One Mankind—One God," "Our Brothers," "All Men Created Equal," "Mankind Indivisible." It was noted that these remarks appeared on outside bulletin boards: "House of Prayer and Worship for All Man-

kind," "All Races Welcome."

The small Bahá'í community of Maywood itself held a lawn party with prayers and readings by children and young people, followed by a barbecue luncheon. Fifty-two persons were present. Chinese, Negro and Caucasian were represented. The key results were two: first, one interested person requested a Bahá'í to visit her home to discuss the Faith with her and her husband; and, second, a good foundation was laid for more widespread observance of this event by the churches and their communities next year.

The Euclid, Ohio, Bahá'í community with the support of the Cleveland community observed its Race Amity Day on Wednesday evening, June 10, on the advice that a week-day meeting would attract more visitors. The program consisted of a panel discussion on "The Material and Spiritual Aspects of Race Amity," the participants being Carl Stokes, Ohio State Representative, Stuart Wallace, head of the real estate firm of Fair Housing, Inc., and Mrs. Betty Lewis, of Cleveland, who presented the Bahá'í point of view. Howard Tangler of Berea, Ohio, acted as moderator.

In order to prevent incidents by supremacist groups and rabble-rousers in the "white suburb" of Euclid where the meeting took place, there was no advance publicity or advertising. Instead, the Bahá'ís mailed more than 500 invitations to clubs, schools, and churches. One hundred persons responded and some excellent contacts were made for the Faith.

In Redding, California, the Bahá'í community observed its Race Amity Day by joining with the Negro Christian Methodist Episcopal Church for their regular Sunday morning service. Mr. and Mrs. Thomas West of Sparks, Nevada, were the guest speakers during the period usually reserved for the minister's sermon. Their topic was: "Race Unity—Assurance of World Order." Twenty Bahá'ís and fifty-five church members were present. The minister set the mood for the receptivity of his congregation by his repeated affirmation of the dynamic messages delivered by the speakers. The Redding believers feel that this was the most successful and important meeting ever held in the community and that it was a complete demonstration of race amity. At the close of the meeting the minister spoke "The Greatest Name" twice to the congregation and invited all to return again. During the social hour which followed many questions were asked and two Bahá'í pamphlets were given to every one.

In reporting its local observance of this event, the Los Angeles community stated that the audience filled not only the Center's public meeting room but also the Platt Annex and overflowed onto the patio. It was estimated that seventy per cent of those attending were guests.

Against a mural background by Leonard Herbert on the "Oneness of Mankind" the speaker, Elwyn G. Van Zandt told of Duarte Brown's "Parable of the Nine Springs," and stories of Sidney Sprague taken from

Bahá'ís put Race Amity Day wreath on Lincoln Memorial.



the 1946 edition of *The Bahá'í World*. The talk was followed by a varied program of entertainment including recitations from Shakespeare, songs, sonnets, delightful stories of love and amity, folk songs and prayers. The report states: "The program was one of the longest proclamation programs Los Angeles has presented. It lasted almost three hours."

**Youngstown, Ohio**, Bahá'ís sponsored a panel discussion on the human rights aspects of civil rights. One panelist was a woman prominent in civic and social affairs; another, a former candidate for the school board, and another a director on the board and national delegate for the local chapter of the NAACP. Still another was a Hungarian born, free lance photographer and social scientist who has worked in a number of trouble spots of the United States during the integration crisis. A third of the audience was non-Bahá'í.

**Peoria Heights, Illinois**, Bahá'í community also held a public meeting of the panel discussion type with Winnie Foster and Mrs. Augustine Todd as speakers. This meeting received widespread publicity through the local press and by television. A cameraman from the TV station arrived before the meeting and took pictures of the chairman, speakers and the audience which were featured on the ten o'clock broadcast that evening with good coverage of the meeting and a potent explanation of the views of the Bahá'í Faith regarding racial problems. The Monday edition of *The Peoria Journal* also carried a picture of the speakers and an excellent caption of the aims and purposes of Race Amity Day.

The Bahá'ís of **Hamburg Village and Hamburg Township, New York**, held their Race Amity Day program on the Cattaraugus Indian Reservation at the United Missions Presbyterian Church Hall with 126 persons present, half of whom were non-Bahá'ís. An interracial group consisting of an American Indian, an American Negro, an Eskimo Indian, an African from Ghana, and a Persian Bahá'í were the speakers on "What Brotherhood Means to Me." The Cattaraugus

*Members of the Eugene, Oregon community observe as Mayor Edwin E. Cone signs Race Amity Day Proclamation.*



*Race Amity Day gathering of Bahá'ís and guests of Manatee County, Florida.*

Indian Interchurch Choir sang before and after the program and an Indian friend chanted a dawn prayer. A picnic supper in the church yard followed with most of the people remaining for an afternoon of fellowship.

At the **Baltimore, Maryland**, commemoration the guest speaker was Cortez Puryear, Associate Director of Community Service of the Baltimore Urban League. A graduate of Hampton Institute in Virginia, Mr. Puryear since 1960 has been at Morgan College, and has served with many organizations and agencies in the fields of health, education, welfare and housing with religious emphasis. He spoke mainly about the advances made by the Negro and the ways in which doors are now opening in business, education and public recognition. The Bahá'í speaker was Clarence M. Percival who spoke about the potentialities of man as one race to develop the attributes of God and to establish the Kingdom of God on earth.

**Montgomery County, Maryland**, Bahá'ís were host to nearly 200 friends and guests in the Howard High School Auditorium where the speakers on the panel were ministers from two Christian churches, a lay leader of the Ohab Shalom Congregation and Albert James representing the Bahá'í Faith. Clarke Langrall, a local Bahá'í, served as moderator. The report states that the speakers sometimes amused the audience and often surprised themselves "when confronted with dramatic and profound questions from those who listened." The program was interspersed with beautiful music in praise of God by a Methodist choir and a quartet of young sisters from a Roman Catholic Church. There was also a Bahá'í choir growing larger and better in every performance, which sang "Passin' Through," a traditional folk song with new words by Ed Hockenberry, succinctly relating the story of progressive revelation.

Earlier in the day a group of Bahá'ís in the **District of Columbia** laid a wreath inscribed with the words "Race Amity Day — Bahá'í World Faith" on the steps at the Lincoln Memorial. Bahá'í prayers were said at the side of the reflecting pool. This action not only drew attention from those in the vicinity but the wreath remained throughout Monday when the mass of New York clergymen staged their march on the Capitol in support of the Civil Rights Bill.

In **Nashville, Tennessee**, the Race Amity Day observance took the form of a tribute to those organizations

and individuals who have dedicated themselves to the establishment of amity and equal opportunity among men. Invitations were sent to nineteen organizations. Twelve responded. Twenty-five guests attended. At the conclusion of the program a folder titled "A Tribute to Workers for the Oneness of Mankind" was presented to each organization represented. Included in this folder were three Bahá'í pamphlets: "A Pattern for Future Society," "Above All Barriers," and "One World — One Family." During the social hour which followed many expressed a desire to know more about the Faith.

Some two hundred persons attended the observance sponsored at the International Students Center by the Bahá'ís of **Beverly Hills, Culver City, Culver City Judicial District and West Hollywood, California**. The spirit of the gathering was so joyous that, with few exceptions, all stayed from three o'clock in the afternoon until nine in the evening, many of them experiencing for perhaps the first time the unique spirit of love and fellowship that can always be found when people allow themselves to be enveloped in the light and beauty of the teachings of Bahá'u'lláh.

The program centered around the theme: "Race Amity — A Means to World Peace." It opened with quotations from different Holy Books and philosophers on the oneness of mankind, with the readers representing various racial, religious and national backgrounds. Robert Quigley acted as chairman and introduced the guest speaker, Councilman Thomas Bradley of Los Angeles, who stressed the importance of solving the racial problem in America and commended the Bahá'ís for their efforts and sincere dedication to this principle. Mrs. Lisa Janti closed the meeting with a short talk on the Bahá'í teachings of world unity, the universal implications of prejudice, and the responsibility of everyone arising to serve his fellow men.

In **San Francisco, California**, 150 Bahá'ís from the Bay City area constituted a peaceful parade from a given spot to the Harding Theatre where 400 persons gathered to listen to Municipal Court Judge Joseph Kennedy and Bahá'í speaker Wayne Hoover discuss Civil Rights movements. Dignified placards were carried so that persons along the route would be informed of the purpose and sponsorship of the march. As far away as Sacramento the parade received commendable television coverage by means of a short film clip and commentary.

In **Fort Worth, Texas**, the Bahá'ís observed their Race Amity Day event by participating in a workshop conference with the Fort Worth Chapter of the South-



*Part of the audience at a program in Peoria, Illinois.*

ern Christian Leadership Conference at which George Galinkin, chairman of the Local Spiritual Assembly, presented the major address describing the work of the Bahá'ís for race amity and human rights. The discussion period was led by the minister of the Negro Methodist Church who has had a long acquaintance with the Faith and was the one who invited the Bahá'ís to participate in the workshop when he learned that they were looking for a place for a Race Amity Day program. As a result of the workshop a woman who had attended the Race Amity Day program a year ago called to report that she now wanted to become a member of the Faith.

The Bahá'ís of **Rapid City, South Dakota**, sponsored a public meeting followed by questions and conversation time with tea. The speakers were Robert Burnette, member of the National Congress of American Indians from the Rosebud Reservation; James Francis, Secretary of the local chapter of the NAACP, and Glenford Mitchell (Bahá'í), Assistant Editor of *Africa Report* magazine. The chairman was Bill Myers, vice-chairman of the local Assembly. Approximately 45 persons attended, representing Negroes, Indians, Jews, and Caucasians.

In **Durham, North Carolina**, Race Amity Day was sponsored by the believers of a number of neighboring communities, and took the form of a picnic at Tylers Lake near Greensboro. After lunch there was a period of prayer, followed by a brief welcome and a talk about the Bahá'í Faith by William Allison. On the preceding Sunday the Bahá'ís of Durham held a local observance at which time Miss Valerie Wilson related valuable experiences while living and teaching as a Bahá'í pioneer in Liberia for eleven years.

It is impossible to include even a brief reference to the many other reports that have been received from all parts of the country. The foregoing were chosen principally to give a picture of the great variety of observances and the ingenuity of the Bahá'í communities in arranging programs that would provide not only opportunity to proclaim the teachings of Bahá'u'lláh on the oneness of mankind but also to demonstrate to the public that the Bahá'ís do indeed practice them in their daily lives and relationships. Race Amity Day was first observed by the Bahá'ís of the United States in 1952 and it continues to be a very special event which lends itself to an infinite variety of ways of proclamation and demonstration of the basic tenets of the Faith.

*Bahá'ís and guests attending a Race Amity Day program and cook-out in Maywood, Illinois.*





## BAHÁ'Í DAY IN FRENCH SWITZERLAND

Eighty-five Bahá'ís and their friends (left) gathered in Vevey, bordered on beautiful Lake Léman, to celebrate the fourth Bahá'í Day in French Switzerland, generally known as *Journée Bahá'í Romande*.

Recently declared Bahá'ís told of the factors that led to their acceptance of Bahá'u'lláh's Faith. One told how his intellectual research of the Faith gradually took hold on his heart and climaxed in his declaration. Another spoke of his strong religious and Biblical background and his joy in discovering that the Bible prophecies had been fulfilled.

After luncheon (left) Dr. Shoghi Ghadimi spoke on "The Prestige of Science" and how the powers of science must be counterbalanced and complemented by true religion.

## BAHA'I IN THE NEWS

An excellent article about the Bahá'í Faith appeared in the May 9 edition of the *Indianapolis Times*. It was part of a series of articles entitled "What My Neighbor Believes" which presents histories and facts of some of the lesser known religions which exist in the city. The article on the Faith gave a brief resume of its history and stated its major principles. It also emphasized that the Bahá'í teachings require an extremely high standard of moral conduct. The article concluded by stating Bahá'í beliefs on the immortality of the soul and the purpose of man's creation. These beliefs are seldom mentioned in articles about the Faith and as a result many people have the erroneous impression that Bahá'í is an eclectic humanism rather than an independent religion having definite spiritual teachings of its own.

The entire Food Fare page of the April 17 issue of the *Arizona Republic* was devoted to the Bahá'í Faith. The first three-quarters of the page showed photographs of Phoenix Bahá'ís at a fireside, at Sunday school classes for children and other related activities. In addition there was a large photo of the Bahá'í Temple in Wilmette and of 'Abdu'l-Bahá above a large headline "A New World Faith." The last quarter of the page was entitled "Fireside Foods" and showed a photo of Mrs. David Gander in front of a buffet table filled with food. Recipes for interesting foods served at firesides were listed with the names of the contributors. The back page of the section had a good article about the Faith which listed the basic principles, mentioned other

teachings and described the Temples in America, Africa, Australia and Europe. This was a very unusual and clever idea which obtained excellent publicity for the Faith.

The April 20 edition of the *St. Paul Pioneer Press* contained a three column article about the Bahá'í Faith and a photograph of the Temple. The article briefly mentioned some of the history of the Faith including the place and date of its introduction in the United States. The basic principles were listed and "independent investigation of truth" was stressed. The article emphasized that Bahá'ís do not seek to convert people but rather to aid them to investigate the truth for themselves.

*Living Goals for Everyone*, a 78-page book by John A. Hannum, written to assist the reader in "achieving insight through self-development," published by Exposition Press Inc., New York, N.Y., includes in a bibliography of "little books" which the author has found inspiring, reference to the publications of the Bahá'í Faith, "the number and length of which," he states, "are very great." After mentioning the title he liked best, Mr. Hannum says: "This faith, which is a relatively recent development (mid-nineteenth century), has provided me with much inspiration and is unusual for its tolerance, high moral tone and ardent practice. Their viewpoint is amazingly enlightened, and if one can do nothing more, one must agree that they set a fine example."



*National Convention of the Bahá'ís of Canada held April 1964 in Toronto, Ontario.*

## **Training Session for Summer Youth Projects Held at Davison**

The insistent requests by the Bahá'í youth that their enthusiasm and vigor be used for the Cause has evoked a pilot plan for summer youth projects, each project to be sponsored by Bahá'í communities. Projects are, in general, of two kinds — Bahá'í teaching and Bahá'í service to the underprivileged. A number of projects submitted are also concerned with human rights — "the most challenging issue." A committee composed of Jane McCants, secretary, Harold Johnson, Robert Walker and Donald Streets planned a week's training session for the projects at Davison Bahá'í School, June 13-21.

The training session brought together students and staff from 27 states. There were more than 100 registrants of which more than 80 were youth. Perhaps 50 visitors attended different sessions. The program included two days on direct teaching of the Faith, methods and experiences; one day each on social service projects for youth and human rights issues; two days on specific training for the projects, with heavy emphasis on the Bahá'í life and behavior. Many special events were possible with an able faculty including the committee — Mr. and Mrs. Dan Jordan, Jack McCants, Dr. Firuz Kazemzadeh, Dr. Sarah Pereira, Bettijane Walker, Douglas Martin, Jamison Bond, George

F. Hutchinson, Richard Thomas, Dr. Albert Porter, Dr. Irvin Lourie, Glenford Mitchell, Alyce Earl (music), Charles Abercrombie, Ruth Perrin, Ken Jeffers, Richard Greeley, Tom Hooper and others. A youth faculty group participated most effectively — Robert Walker, Douglas Ruhe, Roger Williams and many others. Emanuel Reimer, with Virgil Ghant provided excellent management. Dr. and Mrs. David Ruhe served as administrators.

An extraordinary feeling of dedication and purpose permeated the week of intense experience. Music was part of every session, thanks to Alyce Earl and Ed Hockenbury and a corps of enthusiastic singers. Serious study, animated discussion and purposeful thought were the rule in this project-focussed week.

On Sunday, June 21, project teams set off for Greenville, S.C. (6), Atlanta, Ga. (6), Rochester and Red Lake Indian Reservation, Minn. (6 and 2 later), Gallup, N.M. and Phoenix, Arizona (3) and Niles, Michigan and Washington, D.C. (2). The remainder headed to their homes, resolved to develop summer youth efforts in their local areas. In the main, projects were four to six weeks long, financed by anonymous donors who have almost liquidated the support commitment of the NSA. Year-round efforts were stressed and the summer project hopefully will have repercussions throughout the Nine Year Plan, including pioneering service when the youth have, through such service as this, reached maturation.

*Some of those attending the training session at Davison*







*Some of the many youth attending the Wichita Conference.*

## Wichita Youth Conference Exceeds Expectations

Sixty-five participants, including forty-eight youth from five states, attended the Wichita, Kansas Youth Conference over the weekend of May 15, 16, and 17. Approximately half of these were non-Bahá'ís, and the three youth declarations expressed the atmosphere of warm fellowship and earnest study that prevailed.

Keynote speaker for the conference was Dan Jordan, who spoke on "Chastity, Courtship, and Marriage," "Understanding Race," and "Looking Ahead to '73." Nancy Dobbins of Ft. Worth spoke on "Being of Service"; Lois Goebel of Clayton, Mo., spoke on "Choosing an Occupation"; and Brandie Watson of Oklahoma City spoke on "What is an Educated Man?" Dan Jordan also spoke on "The Bahá'í Faith: from Dissonance to Harmony" at a public meeting preceding a youth party on Saturday evening.

Concurrent with the youth sessions were separate sessions for adults on "Bahá'í Principles of Child Education." These were conducted by Paul Pettit, Nel Golden, and Florence Avis of St. Louis and by Jean Randazzo of Lawrence, Kansas. Not only was this discussion valuable, but the separate adult sessions guaranteed that the conference remained truly a youth conference.

The conference site was a Y.W.C.A. camp on the edge of Wichita. The outdoor, country atmosphere added much to the "summer school" spirit of the conference, and the convenience of a central location allowed maximum use of time.

Particularly stimulating to the youth were the opportunities for small group discussion. Most of the sessions began with a ten or fifteen minute keynote talk, during which the basic Bahá'í principles were outlined. Then the large group was broken up into three small discussion groups, each of which was led by one of the four conference teachers and discussed a predetermined aspect of the general subject. After approximately forty minutes of discussion, the large group reassembled to hear reports from each discussion group. This format allowed the maximum of youth participation while still maintaining a purposeful agenda. On Sunday morning the youth also presented an informal panel discussion on "The Bahá'í Standard vs. the American Standard."

Planning was begun in December for this confer-

ence, but the bounties of the conference far exceeded the efforts or expectations of the Wichita Community. This was the first youth conference ever held in Wichita, and planning has already begun for next year.

## Summer Project Follows Powwow

A Bahá'í sponsored International Powwow, taking place on the Red Lake Indian reservation in northern Minnesota over the weekend of May 30 and 31 attracted over 100 campers, including 35 foreign students coming as guests of the Bahá'ís. Others came from as far south as Milwaukee (650 miles) and as far north as Regina, Saskatchewan, Canada (750 miles).

During the weekend a warm and friendly relationship developed with many of the Indian people in the settlement of Ponemah. Many were invited into homes and asked to return. Much literature was distributed and many individual firesides held. One immediate fruit was the first declaration at Red Lake and the acceptance of the Faith by a visiting Canadian Indian, Charles Ryder, former chief of the Assiniboines in Saskatchewan. In addressing the gathering Mr. Ryder stated that he had been hearing speeches about brotherhood for many years, but had never seen it until this Powwow.

An immediate follow-up project will be directed by Robert and Norma Cameron, who will camp on the reservation during the month of July. With them will be some college-age youth from Duluth and six Bahá'í youth from the Bahá'í Summer Youth Project. This activity will be located at Ponemah and will consist of service through the summer recreational program handled by the school system and direct teaching of the Faith to those interested. These efforts will be supplemented by assistance from other Bahá'ís planning to be there for briefer periods.

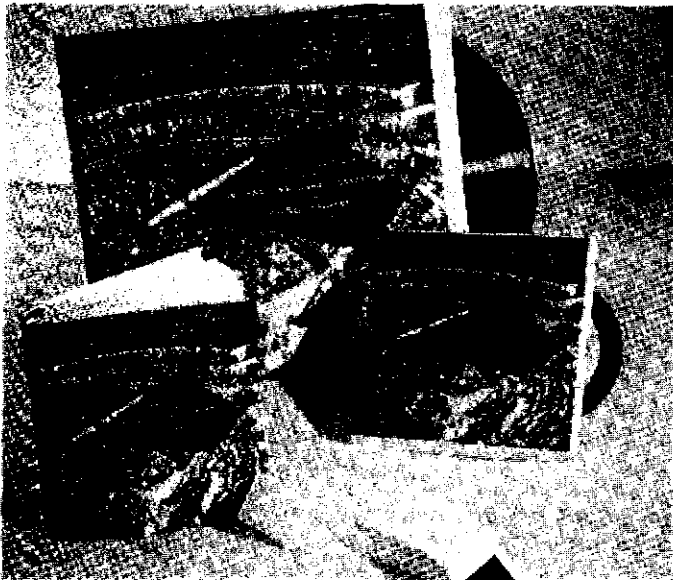
*First Spiritual Assembly of Daly City, California formed in Ridván 1964. Left to right, standing: Bill Reimann, Parviz Mahboubi, Tom Burke, Tad Swanagen, Ed Karres, Zabih Mahboubi. Sitting: Juliet Karres, Lee O. Day, Peggy Schultz.*



## Slides of Bahá'í World Congress and International Bahá'í Convention Now Available

After painstaking care and at the request of the Hands of the Cause in the Holy Land a slide program of 82 carefully chosen color slides has been arranged to portray the great historic significance of the 1963 International Bahá'í Convention in Haifa and the Bahá'í World Congress in London. Each set of slides has an informative booklet with a running commentary that may be read to the audience as the slides are projected.

The program is appropriate for use at any Bahá'í group or community activity, such as firesides, feasts, conventions, institutes and schools, and makes a valuable addition to any archives, local or national. It is NOT suitable for use as an introduction to the Faith.



The slide set is available with or without a recorded English "sound track," which includes voices of some of the speakers at the Royal Albert Hall. The recording is available either as a 12-inch long-playing record or as a 3¾ I.P.S. tape. Spanish and Persian versions are in preparation and when ready will be announced in BAHÁ'Í NEWS.

### How to Order

BAHA'Í RESIDENTS IN THE UNITED STATES may order the slide sets and narrations from the Bahá'í Distribution and Service Department, 112 Linden Avenue, Wilmette, Illinois 60091. The 82 slides with the narration booklet cost \$7.50. The set with the booklet and the narration on either tape or record costs \$12.00. Each order must be accompanied by a remittance in the proper amount, and if the narration is desired the order should indicate whether it should be the tape or

the record.

ORDERS FROM OUTSIDE THE UNITED STATES should be sent through the appropriate National Spiritual Assembly to the Bahá'í Distribution and Service Department of the National Spiritual Assembly of the United States, 112 Linden Avenue, Wilmette, Illinois 60091, and each order must be accompanied by a remittance in United States Dollars. Please be sure to specify whether the order is for the slides and the booklet only, or for the slides, booklet and record or tape narration.

## 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.

## Calendar of Events

### FEASTS

August 20—Asmá' (Names)  
September 8—'Izzat (Might)

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

August 7-9  
September 5-8

## 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

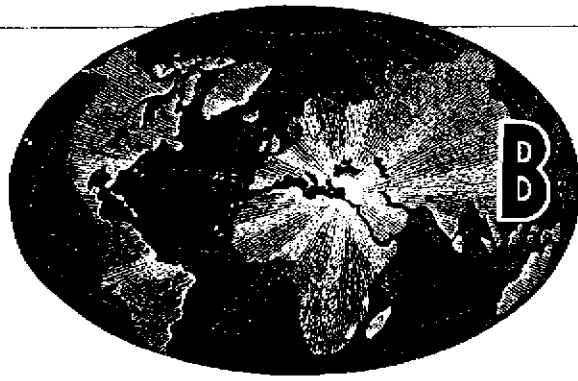
Sunday, August 16  
4:15 p.m.

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: 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.



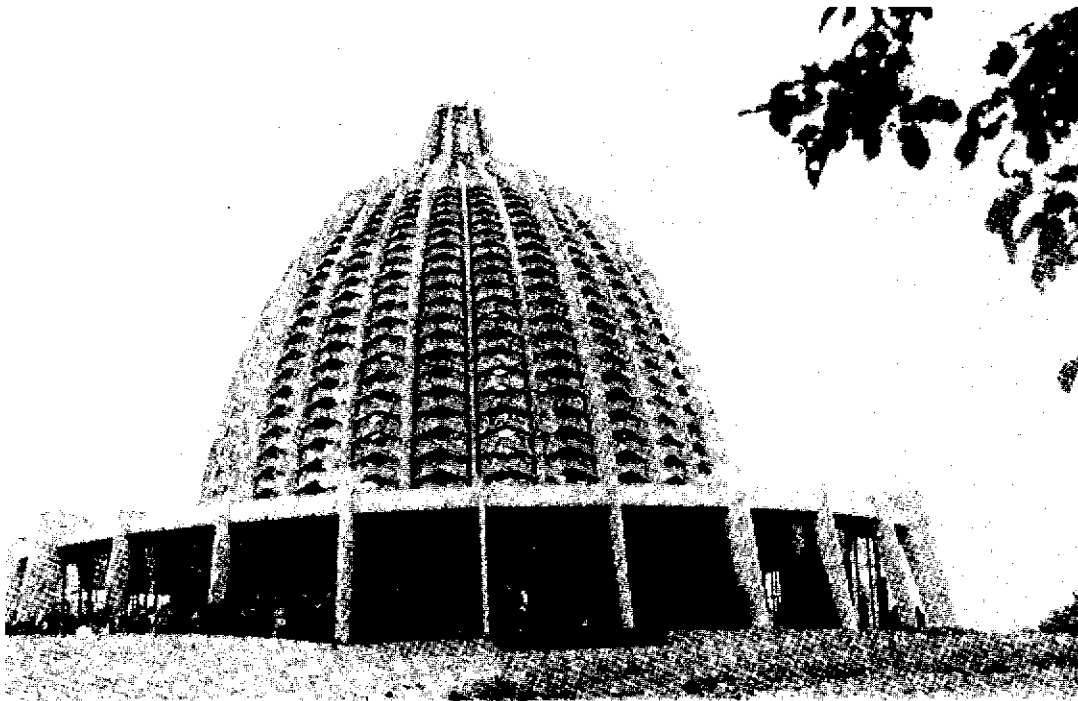
# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'Í OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í'S ON 2

No. 402

BAHÁ'Í YEAR 121

SEPTEMBER 1964



## *Mother Temple of Europe Dedicated*

On July 4, 1964, the Mother Temple of Europe, near Frankfurt am Main, Germany, was dedicated to the unity of God and of mankind. Nearly 1500 Bahá'ís came from all over the world to participate in this historic event that began with two dedication services on Saturday morning. An equal number of people, including many Bahá'ís, attended the public programs in the afternoon. The gigantic task of building the first Bahá'í House of Worship on the European continent, given to the Bahá'ís of Germany by Shoghi Effendi over a decade ago and assisted by the believers throughout the world, thus drew to its victorious conclusion.

The Temple stands on a low hill in the midst of peaceful, green countryside near the village of Langenhain in the Taunus Hills. Planned and built by Teuto Rocholl, architect from Frankfurt am Main, this House of Worship seats approximately 500 persons. It measures 158 feet in its basic diameter, with twenty-seven pillars supporting the dome on the interior. The construction of the dome is such that a maximum amount of light can enter, bringing about an interesting play of light and shadows, attractively brightened by the sun's reflection on the 570 glass panels.

Upon ascending the low steps encircling the Temple

and entering through the clear glass doors, the beauty and light of the interior impells one to look upward to the Greatest Name, in gold against a light blue background in the apex of the dome. Below the level of the dome, purple and gray-blue draperies line the glass walls, the color being further enhanced by the many beautiful floral arrangements for this day of dedication.

#### Dedication Program

The Bahá'í dedication program opened with a solo, the Twenty-Third Psalm, sung in German by Norman Bailey, a baritone with the German Opera company. This was followed by the reading of Bahá'í prayers in several languages and the dedication address in German by 'Amatu'l-Bahá Rúhíyyih Khánum, the representative of the World Center of the Bahá'í Faith. At the close of her address, she asked all to rise while

#### Viewing of Sacred Portraits

Following this program, 'Amatu'l-Bahá Rúhíyyih Khánum arranged the portraits of Bahá'u'lláh and the Báb on a table before an exquisite golden and red Persian rug which she had brought from the Holy Land as a gift to the German National Spiritual Assembly for the Temple—a rug which had lain in the room of Bahá'u'lláh at Bahjí. Red roses brought from the grave of the beloved Guardian in London were placed near the portraits. The Bahá'ís were then privileged to view these sacred pictures, first passing in front of Rúhíyyih Khánum who anointed each one with attar of rose.

#### Special Inaugural Service for Dignitaries

A special inaugural service was held at 2:30 p.m. for officially invited guests from the government, in-

"(On) occasion historic dedication (of the) Mother Temple (of) Europe (we) join (the) assembled friends (with) prayers, praise (and) thanksgiving (for the) achievement (of this) highly significant objective (of the) beloved Guardian's world redeeming plan. (In) accordance (with the) Divine promises (of the) sacred edifice consecrated (to the) everlasting glory (of the) Most Great Name (it) will become (a) point of light radiating (the) spirit (of) Bahá'u'lláh's Teachings and hasten fulfillment (of the) spiritual destiny (of the) entire continent."

—HANDSFAITH

she read a prayer revealed by Bahá'u'lláh. This was followed by a prayer of 'Abdu'l-Bahá, in German, an extract from *Gleanings* in English, a prayer chanted in Persian and further readings from the Old and New Testament in German. Maria Montana sang a modification of a musical arrangement of the Arabic *Hidden Words* composed by Charles Duncan. There were readings in German from the Bhagavad-gita, the Qur'án and the Bahá'í Writings, with additional prayers in Swedish, French and Spanish. The program concluded with the prayer of Bahá'u'lláh, "From the Sweet-Scented Streams," set to music by Charles Wolcott and sung solo in German.

Inside the temple at public dedication ceremony.



cluding regional and local authorities, preceding the two public programs. For this occasion, Rúhíyyih Khánum read an address in German. A Frankfurt chorus of twenty voices sang three selections, a cappella, for this service and for the first of the public programs which followed. These were "Sigt dem Herrn ein neues Lied" by J. S. Bach; "Exultate deo, adjutori nostro" by Alessandro Scarlatti sung in Latin; and, for closing, "Cantata domini canticum novum" by Schütz, sung in Latin.

#### Publicity in Leading Newspapers

On July 3 about thirty press representatives had attended a press conference on the Temple dedication. Articles appeared in five leading Frankfurt newspapers and on Saturday and Sunday radio and television publicity occurred. On Sunday, July 5, following the day of dedication, 2,000 people visited the Temple. Weekly informal programs are now being held, although formal services cannot begin in the Temple until maintenance facilities and landscaping are completed. Illuminated at night, the Temple is visible from the city of Frankfurt.

Miss Edna True, representative of the National Spiritual Assembly of the U.S., commenting on the significance of the Temple dedication said: "As the day of dedication progressed, the spiritual radiance of this Bahá'í House of Worship became increasingly evident, setting aglow the hearts of all who were privileged to be present."

Another Bahá'í Temple has become a "silent teacher."

## UNIVERSAL HOUSE OF JUSTICE EMPHASIZES NEED TO TEACH ALL OF MANKIND

To all National Spiritual Assemblies

Dear Bahá'í Friends,

### TEACHING THE MASSES

When the masses of mankind are awakened and enter the Faith of God, a new process is set in motion and the growth of a new civilization begins. Witness the emergence of Christianity and of Islám. These masses are the rank and file, steeped in traditions of their own, but receptive to the new Word of God, by which, when they truly respond to it, they become so influenced as to transform those who come in contact with them.

God's standards are different from those of men. According to men's standards, the acceptance of any cause by people of distinction, of recognized fame and status, determines the value and greatness of that cause. But, in the words of Bahá'u'lláh: "The summons and Message 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 has been revealed and vouchsafed unto it." Or again, "He has endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts." In countries where teaching the masses has succeeded, the Bahá'ís have poured out their time and effort in village areas to the same extent as they had formerly done in cities and towns. The results indicate how unwise it is to solely concentrate on one section of the population. Each national assembly therefore should so balance its resources and harmonize its efforts that the Faith of God is taught not only to those who are readily accessible but to all sections of society, however remote they may be.

The unsophisticated people of the world — and they form the large majority of its population — have the same right to know of the Cause of God as others. When the friends are teaching the Word of God they should be careful to give the Message in the same simplicity as it is enunciated in our Teachings. In their contacts they must show genuine and divine love. The heart of an unlettered soul is extremely sensitive; any trace of prejudice on the part of the pioneer or teacher is immediately sensed.

When teaching among the masses, the friends should be careful not to emphasize the charitable and humanitarian aspects of the Faith as a means to win recruits. Experience has shown that when facilities such as schools, dispensaries, hospitals, or even clothes and food are offered to the people being taught, many complications arise. The prime motive should always be the response of man to God's message, and the recognition of His Messenger. Those who declare themselves as Bahá'ís should become enchanted with the beauty of the Teachings, and touched by the love of Bahá'u'lláh. The declarants need not know all the proofs, history, laws, and principles of the Faith, but in the

process of declaring themselves they must, in addition to catching the spark of faith, become basically informed about the Central Figures of the Faith, as well as the existence of laws they must follow and an administration they must obey.

After declaration, the new believers must not be left to their own devices. Through correspondence and dispatch of visitors, through conferences and training courses, these friends must be patiently strengthened and lovingly helped to develop into full Bahá'í maturity. The beloved Guardian referring to the duties of Bahá'í Assemblies in assisting the newly declared believer has written: "... the members of each and every Assembly should endeavor, by their patience, their love, their tact and wisdom, to nurse, subsequent to his admission, the newcomer into Bahá'í maturity, and win him over gradually to the unreserved acceptance of whatever has been ordained in the Teachings."

Expansion and consolidation are twin processes that must go hand in hand. The friends must not stop expansion in the name of consolidation. Deepening the newly-enrolled believers generates tremendous stimulus which results in further expansion. The enrollment of new believers, on the other hand, creates a new spirit in the community and provides additional potential man-power that will reinforce the consolidation work.

We would like to share with you some of the methods by national assemblies in various continents that have proved useful in teaching the masses, and attach a list. Certain of these may be valuable in your area, in addition to any methods you may yourself devise.

We are fervently praying that all national and local spiritual assemblies, supported by the individual believers, will achieve out-standing success in the fulfillment of this glorious objective.

Please share this communication with all the friends,

With loving Bahá'í greetings,

July 13, 1964

—THE UNIVERSAL HOUSE OF JUSTICE

Bahá'í World Center

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### SOME SUGGESTIONS FOR TEACHING THE MASSES

1. Materials are sent at once to the new believers. In some places this material is in the form of printed cards, mainly in color, portraying a Bahá'í theme or principle. This helps the new believer to know that his declaration has been accepted and to feel that he now belongs to the new Faith.
2. Training courses of about two weeks duration are held. To facilitate attendance and reduce cost, a number of villages are grouped together as one zone in which the course is held. The students to the courses are usually selected, so that the more cap-

able participate, and teaching is facilitated. Transportation expenses, feeding and accommodation are provided, if it is found that the participants are unable to cover such expenses themselves. The material to be taught is prepared ahead of time, presented in simple language, and translated into the vernacular. After the course, the more promising students are picked out, and with their consent, are requested to undertake teaching projects for a limited period. It is sometimes found that long-term projects are also useful. These projects generally are carefully planned as to their duration, places to be visited, and material to be taught. If the travelling teachers are not able to cover their expenses, travelling and living expenses are provided by the Fund for the execution of a given and temporary teaching project.

3. Shorter training courses in the form of conferences over a long week-end are held.
4. These activities — training courses and conferences — are repeated as frequently as possible and are not dependent upon the acquisition of Teaching Institutes. In the absence of such institutes, these courses and conferences are normally held in Bahá'í homes or hired quarters, such as schools, etc. In order to facilitate the physical catering and accommodation of the participants they are sometimes asked to come to the course with their eating utensils and bedding.
5. In the visits made to the villages, the visiting teacher meets with the local communities to give them basic Bahá'í knowledge, such as living the Bahá'í life, the importance of teaching, prayer, fasting, Nineteen Day Feasts, Bahá'í elections, and contributions to the Fund. The question of contributions to the Fund is of utmost importance, so that the new believers may quickly feel themselves to be responsible members of the Community. Each national assembly must find ways and means to stimulate the offering of contributions, in cash or kind, to make it easy for the friends to contribute and to give proper receipts to the donors.

These are but suggestions based on experience which may help you in your efforts to teach and deepen the spiritually starved multitudes in your area.

In the course of carrying out such a tremendous

spiritual campaign among the masses, disappointments may well be encountered. We tabulate a few instances that have been brought to our notice:

- a) Visiting pioneers or teachers may find, in some places newly-enrolled believers not so enthusiastic about their religion as expected, or not adjusting to standards of Bahá'í life, or they may find them thinking of material benefits they may hope to derive from their new membership. We should always remember that the process of nursing the believer into full spiritual maturity is slow, and needs loving education and patience.
- b) Some teaching committees, in their eagerness to obtain results, place undue emphasis on obtaining a great number of declarations to the detriment of the quality of teaching.
- c) Some travelling teachers, in their desire to show the result of their services, may not scrupulously teach their contacts, and in some rare cases, if, God forbid, they are insincere, may even give false reports.

Such irregularities have happened and can be repeated, but must not be a source of discouragement. By sending a team of teachers to an area, or by sending at intervals other teachers to those areas, and through correspondence and reports, such situations can be detected and immediately adjusted. The administration of the Faith must at all times keep in close touch with the teaching work.

To sum up:

1. Teaching the waiting masses is a reality facing each national assembly.
2. The friends must teach with conviction, determination, genuine love, lack of prejudice, and a simple language addressed to the heart.
3. Teaching must be followed up by training courses, conferences, and regular visits to deepen the believers in their knowledge of the Teachings.
4. The close touch of the National Office or Teaching Committees with the work is most essential, so that through reports and correspondence not only is information obtained and verified, but stimulation and encouragement is given.
5. Expansion and consolidation go hand in hand.

## President of Finland Receives Copy of "New Era"

The Eighteenth World Medical Congress, held in Helsinki, Finland June 13-19, 1964 afforded a rare opportunity for the message of Bahá'u'lláh, the All-Knowing Physician, to be presented to the President of Finland, the Minister of the Interior and many other distinguished persons. On Sunday, June 14 a copy of *Bahá'u'lláh and the New Era* was given to Mr. Urho Kekkonen, the President of Finland, by Dr. Habib'u'llah Zabihiyan, Persian pioneer in Finland, who was accepted as an international observer at the Congress on behalf of the Iranian Medical Association. On June 15 a copy was also presented to the Minister of the Interior.

As the doctors attending the Congress were eager to find out what had been presented to the dignitaries, Dr. Zabihiyan was able to obtain a table for the exhibition of Bahá'í literature which was subsequently shown on television. The Bahá'í literature was exhibited for five days and all the English pamphlets were taken by interested people from the Congress.

In an excursion to Turku the wife of Professor Annis, former President of the World Medical Association, became interested in the Faith and was eager to have more information. It was arranged for her to receive it.

After the Congress Dr. Zabihiyan was invited to visit the Central Hospital and Health Organization of Porvoo. During this visit a reporter from the local paper interviewed him and wrote a lengthy article for his paper.



# European Teaching Conference Follows Temple Dedication

## Universal House of Justice Addresses Conference

To the beloved of God gathered in the European Teaching Conference called on the occasion of the dedication of the Mother Temple of Europe.

Dear Bahá'í Friends,

We have just witnessed the dedication of the Mother Temple of Europe — a project of untold significance and tremendous potential for the spread of the light of God's Faith in that Continent. One of the major achievements called for by our beloved Guardian at the outset of the Ten Year Crusade, this *Mashriqu'l-Adhkár* was triumphantly raised during its closing years as the fruit of long and arduous labors in the face of determined opposition and upon the sacrificial gifts of believers from all parts of the world. Now dedicated in the opening months of the Nine Year Plan, it forms a striking link between these two great crusades demonstrating afresh the organic progress of the Cause whereby the efforts exerted in one period bear fruit in the next, which in turn endow the Bahá'í Community with new and greater capacities for the winning of still greater victories.

You are now gathered in this Conference to deliberate on ways and means of accomplishing the goals which are set before you. Let every believer, as he considers in detail these various goals, bear in mind four supreme objectives: to carry the Message of Bahá'u'lláh to every stratum of society, not only in the towns and cities but also in the villages and country districts where the virus of materialism has had much less effect on the lives of men; to take urgent, wise and well-considered steps to spread the Faith to those countries of Eastern Europe in which it has not yet become established; to reinforce strongly the heroic band of pioneers in the islands of the Mediterranean and the North Sea — islands which are to play such an important role in the awakening of the entire continent — as well as

to prosecute energetically the goals you are called upon to achieve in other continents and oceans; and to foster the cooperation between National Communities and between National Spiritual Assemblies and the Hands of the Cause of God which has contributed so markedly to the work of the Faith on that Continent and is so essential for its future development.

Above all let every European Bahá'í have ever-present in his mind that these are the five years during which Bahá'u'lláh sojourned on the soil of that Continent a century ago. Let him resolve so to deepen his knowledge of the Faith and so to increase his standards of self-sacrifice and dedication to the Cause as to play his part in building a Community which will be worthy of this supreme bounty and which will be a beacon light to the peoples of this fear-wracked world.

In 1953 Shoghi Effendi wrote that the Continent of Europe had "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." Those who have been privileged to witness the extraordinary strengthening and consolidation of the Cause in Europe during the course of the last eleven years are well aware of the reservoir of spiritual potential that has been building up and the transformation of the life of the European Bahá'í Community that has ensued. May the completion and dedication of the *Mashriqu'l-Adhkár* be the signal for the unleashing of this potential, bringing about on the European mainland and in the islands around its shores a quickening of the process of individual conversion comparable to those events which have transpired with such astonishing suddenness in other continents of the globe.

July, 1964

—THE UNIVERSAL HOUSE OF JUSTICE

On Sunday, July 5, following dedication day of the Mother Temple of Europe, a European Teaching Conference was held in a specious hall of the Gesellschaftshaus im Zoo.

After a devotional program with prayers in several languages, the conference was opened by Ruprecht G. Kruger, chairman of the National Spiritual Assembly of Germany. He welcomed the representative of the World Center, 'Amatu'l-Bahá Rúhiyyih Khánúm, who had just returned from a trip to India, and Hand of the Cause, John Ferraby, of England. Owing to illness, the other European Hands of the Cause were not able to be present at the dedication or the conference. The chairman then greeted representatives of the national spiritual assemblies participating in this conference, name-

ly: from America, Africa, Asia and Australia, as well as from the fourteen centers of Europe outside of Germany. The conference was conducted in English, with simultaneous group translation in French and German.

### Cables From the World Center

Rúhiyyih Khánúm, the first speaker, read a cablegram from the Hands of the Cause in Haifa and the Message from the Universal House of Justice. She emphasized five points included in that message: (1) carrying the Bahá'í Faith to every stratum of society; (2) spreading the Faith to Eastern Europe; (3) reinforcing the band of pioneers particularly in the islands of the Mediterranean and the North Sea; (4) prosecuting the goals in other continents; (5) fostering cooperation be-



Group consultations at European Conference. Left to right are conferences on publishing trusts, mass media and news exchange.

tween national spiritual assemblies and the Hands of the Cause. She pointed out that in these first years of the Nine Year Plan we are living in the same five years, one hundred years ago, in which Bahá'u'lláh suffered so much on the Continent of Europe.

Rúhiyyih Khánum conveyed the love and greetings of the Bahá'is of India and of their National Spiritual Assembly, stating that she was returning to India and Ceylon after a brief rest.

Many messages were received and were read from time to time during the conference, from Hands of the Cause, from national and local spiritual assemblies and individual Bahá'is in all parts of the world. From Hawaii came the gift of a plant for the Temple grounds.

#### Reports Given by Fifteen NSA's

Reports on "How to meet the requirements of the Nine Year Plan" were then called for by the conference chairman from the representatives of the fifteen European National Spiritual Assemblies. Seven of these were presented during the morning session: Finland, Sweden, Norway, Denmark, British Isles, Netherlands and Belgium. The interweaving pattern of the goals, assigned by the Universal House of Justice to each national assembly, called for a close cooperation between them and the Bahá'is in all parts of the world, continuing and extending the work of the beloved Guardian in his Ten Year World Crusade. The representative from each of the national spiritual assemblies gave the present statistical status of the Faith in that country, outlined the objectives assigned for the Nine Year Plan on the home front and in respect to the tasks in which it must assist or be assisted by other national assemblies in overseas and global missions. Many of these representatives presented plans drawn up by their national assemblies for achieving their objectives.

John Long, chairman of the National Spiritual

Assembly of the Bahá'is of the British Isles, presided as chairman for the afternoon session. After a devotional period, reports of the national spiritual assembly representatives were continued. They were called for in the following order, after the representatives of the United States and Canada had presented the greetings of their communities: Luxembourg, France, Italy, Portugal, Spain, Switzerland, Austria and Germany.

#### Address by Rúhiyyih Khánum

Promptly at 5 p.m. it was time for the eagerly awaited address by 'Amatu'l-Bahá Rúhiyyih Khánum on mass conversion. She told how she had spent four months traveling all over India, accompanied by Violette Nakhjavání, visiting especially the villages. She said she now knows that mass conversion is a reality, as she has seen it and experienced it. To her, she said, it is like sowing the seeds of rice — if they are sowed in the right soil, they grow profusely, but they will not grow if sowed in cement. She said there are 100,000 to 125,000 Bahá'í villagers. What kind of Bahá'is are they? she asked. She stated that they are Bahá'is, that those who have been Bahá'is only a few months are as deeply devoted as the greatest teachers of the Bahá'í world. These are the "cream" — even though illiterate, they are the greatest Bahá'í teachers in the world today. There are others, she said, who barely know what they are doing, and there are those in between these two extremes.

Rúhiyyih Khánum said that the Hindus teach in symbols, so in speaking in the villages she used the symbol of the wheel on their ox carts, whose strength is in its hub. She would ask, Is the strength in the rim? No, they would answer. In the spokes? No. In the hub? Yes. She likened the rim to humanity, the spokes to the many different ways and customs of humanity, its races and religions, and the hub to the Faith of Bahá'u'lláh which holds all firmly in unity and in perfect balance. This they accepted. She concluded her talk by suggesting that the Bahá'is of the West try more to reach the disillusioned youth of today. She also said: "let us never give any human being the impression that you become a Bahá'í at the age of fifteen years or that signing the declaration card has anything to do with belief. You enroll by signing the card in order to receive the privileges of the Faith and to protect it, but can anyone," she said, "think that when 'Abdu'l-Bahá as a boy of eight went to the Siyah-Chál to inquire about His Father this child was not yet a Bahá'í?" She pointed out that Bahá'u'lláh commanded all parents to raise their children in the Cause of God.

#### Public Addresses Given In Evening

The evening of Sunday, July 5, was given over to the public meeting. The two speakers were Dr. Eugen

The Gesellschaftshaus im zoo, site of the European Teaching Conference.





*Representatives attending the European Conference.*

Schmidt, an Auxiliary Board Member from Germany, and Rúhíyyih Khánum. Dr. Schmidt spoke in German on "The Bahá'í House of Worship" and outlined its spiritual significance and function, citing passages from Isaiah and from the Arabic Hidden Words in conclusion.

The subject of the address in English by Rúhíyyih Khánum was "Humanity in Crisis." She referred to the ever-recurring crises in the world, suggesting that they were due to its illnesses. She pointed out that what the world needs today more than anything else is unity. This unity is provided in the teachings of Bahá'u'lláh, the Divine Physician. International organizations at present are not capable of holding all the spokes of the wheel together or in balance, because they lack the love and faith that Bahá'ís have. This Faith, she said, is the gift Bahá'ís are offering to the world, a gift as natural as the coming of spring and the shining of the sun. Annaliese Bopp, Secretary of the German National Spiritual Assembly, gave an excellent concurrent translation into German of this talk.

#### **Group Consultation Held on Nine Year Plan**

On Monday morning, July 6, from 8:30 to 10:30, group consultations were held on various topics, each topic being assigned a different meeting place. The topics were: (1) Teaching on the home front (methods, summer schools, traveling teachers). (2) Cooperation of national spiritual assemblies for propagation of the Faith in Europe. (3) Bahá'í literature (Bahá'í Publishing Trusts, printing, translation). (4) Mass media (press, radio, television). (5) Bahá'í news exchange (joint publication). (6) Finances (planning, budgets, concentration on special tasks).

Summary reports of these consultations were given in the conference hall beginning at 11:00 a.m., with Louis Henuzet, Auxiliary Board Member from Belgium, as chairman for this session and for the afternoon session which concluded the conference. All felt that the group consultations and the meeting of the Bahá'ís from the various countries participating in the Nine Year Plan for Europe were of great benefit. Almost all the summaries emphasized the great need for an increase in the flow of funds in order to do the necessary work.

The European Teaching Conference was attended

also by representatives of eleven national spiritual assemblies not participating in European objectives of the Nine Year Plan. These were the National Spiritual Assemblies of the Bahá'ís of the Arabian Peninsula, of Australia, of Colombia, of the Indian Ocean (Mauritius), of Iran, of Iraq, of North East Africa (Ethiopia), of Pakistan, of Panama, of Turkey and of Venezuela. Bahá'ís were also present from British Guiana, Indonesia and Malaysia.

#### **Summary of Conference**

In summarizing the Conference, Louis Henuzet emphasized the need for pioneers. He called on Jessie Revell, from the World Center, who read extracts from words of Shoghi Effendi, and on John Ferraby, Hand of the Cause. Mr. Ferraby pointed out that when one is in the Mashriqu'l-Adhkár, one is in the presence of Bahá'u'lláh, that this is as near to being at the Holy Shrines as it is possible to come in Europe; that the Mashriqu'l-Adhkár is the heart of the European Bahá'í Community; and that the power of the Covenant will flow through those who actively follow the path of the Covenant — the path of the Nine Year Plan at this time.

The conference was closed with a plea by Rúhíyyih Khánum to the European Bahá'ís and particularly the German Bahá'ís in Frankfurt and the surrounding area, to support the regular weekly programs of the Temple, pointing out that the eyes of all are now on the Bahá'ís. She said: "There is nothing we can give to the Cause; any sacrifice is returned one hundred fold."

—Reported by BEATRICE ASHTON

#### **Speakers Platform at European Conference.**





*Convention of Bahá'ís of the South Pacific Ocean held at Suva in the Fiji Islands Rídván 1964.*

## Teaching Conference Precedes First National Convention of the Bahá'ís of the South Pacific Ocean

The first teaching conference of the Bahá'ís of the South Pacific Ocean was held in Suva, Fiji on April 22. Hand of the Cause H. Collis Featherstone was present as well as seven believers from Tonga, four from Western Samoa, one from American Samoa, one from New Guinea and nine from Fiji. The Conference opened with devotions in Tongan, Hindi, English and Samoan. Mr. Featherstone then spoke on the historic significance of the occasion and told the believers that they must not be discouraged with the smallness of their numbers. Following Mr. Featherstone, Mr. Lisiata Maka of Tonga spoke on strengthening the community life. He commented that if the local spiritual assembly would function with great love and unity the rest of the community would draw strength from them and follow their example.

### Teaching Needs Discussed

Mrs. Mary Tuataga spoke about the consolidation of the Faith. She stated that the Islands of the South Pacific contained a great potential for mass conversion but that the complete dedication of each believer was necessary before such a goal could be accomplished. In addition, she said that the people of the Islands lacked confidence in themselves and that this constituted their greatest handicap in teaching. She assured her listeners with the quotation, "God will assist all those who arise to serve His Cause."

Following a discussion on the topic "An Active Teaching Program" Mosese Hokafonu spoke on teaching methods in Tonga, Jane Atuatasi spoke on teaching in American Samoa and Niu Tuataga spoke on teaching in Western Samoa.

Mr. V. Latu Tu'akihekolo summarized all the previous discussion and stated that more effort should be put into teaching and into being more cooperative with the community.

### First Annual Convention Held

The first Annual Convention was held at the Ma-

sonic Hall in Suva from April 23 to 25. The Convention Message from the Universal House of Justice was read as well as cables from Hawaii, New Guinea, California, and the Solomon Islands. The secretary of the outgoing Regional Spiritual Assembly presented the Annual Report which included the following information: there are 1900 believers throughout the South Pacific, literature has been translated into 24 languages there are nine schools in the Gilbert and Ellice Islands and Bahá'í burial grounds have been acquired in Fiji, Samoa and the Solomon Islands.

### Consideration of the Nine-Year Plan

The following recommendations were approved: For the Tongan Islands the goal would be fifteen local spiritual assemblies and two groups formed, the Samoan Islands goal would be twenty-five local assemblies. In addition, it was recommended that a Bahá'í teacher from Tonga or Samoa go to assist the believers in the Cook Islands; that the National Spiritual Assembly request the National Spiritual Assembly of the British Isles to try to send a pioneer to Fiji, and a pioneer to help in the Gilbert and Ellice Islands and that the matter of purchasing national endowments, headquarters and Temple site properties be given prior consideration in all areas, in conjunction with teaching plans.

*National Spiritual Assembly of the Bahá'ís of the South Pacific Ocean elected Rídván 1964. Left to right, front row: Mr. Idris, Miss Irene Jackson, Mrs. Mary Tuataga, Hand of the Cause, H. Collis Featherstone. Back row: Latu Tu'akihekola, Stephen Percival, Lisiata Maka. Absent: Miss Mabel Sneider, Joe Russell, Richard Welland.*





*National Spiritual Assembly of Haiti 1964-65. Left to right, standing: Jacques Hyacinthe, Jean Desert, Ellsworth Blackwell, Phillippe Bastien, Andre St. Louis. Seated: Ampelius Posy, Vesta Pierre-Noel, Ruth Blackwell, Eustice Bailey.*

## National Convention of Haiti Sets Goals for Year

The Bahá'í national convention of Haiti was held at Port au Prince on May 2, 1964 at the Hazirat'ul-Quds.

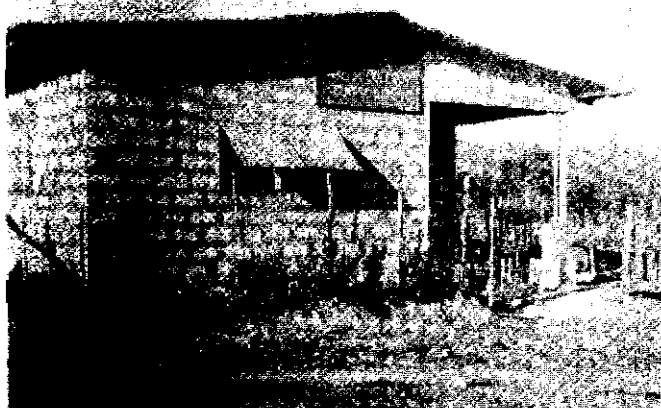
Nineteen delegates, representing thirteen local spiritual assemblies from the Republic attended. Following are the members of the National Spiritual Assembly for 1964-65: Ellsworth Blackwell (chairman), Eustace Bailey (vice-chairman), Ampelius Posy (recording secretary), Andre St. Louis (corresponding secretary), Mrs. Ruth Blackwell (treasurer), Jacques Hyacinthe, Phillippe Bastien, Mrs. Vesta Pierre-Noel and Jean Desert.

The total Bahá'í membership in Haiti is now 1060 with twenty-one assemblies at the beginning of this new year. The goal of this convention, in conjunction with the goals of the new Nine-Year Plan, was to consolidate the work already accomplished and to continue mass conversion in the country.

During the past year the community was enriched by the arrival of three Bahá'ís from the United States. In October 1963 Mrs. Ruth Cornell, formerly of Ohio and Illinois, arrived in Haiti. In December Mr. and Mrs. Donald Creager, formerly of Madison, Wisconsin, came to Haiti with their four young children. Mr. Creager is a director at the Haitian-American Institute at Port au Prince. This work permits him to be actively engaged in the promotion of the Bahá'í work both locally and nationally. The Haitian Community is happy to have the devoted services of these friends.

The convention ended with a Ridván dinner and the presentation of educational films.

*Bahá'í School in Liancourt, Haiti.*



## More School Districts Recognize Holy Days

The Spiritual Assembly of Everett, Washington, has reported that as of May 6, 1964, the Superintendent of the Everett Public Schools notified the Assembly that henceforth Bahá'í children will be granted excused absences from their classes on Bahá'í Holy Days if their parents submit written requests in advance, and with the understanding that the students involved will be responsible for the completion of any assignments that are missed by reason of their absence.

The report conveys the information that the State law invests the superintendents of schools with discretionary power to excuse children from school upon the parent's request for purposes of religious instruction. Therefore, it would seem that in any community in the State of Washington where there are Bahá'í children in public schools, there should be little difficulty in securing recognition of the Bahá'í Holy Days.

It has also been learned that the statutes of the State of New Jersey provide that a board of education, at its discretion, may excuse the absence of pupils for religious holidays other than those included in the minimum list of holidays. A written excuse from the parent should be presented to the proper school authority for the absence of such pupils on such days so approved by the local board of education. On April 14 the Montwill Township Board of Education, New Jersey, agreed to excuse Bahá'í children from classes on their Bahá'í Holy Days, thus making this the fifth school district in New Jersey to have taken such action.

Since one of the goals of the Nine Year Plan is to greatly increase the number of states and localities where recognition is given to Bahá'í Holy Days, the National Spiritual Assembly hopes that all Bahá'í parents and communities will make efforts in this direction in the school districts which their children attend.

## 52nd Unity Feast Held

For the fifty-second consecutive year, several hundred persons — Bahá'ís, their families and friends of the Faith — gathered at Evergreen Cabin, West Englewood, N.J., to commemorate the Unity Feast given in 1912 by 'Abdu'l-Bahá. This year it was held on June 27. Speaker was Mr. William Maxwell, Jr., who spoke on " 'Abdu'l-Bahá — The Revealer of the Secrets of Divine Civilization."

Mrs. Martha Kavelin served as chairman and Mr. Farhang Javid read the talk given by 'Abdu'l-Bahá on the same grounds fifty-two years ago. Musical selections were rendered by special guests George Coleman and Mrs. Margaret Staten Brown.

Later, the special devotional at the pine grove was led by Mrs. Ruhieh McComb and Mr. Joseph C. Ioas, both of whom had been privileged to meet 'Abdu'l-Bahá as very young children during his tour of America.

To quote 'Abdu'l-Bahá's words to those gathered at that spot in 1912 "... for this meeting is a prototype of that inner and complete spiritual association in the eternal world of being."

## Passing of Margery McCormick Ends Long Years of Service to the Faith

"Grieved (to) learn (of) passing (of) Margery McCormick, beloved devoted servant (of) Bahá'u'lláh. (Her) lustrous services (to the) Faith spanning (a) long life time (is a) befitting memorial. Assure (her) family (of our) prayers (at the) Holy Shrines (for the) progress (of) her soul (in the) Abhá Kingdom." (Signed: *Universal House of Justice.*)

"Grieved (over) passing (of) much loved Margery McCormick, devoted servant (of the) Faith, outstanding teacher (and) Board Member. Her indefatigable services (in the) successive stages (of the) unfoldment (of the) Divine Plan (are) unforgettable. Extend loving sympathy (to) bereaved family (and) assure (them of) ardent prayers (at the) Shrines." (Signed: *Hands-faith.*)

"Deeply grieved (over) passing (of) dearly loved member (of) Auxiliary Board, Mrs. Margery McCormick. Her outstanding valuable services make her alive always in (the) Abhá Kingdom where she is enjoying the presence of the Blessed Beauty and the beloved Guardian. Hands (of the) Western Hemisphere as well as their Board Members extend deepest sympathy to her dear family (and) friends." (Signed: *Zikru'lláh Khádem.*)

The foregoing messages were received and read at the funeral services of Mrs. Margery McCormick on July 17 in Wilmette, Illinois, where she passed away peacefully in her sleep on the morning of July 14. As the messages indicate, Mrs. McCormick, in her eightieth year, was up to the last moment an active and beloved servant of Bahá'u'lláh, a dedicated teacher and member of the Auxiliary Board of the Hands of the Cause in the Western Hemisphere.

Mrs. McCormick was widely known and deeply loved by great numbers of Bahá'ís in all parts of the world, but particularly in the middle west, south and southeastern states where she travelled most widely during the past three years, sometimes on circuits lasting several weeks at a time. Her travels in previous years included an early pilgrimage to the Bahá'í World Center, representation of the National Spiritual Assembly of the United States at the formation of the National Spiritual Assembly in the South Pacific and of South East Asia, as well as attendance at the Bahá'í World Congress in London in April 1963.

## More Race Amity Day Reports Received

In observance of Race Amity Day the Bahá'ís of **Huntsville, Alabama** planned to hold a picnic in one of the local state parks after having learned from the park officials that there were no restrictions regarding admittance to the park. However, when Negro friends and their guests arrived, they were stopped at the park entrance by armed guards and requested not to enter. The park officials explained that the admittance policy had been changed the previous day on receipt of instructions from the State Capitol to exclude Negroes from the park. This injustice provided a perfect opportunity to demonstrate the unity of the Bahá'í Faith.

The Bahá'ís and their friends already on the park grounds packed up the food, drinks and equipment and transported it back to the cars where they joined their Negro friends and proceeded to a private Bahá'í home where the picnic was held. There were more than 50 people in attendance, only 12 of whom were Bahá'ís.

Not one person objected to the personal inconvenience or embarrassment created by the situation. The non-Bahá'í guests were indignant at the discrimination and this served to enhance the unity of the entire group. As a result, several of the guests have attended firesides and have expressed a growing interest in the Faith.

Following the incident the local spiritual assembly promptly sent a letter to the park authorities protesting the injustice. The principles of the Bahá'í Faith regarding the oneness of mankind and obedience to established governments were outlined and the hope was expressed that the State of Alabama would soon put into practice the principles of liberty and justice upon which the United States was founded.

The last session of a three day teaching conference was devoted to an observance of Race Amity Day by the Bahá'ís of **Alturas, California** on June 21. Sixty-one people attended including Indians from the Piate, Navajo, Washoe and Pit River Indian Tribes. There were also a number of Negroes present. The program consisted of a panel discussion the subject of which was "Unity in the Love of God." The speakers on the panel were Miss Bennett Dorn, Negro; Mr. Willie Astor, Washoe Indian Bahá'í and Dr. Leo Karczag, Caucasian.

The Bahá'ís of **Howard County, Maryland** sponsored a Race Amity Observance in cooperation with the Mt. Zion Methodist Church of Highland. There were three speakers: Rev. Ellsworth N. Bunce, Jr. of Highland, Albert C. Thaler who spoke about the Jewish Faith, and Albert B. James, Bahá'í speaker. Songs were sung by the Methodist Church choir, the Bahá'í Singers of the Washington Area and by a girls' quartette from the St. Louis Catholic Church. Over 150 people attended only half of whom were Bahá'ís.



*Dionisio Reos, first Pomo Indian believer. He is now a member of the Healdsburg Judicial District Assembly, California.*





LEFT: Zikru'lláh Khádem (center) and Chester Kahn (right) who spoke at the National Convention in Wilmette enjoy a break between activities. RIGHT: Some of the 300 attending the meeting.

## Gathering Held at Pine Springs Navajo Reservation

The weekend of June 20-21 witnessed a beautiful "gathering of all races in prayer for peace." This was held on the Navajo Indian Reservation where in 1962 a similar unforgettable gathering took place. Now two years later at Pine Springs, Arizona, there is a Navajo Bahá'í Community that numbers thirty-nine. At noon on Saturday, those present were invited to partake of a meal prepared by the Navajo friends, consisting of beef stew and fry bread. Just as the last were being served, a large yellow bus approached bearing a large sign, "Bahá'í Faith," on the side. Suddenly the number gathered swelled by the addition of more than forty friends who had traveled all night from various parts of California to be present. Though the material food had dwindled, spiritual food abounded.

As the friends gathered for the afternoon program, the setting was once again enhanced by the beautiful mural which was painted by Chester and Franklin Kahn, depicting the oneness of mankind, and this was framed by two beautiful, fluttering banners bearing the Greatest Name. It was before this setting that over 300 friends from across the United States, and the beautiful colors of all races, gathered in peace and united in purpose as prayers were uplifted in various languages, Persian, German, Navajo, Hopi, Thai, and English. The program was opened with greetings of welcome from an elderly Navajo, whose beautiful and loving words were translated into English. Zikru'lláh Khádem, beloved Hand of the Cause, chanted a prayer in Persian and greeted all those who had gathered and shared intimate glimpses of his experiences as a Bahá'í which touched the hearts of all present. A message from Haifa from Amoz Gibson, member of The Universal House of Justice, was not received in time to be shared with all the friends: "Greetings to you, O my brothers! You have gathered in love and harmony to serve Bahá'u'lláh and your meeting shall be blessed by

the Great Spirit, Creator of us all. It is His will and decree that will continue to bind you together as true brothers and this blessing of union will spread to all the earth. Indeed! It is intended that the Indian brother will be a very great teacher of this day — the day of the unification of the human race. On Saturday morning (before morning comes to you) I shall pray at the Holy Shrines on Mt. Carmel for each of you and for your meeting in the land of the people who live between the four holy mountains. *Shalom* is the greeting of the people of this land and in their ancient language it is the word of peace. *Shalom! Shalom!* To each of you. Your brother, Amoz"

In the evening, Saturday, Lawrence Hautz, a pioneer from Africa, presented a slide program depicting the results of his efforts in Africa and a group of Navajo Indians chanted some ceremonial songs, including a chant to the accompaniment of a corn grinding ceremony performed by two Navajo women. After the evening program, the crowd dispersed, some to join the circle dance around a blazing fire, others to camp fires to join in singing and enthusiastically share the event of the day. As the hour advanced, one by one the groups dwindled and the camp fires slowly faded as all retired to sleep under the clear, fresh, star-lit sky, hearts overflowing with the love and joy of such an unforgettable experience.

The crisp Sunday morning was greeted by early-risers who could hear the strains of morning prayers being chanted by awakening Persians. At the Sunday morning program, Sam Yazzie, Navajo Bahá'í of Pine Springs, spoke in Navajo of the joy of this gathering and commented, "May you walk home the beauty way and may you tell your children what you saw today and may you walk the life of everlasting." Mr. Khádem reminded those present of the new Nine Year Plan, the beginning of the Kingdom of God on Earth, and stated that "This conference will always be remembered in ages to come . . . may this meeting be but a beginning for all of us."

LEFT: Afternoon entertainment group including some of the children attending. RIGHT: Volunteers prepare the food.





*First local spiritual assembly of the Bahá'ís of La Esperanza, Territorio Amazonas, Venezuela (Guajibo Tribe) formed April 21, 1964.*



*First local spiritual assembly of the Bahá'ís of Isla Buenos Aires, Territorio Amazonas, Venezuela (Guajibo Tribe) formed April 21, 1964.*

#### **Fourth Annual Convention Held in Venezuela**

The fourth national convention of the Bahá'ís of Venezuela was held in Caracas May 1-3, 1964, following a three day preparatory school for the five indigenous delegates. For the first time in Venezuelan history there were five indigenous delegates representing three tribes. Several of the delegates were unable to speak Spanish and were able to follow the convention only through an interpreter. The depth of belief of these pure hearted people was an example to all present.

There was much joy when it was announced that Venezuela had not only met its goal of 1000 believers but had surpassed it with 200 additional Bahá'ís. In addition, there was a three-fold increase of local assemblies and two more indigenous areas were opened to the Faith.

The members of the new National Spiritual Assembly are: Joan Lozier, Yolanda Rodriguez, Clara Perez, Julio Perez, Israel Posner, Peter McLaren, Addie Teske, Judith McLaren and Bernice Bernardo.

*Delegates and visitors at the 4th Annual Convention of the Bahá'ís of Venezuela in Caracas, May 1-3, 1964.*



*National Spiritual Assembly of Guatemala elected May 2, 1964. Left to right: Dale Sinclair (vice-chairman), Jose Trinidad Gramajo (corresponding secretary), Edith McLaren (assistant treasurer), Oscar Sierra (chairman), Alice Sinclair, Alberto Landau (treasurer), Roderick K. Land, M. Enrique Chavez (recording secretary), Julio Cesar Montenegro.*

*National Convention of Guatemala held May 1 in Guatemala City.*





*Eighth annual convention of Bahá'ís of North East Asia.*

## BAHA'I IN THE NEWS

Omnibus, a magazine of life around Chicago, featured an article about the Bahá'í Temple in its May issue. The article gave a short history of the Faith and told how the Temple came to be built. Seven photographs accompanied the article, including a large aerial shot of the Temple, a photo of Architect Louis Bourgeois and also one of the original model, and a couple of shots showing construction in progress. The title of the article was "Make a Beginning," which was taken from a statement made by 'Abdu'l-Bahá when He was asked by the American believers if they could build a temple in the United States. "Make a beginning," He replied, "and it will come about."

The May 28 edition of the *Berea News*, a newspaper that serves nine suburbs of Cleveland, Ohio ran an excellent article about the Bahá'í Faith. The article stressed that the Bahá'ís believe in the unity of mankind as well as the unity of all the revelators of God.

*National Spiritual Assembly of North East Asia — April 1964. Left to right, standing: Eugene Schreiber (recording secretary), Ata'u'llah Moghbel (treasurer), Yasuyuke Hosoda, Hiroyasu Takano (chairman), Masazo Odani. Seated: Philip Marangella (vice-chairman), Ikuo Mizuno, Barbara Sims (corresponding secretary). Missing — Roullah Momtazi.*



A brief history was given and the basic teachings of the Faith were mentioned as well as a few of the administrative principles. The article concluded by mentioning the firesides of Howard and Betty Tangler of Berea.

Clara A. Edge, a Bahá'í, has recently published a novel about the life of Qurratu'l-Ayn entitled *Táhirih*. The book, taken from such sources as *The Dawn-Breakers*, gives the reader considerable historical information about the early days of the Faith. The book is printed by Edgeway Publishers, Grand Rapids, Mich.

The July 25 edition of the *Chicago Daily News* carried a picture story of a wedding held recently at the House of Worship. The story described the wedding ceremony and emphasized that there is no ritual or set form in a Bahá'í wedding. The bridegroom was Dr. Nosratu'llah Tahzib of Chicago and the bride was Joanna Thomas of Wilmette.

*Members of the National Spiritual Assembly of Panama. Left to right, standing: Vicente Montezuma, Moises Guevara, Alan Pringle, Harry Haye, James Facey, Frank Keith. Seated: Raquel Constante, Leota Lockman, Alicia Facey.*





*Third National Convention of the Bahá'ís of Luxembourg held April 24-26.*

### **Luxembourg Holds Third Annual Convention**

Nine delegates and fifty-two believers attended the National Convention held April 24-26 in Luxembourg. Consultation centered upon the filling of the goals of the Nine Year Plan set for the country by the Universal House of Justice. Three persons offered to pioneer in goal cities and a Temple Site Fund for the Grand Duchy of Luxembourg was inaugurated. Twenty Luxembourgers, three of whom were youth, came into the Faith during the last year and it is hoped that this number will greatly increase thus enabling all the goals to be fulfilled.

The convention closed with a Unity Banquet.



*Annual Convention of the Bahá'ís of Turkey.*

*National Spiritual Assembly of Luxembourg 1964-65. Left to right, standing: Ronald Bates, Azziz Khabirpour, Leslie Marcus, Mamood Eshraghi. Sitting: Virginia Orbison, Ann Ashen, Jeanne South, Honor Kempton, Suzette Hipp.*



*National Spiritual Assembly of Turkey 1964-65. Left to right, front row: Dr. E. Sinai, (vice-chairman), Mrs. Hidayet, Mr. Inan, Mrs. Orun, Dr. Ozshuya (chairman). Back row: Mr. Drakhshan, Mr. Guney, Mr. Ghuchani (secretary), Mr. Epanan (treasurer).*



## A New Bahá'í School

Inaugurated in

Rocky Mountains

The Rocky Mountain Bahá'í School held its first session, June 28-July 4, in a setting of snow capped mountains and pines, at the YMCA of the Rockies near Estes Park, Colorado. The school was privileged to have the separate facilities of Mountainside Lodge two miles above the main camp at an altitude of 8000 feet. Not since International School (Temerity) near Colorado Springs had to close its doors to make way for the Air Force Academy some years ago has there been a Bahá'í school in the Rocky Mountain area. Bahá'ís and interested students of the Faith gathered from seven states, adding their loving enthusiasm to the natural exhilaration of this lofty mountain setting only a few miles from the Continental Divide. A warm welcome by Barbara Roberts, administrator of the school, oriented the guests to the program for the week ahead.

### Four Daily Classes Held

Four classes were held each day, with additional evening programs of talks or slides. Devotions were a daily, early morning event, on the front steps of the lodge, facing the sunlight on the eastern mountain skyline.

Paul Pettit presented the Nine Year Plan as the opening session. After a preliminary introduction, the class was asked to elect a mock National Assembly which in turn appointed four committees for separate group consultation on basic ideas for expediting this work: International Goals; Caribbean; National Teaching; and Community Development.

The second morning class was largely a workshop project on Bahá'í literature, under the direction of Mrs. Eunice Braun. On the final day a "Know Your Bahá'í



*A few of the many attending the first Rocky Mountain Bahá'í School.*

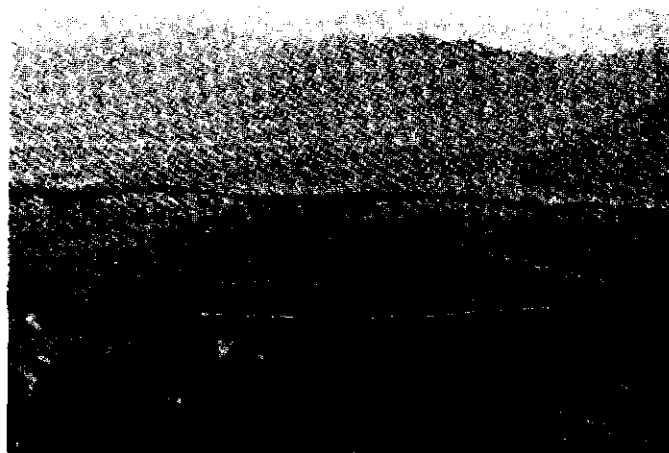
Literature" quiz was held, with Mrs. Marilyn Fisher of Casper, Wyoming, winning a near-perfect score and a choice of two Bahá'í books.

Each day was highlighted by a mid-afternoon talk on "Abdu'l-Bahá and the Covenant" by Curtis Kelsey, auxiliary board member. His warm manner of relating personal experiences with the Master in the Holy Land (where he went as a young believer to place the electric lighting in the Holy Shrines) and his careful delineation of the whole structure of the Covenant to the Universal House of Justice of our day held everyone's close interest.

Lively participation was the keynote of a discussion class on "Bahá'í Living" led by Mrs. Allene Squires of Dallas, Texas. Not only were the various, basic qualities given in the Writings for living the Bahá'í life noted, but also many practical examples for applying them in everyday life.

A number of people assisted with teaching the children and providing them with recreational activities. Mrs. Gladys Roberts, who also acted as registrar, taught the inquirer's class. Two evening slide programs were provided by Robert Pickering and Derald Hendry, Bahá'í students from a nearby college.

*Lodge which housed the Rocky Mountain Bahá'í School and the scenery which surrounds it.*



## Bahá'is Present Official Greetings to Annual NAACP Convention

Dr. Rexford Parmelee, Chairman of the Bahá'í Assembly of Washington, D.C. was invited by the presiding officer of the 55th National Annual Convention of the National Association for the Advancement of Colored People to present greetings from the Bahá'ís of the United States. Dr. Parmelee reminded the 2800 delegates assembled in the Statler-Hilton Ballroom that 'Abdu'l-Bahá, son of the Founder of the Bahá'í Faith, addressed the fourth Annual Convention of the NAACP in Chicago and spoke the following words: "Man is the most noble of God's creatures and He makes no distinction on the basis of color or creed."

Dr. Parmelee then introduced Dr. Sarah Martin Pereira, member of the National Spiritual Assembly of the Bahá'ís of the United States, who read the following message from the National Assembly addressed to Roy Wilkins, Executive Secretary of the NAACP.

"The National Spiritual Assembly of the Bahá'ís of the United States extends to you a warm and sincere greeting, acknowledging the continuing success of your noble aims and lofty ambitions to achieve justice and equal opportunity for colored peoples. We feel we are a kindred spirit because our endeavors to further the cause of the oneness of mankind parallel yours. All organizations working for unity are of God and will one day share in the glory and the gratification of having striven earnestly and long for the promised day when the unification of mankind will become a cherished reality."

*At the 55th National Convention of the NAACP. Left to right, Miss Jeanette Robbins, Dr. Sarah Pereira, Roy Wilkins (NAACP executive secretary), Dr. Rexford Parmelee.*



*Newly formed local spiritual assembly of Bandjarmasin, Kalimantan, Indonesia. Left to right, seated: Mrs. Idrus, Mrs. Malincroth Djata (chairman), Mrs. Purwaningshi (treasurer). Standing: Mr. Idrus (secretary), Mr. Slamet Soedharmo, Mr. Eny Djony, Mr. Supadi (vice-chairman), Mr. Saliato, Mr. Sidik Hadi Purnama.*

## Calendar of Events

### FEASTS

September 8 — 'Izzat (Might)

September 27 — Mashíyyat (Will)

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

October 9-11

## Bahá'í 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, September 20

4:15 p.m.

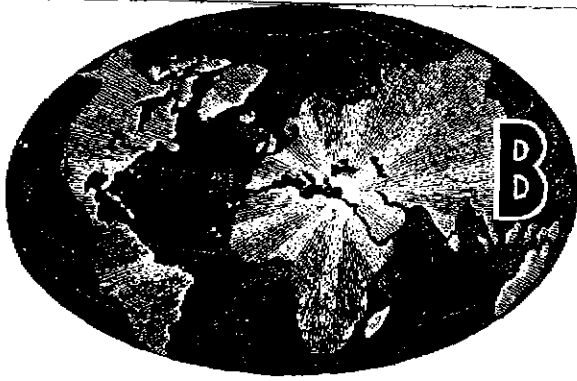
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Bahá'í News is edited by an annually appointed Editorial Committee: James Cloonan, Managing Editor; Mrs. Lilian Cloonan, Assistant Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSOCIATION  
OF THE BAHÁ'Í OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í BROTHERS

No. 403

BAHÁ'Í YEAR 121

OCTOBER 1964



## Historic Rug

Some members of the famous Ahmadvr family had been in the presence of the beloved Master when the Shrine of the Báb had almost been completed. In their longing to have a share in that great and historic enterprise, they asked the Master if they could make a special carpet for the floor and send it to Haifa. He accepted their request and gave instructions as to what design they should choose for the carpet. This photo was taken after its completion and before its dispatch to the Holy Land. The people sitting in front are from the family of Haj-Ahmad, in whose silk factory the Báb's body had been kept after being taken from the edge of the moat outside the city of Tabriz. This rug is now placed in the Shrine of the Báb.

## A JOURNEY TO THE LAND OF THE DAWN-BREAKERS

*During this past year Hand of the Cause, A. Q. Faizi, spent several weeks meeting with Bahá'ís in Irán, a journey which culminated in a memorable visit to the House of the Báb in Shiráz. The following excerpts from a personal letter written by Mr. Faizi are being shared in BAHÁ'Í NEWS with his permission.*

"The story of this one month and a half is simply wonderful. Though the friends were requested not to arrange extensive programs for me, after two or three days, experience showed that it was utterly beyond my power or that of any committee to control the many demands of the dearly beloved friends of Tehrán. They were so eager to ask and so longing to know!

### Youth Increase Knowledge of Teachings

"The youth in Irán are especially interested in any problem concerning our Faith. They proved so eager to attend the meetings that if the committee had invited for example one hundred, there would be at least 500 present. If there were not enough chairs the incomers would just stand in rows, sometimes for hours. The Youth Committee everywhere in Irán have many subsidiary committees such as: Public Speaking, Teacher Training Classes, Publications, etc. Though confronted with many many difficulties, they have had wonderful achievements in all lines of their activities.

"Let me describe to you one of their classes: On a special day parents and friends were invited to observe the final examination of the public speaking class. There were two groups, each group consisting of more than thirty boys and girls under the supervision and guidance of three teachers. The members of each class had taken many teaching tours from Tehrán to many different parts of Persia, especially to villages. Each one had committed to memory more than seventy-five quotations from our Sacred Writings. Thus they get ready to use the proper sayings in their speeches or when they talk to some contacts. Each knew by heart at least five long tablets in Persian or in Arabic. Though the means of transport are not adequately comfortable, available or cheap, scarcely any of the students had been even late to any of the classes. When they made speeches or recited the Tablets or quoted the Writings, their pronunciation and delivery were clear and penetrating. At the end of the meeting we had the pleasure to look at the many different books that the students had copied and the different books to which they had referred, during the whole year. When they asked me to tell them something, I was so thrilled that I could hardly talk. At the end of the day they promised to continue their studies to get ready for their future services. With tears in their eyes they expressed homage, respect and loyalty to the House of Justice and conveyed the message that they would be ready to



*The Báb's room showing the exact place where the Báb and Mullá Husayn sat face to face on that memorable night of May 23, 1844.*

*A view of the exterior of the room taken from the roof of an adjoining house.*



participate in the new plan arranged by that exalted body.

"Having in mind the many obstacles that our young and old people have in Irán what they achieve approaches miracles. This proves that no obstacle is unsurmountable if we rely wholeheartedly upon the grace of God and the strength we receive from Him.

### Past Sufferings Recalled

"From Tehrán I went to Isfáhán where I spent five nights. One of these nights I went to a nearby village called Najaf-Abád, the friends of which are renowned for their bravery and steadfastness. As it was winter and the friends could not use their Bahá'í Hall, they had taken the trouble of pitching a huge tent in one of the houses. The floor was covered with many colorful carpets. More than a thousand Bahá'ís sat on the floor and as the ladies had covered themselves with colored cloths the whole gathering seemed to me like a beautiful garden of many different flowers. The friends who

were sitting there were the ones who suffered the most during the year 1955 when the cruel waves of persecution covered all lands in Iran.

"My struggle for words proved useless. Love and devotion and the memories of the past and the remembrance of their sufferings were too strong for the feeble words to express anything. I continued looking at them, and from every row of the friends I received strength and inspiration and then at last I started to talk to them about the beloved friends of Bolivia, the rapid progress of the Cause in India and Africa and I told them some stories which I had gathered throughout my one year trip round the world. The description of the International Convention and the World Congress brought tears to their eyes. I could then see visibly in their faces that they were praising Bahá'u'lláh and said that if their feet are in fetters and they can't take the torch of God freely round the countries, their brothers and sisters in other parts of the world with their sacrificial services take the light of the Cause even to the very dark and obscure corners of the world.

#### Visit to the House of Báb

"In Shiráz also I spent five nights. There I had the honor to visit the House of the Báb and the very same room where Mullá Husayn sat face to face with the Báb and heard his melodious voice when He declared His mission.

"Something really miraculous took place for me in Shiráz. I had sent a cable to the Hands in Haifa and begged them to appoint a certain date and hour when they would gather in the Shrine of the Báb and I in the Báb's room, for the purpose of a simultaneous prayer. Thus a spiritual magnetic chain would be stretched between the starting point and the final one: His House in Shiráz and His Resting-Place on Mount Carmel.

"I received the answer to this cable in Tehrán, but let me tell you this. One day I was drawn as if by mysterious forces to the House and I walked in in tears and full of supplications. There in that very same room I remembered all my dear ones in the countries where I had passed through, and I prayed and supplicated for every one of them. The illumined faces of the dear

friends were just in front of me when I was in that very small room. It was a feeling which permanently stays with me and forever remains indescribable. What affected me the most was the very small size of the House, the rooms and the little pond in the courtyard. To compare this smallness with the grandeur of the message which covered the whole earth, makes us comprehend the mysterious ways by which the Cause of God makes progress in different countries of the world under so much hardships, difficulties and plights. How great! How very great is the plan of God! That very tiny Room, by His decree and desire became the fountain-head of all the blessings, the springtide of the spiritual revival of mankind and the Primal Point from which powers are constantly released for the spiritual Conquest of the globe!

"When in Tehrán I received the Hands' cable which I expected from Haifa, I came to know that on the very same day and hour that the friends gathered in the Shrine of the Báb, I went to His House in Shiráz.

#### Spiritual Bounties for Those Who Arise

"These days are the wonderful days of the early weeks of the year 121. I hope and pray that you will be ushered into this year with fresh powers and ample energy and be ready to do your part in the glorious Nine Year Plan of our beloved House of Justice. We all remember vividly the Guardian's words when He gave us His World Crusade. He said that the Ten Year Plan was a preliminary step or an introduction for the future world plans which would be initiated by the House of Justice . . . We are sure that the results will be great and full of powers and potentialities which will enable every Bahá'í to perform heroic feats. Fresh forces and ample resources will be at the disposal of the beloved friends and I am certain that the Bahá'ís will once more mount their steeds and render their sacrificial services to the Cause with such terrific speed and enthusiasm that the eyes of the whole world will be amazed at the rapid consummation of the Plan. Any substantial help and assistance given by the friends to fulfill the goals of this divine plan will surely and abundantly attract many blessings from On High for themselves, their friends, relatives and their homelands."

*Eighth Summer School of the Bahá'ís of Pakistan held June 21-27 at Abbottabad. Hand of the Cause Tarázu'lláh Samandari (seated with the Greatest Name) addressed the participants every day.*





*Visiting with Bahá'ís in Calcutta.*

## ***Glimpses of 'Amatul-Bahá***

### ***Ruhíyyih Khánum in India***

*Girls from Panchagini School sing a Hindi song at meeting in Agaram Village.*



*Posing with friends after a reception and meeting at Immadatralli.*



LEFT: Twenty-ninth National Convention of the Bahá'ís of Iran held Ridván 1964 in Tehrân. RIGHT: National Spiritual Assembly of Iran for 1964-65.

## Twenty-Ninth National Convention Held in Iran

The twenty-ninth National Convention of the Bahá'ís of Iran was held in Tehrân on the first three days of Ridván. Representatives from all of the provinces attended. The new National Spiritual Assembly was elected and consists of the following members: Professor M. Hakím (chairman), Abbásqulí Shahqulí (secretary), Salím Noonoo (treasurer), Mrs. B. Náderi (assistant secretary), Hidáyatulláh Sohrab (vice-chairman), Habíb Sábet, Miss Adelaide Sharp, Dr. M. Qáim-Maqámí and Dr. Masih Farhang.

On the afternoon of the third day the delegates paid a visit to the newly built hall of the Bahá'í Summer School in Tehrân and they personally extended their thanks to the founder of the building.

## New Era School in Panchgani Commemorates Completion of Nineteen Years

On August 1, 1964 the Bahá'ís of Panchgani, India gathered to celebrate the feast of Kamál and the nineteenth anniversary of the New Era School. When the New Era first opened its doors in 1945 there were two teachers and sixteen children. Today there are about 200 students, twenty-five of whom have successfully completed their secondary education.

Four new people have just been added to the staff. Dr. and Mrs. Sidney I. Dean arrived to assume duties as Principal and Boarding Section Supervisor respectively. Originally from Hawaii they had been pioneering in Hong Kong for the past fourteen months. Also newly arrived were Mr. and Mrs. Thomas B. McArthur from Great Britain who will serve as teachers and provide clerical assistance.

On August 4-7 the school was honored by the presence of Hand of the Cause Rahmatulláh Muhájir who had just arrived in India from South East Asia. Dr. Muhájir addressed the children in a loving and inspirational manner and he stimulated the Bahá'ís of Panchgani to greater teaching efforts.

Mentioned in the Ten Year Plan, this school is destined to become a Bahá'í University in the future.



Hand of the Cause Tarázu'lláh Samandari (seated in center) on a recent trip to Dacca in East Pakistan. Mr. Samandari was welcomed not only by Bahá'ís but by many other eminent people of this city including the head of the Department of Philosophy and Psychology at the University of Dacca. His trip to the renowned city, capitol of East Pakistan, will long be remembered.

Spiritual Assembly of Sandakan, Sabah, Malaysia formed Ridván 1964.





Those attending Fourth Annual Bahá'í Convention of Brazil in Belo Horizonte. The convention gave its attention to spreading the Faith throughout the country in keeping with the Nine Year Plan; teaching among the Indians. The new National Assembly is: Rangvald Taetz (chairman), Vivaldo Ramos (vice-chairman), Muriel Miessler (corresponding secretary), Osmar Mendes (recording secretary), Djalal Eghrari (treasurer), Mrs. Nylza Taetz, Shapoor Monadjem, Anthony Worley, Robert Miessler.

## Good Fortune Helps with Swedish Temple Plans

When the Bahá'ís of Sweden purchased their Temple Site they were forced to buy a plot totaling 20,000 square meters which included approximately 10,000 meters of useless land. Since that time certain events have occurred which can only be interpreted as the intervention of a Higher Will. First the highway to the international airport, which goes through the property, was widened thereby leveling off the ugly edges. Then a decision was made to close the adjoining military training field and to open this area to civilian use.

The latest development is that the Bahá'ís will be able to sell the useless 10,000 square meters to a construction firm for a sum of money double the purchase

price and at the same time, through a formal decision by the building authorities who have agreed to the building of a temple on the property, to enlarge the holdings of the site. When this acquisition has been carried through the Temple Site will be the most beautiful and the most suitable imaginable, situated on the highest point in the landscape, with the adjoining land softly falling to all sides.

The formal decision of the municipal building board, which favors the building of a temple, included such vital elements as the establishment of a city plan of which the proposed Bahá'í Temple will be a part. The decision of the building board was reported by a local newspaper, which printed a favorable article welcoming the future temple. The members of the building board also requested some literature about the Bahá'í Faith as the idea of the proposed temple interested them so much.

LEFT: Senor and Senora Nahuelpan (seated) first Mapuche Bahá'ís in Chile. Standing are Chilean teachers Teodoro Fernando Campos, Mary Benda and Nilda Carrasco. Senor Campos, a youth of 20, must be considered instrumental in the mass conversion among the Mapuche tribe. RIGHT: Meeting in Aguas Tendas.







LEFT: Spiritual Assembly of Caban, Guatemala formed Riqvân 1964. Members (not all present or in order listed) Oscar A. Sierra (chairman), Dee Worth Lamb (secretary), Federico Valladares Montes (trésurer), Oscar R. Siena C., Josué Absalón Cabrera, Aura P. de Sierra, Rosita Coronado de Siena. RIGHT: Caban Community and friends at a public meeting.



Spiritual Assembly of Victoria, British Columbia, Canada, incorporated March 1964. Left to right, front: Anne McGee, Roland McGee. Seated on couch: E. Nelson, Joyce White, Lyda Mortland, Mina Ramsey. Standing: Annie Harrigan, Nan Greenwood, Paul Valentine.

## Seventh Yukon Bahá'í Conference Held at Jackson Lake

About 110 Bahá'is and their friends gathered for the Seventh Yukon Bahá'í Conference held July 1-5 at Jackson Lake, twelve miles from Whitehorse. The conference was made memorable by the first visit of Hand of the Cause Ugo Giachery and his wife Angeline. Dr. Giachery spoke about the beloved Guardian, Shoghi Effendi, teaching the Faith and other related subjects.

Others who spoke during the conference were Peter Simple of Fort Yukon, Alaska; Beverly Kolstoe of Fairbanks, Alaska who taught the children as well as speaking at one of the adult classes; Tom Baumgartner of Big Delta; Sally Anderson of Douglas; Janet Stout of Palmer and Willy Willoya. Canadian believers who spoke were Shirley Lindstrom of Mayo, Yukon and Marg Brda of Richmond, British Columbia.

All who attended felt that this conference was one of the best ever held in the Yukon.

Students attending Seventh Annual Alaska Bahá'í Summer School held July 19-24 in Juneau. Hand of the Cause Ugo Giachery (seated first row) attended and spoke to the students.





*Some of the youth at the Davison School Training Course before leaving for their assignment in Atlanta, Georgia*



*Bahá'í youth member, second from left, with group of Atlanta children in reading class.*

## Bahá'í Summer Youth Projects: A First Report

The Bahá'í youth are our love and our hope. But their enthusiasm and passion for the Faith of Bahá'u'lláh must be annealed in real experiences which will foster Bahá'í attitudes of teaching and service to others. In the first summer of youth projects there has been a great confirmation of the power of a youth effort. Experiments have been conducted; well-disciplined projects have been carried out; casual and poorly executed labors have also occurred. A complete analysis of the projects, by Mrs. Jane McCants, project secretary, will be a guide to cooperating communities for programs hereafter.

The training session at Davison Bahá'í School June 13-21 infused the youth with the meaning of the goals they were undertaking, and with the splendid destiny which their generation of Bahá'ís must anticipate. The intensity of spirit which the youth and faculty alike manifested must be attributed to the high sense of purpose engendered in each youth by the specific project goals of teaching and service. Each saw himself as an instrument of God, performing the work of the Cause where it mattered, in areas of true human need, in the rural and urban South, in the slums, on Indian reservations, with Latin-Americans. Some twenty-five of the older youth were assigned to specific projects upon the termination of the training session; most were of early college years; the remainder were asked to take initiative in their home communities. Projects were conducted originally in nine communities: Atlanta, Georgia; Greenville, South Carolina; Rochester and Red Lake, Minnesota; Gallup, New Mexico; Phoenix, Arizona; Niles, Pontiac and Detroit, Michigan; and Montgomery County, Maryland. A later organization of communities for short-term efforts included Melrose Township, Illinois; Rapid City, South Dakota; Sioux Falls, South Dakota; Huntsville, Alabama; Duluth, Minnesota; Charleston, West Virginia; Nashua, New Hampshire; and a special youth teaching effort occurred in the Eliot-Portsmouth, New Hampshire area in association with Green Acre Bahá'í school. Because of geographical difficulties, the great spirit of the far western youth was essentially untapped this year.

### The Atlanta Project

With characteristic energy the Atlanta, Georgia community mustered a three-faceted human rights program which included an off-the-street school for Negro slum children, a range of direct Bahá'í teaching activities, and a series of one-mankind demonstrations of integration. Nine youth were assigned to the project

from Davison: Rogers Williams, Daniel Conner, Jean Stiner, Jean Thompson, Stephen Waite, Peter Johnson, Vera Varner, Jeffery McGurk and Susan Clay. The entire community entered intensively into the full scope of the work, offering loving support in funds, housing, food, hospitality, and labor of many kinds, including a rummage sale. The Atlanta youth fortified the project.

*The school*—A children's school was set up in a dilapidated abandoned house in the midst of Atlanta's most deprived Negro ghetto. From 10:30 a.m. to 3:30 p.m. three age groups of 60-70 children (Redbirds, Sprouts and Seedlings) learned about basic science, hygiene, sex education and comparative religion, including the Bahá'í Faith, using lesson plans of Patricia deBoucher. Music, songs, dancing, skits, prayer memorization and refreshments were the daily fare. Field trips to the zoo, a synagogue, and to Atlanta University were high points. Following a program given by the children for parents and friends (150 attended), a park picnic on August 14 witnessed the happy closing of the eight-week session.

*Bahá'í teaching*—Door-to-door surveys were undertaken in conjunction with school activities, in the neighborhood of the school and elsewhere. Two invitational surveys were undertaken in middle-class Jewish and middle-class Negro neighborhoods. An adult class was set up for parents and others as a result of the stimulus of the school and the surveys. A "Bahá'í One World Picnic" was held August 16, followed by a public lecture in the Westside YMCA by Jack McCants. There was intensive publicity of many kinds, including radio and news stories. Countless firesides expanded the contacts of the project. A Bahá'í chorus was organized, and provided the spirit for many occasions; there was much impromptu singing. A farewell party for the team by the community and its contacts demonstrated that the Atlanta community itself was revived by the example of dedication manifested by the youth.

*Human Rights Activity*—Project members sought to appear in public integrated groups wherever possible. Numerous restaurants, swimming pools, bowling alleys, motion picture houses, parks, and a Baptist Church and Jewish synagogue were integrated by this teaching-through-living. Despite two incidents of unpleasantness, once at the closing day picnic, once at a pool, the reports of the youth, their blithe spirits and ardent tongues as they returned to their homes and colleges reflect their conviction of the progress made in the name of the Faith, through youth intrepidity.



*Four Bahá'í youth members of Atlanta team teaching games to Negro children.*

Upon the termination of the project in Atlanta, three youth spent the August 15-16 week-end in Huntsville, Alabama, to assist in reaching the Negro community. A picnic and songfest was held at a Negro church, and contacts were made to activate Bahá'ís and interest newcomers. Rogers Williams and William Zucker spent a teaching week at Frogmore, South Carolina, to lend their talents to the expansion efforts of that community.

### **The Rochester-Red Lake (Minnesota) Project**

With the organizing impetus deriving from Kenneth Jeffers (Rochester) and Robert and Norma Cameron (Duluth), a team of youth project members were assigned to Rochester and to the Indian Reservation at Red Lake. The youth included Behzad Zandieh, Diana Beasley, Ernestine White, Charmian Gordon, Claudia Waite, Robert Murray, Jacqueline Ballou and later Glenn Morgan.

The assemblies of Olmsted County and Rochester, Minnesota, cooperated to sponsor a unique eight-day project called "Project 'Glad Tidings.'" In order to test empirically the value of the door-to-door approach, which arouses a great variety of opinion in our national community, two questionnaire designs were developed to be used by interracial survey teams. Both approaches satisfied the high standards of dignity and non-aggressive courtesy which should characterize any public presentation of the Faith. Nearly 1,000 interviews were obtained; almost 100 persons were interested in hearing more about the Faith. Contact cards are being used now in a follow-up program by the two communities. Much was learned about the area surveyed, e.g., over one-half had heard the word "Bahá'í," and 4% knew of Bahá'u'lláh's claim to be the return of the Christ Spirit.

The approaches were evaluated and conclusions reached. Few people interviewed were antagonistic; the great majority were friendly and cooperative. The indirect "ad follow-up" design, presented at Davison by Richard Greeley, appeared to be the better of the two approaches. Although the youth were trained to develop skill and confidence by a professional, Kenneth Jeffers, they felt that the interview technique could easily be adopted by Bahá'ís interested in this type of teaching.

*Additional results included:* (1) A striking newspaper picture of one interracial survey team with accurate remarks about the project and the Faith; (2) a brief news item about the project broadcast by one radio station and a half-hour interview of the entire group by

another station; (3) an hour's discussion with Lieutenant-Governor Keith held in his office.

### **Red Lake Ponemah**

Transported to Ponemah, central village of the Red Lake Indian Reservation, the group camped out under the guidance of the Camerons. Simple friendship with the Indians, nightly campfires for singing and Bahá'í discussion, and organization of recreation for the idle children attracted the favorable attention of the village. Subtle opposition developed during the first week as the program of activity took form; and the Tribal Council then requested the group to leave, while inviting them to return another summer.

With the untimely collapse of the Red Lake program, the youth moved to Duluth, where for three days they conducted door-to-door informational efforts regarding the Faith, in association with impromptu discussion meetings.

### **Short Term Teaching Efforts**

Diana Beasley and Ernestine White undertook a week of team-teaching in Quincy and Melrose Township, Illinois. Greatly hampered by the problem of limited publicity because of Covenant-breaker activity, nevertheless direct-contact survey methods informed perhaps a hundred families of the existence of the Faith.

With Karl Borden and Steve Moore, Diana and Ernestine visited Rapid City, South Dakota, where as two interracial teams they surveyed 175 homes, conducted firesides, spoke to the NAACP, and visited contacts in combined sociality-teaching efforts.

En route home, the team spent three days in Sioux Falls South Dakota, again conducting contact surveys, meeting for discussion sessions in teaching the Faith.

A day in Charleston, West Virginia, on August 26 by Borden and Moore added a small increment to the extraordinarily bold effort put forward by lone Donald Basham, Jr., who throughout the summer had been steadily pursuing a door-to-door survey method designed to inform of the Faith and to find receptive persons for community discussion meetings.

### **Impressions and Comments**

The youth themselves, and the communities and individuals who sponsored them, have been subjected to strenuous and searching Bahá'í experiences, tests of their sincerity and sacrifice. As pilot programs, developed on short-term bases, frequently without adequate forethought or detailed planning, the worth of the many community efforts was very positive. Many new enrollments, many lively and inquiring pre-Bahá'ís, multiplication of Bahá'í discussion groups, development of parent classes to support child-teaching, exposure of the intrinsic merit of service projects in activating individual Bahá'ís and their associates, but most of all the provision of important and sacrificial creative work for the youth . . . these have been valuable results. Toughening the moral and intellectual fiber of the youth and their communities in the fire of authentic teaching and service projects has been healthy and rewarding. The projects can be the training ground, in all likelihood, for many of that new crop of hardy pioneers for the Nine Year Plan who will harvest the promises of Bahá'u'lláh.



*Some of those attending the Council Fire of Unity. The picture was taken during an observance held at Mound near Baraboo, Wisconsin.*

## **Council Fire of Unity Held in Wisconsin Dells**

On July 25 and 26 the Bahá'í group of the Wisconsin Dells was host to the first Council Fire of Unity held in the state of Wisconsin. In preparation 250 posters were printed and distributed locally and a small number were sent to other communities for distribution. The group had had no previous Indian contacts nor had there been any Indian teaching efforts. In addition, there is a generally hostile attitude towards the Indians by the inhabitants of the area. So the attendance of 140 people at the Council was extremely gratifying.

People from Florida, Illinois, Indiana, Michigan, Minnesota, North Carolina, Washington, Wisconsin, Wyoming, Germany and Iran attended and four Indian tribes, the Winnebago, Sioux, Makah and Ojibway were represented. In addition, there were Japanese, Persians and Negroes. About thirty Indians were present as well as many non-Indian contacts.

The Saturday evening program began with prayers in Winnebago, Persian and English; followed by five speakers who spoke between nine and midnight. The speakers and their topics were: Herbert Suhm of Milwaukee — The Oneness of Mankind, Shinji Yamamoto of Madison — Progressive Revelation, Margaret Clayton of Shorewood — Indian Prophecies, Visions and Dreams as They Pertain to the Bahá'í Faith, Ken Jeffers of Rochester, Minnesota — Personal Experiences with Canadian and American Indians and the Bahá'í Faith. Ken also acted as program co-ordinator.

On Sunday morning all assembled at the Council Fire, formed a twenty car caravan and proceeded to the site of the only known Indian effigy mound built in the form of a man. It is considered to be a special and holy place by the Indians. Prayers were chanted in Persian by Benzod Zandieh. Additional prayers were recited by Jim Borland a Negro Bahá'í, Steve Yamamoto, a Japanese Bahá'í, Richard Feldman, a Jewish Bahá'í

and Rita Barbre, a Makah Indian Bahá'í. Francis LeQuier followed with an explanation of the significance of the mound and George Neuzil finished with a short talk and "thank yous."

The Council Fire was a tremendous success and served several purposes. It introduced the Faith to the Winnebago Indians of the area as well as to many non-Indians; it was a living example of love, unity and brotherhood and it was a means of introducing local contacts to Bahá'ís from neighboring communities. Most important of all, it was accomplished by only two Bahá'ís, George and Lori Neuzil, with the help and loving support of Bahá'ís from the surrounding communities, the nearest of which is fifty-five miles away. This is a marvelous example of what can be accomplished by determination, hard work, prayers and cooperation.

*The Bahá'í Community of New Orleans attending a picnic with their guests at a city park just integrated. Bahá'ís from Baton Rouge and Gretna also attended the affair.*





*Some of the many attending the First Southern California Bahá'í Summer School held July 5-11 near Los Angeles.*

## First Southern California Bahá'í Summer School Huge Success 225 Register for Week

The establishment of the first Southern California Bahá'í Summer School fulfilled the long standing dream of many of the Bahá'ís in the southwest who have worked and prayed for the realization of this goal. The historic week of July 5-11, 1964 took place at the Pacific Palisades Presbyterian Conference Grounds in a beautiful wooded canyon near the Pacific Ocean, about an hour's drive from the center of Los Angeles.

The school program opened Sunday afternoon under the shade of a majestic oak. Jean Villesenor of the Pasadena Community displayed arts and crafts and instructed participating children and adults in nature painting. In the evening the program was continued by David Villesenor who enchanted a crowd of over 200 with a demonstration of Indian Sand Painting around the camp fire.

The daily schedule was a full one: three morning classes each for children, youth and adults. Afternoons there was a choice of recreation or special "sunshine talks" added to take advantage of the special bounty of many visiting Bahá'ís, including Mr. Curtis Kelsey, Auxiliary Board Member, who related personal experiences in the Holy Land with 'Abdu'l-Bahá, Auxiliary Board Member, Marc Towers, who told of his pilgrimage to Haifa, and Mrs. Marguerite Sears, who recounted her experiences as a Bahá'í in Africa.

### Two Hands of the Cause Present

Another series of "sunset seminars" were held at 7 o'clock each evening. Hand of the Cause William B. Sears narrated slides taken by Hand of the Cause Faizi in Persia, the first shown in the western world of the Báb's home in Shiráz, affording the guests a stirring journey to the home of the Báb.

Hand of the Cause Ugo Giachery stimulated the friends with challenging talks, reminding all of the uncompromising goals ahead and of the spiritual love the Faith brings out in the true believer. Mrs. Giachery also spoke. Arthur Dahl, member of the National Spiritual Assembly spoke of the tremendous role of the youth in the new Nine Year Plan and of the importance of the Fund. Evening programs were varied and of special interest to all. Mrs. Lilian Ala'i, Knight of Bahá'u'lláh, recently returned from Samoa, showed colored movies of pioneering in the South Pacific. A pageant was presented in full costume by the Costa Mesa youth. Mrs. Nura Mobine spoke on the Holy Family.

At a program commemorating the Martyrdom of the Báb on July 9, Mrs. Sara Kenny spoke movingly of this event.

On Friday a human relations panel included a well known consultant to the Los Angeles Human Relations Council, a Rabbi, an Episcopalian Minister and a prominent Los Angeles City Councilman. Color movies and display posters aided in the discussions.

The school closed on Saturday morning with a stirring talk by Paul Pettit, thus ending a week of high spiritual experience for many who had never previously attended a Bahá'í School.



*First Spiritual Assembly of Kirkwood, Missouri formed Ridván 1964. Left to right, seated: Jane Gardner, Ruth Thompson, Florence Kohn (secretary), Carol Vaughn. Standing: George Thompson (chairman), Joseph Dickerson, James Russell, Steve Stewart, Gilbert Kohn.*

*First Spiritual Assembly of Hillsborough County, Florida formed Ridván 1964.*





*Despite the inclement weather the Makah Club Indian Dancers perform their ceremonial dances at the Second Annual Council Fire in Neah Bay, Washington.*

## Second Council Fire Demonstrates Unity of Man

On August 1 and 2, the Makah Indian Bahá'ís were host to over 360 people, 89 of whom were not Bahá'ís, for the second annual Council Fire on the Makah Reservation at Neah Bay, Washington. Visitors came from six states and Canada, and nine Indian tribes were represented — Navaho, Toppenish, Stella, Ehatasett, Thlinget, Wenache, Yakima, Klallam, and Makah. Forty-five Makah Indians registered, more than doubling last year's attendance.

Early Saturday afternoon the Makah Club favored the assembled crowd with a number of their sacred Indian dances. The opening address was given by National Spiritual Assembly member, Paul Pettit, followed by Auxiliary Board Member, Marc Towers. Franklyn and Mary Jane Kahn, Navaho Bahá'ís from Flagstaff, Arizona spoke, and we heard also from the American Indian Service Committee's representative,

Calvin Thur. Vinson Brown of California returned again this year to speak of Indian prophecies and legends, and numerous greetings from assembled guests and those unable to attend were given or read throughout the meeting. One declaration was made Saturday afternoon. The two day program was co-operately chaired by Makah, William Tyler; Persian, Shamsi Afzani of Kitsap Co. No. 1; and recently returned pioneer from Unalaska, Alaska, Jenabe Caldwell.

After the delicious baked salmon dinner prepared by the Makahs Saturday evening, a community sing began around the huge fire and accounts from those making pilgrimages to the Bahá'í Holy Shrines were given.

The program resumed following the Sunday morning pancake breakfast and continued until noon with many of the speakers of Saturday returning to the platform. Throughout the two day meeting, the many races present confirmed, with love and harmony, the oneness of mankind.

*Annual picnic of the Chicago Bahá'í Community held August 9 at the Dan Ryan Forest Preserve. 500 Bahá'ís and guests attended.*







*Those attending Southeastern Bahá'í School pause from busy schedule for photo.*

## **Southeast School Held in Blue Ridge Mountains**

A week of study and loving fellowship was shared by 175 Bahá'ís and friends who gathered in the foothills of the Blue Ridge Mountains June 28-July 4 for the Southeastern Bahá'í Summer School. Participants arrived from places as distant as Alaska, Oklahoma, Wisconsin, New York and Florida.

Hand of the cause Zikru'llah Khádem and Auxiliary Board Member Mrs. Velma Sherril conducted classes in Bahá'í History and Bahá'í Administration. Other classes were: "The Theory and Practice of Prayer" conducted by Janet Cutler, "Reaching Ready Souls" by William Allison and "Bahá'í Unity at Work" by Mrs. Jane McCants. Mrs. McCants also told of the summer youth projects being conducted in Atlanta, Georgia; Greenville, South Carolina and other locations. Duane and Mary Dumbleton conducted the afternoon sessions for the youth. The children's presentation of songs and prayers delighted everyone.

During the final meeting on Saturday morning, Jack McCants told of his recent pilgrimage to the World Center in Haifa.

## **Bahá'í Delegates Attend U.N. Conference**

The Non-Governmental Organizations Conference held at United Nations Headquarters May 26 and 27 was an inspiring experience from a Bahá'í point of view as an example of unity in action for here there was at least an embryonic expression of the urging of 'Abdu'l-Bahá to "be as one soul in many bodies," the single earnest motivation being the welfare of society.

The keynote of the conference was the cooperation of the NGO's with the United Nations Office of Public Information regarding dissemination of information about the United Nations. Subjects discussed were: the International Cooperation Year; the U.N. and Mainte-

nance of Peace; United Nations and Human Rights, particularly the policies of apartheid in South Africa; Campaign of Freedom from Hunger, Disease and Ignorance; Economics and Industrial Development of Under-developed Countries; briefings from the Specialized Agencies, and information on the United Nations Development Decade.

Of particular interest was the address by U.N. Secretary General U Thant in which he outlined the logical procedure in solving problems as being that of "Thesis, Antithesis, and Synthesis." In other words, the dispassionate weighing of pro and con, and then the consideration of the interests of majority and minority in the light of justice.

Two Bahá'í delegations were in attendance at this conference, one representing the Bahá'í International Community and the other, the National Spiritual Assembly of the Bahá'ís of the United States.

*Newly formed Spiritual Assembly of Culver Judicial District, California. Left to right, seated: Juanita Johnson, Sara Williams, Erma Reitan. Standing: Lemuel Henderson, Joseph Williams, Victor Tom, Eugene Johnson and Tom Millington. Fred Ward was absent.*





*Spiritual Assembly of Odessa, Texas incorporated June 22, 1964. Left to right, standing: Gerald Livermore, Pedro Tijerina, Edmon Couch, Richard Wright, Fred Ball. Seated: Mrs. Betty Couch, Mrs. Geneva Bell, Mrs. Janie Faye Tijerina. Absent: Mrs. Mary Louise Wright.*

## State of South Dakota Recognizes Bahá'í Marriages

A most important recognition by the State of South Dakota of the independent character of the Bahá'í Faith appeared in a recent Associated Press release emanating from a ruling on August 24 by the State's Attorney General Frank Farrar, that officers of local spiritual assemblies in the state are permitted under state law to perform marriage ceremonies. The state law allows certain judicial, county and municipal officers to perform marriage ceremonies, as well as ministers of the gospel or priests of any denomination.

In making his ruling Mr. Farrar stated: "Those persons authorized by the Bahá'í faith to solemnize marriages, according to the practices of their religion, are 'ministers of the Gospel' within the meaning of state law."

This brings to thirty-one the number of states in Continental United States where the Bahá'í marriage certificate is legally recognized. A goal of the Nine Year Plan is to achieve such recognition in the remaining seventeen states.

## News Briefs

The Bahá'ís of Detroit were represented by five believers and five guests at the recent Roger Baldwin testimonial dinner held in Detroit, Michigan. The dinner was to commemorate Mr. Baldwin's 80th birthday and the 44th Anniversary of the American Civil Liberties Union which he founded in 1920. Roger Baldwin is an outstanding American who has spent the major portion of his life defending the rights and liberties of individuals and the causes, both popular and unpopular, which they espoused. He has defended Margaret Sanger, the birth-control pioneer, Henry Ford, Gerald L. K. Smith, the late Senator Taft, Norman Thomas and Ross Barnett. In addition, he spoke out for the persecuted Bahá'ís during the Persian and Moroccan persecutions. It was because of this that the National Assembly took a half page paid ad in the program

paying tribute to Mr. Baldwin as "Champion of the rights of man on numberless legal battlefields," and sent greetings and gratitude on behalf of the Bahá'ís of the United States. At the dinner, the Bahá'ís were represented by a table of ten and at the end of the ceremonies presented Mr. Baldwin with a bouquet of roses.

○

At a program of student compositions presented on May 26 at the University of Oregon, Don Addison performed on the piano his composition "To the Martyrs of Nayriz." After the performance there was considerable comment and questions about the Faith which continued at the public forum discussion, moderated by the Dean of the School of Music, which was held immediately following the program.

○

The Evanston, Illinois, Assembly recently sponsored an all day institute, the theme of which was "Living a Bahá'í Life." The institute was divided into two parts: (1) Living a Bahá'í life outside the Bahá'í community and (2) Living a Bahá'í life within the community. A multitude of related topics were discussed and the day ended with a presentation of Bahá'í consultation and a review of basic Bahá'í laws and observances. Programs were sent in advance with a letter encouraging attendance and follow-up phone calls were made. As a result there was almost 100% participation.

○

The Bahá'ís of Long Beach, California, have initiated an excellent "Book-A-Month" program which they highly recommend to all local spiritual assemblies. The program has three purposes: (1) to encourage deepening by individual reading; (2) to encourage use of the local and national library services, and (3) to encourage individuals to build up their own personal Bahá'í libraries.

*Islip Township (New York) Local Spiritual Assembly formed Ridván 1964. Left to right, standing: Massoud Eghrari, Isabella Eghrari, Rene Martin, Phyllis Morris, George Morris. Seated: Aida Troy, Juliana Wyatt, Muriel Martin, Doris Mercier.*



Each Bahá'í month the librarian selects a book and obtains a supply to have available at the Nineteen-Day Feast. For the present she is emphasizing the less expensive ones but she asks for and accepts suggestions from the other members of the community for other books. The book of the month is on display on a special display card, obtained from a drug store where it had been used for a cosmetics display. During the consultation part of the Feast the Librarian calls attention to the book and tells briefly about its contents. She also suggests that those who do not have a copy of the book purchase one and those who do have a copy to get it out and that all Bahá'ís read it during the next nineteen days. If there is time or a desire for it, the assembly has provided that a few minutes be allowed at this point in the Feast for brief discussion of the book for the previous month.

○

# An International Youth Camp-out and Conference



First Spiritual Assembly of Escondido, California formed April 20, 1964. Left to right, back: Louis Mascali, Alice Clemmer, Annie McGuire, Gayle Ames, Eugene Hicks. Front: Erma Haukedahl, Truella Hicks, Lillian Gregory and Lula Vawter.

First Spiritual Assembly of Clovis, New Mexico. Left to right, standing: Sgt. Phillip Edwards, Sgt. Richard Rehling, Gerald Wright, Lt. Col. John McHenry, Sgt. John Hauser. Seated: Thomas Beker, Mrs. Fay Dudley, Mrs. Anne Rehling, Mrs. Elizabeth McHenry.



First Spiritual Assembly of Davis, California formed Ridván 1964. Left to right, seated: Fay Eggert, Fred Seibel, (chairman), Charlotte Grover. Standing: Margaret Seibel (secretary), Joseph Savage (vice-chairman), Sandra Woodead (recording secretary), Karen Woodead (treasurer), James De Moss, Mary Greenblatt.

was held June 19-21 in the Green Mountains near Rochester, Vermont. Eight Bahá'í youth, adults and their friends from a ten state area were present. Talks and discussions were on such topics as: the history and basic principles of the Faith, the problem of racial prejudice in the United States today, and opportunities and responsibilities of the Nine Year Plan. One of the highlights of the Conference was a sunrise prayer service held on the summit of Mount Cushman.

○

Seymour Weinberg, author of *The Lord is One*, spoke about the Bahá'í Faith at the International House of the University of Denver on July 10 as part of a Great World Religions series. On the following week he was asked to speak at a program commemorating the birth of Muhammed which was also held at the International House. The head of the Muslim community in Denver publicly praised Bahá'u'lláh and later told Mr. Weinberg that his father had met Bahá'u'lláh in prison in Acca. In addition, many of the Muslim students from both Denver University and the University of Colorado expressed their appreciation to Mr. Weinberg for his talk and the students from the University of Colorado said that they hoped that he would be able to address their group in Boulder, Colorado.

○

The New York City community has started a Spanish class taught by Lionel Gonzalez for Bahá'ís wishing to pioneer in Spanish speaking countries. Since several non-Bahá'ís have joined the class it has proven to be an excellent teaching medium. Mr. Gonzalez reads Bahá'í prayers in Spanish and uses Bahá'í literature in the class. In addition, he has instructed the class to attend Bahá'í meetings which are held in Spanish.

## BAHA'I IN THE NEWS

The July 3 edition of the *Uganda Argus* (Uganda, Africa) contained an outstanding one half page article about the Faith. The headline was, Bahá'í Houses of Worship in four Continents, and the article was flanked by photographs of the four Temples and a description of the features which they hold in common and the purpose for which they were built. A quotation from the writings of 'Abdu'l-Bahá was included, "The real temple is the very word of God: for to it all humanity must turn, and it is the center of unity for all mankind . . ." The article began with a brief historical sketch of the origins of the Faith and continued with an exposition of its basic teachings. It emphasized the universality of the Faith and traced the social and spiritual evolution of man from the family and tribe to the nation. "Not only do Bahá'ís believe that the purpose of God for this day is that man should recognize the true oneness of humanity," the article states, "but that the ultimate and complete unification of mankind is not only essential but inevitable. They believe that nothing short of the power and design of God can succeed in accomplishing the establishment of a truly united world community." The article concludes with an excellent exposition of the social and spiritual teachings of the Faith. A notice at the end of the page invited readers to a special service held at the Kampala Temple on July 4 celebrating the occasion of the dedication of the Temple in Frankfurt. This was one of the finest articles about the Bahá'í Faith yet seen in a non-Bahá'í publication.

Two newspaper articles featured stories and photographs of the Wilmette Bahá'í Temple. The story in the June 21 edition of the *Chicago American* was full of inaccuracies. However the story in *The London Free Press*; London, Ontario, Canada contained a very good description of the Temple and the surrounding gardens and was very sympathetically written. The writer concluded: "We were most grateful for the generous replies to our questions. What impressed us most, however, was one of their principles: 'Let your vision be world-embracing, rather than confined to your own-selves.'"

A short movie film, "Israel by Sea," distributed by Sterling-Movies U.S.A., Inc., Chicago, devoted largely to advertising of a steamship line, closes the narrative with an effective view of the Bahá'í gardens at the Bahá'í World Center, and an excellent comment concerning them.

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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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Please Address Mail Correctly!

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## 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

November 20-22

## 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

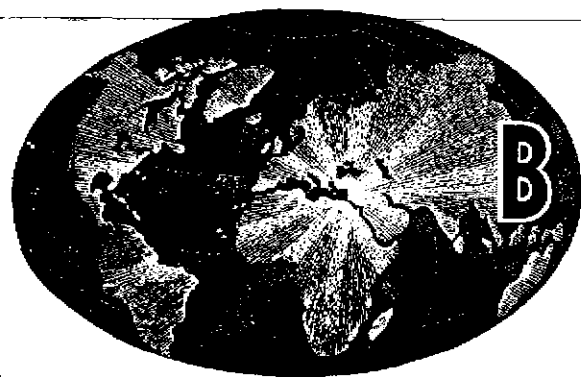
#### Sundays

3:30 to 4:10 p.m.

### Public Meeting

Sunday, October 18

4:15 p.m.



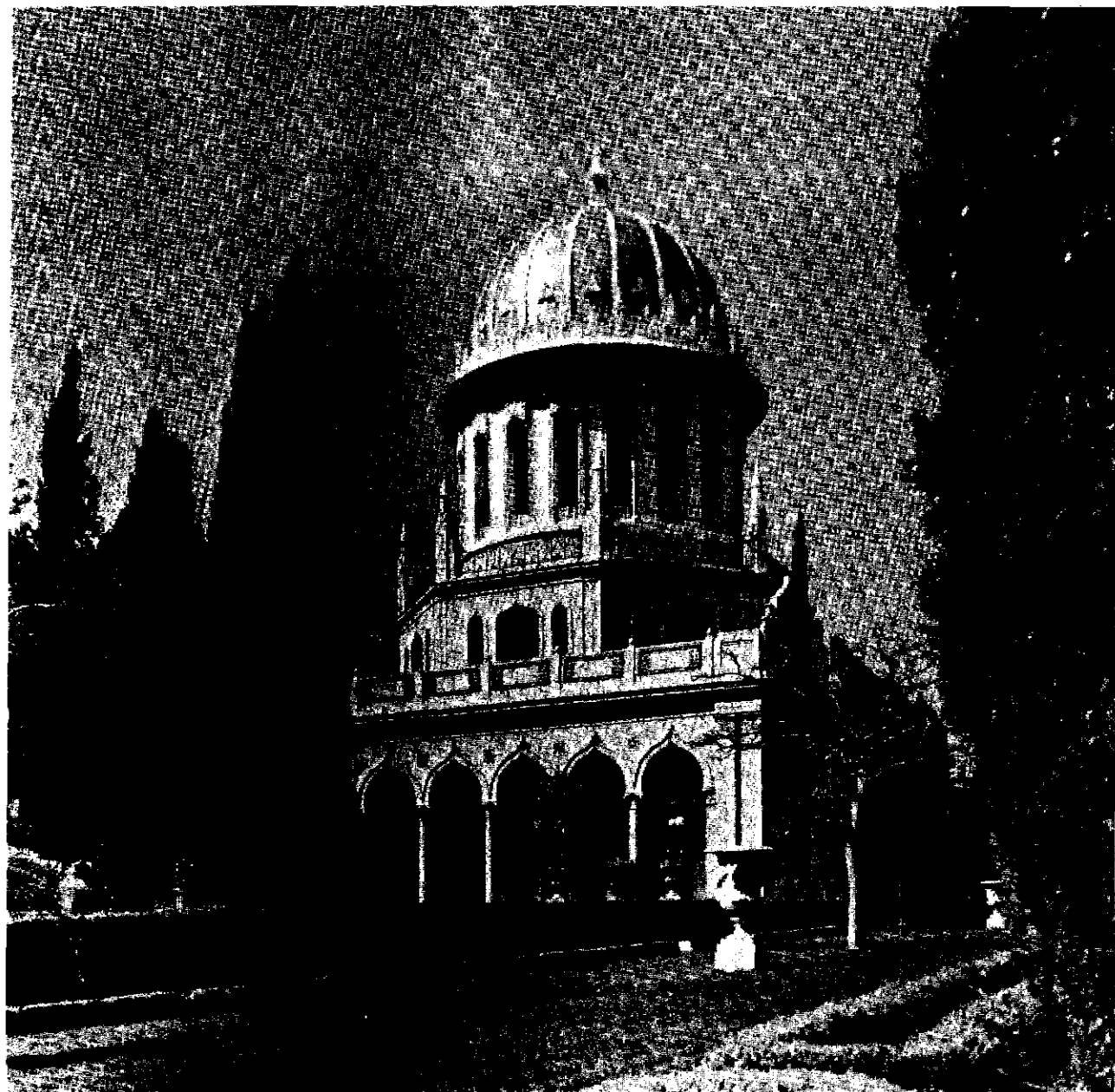
# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSOCIATION  
OF THE BAHÁ'Í OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í ONLY

No. 404

BAHÁ'Í YEAR 121

NOVEMBER 1964



*Recent photograph of the Shrine of the Báb.*

# UNIVERSAL PARTICIPATION

## To the Bahá'ís of the World

Dearly loved Friends,

In our message to you of April, 1964, announcing the Nine Year Plan, we called attention to two major themes of that Plan, namely "... a huge expansion of the Cause of God and universal participation by all believers in the life of that Cause."

The enthusiastic vigor with which the believers throughout the world, under the devoted guidance of their National Spiritual Assemblies, have arisen to meet the challenge of the Plan, augurs well for the huge expansion called for. We now ask you to bend your efforts and thoughts, with equal enthusiasm, to the requirements of universal participation.

In that same message we indicated the meaning of universal participation: "... 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 splendour of those eternal principles proclaimed by Bahá'u'lláh.'"

"Regard the world as the human body" wrote Bahá'u'lláh to Queen Victoria. We can surely regard the Bahá'í world, the army of God, in the same way. In the human body, every cell, every organ, every nerve has its part to play. When all do so the body is healthy, vigorous, radiant, ready for every call made upon it. No cell, however humble, lives apart

from the body, whether in serving it or receiving from it. This is true of the body of mankind in which God "has endowed each humble being with ability and talent," and is supremely true of the body of the Bahá'í World Community, for this body is already an organism, united in its aspirations, unified in its methods, seeking assistance and confirmation from the same Source, and illumined with the conscious knowledge of its unity. Therefore, in this organic, divinely guided, blessed and illumined body the participation of every believer is of the utmost importance, and is a source of power and vitality as yet unknown to us. For extensive and deep as has been the sharing in the glorious work of the Cause, who would claim that every single believer has succeeded in finding his or her fullest satisfaction in the life of the Cause? The Bahá'í World Community, growing like a healthy new body, develops new cells, new organs, new functions and powers as it presses on to its maturity, when every soul, living for the Cause of God, will receive from that Cause, health, assurance and the overflowing bounties of Bahá'u'lláh which are diffused through His divinely-ordained order.

In addition to teaching every believer can pray. Every believer can strive to make his "own inner life and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh." Every believer can contribute to the Fund. Not all believers can give public talks, not all are called upon to serve on administrative institutions. But all can pray, fight their own spiritual battles, and contribute to the Fund. If every believer will carry out these sacred duties, we shall be astonished at the accession of power which will

*Hands of the Cause and members of the Universal House of Justice surround President Shazar of Israel and Mrs. Shazar on their visit to the World Center. Accompanying them were Mayor Khoushy of Haifa and Mrs. Khoushy.*





result to the whole body, and which in its turn will give rise to further growth and the showering of greater blessings on all of us.

The real secret of universal participation lies in the Master's oft expressed wish that the friends should love each other, constantly encourage each other, work together, be as one soul in one body, and in so doing become a true, organic, healthy body animated and illumined by the spirit. In such a body all will receive spiritual health and vitality from the or-

ganism itself, and the most perfect flowers and fruits will be brought forth.

Our prayers for the happiness and success of the friends everywhere are constantly offered at the Holy Shrines.

With loving Bahá'í greetings,

THE UNIVERSAL HOUSE OF JUSTICE

The Bahá'í World Center

Haifa, Israel

September, 1964.

## First Convention of Tanganyika and Zanzibar Brings New Awareness

On the evening of May 1, 1964, in Dar-es-Salaam, Tanganyika, this first national convention opened with a unity feast, the local community acting as hosts. Much concern was felt because many delegates had not arrived. Word had come of a train breakdown on the line which would be utilized by a number of the travellers. There were many flooded roads in the area which would hinder bus service. Prayers were offered for assistance, giving new hope to those present.

Next morning, during the opening, devotional period, there was the sound of footsteps as seventeen delegates came in and took their seats, having arrived after a difficult, nightlong journey. Then, just before the election of the National Spiritual Assembly, five more delegates arrived, bringing the total to forty-two. This was gratifying, considering all of the travel hazards involved.

Hand of the Cause, Musa Banani, representing the Hands in the Holy Land and also acting on behalf of

the Universal House of Justice, gave inspiration, encouragement and direction throughout the convention, beginning with the message from the Universal House of Justice. He closed with a message from the Hands of the Cause in Africa, which was later distributed to all in English or Swahili. He said: "There are two ways to solve difficulties—two powers to assist in fulfilling the goals of the Nine Year Plan. Both are necessary. One is material power, manpower and money. The second is spiritual power." He closed with these words: "As long as there is unity, harmony, love and cooperation, there is no doubt about the fruits of success."

Another highlight of the convention was the reading of messages from Bahá'í friends throughout the world. Not having had such an experience before, it was a revelation and a delightful surprise. It made those present very happy and much strengthened for they became aware of the power of this Faith and the blessings bestowed upon them by Bahá'u'lláh.

The National Assembly members elected are as follows: H. S. Akida; Allen Elston, chairman; Mrs. Mary Elston, secretary; Lamuka Mwangulu; Jalal Nakhjavani, treasurer; Wallace Ngallomba; Glory Nyirenda, vice-chairman; Ruhulah Yazdani.

*First National Convention of the Bahá'ís of Tanganyika and Zanzibar.*



## Guatemala Expands Efforts in Belize — Future NSA

Guatemala is moving forward with its tasks in the great Plan. There is much difficult work ahead but many have arisen to devote their energies to the gigantic assignment from the Universal House of Justice. They have been much strengthened by the several visits of Dr. Ugo Giachery, Hand of the Cause, and Artemus Lamb, auxiliary board member who has spent many years, including those of the World Crusade, in Latin America.

One of the principal obligations is to establish the National Spiritual Assembly in Belize (British Honduras) along with the aid of Great Britain. Valiant efforts have already been made and a new, attractive Center now exists in the capital city. The city of Boom has been chosen for another Assembly, with pioneers Cora Oliver and Shirley Warde already established and teaching there. Forty-five people recently came to a public meeting held in Boom, presided over by the city Judge. Nineteen enthusiastic people attended next day's fireside.

The Mayan Indians who live in the north of the country have not been forgotten either and plans are being made to reach them. Guatemala also has co-operative tasks to perform with Mexico. The State of Chiapas was recently opened there by veteran pioneer, Louise Caswell, who visited San Cristobal de las Casas

*In June, Artemus Lamb visited Huehuetenango to talk about the message from the Universal House of Justice. The first young man at the left in the doorway left his home in Todos Santos at 3:00 A.M. to walk fifteen miles to catch the bus. Just as he was within a quarter of a mile of the highway the bus went by and he had to wait three hours for the next one.*



*Bahá'i School held in April at Huehuetenango, Guatemala with Louise Caswell and Roderick Land as teachers.*

and Tuxtla Gutierrez in her teaching journey. Alberto Landau is bringing his usual spirit of dedication to the task of constructing the Martha Root Institute in Muna, Yucatan.

Four language goals for Guatemala are: Chorti, Chuz, Uspanteca and Aguacateco, the latter having only recently been put into written form by a Christian missionary. A student of the missionary, now a member of the National Spiritual Assembly of Gua-

*On his return from an extended trip through Mexico, Artemus Lamb stopped in Huehuetenango. Seventeen people from seven different places came to hear him speak. Three guests declared themselves at this meeting.*



temala, has prepared the first Bahá'í translation in this language.

### Encouraging Signs

Word of the Faith is also spreading in Huehuetenango, Guatemala. A radio program has been effective in reaching people, causing one public school teacher to speak favorably of it before his class of sixty; and the manager of a tourist hotel to recommend the program to her employees. Another person came to the Center to purchase twelve copies of *Reality of Man* for his relatives. Then a young man came in to make his declaration, saying that the prayer "Remover of Difficulties" had wrought great changes in his life.

Perhaps most unique of all was the pioneer's experience who unexpectedly came upon an unknown herder sitting on a grassy knoll reading *Bahá'í Administration*.

The "city . . . the mountain . . . the valley and the land" are indeed becoming blessed!

## New Translations — New Tribe Mark Venezuelan Indian Teaching

Upon receipt of the details of the Nine Year Plan goals in early May, the Venezuelan believers were pleased to find among these goals one task which had already been achieved—the translation and publication of Bahá'í literature in the Guajiro language. Only a few weeks before, three Bahá'í prayers had been translated and published in Guajiro.

Recently three Bahá'í prayers have been translated and published in the language of the Motilón-Yukpa Indians, another Nine Year Plan goal; and the same three prayers were translated shortly afterward in the Cariña Indian language although this is not a goal of the Nine Year Plan. Work is now being completed on an introductory pamphlet to be published jointly in Guajiro and Spanish. All translations have been made by new Indian believers.

Expansion work in Territorio Amazonas has led to the inclusion of a new Indian tribe in the Faith. Sr.

*The unusual dwelling of the Piaroa Indians, shown above, is known as a churuata.*



*Some of the first Piaroa believers and their children in the village of Agua Blanca, Territorio Amazonas. With them is Guajibo Bahá'í teacher Ramón Ramírez in the last row, second from the right.*

Ramón Ramírez, a Bahá'í teacher of the Guajibo tribe and the first Venezuelan Indian enrolled in the Faith (in 1962), decided on his own initiative to take the Bahá'í Message to the Piaroas. Travelling by canoe for a full day against the swift currents of a river swelled by heavy rainfall, he finally arrived in a small Piaroa village where the Message he had brought was enthusiastically received. During a successive visit to the same village the first nine Piaroa believers were enrolled on July 8.

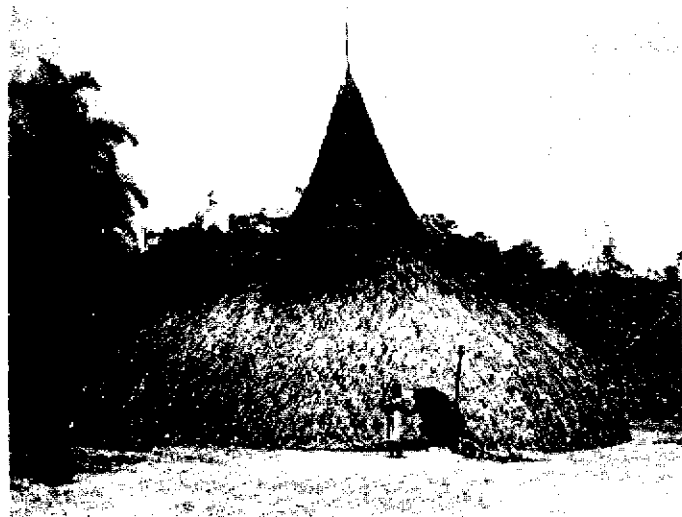
The second Guajiro School for Bahá'í teachers was held in Los Mochos August 15 to 20. Under a palm roof built by pioneers and local Bahá'ís, daily courses were given in Bahá'í History, Spiritual Teachings and Character, Bahá'í Laws, Bahá'í Administration and Health and Hygiene. The extensive use of visual aids added greatly to the success of the School. At the close of the program eight Guajiro Bahá'í Teachers were graduated. Of special interest to the participants in the School was the visit of Jack Sanders, a Bahá'í university student from the U.S.A. who was spending his summer vacation helping with the teaching work in various Indian regions of Venezuela.

## Early Victories in Latin America for the New Plan

The Bulletin of the National Assembly of Panama reports new and early victories in the Nine Year Plan for Mexico. The Island of La Mujeres has been opened with the declaration of two believers there, a Mayan pioneer has opened the island of Cozumel in the goal territory of Quintana Roo. Also, the first Institute required for the Nine Year Plan has been established in Muna, Yucatán, Mexico.

From Venezuela comes news of the opening of the Island of Aruba, one of their Nine Year goals.

Bahá'ís around the world will be encouraged to learn of these successes and eager to attain similar victories before the close of this first year of the great Plan given by the Universal House of Justice.



# THE TONGUE OF POWER — Part I

by Eunice Braun

OF ALL THE works of man, words are the most enduring. The temple of Solomon has crumbled to dust, the melodies that David played to accompany the psalms have drifted away on an ancient wind, but the words live: "*Day unto day uttereth speech and night unto night sheweth knowledge.*" The Ten Commandments and parables of Jesus still guide men's lives though no material tokens remain to mark the passing of Their days on earth. For words are carried forward not only on clay and stone, on papyrus and parchment, but in the mind and heart and on the tongue; and the words of the Prophet of God are like no other words for they are inscribed unto the inner recesses of the soul.

"Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit,"<sup>1</sup> Bahá'u'lláh commands.

This is the ink that survives millenniums of time and comes forth renewed in each dispensation when the Divine Author appears again. In this King of Days, the dispensation of Bahá'u'lláh, He gives us *The Hidden Words*, a volume slim and sparing of words as a small book of poetry, but so potent that it reveals to us the essence of all that has been "*uttered by the tongue of power and might, and revealed unto the Prophets of old.*"<sup>2</sup>

History does not trace the exact pathway that began with man's first uttered words as symbols of communication until the day that language became letters to be engraved on tablets of stone, so that man could record the laws of his Lord for the generations that followed. The pictographs and hieroglyphs of ancient Egypt are the earliest known written symbols; and it seems highly significant to the unfolding drama of Revelation through the ages that the phonetic alphabet is attributed to a Semetic people and had its origin in the Siniatic peninsula.

Undoubtedly it was a Manifestation of God who brought the impetus that made man's tongue an instrument of power and inspiration. "The God of Mercy hath taught the Qur'án, hath created man, and taught him articulate speech."<sup>3</sup> The pathway of civilization is marked by words—from first, simple sounds spoken to convey man's needs and desires, to a religious literature revealed for planetary man in an age of universal peace.

Literature is defined as the "writings of a period or country kept alive by beauty of style or thought," but the revealed Word of God cannot be contained within this definition. Although it has its origin in the land of the Prophet and is revealed in the tongue that He speaks, it has a power which transcends limitations of language, culture and physical boundaries. Men may reach forth to quench it but it is carried like an underground stream beyond the borders of its beginning. It belongs to no one people or culture but to all the souls who desire it. Drop by drop, through hidden springs, or thundering over cataracts, it brings its soul-refreshing water of life.

Thus the parables of Jesus, spoken in an almost forgotten

Aramaic tongue in ancient Palestine, were retold throughout the Greek and Latin world and were later to become Holy Scripture to all of Europe, the New World and beyond. It carried with it the holy books of the Jews, making words recorded on clay tablets on Mount Sinai a code of ethics for the western world.

The scholar who selects, compares and evaluates, must use a different measuring rod when confronted with the Revealed Word of God. He must look through the same glass as the artist, craftsman, lawyer or laborer—the glass of a pure heart, whereby all who would know truth are aided to see with their "own eyes and not through the eyes of others."<sup>4</sup>

## The Greatest Gift

The greatest of all divine gifts to man, apart from the gift of life and consciousness itself, is the Creative Word of God. Through it, God manifests His mercy and His justice. The Word spoken by His chosen Manifestation changes individual lives and redirects the currents of civilization. This is the Word, which the Bible declares is not "returned void." It accomplishes its mission, for it is creative. The fabric of personal faith is knitted to that Word when the golden thread of man's inner faculty, his spiritual insight, responds to the Word of the Prophet of God and reaches out to be woven with the greater pattern of the Divine Will.

"Be and it is!" declares the Prophet of God. It may not be visible to our eyes today, but tomorrow or next year or next century all is fulfilled.

Stories of the coming of Revelation from God are filled with mystery and awe for us. To Moses the Voice spoke from a burning bush that flames would not consume. A Voice from the heavens spoke to Jesus when He came out of the River Jordan; and Muhammad's first awareness of his role as God's Revelator came to Him on Mount Hira near Mecca when the Voice spoke: "Cry in the Name of thy Lord!" In this new Dispensation, when the whole world of humanity shall look to one Author, we have been brought nearer to this divine phenomenon, for we live in the Day of Days when the Word itself has been signed and sealed and sometimes even penned by the Prophet's own hand.

What were the circumstances surrounding Bahá'u'lláh when the first intimation of Revelation came to Him Who was to be the Creator of a new world order, the Lord of Hosts, the Spirit of Truth? Shoghi Effendi Rabbani, great grandson of Bahá'u'lláh, late guardian of the Bahá'í Faith, has shed light upon this auspicious event in his historical work, *God Passes By*.

To Bahá'u'lláh, descendant of Abraham, Zoroaster and Jesse, and scion of a noble Persian family, Revelation did not come at first on a mountain top nor on the banks of a river. It came in a subterranean dungeon in the prison of Siyáh-Chál in Tihlán, where He had been placed as an expounder of the Cause of the Báb, the youthful Prophet who had been martyred three years earlier. In chains, Bahá'u'lláh first heard the Voice that said: "*We shall render Thee victorious by*

*Thy Pen.*<sup>5</sup>

The short, meteoric mission of the Báb, Herald and Forerunner of Bahá'u'lláh, was evolving "in the year nine"<sup>6</sup> (as He had proclaimed in His book, the Persian Bayán), into the Mission of "Him Whom God would make manifest."<sup>7</sup> The Bayán was the seed, the Báb wrote from the prison fortress of Máh-Kú, that held within it the potentialities of the "Revelation that was to come." It was revealed "for no other purpose except to establish the truth of His (Bahá'u'lláh's) Cause."

Although the Persian Bayán contained laws and ordinances that were to abrogate the Quranic laws and inaugurate a new, universal cycle, Shoghi Effendi states that these were not designed to be a permanent guide for the future, but rather an eulogy of the Promised One. In referring to these ordinances, Bahá'u'lláh later wrote: "... the world of Command hath been made dependent upon Our acceptance." He had, therefore, "enforced some of them and revealed them in a different text, in the Book of Aqdas, while We have not adopted others."<sup>8</sup>

Much of the Báb's voluminous Writings were despoiled and interpolated by His enemies. Of all of His works, Bahá'u'lláh states in *The Kitáb-i-Iqán*, "the first, the greatest and mightiest of all" was the *Qayyúm' l-Asma'á'*, the commentary on the *Súrih* of Joseph. The first chapter had been revealed to Mullá Husayn in the upper room of the Báb's home that memorable eve of May 23, 1844. A portion was later presented to Bahá'u'lláh, winning His immediate allegiance to the Báb's Cause. Its main purpose was to prepare the people for the coming of the "true Joseph" (Bahá'u'lláh) and to foretell the tribulations that He would suffer at the hand of His own brother. Revealed in Arabic, this entire work was translated into Persian by the renowned poetess, Táhirih, the only woman among the Báb's disciples. Portions of this work and others of the Báb are quoted in many passages in the major Bahá'í works.

### The Gathering Forces of Prophethood

The Voice that spoke to Bahá'u'lláh in the fetid dungeon of the Siyáh-Chál marked the beginning of Revelation. It continued with His banishment to Baghdád where He revealed the *Tablet of Kullu't-Ta'ám*, proving His ascendancy over the superficiality of His half-brother, Mirzá Yahyá, who was already arising to fulfill the devisive role foretold by the Báb. The Voice accompanied Bahá'u'lláh to the mountains of Kurdistan, in Sulaymáníyyih, where He retreated for a time in the attire of a dervish. Here He astounded scholars, learned doctors and people of all degree when they discovered His presence. The beauty and power of an Arabic ode, the *Qasídiy-i-Varqá'íyyih*, so moved them they declared it surpassed the work of their most illustrious poet, Ibn-i-Fárid, though they were unaware of Bahá'u'lláh's true station. These days of self-exile were to be His last days of comparative tranquillity. Soon He would return to Baghdád, knowing full well the Role He must play.

A soul-stirring picture comes to mind when we think of Him now, pacing the banks of the River Tigris, revealing the *Hidden Words*, a portion each in Persian and Arabic. It was the year 1858. He was forty-one years of age, approaching the springtide of His spiritual magnitude. The *Kitáb-i-Iqán* was revealed during

this second Baghdád period and Shoghi Effendi declares these two works to be the "two outstanding contributions to the world's religious literature." *The Kitáb-i-Iqán*, he further states, is "foremost among the priceless treasures"<sup>9</sup> of His Revelation, occupying an unequalled station in Bahá'í literature (except for the *Kitáb-i-Aqdas*, the Book of Laws).

*The Seven Valleys* and *The Four Valleys* were written during this period, along with a host of epistles, odes, tablets, commentaries and prayers. These were portents of what was to come, as He gathered together the reins of His Prophethood in the seven-year period that marked his return from Sulaymáníyyih, until the declaration of His Mission in the garden of Ridván, April, 1863.

In the *Tablet of the Holy Mariner*, written on the first day of Ridván, 1863, before His banishment to Constantinople, He foretold the grim trials that lay ahead, a theme shortly reaffirmed in the *Lawh-i-Hawdaj* revealed as the band of exiles neared the port of Samsún where Bahá'u'lláh caught a first sunset glimpse of the Black Sea and a Turkish steamer that awaited Him.

### New Phase of Ministry

Now began a new phase of Bahá'u'lláh's ministry, to be reflected in His Writings. During the four months in Constantinople, the Proclamations to the ecclesiastical leaders and kings began. First came a Tablet to the proud, arrogant Sultan of Turkey, 'Abdu'l-'Aziz; then a Tablet to 'Ali Páshá, Grand Vizier, who stated it was as if "the King of Kings were issuing his behest to his humblest vassal . . ."<sup>10</sup>

Through the subsequent five years in Adrianople, the calamities foreshadowed in the earlier Tablets developed relentlessly. Here Bahá'u'lláh suffered some of the most anguished moments of His entire life. Here He proclaimed His Mission, powerfully and inexorably to the world's leaders. The prayers of fasting were revealed. The Tablets to Napoleon III, the Shah of Persia, the rulers of Christendom were written and the Tablet to the Kings (the *Súrih-y-Múlúk*). These were the letters of a divine Prisoner to those who seemingly held His life in their hands, who had the power not only to assuage His suffering but to summon the people and nations of the world to a just and lasting peace.

Shoghi Effendi's condensed but weighty work, *The Promised Day is Come*, addressed to Bahá'ís of the West, summarizes many of these illustrious Tablets and analyzes the impact they were destined to have upon their recipients and upon the whole world. Hardly had they been written, when religious and political dynasties began to reveal the weaknesses within. The "sword of wisdom . . . hotter than summer heat, and sharper than blades of steel"<sup>11</sup> had struck.

Shortly before leaving for His last exile to 'Akka in Palestine in 1868, Bahá'u'lláh revealed the *Tablet to the Ra'ís*. From this moment, He declared, the equilibrium of the world and its people had been upset, a process that would continue until the teachings of the true Physician would be applied.

In *The World Order of Bahá'u'lláh*, a series of letters written by Shoghi Effendi immediately preceding World War II, we are apprised of this retributive and purifying process that involves the disintegration of

the old order along with the emergence of a new, divinely inspired civilization. Herein are outlined the steps that will take humanity from the nucleus of that new order as it exists today, to its fruition in a universal, golden age when the whole earth "will have yielded its noblest fruits."

### His Most Signal Act

The product of Bahá'u'lláh's pen reached its zenith during His incarceration in 'Akka from August 31, 1868, until His passing May 29, 1892. Additional Tablets were written to the kings, to Pope Pius IX, and to Queen Victoria whom He commends for having "entrusted the reins of counsel into the hands of the representatives of the people."<sup>12</sup>

The *Kitáb-i-Aqdas*, His Book of Laws, revealed while residing in the House of 'Abbúd, was the "most signal act" of His ministry, Shoghi Effendi states. The resounding theme of all of these Tablets and of the *Aqdas* itself is *justice for all mankind*. Although not yet adequately translated into English or available in its entirety, large portions of this Most Holy Book are found in the major Bahá'í works such as *Gleanings* and the *Epistle to the Son of the Wolf* and are quoted by Shoghi Effendi in his works: *God Passes By*, *The World Order of Bahá'u'lláh*, *The Promised Day is Come* and *Advent of Divine Justice*. It is also to be found in the gradual training of the believers by 'Abdu'l-Bahá in a whole new arena of spiritual understanding and social responsibility. The *Aqdas* was supplemented by Bahá'u'lláh with additional ordinances in such Tablets as *Ishráqát*, *Tajalliyát*, *Tarázát*, *Bishárát*, *Tablet of the World* and others, contained all, or in part, in chapter four of *Bahá'í World Faith*.

Bahá'u'lláh's last major work was *The Epistle to the*

*Son of the Wolf*. It was written to a bitter enemy, a person filled with hatred for Bahá'u'lláh and for the Light which He brought. Its soul-lifting theme is the overflowing mercy of God, a divine gift which even a darkened soul can reach out and grasp, if it will. In this work Bahá'u'lláh alludes to His Book of the Covenant, *The Kitáb-i-Ahd*, as the "Crimson Book," His "Most Great Tablet." This was written entirely in His own hand and given to 'Abdu'l-Bahá for safekeeping shortly before His passing. In this document, the link that was to maintain the unity and authority of the Faith was forged when 'Abdu'l-Bahá, His eldest Son, was appointed the Center of His Faith, the "delineator of its future institutions."

These are highlights only of the voluminous Writings of Bahá'u'lláh, the outpouring of thirty-nine years of continuous Revelation. "Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh," the Báb had declared in the *Bayán*. Now Bahá'u'lláh could say as His earthly life neared its close: "We . . . have not fallen short of our duty to exhort men and to deliver that whereunto I was bidden by God . . ."

(to be continued)

1. *Hidden Words*, 21
2. *Hidden Words*, 3
3. *Epistle to the Son of the Wolf*, 1
4. *Hidden Words*, 4
5. *Epistle to the Son of the Wolf*, 21
6. *God Passes By*, 29
7. *God Passes By*, 30
8. *Bahá'í World Faith*, 203
9. *God Passes By*, 140
10. *God Passes By*, 160
11. *Epistle to the Son of the Wolf*, 55
12. *The Promised Day is Come*, 35

*Bahá'í Summer School at Banff, Alberta, Canada held August 16-23.*







*New Local Spiritual Assembly of the Bahá'ís of Koolaupoka Oahu, Hawaii formed Ridván 1964. Left to right, front: Mrs. Judy Blakely, Mrs. Elsie Umetsu, Miss Elena Marsella. Back: Dudley Blakeley, Howard Orr, Donald Stevens, Hugh Chapman, Max Eckels, Paul Umetsu.*



*First Local Spiritual Assembly of the Bahá'ís of Waianae Judicial District elected April 21, 1964. Left to right, seated: William Shattuck (chairman), Mrs. Angela Russell (vice-chairman), Mrs. Dorothy Kleinschmidt (secretary), Raymond Russell (treasurer). Standing: John Knaus, Floyd Loving, Mrs. Gladys Johnson, Roy Johnson, Frank Kleinschmidt.*

*First Local Spiritual Assembly of the Bahá'ís of Wahiawa Judicial District formed April 21, 1964. Left to right, seated: William Tift (secretary), Mrs. Betty Schuster (treasurer), Craig Quick (chairman), Gunnar Luth (vice-chairman). Standing: Carmine Maceri, Philipo Kahuhu, Gordon Schuster, Richard Spray, Laurence Watts.*



*First Local Spiritual Assembly of the Bahá'ís of Ewa Judicial District elected April 21, 1964. Left to right, seated: Joseph DeSena (treasurer), Miss Tyshon Clark (secretary), Mrs. Florence Kelley (chairman), Jacques Smith (vice-chairman). Standing: Commander Laurence Kelley, Donald Allred, Mrs. Susan DeSena, Duane Troxel, Philip Lemon.*

## new hawaiian local assemblies

*Local Spiritual Assembly of the Bahá'ís of Honolulu Judicial District elected April 21, 1964. (Formerly LSA of the Bahá'ís of Honolulu with jurisdiction over the entire island of Oahu). Left to right, seated: Claude Caver (treasurer), Maurice Willows (vice-chairman), James Wada, Michael Woodward (chairman). Standing: Miss Gertrude Garrida, Mrs. Lois Willows (recording secretary), Paul Thiele, Miss Eva Geary, Mrs. Elizabeth Hollinger (corresponding secretary).*





Scenes from the Teaching Institute held in El Lago de Coatepeque, El Salvador, August 4-6. Hand of the Cause Doctor Ugo Giachery is at the left of the photograph.

### Walk Five Hours to Salvador Institute

Mingling with the Bahá'ís at the teaching institute in El Salvador were some fifty guests who came to learn more about the Faith of Bahá'u'lláh and of the spirit that has caused that Faith to penetrate their land and many other countries of the world. *How to teach the Faith*—this was the theme, used at so many institutes and conferences throughout the Bahá'í world community, and participated in by all the attendants at this August institute at Coatepeque Lake.

'Abdu'l-Bahá has taught that successful teaching requires devotion and self-sacrifice; but seldom is this so visibly demonstrated as at this program designed to forward El Salvador's goals of the Nine Year Plan. In order to attend a single meeting of the day, friends from Las Lomas de San Marcelino walked five hours and then had to again resume the long journey home-

ward in order to attend to their jobs at a coffee farm.

"O ye believers of God! Show ye an effort . . ." wrote the Master in the *Tablets of the Divine Plan*. "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 promote the divine teachings."

Dr. Ugo Giachery, Hand of the Cause, encouraged the hearts of the friends with stories of pioneering in Africa and brought enlightenment in many areas of the Teachings. A course in Bahá'í history was conducted by Quentin Farrand. The last session witnessed the declaration of one of the guests. All of these experiences were to be counted among the special blessings of this institute so that the time to say *Hasta pronto* came much too soon; yet each one took with him the spiritual forces released during the meetings and the memory of the long walk of the devoted friends of Las Lomas de San Marcelino.

Students at Bahá'í Teaching Institute at Indore, India pause from classes to pose with distinguished visitor 'Amatu'l-Bahá Rúhíyyih Khánum during her visit last March.



## Guarani Indian Chief Enrolls in Paraguay

Paraguay has enrolled its first Indian, a chief of the Guaraní tribe. Although most Indians of Paraguay avoid contact with outsiders, Rosendo Segundo carries on pleasant relationships with many other Indian chiefs, with government and military authorities and with President Alfredo Stroessner. He contacted the Faith through a chance meeting with a Bahá'í in a store while on a visit to the capital city, Asunción, to arrange for the official documentation of land for an Indian colony. After this, he was taken to the Bahá'í Center where he became confirmed in the teachings through the efforts of auxiliary board member, Hooper Dunbar.

For Rosendo Segundo, the Faith is the answer to an old promise of his grandfather concerning a new day of unity for the Indian people. He has already introduced the teachings to two Indian chiefs who were on visits to the capital and plans to visit their remote tribes. He speaks little Spanish but is fluent in Guaraní which is widespread throughout the country, a language in which Bahá'í literature has already been translated, according to the statistical information compiled by the Hands of The Cause in 1963.

The Bahá'ís of Paraguay feel that a rich harvest is ready among the Indians of their land and are hopeful that Hooper Dunbar and Rosendo Segundo might both be able to direct concentrated effort in this field.

## 180 Indian Guests Attend Bahá'í Conference

There was something of the spirit of an international conference at the fourth prayer powwow held near beautiful Lake Eucha in Oklahoma. There were the messages from the Universal House of Justice, from the Hands of the Cause in the Holy Land, the National Assembly and the Indian Service Committee

*Members of the National Spiritual Assembly of Brazil for the year 1964-65, together with Hand of the Cause Jalál Kházeah. Left to right, seated: Robert Miessler, Muriel Miessler, Mr. Kházeah, Nyla Taetz, Shapoor Monadjem. Standing: Vivaldo Ramos, Osmar Mendes, Rangvald Taetz, Djalal Eghrari and Anthony Worley.*



to greet the 233 guests (180 of them Indian) who assembled on September 12 and 13 under the sponsorship of the Rogers, Arkansas Local Assembly.

The greeting from the Universal House of Justice read in part: "Such a gathering will assuredly bring forth the blessings of the Great Spirit—the Creator of the heavens and the earth."

The Hands of the Cause conveyed loving greetings to all and the "hope that this meeting may demonstrate once again the spiritual power generated by such gatherings and shed the illumination which the Master foretold when the native inhabitants of the Americas would come in contact with and accept the Teachings of Bahá'u'lláh, the great Prophet whom God sent to unite all peoples in this day."

Prayers were offered in many languages.

In this way a world-encircling fellowship, with love and guidance radiating from the heart of the world, the Holy Land, brought forth an atmosphere of understanding and illumination. Various aspects of the teachings were highlighted by Nancy Dobbins of Fort Worth, Brandsford Watson of Oklahoma City and Peter Terry of Santa Fe.

## Falkland Islands Continues to Be Goal of United States

The Falkland Islands off the southern tip of Argentina which were among the goals opened by an American Bahá'í pioneer during the Guardian's Ten Year Crusade, have again been assigned to this same community by the Universal House of Justice under the Nine Year Teaching Plan for the purpose of raising up a local spiritual assembly.

Pioneers Mr. and Mrs. John Leonard are the only Bahá'ís in that goal at present. They would welcome the prayers of all the believers that their efforts will achieve this objective well before 1973. The American Bahá'ís are requested to add this goal to the list of objectives assigned to them in the Ridván message from the Universal House of Justice.

*Exhibit of Bahá'í books arranged by the community of Curitiba, Brazil in the neighboring city of Ponta Grossa, the goal city of the Curitiba Bahá'ís. The exhibit was viewed by hundreds of passers-by, several of whom expressed their desire to know more about the Faith.*





LEFT: Dinner time at the Fifth Annual Bolivian Congress held in Oruro in June. RIGHT: Between sessions all gather for photo of the Congress.



## Complete Analysis of Nine Year Plan Published

The complete *Analysis of the Nine Year International Teaching Plan* has just been published by the Publishing Trust of the United States at the request of the Universal House of Justice. This work, prepared by the Universal House of Justice, details each portion of this august Plan, categorizing it in a most convenient form. The last section carries a chart covering all of the national spiritual assemblies (listed by continents) showing statistics on centers and groups, spiritual assemblies and incorporated assemblies for 1964 and again listing the goals for 1973. The various territories and island groups under each national assembly are also listed.

Every Bahá'í will wish to obtain a copy of this work in order to be informed of the overall program of the

Faith throughout the world and to try to recognize his own privileges and responsibilities in respect to it. Believers of more than ten years will recall Shoghi Effendi's book that charted our part as we began the awesome Ten Year Crusade in 1953. As various believers answered the call of God to fulfill their own spiritual destiny, one by one the goals were achieved and we began to read of unbelievable victories in BAHÁ'Í News coming from all parts of the globe, victories that gladdened the heart of our beloved Shoghi Effendi even as the burdens increasingly fell upon him.

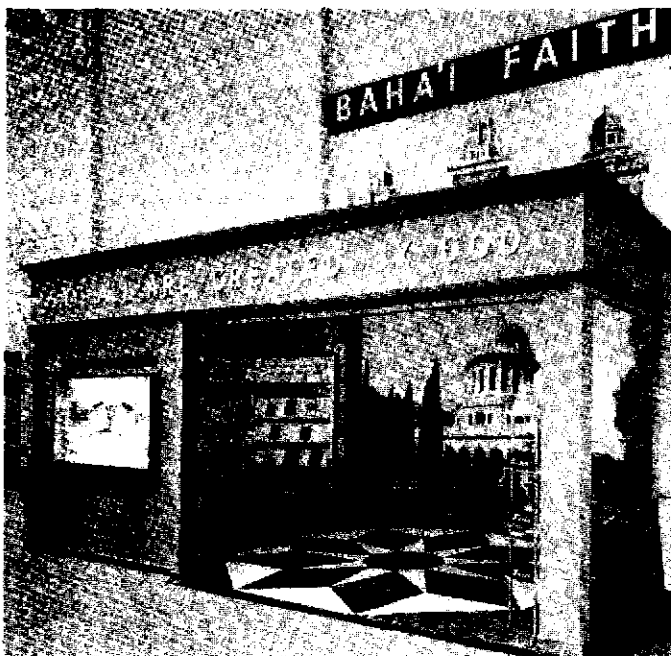
Now, in this decade, each Bahá'í has a similar opportunity—to serve Bahá'u'lláh under the direction of our first Universal House of Justice, to show our loyalty, our loving obedience to that majestic institution raised up in the hundredth anniversary of the declaration of the Divine Author of the institution itself.

In the current message from the Universal House of Justice, we read of the request for universal participation and of the "overflowing bounties of Bahá'u'lláh which are diffused through His divinely-ordained order." "... In addition to teaching every believer can pray." "... fight their own spiritual battles and contribute to the Fund."

This is the Plan and each has his measure of responsibility toward its success, to blend his deeds, his prayers and his funds into the universal participation of the Bahá'í World Community.

The Universal House of Justice has also made available an *Adenda to the Statistical Information published by the Hands of the Cause in the Holy Land* to cover the period of Ridván 1964. For information on ordering, please refer to the Bahá'í Publishing section on the last page.

Bahá'í exhibit at the Canadian National Exhibition.



## Bolivian Congress Reported in Press and Radio

Bolivian Bahá'ís gathered from the cities, villages and the country to hold their Fifth National Congress in Oruro in the month of June. This ancient city of the Andes mountains, founded in 1604, stands at an altitude of 12,119 feet in the heart of the mining districts. Seventy-four Bahá'ís came together there to

discuss ways and means of implementing their goals of the Nine Year Plan. The economic problems that exist and the special needs that teaching work takes on in this land were thoroughly studied and consulted upon, so that the first year of endeavor might prove fruitful.

*El Patria*, a daily newspaper of Bolivia, gave two articles to the Faith during the period of the Congress. A twenty minute radio audition was also held.

Most promising of all were the strong, new steps taken by the youth of Bolivia to offer their services wholeheartedly to the Cause of God. They came from many parts of the country to hold their own meetings and to set plans for their first Youth Congress in January of 1965 in Cochabamba. This gave new inspiration and courage to all of the faithful friends who are striving to bring the Message to their countrymen.

## BAHA'I SUMMER YOUTH PROJECTS II

GREENVILLE, South Carolina: Youth Teachers and Singers.

In the South there is a rapid social evolution which focusses upon the emergent Negro minority. It is a place of bright hope for Bahá'í progress through interracial teaching and living. Therefore a team of six youth was sent to Greenville, S.C. to undertake, under the guidance of the local spiritual assembly, a six weeks combined program of tutorial assistance to Negro students, of rural Bahá'í teaching, and of Bahá'í human rights activities. Karl Borden, Edson Hockenbury, Marian Parmelee, Douglas Ruhe, Patsy Sims, and later Richard Thomas composed the newcomers. Local youth participated intensively: Eddie Donald, Curtis Butler, the Abercrombies, William Smith, Steven Moore, and others. It was an energetic team addicted to group singing, whose ambitious objective was mass conversion.

*Service:* Fifty-five Negro students of primary and secondary school age had applied for transfer to heretofore all-white schools. Their tutoring program, designed to prepare them for the stiffer requirements of the new schools, was staffed by four of the youth; a fifth

taught art at the Y.M.C.A. Easy and friendly contact by the tutors with the students and their parents prepared them for a more integrated life. Culminating the six weeks program, a parent-teacher banquet was sponsored at a local church, while a picnic for the students was conducted by the Bahá'í teachers.

*Teaching and Human Rights:* Innumerable fireside discussions of collegiate Bahá'í stamp were carried out with the Greenville contacts, but particularly during the last three weeks with rural contacts in the county surrounding Greenville, in nearby Piedmont and Pendleton. Key to the successful contact with the Negroes was the interracial group singing, music which bridged the gulfs of culture and race, and made true human contact possible.

Two Bahá'í projects were possible: petitioning for the opening of a public swimming pool serving the Negro community, and interracial public facilities visits following the signing of the civil rights bill. The Greenforest Public Swimming Pool had been closed by authorities to prevent integration. More than a thousand children frequenting the pool were thus deprived of this needed recreation. In order to serve the Negro community surrounding the pool, door-to-door petitioning was conducted, ultimately to collect 800 names. The petition was then heard before the Greenville City Council after cooperative planning for presentation.

Visits to churches, to the Piedmont community center, to public parks and stores and restaurants demonstrated Bahá'í solidarity and provided abundant teaching opportunities.

Side ventures included attendance at the Southeastern Bahá'í Summer School, near Asheville, N.C., a trip to Greensboro, N.C. for a discussion meeting, and a journey to the Southern Christian Leadership Conference training camp near Savannah, Ga.

The six weeks were rich in experience, in the planting of Bahá'í seeds, in the public recognition of the unequivocal Bahá'í position on the oneness of mankind, in new declarations (seven so far), and in the opportunities to serve the community and its neediest citizens.

GALLUP, New Mexico, and PHOENIX, Arizona: Three Girls of Good Will.

The Southwest is dry, beautiful, and rich in Bahá'í opportunities through the communities' contacts with the Indians and Spanish-Americans. Ouida Coley, Nancy Marlowe and Sharon Wade, because of their training in Spanish, were assigned to serve Gallup, N.M. and Phoenix, Ariz. in exploratory programs of service and teaching.

At Gallup in two periods of two weeks each the girls undertook to canvass the town to inform about the Cause, and helped also to recruit students for a free art class conducted at the Bahá'í Center by Gordon Laite, distinguished Bahá'í artist. They worked with the juvenile probation officer, Mr. Maldonado, accompanying him on his rounds and contacting the Indian parents. Teaching at discussion meetings, attending all Bahá'í community events, the girls spent weekends at Bread Springs, Toadlena, Chinle, Teec Nos Pos and Klagnetoh on the Navajo Reservation, wholeheartedly entering into Indian life with friendly and beautiful spirit. At the famed Inter-Tribal Ceremonial

*Bahá'í Children's School held recently in Sandaken, Malaysia.*



in Gallup they were able to staff the Bahá'í booth full time, there to make contacts for the Faith.

In Phoenix tutoring of high school dropouts and work in the Golden Gate Settlement House was combined with Bahá'í discussion meetings both in the city and in nearby Tempe.

The way of life of the Indians was fascinating in its challenge to familiar Bahá'í teaching methods. Along with the extensive travel experiences to and from the Southwest, to the Zuni Reservation and to the Southern California Bahá'í Summer School (for Nancy), there was a rich and mutually inspiring fellowship with the Bahá'ís of the two communities.

**NILES, Michigan-SOUTH BEND, Indiana and MONTGOMERY COUNTY, Md.: Two Experimental Community Projects.**

An interracial team of two young men, James Sims and Curtis Butler, was assigned to active Michigan-Indiana Bahá'í sister communities to expand work long underway. In extensive door-to-door surveys regarding knowledge of the Faith, with dissemination of literature, in talks with the NAACP, community clubs, church groups, and a newspaper interview the youth sought to foster wider knowledge of the Faith under the guidance of the local assembly and Mr. Donald Streets, youth adviser. Bahá'í discussion groups were sparked by the youth and the general level of the information on the Faith in the non-Bahá'í community perhaps was significantly raised during the four weeks of the effort.

In Rockville, Montgomery County, Maryland, a group of local youth, Leslie Mitrotti, Allan, Kathy and Bonnie Kern, Steven Coley, Gwynne and Eileen Lour-

ie, were bolstered by Jim Sims and Norman Hodge. With Dr. Irvin Lourie as youth adviser, the local spiritual assembly developed a volunteer service at a recreation center in the Negro section of Rockville with the assistance of Bahá'í Percy Holstein, offering a variety of activities for the children and youth: arts and crafts, singing, games, etc. Outings into Washington, tutoring for those having school difficulties, and a community picnic - campfire sponsored by the entire Bahá'í community and attended by about 150 persons were a direct contrast with the hostility, gunfire, and church-burning which had been the immediate antecedents of the Bahá'í activities.

**NASHUA, HUDSON, PORTSMOUTH, N.H., and ELIOT, Maine: Youth Initiative at Home.**

Upon their return from Davison Bahá'í School, Sandie and Grant Rohde, Mary and Dorothy Tucker with David Schlesinger actively set about discovering opportunities for service, Bahá'í teaching and human rights projects in their own back yard. Electing to serve the aged in nursing homes of Nashua and Hudson, regularly visiting the elderly to bring them flowers, prayer-books, and friendship; sparking fireside meetings; actively participating with the NAACP; and collaborating with the youth throughout New England - a year-round effort hopefully has begun.

Joining with the youth working at the Green Acre Bahá'í Institute: Gloria and Daniel Reimer, Alicia and Claudia Waite, Jacqueline Ballou and others, the Nashua-Hudson youth participated in a door-to-door information survey undertaken in Portsmouth, N.H. in connection with a weekend institute of the school. At the school itself, the youth were vibrantly active and in-

*Some of those attending the Northwest Children's Summer School held at Astoria, Oregon, August 19-25.*





tensely participant in every program, bringing a spirit of energetic resolution which helped to bring many declarations of faith.

#### VALEDICTORY.

With the conclusion of the projects, and the return home or to school of almost all of the youth (some few remained at their cities of assignment), a summary and analysis is being prepared by the youth projects secretary, Mrs. Jane McCants, for the guidance of communities who subsequently may wish to utilize the unrivalled spirit and initiative of the youth. By the grace of God there were no accidents and no incidents of any gravity, despite the miles travelled, the youth-weeks spent, the billions of words exchanged, the prodigious output of Bahá'í energy expended, and the potentials for difficulty in the many kinetic situations encountered. The youth were vastly stimulated. The host communities have learned better how to offer guidance for utilization of the youthpower. The summer has been a time of live experience for all involved. Planning for new projects with better management of details will begin soon for the summer of 1965.

— by David S. Ruhe

### FROGMORE WINTER INSTITUTE

Thursday, Dec. 31 (first class at 1:30 p.m.)  
until Sunday noon, Jan. 3)

Penn Community Center, Frogmore, South Carolina  
4 days: \$16.00 for adults; \$11.00 for  
children 2 to 12 years of age

Send \$3.00 for each reservation by Dec. 18th to:  
Miss Yvonne Harrop, Registrar  
P.O. Box 3614  
Augusta, Georgia 30904

This is more than a traditional winter school—it is a teaching institute devoted to enrollments during the institute, expansion of the Faith in the southeastern area, and specifically oriented to the goals of the Nine Year Plan in the South. All are encouraged to foster the attendance of friends not yet enrolled.

*Some of over sixty people attending the eighth Japan Summer School August 8-9. Hand of the Cause Agnes Alexander holds the Greatest Name.*



*Those attending 1964 National Convention of Sweden.*

## NEWS BRIEFS

A panel discussion on July 19 on the results of current efforts toward racial integration was the first major public teaching effort sponsored by the newly formed Local Spiritual Assembly of Cedar Falls, Iowa. Fifty-eight adults and twenty children, half of whom were Bahá'ís, attended and many visitors participated in consultation on what constructive action could be taken by individuals and the groups they belong to in accelerating this movement.

The panel members were: the director of the Lutheran Student Center of the State College of Iowa, a teacher from Columbus High School in Waterloo, and Mr. Sam Jackson (Bahá'í) from Elmhurst, Illinois. A picnic supper and a swim party for the children followed the program.

○

Mrs. Betty S. Feldman, a member of the Bahá'í Community of Baltimore, Maryland, was able to give the Bahá'í message to approximately 300 Negroes when she was invited to participate in the dedication of a new Negro Baptist Church. Recently Mrs. Feldman was able to arrange through proper official channels to make Bahá'í books available to prisoners in the Maryland Penitentiary where she is also assisting in the rehabilitation of five Negroes by helping them to record for use in the chapel original songs which they have composed.

○

In April, as a service to the community and to attract attention to the Faith, the Bahá'ís of Clayton, Missouri, sponsored a very successful show of art by amateur artists in a leading department store. The contestants who entered their works competed for the privilege of having them shown. 103 artists submitted 215 works from among which 40 were chosen. Three small prizes were offered in each of three categories—oil, water color, and graphic arts. Approximately 2,500 people saw the display, many of whom not only asked questions of the Bahá'í in constant attendance, but also asked for literature and showed surprise that this service was offered by the Bahá'í community without the hope of "getting anything in return."



Robert W. Sparks, Jr., chairman of the Bellaire, Texas, Bahá'í group, gave a talk for a comparative religion study class at Congregation Brith Shalom on Friday evening June 19. The title of the talk was "Basic Facts of the Bahá'í World Faith." Mr. Sparks first showed some slides of the World Center in Haifa then explained the history and goals of the Bahá'í Faith. He then stated that Bahá'ís seek to establish world unity through individual application of moral laws, not through politics.

○

The Local Spiritual Assembly of the Bahá'ís of Niagara Falls, New York, commemorated the 1912 visit of 'Abdu'l-Bahá to Niagara Falls with a program at the Hotel Niagara on Sunday, September 13. The program began with a luncheon at 12:30 which was attended by seventy-three adults and six children. The formal part of the program began at 3:00 p.m. and began with a discussion of 'Abdu'l-Bahá's identity and station, personality and influence. This was followed by the reading of excerpts from his writings. At 4:00 p.m. fifty of those who attended walked to the Falls.

The event received excellent publicity in the local newspaper.

## Bahá'í Publishing Trust

**Analysis of the Nine Year International Teaching Plan of the Bahá'í Faith, 1964-1973.** By the Universal House of Justice. This is the complete analysis of the Nine Year Plan with all of the goals delineated. Each goal is listed, such as Temples to be constructed, National Spiritual Assemblies to be established, etc., with each continent and the National Assemblies within them responsible for the various accomplishments of the Plan. The last section of the book has a tabulated chart which shows Assemblies, Groups, Centers and Incorporated Assemblies as of 1964 listed by continents and then by National Assemblies, along with their inclusive territories and island groups, followed by the goals for 1973.

Size 9 x 6, with soft grey, paper cover printed in red-rust.

Material entitled **Addenda to Statistical Information Published by the Hands of the Cause in the Holy Land, Ridván 1963** has also been compiled by the Universal House of Justice. This separate, eight page, self-cover booklet designed to be inserted in the cover pocket of the Statistical Information on the Faith, 1844 to 1963, published April 1963. It brings the statistics up to date with the beginning of the New Nine Year Plan.

Copies of the two above titles will be mailed as one set.

Per set (one copy each) .....	\$1.00
25 sets .....	\$20.00
100 sets .....	\$75.00

## Growing List of City School Systems

### Recognize Bahá'í Holy Days

The local Spiritual Assembly of Eugene, Oregon, reported on August 25 that the Superintendent of Schools for District No. 4 of the Eugene area has granted permission to the schools to excuse Bahá'í children from attendance on Bahá'í Holy Days.

The Chicago Assembly also reports that on its own initiative the Office of the Superintendent of Schools for that city has asked for a list of Bahá'í Holy Days to be included in the school calendar along with the holy days of other religions to be observed by children of those faiths.

## 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 20-22

### U.S. STATE CONVENTIONS

December 6

## Bahá'í 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, November 15

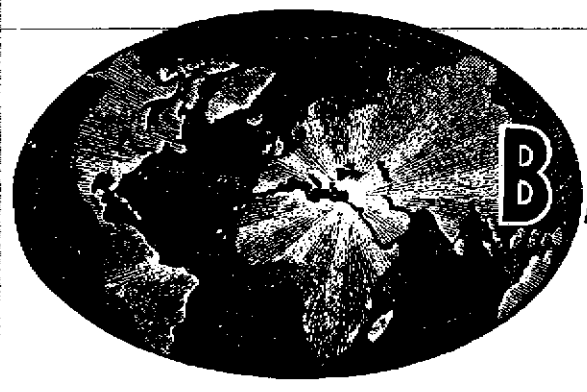
4:15 p.m.

**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: 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. 405

BAHÁ'Í YEAR 121

DECEMBER 1964

## Progress of the Nine Year Plan

News from the World Center

Convention messages, and reports reaching the World Center, indicate that in all parts of the world the Plan has evoked an enthusiastic response from the believers and a spirit of dedication and determination to achieve its goals. The realistic, mature and dedicated manner in which National Spiritual Assemblies have approached their tasks bears eloquent testimony to the training which our beloved Guardian's plans, and particularly his Ten Year Crusade, have given to the Bahá'í world. A wide variety of methods has been adopted by the different National Spiritual Assemblies — the Generals of the Plan — some choosing to phase their work in three or more stages, others to lay the basic foundation for their total tasks this year and then to build on that, and some National Spiritual Assemblies even have informed the House of Justice that it may be possible to achieve most of their objectives of expansion and consolidation within the next two or three years.

The Convention of the Philippines recommended a goal for 1973 of one million believers, and the National Spiritual Assembly of Korea has adopted, as the goal for the first year of the Plan, the raising of the number of Assemblies to 100, the total number called for under the Plan. Everywhere the army of God is on the move.

### Goals Already Achieved

The National Spiritual Assembly of Mexico reports that the goal island of Las Mujeres has been opened with the declaration of two believers on that island, and a Mayan pioneer has opened the island of Cozumel in the goal territory of Quintana Roo.

The first Institute called for under the Nine Year Plan has been established in Muna, Yucatán (Mexico).

The building of the Ḥazíratu'l-Quds in Aden has been accomplished.

Of the 14 new National Assemblies formed last Ridván, the first to be incorporated is the National Spiritual Assembly of the Hawaiian Islands, on June 5, 1964.

The National Spiritual Assembly of the Philippine Islands has established its National Endowment by

accepting a gift of 400 square meters of land in Quezon City, a suburb of Manila.

In the South Pacific, a new language, Marshalese, has been added to the list of Bahá'í literature.

In the South West Pacific Ocean the National Ḥazíratu'l-Quds has been acquired in Noumea.

The National Spiritual Assembly of Colombia reports that in Valencia and Tarrasa, local Ḥazíratu'l-Quds have been acquired, and the local Spiritual Assembly of Bogotá has been incorporated.

Two virgin territories in Africa have been opened: Gabon and Mali.

The incorporation of the National Spiritual Assembly of Argentina has now been accomplished.

In Finland an additional National Endowment has been established by purchase of a new property in Tervalampi village.

Two Assemblies have been formed on the Island of Grenada thereby attaining its goal under the Nine Year Plan.

The Group called for in the Marshall Islands has been established.

## Recognition of Faith in Persia

The Ministry of Health and Education of Irán has permitted the establishment of a Nursing School attached to the Bahá'í Hospital in Tíhrán. This is a highly significant step in the evolution of the Faith in Persia. For the first time since the closing of Tarbiat School an officially recognized Bahá'í educational institution in Persia is able to operate under Bahá'í jurisdiction.

The remaining shares of the Shop of the Báb in Shiráz, being one third of the total shares, have been purchased by the Bahá'í community and the whole property is now owned by the Faith.

The National Assembly of Persia reports that the repairs to the House of the Báb and to that of His uncle, as well as to other Holy Places in Shiráz have all been completed.

## FIRST SUMMER SCHOOL IN MOROCCO

The first Bahá'í summer school of Morocco was held in Meknes, from August 31 to September 6. Over twenty participants were gathered on a farm situated in a suburb of Meknes, belonging to one of the Persian pioneers, Mr. Hossein Rowhani Ardakani. The city of Meknes, with more than seventy registered Bahá'ís, has the largest Bahá'í community in Morocco.

When, early last summer, the Regional Teaching Committee for Morocco was formed and, according to the instructions of the National Spiritual Assembly of North West Africa, met with the National Youth Committee to investigate the possibilities of organizing a summer school, it seemed improbable that this project could materialize in such short notice. However, at this point the Local Assembly of Meknes volunteered to take charge of the material side of the arrangements. It was only this generous offer that translated hopes and ambitions into reality.

Two important features made this summer school remarkable: first, the presence of three of the imprisoned friends who had faced every wave of adver-

sity and tribulation in the name of the Cause. One of them, Auxiliary Board member Mohammed Othmani Kebdani, with infinite tact and understanding and a heart overflowing with love and humility, served as the director of the summer school. Everyone present felt truly privileged to spend a week in close association with these dedicated servants of the Cause of God who for more than nineteen months accepted incarceration, humiliation and torture, and through their steadfast devotion and selfless dedication proclaimed the Greatest Name throughout the world at the time of the Jubilee.

The second feature of the summer school was that all but one of the courses were taught by Moroccan friends. These courses included: History of the Faith; Bahá'í Administration; Comparative Religion; Bahá'í Life; and Presentation of Some of Bahá'u'lláh's Writings. Every class hour was followed by an intense question and answer period in which all enthusiastically participated.

With the successful consummation of this first summer school, it is planned to hold both winter and summer sessions in the future.

### Italian Youth Exhibit High Degree of Service at Summer School

The Bahá'í school of Italy was held at the Hotel Miramare, Bellaria, on the Adriatic coast from September 12-20. The hotel was situated on the sea and even the weather seemed to make an effort toward the success of the school with a week of blue, sunny skies. The friends present numbered 180, of nine nationalities, with seventeen Italian guest students and five of other nations. Over half were youth.

The spiritual tone of the school was set by a beautiful talk by Hand of the Cause, John Ferraby, on "Living

the Bahá'í Life." The courses were on Islam, *Advent of Divine Justice*, Administration and others, given in Italian, Persian and English. Guy Murchie came from a distance to give a course on "Religion Proved by Science."

The culminating point of the week was reached when a guest from Florence made her declaration, followed by a young couple from San Remo.

On the day the program was organized by the National Youth Committee, a young Italian from Bari said: "Among other things a Bahá'í youth must learn is to live for others." In many other ways, the youth demonstrated their willingness to be of service.

*Bahá'í Summer School of Italy held at Bellaria on the Adriatic coast September 12-20.*



## Bahá'í Summer Schools on Three Continents

*A lively and inspiring summer school was held in Oostduinkerke, Belgium, the last week of August with five new believers resulting from it. It was a well organized program, showing results in the active participation of all present.*

*Photo at right shows a portion of the fifty who attended the summer school in Taegu, Korea August 27-30, representing sixteen communities. About fifteen came from the southern islands of Korea.*



*Especially gratifying is this view of Bahá'í friends attending the first summer school in Morocco held August 31 to September 6 in Meknes. Bahá'ís around the world will recall the long period of imprisonment for many of the believers there and the joyous news of their release announced in May, 1964 BAHÁ'Í NEWS.*





## Faith Spreads in Malaya and Sarawak

The National Assembly of Malaysia and Brunei reports that the Faith is spreading among the aboriginal Senoi people of northern Malaya. Hand of the Cause, Dr. R. Muhajir has recently visited the Bahá'ís of this region where the traveling teacher, K. Krishnan, is working. The American pioneer, Harlan Lang, has made several teaching trips to the bush area of the Ibans and other tribes in Sarawak where a native teacher, Smith Ottan, has brought over 300 of his Melanau people into the Faith this year.

Photo at left above shows a gathering of Senoi believers at the kampong of Menderang, Sungkai, Perak, Malaya with Dr. Muhajir. Three photos at right, top to bottom, show spiritual assemblies of the kampongs of Menderang, Jentong and Kelmong, all in Perak, Malaya. (A kampong is a small compound.) Lower right shows a group of Melanau Bahá'ís in Tellian, Sarawak with the native teacher, Smith Ottan at left.





## Bahá'í Summer School Held in Périgueux, France

The Bahá'ís of France held a summer school in Périgueux in the Dordogne valley, August 30 to September 6. The school was honored by the presence of Hand of the Cause John Ferraby and his wife and of Dr. Navidi, Auxiliary Board member of the Hands of the Cause in Europe.

Périgueux is very well known for its artistic and archeological treasures as well as for the beauty of its location. Classes were held in the lovely palais de fêtes, which is surrounded by beautiful formal gardens in which the friends enjoyed walking during their free periods.

Classes were held on the Administrative Order, the Nine Year Plan, Prayer and Meditation, and the Life of the Báb. A public meeting conducted by Mr. Tirandaz was attended by many interested people who, during the course of the evening, asked a number of questions.

Bahá'ís from Morocco, Tunisia, Belgium, England, Monte Carlo and Holland attended the school and shared news of the progress of the Faith in their countries. The youth held a round table discussion on such subjects as the duties of Bahá'í youth, their behavior in front of their non-Bahá'í contemporaries, their hopes and their projects. In addition, they discussed the relationship between parents and children, and education. Mrs. Ferraby spoke about Shoghi Effendi and his work and of her life and experiences in the Holy Land.

For the recreational part of the program, an excursion was made to the Dordogne valley, which is noted for its beautiful scenery and its lovely castles. At Trémolat, the friends were so moved by the beauty of the countryside that they stopped for prayers. At Barre de Domme, after a tour of the village and of the grottoes, a spontaneous public meeting was held during which Mr. Navidi, Dr. Barafroukhteh, Mr. Alai and Mr. Tirandaz answered questions for more than two hours. One of the people who attended this meeting was Professor Bicharat Tabbah of the University of Beirut in Lebanon.

The summer school closed in an atmosphere of warmth and good will between the Bahá'ís and the people of Périgueux and many new contacts for the Faith were made.

## Meager Funds, Physical Hardships and Devoted Teachers Mark Efforts in Bolivia

"The tragedy of teaching in Bolivia," writes a pioneer, "is the shortage of manpower and literature." The glory of teaching there is the number of waiting souls, especially among the Indians, ready and willing to hear the Message of Bahá'u'lláh; and great hope lies in such humble, devoted believers as Miguel Diez, a Bahá'í of Santa Cruz who spends every spare moment, outside of earning a living for a large family, in spreading the Faith. His duties take him to many towns and villages, including one that has two native Indian groups, Chirugans and Guayos. Here he has made friends with the *jefes* or chiefs and has brought Athos Costos of the National Assembly, and Hooper Dunbar, Auxiliary Board member, to speak to them.



*Miguel Diez, Indian Bahá'í teacher of Santa Cruz, Bolivia, in center of photo, with Guaraye Indians. The chief (Jefe) and his wife are sitting at the right and left of Miguel.*

Recently a special committee for this region went out to assist in presenting the teachings to two hundred Chirugans, after hours of travel on muddy roads. Then the *jefe* of the Guayo Indians brought them to his home to speak to thirty people gathered there. Each Saturday Miguel Diez returns to them alone, for the committee is unable to assist him further, expanding their understanding of the Faith and enrolling each time the ones who desire to be Bahá'ís. On Sundays he goes to another village.

One day Miguel found sadness and grief among his new Bahá'í brothers in one of the villages. A young believer, just twenty-one years of age had died suddenly and they did not understand how to take care of his burial and wished to do it right. Miguel walked the long miles to the burying ground, read prayers from his prayer book which he carries in his truck and relayed to those present the Bahá'í message of "Life After Death" which he had himself just heard the previous evening at a meeting. This gave them much joy and reassurance.

Although Miguel knows that Bahá'u'lláh accompanies him in his journeys, he prays for more helpers to give the Message and to deepen the new believers.

## Distinguished Frenchman Questions Bahá'ís Concerning Protection of Animals

Recently an eminent French personality, a member of the Academy of Sciences, asked the Bahá'ís if Bahá'u'lláh had revealed any laws for the protection of animals. The Bahá'ís answered in the affirmative and stated that Bahá'í love is so vast that it extends beyond the human species to the animal kingdom. They also quoted the teaching of Bahá'u'lláh in which he enjoins men to treat animals with justice, kindness and fairness and strongly forbids them to cruelly abuse animals. It is interesting to note that shortly after Bahá'u'lláh revealed this law the Society for the Protection of Animals was founded in many countries of the world.

## Costa Rica Holds First Indian Institute

Last March the Costa Rican National Assembly sponsored a four-day Indian school in Amubre, Talamanc. Although these photos were delayed in reaching BAHÁ'Í News, this first teaching institute for the Costa Rican Indians is of deep interest. The photo at right shows a group of teachers (with the pioneer pointing) and three Indian friends getting ready to ferry everyone across the Sixaolra River by dugout canoe. From this point, it is a half day's walk on to Amubre. The view below shows a portion of those who attended the sessions and the thatched roofed hut which is the Bahá'í Center there.



Shown above is a group of Bahá'í youth among the Indian believers. Standing third from right is a youth who has displayed marked ability for teaching among his people. He comes from the village of Coen and had to walk a full day to come to the school. At left below appears a group of new Bahá'ís who declared themselves during the school sessions. These friends walked all day and half into the night from their village of Alto Urein. The photos themselves were sent from London to Costa Rica, having been taken by a young man who became a Bahá'í while visiting Costa Rica and then attended the Institute.



## Royal Cambodian Government Recognizes Faith by Royal Decree

Another sovereign state, the ancient Kingdom of Cambodia with its world famous Angkor Wat temple, has extended a very respectful recognition to the Faith of Bahá'u'lláh.

Upon the request of the National Assembly chairman in 1963 and the personal intervention of Mrs. Shirin Fozdar whose esteem by the Cambodian Royal Court dates back to 1954, His Royal Highness Prince Noro-

dom Sihanouk, Head of State, has issued an impressive Royal Decree under his own signature, recognizing the Bahá'í World Faith as well as its World Center in Haifa, Israel, authorizing its practice in Cambodia as well as its right to construct and own temples and religious centers.

The Cause which was first brought to Cambodia in 1954 has, through a succession of pioneers, steadily progressed from one local assembly in 1958 to nine at present and will surely be establishing a National Spiritual Assembly during the Nine Year Plan.



Agnes Alexander, Hand of the Cause, seated at right with Ainu Chief, Mr. Moritake in front of an old Ainu house. Kneeling beside Miss Alexander is a son of the Chief, Mr. Umegae, known as the "Lion of Hokkaido." Miss Yamami, Bahá'í from Shiraoi (island) and Bernard Leach shown at left of group. Photo above shows a portion of group attending this first Teaching Conference in Hokkaido.



### Ainus of Japan Participate in Hokkaido Conference

The first teaching conference held in Hokkaido, second largest island in Japan, occurred September 26-27, 1964. It was held in the Town of Shiraoi which has a large Ainu population. Aside from a few pioneers and Japanese, most of the sixty-five participants were Bahá'ís of Ainu ancestry.

Japan's own Hand of the Cause, Miss Agnes Alexander, recounted her experience in taking the Faith to Hokkaido in 1932.

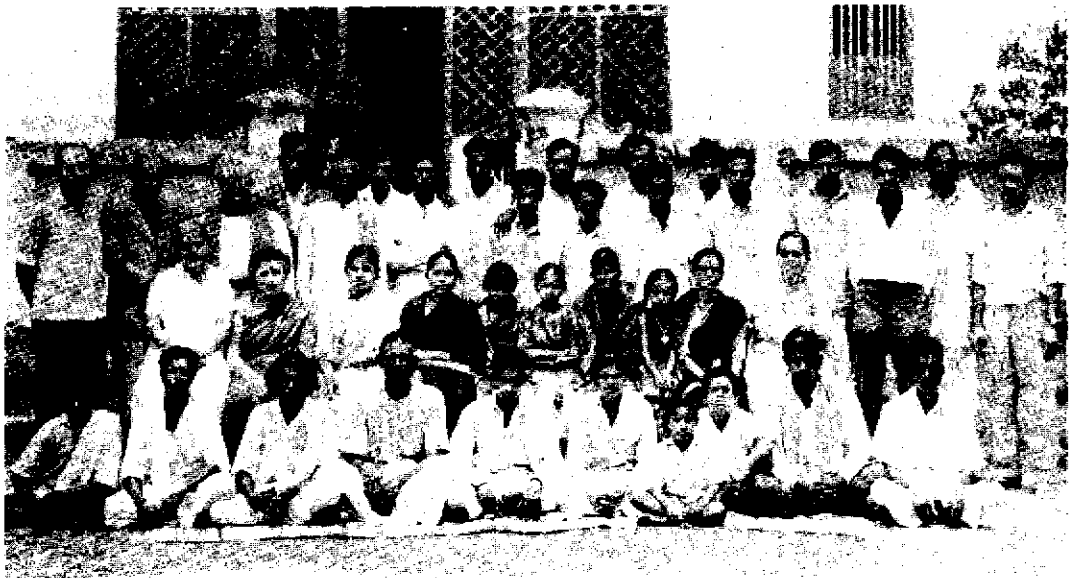
In Shoghi Effendi's last letter to Japan, he advised the Bahá'ís to teach the Ainu so that they would then arise and teach their own people. Mr. Umegae, son of Chief Moritake, is the living proof of the Guardian's words. The pioneers have named him the "Lion of

Hokkaido," for he has taught most of the Bahá'ís there.

The famous English potter, Mr. Bernard Leach, spoke at three different public meetings in connection with the conference.

One of the pioneers produced a vial of attar of roses which had been originally sent by Shoghi Effendi through Hand of the Cause, Mr. Kháze, to the first convention of North East Asia in Tokyo in 1957. The vial was still about half full and it was a solemn, spiritual experience to be anointed with this gift from the Guardian.

The day after the conference eleven Bahá'ís went to an Ainu village not far from Shiraoi and in a few hours gathered over one hundred people for a meeting. About half of the adults enrolled in the Faith and are eagerly awaiting further deepening in the Teachings.



Students and teachers at a class held at newly acquired Teaching Institute, Mysore, India.

## Publishing Trust of Germany Exhibits at Frankfurt Book Fair

The Bahá'í Publishing Trust of Germany was represented this year for the first time at the International Book Fair in Frankfurt-am-Main, September 16-22. The Bahá'í display was located among the stands of other religions in the very same hall where the International Bahá'í Congress in 1958 took place.

The location appeared to be very favorable as almost all visitors had to pass by. A photograph of the Bahá'í House of Worship in Langenhain, already well known in Germany, attracted many visitors. Booksellers praised the genuine workmanship of the books, clergymen read in the Bahá'í prayer books and many visitors showed quite an interest in looking through the Bahá'í books.

Bahá'ís were present at the display to answer questions and to give out literature catalogs and pamphlets. Many people were contacted in this way.

*Two views of the world famous International Book Fair in Frankfurt-am-Main, Germany, showing the German Bahá'í Publishing Trust's booth in the center.*



*Mrs. Ruth Pringle, Auxiliary Board member, seated in center, with members of the Jicaque Indian tribe in Honduras whom she visited on September 15. Mrs. Pringle visited several centers in Honduras during September and October. Two schools for training native teachers are now planned for December.*

## Publishing Trust Founded in Belgium

A Bahá'í Publishing Trust for the French language, a goal of the new Plan, has been established in Brussels, Belgium, under the direction of the National Spiritual Assembly of Belgium. Several basic titles have already been produced. A general conference on attaining the remaining goals of the Plan outlined by the Universal House of Justice was held October 18, resulting in open consultation.

National Day, an annual event in Belgium, was marked by believers in Antwerp by Bahá'í talks in both Flemish and French at the Flemish Cultural Museum Center during the month of September.

## Philippine Bahá'ís Receive Visit from Agnes Alexander

Visiting the Philippines in mid-August, Hand of the Cause, Agnes Alexander, from Kyoto, Japan, related experiences of the first national convention in Hawaii and the early days of the Faith in the 1900's. On two weekends, she taught the Bahá'ís of Muntinlupa, inspiring the friends there to further deepen their knowledge of the Revelation of Bahá'u'lláh.

A teaching conference was held in Mindanao to consolidate activities of the Bilaan Bahá'ís there and to celebrate completion of their new Center. Deepening in administration and sharing knowledge of the Teachings with all one's friends and neighbors has also occupied Bahá'ís in the two provinces of Bukidnon and Lanao del Sur. The month of August found Mrs. Rose Mangapis opening many new areas in the Bicol provinces. A number of school teachers and other professional people on the island of Ticao, Masbate, enrolled in the Faith. A family from Persia, Mr. and Mrs. Eshraghian and their three children, have joined forces with Joseph Domingo in Mountain Province and new teaching victories are anticipated there.

—Philippine Tidal Wave



## CHARACTER TRAINING IN IRAN

Last year forty character training classes in religion were held in Yazd, Iran. 300 youth and children were taught under the direction of thirty teachers. In Andimishk five teachers conducted nine classes regularly. Classes are graded from one to ten and a portion of those held in Yazd are shown here.



## Faith Continues to Flourish in Africa



*National Spiritual Assembly of the Bahá'ís of South Central Africa formed Ridván, 1964. First row, left to right: Mrs. Helen Hope, Miss Mary Mabogo, Mr. Eric Manton and Miss Ethna Archibald; back row: Mrs. Jessie Manton, Leonard Chiposi, Mrs. Florence Fat'he-Aazam and Enayat Sohailli. L. Marowa is absent from the photo.*

*First Convention of the Bahá'ís of South Central Africa, April, 1964. Hand of the Cause, Enoch Olinga, is seated in the center and on his right is Lowell Johnson, representative of the mother Assembly of South and West Africa.*



*The National Assembly of West Africa elected April, 1964. Left to right: J. A. G. Edwards, James Kabia, Zara Dunne (recording secretary), Edward Johnson, Hand of Cause John A. Roberts (representing the Hands of the Cause), Daniel Ojei (vice chairman), Major Dunne (treasurer), Wm. R. Foster (chairman), Oliver Campbell and Tamar Fakhry (secretary).*

### Rhodesian Believers Study Administration

South Central Africa has recently scheduled teaching conferences in both Northern and Southern Rhodesia particularly with a view toward increasing the abilities of the believers in functioning within the administrative framework of the Faith. Board member Shidan Fat'he-Aazam and Mr. and Mrs. Eric Manton went to Mwinilunga area where a conference attracted friends as far as forty-six miles. The discussion centered on how to hold Feasts, functions of a Local Spiritual Assembly, and the Bahá'í Fund. A trial Feast was held. Several villages were visited on this same journey.

The Southern conference was held at the Salisbury Rural Community Bahá'í Center in late August, with Board member, Amos Zauyamakando and Mr. Fat'he-Aazam conducting the sessions for some fifty adults and twenty children. The Teaching and Deepening Committee of Mashonaland planned the two-day event.

*National Spiritual Assembly of North-West Africa. Left to right, seated: Mr. Obbadi, Mr. Bouchoucha (vice-chairman), Mr. Djalali; standing, left to right: Rouhani Ardekani (treasurer), Mr. Saberani, Dr. Tai, Dr. Amine Mesbah (chairman), Rowshan Mustapha, Mohamed Maanan (secretary).*





## Swiss School and Conference Augment Nine Year Plan

A Swiss summer school, with courses in German and French for the sixty-five attendants, was held August 23-30 at Münchenwiler Castle, Morat, in Fribourg canton, goal city of the Nine Year Plan. Twenty-five people from Morat responded to invitations published in local press and on posters. Morat is an historic city famous for the battle which defeated Charles 'le-Téméraire.



A Swiss German teaching conference was held at Vögelinsegg, September 13, with sixty-three Bahá'ís participating. Six communities reported on the inception of the Nine Year Plan in their area. The people in the photo (left) stand on the historic battle-field near St. Gall, the first Christian city in Switzerland, two miles from the international Pestalozzi Refugee village of Trogen where the Faith will soon be represented. This conference aimed at opening the canton of Appenzell-Interior Rhodes, a charming region of hilly landscapes and beautiful chalets, one of the nine remaining cantons among a total of twenty-five of the Swiss Confederation which are to be opened to the Faith in the Nine Year Plan.

*The Cham elders of the Tan-Linh District, Binh-Tuy province of South Viet Nam. Bahá'í teachers in the first row, in non-traditional dress are: Quan-Dinh-Minh, from the National Teaching Committee for Ethnic Minorities; Do-Nguyen-Hanh, member of the National Spiritual Assembly; and Nguyen-Cong-Chanh, youth teacher. In August 280 Chams accepted the Faith and 400 in September, making a total of 845 new believers for September for Viet Nam as a whole.*





*First Teacher Training Institute for Zone 1, Guatemala, held at the Bahá'í Center in Huehuetenango on September 25-27 which resulted in five responses for pioneering. Huehuetenango has also completed a 9-year goal in publishing a pamphlet in Aguacateco.*

### **First Summer School Held in Caracas, Venezuela**

On October 10-12, the first summer school of Venezuela was held in Caracas. During three days, Bahá'ís from various parts of Venezuela, lived, studied and prayed together. The spirit was one of unity enabling many to render enthusiasm for teaching of the Faith.

The highlight of the school came during a class on the Nine Year Plan of Venezuela with the realization of the big job that lies ahead. Inspiration also came in noting that several goals have already been completed and many others are near completion.

### **International Cooperation Year (ICY)**

#### **Bahá'ís and the United Nations**

From the last century came Bahá'u'lláh's clarion call: "Let your vision be world-embracing, rather than confined to your own self." He stated that "the time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized." In this century of social and political adolescence the Bahá'í Universal House of Justice has set as one goal of the Nine Year Plan the "development of the relationship between the Bahá'í Community and the United Nations." Ever since the United Nations Charter Conference in 1945 the Bahá'ís have been active in support of the UN. Accredited observers to the Department of Public Information of the UN Secretariat represent both the American Bahá'í Community and the Bahá'í International Community.

In this International Development Decade of the 1960's the United Nations General Assembly has adopted a resolution which designates 1965 as International Cooperation Year (ICY). As befits next year's celebration of the 20th anniversary of the UN, stress will be laid upon the enormously significant efforts already undertaken by the specialized agencies in particular. The UN is hopeful that these cooperative undertakings

will increase in volume and accelerate in performance.

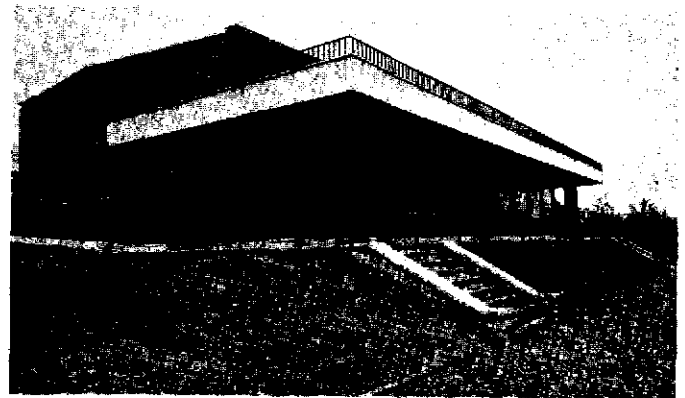
The theme recommended for ICY is "Peace and Progress through Cooperation." The symbol of the year will be crossed hands. Many projects have already been suggested, and many are moving toward implementation. Bahá'ís will wish to become fully informed of this effort toward cooperation. The U.S. United Nations Committee will undertake to guide the American community in suggested activities which will further the goals of the Faith with the UN.

—U.S. UNITED NATIONS COMMITTEE

### **Memorial Service for Mrs. Margery McCormick to Be Held in Bahá'í House of Worship**

Saturday evening, December 12, has been selected jointly by the Hands of the Cause in the Western Hemisphere and the National Spiritual Assembly as the date for a memorial service for former Auxiliary Board member and long-time active Bahá'í teacher, Mrs. Margery McCormick, who passed away in Wilmette, Illinois, on July 14, 1964. All Bahá'ís, and any other relatives, friends, and acquaintances of Mrs. McCormick are invited to attend.

The program will begin at eight o'clock and will take place in Foundation Hall of the Bahá'í House of Worship.



*The newly built hall of the Bahá'í Summer School in Tíhrán, Iran, near the future Mashriqu'l-Adhkár.*

### **Hand of the Cause H. Collis Featherstone Pays Brief Visit to North America**

Hand of the Cause, H. Collis Featherstone, of Port Adelaide, Australia, visited the Temple area in Wilmette in October, on his way to the Conclave of the Hands at the Bahá'í World Center. His visit provided an excellent opportunity for proclamation of the Cause of Bahá'u'lláh, highlighted by a half-hour interview on one of Chicago's radio stations.

Speaking at a fireside in Chicago, Mr. Featherstone warmly greeted the interracial gathering and reviewed the teachings of Bahá'u'lláh on the oneness of mankind: "Love is the animating force of the Faith. When we look at one another with love, we draw to the surface

all the hidden endowments. When we look at one another with hostility, we prevent our own growth and discourage the growth in others.

"In this great century we must vie with each other in being the lovers of humanity. Our privilege as Bahá'is is inestimably great, for we have been given the teachings and prayers of Bahá'u'lláh to assist us in this effort to bring unity and peace to mankind."

Mr. Featherstone met with the National Spiritual Assembly during his brief visit and also addressed a large Bahá'í gathering in Foundation Hall of the Bahá'í House of Worship on Friday evening, October 9, leaving the next day for Ottawa and Montreal, Canada.

## Hand of Cause William Sears Holds Conferences on Nine Year Plan

Beginning in August and before leaving for the conclave of the Hands of the Cause at the World Center in mid-October, Mr. William B. Sears conducted a series of meetings for Bahá'is only in San Diego, Los Angeles, San Francisco, and Daly City in California, Milwaukee, Wisconsin, and in the Bahá'í House of Worship for the believers in the Temple area. In preparation for several of these meetings, Mr. Sears sent a personal appeal to each believer to attend the meeting which would be devoted to discussion of the Nine-Year Teaching Plan, its various objectives, especially for the home front, and how our very lives, both physically and spiritually, are at stake in this present hour. The destiny of America and the destiny of the entire human race, he wrote, may well depend upon what we do or do not do in the next few months, days, or even hours.

The first meeting was held in San Diego on August 29. The attendance was large and the friends were raised to great heights of inspiration by Mr. Sears' own contagious enthusiasm and heart-stirring appeal for prompt action on all fronts, including Bahá'í character building, achieving racial unity, and support of the Bahá'í Fund which is the life-blood for much of the work to be accomplished under the Nine-Year Plan.

"What a concentration of Bahá'í man power!" exclaimed Mr. Sears in greeting the audience of 500 Bahá'is assembled in Hollywood for the all-day session sponsored by the Los Angeles Local Spiritual Assembly. Among the subjects discussed during the morning session were pioneers, home front teaching, The Universal House of Justice, the World Order of Bahá'u'lláh and its significance at this hour. It closed with the showing of the beautiful slides of the First International Bahá'í Convention and the Bahá'í World Congress with narrated commentary.

When discussing the Universal House of Justice Mr. Sears suggested that a cablegram be sent to that Supreme Body. The idea was immediately adopted and the following message was dispatched: "500 hearts filled overflowing inexpressible gratitude bounties Nine Year crusade. Redoubling prayer, efforts, energies, bring fruition goals beloved Cause."

Similar messages were sent from several of the other meetings. While discussing "The Bahá'í Funds" Mr. Sears recommended that provision be made for the believers to leave contributions, if they wished to do so, on their way to lunch. It was exciting to receive reports from time to time during the afternoon that the

sum was mounting until it finally reached \$1,683.00.

Again at some of the other meetings the friends were given an opportunity to make immediate contributions, all of which have helped toward meeting the national deficit.

Mr. Sears talked of the "Cleansing . . . Catastrophe" and that we are "faced with a grave, grave problem — shortness of time." "Much will depend on the reaction of the rank and file of the believers to the pleas now addressed to them," he said, and "our great bounty and our great privilege is to awaken the people to the greatness of this time."

The Los Angeles Assembly reporting the meeting stated: "There just is no way to put into words the inspiration he [Mr. Sears] gives to all who hear him and the deep effect he has on them. If the obvious emotion of many, and the determination on the faces of others, is any indication of what will transpire in Southern California in the future, wonderful reports of much activity toward the fulfillment of the goals of our Nine-Year Plan should be filling your agenda (the NSA) each month."



Hand of Cause, Wm. B. Sears, using visual aids in illustrating an address.

Mr. Sears followed much the same agenda at all of his meetings, using quickly drawn charts and illustrations to bring out some of the important facts on the history of the Faith, the years of outpouring of Divine Revelation and the teachings and directives of 'Abdu'l-Bahá and Shoghi Effendi. He spoke particularly of the significance and great importance of

the Nineteen-Day Feast and recounted the disorganized, haphazard manner in which he has seen them conducted in many places. He also reminded the friends repeatedly at each meeting that the beloved Guardian called the American Bahá'is the "chief executors" of the Master's Divine Plan, the "last remaining stronghold" of Bahá'u'lláh's world-redeeming Faith, and that to the American Bahá'í community is given the major responsibility and bounty of His world-redemptive mission.

Reading extracts from *The Advent of Divine Justice*, Mr. Sears also stressed the need for uprightness of character, the need for knowing the sacred literature, the proper methods of teaching, and preparation for pioneering, the urgent necessity for elimination of racial prejudices in the Bahá'í community and in the world outside, and the call to every individual, young or old, black or white, newly enrolled or veteran in the Faith to arise to meet the challenge and the new opportunities of the Nine-Year Plan.

## Baltimore Area Camp-Out Week-End Draws Attendance of Nearly 100

A youth camp-out week-end sponsored by the Baltimore County Spiritual Assembly, Maryland, assisted by the Washington, D.C., and area youth attracted youth and a number of adults from a radius of 200

miles, including the states of Maine, New York, North Carolina and Virginia. The gathering was held on the farm of Dr. F. S. Lee, at Owings Mills, Maryland.

The daytime program of fun included horseback riding, swimming, and various kinds of active games, with a hayride and a barn dance on Saturday evening, followed by late group singing of folk songs around a huge camp fire. The days ended with prayers. The Sunday program began with dawn prayers at the top of a nearby hill from which there was a beautiful view of the rising sun.

Besides frequent prayer sessions, the inspirational program included a talk by Mr. Glenford Mitchell on "Man and Nature," Bahá'í readings, and lively discussion of various Bahá'í subjects.

Although the attendance was large, the work did not prove to be too great a drudgery for any one group of persons since many of the youth volunteered to assist in the necessary work of cleaning up, pitching the tents, clearing spaces for gatherings in the adjacent woods, gathering wood and building the camp fire. Mr. Royal Foust and Mr. Clarke Langrall together with Dr. F. S. Lee formed the committee to plan and direct the program.

## Urbana-Champaign, Illinois Bahá'ís Celebrate Fiftieth Anniversary

During the week end of October 18 the Bahá'ís of Urbana, Illinois, together with their fellow believers in nearby Champaign celebrated a half century of activity in the Faith of Bahá'u'lláh.

The earliest known mention of the Faith in Urbana was in 1907 or 1908 when Charles Greenleaf and a Persian Bahá'í were invited to speak in the Unitarian Church. The next year, just prior to going to Persia as a physician to women, Dr. Susan Moody spoke to a gathering of interested friends in the home of Mrs. M. P. Kelley. Three years later, in 1912, Reverend Albert Vail, pastor of the Unitarian Church in Urbana, met 'Abdu'l-Bahá in Malden, Massachusetts, and soon thereafter started a "Unity Club" for the members of his congregation for the study of all religions, including the Bahá'í Faith. From this group came a number of very active Bahá'ís who became early teachers and pioneers for the Faith in many parts of the world.

Dr. Glenn Shook, author of numerous articles and books on the Faith, including "Science, Mysticism, and Revelation," once recalling the intensity with which these early Urbana believers studied the prayers and sacred scriptures, said: "Those were glorious days; we were all filled with great love for the Faith. Our hearts overflowed with praise and thanksgiving for this common salvation. From the first we were a spiritual brotherhood."

As secretary of the group, Dr. Shook wrote to 'Abdu'l-Bahá. The date of the Master's reply in October 1914 has ever since been regarded as the birth date of the Urbana Bahá'í community.

The Bahá'ís met in many different homes until in the 1930's when they rented their first center. The present center, where they have met for seventeen years, was the former home of Mrs. George Busey, now the residence also of Dr. Garreta Busey, well known in both

America and Europe as a Bahá'í teacher and writer, who has used her sabbatical years for teaching in The Netherlands and the Island of Corsica.

From the very early years there have been classes for children. The University Bahá'í group was the first recognized Bahá'í College Club in America and has existed uninterruptedly for at least thirty years.

During the first twenty-five years all the Bahá'ís of the area met as one community — Urbana, Champaign, St. Joseph, and Arcola. Later, when the Guardian stipulated that each civic unit must have its separate community, Urbana immediately elected its own local Spiritual Assembly. In 1941 it became incorporated and at the same time received authority to conduct legal Bahá'í marriages.

### Early Pioneers and Teachers

Among the well known believers, besides those mentioned above, who have at one time or another called Urbana their Bahá'í home are the following:

Mrs. Ellery (Mabel Hyde) Paine who served on several national committees, helped edit *BAHÁ'Í NEWS*, and compiled *The Divine Art of Living*; Dr. Genevieve Coy, an educational psychologist, who spent a year teaching in the Tarbiyat School for Girls in Tehran, conducted her own school in New York, and on her retirement went as a Bahá'í pioneer to Salisbury, Rhodesia, where she passed away several months ago. Miss Johanna Schubarth, a nurse who left Urbana to return to the native Norway where she translated many of the Bahá'í books in Norwegian. At the time of her death the Guardian of the Bahá'í Faith, asked that her grave be made a place of reverence, calling her "the mother of the Norwegian Bahá'í community and the founder of the Faith in that country." Mr. Allan McDaniel, professor of civil engineering at the University of Illinois when he became a Bahá'í, who went to New York as an engineer, served as a consulting engineer in the construction of the Bahá'í House of Worship in Wilmette, and wrote a book about his experiences, *The Spell of the Temple*. Mr. McDaniel was a member of the National Spiritual Assembly of the Bahá'ís of the United States and Canada from 1925 to 1942. Mrs.

L-R Miss Garreta Busey, Miss Elizabeth Hackley, Mrs. Anna Kunz, Mrs. Ida Zeleny, Mrs. Annie Mattoon.





Some of the Urbana-Champaign Bahá'ís with Hand of the Cause, Mr. Khadem.

Jakob (Anna) Kunz, one of those who returned to Urbana for the celebration, served as member of the Urbana Assembly for several years before leaving about ten years ago to pioneer for the Faith in Switzerland. When the Italo-Swiss National Spiritual Assembly was formed she was its secretary until the end of the World Crusade. Miss Flora Emily Hottes who pioneered in Bolivia and in Peru. Mr. Eugene Schreiber who went from the University directly to Japan ten years ago and is now a member of the National Spiritual Assembly for Northeast Asia. Dr. and Mrs. Robert Wolff, who came to the community after pioneering in Norway, Holland and Surinam, and later left to teach the Faith in Korea, Malaysia and Hawaii. Mr. and Mrs. Edwin Mattoon, Knights of Bahá'u'lláh, pioneers in Key West and Latin America. Mr. Howard Snider in Switzerland. Mrs. Beatrice O. Ashton, who served for many years on the editorial committee of *The Bahá'í World* and is now pioneering in Canada.

Several other members of the community have also pioneered and taught in foreign fields, among them Mrs. Margaret Swengel Bustard (before her marriage), Joel McGruder in Puerto Rico in which goal Miss Loraine Cutler is now teaching in an elementary school. Within the past year, Miss Sue Slavik and Mr. Jack Sanders, touring Latin America with the University of Illinois Orchestra, visited Bahá'í communities in ten countries, helping in every way they could in their free time. Mr. Sanders later returned to Venezuela to teach among the Indians during the summer months.

Among those still living in Urbana from those first years are: Mrs. Esther Gordon Harding, Miss Elizabeth Hackley, and Mrs. Ida Zeleny.

#### Close Ties With the World Center

The faith of the members of the Urbana community has been strengthened through the years by the reports of those who have made the pilgrimage to the World Center of the Faith, including Mrs. Kunz, Mrs. Paine, and Mr. and Mrs. Edwin Mattoon who made the journey during the lifetime of 'Abdu'l-Bahá.

Urbana's fiftieth anniversary itself was celebrated by a full day of activities, Sunday, October 18. At ten o'clock in the morning there was "open house" at the center for everyone interested in the Faith, followed by a noon dinner in honor of many "home comers" followed by a public meeting in the afternoon again at the Bahá'í center. Among the speakers for the several pro-

grams were Hand of the Cause Mr. Zikru'lláh Khadem, Miss Elizabeth Hackley, a member of the original Champaign-Urbana Bahá'í group, and Mrs. David S. Ruhe of Wilmette, Illinois.

The local newspapers gave excellent coverage of the anniversary both before and after the event, quoting extensively from notes on the local history of the Bahá'í Faith supplied by Mrs. Eleanor Sweeney Hutchens, a member of the Urbana community from whose account the foregoing story has been compiled.

#### Bahá'í Youth Hold Picnic on Cherokee Indian Reservation

Mrs. Ethel Murray who has pioneered alone for many years on the Cherokee Indian Reservation in North Carolina has reported with great happiness that a very successful youth picnic was held with the Cherokee Bahá'ís on October 17-18 high in the beautiful Smoky Mountains. Seventeen Bahá'ís, representing three races, and twenty non-Bahá'ís, including several children, were present from such localities as Greensboro, Asheville, Charlotte and Durham, North Carolina; Greenville, South Carolina, and Atlanta and Augusta, Georgia.

After a greeting from the American Indian Service Committee had been read, all gathered in a large circle on the lawn of the Bahá'í Center and listened to short Bahá'í talks, followed by games and by guitar music by a non-Bahá'í Indian.

A cook-out supper was furnished by Feredoun Jalali after which Jack Perrin entertained the group with colored slides. The local Bahá'ís were then driven to their homes and the rest spent the night in the center and in tents on the Bahá'í grounds.

The Sunday morning temperature was unusually warm and together with the brilliant autumn colors of the mountain foliage added much beauty and inspiration to the gathering for prayers and consultation. Most of the friends had to leave immediately after luncheon but a few stayed to climb to the top of the mountain over a worn Indian trail while others sat on the ground in a circle to pray and sing songs. All were reluctant to leave and expressed the hope for a series of such meetings.

#### Bahá'í Center on the Cherokee Reservation, North Carolina.



## THE TONGUE OF POWER — Part II

### Unique Role of 'Abdu'l-Bahá

One of the first tablets revealed by 'Abdu'l-Bahá, during the first year of His ministry, was to re-echo the call of the Báb to the Western nations and peoples, singling out especially the American continent which was to "lead all nations spiritually," an act which culminated later in *The Tablets of the Divine Plan* revealed during World War I. Sent to America shortly after the war, these letters brought to that community its first understanding of the leading role it was to play in bringing the teachings of Bahá'u'lláh to the entire world. Shoghi Effendi called it the Divine Charter. Upon it were based two seven-year plans and the great, ten-year World Crusade inaugurated by him in 1953, with its further development in the current Nine-Year Plan under the Universal House of Justice.

'Abdu'l-Bahá's writings form a unique part of the literature of the Bahá'í Faith. Although not the Creative Word of the Manifestation of God, they none-the-less command authority, both because He was the appointed Interpreter and Exemplar of the Teachings and because of the inherent spiritual stature of this Vehicle to whom the authority had been given.

The whole development of publishing activity in America was closely interwoven with the activities of 'Abdu'l-Bahá. His writings, translated into English, are largely derived from many Tablets to individuals and assemblies, including those that encouraged and initiated the building of the first Bahá'í House of Worship in the western world in Wilmette, Illinois. It was the need to publish these Tablets as well as to translate and make available the Writings of Bahá'u'lláh that a Bahá'í Publishing Society was formed in Chicago in 1902. They produced three volumes of *The Tablets of 'Abdu'l-Bahá* in 1909. In 1911 twenty-six titles were listed in *The Star of the West*, a Bahá'í magazine that began in 1910 under the name, *Bahá'í News*. Many historic names are connected with the Publishing Society: Thornton Chase (the first American Bahá'í), Charles Greenleaf, Mr. and Mrs. Arthur Agnew (who carried on the distribution work until 1910), Albert Windust and Mary Lesch. They had no backing from the fund and had to practice a rigid economy with only their own labor and support to carry the work forward. Mary Lesch handled most of the work of the Publishing Society from her own home from 1910 to 1924, a service rendered without remuneration and outside of the time she spent earning her livelihood.

In the early 1900s a Board of Counsel had also been formed in New York City to handle some publications. These later evolved into the centralized Publishing Committee in 1921, with the coming of the Guardianship. This first committee was composed of names now also a part of Bahá'í history: Horace Holley, its first secretary, served until 1928, when Marion Little succeeded him; Montford Mills; Roy Wilhelm; Wm. H. Randall and Siegfried Schopflocher. In 1938 Mrs. Clara Wood became business manager, having already been associated with the committee for eight years, a post she held until 1951.

In 1955, as a goal of the Ten Year Crusade, the Bahá'í Publishing Trust was founded to carry on the

publishing activity, based upon principles given by 'Abdu'l-Bahá and Shoghi Effendi and under the direction of the National Spiritual Assembly. It functions on business procedures on a self-sustaining basis with the aim also of providing for its own necessary, future expansion.

'Abdu'l-Bahá's writing had previously reached the West as early as 1891 when *A Traveller's Narrative*, translated by Prof. E. G. Browne, noted orientalist of Cambridge University, was published by the university's press, its authorship unknown at the time. In the East, *The Secret of Divine Civilization* had also been anonymously published in India in 1875, followed by an English translation published in 1910 in London.

Noteworthy during this period were the talks given as answers to the questions of a pilgrim to the Holy Land in the years 1904-1906, the most troublous period of 'Abdu'l-Bahá's ministry. These answers were given to Laura Clifford Barney in Persian, translated into English and published with His approval as *Some Answered Questions* in 1908. During this time, 'Abdu'l-Bahá was known to write with His own hand as many as ninety tablets a day, often working through the nighttime hours to carry on His manifold responsibilities.

'Abdu'l-Bahá's western journeys to proclaim the Faith of Bahá'u'lláh (1911-1913) were recorded in the publication of many of His lectures and informal talks as *The Wisdom of 'Abdu'l-Bahá (Paris Talks)* and the comprehensive American collection, *The Promulgation of Universal Peace*, (a selection of which is now available in *Foundations of World Unity*). These latter lectures were given in churches, synagogues, universities, the public platforms of philosophical and peace societies, in Bowery Misson and in private homes from New York to California and in Canada. They covered a broad range of subject matter—from the progressive character of religious revelation, the essential harmony of science and religion, the need for eliminating all forms of prejudice—to the steps necessary for establishing lasting peace and world order. Underlying it all was the emphasis on the common origin and destiny of man and the organic unity that must be achieved in this century and which would evolve into a universal civilization, characterized by higher moral and ethical standards than mankind has ever known. This, He said, would manifest itself through the power of the new Word released by Bahá'u'lláh.

### Completing the Literary Symphony

As the Báb and Bahá'u'lláh had shared a unique spiritual communion that blended the Revelation of the Primal Point into that of the Promised One of all ages—so, in a lesser but equally efficacious way, the *Will and Testament of 'Abdu'l-Bahá*, according to Shoghi Effendi, was the result of the "mystic intercourse" between the Author of the Bahá'í Revelation and His appointed Interpreter. Through this Charter, the continuing unity and integrity of the Faith were assured through the institutions of the Guardianship, the Hands of the Cause of God and the Universal House of Justice ordained by Bahá'u'lláh. This document, unique in religious annals, appointed Shoghi Effendi as Guardian



of the Faith. Under his patient but firm leadership, the institutions were further defined and reinforced and the administrative framework was outlined and caused to emerge throughout the world. His instructive letters guiding this development are found in *Bahá'í Administration*; in a first volume of *Messages to America*; and in *Messages to the Bahá'í World, 1950-1957* that marked the beginning of his communications to the Bahá'í World Community as a whole, rather than to national assemblies and communities only.

These works and those mentioned previously (*The World Order of Bahá'u'lláh*, *The Promised Day Is Come* and *The Advent of Divine Justice*) are all analyses and commentaries on the Faith of Bahá'u'lláh. They pertain either to the direct application of its administrative principles and the delineation of its goals, or they penetrate deeply into the significance of His Revelation to modern society, to the political, social and religious crises of our time as well as to the future structuring of world order. His monumental, historical work, *God Passes By*, records the first century of the Faith.

The writings of Shoghi Effendi complete the literary symphony of the Faith. As an inspired conductor, he has taken the divine composition of the Composer, blended it with the *coda* of the Master, and interpreted and applied it with clarity and precision for the guidance of those who comprise its multifarious audience.

A commentary on Shoghi Effendi's contribution to Bahá'í literature is not complete without mention of *The Bahá'í World* volumes which received his deep interest and careful direction. These volumes, initiated by Horace Holley, which began in 1925, were, he stated, "unexcelled and unapproached by any publication of its kind" in the varied literature of the Faith. They are an international record of the aims and purposes of the Faith and a documentation of its worldwide activities.

(to be concluded)

## Geyserville Bahá'í School Honors American Indians in Special Program

Between 250 and 300 persons attended a special program at the Geyserville, California Bahá'í School on Sunday, August 23 honoring the American Indians. Mrs. Nura Mobine who is active in working with the Indians in Oakland, California, was chairman of the meeting which was called to order by a member of the Choctah tribe who beat on an Indian drum accompanied by an Indian cry.

Vinson Brown recited an Ojibway Indian prayer which was a supplication to God for strength and knowledge and was also one of the principal speakers. He spoke of his personal interest in the ancient Indian beliefs and traditions, concluding his talk with the statement of a Navajo belief that originally all races were one race and spoke the same language, that the Great Spirit had become angry and had split the people into many racial types but that some day all men will again be one. To the Indians who were present as guests Mr. Brown stated that when the Indians awaken to the spirit of Bahá'u'lláh, they will become the spir-



The first Seneca Bahá'ís to accept Bahá'u'lláh. They are three brothers (left to right), Richard, Edwin and David Gordon. They live on the Cattaraugus Reservation in the State of New York.

itual leaders of the western world.

Another Bahá'í speaker was Mr. David Villaseñor, author of *Tapestries in the Sand*. Half Indian and half Mexican by birth, Mr. Villaseñor is one of few experts in the field of Indian sand paintings, having developed also a method of preserving them. He explained that there are day and night paintings, for the reason that the Indian believes a different spirit pervades the day and the night, and described the meaning of the symbols used in much of the Indian art.

Representatives of several Indian tribes were introduced, one of them playing beautiful selections on his musical saw.

"A spirit of true brotherhood and love permeated the meeting," wrote Mr. Eric Mosai Teitelbaum, a Bahá'í of Montrose, California, who was asked the next day to write up a story on the program for *The Geyserville Press*. "All were happy and friendly, and it appeared that all had felt the stirring spirit of Bahá'u'lláh. Everyone went home with a renewed and regenerated spirit with newly acquired energies to face the greatest enemy of all — self."

The Danville, Illinois, Bahá'ís sponsored an interracial picnic on September 6, with special invitations being sent to leaders from among the Negro, Indian, Chinese and Jewish residents of the locality. The program included brief talks on local, national and international unity.



## **Bahá'i World Peace Day Attracts Strong Support**

With each passing year since its inception in 1959 World Peace Day has become a more impressive and widely publicized Bahá'í proclamation event. This year still more state governors issued formal proclamations or statements calling upon their electorate to join the Bahá'ís in their national observance of this annual occasion. Among those governors, now numbering more than thirty, who issued such proclamations this year were: Albert D. Rosellini of the State of Washington; John A. Love of Colorado; Otto Kerner of Illinois; William L. Guy of North Dakota; Governor J. Millard Tawes of Maryland, and Governor Endicott Peabody of Massachusetts.

Governor Love's proclamation made special mention of the "high degree of moral rectitude and justice [called for] in social and administrative activities, and complete freedom from prejudice in dealing with people of different race, class, creed and color." Governor Rosellini, after reference to the ceaseless work of the Bahá'ís "to foster a high standard of moral integrity and justice toward a goal of world peace through the elimination of prejudices" stated that "no one can doubt that the great religions of the world have influenced and molded the lives of millions . . ." and that while "the fires of hatred are flamed the world over the conscience of America and the world lies within those who strive steadfastly in the pursuit of peace."

In addition to state governors, mayors of several cities also called upon their communities to unite with and support the Bahá'ís in the cause of peace. Among these were: Mayor Robert G. Reim of Kirkwood, Missouri; Gus O. Nations, Webster Groves, Missouri; Frank E. Mann, Alexandria, Virginia, and Mayor Theodore R. McKeldin of Baltimore, Maryland, who expressed the hope "that this day may inaugurate the age of close and continuing collaboration among the nations of the earth in their quest for World Peace."

While only a relatively few reports have been received about the nature of the local observances, most of those that have come reveal a very healthy degree of initiative and variety in bringing the occasion to the attention of the general public. In most cases, the plans included a public meeting with speakers well known for their work in the cause of peace. For example, all the Bahá'í communities of the State of Maryland collaborated in arranging a public meeting at the Morgan Christian Center, Morgan State College in Baltimore, on the subject: "America's Role in World Peace." Mrs. W. Newton Long, president of The Baltimore League of Women Voters, was the guest speaker sharing the platform with Mathew W. Bullock, the Bahá'í speaker. Approximately 130 persons were present, mostly non-Bahá'ís. Attractive flyers, quoting from the proclamations of Governor Tawes and Mayor McKeldin were widely distributed.

The Bahá'ís of Greater St. Louis, Missouri, presented Richard Black, City Manager of suburban Webster

Groves and Mrs. David S. Ruhe of Wilmette, Illinois, to an audience of about seventy-five. Mr. Black, speaking on "Suburbia U.S.A." dealt with the individual's responsibility to his community as a basis for world peace, while Mrs. Ruhe discussed America's role in achieving this goal. The program included several musical selections by an interracial singing group composed of Bahá'ís of the area. Good publicity appeared in the major daily newspapers and several weekly publications.

The Bahá'ís of Phoenix, Arizona, made their event a three day observance, beginning with an informal fireside on Friday evening to enable the guest speaker, Richard Monka of Culver City, California, to meet the Phoenix area friends and their contacts. The following day a community supper was held in the home of one of the believers followed by another fireside. Then on Sunday, Mr. Monka addressed a public meeting. As in the past three years, the Governor of the State of Arizona had again issued a proclamation designating "Sunday, 20 September 1964, as World Peace Day."

Advance publicity daily for one week on three radio stations and press information in three local newspapers and one in Windsor, Ontario, Canada, were used by the Bahá'ís of Detroit, Michigan, to announce their local observance for which Jameson Bond, professor of sociology and anthropology at the University of Windsor, was the speaker. Professor Bond's address explained the central principles of the Bahá'í peace

*Hand of the Cause Dr. Ugo Giachery and Mrs. Manila Lee, World Peace Day speaker, examining the proclamation issued by San Diego's Mayor, Mr. Frank Curran.*





Four members of the Denver community look on as Gov. John A. Love of Colorado signs proclamation for World Peace Day observance.

plan and gave the audience a glimpse of the world civilization that it envisions.

Raymond Rouse of Springfield, New Jersey, proclaimed the Bahá'í Faith and its role in establishing first the Lesser Peace and then the Most Great Peace at a meeting of more than a hundred persons in the Alexandria Recreation Center, sponsored by the Bahá'ís of Alexandria, Virginia, in cooperation with the other Bahá'í communities and groups in the Washington, D.C., area. Included in the program was Dr. Sarah Pereira who offered words of welcome to the audience, Mrs. Soo Fouts who read the opening prayer, and the solo reading of "The Sweet Scented Streams," accompanied on the piano by Mrs. Edith Head. The Bahá'í area chorus composed of many adults and youth from various communities rendered several spirited selections, and a special surprise was a melodious oboe solo by a guest from the local high school.

The advance publicity for the Alexandria meeting included a proclamation by Mayor Frank E. Mann recognizing World Peace Day, an article and picture of Mr. Rouse as the featured speaker, and some thirty posters, as well as seven days of spot announcements on the radio station following the mid-day news broadcast. Simple refreshments were served to the visitors at the conclusion of the program, thus giving them opportunity to become acquainted with the Bahá'ís and the Faith.

Springfield, Illinois, was another Bahá'í community that spread its observance of World Peace Day over the entire week end. Beginning on Friday noon, Dr. David S. Ruhe spoke to the Frontiers International Club at the Leland Hotel, and in the evening Mrs. Ruhe spoke before an audience of twenty-eight at the Lee Medical

Center on the subject of Human Rights. On Saturday morning a seminar, moderated by Dr. Ruhe, was held at the Springfield Bahá'í Center to discuss methods to serve human rights and solve problems. There were present representatives from the Urban League, the World Federalists, the NAACP, the Mayor's Human Relations Council, the Methodist Church and the Springfield school system. The Bahá'í Faith was represented by Mrs. Elizabeth Lower and Mr. Aden H. Lauchner. In the evening Dr. Ruhe spoke to an audience of forty-four on "The Price of Peace."

A committee composed of representatives of Urbana, Champaign, and the University of Illinois Bahá'í Club, Illinois, planned the Peace Day program for Saturday, September 19, in the faculty lounge of the Illini Union. It was advertised by posters in the campus dormitories, by flyers mailed to members of peace groups, to the "Speechmates," the Bahá'í-originated interracial women's speaking club, and by newspapers. Everyone interested in peace was invited to come to a workshop on "A Quest for Peace" and to contribute their thoughts to small discussion groups preliminary to a pooling of ideas at the close of the meeting. There were thirty-eight present, representing the Negro, Caucasian, and Mongolian races; of the Bahá'í, Christian, Jewish, Sikh and Buddhist religions, and of the American, Indian, Persian and Thailand nationalities. The keynote speaker was William W. Munson of Chicago who gave the teachings of Bahá'u'lláh as the contribution of the Bahá'ís to the general assembly which followed the groups discussions on the questions: Is World Peace Possible? What Are the Prerequisites of World Peace? What Can a Group or Community Do to Promote World Peace? What Can an Individual Do to Promote World Peace?

Mrs. Terah Cowart-Smith of Durham, North Carolina, was the featured speaker for World Peace Day in Madison, Wisconsin. The meeting was held in the new International Center in beautiful and inspirational surroundings which included displays by UNICEF and other organizations. Forty-nine Bahá'ís and seventeen non-Bahá'ís were present.

Mayor Gus O. Nations of Webster Groves, (center), signs World Peace Day proclamation with A. Keith Schulte, left, local Assembly chairman, and L. R. McCord, program chairman, looking on.



In Los Angeles, California, the World Peace Day program was sponsored by the Bahá'í Youth Committee. More than 350 Bahá'ís, relatives and friends were present. The afternoon's program opened with a prayer for America by Rowena Burack. The first speaker was Rebecca Lease whose topic was "The Role of Youth in World Peace," which she said included the responsibility of youth to help solve the problems of tomorrow by confessing with the tongue, believing in their hearts, and giving evidence in their actions, that world peace can be established. Mr. Anthony Lease, using a similar theme, based his talk on the 1954 message of Shoghi Effendi, "American Bahá'ís in Time of World Peril." Miss Mary Jackson followed with a message of "Bahá'í Requisites for World Peace." Mrs. Serrita Camargo Herbert, acting as moderator, summarized the talks and appealed to all to go out and work for the world as envisioned by Bahá'u'lláh. Miss Anita Carroll closed the program by singing "One God."

Supper for all present followed the afternoon program and this in turn was followed by a party for the youth. More than 100 persons remained throughout the day, including the round table discussion at 10:00 p.m. on "The Role of the Individual in World Peace" for which Leonard Herbert served as moderator.

A local musician and business man, Mike Walker, was the guest speaker for the program at Gallup, New Mexico, with Mrs. Jeanne Laite representing the Bahá'ís. Mr. Walker has done extensive research into the origin of all types of music from Negro spirituals to modern jazz. Newspaper and radio coverage of the event was very good. Following a question period, the guests were invited to remain for an informal supper.

In Fargo, North Dakota, the showing of color slides of her travels to Europe and Africa this summer was part of Dr. Mavis Nymon's address on "Needs for a Peaceful World." These included pictures of the dedication of the Bahá'í House of Worship in Europe. Refreshments were served and a social hour followed. A fireside was held that same evening for a visitor from Williston who wished to hear more about the Faith before returning to her home.

Advance publicity included a news story sent to seventeen radio and television stations in North Dakota together with a copy of the proclamation of Governor William L. Guy's call for observance of World Peace Day.



Those who participated in the World Peace Day in Los Angeles, California, were, left to right, Anita Carroll, Mary Jackson, Mrs. Serrita Herbert, Tony Lee, Rebecca Lease, Rowena Burack.

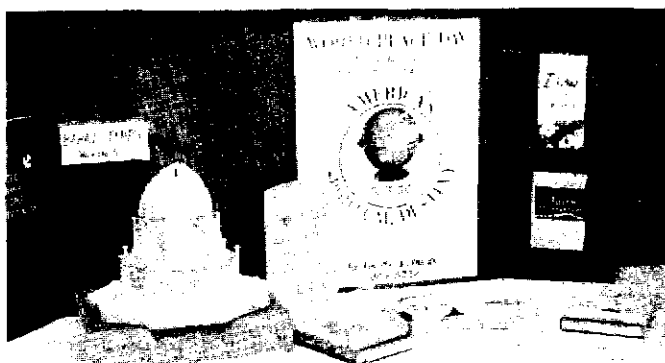
"Youth Speaks for World Peace" was the topic for a youth panel sponsored by the San Diego Bahá'í community in near-by National City, California, on September 27 with approximately seventy-five in attendance. The speakers were representatives of the NAACP, the First Baptist Church of National City, the State College Student Non-Violent Coordinating Committee, and the Bahá'ís with Tom Raschel as the speaker and Mrs. Patricial Hull as moderator.

San Diego also sponsored a local public meeting which was widely publicized through the publication of Mayor Frank Curran's proclamation of World Peace Day and a photograph of him signing it in the presence of five Bahá'ís. Mrs. Manila Lee was the guest speaker. Hand of the Cause Dr. Ugo Giachery and Mrs. Giachery were present at the meeting briefly before Dr. Giachery left for the Conclave of the Hands of the Cause in Haifa.

Glenford Mitchell, assistant editor of *Africa Report* magazine, was the World Peace Day Speaker for the Durham, North Carolina, Bahá'í community at the local African Methodist Episcopal Church. The program included an organ prelude and a solo presentation of "The Lord's Prayer" by two members of the congregation, welcome remarks by the minister, and the

There were only two Bahá'ís in Smithtown, N.Y., but they, too, observed World Peace Day by arranging a very attractive exhibit in a downtown store.

Youth panel of speakers in National City, California, sponsored by neighboring San Diego community.



reading of excerpts from the Bahá'í literature.

Publicity for the occasion appeared in local newspapers along with a photograph of Mr. Mitchell, and on radio. Approximately 300 invitations were sent to civic leaders, educators, and other friends and contacts of the local Bahá'ís. A fireside for youth was held the preceding evening in the home of Mrs. Ludmila Van Sombeek and follow-up community firesides are now being held for inquirers attracted by the meeting.

The Bahá'ís of Waukegan, Illinois, held their celebration of World Peace Day one week earlier than the regular date of September 20. Mrs. Harriet Terry illustrated her talk with excellent color slides taken during

her recent tour of some ten countries in Europe and Africa and her visit to the Bahá'í World Center. The pamphlet, "The Bahá'í Peace Program" was given to each guest as he entered the room, and the literature table proved to be a real attraction. Refreshments and a fellowship hour followed the formal part of the program.

More than 130 written invitations had been sent to organizations and individuals and good publicity was carried on the local radio and in the daily newspaper. One hundred twenty-six persons were present. Semi-monthly firesides were planned to follow up the interest of those who wished to learn more about the faith.

### Southwestern School Holds 8-day Session

Some 124 Bahá'ís registered for various lengths of time during our eight day session this year. An additional thirty commuted for evening meals and programs, thus giving us many sessions of 154 believers. We are delighted to report that 74 of this number were under twenty-five years of age.

The purpose of this year's school was to prepare us all for America's role in leading the world spiritually. We approached this task by having our first class present stories of the lives of some of the most prominent Dawn-breakers. This class was taught by Mrs. Nancy Dobbins. Mrs. Jane McCants outlined our present mission as given to us in *Advent of Divine Justice*. Auxiliary Board member Mr. Curtis Kelsey further educated us, on how one was to live today, by telling us stories of 'Abdu'l-Bahá. Mr. Larry LaRocque's class on administration revolved around the individual's responsibilities, sufferings, and victories both in local communities and in reference to our roles as possible pioneers of the Nine Year Plan.

A practical application of our studies was the prayerful "attack" on the nearby hamlet of Lewisville, Texas. This hamlet had been lovingly "bombarded" last year by valiant youth teachers. This year, as last, they distributed invitations to a Saturday night of Bahá'í talk and fellowship. The Negroes were the only Texans that responded to our call. Over 30 came on a semi-rainy night with only a few hours notice.

Auxiliary Board member Mr. Marc Towers, who flew in at the last possible moment to replace a teacher for the youth, spoke about how "Man Plans and God De-

cides." This added gift to our youth confirmed us in our original desire to see that the youth and children got the best programming and teachers that we could provide. We sincerely feel this was our best year's program for them, due to the excellent planning and teaching of Mr. and Mrs. Gordon Laite, Mrs. Mary Helen Brown, and Miss Bernice Ward. The Bahá'í youth (15-21) met with the adults the first two periods and their consultative classes were taught by Marc Towers and Jane McCants.

Without doubt the highlight of our school was the surprise visit of Hand of the Cause of God, William Sears. The five hours of his vitality, insight, knowledge and guidance which he gave us so stirred the school that Mr. Sears had to return to the speaker's stand again. He had literally galvanized us with the words which offered us a second chance at fulfilling 'Abdu'l-Bahá's and Shoghi Effendi's instructions of 50 and 26 years ago, respectively. Lovingly he communicated to us his faith in our capacity to respond to: (1) closer personal and social contacts with all minorities, (2) fantastic increase in our numbers, (3) fantastic increase of contributions to the fund, (4) greater love and fellowship among the believers, (5) dispersal from cities, (6) taking up residence in the hamlets and towns, for here is where mass conversion has started all over the world.

This was at least a beginning or start at our second chance to retain our role as spiritual leaders of the world and a second chance at living up to our heritage as "Spiritual Descendants of the Dawnbreakers."

Southwest Bahá'í Summer School held at Lewisville, Texas with Hand of the Cause, Wm. B. Sears, seated in the center. He is flanked on left and right by Curtis D. Kelsey and Marc Towers, Auxiliary Board members.





Local Spiritual Assembly of the Bahá'ís of Richmond County, Georgia, formed on April 21, 1964. Standing: Ray Headrick, Jack Fitch, Billy U. Buckley, Fred Fultz, John M. Bowers; seated: Ashburn P. Searcy, Mary Dorothy Bowers, Nancy Searcy, Ruth Meurer.

## NEWS BRIEFS

During the week of August 3, Mrs. Audrey Reynolds, Fort Yates, North Dakota, whose husband, Jonathan, is a music instructor, maintained "open house" in a Bahá'í tent in the Commercial Indian Village on the hill above the Bismarck, North Dakota, Junior College. This period was chosen because it was the week of the annual North Dakota Pageant, and the Foundation of Indian Culture was pleased to give her the necessary permission. The tent itself was furnished by the Bahá'ís of Fargo who helped to erect and furnish it for the occasion. Thousands of copies of notes referring to the Bahá'í Faith and old Indian ways and sayings were duplicated by the Fargo friends for distribution. A sign, "Bahá'í World Faith" was prominently displayed outside and Mrs. Reynolds spent most of her time seated in the doorway to greet the visitors who came up from the encampments to visit her and to make inquiries about the purpose of the tent. An attraction for the children was Mrs. Reynolds' pet raccoon! The highlight of the experiment was the Inter-Faith Service on Sunday evening, August 9, when the Bahá'ís were given permission to include the Bahá'í Faith. Mr. Reynolds gave a short talk and reading while Martha Gerken, as first Sioux Bahá'í in South Dakota, read the prayer for all nations. More than 200 people heard of the Faith that evening. An excellent story about Mrs. Reynolds in the Bismarck newspaper during the week aided in attracting visitors.

○

The Bahá'ís of Lane County, Oregon, arranged an especially attractive booth to proclaim the Faith during the County Fair, August 25-29. The booth, 10 by 10 feet in size, featured a very colorful flower garden on one side, with a garden bench on the opposite side on which was displayed free literature. Here visitors could sit and read or ask questions of the attendant. The garden had a nine-pointed star in the foreground made of white crushed rock. Each point was marked with the symbol of one of the world's religions.



Local Spiritual Assembly of Yakima, Wash., signed its legal incorporation papers on October 18, 1964. Sitting, left to right: Mrs. Maragret Suhm, Mrs. Ruth Diessner (secretary), Mrs. Alice Holmes, Mrs. Barbara Cristophe. Standing, left to right: Mr. Proctor Day, Mr. Douglas Suhm (vice chairman), Mrs. Janet Lindstrom (chairman), Mr. Edvard Lindstrom (treasurer), Mr. Donald Diessner.

Over 2,500 pieces of literature were given away during the five days. Each item was stamped with three telephone numbers where further information could be secured.

○

Robert W. Sparks, Jr., chairman of the Bellaire Bahá'í group, gave a talk on June 19 before a comparative religion study class at Congregation B'rith Shalom on "Basic Facts of the Bahá'í World Faith." It was received with much enthusiasm.

○

The Kokomo Morning Times of Kokomo, Indiana, October first carried more than a half page of publicity about the Bahá'í Faith in connection with a public meeting at which Mrs. David S. Ruhe was the speaker. Besides a fine story about Mrs. Ruhe as a person and a Bahá'í, there was included an excellent 3½ by 6 inch boxed statement entitled "Bahá'í Beliefs" consisting of a few sentences of the history of the Faith, its rapid growth, and the basic tenets.

○

On October 16 and 17, the Bahá'ís of Pendleton, Oregon, published in two parts in the *East Oregonian* the text of the pamphlet by Dr. Stanwood Cobb, "What Is a Bahá'í?" It was part of a series of articles on "What Our Religions Are." The paper reaches at least 17,000 readers and is the leading newspaper in Eastern Oregon.

○

The proclamation efforts in Victor Judicial District, California, have recently included the erection of a large V-shaped sign, 12 feet long and five feet high, on a well travelled road in the Apple Valley area. It is located on property across from a residence trailer



park and next to a grocery store where it is clearly visible to all who live and travel in that community. The sign is so constructed as to make it possible to change the brief Bahá'í message from time to time and it carries an address and telephone number from which information can be secured.

○

The Bahá'ís of Niagara Falls, New York, on September 13 commemorated the anniversary of 'Abdu'l-Bahá's visit to that city in 1912. The celebration began with a luncheon at the Hotel Niagara with 79 persons present, followed by a formal program at three o'clock introduced by Fred H. Reis. Since the objective of the program was to create for the guests a sense of the presence of 'Abdu'l-Bahá, it consisted of four Bahá'ís, each introduced briefly by Mr. Reis. The readings dealt with these subjects: Identity and Station (of 'Abdu'l-Bahá), His Personality and Influence, Excerpts from His Teachings, and "Face to Face." Two displays in the foyer added much to the impressiveness of the occasion. One was a colored photograph of the Master and a collection of books and pamphlets containing His talks and writings. The other was a series of photographs of 'Abdu'l-Bahá and the historical information of His visit to the Niagara area, backed by a large poster containing the names, translation and explanation of Bahá'u'lláh, 'Abdu'l-Bahá and "Bahá'í." Two fine advertisements and two articles in the *Niagara Falls Gazette*, September 5, were used to invite the public to join with the Bahá'ís in this celebration.

○

The Bahá'ís of Rapid City, South Dakota, were co-sponsors with the local branch of the N.A.A.C.P. and the Black Hills Civil Rights Committee at a dinner to pay tribute to M/Sgt. Darius King, a newly enrolled Bahá'í who retired in August after twenty years of military service. The purpose of the event was to pay tribute to Mr. King for the excellent guidance he had given the young Negro airmen stationed at Ellsworth Air Field Base. In presenting Mr. King with a plaque in memory of the occasion, William Davis, president of the N.A.A.C.P., included in his remarks reference to Mr. King's membership in the Bahá'í Faith which he said, "is doing more for the cause of brotherhood and equality than any other religious or political group in the world." He added: "I say this because the Bahá'ís offer their solutions to the problems not with the civil rights laws, as greatly needed as they are, but with true and genuine love and sincerity." Addressing Mr. King directly, he closed his remarks with these words: "May God bless you and may He guide you to continue to be, as the plaque reads, a living example of the oneness of mankind."

○

Three Bahá'ís of Louisville, Kentucky, recently presented a program on the Faith before seventy-five members of one of the city's Methodist Churches. Two talks on the history of the Faith, and proofs of the Prophethood of Bahá'u'lláh were followed by the showing of color slides of the Shrine of the Báb, the Bahá'í Temples, and views of the World Center. Many questions were asked and quantities of literature were taken.

## BAHA'I IN THE NEWS

The May, 1964 edition of *Courier*, published in England, carried an excellent four-page story by Morley Masefield on *The Religion of Bahá'í*. It is well illustrated with pictures of the Shrine of the Báb, a stage in the construction of the House of Worship in Sydney, a full view of the Mother Temple of Africa and two of the World Congress in London. On the cover of the publication the Bahá'í article is the first listed among the table of contents.

○

*Hablemos* magazine, published in Mexico as a Sunday newspaper supplement but distributed throughout Latin America, carried an illustrated feature story on the Bahá'í World Center in Haifa, *Los Jardines Persas de Haifa*. It described the beauty of the Bahá'í edifices, the gardens and also gave brief, accurate historical background on the Faith and the teachings.

○

An illustrated feature article appearing in *Etela-Suomen Sanomat* of Lahti, Finland gives an accurate and positive description of the Faith based upon an interview with O. T. Shelton, American pioneer in Lahti. The article concludes with this statement: "The Finnish Bahá'ís are working, praying and hoping that some day all the nations of the world will serve one God, the creator of all mankind out of one pattern and establishing brotherhood and a lasting peace. Bahá'ís believe that this has been ordained by God, will ultimately come to pass and that one must accept all of God's prophets, each of whom brought God's Message when He came." The article includes a photograph of the Frankfurt Temple.

*First Local Spiritual Assembly in Cedar Falls, Iowa, formed Ridván 1964.*



The "Woman's World" column of the August 26 *Free Press* of Colorado Springs, Colorado, edited by Mary Ann Lee, was devoted to a story of the recent travels of Mrs. Raymond Zinky, a Bahá'í of Colorado Springs, to the Bahá'í World Center, Europe and Africa. Stating that "religion helps local women enjoy overseas trip to fullest extent," the article refers frequently to the Bahá'í Faith and the warm spirit with which Mrs. Zinky was welcomed by Bahá'ís in both continents.

○

The *Niagara Falls Gazette*, *Niagara Falls*, New York, on August 29 carried a four-column half-page story about Mr. and Mrs. Fred Kappus and their four children who have returned to the town of Somerset after five years of pioneering in Peru and Ecuador. Besides describing living conditions and experiences in teaching among the Indians, the article defines what a "Bahá'í pioneer" is and refers to the Ten Year "Spiritual Crusade" that inspired the Kappus family to volunteer their services to these equatorial countries. A photograph of the family is included in the story.

## Bahá'í Publishing Trust

**Bahá'í Calendar, 121-122 (1965).** A beautiful, new photograph of the Shrine of the Báb and part of the terraced gardens is depicted on the Bahá'í Calendar for this coming year, with the Holy Days and Feast Days highlighted in green and gold. As usual, all pertinent information about the special observances, the days on which work should be suspended and a Bahá'í calendar of the Nineteen Day Feast appears on the reverse side.

Per copy .....	\$ .25
10 copies .....	\$2.00
25 copies .....	\$4.50
50 copies .....	\$7.50

## New Editions

*Some Answered Questions* was recently reprinted with a new preface based upon information supplied by Laura Clifford Barney, the interlocutor who secured the answers from 'Abdu'l-Bahá for this important work. Price remains at \$3.00.

*Faith for Freedom* now appears in the "slimline" format in a warm, flame-red color, with no increase in price (10/\$1.00; 50/\$4.50). This continues to be one of our best introductory pamphlets with its omnibus coverage of many aspects of the Faith.

In another article about Israel in *La Razón*, also a Buenos Aires newspaper, the following two items about the Bahá'ís were mentioned: "The 30,000 citizens of Acre (Akká), Jews, Moslems, Christians, Druses and Bahá'ís live and work hand in hand in perfect harmony." "The tourist will love visiting mosques, ancient fortresses, the Museum, the Crusaders' building and the Bahá'í World Center with the shrine of its Founder, always covered with flowers."

○

The Cannes, France newspaper *L'Echo de la Cote d'Azur et de la Principaute* printed an article about the Bahá'í Faith and included a photograph of the Shrine of the Báb. The article opened with several of the Bahá'í teachings then briefly mentioned the history of the Báb and of Bahá'u'lláh.

○

In an article on Israel in the August 1964 issue of *House and Garden* a brief mention was made of the Bahá'í shrine and gardens in Haifa. In addition, one of the photos accompanying the article was of the Shrine of the Báb on Mount Carmel. Although the mention was brief, *House and Gardens* has a large circulation and the name Bahá'í will have been brought before millions of people.

## Calendar of Events

### FEASTS

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

### U.N. HUMAN RIGHTS DAY

December 10

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

December 31 — January 3

## Bahai 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 20

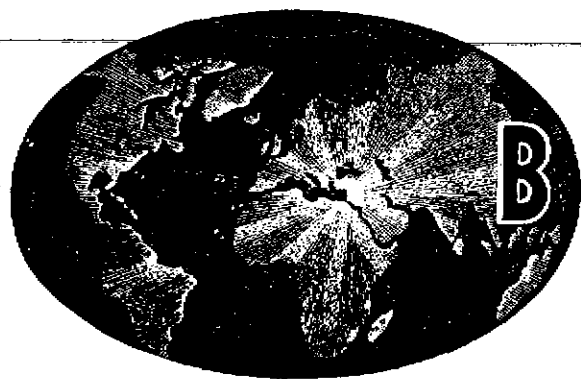
4:15 p.m.

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

PUBLISHED BY THE NATIONAL SPIRITUAL CENTER  
OF THE BAHÁ'Í FAITH, HAYFAH, EGYPT

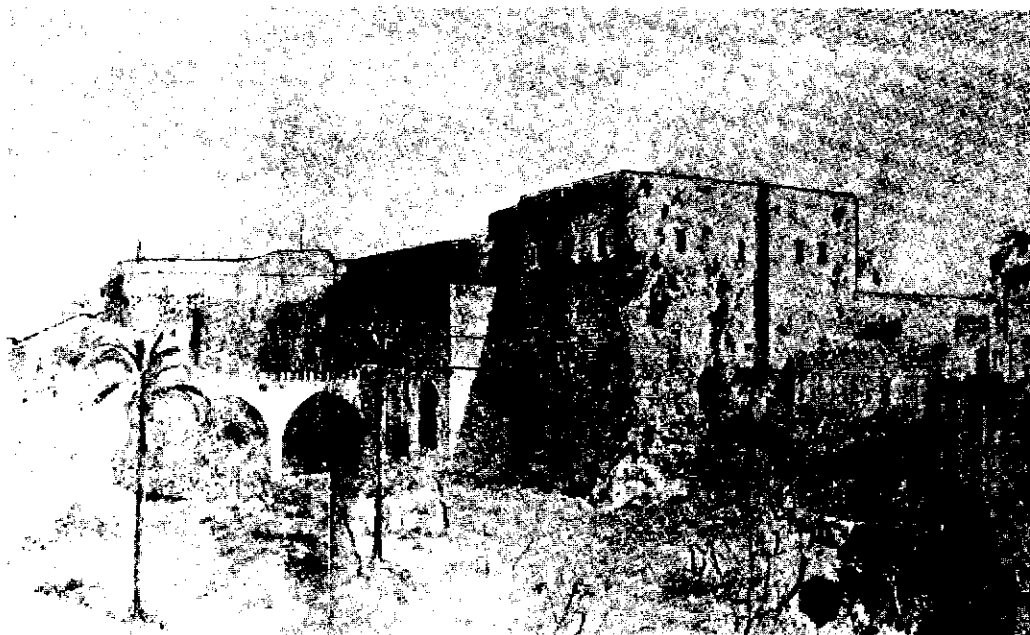
FOR CIRCULATION IN AMERICA

No. 404

BAHA'I YEAR 121

JANUARY 1965

## UNIVERSAL HOUSE OF JUSTICE REPORTS MEETING WITH HANDS OF CAUSE



*The Most Great Prison, 'Akkâ, Israel, taken in 1907 by  
the late Hand of the Cause, Roy C. Wilhelm.*

### Beloved Friends:

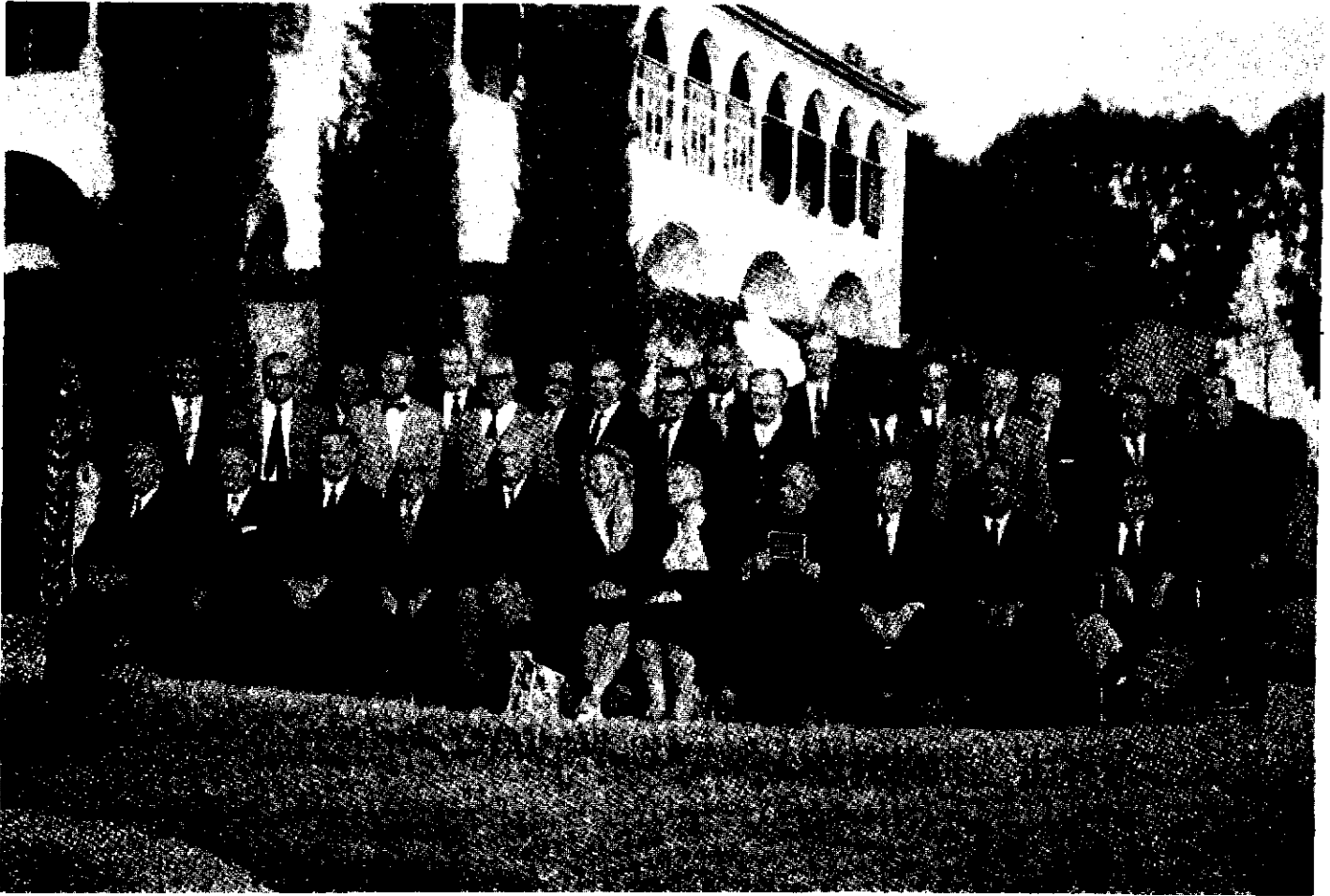
Once again the World Center of our Faith has been the scene of historic events, affecting profoundly the immediate prosecution of the Nine Year Plan and the future development of the World Order of Bahá'u'lláh. The occasion was the gathering in the Holy Land, for a period of fourteen days, of the Hands of the Cause of God to discuss their vital responsibilities, and particularly as Standard Bearers of the Nine Year Plan.

The Universal House of Justice took advantage of this opportunity not only to receive the advice, opinions and views of the Hands on the progress of the Nine Year Plan but to consult them on the highly important

goal announced by Ridván 1964 under World Center Goals as "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."

It was apparent that the elucidation of this vital goal, affecting as it does the relationship of the Hands of the Cause of God to all other institutions of the Cause, was imperative to the prosecution of the all-important teaching work and the development of the Bahá'í World Order.

Accordingly, the Universal House of Justice gave



*Meeting of the Hands of the Cause of God with members of the Universal House of Justice at Bahji in October, 1964. Regrettably, Hands of the Cause Dr. Hermann Grossmann and Hasan Balyuzi were unable to be present in the Holy Land.*

its full attention to this matter and, after study of the sacred texts and hearing the views of the Hands of the Cause themselves, has arrived at the following decisions:

There is no way to appoint, or to legislate to make it possible to appoint, Hands of the Cause of God.

Responsibility for decisions of matters of general policy affecting the Institution of the Hands of the Cause, which was formerly exercised by the beloved Guardian, now devolves upon the Universal House of Justice as the supreme and central institution of the Faith to which all must turn.

It is with great joy that we are able to share with you the initial steps now taken to attain the goal.

The assignment of the Hands to various continents remains unchanged but, in order to expedite the work, the continents of Asia and the Western Hemisphere will each be divided into zones for the day-to-day work of the Hands, one or more Hands being responsible for each zone. Asia will consist of two zones: the Middle East comprising the countries from and including Pakistan westwards and also Asiatic U.S.S.R.; and South and East Asia comprising the remainder of the continent. The Western Hemisphere will consist of

three zones: North America, Central America (including Mexico) and the Antilles, and South America. The Hawaiian friends will be included in the Australasian continental area, as listed in the recently issued statistical summary.

#### **Members of Auxiliary Boards Increased**

The number of members of the Auxiliary Boards for the propagation of the Faith will be increased in every continent, raising the total number of Auxiliary Board members in Africa from eighteen to twenty-seven; in Asia from fourteen to thirty-six; in Australasia from four to nine; in Europe from eighteen to twenty-seven; and in the Western Hemisphere from eighteen to thirty-six.

The Hands of the Cause in each continent are called upon to appoint one or more members of their Auxiliary Boards to act in an executive capacity on behalf of and in the name of each Hand, thereby assisting him in carrying out his work.

The exalted rank and specific functions of the Hands of the Cause of God make it inappropriate for them to be elected or appointed to administrative institutions, or to be elected as delegates to national conventions. Furthermore, it is their desire and the desire of the House of Justice that they be free to devote

their entire energies to the vitally important duties conferred upon them in the Holy Writings. The importance of close collaboration between the Hands of the Cause and National Spiritual Assemblies cannot be overstressed, and a separate communication is being addressed to National Assemblies on this subject, supplementing guidance given in earlier letters.

We anticipate announcing at Ridván 1965 plans for Oceanic and Intercontinental Conferences, an overall plan for world-wide proclamation of the Faith during 1967-68, the centenary year of the revelation of the Súriy-il-Mulúk, involving co-operation of national and local assemblies throughout the world, and conditions of entry for a competition for the design of the Mashriqu'l-Adhkár of Panama.

Teaching the masses is the greatest challenge now facing the followers of Bahá'u'lláh. No work is more

important than that of carrying His Message with utmost speed to the bewildered and thirsting peoples of a spiritually parched world. Now, as the Hands return to their various continents, reinforced by a wider and more efficient organization of their work, we are confident that the whole Bahá'i world will, with rising enthusiasm and ever-increasing success, press forward with the teaching work, greatly increase the flow of pioneers, more widely participate in the financial support of the work of the Cause and add rapidly to the list of goals already accomplished.

With loving Bahá'í greetings,

—THE UNIVERSAL HOUSE OF JUSTICE

Bahá'í World Center  
Haifa, Israel,  
November, 1964

### All-Irish Conference on Nine Year Plan Held in Belfast

The Irish Teaching Committee was overjoyed to find, on reading the memorable message from the Universal House of Justice on "Universal Participation," that they had arranged a consultative meeting for the whole of Ireland the very next day in the Belfast Bahá'í Center, September 13.

The consultation was based on the Nine Year Plan — opening new areas and developing those already

opened. One of the goals, obtaining an Hazíratu'l-Quds in Dublin, is already accomplished. The meeting ended with a devotional period.

The Teaching Committee of Ireland was highly encouraged, stating: "We came away full of enthusiasm and with dedicated hearts and minds to face the very great task before us."

A weekend school in the Belfast Castle followed shortly after the conference on October 10 and 11. Just prior to the school, a public meeting drew sixty in attendance, including many inquirers.

*The Hazíratu'l-Quds at the right and Meeting Center on the left of photo of the South West Pacific Ocean of Honiara, British Solomon Islands. The first National Spiritual Assembly for this region was elected here, Ridván, 1964.*





*Bahá'í Summer School of Gilan sector of Iran, held in one of the gardens at Rasht, July, 1964, with fifty-six attending.*

### Swiss Newspaper Commends Bahá'í Programs

Seven out of the twelve Swiss Bahá'í communities observed United Nations Day in October. Public meetings included talks in German, French, English and Italian. Bahá'í speakers travelled as far as 600 miles to speak on the work of the UNO. The Locarno community, in the Italian-speaking part of Switzerland, invited Mr. Nasser Sabet from Torino, Italy, on this occasion.

Exhibits of photographs on the activities of the UNO were arranged in display-windows in Biel, Zürich, Basel and Bern. A display emphasizing the work of the UNO and its specialized agencies was organized at the National Hazíratu'l-Quds where Mrs. Etty Graeffe, member of the Swiss National Assembly, spoke on "How does the UNO work?"

It is interesting to note that, because of her neutrality, Switzerland is not yet a member of UNO, although it participates in UNESCO and other specialized agencies. Apart from an important concert broadcast by European radio networks from a concert hall in Geneva on UN day, the humble efforts of the Swiss Bahá'í communities may well be the only observances of this occasion in Switzerland on such a large and scattered basis. Bern's largest daily, *Berner Tagblatt*, published a favorable report on the display and the public meeting organized on UN day by the Bern Bahá'í community.

### Bahá'í Day in Fribourg

On November 1, 1964, the National Teaching Committee of the French-speaking part of Switzerland invited the Bahá'ís of that area and their friends for Bahá'í Day, the second Journée Baha'ie Romande in 1964, in the Swiss Catholic stronghold city of Fribourg, capital of a canton to be opened to the Faith under the Nine Year Plan. About seventy-five Bahá'ís participated. Talks were given by Mr. Gérald Saudan and Dr. William S. Hatcher.

### Third Luxembourg Summer School

#### Featured in Magazine

The third Luxembourg Bahá'í Summer School was held August 28-30 in Larochette, a small scenic village having two 11th Century castles, whose picturesque ruins perched on the rocks above. Speakers included Hand of the Cause John Ferraby, Auxiliary Board members Louis Henuzet and Dr. Eugen Schmidt and Madame Erna Schmidt. A very good photograph of the assemblage appeared in the *Luxembourger Revue*, a weekly picture and news magazine, thus affording the Faith excellent publicity.



*Third Luxembourg Summer School held August 28-30, with Hand of Cause, John Ferraby.*

Hand of the Cause Collis Featherstone describes expansion of Faith in South Pacific area to seventy Bahá'ís gathered in Bern, Switzerland, October 26, 1964. Mrs. Etty Graeffe, member of the Swiss National Assembly, is interpreting in German.







Left above, a group of Indian believers of the village of Juan Montalvo, Ecuador, on occasion of electing first of nineteen all-Indian Local Spiritual Assemblies. Right above, a visit to an Indian Bahá'í home in the mountains of Iluman, Ecuador, by pioneers (left to right, back row) Rufino Gualavisi, Julio Hidrobo, Gayle Woolson (Auxiliary Board member) and Raúl Pavón. Another pioneer in the Indian area, Teresa Jara, is shown in the lower photo at left of group.



## Sante Fe, New Mexico Youth Conference Features Challenging Discussions

A Bahá'í youth conference sponsored by the local Spiritual Assembly of Santa Fe, New Mexico, October 23-25, drew an attendance of 64 persons, ten of whom were not Bahá'ís. The classes consisted of a keynote speaker after which the gathering divided into three groups for discussion on one aspect of the main topic. The subjects were: What is an Educated Man?, Choosing an Occupation, Being of Service to Other People and to Bahá'u'lláh. All were led by well qualified Bahá'í teachers: Bransford Watson, David Smith, Gordon Laite, and Ted Claus.

The youth panels dealt with the subjects: "The Bahá'í Standard and the Accepted American Standard: Is There a Difference — What and Why," and "Chastity, Courtship and Marriage." There was also a general discussion by everyone on aspects of Indian teaching and teaching in general.

John Cook, folk singer from Southern California, provided entertainment and led singing between sessions and in the evening.

The groups were made up of representatives of the American Indians, East Indians, Persians, Negroes and Caucasians.

## Weekend Schools Being Held Throughout England

The English Teaching Committee has scheduled a series of Weekend and One Day Schools to afford Bahá'ís an opportunity for fellowship and for the spiritual reinvigoration that comes with studying together to deepen in knowledge of Bahá'u'lláh's Teachings. These are being held in the months of September through November in Nottingham, Canterbury, Torbay, York, Bristol, Winchester, Leicester, with another planned for Dalston Hall in February.

The classes are also open to students of the Faith and inquirers, with exception of one session which is set aside for Bahá'ís only. Its purpose is to encourage each believer toward personal identification with the goals of the Nine Year Plan and enthusiasm for the work of achieving these goals, as well as a strengthening of the link that binds each one to the World Center of the Faith in the Holy Land.

The Teaching Committee reports: "There is evidence of a growing awareness of the urgency of responding at once — and there is something for everyone to do!"



Pioneers Carmelo Jachakollo and Esaollah Rezvani witness enrollment of first Negroes of Bolivia in Miguil-la, Sud Yungas, a fertile valley south of La Paz.

### "A Certain Attraction Towards Unity"

At a lecture recently sponsored in New South Wales by the University of New England, Armidale, the guest speaker, Dr. E. G. Parrinder, Reader in the Study of Comparative Religions, University of London, gave a talk on "Christian Theology and Two Asian Faiths." At the end of question time, a Presbyterian minister in the audience asked Dr. Parrinder if he could tell them about the Bahá'ís they had been hearing so much about lately, to which the speaker replied: "I've been waiting for someone to bring this up . . . everywhere I have been in Australia, the subject of the Bahá'í Faith crops up. This subject is too vast to cover now — it would take over an hour. The Bahá'í Faith is very interesting and we are hearing more about it every day. The Bahá'ís have a certain attraction towards unity."



Eight members of the fourth National Spiritual Assembly of Nicaragua left to right (seated): Jose Marin Vazquez (vice-chairman), Octavio Gomez Mejia, Mauricio Fajardo Forbes (a Miskito Indian), Edgar Gomez Fonseca (recording secretary); (standing): Salomon Escalante Elizondo (secretary), Mrs. Cecilia King Blake, Mrs. Leticia A. de Escalante (treasurer), Jorge A. Harper.



A portion of the 300 Bahá'ís and guests celebrating the Birthday of Bahá'u'lláh, Saigon, Vietnam. Among those present were charge d'Affaires of Malaysia and representatives of the Interfaith Liaison Committee.

### Bahá'ís Have First Session at World Esperanto Congress

During the first week of August, 1964, the forty-ninth Esperanto World Congress took place in The Hague, Holland, under the patronage of Queen Juliana. About 2500 persons from forty-three countries participated.

More than twenty organizations had asked for room for their special arrangements. The Bahá'ís were assigned a small, nice hall. A portrait of 'Abdu'l-Bahá decorated the room, and Bahá'í literature in Esperanto was placed on the table. The congress management had set the Bahá'í session at the very beginning of the extensive program.

Dr. A. Mühlischlegel, Hand of the Cause, opened the session with greetings to the forty-five participants. Mrs. Etty Graeffe, Locarno, Switzerland, read a prayer and gave a short introduction to the Faith. Then Mr. W. Von der Ley spoke on the subject "Bahá'í — Religion of Peace." He concluded with mention of 'Abdu'l-Bahá's talks in Stuttgart, Paris, London and the United States, stressing the importance of Esperanto and of an international language.



Fifth Annual Summer School in Santa Cruz, Bolivia, September 25-30 with Indians present from the Alto Plano and believers from all parts of the country. During the sessions, a trip was made in pouring rain to Belgica, thirty-five kilometers distance, to visit the new Indian Group of the Guarayes.

## INSTITUTES ON UNIVERSAL PARTICIPATION HELD ACROSS THE UNITED STATES

More than 2,400 Bahá'ís in the United States gathered in forty-one nation-wide Institutes on October 31 and November 1 to concentrate attention on Universal Participation in the Nine Year Plan set for us by that supreme body, the Universal House of Justice. Universal Participation is one of the two major objectives of that Plan, and detailed guidance for bending our efforts and thoughts to its requirements and resulting blessings have been given us by the Universal House of Justice in its Message to the Bahá'ís of the world of September 1964 (printed in November issue of *BAHÁ'Í NEWS*).

The 2,400 and more staunch and devoted members in the "army of God" came together in groups of from fourteen to over 200 in the forty-one cities. They witnessed a slide program reviewing the historic series of events which took place at Ridván 1963 beginning on Mt. Carmel with the launching of the institution of the supreme and august administrative body of the Faith, the Universal House of Justice, and culminating in London with the great and glorious first World Congress.

They prayed together earnestly for guidance and assistance to be enabled to gain a clear understanding of their part in the great new Nine Year Plan, to achieve self-free consultation and unity of purpose, and to offer their hearts and resources toward the fulfillment of the goals.

The reports on the Institutes evidence a high spirit of consultation shared by both youths and adults, eagerness to serve the Faith and achieve the objective of "universal participation," a desire to gain a greater depth of understanding of the significance of the Revelation of Bahá'u'lláh, and a genuine interest in the institution of the Bahá'í Fund.

The believers reviewed and discussed together the meaning and ways of achievement of universal participation, its effect upon the Bahá'í World Community and upon the individual member, and the real secret of it, as explained by the Universal House of Justice in its Message. They came to realize that "in addition to teaching, every believer can pray, every believer can strive to make his 'own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh,' and every believer can contribute to the Fund." And they contemplated the secret of universal participation given in the Master's oft-expressed wish that the friends should love each other, constantly encourage each other, work together, and be as one soul in one body, and in so doing become a true, organic, healthy body animated and illumined by the spirit. They were assured that "in such a body all will receive spiritual health and vitality from the organism itself, and the most perfect flowers and fruits will be brought forth."

To quote from a few of the reports coming in on these Institutes: "The slide program was received with glowing enthusiasm and was an inspiration to the friends." "There was very good discussion on those points that lent themselves for participation, and again there was much emphasis upon teaching and on exemplifying the high standards of the Faith in our every-day lives." "The spirit of the Institute was so great that a magnificent effort was made to express to the National Spiritual Assembly willingness of the friends to achieve universal participation." "All participants were elated at the close of the day. The spirit throughout was very wonderful and we all consider this type of conference a bounty."

And from some of the larger gatherings: "There was an excellent attendance and very mature participation from the youth present, which added a great deal to the joy of the conference." "From the very beginning there was a joyous spirit manifested by those present, and continuous participation." "We are sure that the words of the many who were inspired to speak gave each one who heard them some inspiration or thought that will aid them in their participation in the Nine Year Plan. . . . All resulted in an extremely happy day, each one leaving with a sense of inspiration and many spoken expressions of having partaken of a wonderful institute."

"The spirit at this conference was powerful. Great love and unity were manifest. Indeed, I am sure that all the friends felt kindled within them a renewed sense of dedication. Approximately the last thirty minutes were devoted to specific action to accomplish the goals of the Nine Year Plan—individuals volunteered to find some way to re-activate a Bahá'í; others offered to pioneer abroad and at home some time during the nine years; some volunteered to teach among the minority groups in the city, and all evidenced a deep realization of the importance and need for universal participation in the Bahá'í Fund."

—U.S. NATIONAL TEACHING COMMITTEE



Governor Endicott Peabody of Massachusetts signs Proclamation for World Peace Day September 20, 1964 as Bahá'ís of Brookline, Cambridge and Boston look on. From left to right: Dr. Alfred Neuman, Miss Marina Kazemzadeh, Dr. Sam McClellan, Mrs. Mildred McClellan, Mr. Harold Scott.

## Observance of U.N. Day Marked by Great Variety

Public meetings, suppers, teas, and informal parties held on the weekend of Oct. 24 throughout the United States once again marked the observance by Bahá'ís of the anniversary of the adoption of the U.N. Charter. Using the theme "United Nations and Justice for All," Bahá'ís in communities both large and small demonstrated to the public their loyalty to the principles of world government and justice. Reports have been received from over forty communities, many of which arranged public meetings. Among those are:

The Bahá'ís of Kitsap County, Washington who held a panel discussion among three well known local speakers who gave pro and con views in a lively discussion of "Can the U.N. Help Us Attain a Peaceful World?" The meeting was well attended, the Bahá'í speaker clearly establishing the Bahá'í viewpoint. At the Peterborough, New Hampshire meeting, guest speaker Grenville Clark (author of "World Peace Through World Law") expressed astonishment at finding his thoughts expressed in the teachings of the Bahá'í Faith. Visitors composed more than a majority of the audience at this very stimulating meeting. In Burbank, California Mayor Dallas Williams addressed the gathering, complimenting the Bahá'ís the world over for their fine principles. The Chico, California group arranged a meeting at which two college professors of Chico State College participated as speakers, thereby becoming aware of the Faith. Again, in Alhambra, California the Mayor of the city was present. The Yakima, Washington community entertained the chairman of the local U.N. Association as guest speaker. This speaker, Mr. Lukins, noted that the Bahá'í community was the only local organization to mark U.N. Day with a public meeting. The Lawrence, Kansas community, using a local church as a meeting place, held a public panel in which members of the clergy, both Protestant and Catholic, a professor from the University of Kansas, and a Bahá'í, Mr. Sam Jackson, participated. This well attended meeting generated so much interest in the Faith that two spontaneous gatherings were held afterwards. The professor expressed his feeling that world unity was being brought about as a result of the "spirit" of these times, whereas both members of the clergy showed interest in holding such meetings more often.

In the south, where enthusiasm for the U.N. is sometimes difficult to generate, the Bahá'ís held public gatherings in Houston as well as in Fort Worth, Texas and in Gallup, New Mexico.

Resourcefulness in obtaining publicity was demonstrated by the LaCrosse, Wisconsin Bahá'ís who placed large U.N. displays at the University and donated a book on the U.N. to the University Library. In addition to this a Bahá'í spoke on a local television program, giving the Bahá'í viewpoint on U.N. In Fort Wayne, Indiana a month long window display, television coverage of the Mayor signing a proclamation concerning U.N. Day, as well as interviews with college officials, posters and spot radio announcements all arranged by the local Bahá'ís preceded a well attended public

meeting. The Bahá'í speaker, Mr. Dan Jordan, was interviewed on TV and radio, all of which resulted in further public awareness of the Faith and its support of U.N. principles.

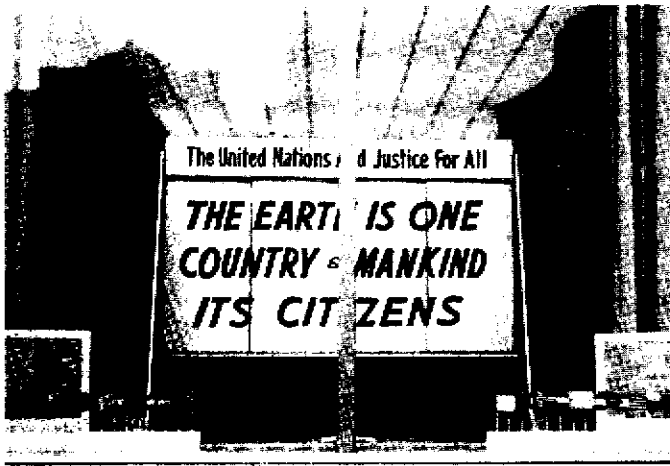
Celebration in a lighter vein, including parties, teas, international suppers were also held, thus showing how the Bahá'ís practice their beliefs in lighter as well as more solemn moments. Among the communities reporting such activities are: Cheyenne, Wyoming, with an international dinner, and Birmingham, Alabama where an international supper at which were served dishes from many lands followed by movies, games and a social hour. Ferndale, Michigan with an "International Potluck Supper" cooked from recipes of European, Asian and African origin, included a program with a brief talk on the Faith and a U.N. film, "Worlds Without End."

Among the communities holding teas were: Fargo, North Dakota and Madison, Wisconsin. In the latter community over thirty organizations cooperated under sponsorship of the Bahá'ís to hold a "United Nations Day Women's Tea" in one of the churches. Recipes for the international desserts served were printed on file cards as gifts to the guests. Each card included also a short appropriate Bahá'í quotation. A talk given by Mrs. Beth McKenty on "United Nations and Justice for All" served to tell the 175 guests how the Faith supports the principles of world government and brotherhood. There was excellent publicity including television coverage, both before and after the event and the Bahá'í committee was invited to sit on the Mayor's Committee for the U.N.

Also among those celebrating U.N. Day in the lighter vein was Ann Arbor, Michigan with a "Hootenanny and Folk Dance" attended by about eighty-five Bahá'ís and guests. Another unique type of observance was in Urbana, Ohio, where for several weeks preceding U.N.



Gene O. Moore, Mayor of Marion, Indiana is here signing a proclamation of United Nations Week with members of the newly-formed Inter-Faith United Nations Committee looking on. At left is Dr. George E. Winder, Bahá'í.

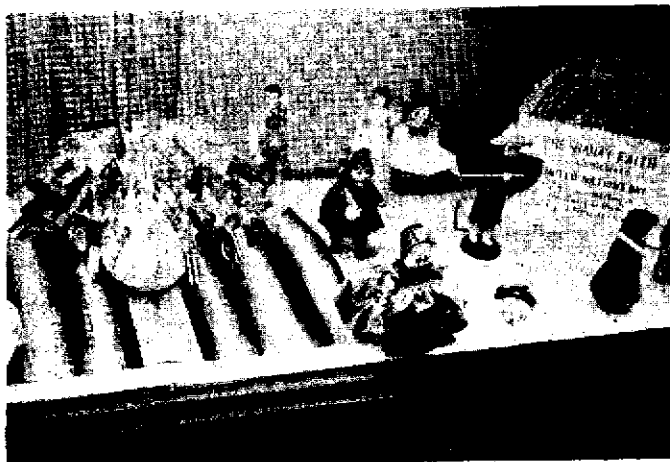


New York window display in Niagara Falls, New York.

Day, the Bahá'í children's study class concentrated on the U.N. theme. Then at the public fireside on October 24 the children gave a dramatization of the U.N.

Bahá'ís of the whole North Shore (Lake Michigan), Illinois area cooperated to make a distinctive occasion of this important day in Foundation Hall of the Bahá'í House of Worship. For the first time in this area there was official and active support of a Bahá'í sponsored U.N. Observance by the League of Women Voters, the United World Federalists, a number of Girl Scout Troops and area members of the American Association of United Nations. Two excellent new UNESCO movies about the developing nations preceded a brief discussion by Dr. David S. Ruhe about the Bahá'í Faith's support of the work of the U.N. Refreshments served afterwards included food representative of many nations. About 225 people attended, many for the first time, and one veteran U.N. supporter called this the most meaningful event she had ever attended because of the "spirit of cooperation."

San Diego, California display in hotel lobby, October 19-25, showing flags of member nations flanked by dolls in dress of various countries.



In Vallejo, California where there are only one adult Bahá'í and five youth members, a youth conference on U.N. Day, attended by twenty-four youth, drew special attention to the occasion. At least one hundred persons attended the public meeting which was addressed by two Bahá'ís, Mr. Willis Sprattling, Jr., Aerojet Space Corporation Engineer, and Mr. Vinson Brown, California naturalist, author and publisher. After the program several dozen youth and contacts remained for an informal party.

The Oak Park, Illinois community observed U.N. Day with a dinner for approximately thirty-five guests among whom was a young man from Rhodesia, four student nurses from the Philippine Islands and one from Korea who came in their native formal costumes. Miss Charlotte Linfoot, the speaker, described how the United Nations was helping to put into effect certain of the social principles of the Bahá'í Faith.

The Euclid, Ohio Bahá'í community followed one of the suggestions of the U.S. United Nations Committee and presented a large United Nations flag to the Euclid Public Library, together with a commemorative folder showing a picture of the Bahá'í House of Worship in Wilmette with the inspiring inscriptions over the entrances to the Temple printed on the page of the folder opposite the picture. The library officials were so pleased that they themselves arranged for photographic and newspaper coverage of the presentation.

More than 150 persons attended the United Nations Day meeting in Los Angeles, California, where one of the features was the showing of a motion picture, "A Gift to Grow On," regarding the activities of UNICEF in Central and South America.

Two of the many costumed guests in front of the Bahá'í exhibit at the UN festival in Casper, Wyoming. More than 250 people attended the international supper and program sponsored by nine organizations, including the Bahá'í community.





*Student guests at UN Day Meeting, Hamburg, New York. Kenya, Tanganyika, Argentina and Mexico are represented. In center Dr. Carl Hatch, professor from the University of Buffalo who spoke at the meeting.*



*The Bahá'is of Bakersfield, California joined with other local organizations interested in United Nations for the observance of United Nations Week. Mayor Gene Winer (center) signed a proclamation calling for cooperation. John Verhoeven, left, was the Bahá'í publicity representative.*



*Beverly, Massachusetts Bahá'is celebrated United Nations Day with a supper at Cove Community Center. Guest speakers, Mr. and Mrs. Bradford Lucas of Ipswich, are seated in front with Mrs. Walter Rogers, right. Standing are, Moses Wasonga, Arthur Edwards, and John Otieno. Wasonga and Otieno are exchange students from Nigeria.*



*First Local Spiritual Assembly of Glencoe, Illinois, formed April 21, 1964. Seated, left to right: Dr. Lillian Dove, Mrs. Maria Jones, Mrs. Jean Rankin, Mrs. Catherine Jefferson. Standing, left to right: Robert Bartlett, Robert Hammond, Wilson Rankin, John Bush, Mrs. Helen Hammond.*



## THE TONGUE OF POWER — Part III (concluded)

by Eunice Braun

### Classifying Baha'i Literature

Bahá'í literature can be classified into three general categories for the student of the Faith. Works of *Original Source* include the writings of Central Figures of the Faith for which we possess the original written document, signed and sealed by the Authors. Preeminent among these are the Writings of Bahá'u'lláh, followed by the Words of the Báb, their special position explained by the Báb Himself in His statement: "The Bayán deriveth all its glory from Him Whom God shall make manifest," and by a statement from Shoghi Effendi in *The Dispensation of Bahá'u'lláh*: "Allied, though subordinate in rank . . ." The Writings of 'Abdu'l-Bahá come next, concluded by the works of Shoghi Effendi. These are the *authoritative utterances*.

*Transcripts of Oral Talks* is a further classification for works of 'Abdu'l-Bahá which received His approval for publication, but which were transcribed from the translator's immediate, oral English rendition, consisting mainly of *The Promulgation of Universal Peace* and some talks given in Europe. These talks are eventually to be translated from the original Persian notes.

*Secondary Sources* comprise the third and last category, consisting of all books and pamphlets published on the Faith that express the understanding of various authors of the teachings. Leading the list, however, must be such works as Nabil's matchless narrative *The Dawn-Breakers*, which Shoghi Effendi translated, followed by the basic text, *Bahá'u'lláh and The New Era*, a portion of which 'Abdu'l-Bahá Himself edited. In addition to these, there are many books and pamphlets giving various approaches to the Bahá'í teachings, as well as study outlines on basic texts, so that altogether, there are currently close to 200 published items available in the English language in the West.

Many stories were recalled about the Master during His lifetime, from pilgrims who visited Him in the Holy Land and especially those which accumulated during His western tours. They have formed a vivid, many-faceted portrait of Him, coming as they have from the viewpoints of many observers. While Shoghi Effendi did not suppress them, he made it clear that all diaries and records of visits to Haifa, or various stories recounted about 'Abdu'l-Bahá, must be clearly removed from the "list of what we might call the authoritative utterances," being only the understanding of the writer or commentator. Shoghi Effendi further stated: "Bahá'u'lláh has made it clear enough that only things that have been revealed in the form of Tablets (i.e., written, signed and sealed) have a binding power over the friends. Hearsays may be matters of interest but can in no way claim authority. This basic teaching of Bahá'u'lláh was to preserve the Faith from being corrupted. . . . This being a basic principle of the Faith, we should not confuse Tablets that were actually revealed and mere talks attributed to the Founders of the Cause. The first have absolute binding authority while the latter can in no way claim our obedience. The highest thing this can achieve is to

influence the activities of the one who has heard the saying in person."<sup>13</sup>

This further emphasizes the great gift God has vouchsafed to humanity in this Dispensation through an authentically preserved Revelation.

Bahá'í literature will be further enriched in the future. There are Tablets not yet adequately translated into English. There are letters from the Master and from Shoghi Effendi not yet in available, published form. One thing is certain however—Shoghi Effendi did not cease in his labors until the Revelation of Bahá'u'lláh was abundantly and authentically rendered into the English language, from which it has since been translated into hundreds of languages and tribal tongues. In the midst of the overwhelming task of guiding a world community, and in addition to his own writings, he translated *The Kitáb-i-Iqán*, *The Epistle to the Son of the Wolf*, *Hidden Words*, *Prayers and Meditations*, *Gleanings from the Writings of Bahá'u'lláh*, many prayers and tablets of 'Abdu'l-Bahá and *The Dawn-Breakers* (a work he advocates as an "unchallengeable textbook" for summer schools and an "inspiration in all literary and artistic pursuits.")

### Guardian Specifies High Standards

With the original publication of these works in America, initiated by Shoghi Effendi, the principles concerning Bahá'í publishing came into being. They involve a careful adherence to accuracy combined with a high standard to maintain the dignity of the faith. Shoghi Effendi has written: ". . . everything put before the public should be of the highest type both literary and artistic."<sup>14</sup> Founded upon basic principles of the Faith, made applicable to publishing by Shoghi Effendi, the National Spiritual Assembly of the U.S. is invested with the authority for effecting policies of publishing and distribution in America. Central responsibility for carrying out these tasks is placed upon the Bahá'í Publishing Trust.

The matter of literary and artistic standards naturally brings up the inevitable and difficult question of defining the substance of good taste. Final judgement has to rest with those upon whom the burden lies and on the administrative body which places the responsibility. Extremes to avoid are a fixation on transitory, contemporary modes, or an inability to adapt to any change.

Based upon Bahá'u'lláh's principle of moderation, Shoghi Effendi offers enlightenment in this area. Moderation, he states, must be exercised "in all that pertains to dress, language, amusements and all artistic and literary avocations." In stronger language, he declares that the Bahá'í standard (including art and literature) "can tolerate no compromise with the theories, the standards, the habits and excesses of a decadent age."

To facilitate having written materials accurately reflect the exalted nature and purpose of the Faith and to assist the National Assembly in its responsibilities in this respect, a Reviewing Committee was established in the early years of the guardianship. This prin-

ciple of review had been previously demonstrated by 'Abdu'l-Bahá Himself in having a translation of His own sent to a Spiritual Assembly for approval "so that things may be arranged in an orderly manner." Shoghi Effendi fortified this action by sending his own literary works, such as *God Passes By* as well as his translations of the Writings of Bahá'u'lláh and *The Dawn-Breakers*, to the American Reviewing Committee that "he might be the first to abide by that rule . . ."

All of this admittedly places the scope of Bahá'í publishing on a high plateau involving continual vigilance and personal obedience. However, although authenticity of the written works and fidelity to accuracy in any presentation of the Faith is mandatory, there is no censorship of personal reading. Bahá'u'lláh does not hamper anyone in his search for truth, even though he may for a time be searching in the dust.

In a transitional age, beset with the moral collapse of an old order, it is difficult to discern the relationship of liberty to law or to equate the delicate balance between freedom and discipline. At such a time in history extremes prevail. Modern man looks back to centuries of injustice and views any restriction as an obstruction to freedom. He begins with a high protest against tyranny and ends with self-imprisonment, sealed off, through a lack of faith and humility, from his own spiritual potential. At the other extremity, fearful that

liberty becomes libertinism, he lays a heavy hand upon all that does not conform to his traditional pattern, however outworn its application to man's contemporary needs.

Only the Manifestation of God has the key to this dilemma. Bahá'u'lláh has expanded the boundaries of man's freedom by releasing him from the lower part of his nature into a higher arena where his true spiritual potential can be exercised and more fully developed. The teachings of Bahá'u'lláh, increasingly understood and practiced by its adherents, will in the future bring about a new, golden age of literature as in all of the arts of man. In this formative age, when the "new humanity" has not yet come into being, this flowering cannot spring forth. This is the day of planting, rooting and nurturing the Creative Word of God in the hearts of men. Man's most creative act in this day is the revivifying of souls so that the whole world can one day bring forth its finest fruit, the Kingdom of God, a divinely inspired civilization.

*"Unloose your tongues and proclaim unceasingly His Cause. This shall be better for you than all the treasures of the past and of the future . . ."*

13. *"Bahá'í News*, May, 1939

14. *Bahá'í News*, May, 1932

## BAHA'I IN THE NEWS

Mrs. Beverly Stafford of Santa Rosa, California, has called attention to a new supplementary textbook for seventh grade students in the California public schools, *Understanding Israel*, which carries on the cover a beautiful view of Haifa in which the Shrine of the Báb is clearly visible. The introductory page carries the same photograph with the legend: "A View of Haifa from the Persian Gardens." The text is written by Marion Gartler, Judith Laken and George Hull of the California State Series Textbooks, and the photograph is by A. L. Golman of the Photographers Guild.

## 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 12-14

"The Embrace of the Bahá'í" is the title of a superior five-page article about the Bahá'í Faith written by Joel Lieber in the October, 1964 issue of *Kiwanis Magazine*, published for the members of the Kiwanis Organization in more than 5,000 communities throughout the world. Many favorable reactions have already been received from members of Kiwanis Clubs, some indicating they would welcome more information about the Faith.

## 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 17

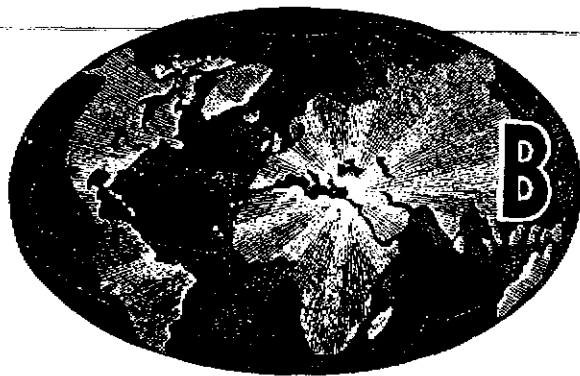
4:15 p.m.

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: Mrs. Sylvia Parmelee, Managing 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

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'ÍS OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'ÍS

No. 407

BAHÁ'Í YEAR 121

FEBRUARY 1965

## NSA of United States Reports Status of Goals in Atlantic and Caribbean Areas

Of the twenty seven new territories in the Americas to be opened to the Faith under the Nine Year Teaching Plan, nine have been assigned by the Universal House of Justice to the Bahá'ís of the United States; and of four areas to be resettled in the same continents, two are responsibilities of the United States. It is also responsible for the formation of one of four new National Spiritual Assemblies called for in the same area, namely, The National Spiritual Assembly of the Leeward, Windward and Virgin Islands, with its seat in Charlotte Amalie in the Virgin Islands.

The establishment and incorporation of this new pillar of the Universal House of Justice is dependent upon the prior achievement of the following goals:

1. The opening of these islands in the Caribbean Sea:

Barbuda  
Dominica  
Guadeloupe  
Saba  
St. Eustatius  
St. Kitts-Nevis  
St. Martin  
St. Vincent  
Turks and Caicos

2. The resettlement of Antigua and Martinique.
3. Increase in the number of localities where Bahá'ís reside in all the aforementioned islands to fifty.
4. The establishment of at least one local assembly in Barbados and St. Lucia, and two each in Grenada and the Virgin Islands, all of which had been opened during the Guardian's Ten Year Crusade.

In addition to the formation of the National Spiritual Assembly of the Leeward, Windward and Virgin Islands, calling for the prior achievement of the above-mentioned goals, the Bahá'ís of the United States are responsible for the acquisition of a national Haziratu'l-Quds in Charlotte Amalie, acquisition of a Temple site in or near the same city, and the acquisition of a national endowment as well as obtaining from the civil authorities of the Virgin Islands recognition of the Bahá'í Holy Days and the Bahá'í marriage certificate.

### Present Status of Goals

Of the islands or island groups to be opened the following goals have been accomplished as of January 1, 1965:

*Barbados* — two settlers: Mr. D. R. Holder, Mrs. Etta Woodlen; two local members.

*Guadeloupe* — one family transferring from Haiti

*Martinique* — one family transferring from Haiti

*St. Lucia* — three settlers, Mrs. Esther Evans, Mr. and Mrs. Carrol Hoepner

*St. Vincent* — opened by Miss Annabel Jackson, Bahá'í youth from Grenada

*Grenada* — Two local Spiritual Assemblies formed at Ridván 1964 in St. John's and St. George's, with one group of five adults in St. Andrew's and one of five youth in St. Mark's, thus accomplishing that particular goal.

*Antigua* — opened by Mr. and Mrs. McKenzie Edwards

The *Virgin Islands* have had for some time a well grounded local Spiritual Assembly in St. Thomas which is now working diligently with the Caribbean Goals Committee and the NSA to open other centers and especially to acquire the Temple site which is urgent in view of the rapidly increasing tourism and rising land values in and near Charlotte Amalie.

As of January first, five American settlers had already arrived in the islands to be included in the new National Assembly. They include Mr. Benjamin Schreiber who pioneered in European goal countries during the Ten Year Crusade. Several others have already made preliminary visits to investigate business and employment possibilities and expect to be settled before Ridván 1965.

The American pioneers settled in the Virgin Islands and Grenada (Leeward Islands) since last midsummer are:

Tom Millington, Victor Tom, Melvin Barber, and Miss Katherine Meyer, all in Charlotte Amalie; Mr. Benjamin Schreiber, Grenada.

### Pioneers at Other Island Posts

Pioneers from the United States already settled in other islands in the Atlantic Ocean area where two or more local spiritual assemblies are to be formed are:

Miss Loraine Cutler, San German, Puerto Rico  
Miss Dorothy Behar, Mayaguez, Puerto Rico  
Mr. and Mrs. Fred Ayoub and children, Freeport, Bahamas

### Traveling Teachers Assisting

Teaching trips have been planned by the Caribbean Goals Committee for Mrs. Elizabeth Thomas beginning in December and for Mrs. Marguerite Sears in January, not only to encourage the teaching efforts of the believers already resident in their goals but also to aid them in understanding their responsibilities under the Nine Year Plan as a whole. They will also bring back valuable suggestions and information for the considerable number of other pioneers who are making definite plans to settle in these areas within the next few months or the next year.

Besides constant attention to the islands which will comprise the National Spiritual Assembly of the Leeward, Windward and Virgin Islands, special assistance is also being sought for Bermuda, the Bahama Islands and Puerto Rico.

Bermuda and the Bahamas have one assembly each, but each must open four more centers.

Puerto Rico must have at least three local assemblies, one of them incorporated, by the close of the Nine Year Plan. San Juan, Puerto Rico has had an assembly for many years, but the community needs strengthening. As indicated in the list of pioneers, two new centers in Puerto Rico; namely, San German and Mayaguez have recently been opened.

The foregoing report deals only with the goals of the United States near its own eastern shores. In addition to these and great responsibilities on the home front, the American believers have been asked to collaborate with other National Assemblies in achieving 26 of the total 219 inter-assembly goals, besides preserving a large number of goals hardly won under the Ten Year Crusade. In assigning these responsibilities to the American Bahá'í community, the Universal House of Justice in its Ridván 1964 call to action stated:

"The goals assigned to your community in the Nine Year Plan are indeed prodigious and your efforts must be prodigious to match them. Mobilization of all resources, both human and financial, is called for and a concentrating of all your powers on the objectives to be won. Setting aside all other considerations, may this community arise at once to grasp its share—the lion's share—of the new tasks, set its face toward leadership of the world community with all that leadership entails at home and sustaining less fortunate communities abroad, and as one soul move nearer, along its destined path, to that glorious day when, as declared by 'Abdu'l-Bahá Himself, '... 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.'"

### Mother Temple of Europe Receives Gift as Requested by Amelia Collins

"Happy (to) inform you (we are) remitting forty thousand dollars (as) contribution (to the) Temple from funds bequeathed (for) special purposes by beloved Hand Cause Amelia Collins, outstanding benefactress (of the) Faith, thus fulfilling her wish (to) make further gift (to) sacred edifice reared (in the) heart (of the) European continent."

(Signed) HANDS OF THE CAUSE OF GOD  
December 14, 1964

#### Commentary:

The cablegram quoted above, sent by the Hands of the Cause from the World Center to the National Spiritual Assembly of Germany, fulfills a wish expressed by beloved Hand of the Cause Amelia E. Collins in the last two weeks of her life which ended January 1, 1962. Mrs. Collins was closely identified with the Mother Temple of Europe from its beginning to the time of her death. It was she who laid the cornerstone for this edifice on November 20, 1960 as representative of the beloved Guardian. Here as always Mrs. Collins reflected her deep love for and devotion to Shoghi Effendi and her immediate support of every undertaking dear to his heart.

—U.S. NATIONAL SPIRITUAL ASSEMBLY

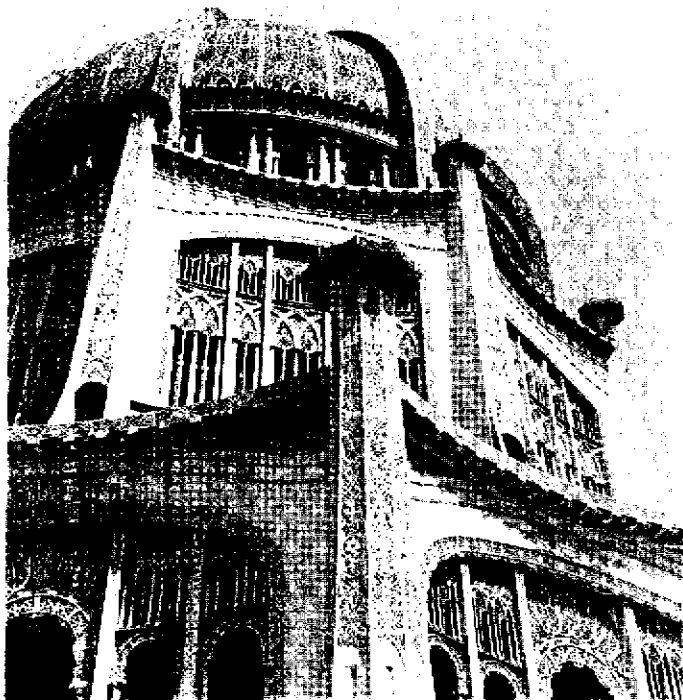
### American Pioneers Aiding in Consolidation of Foreign Goals

Bahá'is from the United States who have moved to Africa since Ridván 1964 to aid in the teaching and consolidation tasks of other National Spiritual Assemblies are: Mr. and Mrs. Harvey Wilks of Issaquah, Washington, to South West Africa; Mr. and Mrs. Dempsey Morgan, transferred from Cambodia to Uganda; Mr. and Mrs. Leslie Hawthorne, returning to Uganda after several months in the United States for health reasons; Miss Louise Stewart of Decatur, Georgia, who has taken a teaching position in Libya.

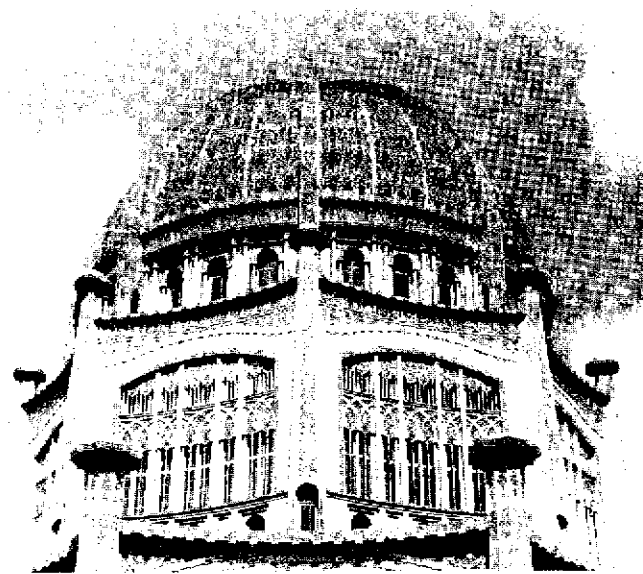
News has also been received that John T. Huston of Ann Arbor, Michigan, pioneering in Taiwan, has volunteered to open one of the new goal cities of that country which is to have its own National Assembly by Ridván 1973.

The National Spiritual Assembly of Mexico has reported that Mr. and Mrs. George Neuzil of Seattle, Washington, will arrive in Yucatan soon after January 1; that Mrs. Gladys Stewart of Preston, Idaho, had already arrived to assist with the ever-increasing work in the National Bahá'í Office, and that Mrs. Sadie Robertson of Billings, Montana is settled in Cozumel Island, Quintana Roo, Mexico.

Mrs. Diana Carson of Grand Junction, Colorado, will assist with the teaching work in Curacao, Dutch West Indies, where her husband is stationed in a government post for three years.



*Some close views of the Mother Temple of the West, Wilmette, Illinois, showing details of the delicate patterns of the exterior molded in concrete and quartz.*





A portion of the audience attending the U.N. Day observance in Panama City, Republic of Panama, sponsored by the Bahá'ís. Dr. Donald P. Benjamin, U.N. Economic Advisor to the government of Panama, appears in photo at right with Alan Pringle, translator. Mrs. Raquel de Constante was the Bahá'í speaker.



### Bahá'ís Sponsor Panamanian UN Observance

A large crowd of Bahá'ís and friends attended the United Nations Day program sponsored by the Bahá'ís of Panama City, Republic of Panama.

Dr. Donald P. Benjamin, economic advisor to the government of Panama, delivered the featured address on the three D's of the United Nations' undertakings — Disarmament, Decolonization, and Development — outlining the ever-changing problems. He paid high tribute to the National Spiritual Assembly for the interest in promoting a United Nations Day celebration, and stated that after comparing the Bahá'í principles with those of the United Nations, he is more than ever convinced that the United Nations is heading in the right direction.

Mrs. Raquel de Constante, the Bahá'í speaker, mentioned the non-political activities of the United Nations that are supported by the Bahá'ís, particularly in the field of human rights which promote the unity of the human race.

### In Memoriam Service Held for Mrs. Margery McCormick

Bahá'ís from several states joined with relatives and personal friends on Saturday evening, December 12, in Foundation Hall of the Bahá'í House of Worship in a beautiful service in memory of Mrs. Margery D. McCormick, member of the Auxiliary Board for Teaching in the United States who passed away in Wilmette on July 14, 1964 at the age of seventy-nine.

The program consisted of prayers and other selections from the Bahá'í sacred scriptures by Bahá'ís who had been very close to Mrs. McCormick during her lifetime. Dr. Daniel Jordan spoke beautifully of the personal life of Mrs. McCormick, paying special tribute to her complete dedication to the Faith, mentioning particularly her instant obedience to the instructions she had received from the beloved Guardian on the occasion of her two pilgrimages. Hand of the Cause, Mr. Zikru'lláh Khádem recounted her widespread serv-

ices in the teaching field as member of the Auxiliary Board for Teaching. Dr. David S. Ruhe, secretary of the National Spiritual Assembly, acted as chairman.

At the close of the program all the friends were invited to visit with Mrs. McCormick's two sons, Alan and James, and their wives at the Ḥaẓiratu'l-Quds.

### Key West Schools Recognize Bahá'í Holy Days

Key West, Florida, which has been a goal of both the Ten Year Crusade and the Nine Year Teaching Plan for the establishment of a strong local Spiritual Assembly has reported that the Key West schools have given recognition to the Bahá'í Holy Days since 1955. The formation of the Assembly at Ridván this year now seems quite certain. The next step will be the incorporation of the Assembly.

### Large Increase in Number of Visitors to Bahá'í Temple

The following comparative figures indicate the large increase in the number of visitors to the Bahá'í House of Worship in Wilmette, Illinois, on national holidays as well as for the entire calendar years of 1963 and 1964:

	1963	1964
Memorial Day Week End	1,236	2,323
July 4th Week End	2,112	2,946
Labor Day Week End	2,203	3,168
Thanksgiving Day	610	609
Christmas Day	298	1,147
Calendar Year	104,645	116,006

An early issue of BAHÁ'Í NEWS will carry a more detailed story of the number and kinds of groups comprising special tours.



## Human Rights Observances

Bahá'í communities and groups are showing resourcefulness in bringing the U.N. Declaration of Human Rights to the attention of the general public. From the reports received to the time of this writing one learns that believers throughout the United States are becoming ever more successful in proclaiming the principles of human justice for which the Bahá'í Faith stands.

An essay contest on the subject of "Unity of Humanity" open to youth of McKinley County, New Mexico was announced widely by the local Assembly of Gallup, New Mexico. The prizes, small cash awards, plus a trip to Santa Fe were awarded at a public meeting on Human Rights Day. The meeting was well attended by visitors and the two winners read their essays. The program also included music provided by groups of various backgrounds: Spanish, Negro, Croatian, Yugoslavian and Indian. Refreshments added to the happy party-like atmosphere of the occasion and one of the radio stations conducted an on-the-spot interview with the two prize winners.

The trip to Santa Fe at which the prize winners were greeted and congratulated by Governor Jack M. Campbell served as a fitting climax for these girls. Excellent publicity, including pictures was obtained in the local papers and the Bahá'í community has thus contributed effectively to the feeling of good will in that locality. Another noteworthy detail of this project was the panel of judges, selected from five different ethnic groups of Gallup.

Urbana, Illinois concentrated on using the talents of young people in its program. Children of the Bahá'í classes sang and gave readings from prayers and scriptures of the religions of the world about peace. A movie about the United Nations was shown and a brief Bahá'í talk given.

Refreshments and table decorations were planned with the children in mind and included Chinese fortune cookies and dolls from around the globe.

Music and a dramatic reading, together with a brief introductory talk marked the Human Rights Day celebration in Great Falls, Montana. Sixty people, mostly

visitors attended and enjoyed the very moving musical program as well as the friendly social hour which followed.

In Greenville, South Carolina the program was outstanding in that the Bahá'ís were the only group to hold a U.N. Day or Human Rights Day observance in the entire city. Also the interracial fellowship for which the Bahá'ís are well known furnished an additional means of displaying the Bahá'í Faith in action in one well publicized afternoon. The meeting, held in the civic room of a bank, attracted 20 visitors who joined twelve Bahá'ís in a congenial program. The speakers included Richard Benson, Bahá'í; Robert Anderson, one of the first Negroes to attend the University of South Carolina, and other non-Bahá'ís who contributed to the program by singing or giving readings on human rights and obligations. The period of fellowship and refreshments which followed was especially fruitful since so many were attending a Bahá'í meeting for the first time.

A public meeting in Temple City, California at which three Bahá'ís participated was one of the most successful such gatherings held there by the Bahá'ís in recent years. This meeting was planned with the cooperation of three nearby communities and the speakers were: Mr. James F. Nelson, chairman, Mr. David Lepard, and Mrs. Manila Lee. The subjects covered were the U.N. Declaration of Human Rights and the Bahá'í view of human rights.

Public meetings marked the day also in Quincy, Illinois where Mrs. Lois Goebel spoke on "Human Rights Justice for All" and in Waterloo, Iowa. In the latter city Mr. James Jackson, newly elected Negro member of the State Legislature spoke on "Justice for All" and Mrs. Virginia Finch, Bahá'í of Cedar Falls, gave a very fine talk on the Bahá'í views on human rights.

The Bahá'ís of Niagara Falls, New York observed the day by presenting a short talk and color slide tape on "United Nations — Capital of Our World" at the local Kiwanis Club meeting. And in Danville, Illinois the day was marked by a Bahá'í advertisement in the local newspaper as well as a 15-minute panel discussion on the radio on "Universal Declaration of Human Rights."

The Bahá'ís of Pueblo, Colorado presented a United Nations flag to Colorado State College. The presentation and other UN Day events of the Pueblo Bahá'ís received widespread publicity.



Governor Jack M. Campbell, of New Mexico, congratulates Ella May King and Alice Mitchell, winners of the Human Rights essay contest sponsored by the Bahá'ís of Gallup, New Mexico. This picture appeared in the local newspaper of Gallup.





*Local Spiritual Assembly of the Gulf Islands, B.C., Canada. Left to right, back row: Mrs. Edna Moan, Fletcher Gennett, Mrs. Bernice Crooks, Mrs. Katherine Saunders, Capt. Walter Luth and (insert) Mrs. Lisa Luth. Front row, left to right: Mrs. Elinor Bennett, Mrs. Catherine Huxtable, Clifford Huxtable. The Gulf Islands was a Ten Year Crusade goal, designated by Shoghi Effendi as an alternate new territory to Anticosti Island. Forming a Spiritual Assembly in the Gulf Islands was the first Nine Year Plan goal to be filled in Canada.*

## Las Vegas Bahá'í Youth Hold Well Attended Roundup

Over 160 Bahá'í youth and their friends gathered in Goodsprings, Nevada over the weekend of November 27-29 for a conference which included: planning and organizing for future youth activities, studying the Bahá'í writings on world unity, and learning at first hand of the needs as well as opportunities for bringing the Faith to the Indians. The youth came from eight different states, many of them at great sacrifice in order to meet, share their experiences and show their love for the Faith of Bahá'u'lláh. They met in Goodsprings, Nevada Community Hall for classes, sleeping quarters being provided inside for the girls while the boys showed pioneering spirit by sleeping outside in tents and sleeping bags.

Highlights of this very inspiring week-end included a talk by Auxiliary Board member Mrs. Florence Mayberry on the Nine Year Plan, an observance of the Anniversary of the Ascension of 'Abdu'l-Bahá at 1:00 a.m. Saturday, November 28, and a panel of Navajoes on Indian teaching. There was time also for fun and relaxation with a dance and the showing of slides of a trip to Europe and of other youth groups, featured on Saturday evening.

Excellent publicity was obtained, with several inches in a feature column of the local paper devoted to a description of the event. Appropriately, the concluding sentences of this writeup stated:

"Just as they had come in silently and ready for anything, so the crowd left one by one the cars filled to capacity, starting back on the long road to their individual destinations. By Sunday afternoon the village had settled down but never to be quite the same. The Bahá'í youth had marked it with prayers and plans and songs and laughter."



*Eight members of the Kansas City, Kansas Local Spiritual Assembly, incorporated on July 6, 1964.*

## Mayor Proclaims World Religion Day

For the first time, to our knowledge, a mayor has officially recognized and proclaimed World Religion Day, as established by the Bahá'ís. In a statement dated December 16, 1964, Mayor Edgar M. Elbert, of Maywood, Illinois states:

"I, Edgar M. Elbert, mayor of the Village of Maywood, Illinois in recognition of the annual observance of World Religion Day observed throughout the world and established by the Bahá'í World Faith to promote the oneness of religion and the abolishment of all prejudice whether it be political, racial, national or religious do declare there is but one God and everyone worships the same God it is my duty and privilege to declare the third Sunday in January as World Religion Day, and urge our citizens to gather together for worship and dedicating ourselves to the service of God by abolishing any and all prejudice so that our lives may promote the welfare of all mankind and bring forth peace and harmony to all."

*Members of Local Spiritual Assembly of Citrus Judicial District, California, first formed on April 21, 1964. Seated, from left to right: Mrs. Dorothy Nelson, Mrs. Lynn DeWester, Mrs. Joan Beck (secretary), Mrs. Betty Conow. Standing, left to right: Lou Palos, Jack Beck, Arthur Conow, James Nelson (chairman), Scott DeWester.*



## Waukesha, Wisconsin Baha'i Conference on Religion and Race Attended by 600

An interfaith conference on Religion and Race, the first effort of its kind to be held in Waukesha, Wisconsin, took place there on November first and featured Dr. Daniel Jordan, National Spiritual Assembly member as one of the three main speakers.

The Waukesha Baha'i Community put forth great efforts to promote the conference which was centered around the theme, quoted in part from Baha'u'llah, "A mighty instrument in the healing of world problems is the recognition of equality and kinship of all people."

The mayor of Waukesha proclaimed November 1-6 as Religion and Race Week, for which the conference featured not only leading clergymen, and representatives of the Jewish, Christian, and Baha'i communities but afforded opportunity for discussion of religion and civil rights by lawyers, ministers, and civic officials.

The first speaker on the program for the day was Dr. Daniel Jordan, with the subject, "The Sociology, Anthropology, and Psychology of Race Relations in the World." He was followed by a former city planner of Milwaukee who spoke on the economic waste in segregation. The evening speaker, a monsignore from Chicago, summed up the conference with a talk on solving man's ills through religion.

A permanent committee on Religion and Race has now been established in Waukesha, and the Baha'is of this community are happy to have been invited to be a part of this committee.

## Green Lake Institute Attracts 418

On November 13, 14 and 15, 418 Baha'is and contacts (301 adults, 56 youth, 61 children) registered for the Green Lake Institute in Wisconsin. The theme for the weekend was "A Divine Command — the Nine Year Plan." The purpose was to prepare Baha'is for more effective personal and community participation in the Nine Year Plan. Specific Baha'i quotations were used as focal points for each session. Highlights of the program included talks and discussion periods, an informal panel discussion for youth, a worship service, dawn prayers, a complete children's program consisting of eighteen special sessions for three different age groups and group singing.

Some of the topics included: "Purpose of Existence";

*One of the many Baha'i meetings held in the home of Mrs. Ludmila Van Sombeck in Durham, North Carolina.*



"As the Twig Is Bent"; "Youth Today — Adult Tomorrow"; "Community Application"; "Our Baha'i Heritage"; and "Inter-Community Cooperation." Contributing to these topics were Mrs. Velma Sherrill, Mrs. Jane McCants, Mrs. Margaret Ruhe, Dr. David S. Ruhe and Jack McCants.

The three-day institute brought forth a spirit of rededication toward fulfilling the following promise by 'Abdu'l-Baha:

"Ere long the word of God will display a wonderful influence and finally that region (America) will become the paradise of Abha. Consequently, strive ye bravely that this aim may be accomplished in the near future. Striving means this: we must live and move according to the Divine commands and behests, be united in loving with joy and ecstasy; . . . engage continually in the service of the Cause of God." (*Divine Art of Living*, p. 62)

## Oneida Indian Choir Featured At Baha'i Meetings

Friendly contact with the Oneida Indians who live near Green Bay, Wisconsin, has been re-established, with two recent Baha'i events featuring the Oneida Choir. A group of twelve singers who have learned many songs in the Oneida language sang at a Baha'i teaching conference in Madison on November 22, and at a public meeting in the Chicago Baha'i Center on December 5.

On each occasion, Mr. Oscar Archiquette, the translator of the Baha'i booklet in the Oneida dialect, acted as commentator. He told many interesting stories of the history of his people, stressing their ancient belief in the oneness of mankind.

Mrs. Ruth Baird, of Oneida, Wisconsin, directed the choir, which included a blind singer, Mrs. Ninhem, who told the Baha'is afterwards of her joy at "hearing the message."

Sixty Baha'is and friends attended the Madison conference sponsored by the Madison Local Spiritual Assembly, with Mrs. Beth McKenty, Wisconsin representative on the National Indian Teaching Committee, as chairman. Following the choir's singing, they were entertained at a Japanese dinner in the home of Mr. and Mrs. Shinji Yamamoto before beginning the long drive back to the reservation.

It is significant that the first Indian in the United States to become a Baha'i was from this tribe and reservation: Mrs. Marian Steffes, now living in California.

*Oneida Indian singers at the Chicago Baha'i Center, December 5.*



## State Conventions of United States Consult on Goals and Victories

The fifty-six state and electoral district conventions of the United States called to elect a total of 171 delegates to the 1965 National Bahá'í Convention were held on December 6, 1964. Although much of the country was either suffering or just recovering from a severe winter storm, the total attendance of believers was considerably better than in previous years. The largest of the conventions appears to have been the Northern California District with an estimated attendance of 400.

At most of the conventions there was excellent representation of the youth members who took active part in the consultation. In several places the youth met together during the luncheon recess for consultation among themselves on how to increase their own teaching efforts, reporting later in the afternoon to the adult members their desire and willingness to make maximum use of their time and talents for the Faith.

Besides the election of the allotted number of delegates to the National Convention, the highlight of each convention was the reports from the believers on victories won for the Faith thus far this year. This subject was designated in the program as the "Festival of Accomplishment" and followed the reading in the morning of brief messages from the Hands of the Cause in the Western Hemisphere and a semi-annual report from the National Spiritual Assembly. Time was allotted also for discussion of a message from the National Teaching Committee on the home front goals of the Nine Year Plan, assessment of Bahá'í resources, and recommendations to the National Spiritual Assembly.

The flavor of the conventions as a whole can perhaps be conveyed by brief excerpts from or comments on the following reports selected at random:

The report from *Northern California*, besides stating that this was the largest state convention to have been held in that district, comments that it was a very happy gathering, due in large part to the presence of many new Bahá'ís and others who had not attended a convention for several years. Many of the active participants in the consultation were youthful in years and many youthful in their "tenure as Bahá'ís." "The spirit of the convention can best be expressed in one word — teaching" and that "we are prepared to look forward with confidence to the total victory of the Nine Year Plan."

The host Assembly, Citrus Judicial District, for *Southern California District No. 1* Convention, had invited any community wishing to do so to prepare a display for exhibition. Prizes given for the three best went to Bakersfield, Pomona, and Pasadena, respectively.

Among the specially interesting reports given during the "Festival of Accomplishments" was one by the Glendale Judicial District community of twelve members which had sponsored a series of cultural evenings, each attended by approximately 100 persons of mixed races. Another community reported many interested contacts having been made as a result of one Bahá'í recruiting volunteers to assist the Foundation for the Junior Blind address hundreds of envelopes for its annual Christmas drive for funds. Among the successful firesides reported are several being held in the area on a regular basis for Spanish-speaking persons.

In the small and sparsely Bahá'í-populated State of

*Delaware* the believers consulted specially on such subjects as: personal obligations to the Faith; how isolated believers can serve more effectively; ways of involving non-Bahá'ís in efforts to promote knowledge of the Faith; social activities geared to the Faith, and how to work with non-Bahá'í mates.

At Sarasota, host to the *Florida* Convention for the past three years, the manager of the hotel in which the meeting was held thanked the Bahá'ís for coming, saying the Bahá'ís are "one of our favorite groups." He expressed special appreciation of the fact that "the Bahá'ís are demonstrating integration." Two of the bell-boys sent word that they wanted to become Bahá'ís.

A highlight of the *Idaho* Convention was choral singing by the children of the Boise-Ada County Children's Hour. During the summer months the attendance at the classes numbered forty children and parents.

Another accomplishment of these two communities was the winning of the "theme prize" for its float entered in the Treasure Valley Fairland Parade sponsored by the Boise Chamber of Commerce. This received excellent press and television coverage.

Both the *Northern Illinois* and *Wisconsin* State Conventions were greatly inspired by the brief appearance of Hand of the Cause William B. Sears who spoke on the spiritual meaning of elections held "in the rarefied atmosphere" of prayer.

At the *Southern Illinois* Convention every community in the district was called upon to report its outstanding achievements. They showed great variety, such as securing from the Governor of the State of Illinois a proclamation for the observance of World Peace Day, special door-to-door proclamation efforts, week-end institutes in a Negro area, displays and exhibitions, and increase in the number of children's classes.

In *Kansas* also the various communities were called upon to report their victories. All had made excellent advances in public relations, in publicity and various other fields. Wichita, to take one example, reported a very successful youth conference and a good public teaching program. As part of the UN Day observance the community had presented a suitably engraved plaque of appreciation to the person in Wichita who had given the greatest service to the UN during the preceding year. This event alone brought the Bahá'ís much publicity. Another victory directly related to the goals of the Nine Year Plan was the incorporation of the Kansas City Spiritual Assembly.

At the *Missouri* Convention it was strongly recommended that Bahá'í children be taught early to sacrifice for and make contributions to the Bahá'í Fund by saving a portion of their allowances or earnings for this purpose. It was also recommended that health education programs be developed in minority group housing projects and that every community engage in teaching youth and children even though there are no Bahá'í children in the community at the time.

The *New Hampshire* Bahá'ís who are scattered and few in number agreed in their consultation on more association and cooperation to achieve "universal participation" in the Nine Year Plan.

The report from *New Jersey* referred to the large number of "new" Bahá'ís among the 102 believers in attendance and to "the high peak of spiritual maturity" reflected in the consultation.

*Western New York* also commented that "undaunt-

ed by hazardous weather conditions" the convention welcomed a number of new believers, and that seven new localities were represented.

At the *North Dakota* convention where there was much discussion on teaching the Faith to the American Indians, it was agreed that the most effective methods were (1) by the Indian believers themselves and (2) by all Bahá'ís living the life. There was also good consultation on how all the Bahá'í manpower in the state could be marshalled to support monthly public meetings in Bismarck, a goal city, starting in January by the use of radio programs.

The *South Dakota* Bahá'ís discussed the possibility of cooperating with college foreign students in sponsoring an international festival of some kind.

These and other conventions also discussed the importance of every believer making and adopting his own Nine Year Plan, and of both local assemblies and individual Bahá'ís lining up their Bahá'í goals and activities with the goals of the world wide Nine Year Teaching Plan given to us by the Universal House of Justice. The importance of each one solving his own spiritual problems was also stressed. Some conventions sent telegrams of love and dedication to the Universal House of Justice, the Hands of the Cause in the Western Hemisphere, and the National Spiritual Assembly, and a few sent spontaneous, unsolicited contributions to the International and National Bahá'í Funds.

The recommendations to the National Spiritual Assembly from all conventions were promptly sent to that body for its study and action at its December 31-January 3 meeting.

## NEWS BRIEFS

The Bahá'ís of Peoria Heights, Illinois sponsored a display at the Peoria Heights public library during the month of November, featuring the great books of all religions with the symbol of each religion placed in relation to its book. In connection with the display a small ad was run in the local newspaper stating: "Have you seen the display of the books of all religions at your public library?" This helped to generate interest and several groups of church women visited the library to see the exhibit.

Mr. Robert Amerson, a Bahá'í of Racine, Wisconsin has instituted an arrangement with his employees which may be the first of its kind in the United States. Heretofore his firm has permitted employees leave from their work for a total of five religious and national holidays but without pay. Recently Mr. Amerson informed all employees that all work will be suspended on the nine Bahá'í Holy Days for which all will receive their full salaries. This is indeed the Bahá'í Faith in action.

As a follow-up to the article on the Faith published in a recent issue of the *Kiwanis Magazine* one of the Bahá'ís of Baltimore County, Maryland, was able to arrange to have a talk on the Faith given at the Kiwanis Club of Loch Raven, Maryland. On November 12 Paul Pettit, member of the National Spiritual Assembly, addressed a meeting of 125 Kiwanis Club members, representing 12 different clubs and including several clergymen. In response about 35 people took pamphlets and there were numerous favorable comments on the program.

The Bahá'í Faith is represented at the newly dedicated Henry Kohl Memorial Chapel at the Washoe County Medical Center in Reno, Nevada. By contributing to the inter-religious project the Bahá'ís are recognized by a pew with the name of the Faith inscribed and Bahá'í books displayed. Baha'is conduct prayer and meditation services there on two evenings a month. At the dedication of this Chapel in September a member of the local Spiritual Assembly read two Bahá'í prayers as part of the program.

By invitation two Bahá'ís spoke on certain aspects of the Bahá'í Faith before the Gravity Research Foundation Institute in New Boston, New Hampshire on August 29, 1964. They were Mr. Matthew Bullock who outlined the history of the Faith and introduced the second speaker, Mrs. Robert Lee Moffett who spoke on some of the scientific teachings found in the Writings of Bahá'u'lláh that must motivate all sciences in this New Age.

Winston G. Evans from Keene, New Hampshire gave the Bahá'ís of Delaware County, Pennsylvania much new teaching encouragement and incentive during his visit to that community in early November. On a previous visit he had talked with a teacher at Crozer Theological Seminary in Chester and was asked to speak there at some future time. Excellent publicity including a radio interview preceded his well-attended talk in the seminary lounge where he spoke on "An Introduction to the Bahá'í Faith." This was a very vital message to give at this time when some theologians actually profess the "death of God" theology.

Evanston, Illinois Bahá'ís all worked under the leadership of its public teaching committee to sponsor a meeting in Kendall College's attractive, new auditorium in November, drawing 150 in attendance. The program featured a narrated slide program by Robert Quigley, largely based upon Africa, including the Temple in Kampala. The impact of the Faith in Africa, as well as other parts of the world, was dramatically presented. Over 500 invitations were mailed, nearly 100 posters were silk-screened by the committee for window and bus display, radio and newspaper publicity was secured and the entire community telephoned friends and contacts.

## The Luminous Hour

### Remembrance of an Early Believer

I first heard of the Bahá'í Cause a little before 1900, while I was in school in Paris. There I met a small group of people, a few American students, like myself, who seemed to be involved in a new religion stemming from Persia. I can't say that I was especially impressed by what they said. Rather I was attracted by these people as unusual people — one in particular, a very beautiful girl who seemed to radiate a special magnetic charm. I was completely captivated by her and not understanding what she was saying, I just silently sat in wonder, somehow feeling her special station. Her name was May Bolles, who later became the mother of Ruhíyyih Khánum.

I was leaving for home, New York City, and before leaving May gave me a letter to a friend who she said would explain things to me. . . . I found her to be a beautiful woman, beautiful and on fire with the religion she had embraced. Her name was Elfrida Martin. With her was a Persian, Anton Haddad, whom I found out later was the translator of the famous Súratu'l-Haykal. 'Abdu'l-Bahá had sent him to America to teach and it was listening to him that I caught the first impact of something far greater than I could grasp at the moment. It all seemed too big, too incomprehensible for my understanding, too fantastic for my mind to grasp, but my heart seemed to know what my mind was unable to take in.

Anton's theme was that the Spirit of Christ was on earth again to bring the people back to God. This thrilled me as ever since childhood I had in my heart a love for Jesus. I longed for Him always. Now was that divine Spirit here again? It must be so, I wanted it to be so. It flooded my heart with hope until I came to believe even before I knew anything about what I was to learn later, the greatness, the majesty of Bahá'u'lláh. So it was that Mrs. Martin and I were the first Bahá'ís at that time in New York. In her apartment, where Anton Haddad gave the lessons of the Cause, the wonder of it, the holy words, entranced me. The holy words, life-giving fountains, revealing, ever new, to this very day since 1900. I believe I am thus the oldest living Bahá'í, who was living in New York City at that time.

Soon after that I returned to school in Paris and joined that first Bahá'í group of Europe, of which the Guardian many years later wrote me how blessed I was to have been a member of that group. A small group but there was radiance, the spirit of Bahá'u'lláh so strong, a tightly united group; it made me speechless; all I wanted was to be with them; my whole life was changed. There were no books . . . the teachings of the Manifestation of God were spread by word of mouth and from heart to heart! How powerful the Spirit that radiated from this group, out into the far reaching corners of this earth, until from that small beginning the radiance of the Cause of God is now felt by people, remote and far away.

There were no books, just a few words brought back to us from pilgrims who had gone to 'Akká to see the prisoner, 'Abdu'l-Bahá. They had seen Him, they had

felt the magnetic power of the "Servant of God," the only title He wanted; they told us about Him and brought back the first teachings, His love, His hopes for those who believed in Him.

In those days we in Paris wrote 'Abdu'l-Bahá to confirm our love and devotion to Him and those letters were always answered by Him. After my schooling I returned to New York City having lived in Paris four years. The Tablets I received, thirteen of them, made a strange impact upon me. I was unable to "digest" them — that's not the best word — it was simply I could not believe that they were addressed to me. It was as if I should look over my shoulder to see the person for whom they were meant. To this day this one sentence still makes me stop short; "Praise be to God, thou hast been accepted in the threshold of the Almighty and are mentioned in the Supreme Concourse!" These Tablets are now safe in the Archives. I no longer remember dates, years, what happened in such and such a year. My life was a simple one, sometimes hard, many heartbreaks, but over the long span of life since 1900, now 1964 and close to ninety, I at last have made the words in the Tablets my own — everything 'Abdu'l-Bahá had predicted for me has come true.

Year 1905: "O thou who art advanced to God!

Be assured and content with the great bounty and generosity of God, and be cheerful because all that which is absolutely good will become possible for thee. In this day all that which is conducive to the eternal happiness is attainable by thee. Be not grieved at all — neither sit down dispirited. Every difficulty will be changed to enlargement, and every affliction will be transformed to the mercy of omnipotence."

"Upon thee be greeting and praise."  
(signed) 'Abdu'l-Bahá 'Abbás

Years passed with just living until, unexpectedly, I had a chance to go to Haifa. Years before 'Abdu'l-Bahá had given me permission in one of His Tablets, but I had to wait all those years and by then 'Abdu'l-Bahá had passed, in 1921. Four unforgettable weeks were spent in the Holy Places, surrounded by so much love, the hours spent in the shrines, in prayer and meditation, the precious time spent with the Greatest Holy Leaf — a pure spirit — as well as several visits with the Guardian. . . . by his bedside, as he was ailing and depressed. The burden of responsibility thrust upon him so suddenly almost crushed him. Looking back now, since he has passed away, I have felt that he too was a martyr, for the responsibilities became ever more heavy. However, under it all he gained in strength spiritually which helped him to become a brilliant leader. . . .

Nineteen Hundred is a long time ago that I caught a glimpse of what was to come, but to me the year to be remembered is 1817 — November 12, when at the hour of dawn a child was born in the city of Tíhrán. To me that hour must have stirred the very atoms of the earth, making the earth tremble with joy, for on it would



walk the spirit of God and in another city an unnamed disciple of Aḥmad-i-Aḥsá'í (the forerunner of the Báb) bowed to the ground in an act of wonderment, testifying that "At this hour the light of the Promised One has broken and is shedding illumination upon the whole world." How shining was that hour! And as the believers multiply, their army marching into the far off countries of the earth, exiles from home and kin, they carry the torch held high to tell the people of that luminous hour — November 12, 1817.

As to the moment of my actual meeting 'Abdu'l-Bahá this was at the house of Ed Kinney. As He entered the room there was a strange stillness; we were awed by His presence; majestic yet very human, He looked at us with compassion. He strode about the room, some of us were sitting on the floor and every time He passed me I touched His garment. He spoke at length and each sentence was translated but what these words were I have no idea, for I like others was completely engulfed in an exalted consciousness in which the mind had no place. I don't believe those words were taken down at that time, tape recording was still half a century away. Many of those present have described this scene and it can be found in several books. For me the words were lost — we were all caught up in an intensely vibrant atmosphere. As we gazed at the beautiful face of 'Abdu'l-Bahá, we were not in this world. A few who were there then are still alive, carrying the spirit of that moment out into the far reaching corners of the earth and all who hear them too are given a portion of radiance emanating from 'Abdu'l-Bahá.

—MRS. BERTHALIN ALLIEN

## BAHA'I IN THE NEWS

*La Vie Protestante*, a Calvinistic weekly, Geneva, Switzerland, has published an article which mentions the Bahá'í Faith for the first time. The article has resulted from the publication of a book by the secretary of the World Council of Churches, Dr. Visser't-Hooft, entitled *L'Eglise, face au syncrétisme* (The Church Facing Syncretism). In this work, the author attempts to approximate the Faith with various syncretistic movements and beliefs.

Twenty-five Swiss newspapers have published articles on the Bahá'í House of Worship in Germany in both French and German languages. Another Swiss magazine, *L'Essor*, a bi-weekly, has published a review of Dr. Wm. Hatcher's lecture at the Ecumenical Center of Bossey of the World Council of Churches near Geneva, as published in a Bahá'í quarterly teaching bulletin.

*La Prensa*, a Buenos Aires, Argentina newspaper, mentioned the Bahá'ís in an article about Israel. In discussing the population of Haifa the article stated: "Among them is also found a group unique in character called Bahá'í, the name of its founder and Prophet, and whose main characteristics are propagation throughout the world of the idea of justice and peace, love of mankind, and the practice of good actions and an honest life (but is there a religion which does not uphold these wonderful principles?). The community owns the most beautiful garden and the city has a golden domed shrine on Mount Carmel, world center of the followers."

*Our Religion and Our Neighbors* by Milton G. Miller and Sylvan Schwartzman, published by the Union of American Hebrew Congregations (New York) discusses Judaism in relation to the three major divisions of Christianity, in comparison with Islám and the far eastern religions and includes some statements on the Bahá'í Faith. This large, beautifully illustrated book contains many interesting statistical and comparative charts on various aspects of the major religions. The Bahá'í Faith is mentioned four times in the text including a glossary definition and a half-page photo of the Bahá'í Headquarters in Haifa. One of the excerpts about the Faith states: "Its teachings affirm the unity of God and all mankind and incorporate many of the ethical teachings of the major religions. Bahá'í predicts the coming of a day, brought about by the Spirit of God working through His 'Chosen Mouthpiece' (that is, men like Moses, Jesus, Muḥammed, and those like Bahá'u'lláh, who have written its scriptures), when the whole human race will be united. There is no priesthood or ritual, but several distinctive temples are maintained, one of which is in Chicago." This book has been selected for use by youth in Jewish religious schools.

*Guam Times Weekly* published in Agana, Guam, Saturday, August 8, 1964, carries a very interesting article, "The Many Faces of Time," by Marjorie Smith reporting on a visit to Guam by Dr. Willard E. Edwards, a professional electrical engineer who has made it his hobby and his leisure time business to work toward simplifying the Gregorian calendar and who is known as the originator of "The Perpetual Calendar." Dr. Edwards has travelled around the world five times in the interests of the eventual adoption of a world calendar. A half page of the article carries the Bahá'í calendar for the Bahá'í year 121 with a brief legend explaining that the Bahá'í era dated from "the Declaration of the coming of Bahá'u'lláh in 1844 A.D." and that the basic tenet of Bahá'í philosophy is the assertion that the Founder of the religion represents the "final coming of God" and that the Bahá'ís are confident that this calendar will eventually prevail.

## Danville, Illinois Baha'is

### Participate in Interfaith Tea

The Bahá'í Faith was represented this year for the first time at the Annual Interfaith Tea in Danville, Illinois on December 4.

The purpose of the tea was "for all Danville churches and congregations to come together in fellowship . . . in order to grow in understanding and appreciation of one another's beliefs."

The Reverend Calvin T. De Vries, Presbyterian, spoke on "Interfaith Relations." He said: "A proper understanding of man's existence as the result of 'divine intention' forms the basis for healthy interfaith relations."

The tea was held in a large school (Lutheran) auditorium with display tables for books, charts, pamphlets, etc., placed in a large circle. The Bahá'í table occupied a prominent spot in the circle, the two Bahá'ís in attendance being kept busy answering questions and distributing pamphlets. Interest shown by visitors was unusually keen.



*Bahá'is at Florida State Convention enjoy a banquet at the Sarasota Terrace Hotel, Sarasota, Florida. A photograph of the banquet, held the night before the Convention was published in the local newspaper.*

## BAHA'I PUBLISHING TRUST

**Release the Sun** (cloth). By Wm. Sears. The cloth-bound edition of this work was not listed in the recent catalog. It is now back in print again and available at the same, original price.

Per copy .....\$2.50

**Bahá'í Pocket Calendar.** Indicates all Feast and Holy Days in small, billfold size; runs from May 1, 1965 to April 30, 1966. (Please state clearly if 1964-65 pocket calendar is being ordered or the new, 1965-66.)

25 copies .....\$1.00

100 copies .....\$3.00

**Mysticism Science and Revelation.** (cloth) By Glenn A. Shook. This title, imported from England, is now back in print again. Written by a physicist, it evaluates mystical practice throughout the centuries and also gives an interesting approach to the reconciliation of science and religion. Cloth only.

Per copy .....\$2.50

### Few Bahá'í World Volumes Still In Print

A number of volumes of *The Bahá'í World* are now out of print and can no longer be purchased. The following editions are still available and can be ordered as long as the supply lasts: Volume VI, \$3.00; Volume X, \$8.50; Volume XI, \$9.50. They are shipped postpaid within the U.S. and territories and for an additional \$.50 per volume in shipping charges to any point in the world.

### Correction

In BAHÁ'Í NEWS for December, 1964, page 20, first paragraph, line 11 it is stated that Mr. Anthony Lease was a speaker at the World Peace Day program in Los Angeles, California. The speaker was Tony Lee, Los Angeles Bahá'í youth. The editors regret this error.



*Some of the Bahá'is who attended the South Dakota State Convention.*

## 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 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.

### Public Meeting

Sunday, February 21

4:15 p.m.

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BAHÁ'Í NEWS is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

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BAHÁ'Í YEAR 121

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*Bahá'í Archives Building on Mount Carmel, Haifa, Israel*



# The Call to God

by George Townshend

WHEN a believer turns in faith towards God a profound change in his being is wrought through which he becomes a "new creature." 'Abdu'l-Bahá likens this change to the ante-natal process whereby spiritual forces surrounding the body of an infant as it is formed before birth gradually permeate it according to the degree of its receptivity. Similarly a believer's faith draws about him the everlasting bounties of God which he by degrees appropriates into his being according to the measure of his capacity and of the spiritual preparation he has made. (*Tablets* 157.) Man's natural condition is that of an animal: until he is born again from this and detached from the world of nature he remains essentially an animal, "and it is the teachings of God which convert this animal into a human soul." (*Letter to the Hague*.)

To those who seek to turn to God inspiration adequate to every demand is given. Great as have been the bounties poured forth from heaven in past Advents, those of to-day are greater far. Both in the Gospel and the Apocalypse the overwhelming weight of this Second Coming and the victory of the righteous over the infidel have been foretold. A power above the ken of men and angels, we are assured, now enforces men's obedience to the will of God.

The teachings on the spiritual life are such as be- seem the age of the man's maturity, when every soul is required to investigate the truth for himself. They are given in plain terms, not in "proverbs." They are authentic, being the written word of Bahá'u'lláh or 'Abdu'l-Bahá. They are not of doubtful interpretation. They are voluminous and comprehensive, offering diverse approaches to knowledge and being adapted to diverse temperaments.

The Obligatory Prayers [for example] are given to help a Believer in this search. They are not concerned with the objects so familiar at this time — as the expansion of the cause, the giving of the message, the unifying and pacification of the peoples. No. They are designed to be used daily by Bahá'ís of all degrees for generations and centuries to come. They are about that which Bahá'u'lláh wishes to be the essence and constant center of Bahá'í devotion and thought. Comprehensive and complex they may be; but their subject is one and simple. It is the knowledge and the love of God.

The Short Prayer states the whole matter in a word: "Thou has created me to know Thee and to worship Thee."

The Medium Prayer is more particular. It specifies in two verses the fact of the Manifestation. The first verse presents this in its transcendent aspect, proclaiming God's Advent and His Sovereignty. The second acknowledges His omnipresence and unity, gives the substance of His Revelation and remembers the champions of the Faith.

The Long Prayer develops the theme still more fully and deeply. It seeks the vision of God's Beauty, an ap-

proach to His presence, an eternity of progress in His knowledge. The main phases of the thought seem to be Self-Surrender, Confirmation, Adoration and Thanksgiving, Penitence, and Trust in forgiveness and redemption through the special graces of this Dispensation. While this Long Prayer has one definite, elevated subject, believers have found that they can apply it, or major parts of it, to a special crisis or a special act in their own lives and can thus the better understand the Prayer and spiritualize their problems.

How marked and how significant, on the one side the correspondence and on the other the contrast that exist between this prayer of the New Age and the Lord's Prayer which Christians have been repeating for nineteen centuries. Here is reflected the continuity of the work of Christ and Bahá'u'lláh and the Oneness of their common purpose. Here, too (in an hour when many fear Christ has thrown away His teaching on an unworthy race), is a testimony to the ultimate success of His glorious ministry and sacrifice.

The first petitions of the Lord's Prayer are for the coming of the Kingdom of God on earth.

The Obligatory Prayers imply and declare that the Kingdom has come: for instance "the All-Possessing is come. Earth and heaven, glory and dominion are God's . . ." and "He who hath been manifested is the Hidden Mystery . . . through whom the letters 'B' and 'E' have been joined and knit together . . ." (that is, mankind's true existence begins in the New Era).

## Prayers and Meditations

Besides these and similar prayers, the Guardian has given us in the volume, *Prayers and Meditations*, a number of other prayers of a different origin — prayers made by Bahá'u'lláh for His own use, acts of communion between the Prophet Himself and the Most High.

To these a special mystery attaches, as He Himself affirms (p. 282), and they are bequeathed to us by His particular grace. They offer us a new approach to the knowledge of God, and constitute perhaps the highest point we can attain in our mystical contemplation of the Prophet's ministry.

Some of these pieces are ascriptions to the power, the exaltation and the munificence of God. Others deal with His creative and redemptive work. Others belong to dramatic moments in His struggle against the evil forces of His environment. The range of thought and emotion which we find in them far outreaches ordinary human experience. On the one hand it soars to unimagined heights of adoration and triumph and joy. On the other, it plumbs depths of such anguish as only the truest love could know. But whatever the subject or the occasion of these prayers they all are one continuing diverse song of self-surrender and praise and thanksgiving to God. From every page — now in phrase or in sentence or paragraph or sometimes in a whole long prayer of glowing and sustained emotion — pour forth tributes of adoration magnifying the eternal

Beauty of Him whose love gives sustenance to the universe and who with one least drop from the infinite ocean of his Mercy now redeems and beatifies mankind.

Love for God inspires every thought and deed. "In Thy path and to attain Thy pleasure, I have scorned rest, joy, delight. I have wakened every morning to the light of Thy praise and Thy remembrance and reached every evening inhaling the fragrance of Thy mercy . . . The fire of Thy love that burneth continually within me that so inflamed me that whosoever among Thy creatures approacheth me and inclineth his inner ear towards me cannot fail to hear its raging within each of my veins." (pp. 103, 270). "Nothing whatsoever can withhold me from remembering Thee though all the tribulations of earth were to assault me from every direction. All the limbs and members of my body proclaim their readiness to be torn asunder in Thy path and for the sake of Thy pleasure, and they yearn to be scattered in the dust before Thee. Oh, would that they who serve Thee could taste what I have tasted of the

sweetness of Thy love." (p. 152). Upborne by this love He counts toil in God's cause to be "blissful repose," "anguish a fountain of gladness." (p. 136).

Here in this devotional record may be traced the spiritual creation and the first ideal beginnings of the New Age and its glories. Here is fought and won in the heart and soul of the Prophet that battle which established for us the Victory of God on earth. Here is invoked that wrath of an outraged Deity which now overwhelms mankind in its cleansing fires.

As one contemplates the awfulness of the tragedy unfolded in these pages: as one ponders over this intimate revelation of the impassioned love, the wrongs, the sufferings of Him by Whose stripes we are healed and who for our redemption endured the abominations of the world: the Call to God sounds with a new appeal, and one hears with a new realization and a new resolve the summons of the All-Victorious.

Excerpted from *The Mission of Bahá'u'lláh* by

—GEORGE TOWNSHEND

## Dr. Ugo Giachery Visits Tucson

Dr. Ugo Giachery, Hand of the Cause for Central America and the Antilles, spent five days in Tucson, Arizona, in December which made it possible for him to be the speaker for that community's observance of Human Rights Day attended by forty persons. On that particular occasion his subject was: "The Spiritual Origin of Human Rights." He was also interviewed on a TV program during which he answered numerous questions about the Faith.

At a meeting of students and youth at the Student Union Building on the campus of the University of Arizona Dr. Giachery spoke on "Science and Religion."

Dr. Giachery's strictly Bahá'í meetings included showing at the Feast of Questions more than a hundred color slides of the Bahá'í World Center and of the Hands of the Faith; an inspiring talk to the believers on teaching and pioneering; visits to shut-ins and small social gatherings, and a dinner with the members of the local Spiritual Assembly.



Youth of Milan, Italy, who have formed a study class with Colonel Alai. The youth of Italy have organized many weekend schools, including one held late in November in Perugia.



Hand of the Cause. Tarazu'llah Samandari brought great inspiration to the Bahá'ís of the Principality of Monaco on December 2, 1964 in a meeting in Monte Carlo.

## Winston Churchill's Passing Brings Remembrance of the Master

The passing of Winston Churchill brings to mind certain connotations with the passing of the beloved Master in Haifa in 1921. As soon as the news of the passing of 'Abdu'l-Bahá reached London, Winston Churchill, then British Secretary of State for the Colonies, telegraphed immediately to the High Commissioner for Palestine, Sir Herbert Samuel, instructing him to "convey to the Bahá'í Community, on behalf of His Majesty's [King George V] Government, their sympathy and condolence." Sir Herbert Samuel immediately sent a message conveying his desire to attend the funeral in person in order to "express his respect for His creed and His regard for His person." On that occasion, Sir Herbert Samuel was accompanied by Sir Ronald Storrs, First Governor of Jerusalem since Pontius Pilate, and Sir Stewart Symes, Governor of Phoenicia, as well as many other British Government officials.

# A Visit to Persia

by Guy Murchie

**EDITORIAL NOTE:** The editors of BAHÁ'Í NEWS are pleased to present the following notes from the diary of Guy Murchie taken on his journey in Iran in 1964, made with the special permission of the Universal House of Justice. Photos used are also by Mr. Murchie, taken at the time of the journey.

## Springtime in Shíráz

March 21, 1964

The history proper of the Bahá'í Faith began on the evening of May 22, 1844, in Shíráz in southern Persia (now called Irán) when the inspired seeker, Mullá Husayn, met and accepted the Báb. So it is appropriate to begin a visit to Persia in the garden city of Shíráz. In spring and precisely at the site of the southern or Kaziran Gate where the two actually saw each other for the first time at sundown on that fateful day.

An old caravanseri or inn still stands near the historic spot with its ample courtyard surrounded by vaulted rooms, and near by are several big plane trees (some six feet in diameter) which must have cast their shade on resting caravans at that time. Mullá Husayn, it seems, had walked in the last few miles from Búshíhr on a dirt road through grassland with a few scattered trees since cut down, probably wild almonds, olives, ash, poplars and willows, with here and there flat-roofed mud huts some of which are still standing. The Kaziran Gate, one of six gates of the old city, is no longer there, but merchants and peddlers are still selling vegetables, fruits, clothing and pottery on wooden stands at the base of the big planes probably about as they did in the Báb's time. . . .

Next we saw in the southern (now Jewish) quarter of Shíráz, the small mosque called Masjid-i-Ilkhani where

*Room in the small mosque called Masjid-i-Ilkhani in Shíráz where Mullá Husayn met with the Letters of the Living and urged them to seek the Báb, Who, Himself occasionally came here, unrecognized, to participate in prayers.*



Mullá Husayn met with the future Letters of the Living and told them to disperse and find the Báb, Whom he had already found. This we reached through many narrow alleys with overhanging roofs of sheet metal, which I was told were quite old as the metal came from Russia in the time of the Báb. Some houses were propped against others across the alley at the second story level. A public bath stood near by where Mullá Husayn used to bathe with his followers in a tiled pool about six feet square and three feet deep. The mosque is built of brick with vaulted roof, has wooden doors arched at the top, and is now virtually empty of furnishings. . . .

We visited the Báb's own house in the afternoon, reaching it through a series of narrow alleys and finally a tunnel, a common sort of passage in olden times for reasons of secrecy and defense and still helpful for the same reason today. Two Afán brothers, great-grandsons of the Báb's brother, live there and are custodians, dwelling and receiving pilgrims in adjoining quarters purchased for the purpose. They are very gracious, quiet and hospitable. After tea we were shown the holy house. First the little patio, perhaps just over twenty feet square, with a small square pool in the center filled through a pipe from a forty-foot well in one corner with revolving drum to take the bucket rope. By the well is a block of stone on which the Báb used to sit and a tall orange tree which He Himself planted. The house and lower quarters (for the Báb's wife, mother, servants, etc.) have a checkered tile design on their walls, mostly blue and white. Doors are of carved wood. The livingroom (or, as Persians say, guestroom for receiving visitors) is upstairs. This is where the Báb took Mullá Husayn on the fateful night of May 22, 1844, to announce His Cause. The stairs consist of nine steep steps, then one more above the upper landing. Before entering the room which is about twelve feet square, we knelt and touched our foreheads to the threshold, one by one, then silently entered, having left our shoes outside the patio below. Prayers appropriate to the occasion were chanted. The wall design (white on blue) carved in the plaster just above where the Báb had sat in the northwest corner of the room beside the window showed the ancient traditional Persian design of a lion attacking a bull. The next day in Persepolis, not far from Shíráz, we were to see the same design carved in several places on the ancient palace walls, for it is said to be symbolic of the power of regal or divine authority over mere brute strength. Although enemies of the Cause demolished much of the woodwork and some masonry in this house in mob action in 1957, it has been restored with great care and accuracy. Five wooden windows face west out of the holy upper room toward the setting sun, and we walked out upon the flat mud roof overlooking and partly surrounding the patio. The roof contains straw to bind the mud, and salt to prevent grass growing. Wooden rafters let it overhang the courtyard. We could see the purplish gray mountains





*The cluster of ash trees in right center foreground is the remains of the original large ash tree under which the Báb was resting when He saw the soldiers of the Governor of Shiráz approaching to arrest Him near Borazjan.*

to the north and a crow's nest in a tall plane tree about thirty feet to the south in a neighboring patio. Swallows flitted overhead and hooded crows cawed near by. The latter have gray bodies with black heads, wings and tails. White-cheeked nightingales are common here too, both wild and as pets in cages. A young pear tree is growing in the adjoining courtyard to the north, now owned by Bahá'is but half demolished. A few cracks in the Báb's house dated from the earthquake that destroyed many buildings in Shiráz in 1850 shortly after His martyrdom. We picked a few leaves from the thorny orange boughs as we talked of the Báb and Mullá Husayn.

### **The Báb's Shop in Búshihr**

**March 23**

At 6 a.m. a group of five of us set off in a landrover for Búshihr on the Persian Gulf about 150 miles west of Shiráz to see the shop of the Báb who, being a merchant, had used it in His business of transporting tea, spices and other goods imported from India and more distant places. We roared and bounced over the very rough gravel road, winding over high mountain passes, fording rivers and stopping briefly at an oasis for breakfast where, in a small caravanserai, an old man squatted smoking his bubble pipe and warming himself over a tin brazier. Passing an occasional camel caravan, at about 9 o'clock we got to Kaziran which used to be well known as a lion hunting center — even as recently as the Báb's day, though the number of lions left was small by then — and the area still has plenty of leopards, wild boar, deer, antelope, wolves, foxes, jackals, wild goats, rabbits, quail, pheasants, and other game.

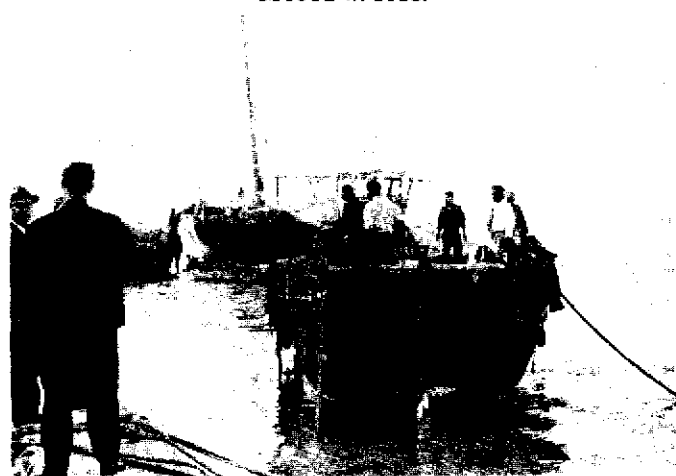
When we arrived in Búshihr at noon it was hot on the arid, treeless flatland and when we made our way through the low city (no building more than two stories high) strewn along the shore, it was refreshing to view

the green gulf with its big breakers rolling in over the undredged shoals. The Báb's shop is in an alley one block away from the sea, the main doors through which caravans would pass being of wood with lions and other figures carved in them. The buildings themselves, warehouses etc. are made of stone plastered with mud as is common all over Persia. We walked into the courtyard and washed the dust off our hands and faces while children and a cat played around us. Red bougainvillea and jasmine grew out of the small flower bed next the salt water well attended by a pitcher boy who poured directly on our soapy hands according to custom. Salt water is only seven or eight feet deep here which discourages the digging of cellars, a serious drawback in such a hot climate. Drinking water comes by collecting rain from the flat roofs which is piped into cisterns.

Before inspecting the office, we repaired upstairs to the relatively new quarters built for the custodian and for receiving pilgrims and there, on magnificent Persian rugs, sat cross-legged on the floor for lunch. First we had tea in tiny glasses and cookies, then delicious hazel nuts, almonds and pistachios, followed by rice with raisins, fried shrimp, egg cakes, paper-thin "bread," fried potatoes, sweet jelly and soft drinks in original bottles, all served on a patterned blue oil cloth laid flat on the rug.

Although a slight sea breeze kept us reasonably cool, one could easily imagine the intense heat of summer here where shops then traditionally close at ten o'clock in the morning not to reopen until about five and office workers often sit waist-deep in barrels of salt water which, they say, was the custom in the Báb's office also, the indoor temperature sometimes reaching 115° F. Out in the blazing sun of course it was much hotter but the Báb Himself regularly on Fridays went out upon His roof to chant His noon prayers at considerable length. He sometimes remained at Búshihr a month or more, requiring from a week to 10 days to travel to or from Shiráz with His goods. Finishing our meal with fruit, someone spoke of the Báb's fondness for tangerines and a kind of sweet

*Wooden ships in the Persian Gulf at Bushihr, probably similar to the one the Báb sailed in on His voyage to Mecca in 1844.*



grapefruit that the Persians call "sweet lime." His Ethiopian servant Mobarak carried a large basket of them on to the ship when the Báb sailed out of here for Mecca in 1844, there being no fresh water on the vessel.

After some more tea and a few prayers, we made our pilgrimage downstairs to the Báb's personal office, a rather dark little room about thirteen by eleven feet in area and perhaps twelve feet high. Three wooden grilled windows, which can be slid up out of the way, shielded the room from the semi-public passageway between the yard and the street. Oil lamps were on the table and one could almost see the young Báb sitting there working on His accounts, a barrel of salt water perhaps standing in one corner.

Before leaving Búshíhr we walked along the quay-side where a number of wooden ships were moored or docked, most of them about seventy-five feet long built with spiked planking, single masts, no gaffs, canvas sails, engines (probably diesel), long upsweeping bows and tiller chains running aft to T-shaped rudder posts — likely similar to the ship the Báb embarked on, although that may well have been larger. At Borázján (some forty miles inland) where we spent the night we went to see the famous ash tree under which the Báb was resting when He saw the mounted guardsmen of the governor of Shíráz passing by on their way

to Búshíhr to arrest Him after His return from Mecca, whereupon He immediately offered Himself as a willing prisoner. The old tree was cut down several years ago but new shoots from its stump have already grown into a clump of trees some thirty feet high. The story goes that the old man owning this land told his sons and heirs before he died that it was his will for them never to cut down this holy tree under which such a "famous siyyid" had rested, but later one of them heedlessly chopped it down, only to die himself the very next day. Returning to Shíráz we zigzagged our way up over the "Old Woman Pass," reportedly almost 10,000 feet high, over which the Báb walked barefoot as a prisoner, having refused to ride the stolen horses respectfully offered Him by the governor's men. The narrow stone-paved road built by Shah Abbas the Great some 300 years ago, skirting the newer gravel road, is plainly visible still, and we stopped to pick wild forget-me-nots appropriately growing there amid dark red poppies, yellow asters, camomiles and wild grape hyacinths, while numerous scraggly wild almond trees covered the lower mountainsides, probably having provided welcome sustenance to the illustrious Prisoner and His escort as they are still offering to wayfarers today.

(To Be Continued)

*Bahá'ís from many points gathered at Saint John, New Brunswick, Canada, for a weekend conference in October, 1964, to discuss implementation of the Nine Year Plan. Photo below was taken at a social gathering that included many friends of the believers.*





*Bahá'ís of Palermo, Sicily, with their friends, gathered on November 12-13, 1964, to meet with Hand of the Cause Ugo Giachery. Friends from many parts of Italy also came to Rome for the November 14-15 meetings (right above) with Dr. Giachery on his return from the meeting of the Hands in the Holy Land. On his way to the Conclave, he also met with Bahá'í of Italy in Milan, on October 17.*



## Hand of the Cause Mr. Jalál Kházeḥ Pays Brief Visit to the United States

The Bahá'ís living in the area surrounding the Bahá'í House of Worship in Wilmette had the inspiring and delightful experience on January 14 of hearing Hand of the Cause Mr. Jalál Kházeḥ speak about the ways in which the Faith has spread and is growing in many countries, paying high tribute to those dedicated individuals who have made teaching the primary objective of their lives.

Mr. Kházeḥ spoke particularly about how the Faith grew in such countries as Korea where native believers were drawn quickly into the teaching work locally and through dispersal, and described in detail the plan adopted by the National Teaching Committee of Brazil where communities are quickly raising up new local spiritual assemblies through the medium of an integral attack concentrated within a brief period of about three weeks. As quickly as a nucleus of new believers has been established an intensive program of deepening is undertaken and these in turn institute the plan in another new city. Mr. Kházeḥ pointed out that if such a plan were adopted by every community the number of local assemblies called for under the Nine Year Teaching Plan could be achieved within three years or less.

Among the most moving portions of Mr. Kházeḥ's address was the recital of his personal experiences in the presence of the Universal House of Justice during the recent meeting of the Hands of the Cause in the Holy Land. He stated, and the audience felt with him, that words could not express the majesty and the power vested in and expressed by that supreme institution of the Faith of Bahá'u'lláh. He explained how the Universal House of Justice was conceived by Bahá'u'lláh and invested with authority in the Holy Book, the Aqdas, nurtured by 'Abdu'l-Bahá, explained and planned for by the beloved Guardian, and finally brought into actual being by the Hands of the Cause

following the passing of Shoghi Effendi. That divine guidance, freed from all error, has returned to the earth is certain and assured and all who heard Mr. Kházeḥ wondered at the bounty which was theirs to be living in a day when this unique institution has come into existence. Everyone left the meeting with a deeper sense of awe, of love, and of gratitude to Bahá'u'lláh for His Divine Plan and this glorious instrument through which His confirmations and continuing power are being shed upon the earth, moving it unswervingly toward the establishment of the Most Great Peace.

Before coming to Wilmette, Mr. Kházeḥ spent a few days in Champaign and Urbana in Southern Illinois where, besides spending long hours in consultation with Hand of the Cause Mr. Khádem, he held two meetings for Bahá'ís only and addressed two public firesides. He has now returned to Brazil to resume his duties as Hand of the Cause in the Western Hemisphere responsible for the South American zone.



*Hand of the Cause, Mr. Jalál Kházeḥ addressing a fire-side group in Champaign, Illinois. Hand of the Cause Mr. Khádem and Mrs. Khádem are standing in the rear.*

# Anatolian Believers . . .

*Materially Deprived  
but Spiritually Enriched*



*Bahá'í women of the village of Baymis, Anatolia in their native dress. This typical village of the region lies about 250 kilometers east of Ankara, Turkey on the main highway to the Syrian border. A Bahá'í children's class is shown below. Photo at right shows a mixed group from the Baymis Bahá'í Community.*



*Back in the dark pages of history, Anatolia, which means "the sunrise," witnessed several sunrises of God's civilization. Now in this new Dispensation of Bahá'u'lláh, they have begun to gather around His light. Materially this land is very remote from the life of the modern world; but spiritually they are strongly bound to the spirit of the New Day.*



*Villa Virginia, indigenous school of Panama (above) which opened in September, 1963, was named for Mrs. Virginia Seibert of the U.S.A. at the June, 1964 meeting of the National Assembly of Panama. This honor was accorded in her memory for the many months of prodigious labor expended on the school prior to her death, as well as for her loving spirit which brought joy to those around her. Her faith in the success of the school inspired everyone — new and old Bahá'ís and all of the students. Some of the Bahá'ís attending the November 28-29, 1964 school sessions are shown in photo at left. The two photos below show a portion of the dining room-classroom area. The first school for youth was held at Villa Virginia December 26-28.*





The Local Assembly of Cordoba, Argentina, has been sponsoring "picnic firesides" in the beautiful mountain regions near by. The morning is spent in social activity. After lunch, various topics are presented, followed by discussion. Among ten inquirers in above photos, one has just recently enrolled.

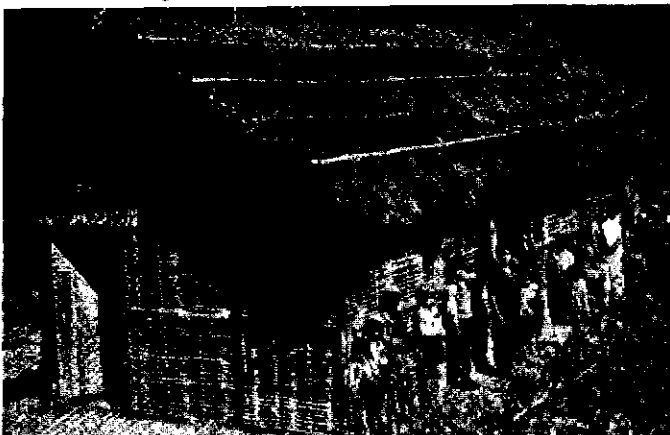


Bahá'is of Rangoon, Burma in their Hazirat'l-Quds listening to an address by Hand of the Cause Collis Featherstone, November 19, 1964. Over 2000 new believers of Buddhist background have recently embraced the Faith in Burma.



The first National Assembly of Malaysia elected April, 1964 at Kuala Lumpur with Amat'ul-Bahá Rúhiyyih Khánum present. Seated, left to right: Mrs. Grete Fozdar, Rúhiyyih Khánum, Mrs. George Lee, vice-chairman, Mrs. Marjorie Fozdar; standing, left to right: Yan Kee Leong, secretary, Harlan Lang, Dr. John Fozdar, chairman, Leong Tat Chee, treasurer, M. K. Fozdar and Chin Yun Sang.

A new Bahá'í School opened January 1, 1965, in Pandan, Sikkim, sponsored by the National Spiritual Assembly of India. Sikkim, a protectorate of India, borders Nepal and Tibet in the Himalayas.



The Bahá'í Community of Chandnagar, India, near Calcutta, present at a meeting held on November 15, 1964 addressed by Hand of the Cause Collis Featherstone.







A wedding feast that became a teaching class took place January 7, 1965, when the happy group (above left) gathered on the occasion of the marriage of Miss Irene Jackson, secretary of the NSA of the South Pacific, to Victor Williams, a Fiji-born Indian, at the Haziratu'l-Quds in Suva, Fiji. A similar situation resulted in the Gilbert and Ellice Islands on December 18, 1964 when an American pioneer, Joe Russell, married a Gilbertese school teacher, witnessed by over 200 guests. Although BAHÁ'Í NEWS does not usually report weddings, the unusual publicity the Faith received on these occasions made them noteworthy.



The first Somali Bahá'í marriage, performed September, 1964. The bride, Hawa Abdulcadir, is the second Somali woman to accept the Faith in Mogadiscio, having studied the Faith in both Arabic and English and attended the Summer School.

Summer Schools held at Mogadiscio, Somalia, in July (left) and October, 1964. Fatumah Jama, the first Somali women Bahá'í in Mogadiscio appears in center of photo at left. Guest teacher from Nairobi, Kenya, Persian pioneer E. Fananapazir, appears front row center (right). A new Assembly was formed in Berbera at Ridván, a group was formed in Hargeisa and a new center opened in Jamama. Believers of Somali have high hopes for their Nine Year goals.



## Korea Welcomes First Visit from Japanese Bahá'í

October, 1964, saw a historic event in the progress of the Faith in North East Asia: the first visit by a Japanese Bahá'í to the friends in Korea. Because of the lack of diplomatic relations between Japan and Korea, individuals cannot apply for visas for personal travel. However, under special circumstances, a Japanese citizen who is invited by some Korean organization may be granted a visa. In connection with plans for UN Day, the National Assembly of Korea issued an official invitation to Mrs. Ayako Ogi, one of the much-loved older members of the Tokyo community, and after lengthy investigation into the beliefs and activities of the Bahá'ís, the Ministry of Education recommended to the Ministry of Foreign Affairs that Mrs. Ogi be granted a visa. She arrived just in time to attend the sixth Teacher Training Institute, which was arranged for October 23-25, so as to coincide with UN Day.

The Teacher Training Institutes are being held at approximate two-month intervals in various parts of Korea for the purpose of deepening the newer believers and encouraging those who attend to become more active in carrying the message to the surrounding areas. The sixth institute, which was stimulated by the presence of Mrs. Ogi, was held at Anyang, a few miles south of Seoul, and attended by about twenty believers from rural communities in the two northern provinces of the Republic of Korea. The subjects included Bahá'í history, laws and administration, plus the Nine-Year Plan and the responsibilities of the Korean friends. UN Day was celebrated with a special program including talks by Mrs. Ogi, Dr. David M. Earl, and Mr. Kim Kui-yong of the government broadcasting station, a close friend of the Faith.

After the institute, Mrs. Ogi made an extended teaching trip to Taegu, Pusan, and Kyongju. As the first Japanese Bahá'í whom the Korean friends had ever met, her personal humility and warm-hearted love for Korea seemed to work miracles in each place that she visited, as she gave living proof of the power of Bahá'u'lláh to destroy hatred and prejudice and

replace them with love and harmony. Her visit will long be remembered in Korea and the results will be incalculable.

The seventh Teacher Training institute was held in Kyongju, an ancient capital located in the southeastern part of the country, from December 11 to 13. About thirty attended, from twelve communities in that area. Subjects were similar to those of the previous institute with special emphasis on the Nine-Year Plan, since Kyongju is the center of an important mass conversion area. Seventeen local assemblies were elected in this province last Ridván, but most of them were in one county. The first year goals of the Nine-Year Plan include the opening of ten new counties in this province, and it was announced at this institute that eight of the ten have already been opened. There is no doubt that the remaining goals for this province will be achieved before April.



*The seventh Teacher Training Institute held at Kyongju, Korea, December 11-13, 1964. Auxiliary Board Members, Yang Chae-ho and John McHenry III appear in back row, fifth and sixth from right.*

## World Religion Day Well Received in Grenada

Bahá'ís of Grenada, British West Indies, sponsored a World Religion Day program in St. Georges that featured a public talk by American pioneer, Ben Shreibmann, on the theme "This Wondrous Day." Cephas Pilgrim, the St. Georges secretary reporting the event, states that the guests present hailed the talk as "something really new — a talk which had a message for the sincere seeker." The main address was followed by a short commentary from Hyland Joseph of the Maran Bahá'í group. The meeting opened with readings by Alfred Perrotte to a musical background. Two newspapers, *The West Indian* and *The Torchlight* gave good publicity, the latter journal featuring a special article on the Faith and its principles.

## Philippines Set Goal of New LSAs by Ridván

Several regional conferences in the Philippines were held to forward the formation of new local assemblies by Ridván, 1965. A conference in Solano in early December attracted friends from nine communities. The Solano Assembly plans to assist eight nearby communities in electing their own Assemblies by April 21. Bahá'í youth took charge of the food arrangements for the day.

In late December, Bahá'ís from ten barrios met at Cabatuan, Tarlac, including many youth, and made plans to hold another conference in February. The meeting held at Baguio was set for the fourth weekend of January. A number of students of Baguio have recently enrolled in the Faith.

## Frogmore Institute Keyed to Action

"Unprecedented!" Mr. Zikru'llah Khádem, our beloved Hand of the Cause, exclaimed at the closing of the four day Frogmore Winter Institute, and our already-bursting hearts once again overflowed with thankfulness to Bahá'u'lláh. No words can describe the spiritual experience and bounty of this session. The unprecedented attendance of 191, the seven declarations (two adults and five youth) and the 26 believers who volunteered as pioneers on both the homefront and foreign soil are only the outward manifestations of the indescribable spiritual power which permeated the very atmosphere.

Mr. Khádem and Mr. William B. Sears set the tone of the institute, the theme of which from the beginning was the individual privilege and glorious bounty of arising to serve Bahá'u'lláh through the Nine-Year Plan of the Universal House of Justice.

Each class was an inspiration and supplement to this theme. Miss Jean Norris led the devotional readings and prayers at the beginning of each day. Mr. Khádem then opened each morning session with truly heart-stirring stories of our spiritual forefathers, the early Dawn-breakers, and instilled into our souls our priceless heritage. Mrs. Khádem, too, added her lovely spirit to the institute and beautifully developed this same theme in one of the evening meetings, telling the stories of the early heroes of the Faith, who sacrificed themselves that we might live. Following Mr. Khádem's class each morning, Mrs. Marguerite Sears challenged us into a deeper awareness and study of some of the practical aspects of our Faith, including in her gentle presentation the subjects of teaching, administration, and individual deepening. Following this class, Mr. Sears addressed the friends and believers who filled the auditorium. His unforgettable stories, depth of knowledge, and sacrificial devotion to the beloved Guardian caused our tears to mingle with our laughter and seemed to clear our hearts of all else but love.

The afternoon sessions, too, were informative and stimulating. Dr. Allan Ward conducted a class on Consultation — the divine principle enabling us to function effectively as groups rather than merely as individuals; and Albert Porter and William Maxwell guided our consideration of teaching into the perspective of mass enrollment.

*Hand of the Cause Mr. William B. Sears consults with Mrs. Jane McCants about the day's agenda. Hand of the Cause Mr. Khádem, right.*



*Mr. and Mrs. Khádem on the Penn Community Center campus, seat of the Frogmore Bahá'í Winter Institute.*

Every aspect of the institute was keyed to action. The youth represented the Faith in the annual Emancipation Day Parade held on January 1 in near-by Buford with two cars proudly displaying the signs, BAHÁ'Í WORLD FAITH, ALL MANKIND IS ONE and UNITY — OF GOD, OF MANKIND, OF RELIGION. The children's class memorized prayers and songs and performed in the evening public meetings. The chorus, led by Alcye Earl, sang not only at the public meetings but provided the musical background for a narrative which Mr. Sears was inspired to write and tape-record for the friends in Africa. It will be sent "to Africa — with love" from the Frogmore Winter Institute with the hope that the African friends will send one back to the summer school for us.

Without adequate facilities at the Penn Community Center for such a large attendance, the School Committee arranged for many Bahá'ís to stay in the homes of Frogmore Island residents, and the good relationships thus established were becoming clearly evident before the session was over.

Finally, perhaps the most remarkable action evidenced — after, of course, the wonderful response of twenty-six souls to the Hands' "call for action" in pioneering — was the total contribution for the National Fund. Almost everyone who came to the institute had made a financial sacrifice just to attend, but when called upon to act and give whatever was possible, "if only a penny," the friends responded without reservation.

When, during the tearful closing program, Mr. Sears told those gathered in this aura of love that these few days had been the happiest he and Marguerite had spent since returning to the Western Hemisphere, our hearts could contain no more nor ask for anything but service. No one left this blessed island without a gloriously deepened consciousness of what it means to be happy. Our souls had been watered with life, with reality, and we dispersed with but a single desire: to increase our exertions henceforth a thousand-fold; to seize these golden days of "fast-fleeting opportunity"; to arise to the call of the Universal House of Justice without delay and give our lives for Him from Whom they came. May your prayers ring with ours as we go forth to raise the call of "Yá-Bahá'u'l-Abhá" in the cities, villages, countries, and islands of the world!

— NANCY LARSON

## Distinguished Guest Speakers Highlight Human Rights Meetings

Although Human Rights Day, December 12, has long since passed, excellent reports continue to come in about unique types of observances which were sponsored by Bahá'í communities in the United States, many of them bringing added prestige to the Faith and to the Bahá'ís as individuals. These few additional reports, together with those published in the February issue of BAHÁ'Í NEWS will suggest ideas that can be adapted in many more communities, large and small, for Human Rights Day next December.

The Santa Cruz Judicial District, California Bahá'ís held their meeting in Cabrillo College in the town of Aptos in cooperation with the American Association of University Women and the Public Affairs Committee of the Young Women's Christian Association. A brief music and slide collage opened the program, the slides being cut-outs of photographs from the book, "Family of Man." The Mayor of the city of Watsonville—one of three mayors in the area who issued Human Rights Day proclamations—welcomed the audience and personally read the proclamation he had signed.

There were three other speakers who introduced each other in turn. The Bahá'í speaker was Mr. Wayne Hoover of San Francisco who presented Bahá'u'lláh's teachings for peace and justice in this day. Mr. Lester Bailey of KGO-TV, San Francisco, acted as moderator and answered in a warm and tactful manner many questions about the civil rights struggle asked by the audience. Dr. Marvin E. Lee, professor of economics at San Jose State College, spoke on the economic foundation of achieving human rights. Numerous questions, both verbal and written, were asked, the majority of them seemingly addressed to the Bahá'í speaker. One hundred twenty-five persons were present, nearly all of them being non-Bahá'ís.

The Bahá'í display, one of three, was a large cut-out of the Bahá'í Temple, surrounded by photographs of Bahá'ís throughout the world, with give-away pamphlets (three titles) on the table below. One hundred pamphlets were taken at the end of the meeting. Advance publicity included 900 flyer announcements mailed, handed out and distributed to schools, libraries and stores, seven announcements and articles in three Santa Cruz County newspapers, one television announcement, and posters on display at the college.

The San Francisco, California, program was strictly Bahá'í in that all the participants were Bahá'ís and the meeting was held in the Bahá'í center. Several races and nationalities were represented in the audience as well as by the speakers and readers. Mr. Silas Stanley, the main speaker, talked about the many kinds of direct and indirect forms of discrimination being practiced today and outlined ways and means by which they could be eliminated.

### Community Leaders Attracted

In Fort Worth, Texas, the Human Rights Day program included as guest speaker a Negro minister who is president of the local chapter of the Southern Christian Leadership Conference, and a student from Pakistan. The latter spoke of the great struggle in his country for human rights, while the Negro minister spoke chiefly about current racial problems in securing employment and education. The Bahá'í chairman related the work of the Bahá'ís in the field of human rights as part of their daily life and activities, using a number of quotations from the Writings of Bahá'u'lláh on the subject.

There was excellent advance publicity and some forty persons were present, thirty of them non-Bahá'ís.

"Education and Human Rights" was the theme for the Human Rights Day public meeting in Salem, Oregon, on December 9. The guest speaker was Mrs. Beatrice Stevens of Portland, coordinator of community relations for the Peace Corps in that area. She is also on the executive board of the Oregon division of the American Association for the United Nations.

While individual invitations had been sent to each member of the newly appointed Salem Human Rights Commission, including the Mayor, only the Bahá'í member of the Commission was able to attend. However, there were acknowledgments and commendations from the Chief of Police, the priest of one of Salem's Catholic churches, and a business man vitally concerned with the human rights movement. Two members from the Salem Chapter, American Association for the United Nations, came with Mrs. Stevens, and also because of attendance at Bahá'í meetings in the past, they recognized that the Bahá'ís of the Salem area are some of the staunchest supporters of the United Nations.

The Gulfport and Harrison County Bahá'ís in Mississippi held their Human Rights Day meeting on Sunday, December 13, in a Negro Baptist Church in the county. About eighty persons were present. The speakers were a local physician, the principal of a high school, and Mrs. Virginia Johnson, Bahá'í of Jackson, Mississippi. Following the meeting nearly seventy persons had dinner at the home of Mr. and Mrs. Fred Baker in Gulfport.



Human Rights Day in Washington, D.C. was attended by a hundred persons. In the photo Dr. Mordecai W. Johnson, President Emeritus of Howard University, one of the speakers, is being presented with a copy of "Gleanings" by Mrs. Tahmineh Irani Parsons, the Bahá'í speaker.

## BAHA'I IN THE NEWS

*Omnibus*, a magazine which focuses attention on "Good Life Around Chicago," carried in the January, 1965 issue a story about Wilmette by Dennis P. Leavy. It is accompanied by a full page aerial view of the Bahá'í House of Worship and its gardens, referring to it as "a glorious tourist attraction." Following reference to the delicacy of the construction as "a fitting locale for the contemplative kind of faith it houses" the article states that "it took forty years to finish the building and no workers were fatally injured on the long and dangerous job, and no strikes were ever called. Nor was a mortgage ever issued."

○

The *Atlanta Constitution*, Atlanta, Georgia, on December 31, 1964 printed an almost half-page article on the Bahá'í Faith submitted by the Local Spiritual Assembly of DeKalb County, Georgia, as one of the paper's series of articles on "What Our Religions Are." The article, which was given the title, "Young Bahá'í Faith Stresses the Oneness of All Mankind," was written in the same question and answer form as the others appearing in the series, both questions and answers being taken from current Bahá'í pamphlets. The newspaper has a wide circulation throughout the State of Georgia as well as in the capital city of Atlanta.

○

A very interesting feature story about Mrs. Arthur (Cora) Schulte, a Bahá'í of Topeka, Kansas, written by Pat Phillips filled most of one page in the December 26, 1964 edition of the *Topeka State Journal*. There were forty-five inches of print and a large picture of Mrs. Schulte in her home. Much excellent information about the Faith was woven into Mrs. Schulte's story of her busy Bahá'í, family and community life.

○

While appearing in the stage play "Bye Bye Birdie" in North Carolina, actress Joan Kelly, a Bahá'í, not only received considerable mention of her Bahá'í interests in the several newspaper interviews given her in the state, but she also gave a public address on the Faith, titled "Your Place in God's Plan." She also spoke to a gathering of Bahá'ís of Cherokee and Asheville. One of the newspaper articles concluded with these sentences: "It should be pointed out that Miss Kelly is no crackpot advocate of some far out faith. She is, in fact, an instructor at the University of California at Los Angeles. Her field? Comparative Religions, naturally."

○

The *Arkansas Citizen*, a Negro weekly, in its religious news section for the week of December 3-10, 1964, carried the full statement of the National Spiritual Assembly on "The Oneness of Mankind," published some years ago as a single page mailing piece. The column in which it appeared was headed "Bahá'í World Faith."



*Spiritual Assembly of Plainfield, New Jersey, formed April 21, 1964. Left to right (standing): Mr. Albert Weiss, Mr. Richard Jensen, Mr. Harry Cook, Mr. Bernard Feldman. Seated: Mrs. Gloria Jensen, Mrs. Dorothy Weiss, Mrs. Bonnie Cook, Mrs. Paula Reinecker, Mrs. Connie Feldman.*

## News Briefs

On Saturday, December 26, about thirty Negro non-Bahá'í children and youth gathered at the home of Mrs. Ella Henderson in Little Rock, Arkansas, for a combined meeting of the study classes of Wrightsville and Little Rock. Slides were shown of the Bahá'í Temples and Shrines, the 1963 Bahá'í World Congress, and views of local and state activities. The selection of these slides brought into perspective the world scope of the Bahá'í Faith as well as the practical application of the brotherhood of man.

The class in Wrightsville was formed by Mr. Fred Walton, the first Negro Bahá'í of Arkansas, and consists of some fifteen children from the surrounding neighborhood. Already two of the youth wish to become registered Bahá'ís.

○

Baltimore County, Maryland, Spiritual Assembly which is among those that have greatly increased their contributions to the National Bahá'í Fund this year has explained how this has been achieved. At the beginning of the Bahá'í year the community decided to increase by 300 per cent the contributions made during the year 1963-64. Up to the first of December it was running 130 per cent ahead of the budgeted amount. At that time the community consulted further on the subject and set as a new goal an amount which it felt would represent its proportionate share of the current national deficit.

The Assembly considers its improved support of the National Fund to having adopted more business-like methods in setting a budget and definite goals for the year, rather than following the general practice of sending contributions to the National Fund on a percentage of "the balance on hand." The report states that since the adoption of the plan the friends are truly amazed at the results.

## School Systems in Nebraska and Wyoming Recognize Bahá'í Holy Days

The Winnebago Public School, Winnebago, Nebraska, now excuses Bahá'í children from classes on Bahá'í Holy Days provided they make up any work lost during their absences. This is the first school system in the State of Nebraska to give such recognition to the Faith.

The Superintendent of Schools of the Natrona County High School District and School District No. 2, Casper, Wyoming, on October 27, 1964 confirmed to the Local Spiritual Assembly of Casper that Bahá'í parents may request permission from the school principals for their children to remain away from their classes on Bahá'í Holy Days, with the expectation that the children will make up the work they have missed. He graciously stated that if this permission from him is not sufficient, he would be willing to consider some other statement and arrangement. This is the first time a school system in Wyoming has taken this step.

O'Neill Junior High School of the Downers Grove Public School System in Illinois, as of October 1, 1964 has permitted its only Bahá'í pupil to remain away from classes on Bahá'í Holy Days on condition that lesson assignments for the days missed are carried out.

The Superintendent of the Springfield, Illinois, Schools, District No. 186, on December 29, 1964 likewise informed the Springfield Assembly that Bahá'í children may be excused from classes, without penalty, on Bahá'í Holy Days if they will make up any work which is missed during those absences.

## Bahá'í 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 14

4:15 p.m.



*Local Spiritual Assembly of Oklahoma City, Oklahoma, incorporated September 23, 1964. The first assembly in Oklahoma to incorporate. Standing (l. to r.): Mr. Horst Balke, Mrs. Anne Davidson, Mrs. Arabelle Haywood, Dr. Virginia Harden, Mr. DeWitt Haywood. Seated (l. to r.): Mr. Bransford Watson, Miss Idabel Since, Mr. Morris Sobhani, Miss Helen Callaway.*

## Mr. and Mrs. Antranik Kevorkian Expelled from the Faith

The National Spiritual Assembly of Argentina has announced that two former members of the Buenos Aires Bahá'í community, Mr. and Mrs. Antranik Kevorkian, have been declared Covenant-breakers and have been expelled from the Faith. Henceforth no believer is permitted to have any contact with them either personally or through correspondence. National and local assemblies are requested to see that this fact is made known to any and all Argentine believers now living in their areas.

## 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

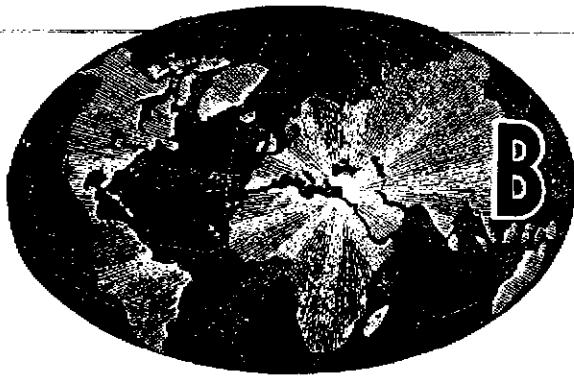
March 26-28

**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: Mrs. Sylvia Parmelee, Managing 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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# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SHRINE AND ADMINISTRATION  
OF THE BAHÁ'Í OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í

No. 409

BAHÁ'Í YEAR 122

APRIL 1965

## *Night View of the Shrine of the Báb*





## A Visit to Persia

by Guy Murchie

*Continued*

### Birthplace of Bahá'u'lláh

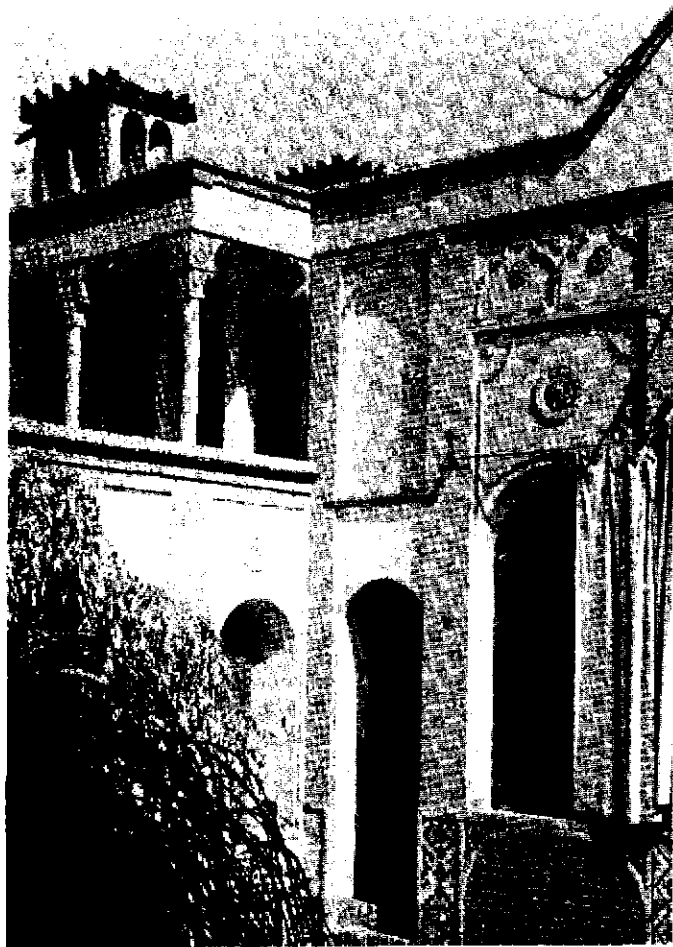
April 2

Bahá'u'lláh's House in Tihrán was built about a decade before His birth in what was then the fashionable northeastern section of the city. Invited to visit it, I was first cautioned to speak no English as we walked through the streets and to keep my camera concealed because of the many and dangerous enemies of the Cause in the area who, if they realized it were a place of pilgrimage venerated by Bahá'is, would likely attack and demolish it as they have so recently done to the Báb's house and others.

Leaving a broad street we made our way for three or four hundred yards through circuitous alleys where boys were playing ball, finally entering an ordinary-looking door which opened into a large courtyard. There we were greeted by the unpretentious



*Room in which Bahá'u'lláh was born in Tihrán between dawn and sunrise on November 12, 1817.*



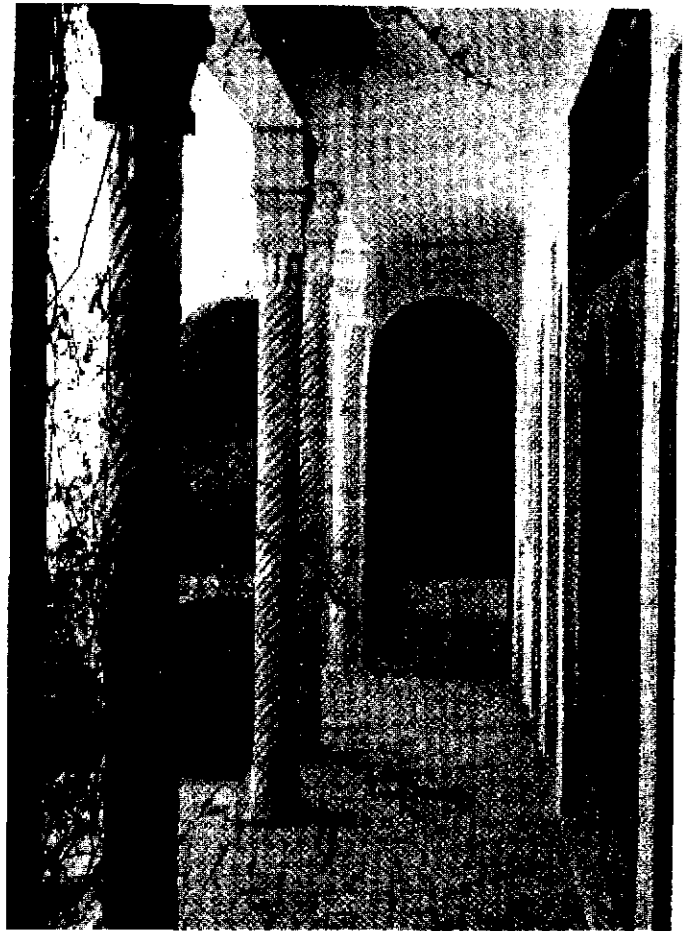
*Bahá'u'lláh House in Tihrán, showing ventilator on roof and basement which kept the vaulted brick underground rooms cooler in summer.*

custodian and his family who conducted us without delay to the holy Home, which was actually built by Mírzá Buzurg, Bahá'u'lláh's father, as the first of seven houses in a family compound. This walled enclosure of several acres, typical among the oriental nobility, included when completed a central kitchen building where meals for all the homes were prepared before being carried to their destinations by the ubiquitous servants. The courtyard of Bahá'u'lláh's house is about sixty feet long by fifty wide with a small grape arbor, rose bushes and many small fruit trees such as apple, pear and pomegranate, and flanked in some places by colonades of thin spiral columns. Walls are mostly of buff-colored brick with red windows rounded at the top, arched doorways, circular decorations here and there, and blue tile latticework at ground level to ventilate the basement rooms and keep them cool in summer. Several bedrooms upstairs open upon flat roof areas while still higher rise special towers serving as the upper vents of the basement circulation system.

We soon climbed up the very steep three brick steps that led to the main parlor or receiving room, the steps being comparable in height and steepness to those of a railroad coach when you mount from the level of the rails, the accepted thing in the old days and presumably requiring a strong helping hand or boost for ladies and children. Touching our foreheads to the threshold, we entered the large parlor without shoes, stepping silently upon the exquisite pale carpets that covered the floor from wall to wall, some thirty feet one way and twenty feet the other. This was the room Bahá'u'lláh was actually born in, appropriately just before sunrise on the morning of November 12, 1817. It was traditional to use the best parlor for such an important event as a birth. The most conspicuous

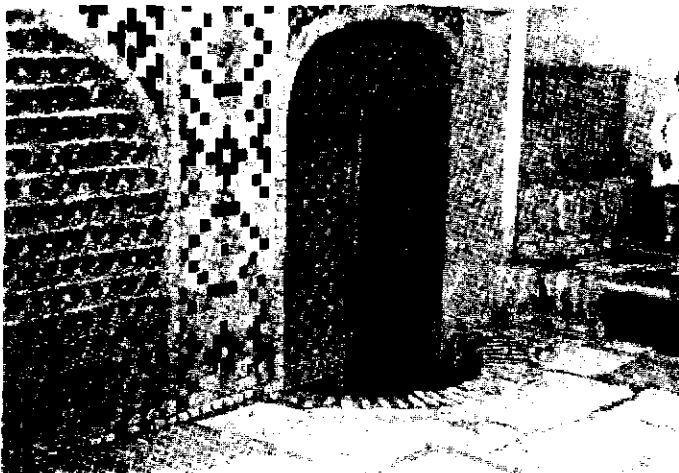
feature of the room is the south wall facing the courtyard with its three great windows with fairly large panes of glass between wooden muntins, most of the panes transparent but a few colored bright red, blue, yellow and green. Since the house was ransacked in 1852 at the time Bahá'u'lláh was put into the dungeon of Siyyáh-Chál, and remained in Muslim hands for some half a century, the present windows are only copies of the originals. Other features in the room, appear of high standard, the general style giving prominence to the Romanesque arch with not only the windows rounded at the top but the pale blue plastered walls lined with niches, each rounded at the top and ending at the bottom in a shelf or mantel about three feet from the floor. There is also a small fireplace about fourteen inches wide and two feet high in the middle of the north wall, a mantelpiece above its arched top also. The theme of round-topped niches continues throughout the mansion apparently, for all the basement rooms have it, including the luxurious bath suite.

We found the basement rooms pleasantly cool with their vertical ventilating shafts and vaulted brick ceilings of a pinkish but varicolored hue, and I noticed that the main room directly below the birth chamber has nine niches arrayed along its north side. In the west basement is a small kitchen with a chimney above the arched stove niche, evidently used before the central kitchen building was built or perhaps for minor meals. The bath suite of three rooms was especially interesting. At the bottom of the steep flight of stairs extending about eight feet below ground, we came first to a sort of dressing room, roughly octagonal with a central footbath of blue tile (also approximately octagonal) about two feet deep, then farther on, a bigger washing room likewise more or less octagonal but with alcoves that have attractive floral tracery in the tiled lower levels of their niches and, last of all, a short flight of steep steps leading up into a smaller pool room kept four or five feet deep in hot water and, if desired, filled with steam. The steps all around the pool could accommodate children of various ages and no doubt Bahá'u'lláh played there with His brothers when they were growing up.

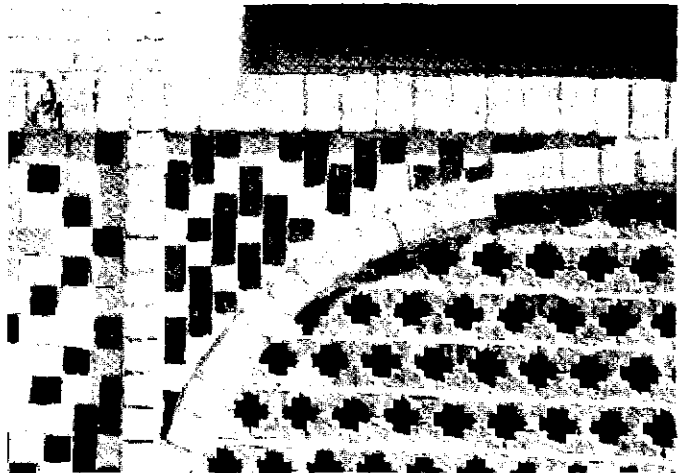


*Porch of the House in Tíhrán.*

*Cool basement entrance to Bahá'u'lláh's House in Tíhrán used during the heat of summer.*



*Detail of basement ventilator.*



This mansion was unusual, having been designed for Bahá'u'lláh's father as one of the Sháh's important ministers whose specific assignment was to advise and look after the Sháh's eldest son, a young prince who then had the title of governor of the province of Luristán. As Bahá'u'lláh grew to manhood, the house was more and more used for guests who were particularly attracted by its provisions for escaping summer heat, not only in the vaulted basements by day but while sleeping upon its extensive roofs by night, usually beneath specially-made mosquito net canopies, these insects being plentiful in Tíhrán throughout most of the year. After His father died when Bahá'u'lláh was twenty-two, He grew accustomed to spending more of His time at His various country houses to the north, usually leaving the Tíhrán house entirely in the hands of guests.

### The Black Pit

April 3

This morning we drove to the Sháh's old summer palace high up toward the foothills of the Elburz Mountains and saw the approximate place where Bahá'u'lláh was arrested in August 1852, stripped of His outer clothing and driven barefooted and bare-headed before an abusive mob all the many miles down to the dungeon to be imprisoned in heavy chains for four months. We drove over the same road He trod in His bare feet. It was probably a dirt road then but is now asphalted. Along both sides remain many old trees that were there on that terrible day and younger ones that have grown up since. Most of them are ash, I believe, with occasional planes and mulberry trees among them.

There is not much to see of the dungeon of Síyyáh-Chál, which means Black Pit, because it is underground and inaccessible because of the large modern buildings now being erected around it, but from the third story of one of these a few rubble-strewn ruins and portions of brick wall could be glimpsed behind a row of poplars. These ruins, however, are undoubtedly the remains of a domed building constructed above the Síyyáh-Chál after Bahá'u'lláh was there and which collapsed relatively recently. The actual dungeon is entirely underground, having originally been built as a water reservoir for one of the city's public baths,

then later adapted as a place for confining the most dangerous criminals and enemies of the state. It is described as about eighteen feet deep, watertight and undrainable, with no opening but a small aperture at the top of three flights of very steep stairs. It was almost pitch dark and reeked with the foul stench from nearly 150 prisoners kept there under heavy chains and their legs in stocks without any provisions for sanitation. There was no structure above ground at that time but an open "prison yard" to which the prisoners were hauled up each day at the time of the noon prayer for a little air and exercise — presumably so they wouldn't just rot away in the pestilential vermin-infested hole and thus spoil the program of torturing and killing them. The Sháh evidently took some personal interest in their treatment for his city palace and its ample gardens adjoin the Síyyáh-Chál on its north side and stand there today as a public museum with glittering hallways of millions of tiny mirrors and elaborate exhibits of royal gifts from the crowned heads of Europe and Asia. It is said that in 1852 the Sháh in his bed at night must have actually heard the prayers chanted by Bahá'u'lláh and His many fellow Babis who were exultantly awaiting martyrdom just beyond his garden wall.

Leaving the Síyyáh-Chál, we visited a near by large circular public square where many Babis were beheaded during that same period of persecution, there having been a raised brick platform there at the time so the large blood-thirsty crowds could see every detail without obstruction. We also saw the garden where Táhirih was martyred, apparently some half a mile northwest of the Síyyáh-Chál. The area belonged then to the "chief of the nomads" in the Tíhrán region who, I understand, lived in a comfortable house near by. The garden probably contained many large pine trees, ashes, elms, etc. for tall and beautiful old pines still stand there and many other trees, though now the city is closing in. A "modern" hospital is already there and tennis courts and a swimming pool. Yet birds continue to enjoy the garden and I noticed wag-tails, hooded crows and sparrows. The well where Táhirih was buried is now unmarked and unknown but, I'm told, 'Abdul-Bahá reasonably predicted it would be discovered in time and made into an appropriate and beautiful shrine.

*The road over which Bahá'u'lláh walked barefoot and bare-headed on His way to the Síyyáh-Chál in southern Tíhrán. The trees are said to have been mostly ash with occasional planes and mulberries.*



## Fourth World Religion Day Held in Saigon National Hall of Culture

A banner announcing the fourth World Religion Day observance in Vietnam appears in front of the National Hall of Culture (former Parliament House) in Saigon, in photo at right. A portion of the distinguished audience of over 400, representing many cultural, religious and diplomatic levels and including many dignitaries is shown below. The national radio, the government press, eight Vietnamese, two French and two English newspapers gave wide publicity to the panel program presided over by the Notable Luong-Truong-Tuong, third from right in panel photo. The Bahá'í speaker, Trinh-dinh-Khoi, second from right, stressed not only the need but the power that exists today for achieving peace and tranquillity.

Further signs of the stirring progress of the Faith in Vietnam is evidenced by the 2,000 recently enrolled members of the Cham community in Central Vietnam, part of whom are shown in photo at lower right.





Left, above: attendants at Owom, Nigeria Conference. Conference leaders and translators are shown in photo at right. Left to right, standing: Mrs. Mughrabi, chairman; Mr. B. Akparika, Mr. Ekpenyong. Seated: Mrs. Elizabeth Njang, Mr. K. Umoh.

### Village Teaching Conference Held in Eastern Nigeria

Over the holiday period, December 25-26, 1964, the Regional Teaching Committee for Eastern Nigeria arranged a teaching conference in the village of Owom near the Nigeria-Cameroon frontier. Owom is the most central village of a group of five in which Bahá'ís reside. Christianity has scarcely penetrated into this area, and many of the believers, formerly pagan, were very ready to accept the teachings of Bahá'u'lláh. Now believers number about 130 including two village chiefs.

Two of the Committee members as well as other believers arrived some days before to help make arrangements. Transportation was a problem solved by using an ancient minibus which could do the trip over rough and winding mountain road. The drive was beautiful through seventy-two miles of cool primeval forest of stately trees, palms and flowering evergreens, the home of the elephant, gorilla, chimpanzee and deer. The people are hunters and farmers growing cocoa, oil palm, coffee and rubber.

A very warm welcome greeted the travellers arriving late in the evening. The village was filled with moving lanterns, with laughing, singing and cries of "Alláh'u'Abhá, Alláh'u'Abhá." All the visitors were accommodated in the village and the Owom Community built a fine shelter of bamboo and palm for a meeting place.

News of the conference spread quickly and drew inquirers who walked several miles from nearby villages. Nothing of the kind having ever been held in the region before, the visitors from nearby villages were fascinated and favorably impressed to see that Bahá'ís had taken so much time and trouble to come to their area. Attendance at the conference sessions was good, even though it coincided with another festivity held in the same village. Several declarations were accepted even before the close of the conference and the believers feel sure that the Faith will grow and spread throughout the region in the days to come.

Delegates and visitors attending the National Convention, Victoria, West Cameroon. Seven members of the newly elected National Spiritual Assembly are seated in the front row with Hand of the Cause Mr. John Roberts. Left to right: Solomon Tanyi, Mrs. Lillie Rosenberg, Oscar Njang, Mrs. Johana Ngompek, John Roberts (Hand of the Cause); Moses Akombi, Mrs. Janet Mughrabi, Jawad Mughrabi.



## Hand of the Cause William Sears Revitalizes Bahá'í Communities

One of the clearest testimonies to the existence of a Divine Creator is the human hand, in its coordination, its unity, its delicacy, its strength. It holds the pen, transcribing thought to word and with a single gesture, myriad truths are conveyed. Witness it extended in friendship, grasped in love, uplifted in prayer!

In this Day of God, how blessed are we to have in our midst the Hands of the Cause of God, functioning with all the attributes of the human hand, and more.

Since his return to this country from the Conclave of the Hands in the Holy Land in November, Hand of the Cause William B. Sears, with the pen of love, has written on the tablets of the hearts of over one thousand Bahá'ís, the message from the Hands for now, here, today. In addition, the glorious Message of Bahá'u'lláh has been announced by him to over six hundred people at both intimate and public meetings. Inestimable numbers have been reached through television, radio, local publicity and through the Associated Press release of an interview with Mr. Sears by George W. Cornell, Religious Editor. The publication of this article was not only timely in relation to his numerous visits, but the efforts of many other communities and circuit teachers were aided by the release. Several newspapers tied in local Bahá'í announcements with the Sears interview.

An excerpt from a report from Atlanta states: "We hurried from the fireside to our television sets. A reporter from the city's major television station interviewed Mr. Sears on the evening newscast, viewed throughout the city and surrounding areas. It was TV time we could never have paid for and publicity beyond our hopes."

Mr. Sears, along with his dear wife, Marguerite, was besieged by blizzards and rain storms, from the midwest to the south, but "... none can withstand the operation of Thy sovereign Will." The report from Atlanta bears this out. "The rain which had drenched the city all day continued steadily into evening, and the thought occurred to us that perhaps we had overindulged our faith in renting the largest hotel banquet room in the city for our public meeting, since the maximum attendance we had ever had was eighty-six. We could hardly believe our own eyes, in spite of the hard work, long hours of preparation and concentrated prayers, when over 300 people flooded, literally, into the room and hung their umbrellas! At least 200 were non-Bahá'ís."

Various accounts indicate that the effect of this vital message on the friends differed, for the most part, from reactions at comparable meetings in the past. It is felt that a great process of self-examination has been set in motion by his visits. He has held some forty meetings, not to amuse the believers, although in his warm, unique manner, he does, but rather, he has given every ounce of his strength to awaken us from lethargy, to give us courage and self-assurance, to revitalize us to the point that we do, indeed, "know in what Day" we were created.

Mr. Sears discussed the Administrative Order in all



*Mr. Sears in Manatee County, Florida, at an impromptu meeting with the friends.*

of its aspects; the importance of teaching, stressing the responsibility of each individual to share the Message of Bahá'u'lláh, according to his own capacity and means and the significance of the Funds and their relationship to the fulfillment of the goals of the Nine Year Plan.

He spoke at length about the grave transgression of gossiping and backbiting, referring to the destructive resulting disunity. Quoting from 'Abdu'l-Bahá, April 1912 Letter to USA: "... were it not for this difference among you, the inhabitants of America in all those regions, would have by now, been attracted to the Kingdom of God and would have been your helpers and assisters."

He emphasized that America is in a "time of world peril," and told of the many things that each and every Bahá'í can do NOW, individually and collectively. It is important to act, and act promptly and decisively — "That is the need of the present hour."

Quoting from some of the reports from the visited communities: "Aside from the wonderful spirit, quite beyond all words, and the magnificently glowing love which Mr. Sears brought to Sarasota and the whole Florida west coast area, and aside from the thrilling message he gave to everyone who attended our public meeting, Mr. Sears' visit to the believers seemed to change every Bahá'í into a new being. He brought to them not merely inspiration, which can subside, nor resuscitation nor reinvigoration, which can come and go, but the realization of a new being. I feel as if I have come out of a prison. And, from the general comments we heard, we believe it is reasonable to conclude that every Bahá'í attained to a new stage of growth." "It was two days of precious, eternally preserved moments when new veils were lifted from each weeping eye and the warmth of love flooded anew each heart."

"It is impossible to describe the power of Mr. Sears' message, the new light flooding with each moment our souls. He spoke on pioneering, contributing to the Fund, praying for constant guidance that we may be used as clear channels, avoiding rigidity and needless complexity in our teaching and administering, and on testing every action and every goal by the touchstone of: 'Is it bringing in new believers?'"

"As he spoke, he seemed to be helping us to sweep away the imaginary or real obstacles that hold us

from total commitment, total self-abnegation, total glory. Every problem seemed to dissolve into nothingness. We caught a glimpse of the significance, the power and the blessing of the Universal House of Justice. We wanted to shout for joy that we receive direction and divine, infallible guidance from this institution. Suddenly there were no problems — our dilemmas were resolved; our action nothing but getting up; our duty only to find and fulfill our glorious, God-given destiny, burning out with rapidity, zeal and entire selflessness the candles of our transient lives, that the darkened, groping earth may quickly be il-

luminated with the Glory of the Kingdom of Bahá'í."

Not only have these meetings resulted in rededication, but many new Bahá'í brothers and sisters have declared their faith, and undoubtedly, there will be more in the future, for each individual has his own critical moment of unfoldment.

It is hoped that many more communities will be visited by Mr. Sears after Ridván. The importance and bounty of attending meetings planned in or near your city cannot be expressed. New life is being poured into the veins of the American believers. Go and receive your share!

## Bahá'ís of South Africa Hold School at Rustenburg

There is a belief among the Africans that anything that begins with rain has the blessing of God. On the evening of December 5 clouds gathered and a gentle shower of rain fell in Rustenburg where, inside the house where the Bahá'ís were to hold a school, gathered believers who had come for the first session. On Sunday, the 6th the school was opened with a talk by the Chairman who concluded eloquently, "The panel of teachers is bursting with eagerness to impart their knowledge, and the students are just as eager to be the recipients of this wonderful treasure."

This school, forerunner of the training institute called for by the Universal House of Justice in their Nine Year Plan, was attended by over forty believers from various centers including South West Africa, Natal, the Cape, Transvaal and Swaziland. It lasted three weeks, during which time a wide variety of subjects including the Covenant, laws and administration of the Faith were covered specifically and in concrete detail. Thus the students learned that each one can take the work of the Faith firmly in his own hands with the realization that he can perform the necessary functions. On the last day of the school, when time for parting came, the believers were consoled with the thought expressed by 'Abdu'l-Bahá that, "If you love Me, go far away from Me." So ended a glorious three weeks that will be remembered and echoed thus, "Oh Bahá-'u'lláh, what have You done?"

*First National Spiritual Assembly of Kenya, formed April, 1964. Standing, left to right: James Wasilwa, Aziz Yazdi, Elamu Muswahili, Taherih Ala'i, Festos Mulkalama. Seated, left to right: Bonaventure Wafula, Julius Makanda, Frank Mukoyani, Christopher Mumbai.*



*Wedding party in Seremban, Malaysia. This marriage on December 20 was attended by 100 friends who came from great distances, including Malacca, Selangor and Borneo.*



*Sixteen friends of Dang area attending the first teaching class held at newly acquired Institute Devlati, India from December 20 to 24, with members of the Institute Committee.*

*First National Spiritual Assembly of Tanzania (formerly Tanganyika and Zanzibar) formed April, 1964. Standing, left to right: Jamsheed Samandari, Lamuka Mwangulu, Allen Elston, chairman; Glory Nyirenda, v. chairman; Jalal Nakhjavani, treasurer. Seated, left to right: Wallace Ngallamba, Marye Elston, secretary; Ruhulah Yazdani, Hussein Akida. As of Feb. 1965 there are 75 local assemblies and Bahá'ís in about 265 localities.*





## World Religion Day Observed Throughout the U. S.

Pageants, teas, large public meetings, talks before various groups and clubs as well as liberal use of the press, radio and television furnished the means by which Bahá'ís in the United States brought World Religion Day with the theme "Oneness of Religion" before the public. The following accounts are representative of the types of meetings held and serve to show the variety of means which can be used successfully.

In *Seattle*, *Washington* a large public meeting was held in the beautiful *Seattle Civic Center Playhouse*. Mrs. Florence Mayberry, Auxiliary Board Member, addressed an audience of 700 on "The Bahá'í Story." Particularly noteworthy is the fact that this meeting is the beginning of a concentrated teaching program in that area, planned to reach nearby Indian reservations as well as many towns. Radio, television and press interviews are being used extensively. Mrs. Mayberry, staying for the entire month of February is scheduled for at least thirty public appearances. At the time of this report sixteen declarations had been received. The *Los Angeles Bahá'í Center* was the scene of a youth pageant, "The Pageant of World Religions" enthusiastically received by a capacity audience. Material for this pageant, which has been presented previously in the area, was prepared from readings from the scriptures of various religions. The use of scriptures of other religions proved very effective at the meetings in both *Hamburg, New York* and *Champaign-Urbana, Illinois*. At the latter place the readers were themselves members of the faiths represented. In both places these readings were followed by talks by Bahá'í speakers. A potluck supper followed by showing slides of the Temple and Holy Land proved to be a friendly and effective way to convey the message of World Religion Day in *Waterloo, Iowa*. On the same weekend a tea as well as public fireside was held in this community. One community in the *Atlantic City, New Jersey* area, was invited to send a speaker to a church youth group which was studying various religions. The ready made audience was very receptive. A program of slides of the Holy Land, piano music and a brief talk on progressive revelation was held at a tea given in a public inn in *Manatee County, Florida*.



Stephen Moses reads Prayer for All Mankind with Senior High Bel Canto Choir in background. At this meeting in *Seattle* the choir sang arrangements from Bahá'u'lláh's writings.

Visitors outnumbered Bahá'ís at this gathering and of particular note is the fact that the management warmly welcomed the integrated group and invited them to return at a future date. 'Abdu'l-Bahá says (B.W.F. p. 378), "Singing and music are the spiritual food of the hearts and souls." Reports from many communities show that the use of this spiritual food at public gatherings is increasing. In *Greenville, South Carolina* the chorus of a local high school opened the meeting with four well sung selections. Two highly qualified Bahá'í speakers and the use for the first time of a room in the largest and most attractive downtown hotel were the ingredients of a highly successful World Religion Day meeting. In *Fort Worth, Texas* members of the Bahá'í children's classes sang at the opening of the meeting. This community is happy to report a new surge of activity and marked increase in enrollments, arising, undoubtedly from the fact that the members have, for the past month, been united in an intensive program of prayer.

These sample reports will serve to show that World Religion Day, which has been observed by the Bahá'ís in the U.S. since 1949 has once again been effectively used by believers in communities both large and small to tell the world the simple yet important truth: the foundation of all religions is one.

World Religion Day meeting in *San Juan, Puerto Rico*. The speaker, Miss Katherine Meyer from the *Virgin Islands* was guest on the first Bahá'í television program in *San Juan*.



Part of a well attended meeting in *San Francisco* at which Val Sage spoke on "Oneness of Religion."





*The Bahá'í Faith received indirect but noteworthy attention recently when a Bahá'í couple of Ostend, Belgium, Mr. and Mrs. Iran Mowlavi, arranged a public exhibition of outstanding Iranian art in the halls of their home. The event was televised over the national network and included in the distinguished list of guests the Mayor of Ostend and the Iranian Ambassador to Belgium, second and third from right. Others who attended were the Iranian Director of Public Information for Europe from Paris and many municipal officials.*

### Belgian Bahá'ís Honor Opening of Ghent

On December 13, 1964, at Ghent, Belgium, the National Teaching Committee of Belgium officially recognized the City of Ghent as a Bahá'í Community having a representation of two. Bahá'ís from Brussels, Antwerp, Leige and Charleroi participated in this official opening.

Mr. Phillipe De Coster of Ghent presided over the program which had as its theme, "The Rights of Man." Causeries were given by Mrs. Lea Nys on "The United Nations and the Bahá'í Faith"; Mr. Fernand Radar on "Universal Peace" and Mr. Louis Henuzet on "The Right of Religious Liberty."

This was a most inspiring and memorable day for the Bahá'ís of Belgium and a splendid opportunity for bringing the attention of the Faith to the people of Ghent.

*A group of those attending an inspiring winter school held in Loosdrecht, Holland in December, 1964.*



### News Briefs:

During the month from December 17, 1964 to January 17, 1965 the Bahá'ís of Kenya, Africa were hosts to Mrs. Mary Gibson, from Haifa. While in Nairobi, Kenya Mary appeared on "Women Talk," a Voice of Kenya television program and for a half hour discussed the Faith and answered questions from the other five ladies on the program. As a result the "Daily Nation" newspaper printed a letter to the editor inquiring about the Faith. The local Spiritual Assembly's prompt reply to this inquiry was the first publicity of this sort given to the Faith in Kenya, as was the television program.

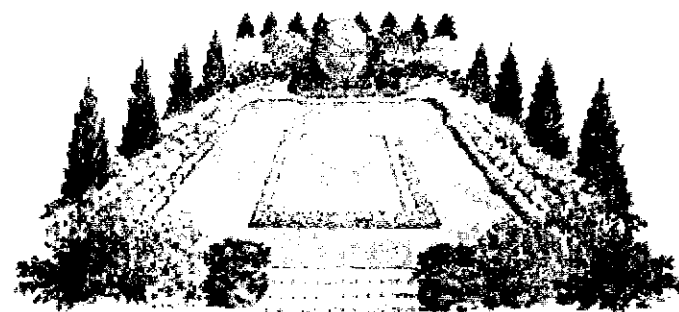
○

The week of February 14 was called "Spiritual Exploration Week" at Arizona State University, the theme for the daily program of lectures and "buzz sessions" being, "Does Anyone Care?" Speakers included members of the clergy, Protestant, Catholic and Jewish. The Bahá'í Faith was well represented by Mrs. Robert Gulick who was one of five leaders of the sessions, leading discussions on topics such as, "Our Faith Under Fire," and "Life With a Capital L." Mrs. Gulick also addressed classes in education and religion and was happy to find that the students asked intelligent questions and seemed convinced by her answers.

○

The Bahá'ís of Hollywood, Florida held a very successful fireside on February 14 at which Dr. Farzio Davachi, Bahá'í physician from Persia, gave a warm and well varied talk about the Faith, explaining its laws and giving a vivid picture of the early days of the Faith in Persia. The audience, almost half of whom were visitors, received the talk with interest, and lingered long afterwards for discussion. Newspaper publicity for the gathering was excellent.

The Bahá'ís of *Niagara Falls, New York* were recently invited to send a guest speaker on the United Nations at the local Kiwanis Club luncheon. The program consisted of the color slide taped lecture "United Nations, Capital of Our World" and was enthusiastically received by the audience of thirty-five business men. Reference to the Faith was made through the reprint of the *Kiwanis Magazine* article, "The Embrace of the Bahá'í" and an invitation was extended by the club for a more detailed talk about the Bahá'í Faith.



*Sketch for Bahá'í garden, featuring the theme, "The Earth is One Country and Mankind Its Citizens" to be displayed in the 1965 Chicago World Flower and Garden Show, March 20-28. In commemoration of the 20th anniversary of the United Nations, this and other exhibits are designed to feature an international theme.*

## District of Columbia Acquires Center

After years filled with hopes and plans and after an intensive year of sacrificial giving the Washington, D.C. Bahá'í Community, with the approval of the National Spiritual Assembly, has acquired a Center. It is a large corner residence on prominent 16th Street, which cuts through the very heart of the city, extending northward from the Washington Monument and the White House. Its location alone provides a means of proclaiming the Faith. The new Center is adequate for public meetings, the holding of simultaneous classes of the Pioneer School, the name given by our Beloved Guardian to the children's classes, and the extension of hospitality to visiting Bahá'ís. The acquisition of the new Center not only reflects the recent growth of the Faith in the Nation's Capital but presages a significant further expansion as many new activities are made possible.

*House at 5713 16th Street in Washington, D.C., recently purchased by the local Bahá'ís for a Center.*



*Participants in meeting in Meriden, Conn., jointly sponsored by local chapter of N.A.A.C.P. and Bahá'ís, in recognition of Negro History Week. Left to right: Mr. John Rogers, research worker in Negro History; Miss Vivian Taylor, Dr. Samuel McClellan, and Mrs. Leon Joyce, program chairman.*

## What One Bahá'í Can Do

A Bahá'í at Iowa State University had the singular privilege of having Dr. Daniel Jordan, member of the National Spiritual Assembly, appear on a religious program at the University. It was sponsored by the Student Religious Council, of which he is a member.

The program, called IMPACT, composed of a series of religious lectures, was designed to bring religious concepts to the attention of the student body for its evaluation.

Dr. Jordan chose for his theme, "Bahá'í: A New Force in Religion." He, together with members of the University Council, was available for classroom presentations, residence discussions and personal confrontations. He also appeared on a faculty forum. Public invitation was extended to a reception held for Dr. Jordan in the Gallery of Memorial Union.

Because of the determination and dedication to serve the Faith on the part of this one Bahá'í college student, many heard of Bahá'u'lláh and His Message for the first time. Aside from his studies, this busy young student fulfills speaking engagements on the Faith at the "Y's" and in church groups, not to mention weekly firesides.



First local Spiritual Assembly of Asheville, North Carolina, elected April 21, 1964. Left to right: Jack Guillebeaux, William Reid, Miss Margaret Greenlee, treasurer; William Tucker, chairman; Mrs. Mary Sue Turner, Herbert Turner, Mrs. Maebell Bethea, Douglas Phillips, vice-chairman; Mrs. Bernice Tucker, secretary.

## BAHA'I IN THE NEWS

The Bermuda Mid Ocean News for January 23 carried a detailed account of the Bahá'í Faith, telling of the establishment of the first local assembly there, and including a picture of that assembly. The article is accurate and objective, referring to the fact that the Faith has no clergy and describing the followers as spending much time in learning about their faith and as being "among the most well informed on their religion of any denomination."

Omnibus, a local Chicago magazine, for February has a brief article about the world headquarters of the Faith on Mt. Carmel and includes pictures of the Shrine of the Báb and of the International Archives. The author refers to the "magnificent" Bahá'í Temple in Wilmette and mentions its similarity to the beauty of the center on Mt. Carmel.

## 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)

### ANNUAL CONVENTION

- Bahá'í House of Worship
- April 29, 30, May 1, 2

De Kalb Illinois Daily Chronicle February 12 printed a three-quarter page spread on the Bahá'í Faith, including a large picture of the Temple in Wilmette. The article entitled "Those That Have Eyes, Let Them See — The Case of the Missing Millenium" gives a full account, with liberal quotations, of the book "Thief in the Night." The writer then tells about his visit to the Temple in Wilmette and the very profound impression he received. He speaks of what a welcome change it is, "after big impressive cold cathedrals, after chromium plated modernistic churches." He states: "This is the only religion I know that officially recognizes the existence of any other religion." The closing sentences of the article are: "The prophecies are much less important than what Bahá'u'lláh has to say to the world. You, yourself, must choose what you will believe."

An Associated Press feature article on the Bahá'í Faith has appeared in January in many papers throughout the United States. It was written by George W. Cornell, AP religious writer and bears the title "Bahá'is Expect Their Faith to Win the World!" The article, based on an interview with William Sears, touches on the ideals of Bahá'í character, prayer, the concept of a Prophet of God as well as giving a brief history of the Faith.

## 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 18

4:15 p.m.

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BAHÁ'Í NEWS is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing 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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# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'ÍS OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'ÍS ONLY

No. 410

BAHÁ'Í YEAR 122

MAY 1965

## Unassailable Foundation of the Cause of God

The Universal House of Justice has requested that the following letter, addressed to a National Spiritual Assembly, be published in BAHÁ'Í NEWS for the edification of the friends throughout the world:

The National Spiritual Assembly of  
the Bahá'ís of the Netherlands.

Dear Bahá'í Friends,

We are glad that you have brought to our attention the questions perplexing some of the believers. It is much better for these questions to be put freely and openly than to have them, unexpressed, burdening the hearts of devoted believers. Once one grasps certain basic principles of the Revelation of Bahá'u'lláh such uncertainties are easily dispelled. This is not to say that the Cause of God contains no mysteries. Mysteries there are indeed, but they are not of a kind to shake one's faith once the essential tenets of the Cause and the indisputable facts of any situation are clearly understood.

The questions put by the various believers fall into three groups. The first group centers upon the following queries: Why were steps taken to elect a Universal House of Justice with the foreknowledge that there would be no Guardian? Was the time ripe for such an action? Could not the International Bahá'í Council have carried on the work?

### The Basis for Election

At the time of our beloved Shoghi Effendi's death it was evident, from the circumstances and from the explicit requirements of the Holy Texts, that it had been impossible for him to appoint a successor in accordance with the provisions of the Will and Testament of 'Abdu'l-Bahá. This situation, in which the Guardian died without being able to appoint a successor, presented an obscure question not covered by the explicit Holy Text, and had to be referred to the Universal House of Justice. The friends should clearly understand that before the election of the Universal House of Justice there was no knowledge that there would be no Guardian. There could not have been any such foreknowledge, whatever opinions individual believers may have held. Neither the Hands of the Cause of God, nor the International Bahá'í Council, nor any other

existing body could make a decision upon this all-important matter. Only the House of Justice had authority to pronounce upon it. This was one urgent reason for calling the election of the Universal House of Justice as soon as possible.

Following the passing of Shoghi Effendi the international administration of the Faith was carried on by the Hands of the Cause of God with the complete agreement and loyalty of the National Spiritual Assemblies and the body of the believers. This was in accordance with the Guardian's designation of the Hands as the "Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth."

From the very outset of their custodianship of the Cause of God the Hands realized that since they had no certainty of divine guidance such as is incontrovertibly assured to the Guardian and to the Universal House of Justice, their one safe course was to follow with undeviating firmness the instructions and policies of Shoghi Effendi. The entire history of religion shows no comparable record of such strict self-discipline, such absolute loyalty and such complete self-abnegation by the leaders of a religion finding themselves suddenly deprived of their divinely inspired guide. The debt of gratitude which mankind for generations, nay, ages to come, owes to this handful of grief-stricken, steadfast, heroic souls is beyond estimation.

The Guardian had given the Bahá'í world explicit and detailed plans covering the period until Ridván 1963, the end of the Ten Year Crusade. From that point onward, unless the Faith were to be endangered, further divine guidance was essential. This was the second pressing reason for the calling of the election of the Universal House of Justice. The rightness of the time was further confirmed by references in Shoghi Effendi's letters to the Ten Year Crusade's being followed by other plans under the direction of the Universal House of Justice. One such reference is the following passage from a letter addressed to the National Spiritual Assembly of the British Isles on 25th February 1951, concerning its Two Year Plan which immediately preceded the Ten Year Crusade:

"On the success of this enterprise, unprecedented in its scope, unique in its character and immense

in its spiritual potentialities, must depend the initiation, at a later period in the Formative Age of the Faith, of undertakings embracing within their range all National Assemblies functioning throughout the Bahá'í world, undertakings constituting in themselves a prelude to the launching of world-wide enterprises destined to be embarked upon, in future epochs of that same Age, by the Universal House of Justice, that will symbolize the unity and co-ordinate and unify the activities of these National Assemblies."

Having been in charge of the Cause of God for six years, the Hands, with absolute faith in the Holy Writings, called upon the believers to elect the Universal House of Justice, and even went so far as to ask that they themselves be not voted for. The sole, sad instance of anyone succumbing to the allurements of power was the pitiful attempt of Charles Mason Remey to usurp the Guardianship.

The following excerpts from a Tablet of 'Abdu'l-Bahá state clearly and emphatically the principles with which the friends are already familiar from the Will and Testament of the Master and the various letters of Shoghi Effendi, and explain the basis for the election of the Universal House of Justice. This Tablet was sent to Persia by the beloved Guardian himself, in the early years of his ministry, for circulation among the believers.

"... for 'Abdu'l-Bahá is in a tempest of dangers and infinitely abhors differences of opinion . . . Praise be to God, there are no grounds for differences.

"The Báb, the Exalted One, is the Morn of Truth, the splendor of Whose light shineth through all regions. He is also the Harbinger of the Most Great Light, the Abhá Luminary. The Blessed Beauty is the One promised by the sacred books of the past, the revelation of the Source of light that shone upon Mount Sinai, Whose fire glowed in the midst of the Burning Bush. We are, one and all, servants of Their threshold, and stand each as a lowly keeper at Their door.

"My purpose is this, that ere the expiration of a thousand years, no one has the right to utter a single word, even to claim the station of Guardianship. The Most Holy Book is the Book to which all peoples shall refer, and in it the Laws of God have been revealed. Laws not mentioned in the Book should be referred to the decision of the Universal House of Justice. There will be no grounds for difference . . . Beware, beware lest anyone create a rift or stir up sedition. Should there be differences of opinion, the Supreme House of Justice would immediately resolve the problems. Whatever will be its decision, by majority vote, shall be the real truth, inasmuch as that House is under the protection, unerring guidance and care of the One True Lord. He shall guard it from error and will protect it under the wing of His sanctity and infallibility. He who opposes it is cast out and will eventually be of the defeated.

"The Supreme House of Justice should be elected

according to the system followed in the election of the parliaments of Europe. And when the countries would be guided the Houses of Justice of the various countries would elect the Supreme House of Justice.

"At whatever time all the beloved of God in each country appoint their delegates, and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme House of Justice.

"The establishment of that House is not dependent upon the conversion of all the nations of the world. For example, if conditions were favorable and no disturbances would be caused, the friends in Persia would elect their representatives, and likewise the friends in America, in India and other areas would also elect their representatives, and these would elect a House of Justice. That House of Justice would be the Supreme House of Justice. That is all." (Persian and Arabic Tablets of 'Abdu'l-Bahá, Vol. III, pp. 499-501)

The friends should realize that there is nothing in the Texts to indicate that the election of the Universal House of Justice could be called only by the Guardian. On the contrary, 'Abdu'l-Bahá envisaged the calling of its election in His own lifetime. At a time described by the Guardian as "the darkest moments of His (the Master's) life, under 'Abdu'l-Hamid's regime, when He stood to be deported to the most inhospitable regions of Northern Africa," and when even His life was threatened, 'Abdu'l-Bahá wrote to Hájí Mirzá Táqi Afán, the cousin of the Báb and chief builder of the Ishqábád Temple, commanding him to arrange for the election of the Universal House of Justice should the threats against the Master materialize. The second part of the Master's Will is also relevant to such a situation and should be studied by the friends.

### The Infallibility

The second series of problems vexing some of the friends centers on the question of the infallibility of the Universal House of Justice and its ability to function without the presence of the Guardian. Particular difficulty has been experienced in understanding the implications of the following statement by the beloved Guardian:

"Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. 'In all the Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.' Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to de-

fine the sphere of the legislative action of its elected representatives would be totally withdrawn."

("The Dispensation of Bahá'u'lláh,"  
*The World Order of Bahá'u'lláh*, p. 148)

Let the friends who wish for a clearer understanding of this passage at the present time consider it in the light of the many other texts which deal with the same subject, for example the following passages gleaned from the letters of Shoghi Effendi:

"They have also, 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."

(Letter dated 21st March 1930,  
*The World Order of Bahá'u'lláh*, p. 20)

"It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from the powers granted to the Universal House of Justice by Bahá'u'lláh in the Kitáb-i-Aqdas, and repeatedly and solemnly confirmed by 'Abdu'l-Bahá in His Will. It does not constitute in any manner a contradiction to the Will and Writings of Bahá'u'lláh, nor does it nullify any of His revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labors, without presuming in the slightest to infringe upon the inviolability of its clearly-defined sphere of jurisdiction. We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains."

(Letter dated 27th February 1929  
*The World Order of Bahá'u'lláh*, p. 8)

"From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgement on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested."

("The Dispensation of Bahá'u'lláh"  
*The World Order of Bahá'u'lláh*, p. 150)

"Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and

prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies."

("The Dispensation of Bahá'u'lláh"  
*The World Order of Bahá'u'lláh*, p. 148)

"Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members. . . ."

("The Dispensation of Bahá'u'lláh"  
*The World Order of Bahá'u'lláh*, p. 150)

Above all, let the hearts of the friends be assured by these words of Bahá'u'lláh:

"The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure."

(Quoted on p. 109 of  
*The World Order of Bahá'u'lláh*)

and these of 'Abdu'l-Bahá:

"Verily, God effecteth that which he pleaseth; naught can annul His Covenant; naught can obstruct His favor nor oppose His Cause! He doeth with His Will that which pleaseth Him and He is Powerful over all things!"

(Tablets of 'Abdu'l-Bahá,  
Vol. III p. 598)

It should be understood by the friends that before legislating upon any matter the Universal House of Justice studies carefully and exhaustively both the Sacred Texts and the writings of Shoghi Effendi on the subject. The interpretations written by the beloved Guardian cover a vast range of subjects and are equally as binding as the Text itself.

There is a profound difference between the interpretations of the Guardian and the elucidations of the House of Justice in exercise of its function to "deliberate upon all problems which have caused difference, questions that are obscure, and matters that are not expressly recorded in the Book." The Guardian reveals what the Scripture means; his interpretation is a statement of truth which cannot be varied. Upon the Universal House of Justice, in the words of the Guardian, "has been conferred the exclusive right of legislating on matters not expressly revealed in the Bahá'í writings." Its pronouncements, which are susceptible of amendment or abrogation by the House of Justice itself, serve to supplement and apply the Law of God. Although not invested with the function of interpretation, the House of Justice is in a position to do everything necessary to establish the World Order of Bahá'u'lláh on this earth. Unity of doctrine is maintained by the existence of the authentic texts of Scripture and the voluminous interpretations of 'Abdu'l-Bahá and Shoghi Effendi, together with the absolute prohibition against anyone propounding "authoritative" or "inspired" interpretations or usurping the function of Guardian. Unity of administration is assured by the authority of the Universal House of Justice.

Statements such as these indicate that the full meaning of the Will and Testament of 'Abdu'l-Bahá, as



well as an understanding of the implications of the World Order ushered in by that remarkable Document can be revealed only gradually to men's eyes, and after the Universal House of Justice has come into being. The friends are called upon to trust to time and to await the guidance of the Universal House of Justice, which, as circumstances require, will make pronouncements that will resolve and clarify obscure matters.

### The Authority to Expel

The third group of queries raised by the friends concerns details of functioning of the Universal House of Justice in the absence of the Guardian, particularly the matter of expulsion of members of the House of Justice. Such questions will be clarified in the Constitution of the House of Justice, the formulation of which is a goal of the Nine Year Plan. Meanwhile the friends are informed that any member committing a "sin injurious to the common weal," may be expelled from membership of the House of Justice by a majority vote of the House itself. Should any member, God forbid, be

guilty of breaking the Covenant, the matter would be investigated by the Hands of the Cause of God, and the Covenant-breaker would be expelled by decision of the Hands of the Cause of God residing in the Holy Land, subject to the approval of the House of Justice, as in the case of any other believer. The decision of the Hands in such a case would be announced to the Bahá'í world by the Universal House of Justice.

We are certain that when you share this letter with the friends and they have these quotations from the Scriptures and the Writings of the Guardian drawn to their attention, their doubts and misgivings will be dispelled and they will be able to devote their every effort to spreading the Message of Bahá'u'lláh, serenely confident in the power of His Covenant to overcome whatever tests an inscrutable Providence may shower upon it, thus demonstrating its ability to redeem a travailing world and to upraise the Standard of the Kingdom of God on earth.

With loving greetings,

Haifa, Israel  
March 9, 1965

—THE UNIVERSAL HOUSE OF JUSTICE



*Regional Teaching Conference held in Cartagena, in the south of Spain, November 22, 1964. Bahá'í subjects were presented by Antonio Jimenez and José López Monge from Murcia, Emilio Egea from Cartagena and Charles Ioas, auxiliary board member from Madrid. Bahá'ís from Alicante Murcia, Cartagena and Madrid were in attendance.*

## Hands of the Cause Make New Assignments to Western Hemisphere

The following cablegram has been received from the Hands of the Cause in the Holy Land:

HAPPY (TO) ANNOUNCE (THE) APPROVAL (OF THE UNIVERSAL) HOUSE (OF) JUSTICE (TO THE) ASSIGNMENT (OF) HAND (OF THE) CAUSE WILLIAM SEARS AS HAND (TO THE) WESTERN HEMISPHERE SERVING NORTH AMERICA. (WE ARE) CONFIDENT (THAT) HIS PRESENCE WILL GREATLY ASSIST (THE) EXECUTION (OF THE) MOMENTOUS NINE YEAR PLAN (AND) STIMULATE (THE) TEACHING WORK VITAL (TO THE) HOMEFRONT.

(signed) HANDSFAITH

Haifa, Israel  
March 25, 1965



*Hands of the Cause Zikru'lláh Khádem and William Sears with members of Auxiliary Boards and representatives of national administrative bodies at conference in Wilmette, March 27 and 28.*

## New Avenues of Proclamation Open in Italy

The Bahá'ís of Italy have brought the Faith into public focus in new and noteworthy ways in recent months. The International Club of the University of Padua invited the Bahá'ís of that city to give a conference on the Faith at the club, with thirty guests participating in discussions that continued for many hours. Human Rights Day observances were also scheduled in many Italian cities—Bologna, Mantua, Padua, Milan, Genova, Turin and Florence. This was a challenging idea for those who attended the meetings since the work of the UN is little understood as yet in Italy and the idea of human rights one that has not penetrated deeply into the consciousness of the people.

### Youth Plan Education Program

The National Youth Committee has been sending a monthly program of suggestions for reading and study. In Milan, Florence and other cities that have large groups of students, weekly study sessions based upon these programs are being carried out. A youth weekend school was held in Florence in February with the participation of friends from Perugia and Bologna. Various groups presented material on the great religions of the past with prizes offered for the best presentation. The success of this school has spurred on the youth of Milan and Genova to plan a similar session.



## Alaskans Sponsor Lively Conference in Petersburg

Bahá'ís and interested contacts from many points in Alaska and from the Yukon gathered for a three-day conference in Petersburg, Alaska, late in February, maintaining an atmosphere of concentrated study and enthusiasm throughout. Courses and discussions were held on a wide range of subjects. Child Education, Bible Prophecy, Foundations of World Unity, and Consultation were among the many topics. Two recently appointed auxiliary board members, Ted Anderson and Howard Brown, presented material on Native Teaching and the Nine Year Plan respectively. Others who assisted in preparing and presenting courses were: Marian Johnson, Georgine Moul, Charles King, Bob Schwartz, Leo Baldwin, Norman Heimdahl, Walter Gnagy, Jerry Meckelson and Georgia Haisler. Mary Brown and Charlotte Schwartz gave an impromptu resume of their recent teaching trip to Hoonah which resulted in two new Bahá'ís. A panel program was presented to the public on Saturday evening and a social evening was also scheduled for public participation.

There were many others, including the planning committee, who lent their talents and wholehearted cooperation to make this Petersburg conference a continuing source of inspiration to all who attended.

*The Hand of the Cause of God, Mr. Samandari speaking to over a hundred friends during his visit in Milan.*



# PEACE ON EARTH

Some Thoughts on the  
Last Encyclical Letter of Pope John XXIII

Ugo R. Giachery

IF WE consider the past history of mankind, we readily see that all religious institutions, from time immemorial, have been concerned with the problem of individual salvation. The needs of the people, their freedom and welfare, were matters of concern only when the safety and existence of the religious institutions were either challenged or were endangered. The clergy occupied itself with the beatitudes and the mystic aspects of life after death, and remained insensible to the longings of the masses, particularly in the fields of learning and knowledge.

Human society was regulated by a different order based on the now outworn system of master and serf, aristocrat and plebeian, a system of caste, of unilateral economic practice and the like. Scientific investigation was discouraged; indeed, at times it was persecuted or forbidden. Leaders of scientific institutions, particularly those under Christian sponsorship, were caught slumbering by the first rays of light appearing on the horizon of scientific discoveries which were to revolutionize the whole world and bring about a complete new order. Although the Renaissance of the fifteenth century, herald of the explosion to come after one thousand years of total darkness, gave warning of the vast upheaval in the making, nevertheless the leaders of Buddhism, of Islām and of Christianity, deeply involved in the expansion and administration of their widespread domains and in the exercise of their temporal powers, missed the opportunity to avert the catastrophic reactions which have successively beset the world for well over four hundred years.

Nor did man's struggle for a reasonable amount of individual freedom find sympathetic response or encouragement, and history teaches us that any attempts to achieve rights based on justice, freedom, truth and common interests were either opposed or denied, or drowned in human blood.

We may say that the fundamental reason for this long and arduous struggle lay in the erroneous conception that religion is necessary only for the salvation of the soul and that anything pertaining to human problems, such as race, politics, freedom, social and economic needs, education, and the like, did not come within the realm of spiritual consideration. The solution of these human problems, therefore, was believed to lie outside the interests of the organized religious institutions. On the other hand, governments which were revolving around the principle of absolute monarchy, in which the life, possessions and happiness of the subject peoples were in the hands of despotic rulers, never understood the spiritual aspect of a well-regulated, law-abiding, peaceful and harmonious society.

At the same time the basic tenets of Christianity lived only within the shell of theological theories and ritual

observances, while man wandered aimlessly from despair to hope, from joy to misery. Bloody wars took place between armies of the same faith; scientific facts were denied or ignored; the Inquisition, and persecution of the Jews and of the followers of Luther and of Calvin dealt bodily blows to faith and hope. In the Christian world during the seventeenth and eighteenth centuries the human family clamored for some form of "political rights," as in the French Revolution and the struggle between the American Colonies and the British Crown. Islām, too, had abandoned the spiritual path of regeneration for a militant attitude of conquest and subjugation which nowadays has become the essence of nationalism. The result of these false conceptions has been a struggle for domination and influence which could have been avoided had all the churches of the world prepared man for an inner belief and conviction based solely on the spiritual approach.

One hundred years ago Bahá'u'lláh presented to the whole world a set of basic principles and laws which today constitute the still unfulfilled though longed-for basis on which man can today find his happiness. Exiled from His native land of Persia and kept a prisoner of the Turkish Sultán, Bahá'u'lláh was awakened by the breezes of the Holy Spirit in ample time both to foresee the revolutionary technological changes coming in the nineteenth century and to reveal a complete plan for the world-wide regeneration of mankind and the harmonious evolution of human society.

In His letter addressed (ca. 1868) from His prison to Násiri'd-Dín, the Sháh of Persia, Bahá'u'lláh proclaimed:

*"O king! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow. . . . I was indeed as one dead when His behest was uttered. The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me." (PDC 40-41)*

The reader is no doubt informed of the verities of the Bahá'í Faith, so that it is not necessary to enumerate the basic principles of Bahá'u'lláh's Revelation. For this reason, also, details are omitted concerning the events and changes produced in the world under the irresistible impact of His Revelation, since the middle of the last century. Suffice it to state that Bahá'u'lláh, out of His great universal love for every living being, formulated the broad, unassailable foundation for the establishment of a durable peace and of a veritable "Kingdom of God on earth." Furthermore, integration of divine law and human civilization has been evolving,

since then, in a growing realization of the collective influence of religion on the mass of humanity, an influence which, in previous times, as stated before, was believed to be exercised only over individual souls.

The world as a whole, however, except for a handful of His followers, has thus far ignored not only the application but even the acknowledgment of such a mighty Revelation, trying, selectively, to adopt some of His basic principles through round-about and thorny measures and ignoring others. The first open recognition (not, however, officially admitted) came with the universal Declaration of Human Rights, adopted in Paris on December 10, 1948. (The writer, as an Observer to the United Nations from the Bahá'í World Community, was present at that historical meeting. He also collaborated with other representatives of many Non-Governmental Organizations in the drafting of that document, at the NGO Conference in Geneva, Switzerland, in May of that same year.)

In recent years the head of the most powerful Church in Christendom, after some feeble attempts by one or two of his predecessors, has had to admit openly the need to transfer the whole matter of "human rights" from the political-economic-social area of human activities to the more effective, nobler and loftier field of a spiritual crusade. He thus has not only acknowledged but has come to support, almost word for word, what Bahá'u'lláh had formulated and proclaimed a century before — a proclamation for which Bahá'u'lláh underwent untold suffering, persecution and imprisonment for nearly forty years.

It was on April 11, 1963 — while the Bahá'ís of the world were preparing for the election of their first international body, the Universal House of Justice, and the Hands of the Cause of God together with the members of the International Bahá'í Council were making last-minute arrangements for this historical occasion in Haifa at the Bahá'í World Center — that Pope John XXIII issued to the world his last Pastoral letter, the Encyclical "Pacem in Terris" (Peace on Earth). For this letter he received world-wide acclaim. (It is noteworthy that this Encyclical was addressed, for the first time in history, to "All Men of Good Will," as well as to the officials and the faithful of the Church.)

In the light of the Teachings of Bahá'u'lláh, it will be of interest to quote freely from the official translation of this document:\*

\*Headings are those of the present writer.

(1) *A World Commonwealth.* "... men are taught [by laws] how ... the community of all peoples should act towards each other ... the establishment of such a world community of peoples being urgently demanded today by the requirements of universal common good ...

"Today the universal common good poses problems of worldwide dimensions which cannot be adequately tackled or solved except by the efforts of public authorities ... in a position to operate in an effective manner on a worldwide basis. The moral order itself, therefore, demands that such a form of public authority be established ... its purpose is to create, on a world basis, an environment in which the public authorities of each political community, its citizens ... can carry out their tasks, fulfill their duties and exercise their rights with greater security."

(2) *Search after truth.* "Every human being has the right to freedom in searching for truth ... has the right to be informed truthfully ... and his right to investigate the truth freely, with the duty of seeking it and possessing it ever more completely and profoundly."

(3) *Universal education.* "The natural law also gives man the right to share in the benefits of culture, and therefore the right to a basic education ..."

(4) *Equality between men and women.* "... equal rights and duties for man and woman ... Women have the right to working conditions in accordance with their requirements and their duties as wives and mothers ... Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments ..."

(5) *Oneness of mankind.* "Human society ... ought to be regarded above all as a spiritual reality ... The order which prevails in society ... should be inspired and perfected by mutual love ... racial discrimination can in no way be justified, at least doctrinally or in theory."

(6) *Oneness of God.* "Men ... are brought to a better knowledge of the true God who is personal and transcendent, and thus they make the ties that bind them to God the solid foundations and supreme criteria of their lives ... The progress of science and the inventions of technology show above all the infinite greatness of God, who created the universe and man himself." [What a change from the days of Galileo!]

(7) *Science and religion.* "It is not enough to be illumined with the gift of faith ... And since our present age is one of outstanding scientific and technical progress and excellence, one will not be able to enter these organizations [for the public good] and work effectively from within unless he is scientifically competent, technically capable and skilled ... In other words, it is necessary that human beings ... should so live and act in their temporal lives as to create a synthesis between scientific, technical and professional elements on the one hand, and spiritual values on the other."

(8) *Disarmament.* "It is with deep sorrow that we note the enormous stock of armaments that have been and still are being made in the more economically developed countries with a vast outlay of intellectual and economic resources ... Justice, right reason and humanity, therefore, urgently demand that ... a general agreement should eventually be reached about progressive disarmament and an effective method of control."

(9) *Atomic energy.* "One must bear in mind that, even though the monstrous power of modern weapons acts as a deterrent, it is to be feared that the mere continuance of nuclear tests ... will have fatal consequences for life on the earth."

(10) *Spiritual solution of the economic problem.* "Human beings have the natural right to free initiative in the economic field and the right to work ... and that each worker receives a wage in keeping with the laws of justice and equity ... peoples should set up relationships of mutual collaboration, facilitating the circulation from one to the other of capital, goods and manpower ...

"At the present time no political community is able to pursue its own interests and develop itself in isolation, because the degree of its prosperity and develop-

ment is a reflection and a component part of the degree of prosperity and development of all the other political communities."

(11) *Obedience to rulers.* "When, in fact, men obey their rulers, it is not at all as men that they obey them. Through their obedience it is God, the provident Creator of all things, whom they reverence . . ."

(12) *The Common Good.* "Men, however, composed as they are of bodies and immortal souls, can never in this mortal life succeed in satisfying all their needs or in attaining perfect happiness. Therefore all efforts made to promote the common good, far from endangering the eternal salvation of men, ought rather to serve to promote it."

That these sentiments echo the pronouncements revealed by Bahá'u'lláh one hundred years ago, for

which He was long subjected to exile and imprisonment, will be obvious to every student of the Bahá'í Faith.

A month after the Encyclical was given by Pope John XXIII, he was awarded the Balzan Foundation Peace Prize, totalling one million Swiss Francs (about \$250,000). The Pope announced he would give the money to charity. He passed away on June 3, 1963, less than two months after issuing this Pastoral letter.

*Note:* References to statements of Bahá'u'lláh are listed here only as examples for comparison:

- |                                    |                                 |
|------------------------------------|---------------------------------|
| (1) G1. 286; WOB 203.              | (7) BWF 189, 195, 240.          |
| (2) Kitáb-i-Iqán 192-193, 198      | (8) PDC 28 (G1. 253); PDC 21-22 |
| (3) BWF 200; G1. 333-334, 259-260. | (G1. 251); G1. 249.             |
| (4) BWF 241.                       | (9) BWF 183.                    |
| (5) G1. 94-97; BWF 168, 182;       | (10) BWF 131, 195.              |
| WOB 42, 202-203.                   | (11) BWF 181, 192.              |
| (6) G1. 192-194, 188.              | (12) G1. 286, 254-255; BWF 184. |

## African Believers Evolve Dynamic Institutes

Two institutes have been held on an exploratory basis in the region of South and West Africa. More and more of the teaching work is being placed in the loving and willing hands of the African people, lending a new and fresh approach. After a general curriculum had been set up by the National Spiritual Assembly to cover the various aspects of the Faith, a group of African friends spent a weekend in consultation and evolved the kind of program that they felt would be most helpful to them. There was a general desire to know more about the Covenant and how it related to everyday living. They suggested a program that demonstrated a Bahá'í community in action. This program was carried out in four one-week sessions in Rustenburg, and in Swaziland.

### Practical Experiments in Bahá'í Functions

Each week began with the election of a local spiritual assembly which would be the guiding body for the week and would have charge of all activities of a community nature. It arranged for the election of delegates, the holding of a national convention, the election of the National Spiritual Assembly, a feast, a fast, Holy Day commemoration, study classes, and other Bahá'í functions. Through these activities more was learned in a week than could have been learned in months of ordinary teaching.

A quote from the report of the National Spiritual Assembly secretary, William Masehla, gives this picture: "Paddy Mazibuko (Board Member) opened the school and expressed the hopes and prayers of the National Spiritual Assembly and the pilot committee for success of this forerunner of the Training Institute called for by the Universal House of Justice in the historic Nine Year Plan. With an eloquence that can rarely be equalled, he concluded his talk with these words: 'The panel of teachers is bursting with eagerness to impart their knowledge, and the students are just as eager to be recipients of this wonderful treasure.'"



Friends at the Institute at Rustenburg, Transvaal, South Africa. This was the first institute held there under the Nine Year Plan.

### Administration Makes Faith Practical

The school was then turned over to the teachers who taught the "Covenant and Administration," dealing with the various aspects of these subjects.

It was successfully brought to the attention of the believers that the Covenant of God carried with it a responsibility that all should recognize. The laws revealed through this Covenant must be obeyed and carried out as their share of the Covenant, which included respect for the administration and its various institutions.

The administration was presented as an instrument whereby the teachings of the Faith could be made meaningful and practical, and the Covenant showed the Hand of God ceaselessly working to offer man an opportunity to serve in this ever-advancing civilization.

It became evident as the course continued that the administration and the Covenant cannot be separated. The believers had that wonderful, if not unique, privilege of partaking in a drama that could make humanity happier than it is at present.

The virtues and attributes of a true believer were presented in such a forceful manner, and so convincingly that many tears were shamelessly shared, as the hearts of the believers longed to acquire these attributes. So well were the stories of the Master handled



*The first historic Institute held in Swaziland, South Africa under the Nine Year Plan.*

that many hours were spent discussing the beautiful life that He led and trying to discover ways and means of acquiring these attributes.

While the Institute started out to be for Bahá'is only, the news spread and people asked to be allowed to bring their contacts. At the end of one of the weeks there were fourteen declarations.

#### **A Religion for an Evolving Society**

There was a deep sincerity on the part of the African teachers to make this a truly outstanding venture. At the beginning there was much discussion and consultation as to the problems encountered in the teaching and what might be done to improve methods. It ended in a renewal of dedication and a new understanding that this religion held a challenge such as none had encountered before and the Bahá'is must demonstrate in their lives that this religion offers comfort and hope and supplies all the needs of an evolving society.

#### **European Bahá'is Serve African Friends**

The place of the Europeans in these institutes was to cook for and serve the African friends that more could attend the complete course. Only the vernacular language was used to ensure a smoother flow of spirit and uninterrupted thought. If a European happened to come into one of the classes one of the teachers came to sit beside him to quietly translate.

An added joy of these institutes was the spirit of co-operation and unity that one of the believers ex-

pressed as being like "heaven right here on this old earth." The way in which both teachers and students labored to make this venture a success proved beyond the shadow of a doubt the truth of the beloved Guardian's words that the African people are "pure hearted," and further, as expressed by 'Abdu'l-Bahá in His tribute to Louis Gregory, the first Hand of the Cause of the African race they are "pure gold in the currency of any country."

*Swaziland Institute in session*



# Schools and Traveling Teachers



Peru now has Bahá'ís in widely separated regions. The city of Cuzco, known as the archaeological center as yet has no Bahá'í assembly, but there are assemblies and groups in the surrounding villages. Teaching trips to their pueblos involve much walking and arduous climbing, but the campesinos (farmers) as the Indians prefer to be called, do not mind walking for hours to meet their Bahá'í brothers and sisters.

Cajamarca like Cuzco is famous for its ancient Inca civilization. The small town of Celendin in this region has a very active assembly which is extending teaching activities to the nearby farms.

One part of the Puno region borders on the highest navigable lake in the world, Lake Titicaca. The friends in this region are widely scattered in the vast Andean Mountain range, making frequent meetings difficult. A journey from the capital city of Lima (on what is said to be the highest switch-back railroad in the world) brings one to the city of Huancayo. Here there is an active local assembly, which carries on teaching in the surrounding area, and near here also is land for the future Bahá'í school.

The Amazon region is especially interesting because the Faith of Bahá'u'lláh transcends the frontiers along the banks of that mighty river, the Amazon. There are assemblies and groups in three countries bordering the river: Peru, Colombia and Brazil. Iquitos is the principal city in the Amazon region and here a goal has been attained this year in the formation of an assembly in the department of Loreto. This has been accomplished through the efforts of a Peruvian pioneer and his wife, Mr. and Mrs. Oscar Salazar. He travels frequently throughout the Amazon region of the three countries.

Mass teaching has begun well in Peru but with each victory the needs for more teachers and the opportunities for still more activity become apparent. At regular intervals schools for the campesinos are held at the Bahá'í National Headquarters in Lima. These last a week for each session and thus those who are newly enrolled are enabled to teach the Faith to their own people. The photographs on these pages give glimpses of some of the ready souls who are arising to serve Bahá'u'lláh.



*Photo at top shows the first Bahá'í of the Cuzco region, Exaltacion Quispe, (holding Greatest Name) Native pioneer (standing, left) Fidel Flores. Next to him (standing) is pioneer, Eve Nicklin.*

*Above: Campesinos walked four hours to visit the pioneer who was living in Urabamba, Peru.*

*Below: The Flores family, the first Bahá'ís of the pueblo of Pampa Cruz near the city of Huancayo.*





## Spread Faith Throughout Peru



Above: At left is a group of Bahá'ís in Celendin, small town in the region of Cajamarca. At the right a Bahá'í family and friends on Islandia, a small island on the Amazon River.



To the left is one of the groups of friends along the River Amazon. Along this river there are, spiritually speaking, no frontiers, for Bahá'ís live in Iquitos and Islandia, Peru; in Leticia, Colombia and in El Marcos, Brazil. Pioneers Eve Nicklin and Pattie Beane recently visited these places.

Below are two scenes at the Bahá'í School, held at Bahá'í National Headquarters, Lima, Peru. Both students and teachers are shown at this school, held for "los campesinos" of three regions in Peru.



## U.S. BAHÁ'ÍS STUDY TABLETS OF THE DIVINE PLAN

"A Gift from 'Abdu'l-Bahá—The Unique Spiritual Heritage of the American Bahá'í Community" was the theme for nationwide institutes for concentrated study by the United States believers of *The Tablets of the Divine Plan*. At the request of the National Spiritual Assembly, these meetings for study were called to comply with the wishes of the Universal House of Justice that all American believers become oriented to and more deeply aware of their global responsibility and the blessings bestowed upon them, as given in *The Tablets of the Divine Plan*.

From reports of over two-thirds of the one hundred thirty-five institutes and of hundreds of individuals, this study, held March 6 and 7, was received with overwhelming praise and gratitude throughout the country. Time and again, the friends asked for more institutes on this subject, which is the Charter of the Nine Year Plan and of the Plans preceding and following it until the time when the healing Message of Bahá'u'lláh has reached the entire human race. Their requests for additional institutes range from every other month to an annual event. The objectives of the Nine Year Plan and the book, *The Advent of Divine Justice*, were also strongly recommended for concentrated study by the American community.

One ideal result from these institutes is that communities have reported using them as springboards for beginning study classes in their communities on the Tablets of 'Abdu'l-Bahá, enabling the friends to become thoroughly familiar with this Divine Plan.

Mention was made in many reports that the new believers benefited from their study of the Tablets by gaining greater knowledge and understanding, and that many of the older ones who have participated in one or more of the Plans initiated by the beloved Guardian in the execution of the Divine Plan also gained a fresh understanding and inspiration. Many reports told of a new spirit of action and desire to serve in the promotion of the goals of the Nine Year Plan.

There was evidence of keen interest and inspiration from the specific Tablets addressed to each of the four regions of the United States as named by 'Abdu'l-Bahá, and the glorious prayers accompanying the Tablets, giving the believers of those regions the guidance

and assistance to spread the Glad Tidings, as the beloved Master longed for them to do.

A very interesting addition to the historical background of the Tablets was presented in the institute held in Wilmette, in Foundation Hall of the House of Worship. One of the believers had been present at the actual "unveiling" of these Tablets in New York at the Eleventh Annual Mashriqu'l-Adhkár, Bahá'í Congress and Feast of the Ridván, in 1919. In her words: "The most important event of this particular Convention was designated as 'The Unveiling of the Divine Plan.' It was quite literally that. The meeting hall in the McAlpin Hotel was a very long room, at the far end of which was a sort of stage. Each day at one or two of the sessions, there would be upon the stage two easels. As the session opened, these easels were masked by richly colored draperies which made dramatic spots of color on the stage. After introductory remarks had been made and the translations of the Tablets for the particular session read, the cords of the draperies were drawn, and the original Tablets were unveiled. These Tablets were framed and under glass, and in this form those for the United States, I believe, are preserved in our archives."

One can imagine the excitement of those attending this momentous occasion and of those back home awaiting word of what was happening. Yet, it was almost twenty years later "while the fabric of an indispensable Administrative Order, designed as a divinely appointed agency for the operation of that Plan, was being constructed," that the initial launching of the Divine Plan took place. First, there was the Seven Year Plan of 1937-1944, then the Second Seven Year Plan of 1946-1953, followed immediately by the Ten Year World Crusade culminating in the Most Great Jubilee in London in 1963. Now, the Bahá'ís are involved with the new Nine Year Plan of 1964-1973, initiated by that supreme body the Universal House of Justice, which must "witness a huge expansion of the Cause of God and Universal Participation by all believers in the life of that Cause."

An estimated 2,700 believers of the United States participated in this intensive study of *The Tablets of the Divine Plan*.

—U.S. COMMUNITY DEVELOPMENT COMMITTEE

### Bahá'í Holy Days Recognized in Four More School Districts

School authorities have granted permission for children of Bahá'í parents to be absent from school on Bahá'í Holy Days in the following places: Asheville, North Carolina; Buncombe County, North Carolina; Baltimore County, Maryland and Racine, Wisconsin. This is the first time such recognition of Bahá'í Holy Days has been shown in North Carolina. Bahá'í Holy Days are now recognized in 146 school districts in 38 states.

### Madison Youth Conference

A youth conference sponsored by the Bahá'í Club of the University of Wisconsin was held in Madison on the weekend of February 26. Excellent facilities provided at Wakanda, a Y.M.C.A. camp near Madison, helped create a warm and homelike atmosphere. About 150 people from six states besides Wisconsin heard inspiring messages from members of the National Spiritual Assemblies of Canada and the United States, as well as from the National Teaching Committee. Consultation centered on the Nine Year Plan.

## Ayyám-i-Há

Ayyám-i-Há, the Intercalary Days or the "Days of Há" meaning 5, coming between the eighteenth and nineteenth months of the Bahá'í year offer a unique chance for the believers to gather in purely social ways, to exchange gifts, to invite others to join in the fun and perhaps also to give to those less fortunate. These are the days when we can draw closer together in love and fellowship to prepare for that most holy of Bahá'í months, the month of the Fast. As our understanding of the Faith deepens, as our communities grow and become more active reports of community observances of these days are more numerous.

From the *Canadian Bahá'í News* we read: "As the Intercalary Days approached we consulted on them . . . Since these days were ordained for us, we as Bahá'ís should celebrate them, firstly to convince ourselves, secondly to convince non-Bahá'ís that we too have a very special Holiday gift-giving party time ordained for us by our Founder . . . we made our plans, purchases and presentations one at a time. Four days of thrills and excitement each day more rewarding than the last; and when the time came to begin the Fast we were so gloriously ready. We were gloriously satiated and wanted, really wanted to fast. Celebrating the Intercalary Days has given me a new insight into the Fast. Never before have I truly longed to fast."

The Bahá'ís of Orange County, California celebrated the Intercalary Days at the County Fairgrounds in Costa Mesa with a party Saturday evening, a movie and pot luck dinner on Sunday and gift giving to the needy on Monday.

In Oakland, California the community had a Persian dinner Saturday night at a hall in a park. Six Persian families prepared dinner for eighty people, many of whom were guests. The group included American Indians as well as people of other than American backgrounds. A welcoming talk of explanation of the occasion, children's recitation of verses from the Holy Prophets, music and fun combined with the delicious dinner to give everybody the true Bahá'í spirit of joy. One guest asked to sign a declaration card, others asked to be invited again.

The believers in Gallup, New Mexico held their second annual art exhibit during the Intercalary Days. Eight artists exhibited and there was also a collection of drawings by children from France, Poland and Portugal. About eighty people visited the exhibit, some returning more than once. Added attractions were a children's party on Friday evening and a pot luck supper Saturday. Radio and newspaper coverage was good. This exhibit was so successful that a repetition in six months is planned.

On Sunday, February 28 the Los Angeles, California Bahá'í children's school gave a play, "The Wonder Lamp" written by Hand of the Cause, Abul-Qasim Faizi. This celebration of Ayyám-i-Há was held outdoors beside the Los Angeles Bahá'í Center and attracted an audience of over 200. The effort that was used in preparation for the event and the rehearsals of the forty children who took part brought the Bahá'í school to a new high level of activity and enthusiasm. Meanwhile on the preceding evening the adults of the same community gave an eight man panel discussion of the writings of the Prophets of the past.



*Some of the children who took part in the play given in Los Angeles during the Intercalary Days.*



*Sacramento, California Bahá'ís and their friends gathered during the Intercalary Days for a program presented by the children.*

*Fort Worth, Texas Bahá'ís and their friends enjoy a social evening during Intercalary Days.*



## Marian Anderson Visits Bahá'í Exhibit

The National Spiritual Assembly of the United States was host, the second time within the year, to Miss Marian Anderson, world famous contralto, during the Chicago World Flower and Garden show in March. While in Chicago for professional purposes, Miss Anderson visited the show at the invitation of the National Assembly, since the rose which recently was named for her was featured in the Bahá'í exhibit.

After luncheon at the Sheraton-Blackstone Hotel, Miss Anderson and a small group of Bahá'ís went to the flower and garden show and to the Bahá'í exhibit, the theme of which was "One Earth One Country." The exhibit was designed by Wyatt Cooper, Superintendent of buildings and grounds of the Bahá'í House of Worship, and press photographers took pictures of the exhibit with Miss Anderson and Mr. Cooper.

The director of the Chicago World Flower and Garden Show introduced Miss Anderson to all the visitors present. In this introduction he spoke warmly and with gratitude and praise of the Bahá'ís, the gardens at the Temple in Wilmette, and the fact that Miss Anderson was a guest of the Bahá'ís in her appearance at the show. Miss Anderson then spoke briefly to the visitors. The response of the audience to her presence evidenced the love she has won from all peoples, and she graciously shared with the Bahá'ís this love, the prestige of her name, and the publicity gained by her visit. The director, the president of the show, the press representatives and the audience were exceedingly cordial and warm in their welcome.

## News Briefs

A panel discussion scheduled for a Bahá'í public meeting in Indianapolis, Indiana in February was made up of representatives of five world religions, including Bahá'í. This seemed so newsworthy to the newspaper and television editors that good publicity was given to the meeting in advance, and a local television station showed the panel, with a ten minute interview of the Bahá'í moderator, on its regular evening news program.

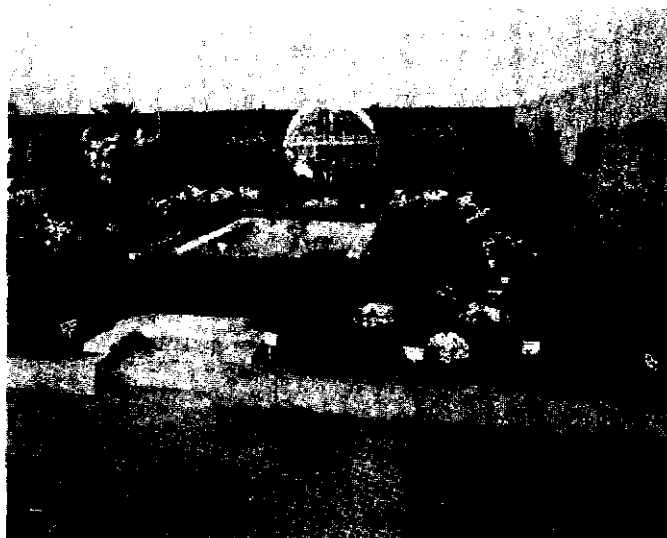
○

Among those attending this meeting in Escondido, California on February 5 were Indian friends of the Diegueno, Capuchine, Luisene and Cupeno tribes. Hand of the Cause Dr. Ugo Giachery, center, spoke and showed slides.



Miss Marian Anderson receives rose named in her honor from Mr. Wyatt Cooper at Bahá'í exhibit.

Bahá'í exhibit at Chicago World Flower and Garden Show, March 20-28.



○

Bahá'ís of Hempstead Township, New York held a public meeting on the theme of world brotherhood February 14 at a public hall in Hempstead. A panel of speakers including representatives of Jewish, Christian, both Catholic and Protestant, and Bahá'í Faiths participated and there was music performed by various religious groups as well as the Bahá'ís. Advance newspaper publicity was good and a picture of the speakers was printed in a local paper after the meeting. The program was warmly received by over 200 visitors.

○

The Bahá'ís of Rapid City, South Dakota find that as cosponsors of the annual brotherhood banquet, a well publicized civic event, they can demonstrate the principles of the Faith as well as bring it to the attention of clergymen and civic leaders. This year one of the four receiving the annual brotherhood award was Bill Myers, a Bahá'í who is active also in local civic organizations.



Muskegon, Michigan Bahá'í youth present panel discussion at B'nai Israel Temple February 21. The meeting, one in an interfaith series "Youth for Understanding" brought favorable comments and excellent publicity.

## International News Briefs

### News from Brazil

The Porto Alegre community has instituted short courses to which members of the new communities are invited. At these sessions, each lasting several days, the new believers have the opportunity to deepen and to learn more about Bahá'í administration. The courses are so popular that the number of pupils wanting to attend exceeds the space available.

A magazine, *Sabedoria* meaning wisdom, published by an esoteric group in Brazil recently printed an article giving an authentic account of the Faith and a listing of Bahá'í books. The article declared that Bahá'u'lláh is the Promised One of all religions.

In Ouritiba the friends recently resolved to become the largest Bahá'í community in Brazil. They have adopted a unique plan which involves daily activity on the part of each person and is proving to be very successful. One city nearby has been opened to the Faith and work is progressing in two more. Publicity is frequent as well as good, and a large youth group is active. Recently they have started their own monthly bulletin as well as children's classes.

### First Bahá'í Summer School Held in Papua, New Guinea

For three and a half days in December sixty believers from various parts of the Territory of New Guinea came together under one roof for the first Bahá'í summer school to be held in that area. They came from near and far some even walking for a day over rugged mountains to get there. The roof was the sago palm leaf roof of the Bahá'í Center in Medina Village, New Ireland where the school was held. Periods of prayer, of listening to talks about the basic teachings of the Faith and of workshops and discussion alternated with time for fun, cooking and eating to make the days of this historic session pass quickly and happily. The school ended on a joyous and positive note, with friends full of enthusiasm to go out and teach. Plans for next year's school are already under discussion.

### Indians of Paraguayan Chaco Region Receive Faith

Since the enrollment of Paraguay's first Indian, Rosendo Segundo, chief of the Guarani tribe (reported in November BAHÁ'Í NEWS), the Faith has been spreading in many remote and almost inaccessible regions. On November 21, Hooper Dunbar, auxiliary board member, and Oscar Lopez of the Paraguayan National Assembly, were able to have a small mail plane make an additional stop close to Rosendo's house, and thus considerably ease an otherwise long and difficult trip. The next day all three men made plans to go to the Chaco, a subtropical region of northwest Paraguay. The first three hours of the journey were made by tractor, the only vehicle capable of coping with the terrain, and later by bus and plane. They found the Chaco suffering from a long drought and intense heat of 109° F. Prayers were offered. That afternoon the drought was broken by a downpour.

Although discouraged at first by the seeming dependency of the Indians upon the various Christian missions which have colonies there, many were found who were not attached in this way. Others from the various colonies asked to hear the Message, so that in all 101 believers were enrolled, including two from the Catholic mission who begged to be admitted. It is hoped that members of the Guarani tribe dependent upon the missions may transfer to the fertile colony that Rosendo is preparing for this purpose.

### Covenant-Breakers' Suit Dismissed

Six months ago the Covenant-breakers brought suit in Illinois against the National Spiritual Assembly of the United States, making certain unfounded claims. In late March, as confidently expected, their complaint was dismissed by the federal Court. The dismissal was based on several legal grounds raised on the motion of the National Spiritual Assembly. Through the guidance of the Universal House of Justice in surmounting these obstacles the Cause gains ever increasing force.

## BAHA'I IN THE NEWS

Bahá'ís of the Dominican Republic have been much encouraged by an excellent article on the Faith appearing on March 3 in *El Caribe*, the largest newspaper on the island. The newspaper had been asking many church leaders for their ideas on achieving unity through the meetings of the Catholic church begun by Pope John. The reporter interviewed Angel Jimenez Maxwell, secretary of the national teaching committee and member of the local Spiritual Assembly of Santo Domingo. The article carried the following large headline: "I believe that Prejudices Obstruct Unity of Churches," and appeared in a prominent spot. It is well written and sympathetic to the Faith.

The *Teheran Journal* for February 25 published a photograph of the Bahá'í World Center in Haifa. The picture, taking almost a quarter of a page shows the Shrine of the Báb and bears a caption referring to Him as the "Martyr herald of the faith." This is the first time such a photograph has appeared in an Iranian official newspaper.

○

An associated press article of February 25, written in Haifa and carried in American newspapers sold in all the large European cities gives an accurate and quite comprehensive account of the Faith. The writer stressing the wide geographic spread of the Faith as well as its diverse membership, uses the title, "Faith Extends to 300 Lands from Haifa."

○

### Baha'i Publishing Trust

**Bahá'í: A Way of Life for Millions.** Reprinted from *Ebony* Magazine. An excellent article on the Faith, written by Lerone Bennett, editor of *Ebony* Magazine, has appeared in the April issue of this well known and highly respected journal. This is an eight-page article, beautifully illustrated with many photos both in black and white and in color and spread throughout eight pages of the magazine. The article is exceptionally well written and accurate in its presentation. The National Spiritual Assembly has been especially grateful for the cooperative attitude on the part of the magazine and its earnest desire to present the Faith accurately.

A large quantity of reprints have been made to be sold at cost only. These will be prepared as self-mailers and a very widespread coverage by mail, handout literature and personal presentation is anticipated, with the cooperation of all communities and believers throughout the country.

30 copies (minimum order) .....\$3.00

### 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.)

*HI Way* a monthly youth bulletin published by the Presbyterian Church carried in its issue for January 1965 a two page article on the Faith written by a high school student, member of the Church and teacher in Church schools. Her account, based on a visit to a service in the Temple and interviews with Bahá'í youth is accurate and friendly in tone. Publication of the feature resulted in at least one invitation from a church youth group to a Bahá'í speaker, in Tuba City, Arizona. The speaker, Mr. Dunning found the group alert and ready to ask perceptive questions.

○

The *Spartanburg, South Carolina Journal* for March 6 gives a prominent position on the church page to a page length column describing the Bahá'í Faith. The account is quite complete and accurate and a picture of the Temple in Wilmette is included. This publicity is particularly noteworthy because there are as yet no Bahá'ís in this southern city.

### Spanish Edition of World Congress Slide Program Available

The Spanish edition of the slide program of the 1963 Bahá'í World Congress and Convention is now available in a narration booklet, on long playing record and on tape. Order from the Bahá'í Distribution and Service Department, 112 Linden Ave., Wilmette, Illinois 60091. Please remit in advance in U.S. dollars.

slides, booklet, tape (or record) .....	\$12.50
slides only .....	7.50
tape 3¾ I.P.S.) or record only .....	4.50
narration booklet only .....	.75

### Baha'i House of Worship

#### Visiting Hours

#### Weekdays

1 p.m. to 4 p.m. (auditorium only)

#### Sundays and Holidays

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

#### Service of Worship

#### Sundays

3:30 to 4:10 p.m. (Public Meeting)

#### Sunday, May 16

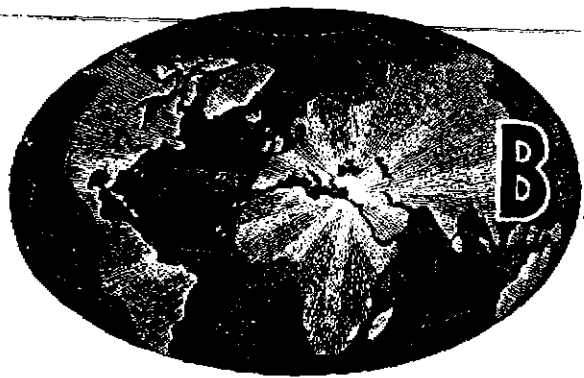
4:15 p.m.

**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: Mrs. Sylvia Parmelee, Managing 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. 60091.

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# BAHÁ'Í NEWS

No. 411

BAHÁ'Í YEAR 122

JUNE 1965

## Ridván Message From the Hands of the Cause of God In the Western Hemisphere

To the Bahá'í Conventions of Alaska, Canada, and the United States

Beloved Friends:

This Glorious Ridván, when the Abhá Kingdom hails with delight the victories of the Bahá'ís throughout the world, we have gathered in this Convention to give our thanks to Bahá'u'lláh, the King of Glory, Who, with the hosts of the Concourse on high and a company of his favored angels, has aided His lovers to win the astounding glories recorded for us and for posterity by that august, supreme body of the Faith, the Universal House of Justice, "the source of all good and freed from all error."

We have come with throbbing hearts to offer willingly and with pride all our energies, our resources, nay rather our very lives, to the Blessed Beauty, Who chose us to be recipients of His Message in this Day, "which shall never be followed by night," as a sign of our humble thanksgiving and devotion.

The Hands of the Cause of God in the Western Hemisphere, in support of the stirring appeal of the Universal House of Justice for pioneers at home or abroad and for universal participation in the fulfillment of all the goals of the Nine Year Plan, call upon each one of us to make the coming year one of unprecedented devotion, dedication, and sacrifice. Let us remember the inspiring words written by the beloved of all hearts, Shoghi Effendi, less than two months before his passing and directed to the friends here in the west:

"The spirit that sent forth, not so long ago, in such rapid succession, so many pioneers to such remote areas of the globe, must at all costs and above everything else, be recaptured, for the two-fold purpose of swelling the number, and of ensuring the continual flow, of pioneers, so essential for the safeguarding of the prizes won in the course of the several campaigns of a world-girdling Crusade, and of combatting the evil forces which a relentless and all-pervasive materialism, the cancerous growth of militant racialism, political corruption, unbridled capitalism, wide-spread

lawlessness and gross immorality, are, alas, unleashing, with ominous swiftness, amongst various classes of society to which the members of this community belong." (Message to America, September 21, 1957.)

Our beloved Guardian quotes Bahá'u'lláh Himself as saying of pioneering: "No act, however great, can compare with it," and "it is the prince of all goodly deeds . . ." Shoghi Effendi has repeatedly assured us that pioneering is the most important single service that any Bahá'í can render. "Let the doubter arise," he says, "and prove to himself" the truth of these great promises.

Thus we see, in the words of the beloved Guardian, that upon our degree of sacrifice and determination, upon our selflessness in arising to pioneer with all the ardor of our being, will depend, not only the winning of the goals of the Nine Year Plan, but also the security, health, happiness, and salvation of the very society to which we belong. By the sacrifice of all that we hold dear, we can release those "intangible spiritual forces" which alone can bring healing to a stricken humanity.

Beloved friends, there are no promises given to any group of people in history which can compare with the glories and joys that await the pioneer who arises in this day. The beloved Guardian, referring to the opening of Latin America, assures us in *The Advent of Divine Justice* that "the erection of yet another outpost of the Faith in its heart . . . will create limitless opportunities, galvanize the efforts, and reinvigorate the life, of those who will have accomplished this feat, and infuse immense courage and boundless joy into the hearts of the isolated groups and individuals in the neighboring and distant Republics, and exert intangible yet powerful spiritual influences on the life and future development of its people." Imagine such a promise!

Therefore the Hands of the Cause at this solemn hour remind you that you in this part of the world are the "Chief Executors" of the beloved Master's Divine Plan, which is the charter of this very call to



pioneering. You are the spiritual descendants of the Dawn-Breakers. You are the "chosen instruments" upon whom 'Abdu'l-Bahá depended to show the way and lighten the path that others might follow. You are the "Apostles of Bahá'u'lláh." What a great bounty, what a marvelous opportunity! To be an Apostle of Bahá'u'lláh! How ardently the beloved Shoghi Effendi used to refer to this passage of the Will and Testament of 'Abdu'l-Bahá and repeat it from memory:

"The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various

lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!"

Let each one of us re-examine his life in the light of the loving and moving call raised by the supreme body, the Universal House of Justice, and ask himself what sacrifice he can make to participate in the spiritual conquest of the globe. There is no time to lose. Every hour is unimaginably precious.

Beloved friends, let us not deprive ourselves of such an everlasting glory.

With warmest love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE OF GOD  
IN THE WESTERN HEMISPHERE

William Sears  
Zikru'lláh Khádem

Riḍván, 1965

**CABLEGRAM FROM THE FIFTY-SIXTH U.S. NATIONAL CONVENTION**  
**to**  
**THE UNIVERSAL HOUSE OF JUSTICE**  
**April 30, 1965**

(The) delegates (of the) Fifty-sixth (National) Convention (are) awed (by the) majesty (and) beauty (of your) illuminating (Riḍván) message. (We) humbly accept (the) breath taking challenges, pledge (our) immediate effective dedication (and) devotion (to our) sacred tasks (and) offer (our) unflinching loyalty (and) love (to our) divinely ordained Supreme Institution. (Our) grateful hearts (are) gladdened (and) inspired (by your) personal representative (and the) ceaseless assistance (of the) Hands (of the) Cause. Recent upsurge (of) activities (and) publicity portends emancipation, growth (and) consolidation. Beseech supplication (at the) Shrines (for the) unity (and the) liberation (of the) energies (and) resources (of) this dedicated community.

**REPLY FROM THE UNIVERSAL HOUSE OF JUSTICE**  
**to**  
**THE FIFTY-SIXTH U.S. NATIONAL CONVENTION**

Hearts filled (with) gratitude (for the) spirit (of) loyalty (and) devotion demonstrated (at) your fifty-sixth Convention. Share with Hands, delegates (and) friends evidence upsurge (of) activity throughout (the) Bahá'í world (as) reported (in) convention cables received at (the) World Center. Praying (at the) Shrines (that the) friends (in) America (may) individually (and) collectively be enabled (to) take full advantage (of the) opportunities presented through (the) resistless unfoldment (of the) potentialities (of the) Divine Plan (to) set (a) shining example (to the) entire Bahá'í world.

## Light of the Faith Spreads in Central America

### Hands Announce

#### Additional Board Members

On February 12 the Hands of the Cause in the Western Hemisphere announced to the National Spiritual Assemblies of Central America, Mexico and the Antilles and to the Auxiliary Board Members the appointment of two members to the Auxiliary Board for Propagation. They are: Mrs. Carmen Burafato, from Mexico and Mr. Gabriel Torres, from El Salvador.

### "This is the Hour"

The exciting story of mass conversion now begins to unfold in Guatemala. Dr. Muhájir, Hand of the Cause, went there at the end of February to lead a teaching conference opening the campaign. The feeling expressed there was that "This is the hour. If we do our best we will succeed, if we don't we will suffer greatly."

The Quiche area was chosen for the first visit where Dr. Muhájir with Rod Land and Jennie Taylor went for five days, from there going on to Huehuetenango and Quezaltenango. In response five men went to

the Todos Santos area, walking seventy-five miles in five days and visiting five pueblos one of which, San Martin showed definite signs of widespread interest in the Faith. The first meeting in San Martin brought an audience of seventy inside the building where it was held, others remaining nearby outside. A few days later ninety came to a meeting at the same place. Pioneers have visited the town for five to ten day periods at intervals of a month or so and it is fully expected that news of many enrollments will come soon.

Meanwhile in Guatemala there are those who seem to be guided toward the light of the Teachings through their own inner yearnings and dreams, much as the early Dawn-Breakers were led to find the goal of their desires.

In Honduras, also believed to be ready for mass conversion, two schools were held recently to train teachers. Mrs. Ruth Pringle, Auxiliary Board Member and Mr. Moses Bere from Panama assisted with teaching and at the end of the sessions five diplomas were given. Mrs. Pringle and Mr. Bere were interviewed on television. Two pioneers, Mr. Berejano and Mrs. Wanita George made a teaching trip to some Jicaque Indians with the result that the Bahá'í population of the State of Yoro grew from one to eighteen in less than a week.

*Hand of the Cause Dr. R. Muhájir at teaching conferences in Guatemala. Left: Guatemala City, February 21. Right: A gathering of believers with Dr. Muhájir in Huehuetenango March 6.*





*Teaching Conference in Tegucigalpa, Honduras in April with Hands of the Cause Dr. Giachery and Dr. Muhájir present.*

## Teaching Conference Held in Honduras

Tegucigalpa, Honduras on the weekend of April 3 was the scene of a conference called by the Hands of the Cause in the Western Hemisphere for consultation with Auxiliary Board members as well as members of the National Spiritual Assemblies of Central America, Jamaica and Haiti. The agenda focused primarily on teaching and led to very inspiring discussion of a wide range of closely related subjects. The two Hands of the Cause who were present, Dr. Ugo Giachery and Dr. Rahmatu'lláh Muhájir lent wisdom, direction and joy to the meetings.

In Central America where mass conversion is a reality there is great need for pioneer teachers who can train the indigenous believers, who can then go back to their homes to teach their own people. A plan

involving the interchange of teachers, or "helper scheme" which calls for close cooperation among the National Assemblies of Central America was the high point of the conference. As a result a long list of volunteer teachers was drawn up. These teachers stand ready to help in the widely scattered areas where schools for training in the Faith are to be established. These dedicated souls will form long range plans to travel to remote places, to meet and overcome the many obstacles of visa delays, transportation and other physical difficulties. The plan involves cooperation and coordination of efforts by all parts of the Bahá'í administrative order which has come into being in these areas during the Ten Year Crusade.

The closing session of the conference delighted the friends especially as it was devoted to talk of plans for the Panama Temple to be built on a high mountain overlooking the Pacific Ocean, the Bay of Panama and

*Schools for Bahá'í teachers in Honduras. Left: Karbila, Dec. 20, 1964. Left to right: Mazie Argueta, Monico Cardenas, Ruth Pringle, Enrique Castellanos. Right: San Pedro Sula, Jan. 1, 1965. Back, left to right: Wanita George, Elmerene Neff, Juan Argueta, Tomas Brent, Harold Neff. Front, left to right: Matilda Flores, Mazie de Argueta, Ruth de Pringle, Moises Bejerano, Grace Dean.*





At Quezaltenango, Guatemala. Left: seven of the twelve children and youth with their teacher at recent weekend Institute. Right: Florentina Villatoro (right) oldest believer. Of her thirteen children five are believers or studying. Fifteen of her fifty grandchildren are learning the Faith.

the Canal Zone. From this site can be seen the ships in the Pacific awaiting their turn to enter the Canal. Large fleets of shrimp boats can be seen, a spectacular sight by day and a blaze of twinkling lights at night. The vivid presentation of the Temple building plans resulted in a spontaneous expression of appreciation in unsolicited contributions to the Panama Temple Fund.

## First Year of Nine Year Plan Brings Progress in Germany

The National Spiritual Assembly of Germany began the first year of the Nine Year Plan with three phases, scheduled as follows: June - September, consolidation of existing local assemblies; October - December, extension of teaching work by regional teaching conferences and speaker-training courses for small and large meetings; January - March, opening of new goal cities and supplementary work in other newly opened areas with semi-public meetings held regularly.

The first phase of the consolidation work was strongly supported by the National Assembly and the Auxiliary Board members. For the second phase, regional teaching conferences were held every second month in ten areas. At least three speakers contributed to each conference as a result of the emphasis on this important development.

Concerning the third phase, there have been so many Bahá'is so full of initiative that it began several months in advance of schedule. On the East Frisian Islands and the Island of Sylt, pioneers arrived in November. Another moved to the city of Trier, a Catholic stronghold, in the autumn, and an engineer from Cologne drove 100 miles each week to help arrange the firesides there. The second meeting drew thirty-nine participants, three-fourths of them being contacts. Groups in Dortmund, Bad Godesberg and Krefeld are working hard for assembly status by Riqvân.

## Two Devoted Believers Pass to the Abhá Kingdom

Mirza Rawhani of Iran passed away in London March 19 and was buried on March 24 near the resting place of the beloved Guardian. Informed of his passing, the Universal House of Justice sent the following cablegram: "Grieved (at the) loss (of) Muhammad Husayn Rawhani (a) distinguished promoter (of the) Faith. His services (in) achievement (of the) goals (of the) Crusade (are) unforgettable. Assure (his) relatives (and) friends (of our) fervent prayers (at the) Holy Shrines (for the) progress (of his) soul (in the) Abhá Kingdom."

On April 8 Alice Schwarz of Stuttgart, West Germany passed away. Her death just before her 90th birthday ended a lifelong period of service to the Faith. When 'Abdu'l-Bahá was in Germany He visited in her home in Stuttgart. Upon notification of her passing the Universal House of Justice cabled as follows:

"Grieved (to learn of) passing (of) dearly loved Alice Schwarz. Offering prayers (at the) Holy Shrines (in) praise (and) gratitude (for) her life (of) devoted service (to the) Faith. Supplicating progress (of) her soul (in the) Abhá Kingdom."

## Regional Teaching Committee of Nordrhein-Westfalen, West Germany.





*One of the classes of the school at Ezeiza addressed by Mr. Juaquin Costas.*

### Three South American Countries Sponsor School

Uruguay, Paraguay and Argentina attracted over fifty people from four countries to a co-sponsored summer school in Ezeiza, Argentina, February 27 to March 2.

As the first of March coincided with the twenty-fifth anniversary of the passing of Mrs. May Maxwell, the mother of Rúhíyyih Khánum, who passed away on a teaching mission in Argentina, a bouquet of flowers was dedicated to her resting place and the following cable was received from the Universal House of Justice: "Deeply touched (by your) loving gesture (in) memory (of) May Maxwell. Assure prayers (at) Shrine (for) success (of) your endeavors."

Among other highlights were the presence of Auxiliary Board Member, Hooper Dunbar; a special program by the children of Buenos Aires and Burzaco; and the declaration of intent to become Bahá'ís by two people attending the school.



*The first Bahá'í Children's School of Burzaco. Mrs. Cooky de Costas on the left, and Mrs. Lola de Caballero on the right, are their teachers.*



*The first Bahá'í Children's School of Buenos Aires. Mrs. Zulema de Mielniku on the right, and Mrs. Parvin de Saeed on the left, are their teachers.*

*Some of those attending the first Summer School of the three countries of Paraguay, Uruguay and Argentina held in Ezeiza, Argentina. This is a goal of the Nine Year Plan.*





## Yucatan

Scenes at the Institute Cultural Bahá'í-Marta Root in Muna, Yucatán, Mexico. The Institute is being used regularly for teacher training courses, children's classes, the commemoration of Bahá'í Holy Days, as well as feasts and special gatherings. The Bahá'í community of Muna now numbers one hundred and twelve members with many new believers enrolling all the time.



# A Visit to Persia

by Guy Murchie

*continued*

**EDITORIAL NOTE:** This is another in a series of articles written by Guy Murchie from his diary kept on his journey to Iran in 1964 and printed with the permission of the Universal House of Justice. The photos used were taken by Mr. Murchie on his journey.

## Visit to Fort Tabarsi

April 6

Mazindaran is Persia's central northern province that spreads along the southern shores of the Caspian Sea. Hidden some 17 miles from the coast in its lush lowlands lies Fort Tabarsi where the greatest of several holy battles was fought in early Bábí history. So it was with eager anticipation that I set out this sunny morning with five companions (interpreter, guides, etc.) to visit this sacred spot that is still so inaccessible to most westerners.

We drove in a jeep from the town of Shahi (called Aliabad a century ago) and, after half an hour on a wrong road, we crossed the new highway bridge over the Talar River, where in 1848 Mulla Husayn made his Bábí followers abandon their precious belongings in order to purify them from the taint of earthly possessions. At that time the river is said to have been in flood and the country was partly wooded round about, but today we found the water fairly low and surrounding country flat with many rice fields where farmers were plowing with black humped Brahmin oxen and the occasional villages showed houses with thatched roofs clustered behind hedges of woven wattle, sometimes covered with brambles that may have been blackberry.

Shortly west of the river we turned south off the highway onto a dirt road with ruts and mud holes on a sort of causeway between the paddy fields, stopping to ask the way of farmers and in villages where chickens and ducks scattered before us and children and adults stopped to stare. In the second village the ruts got so bad the jeep was hopelessly stuck, so we got out and walked the remaining couple of miles. The interpreter's wife, who was with us, put on a *chadur* (shawl) for the sake of modesty in the eyes of the country people, particularly as the fort is not owned by Bahá'ís yet and many Muslims are very sensitive on such matters.

It was getting quite hot as we picked our way slowly ahead, sometimes through deep mud, once across a plowed field with here and there a large walnut tree, then back to the road with its mud walls and hedges. Birds flew by frequently and we heard one sing sweetly but unseen from a densely-leaved tree a phrase that sounded like "Swink-swee-na-na! Swee-na!" Further on we came to a dead, dark brown snake several feet long, which the guides referred to as a *korkori*. Nearby two men were building a hut near a rice field by tying together a framework of sticks stuck in the ground, presumably in preparation for plastering it with mud and thatching the roof. A young mother in white *chadur* and flowery pants



Old Fort Tabarsi containing the tomb of Shaykh Tabarsi.

passed us with her 3-year-old daughter wearing a red bandana and gold earrings and a necklace of beautiful agate-like stones, both of them barefoot. Then came a shepherd boy with a long stick and more than a hundred black and white sheep. Our conversation ran mostly to simple Biblical-type anecdotes.

Just after a very tame magpie had hopped out of our way into a clump of nettles, we rounded a corner of the road and at last we saw it. There was Fort Tabarsi, a third of a mile away and, unexpectedly, on the far side of what seemed to be a small lake, actually a 2-acre reservoir created by a long mud dam for summer irrigation. The fort appeared as a low white building among tall trees on the plain just north of foothills leading gradually up to the snowy Elburz mountains visible in the haze to the south. On a clear day these peaks viewed from Fort Tabarsi, which is probably below sea level, must be very impressive as they reach more than 3000 feet higher than the highest Alps. Frogs croaked loudly in the pond and a heron circled gracefully overhead, finally alighting on a distant grassy bank. Several horses grazed in a nearby field as we skirted the water. We were thirsty from the midday heat, despite having drunk some dubious well water at a farm along the way, so when we arrived at the fort we were thankful for the chance to refresh ourselves with the clear, cool, holy water from the 50-foot well dug there by Mulla Husayn's men. Meantime one of our guides spoke with the Muslim family living in a small house near the fort, presumably as caretakers. An old woman, apparently rather apprehensive toward us, was eventually cajoled into consenting to our pilgrimage — perhaps in hopes of earning a little money by it — and we were invited to visit the fort.

We walked through the east gate house which, before the famous siege, was one of two entrances



through an encircling mud wall, most of which has been replaced with a feeble wickerwork fence. There under several huge trees (which I could not identify without their leaves) and many small pomegranate and fruit trees, some weirdly pollarded, stood the fort with its plastered white walls and reddish tiled roof about 50 feet long by 25 feet wide. A few children stood around among grazing sheep, mallard ducks and bantam chickens. We entered the recessed porch at the east end facing us, then, removing our shoes, went into the first of two inside rooms, each of which is about 20 feet square. This is of white plaster covered with faded banners on the west wall and indented with niches surmounted with pointed arches. Through a door we next entered the west room which contains the 700-year-old tomb of the famed Muslim saint, Shaykh Tabarsi, the presence of which is said to have caused this building to be chosen for their last stand by the three hundred-odd Babis under attack by several regiments of the Shah's best troops, the site being thus assured immunity from desecration after their martyrdoms. Mulla Husayn also is buried in this room, since Quddus, who survived him and who alone slept in this room during the siege, determined to keep his body safely hidden from the steadily approaching enemies. But the only visible object in the room is the dominating tomb of the shaykh, surrounded by a sort of cage of open woodwork about 12 feet long, 8 feet wide and 6½ feet high. The floor is of ancient turquoise tile and there are two niches in each of the plastered white walls. The ceiling is of wood, temporarily replacing the pyramid-shaped upper ramparts said to have been built by the Babis for the siege and which the Bahá'is hope some day to restore. Meantime the shaykh's body holds the fort safe from destruction.

After we had chanted the Tablet of Visitation for Mulla Husayn and said a prayer in English, we were asked to leave the fort. So we put our shoes back on and trooped over to the Muslim house where we were ushered into its single, small room. The floor was covered with coarse brownish rugs and around the bottom of the walls were colorful bed quilt rolls surmounted by huge red cushions, against which two old

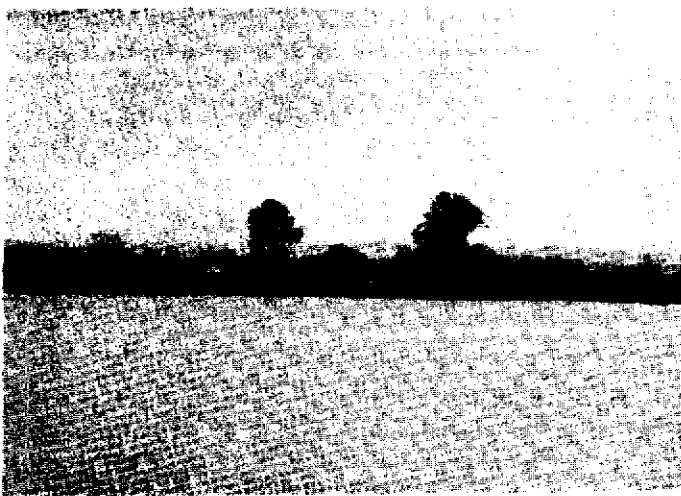


*Pastoral scene taken through the door of Fort Tabarsi (looking north).*

barefooted women and a grown-up boy sat on the floor and poured us tea from a brass samovar fueled with glowing charcoal. As the nine of us sipped our tea, an old woman handed me a piece of iron cannon ball which she indicated had been dug up beside the fort. Although at first I thought she might have intended this as a gift, she soon intimated to one of the guides that she would like to be paid for it, and he handed her a few coins which she gratefully accepted. Since the siege lasted eleven months, probably there are enough cannon ball fragments about to keep the family in pocket money for many years. At any rate, my piece of ball shows that the Shah's artillery used cannon balls about 5½ inches in diameter and hollow, the casing being about three quarters of an inch thick. While Quddus and Mulla Husayn had quarters in the fort itself, their Babi soldiers dug themselves in outside, by the end of the siege being well protected, it is said, by a moat about 10 feet deep and 10 feet wide outside the walls and several deep dugout chambers within. They even built themselves a sizeable pool for bathing about 50 yards north of the fort. The Muslim artillery were firing from a small hill perhaps 100 feet high and half a mile or so to the south. One of the large smooth-barked trees (perhaps a live oak) north of the fort still has a "cannon ball hole" in its split trunk.

The captain of the Babi defenders after the death of Mulla Husayn was Muhammad Harati, under the overall leadership of Quddus, and he led forays to the hill where the tents of the Shah's troops could be seen, and captured cannon and ammunition, giving the Babis artillery of their own. The Babi soldiers were mostly laymen and commoners who wore the traditional baggy pants and coats and felt caps of the period, but a fair number were mullas (corresponding to priests) wearing robes and turbans. This costume would have been a serious disadvantage in fighting but, following Mulla Husayn's example, they would roll up their sleeves and tuck their skirts up into their sashes, revealing long, loose dark-colored pants underneath. Thus attired, they could not only ride their horses easily but felt themselves at no disadvantage on the ground. In fact their spiritual elation made them so

*Fort Tabarsi from an artificial lake west of it. The fort is the building in the center between the two tall trees.*



fearless and invincible that they were victorious in every military action they undertook without exception, even when outnumbered a hundred to one. Their final capture and martyrdom was actually their greatest victory of all, this time not a military but a spiritual one, since the enemy had been able to attain his end only by descending to the vilest treachery.

Before leaving the fort, I noted that one of the commonest flowers growing here seemed to be the appropriate forget-me-not, while not far away stood something like a blue wild chrysanthemum, a scarlet pimpernel and a sort of yellow aster the guides called "tetikokh" (probably *Senecio vulgaris*). Birds included the gray hooded crow, goldfinch, sparrow, raven and several hawks. The hoopoe, reputed to have carried notes from Sheba to Solomon, is also common here, we were told, and I heard what sounded like a quail's whistle across the fields. Among wild mammals inhabiting the area, according to my guides, are porcupines, jackals, wolves, wild boar which bother farmers by eating their rice and wheat and, in the foothill forests, tigers!



Muslim children beside the well dug by Mulla Husayn and his men at Fort Tabarsi. The water, 5 meters down tastes good and looks pure and clear.



First Bahá'í Center of Cambodia in Phnompenh, Cambodia. The Royal Government of Cambodia has officially recognized the Faith as well as this Center.



Attendants at the first Summer School held at Medina Bahá'í Center in the Bismarck Archipelago, New Guinea.

Hand of the Cause Mr. T. Samandari on a recent visit to Morocco. At left he is shown with the friends in Rabat and at the right in Marrakesh. Despite age and health every minute of his three month visit was occupied in service to the Faith; this example stirred all who met him to renewed activity and dedication.



## BAHÁ'Í GROUP TOUR OF UNITED NATIONS

Honoring International Co-operation Year, which marks the 20th anniversary of the United Nations, over 250 Bahá'ís and their friends met at the United Nations for a Bahá'í group tour on Saturday, April 3rd, as arranged by the UN Committee. It was the first time so many Bahá'ís had gathered together there and the effort was so successful that it is hoped this will become an annual event.

The Bahá'ís came from central eastern seaboard states, and as far south as Washington, D.C. They assembled in the public lobby of the General Assembly, and were taken on tours, in groups of twenty, by UN guides of many nationalities.

After one-hour tours, everyone converged in one of the large conference rooms for briefings by United Nations officials. Mr. Philip S. Messinesi, Political Officer, Political and Security Council Affairs, said the UN is seeking cooperation and harmony in world affairs. He saw need for people at the village level to understand what the UN is doing. He was followed by Mr. Edward Lawson, Deputy Director of the Human Rights Division, Economic and Social Affairs. Mr. Lawson mentioned various human rights concerns of this international body, such as refugees and stateless persons, forced labor, slavery, the status of women and racial and religious discrimination. There is need for covenants on human rights, with binding effects, and eventually for international machinery. Bahá'ís should note that fellowships for the study of human rights are available.

Bahá'í tourists had some free time to visit the Meditation Room—a symbol at UN of man's spiritual reality. Mr. Brooks Mendell, an author, who had sponsored the Meditation Room, addressed them briefly on the importance of this symbol at the UN.

There was also time to visit the post office, which prints its own stamps, the gift shops and the book store, as well as to view the lovely grounds near the East River. Many remained for dinner together at a restaurant on United Nations Plaza.

After dinner, Mildred Mottahedeh, International Bahá'í Representative to the United Nations, spoke on *The Most Great Peace*. She put the work of the UN in focus for us as Bahá'ís, pointing out that both the Bahá'í and the non-Bahá'í world have roles to play in creating a world at peace. Eventually the plan of the world and God's plan will be forged together. She felt that without the United Nations we would have had an atomic war, and anything that is wrong with the UN is what is wrong with the world, for it is a reflection of the world.

Bahá'ís left for home, feeling better informed about the massive work of the United Nations and inspired to work together vigorously as Bahá'ís in support of the UN. It is thought that they left a favorable impression at the UN as well. We look forward to an even more successful group tour next year. Meanwhile, we hope that Bahá'ís, as they have the opportunity, singly or in groups, will continue to visit the United Nations.

—UNITED NATIONS COMMITTEE



*At the United Nations. Bahá'ís seated around conference table waiting for the talks to begin.*

### St. Louis Bicentennial Observed by Bahá'ís with Large Public Meeting

The 200th anniversary of the founding of St. Louis, observances of which will continue until December 1965, provided an ideal opportunity for the Bahá'ís of that area to hold a prestige type public proclamation meeting which attracted a capacity audience and much favorable publicity. Planned with the cooperation of local assemblies and groups in the area the meeting held on March 28 at the Sheraton-Jefferson Hotel in the beautiful Crystal Room was attended by over 250 guests who heard Mr. Anthony Lease speak on, "The Challenge of Unity." The program included music by a chorus of thirty, an original piano selection by a local Bahá'í concert pianist and the reading of prayers. Punch was served afterwards, giving visitors a chance to linger, adding to what was described by some of the guests as a wonderful feeling of togetherness rather than merely integration.

This is the largest and most successful public meeting to date in this area. The cooperation of all the believers was smooth and efficient. One declaration was made at the meeting, with several others expressing interest in further study.

*Choir at the proclamation meeting in St. Louis, March 28.*



# Naw-Rúz 122



*Bahá'is of Phanthier Town in Central Vietnam at New Year celebration. Since last Rídván there has been an increase of over 5600 believers during a year of tragedies of natural disasters and the terrors of war.*

## Naw-Ruz Observed

### Joyously

Naw-Rúz, one of the happiest Holy Days in the Bahá'í year, as well as one of the oldest festivals observed by man, was marked in various ways, mostly social, throughout the American Bahá'í community. Hollywood, California reported a sumptuous buffet supper party where Bahá'is and fifty guests gathered for fellowship and to hear an excellent Bahá'í talk by Mr. David Bond. Several declarations were made on that evening and other guests expressed serious interest in knowing more about the Faith.

Riverside, California with 36 nearby communities held a picnic and public meeting in a local park where over 300 people heard Hand of the Cause William Sears and Mrs. Eulalia Bobo speak on the Faith. There was excellent newspaper publicity, including pictures of the speakers and a twenty minute radio interview was featured with Dorothy Updike, librarian of the Bahá'í community. Three declarations followed within a few days of the meeting and there were many other signs of awakening interest, such as repeated requests for Bahá'í speakers at high school classes and at a church.

On Long Island the believers of Nassau and Suffolk Counties celebrated with a dinner and dance attended by 400 people, coming from as far away as Massachusetts and Arizona. . . . In Durham, North Carolina at a dinner and program at a local hotel Mr. Jalali from Irán spoke on the significance of the feast, which comes at the time of Spring and renewal in the world. Musical selections by Jerry Williamson accompanied by Kathnel Blair, music student at North Carolina College, added much to the beauty of the occasion. . . . At the New Orleans Bahá'í Center the children and youth of the community gave a program of readings, poems, prayers and songs to a most appreciative audience of Bahá'ís and their friends.

From St. Thomas in the Virgin Islands comes news of a celebration on March 20 with a pot luck dinner attended by all the Bahá'ís in St. Thomas and two visiting believers from Florida. News of incorporation of the assembly which had been completed the day before made the occasion doubly happy. At a public meeting on the following day Katherine Meyer, pioneer to Margarita Island during the Ten Year Crusade showed slides of the places where she had taught, as well as of Bahá'í summer schools and the Temple at Wilmette.

*Bahá'í friends in Saigon, Vietnam at New Year celebrations.*



## BAHÁ'ÍS PARTICIPATE IN MARCH ON MONTGOMERY

In response to the request of the National Spiritual Assembly a group of Bahá'ís participated in the recent stirring march for human rights on Montgomery, Alabama. At the same time two telegrams went from the National Assembly making known the uncompromising stand of the Bahá'ís for unity of all mankind. The telegrams read as follows:

"To the President, Washington, D.C.

"On eve historic march signalling end limitations Negro voting Southern States, we affirm your moral stand for the rights of man. America's world leadership depends upon these courageous steps toward political, social and personal freedom. May God allow you to speak forth with wisdom and eloquence, that you may become, in America and in the world, the upholder and defender of the victim of oppression, whoever he may be." (Signed: National Spiritual Assembly Bahá'ís United States)

"To the Southern Christian Leadership Conference:

"Your moral leadership human rights in South praiseworthy history making freedom in United States. Sending representation Montgomery affirm your cry for unity of Americans and all mankind." (Signed: National Spiritual Assembly of the Bahá'ís of the United States)

From the story of the Bahá'í group which went to Montgomery we read:

"The National Spiritual Assembly's call to several communities to send representatives to the march was answered by: Henry Miller, Diane Schnable, and Daniel Connor from Chicago; Josef Mydell from Atlanta and Joan Bronson of Montgomery. . . A 3' x 3' sign with 'Mankind One Family' on one side and 'Justice for All' on the other side was made for the group of five to use in the march.

"Eagerly the group arrived at St. Jude church grounds where the other marchers were gathering. At the grounds we said prayers. After prayerful consideration we decided to write 'Bahá'í World Faith' in small print above the big black letters of our sign. . . Almost immediately other marchers began coming over, asking who we were and what was Bahá'í. . . We had pamphlets, *Man One Family*, for the occasion. A Peace Corps representative from Washington wanted to know more about the Faith. . . A reporter from a Boston newspaper came over to get a scoop on the Bahá'ís. He was followed by other reporters who were taking notes . . . as they viewed the sign of the group. One of the marchers came over . . . whom we found to be Mr. Charles Carter, a Bahá'í from Norfolk, Mass. Amid the thousands of marchers meeting Mr. Carter was like finding a fountain in a desert. No sooner had he introduced himself than one of the marchers inquiring about the Faith turned and pointing to Mr. Carter exclaimed, 'Hey, it was you that I heard about Bahá'í on the bus, coming down here!' We were overjoyed also to meet Mrs. Mary Jane Austin, a Bahá'í from Beltsville, Maryland.

"While walking around the grounds with the sign, waiting for the march to begin, a couple of the Bahá'ís were approached by a young Unity minister who said,

'The Bahá'ís are here. Good!' A young Negro student of Alabama State College introduced himself and decided to remain with the Bahá'í group throughout the march. At the end he got the address of the Bahá'ís in Montgomery, promising to see them again. 'Hold that sign high' yelled other marchers to the Bahá'ís as the march began. Among those impressed with the sign was a minister of the Reformed Church of America. He not only remained with the Bahá'ís during the march, but helped make sure that the sign was caught by the TV cameras. A marcher from Florida looking at the small letters of Bahá'í World Faith at the top of our sign made the comment, 'I see you are very modest about the fact of your being Bahá'ís and seem to be concentrating more on the content of your sign.' . . . There were many other favorable comments from the spectators as the Bahá'ís marched among thousands along the streets of Montgomery. One Negro woman after reading the sign aloud cried, 'Thank you, Lord.'

"The Bahá'ís who marched will never forget these moving experiences. We were very happy to be among and share with others the wonderful realization of the oneness of mankind. Viewing the traumatic situation of America and the American Bahá'ís' participation in remedying the great sickness of their nation, we are reminded of the words of Shoghi Effendi, 'The American believers, standard bearers of this worldwide community and torch-bearers of an as yet unborn civilization, have girt up their loins, unfurled their banners, and stepped into the arena of service. Their plan has been formulated. Their forces are mobilized. They are steadfastly marching towards their goal. . . . The generality of mankind, blind and enslaved, is wholly unaware of the healing power with which this community is endowed, nor can it as yet suspect the role which this same community is destined to play in its redemption.' (Shoghi Effendi, *Messages to America* p. 14)"

*Bahá'ís in march on Montgomery. Holding the sign, Josef Mydell. Behind him, Daniel Conner.*





Marker for "Auntie" Victoria's grave, placed Sept. 19, 1964 in Greenwood Cemetery, Atlanta, Ga. She served the Faith from 1919 until her death, at which time Shoghi Effendi referred to her thus: "Indefatigable wholly consecrated promoter of the Faith. Her services unforgettable."

## News Briefs

From the National Spiritual Assembly of Finland comes news of a teaching trip to Northern Finland and to Lapland made by Mrs. Greta Jankko and Dr. H. Zabihian for a week beginning January 9. Public meetings were arranged in Oulu, Tornio, Rovaniemi, Kemi as well as other centers in the area. The meetings were announced in local newspapers and in Kaleva the Bahá'ís had an interview which was published. The meetings featured pictures about the Holy Land. The National Spiritual Assembly of Finland has sent the books, *Bahá'u'lláh* and *The New Era and Some Answered Questions* in Finnish as gifts to the libraries in 57 towns. Surely these efforts and the fervent prayers that Northern Finland may be illuminated with the message of Bahá'u'lláh will bring results.

Bahá'í young people in Niagara Falls, New York recently gave a color slide program "The Bahá'í Faith—A World Religion" before the Niagara Interchurch Young Adults Group at a Methodist Church. Fred Reis gave a short talk and Mildred McKoan presented the script accompanying the slides. Questions and discussion after the program showed that it aroused keen interest on the part of the audience. A well selected assortment of pamphlets, both Bahá'í and from the U.N. was distributed.

Through the efforts of Mr. Danny Reimer and Steve Yamamoto—who are two of the four officers of the University of Wisconsin Religious Council, composed of representatives of all religious organizations

—the U.R.C. sponsored a "Dialogue Program" of six courses this past semester on various religious subjects and "Living Religions of the World" was one course offered. Instructors from the University faculty gave a statement of the central concepts and the role of the religious community in the contemporary world. Religions included were Primitive African Religions, Hinduism, Buddhism, Zoroastrianism, Islam, Judaism, Christianity, and Bahá'í World Faith.

Dr. Manucher Javid spoke on a dual platform giving the Bahá'í history and Mr. Gustave DeCocq spoke on the Bahá'í principles. Attendance was around 50 people with 35 non-Bahá'ís. Very fruitful questions and answers followed the talks.

The Bahá'ís of the Second Commissioner's District of Spokane, Washington were requested to furnish a speaker for a Presbyterian Youth Conference March 7. Mrs. Ruth Ottmar of Millwood, Washington spoke and Mr. Bob Beasley was chairman. Mrs. Ottmar, as a former member of this church was able to arouse the special interest of many of those attending. The audience of 60 boys and several parents was most attentive.

"The Divine Springtime is Come" was the theme of a symposium given by Bahá'í youth of Columbus, Ohio March 28 at the Chittenden Hotel. The occasion was the observance of Bahá'í World Youth Day. The illustrated program "Arm-chair Tour of the Bahá'í World" followed the symposium. Good publicity was obtained in newspapers, on radio and TV.

Mrs. Terah Cowart-Smith of Greensboro, N.C., Bahá'í lecturer and member of the United National Speakers Research Committee, was guest speaker during a recent International Tea given by the Tallahassee chapter of Jack and Jill of America, Inc. She is shown here (second from left) talking about the Bahá'í Faith with a trio of teen-age "Jills" following the tea held in the Student Union Building on the Florida A & M University campus. Mrs. Smith was introduced by Dr. Thelma T. Gorham (not shown), Bahá'í, director of public relations at Florida A & M University.



On March 24, 1965 Mrs. Florence Pringle of Hamburg, New York and Dr. V. Abbassi of Buffalo, formerly of Iran were guests on the "Art of Living" program on radio Station WGR Buffalo. The program lasted about an hour. This is the second time this year that Mrs. Pringle has been invited to be a guest on this program. The calls received by the station in response to both programs have been so numerous that the station is asking her to appear in April. Tapes have been made of both programs by Mr. James Gibb of Burlington, Ontario thus beginning a series of programs on the Faith.

○



Some of those attending a teaching conference at Boulder, Colorado on a weekend in March. Sponsored by the Rocky Mountain Youth Committee this and a simultaneous conference in Gallup, New Mexico stressed "The Covenant of God with Man." There were enrollments at each.



*Follow Me*, a handsomely illustrated guide to Tucson, Arizona carries a full page illustration (above) of Hand of the Cause Dr. Ugo Giachery inspecting the National Bahá'í Braille Library located in the Tucson Bahá'í Center. Accompanying statement reads: "All over the world there is a wonderful new revivifying force . . . to unite mankind in peace . . . It is called Bahá'í . . . Those who have eyes to see and ears to hear . . . come and investigate the truth."

## BAHA'I IN THE NEWS

The *Barbados Sunday News* for April 11, 1965 carries a writeup, including picture of Mrs. Etta Woodlen, Bahá'í pioneer to that area. The article with large headlines reading, "Bahá'í Pioneer Brings New Faith to Barbadians," tells about Mrs. Woodlen's activities and past accomplishments and describes the Bahá'í Faith as being the only international organization of its kind, stressing the relation of the Faith to Biblical prophecy.

○

Bahá'í artist and sculptor, Vernon Voelz of Sarasota, Florida has recently held an exhibition at the local St. Armand's Gallery. Very favorable reviews appeared in several papers. One of the reviews, by Elihu Edelson in the *Sarasota Citizen* stated that Mr. Voelz is a member of the Bahá'í Faith, and described it briefly. He quoted Mr. Voelz own statement of a strong belief in a better future and as one whose statement of faith in an age without faith leads him as an artist, "to feel more responsibility to deal with

the positive to express the joy of our time and to make some connection between the material and the spiritual aspects of life."

○

The many thousands of Americans who take automobile trips this year will be reminded of the existence and location of the Bahá'í Temple in Wilmette. The 1965 edition of the Rand McNally *Road Atlas* of the United States, Canada and Mexico has, on its outside cover a portion of the Chicago Lake Front area with the Bahá'í Temple clearly marked.

○

The Plainfield, New Jersey *Courier-News* for February 15, 1965 carried a long feature article on the Bahá'í Faith headed, "Bahá'í Religion is Called a World Faith. Beginning Was in Persia but Now Covers the Globe." The article, written by Albert Weiss, a Bahá'í of North Plainfield, gave a complete account covering topics such as how the Faith was founded, its relationship to Islam and Christianity, its social attitudes and implications as well as its progress throughout the world



## Baha'i Publishing Trust

**One God, One Truth, One People.** Some Thoughts on the Peace Encyclical of Pope John XXIII. By Ugo R. Giachery. This article treats of the decline of religion and the general progress and welfare of mankind "when the inner spirit of religion" dies away, with particular reference to Christianity. The Divine Plan of Bahá'u'lláh is presented as the source of spiritual regeneration for the individual today, as well as the foundation of a just social order for which people of the past have vainly struggled through the centuries.

The author quotes from the encyclical, "Pacem in Terris," of Pope John XXIII, showing how the head of the most powerful church in Christendom had come to partially reflect the teachings of Bahá'u'lláh, proclaimed a century before.

This brochure will not only help Bahá'ís to become more knowledgeable on this subject but should be of great assistance in teaching both Catholics and non-Catholics, inasmuch as this last encyclical has been widely known and discussed throughout the world. It has been produced in the slimline format of many of our prestige pamphlets.

10 copies .....\$1.00  
50 copies .....\$4.50

**The Future of Mankind.** An Interview on the Bahá'í Faith with Curtis Kelsey. (Reprinted from *Weekend Magazine*, *Bergen Evening Record*.) This illustrated self-mailer contains some of the most pertinent questions on the Faith with answers that convey a basic understanding of the teachings. The author has included in his answers many direct quotations from the Writings. A four-page spread, 10½ x 6½, this two-color brochure folds to a self-mailer 3½ x 6½. This should prove to be a most convenient and helpful teaching item.

20 copies .....\$1.00  
100 copies .....\$4.00

### Revised Titles

**Declaration of Trust.** (By-Laws of the National and Local Spiritual Assembly.) At the direction of the Universal House of Justice, this document has been revised and updated again to include all applicable administrative information. Each local assembly has already received a typed copy of the contents, now again available in published, pamphlet form. This is essential information for assembly members and for

every individual believer to function knowledgeably within the administrative framework of the Bahá'í Community.

Per copy .....\$ .25  
10 copies .....\$2.00

Note: Bahá'í communities of any size should order through their local literature representative (or librarian).

**Bahá'í Answers.** This small "vest pocket" pamphlet of questions and answers has been one of our most usable teaching items, judging from its distribution ever since it was first published in 1957. A new printing updates the content referring to statistics and also includes the establishment of the Universal House of Justice, as well as other later historical data. Prices remain the same.

10 copies .....\$ .75  
100 copies .....\$5.00

## Calendar of Events

### FEASTS

June 5 — Núr (Light)  
June 24 — Rahmat (Mercy)

### PROCLAMATION EVENT

June 13 — Race Unity Day

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETING

June 18, 19, 20

## 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 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: Mrs. Sylvia Parmelee, Managing 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. 60091.

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



# BAHÁ'Í NEWS

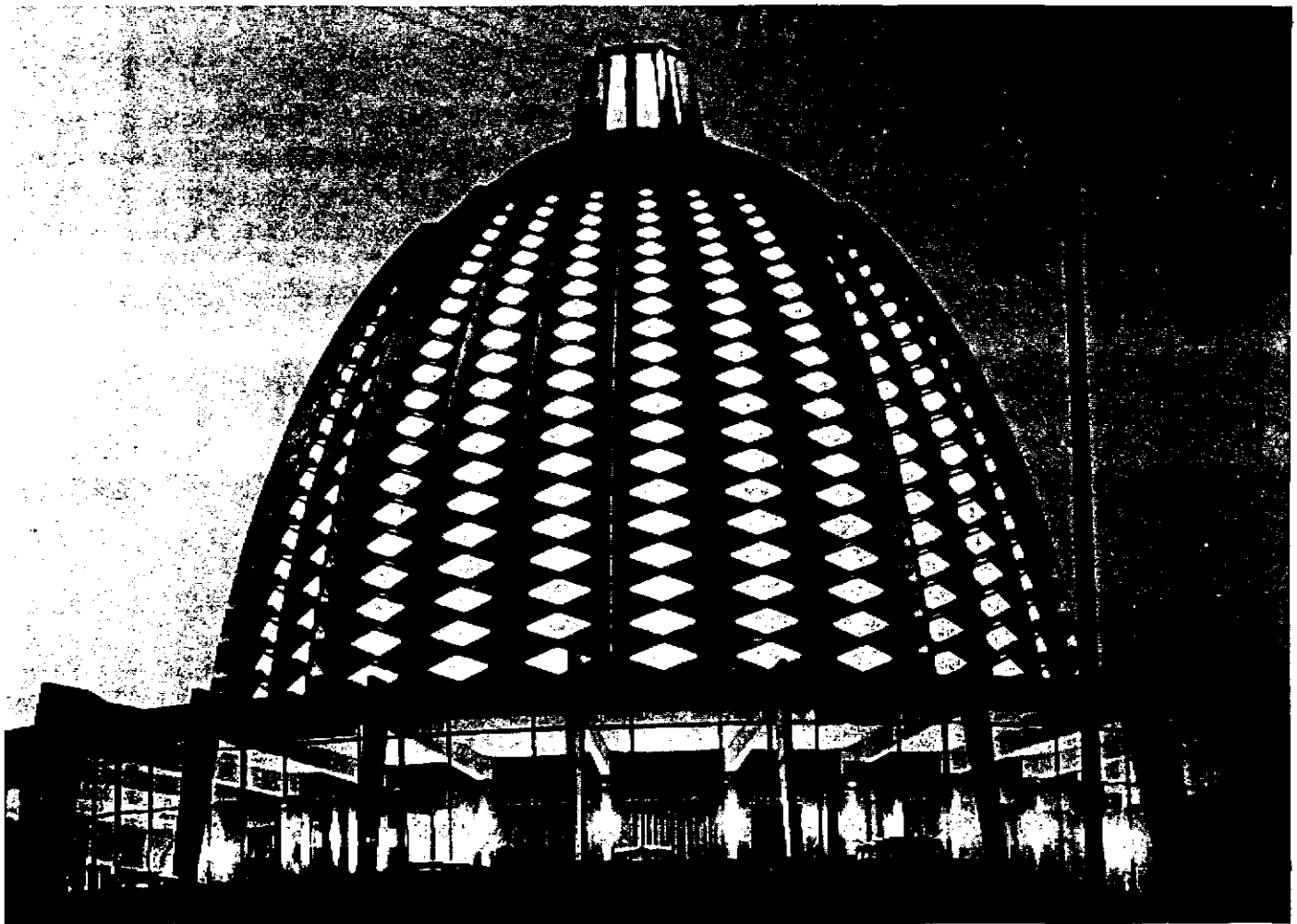
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## *Night View of the Frankfort House of Worship*



## "We Must Gird Ourselves for Heroism"

(Commentary on the Message from the Universal House of Justice, Ridván, 1965)

According to the explanation of the beloved Guardian, the Divine Plan of 'Abdu'l-Bahá, is divided into epochs. The First Seven Year Plan constituted the first stage of the first epoch, the Second Seven Year Plan the second stage, while the Ten-Year Crusade constituted the third and concluding stage of the first epoch of the Divine Plan.

At Ridván, 1964 the Community of the Most Great Name entered the second epoch of the Divine Plan when the Universal House of Justice launched the Nine Year Teaching Plan designed, among other objectives, to raise the banner of Bahá'u'lláh in all areas of the planet where His followers have not yet established a nucleus of the World Order of Bahá'u'lláh.

The Message from the Universal House of Justice at Ridván, 1965 brought soul-stirring news of the rapidly increasing momentum of that majestic process launched by our beloved Guardian in 1953, when he called the widely-scattered, obscure Bahá'í World Community to embark upon its first glorious, world-encompassing crusade, a process of which the Nine Year Plan is but another stage. In one year, the Message stated, the number of centers where Bahá'ís reside had increased nearly six thousand, bringing the total to twenty-one thousand and six, while in country after country the institutions and endowments of the Faith became more firmly established.

Confident that this momentum could further increase, the Universal House called for even greater heights of heroism in carrying forward the objectives of 'Abdu'l-Bahá's Divine Charter on which the Guardian focused our undeviating attention. There are seventy-two areas, the Message tells us, where pioneers must be placed this year. These are fifty-four virgin territories not yet opened to the Faith, and eighteen once opened but not now occupied. A careful estimate made by the Universal House of Justice revealed that a minimum of four hundred sixty-one persons must be found immediately to fill these goals.

In order to distribute the responsibility among the national Bahá'í communities according to their strength and capacity, the Universal House of Justice has provided each National Spiritual Assembly with a summary of the pioneer needs for each territory, assigning to nearly all of them a specific list of territories for which they are to furnish pioneers, financial assistance, or both this year. In many instances these are assignments in addition to those given each National Spiritual Assembly at the beginning of the Nine

Year Plan, and are to be undertaken in cooperation with the National Spiritual Assembly having jurisdiction over the specified area.

To guide those who will arise and "put their whole trust in God" to conquer these spiritually deprived areas for Bahá'u'lláh, the Universal House of Justice in its Message stated that the following minimum number of pioneers and settlers are needed in these five major areas of the globe:

Africa .....	86
The Americas .....	96
Asia .....	191
Australasia .....	29
Europe .....	59

To assist the National Spiritual Assemblies in the early placement of pioneers, the Universal House of Justice appointed a special pioneer committee for each of these areas which will provide for the exchange of vital information, continentally and intercontinentally, and assist the pioneer committees of the respective National Assemblies in the routing of pioneer offers and in the transfer of pioneers to their posts.

As a still further aid in the rapid opening of the areas, the Universal House of Justice has established an International Deputization Fund from which supplementary support will be given to specific pioneering projects when other funds are not available. It is hoped that all the friends who are unable to respond to the pioneer call will support this Fund in compliance with the injunction of Bahá'u'lláh that those who are unable to personally arise and promote the Faith of God will enable "him who will, in his stead, proclaim this Revelation."

Heartening reports are being received of the numbers of individuals who immediately arose at National Conventions to respond to the call for pioneers but many, many more are needed and the time is short. The Universal House of Justice appeals to every believer to "consider this challenge, be he . . . in active service or not, of either sex, young as well as old, rich or poor, whether veteran or newly enrolled." Great are the tasks indeed. "The teaching of the Faith must enkindle a world-encircling fire in whose light the Cause and the world . . . are clearly illumined. Destiny is carrying us to this climax; we must gird ourselves for heroism."

[Ed. NOTE: Other aspects of the message from the Universal House of Justice will be dealt with in future issues of BAHÁ'Í NEWS.]

NOTE: The letter from the Universal House of Justice, **Unassailable Foundation of the Cause of God** published in BAHÁ'Í NEWS for May, 1965 was incomplete. A complete copy of this letter accompanies the present issue as an insert. This important communication should be preserved for frequent reference and study.

## U.S. National Convention Inspires Resolve to Win New Victories

The fifty-sixth Annual Convention of the Bahá'ís of the United States opened on a joyous note. There was cause for rejoicing because notable victories had already been won in the first year of the Nine Year Plan, and also there was a sense of elation because two Hands of the Cause had come to share information and inspiration with the delegates and other assembled friends.

Paul E. Haney, Hand of the Cause in the Holy Land, was present as official representative of the Universal House of Justice, thus filling a unique and never-before-given assignment by that august body. He presented the stirring Message of the House of Justice and answered authoritatively many questions that flowed forth in the wake of the reading of that Message. His appearance was also a "homecoming" that brought happiness to him and to the Bahá'ís who gave him their loving welcome.

With William B. Sears, also on the platform through the days of the convention, the Bahá'ís of the American Community felt blessed, both because of his position as Hand of the Faith, and also because he is now assigned to assist in Homefront Teaching in the Western Hemisphere.

The meeting room of Foundation Hall, where sessions were held from Thursday morning, April 29, until through noon on Sunday, May 2, had been given a face-lifting. Like the delightfully bright spring weather that continued throughout the week, this room was a pleasant harbinger of the great achievements and

spiritual bounties to come through the Divine Plan. It had been attractively renovated, with new acoustic walls and soft carpeting. With an enlarged, recessed platform and seating arrangement swung about 90 degrees counterclockwise, the speaker's table was at one end of a straight axis beginning at the outside entrance doors. In front of the reading desk were fragrant Marian Anderson roses. These were replaced later by waxy, red anthurium blooms from the year-old national Bahá'í community of Hawaii.

### Momentous Message

On the first morning, after beautiful devotions in the auditorium, came the reading of the momentous message from the House of Justice, reporting to the Bahá'í world that the long-promised breakthrough in large-scale conversion is now imminent. "The majestic process launched by our beloved Guardian in 1953 . . ." this Message further pointed out, "is now gathering momentum, and posterity may well gaze with awe upon the development, by so small a fraction of the human race . . . of the very pattern and sinews of world order." "The teaching of the Faith must enkindle a world-encircling fire in whose light the Cause and the world — protagonists of the greatest drama in human history — are clearly illumined. Destiny is carrying us to this climax; we must gird ourselves for heroism."

With this great assurance ringing in their hearts and with the immediate challenges clearly delineated

*Left, Hand of the Cause Paul Haney addressed the Convention as the first official representative of the Universal House of Justice. Right, Hand of the Cause William Sears encouraged the friends to still greater endeavors in fulfilling the Nine Year Plan.*





*National Spiritual Assembly of the Bahá'ís of the United States elected at Ridván 1965. Front left to right: Miss Edna True, Dr. Firuz Kazemzadeh, Miss Charlotte Linfoot, Dr. Sarah Pereira. Rear left to right: Dr. Daniel Jordan, Paul Pettit, Dr. David Ruhe, Arthur Dahl, Robert Quigley.*

by the Message taking shape in their minds, the delegates were quickened to consultation that was swift, animated, eager and inquiring. They tried to assess the abilities and opportunities and face up to the shortcomings of the American Bahá'í Community, grateful for the infallible guidance of the House of Justice concerning goals and needs. Led off on important topics by committee representatives and National Spiritual Assembly members, assisted frequently by the wisdom of the Hands, guided through the channels of procedure by the ability and humor of the chairman of the Convention, such consultation was productive of many formal recommendations and many suggestions.

The presentations, discussions and the sharing of experiences, all evinced a spirit that was wonderful to witness, said Mr. Haney on the last morning. He spoke particularly of the joy, the vitality, the enthusiasm, the confidence and the sense of dedication of the participants in the activity of this great institution of the Cause of God. "It will be a joy and a privilege to describe the convention to the Universal House of Justice," he said, "but only your action and response can convey the news that the House of Justice wants to hear." There is a two-fold challenge for the delegates, he pointed out: to share the inspiration received at this convention when they return to their own communities; and to take responsibility in every way possible to make the upsurge now so evident in the Bahá'í world a reality on the American homefront and in the foreign fields.

The message of gratitude which the convention sent to the House of Justice referred to the "upsurge" of spirit in the convention and brought in reply from Haifa the word that the members of the House of Justice were praying at the Shrines that the "friends take full advantage of the resistless movement" now marked in the progress of the Faith.

#### Sacred Atmosphere of Election

Midway in convention, in the sacred atmosphere of a Bahá'í election, the delegates cast their ballots for members of the new National Spiritual Assembly. At such a time, Mr. Sears said, the very air throbs. It throbs here as it does at the Shrines. "There is no such

moment elsewhere in the United States so sacred as this. The Supreme Concourse . . . all the Manifestations of God . . . rush to your aid. You want their answers. They can help. . . . Take your cup in your own way and empty it with the names."

The members and officers of the National Spiritual Assembly now are: Dr. Firuz Kazemzadeh, chairman; Robert Quigley, vice-chairman; Dr. David Ruhe, secretary; Miss Charlotte Linfoot, assistant secretary; Miss Edna True, recording secretary; Arthur L. Dahl, treasurer; Dr. Daniel Jordan; Dr. Sarah Martin Pereira; Paul Pettit.

#### Institution of the Hands

One beautiful evening was spent with the Hands and the Auxiliary Board members in an atmosphere breathing the fragrance of Mt. Carmel. After a stimulating song period, Ina Mae Brown, a Sioux Indian, great-granddaughter of Sitting Bull, and member of the new Standing Rock Assembly, read with divine sweetness "O Thou Incomparable God . . ." Then Mr. Sears, acting as chairman, introduced Board members and the speakers of the evening. Jack McCants, Board member, read the Message of the Hands of the Western Hemisphere, which was an appeal for each Bahá'í to make the coming year one of unprecedented devotion, dedication and sacrifice in Bahá'í pioneering. For the Bahá'í world to supply 461 pioneers, Mr. Sears showed that the "divine art of living" must be "the divine art of loving" and become the "divine art of leaving!"

Mrs. Velma Sherrill and Mrs. Florence Mayberry, who attended the convention as specially commissioned deputies of the Auxiliary Board of this hemisphere, addressed the convention. Mrs. Sherrill traced the evolution of the institution of the Hands from the time of Bahá'u'lláh until the step most recently taken of increasing the number of Board members for all continents and establishing zones for activities of assigned teams in North America.

Mrs. Mayberry held her listeners spiritually spellbound with the story of her 1957 pilgrimage and her meeting with the beloved Guardian. "You don't think you are worthy to make the pilgrimage?" she queried. "Not anyone is worthy. . . . The world isn't worthy, but God sent His Prophet to help us. I wanted help, and so I wanted to go."

*A group of Bahá'ís visiting at the United Nations exhibit during the U.S. Convention.*



### Arsenal of the Bahá'í World

Speaking on "Arsenal of the Bahá'í World," Mr. Haney described with great clarity the interlocking significances of the three great Bahá'í Charters that set in motion Bahá'u'lláh's World Order and revealed how, when the Universal House of Justice meets, a mysterious process of consultation takes place from which flow decisions that are divinely right and which, as laws, are for the salvation of the world.

After the inspirational readings and prayers of the Ridván Feast on Saturday in the auditorium, the two speakers for the evening session were Mr. Haney and Mr. Sears, using the subject "The Role of the U.S. in the Bahá'í World." Once again in this new epoch of the Faith under the House of Justice, the American believers are called into the arena of heroism and sacrifice, Mr. Haney said. He pointed out that in the Message to the United States at Ridván 1964, giving them their tasks of the Nine Year Plan, the Universal House of Justice again conferred upon the American Community the power to accomplish the goals and that same spiritual primacy which 'Abdu'l-Bahá had bestowed upon them in His Divine Plan. The House of Justice has referred to their spiritual primacy by assigning to them the lion's share of the tasks again. Most of the pioneers needed must come from Persia and the United States. At another time, Mr. Haney reported that the Guardian once said that the American Community will never lose its primacy.

With the same qualities of warmth and unselfish love and Bahá'í wisdom that Mr. Haney gave to the convention, William Sears addressed the believers, mixing knowledge with entertaining stories to sharpen his points. "Our world goals take precedence," he reminded all, "but on the homefront rest the world goals. The problems can be solved only as a direct consequence of Bahá'u'lláh's Message . . . Are we resolute Bahá'ís, clear-minded, the 'chosen remnant,' 'apostles of Bahá'u'lláh'? Who are these wondrous souls? . . . If we would love the believers, we would succeed on the local level. . . . 'Abdu'l-Bahá said that the future progress of all time rests on the local spiritual assemblies."

### Pioneers Volunteer

The Ridván evening closed on a very moving note when more than 30 volunteers for pioneer fields were called to the platform. Some who have been preparing for pioneering since last Ridván, showed redoubled eagerness to serve.

In consultation the delegates wrestled with problems on the homefront, convinced that with the loss of twenty-nine Assemblies at Ridván and in spite of a gain of the same number of new ones, there are shortcomings in teaching procedures and in "living the life" which must be understood and overcome. They heard that as a whole the last year was one of triumph for the National Fund, although monthly contributions still fell much below the budget. With the Cause advancing at an alarming rate for the Fund, "universal participation" will be required. With "the joy of giving" as the theme, we have the capacity to meet the needs, the treasurer is confident. The delegates recommended adoption of a budget of \$700,000. Announcement of new



Mr. Standing Crow from Fort Yates, North Dakota is shown with some of the Bahá'í children at the U.S. Convention.

literature available, expansion plans for summer schools and institutes, explanation of the new training institutes for teachers, preparation of school curriculum materials to be forthcoming, exhibits of children's work kits, breakthroughs in national proclamation through the non-Bahá'í press, confirmations on Indian reservations and production of special literature for the Indians, the newly inaugurated "Invasion" plan and youth administration, schools and conferences, contacts with leading clergymen and with inquiring college students — these were topics the discussion of which manifested the human resources being tapped and to be tapped in the American Bahá'í Community.

The officers serving the convention were Firuz Kazemzadeh, chairman, and Dr. David S. Ruhe, secretary. There were 1,300 delegates and visitors attending. Of the 171 delegates, 148 were present to vote in person. Youth numbered 112, many of whom met one evening for dinner and a special program. Contributions made during the convention were reported as follows: to the new International Deputization Fund, \$883.46; to the National Bahá'í Fund, \$1,648.35; and for the Panama Temple, \$500. A grand piano was used in Foundation Hall — the gift of a Bahá'í. Exhibit booths and sale counters were busy places.

It was reported that the National Teaching Committee and the Community Development Committee are now well staffed, that remodelling needed in the Publishing Trust and National Office (annex) buildings is completed, that more than \$88,000 of the accumulated deficit of \$125,000 has been repaid and that efforts through the United Nations resulted in freeing the Moroccan prisoners and regaining their jobs. A new and longer list of preferred goals has been made out for homefront teaching efforts. New contingents of Youth trained at the summer schools will be ready for calls from communities for "invasion" service. The new Pioneer Committee for the Americas has been appointed. Such are some of the bases from which the American Community can operate as the second year of the Nine Year Plan begins.

ALICE SIMMONS COX, Convention Reporter

## Colombians Set for Intensive Indian Teaching

The Bahá'is of Colombia are planning intensive teaching work among the Guajiro Indians of their country, with a goal of 5,000 new believers during the coming year. This work began in 1961 with the first visit of Hand of the Cause, Dr. Muhájir, who encouraged the National Assembly to undertake this work on a continuous basis. It was difficult at first to keep a pioneer in the field. For the last year and a half, a Persian pioneer, Habib Rezvani, walked the sands of the Colombian Guajira desert from ranchero to ranchero of these nomadic Indians, who subsist on goats and the few crops that come during the brief, rainy season. About one hundred responded and a sound basis of trust and understanding was established.

Donald Witzel, Auxiliary Board Member, gave further impetus to the work in 1964, based upon his experience in teaching thousands of Indians in Panama, Venezuela and other countries of Latin America. During April, 1965, Dr. Muhájir returned, visited the Guajiro people and redeclared his faith in their purity of heart. Negotiations are now under way to purchase an Institute building as a center for the Bahá'í education of the Indians and for training native teachers, a basic essential for success in the new plan.

The national convention also resolved to almost triple the present number of local assemblies. The first Indian woman to be a delegate in three years volunteered the formation of fifteen assemblies from among the Guajiros. A special programming committee has been named to produce visual aids in mass quantities, including 3,000 photographs of 'Abdu'l-Bahá and reproductions of the Greatest Name, to be placed in ev-

ery Bahá'í home in Colombia. Traveling teachers will be provided with simple, visual concepts of the teachings. A goal of 500 new believers of the cities and villages has also been set. Several new regional teaching committees have been appointed, eight in all, to reduce travel time and expense and to stimulate more people into direct responsibility for carrying out a vigorous program. Within these same regions, the local assemblies have their specific goals to establish new assemblies. The National Assembly members, and two traveling teachers with considerable success in the field, have specific Departments of the country and the committees in these areas, to encourage, stimulate and assist in every way, particularly by the example of direct action in the field. They will also assist with the Institutes.

### Other Goals of Nine Year Plan

Eighty localities out of the one hundred required have already been opened. Twenty-three out of twenty-seven local assemblies have been formed. Four out of five required incorporations have been achieved and the fifth is in process. The opening of Saint Andrews and Providence, English-speaking island goals set by the Universal House of Justice, has been accomplished, although reinforcement and permanent, resident pioneers are needed. Renewed effort is now being made to reach the mountain-dwelling Motilon Indians and also to bring the Faith to the Chocó Indian tribe near the Panamanian border. On the other side of that border, the jungle already resounds with the Greatest Name!



Two-day Institute held during recent visit of Dr. R. Muhájir.



A Guajiro Bahá'í family receiving a visit from Dr. Muhájir, Donald Witzel, Stewart Waddell (member of the Indian teaching team, from Scotland), and Habib Rezvani.



## Faith Reaches All Peoples in Colombia



*Habib Rezvani at one of the Bahá'í rancheros teaching children to read and write. There are no schools and the people are mostly illiterate.*



*A traveling companion of the Guajira delegate is shown holding the Greatest Name with convention delegates and visitors.*

Members of the newly elected National Assembly of Colombia, front row left to right, Teresa Alarcón, Leonor Porras, Ellen Sims; second row: Luis Montenegro (chairman and treasurer), Inés Montenegro (recording secretary) Habib Rezvani, Gloria de Fritsche (secretary) Stewart Waddell; back row, Donald Witzel (Auxiliary Board member) and Charles Hornby.

*Guajira Indian woman delegate (second from right) shown during the balloting for the new National Spiritual Assembly.*

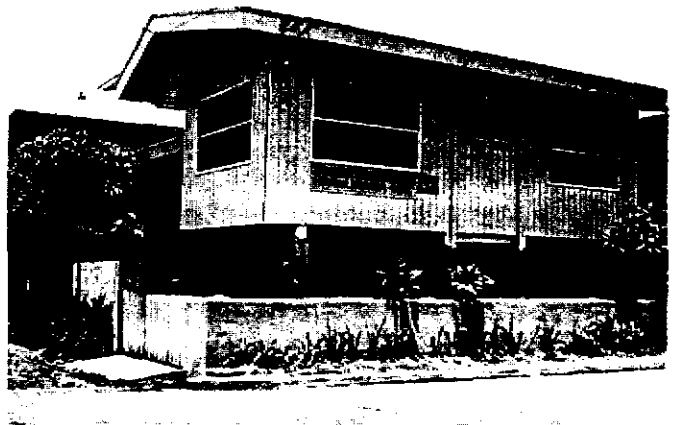


## Pioneers Arise in the Philippines



The Second Annual Convention of the Philippines included delegates from among eleven minority groups — Kalinga, Ifugao, D'Babaon, Bilaan, Bagobo, Ratagnon, Bukid, Mangyan (Pula), Manabo, Tagbanua and Igorot. Inspiration in understanding the Message from the Universal House of Justice was given by Board member, Vic Samaniego. The new National Assembly (at right) devoted its first meeting toward consulting with the new volunteers for pioneering. They are (left to right): Mrs. Fe Samaniego (recording secretary), Miss Ruth Walbridge (assistant treasurer), Mrs. Neva Dulay (treasurer), Eugenio Avarientos, Theo. Boehnert (chairman), Mrs. Luisa Mapa-Gomez, Mrs. Rose Mangapis, Dominador Anunsacion (vice chairman), Jack Davis (secretary).

National Haziratu'l-Quds of the Philippines, occupied April 1, 1965.



Hand of the Cause, Collis Featherstone, from Australia, in center above, visiting the Philippines a few days after the National Convention. His loving spirit, deep understanding of the Writings and an ability to convey both, brought joy and determination to the hearts of all who heard him, galvanizing them for new victories in the Nine Year Plan.



Some of the newly arisen pioneers from the Philippines who volunteered their services at the recent national convention.

## New Goals Won in the Caribbean Area

One of the quick victories of the Nine Year Teaching Plan was achieved in the Caribbean area with the formation at Ridván of two local spiritual assemblies on the Island of Barbados, with the promise of more by next Ridván. Mrs. Etta Woodlen, American pioneer who arrived in Barbados in the fall of 1964, soon found many souls ready for the Faith and these immediately joined her in an active teaching and publicity campaign.

Guadeloupe Island, settled by the Jean Desert family from Haiti, witnessed the enrollment of two native believers early in April. Assisting in the teaching work is Mr. Sidney Friday from British Guiana whose employment takes him to Guadeloupe six months each year.

Martinique Island has been opened by the Andre St. Luis family also from Haiti, and St. Vincent has been settled by Miss Shirley Jackson who has reported having approximately fifteen persons interested in enrolling.

St. Lucia Island has a Bahá'í group as the result of the settlement there of the Philip Trutza family from Texas.

In the Virgin Islands, Charlotte Amalie, St. Thomas has a very active Bahá'í community. A second center in St. Croix was opened before Ridván through settlement there of Mrs. Patricia Sheppard from Texas.

The Grenada Islands re-elected their two local assemblies. Growing Bahá'í groups in other localities give promise of further expansion of the local institutions within the next year or two.

*Local Spiritual Assembly of the Bahá'ís of St. Thomas, Virgin Islands, incorporated March 19, 1965. Standing left to right: Ellerton V. Harmer, Charles Dayton, William Dickerson, Jean LaMothe, Douglas Covey, Knud Jensen. Seated left to right: Marjorie Harmer, Ruth Katharine Meyer, Mary Dayton.*



*First believers enrolled under Nine Year Plan in Guadeloupe: Franklin Bozor (left) and Pierre Défoe (right) with Sydney Friday (center) a Bahá'í from British Guiana who spends six months a year in Guadeloupe and is assisting the pioneer family Jean Desert (from Haiti) in the teaching work.*



*Bahá'ís from Havana, Marianao, Cienfuegos and Camaguey, left below, gathered in Cienfuegos several months ago to hold summer school sessions on Islám. Right below, group attending classes on Christianity held in Camaguey province, December 3-6, 1964.*

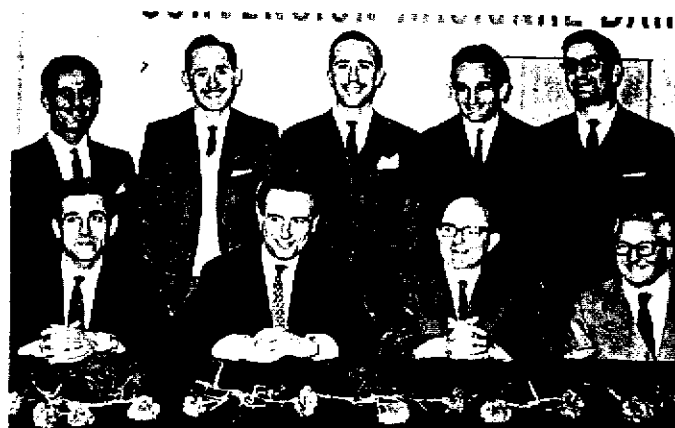


## Believers Throughout the World Hold Conventions Elect National Spiritual Assemblies

### In the Americas

(Below) Ninth Annual Convention of the Bahá'ís of Alaska, held at Anchorage, April 24 and 25. Hand of the Cause Zikru'lláh Khádém is holding the Greatest Name, and Howard J. Brown, Auxiliary Board Member, is on his right. Eleven Alaskan adults with ten children pledged to pioneer to Alaskan goals during the Nine Year Plan. Photo at right shows newly elected National Spiritual Assembly of the Bahá'ís of Alaska. Front (left to right): Hand of the Cause, Z. Khádém, in center; Janet J. Smith, Evelyn Huffman; Lois Lee; Charlotte Schwartz. Rear (left to right): Robert Moul; Blaine Reed; John Kolstoe; Auxiliary Board Member, Howard J. Brown; Don A. Anderson; Ben Guhrke.





Eight delegates attending the Argentine Convention at Buenos Aires (at left, above—one absent) elected the following National Spiritual Assembly in photo at right: left to right, seated: Vali-u-llah Samadari, Manuel Caballero, Dr. Jose Mielnik, Cayetano Liardo; standing: Shapoor Saeed, Osvaldo Costas, Aramis Costas, Miguel Angel Paniagua, and Cinar Torres Lopez.



Fifth Venezuelan National Convention (right above) was held in Tocuyito, Carabobo State from April 30 to May 2. Delegates representing four Indian tribes gathered with visitors to welcome Miss Eve Nicklin, newly appointed Auxiliary Board Member for Venezuela and pioneer for twenty five years in South America. A five day pre-convention school was also held. Members of the newly elected National Assembly are shown (above left) with Miss Nicklin. Left to right: Miss Nicklin, Rafael Gonzales, Peter McLaren, Yolanda Rodriguez, Eloy Carrascal, Addie Teske, Julio Perez, Mrs. Martha Posner, Israel Posner, Mrs. Judith McLaren.



Delegates attending the Fifth Annual Convention of Honduras, held in La Ceiba, shown at left above, elected the following National Spiritual Assembly: left to right, seated: Mrs. Maizie Arguela, Mrs. Emma Lawrence, Mrs. Ruth Pringle (auxiliary board member attending convention), Mrs. Lidia Varela, Miss Olinda Sierra Andre; standing: Roldan Matute, Jose Lopez (vice-chairman and recording secretary), Felix Suazo Barrios, Carlos Vasquez (treasurer), Luis Boush (chairman). Most of the consultation of the convention centered around teaching, inspired by the recent historic congress held in Tegucigalpa in April, with two Hands of the Cause (reported in June BAHÁ'Í NEWS)



The Fourth Annual Convention of Belgium this year elected the following National Assembly: H. A. Kamran (chairman), Ben Levy (vice chairman), Roger Swinnen (secretary), Louis Henuzet (treasurer), Mrs. Bastogne (assistant secretary), Fernand Bronchain, Shoghi Ghadimi, Jean-Pierre Laperches, Mrs. Lea Nys. Important milestones under the Nine Year Plan, objectives given by the Universal House of Justice, were announced: purchase of Endowment at Landelies; establishment of fifth local assembly in Ixelles; establishment of Bahá'í Publishing Trust for the French language.

## In Europe



Left above shows the Italian Convention at the Haziratu'l-Quds in Rome, April 30 to May 2. The newly elected National Assembly (at right) are shown, front row left to right; Mrs. Agnese Boerio, Hossein Mahboubi, Miss Teresa Tabba. Standing: Ned Blackmer, Aldo Cervani, Prof. Alessandro Bausani, Prof. Hossein Avaregan, Augusto Robiati, Col. Giulio Jacoviello.

## Teaching in Antwerp and Liege Accelerates

An intensive campaign involving the distribution of 60,000 leaflets in the Flemish language, and a large, publicized meeting has brought significant results through an increased number of interested seekers attending firesides. An accurate article on the tenets of the Faith appear in *Het Laatste Nieuws*, with promises of a series of articles to follow.

Seventy-five percent of all declarations took place in the city of Liege the past year. The principal success is attributed to joint gatherings with an informal, social atmosphere and good discussion.



The first Local Spiritual Assembly of Granada, Spain, formed Riḍván, 1965. Seated, left to right: Mrs. Anselma Avalos, Mrs. Carmen Monserrat, Mrs. Juanita Ortuno (chairman), Miss Dorothy Smithson; standing, left to right: Khalil Granfar, Celestino Gomez (treasurer), Mrs. Frieda van Houten (secretary), Mrs. Molouk Foroughi, Rouhollah Foroughi (vice chairman).



## 150 Attend Thirty-Fifth German Convention

A portion of the 150 delegates and visitors who were present to hear the Message from the Universal House of Justice on the opening day, April 24. Ridván was observed with an evening service in the House of Worship.



Forty-eight (out of fifty-nine) delegates consulted on the Nine Year Plan. The first three, newly formed Assemblies of the Plan were announced: Bad Godesberg, Dortmund and Fürth.

Members of the newly elected National Assembly of Germany are shown at right (seated left to right): H. Sabet, Miss A. Bopp (secretary), R. G. Krüger (chairman); standing; Dr. B. Hemmati (vice chairman), G. Maltz, H. Grossmann, P. Mühlischlegel, O. Häfner (treasurer), R. A. Steiner.







The new National Spiritual Assembly elected at the Second Annual Convention of the Bahá'ís of Vietnam is shown left above, with the assembled delegates and visitors pictured at right. The Saigon Daily News published a photo of the Assembly and their names, as follows, left to right: Pham-Huu-Chin, Le-Loc (treasurer), Do-Nguyen-Hahn, Le-Can, R. Edwards, Trinh-dinh Khoi (secretary), Dang-Binh (vice-chairman), Phan-van-Mink, Jamshed Fozdar (chairman).

## In Asia

### Malaysia Increases LSAs by One-half

The Bahá'ís of Malaysia have elected the following National Assembly: Dr. C. J. Sundram, chairman; K. Rajah, vice-chairman; I. Chinniah, treasurer; S. Vasudevan, secretary; Mrs. George Lee; Yankee Keong; Dr. J. Fozdar; A. Raman; and Tony Fernandez. Thirty-four new local spiritual assemblies have been added this past year, making a total of 108, twenty of these being in Borneo.

### Hand of Cause Visits Leper Hospital in Hawaii

Hand of the Cause, Dr. Muhájir was a February visitor to Hawaii. While there, he was able to visit each community on Oahu and provided much inspiration to the new assemblies.

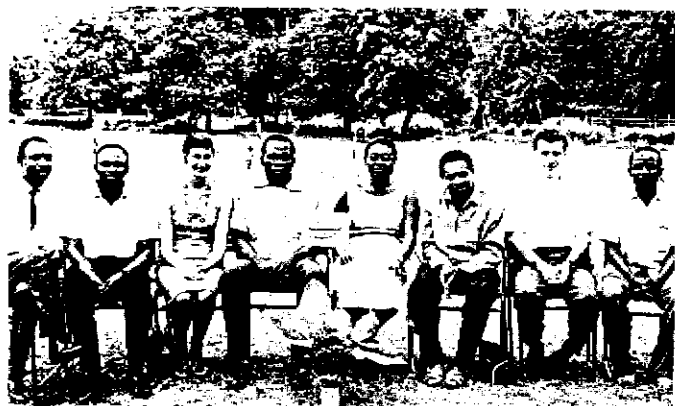
On February 8, accompanied by Dr. Claude Caver, he visited the state hospital for Hansen's Disease at Kalaupapa, Molokai. This was the first visit of a Hand of the Cause to this area, and was of special interest to Dr. Muhájir, both from the medical standpoint and because Shoghi Effendi stated that the Bahá'ís would go forth to teach in the leprosy villages.

Both the staff and patients are understandably distant to visitors as a rule, but the warmth and compassion demonstrated by Dr. Muhájir overcame their reticence. He established a warm relationship with all those he met.

Second Annual Malaysian Convention held April 30 — May 2 at the University of Malaya in Seremban. There were 40 aborigines among the 130 attendants. The principal consultation centered around teaching plans.



## and Africa



The Second Annual Convention for the Bahá'ís of West Central Africa, (right above) was held in Victoria, West Cameroon, April 30-May 2. Forty-one delegates assembled, almost all coming from remote bush villages in West Cameroon. Photo, left above, shows newly elected National Assembly members as follows: Stephen Tabe, Sampson Forchak, Mrs. Janet Mughrabi (secretary), Moses Akombi, Mrs. Lillie Rosenberg, Oscar Njang, Jawad Mughrabi and Solomon Tanyi. Sherman Rosenberg was not present.

## Boise Bahá'ís Sponsor Arts and Crafts Show

On April 17 and 18 the Western State Fairgrounds in Boise, Idaho was the scene of an intercultural arts and crafts show sponsored by the Bahá'ís of Boise and of Ada County, Idaho. The theme was "Unity of Humanity" and all artists, ethnic groups as well as children of nearby schools were invited to participate.

Cultural groups for whom areas at the exhibit were set aside included Basques, Orientals, Indians and Europeans. There were areas also for hobby crafts, fine arts and crafts with divisions for juvenile, amateur and professional entries.

There were 651 entries. Those on the theme of "Unity of Humanity" were judged and trophies presented to the winners by the Director of the Boise Art Gallery. The participants included artists from two other nearby states and Canada, and the displays included work from nine Indian tribes: Creek, Shoshone-Bannock, Nez Perce, Spokane, Ute, Makah, Paiute, Navajo and Pueblo.

At the time of presentation of awards Mr. Chester Kahn gave a talk on the theme of the exhibit. During the day Mrs. Alta Kahn demonstrated the art of Navajo rug weaving while her son Chester showed slides of various Indian Council Fires.

At the entrance to the exhibition was a Bahá'í display naming the Divine Revelators and stating the Golden Rule as expressed in their Faiths. Bahá'í books and pamphlets were also included in this display, with free pamphlets for those who wished. A great deal of interest was shown in the Faith and the friends in the area consider the event so successful that they plan to make it an annual proclamation effort.

## Teaching in the United States

Chester Kahn and his mother, Mrs. Alta Kahn discuss the unity of humanity with the Basque people, visitors at the Boise Arts and Crafts Show.





*Bahá'ís of Lakewood, California gather with their friends to celebrate Rídván. Active teaching of the Faith is carried out in Lakewood through regular weekly firesides.*



*Howard Tangler, Dr. Sarah Martin Pereira and Miss Lydia Martin talk with a student from India (right) following a Bahá'í meeting sponsored by the Bahá'í College Club of Western Reserve University.*

*Bahá'í Club at University of Houston is the first Bahá'í club in Texas. Members plan weekly meetings in campus religious center.*

## Individual Firesides

*(Reprinted from BAHÁ'Í NEWS, page 4, July, 1957)*

The following excerpt is taken from a letter written on behalf of the Guardian by his Assistant Secretary dated March 6, 1957, to Mr. and Mrs. Fred Bennett of Butte, Montana. It is reprinted as an incentive to all American Bahá'ís.

"The friends must realize their individual responsibility. Each must hold a Fireside in his or her home, once in nineteen days, where new people are invited, and where some phase of the Faith is mentioned and discussed. If this is done with the intent of showing Bahá'í hospitality and love, then there will be results. People will become interested in 'what' you are interested in, and then be interested in studying. Individual firesides will bring knowledge of the Faith to more people, under favorable circumstances, and thus constantly enrich its circle of friends, and finally its members. There is no substitute for the teaching work of the individual."

## Bahá'í Club Organized at Western Reserve University

The Bahá'í Club of Western Reserve University, Cleveland, Ohio, organized by the seven Bahá'ís on the campus, held its first public meeting April 22 with Dr. Sarah Martin Pereira as speaker. Dr. Pereira is professor of Romance Languages at the District of Columbia Teachers College and member of the National Spiritual Assembly. Her subject was "The Challenge of our Age." A number of good questions were asked by members of the audience. The meeting was advertised by means of invitations to the students and faculty of Western Reserve and to personnel of other colleges in the area, as well as by posters on the Western Reserve University campus and one at Cleveland State College.



## Profile in Perseverance

Three dedicated, untried Bahá'í youth, faced with a seemingly insurmountable obstacle and armed only with faith and courage, proceeded to bring the Message of Bahá'u'lláh to a Christian stronghold at Hope College in Holland, Michigan.

Hope College is a Reformed Church of Christ (Dutch) school. It probably represents one of the most conservative Christian groups in the United States.

Petition had been made to the school's Student Life Committee for formation of a Bahá'í Club on campus, to no avail. Not only did the authorities deny the petition but forbade the friends to meet together on campus. Subsequently, the teacher of a non-Christian religion class offered to have a Bahá'í speaker address his class. With this ray of hope, the young people undertook to act with dignity, boldness and faith, and thereby unfolded the following success story:

They contacted the National Teaching Committee for a Bahá'í speaker, arranged for him to address two seminary classes and the non-Christian religion class on two separate days. The third day, they held a public meeting. In the meantime, they provided for invitations to be placed in every student mail-box, displayed posters in several stores in the area, and placed articles, as well as paid advertisements, in both the Hope College school paper and the Holland, Michigan *Sentinel*.

What were the results? Let the Bahá'í teacher's report speak for itself. Winston Evans, who accepted the Hope College assignment, writes: "The student response at the three classes was excellent — many questions — much literature taken. There were about sixty-five at the public meeting . . . after the talk, an hour's question and answer period . . . about 500 pieces of literature taken in the three days. We're sure Hope College will never be the same. This never could have happened if our youth had not had the faith and burning desire to spread our beloved Faith."

Remarkable as this all seems, even more remarkable is the fact that these three young people, Linda Davis, Terry Stahelin and Jonathan Wiegand, are relatively new Bahá'ís — in fact, Jonathan enrolled only in January of this year!



*Bahá'ís from the Monterey Peninsula Bahá'í communities and Salinas, California at a meeting with Auxiliary Board Member, Anthony Lease (center back) on April 18.*



*More than 1,500 persons viewed the Bahá'í exhibit on Youth Interfaith Day in Oshkosh, Wisconsin, February 21. Bahá'í youth from Appleton, Madison and Milwaukee assisted the local Bahá'ís in answering questions asked by the visitors. Ten other religious groups also had exhibits. The event was held in the Catholic High School.*



*Indian Bahá'ís representing five tribes in the Seattle, Washington area have formed an "All Indian Bahá'í Panel." The panel travels to the reservations throughout the area to teach the Message of Bahá'u'lláh.*



Local Spiritual Assembly of Lakewood, California formed April 21, 1965. Back row (left to right): Suhayl Ala'i, Iraj Taler-Reza, Dr. Norman Antonson, F. Dana Eckfeld, Robert Brunst. Front (left to right): Mrs. Leila Antonson, Mrs. Beatrice Williams, Mrs. Lilian Ala'i, Mrs. Jalet Brunst. This Assembly was made possible because seven Bahá'is of Long Beach, California moved to Lakewood for this purpose.

## New U.S. Local Spiritual Assemblies

### Newly Incorporated Spiritual Assemblies



Local Spiritual Assembly of Antelope Judicial District, California, incorporated March 25, 1965. Seated left to right: Mrs. Gwen Carter, Mrs. Marion Jackson, Mrs. Beatrice Busby, Mrs. Mildred Brackett. Standing left to right: Ray Brackett, Charles Jackson, Dell Falls, Wallace Carter, Jr., Reuben Busby.

Local Spiritual Assembly of Bahá'is of Pompano Beach, Florida, elected at Ridván, 1965. Front (left to right): George Miller, Annaleen Schwandes, Mildred Wimbley, John Wimbley. Rear (left to right): John Graham, Elmer Schwandes, Roy Miller, Sid Sigwald and Carl Svendsen. This Assembly was originally formed in 1962, lapsed for two years.



Local Spiritual Assembly of the Bahá'is of Alameda, California, formed April 21, 1965.



Local Spiritual Assembly of Temple City, California, incorporated April 9, 1965. Front row left to right: Mrs. Dorothy Heller, Mrs. Joanne Hollinger, Mrs. Isabel Overlin, Miss Alva Christensen. Back row, left to right: Paul Stirneman, Mrs. Bertha Stirneman, Henri Heller, Mrs. Hilda Pulley, Charles Pulley.

Local Spiritual Assembly of Dumont, New Jersey incorporated March 23, 1965. Members: Archie Tichenor (chairman), Donald Drexler (vice chairman), Mrs. Blanche Kaufman (secretary), Benjamin Kaufman (treasurer), Mrs. Agnes Tichenor, Mrs. Adair Drexler, Adele Psayla, Alice Morse, Mae Will.





*Bahá'í Center in Medina, Bismarck Archipelago, New Guinea.*

## News Briefs

Approximately fifty persons, two-thirds of whom were not Bahá'ís including several Navajo Indians, participated in the observance of the twelfth day of Ridván by the Bahá'í community of Gallup, New Mexico. Dr. Fazlollah Missaghi, a Bahá'í from Irán, research mining engineer and faculty associate at the New Mexico Institute of Mining and Technology, showed beautiful slides taken during his trip to Irán in 1961, and three little Navajo girls read prayers in English and Navajo. There was also chanting in Persian and a prayer in Esperanto.

While on her teaching trip in New Mexico, Arizona and Texas, Mrs. Ruth Moffett spent one entire day in a Navajo hogan some miles from Gallup, New Mexico, where she talked about the Faith with twenty-seven Navajo Indians. Eight adults and two fourteen-year-old youths made their declarations of acceptance of Bahá'u'lláh.

In March when Bahá'ís of Lawrence, Kansas, were asked by a local minister to attend a meeting in his church for the purpose of joining other religious groups in planning some sort of "sympathy for Selma" service in Lawrence, one of them suggested that there might be many citizens in Lawrence who would not join in a march but would like to take part in a prayer service and openly express their sympathy. The idea that more could be accomplished if members of many faiths joined to pray together and to resolve to overcome problems with the help of God met with enthusiastic response. Thus an "Interfaith Service of Concern for Selma and America" was held on March 14 with some 500 persons in attendance at the St. John's Catholic Church. Publicity made it clear that the meeting was planned by Protestants, Catholics, Jews, Unitarians and Bahá'ís. Reverend Paul Davis of the Plymouth Congregational Church who was one of the speakers pointed out that the group had come together "to

express concern for prejudice and injustice everywhere, not just in the South." The occasion gave the Bahá'ís many opportunities to meet their fellow townspeople and to obtain excellent publicity for the Faith.

The Brisbane, Australia radio station invited the University Bahá'í club to give a short talk, informing new students of their activities. They were able to present the teachings of the Faith and its aims. The talk was repeated several times on the University Hour for a few weeks.

## BAHA'I IN THE NEWS

An Associated Press release written by Hal McClure and originating in Haifa, Israel, has been appearing in newspapers throughout the country since early May. The well written article covers briefly and accurately facts about the Founders of the Bahá'í Faith, its world-wide scope, its relation to all the world's great religions, and some of its basic tenets and aims.

*Principes*, the journal of the Palm Society which is engaged primarily in study of the palm family throughout the world, carried in a recent issue a biographical sketch of the society's treasurer, Mr. T. R. Baumgartner, a Bahá'í. It mentions that, with his wife, Mr. Baumgartner is very active in the Bahá'í Faith and is treasurer of the Miami, Florida Assembly.

The *Niagara Falls* (New York) *Gazette*, May 8, 1965 carried an excellent feature article on the Bahá'í Faith by staff writer Dick Klug. The article was based on an interview with Fred H. Reis, member of the local Spiritual Assembly of Niagara Falls whose picture accompanied the article which dealt largely with the Bahá'í view on government and the structure of the Faith as "the prototype for the future world government."

The January 1965 issue of the *Kanawake News*, published by the Indians of Caughnawaga Reserve (near Montreal, Canada) carried a fine article on "What is the Bahá'í Faith?" written by Betty Frost. Readers who were interested in further information were invited to attend the regular weekly Bahá'í fire-side on the Reserve.

Mention of Bahá'í Holy Days on calendars printed for general use is becoming more frequent. The *Zion, Illinois* community calendar for 1965 mailed to all schools in the district indicates on the appropriate dates all nine Bahá'í Holy Days in the year when work is suspended by Bahá'ís. *Secretariat News*, Volume XIX, February 26, 1965 lists in its March Holiday Calendar the Feast of Naw-Rúz (Bahá'í). This publication is circulated among personnel working at United Nations Headquarters in New York. The *World Holiday*

*Calendar* for 1965 published by The Friendly World, Brooklyn, New York, includes the principal religious holidays of World Religions, starting with seven of the Bahá'í Holy Days. This fifty-two page booklet lists also the national holidays of most of the countries of the world as well as special days at the United Nations.

O

The *Chicago Tribune* May 20 carried a full column story in Robert Cromie's book section about Dr. Rosey E. Pool, a recently enrolled Bahá'í who had just concluded her visit as an exchange professor at A & M College, Huntsville, Alabama. A native of the Netherlands, Dr. Pool is interested in the work of United States Negro poets and has published four anthologies, two in Holland and two in England. In addition to a lengthy interview with Mr. Cromie during her visit to Chicago, Dr. Pool was the guest of honor at a party arranged for her by the editor of *Negro Digest* and also spoke at a number of firesides.

## 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 MEETING

July 30, 31. August 1

## Bahá'í 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 20

4:15 p.m.

## Bahá'í Publishing Trust

### New Printing of World Order of Bahá'u'lláh Includes a Paperbound Edition

**The World Order of Bahá'u'lláh.** By Shoghi Effendi. This collection of the World Order Letters of Shoghi Effendi forms a vital link in Bahá'í literature. In it he analyzes the twofold process that is transforming the face of the planet—the first, an integrating process and the second, a disruptive one. The unfolding steps through the various epochs of the Formative Age of Faith, to the golden age of the Cause of Bahá'u'lláh, are clearly envisaged.

Since building the World Order of Bahá'u'lláh is the prime function and concern of every Bahá'í, an understanding of the goals and the timing involved in reaching them is of prime importance. Nevertheless, the distribution record on this title has been very small indicating a profound lack of awareness on the part of a large portion of the Bahá'í community. It is earnestly hoped that the two new editions, in both paper and cloth bindings, will help to remedy that lack and that this title will meet with a strong response from the builders of the kingdom of God on earth.

Conrad Heleniak has utilized a drawing by Harlan Scheffler, well known scratchboard artist, in designing a most attractive cover for the paper edition and a jacket for the clothbound book.

Cloth, per copy ..... \$3.00

Paper, per copy ..... 1.50

### Picture Book in Color of House of Worship

A strikingly beautiful picture book in color of the Bahá'í House of Worship in Wilmette, Illinois designed by the late Robert Buckley, is now available. It presents 21 post card sized color pictures of the exterior and interior of the House of Worship and of the surrounding gardens. There is also an appropriate text explaining its construction and unique design. Twenty pages with heavy cover, 5 x 7 inches, per copy ....\$1.50

Order from BAHÁ'Í PUBLISHING TRUST  
110 LINDEN AVENUE  
WILMETTE, ILLINOIS

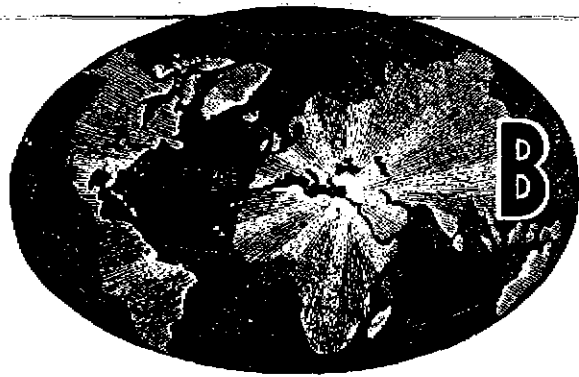
BAHÁ'Í NEWS is published for circulation among Bahá'ís only by the National Spiritual Assembly of the United States, as a news organ reporting current activities of the Bahá'í world community.

BAHÁ'Í NEWS is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing 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. 60091.

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





# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSOCIATION  
FOR THE BAHÁ'Í OF THE AMERICAN CONTINENT  
FOR CIRCULATION AMONG BAHÁ'Í'S

No. 413

BAHA'I YEAR 122

AUGUST 1965

## *Historical Site in Irán*



Fort of *Kháji*h at *Nayríz* in *Irán*, scene of *Vahíd*'s heroism that preceded his martyrdom. The complete story of the courage of this devoted follower of the *Báb* can be read on pp. 478-499 of the *Dawn-Breakers*.

## Conventions Elect National Assemblies



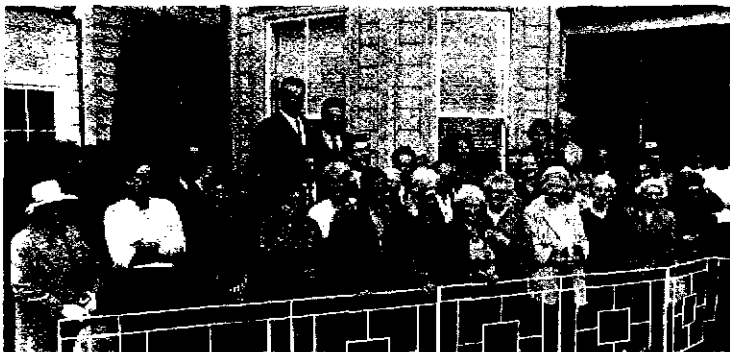
*Left: Delegates and friends attending the Eighth National Convention of Mexico. Right: Hand of the Cause Dr. Ugo Giachery in center holding Greatest Name, with members of the newly elected National Spiritual Assembly of Mexico.*



*Left above: Fifth National Convention of the Bahá'ís of Cuba, held in La Habana (Havana) April 23-25, 1965. Right above: Bahá'ís from La Habana and Marianao during Naw-Rúz Celebration in March.*



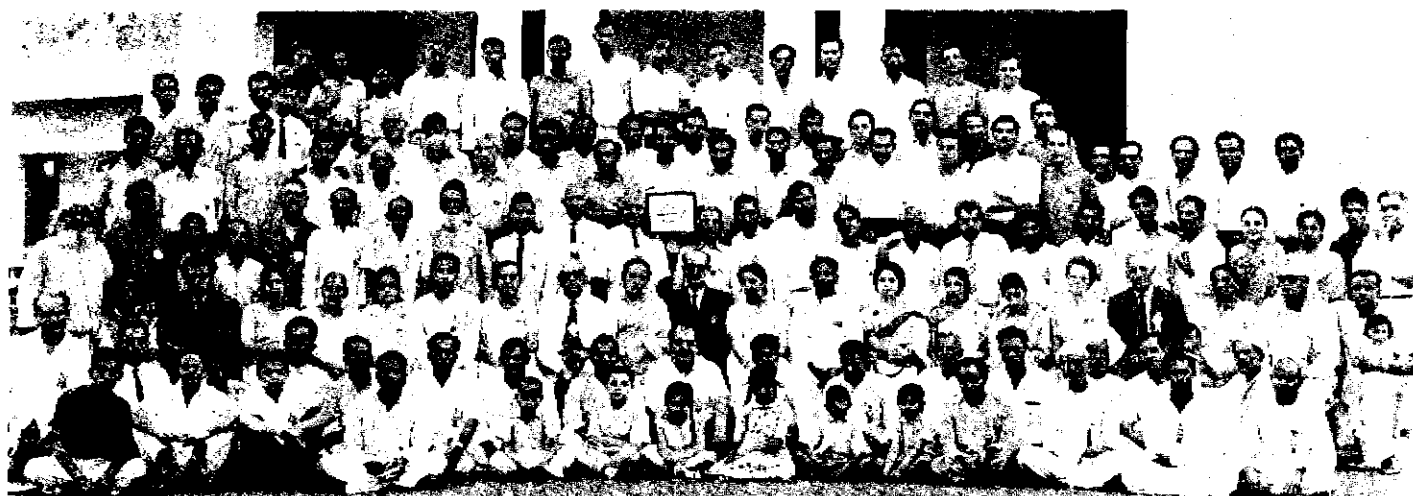
*Left: Fourth Annual Convention of the Bahá'ís of Finland held in Helsinki during Ridván 1965. Right: National Spiritual Assembly of Finland elected at the Convention. Left to right: Mr. M. Namdar, v. chairman; Mr. D. Oja, rec. secretary; Miss Maija Ravola, Dr. H. Zabihian, chairman; Mrs. Toini Saarimen, Miss Sirkka Salmi, Miss Aili Honkanen, Mr. E. Kylläinen, treasurer; Miss Ritva Yli-Pohja, corres. secretary.*



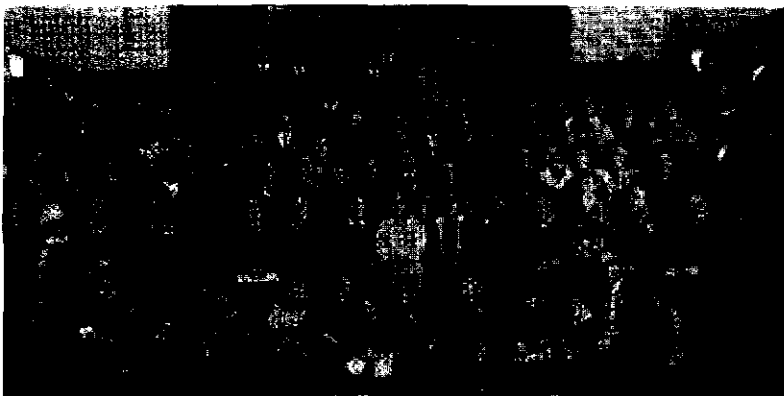
Left: Group of believers in front of the Haziratu'l-Quds in Auckland, New Zealand, at the time of the National Convention May 1 and 2, 1965. Right: National Assembly of New Zealand. Seated, left to right: Mrs. J. Simmons, Mrs. P. Butler. Standing, left to right: Mr. P. Leodley, chairman; Mr. Ward, Mr. D. Weeks, Miss F. Whitcombe, Mr. M. McKenzie, Mr. J. Carr, Mr. P. Sucherigg.



All delegates, except one, were present for the National Convention of North West Africa, held in Rabat, Morocco, May 1-2, 1965. Members of the National Assembly elected at this convention (right above) are as follows, left to right, standing: Dr. Fouad Ahmadpour, Dr. A. Mesbah (chairman), Dr. E. Ta'i, Shawqi Riaz Rawhani, Hosain Arduhani (treasurer), Emad Saberan (vice-chairman). Seated: Mohammed Ma'anani (secretary), Rawshan Mustapha, and Esma'il Mimoun.



Friends and delegates attending the thirty-sixth annual Convention of India held at New Delhi April 27-30, 1965. Following the Convention was a teaching class for three days which was largely attended by villagers from mass-teaching areas. The majority of the delegates came from villages and showed spontaneous and praiseworthy spirit in offering to serve the Faith.



### The Fruits of Teaching in Brazil

The National Convention of Brazil, above, left, was attended by 150 delegates and friends, elected the National Spiritual Assembly shown above at the right, and rejoiced in news of victories in teaching the Faith. Through the efforts of two small communities, the National Teaching Committee and use of the "Integral Teaching Plan," the five local spiritual assemblies pictured at right and below were brought into being. They are (below, counterclockwise): Gravatai, Viamao, Tapes and Esto; (right) Lauro de Freitas. Members of the National Assembly are: (standing, left to right) Anthony Worley, Vivaldo Ramos, Shapoor Monadjem, Djálal Eghrari, Valiálláh Bartar, Osmar Mendes; (seated, left to right) Mrs. Nylza Taetz, Mrs. Muriel Miessler, Miss Ingeborg Straeke.





### Dorothy Baker Institute Inaugurated in Guatemala

The Bahá'ís of Guatemala have inaugurated the Institute Dorothy Baker in May, 1965 in Chichicastenango. It is named for the Hand of the Cause who loved Latin America, who made many journeys to these countries and served on the Inter-America Teaching Committee for a number of years. Its purpose is to train native believers to be Bahá'í teachers. The present plan is to have an institute the third week of each month. Photo at lower left shows first group attending the sessions.

Hand of the Cause, Dr. Ugo Giachery, was present for the fifth annual convention which is reported as being the "most wonderful we have had." He is shown in photo of the newly elected National Assembly at left above (last row, second from left), and also with the entire convention group at right above. Auxiliary Board member, Gabriel Torres from El Salvador was also present.



Left: Ninth Annual Convention of Bahá'ís of North East Asia with Hands of the Cause Miss Agnes Alexander and Mr. Collis Featherstone. The Convention was held May 1 and 2 at Toshi center in Tokyo. Right: Hand of the Cause Miss Agnes Alexander, second from left, with members of the National Spiritual Assembly of North East Asia. Left to right seated: Philip Marangella, chairman; Miss Alexander, Mrs. Barbara Sims, corres. secretary; Dr. Ikus Mizuno, v. chairman; Standing left to right: Eugene Schreiber, rec. secretary; Mazazo Odani, Abbas Katirai, Hiroshi Yamazaki, Rouhollah Momtazi. Inset: Ata'u'lláh Moghbel, treasurer.



*Hand of the Cause, John Ferraby, two Auxiliary Board members and about eighty friends assembled in Bern, on April 24 and 25, 1965 for the Fourth Swiss Convention. The Faith has made gains in this European Alpine country and has spread to all but six of the twenty-five cantons of the Swiss Confederation.*



*Members of the National Spiritual Assembly of Canada elected Riqvân 1965, with Hand of the Cause, Zikru'lláh Khâdem (center front), and three Auxiliary Board members who attended the Canadian convention this year.*

## AN INVITATION FOR SUBMISSION OF DESIGNS FOR THE BAHÁ'Í TEMPLE OF PANAMA

The National Spiritual Assembly of the Bahá'ís of Panama invites the submission of designs for the Bahá'í Temple to be erected in Panama. Located at a crossroads between East and West, North and South, its construction will have a particular significance among the Bahá'í Temples of the world, including those already built in North America, Africa, Australia, and Europe.

The site on which the Temple will be built is located within the limits of the City of Panama, about six miles from its center. It is at the summit of a hill of volcanic rock formation, 600-700 feet above sea level. The land is two hectares (4.942 acres) in area, and is presently covered with brush and some large trees. Access to the property is by a road that connects with other roads leading into the heart of the city.

The Temple is to be of a size that will provide an auditorium for worship seating five to six hundred people. It need not be similar in appearance to other Bahá'í Temples, but should be nine-sided and surmounted by a dome. A height of forty to forty-five meters would seem adequate, but determination of this will relate to design. No rooms other than the auditorium for worship are to be included, except that space for maintenance, toilets, etc., may be provided in a basement. A separate building for the caretaker could alternatively house these latter facilities.

The climate of Panama is characterized as humid-tropical or tropical-rainy. There is a dry season from January to April and a rainy season from May to December, with considerable variation in rainfall. Thunder storms during the rainy season are frequent. Relative humidity is high, ninety percent much of the time, somewhat lower in the dry season. Temperatures range from the low seventies (Fahrenheit) at night to the high eighties during the day.

Local available building materials include basaltic

stone, cement, sand and brick. Other materials in general use in Panama are imported from various parts of the world. A reasonably good level of technology is available.

It is expected that the submitted designs will include a plan, elevation and section. A simple site plan can show means of approach and any suggested landscape features. Other drawings may be submitted in explanation of the design, together with a written description, if desired. The scale and type of drawings is left to the discretion of the authors.

In submitting a design, the author agrees to accept as final all decisions of the National Spiritual Assembly of the Bahá'ís of Panama, and agrees to waive any and all claims against the National Spiritual Assembly of the Bahá'ís of Panama or any other Bahá'í body.

Designs are to be sent to the National Spiritual Assembly of the Bahá'ís of Panama, Apartado 513, Panama, Republic of Panama, to arrive by December 31, 1965. The National Spiritual Assembly of the Bahá'ís of Panama will consider the designs submitted and will make the final decision as to selection. It is expected that awarding of a contract for architectural services will be in accordance with established professional practice. In the event that none of the designs submitted is accepted, it will be so stated. It may be stipulated that the author of a selected design shall associate with an organization equipped with facilities to handle the architectural and engineering work.

The following items are available from the National Spiritual Assembly of the Bahá'ís of Panama at the above address:

Map showing the location of the site.

Topographical survey of the site.

Tables of temperature, relative humidity and rainfall in Panama.



# The Nineteen-Day Feast

## Unique and Peerless Gathering of Bahá'ís

**NOTE:** The National Spiritual Assembly suggests that the following article, reprinted from the British *Bahá'í Journal* be read by the local communities and consulted upon at some future Feast.

The institution of the Nineteen-Day Feast is unique and peerless amongst all the gatherings and the communal efforts of mankind. Its quality and the mode of its functioning show the health and virility of a Bahá'í Community. From it can flow an incalculable and illimitable measure of spiritual power. The beloved Master once said that should the Bahá'ís make full use of the potentialities of the Nineteen-Day Feast, they could thereby change the destinies of their town. He also said that He would be there in this gathering with the Bahá'ís.

And the converse is also true. A Nineteen-Day Feast held in a climate alien to the life of the Faith, divorced from the principles laid down for the conduct of such a Feast, shut out from its guiding light, becomes a venomous instrument and injures every individual Bahá'í as well as the Community.

'Abdu'l-Bahá has repeatedly said that if religion becomes the cause of discord it is better to be without it. Medicine is to cure, to heal; should it aggravate a disorder, it becomes lethal. Similarly, a Nineteen-Day Feast reduced to the level of a mechanical ritual or made the area of cantankerous contention cannot but harm. It is better, far better, to be without it.

The more delicate and well-balanced an instrument, the more damaging will be the consequences of its failure. . . .

For us Bahá'ís, as stated by the beloved Master, the Nineteen-Day Feast is what the Holy Communion is for the Christians. Does a sincere Christian go to the Holy Communion to have a jolly time or to be insufferably bored? Of course not.

### Fellowship in Baha'u'llah

The Nineteen-Day Feast, according to the direction of 'Abdu'l-Bahá, is composed of three distinct parts, each one well-defined in its scope, and yet all so blended as to form one continuous and unbroken process. In the art of the ballet, music, movement and decor each stand as a separate entity and yet completely merge into one indivisible unit. So are the component parts of the Nineteen-Day Feast. The link and the keynote is fellowship in Bahá'u'lláh.

### Experience the Unity

Bahá'ís come to a Nineteen-Day Feast not so much to partake in communal worship, to express and exchange views and ideas about the multifarious problems of their Community, to associate lovingly with one another, but above all of these, supremely important and vital as they are, Bahá'ís come to a Feast in order to experience the unity unfolded by the Divine Hand of Bahá'u'lláh. A Nineteen-Day Feast that fails to make this experience a blazing, throbbing reality, is nothing but a mechanical performance that will only serve to blazon human frailties.

The conflicting tendencies of the world must be shed outside the doors of the Nineteen-Day Feast. This does not mean either the assumption of an air of indifference or hiding behind a facade of spiritual pride and affected superiority. It only means emptying our hearts and minds to make room for the grace of Bahá'u'lláh. Otherwise a barrier wrought by our own hands will intervene between the communal character of the Feast and the Source which is to feed and sustain it.

### "Must Know Intimately"

The first part of the Feast is devotional. Prayer must come from the depths of one's heart. Otherwise it is not prayer. It is automation. The words that we use while we pray which are prayers revealed by the Founders of our Faith we must know intimately. We must be familiar with them not just by an intelligent grasp of what they signify, but because of what they evoke from our innermost beings, by the token of the deep longing response they command from our hearts. When the Persian believers chant a prayer at a meeting, it is almost always a prayer that they have used in their own solitary devotionals, with which they are well acquainted. Thus their chanting is not merely giving utterance to a sweet and charming melody. They know the meaning, the import of the words. And words take wings.

Distributing books just a short while prior to the beginning of the devotional part of the Feast and then asking some of the friends present to read prayers or Tablets which they may never have set eyes on before is a practice which has often-times been followed. There are occasions, and abundant they have been, when in spite of this glaring defect, the spirit of the Feast and of those attending it makes full compensation, and the devotional is raised to supreme heights. But this practice is fundamentally wrong, and there have been sad failures. . . .

### "With Joy and Gladness"

Another very important point to bear in mind is the very injunction of Bahá'u'lláh not to burden souls with lengthy recitations of scriptures. He has said: "To chant but one verse with joy and gladness is better for you than reading all the Revelations of the Omnipotent God with carelessness."

If a believer is giving a Feast, it is his or her privilege to arrange the devotional program. However no local spiritual assembly is bound to observe the custom which has grown up of having one believer or more acting as hosts at a Nineteen-Day Feast. The assembly can take full charge of the devotional and have the cost of refreshments defrayed from the local funds at its disposal. There should be no rigidity of procedure in these respects.

### Creative Consultation

The second stage is usually termed "the business part," of the Feast, an appellation which can be mis-



construed. It is the period of consultation. The secretary and the treasurer of the assembly and various committees present reports. The purpose of these reports is certainly not a mere enumeration of problems, resolutions and decisions. Otherwise the medium of a bulletin, a newsletter would suffice. The underlying principle is consultation and creative consultation at that. It is a human oddity to cling to the trivial and talk ad nauseum about it. I remember a Nineteen-Day Feast when a great deal was spoken about serving tea at a particular function and tempers were frayed. A principle to uphold most conscientiously is the inalienable, the sacred right of every believer to express freely his views on questions and problems that are the subject of consultation, and to offer suggestions. But the opinions of one or two people, no matter how fervently held and how forcibly expressed, cannot be taken as the considered view of the whole Feast unless definitely voted as a recommendation that emanates from a Nineteen-Day Feast. Should it fail to do so, it will have gravely compromised a fundamental principle of the Cause, and has much to answer to Bahá'u'lláh.

But the deliberations of the Nineteen-Day Feast

must rise above petty thoughts and obstinate haggings. They must bypass small matters of little value. Certainly any subject that is related to the work of the Cause and the life of the Community can be brought up at the Feast, but to make ponderous issues of trivialities is a grave betrayal of the purpose of the Feast. At all times this thought must be present in our minds that consultation is a unique feature of our Faith, and that consultation is not argumentation. Creative indeed must be the consultation of a Nineteen-Day Feast.

### Fellowship and Love

The third and concluding part of the Feast is of a social nature. When this stage is reached, the atmosphere of the Feast is well established. It can be dismal and intolerably weighed down, it can soar above the stars. And breaking bread together is an ancient and time-honored custom of mankind, symbolic of fellowship and love. In a Bahá'í Feast it transcends the flat level of custom and rite, and becomes a scintillating expression of unity.

HASAN BALLYUZI

## Bahá'í Delegations Attend NGO Conference at the United Nations

Two Bahá'í delegations, one representing the Bahá'í International Community and the other the National Spiritual Assembly of the United States, attended the annual Non-Governmental Organizations Conference held at the United Nations Headquarters in New York City on May 27-28. Lectures and panels with questions from the floor clarified the work of the UN and the relationship of these organizations to it. The NGOs serve many functions, including the education of their own groups, the education of the general public and a "feed back" to the UN from the grass-roots. The favorable interpretation of the UN, accentuating the positive rather than the negative, has been of vital importance, especially during this critical period in its history.

U Thant, Secretary-General of the United Nations, said: "In my experience, 1963 was one of the best years in the history of the United Nations, so far as international relations were concerned. In that year we witnessed the signing of the partial test-ban treaty . . . and we witnessed the adoption by the General Assembly of a resolution banning nuclear weapons in outer space." Unfortunately there has been a set-back in this effort. The Secretary-General regards ignorance, illiteracy, disease and poverty as the real enemies of man. Over two-thirds of the world is thus plagued. He believes that "we have to go to the root of the problem if we are to establish a stable world order, if we are to see that the principles of the United Nations Charter are implemented in all parts of the world."

Tibor Mende, Chief of the Economic and Social Information Unit of the Office of Public Information, said that the UN is doing a great deal about which the world knows very little. The economic and social field is becoming the center of gravity of the UN, he said. He stated that people feel their lives are wasted. There is great difference between suffering without a purpose

and suffering with a purpose, and people no longer are content to remain futile. Three-fourths of the UN activities deal with such problems.

Roger Baldwin, who has proven to the Bahá'ís his concern for the rights of man by his efforts on behalf of the rights of Bahá'ís, said that about one hundred Non-Governmental Organizations are concerned with human rights.

The Conference was told that either the UN has a very bright future or mankind has no future whatever. It is not a sovereign parliament of the world. The UN can only mirror what is outside its walls.

Bahá'ís by their very presence at this important conference proved that they are among those who will support and help strengthen this vital institution. In this time of crisis, our support is needed as never before.

The representatives of the Bahá'í International Community at the Conference were: Mr. Glenford C. Mitchell, Mrs. Etta Mae Mikhael, and Mr. and Mrs. William Wold.

The delegation representing the National Spiritual Assembly of the Bahá'ís of the United States included Mrs. Florence Steinhauer, Miss Eloise Mitchell, Mrs. Elizabeth Thomas and Mrs. Annamarie Honnold.

## Hand of Cause Ramatu'lláh Muhájir Visits North America

Hand of the Cause, Dr. Ramatu'lláh Muhájir who had completed several weeks of teaching in Central America paid a brief visit to the Bahá'í House of Worship and the National Bahá'í Headquarters in Wilmette, Illinois, June 23.

While in the Temple area, Mr. Muhájir was able to attend the Nineteen-Day Feasts of both the Wilmette and Evanston communities and to speak to the friends about the goals of the Nine-Year Plan.

## 400 Attend Souvenir of 'Abdu'l-Bahá in West Englewood

It is a tradition that the annual Souvenir of 'Abdu'l-Bahá held in West Englewood, New Jersey on the fourth Saturday in June is never marred by rain. June 26, 1965 was no exception, the weather being not only clear but ideal in temperature.

Over 400 Bahá'ís and friends gathered at the Evergreen Cabin for picnic and fellowship, but most of all to commemorate together in loving association the day in 1912 when 'Abdu'l-Bahá Himself addressed the friends at this very spot and predicted that in days to come thousands would gather in celebration of that day.

The meeting was honored by the presence of beloved Hand of the Cause Zikru'lláh Khádem and National Spiritual Assembly member Paul Pettit, both of whom spoke about 'Abdu'l-Bahá as the Perfect Exemplar of the Bahá'í Faith and of the mystery of His station. The great responsibilities of the American believers towards the fulfillment of the Divine Plan as well as their present obligations to the Nine Year Plan of the Universal House of Justice were also stressed.

The chairman, Mr. Archie Tichenor referred lovingly to the Hand of the Cause Roy Wilhelm who owned the Evergreen Cabin property when 'Abdu'l-Bahá visited there. Mr. Tichenor also pointed out that Shoghi Effendi called the first Unity Feast held at the Evergreen Cabin in June 1912 the true birth of the Bahá'í Faith in America.

Music was furnished by Carol Rutstein who, accompanied by her mother, Mrs. Harriet Kelsey, sang "The Lord's Prayer" and "From the Sweet Scented Streams." One guest, a Bahá'í, originally from Canton, China, had been taught the Faith by Martha Root and has translated Bahá'í writings into Chinese.

On display was the 1908 Reo automobile in which 'Abdu'l-Bahá rode through the streets of New York. References were given to Biblical prophecies fulfilled by His trip in this car.

After the talks pictures were taken of those present who had seen 'Abdu'l-Bahá; and finally a commemorative service was held in the grove at the exact spot where the Master addressed the friends in 1912.



*Attendants at 1965 Souvenir Feast who saw 'Abdu'l-Bahá. Front, left to right: Mrs. Florence Bettinger Oliver, Mrs. Rouhie Jones McComb, Mrs. Bertha Rohe Clark, Mrs. Rita Magee, Mrs. Amie Wright. Back, left to right: Curtis Kelsey, Mrs. Lorraine Hopper Welch, Mrs. Catherine Healy, George Roth.*



*Picnickers at Souvenir of 'Abdu'l-Bahá West Englewood, New Jersey June 26, 1965.*

## The Origin and Purpose of World Peace Day

World Peace Day observed annually on the third Sunday in September was inaugurated by the National Spiritual Assembly of the Bahá'ís of the United States in September 1959 by a "Bahá'í Proclamation Day" to commemorate the first mention of the Bahá'í Faith in America on September 23, 1893. Thereafter it became an annual event known as World Peace Day beginning in 1960. The continuing purpose of this special Bahá'í event is to spread recognition of America's spiritual destiny to raise the standard of peace in the world.

In recent years an increasing number of State Governors have issued proclamations at the behest of the Bahá'ís thus adding stature and more widespread knowledge of this Bahá'í endeavor.

One of the objectives of the Nine Year Plan is to secure such proclamations from every state in the United States, and the Bahá'ís in state capitals are urged to see that this is done. Obviously, only one local spiritual assembly should make the approach to the Governor's office for the purpose. Reference to back issues of *Bahá'í News* will suggest the procedure and the content of the proclamation. Once such a proclamation has been issued, it is a simple matter to request a repetition each year.

# Varied Observances of Race Unity Day in the United States

Observance of Race Unity Day in the United States this year was marked by a wide variety of activities, many of which took the form of well advertised public meetings at which speakers discussed race unity as an essential requirement for a peaceful society. There were also many informal gatherings such as picnics which provided opportunity for fellowship and public demonstration of the Bahá'í belief in and practice of the oneness of mankind. In most instances a very special effort was made to reach the Negro members of the community by inviting Negro speakers, musicians and choral groups to participate.

## Testimonial Dinner

One unique observance was a Louis Gregory testimonial dinner sponsored by the Bahá'ís of Urbana, Illinois, assisted by their neighboring community of Champaign. On this occasion a plaque was awarded to the individual chosen by the Urbana Assembly from among the persons suggested by organizations and individuals for their contributions toward better racial harmony in the community. One hundred and forty were present to hear about Louis Gregory and to honor the recipient of the award and others who had been nominated. The program included an address on "Race Unity—Key to World Peace" by Professor Robert E. Hayden, Bahá'í poet and member of the faculty of Fisk University, Nashville, Tennessee. There was a follow-up "Glad to Have Met You" party at the Bahá'í Center the night after the dinner at which Professor Hayden read some of his poetry.

Newspaper publicity included announcements of the award, invitations to the public to recommend recipients, a picture of the members of the special committee appointed to select the winner, a 15-inch article by a newspaper reporter on Louis Gregory, a picture and a 14-inch article about Professor Hayden as speaker, a story on the twelve nominees for the award, and a picture of the presentation of the plaque. Especially gratifying was the TV coverage of the event. All three local channels showed the presentation of the award, some of them two or three different times. One station, WILL-TV, featured a five minute interview with Professor Hayden on race unity during its regular news program at 6:30 the following evening.

## United Nations Party

In order to attract attendance at the Race Unity observance in San Francisco, California, the Bahá'ís sponsored an informal "United Nations Dance" in Chinatown the night preceding Race Unity Day inviting any and all who could do so to come in the national dress of their homeland. The following day the formal observance of Race Unity Day, also held in Chinatown, consisted of a formal public meeting with Mrs. Mamie Seto as a speaker. Mrs. Seto was a Bahá'í pioneer in Hong Kong during almost all of the World Crusade.



Donald E. Moyer, right, winner of the Louis Gregory award plaque. With him are Prof. Hayden, Bahá'í poet and speaker, and Champaign Mayor Emmerson Dexter who presented the award.

## Picnics

In Tucson, Arizona, one of the local Bahá'í families was host for a picnic attended by fifty adults and children, mostly non-Bahá'ís. The program consisted of carefully planned music and talks. The meeting opened with the reading of a prayer for unity followed by a song by a nine-year-old girl accompanied on a portable organ by her four-year-old sister, both daughters of the minister of a Negro Baptist Church. Three Bahá'í speakers, including one youth, talked on the need



San Francisco, California Race Unity Day meeting held in Chinatown. Mr. Lim P. Lee and Mrs. Mamie Seto (seated front center) were the speakers.

for race unity in order to establish a peaceful world. The program ended with a choral selection by the children of the House of Prayer Church led by a Negro minister.



*Picnic marks Race Unity Day in Louisville, Kentucky.*

The Cleveland and Euclid Bahá'í communities in Ohio planned their program to provide a full day's observance, beginning with an intercommunity picnic sponsored by the Cleveland friends after which all attended the public meeting in Euclid. The speaker for the evening was Mr. Julien Madison, Negro representative of the NAACP and Cleveland Urban League who stressed the need for race unity and outlined the problems involved in achieving it. Mr. John Copeland, Bahá'í, explained how it will be accomplished under the World Order of Bahá'u'lláh.

For one month prior to a similar display in the U.S. Grant Hotel where the San Diego, California, Bahá'ís celebrated Race Unity Day, the public library featured an international doll collection centered about the theme "The Earth is One Country and Mankind Its Citizens." The theme for the display in the hotel was the same as that for the public meeting, namely, "The Earth is One Home; Let it be in Unity." Mrs. F. Joseph McCormack was the speaker. A luncheon in the hotel dining room for the Bahá'ís and their guests followed the meeting.

A panel of three Bahá'í speakers, two from Waterloo and one from Cedar Falls, representing three races, was the featured program for the Race Unity Day observance in Waterloo, Iowa.

St. Petersburg, Florida, had as its guest speaker Mrs. Constance Baker. Of the forty-two present, twelve were Negroes.

#### Governor's Testimonial

The Bahá'ís of Sacramento and Sacramento Municipal Court District communities in California sponsored a picnic in one of the local parks. The formal program included talks by a local attorney representing the

NAACP and a Bahá'í from San Francisco. A high point was the reading of the following letter from the Governor of California, Edmund G. Brown:

"I am pleased to join with you on this Race Unity Day to observe one of the great truths of all religious beliefs — the brotherhood of man. In America we have a unique grasp of the essential truth of that belief. For our country has been founded and grown great through the strength of our dedication to a democratic society, firmly anchored in our belief of brotherhood. On this day, let us all join in a prayer for the race unity we all believe in so profoundly."

#### Programs in Churches

Recognizing the reluctance of the Negro community to attend meetings away from their own church, the Bahá'ís of Key West, Florida, decided to take their Race Unity Day program to a Negro church. Having attended one of the Negro churches having a white minister as part of their observance of the Birthday of Bahá'u'lláh, the Bahá'ís hoped to lay the foundation for their Race Unity Day observance by offering a program of Bahá'í slides in this same church, but the minister rejected the program. The Bahá'ís then sought permission to give both programs on two successive Sunday evenings in another Negro church. Although he said he had never heard of the Bahá'í Faith, the minister said he would welcome anyone who was trying to unite the races. He was greatly impressed with the program, particularly with the Bahá'í prayers. He asked first the choir and then the congregation to say the word "Bahá'í" and then said: "I want you to remember that word so that the next time you see the word 'Bahá'í' you will recognize it." He strongly urged the members of the congregation to come to see the Bahá'í pictures of the Holy Land the following Sunday, to hear what "these friends" have to say and to bring friends with them.

The Bellevue Bahá'í group of Washington, consisting of three adults and one youth, drew an attendance of 82 persons at their picnic, including Bahá'ís and their contacts from six neighboring communities and groups.

*Mayor Edward Munoz of Gallup, New Mexico signs Race Unity Day Proclamation. With him are Mrs. Eulalia Bobo of Beverly Hills, California and James Stone of Gallup.*



The event received excellent publicity in the newspapers and in adult education classes one of which was a course on "The Negro in United States History," conducted by Mrs. Naomi Robinson, a member of the Bellevue Group. A sign at the picnic site carrying the word "Bahá'í" drew considerable notice and favorable comments from persons going down to the nearby beach to swim.



Part of display of portraits by local artists sponsored by the Bahá'ís of Spokane, Washington in connection with their Race Unity Day Observance.

#### International Arts

Beverly Hills, Culver City and Santa Monica Bahá'í communities in California cooperated in presenting a program emphasizing appreciation of international and racial arts. Fifteen nations were represented by instrumental, solo, choral, and dance numbers. Russ Garcia, internationally known composer and conductor, arranged the choral music. Robert Quigley, Vice-Chairman of the National Spiritual Assembly, an award-winning radio and TV producer, gave a short introduction to the Bahá'í Faith. The reprint on the Faith from the April issue of *Ebony* Magazine was attached to each program and many inquirers sought out additional literature and addresses of firesides.

The program was presented in the International Students Center just off the UCLA campus. Many of the 300 persons attending were students from the university.

The Bahá'ís of Scottsdale, Phoenix and Tempe, Arizona, were hosts at a Race Unity Breakfast Cook-out in Scottsdale Community Center with more than sixty in attendance. Invitations to the public were extended by means of posters placed in local markets, drug stores, gift shops, book stores and at the Indian Center on the nearby Salt River Reservation. At the close of the breakfast all gathered for prayers in Spanish, Persian and English. The spirit of those attending was so joyous that many returned for the afternoon fireside at the home of Mr. and Mrs. Francis Johnson where Mr. Elliot Sater was the speaker.

#### Portrait Display

An afternoon open house at the local YWCA sponsored by the Spokane, Washington, Bahá'ís featured a display of portraits representing nine different races. These were original oils and charcoals by five area artists, including one who is a Bahá'í. Publicity included two newspaper invitations and spot announcements on eight radio stations. There was also a personal interview on KREM-TV featuring the Bahá'í artist, Mrs. Mary Parker, and two of her portraits. Her oil pastel portrait of 'Abdu'l-Bahá, belonging to the Bahá'í community, was also included in the display. This was the first time that an interview on the Bahá'í Faith had been telecast in Spokane. Beautiful background music was provided by a tape recording prepared by the Bahá'ís of the Spokane County Second Commissioners District.

#### Racial Unity Panels

Salem's (Oregon) Race Unity Day public meeting featured a Bahá'í panel comprised of Mrs. Melba King, Eskimo, Clyde Johnson, Negro, Mrs. Una Dean, Caucasian, and Shigsicho Tanaka, Japanese, who spoke on the various universal teachings of the Bahá'í Faith under the general theme, "Race Unity—Means for Peace." A no-host picnic preceded the meeting. Invitations were sent to members of Salem's Human Relations Commission and the newly formed Inter-Faith Interracial Committee. The meeting was also publicized in the bulletin of the Presbyterian Church whose minister is a member of the Human Relations Committee. The warmth and sincerity of the panel members and the visiting Bahá'ís reached the hearts of all present, many of whom stayed a while to visit and said they would come again.

Fort Wayne, Indiana, Bahá'ís planned both a youth Race Unity evening for Saturday and a public meeting for Sunday. Mr. Lightener, a Civil Rights worker from Indianapolis, and Miss Bettijane Walker of Toledo, Ohio, were the speakers for the Saturday night program, which was followed by a discussion and evening of dancing. Although the attendance was not as large as expected at the youth meeting, the discussion was excellent and lively. The Sunday meeting

International doll collection displayed in San Diego, California for week before Race Unity Day.



addressed by Miss Walker was attended by seventy-five persons. A Negro choral group and members of the Bahá'í Children's Sunday School provided the music. A news broadcast from one of the local TV stations came and interviewed Miss Walker, took a picture of her with some of the children, and broadcast the film on the Sunday night news broadcast.

Approximately eighty persons attended the meeting in Portland, Oregon. Represented were Negroes, Indians, Eskimos, Caucasians, and visitors from Persia, Cambodia and England. The speakers were Mr. John Holley, Negro, Director of Community Services for the Urban League of Portland, and Mr. George P. LaVatta, a Shoshone-Bannock Indian and administrative officer assigned to education with the Bureau of Indian Affairs. The Bahá'í speaker was Dr. Graham Conroy, Assistant Professor of Philosophy at Portland State College. Mr. Vernon Thompson, a newly enrolled Negro Bahá'í in Portland, served as moderator and conducted a lively question and answer period following the talks.

The fact that the only available room in the hotel where the Bahá'í Center is located was a large ballroom presented a great challenge to the New York Bahá'í community to gather a large audience for its observance of Race Unity Day. Publicity in neighborhood papers and personal invitations attracted some two hundred persons. The speaker, Dr. George Goodman, a Bahá'í, who is Director of Community Relations at radio station WLIB, introduced his subject with interesting anecdotes and then gave a stirring

conclusion with the Bahá'í message. Music and refreshments created an informal and friendly atmosphere which prevailed throughout the meeting.

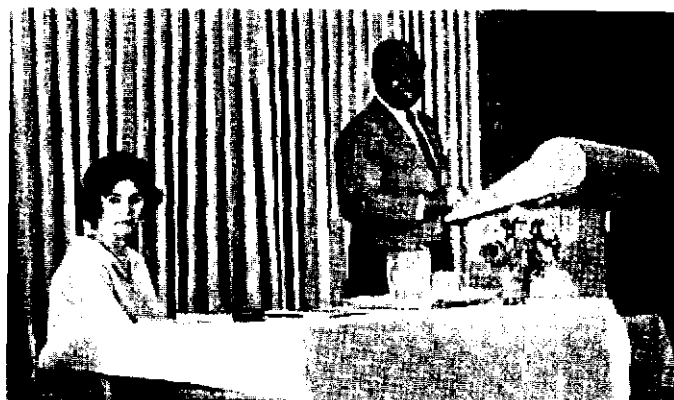
The Race Unity Day observance co-sponsored by the Bahá'ís of Inglewood and Culver City Judicial District, California, also took the form of a picnic in beautiful Centinela Park. The speaker was David Bond, Bahá'í, well-known Shakesperean actor and producer, whose subject was "The Bahá'í Concept of Race Unity." He began his talk by reciting Bahá'u'lláh's words "Blessed is the Spot." Music and group singing added warmth and fellowship to the day.

Guest speakers for Race Unity Day in Columbus, Ohio, were Mr. and Mrs. L. Paul Harris of Mattoon, Illinois, whose subject was "Race Unity, Means for Peace." They also appeared on a televised interview on WLWC-TV. On the preceding evening Mr. and Mrs. Harris gave a colored slide program on the Holy Land, including pictures of the Bahá'í Congress and the Frankfort Temple.

Other communities that reported observances of Race Unity Day similar to those mentioned above were: Denver, Jefferson County and Boulder in Colorado; Montclair, New Jersey; Laramie, Wyoming; Kokomo, Indiana; Wichita, Kansas; Alhambra, California; Minot, North Dakota; Lima, Ohio; Lawrence, Kansas; Racine, Wisconsin; Tulsa, Oklahoma; Provo, Utah; Albuquerque, New Mexico; Melrose Township, Springfield and Peoria Heights in Illinois; Philadelphia, Pennsylvania and Omaha, Nebraska.



Bahá'ís and friends in St. Paul Minnesota gathered to hear radio broadcast of Bahá'í panel on Race Unity Day. Elsa Steinmetz from Bern, Switzerland led the discussion afterwards.



Race Unity Day meeting in New York City. The chairman, Mrs. Linda Jones, is seated and at the right is the speaker, Dr. George Goodman.

## Opportunity Knocks

With increasing opportunities presented by the press, radio, television and leading magazines, the friends are urged to survey public libraries, school libraries and college libraries in their areas for the purpose of: (1) placing Bahá'í books for the first time; (2) adding later editions and recently published books;

and (3) removing outdated and unofficially published books.

It is more evident in recent months that there has developed a greater awareness of the Faith on the part of the general public. This is an avenue that must not be overlooked, and each community should make some effort to follow through with the above suggestions—else some priceless opportunity be missed.



*Local Spiritual Assembly of Waukesha, Wisconsin incorporated April, 1965. Back row, left to right: Mrs. Naoma Parker, Mrs. Ann Holmstrom, Kenneth Parker, Mrs. Laura Hartkopf, Mrs. Grace Anderson. Seated, left to right: Mrs. Maxine Kennel, Albin E. Kubala, Charles Kennel, Mrs. Rose Kubala.*



*Local Spiritual Assembly of North Olmsted, Ohio formed April 21, 1965. Standing, left to right: Mrs. Ruth Kitson, William Rees, Mrs. Esther Rees, Kiumars Haghighi, Noble Curry. Seated, left to right: Miss Pat Kitson, Mrs. Dolores Haghighi, Dr. Daryush Haghighi, Mrs. Margaret Curry.*



*Local Spiritual Assembly of Peterborough, New Hampshire, formed Ridván, 1965. Rear, left to right: Mrs. Jane Grover, Mrs. Grace Ross, George Goding, chairman; Mrs. Mary Goding, secretary; Miss Sandra Whitney. Front, left to right: John Marlowe, Mrs. Nancy Bowditch, Mrs. Rubie Tuttle, treasurer; Mrs. Polly Marlowe, vice chairman.*



*Local Spiritual Assembly of North Maricopa County, Arizona formed April 21, 1965. Rear, left to right: Raymond H. Helmick, vice chairman; Joseph Sharp, Y. Cecile Malkiewica, William Cornelius Davis, Col. C. Bradford Cleveland, chairman. Front, left to right: Mabel L. Helmick, Vida R. Grassie, Elizabeth H. Sharp, treasurer; Lenore P. Cleveland, secretary.*

## Recognition of Bahá'í Holy Days

One of the goals of the Nine Year Plan is recognition of Bahá'í Holy Days in each State. Mrs. Glades Steffensen, an isolated believer in Andalusia, Illinois, mother of two small children attending the public grade school, wrote to the local school authorities asking permission for her children to be excused on the Bahá'í Holy Days. She received an immediate assent from the principal. She reports that she simply wrote a letter requesting that her children be excused, a letter — all that is needed in most instances and yet

how often the friends fail to take the time or effort to do this much. This shows that such recognition need not wait until there are enough believers in a locality to form an assembly, for here is a striking example of what the individual, an isolated believer, can do in achieving a goal of the Nine Year Plan.

The local assembly of Costa Mesa, California, is happy to report that superintendents of both the elementary and high schools in that school district have recognized the Bahá'í Holy Days and that Bahá'í pupils may be excused from classes on these days.



## BAHA'I IN THE NEWS



Mrs. Lynette Storm (left), Toledo, Ohio, daughter of early believer, Mrs. Mary Hanford Ford, with Mrs. Margaret Ruhe of Wilmette, Illinois at Bahá'í meeting in Toledo. Mrs. Ford was an art guide at the World's Fair in Chicago in 1893 where she heard about the Faith and accepted it at that time.

The *Blade*, daily newspaper of Toledo, Ohio, June 5 carried on page 10 two articles on the Bahá'í Faith. One was the Associated Press release from Haifa by Hal McClure about the Bahá'í religion, illustrated by a picture of the Shrine of the Báb, the other was a feature article by a *Blade* staff writer titled: "Bahá'í Faith Unites Diverse Groups." It is an interview with Mrs. Margaret Ruhe of Wilmette, Illinois, on the occasion of her visit to Toledo and includes a brief statement of the principles of the Faith and of its introduction to America in 1893. The article was accompanied by a photograph of Mrs. Ruhe with Mrs. Lynette Storm, daughter of Mary Hanford Ford, one of the very early teachers and writers of the Faith and one of the first Americans to accept Bahá'u'lláh.

For some time the merchants of Salem, Oregon, have sponsored a series of articles on "The Churches of Our Community" in the Saturday edition of the *Statesman* and the *Capital Journal* which have wide circulation in the cities and counties surrounding Salem. Each article is set out in large type in a box measuring eight by thirteen inches. Number 77 in the series, Saturday, May 22, was devoted to an article on the Bahá'í Faith,

submitted by the Spiritual Assembly of Salem. Brief quotations from the Writings of Bahá'u'lláh were included to define the purpose of man, the purpose of the Manifestation of God, and the purpose underlying the teachings of Bahá'u'lláh. A post-office box address and telephone number were given for readers desiring more information.

The *Daily Times-Advocate*, Escondido, California, on May 22 carried a five-column, 18-inch long article titled: "History of Bahá'í World Faith Told." The material was submitted by Mrs. Louise Sweeney, local Bahá'í, at the request of the religious editor who has been very generous in giving publicity to Bahá'í activities in Escondido and the North County community. Besides an excellent, brief statement of the nature, aims, purposes and history of the Faith there are pictures of the International Archives building at the World Center and of the four existing Bahá'í Houses of Worship.

The *Minot* (North Dakota) *Daily News*, June 12, carried an 11-inch three column article by a staff writer about Mrs. Vera D. Esinhart, a local Bahá'í, who has "a tremendous urge to help people" and who is compiling a book containing quotations collected from many sources over many years and which she finds worth remembering. The title of the story is: "Minot Bahá'í Settler Wants to Publish Book of Gems on Religion, Philosophy." A picture of Mrs. Esinhart at her typewriter accompanies the article which also mentions Mrs. Esinhart's plans to hold a tea in her yard on Race Unity Day to which the public was invited.

Two newspapers in the West Indies have recently given several columns to excellent articles on the Faith. The *Trinidad Sunday Mirror* published a photo of 'Abdu'l-Bahá and an article with the following, large heading: "A Message of Peace and New Way of Life." The *West Indian* of St. Georges, Grenada, gave a 24-column inch space and clearly stated that Bahá'u'lláh was the return of the spirit of Christ. "Since God's will for man cannot be ignored forever," it reads, "this vital truth revealed and expounded by Bahá'u'lláh, the Founder of the Bahá'í Faith, must, some day, capture the attention of every honest, independent seeker after truth."

### American Pioneer Passes to Abhá Kingdom

On Friday, June 25, 1965, Mrs. Etta Woodlen, pioneer to Barbados in the Caribbean, passed away suddenly while visiting in her former home city of Wilmington, Delaware. She had been very active as a teacher at her pioneer post, leaving a thriving and growing community of believers there. It is understood that she is the first American pioneer under the Nine Year Plan who has passed away.

## Bahá'í Distribution and Service Department

### Panel of Baha'is on ABC Network

On June 13, 1965 the ABC Network made available to its local radio stations a 24-minute panel program on the Bahá'í Faith. The Bahá'ís appearing on the panel were Hand of the Cause Mr. William Sears, Dr. Firuz Kazemzadeh, Auxiliary Board Member Mrs. Florence Mayberry and Dr. Daniel Jordan. A taped reproduction of this very well received program is now available, for use *only* in Bahá'í firesides and other meetings. It must *not* be used in radio programs.

Seven inch reel tape, speed 7½ i.p.s., postpaid ..\$3.50

### "Growing Pains of a Local Spiritual Assembly,"

The Community Development Committee's first recording, "Growing Pains of a Local Spiritual Assembly" is about the conduct, duties, and responsibilities of the assembly, its members and its officers. This playlet was written by Hand of the Cause 'Amatu'l-Bahá Rúhíyyih Khánúm, portraying in humorous but effective manner the mistakes, the planning, the devotion and the earnestness evident in assembly meetings. It was produced by a group of professional Bahá'ís in California. The Committee has made a gift of a tape to each local assembly. Others may wish copies and these are now available for the use of Bahá'ís *only*. It should *not* be used in firesides.

Five inch reel tape, speed 3¾ i.p.s., postpaid ...\$2.50

### "Do It Yourself" Visual Aids for Children's Classes

The Bahá'ís of Paramus, New Jersey, displayed at the 1965 National Convention "Do It Yourself" visual aids for the spiritual education of preschool and early school children. The theme is "Learning Can Be Fun." Six of these aids are being made available in kit form on the following subjects: 1. The Hand Puppet, 2. The Four Kingdoms, 3. Prayer, 4. Bahá'ís Build, 5. The Year of Events, and 6. Spiritual Growth.

Mimeographed kits of six subjects, 5 sets postpaid \$1.00

The above may be ordered from *Bahai Distribution and Service Department*, 112 Linden Avenue, Wilmette, Illinois 60091.

## Calendar of Events

### FEASTS

August 20—Asmá' (Names)

September 8—'Izzat (Might)

## Baha'i Publishing Trust

**Unity from Diversity.** This statement, prepared by Dr. Daniel Jordan, discusses the prejudices that are prevalent in society today, particularly as they apply to interracial marriages, the false and unscientific beliefs that exist in this respect and the Bahá'í principle of the oneness of mankind, "based on equal rights and common responsibilities." The Bahá'í teachings on marriage in general are also explained, including the necessity for parental consent "since the solidarity of society depends upon the stability of the family." While not a mass distribution item, this should prove a valuable aid in clarifying Bahá'í beliefs.

20 copies .....\$1.00

### National Bahá'í Addresses

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**National Treasurer:**  
112 Linden Avenue, Wilmette, Ill.

**Make Checks Payable to: National Bahá'í Fund**

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## 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, August 15

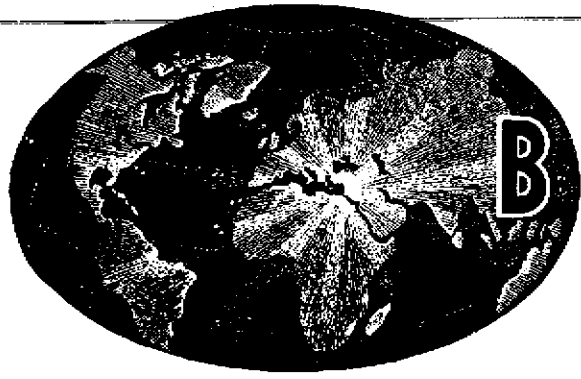
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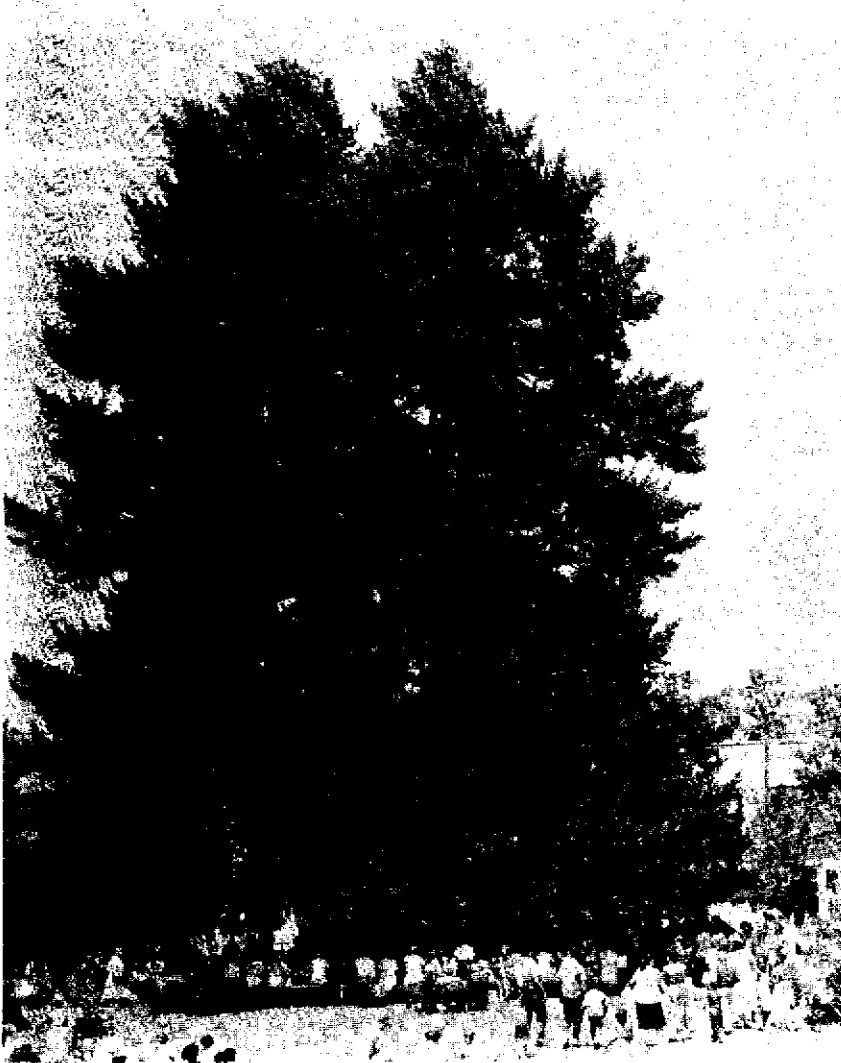
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# AHÁ'Í NEWS

No. 414

BAHÁ'Í YEAR 122

SEPTEMBER 1965



## *Geyserville*

*It is estimated that almost 700 persons attended the fortieth annual Unity Feast under the renowned "Big Tree" at Geyserville Bahá'í School in California, held this year on July 4. That the Bahá'í Faith is indeed a World Faith was demonstrated by the presence of persons from as far away as Greece, Turkey, Rumania, Persia, and Africa. Auxiliary Board member William Maxwell, the guest speaker, addressed the gathering on the subject: The Oneness of Mankind. The first Unity Feast at Geyserville was held on August 2, 1925 in celebration of the seventieth birthday anniversary of Mr. John D. Bosch who donated the property which has been occupied by the Geyserville Bahá'í School since 1927.*

## Universal House of Justice Announces Passing of Leroy Ioas

"GRIEVED ANNOUNCE PASSING OUTSTANDING HAND CAUSE LEROY IOAS. HIS LONG SERVICE BAHÁ'Í COMMUNITY UNITED STATES CROWNED ELEVATION RANK HAND FAITH PAVING WAY HISTORIC DISTINGUISHED SERVICES HOLY LAND. APPOINTMENT FIRST SECRETARY GENERAL INTERNATIONAL BAHÁ'Í COUNCIL PERSONAL REPRESENTATIVE GUARDIAN FAITH TWO INTERCONTINENTAL CONFERENCES ASSOCIATION HIS NAME BY BELOVED GUARDIAN OCTAGON DOOR BAB'S SHRINE TRIBUTE SUPERVISORY WORK DRUM DOME THAT HOLY SEPULCHER NOTABLE PART ERECTION INTERNATIONAL ARCHIVES BUILDING ALL ENSURE HIS NAME IMMORTAL ANNALS FAITH. LAID TO REST BAHÁ'Í CEMETERY CLOSE FELLOW HANDS. ADVISE HOLD BEFITTING MEMORIAL SERVICES."

—UNIVERSAL HOUSE OF JUSTICE

THE hearts of countless Bahá'ís throughout the world are saddened by the passing of Leroy Ioas, Hand of the Cause of God. The entire Bahá'í world has tasted of the fruit of his labors for the Cause that was the supreme object of his endeavors and upon which he spent a lifetime of prodigious talent and energy. Most of all he is remembered for his close association with the beloved Guardian, after he was called to Haifa by Shoghi Effendi in 1952 to assist in the overwhelming burdens of the work at the World Center. Here he became Assistant Secretary for Shoghi Effendi and was charged with the supervision of the construction of the dome of the Báb's Sepulcher, a service which culminated in the Guardian's naming one of the doors of the Shrine itself the Báb-i-Ioas, as a tribute to his work. He later performed a similar service in the construction of the International Archives building.

Leroy Ioas was elevated to the rank of a Hand of the Cause on December 24, 1951. In April of 1952, he was appointed by Shoghi Effendi as Secretary-General of the first International Bahá'í Council, which office he held until the election of the second International Bahá'í Council in April of 1961.

In February 1953, Mr. Ioas was sent by Shoghi Effendi as his personal representative to the African Intercontinental Conference in Kampala, Uganda, to "elucidate the character and purposes of the impending decade-long World Crusade and rally the participants to energetic, sustained, enthusiastic prosecution of the colossal tasks ahead." In September of 1958, he performed the same mission in Singapore at the last of the five similar Intercontinental conferences planned by the Guardian before his death.

Though frail in health, Mr. Ioas came to the United States as the representative of the Hands of the Faith in the Holy Land to attend the 1964 National Convention. Following this, he spent several months travelling across the southern part of the country on a teaching trip that was a spiritual enrichment to those privileged to hear him and a source of much joy to Mr. Ioas whose heart had always been dedicated to the teaching work. Following his return to Haifa, his health steadily declined and finally after a lengthy period of hospitalization he passed away on July 22. He has been laid to

rest in the Bahá'í cemetery in Haifa close by His fellow Hands of the Cause from the United States, Mr. Horace Holley and Mrs. Amelia Collins. A memorial service will be held for him at the Bahá'í House of Worship in Wilmette on October 16 at 8 p.m.

Prior to going to Haifa, Mr. Ioas was known throughout America and especially in the western states for his intensive and constant teaching activities. He was active in the establishment of Geyserville School, in the organization of race unity conferences, as chair-



*Hand of the Cause Mr. Leroy Ioas by the door named for him at the Shrine of the Báb.*

man of the National Teaching Committee for many years and also served on the first European Teaching Committee. His membership on the National Spiritual Assembly from 1933 to 1945 and from 1949 to 1951 was a vital contribution to the Faith, where he served for a number of years as treasurer.

Leroy Ioas was born into a distinguished Bahá'í family, his parents having been active supporters of the Faith before the Master's visit to America who greeted

'Abdu'l-Bahá in 1912 when He came to Chicago. Many of the Bahá'í friends have heard him speak of the profound effect the presence of the Master had upon him, even though he was very young at the time. It brought much happiness to him that his own family served the Faith wholeheartedly. His wife and lifelong companion, Sylvia, sustained him in all his efforts and herself was appointed to the first International Bahá'í Council and elected to the second Council. Both of their daughters, Anita and Farrukh, pioneered in America and abroad, Farrukh having passed away following a five-year period of pioneering in the World Crusade in Europe.

When Leroy Ioas spoke about the beloved Guardian whom he had served so many years and whose call he had answered with such a ready loyalty, he evoked in the hearts of his listeners a spirit of love and a determination to serve that was not easily forgotten. That he had the power to lift the individual to that spiritual plane and stir him to action in the path of God, in a way that was not only deeply moving but profoundly dignified, was further proof of the capacity of this servant of Bahá'u'lláh to be a channel of His inspiration.

"Every Bahá'í must turn and give themselves to God. It makes no difference what the responsibility is, national spiritual assembly, local spiritual assembly,

pioneering, all must become channels; until he does, he cannot do full service to the Faith of Bahá'u'lláh." These words followed Mr. Ioas' tribute to Shoghi Effendi at the Conference in Singapore, one of the most inspiring word pictures ever drawn of the beloved Guardian. [BAHÁ'Í NEWS, December, 1958]

At this same Conference, he spoke of an evening in Haifa when the Guardian, weary and pressed from work and not far from the time of his own passing, spoke entirely on spiritual things, saying, let us enter the door of heaven and forget for a few minutes. "It was the most beautiful I ever heard," said Leroy Ioas.

To those countless friends who loved him, it is enough to know that this faithful soldier who bore a lifetime of cares and labors in the Cause of God, has entered that door of heaven to join his beloved leader; and that he has reinforced that heavenly army that gives strength to those of us who remain in the arena of earthly action. This helps to assuage some of the grief and loss we feel at the passing of this "lion" of the Faith of Bahá'u'lláh, this revered Hand of the Cause who was to have been the representative of the Universal House of Justice at the Intercontinental Conference in October of 1967, in Wilmette, to commemorate the centenary of Bahá'u'lláh's proclamation of His Message to the kings and rulers of the world.

## First Bahá'í Enrolled in Grand Turk Island

Dan Conner, Bahá'í youth of Chicago, Illinois, on July 19 reported the enrollment in the Bahá'í Faith of the first member of the Turks Caicos Island group in the British West Indies. He is Mr. Joseph Astwood of Grand Turk Island. Mr. Connor arrived in Grand Turk Island about July 1 for two months and within a week had made many friends, had made two speaking engagements with local churches, and started plans for a public meeting.



*Delegates attending the recent convention in Panama.*



*The National Convention of the Bahá'ís of Spain with the newly elected National Assembly shown at right: (left to right seated) Isidro Torrella, José López Monge, Ramón Escartín and Antonio Jiménez; (left to right standing) Carlos Chías, Miguel Medina, Emilio Egea, Fernando Sanz, Rouhollah Mehrabkhani.*



## Embryos of Mighty Institutions of the Future

In its Ridván 1965 Message to the Bahá'í world, the Universal House of Justice, placed before the Bahá'ís of the world four "challenging and immediate tasks." The third of the four stresses need for "the speedy acquisition" of the National *Ḥaẓíratu'l-Quds*, Temple Sites, National Endowments and Teaching Institutes called for in the Nine Year Teaching Plan. "These basic possessions are the embryos of mighty institutions of the future," the Message reads, "but it is this generation, which, for its own protection and as its gift to posterity, must acquire them." By acquiring them in the early years of the Plan, the Universal House of Justice says we will thereby "liberate the energies and resources of the growing world community for a concentrated, resolute and relentless pursuit in its later stages of great victories whose foundations are now being laid."

### *Ḥaẓíratu'l-Quds*

Ranking as one of the most important institutions of each national Bahá'í community, and pivot of all Bahá'í administrative activity in the future, is the national *Ḥaẓíratu'l-Quds*. The Guardian in *God Passes By* tells us that the name signifies "the Sacred Fold." Complementary in its functions to those of the *Mashriqu'l-Adhikár*, this institution, he says, will in the future include the secretariat, the treasury, archives, a library, the publishing office, an assembly hall, a council chamber and a pilgrim's hostel. He further says: "When these parts are brought together and are made jointly to operate in one spot, the *Ḥaẓíratu'l-Quds* will be increasingly regarded as the focus of all Bahá'í administrative activity, and will symbolize the ideal of service animating the Bahá'í community in its relationship alike to the Faith and to mankind in general." Meanwhile the *Ḥaẓíratu'l-Quds* will serve primarily as the national administrative center, but also, through suitable social and educational activities, as a center for teaching the Faith.

Under the beloved Guardian's direction there were in existence in 1963 fifty-six national *Ḥaẓíratu'l-Quds* valued at \$1,800,000. Now the Universal House of Justice in its Nine Year Plan calls for fifty-two more: Africa, 26; America, 4; Asia, 13; Australasia, 7; and Europe, 2. Of this number twenty can be acquired by the conversion of twenty existing local *Ḥaẓíratu'l-Quds* into national *Ḥaẓíratu'l-Quds*.

### Temples and Temple Sites

By the end of the Ten-Year Crusade, the Bahá'ís of the world could proudly proclaim the existence of four Bahá'í Houses of Worship, one in each continent except Asia, and the possession of sites for forty-six more to be erected in the future. Only the erection of the Temple in Teheran had not been accomplished, but in its stead there was the Temple in Kampala, Africa, not originally called for in the Guardian's World Crusade. The Universal House of Justice, there-

fore, has made the erection of the House of Worship in Teheran one of the goals of the Nine Year Plan, and added to it is the building of a Temple in Panama. Bahá'í architects have been invited to submit designs for the Panama Temple by the end of 1965 and the laying of the cornerstone is scheduled to be part of the Intercontinental Conference in Panama in October 1967.

A large increase in the number of Temple sites is also called for in the Plan—sixty-two in all. These will be spread as follows: Africa, 27; America, 7; Asia, 14; Australasia, 7; Europe, 7. The Universal House of Justice reminds us that "the speedy conclusion of these projects will save tremendous expense later and endow the Faith with increasingly valuable properties."

### Endowments

The endowments that the believers have been called upon to acquire, both by the Guardian and now the Universal House of Justice, also give prestige and stature to the Faith in every country where it has been established. Each National Spiritual Assembly as it has been organized has been required to establish first a *Ḥaẓíratu'l-Quds* and then to acquire a piece of land or a house, however small, for an endowment. Thus, by the end of the Ten-Year Crusade all fifty-six National Spiritual Assemblies owned property other than their national headquarters and Temple sites. The value of these endowments in 1963 was \$10,500,000, half of this being in the United States.

Under the Nine Year Plan of the Universal House of Justice fifty-four more national endowments are to be acquired: Africa, 27; America, 4; Asia, 13; Australasia, 7; Europe, 3.

For "the speedy acquisition" of all these properties so essential to the unfoldment of the World Order of Bahá'u'lláh, funds are needed. The Universal House of Justice has appealed to all believers, no matter how deprived they may be in terms of material possessions, to contribute regularly and to the point of sacrifice to their National Funds and to the International Bahá'í Fund. The Temples we now so proudly possess reflect the sacrifices of thousands of Bahá'ís all over the world, many of them no longer living. Many of the newer Bahá'ís have been deprived of the blessed bounty of contributing to the erection of first Temples, but to this generation is given the sacred privilege of making "its gift to posterity" by insuring "the speedy acquisition" of "the embryos of mighty institutions of the future," called for in this first world-wide plan of the newly formed supreme institution of the Faith, the Universal House of Justice.

**Note:** For details as to where the properties mentioned in this article are to be acquired see the booklet *Analysis of the Nine Year International Teaching Plan of the Bahá'í Faith* by the Universal House of Justice.

## Nayriz — Scene of Vahid's Heroism

by Guy Murchie

**EDITORIAL NOTE:** This is another in a series of articles written by Guy Murchie from his diary kept on his journey to Iran in 1964 and printed with the permission of the Universal House of Justice. The photos were taken by Mr. Murchie on his journey.

March 25

### The Journey to Nayriz

We set out this morning at 6 a.m. to visit Nayriz, some 100 miles southeast of Shiraz, site of the greatest siege in the early Bahá'í history of southern Persia, which occurred in 1850. As we bounced over the rough gravel road eastward into the rising sun, we soon reached Lake Maharloo, a salt sea about twenty miles long, around which melons are grown not much differently than they were in the Báb's day. Outcrops of chrome ore were visible in the nearby mountains and, I was told, several chrome mines are in operation in the area. The only trees were in fruit orchards such as reddish pomegranate groves near the lake and neat rows of fig trees along the lower slopes of the foothills. Wild mustard in bloom made an occasional patch of yellow, while larks and wagtails ran across the road amid faint clouds of dust hanging on the still morning air.

### Sarvestan

In Sarvestan, a flat-roofed mud village, we passed the old homes of many 19th-century martyrs of our Faith who had been executed in Shiraz by shooting them from the mouths of cannon. Later we climbed into hilly sagebrush country with almonds in bloom. In an oasis of two or three houses amid willows we stopped for breakfast of papery bread, tea in tiny glasses, fried eggs, raw onion and yogurt, the traditional fare of well-to-do merchants here. An old woman nearby in pants was churning butter in a goatskin rigged on a frame with a cord for easy shaking. Others in yellow flowery clothes were sorting and cleaning wheat. An old man was killing a lamb against the ground by slowly slitting its throat with a big knife. On our way again, we passed occasional mud forts with round towers at the corners and straw-topped walls, a black nomad tent here and there, and flowers such as red poppies and others resembling the tall, pale asphodels of southern Europe. Twice we overtook camel caravans and, more often, saw large flocks of sheep and goats, sometimes near their folds made of brambles arranged in a circular corral for defense against the wolves. That these marauders are a real menace was evident from the sticks, cudgels and woven slings carried by the shepherds. One of our passengers mentioned having been attacked by three wolves this past winter in Azerbaijan while walking alone between villages on a pioneering trip, but he took to his heels and, with the help of a few stones as missiles, somehow managed to reach a house.

Some of the narrower ravines we passed through, I was told, were favorite haunts of highwaymen who frequently robbed and sometimes killed passersby. But the only inhabitants of the area we met were goats and black, scrawny cattle and once a dervish or tramp carrying his bowl and bubble pipe and stand-



Entrance to the Fort of Khajeh in Nayriz where Vahid was besieged.

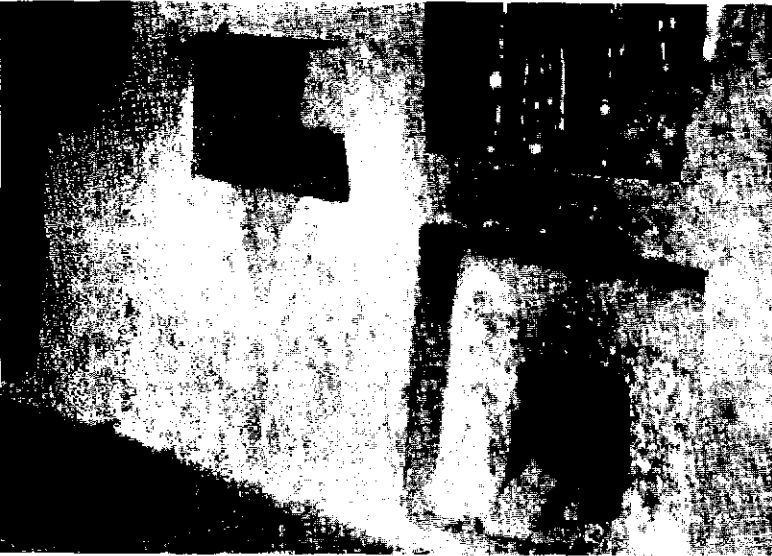
ing, curiously enough, next to a whirling dust devil that had sprung up beside the road. Looking over some of the garden walls into fig orchards, we could see lush grass growing under the trees where, I was told, were thousands of autumn crocuses, the stigma of which make an orange-colored threadlike food called saffron commonly used for flavoring Persian stews.

### Lake Nayriz

After nearly four hours of driving, including a stop to fix a flat tire, we descended from a high pass where snow was visible on mountain crags to salty Lake Nayriz about eighty miles long and sprawling across a wide, gradual valley surrounded by beautiful rocky mountains, some sienna-colored, others ochred, brownish and purplish with overlayers of weathered gray. Igneous volcanic mounds rose like small Gibaltars here and there along the lakeside where the ground was sometimes streaked in red and often punctuated with small meandering streams which, as we approached the town, were seen to be the sources of irrigation projects. Now a few swallows skimmed over our heads as we overtook a file of donkeys bearing brush to fuel the bakeries and public baths.

Nayriz, like other Persian towns, is made out of the earth surrounding it so its mud walls perfectly match the valley floor. Although almost all the houses are low and flat-roofed, there is one big ancient temple, now used as a mosque, that is said to antedate the Muslim era and is a place where God presumably was once worshipped only in the form of the sun, moon and stars.





*Vahid's room in the Fort of Khajih in Nayriz where he lived during the siege. Note fireplace (right) and door (left) leading to the ladder to the corner tower (about 15 feet high) where Vahid could view the enemy.*

### Fort of Khajih

We drove directly around the town to the Fort of Khajih on the far outskirts, a holy spot famous for the siege of 1850 where illustrious Vahid and his few score of Babi followers held off the Shah's army until they were martyred by foul treachery. The fort occupies several acres and is roughly square, its walls made of mud with straw for a binder and embedded with stones in a few places, the towers rising to about fifteen feet high at the corners. The whole fort now serves as a sort of citadel or walled village like Irbil in Iraq or Carcassonne in France with many families dwelling there and children, donkeys, dogs and chickens moving freely about. The well that Vahid's men dug near the gate is still being used and Vahid's own room, at the corner nearest the town from which attack was most expected, seems to be just as he left it. It contains a charming little fireplace as well as a brazier or sunken fire pit in the brick floor, and the walls are indented with niches in traditional Persian style. They appear to be made of plastered mud but sound hollow to a rap as if they had flaked or crumbled inside. To the left of the fireplace is a doorway into a dark passage leading to the tower up which Vahid was wont to climb to his lookout station in order to keep track of the enemy. Before leaving of course we chanted and recited prayers in this quarter of the fort.

Between the fort and the town is a swift-flowing stream of good, clear mountain water along which graceful old willows and plane trees grow, the largest of the planes being famed because Vahid often held meetings under it while rallying his men before the siege. The number of his loyal Babi followers was pathetically small at first and, it is recorded (in *The Dawn Breakers*, p. 486) that Vahid's second sally against the thousands of troops surrounding the fort numbered only fifteen including half a dozen boys

and several old men, one of the best of whom was a wiry ninety-year-old shoemaker. These inspired heroes actually fought hand-to-hand on this occasion for eight hours in darkness, demoralizing the enemy and accounting for sixty dead and more than a hundred seriously wounded by dawn.

There is little sign left of this fierce fighting in the gentle, carpeted plain around the fort where wild vetch grows with its fragrant, lavender blossoms, wild mustard, grape hyacinths, Persian clover, wild geraniums, silver weed, forget-me-nots, fescus grass (known for its resistance to trampling), wild brome grass and mint so pungent you can smell it sometimes in the fort itself. The streams too are in bloom now with the small white blossoms of watercress, floating lilies, ferns and knot grass.

### Vahid's Tomb

After leaving the fort we saw Vahid's tomb with its pointed dome, then walked over to the nearby graveyard where, two generations later, the famous eighteen martyrs of 1904 were buried. These unfortunates, having attracted attention through their courageous devotion to their Faith, were dragged from their homes in Nayriz and brutally killed on the very day that 'Abdu'l-Baha placed the holy remains of the Bab in the Shrine on Mount Carmel, about a thousand miles away in Haifa. One of us chanted 'Abdu'l-Baha's Tablet of Visitation as we stood at this spot, thinking of the meaning of His statement that these eighteen martyrdoms were a sacrifice taken by God on the occasion of the arrival of the Bab's remains at His final resting place.

Another episode in Baha'i history that happened here in 1850 was the arrival of large government reinforcements shortly after Vahid's death when the Shah had given orders to exterminate the hundreds of Babis still remaining in the region. One Mirza 'Ali Sardar, who had been chosen to succeed Vahid, had already mustered a sizeable company of Babis with the idea of avenging Vahid, but, when it became obvious that the Babis could not overwhelm the tens of thousands of soldiers with artillery closing in on them, and the fort was clearly too feeble to withstand prolonged bombardment with cannonballs, the Babis made a strategic retreat to the mountains and found caves with streams to water them. There they built eighteen fortresses in the vertical ravines, visible from Nayriz, and there they held off the besiegers for many months, even capturing cannon by bold forays and hauling them up the ravines, and of course sending out frequent scouts and messengers to bring supplies and information. There were trees all over these mountains at the time, one of the commonest kinds being the wild almond which provided much-needed food, and even the valleys were wooded here and there, though few trees are left today. But despite these meagre blessings and all their courageous efforts, of course the embattled Babis could not withstand the Shah's hordes and their constant replacements forever and eventually they suffered their hundreds of separate martyrdoms in the long heart-rending campaign as the royal troops brutally dragged off women and children, usually torturing any men left alive, finally beheading living prisoners and dead bodies alike until they had collected some 400 Babi heads to display in their triumphal processions.

### A Meeting at Nayriz

Leaving the graveyard, we repaired for a sort of picnic lunch in a very beautiful Bahá'í garden full of trees and swift streams. Besides willows, walnuts and planes, there were many kinds of fruit trees: apple, pear, apricot, plum, quince, pomegranate, peach, mulberry, almond and plantains. Under a low, old grape arbor on a Persian carpet that literally reached from stream to stream (two of them being only eight feet apart), we sat and partook of rice, lamb loaf, salted fish, carrots, paper bread, yogurt and water from the streams that seemed really "sweet scented" as they gurgled by in that blossomy setting with birds twittering just above us and blue-bodied, black-winged dragonflies alighting on green blades that grew out of the water. We saw a turtle plodding through the garden and we ate green almonds off the trees. Then for half an hour we lay

down and slept on the carpet, some of the Persians putting handkerchiefs over their heads for extra shade.

Before starting back to Shiráz we attended a special Bahá'í meeting at the Nayriz Hazírat'ul-Quds which was crowded with hundreds of eager but rather bewildered-looking people. After prayers, talks and some discussion, several children recited poetry, which is as popular in Persia as baseball in America, contests in it being broadcast regularly over the radio and TV. For the past two years, I was informed with pride, a twenty-two year-old girl in Shiráz has been "national champion" in the poetry quoting tournament in which each contestant in turn must quote a line beginning with the last letter of the previous line quoted. Indeed public statues in Persia, one is glad to see, are less often of generals than of famous poets.



*Participants at the annual Convention gathered in front of the national center, The Hague, Holland.*



*European Conference in Bern, Switzerland, June 12 — 13, 1965, attended by the Hands of the Cause in Europe, Auxiliary Board members and National Assemblies, which stressed need for pioneers and discussed other aspects of the Nine Year Plan. More than 70 attended.*

### Swiss-Sponsored Program Given in German Temple

The National Spiritual Assembly of the Bahá'ís of Switzerland sponsored a "Swiss Day" at the Bahá'í House of Worship near Frankfurt/Main, Germany on June 6, 1965. Thirty-five Swiss Bahá'ís participated from all of the various language regions. Readings were given in French, German and Italian and a prayer set to music by a Swiss Bahá'í was rendered. About 400 guests were present, most of them German visitors to this Mother Temple of Europe.

### Ireland

Two members of the Belfast Assembly and one member of the Greenisland group, in Ireland, are serving on the United Nations Association committee appointed for International Cooperation Year. Lisbeth Greeves represents the Bahá'í Faith, Jane Villiers-Stuart the United Nations Association and Keith Munro the Northern Ireland Council of Social Services.

Although this committee was not able to prepare a float for the Lord Mayor's show on May 22, the Bahá'ís asked for permission to prepare one and won first prize for it in its section. The committee members are also serving on a number of sub-committees for other special UN projects.

### News from Vietnam

The Bahá'ís in Phan-Rang have built houses for flood victims who are non-Bahá'ís. This has been greatly appreciated and teaching work is going well there.

Mr. Pham-Huu-Chin is teaching the Faith in Quang-Ngai province and the Bahá'í Community in Binh-Son has been reactivated. Binh-Son and Binh-Thang communities have made their Bahá'í Assembly and now have a place for regular meetings.

A Bahá'í Center in Trinh-Hoa, Phu-Nhieu village has been constructed and the furniture and decoration are being completed.

The Bahá'ís in Ba-Xuyen, Chuong-Thien, Dinh-Tuong, Thanh-Khiet, Kien-Tan have found places to use as centers and Bahá'í assemblies have been formed.

In spite of the war, the Bahá'í Teaching Committee in North Central Vietnam is teaching the Faith and holds public meetings wherever possible.



## First British Honduras Institute is Harbinger of Future Progress

Utilizing the visit to British Honduras of Auxiliary Board member Artemus Lamb and his wife, the recently formed Local Spiritual Assembly of Burrell Boom held the First Teaching Institute of British Honduras on Saturday and Sunday, June 12-13, 1965, in Boom, in the home of Bahá'í settler, Mrs. Cora H. Oliver. Believers from Belize City made the trip of around twenty miles each day, to participate.

The program planned by the Boom Community was executed by Artemus Lamb, assisted by the pioneers Dee Lamb, Shirley Warde and Cora Oliver. Much time was allotted for discussion and questions. The Chairman of the Boom Assembly opened the Institute, explained the purpose, and introduced Mr. Lamb, well known to the believers from past visits, and who represents the Hands in this area.

The entire first day was spent in study and discussion of the Covenant and 'Abdu'l-Bahá. Saturday evening the friends enjoyed Bahá'í songs and local music. Sunday morning an inspiring study of the Guardian and his Plans, beginning with the opening of Latin America in 1937 up to the present day, prepared the way for the afternoon session, which was devoted to the study of the Divine Institutions, including the Universal House of Justice and the Nine-Year Plan. It culminated with a study of the present goals of the Plan for British Honduras, its current stage of development, and suggestions for future growth.

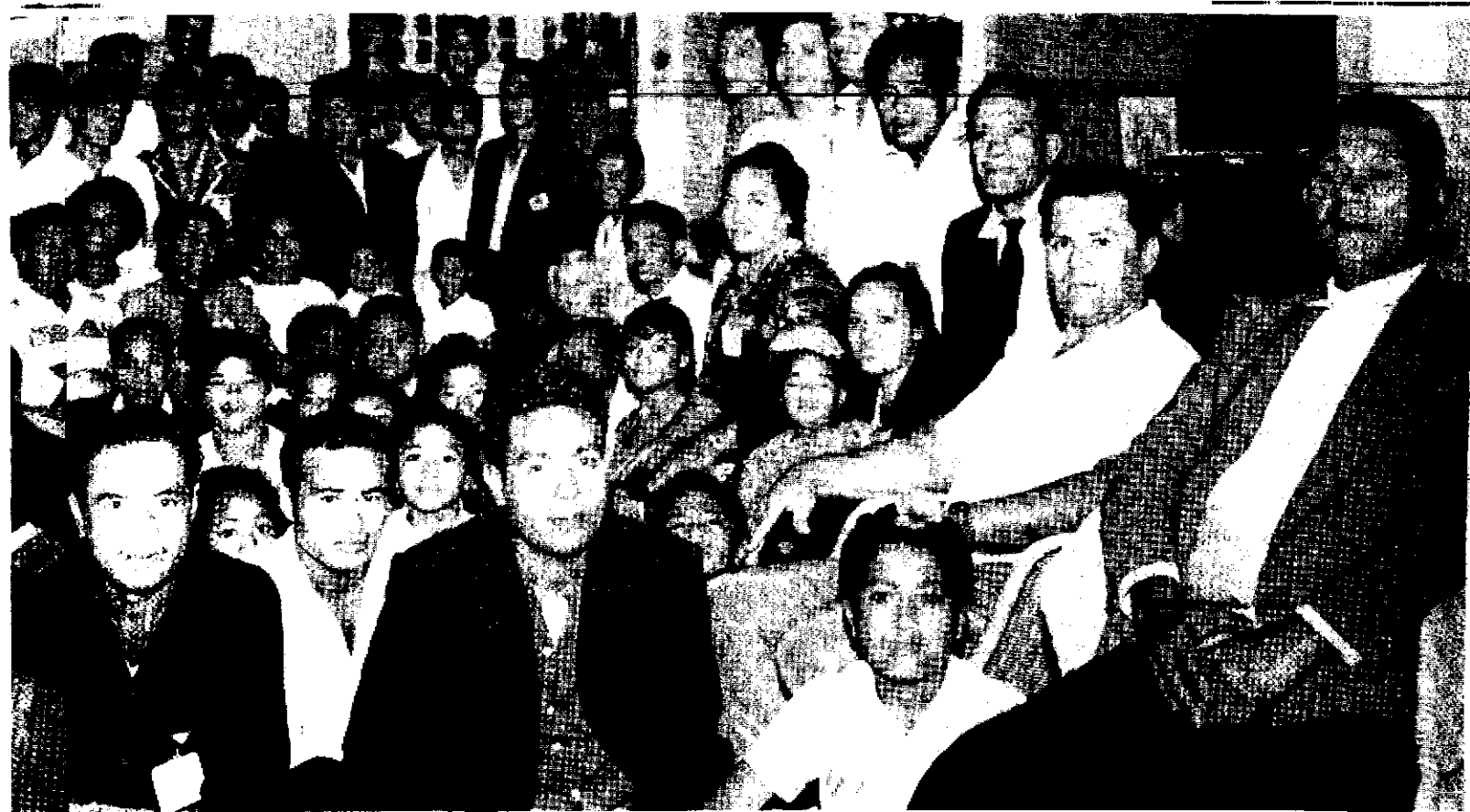
The spiritual atmosphere, love and unity, which permeated the Institute, and the receptive capacity of the believers, was reflected in the countenances and comments of those who participated, and augurs well

for the future development of the Faith in this country. Below are a few expressions from British Honduras Bahá'ís who attended:

"I'm still filled with it — I'm living it over and over again." "It was fruitful." "It provided an opportunity to know other believers." "It made me feel different." "It was very warm and friendly. It made me feel they were really brothers and sisters." "It was inspiring and made me want to get into action." "It was very instructive — something we should repeat." "I was inspired — and educated."



*First Bahá'í teaching Institute held in British Honduras, at Burrell Boom June 12 and 13, 1965.*



*The South Pacific Ocean Convention held for the first time in Nuku'alofa, capital city of the Kingdom of Tonga. In addition to the Tongan Bahá'ís, believers came from Fiji and Western Samoa. Delegates from the Gilbert Islands could not attend, due to lack of transportation. National Assembly members elected were: Steve Percival (chairman), Latu Tu'akihekola, Mosese Hokafonu, Lisiate Maka (vice chairman), Mrs. Mary Tuataga (recording secretary), Mrs. Irene Williams (secretary/treasurer), Mabel Sneider, Joe Russell and Rick Welland. A Teaching Conference was held prior to the Convention on Universal Participation.*

## **A New Law For The Solomon Islands**

The Solomon Islands Bahá'ís are thrilled to be able to share the news that as a direct result of their efforts, aided by the former Regional Spiritual Assembly of the Bahá'ís of the South Pacific, a new law has come into existence, which will enable not only the newly formed National Spiritual Assembly of the South-West Pacific to become incorporated, but all local spiritual assemblies in the Solomon Islands as well.

When the first Spiritual Assembly in the Solomon Islands was formed at Honiara in 1955, it was not able to become incorporated as no appropriate legislation was in existence. The legal committee of the Local Spiritual Assembly recommended that the matter should be referred to the Regional Spiritual Assembly of the South Pacific in Suva, Fiji. The Regional Spiritual Assembly then took legal advice, and as a result of this, a Suva solicitor was commissioned to prepare a bill intended for the establishment of charitable trusts in the Solomon Islands.

As soon as the draft bill was completed it was forwarded to Honiara, where the Bahá'í legal committee notified the government that the Bahá'ís of Honiara felt that the bill was badly needed and to this end they were asking a member of the legislative assembly to present it as a private member's bill at the next session of the legislative assembly. As soon as the judicial department sighted the proposals, they enthusiastically received them and requested permission for the government itself to present the bill to the assembly.

The bill was duly presented at the December session of the legislative assembly where it received warm praise and support from government and non-government members alike. It received the assent of the Queen's official representative on December 29, 1964.

Even though all the members of the legislative assembly were not aware who had prepared the bill, the government itself knew it well enough. This can do nothing but good to improve the relationship between the Bahá'í community and the government.

## Bahá'í Youth Trained for Summer Service Projects at Two Bahá'í Schools

The Summer Projects Program for the Bahá'í youth of the United States had its spontaneous and spectacular inception at Ridván, 1964 and began its swift development with a youth training session at Davison Bahá'í School to precede the actual summer project work.

This training period proved to be a vital and invaluable aspect of the 1964 summer youth program and was repeated this year, but at two schools instead of one: Davison, Michigan, for the youth of the eastern part of the United States, and Geyserville, California, for those living in the western states. Separate committees were appointed to work out all the details, including the selection of teachers, screening the applicants when necessary, and to work out plans with the local spiritual assemblies in the communities requesting a Summer Youth Project. The latter included arrangements for housing, supervision, and chaperoning the youth assigned to their projects.

Because of the projects awaiting them following the training sessions, all youth enrolled for the sessions felt they had specific goals toward which to work. Speaking on her experience at the Davison training session, Auxiliary Board member Mrs. Florence Mayberry said: "They were serious, devoted Bahá'ís. . . . Their vitality was being channeled into service. . . . This is a marvelous, happy, working way to train our youth.

"The keenest attention, best attendance at classes, and most enthusiastic response occurred at this session. Frequently, the young people reacted with such

inspiration and enthusiasm that they arose as one at the end of the various classes, applauding. . . . I wish every Bahá'í youth in the country could have attended. This is one of the major ways in which they can be trained in morals and service, and in responsibility."

Following are reports from the two sessions, held respectively June 13-20 and June 21-28.

### Davison Bahá'í Youth Training Session

The Davison Youth Training Session for the 1965 Bahá'í Summer Youth Projects in the Eastern U.S. was lauded by Mrs. Florence Mayberry in the final hour of her informative and inspirational class, as "one of the most exhilarating teaching experiences of my entire Bahá'í life!" With spontaneous accord, the youth arose from their seats, applauding and in tears, as if in expression to all present that this week-long, rigorous and demanding training schedule had indeed been one of the most exhilarating "learning" experiences of *their* Bahá'í lives! "You are the Hosts of the Lord," she said, "most often when you are least conscious of it. Go forward!"

This year's expanded Project plans began with an inspirational and practical training week at Davison, June 13-20. Its purpose was to galvanize and speed-train the volunteer youth as an "army" — "the Invincible Army of Bahá'u'lláh." As though it were a "spiritual boot-camp," this training session sought to discipline and deepen, through intensive lecture courses, group



*Those attending the 1965 Youth Project Training Session at Davison, Michigan.*

participation sessions and practical work-shop preparation, these youthful warriors of the Faith for the spiritual battles of the present hour — and to train them for participation, by means of service, resourcefulness, obedience, and intensive teaching tactics, in the nationally sponsored Summer Youth Projects.

Each class and outstanding teacher present offered an invaluable and unique contribution to this intense training program. The early morning class, "The Hosts of God," covered the historical growth of the Faith and many of its heroes, the Covenant and development of the administrative order, the Nine Year Plan of the Universal House of Justice, and the glorious station of the "true believer" among the "Hosts of God." The class following this one, brilliantly conceived and dramatically executed, centered upon 'Abdu'l-Bahá, as Servant, Person, Center of the Covenant, and unique and perfect criterion for the daily life of each Bahá'í. Following this stimulating session, each youth eagerly absorbed the forceful, but lovingly presented, content of the third morning class, entitled "The Indomitable Weapon: An Illumined Character" which developed with comprehensive simplicity the abstract concept of the "source of religious morality" to its practical application on a Summer Youth Project, in terms of appearance, behavior, language, cleanliness, courtesy, and "curfew — 11:30 P.M.!"

The afternoon sessions varied from lecture, discussion, and work-shop orientation for specific project assignments to youth-prepared public presentations. Regularly included were two specific courses: "Teaching the Faith Through Music" and "The Most Challenging Issue: the Pivotal Battle." Each evening program also presented a vital and challenging message; and no curfew seemed late enough, so engrossing and exciting were the conversations, the group singing, the spontaneous story-telling fests, and the fascinating new friendships.

The Projects and the Training Session have been abundantly blessed by the prayers, co-operation and financial contributions of individuals and communities across the nation and by the invaluable services of the following teachers and staff members at Davison: Auxiliary Board Members, Mrs. Florence Mayberry and Mrs. Beth McKenty, Dr. and Mrs. David Ruhe, Dr. Firuz Kazemzadeh, Mr. Douglas Martin, Mrs. Jane McCants, Mr. Glenford Mitchell, Dr. Peter Khan, Dr. Allan Ward, Miss Janet Cutler, Mr. Ken Jeffers, Mr. James Keene, and Mrs. Nancy Larson. And the school was efficiently and lovingly managed by Mr. Emmanuel Reimer and his capable staff.

In the closing hour of the Training Session each participating youth was encouraged to speak briefly from the fullness of his heart before he returned to his home community with the hope of launching his own at-home project there or began the trip to that special project to which he had been assigned by the national committee: whether to work on the Cherokee Indian Reservation in North Carolina; with underprivileged Negro children in Washington D.C.; in the skillfully organized integral teaching campaigns of Chicago, Indianapolis, or Rochester, Minnesota; in the rural tutoring programs of Conyers, Georgia or Gretna, Louisiana; in the virgin territory of the Turks and Caicos Islands; in Pontiac, Michigan; Green Acre, Maine; Champaign, Illinois or other "at-home" project devel-

opments too numerous to mention. Would it were possible that every Bahá'í could have had the experience of hearing these youth! They could not wait to go forward, to get to their teaching work!

Though severely restricted in material resources, still limited in disciplined educational training, and like the early Bábis, lacking the benefits of mature experience, their hearts are aflame with the unquenchable fire of the Faith. They have the capacity, as the irrefutable words of the Beloved Guardian clearly point out, through the energetic and enthusiastic teaching and service that they alone can best render, to call the attention of the masses of this hemisphere to the Truth of this sacred Cause: "No greater demonstration can be given to the people of both continents of the youthful vitality and the vibrant power animating the life, and the institutions of the nascent Faith of Bahá'u'lláh. . . . Through such a participation the critics and enemies of the Faith, watching with varying degrees of skepticism and resentment, the evolutionary processes of the Cause of God and its institutions, 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." (*Advent of Divine Justice*, p. 58.)

—NANCY LARSON, Secretary  
Summer Youth Project—East

### Geyserville Training Session

There were almost seventy people in attendance at the Geyserville Youth Training Session, June 21-23, fifty-five youth between the ages of fifteen and twenty-five years.

There were two classes in the morning and two in the afternoon, with an inspirational program each evening. The group was divided in two and the teachers gave each class twice, thereby enabling all to have more direct participation.

Two of the most outstanding classes were the workshop in the afternoon and the classes on teaching children. In the workshop the youth played Bahá'í Password (using words found in Bahá'í Writings), Twenty Questions (using historical figures in the Faith), and took turns giving five-minute talks as if at a fireside meeting, having questions fired at them by the others as if they were seekers. This was most fruitful since the youth discovered that it is one thing to know the answers and quite another to be able to put them into words under pressure. One session was entirely devoted to a discussion in which they were able to ask the teacher questions for which they did not know the answers, but which they were often asked. The teacher answered the questions and gave references in the Writings for them.

The classes on how to teach children were varied and included three sessions in which the youth learned how to work with various craft materials and two sessions in which they discussed the psychology of teaching. They also answered a questionnaire containing three questions: 1) Why are you doing this? 2) What did you expect to find? 3) What do you hope to achieve? They then listened to a tape recording telling about the experiences of one youth on last year's project, and they were then asked to answer the three questions





*Hand of the Cause William Sears with those who attended the Youth Project Training Session at Geyserville, California.*

again in light of what they had heard. They also discussed the problems connected with teaching children in under-privileged areas, and the special teaching techniques involved.

Since the training week included a Feast Day, a Feast program was held the evening before. Instead of a business portion (since they were not a community) consultation was held on the meaning of prayer. It proved a high point of the week, full of spirit and reverence. Many of the youth remarked that for the first time they realized what the meaning of a Feast was. After the social portion everyone hiked up into the redwood grove above the campus for the evening devotional period, which greatly enhanced the beautiful spirit engendered by the Feast.

Another high point was the visit by Hand of the Cause William Sears and Robert Quigley.

One session proved to be more fruitful than expected. During the day each person was given a card on which to write down any question dealing with the Bahá'í standards of morality and rectitude of conduct which he was too shy to ask out loud or which had never been satisfactorily answered. These were placed in a box and in the evening separate consultations were held with the girls and the boys about the questions submitted. Three of the male teachers handled the boys' session and three women handled that of the girls. After about an hour of full and frank discussion leaders were switched, the men speaking with the girls and the women with the boys. It was found that the consultation that took place was honest and direct in this less inhibiting atmosphere and many things were cleared up for the youth.

During the week the youth were given actual ex-

perience in door-to-door canvassing. They had two classes on the campus in which they learned the techniques and practiced with each other. They then obtained permission from a nearby local Bahá'í community to go door-to-door, inviting people to a public meeting to be held at Geyserville at the end of the week. They were then taken out in small groups over a period of two days. The responses received ranged all the way from gracious hospitality to open hostility, but they were not discouraged and the experience they received by actual practice was more valuable than a dozen classes on it could have been.

The feeling of unity on the campus was overwhelming. Everyone participated in the work of maintaining the school, and this seemed to add to the spirit. Of the four non-Bahá'í youth in attendance, two had made their declarations by the end of the week.

The youth who were to be involved in teaching Indians received no specialized training at the session. They went from Geyserville to Flagstaff, Arizona, where they received this training under the supervision of the American Indian Service Committee.

Those who were not going away from their homes on projects this year attended a special workshop on the "Spiritual Invasion Plan" and are well prepared to assist in initiating it in their own home communities.

The teachers who conducted the classes on the campus were: Mrs. Chris Faulconer, Mr. Harold Jackson, Mrs. Lisa Janti, Mrs. Joan Beck, Mrs. Anna Stevenson, Mrs. Barbara Cook, Mrs. Eileen Norman, Mr. Luis Palos, Mr. John Cook.

—EILEEN NORMAN, Secretary  
Summer Youth Project—West



## Southeastern Summer School Emphasizes Teaching

The 1965 Southeastern Bahá'í Summer School was held from June 25 to July 3. As the days passed, the spirit animating those at the school became increasingly intense. By the end of the week, all were galvanized with the spirit of God and were prepared to carry the Message back to their homes.

Auxiliary Board members present included: William Maxwell, Beth McKenty, Albert James, Ellsworth Blackwell, and Jack McCants. At certain evening sessions they spoke of the Universal House of Justice and the Hands of the Cause, as well as of the duties of the Auxiliary Board.

The main emphasis of the summer school was on teaching. Ellsworth Blackwell was called upon several times in the evenings to speak of his experiences with mass conversion in Haiti. Beth McKenty, in her class on the Nine Year Plan, had the friends alternately in awe and tears with stories of confirmations in teaching. She emphasized that when teaching the Cause of God one should *expect* confirmations.

William Maxwell gave historic examples of teaching in his class on the Dawnbreakers referring to the deeds of "stainless purity" and "sublime heroism" performed by the spiritual ancestors of the believers today. The divine guidance and protection under which the Faith is constantly growing—as well as the fact that after every calamity in the Faith comes an accelerated march and victories—was stressed.

The other two classes were on "Guidance in the Conduct of Life," taught by Terah Cowart-Smith and "Selections from *Gleanings*" by Albert James. Mrs. Smith's class dealt with the concept of eliminating the ego from one's motives, thereby making him a purer channel of the Will of God. Many beautiful quotations from the Writings were used. Albert James' class gave

a deeper appreciation of the endless treasures in *Gleanings*. This brought forth much good discussion among the friends. Both of these classes were also directed at proclaiming the Faith.

There was much opportunity for giving the Message during the week. Almost every evening session was attended by visitors from the Frogmore area. Among them were several youth, a couple of whom asked many questions. One morning a man wandered onto the school grounds. He said that he had read a book about the lost millennium (*Thief in the Night*) and wondered if the Bahá'ís would give him anything else to read. The lifeguard at the beach where many of the friends went in the afternoons attended the last evening program. Teaching trips into other parts of South Carolina and to Savannah were made by some of the Auxiliary Board members.

Visits were made to the homes of sick and elderly Bahá'ís. One long-time Bahá'í in the area who had been virtually forgotten, said that she had prayed for twenty-three days for something to happen—then some Bahá'ís from the summer school came to visit her. She wrote a poem that day, calling it *Resurrection*, and later attended sessions at the school, showing boundless enthusiasm.

On the last evening a tape was made of greetings and singing from the Southeastern Summer School to be taken by William Maxwell to Geyersville Summer School. When Mr. Maxwell left, all the friends gathered outside, waving and singing "Alláh-u-Abhá." He shouted, "I've got to catch a plane now. You all teach." All left Frogmore with the same assurance that had been given to the Letters of the Living: "Fix your gaze upon the invincible power of the Lord, your God . . . and be assured of ultimate victory."

### Early Believer Honored

Family and Bahá'í friends who attended the June 8, 1965 dedication program of the Mary B. Martin School in Cleveland, Ohio are shown at the left. This public elementary school erected in 1963 was named for the mother of Lydia B. Martin and Sarah Martin Pereira (see account in *BAHÁ'Í NEWS*, March 1963, p. 15) and serves as a fitting living memorial to one who took an active part in civic and humanitarian affairs. She was the first Negro member of the Cleveland Board of Education, where she served from 1929 to 1939. The picture shows a portrait of Mrs. Martin in the background. She was active in the Bahá'í Faith from 1912 until her death in 1939 and her association with the Faith was given a prominent place in the newspaper stories at the time of the naming of the school in 1963 and at the recent dedication services in June, 1965.





Mayor Frank Clapp receives tree from Miss Jill Christy and Auxiliary Board member Mr. Anthony Lease.

## Beverly Hills Bahá'ís Present Tree to Public Library

In commemoration of the twentieth anniversary of the signing of the United Nations Charter, the Beverly Hills Bahá'í Community presented an Eriobotrya Japonica (Bronze Loquat) tree to the new public library on Wednesday, June 23d.

Mayor Frank Clapp accepted the tree on behalf of the City of Beverly Hills from Mr. Anthony Lease, Auxiliary Board member. Participating in the presentation was a Bahá'í Youth, Miss Jill Christy, twenty years old, who was born during the week that the United Nations Charter was signed in San Francisco.

Mr. Lease, in his presentation address, recalled the prophetic words of 'Abdu'l-Bahá Who, when He addressed an audience in Sacramento during His historic visit in 1912, said:

"May the men of affairs in this democracy uphold the standard of international conciliation. . . . May the first flag of International Peace be upraised in this State."

Representing the United Nations Association was Mrs. Robert G. Neumann, President of the Los Angeles Chapter and Mrs. Moyna Lansbury of the newly-formed Beverly Hills Unit.

Special guests were Consul General of the Dominican Republic Mrs. Blanche Diaz Pou, Consul General of Korea Mr. Kwang Soo Ahn, and Consul of Haiti Mr. Roland Coyard.

## Bahá'ís Play Important Role in Human Relations Workshop for Youth

ANYTOWN ARIZONA is an educational workshop in human relations for high school youth at a camp setting wherein youth of diverse religious, social, racial, national and economic backgrounds, through supervised study, learn more about the ethnic groups that make up the American society. Self-government is practiced by election of the steering committee through which the youth participate in the workshop. Religious services are provided separately for Protestants, Catholics, Mormons and Bahá'ís.

The ninth annual program consisted of two sessions at the Sky-Y Camp, Prescott, Arizona, June 7-13 and 13-19, 1965, for high school freshmen, and for sophomore and junior students, respectively. Enrollment was limited to 150 students selected by high school faculties or sponsoring agencies for their leadership qualities, their scholastic achievement and their interest in human relations. Among the twenty organizations sponsoring Anytown Arizona are the Red Cross, Camp Fire Girls, Girl Scouts, B'nai B'rith, National Conference of Christians and Jews, the Church of Jesus Christ of the Latter-Day Saints, Phoenix Indian School, and the Bahá'í Assembly of Phoenix.

For six successive years, Mrs. Nancy Phillips, Bahá'í of Phoenix, has served as one of the advisors. This year the Bahá'í advisors were: Mrs. Phillips for the first session, and Mrs. Joan Koshbin of Tucson

and Mr. Phil Lucas for the second. Janet Bechtold and Robert Gulick, Jr., Bahá'í youth of Phoenix, attended as delegates to the first session, and George Danenburg of Tucson at the second. John Cook of Glendale was a special guest on several occasions, providing musical entertainment.

The participation of Bahá'í advisors involved the regular duties of all other advisors, i.e., program planning, discussion leading, and general counselling, plus special ones which included participation in panel discussions in which the teachings of the Faith were presented, and the holding of a Bahá'í worship service during each session. There were many opportunities for discussion of the Faith as eager campers found many answers to their searching questions on inter-racial and inter-religious relations. Since then a number of young people have expressed their interest in the Faith by attending firesides in Arizona communities.

The long-range involvement of the Bahá'ís in this program, extending over a period of six years and enhanced this year by the sponsorship of "Anytown" by the Phoenix Bahá'í Assembly along with other Phoenix organizations, has opened many doors to participation in inter-racial and inter-religious activities of a very worthy nature. It can safely be said that Bahá'í contributions to the Anytown program have created an indelibly favorable impression of the Faith on the minds of hundreds of both young and adult leaders across the state.



Readers for the Bahá'í worship service held on the opening day of the Anytown, Arizona workshop. Bahá'í participant shown is Mrs. Nancy Phillips, second from left. The young man second from right is a Navajo student from the Phoenix Indian school and a counsellor on the Anytown staff.



Staff members planning program of religious discussion, always the most popular subject at Anytown. Participants shown represent (seated left to right) Protestant, Bahá'í, Jewish and Buddhist faiths and (standing) Mormon and Catholic.

## News Briefs

On Friday, June 11, 1965, the friends of the Los Angeles Bahá'í Community enjoyed an evening of reminiscences about 'Abdu'l-Bahá by Ramona Allen Brown. She recalled the visits she had with Him during His trip to California, and she related many details of these visits. Mrs. Brown recalled the talks He gave to a group of young girls and their happiness in studying the Teachings. She recounted that when she and her father, who was a physician, were invited to visit

'Abdu'l-Bahá, He spoke about healing and why it was necessary to use physical medicine and surgery with the spiritual power of prayer to achieve it. At another time 'Abdu'l-Bahá spoke of the "implements" to be used in teaching which are severance, love of God, knowledge of God, endeavor, praiseworthy attributes, and eloquence. In another talk to this group He said, "If you would achieve Divine Confirmations you must teach."

This was an evening of joy for the friends and it was especially noteworthy that there were four generations



The Mayor of San Mateo, California, handing to Mrs. Marilyn Raubitschek, Bahá'í, the proclamation he issued for support of Race Unity Day.



Approximately 65 persons attended the Race Unity Day meeting sponsored by the Bahá'í communities of Colorado Springs and Suburban Colorado Springs, Colorado. Viewing the poster advertising the meeting are: (l. to r.) Mrs. Joan Miranda; Mrs. Les Davis; Sgt. Howard Thomas; Mayor Harry Hoth of Colorado Springs. Mayor Hoth signed a proclamation for Race Unity Day.

of Bahá'ís in Mrs. Brown's family. It was evident that the people attending this meeting, especially the youth, were moved by hearing stories from a person who had been in the presence of 'Abdu'l-Bahá.

○

The tenth anniversary of the passing of Mary McLeod Bethune, well known Negro leader and founder of Bethune-Cookman College was commemorated in Mt. Zion Baptist Church, Miami, Florida on June 27, 1965. The guest speaker was Mr. Jack McCants, Bahá'í Auxiliary Board member. His subject was "The Fatherhood of God and the Brotherhood of Man" and in covering this theme he showed that Bahá'ís share with those paying tribute to Mrs. Bethune the concern for brotherhood, justice and the fulfillment of the oneness of mankind. Mrs. Toby Emmanuel, Bahá'í, introduced Mr. McCants and read a Bahá'í prayer. The Bahá'í speakers were very well received by an audience of about 200 people, most of whom had probably not heard of the Faith before and a few of whom have subsequently attended Bahá'í meetings.

○

## BAHA'I IN THE NEWS

*Israel on \$5 a Day* a book by Joel Lieber, published by Arthur Frommer, Inc., New York in 1964 carries on page 137 a reference to the Shrine of the Báb and the Bahá'í Gardens in a paragraph headed "Bahá'í Temple." In addition to giving directions how to reach the Bahá'í Shrines the article states: "Haifa's most impressive sightseeing attractions are the splendid Persian Gardens and Bahá'í Shrines. . . . The immaculate, majestic Bahá'í gardens . . . are a reposeful, aesthetic memorial to the founders of this Faith. . . . Bahá'ís believe in the brotherhood of all men, a common world language, and the unity of all religions. . . . All the beautiful grounds that you see were planned by Shoghi Effendi, the recently-deceased Guardian of the Faith."

○

*The Albuquerque Journal* for July 3 carries an 18 column inch article on the Bahá'í Faith under the title "Growing Bahá'í Faith Holds Key Conviction in Man's Basic Unity." The article gives an accurate account of the Faith based on interviews with local believers. This newspaper has a circulation of over 40,000 and is the most widely read paper in the state.

○

*The Brown Texan* published monthly in Fort Worth, Texas carries a two page article about the Bahá'í Faith in its issue for July, 1965. The account shows a picture of the members of the local Spiritual Assembly of Fort Worth as well as of the House of Worship

in Wilmette. Giving a brief account of the basic Bahá'í teachings the article tells also of the establishment and incorporation of the local assembly in Fort Worth, of the local teaching program and of the establishment of the Faith in 1700 other centers in the United States. The World Center in Haifa with its shrines and gardens is also mentioned.

## Calendar of Events

### FEASTS

September 8 — 'Izzat (Might)

September 27 — Mashíyyat (Will)

### PROCLAMATION EVENT

September 19 — World Peace Day

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

September 3, 4, 5, 6

## 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, September 19

4:15 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'í Fund

### Bahá'í Publishing Trust:

110 Linden Avenue, Wilmette, Ill.

Make Checks Payable to: Bahá'í Publishing Trust

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# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'Í OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í

No. 415

BAHÁ'Í YEAR 122

OCTOBER 1965

## *Birthday of the Báb* *October 20*

God is My witness, O people! I am come to you with a Revelation from the Lord, your God, the Lord of your fathers of old. Look not, O people, at the things ye possess. Look rather at the things God hath sent down unto you. This, surely, will be better for you than the whole of creation, could ye but perceive it. Repeat the gaze, O people, and consider the testimony of God and His proof which are in your possession, and compare them unto the Revelation sent down unto you in this Day, that the truth, the infallible truth, may be indubitably manifested unto you. Follow not, O people, the steps of the Evil One; follow ye the Faith of the All-Merciful, and be ye of them that truly believe. What would it profit man, if he were to fail to recognize the Revelation of God? Nothing whatever. To this Mine own Self, the Omnipotent, the Omniscient, the All-Wise, will testify."

—Words of the Báb  
*Gleanings*

I am the Mystic Fane, which the Hand of Omnipotence hath reared. I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendor. I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush. . . . With each and every Prophet, Whom We have sent down in the past, We have established a separate Covenant concerning the "Remembrance of God" and His Day. Manifest in the realm of glory and through the power of truth, are the "Remembrance of God" and His Day before the eyes of the angels that circle His mercy-seat. . . . Should it be Our wish, it is in Our power to compel, through the agency of but one letter of Our Revelation, the world and all that is therein to recognize, in less than the twinkling of an eye, the truth of Our Cause."

—Words of the Báb  
*The Dispensation of Bahá'u'lláh*

## Cables from Haifa Mark Passing of Mariam Haney

"Grieved announce passing Mariam Haney devoted servant Bahá'u'lláh mother beloved Hand Cause Paul Haney. Her total dedication Faith spanning period more than sixty-five years staunch upholder covenant earliest days testing tireless activities circulating tablets Master services national and international level whole hearted loyalty steadfastness assure loving welcome 'Abhá kingdom. Share message immediately Washington Assembly."

Haifa, Israel

September 2, 1965

— UNIVERSAL HOUSE OF JUSTICE

"Grieved passing Mariam Haney one few remaining vanguard early American believers. Consistent steadfast unremitting services over half century 'Abdu'l-Bahá, Shoghi Effendi unswerving loyalty Center Covenant defense institutions Faith throughout every stage evolution Bahá'í Community West unforgettable. Ardently hope Washington and other communities will profit example this heroic maidservant Bahá'u'lláh now ascended receive well earned reward presence her beloved Master. Kindly share message Washington Assembly immediately."

Haifa, Israel

September 3, 1965

— HANDSFAITH

*Twelve newly enrolled Bahá'ís of Tristan Suarez, a small village in Argentina near Buenos Aires, who declared themselves after an intensive three month teaching program sponsored by the National Teaching Committee.*



*Attendants at the Regional Teaching Congress of Bolivia, Ecuador and Peru held at Lima, Peru July 16-19, 1965, the first of a series of four regional congresses to be held in South America. Hand of the Cause, Mr. Jalál Kházeah, is standing at the left. Auxiliary Board members Mrs. Gayle Woolson of Ecuador, Miss Mercedes Sanchez of Peru, and Mr. Athnos Costas of Bolivia as well as representatives of the national spiritual assemblies of Bolivia, Ecuador and Peru were present with friends from several cities of Peru. The conference was held to discuss methods and means for teaching the eight million indigenous peoples residing in these three countries, which contain nine tenths of South America's total Indian population.*



## Two Hands of Cause Teach at Finnish School

The fourth annual Finnish Bahá'í summer school was held in Mikkula Tourist Center, Lahti, July 2-7, 1965. The school was especially blessed for its entire duration by the presence of two Hands of the Cause, Mr. A. Q. Faizi and Dr. Adelbert Mühlischlegel. Mr. Edvard Olsson of Sweden, an older Bahá'í who had been taught the Faith in America during the 1920's by Fazel Mazandarani and Abu'l-Faḍl, bestowed a significant spiritual contribution to the entire school.

In his opening remarks on the evening of the first day, Dr. Mühlischlegel stated that it was indeed an historical occasion, since it was the first Bahá'í summer school to be held on the European Continent in 1965. For the following four and one-half days, the friends from Finland were given the rare opportunity of being taught for the most part by the two Hands of the Cause about such diverse and interesting subjects as, "Bahá'í Education," "Aspects of Spirit," "Bahá'í Administration," "Bahá'í Holy Places," and "The Guardianship."

On Sunday, July 4, the entire morning program was presented by Finnish friends, among whom were Greta Jankko, who spoke on "The Guardian," Aili Honkanen on "The Renewal of Religion," and Auxiliary Board Member Osmo Paivinen on "Comparative Religion."

Although relatively few non-Bahá'ís attended the summer school sessions, the Faith received good free publicity. Bahá'í book displays with smaller posters advertising the summer school were arranged in two bookshops in Lahti. One of these had three pages of the

*Ebony* article on the Bahá'í Faith as a background. A large poster with some Bahá'í principles and summer school information was displayed in a third bookshop. Interviews with Mr. Faizi were printed in three newspapers, two of which are in Helsinki and have the largest circulation in Finland. The most thorough item was printed in *Lahten Kunnallislehti*, a small, weekly newspaper distributed freely to all homes in the city of Lahti. Lastly, many people of Europe and America visited the Mikkula Tourist Center, a relatively new but popular summer lodge. Almost everyone there at the time of the Bahá'í summer school saw advertising posters which were strategically placed in the area. Contact was made this summer with Finns, Swedes, Germans, Austrians, Americans, and citizens of the Soviet Union.

A public meeting featuring as speakers Mr. Faizi and Fred Perry, an American pioneer speaking the Finnish language, was held the evening of July 6. Many interested people were present for the first time at a Bahá'í event, and one of them has already seriously begun studying the Faith. It was the most successful public meeting held in Lahti for quite some time.

In spite of cold, rainy weather, all friends present at Mikkula agreed that it had been a very spiritually productive Bahá'í school. All resolved to pray and work harder to achieve all the goals of the Nine Year Plan, using the spiritual and educational experiences received at the summer school as a springboard to ever-increasing activity.



Bahá'ís and friends attending the 1965 Finnish summer school. Hands of the Cause Dr. Adelbert Mühlischlegel, Mr. A. W. Faizi with Mr. Edvard Olsson are in the center of the first row. Auxiliary Board member Osmo Päivinen is standing in the back row on the right.





Delegates from Mali, Gambia, Ivory Coast and Liberia at convention held in Monrovia, Liberia elected the National Spiritual Assembly of West Africa shown above: first row, left to right: William Enoanyi, rec. sec.; William Foster, v. chm.; James Wesson, Edward Johnson, Joseph Strong; back row: Vivian Wesson, chm.; Vera Edwards (Auxiliary Bd. mbr.) Zara Dunne, corres. sec.; Laura Hill, treas.; Tamar Fakhry.



Eight members of the first Local Assembly of Nimba, Liberia are shown above, first row, left to right: George Sumo, v. chm.; Charles Russell, rec. sec.; Ciapha Kollie, chm.; James Wesson, corres. sec.; back row: William Foster, treas.; Ruth Foster, Mr. Daniels, Mr. Kobi.

### North East Africa Receives Visit from Hand; Attains a Goal

Mr. Tarazullah Samandari, Hand of the Cause, now ninety-two years of age, has visited a number of African countries this summer, including Libya, Sudan, Ethiopia and Somalia. The *Bahá'í News Bulletin* of North East Africa writes of his visit: "He is really a treasure who still stores brilliant memories of his experience in the presence of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi. He grows young and energetic when he recites the Words of Bahá'u'lláh and narrates his experience with Him."

This same bulletin also announces the appointment of

two new auxiliary board members: Aziz Yazdi of Nairobi, Kenya, and Dr. Mehdi Samandari of Mogadiscio, Somalia.

With the re-opening of Chad, another goal of the Nine Year Plan has been accomplished. This was one of the inter-assembly collaboration projects with the National Assembly of Uganda and Central Africa responsible, assisted by the National Assembly of North East Africa. Two young men from Khartoum, Sudan, have filled this goal, having been inspired to do so at the national convention held in Asmara, Ethiopia.

Group of Bahá'í youth who have recently accepted the Faith in Ujjain area of India. These youth come from Arya Samaj background and were taught, in childhood, to hate other religions.



A Teacher Training Class held in District Haziratu'l-Quds, Sholapur, India, sponsored by the Area Teaching Committee.





## African School—Symbol of Baha'i Unity

The growth of the Faith in many areas of the world is immeasurably aided by schools and institutes where the friends can gather for study and fellowship and where the Bahá'í principle of serving humanity can be demonstrated. Pictured above is a group at such an institution, the School at Nginamadolo, Swaziland (South Africa). This School has been built and maintained by the loving contributions of the American friends and pioneers and stands as a symbol, in a country where education is still at a premium, of Bahá'u'lláh's command that the children of the world must be educated.

The School has been built by united effort. As it is in such a remote, mountainous area it was most difficult to supply the materials, but eventually this has been completed and it is a true community center in a region

overflowing with children. Mr. and Mrs. William Wilks (pioneers in South Africa) have assisted in many ways in the establishment and operation of the school by supplying materials and with the curriculum used by the teachers during the "scripture hour."

The people are very proud of their new school, the former one having been in a one room building made of poles and mud. When school is not in session it becomes a center for Bahá'í meetings, conferences and institutes. It is the hope of the Bahá'ís that it will increasingly become a center for the diffusion of knowledge and good-will.

The picture below shows a fireside meeting in Basotuland (South Africa). The occasion was the visit of Mr. and Mrs. Thomas Lisota, of Redding, California who were visiting South Africa after their pilgrimage to the World Center. They are shown with the group at the School in Swaziland and their visit to Africa included stops also in Southern Rhodesia and Uganda.



## Bahá'í International Community Pays Tribute to Delegations of the United Nations on Twentieth Anniversary

To mark the Twentieth Anniversary of the United Nations, a special series of commemorative meetings was held at the end of June in San Francisco where the Charter was originally signed in 1945. Each of the member nations sent a delegation and many outstanding addresses were delivered.

It is of interest to Bahá'ís to note that it was in California that 'Abdu'l-Bahá said in 1912, "May the first flag of international peace be upraised in this state." In commenting on the United Nations the Guardian, Shoghi Effendi wrote in *The Challenging Requirements of the Present Hour*: "Indeed if we would read aright the signs of the times, and appraise correctly the significance of contemporaneous events that are impelling forward both the American Bahá'í community and the nation of which it forms a part on the road leading them to their ultimate destiny, we cannot fail to perceive the workings of two simultaneous processes, generated as far back as the concluding years of the Heroic Age of our Faith, each clearly defined, each distinctly separate, yet closely related and destined to culminate, in the fullness of time, in a single glorious consummation. One of these processes is associated with the mission of the American Bahá'í community, the other with the destiny of the American nation. The one serves directly the interest of the Administrative Order of the Faith of Bahá'u'lláh, the other promotes indirectly the institutions that are to be associated with the establishment of His World Order. The first process dates back to the revelation of those stupendous Tablets constituting the Charter of 'Abdu'l-Bahá's Divine Plan. . . . The other process dates back to the outbreak of the first World War that threw the Great Republic of the West into the vortex of the first stage of a world upheaval. It received its initial impetus through the formulation of President Wilson's Fourteen Points, closely associating for the first time that Republic with the fortunes of the Old World. It suffered its first setback through the dissociation of that Republic from the newly-born League of Nations which that President had labored to create. It acquired added momentum through the outbreak of the second World War, inflicting unprecedented suffering on that Republic, and involving it still further in the affairs of all the continents of the globe. It was further reinforced through the declaration embodied in the Atlantic Charter, as voiced by one of its chief progenitors, Franklin D. Roosevelt. It assumed a definite outline through the birth of the United Nations at San Francisco Conference. It acquired added significance through the choice of the City of Covenant itself as the seat of the newly-born organization, through the declaration recently made by the American President related to his country's commitments in Greece and Turkey, as well as through the submission to the General Assembly of the United Nations of the thorny and challenging problem of the Holy Land, the spiritual as well as the administrative center of the World Faith of Bahá'u'lláh. It must, however long and tortuous the

way, lead, through a series of victories and reverses, to the political unification of the Eastern and Western Hemispheres, to the emergence of a world government and the establishment of the Lesser Peace, as foretold by Bahá'u'lláh and foreshadowed by the Prophet Isaiah. It must, in the end, culminate in the unfurling of the banner of the Most Great Peace, in the Golden Age of the Dispensation of Bahá'u'lláh."

The implications of the above passage as well as the clear picture it presents of the role of the United Nations in the development of Bahá'u'lláh's World Order has a significance for Bahá'ís that will become increasingly apparent in coming years. We are deeply grateful to the United Nations for the role it played in establishing Israel and maintaining comparative peace in that country so that our World Center can function and fulfill its purpose. We are also grateful to the United Nations for the part it played in resolving both the Persian and Moroccan crises when the believers in those countries were sorely persecuted.

As a token of our appreciation and support of the United Nations the Bahá'í International Community decided to present a small gift to each of the delegations of the member nations and to some of the officials of the United Nations, including U Thant, the Secretary General. A beautifully finished box, bearing on its cover the celestial and terrestrial globes of the world, was prepared in Italy. On the inside cover the following message was attached:

"Presented in appreciation by the Bahá'í International Community on the occasion of the Twentieth Anniversary Commemorative Meetings of the United Nations, San Francisco, June 1965. 'The earth is but one country and mankind its citizens.' Bahá'u'lláh."

Numerous letters of thanks were received from the various delegations and we quote from a few.

New Zealand Mission to the United Nations: "I deeply appreciate the gesture of the Bahá'í International Community in presenting me with a memento of the Twentieth Anniversary of the United Nations. Not merely am I delighted by the beauty of the box but even more by its appropriateness. The profound saying 'The earth is but one country and mankind its citizens' will remain constantly in my mind as this box with its two globes faces me on my desk." F. H. Corner, Permanent Representative.

Delegacion de Chile ante las Naciones Unidas: "I had great pleasure in receiving the beautiful box which you so kindly sent me on the occasion of the Twentieth Anniversary Commemorative Meetings of the United Nations Charter. Thank you very much for this lovely present which I will treasure as a testimony of Bahá'í support of the United Nations cause." Javier Illanes, Charge d'Affaires.

Permanent Mission of Ireland to the United Nations: "I wish to thank you very sincerely for presenting to me on behalf of the Bahá'í International Community,

on the occasion of the Twentieth Anniversary Commemorative Meetings of the United Nations in San Francisco, such a very pretty gift with such an appropriate inscription. I much appreciate the kindness of the Community." C. C. Cremin, Permanent Representative.

In addition to the letters we also received many telephone calls to express appreciation and thanks and some of the callers asked for Bahá'í literature.

During the commemorative meetings in San Francisco a Festival of Faiths was held at Cow Palace. The Bahá'í World Faith representative, Mr. Arthur L. Dahl, was seated on the platform with representatives of various religious groups.

On United Nations Day and Human Rights Day, two of the public events scheduled for Bahá'í communities this year, we will have a further opportunity to express our support of the United Nations and our belief in the evolution of world government. Let us hope that every Bahá'í community throughout the world will do its part by arranging programs of interest to the general public. In our public support of this young organization we can begin to see the meeting of the "twofold process" of which Shoghi Effendi spoke so eloquently.

—MILDRED R. MOTTAEDEH  
INTERNATIONAL NGO REPRESENTATIVE  
IN THE UNITED NATIONS

## Esperanto Congress Provides Bahá'í Teaching Opportunity

The Portland, Oregon, Bahá'í community recently had an unusual teaching opportunity when the National Congress of the Esperanto League for America met in that city. Among out of town Bahá'ís attending the Congress was Mrs. Roan Orloff Stone, of Gallup, New Mexico. A Bahá'í public meeting was arranged for her, to which the Esperantists were invited.

To an audience of about forty-five people, about half of whom were not Bahá'ís, Mrs. Stone told how Esperanto has helped the Bahá'í Faith and how the Faith has helped the Esperanto movement.

One of the guests at the meeting, Mrs. Gigi Hara-bagi, a Roumanian now living in California, spoke briefly, in Esperanto, telling of her meeting, years ago, with Martha Root. Mrs. Helen Reed Bishop also spoke movingly about Lydia Zamenhof, daughter of the inventor of Esperanto and a Bahá'í, telling of her visit to Haifa and her death in a concentration camp during World War II.

As a result of this meeting, several Esperantists voiced an intention to investigate the Faith, and a local Esperantist invited a Bahá'í to speak to her group, the Unitarian Fellowship.



Left: Public meeting held in Mantua, Italy during a teaching conference in July. A week later the first Italian believer to enroll in Mantua made his declaration. Right: Sig. Aldo Neva (holding Greatest Name) the first Italian believer to make his declaration to the local assembly of Mantua, Italy. Sig. Neva learned about the Faith during hospitalization when he read all the available Bahá'í books and met several Bahá'ís.

*Eighth annual Alaska Bahá'í Summer School held at Juneau, Alaska July 10-14, 1965.*



## The Day of the Covenant

This day, November 26, is one of the Bahá'í Holy Days and is dedicated to the commemoration of 'Abdu'l-Bahá and His station.

In the early days of the Cause the believers used to observe May 23 as the birthday of the Master, 'Abdu'l-Bahá. When letters were sent to Him telling of the happiness at these celebrations He revealed a Tablet in which He said, in part:

*Although their (the believers') intention is no other than good, their aim be to promote the Word of God and to commemorate the True One among the people in this manner, yet, according to the text of the Religion of God and the irrefutable command, May 23 is the day of the Declaration of His Highness the Supreme (the Báb) . . . Consequently they must celebrate and adorn that Blessed Day in the name of the Declaration of that Orb of regions; make rejoicing and happiness, and impart the glad-tidings of heavenly beatitude to each other . . . No one must mention that day, May 23, except as the Day of the Declaration of His Highness, the Báb.*

T.A.B. pp. 575-6

The Bahá'ís then asked the Master if they could have a day to celebrate the Covenant, and after many supplications to Him, 'Abdu'l-Bahá appointed November 26 as the Fete Day of 'Abdu'l-Bahá. It was referred to thus, or as "The Feast of the Appointment of the Center of the Covenant."

Many years later, in enumerating the Bahá'í Feast Days and Holy Days our beloved Guardian gave instructions that November 26 should be observed as the

Day of the Covenant by the believers throughout the world, and should be referred to by that name.

This day is not, however, one of the Bahá'í Holy Days on which work should be suspended. An explanation of this is given in *Bahá'í World*, vol. XII, p. 552 as follows:

*'Abdu'l-Bahá in one of His Tablets addressed to a believer of Nayriz, Persia, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follows as corollaries to the Text; work on the Day of the Covenant, however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatory. The days pertaining to the Abhá Beauty (Bahá'u'lláh) and the Primal Point (the Báb), that is to say these nine days are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment whether governmental or otherwise, should be suspended."*

As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-Bahá are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Especially recommended for reading and study on this Holy Day is the pamphlet by Juliet Thompson, 'Abdu'l-Bahá—the Center of the Covenant. This pamphlet of 28 pages gives a warm and revealing word picture of 'Abdu'l-Bahá by a gifted believer of the early days who spent many hours in His presence and to whom He wrote many Tablets.

## A Herald of Baha'u'llah's Covenant

In these days of new, successive victories in the Faith of Bahá'u'lláh, it is fitting to recall with thankfulness the services of devoted Bahá'ís who helped lay the groundwork for the present rapidly-growing structure. One of these was Roy Wilhelm, whose "saintliness," in the words of the Guardian, "indomitable faith, outstanding services, local, national, international, exemplary devotion, qualify him (to) join ranks (of) Hands (of the) Cause, insure him everlasting reward (in) Abhá Kingdom."

In this tribute at the time of Roy Wilhelm's passing, Shoghi Effendi also refers to him as "greatly prized, much loved, highly admired herald (of) Bahá'u'lláh's Covenant," whose "distinguished career enriched annals (of) concluding years (of) Heroic and opening years (of) Formative Age of Faith. Sterling qualities endeared him (to) his beloved Master, 'Abdu'l-Bahá."

Roy Wilhelm's home was in West Englewood, New Jersey. It was on this property that 'Abdu'l-Bahá held His historic Unity Feast in 1912, whose anniversary is celebrated every year. Of this home 'Abdu'l-Bahá wrote Roy Wilhelm: "Your house is My house; there is no difference whatsoever between yours and Mine."

From 1909, when Roy Wilhelm was first elected to the national body formed to represent the North American Bahá'ís in planning and constructing the House of

Worship in Wilmette, he was elected annually to the Bahá'í Temple Unity Board and to the succeeding National Spiritual Assembly, for over thirty years, except for one year on account of illness. For many years he was its Treasurer. It was in his care, to his office at 104 Wall Street, New York City, that cablegrams and Tablets from 'Abdu'l-Bahá were sent for many years, to be forwarded by him to their destinations.

Several years before he died, Roy Wilhelm had retired from many activities and lived in a home he had built, surrounded by pine woods, in the State of Maine. Even in this isolated spot people came from all over to see him and were told of the Message of Bahá'u'lláh.

Home of Roy Wilhelm in West Englewood, New Jersey.



## Bahá'í Youth Institute Held in Mobile, Alabama

The weekend of July 23-25 in Mobile, Alabama marked an historic milestone for the Bahá'í Faith. One of the oldest cities in the country and a southern stronghold, Mobile witnessed another step toward the goal of the new World Order of Bahá'u'lláh.

There have never been over three or four Bahá'ís in Mobile at any one time and during a period of years, there was only one — Mrs. Virginia Gans, a lone pioneer. In recent years, another embraced the Faith, Mrs. Alberta Williford, so then there were two! They formed a group and thereby doubled the power of the Faith in that locality. Their efforts for proclaiming and teaching were intensified, and itinerant teachers for the Faith became more and more aware of the warmth and devotion of these two staunch believers. It was they who conceived the Mobile Youth Institute Weekend.

Early in the spring, they began plans for holding this meeting in Mobile. Receiving permission from the National Teaching Committee and obtaining the Jackson, Miss. assembly as sponsor, they carried forward their plans. Letters were written all over the country to obtain speakers. Jackson provided a representative from their assembly, Mrs. Virginia Johnson, who gave unstintingly of herself and her talents, and furnished free literature and visual displays.

The Institute was held in the Juliette Derricotte YWCA Branch, a former Baptist Church. Meetings were held in what once had been the rectory. Children were cared for in an air-conditioned nursery. Delicious meals were prepared and served in the kitchen and dining areas by Mr. Henry Gans, with the assistance of two guest students from the school where Alberta Williford teaches.

On Friday afternoon, the first day of the Institute, Bahá'ís and their contacts began arriving. Arrangements had been made with non-Bahá'í friends for hospitality to those who required it. By Saturday, a total of forty (youths and adults) and fifteen children had arrived. They had come from six states, representing thirteen Bahá'í communities and groups consisting of Urbana, Ill.; Nashville, Tenn.; Odessa, Fla.; Jackson, Gulfport and Hattiesburg, Miss.; New Orleans, Gretna and Fort Polk, Louisiana; Birmingham, Huntsville, and Mobile, Alabama.

Mrs. Erma Hayden, of Nashville, Tenn., was in charge of the first session after the Friday evening meal. This was an inspirational session of devotions and singing Bahá'í songs.

The Saturday morning session was conducted by Mrs. Virginia Johnson, who spoke on the lives, examples and teaching methods of the early believers in Bahá'u'lláh in the Western world. This session was closed with a tape sent by the Nashville Bahá'ís which included 'Abdu'l-Bahá's voice chanting a prayer at the very end. The afternoon session consisted of a panel of youth using as its theme, "Spiritual Prerequisites for Teaching the Faith." Panel members were: Michael Reimer, Sudie Johnson, Sara Ray, Zoro Banks and Jean Nicholson. That evening there was a public meeting at which Jack McCants, a board member spoke, with Orville Minney, of Huntsville, Ala., acting as chairman. Ten non-Bahá'ís attended in addition to the Bahá'ís.

Two radio stations gave free spot announcements on Friday and Saturday about the Saturday evening public meeting, and paid advertisements were placed in the local newspapers.

The Sunday morning session was conducted by Jack McCants. He devoted the entire morning to the work of the Universal House of Justice, the Hands of the Cause and their Auxiliary Board members and a discussion about the Nine Year Plan.

Bahá'ís and non-Bahá'ís alike attending this Institute expressed themselves about the spirit which radiated from it. All were eager to return home and intensify their efforts in the Cause of Bahá'u'lláh.

It was reported that the Institute generated a great deal of interest on the part of people who lived near the YWCA and from the people who worked there, who had occasion to observe.

Already plans have begun to germinate for a possible fall institute as a followup, and it is the hope and prayer that much progress will have been made in the interval between.



*Some of those who attended the Youth Institute held at Mobile, Alabama, July 23-25, 1965.*

## Fireside on Navajo Indian Reservation

A unique fireside was held on the Navajo Indian reservation over the weekend of July 10 and 11.

The fireside was initiated by the Navajo Bahá'í youth at Klagetoh Trading Post, Ganado, Arizona, and was held at the home of the Goldtooth family.

Approximately fifty people attended, including twelve members of the Youth Project West who had recently completed their training period at Geyserville. Many new Navajo seekers attended the meeting and listened to inspiring talks by Auxiliary Board members Beth McKenty and Chester Kahn.

The fireside was later divided into five study groups with a discussion leader and translator for each group. In the evening color slides were shown by one of the Gallup friends. The reverence and response of the Navajo people was perhaps the most distinctive quality at the meeting. This reverence and the enthusiasm of the youth combined to make this one of the warmest Bahá'í gatherings yet held on the Navajo reservation.



*Bahá'í youth at Green Acre, August, 1965.*

## Enthusiasm of Youth Sparks Activities at Green Acre

The fire of the love of the Cause of God has stirred the youth at Green Acre this summer to dedicated and sustained activity. Two youth weeks, a program of proclamation, including a rally and follow up in a nearby town, nine declaration among their own numbers as well as the daily tasks of painting, repairing, carpentering, helping with children have all been undertaken gladly and in the true Bahá'í spirit of service.

The rally and proclamation program took place in South Berwick, Maine. For several weeks before the meeting they publicized the event with posters, write-ups in local papers and personal calls. The meeting,

held in a "resort chalet" voluntarily donated for the purpose by the owner, attracted an audience of 150, many of whom have shown serious interest in learning more and in attending Green Acre.

These results have come from the willing cooperation of many youth, working together in the Bahá'í way. Under the loving guidance of Brad Lucas of Ipswich, the following are some of the many young people who helped make the undertakings a success: May Khadem, Sharon Davis, Grant Rhode, Steve Waite, Eric Byrd, Gloria and Danny Reimer and Claudia Waite. Surely the many services so lovingly performed by these young people will leave lasting results both at Green Acre property and in the hearts of the many people they taught.



*Auxiliary Board members Curtis Kelsey, second from right and Jack McCants, third from left with some of the newly enrolled youth at Green Acre. They are, left to right: John Raynor, Margaret Paterson, Sue McVicker, Greg Garfield, Steve White, Steve Wyatt.*



## Second Summer School Held at Big Bear Lake, California

The second annual Bahá'í Summer School for Southern California was held this year at Big Bear Lake, in the San Bernardino Mountains, some 7,000 feet above sea level. The classes were held in a picturesque mountain lodge which, with its surrounding dormitories, was nestled among stately pines.

Each day began with devotions followed by morning classes for children, youth and adults all conducted by a staff of well-experienced teachers headed by Auxiliary Board member, Mrs. Florence Mayberry.

The afternoons were left free for Bahá'ís and their non-Bahá'í friends and relatives to enjoy swimming, hiking, horseback riding and other types of recreation, but special elective seminars of poetry, fireside teaching, pioneering and choral singing were well attended. The solitary scheduled afternoon class was one conducted by Auxiliary Board member Mrs. Beth McKenty.

The evening programs included an eloquent talk by Auxiliary Board member Mr. Chester Kahn who spoke about teaching the American Indian; slides of the World Center were shown by Mr. and Mrs. James Nelson; there was a stirring presentation of activities of the Southern California youth, and a "talent night" provided a most enjoyable mid-week diversion.

The program for the observance of the anniversary of the Martyrdom of the Báb included stories by Hand of the Cause, Dr. Ugo Giachery about the life of the Báb and a pictorial pilgrimage of the Shrine of the Báb by means of seldom seen slides and charts.

The Thursday and Friday evening sessions were open to the public. The former was devoted to a talk on the activities and goals of the United Nations, and the

latter included a very enlightening talk on the Faith by Mrs. Mayberry.

The Friday evening session was followed by folk dancing of old and new types and then a song fest around a great camp fire.

On the last day there were reports by the Summer School Staff, including the announcement that nearly \$1,700.00 had been sent to the National Bahá'í Fund as a direct result of the talk by Hand of the Cause William B. Sears on the bounties of participating in the Cause of God. His was the final and most stirring of all the talks. In it he described the California Victory Plan which will involve every Bahá'í in California in an intensive teaching program from September first to Ridván, designed to spread the Faith from the desert of the east to the ocean of the west of the state and from the mountains of the north to the border of Mexico on the south. In closing he called upon every believer in Bahá'u'lláh to arise and assist in this great plan for the victory of the Faith of God.

## Flagstaff LSA Sponsors Summer School

Sixty-five persons including twenty-five youth attended a four day summer school sponsored by the local Spiritual Assembly of Flagstaff, Arizona from June 28 to July 1. Immediately preceding the summer school there was a three day teaching institute, and following it was the annual Flagstaff Indian Pow-Wow.

All sessions of both the Institute and Summer School were held at the Bahá'í property at Bellemont, several miles west of Flagstaff. The property, about five acres, is located in the famous pines of northern Arizona. A single building served the needs of the

*Southern California Bahá'í Summer School held at Bear Lake July 4 to 10, 1965.*



school's first session; participants camped in tents and cooking was done on a large outdoor stove during the four days of the school.

The Teaching Institute drew about forty believers from Arizona and other western states, and culminated in a public talk by Francis Johnson of Scottsdale on Sunday night, June 27. The three days of discussion on teaching the Faith of Bahá'u'lláh were led by Mr. Johnson, his wife Loraine, and by Doug Calley of Sedona.

About ten guests, youth and adults, attended the summer school and participated in discussion groups introducing them to the Faith.

The general theme of the school was "The Bahá'í Way of Life." Discussion the first day centered on "The Bahá'í Within the Family," under the leadership of Col. C. Bradley Cleveland, of Phoenix.

On the second day Julie and Eliot Sater expanded the discussion to "The Bahá'í Within the Community." Then James Wonders of Nevada led the discussion on "The Bahá'í Within the Nation."

For the final day of the school, Gordon Laite, from Gallup, New Mexico, conducted discussion sessions on "The Bahá'í Within the Nation," and "The Nine Year Plan."

### A New Teaching Approach

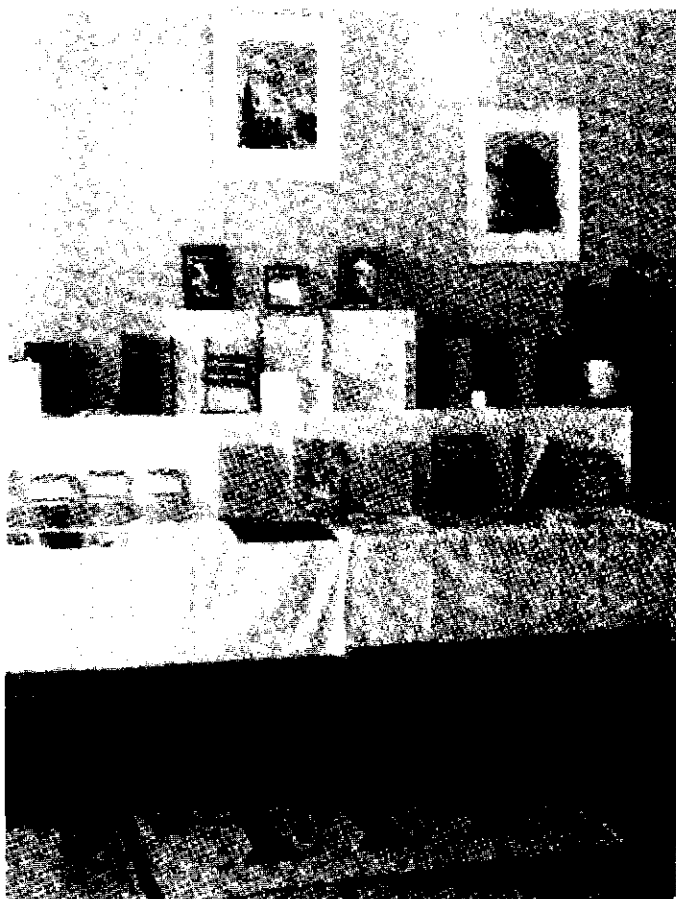
An audio-visual Bahá'í Information Center was used by the Bahá'ís of the Monterey Peninsula during the month of June to bring the Faith of Bahá'u'lláh to the attention of Seaside, California, the peninsula area with the largest Negro population. Two of the friends, Robert Kammer, of the Carmel group, and Dawn Edwards Polprasid, of Carmel J.D. community were asked by Benjamin Browne, one of the two Seaside believers, to assist with teaching. The local assembly of Monterey offered administrative sponsorship.

An empty store was found in a newly constructed building, located at the main intersection of Seaside where through traffic passed. Posters, radio and newspapers were used to announce the opening.

The *Ebony* magazine article was featured on the window, a large sign that could be seen by traffic converging at the intersection was prepared to attract attention to "Bahá'í." The friends from the different communities shared materials and labor, even the nine pointed star, made by Ed Miller, was brought from as far as Santa Cruz, and an added touch was the sketch by Kahlil Gibran of the Master, lent to the Center by Inez Greeven, one of the two Carmel believers who knew 'Abdu'l-Bahá. In short, the Seaside Project became a center of loving unity, a real joy and beautiful setting for Bahá'í information.

The Center was divided into two areas: the front section, visible from the street through a large plate glass window, was filled with maps, charts and photographs. One wall of this section was devoted to a book display and free literature. A hospitality table with refreshments was included in this section. The rear section of the center was set up as a theater for showing slide programs about the history of the Faith, the World Congress in London and the World Center in Haifa.

During June from 9 a.m. to 9 p.m. daily an average of ten inquirers came each day. At the end of the month



*Book display at the Bahá'í Information Center maintained in Seaside, California during the month of June, 1965.*

five carloads of friends and seekers went from Seaside to the July 4 Unity Feast at Geyserville. Three declarations have already been received from people who visited this center. There has been an active program of follow up to include those who showed interest in learning more about the Faith.

From inception to completion there were so many confirmations that the friends who took part in this project knew, with thrilling humility that indeed God assists all those who arise to serve Him. No doubt the future will reap the reward of harvesting seeds sown in such loving spirit at this Seaside Center.

*April Edwards reads a Bahá'í book to visitors at the Seaside, California Bahá'í Information Center.*





*Local Spiritual Assembly of Alameda, California, formed at Ridván, 1965. Bottom row, left to right: Catherine Rafaat, Verna Rowley, Pearl Newcomer, sec.; Margaret Cavanaugh. Top row: Hugh Rowley, John Newcomer, Robert Heidrick, Leonard Kress, Atollah Rafaat, chm.*

### Correction

On page 18 of the July 1965 issue of BAHÁ'Í NEWS the pictures of the local spiritual assemblies of Antelope Judicial District, California and of Alameda, California were exchanged. A picture of the Alameda local assembly appears in this issue.

### Bahá'í Holy Days Recognized

The Local Spiritual Assembly of Snohomish County District #1, Marysville, Washington and the Marysville Bahá'í Group together have obtained recognition of Bahá'í Holy Days in the Marysville School District. Bahá'í children will be excused from their classes on those days on receipt of a note from their parents. In granting this permission, the Marysville Superintendent of Schools wished the believers well in their endeavors.

*Picnic, July 25, 1965 at the Carney farm near Clarksville, Tennessee. Fifty Bahá'ís and visitors gathered to greet Jenabe Caldwell and his family, to hear of their experiences in pioneering in the Aleutian Islands, and to enjoy the spirit of Bahá'í love and fellowship.*



*Local Spiritual Assembly of Washington County, Oregon formed at Ridván, 1965. Left to right, seated: Esther Helmick, Mabel Young, Betty Dempster, chm.; Linda Brown, sec. Standing: Harry Earle, Phyllis Murphy, Fred Young, treas.; Marguerite Earle, rec. sec.; Don Murphy, v. chm.*



*Members of the Local Spiritual Assembly of the Bahá'ís of Colorado Springs, Colorado, on the occasion of the incorporation of the Assembly May 20, 1965.*

### Bahá'í Delegates Active at Congress of World Federalists

During the week of June 20-June 27 the United World Federalists and the World Congress of World Federalists met at the Hilton Hotel in San Francisco. Bahá'í delegates to the Congress were: Dr. Dwight Allen of Stanford University, Mrs. Adrienne Reeves of San Jose and Mrs. Dorothy Wolfrom of Palo Alto, California. Planned to precede the United Nations twentieth anniversary meeting in San Francisco, this Congress dwelt upon the need to strengthen the U.N. through charter revision, provision for a peace-keeping body,

strengthening of the Universal Court of Justice, and disarmament.

Topics discussed at the session included: "Freedom from War"; Freedom that Want"; Freedom for Diversity"; and "Peace on Earth?" Distinguished participants included: Carlos Romula, the Hon. Jerry Voorhis, Steve Allen and Norman Cousins as well as many others from many countries.

Throughout the Congress, at discussion meetings, social gatherings and committee reports the Bahá'í delegates had ample opportunity to communicate the Bahá'í views on subjects under discussion and to give information about the Faith to those interested. One member of the Congress, in answering a question from a Federalist about the Bahá'í Faith stated that the Bahá'ís had the concept of world peace through world law long before the Federalists. Another Federalist delegate from England, lingered after the Congress to accept hospitality from one of the Bahá'ís and to discuss the Faith at length.

## News Briefs

Again this year a member of the Bahá'í community of Albuquerque, New Mexico was invited to speak to Dr. Archie Bahm's class in Philosophy of Religion at the University of New Mexico. A Bahá'í speaker has been included each semester that the class has been given since 1949. This year Mrs. Mary Lou Ewing, member of the local assembly of Albuquerque, addressed the class on May 20, 1965.

○

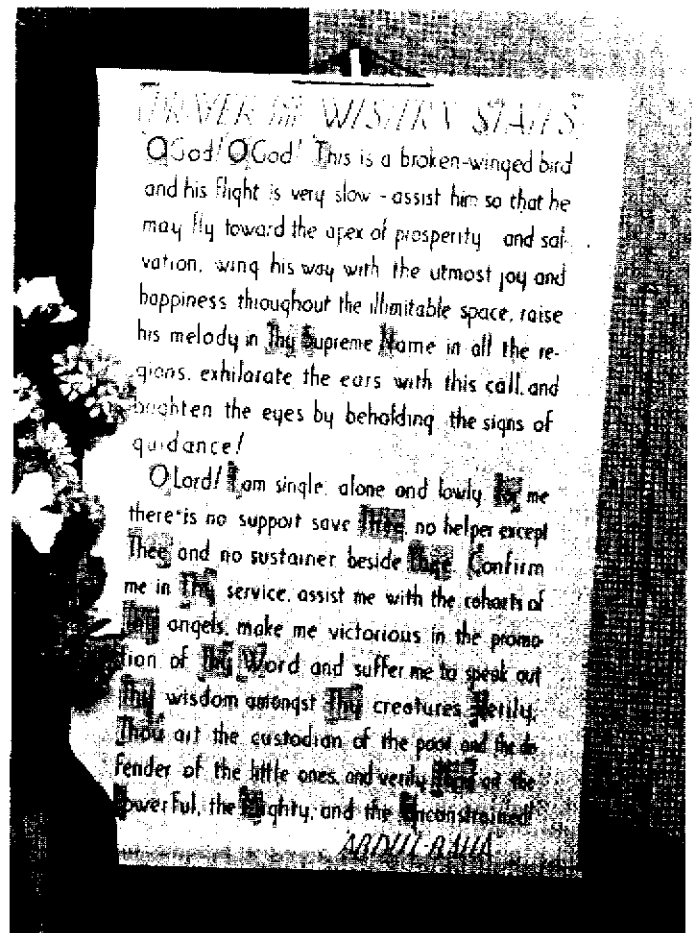
The Bahá'í Activities Club this Fall begins its ninth uninterrupted year on the campus of the University of New Mexico, in Albuquerque. Declarations have occurred every year and of these six are now pioneering, while two are members of the Indian Service Committee. Prominent displays have been exhibited in the Student Union Building over the past five years and members of the student group have held membership in the inter-religious council for the past six years. The tribute below was given to the Bahá'í Club by the Chairman of the Program Directorate for 1965-66:

"Officers and Members Bahá'í Activities Center, University of New Mexico—On behalf of the Art and Exhibit Committee of the Union Program Directorate, I would like to congratulate your group for having the best showcase display during the 1964-65 school year. The name of the Bahá'í Student Association will be engraved on a plaque and will be hung in the Program Directorate's permanent showcase in the Activities Center, courtesy of the Art and Exhibit Committee."

In July 1965 Dr. Allen Ward, head of the speech department in Lane College in Tennessee, gave a series of four lectures on the Bahá'í Faith in the Student Union Building at the University of New Mexico. The attendance was greater at each successive meeting. There was good publicity.

○

An animated discussion period followed a public talk on the subject "World Peace and Security—a Dream or a Reality" by Hand of the Cause Collis Featherstone at the Parnell Library in Auckland, New Zealand last June. The meeting which was chaired by a member of the United Nations Association of Auckland, attracted over eighty people.



Nine foot illumination of 'Abdu'l-Bahá's Prayer for the Western States. This was prepared by Norman Guarke of San Bernardino for the California Victory meetings.

## California Victory Campaign Announced

An unprecedented state-wide "Victory Campaign" has been launched by a California Victory Committee appointed by the National Spiritual Assembly. The Committee with Hand of the Cause, William Sears and Auxiliary Board members Florence Mayberry and Anthony Lease has held special meetings attended by members of local assemblies of California. Seventy percent of all assembly members in the State have attended "victory briefings" in Glendale, San Bernardino, Manhattan Beach, San Diego, Sacramento and San Jose. The goals of the special eight month victory campaign were outlined to each Assembly in a rarified atmosphere of dedication and resolve.

Each Assembly was given an extension teaching goal of a group to be raised to assembly status by Rídván. This would double the number of assemblies in California, raising the number from eighty-five to one hundred seventy. Each isolated believer is to strive for group status, and every assembly and group is to open at least one new center for the Faith in the next eight months.

October is the launching date for special weekend meetings and proclamation, beginning in Los Angeles, with succeeding weekend meetings in San Diego and San Francisco.



*Bahá'ís and friends at picnic July 25, 1965, sponsored by Bahá'ís of Culver City J.D. and Inglewood, California. David Bond addressed the group on "The Divine Art of Living."*

## BAHA'I IN THE NEWS

*The City of Man*, by W. Warren Wagar, Professor of History at Wellesley College, published by Houghton Mifflin, deals with the hopes and possibilities of a world culture. After a brilliant introduction, Prof. Wagar analyzes the full range of recent prophetic thought on the crucial theme — World Civilization, from Toynbee, Huxley Teilhard de Chardin and Jaspers in Europe to Hocking, Northrop, Sorokin and Mumford in America as well as many others. He quotes verbatim from *The World Order of Bahá'u'lláh* by Shoghi Effendi, about three pages being devoted to the Bahá'í Faith. Here are a few excerpts:

*But of all the positive religions on the contemporary scene claiming divine authority, the only one unambiguously and almost single-mindedly consecrated to the job of unifying mankind is the Bahá'í Faith. Its origins are recent, its believers few, its ambitions breathtaking.*

*In the new world civilization, the Bahá'í Faith will become the soul of humanity. It is the one true world religion, says Shoghi Effendi, which fulfills all the others and is "destined to attain, in the fullness of time, the status of a world embracing commonwealth."*

*The Bahá'í Faith is one of the noblest in history.*

The local telephone directory for 1965-1966 for Wilmette and Kenilworth, Illinois, published by the North Shore Directory Company and distributed to every home and business in Wilmette and Kenilworth carries on its cover a large picture in color of the Bahá'í House of Worship from the Linden Avenue — Sheridan Road approach. The map included in the classified section also clearly indicates the location of the Temple.

*The Source*, by James A. Michener, published in 1965 by Random House, refers in the opening paragraphs to "the golden dome of the Bahá'í temple" on Mount

Carmel. As published in *Readers Digest Condensed Books*, summer 1965, a small color drawing of the Shrine of the Báb is included on the opening page.

*The Power of Faith*, by Woodi Ishmael, published by Pocket Books, 1965 has an article on 'Abdu'l-Bahá, including a full page picture of Him, in the section called "Prophets of Faith." This section covers also the Old and New Testament prophets, Joseph Smith and John Wesley. The article on 'Abdu'l-Bahá quotes from Bahá'u'lláh, speaks of 'Abdu'l-Bahá as a central figure in His Father's Faith Who carried the movement to Europe and America in 1911 and 1912, dedicating the cornerstone of the Bahá'í Temple in Wilmette. Reference is made to the Bahá'í Faith as growing, with three million adherents in the world today and 310 spiritual assemblies in the United States.

Two excellent articles on the Bahá'í Faith and the Davison School appeared in the newspaper, *The Davison Index* during August, 1965. Pictures taken at the school were included with these unsolicited and very accurate articles which totalled over forty column inches of publicity for the Faith.

*The North Shore Guardian*, published weekly in Waukegan, Illinois gave generous space in its August 21 issue to the story of the Bahá'í Woodlawn Summer Project in Chicago. A picture of the children on the first day of the Woodlawn day camp heads the article, titled "A Love Story" which describes the project, recounts the joyous Bahá'í meetings held at Woodlawn and invites all to a special "Gateway" meeting at the Temple.

On March 6, 1965 *The Spartanburg Journal*, Spartanburg, South Carolina, carried an almost full length two-column article on the Bahá'í Faith under a picture of the Bahá'í House of Worship in Wilmette. It was written by the church news editor who used material furnished by the State Service Representative and referred to a number of the localities in South Carolina where there are Bahá'ís. The title of the article was: "World's Newest Religion has Greenville Unit."

When Hand of the Cause Mr. A. Q. Faizi was in Finland recently at the Bahá'í summer school in Lahti, his visit was written up in three Finnish newspapers. Accounts in each of the two largest papers in Finland referred to his background, his travels for the Faith and reference to the most important Bahá'í principles. In a small weekly paper, distributed freely in Lahti a longer article was printed telling of his visit and quoting him at some length. This article quotes Mr. Faizi thus:

"This is the day promised by all the Prophets of the past. Each man is called upon to help in the establishment of God's Kingdom on Earth. . . . I have found the (Finnish) people very kind, of excellent manners, upright, truthful, and above all, very brave. I hope and pray that they will channel all these excellent qualities to help in the establishment of peace, security and divine brotherhood on this planet before wars change men into brutal beasts."

## Baha'i Publishing Trust

**A New Way of Life** (What it Means to be a Bahá'í Youth). This is a completely revised edition of the 1960 youth compilation, with all selections taken from the Central Figures of the Faith. (There are also some letters from Rúhiyyih Khánum to youth in an appendix.) Some of the major topics are: Standards for a New Race; Education for the New Day; Teaching the Cause of God; Building a New World. It emphasizes the special role of youth and opportunities for service that exist in this day. The Prayer for Youth and a selection from the poem "World Anthem" by Florence Mayberry are included. In a handy, pocket size (4½ x 7½), the photographic cover has illustrations of youth from many lands.

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### The Embrace of the Baha'i

A limited number of reprints of the four page article which appeared in the October 1964 issue of *The Kiwanis Magazine*, The "Embrace of the Bahá'í," by Joel Lieber, are still available. This article has aroused considerable interest among Kiwanians and has led to numerous requests for Bahá'í speakers. It is a reasonably accurate account which can be used as an introduction to the Faith with business men's organizations and others. Reprints may be purchased at a price of 10 for \$1.00 postpaid.

## National Bahá'í Addresses

Please Address Mail Correctly

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**National Treasurer:**  
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**Make Checks Payable to: National Bahá'í Fund**

**Bahá'í Distribution and Service Department**  
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**Bahá'í Publishing Trust:**  
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**Bahá'í News:**  
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## Baha'i House of Worship

### Visiting Hours

#### Weekdays

10:00 a.m. to 5:00 p.m. (Auditorium only)

#### Sundays and Holidays

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

### Service of Worship

#### Sundays

3:30 to 4:10 p.m.

### Public Meeting

Sunday, October 17

4:15 p.m.

## Calendar of Events

### FEASTS

October 16 — 'Ilm (Knowledge)

November 4 — Quدرات (Power)

### HOLY DAY

October 20 — Birth of the Báb

### PROCLAMATION EVENT

October 24 — United Nations Day

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

October 15, 16, 17

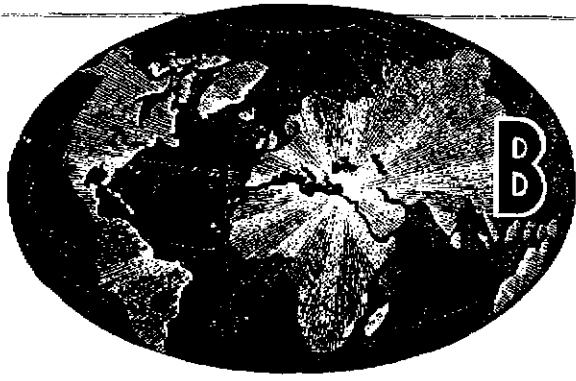
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# BAHÁ'Í NEWS

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OF THE BAHÁ'Í FAITH IN AMERICA  
FOR CIRCULATION PURPOSES ONLY

No. 416

BAHÁ'Í YEAR 122

NOVEMBER 1965

## *Entrance to the Shrine of Bahá'u'lláh*





## Proclamation of Baha'u'llah in Adrianople

The history of the life of Bahá'u'lláh can be described as a book whose pages are darkened with unbearable cruelties inflicted on Him by a perverse generation, but whose characters shine with the splendors of God's Revelation, shedding their luster upon a world steeped in ignorance and prejudice. This contrast of light and darkness, of majesty and imprisonment, of glory and abasement reaches its climax in Adrianople. For it was in this city, situated on the continent of Europe, that a century ago the Sun of Bahá'u'lláh's Revelation mounted to its zenith and the proclamation of His Message was made to the whole of mankind; and it was there, at the same time, that He suffered most and sustained the heaviest blow in the whole period of His ministry.

He entered Adrianople in December, 1863, at the age of 46, full of vitality and vigor, and left it four and a half years later bent with sufferings, visibly aged, His hair turned white. His half-brother, Mirzá Yahyá, the leader of the Bábi Community, had witnessed the ascendancy of Bahá'u'lláh. Prompted by an intense jealousy and encouraged by a notorious Bábi, he mustered such audacity as to open a campaign of opposition to Bahá'u'lláh. Through the spread of voluminous letters of calumny among the believers in Persia, as well as the authorities in Constantinople, he misrepresented the Cause of God and its Author. He actually succeeded, around 1864-65, in poisoning Bahá'u'lláh's food, planned His assassination and, above all, challenged the Fountainhead of a mighty Revelation by his own so-called declaration of prophethood, which soon was to make him the laughing-stock of the mass of believers as well as members of the general public.

The aftermath of the poisoning left Bahá'u'lláh with a shaking hand till the end of His life. After this time He seldom took His pen to write. Today, a mere glance at any of the Tablets written by His own hand after this tragic event bears witness to the shaking of His blessed hand.

The sufferings inflicted on Bahá'u'lláh by the breakers of the Covenant of the Báb find no parallel in the whole period of His ministry. Little wonder that in some Tablets revealed in that land He pours out His heart and laments His afflictions.

In the midst of hopelessness and agony, and at a time when the Cause of God had undergone an internal convulsion and a temporary breach had been made in its rank and file, Bahá'u'lláh, with a tremendous power, arose to proclaim His Mission to the world at large. About a year before His departure from Adrianople and through the operation of His irresistible Spirit in a dramatic way, He established His ascendancy over Mirzá Yahyá. Swiftly and decisively that "Most Great Idol" was broken with the Hands of Power and Might and cast out from the people of Bahá. The Sun of Truth, which had suffered a momentary eclipse, now began to shine in all its splendor.

The beloved Guardian, Shoghi Effendi, has referred to this episode as the fulfilment of St. Paul's prophecies

recorded in the New Testament (II Thess. 2:3-4,8):

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God . . . And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

Soon after Mirzá Yahyá's humiliating downfall, a glorious chapter opened in the annals of the Faith. As if the gates of heaven had been flung open, the vernal showers of the Revelation of Bahá'u'lláh began pouring down with unprecedented intensity. Innumerable Tablets were revealed with such rapidity that within the span of one hour His amanuensis would record the equivalent of one thousand verses. After being transcribed, these Tablets were dispatched to Persia. For months a number of secretaries, including 'Abdu'l-Bahá, then in His early twenties, were busy day and night and yet were unable to cope with the task.

The community of Bahá'u'lláh's followers in the land of His birth, now being identified as the "people of Bahá" as distinct from the "people of Bayán," were reinvigorated and inspired through the dissemination of these soul-stirring Tablets. They chanted them and copied them with much eagerness as they gathered at a certain house, sometimes in the dead of night to insure their own safety.

These Tablets which at this time streamed forth from the Supreme Pen constitute some of the most historic and significant of Bahá'u'lláh's Writings. There was the Súriy-i-Ghuṣn (Tablet of the Branch) in which He foreshadows the station of 'Abdu'l-Bahá, and which can be regarded as the harbinger to that Covenant which He explicitly established years later in 'Akká. The Kitáb-i-Badí' was written to refute accusations brought against Him.

In His weighty Tablet to the Sháh of Persia, Bahá'u'lláh familiarized that ruler with, and demonstrated to him, the authenticity of His Mission. It was written in a language of unsurpassed beauty and eloquence, partly in Arabic and partly in Persian. In the Lawḥ-i-Ra'ís, revealed on the way to 'Akká, He addressed 'Ali Pasha of Turkey, admonishing the Grand Vizir in strong language for the cruelties he had inflicted on Bahá'u'lláh and His loved ones.

The most momentous of all, the Súriy-i-Mulúk, which was revealed about a year before His departure, was addressed to the entire company of the monarchs of the East and the West in a language most majestic and penetrating, entirely in Arabic. In this Tablet He proclaims His Mission and discloses the dazzling greatness of His own station, admonishes the sovereigns for their indifference to His Message and that of the Báb, summons them to embrace His Cause, urges them to be united among themselves, counsels them to reduce their armaments, exhorts them to be just, warns them of the chastising calamities which will befall them if

they do not heed His Message, and states in unequivocal language the ascendancy of His Faith even without their assistance or allegiance.

Thus a mighty process for the proclamation of His Message was set in motion. The initial phase of this can be said to have occurred soon after Bahá'u'lláh's arrival in Constantinople in 1863 through the revelation of a special Tablet addressed to Sultán 'Abdu'l-'Azíz, the text of which we do not possess. The process reached its plenitude in Adrianople around 1867-68 through the revelation of the Súriy-i-Mulúk—His clarion call to the rulers and ecclesiastical leaders of the world whom He addressed collectively and in many instances, separately; and it was fully completed, at a later stage in 'Akká, through the dispatch of individual Tablets to some of the outstanding monarchs of the time and also in the revelation in 1873 of memorable passages addressed to certain sovereigns in His Most Holy Book, the Kitáb-i-Aqdas (Book of Laws).

It was in August, 1868, that Bahá'u'lláh was banished to 'Akká. Many of the inhabitants of the city of Adrianople, both Muslim and Christian, assembled outside of His house, and all, especially the Christians, wept at His departure.

Now a century has passed. Bahá'u'lláh's Message has encircled the world, and the rising institutions of His World Order, erected by peoples of all races, colors and classes in every continent of the globe, stand

strong and incorruptible as the only refuge for a tottering world civilization. Yet, with the exception of an illustrious Queen who three decades ago acclaimed the greatness of this Cause, the leaders of the world have so far turned a deaf ear or remained indifferent to His summons and warnings; and consequently, mankind has been plunged further and further into tormenting calamities and sufferings.

Who knows that as the valiant band of Bahá'u'lláh's spiritual warriors battle against the forces of darkness what spiritual forces may be released to hasten the advent of a blissful era for the earth? Supported by the Concourse on High and guided by that divinely-inspired body—the Universal House of Justice—this band of the faithful marches confidently forward for the prosecution of the goals of the Nine-Year world-encircling Plan as a further move toward that glorious consummation which 'Abdu'l-Bahá foretold during His darkest days while incarcerated in the city of 'Akká. In glowing terms, too, the beloved Guardian in His letters to the believers in the Cradle of the Faith described that future era when the kings and rulers of the world will recognize the glorious station of Bahá'u'lláh, and, ranking as foremost among the proclaimers of His Cause, will arise with matchless courage and faith to win memorable victories in His Name.

*From BAHÁ'I JOURNAL, published by the  
National Spiritual Assembly of the  
Bahá'ís of the British Isles, February, 1965.*

*Western Canadian Bahá'í Summer School held at Banff, Alberta from August 15 through 21.*





*Teaching conference held at Madina, Bismarck Archipelago, New Guinea June 12 and 13, 1965.*

## Teaching Conference in New Guinea

The Bahá'í Center at Madina on New Ireland in the Bismarck Archipelago was the scene of a teaching conference on the weekend of June 12 and 13, attended by about forty believers coming from New Guinea and Australia as well as from both the east and west coasts of New Ireland. The beautiful setting contributed to the spirit which prevailed during the weekend. The Center, constructed of bush materials is just across the road from the Pacific Ocean rolling in across a coral reef. The swaying coconut palms and the fireflies twinkling in the fragrant tropical undergrowth gave the impression of paradise, while the floral decorations of the center, artistically arranged by the believers of Madina reminded the friends of 'Abdu'l-Bahá's many references to the flowers of one garden.

The sessions led by members of the local assembly

of Madina, as well as by visiting believers from the Bismarck Archipelago, stressed this year's message from the Universal House of Justice and the goals to be won in this area and in the surrounding islands. There was a talk on how the Bahá'í Faith fulfills Christian prophecy, another on "Diffusing the Fragrances" by a local believer, as well as time for loving fellowship, prayers and singing. Two languages were used as well as English, showing how great is the need for a universal language especially in places like this where, on one island with a population of 30,000 several languages are spoken.

The end of the conference brought regrets at parting, renewed plans for future gatherings and increased dedication to the tasks ahead.

*Newly enrolled believers of the Ancoraimas Department of La Paz, Bolivia taught by a young Persian Pioneer, Ziaollah Vojdani.*



*Regional teaching Congress held in Georgetown, British Guiana, August 20 through 22. Believers came from British, French and Dutch Guiana, Northern Brazil, Eastern Venezuela and Trinidad. Hand of the Cause Jalál Kháze'h is shown holding the Greatest Name.*



## Summer Teaching Trips Bring Victories in the Caribbean

The Cause of God is sweeping forward in the islands of the Caribbean! No sooner are statistics set forth than they are outdated, so rapidly is the picture of progress changing. By the time these lines are published there will probably be one hundred island believers and fifty pioneers in these goals which are the foremost responsibility of the National Spiritual Assembly of the United States.

Two notable volunteer teaching trips of this past summer added inestimably to the progress of the Faith in these islands. Mr. David Schreiber journeyed all the way from Hawaii on his own to take an island hopping trip through the Leeward Islands enrolling believers and making valuable contacts. He flew to Antigua and from there, accompanied by a Bahá'í of the islands, took native sailboats between islands, a method that was both less expensive and more fun than travel by plane. Mr. Schreiber's report glows with enthusiasm. He tells us that the best way to get information about sailboats is by going to the piers and asking. He found that in the island villages, of which there are many, it was much easier to teach and interest people than in the cities. Busses were a cheaper and friendlier way of going from city to village than private car or taxi. Most rewarding of all was the list of believers enrolled and the names of the many who showed interest in learning more.

Another exciting teaching trip to the islands was made by a young Bahá'í college student, Mr. Daniel Conner, during his vacation. He spent several weeks on the Turks and Caicos Islands. These are described as "little orphan" islands in the Bahamas which have been bypassed to a large extent by the changes of the present times. They are primitive with no agriculture or industry. Formerly salt was exported, but last year that industry closed down. The settling of pioneers in these islands seems formidable. In the first letter received from Dan Conner after his arrival on Grand Turk Island he writes, "After just a little more than a week, I have managed to become integrated pretty much into community life here. The natives are charmingly friendly. . . . As I suspected, living conditions are somewhat primitive, although I have electricity, a

comfortable bed, and plenty of boiled water. I seldom get lonely, for my hut is inhabited by an assortment of flies, cockroaches, and a few crabs and lizards." The progress this enterprising young man made in these islands during his six weeks stay, made possible by the financial contribution of another dedicated Bahá'í, is another victory for the goals of the Nine Year Plan. There are now six declared Bahá'ís on Grand Turk. The Cause of God is sweeping forward in difficult areas in the islands of the Caribbean!

## Second Teaching Institute in British Honduras

Burrell Boom, British Honduras was the scene on August 15, of a one day teaching Institute, the second planned and conducted this year by the believers of British Honduras and attended by twenty believers and guests. A wide range of subjects covered in the two sessions included: Who is Bahá'u'lláh? Why are you a Bahá'í? A Survey of the Life and Writings of Bahá'u'lláh and The Ridván message from the Universal House of Justice.

The Bahá'ís in this country have as a goal the establishment of at least four local assemblies by Ridván 1966 and ultimately, during the Nine Year Plan the formation of a National Spiritual Assembly.

*Picnic in Uppsala, Sweden enjoyed by Bahá'ís and their friends. Following this happy outing two of the guests declared their faith in Bahá'u'lláh and others of the group continue to attend firesides.*



## Benelux Summer School Held in De Vechtstrom, the Netherlands

The three Benelux countries held their schools at a combined site at De Vechtstrom in the northern Netherlands from August 23 through 30. After having formed separate national spiritual assemblies in 1962, it was the will of the three communities to join ranks and partake of the spiritual atmosphere of having summer school together. The 150 friends attending represented fifteen countries including Morocco, Tunisia, Japan, Great Britain, United States and others on the Continent of Europe.

The school was greatly blessed with the presence of Hand of the Cause Abu'l-Qásim Faizí throughout most of the school. Time will prove the worth of the jewels of wisdom and inspiration which he opened through his superb courses on: The Meaning of History, Bahá'í Education, and the Hidden Words. He discussed the Universal House of Justice, the Guardianship, the meanings found in the Greatest Name, and the true spirit of Bahá'u'lláh's Teachings.

The courses took many forms: conferences, workshops, lectures and seminars and were given in Dutch and French. Three Auxiliary Board members, Mr. Gert van der Garde of Holland, Mrs. Dorothy Ferraby of England and Mrs. Lea Nys of Belgium presented the

functions of the Hands of the Cause of Europe and the teaching goals. All of the classes were well attended and all present reached new levels of understanding and enthusiasm.

For the first time in this area an effort was made to reach people in the nearby villages and as a result seventeen guests attended a special meeting at which slides of the Holy Land and a brief presentation of the Faith were offered. Several of these guests, among them a reporter for a local newspaper, were so much interested that they returned for other meetings later, and this resulted in an invitation to the Bahá'ís to speak to another group in a nearby village.

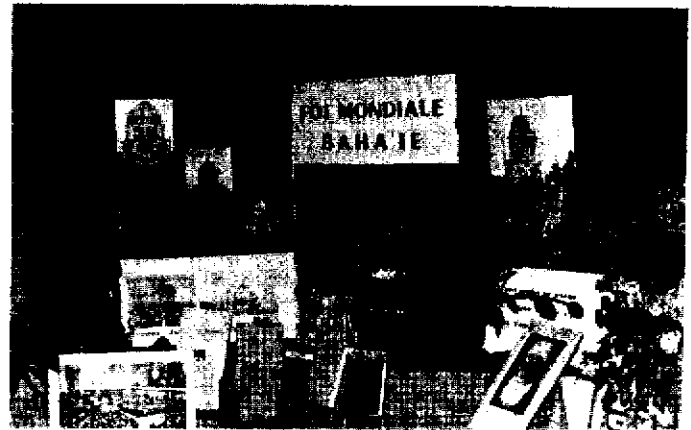
To add variety and relaxation to the program of intensive studies a trip to the nearby seacoast towns of Urk and Giethoorn, "the Venice of the North" was enjoyed by the Bahá'ís. Evening programs also lent added variety and richness to an already joyous and full program. Truly, when the Unity Banquet was held on the last night all felt that a never to be forgotten experience of rich spiritual value had been theirs and that they were thus reinforced and strengthened in rendering services to the Faith in the months ahead.

*Benelux Summer School held in the Netherlands from August 23 through 30.*





*First Spiritual Assembly of Ixelles, Belgium. Seated, left to right: Mrs. H. Beugoms, Mrs. L. Henuzet (secretary), Mrs. E. de Koninck, Mrs. M. Molitor. Standing, left to right: Parvis Samii (treasurer), Miss H. Deutshle, L. Henuzet (chairman), G. Molitor (vice chairman). Absent Mrs. D. Rasquinet.*



*Display in a large window in the center of Brussels. Used permanently for display by the Bahá'ís of Brussels this feature has been successful in attracting many seekers to inquire about the Faith and to attend meetings.*

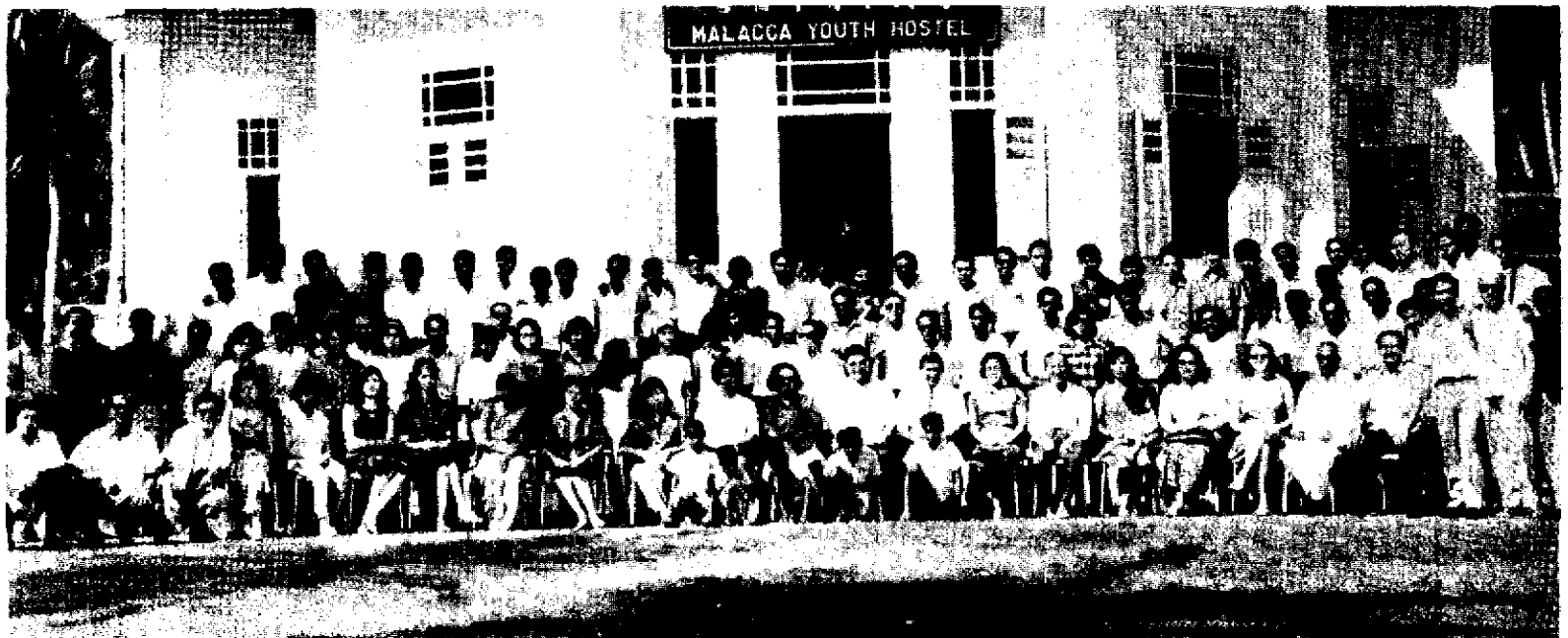
## New Goals Set in Southeast Asia

The National Spiritual Assembly of Malaysia and Brunei first established at Ridván, 1964 reports mounting victories in new as well as established areas. Teaching institutes and many trips by individual believers have been the means by which these achievements have been accomplished. The National Assembly has undertaken a systematic teaching campaign, appointed national teaching and consolidation committees, begun the publication of a quarterly newsletter. The building for the first teaching Institute of Malaysia was completed at Malacca in August, and in April the national Haziratu'l Quds was opened in Kuala Lumpur. So rapid has been the spread of the Cause in Borneo that the Universal House of Justice has called for the establishment of the National Spiritual Assembly of Brunei at Ridván 1966. This is a supplementary goal of the Nine Year Plan.



*National Spiritual Assembly of Malaysia 1965-1966. Left to right: Dr. John Fozdar, K. Rajah (vice chairman), Yan Kee Leong, E. A. Fernandez, Mrs. George Lee, Dr. Chellie Sundran (chairman), A. Raman, Inbum Chin-niah (treasurer), S. Vasudevan (secretary).*

*Some of those who attended the Malayan Summer School held in August at Malacca.*





## The Bahá'í Society — An Experiment in Bahá'í Living

At the Davison Bahá'í School during the week of August 16 to 21, an experimental course on "The Bahá'í Society: The Bahá'í Faith in Life" was conducted with Dr. David S. Ruhe and Margaret K. Ruhe as directors of the program. The Bahá'í year was compressed into a week so that the important Bahá'í events, their spiritual meaning and significance could be experienced intensively. The workshop method was used, with *every single person* participating not only in the planning but in the enactment of all events. Role-playing was utilized as an effective way to learn about action in the communities.

On Monday three local Spiritual Assemblies were elected, and at once each local Assembly set up an ideal Feast. Together all analyzed carefully the meaning of the three parts of the Feast, discovering a general dissatisfaction with the manner in which Feasts are often carried out. The devotional period was found to be too long, often tedious and boring; the consultation was criticized as lacking the true spirit of creative, constructive consultation. Each local Assembly then worked out an ideal Feast; and a splendid social part was prepared by a committee who provided a beautiful setting with flowers and candle-light, and a variety of fruits, cold drinks, and sweets for refreshment.

Tuesday was devoted to a study of the meaning, significance and conduct of a Bahá'í wedding, a Bahá'í funeral, and a declaration and enrollment. The friends were greatly excited by the opportunity to participate in setting up programs for these events. Many had never been present at a Bahá'í wedding nor funeral, but found these practice sessions enormously helpful. A mock Bahá'í wedding was conducted with beauty and

dignity, as was a funeral. For the enrollment candidate a brand new Bahá'í was chosen and presented with a book signed by everyone on campus.

On Wednesday the group planned the Intercalary Days, and on Thursday studied the true meaning of the ten Holy Days. The friends came forth with wonderful and creative plans for celebrating these great events; as one of the Bahá'ís said, "I never realized the potentialities in these historic events."

For the purpose of the course Friday was the day of the Fast, and almost all kept the Fast. The day began with pre-dawn prayers, followed by a beautiful family hike through the green countryside. At night-fall Naw-Rúz was celebrated with a refreshing and colorful program. The children presented a play dealing with the various Prophets of God; Vinson Jamir read Fereshteh Nurani's brief talk on the meaning of Naw-Rúz; David Ruhe gave the third in a series on the Life of Bahá-'u'lláh entitled "The Proclamation of Bahá-'u'lláh," showing slides of Adrianople, Akka, and Haifa.

Thus, through daily workshop sessions, by role-playing and enactment of Bahá'í events, the friends learned together how better to carry out the events of the Bahá'í life-year. One person summarized his reactions by saying "We'll all be more flexible when we go home, for we realize that there are many unusual ways to bring vitality and life into our programs." All felt the need for more study and research, since to arrange befitting observances of the Holy Days and other events a more thorough understanding of their inner, spiritual meanings is necessary.

The Bahá'í society is a nascent society. All can have a creative hand in making it steadily more beautiful and meaningful.

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*Second Summer School of Morocco held in Meknes, August 23 to 29. An attendance of one hundred included inquirers and for the first time a greater number of ladies were present than at previous schools.*





## Youth Projects 1965: Bahá'ís in Training For the Golden Age

The Bahá'í Faith in the United States is becoming a "youth movement" in spirit and in fact, spontaneously recreating those stirring days of the Dawn-breakers of a century ago. The new young believers are gaining a vision of themselves as standard-bearers of today, trained pioneers for tomorrow, and stable building blocks of Bahá'í communities for their lifetimes. With this vision the youth projects of 1965 have brought to some 150 youth and fifty communities various measures of healthy, if often bruising, group experience.

Many Bahá'í concepts are implicit in the youth projects. First and strongest is obedience to Bahá'u'lláh's admonition to teach the Cause of God; reaching the racial minorities is that crucial corollary goal emphasized by Shoghi Effendi. For the youth, teaching and reaching people for the Faith must be achieved by emergence from Bahá'í isolation into that true worship which is work performed in the spirit of service. "Let deeds, not words, be your adorning," is the touchstone motto of all the youth. Real experience away from home's shelter is the way of conviction. Teamwork for the great Cause of God is the heart of the Bahá'í group psyche. And true morality is forged in life challenges, for there a stainless character is finally felt to be the ultimate weapon of religious teaching, without which the love of God cannot penetrate the veils of materialism and deprivation.

Simultaneously, it seems obvious that the youth projects are a splendid preparation for each youth for his future chapter of pioneering for the Cause. All the virtues of Bahá'í activity are soon brought forth. Each youth knows that he is on the ideological front lines. There he speaks of the Cause and absorbs opposition, labors and endures, cooperates and takes initiative, lives marginally in food and shelter, yet richly in life experience. In short, he learns to pray and strive, and thus becomes a true Bahá'í, to himself and palpably to all.



Youth who helped with project at Indianapolis, Indiana. L. to R.: Greg Dahl, Linda Drake, Susan McMann, Glen Morgan.

### East and West: Veterans and Beginners

The summer projects began with systematic and inspiring training sessions at Davison and Geyserville Bahá'í Schools, as reported in the September BAHÁ'Í NEWS.

For its second year the veteran Eastern Projects Committee developed a most provocative group of endeavors. A community "invasion plan" was launched in Indianapolis; community work and teaching programs operated together in Chicago, Illinois, Pontiac, Michigan, Washington, D.C. and Conyers, Georgia. Indian Reservation teaching was begun at Cherokee, North Carolina and Fort Yates, North Dakota. Spot projects were carried through at South Berwick, Maine and Racine, Wisconsin. A singing quartet triumphantly toured eastern Canada.

In the West's first year, Indian reservation projects took precedence, at Sparks, Nevada, Flagstaff and Klagetoh, Arizona and Gallup, New Mexico. At-home programs were undertaken in Hermosa Beach and San Francisco, California. And a trio of working, singing wanderers went from Geyserville to the Yukon, thence through Alaska and British Columbia homeward down the Pacific Coast.

### The Eastern Projects: Work, Service, and Teaching

**Indianapolis.** From Davison School with Miss Thelma Cooley went youth Linda Drake, Glenn Morgan, Susan McMann, Gregory Dahl, and Richard Kochman to staff the Indianapolis community's excellent direct-teaching experimental plan. "The project was just about ideal," said one youth of the careful preparation and follow-through. Mr. Dale Keirn and Dr. George Winder expended a week's vacation; surrounding communities supported the Indianapolis friends most generously. Housed by local Bahá'ís and trained in doorstep contact methods by Ronald Hauck, the youth canvassed three chosen city areas: Haughville, a low-income Negro neighborhood, and two middle-income integrated and white neighborhoods. Systematic planning, training, letter-mailing, home calls, meetings with those interested, and confirmation of a chosen few provided a most intensely rewarding experience. A presentation manual and a "home deepening" technique were tried. Of 550 homes visited and 150 good contacts made, there were seven confirmations, ten brought to serious study of the Faith, and thirty-five concerned inquirers almost all from Haughville. The community is continuing the effort, with Susan McMann remaining as youth worker.

**Chicago, Woodlawn Project.** In the National Teaching Committee's August and September teaching Bulletins a full story is given of the first phases of this continuing project. Woodlawn has become a pilot program for intensive urban teaching of the Faith.

**Conyers, Georgia.** Into a rural Georgia town near Atlanta poured a dedicated small task force of Bahá'í youth and adults to support the twenty-year-long hopes



*Day School led by Bahá'í youth at Conyers, Georgia.*

of Mrs. Essie Robertson, lone Bahá'í of Conyers. Merri and Charmian Gordon, Greg Dahl and Peter Johnson, Vera Varner, David Howard and Dan Conner teamed with young adults Patti Lowery and Nancy Larson, Don and Ruhiyyih Streets, and with the devoted friends of the Atlanta community who supplied housing, support, an audience, love, and a 1948 Packard. A day school succeeded wonderfully with its ninety-odd children who, in one parent's words, "learned more in five weeks than in a whole year of winter school" because their teachers helped them "to discover love, and self-confidence, and facts for themselves." One youth summarized the feeling of all: "It was a most emotional and loving experience for me." And, we add, for the children, for their parents, for the Atlanta friends, for Mrs. Robertson. (See also NTC Teaching Bulletin, September.)

**Washington, D.C.** At Barry Farms, a federal housing unit in southeastern Washington, a playground school was staffed by projectors Joyce Pitchford, Peter Johnson and Norman Hodge, with cooperation from Mrs. Frances Coley, Steven Coley and Terry Randolph of the local community. Difficult physical circumstances and a short term project were made rewarding by the children's responses; "young, rigid and stern faces . . . blossomed into glowing smiles" under the love of the youth. It is a project which, hopefully, will be reborn.



*At Cherokee, North Carolina. LEFT: fun for those of all ages. RIGHT: Staff and some of the children. Mrs. Ethel Murray is in rear row, on the right.*



*Songs and fellowship at Pontiac, Michigan.*

**Pontiac, Michigan.** Off-the-street child supervision plus a classroom tutorial effort at the Hayes Jones Center was the basic community service program staffed by youth Steven Moore, Pamela Moreen, Leandra Sanders and Steven Waite, with principal young adult supervisors Chris and Julie Ruhe. A well-publicized inter-faith Human Rights Panel was a key proclamation achievement, while the Pontiac community provided homes, support, songs and guidance throughout an intense experience.

**Cherokee, North Carolina, and Fort Yates, North Dakota.** At two far apart Indian reservations youth groups undertook teaching programs: in Carolina's Smoky Mountains among the Cherokees and on the Dakota high prairies among the Sioux. The Asheville community sponsored and supported the Cherokee group of Jae Voelz, Steven Yamamoto, Ellen Owen, and young adults Janet Cutler and Fereydoun Jalili, working with elder pioneer Ethel Murray and three Indian believers. Children's classes and innumerable teaching contacts provided an unforgettably meaningful experience; "For ourselves," said one youth "there was a real bond of unity, and . . . the success was immeasurable."

John and Audrie Reynolds at Fort Yates then sponsored Steve Yamamoto and Sioux youth Ellen Owen, back among her relatives. Pow-wows at Bullhead and Standing Rock Reservation were highpoints of the two-week project which culminated in Mrs. Reynolds' adoption into the Sioux tribe as "Good Feather."



**South Berwick, Maine; Grand Turk Island; Racine Wisconsin; and a Singing Tour in East Canada.** The Green Acre youth developed a big community-opening proclamation effort in South Berwick, Maine, at the Spring Hill Recreation Center. With song and story and speech the Bahá'í message was given in depth by a youth team including Claudia, Steven and Alicia Waite, Daniel and Gloria Reimer, Sharon, John and Gregory Davis, Eric Byrd, Robert Anderson, May Khádem, Linda Richter, Douglas Raynor, Grant and Sandra Rohde, and many others.

Dan Conner (who cannot bear the heat) set forth single-handed to open the hot and humid Grand Turk and Caicos Islands for the Faith. And as a music student he studied the songs of these isolated islanders throughout a four weeks' stay. His Bahá'í prize, Joseph

Astwood, Sr., came into the Faith during his brief stay, and five Bahá'ís have now followed his conviction.

Home from Davison School's exhilaration to Racine, Wisconsin came Carolyn, Linda and Susan Drake, Terence and Sheila Amerson who planned and carried out, with great spirit and industry, a public meeting, a picnic and a group of youth discussions, developing enroute an extensive community-wide informational program.

Across eastern Canada went a handsome teaching-by-singing group whose enthusiasm was so infectious that "it brought an absolute transformation of the Canadian communities" which they visited. Danny and Gloria Reimer, Kathy Lee and Doug Raynor travelled eastward through Ontario into Quebec and downward through the Maritime Provinces on a wave of sheer spirit set to music.

### The Western Projects: Getting Started With a Rush

After the Geyserville session, five groups of youth went to their assignments; twelve to Flagstaff, Arizona, for Indian reservation orientation by the Indian Service Committee, three to the Yukon, four each to Gallup and Sparks, and the rest to home projects in San Francisco, Hermosa Beach, et al.

**Three to the Yukon and Alaska.** Philip Lucas, Larry Jordan and Jere McKinney undertook a colossal trip beginning at Geyserville to Whitehorse in the Yukon, where they assisted in construction of a permanent teaching institute at Jackson Lake, and there taught among the Tlingit Indians. "The enthusiasm of the three" at the Alaska Summer School, Juneau, was so musically infectious that the "three wonderfully dedicated people" returned for an invited tour down the Alaska Marine Highway into British Columbia, and so home, leaving a great impetus behind "this tremendous team."

**Flagstaff and Klagetoh, Arizona.** After a week at Flagstaff, Arizona where they received intensive training on the Indian culture, Reginald Newkirk, George Danenberg, Lynda Somerhalder and Margaret Derman spent four weeks at Klagetoh on the Navajo Reservation in a

rich, frustrating and also rewarding camping out month.

**Gallup, New Mexico,** utilized the services of Cynthia Nolen, Pamela MacIntyre, Diane Schnable and Paul Vaughn for the operation of a children's summer school, and for extensive house-to-house teaching at Gamarco on the Navajo reservation. A folk-singing concert and dance in Gallup were highpoints of special teaching.

**Reno-Sparks, Nevada,** welcomed Jane Kerns, Susan Hoy, Lee Urquhart (of Canada) and Iris Danenberg to staff a six weeks summer school for 70 children of the Indian colony with the aid of non-Bahá'í youth and the Sparks community. Later Reggie Newkirk and Margaret Derman arrived from Klagetoh to replace Jane and Susan. Five public school teachers from the Reno and Sparks communities were the regular staff; the projectors became their teaching assistants. A spaghetti dinner, a door-to-door teaching survey combined with newspaper publicity, a hootenanny, children's Sunday classes and sundry activities ended in a graduation ceremony and farewell of "happy shining faces," all looking forward to a lively summer in 1966.

*Bahá'í youth with the Indians at Fort Yates, North Dakota.*



At home in San Francisco and Hermosa Beach. An afternoon neighborhood school was organized to "develop unity between all races and religions." Held at the San Francisco Center, Margaret Bedford, Vikki Hoover and Michael Monroe planned and staffed a three week effort, adding also a neighborhood information survey program. In a campaign to alert the people of Hermosa Beach to the presence of the Faith, a door-to-door distribution of invitations to a weekend meeting brought keen stimulus to the entire community.



*At work in the school at the San Francisco Bahá'í Center.*



*Left to right: Jere McKinney, Phil Lucas, Larry Jordan, Bahá'í youth who went from Geyserville to the Yukon and thence to Alaska to assist with teaching and at summer institutes.*

## YOUTH PROJECTS 1966: A PROSPECTUS

The successes have been real. And we all have learned from any failures. The projects have had galvanizing effects upon the youth themselves, upon the summer schools and upon the communities. For the summer of 1966 there will be three mid-June youth training sessions, one at each of the permanent schools. Six U.S. areas will have small executive committees administering area projects, while international cooperative projects may be sponsored with Canada, Alaska, and Mexico. High school age youth and pre-Bahá'is will be trained for at-home assignments; college age or older youth, after full training sessions, will be sent on away-from-home projects. Projects will be relatively few, better chosen, better and earlier planned for, better executed. For the expanded program with its improved project designs and administration, many young adult supervisors will be critically needed.



*Children of the Indian colony who came to the school taught by the Bahá'í youth at Sparks, Nevada.*

## Through the Eyes and Hearts of the Youth . . .

The "spiritual invasion" plans of the many projects succeeded best and most with the youth themselves, of course. Personal youth confirmations of Faith were the rule. Each youth learned to teach through teaching of so strenuous a variety as to exceed almost all adult Bahá'í experiences. Singing became a daily exercise of love, habit-forming. Each learned to organize meetings, programs, themselves; learned to live with each other with consultation, real-life labor and racially integrated activities in the public eye.

*On Teaching.* Said Vera Varner: "A wonderful and enlightening experience . . . preparing me for a greater teaching experience." Linda Drake: "We went to make friends with these people." Said Nancy Drake: "More talking and teaching should bring amazing results," since "there are a lot of Bahá'is in this area and they should be in the Faith."

"Most of the time we met warm responses," said Jae

Voelz, "excluding the dogs . . . Whatever effort we made was always rewarded double."

Terry Amerson: "It all made me feel that I really accomplished something," when, as Ellen Owen commented, "you learn to open up your heart to all people." "Our being there, integrated, really helped to imprint upon their minds the oneness of mankind." Vera Varner at Conyers: "All the kids responded to love and laughter" "... and there was no end to our joy and satisfaction at the little things we had done (Pam Moreen)."

*On Work and Service.* "It was very hard work" was the almost universal verdict, spoken by Greg Dahl, "this experience of teaching the Cause directly and full time"

David Howard felt that "close contact with the children was the most rewarding thing about the project." Ellen Owen: "We made most of the people know about the Faith, and trust us" so that as Vera Varner put it "seeing the work we did made people want to investigate. . . ." Intropective Carolyn Drake: "I must make an effort to get to know the interested people better . . . then they will not be so reluctant (sic) or skeptical of it all."

*On the Pre-Pioneering Experience.* Lynda Somerhalder of Klagetoh, bluntly: "These projects weed out the glamor of pioneering. The youth who are physically able to walk across the finish line at the end of a summer . . . and on into a pioneering goal . . . will truly be the experienced ones."

Opined Jim Sim's of Woodlawn: "Now I know I can pioneer anywhere."

*On Difficulties.* "Let's face it—it wasn't all great.

There were many painful spots . . . that made the time very rough."

"... lack of communication between the youth and adults . . . because the youth, raring to go from Davison, clashed with the adults who wanted to think about ideas a little while and slow down a little."

"... just getting exposed to the group concept really directly for the first time . . . working with the same people 16 hours a day for six weeks straight . . ."

"... I need friends to admit the discouragement, then pass on to find the mountainous good things that really happened . . ."

*On Dedication.* Behind every project was the devotion of some or many. There was "the beautiful patience of Essie Robertson . . . (with) an almost perfect situation awaiting us" at Conyers (Greg Dahl). And at Fort Yates Steve Yamamoto felt that "it was a real blessing staying with the Reynolds, seeing their complete devotion."

In the end, each youth lived a small slice of the true Bahá'í life. "A wonderful and exciting experience." "I enjoyed every minute of the whole summer project," "Extremely rewarding to me what I learned about the Indians." "The transforming elixir was the Bahá'í smile." "It has been one of the most wonderful and inspirational experiences of my life."

Veteran Glenn Morgan expressed his conviction that "as the projects progress from year to year, they grow better and better." May it be so. But Ellen Owen eloquently and happily said it for all: "Thank you for a learning summer."

— BY DR. DAVID S. RUEH

*Ninth Japanese Bahá'í Summer School held at Takarazuka, Japan, August 21 and 22. The attendance was over one hundred.*



## Albuquerque Sponsors

### Summer Institute

The Bahá'ís of Albuquerque, New Mexico sponsored a weekend Institute August 14 and 15 in the Sandia Mountains. The theme was " 'Abdu'l-Bahá, the Exemplar in America' " and the leader Dr. Allen Ward of Lane College, Jackson, Tennessee. Sixty-two attended, coming from eight states besides New Mexico. All were refreshed and inspired by the warmth and love which came from learning about the Master, 'Abdu'l-Bahá, the Perfect Exemplar of our Faith.

### Third Annual Council Fire

#### Held on Makah Reservation

In the beautiful setting of the Makah Reservation, in Washington, amid towering spruces with the Pacific Ocean on one side and the Sooes river on the other, the third annual Council Fire attracted 275 guests, including representatives from eleven Indian tribes. The Bahá'í speaker, Auxiliary Board member Chester Kahn, a Navajo Indian, represents to Bahá'ís a living example of the significance of 'Abdu'l-Bahá's statements about the importance of teaching the American Indians.

The Makah believers greeted their friends and guests and the elders of the tribe sang traditional tribal songs. All joyfully shared in the spirit of the occasion which included prayers and music as well as inspiring messages.

Two enrollments took place at the time and there have been two more subsequently as a direct result of the spirit of this gathering. Although these new believers are not Indian the spirit of the Indian Council Fire was the cause of their illumination.

The fourth Council Fire is already joyfully anticipated and the Bahá'ís are sure that the day will soon come when these Indian friends will increasingly respond to the love of Bahá'u'lláh.



*Some of those attending the summer Institute near Albuquerque, New Mexico.*

### Broward County Expands Teaching

The Broward County, Florida Bahá'í Community reports a summer teaching project which has proved to be successful especially in bringing each and every member into the role of actively teaching the Faith. It grew out of efforts of last winter and is continuing to draw the members into greater and more frequent teaching activity.

Last winter two deepening classes were held each week led by Terah Cowart Smith, Zella Svendsen and others. These classes were to deepen the friends in the meaning of the Writings, prayer, and the history of the Faith. Round the clock prayers were also held from the end of January until Ridván. With all of these wonderful classes and prayers, the feeling of love and unity grew among the believers with the result that they decided to start more individual firesides. A chart was made showing a large tree, its limbs bare of leaves, as they are just before Spring. Every time the message of Bahá'u'lláh was given to an inquirer, whether in the home, on the street or even in casual telephone conversations a leaf was added to the tree, showing the date and location and the name of the Bahá'í. Immediately the believers started having little coffee sessions, evening firesides or inviting fellow employees to lunch or coffee and telling them of the Faith. In addition to all these individual firesides a study class and fireside is held weekly for the whole community.

At present the tree, bare of leaves last Spring, has forty-five leaves, with many more about to bud.

*Bahá'í float entered in the annual Gooding County Fair in August by the Bahá'í group of Gooding, Idaho. This float entitled "God's Flower Garden" carried the Bahá'í children and their friends and attracted many favorable comments. It was one of three religious entries in the Fair.*





*Bahá'í children's class in Fond du Lac, Wisconsin. The teacher, Paul Lanberge is shown in center rear. Started in 1953 this class meets weekly on Saturday mornings.*

## National Assembly Visit to Green Acre Publicized

Thursday, September 2 was a special day for Green Acre. Thanks to the combined efforts of the Green Acre Council, the National Assembly publicity representative, Jessyca Gaver, and Green Acre's publicity representative, Tim Rost, a very productive press conference and luncheon were held at Fellowship House that noon for the visiting National Spiritual Assembly.

Among the press were representatives from the York County Star, Portland Telegram, Manchester Union-Leader and United Press International. All these papers used stories in one form or another, and the UPI bulletin was also used by a Boston radio station, in addition to being sent on the wire to all New England papers using the service.

The fact that this was the first time in fifteen years that the National Assembly had held its meetings in this New England area made a great impact on the local press.

Stories of youth activities both at Green Acre and across the country were given by youth represented by Greg Dahl who had been on the Davison and Indianapolis projects this summer, and Gregg Davis who had been working on the Green Acre staff this season and helped with the very successful South Berwick youth efforts.

A tour of the facilities of Green Acre and the work projects on the buildings and grounds completed by Green Acre students of all ages was led by Dr. Sam McClellan, representing the Green Acre Council. Paul Marston, a free lance photographer who was assigned to take pictures for the Manchester Union Leader, was so captivated by seeing people of a religious group as "un"stuffy, that he returned over the weekend to take additional pictures of Hand of the Cause William Sears, Dr. McClellan and Robert McLaughlin for another local interest story in the same paper.



*Children in St. John, New Brunswick sing with Miss Leila Morris, a Bahá'í from Prince Edward Island who came to help conduct a children's summer school in July. This Bahá'í school which lasted one week had steadily increasing attendance and received fine publicity in the local papers.*

## Teaching the Mormons

Bahá'ís frequently ask whether there is any relationship between the Bahá'í Faith and Joseph Smith and the Mormon (Latter Day Saint) religion. This question was answered by the beloved Guardian in 1941 in a letter written on his behalf by his secretary to an American believer (Mrs. Helen Robinson), part of which was published in BAHÁ'Í NEWS No. 175. The complete letter is as follows:

"Regarding your question concerning Joseph Smith and the 'Book of Mormon'; as the Bahá'í Teachings quite clearly outline the succession of Prophets from the days of Christ as being Muḥammad, the Báb, and finally Bahá'u'lláh, it is obvious that Joseph Smith is not a Manifestation of God.

"The Bahá'ís should deal with the members of all religious sects, however, with the greatest tolerance and friendliness, and try to point out to them the significance of the Revelation of Bahá'u'lláh to the world in this great Day. The Guardian would advise you to teach the Mormons, like everyone else, the Faith, when you find them receptive. They have many good principles, and their teachings regarding chastity, not drinking or smoking, etc., are quite similar to ours, and should form a point of common interest."

## A Radio Fireside Quiz

On August 16 Miss Juliette Whittaker of Peoria, Illinois and Mrs. Alice Cox of Washington, Illinois were the speakers on WMBD radio program, "Topic", an informative forty-five minute program during which people may phone in their questions on the topic of the day. Their topic was "What is This Bahá'í Faith?" which brought forth a very spirited discussion. The radio announcer himself was keenly interested and



asked many questions. Phone calls came in from the entire Peoria area at such a rate that the announcer asked the Bahá'ís to make their answers as brief as possible because of the many people waiting on the telephone lines with questions about the Faith.

The request to participate on this program came from Rev. Story, head of the Council of Churches in Peoria.

### New Publication by Reference Library Committee

The National Reference Library Committee has prepared a 110-page compilation from all Bahá'í Writings giving detailed definitions of the (approximately 20) BASIC CLASSIFICATIONS OF EXISTENCE approved for use in preparing the future Master Index of the Bahá'í Revelation. A small number of copies are immediately available for distribution at \$3 per copy. It is believed that this is the first compilation in English that puts together all that is in current Bahá'í literature about the soul and human make-up, and the most vital quotations about the other fundamental elements of the over-all "God's-eye" view of the three conditions of existence (Deity, Prophethood and Servitude).

In addition to clarifying the general subject headings of the prospective Master Index and Subject Indexes, the compilation also offers a new and interesting way to study our Teachings. It is the source-material used for a course on "New Door to Power Through Study of the Creative Word," and the Committee hopes that this mimeographed book may prove useful to the friends in many ways.

A summary form (excluding the actual quotations) of this material will be a part of the indexing course which is in preparation and which is expected to be launched on a pilot basis this winter.

To order your copy of THE BASIC CLASSIFICATIONS OF EXISTENCE: A COMPILATION, send \$3 to Edward G. Lippitt, Treasurer, National Reference Library Committee,

1556A Quarrier Street  
Charleston, W.Va. 25311

### How to Have Success in Teaching

A new printing of *Success in Teaching* by Rúhíyyih Khánúm has been prepared in a convenient 9 x 6 size. This is a down-to-earth discussion of teaching, emphasizing both personal and community attitudes and actions. It contains a discerning analysis of many of the weaknesses that exist in this area of endeavor as well as giving practical suggestions for action. A reading and discussion of this material by the entire community at least once a year could do much to forward

positive teaching efforts. An editorial statement has been added to update the administrative status of the Faith, especially concerning establishment of the Universal House of Justice. The price is \$.15 per copy (no quantity price), available from the Bahá'í Publishing Trust, 110 Linden Avenue, Wilmette 60091.

There are a number of booklets and documents in the published literature all prepared in identical size (9 x 6). A practical thing to do is to secure a pinch binder, approximately 7 x 10 inches, available from most office supply companies, and assemble several booklets into a single, hard cover volume, or perhaps two volumes. Such items are *Tablets of the Divine Plan*, *Dispensation of Bahá'u'lláh*, *Bahá'í Community*, *Your Experience as a Bahá'í*, *Declaration of Trust*, *Analysis of the Nine Year Plan* and many others, including *Success in Teaching*. This is convenient to keep on a bookshelf for ready reference and also for carrying intact to study sessions, or for reference at local assembly meetings.

### 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 19-21

#### U.S. STATE CONVENTIONS

November 7

### Bahá'í House of Worship

#### Visiting Hours

##### Weekdays

10:00 a.m. to 5:00 p.m. (Auditorium only)

##### Sundays and Holidays

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

#### Service of Worship

##### Sundays

3:30 to 4:10 p.m.

#### Public Meeting

Sunday, November 21

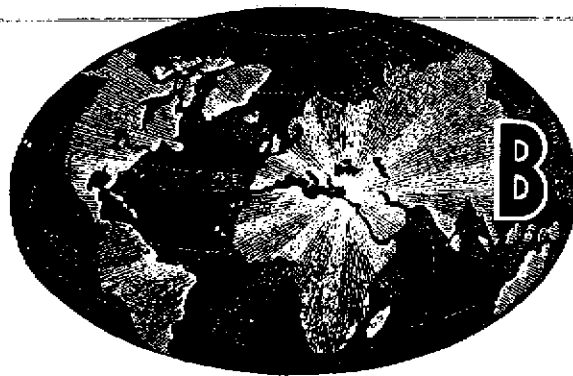
4:15 p.m.

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**BAHÁ'Í NEWS** is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

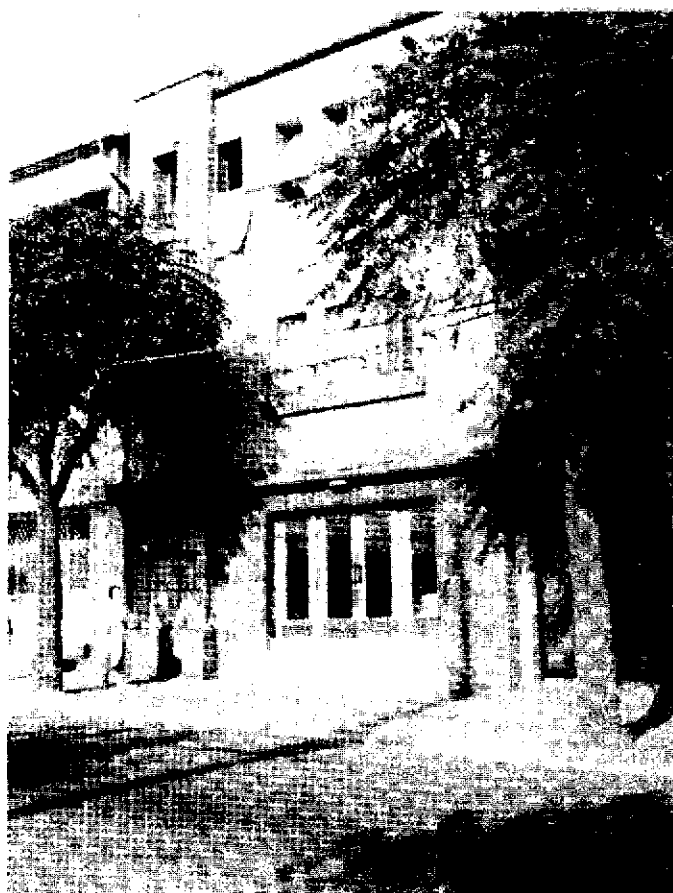
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FOR CIRCULATION AMONG BAHÁ'Í'S

No. 417

BAHÁ'Í YEAR 122

DECEMBER 1965

## *Haziratu'l-Quds in Seoul, Korea*



*The story of the purchase of this Center is given in this issue of BAHÁ'Í NEWS.*

## Universal House of Justice Announces Final Purification of Shrine of Bahá'u'lláh

ANNOUNCE BAHÁ'I WORLD REMOVAL FROM IMMEDIATE PRECINCTS HOLY SHRINE BAHÁ'U'LLAH REMAINS MIRZA DIYA'U'LLAH YOUNGER BROTHER MIRZA MUHAMMAD-'ALI HIS ACCOMPLICE IN EFFORTS SUBVERT FOUNDATIONS COVENANT GOD SOON AFTER ASCENSION BAHÁ'U'LLAH. THIS FINAL STEP IN PROCESS PURIFICATION SACRED INTERNATIONAL ENDOWMENTS FAITH IN BAHJI FROM PAST CONTAMINATION WAS PROVIDENTIALLY UNDERTAKEN UPON REQUEST FAMILY OLD COVENANT BREAKERS A PROCESS WHOSE INITIAL STAGE WAS FULFILLED BY 'ABDU'L-BAHA WHICH GATHERED MOMENTUM EARLY YEARS BELOVED GUARDIAN'S MINISTRY THROUGH EVACUATION MANSION ATTAINED CLIMAX THROUGH PURIFICATION HARAM-I-AQDAS AND NOW CONSUMMATED THROUGH CLEANSING INNER SANCTUARY MOST HALLOWED SHRINE QIBLIH BAHÁ'I WORLD PRESAGING EVENTUAL CONSTRUCTION BEFITTING MAUSOLEUM AS ANTICIPATED BELOVED SIGN GOD ON EARTH.

—UNIVERSAL HOUSE OF JUSTICE

The above cable was received on the morning of November 12, 1965, the 145th anniversary of the birth of Bahá'u'lláh. This is a final victory in the process of eliminating all traces of the presence of the Covenant-breakers, whose machinations to subvert the Cause brought such trials and anguish to 'Abdu'l-Bahá and Shoghi Effendi. Mirzá Muḥammad-'Alí, half-brother of 'Abdu'l-Bahá, designated by Shoghi Effendi as the "archbreaker of Bahá'u'lláh's Covenant," challenged the appointment of 'Abdu'l-Bahá as the Center of the Covenant. In His Will and Testament, the Master mentions Muḥammad-'Alí several times and names him the "Center of Sedition, the Prime Mover of Mischief. . . ."

Following the ascension of Bahá'u'lláh, Muḥammad-'Alí, his children, relatives and a few other Covenant-breakers, continued to live in the immediate vicinity of the Sacred Tomb, having inherited some shares in the Mansion and adjacent buildings. Muḥammad-'Alí died in 1937, five years after the Guardian had succeeded in removing him from the Mansion itself and restoring it to its former beauty. At this time the British high Commissioner changed the status of the Mansion of Bahjí from a personal residence to a museum and pilgrim house of the Bahá'í Faith. Over a long period of years, Shoghi Effendi was able to carry out the legal steps that eliminated most of the unsightly structures still occupied by Covenant-breakers which stood near the Mansion and the Shrine.

On November 12, 1952, the 132nd anniversary of the birth of Bahá'u'lláh, Shoghi Effendi announced the acquisition of a forty-acre property in the vicinity of the Holy Tomb and the Mansion. He also informed the Bahá'í world of the commencement of a large-scale landscaping program to beautify the immediate pre-

cinets of the "holiest spot in the entire Bahá'í world," itself a prelude to the eventual erection of a befitting Mausoleum to "enshrine the Dust of the Founder of God's Most Holy Faith." The outer sanctuary, immediately adjacent to the Tomb of Bahá'u'lláh, was termed by Shoghi Effendi as the Ḥaram-i-Aqdas, or Most Holy Court, and was transformed into a landscaped area with curved paths, cypress trees and a monument-lined path leading to a beautiful wrought iron gate. The gate is the gift of Hand of the Cause, Mrs. Amelia Collins, and is the main entrance leading to the Shrine.

On September 6, 1957, shortly before his passing, Shoghi Effendi announced the "complete evacuation of the remnant of Covenant-breakers and the transfer of all their belongings from the precincts of the Most Holy Shrine, and the purification, after six long decades, of the Ḥaram-i-Aqdas from every trace of their contamination." Now the removal of the remains of Mirzá Muḥammad-'Alí's younger brother, from the inner sanctuary of the Shrine of Bahá'u'lláh, Qiblih of the Bahá'í world, is a final witness to the declined fortunes of those who exerted many years of effort in attempts to subvert the Cause of God.

—NATIONAL SPIRITUAL ASSEMBLY

*Note:* For a detailed account of the historical aspects involved in the activities of the Covenant-breakers over a long period of years and the acquisition and beautification of Bahá'í properties surrounding the Holy Shrines, the friends should refer to messages from Shoghi Effendi contained in *Messages to America, 1932-1946*, *Messages to the Bahá'í World 1950-1957*, *The Citadel of Faith*, as well as articles in *Bahá'í World XII* (sections on Current Bahá'í Activities and The World Order of Bahá'u'lláh).

## Memorial Service Honors Outstanding Hand of Cause Leroy C. Ioas

On Saturday evening, October 16, 1965, friends from all over the world gathered in the Bahá'í House of Worship in Wilmette in memory of beloved Hand of the Cause of God, Leroy C. Ioas who passed on to the Abhá Kingdom on July 22. His wife, Mrs. Sylvia Ioas, and many other members of the immediate family were present, as Hand of the Cause Zikrullah Khádem began the memorial service by chanting in Persian a meditation by Shoghi Effendi. The deep love, admiration and gratitude, intermingled with feelings of great loss and joy, felt by those who knew Leroy Ioas, must have also swelled in the hearts of all as they heard the opening remarks of Mr. Arthur Dahl, chairman of the meeting:

"Beloved friends, we are gathered in this sacred edifice this evening to pay homage to one of the truly great American Bahá'ís, and one who, for many of us, was also a deeply loved and valued friend. Those of us who at one point in our lives were close to Leroy, know that the sum total of his accomplishments is so vast that its true weight in Bahá'í history can not be evaluated at this time. What we can do is to recall those wonderful talents, qualities and actions which not only led to great achievements, but also endeared him in small ways to the individual Bahá'í.

"So that we might review and re-live this wonderful life of Leroy Ioas who brought such brilliant accomplishment to the Bahá'í world, we have asked members of his family and some of his friends to remember with us the incidents and qualities which marked this stalwart life."

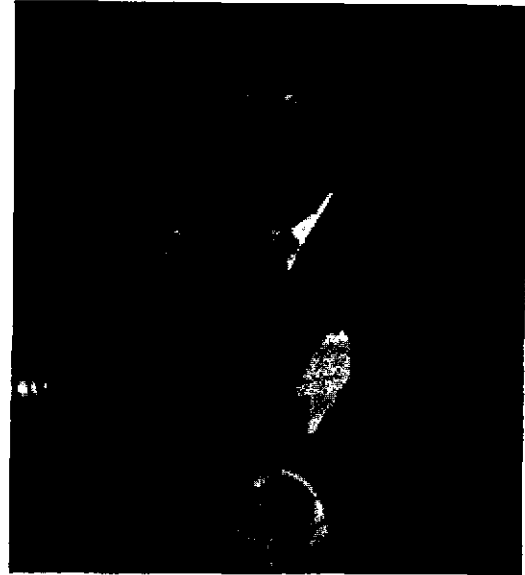
### Meeting the Master

Mr. Ioas' brother, Monroe, told of their early life in Chicago where in 1898 their parents wrote a letter to 'Abdu'l-Bahá in 'Akká telling Him that they wanted to serve the Faith of Bahá'u'lláh. Leroy and the other children were sent to the Sunday School of their choice, however, they attended the firesides which were held regularly in their home, and Leroy was a great student. Monroe told of the profound impression upon his brother, Leroy, when first meeting the Master in 1912; of his complete devotion to Him even as a boy; of the occasion when he brought Him a bouquet of white carnations and his joy at receiving in return from the Master the red rose which He had worn.

Some of Mr. Ioas' most fruitful and exciting years were spent in California where he went to live about 1919. Miss Charlotte Linfoot, Assistant Secretary of the National Spiritual Assembly, reviewed with the friends the days in the San Francisco Bay area, where Mr. Ioas was an active teacher and his home the center of Bahá'í love and hospitality.

### Teaching in California

It was during this period of his life that Leroy Ioas pioneered in many aspects of the teaching work, especially in public proclamation and the training of Bahá'í teachers. The outstanding success of the first World Unity Conference, held in 1925, was through the tireless efforts and planning of Mr. Ioas, and resulted in succeeding large proclamation meetings for the next twenty years.



The publicity resulting from these first meetings created interest on the part of the public, and this pointed up the need for Bahá'í teachers. Mr. Ioas realized teachers must be found among the newer younger Bahá'ís, and as a member of the Western Coast Teaching Committee, he conceived the idea of holding institutes for deepening believers and preparing them to teach. This idea took shape at Geyserville on August 1, 1925, when a group gathered to celebrate the seventieth birthday of John Bosch. Within two years, the first Bahá'í School came into being, planned and conducted by a committee with Mr. Ioas as its chairman. Mr. Ioas' own deep knowledge of the Faith added to his devotion and other outstanding abilities gave him a special talent for the training of Bahá'í teachers.

### Member of National Assembly

In 1932 Leroy Ioas was first elected to the National Spiritual Assembly of the Bahá'ís of the United States and Canada. In this capacity increased responsibilities and opportunities were opened to him, especially in awakening the entire North American Bahá'í Community to the importance and glory of teaching the Cause of God. At this time the National Teaching Committee came into existence and Mr. Ioas was made the chairman. This illustrious committee won the glorious victory of completing the first Seven Year Plan. Mr. Ioas served on the National Assembly until 1951, with a break of three years.

"It is quite impossible," Miss Linfoot stated, "to cover the vast extent of Mr. Ioas' teaching and administrative services. However, no matter how great the demands made upon him in his business and in his responsibilities as a National Assembly member, he never slackened in his personal teaching, both public and individual."

Miss Linfoot told the friends that during the twenty-five years of her close association with Mr. Ioas, who

had given the Faith to her and to all members but one of her family, his love for Bahá'u'lláh and the Master, his vision of the future of the Faith, his tireless efforts, his devotion to Shoghi Effendi, and his ability to touch the hearts of his fellow-men were a constant source of inspiration and an example to all who knew him. "He was my first teacher," she stated. "I among hundreds am eternally grateful to Bahá'u'lláh for having Mr. Ioas as a friend and teacher, and to have early in my Bahá'í life caught some vision of the Divine Plan through which his spirit will continue to exert his influence for ages to come."

From California Mr. Ioas and his family moved to Wilmette, and it was here, in December 1951, that he received word that the Guardian had appointed him a Hand of the Cause of God. Soon afterward, Shoghi Effendi called him to the World Center to help him with the work there.

Mr. Ioas' sister, Mrs. Margarite Ullrich, told of his life after leaving Wilmette.

#### Serving in Haifa

He was appointed a member and Secretary General of the first International Bahá'í Council which had been formed in January 1951 by the Guardian.

Among the multitudinous duties which Shoghi Effendi assigned Mr. Ioas, and one of the most outstanding, was the supervision of the work on the Shrine of the Báb. Another herculean task was his supervision of the work in the construction of the International Archives Building. Both of these tasks were accomplished through a series of miraculous events which were followed, in turn, by other important achievements. For example, a meeting was arranged between Shoghi Effendi and the president of Israel. Mr. Ioas' personal contact and association with the heads of the Israeli government, with whom he had to consult over many matters pertaining to the Faith, forged links of respect and admiration for our Faith from that government.

Other distinguished services which he was able to render and for which the Guardian stated the whole world is deeply indebted to him, was the purchase of the Temple land on Mount Carmel, and the freeing of the land around Bahjí from the Covenant-breakers.

These incidents and others, as related by Mrs. Ullrich are clear evidence that Hand of the Cause Leroy Ioas gave his all in a life of devotion and service to his Beloved.

Mr. Hugh Chance, member of the Universal House of Justice, spoke of Mr. Ioas' great and courageous spirit during the last days of his illness in Haifa. "I do not know what kept him here except his love for Bahá'u'lláh," Mr. Chance stated. He told of how Mrs. Ioas stayed with him faithfully day and night, stating that she had shared with him his life and service to the Cause, and that it was only fitting that she share this meeting in his memory.

Mr. Chance told the friends that the funeral services for Mr. Ioas were held in the place where he lived for so many years in his service to the beloved Guardian — the former Western Pilgrim House, the building where the Universal House of Justice now meets and works. From there he was taken to the Bahá'í cemetery in Haifa and laid to rest in close proximity to the other Hands of the Cause of God, Amelia Collins and Horace Holley.

"Hands of the Cause are always very precious to us," Mr. Chance concluded, "but this one in particular left his imprint upon us not only in the Bahá'í world but also in the first stages of the history of Israel. The people of Israel knew and admired and loved him. He was truly a great man. His life itself is his own memorial."

#### Personal Tributes

Mr. Dahl, the chairman, then shared with the friends some personal observations and experiences with Mr. Ioas, to whom he referred as his "spiritual father." He spoke also of the early days of teaching in the San Francisco area and the Geyserville School, and of the great stir in the business community in San Francisco when Mr. Ioas left his business at great financial sacrifice in order to serve his beloved Faith in Israel.

Mr. Dahl pointed out that it seemed to him Mr. Ioas' greatest joy was in teaching, and that he possessed a special gift for answering the questions of all kinds of people; he was a person-to-person teacher.

Loving messages from Hands of the Cause, Dr. Ugo Giachery and Mr. William Sears were read. In Mr. Sears' letter he recalled how the Guardian had referred to Leroy Ioas as "Hercules," because of his prodigious labors on behalf of our precious Faith.

The services in Foundation Hall were concluded with a chant in Arabic of one of the Guardian's meditations for the departed, by Miss Bahia Dloomy, and the friends then quietly withdrew to the Auditorium upstairs where prayers and meditations were chanted and read by Hand of the Cause Zikru'lláh Khádem, National Assembly members Dr. Sarah Pereira and Dr. David Ruhe; Mr. Rowland Estall, member of the National Spiritual Assembly of Canada; Auxiliary Board member, Mrs. Velma Sherrill; and Mrs. Nadi Sohari.

Among the readings of the Word of God, we heard "O Son of the Supreme! I have made death a messenger of joy to thee."

#### Other Memorial Services

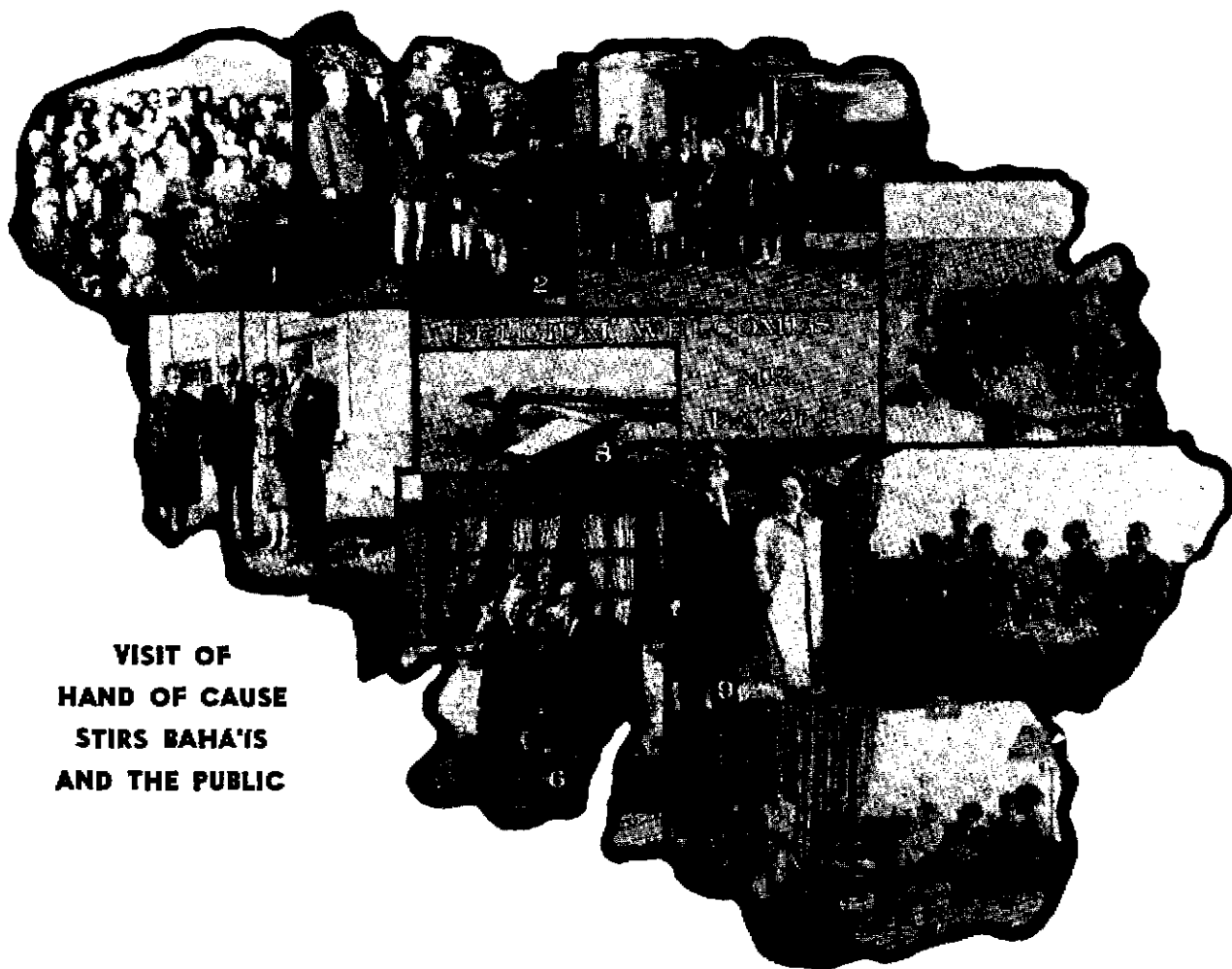
The National Spiritual Assembly of the Bahá'ís of Switzerland held a memorial service for beloved Hand of the Cause Leroy Ioas at their National Ḥaẓratu'l-Quds on August 21, attended by friends from every part of Switzerland. "The visits of beloved Hand of the Cause Mr. Ioas in our country," their letter states, "and his letters to the Italo-Swiss Assembly regarding the purchase of our Ḥaẓratu'l-Quds and our Temple land, as well as his loving advice provided to pioneers in Switzerland, are dearly remembered by many friends." Other befitting services were held in Swiss communities, locally, in memory of Mr. Ioas.

There have been many memorial services held locally in the United States to pay homage to Hand of the Cause Leroy Ioas, the first being on July 29 at Geyserville Bahá'í School, which Mr. Ioas helped to establish in 1927. Near relatives, close friends and students were present.

A memorial for Mr. Ioas was held in Southern California at which Hand of the Cause William Sears spoke of the devoted service, courage and achievements for the Faith of this distinguished Hand of the Cause of God.

Birmingham, Alabama, and Monterey-Carmel Judicial District, are among the local spiritual assemblies reporting local memorial services.

## Faith Makes Impact Throughout Belgium



**VISIT OF  
HAND OF CAUSE  
STIRS BAHÁ'IS  
AND THE PUBLIC**

**T**HE Belgian Bahá'ís awoke one September weekend to the presence in their midst of 'Abu'l-Qasim Faizí. Although expected for months, they did not realize fully the mark he would leave in their communities both among themselves and their friends. This Hand of the Cause, this untiring pioneer who has served in difficult Arabian posts, brought the Bahá'ís and their guests very close to the pulse of the Cause that radiates throughout the world from the heart of the Faith in the Holy Land.

Said one Bahá'í guest: "He has a remarkable use of the metaphor," and it was precisely his able storytelling and pertinent examples which so amply clarify the teachings that made people aware of the invisible powers of the Cause and its import today in world affairs.

Following upon the enthusiasm and high sense of mission generated at the Benelux summer school held several weeks previous, a national teaching conference was held at the Háziratu'l-Quds in Brussels, September 18-19. Foremost in mind were the goals of the Nine Year Plan: increase teaching in Flemish speaking regions (being intensified); assure existence of fifty centers (twenty-one now established); formation of twelve local assemblies (five now formed); incorporation of four

local assemblies (two incorporated); establish Bahá'í Publishing Trust for French language (completed); recognition of Holy days and Bahá'í marriage certificate; purchase national endowment (attained); attain financial independence (present goal of all local assemblies); enrich Bahá'í literature in French (currently progressing — preparation for *The Dawn-Breakers* at hand).

On the evening of September 18, a round table discussion entitled "L'an Deux Mille a L'Heure du Choix — S'Affirmer ou Disparaitre," was held at Hotel Cosmopolite in the heart of Brussels' business district with

**PHOTOS:** (1) Participants in National Teaching Conference, Brussels; (2) Hand of Cause Mr. Faizí with Mr. and Mrs. Hubert Colleye; (3) with Ostende Group; (4) with Antwerp Bahá'ís and visitors; (5) with believers of Liège; (6) Mr. Faizí with Mr. and Mrs. Maurice Carème in Brussels; (7) with Mr. and Mrs. Siegfried Van Praag, (extreme right and left); (8) Departure of Mr. Faizí from Zaventem-Brussels airport; (9) Mr. A. Q. Faizí and Mrs. Lea Nys, Auxiliary Board member.

over 150 people present. Bahá'ís of varying major religious backgrounds presented the viewpoint of their former religions on a series of five questions posed by the moderator, with Mr. Faizi enunciating the Bahá'í point of view. This meeting had widescale advance publicity throughout the city.

The subsequent four days following the weekend conference constituted a period of intense activity, during which Mr. Faizi, accompanied by auxiliary board member Mrs. Lea Nys and Mr. Cambyse Samii, visited the larger communities of Belgium, with fire-sides being held in Brussels, Ostend, Antwerp, Charleroi and Liège. These were animated by a sense of expectation, the attendees—both Bahá'ís and their guests—eager to hear Mr. Faizi's commentaries on a broad spectrum of religious and social questions.

Though time was at a premium, three visits made by Mr. Faizi are worthy of special note: (1) A special interview accorded by Belgium's leading poet, Maurice Carême, a man of remarkable insight and sensitivity, whose writings on universality are akin to the Faith. This interview took place simultaneously with publication of an article in *Paris-Match* (Benelux edition) on his latest book of poems. (2) A meeting with the well-known Dutch-Flemish author, Siegfried Van Praag, and with his journalist wife. (3) A visit, requested by Mr. Faizi, to Wiertz Museum in Brussels to see the canvasses of painter Wiertz who recorded the anxiety of the XIV century in his works and his protest against the

"great ones" of the earth. Mr. Faizi was escorted through the museum by Hubert Colleye, noted writer-journalist.

Mr. Faizi's visit to Belgium thus came to a close, but his presence and encouragement will long manifest itself in the daily lives of the Bahá'ís.



*National Spiritual Assembly of Belgium, elected at Ridván 1965. Left to right: Ben Levy (v. chairman), Hasan Kamran (chairman), Shoghi Ghadimi, Andre Jacobs, Fernand Bronchain, Jean-Pierre Laperche, Roger Swinnen (secretary), Mrs. Bastogne (ass't secretary), Louis Henuzet (far rear, treasurer).*

## Italy Holds Two-Week School in Bellaria

The fourth Italian summer school was held again in Bellaria near Rimini, September 5-19. This year the committee made a contract with a large hotel double the size of the preceding year and for two weeks instead of one. It was with trepidation that they opened the school for fear of not being able to cover the contract, but their fears were unfounded for 284 friends attended from sixteen countries, a truly international school. There were more than twenty non-Bahá'ís who enthusiastically followed not only the lectures but a progressive course just for them, resulting in five declarations.

The two Hands of the Cause present were John Ferraby, who gave an interesting course on "The Charters of the Cause of God," and A. Faizi who spoke on "The Meaning of History from the Bahá'í Point of

View," "Education Bahá'í," which was very helpful to the young mothers present and other subjects. The profound words and the spirit which accompanied them aroused such enthusiasm that other teachers gave up their courses willingly so that all could gain more from the Hands of the Cause of God.

In the evenings all listened to stories from Bahá'ís of other lands. The Local Youth Committees organized delightful programs. The youth of Genoa offered a beautiful chorus of youthful voices, and the youth of Milan gave a play of Goldoni with professional acting, costumes and scenery. One evening was dedicated to the English youth present which was both interesting and entertaining. The National Youth Committee organized a quiz and other recreation. This balanced the hours of study and kept the youth busy and happy so that the fifteen days of school seemed all too short.



*Most of the 284 Bahá'ís and their guests who attended the two-week Italian summer school at Bellaria near Rimini.*



## Berlin Youth Institute Kindles Enthusiasm

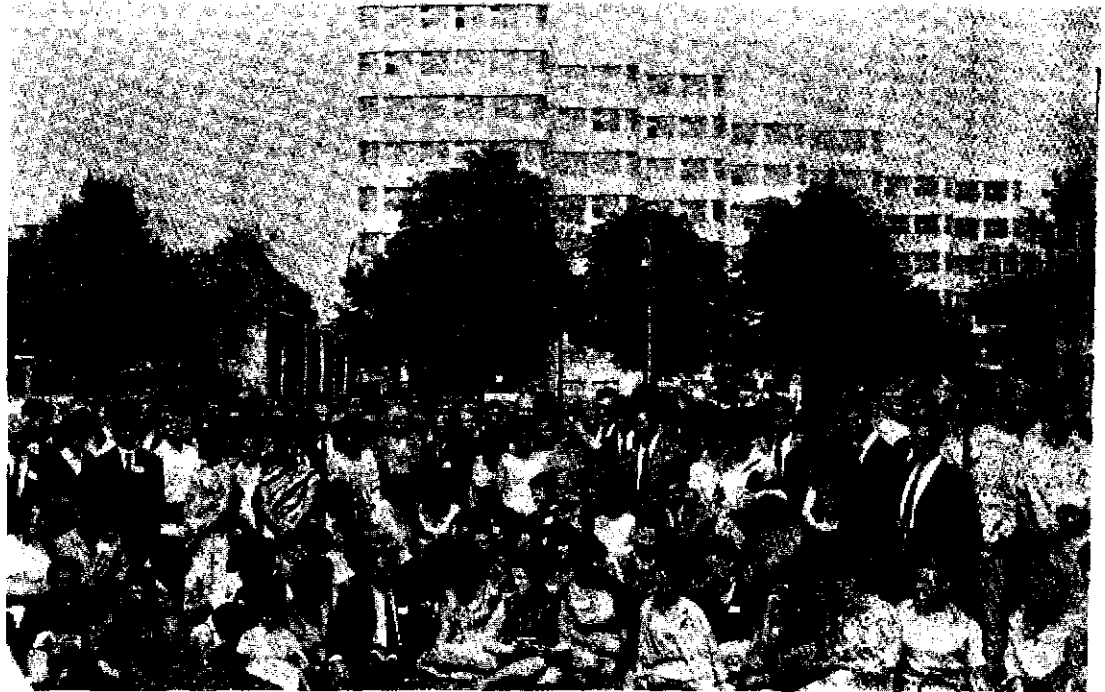
For ten days the city of Berlin was the center of a spiritually motivated institute for Bahá'í youth. It was the fifth European summer school for youth, held from July 31 to August 10. Its theme was "From Darkness into Light;" its goals were intensely directed to the future unity of the world of humanity.

One hundred and fifty youth came from nineteen countries — fourteen European and five from other continents. A welcome was extended to all on behalf of the German Bahá'í youth by Hellmut Schmidt. They took part in enlightening courses followed by small discussion groups, carried out in English, German or French, with simultaneous translations. They prayed together, studied, and shared their thoughts and hopes for the application of their Bahá'í ideals. Appropriately they were housed in the Berlin "House of Youth."

A great enrichment to the school was the presence of Hand of the Cause, Dr. Mühlischlegel who led a course on "History of One Hundred Years."

Sightseeing to East- as well as West-Berlin brought sharply into focus the urgent need for a spiritual power to unite mankind. Teaching experiences in the various countries were discussed, this again emphasizing the many different cultural backgrounds of the world and the need to reach all peoples with the Teachings of Bahá'u'lláh. The common determination to fulfill the goals of the Faith was shared by all present and the desire to apply all of their strength to this purpose.

An important official recognition was given to the youth. On behalf of the Berlin Senat, Oberregierungsrat Peter Haensch spoke to the Bahá'ís at a reception given at the Schöeberger Rathous. Among other things, he said: "As you know it is not depending on us alone to get over the barrier that splits the peoples of East and West. I mean that an aid to reach this high goal is tolerance, not of carelessness but of respect toward the thinking and doings of others — not only in words but in deeds. I will go still further and say that charity is



necessary in order to keep peace on earth. I know that an essential part of your religion is tolerance and that you stress the common [foundation] of all religions. Knowing this, I feel that it was very valuable to choose Berlin for your gathering and I must tell you that we are delighted to have you here. I presume that you do not anticipate that everybody becomes Bahá'ís. But it is important that the essence of your Faith will change the life of the people of the world; that the principles will be practiced among the peoples and thereby cause peace to be kept on earth . . ."

Hellmut Schmidt thanked him for the friendly reception and enumerated the goals of the Bahá'í Faith. Dr. Farhad Sobhani mentioned the requirements of true tolerance.

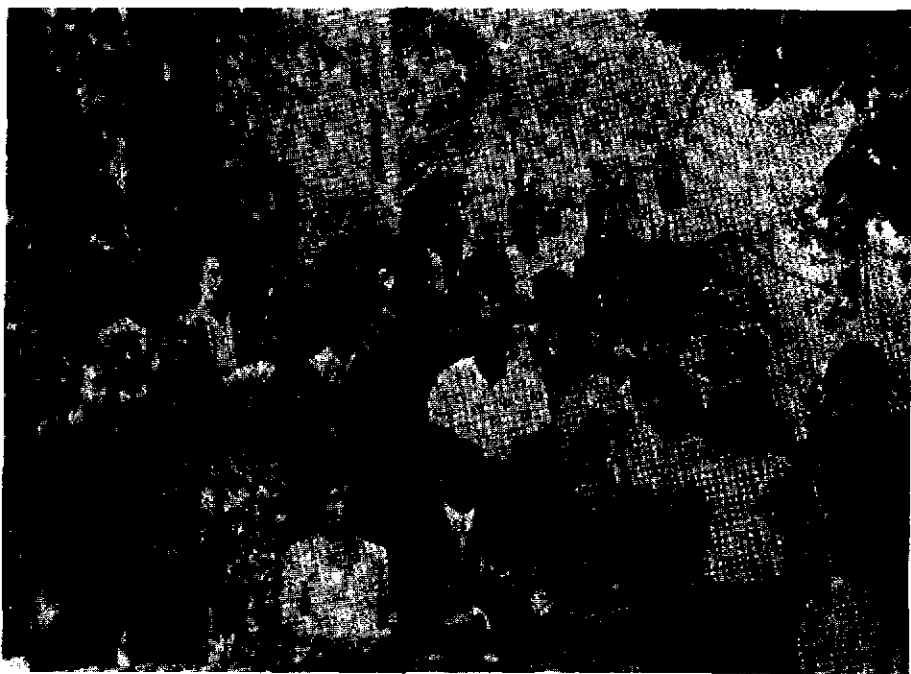
What a strong contrast this Berlin institute offers to a world in general where youth engages more distractedly each day in violent and degrading activities. What a challenge to Bahá'í youth all over the world to live the teachings of their Faith and to bring its healing to others. And lastly, what an inspiration to Bahá'ís all over the world to add their prayers to those of the young people assembled in Berlin in this summer of 1965!

## Turkey Wins Nine Year Goal With First Summer School



*The scene for the historic, first Summer School ever held in Turkey was set in a green, flowering garden at Yalova, near Istanbul. Hand of the Cause, Dr. R. Mu-hájir brought much joy with his unexpected appearance, midway on his journey to the East. The believers of Turkey are happy to have achieved this goal of the Nine Year Plan.*

*Sixty-two participants representing eleven localities, some of them outside Turkey, concentrated for eight days on the history, principles and administrative order of the Faith. Photo at lower left shows a children's class in session.*





**ABOVE:** The fifth National Convention of the Bahá'ís of Bolivia, held in La Paz at Ridván 1965 was attended by delegates and friends who came from eight of the nine provinces of that country. Hand of the Cause Dr. R. Muḥájir and Auxiliary Board member Athos Costas attended. **RIGHT:** The newly elected National Assembly met at once to put into operation plans for teaching institutes among the Indians. The members of the National Assembly are: Estanislao Alvarez, Nazario Tirado, corres. secretary; Ehsanolláh Rezvani, treasurer; Mrs. Angélica Costas, rec. secretary; Andrés Jachakollo, Mrs. Yolanda de Lopez, Sabino Ortega, Mario Pinto, Miguel Díez.



## First Step Toward Victory in Trinidad-Tabago

Accelerated teaching efforts in Trinidad during the past year have culminated in the formation of the Local Spiritual Assembly of the Bahá'ís of Port-of-Spain on April 21, 1965. This Local Assembly, brought back into existence after several years, marks the first important step toward the achievement of the numerous goals assigned for Trinidad-Tobago in the Nine Year Plan.

The process was begun last year when Dr. Israel Posner from Venezuela, the National Assembly responsible for the formation of the National Assembly of Trinidad-Tobago as well as many other Nine Year Plan goals for that area, made a successful teaching trip to Port-of-Spain, in which he held public meetings, obtained good radio and newspaper publicity, and awakened some of the earlier believers to renewed activity. Soon afterward two devoted pioneers from England, Mr. and Mrs. John Firman, arrived in that same city and their constant and dedicated teaching efforts in collaboration with the local believers have resulted in several new declarations in one year.

The joyous news of the election of the Local Assembly of Port-of-Spain is, however, only the first step. Many other goals must be achieved leading up to and following the formation of the National Assembly. These

goals include twenty centers, four local assemblies, acquiring a national endowment, temple land, and Ḥaḏír-atu'l-Quds, and others. Additional pioneers and many visiting teachers will be needed.



**Local Spiritual Assembly of Bahá'ís of Port of Spain, elected at Ridván 1965. Left to right, REAR:** Mrs. Baptiste, John Firman, Mrs. Philips. **MIDDLE:** Mrs. Firman, Mr. Paris, Miss Hopkinson. **FRONT:** Mrs. George, Mr. Kedheroo, Mrs. Coure.

## First Local Assembly Formed in Iceland

The historic, first local spiritual assembly was established last Ríðvín in the capital city of Reykjavík, Iceland, the first of three assemblies required for the Nine Year Plan. The signatories of the original document were: Asgeir Einarsson, Kirsten Bonnevie, Florence Grindlay, Jessie Echevarria, Carl John Spencer, Charles Grindlay, Liesel Becker, Barbel Thinat and Nicholas Echevarria. One of the earliest traveling teachers in Iceland was Eskil Ljunberg and the first pioneer, Marguerite Allman, arrived in 1956, during the Ten Year Crusade.



Mrs. Amelia Collins, late Hand of the Cause, was the first to visit Iceland, in 1924. During these few hours spent in Reykjavík she was able to make friends with an Icelandic lady with whom she corresponded about

the Faith for many years. This same lady was then able to open many doors for Martha Root, the renowned traveling teacher, who came in July of 1935 to make the Faith known in that land.

It was a memorable month for Martha Root, filled with interviews, discussions with many people of note, a public hall filled with people who came to hear her address, radio broadcasts and newspaper articles for the first time in Iceland. One of the people she met was the famed sculptor, Einar Jonsson. It was in a museum that bears his name that Mrs. Collins met her Icelandic friend. Later, in 1937, a noted educator and author of Iceland, Miss Hólmfríður Arnadóttir, wrote a beautiful tribute to the Faith [*Bahá'í World*, Vol. VII] and made the first translation of *Bahá'u'lláh and the New Era* into Icelandic.

Anyone who thinks of Iceland as a frigid, grim land should read Martha Root's description of it in her article, "The Soul of Iceland—A Bahá'í Saga," in *Bahá'í World*, Vol. VI: "... land of jagged snowcapped mountain peaks, great glaciers ... magnificent waterfalls, boiling hot springs ... everywhere that wonderful fascination and nameless charm associated with this high altitude ... a climate of extraordinary clearness and purity ... the air is full of ozone, one does not feel fatigue, and the salty breezes from the ocean are most bracing. ... The future will witness many travelers from all lands coming to ... Iceland; for bodies, minds, souls experience here something different from what they have ever known before. There is a calm repose in the very Icelandic atmosphere ... not to be found anywhere else. ..."

But it was the people of Iceland that Martha Root loved, for she had a special admiration for these descendants of the Vikings—their strong character, exceptional kindness and hospitality.

Bahá'ís in all lands will welcome with joy this first assembly in Iceland and wish it Godspeed—even as there must be great joy in the Abhá Kingdom among those two great souls who began the work thirty and forty years ago!

## Greenland Enrolls First Native Believer

Greenland now has its first native believer. Mr. Hendrik Olsen of Upernavik first heard of the Faith in 1946 by receiving literature sent to outstanding persons in Greenland by Mrs. Johanna Hoeg, now an Auxiliary Board member. At that time, Mr. Olsen was a member of the local parliament, later becoming a member of the Landsrad itself, the parliament of Greenland. The Canadian *Bahá'í News* reports: "He has very high literary distinctions, having been chosen as the translator for the works of Knud Rasmussen and he has offered to place these talents at the service of the Bahá'í world community by translating *Bahá'u'lláh and the New Era*."

The first pioneer to Greenland was Palle Bischoff of Denmark (1951-1954), followed by Bill Carr, Knight of Bahá'u'lláh, who has managed to remain there steadily since 1955. The Bahá'í World Community joins with these friends in welcoming this first believer of Greenland.



National Assembly members of Haiti, elected at the Fifth Annual Convention. Seated, left to right: Ampelius Posy, vice-chairman, Ruth Blackwell, treasurer, Ibeney Fleurescar, F. Forelean Juste-Constant, chairman; standing, left to right, Serge Eugene, Jacques Hyacinthe, Mural St. Juste, Salmat Pierre-Paul, and Philippe Bastien. Two teaching committees were formed to open up the north and south sections of the Republic.



*Dr. Muhajir, Hand of the Cause (center front) helping to inaugurate new teaching plans in Korea during visit from October 7-12. He was accompanied by Auxiliary Board members John McHenry III and Yang Chae-ho (seated left to right). Also in the photo are Mrs. Elizabeth McHenry and Kim Chan-Jin (seated at right) and (standing left to right) Lt. Col. John S. McHenry, Kim Pil-Su, Pak Sam-Bong, Kim Yong-Yon and Suh Byong-In. Two teachers' conferences are scheduled for late November, after which the teachers will spread out over all of Korea to carry the "illumination of the Divine Teachings."*

## Korea Purchases Hazíratu'l-Quds

The Bahá'ís of Korea are proud to announce that through the generosity of the National Spiritual Assembly of Iran, some Persian friends outside Iran, as well as some American pioneers, they have just passed a momentous milestone toward completing the goals for the Nine Year Plan for Korea. On October 8th, at a cost of \$11,183.00, final negotiations were completed for the initial purchase price of their Hazíratu'l-Quds, in the capital city of Seoul. Unfortunately, an additional \$1,400.00 is needed to meet the total cost of \$12,583.00, as authorized by the Universal House of Justice, before the Bahá'ís will have the complete use of the building, plus \$300.00 needed for repairs and redecorating. The soundness of this investment is verified by an offer to buy the building at a profit of \$55,350.00 during the short time since the purchase.

The dignified and impressive three story building, which has double glass doors, brass studded, and an attractive display window facing the street, is well situated near the heart of the city on a main thoroughfare and easily accessible from all parts of the city.

At present the Bahá'ís have the use of the large lobby and the spacious second floor, which is large enough to accommodate National Spiritual Assembly meetings, offices for secretarial work, Nineteen Day Feasts for the Seoul Community, public meetings and firesides, and several weekly study classes.

Due to the peculiar real estate system practiced in Korea, the third floor of the building and a small two-story house on the grounds at the rear are still occupied by 'renters,' who paid key money to the original owner for the use of these rooms. Their investments were not part of the basic purchase price to the bank from which the Bahá'ís bought the building. However, the National Spiritual Assembly Secretary, Mr. Kim Yung Yun, has paid 150,000 won (\$553.00) for the first floor with his

personal funds and is acting as the resident Bahá'í and caretaker. It is sincerely hoped that in the not too distant future contributions from Bahá'ís in other countries may be added to the contributions of the Korean Bahá'ís so that all parts of the property may be utilized by the Faith. When the third floor is released it can be used as a hostel in conjunction with teaching institutes and summer schools, while the small house at the rear can be rented out and the funds used for paying building expenses.

In the meantime, the Bahá'ís are making good use of the parts of the building that are now theirs, and offer their everlasting thanks to the many generous donors.

## Pioneers to Korea Give Years of Service

The Bahá'í Community of Seoul, Korea, has recently bid farewell to several stalwart pioneers who gave much of themselves to the work of the Faith in Korea. On August 4, 1965, Dr. David and Mrs. Joy Earl returned to the United States after a long period spent in the Orient, two years of which were in Korea. Dr. Earl served as chairman and Mrs. Earl as treasurer on the National Assembly since its inception in April, 1963, and held the same offices on the Local Spiritual Assembly of Seoul. Their teaching work was invaluable: they kept their home open for classes (the only meeting place available) several times each week, helped conduct teaching institutes and summer schools and went out into the villages to spread the teachings of Bahá'u'lláh.

A few weeks later Mrs. Lee Smits left Seoul with her three small children to join her husband, William, in Hawaii where he had preceded her. Korea owes a great debt to the Smits. Bill was one of the first pioneers who came to Korea to stay and it was through his continued teaching efforts that many people throughout the country heard of the Faith and became Bahá'ís. In 1963, at the London Congress, Lee was one of the only two native-born Korean Bahá'ís there and the only one to stand before that vast assemblage and read a prayer in her native tongue. Their home in Seoul was long the official residence of the Bahá'ís of that city and their only meeting place.

It is with the deepest regret that the Bahá'ís of Korea have bid farewell to these esteemed pioneers.



*Bahá'ís of Seoul, Korea bidding farewell to pioneers Dr. David and Mrs. Joy Earl who returned to the United States in August of 1965 after many years of pioneering effort in the Orient, two years being spent in Korea.*

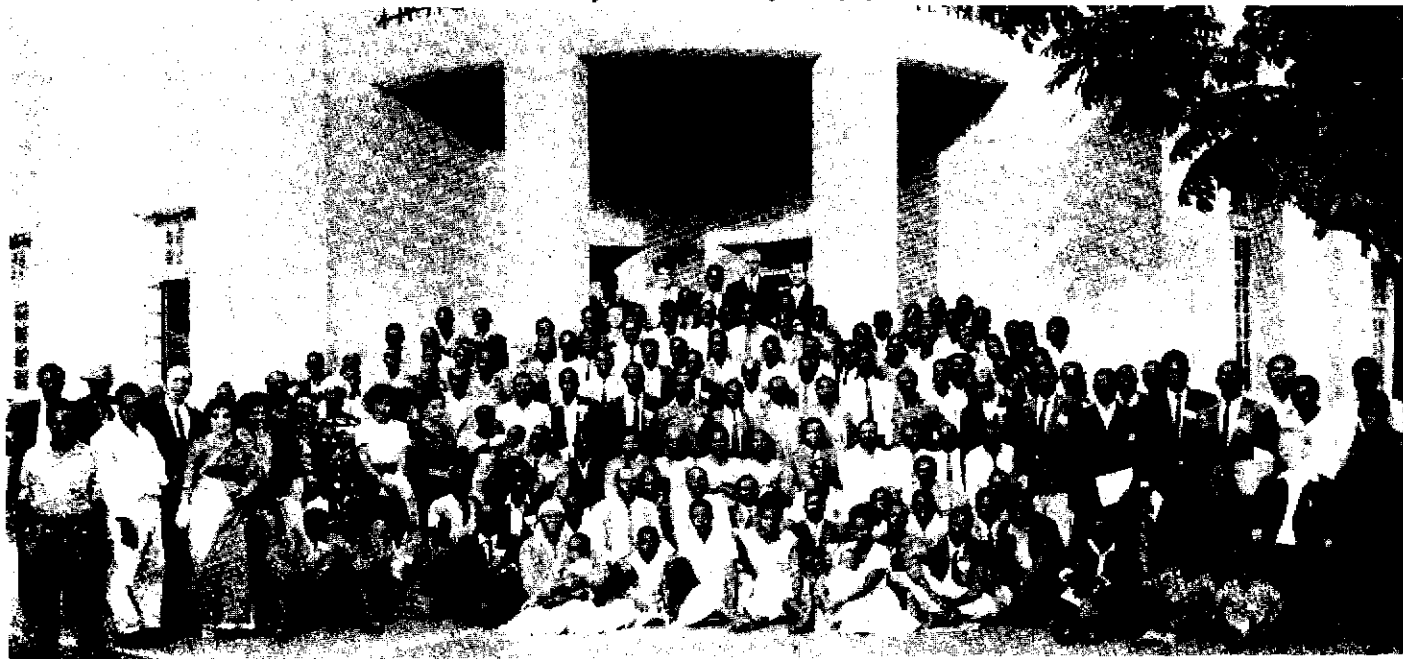


*Second National Convention of the Bahá'ís of Tanzania, East Africa held April 30 - May 2, 1965. Despite bad weather and transportation difficulties forty-nine of the ninety-five delegates were able to attend. The gathering was inspired by loving messages from the Hands of the Cause brought by Board members Peter Mutabazi and Wallace Ngallomba.*



*Second National Spiritual Assembly of the Bahá'ís of Tanzania, East Africa. Left to right, rear: Hussein S. Akida, Ruhulah Yazdani, Allen Elston, chairman, Jalal Nakhjavani, treasurer. Front: Dr. Jamshed Samandari, Mrs. M. Naimi, Joseph Sekikubo, v. chairman, Mrs. Marye Elston, secretary, Lamuka Mwangulu, rec. secretary.*

*Second annual Convention of the Bahá'ís of Kenya, held during Ridván 1965.*





## A Tribute to an Early Believer

Mrs. Mariam P. Haney, who passed to the Abhá Kingdom September 1, 1965, was among the first believers in the United States. In 1909 she and her husband Charles Haney made a pilgrimage to the Holy Land where they spent nine days near Abdu'l-Bahá, the Master. This pilgrimage was the inspiration for both of them throughout the rest of their lives and some of the gems of wisdom they received at this time were printed in a little book, *A Heavenly Feast*.

Mrs. Haney gave tirelessly of herself towards the work of the Faith. Her home was open to the friends who enjoyed her hospitality, enriched with the Teachings of the Faith and interspersed with her stories gleaned from her rich experiences in serving the Faith. For many years she lived in Washington D.C. where she served as secretary of the local Assembly, as fireside teacher, as member of the program committee serving Green Acre School, as member of the National Inter-racial Committee of the Bahá'ís and, most notably, as writer of articles and editor of the Bahá'í Magazine, *Star of the West*. She also served as member of the editorial Committee of the early volumes of *Bahá'í World*. Among her students were many teachers, professors, deans and even the president of Howard University. She was a well known figure in inter-racial circles in Washington.

Her one son, Hand of the Cause Paul Haney, now

residing in Haifa, visited her during the summer of 1965 after attending the National Convention in Wilmette where he had been sent to serve as official representative of the Universal House of Justice.

"Mother" Haney lived a life of dedication and steadfastness in the Faith, her works and attributes being shining examples of the fullness of her understanding of the words of the Master.

In visiting her just one month before her ascension to the Abhá Kingdom, it was apparent that her continuing concern and her bright and lively interest in the growth and progress of the Faith in Washington, in America and throughout the world were undimmed. Her characteristic alert and probing questions gave evidence of her devotion to the Faith. Particularly when the believers whom she knew or about whom she had heard some compliment were mentioned, she would ask, "Is he active in the Faith? Is he a comprehending Bahá'í?"

Although grieved at the passing of our beloved friend and co-worker, Mrs. Mariam Haney, we are consoled in the knowledge that her memory lingers fondly and we found solace in the beauty of the services conducted at her funeral by the Spiritual Assembly of Washington, D.C. on Sunday, September 5 in the Barber Funeral Home, Laytonsville, Maryland. The large number of friends who gathered to pay tribute to this steadfast and heroic maid-servant of Bahá bore eloquent testimony to the realization that "death proffereth unto every confident believer the cup that is life indeed."



Mr. T. Samandari, Hand of the Cause, and Soheil Samandari meet with friends of Sudan during their tour of North East Africa.



1. Hand of the Cause, Mr. Samandari, at the Tenth Bahá'í Summer School of Somalia, while on his tour of North East Africa. With him are, (second left) Soheil Samandari, first pioneer to Somalia, and Auxiliary Board member, Mehdi Samandari (second right), July 22-August 1.



Mr. Le-Loc, secretary of the National Spiritual Assembly of Vietnam, addressing a distinguished audience on the occasion of the Birthday of the Báb in October. This photo was published in the Saigon Daily News with an excellent article concerning the occasion.

## New Teachers Developed Through India Institutes

Teaching work in India is moving forward — that land that had such tremendous success during the concluding years of the Ten Year Crusade. Several teaching institutes are being carried on, a recent one having been inaugurated at the district Ḥazíratu'l-Quds of Sholapur in the Marathi language, conducted by N. S. Jadhav. Examinations are held and grades given at the conclusion of the courses held in these institutes.

One thousand people of Bastar, one of the most primitive districts, were able to hear the Bahá'í message through the efforts of an indefatigable teacher, Shri Nathulal Malviya [Badi], thus following up on efforts made by Amatu'l-Bahá Rúhiyyih Khánum just a year ago. Mrs. Shirin Boman has visited several districts, including Dhar, the scene of great success in the early days of mass teaching in India.

The National Assembly of India, in a special bulletin to the Indian Community, states: "We are happy to inform . . . we have been able to present Bahá'í literature to all the Ministers of the Central and State governments, to many District Magistrates and Block Officers, and are receiving their sympathetic and

favorable replies. We hope to continue our efforts toward giving the Message of God to the elite and educated masses of India through literature and correspondence."



National Spiritual Assembly of the Bahá'ís of Southwest Pacific, elected at Ridván 1965. Left to right, rear: Wilson Rooikao, Edmond Maeligwath, Hamlyn Walker, Ishmael Olawai, Bill Laing. Front: Johnson Tolomae, Violet Hoehnke (Auxiliary Board member), Gertrude Blum, Alvin Blum. Absent: Bertha Dobbins.

# Know Your Baha'i Literature

## "The Secret of Divine Civilization"

by 'Abdu'l-Bahá

[Reviewed by Walter Wootten]

'Abdu'l-Bahá, in His thirty-first year, addressed a monumental anonymous dissertation on political science to the Sháh of Persia. The treatise is called *The Secret of Divine Civilization*, translated into English from the original Persian text by Mrs. Marzieh Gail. On first appearance, an epistolary lamentation of the deplorable conditions of nineteenth-century Persia, it is also an apologia of revealed religion; yet again it is a broad outline of future world order.

By way of historical background, we may note that at the time of its writing (1875), absolute despotism ruled the thrones of Europe and Asia. People's wills had been beaten down and tyrannized in that century to such a nadir that authority and power were distilled in the persons of these monarchs. *L'état, c'est moi*. In a sense, that condition of centralization facilitated the missions of the Báb and Bahá'u'lláh, for They had only to address those despots, and technically, their acceptance or rejection was effected on behalf of everyone in their respective realms! Such was the case when the Sun of Reality dawned over Persia in 1844, and again in 1852. Bahá'u'lláh especially addressed His claims and epistles to the world's temporal and spiritual rulers. In another sense, the Sháhs of Persia nominally held *imperium over every person in the world* by virtue of their royal trusteeship tenure of the Holy Imámate, the authorized institution of successorship of the Prophet Muhammad!

And so the Báb addressed the Sháh; Bahá'u'lláh addressed the Sháh; and likewise did 'Abdu'l-Bahá in *The Secret of Divine Civilization* (as had Muhammad before them, in 628 A.D., and been rejected by Sháh Chosroës II, who promptly thereafter plunged to his dynastic ruin and death). Let us weigh this fate of Sháh Chosroës II, by way of comparison, with the Chinese Emperor Tai-tung<sup>1</sup> who not only in reply to Muhammad, circa 628 A.D., sent Him felicitations, but unprecedentedly requested that Muhammad send a number of His best scholars to the empirical court of China! Little wonder why that wise emperor preserved his "mandate from heaven" in universally envied prosperity for twelve hundred twenty-four years until 1844 A.D., when England destroyed China by invasion, treaty concession, and partition.

And now what is the secret in *The Secret of Divine Civilization*? The premise seems to rest upon repeated statements by 'Abdu'l-Bahá that humanity may achieve Divine civilization, based on the teachings and laws of God's Manifestations without necessarily developing elaborate and specialized material technology, but, however, "Until the two agree, real happiness among mankind will be unknown." (P.U.P., I, p. 165) This theme seems to be repeated at least twenty-seven times in *The Secret of Divine Civilization*, albeit in different ways and from diverse perspectives, to cite a few:

Close investigation will show that the primary

cause of oppression and injustice, of unrighteousness, irregularity and disorder, is the people's lack of religious faith and the fact that they are uneducated. (p. 18)

... the happiness and greatness, the rank and station, the pleasure and peace, of an individual have never consisted in his personal wealth, but rather in his excellent character, his high resolve, the breadth of his learning, and his ability to solve difficult problems. (pp. 23-24)

... external lustre without inner perfection is "like a vapor in the desert which the thirsty dreameth to be water." (p. 61)

Religion is the light of the world, and the progress, achievement, and happiness of man result from obedience to the laws set down in the holy Books. Briefly, it is demonstrable that in this life, both outwardly and inwardly the mightiest of structures, the most solidly established, the most enduring, standing guard over the world, assuring both the spiritual and the material perfections of mankind, and protecting the happiness and civilization of society—is religion. (p. 71)

Nothing can be effected in the world, not even conceivably, without unity and agreement, and the perfect means for engendering fellowship and union is true religion. (p. 73)

... religion is the very basic and root-principle of culture and civilization ... (p. 75)

Our purpose is to show how true religion promotes the civilization and honor, the prosperity and prestige, the learning and advancement of a people once abject, enslaved and ignorant, and how, when it falls into the hands of leaders who are foolish and fanatical, it is diverted to the wrong ends, until this greatest of splendors turns into blackest night. (p. 80)

... souls who have become characterized with such attributes of holiness [i.e., the Manifestations] are the distilled essence of creation and the sources of true civilization. (p. 82)

Those qualities which the philosophers attained when they had reached the very heights of their wisdom, those noble human attributes which characterized them at the peak of their perfection, would be exemplified by the believers as soon as they accepted the Faith. (pp. 83-84)

... in every particular the basic elements of their [European] civilization are derived from Islám. (p. 92)

The purpose of these references is to establish the fact that the religions of God are the true source of the spiritual and material perfections of man, and the fountainhead for all mankind of enlightenment and beneficial knowledge. (p. 94)

... even the minutest details of civilized life derive from the grace of the Prophets of God. (p. 96)

And yet, if we ponder the lessons of history it

will become evident that this very sense of honor and dignity is itself of the bounties deriving from the instructions of the Prophets of God. (p. 97)

... the Divine religions, the holy precepts, the heavenly teachings, are the unassailable basis of human happiness, and that the peoples of the world can hope for no real relief or deliverance without this one great remedy. (p. 99)

From these verses it is clear that the secret of material civilization and scientific technology is moral righteousness; the secret of moral righteousness is social religion; the secret of social religion is Divine Revelation; the secret of Divine Revelation is that whoever manifests God, whether He speak with the rank of "... Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship, or Servitude, ... whatsoever be their utterance, ... all is true, beyond the shadow of doubt."<sup>2</sup>

Having thus disclosed what the secret of Divine civilization is, 'Abdu'l-Bahá then set up Bahá'u'lláh's social program for the political union and reconstruction of the nations of the planet. On pages 64-66 He declared: "True civilization will unfurl its banner ... whenever a certain number of ... sovereigns ... shall arise ... to establish the Cause of Universal Peace ... a Union of the nations of the world." He invoked the principle of a unitary armament control and collective military security, assuring the people of the "unfailing grace of God" in this noble endeavor.

Having touched upon the essentials of world order, 'Abdu'l-Bahá turned to the matter of internal administration. He prescribed the abolition of arbitrary authority of state and local magistrates and governors, the very prevalence of which killed the Báb, exiled Bahá'u'lláh and snuffed out the lives of over twenty thousand Bahá'ís. He implemented a merit system for individual public leaders, whether political or spiritual, and even set forth the broad outlines of their program of education. He urged the formulation and promulgation of a single code of civil, criminal and procedural law, and deplored the conflicting, demoralizing decisions and consequences which unwritten judicial decisions, (*lex non scripta*) unmodified by statute, produces—that it results in a society "brainsick" with "prolonged litigation." He limited sentences of capital punishment and cases requiring imprisonment to the decisions of higher courts. Even those decisions, He said, should rest upon the final decree of the sovereign, himself, and even the sovereign might conduct his own independent investigation into the nature of an alleged criminal act.

'Abdu'l-Bahá approved of the systematic study of political science based on the Divine Law, and urged also that a nation's military officers be kept informed of the most modern developments in military science.

In short, 'Abdu'l-Bahá lamented the torpor which had fallen over Persia, cited historical examples of the dazzling glories to which the Persian peoples and governments once had attained, tried to reinspire pride in the hearts of His countrymen, and predicted that some day her government and peoples again will, by the assistance of American and European peoples, be the most admired, envied, and advanced nation in the world.<sup>3</sup> Yet alas! 'Abdu'l-Bahá in *The Secret of Divine*

Civilization did not specify when this glorious event would materialize. On the contrary, He went so far as to express doubt that His epistle would be heeded at all by the Sháh. He wrote:

... it is by no means certain that public opinion in Persia will be materially affected by its perusal. (p. 69)

Then what of *The Secret of Divine Civilization*? Is it another dead letter to a dead Sháh of the deservedly dead Qájár Dynasty? Has the spirit it enshrines been allotted exclusively to the Persians and for no other peoples? Both 'Abdu'l-Bahá and twentieth-century history answer—"no!" Elsewhere, the Center of God's Covenant wrote:

When the spirit is breathed in the East, its signs immediately appear in the West, ... and it hath a spiritual dominion which penetrates the pillars of the world.<sup>4</sup>

The far-seeing Virginian Woodrow Wilson, shortly after the writing of 'Abdu'l-Bahá's *The Secret of Divine Civilization*, commenced formulating a plan for international peace and a League of Nations. If, in Persia and Turkey the "Spirit of the Age" was repressed, wheels of progress instantly began to be set in motion in the West, causing that spirit to find expression, first by Chancellor Bismarck<sup>5</sup>, then by President Wilson. Wilson, in two strokes of his pen, became the outward instrument that broke the backs of the Sultán of Turkey, arch-persecutor of Bahá'u'lláh and 'Abdu'l-Bahá; destroyed ancient despotic dynasties in Europe and Asia that had spurned and opposed Bahá'u'lláh; caused to be concluded a treaty (Covenant) of a League of Nations; caused a tribunal of international law to be established in Europe, and set up the very forerunner of a future world super-state to be based on a future code of world law!

To Bahá'ís as well as to all sincere men and women everywhere struggling against the forces of evil, and the "demoralizing influences which a corruption-ridden political life so strikingly manifests" (A.D.J. p. 19); to those impotent statesmen who are being swept away beneath the undertow of Divine retribution—*The Secret of Divine Civilization* is especially commended.

1. Williams S. W., *A History of China*, Charles Scribner's Sons, New York, 1897, pp. 33-37.

2. Bahá'u'lláh, *Kitáb-i-Iqán*, p. 181.

3. For statements by 'Abdu'l-Bahá regarding Persia's dazzling future, see *Star of the West*, IX, 2, pp. 23-24; *Ibid*, p. 116, two passages; *Ibid*, XIV, 8, p. 245: "... Ere long, ye shall see how the government of Bahá'u'lláh's native land will become the most advanced country in all the regions of the world." Most notably is His statement, quoted by the beloved Guardian Shoghi Effendi, recorded in *Bahá'í News*, #31, April, 1929, p. 4: "Ere long will your brethren from Europe and America journey to Persia. There they will promote to an unprecedented degree the interest of art and industry. There they will rear the institutions of true civilization, promote the development of husbandry and trade, and assist in the spread of education ... Assuredly they will come; assuredly they will contribute in the making of Iran the envy and the admiration of the peoples and nation of the world." See also 'Abdu'l-Bahá's recommendation that a Persian-American reciprocal trade alliance be concluded, whereby Persia would provide unimaginably vast raw materials and the United States would provide Persia with technology; recorded in *Promulgation of Universal Peace*, I, pp. 32-34.

4. 'Abdu'l-Bahá, *Tablets of 'Abdu'l-Bahá*, II, p. 289.

5. Shoghi Effendi, *The Promised Day Is Come*, Bahá'í Publishing Committee, 1941, pp. 58-59. Shoghi Effendi eulogizes the German Chancellor Otto von Bismarck as "a statesman rightly regarded as 'one of the geniuses of his century' ... that sagacious statesman, the true founder of his [Emperor William II] empire, to whose sagacity Bahá'u'lláh had paid tribute, and to the unwisdom of whose imperial and ungrateful master 'Abdu'l-Bahá had testified."

# World Peace Day Celebrated in Thirty-Nine States

The sixth annual World Peace Day, September 19, 1965, was marked by observances in eighty localities in the United States according to reports received. One of the ways of obtaining recognition for this day is to solicit proclamations from state governors. In the past

six years proclamations have been obtained in a total of thirty states, many of them annually. The chart shows activities this year including proclamations by governors and those by mayors. The story is related this year exclusively in charts and pictures.

## World Peace Day Activities

PLACE	GOVERNOR'S PROCLA- MATION	MAYOR'S PROCLA- MATION	PUBLIC MEETING	OTHER ACTIVITY	PLACE	GOVERNOR'S PROCLA- MATION	MAYOR'S PROCLA- MATION	PUBLIC MEETING	OTHER ACTIVITY
<b>Alabama</b>									
Mobile			X		Springfield	X		X	
Huntsville			X		Wilmette			X	
<b>Arkansas</b>									
Little Rock			X		<b>Iowa</b>				
<b>Arizona</b>					Des Moines	X			
Phoenix	X		X		<b>Kansas</b>				
(with Glen- dale, No. Maricopa co., Scottsdale, Tempe)					Topeka	X		X	Radio Publicity
Flagstaff			X		Wichita			X	
<b>California</b>					<b>Massachusetts</b>				
Alhambra			X	Potluck Supper	Cambridge		X	X	Picnic
Alturas			X	Rally	<b>Maine</b>				
Campbell	X				Eliot			X	
(San Jose)					<b>Maryland</b>				
Corona J.D.	X	X	X	Potluck Supper	Baltimore	X	X	X	
Culver City			X		Prince Georges co.			X	
Lakewood	X	X	X	Picnic	<b>Missouri</b>				
(with Long Beach & nearby communities)					St. Louis		X	X	
Los Angeles			X		Webster Groves		X		
Orange			X		<b>Montana</b>				
Palm Springs			X		Butte	X		X	
Pomona			X	Potluck Supper	Great Falls			X	
Riverside			X	Potluck Supper	Helena				Newspaper Publicity
Sacramento	X				<b>Minnesota</b>				
Santa Maria		X	X		Duluth			X	TV Publicity
<b>Colorado</b>					<b>Nebraska</b>				
Denver	X		X		Omaha	X		X	Tea
Jefferson co.			X	Display at Fair	(with Macy, Lincoln, Winnebago, Council Bluffs, Iowa)				
<b>Connecticut</b>					<b>Nevada</b>				
Hartford			X		Carson City	X			
<b>Florida</b>					<b>New Hampshire</b>				
Ft. Myers				Radio Publicity	Peterborough			X	
Key West			X		<b>New Jersey</b>				
Miami Beach			X		Springfield	X			
No. Dade co.			X	Radio Publicity	<b>New Mexico</b>				
(with Miami)					Albuquerque				Publicity campaign
Pinellas co.			X	Cook out					
West Palm Beach			X		University of New Mexico				Display
<b>Georgia</b>					<b>New York</b>				
Atlanta			X		North				
Cobb co.	X				Hempstead Twp.	X		X	Dinner
<b>Illinois</b>					New York			X	
Champaign- Urbana			X						

PLACE	GOVERNOR'S PROCLA- MATION	MAYOR'S PROCLA- MATION	PUBLIC MEETING	OTHER ACTIVITY
Yonkers			X	Drama- documentary
North Carolina				
Raleigh	X			
North Dakota				
Fargo			X	
Ohio				
Columbus			X	
Dayton			X	Picnic
(with Cincinnati)				
Oklahoma				
Disney			X	2 day picnic & meetings
(Mayes co. with Rogers, Ark.)				
Tulsa		X	X	Picnic
Oregon				
Eugene			X	
Lane co.			X	
Portland			X	
Pennsylvania				
Philadelphia			X	
West Chester			X	
Puerto Rico				
San Juan			X	
Rhode Island				
Providence	X		X	Radio Publicity Picnic
South Dakota				
Sioux Falls	X		X	Potluck Supper
South Carolina				
Frogmore			X	Picnic & Hay Ride
(with Savannah, Ga.)				
Tennessee				
Nashville	X		X	
Texas				
Amarillo		X	X	TV Telecast
Ft. Worth			X	
Houston			X	
Utah				
Salt Lake				
City & Salt Lake				
co.	X		X	
Virgin Islands				
St. Thomas			X	
Wisconsin				
Madison	X		X	
West Allis		X		Bus Trip to Temple
Wyoming				
Casper	X		X	
Laramie			X	



Mayor Robert Baker of Lakewood, California signs World Peace Day Proclamation. Rear, left to right: Iraj Taleberezza, chairman of local Assembly; Mrs. Jaleh Brunst, Mrs. Leila Antonson, secretary; F. Dana Eckfeld, treasurer.



New York City. Left to right: Dr. Roberts Fuller of local Assembly, Isabelle Silk, chairman of the meeting; Dr. Firuz Kazemzadeh, speaker; Fred Thomas, guest singer; Vereda Pearson, accompanist; William Dunlap, v. chairman of local Assembly.



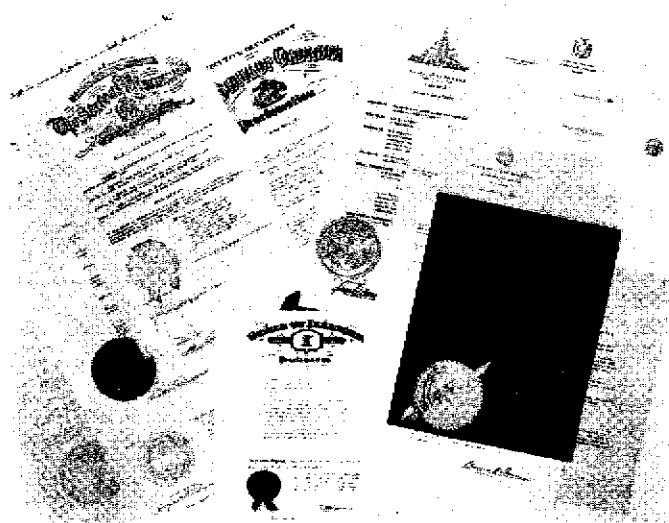
Some of those who attended the two day picnic and meetings held at Grand Lake of the Cherokees near Disney, Oklahoma.



*Governor Carl E. Sanders of Georgia with (left to right): Raymond Lindsey, Maceo Winkfield, Melvin R. Slate, Mrs. Taube C. Slate, and Iraj Radpour.*



*Arizona's Governor Samuel P. Goddard signs Proclamation. In rear, left to right are: Bruce Palmberg, Mrs. George Bechtold, Mrs. Raymond Helmick, Mrs. Francis Johnson.*



*Miss Jane Ward and Willie Astor watch Governor Grant Sawyer of Nevada sign a World Peace Day Proclamation.*



*Governor John H. Chafee of Rhode Island holds World Peace Day Proclamation with Mrs. Beth Newport, Mrs. Edith Carpenter and Ernest Lewis are on his left.*



## Guardian's Messages to America, 1947-1957, Now a Published Work

The Bahá'í Publishing Trust of the U.S. has just published a new collection of the messages of Shoghi Effendi entitled *Citadel of Faith: Messages to America/1947-1957*. These consist of the letters addressed to the American Bahá'í Community during the years 1947 to 1957. These messages are of deep concern to all Bahá'ís — to the American believers who were reminded of their spiritual primacy as the trustees and executors of the Divine Plan of 'Abdu'l-Bahá as well as to the inheritors of that mission as it became fulfilled throughout the world in the Ten Year Crusade and in conjunction with the other existing pillars of the World Order of Bahá'u'lláh.

Hand of the Cause in the Holy Land, Paul Haney, has written the Preface to this work, in which he states: "It is certain that a careful study of these communications will impart to the reader a profound understanding of the unique character of the mission conferred upon the American Bahá'í Community, not only in foreign fields, but on its own home front, and will reveal to the individual members of that favored community a new vision of the nature of that spiritual primacy which is their birthright."


Included in this valued collection of more than eighty messages are: "Challenging Requirements of the Present Hour"; "The Citadel of the Faith of Bahá'u'lláh"; "Spiritual Conquest of the Planet"; "American Bahá'ís in the Time of World Peril"; and his final message to America, "Heights Never Before Attained." There is also a Necrology section with Shoghi Effendi's tributes to the gallant souls who passed on in Bahá'í service during this decade.

This is the most important work issued by the Trust since the publication of Shoghi Effendi's *Messages to the Bahá'í World, 1950-1957*. It is hoped that every believer will gain through this work a "new vision" of individual responsibility in the Nine Year Plan.

Care has been taken to make this book in its physical details a befitting receptacle for the words it contains. It is bound in olive-gold Holliston sailcloth, stamped in gold on a dark background. The jacket, in complementary tones, was designed by Conrad Heleniak with drawings of the four Bahá'í temples by Harlan Scheffler. A debt of gratitude is owed to Robert and Sue Meinhard who did the initial research in collecting the messages; also to Marian Lippitt for her work on the index. (See Publishing Trust announcement for price.)

## Tanana Valley Sponsors First Summer Institute

Bahá'ís of the greater Fairbanks area are very happy with the results of the first summer institute to be held "on this frozen tundra we call home." The institute, which they hope to make an annual event, was sponsored by the Local Spiritual Assembly of Tanana Valley, assisted by the Fairbanks Bahá'í Community on August 21-22. Much of the program took place out of doors for the thirty-five attendants. Teaching, living a Bahá'í life, history, administration and the principles and laws were among the subjects presented by various teachers, including auxiliary board member of Alaska, Howard Brown.



Annual Thornton Chase Memorial service held, in memory of the first American Bahá'í, in California's Inglewood Park Cemetery on Sunday, October 3rd was attended by more than 350 Bahá'ís and guests. Children of different nationalities placed flowers at the grave, there were prayers and a Bahá'í choral selection as well as the reading of an account of the life of Thornton Chase.

## Fifty-Third Anniversary of 'Abdu'l-Bahá's Visit to Niagara Falls Commemorated

More than 100 Bahá'ís and their friends from Western New York and nearby Canada attended commemorative festivities on September 11, marking the visit of 'Abdu'l-Bahá to Niagara Falls in September, 1912. The program planned by the Spiritual Assembly of Niagara Falls, New York lasted during the afternoon and evening, beginning with visits to Bahá'í displays at the Hotel Niagara, followed by a walk to the Falls over the same route on which the Master walked, then dinner at the hotel with a public meeting afterwards.

The plans prepared by the local Assembly were carefully made and carried out showing the believers and their guests the intrinsic spiritual value of such a commemoration and bringing comments of appreciation and thanks for the opportunity to participate in the program.

The "walk to the Falls" to the area where 'Abdu'l-Bahá walked in 1912 brought people a bit closer to an understanding of the spirit of the Master. The excellence of service rendered by the Hotel Niagara provided the material feast while the presentation of the messages, " 'Abdu'l-Bahá— the Person and His Message" by guest speakers auxiliary Board member Peggy Ross of Canada, and John Trauger of New York State as well as the introductory comments of Arthur Patterson inspired all to new appreciations of the Servant of Bahá.

Every member of the Niagara Falls Community cooperated to carry out the many tasks of handling tickets and registrations, arranging Bahá'í literature display and sales, decorations, hostessing. The printed souvenir program, including a picture of the Master, description of Him and His visit to this area brief quotations from His messages on these occasions brought complimentary acclaim from many. The carefully prepared arrangements for publicity resulted in radio interviews including Mildred McKown, Peggy Ross, Fred Reis and Florence Pringle as well as excellent newspaper coverage.



## New Believers Attracted By Love In An Area Ravaged By Hate

Its streets had been strewn with the dead. Whole city blocks had been fiery infernos. Civil war, in miniature, had erupted with explosive violence in Watts.

An uneasy peace settled slowly on this densely-populated core of colored citizenry in the very center of the sprawling Los Angeles megalopolis. Its physical scars, ugly as they were, still were nothing in comparison with the deeper wounds in the hearts of a Negro populace understandably embittered, sullen, suspicious. The police, overwhelmingly white, had been dismally unconvincing as a guardian of peace and justice. Many residents, toughened by prior clashes with the law, and with the savagery that is born of the slums, had lashed out viciously at invader and neighbor alike. Could any other group of people be less convinced that mankind's destiny is unity? Would people, afraid to open their doors, open their hearts? The word of John Law had roused resentment. The words of Bahá'u'lláh would arouse hope of justice and unity.

Such was the conviction of a Bahá'í man and wife, who faced the challenge of Watts with prayerful dedication and determination. Their efforts were the seeds of a campaign of love in a turbulent, hate-tormented area. They were speedily joined by equally dedicated souls. The result has been one of the most surprising, striking and significant victories in reaching and teaching a minority group.

### Eight New Baha'is in the First Four Weeks

How was this accomplished, and how can it initiate and inspire similar significant breakthroughs with minority groups in all of the nation's metropolitan areas?

Their first step was to make contact with a Negro Bahá'í resident of Watts. They asked permission to visit the home. Husband was Bahá'í; wife non-Bahá'í. During the visit they were successful in gaining introductions to neighbors, some of whom were hesitant, some hostile, but all of them curious about a white couple's visit to a Negro friend's home. The white visitors invited their new Negro acquaintances to visit their home. It was made plain that it was not a gesture, but meaningful, sincere, and warm with a genuine friendship. In the exchange of visits, the teaching team first taught without talking, but by listening. They sought out the thoughts and attitudes, the minority group feelings and reactions.

Then they spoke of Bahá'u'lláh — in a fireside that

truly imparted light and warmth. They brought the light of Bahá'í with the warmth of love. As interest was aroused, follow-up firesides were immediately arranged, spreading out to more neighboring homes, opened to two-person teaching teams of black and white. At one such meeting, just two weeks later, three declarations took place; one the wife of the initially-contacted Bahá'í; one a pastor who resigned her church post the following week! Two weeks and two nights later the number of new Bahá'ís had reached eight!! To cover the story of this glorious victory for THE BAHÁ'Í NEWS as an inspiration for us all, this reporter sought expressions from the growing group now dedicated to this wonderful Watts teaching project. The keys are these, we were told:

"Search out your minority group acquaintance with friendship and interest. Get him to talk about himself. Take him to coffee." "If you do not know a minority group person well enough to invite yourself to his home, find a reason to invite him to yours. Bahá'u'lláh will do the rest."

"You may be surprised to find him far more spiritual than you were when you investigated Bahá'í. The poorer they are in material possessions, the richer they are in recognition of God."

"Be a servant to the seeker. In his home or yours, be the one who rises to serve the refreshment, to wash the dishes. Show the Faith in action."

"When interest is achieved, make the firesides frequent. Don't desert the new believer. Help him start his own firesides immediately. And have a deepening plan that works."

It is hardly surprising that their words echo those of 'Abdu'l-Bahá as quoted in the *Advent of Divine Justice*, page 32:

"If you meet those of a different race and color from yourself, do not mistrust them, and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness." And further:

"When a gathering of these two (black and white) races is brought about, that assemblage will become the magnet of the Concourse on high, and the confirmation of the Blessed Beauty will surround it."

May the fire and the fervor of the Bahá'í activity in Watts inspire us all to bring the message of Bahá'u'lláh to the hungry, the restless, and unshepherded multitudes.

## Duluth Bahá'ís Co-Sponsor Conference

A Study-Action Conference on the Indian of Northern Minnesota held October 2 at the University of Minnesota in Duluth was initiated by the Bahá'í Assembly of Duluth and co-sponsored by seventeen other organizations including such groups as the Duluth Council of Churches, the N.A.A.C.P., Minnesota Chippewa Tribe, Jewish Federation and the League of Women Voters. Mrs. Norma Cameron of the Duluth Bahá'í Community was chairman of the Conference Planning Committee while Joyan Peterson represented the Bahá'ís on this Committee. The residents of seven Indian Reservations were invited, many of whom appeared on the program

in which Indian Agency representatives also took part. Ken Jeffers, representative for the Indian Service Committee of the Bahá'ís was one of the speakers.

Among the many good results of this cooperative effort were invitations to Ken Jeffers to address members of the Chippewa Tribe and the Fond du Lac Reservation and to speak at Macalester College in St. Paul; a telegram of commendation from Congressman John Blatnik; good press notices, and the many informal opportunities which arise at such gatherings for Bahá'ís to know other people and to show by deed and attitude as well as word what the Bahá'í Faith offers to humanity today.

## The Movement of Pioneers to Foreign Goals

The exodus of American believers to posts outside the U.S. continues at a hearteningly steady pace. Since Ridván 1965 fifteen adults and two youth have settled in U.S. goal areas. These are primary goals for which the United States has sole responsibility and are located in Puerto Rico and the Caribbean. Fourteen adults and one youth are now in "inter-assembly collaboration goals," those posts where the American Bahá'í Community has been asked to assist other National Assemblies by sending pioneers. In addition there are twenty-three adults and one youth who have moved to foreign posts not assigned to the United States in the Nine Year Plan, but where assistance with Bahá'í teaching is welcome and needed. To add to this total of fifty-six can be named at least half a dozen young Bahá'í men in the military service who have been placed in areas where the Faith is rapidly becoming established and where, in their free time, these believers are rendering valued service in spreading the Message of Bahá'u'lláh. In many instances these young men, knowing where Bahá'í needs exist, requested transfer to these posts, often termed "hardship" by the military.

The U.S. Foreign Goals Committee is encouraged by the enthusiastic response from many believers who long to pioneer. Because procuring jobs and necessary entrance papers to some of the goals is not easy, there are many not counted above who are actively preparing for serving the Faith overseas. At least nineteen are at present in the "staging" process and hopefully will be at their posts within the next few weeks.

Despite this response there are still at least thirty pioneer posts to be filled by American believers before next Ridván. Those who can arise to volunteer, without jeopardizing their Bahá'í communities are urged to get in touch with the Foreign Goals Committee, 112 Linden Ave., Wilmette, Illinois.

## News Briefs

The *Bahá'í Journal* of the British Isles reports another dynamic two-week summer school session at Dalston Hall with a total registration of about eighty, including many youth. The article states: "The theme of the school was set against the title 'Worthy to bear His Name.' All the talks and seminars helped us to gain a deeper understanding of the significance of Bahá'u'lláh's Revelation and the part individuals can play during these days." Some highlights mentioned are: "The enlightening sessions on *Prayers and Meditations*; the enthusiasm and efforts of the young people who attended the seminar on teaching methods and speaker training, and the maturity of the consultation during the discussions of living a new life in the old order, with special reference to chastity and morality. The commemoration of the Martyrdom of the Báb was memorable and use was made of a script by Hand of the Cause Hasan Balyuzi."

○

The Bahá'í House of Worship in Africa appears on the Uganda television every time the news is shown as one of the background buildings. It is estimated that since the dedication about 50,000 visits have been made to it. Embassies and tourist agencies bring visitors to this place of beauty.

## The Cupbearers

There are Bahá'ís who wander all over the world, bearing in their hands a Cup holding the Water of Life. They walk alone in distant lands, they go to the far-reaching corners of the earth, the Arctic beaches, the small islands. They proclaim the Cause of God unto all who are in the Heavens and the earth. They are looking for those who are thirsty, the lonely, the downtrodden who have lost hope, the poor, and the rich who are disenchanted with their possessions, agonized with fear that they may lose what they have, trusting no one, hoarding their gold. They indeed are the most pitiful of all. For these the cupbearers are looking and when they find them they will offer the Cup of Salvation, new hope, healing. Happy the one who drinks and slakens his thirst. If he rejects the drink the cupbearers will pass on and leave him in the hands of God. He will continue his search looking neither left nor right, unaffected by his surroundings, be it a city of culture and abundance, a remote island or the desolation of the slums. He is not concerned with his needs, for everything he needs and more will come to him. He need not make plans for he is Divinely guided, he will be protected by the Power of the Greatest Holy Name — Alláh-u-Abhá, he will lead the people to Bahá'u'lláh, the Holy Manifestation of the Word of God.

Unhappy people of the earth, beset with troubles, wandering aimlessly without hope, without faith, eternally crying, "why am I here; why was I born, what does my life mean? Is it only to work, eat, sleep, suffer and see others suffer?" Something within them tells them that this cannot be the true meaning of life, but they cannot find the answer. Happy the seeker who meets the cupbearer and drinks from the cup offered him with love, one drop will suffice to enrich him with the Bounty of the Lord, the Almighty, the All-Knowing. He will give him the answer as given by Bahá'u'lláh in one all embracing answer: "I bear witness that Thou hast created me to know Thee and worship Thee." For this and for this only were we created.

—MRS. BERTHA L. ALLEN



Members of Chicago's Bahá'í Community collected 1,000 bars of soap for distribution to the people of South Vietnam. Some of those who took part are shown above at the Chicago Bahá'í Center. The soap is used to help cure skin diseases.

## BAHA'I NEWS

Bahá'is all over the world will be saddened to learn of the passing of Issam Tahan on August 8, 1965 in London. He was the small boy who, while his father was in prison in Morocco, chanted a prayer at the Most Great Jubilee celebration in the Royal Albert Hall and who, Hand of the Cause T. Samandari thereupon said, was crossing the space that would take others a thousand years to cross. He is buried near the resting place of the beloved Guardian. He had been brought to London for heart surgery by his father, Fuad Tahan.

○

The Bahá'í Newsletter of the South and West Africa Region brings news of an assembly formed in Windhoek. The Newsletter states: "Such a triumph for the Faith and for the believers . . . the steadfastness of the pioneers over such a long, discouraging period, the never flagging efforts of the little band of believers there, is an inspiration to us all. In that land which suffers so much from drought, our dear friends will now be like the crops after the first rains. They will raise their heads and grow from strength to strength and the Faith will be the richer for their wonderful example."

○

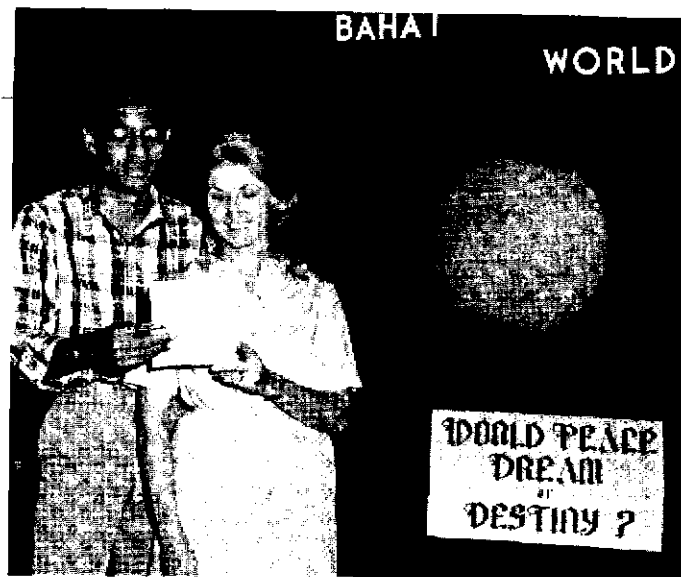
Auxiliary Board member, Mrs. Florence Mayberry visited Spokane, Washington in late September, appearing on TV and speaking at three meetings, two being public meetings and one for Bahá'is of the area. Her visit brought joy and renewed enthusiasm to the believers, and opened new doors for those many guests who heard of the Faith for the first time.

A large public meeting held at the Unity Church of Spokane on September 27 was on the subject, "Bahá'í World Faith: The Religion for This Age" while at a public coffee hour two nights later at the Inland Power and Light Co. Auditorium there was chance for further talk and raising of questions. The events were well covered by the nine local radio stations while the interview with Mrs. Mayberry on television proved so interesting that the time given to her was increased. The newspapers also gave space for full writeups, including a picture of Mrs. Mayberry.

People outside the Spokane Community cooperated fully and the chairman at the Unity Church meeting was Mrs. Ruth Ottmar, of Millwood, Washington.

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On October 5th, a meeting well publicized in press, radio and TV, was held at the Dunbar Negro Recreation Center, by the Bahá'is of Fort Myers, Florida. Margarite and Clarence Ullrich showed their slides of the Holy Land, to an audience of about 150. The audience included children and the members of the Dunbar Senior High School Chorus, who were invited to sing. The evening's program was opened with a prayer by a minister of one of the Dunbar churches. The adult audience was very attentive and many free pamphlets were picked up after the meeting. Also encouraging, was the splendid cooperation received from various individuals, churches and schools of Dunbar, in announcing the meeting and helping to distribute the invitations. The principal of the Senior High School expressed keen interest in knowing more about the Faith. The meeting closed with a community singing of the "Battle Hymn of the Republic" and the prayer for all mankind.



The winning religious display at the University of New Mexico annual activities night was prepared by the Bahá'í students. Sandra Bryant and Kenneth Gibson are shown at the booth which was one of fifty and attracted about 2500 visitors. Kenneth Gibson, son of Amoz and Mary Gibson, is president of the student association.

The Bahá'í booth at the recent Virginia State Fair in Richmond attracted attention from many of the 500,000 who attended the event. Thousands of pieces of literature were taken and there were thirty-six requests for speakers, literature, or information about Bahá'í meetings. These requests came from as far away as Japan, although mostly from the immediate Richmond area. All inquiries have been answered either with information as to meetings nearby or with literature about the Faith.

○

The arrival of Miss Bennett Dorn as a Bahá'í settler in Rogers, Arkansas was used as an opportunity by the Mayor for a letter of welcome to her. The letter stated in part: "Through the facilities of the Welcome Wagon, we are very happy to welcome you to Rogers and hope that your residence here will be both happy and prosperous. We hope you will attend the church of your choice and take advantage of the public library, youth center, parks and other facilities available for your comfort, convenience and enjoyment. We also invite you to participate actively in the civic affairs of our city . . ."

The above letter shows a wide departure from the long standing attitude which forbade Negroes to remain in the city of Rogers overnight. When threats of physical violence came soon afterwards, the Mayor furnished police protection and declared publicly that there would be no rioting in Rogers.

## BAHA'I IN THE NEWS

The Brown Texan, published monthly in Fort Worth, Texas has in its issue for September an article, "The Religious Cycle — Bahá'í Day" which tells of the need by man of the Holy Spirit and quotes several paragraphs from the Tablets of 'Abdu'l-Bahá concerning this Holy Spirit. The author Kathryn Langlois states of these quotations, "Surely these are goals worth praying and meditating for!"

*Vogue Magazine* for November 1, 1965 carries an article about the Bahá'í artist Mark Tobey and refers to the fact that he is a member of the Bahá'í Faith.

*Everyone's Guide to Israel* by Joan Comay, published by Doubleday & Co. 1962 refers briefly on pages 284-5 to the prison in Acre (sic) and the gardens and shrine of Bahá'u'lláh near there.

The Swedish newspaper *Värmlands Folkblad* on September 9, 1965 published a feature article about the first Swedish Bahá'í, Edward Olsson, on the occasion of his eightieth birthday. The article stressed the fact that Mr. Olsson is a very active teacher of the Bahá'í Faith and told of how he became a believer in the United States in 1921 and came to Sweden ten years ago to become a well known and loved member of the Scandinavian Bahá'í Community and how he makes frequent trips to Bahá'í summer schools and conferences.

The September 1965 issue of *House Beautiful* carries an article on Israel which mentions, on page 199, the "golden dome of the international Bahá'í Temple and its gardens."

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### Baha'i House of Worship

#### Visiting Hours

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##### Sundays and Holidays

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

#### Service of Worship

##### Sundays

3:30 to 4:10 p.m.

#### Public Meeting

Sunday, December 19

4:15 p.m.

### Baha'i Publishing Trust

**Citadel of Faith (Message to America/ 1947-1957)** Shoghi Effendi. Preface by Hand of the Cause in the Holy Land, Paul Haney. Included in this collection of more than eighty messages are: "Challenging Requirements of the Present Hour"; "The Citadel of the Faith of Bahá'u'lláh"; "Spiritual Conquest of the Planet"; and "Heights Never Before Attained." Approximately 200 pages with preface, table of contents and extensive index; [For more details of this most important work see news announcement elsewhere in this issue.] bound in olive-gold sailcloth, stamped in gold on dark background, with attractive jacket created by Conrad Heleniak and Harlan Scheffler.

Per copy (clothbound only) .....\$3.00

#### **Power to Renew the World (A Challenge to Christians).**

Two letters written in 1957 by two students, one at Vanderbilt University and the other at Vanderbilt Divinity School, explain their decision to become Bahá'ís in a convincing and articulate manner. There is an introductory statement by Winston Evans; also some excellent commentaries by well known people, one of the best and most recent being from the book, *The City of Man* by W. Warren Wagar, Professor of History, Wellesley College, published by Houghton Mifflin.

There is an attractive cover design, matching in size many of our small, popular pamphlets, 3 3/8 x 5 3/8.

100 copies .....\$5.00

[A minimum of 20 copies for \$1.00 can be ordered]

**Bahá'í Wall Calendar, 1966.** The new calendar has a photo of the Bahá'í Temple in Wilmette not previously published and also an enlarged detail photo of a single pylon that shows the various symbols. Feast and Holy Days are depicted in color as usual and all detailed information about special observances are on the back.

Per copy .....\$ .25

10 copies .....\$2.00

25 copies .....\$4.50

50 copies .....\$7.50

[No standing orders are being sent on this item, except overseas.]

### Calendar of Events

#### FEASTS

December 12 — Masá'il (Questions)

December 31 — Sharaf (Honor)

#### U.N. HUMAN RIGHTS DAY

December 10

#### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETING

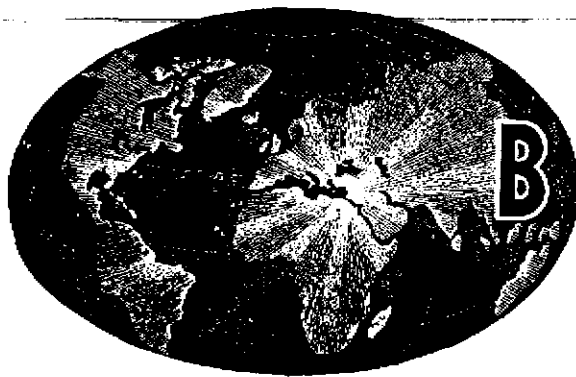
December 31 — January 2

**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: Mrs. Sylvia Parmelee, Managing 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, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

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



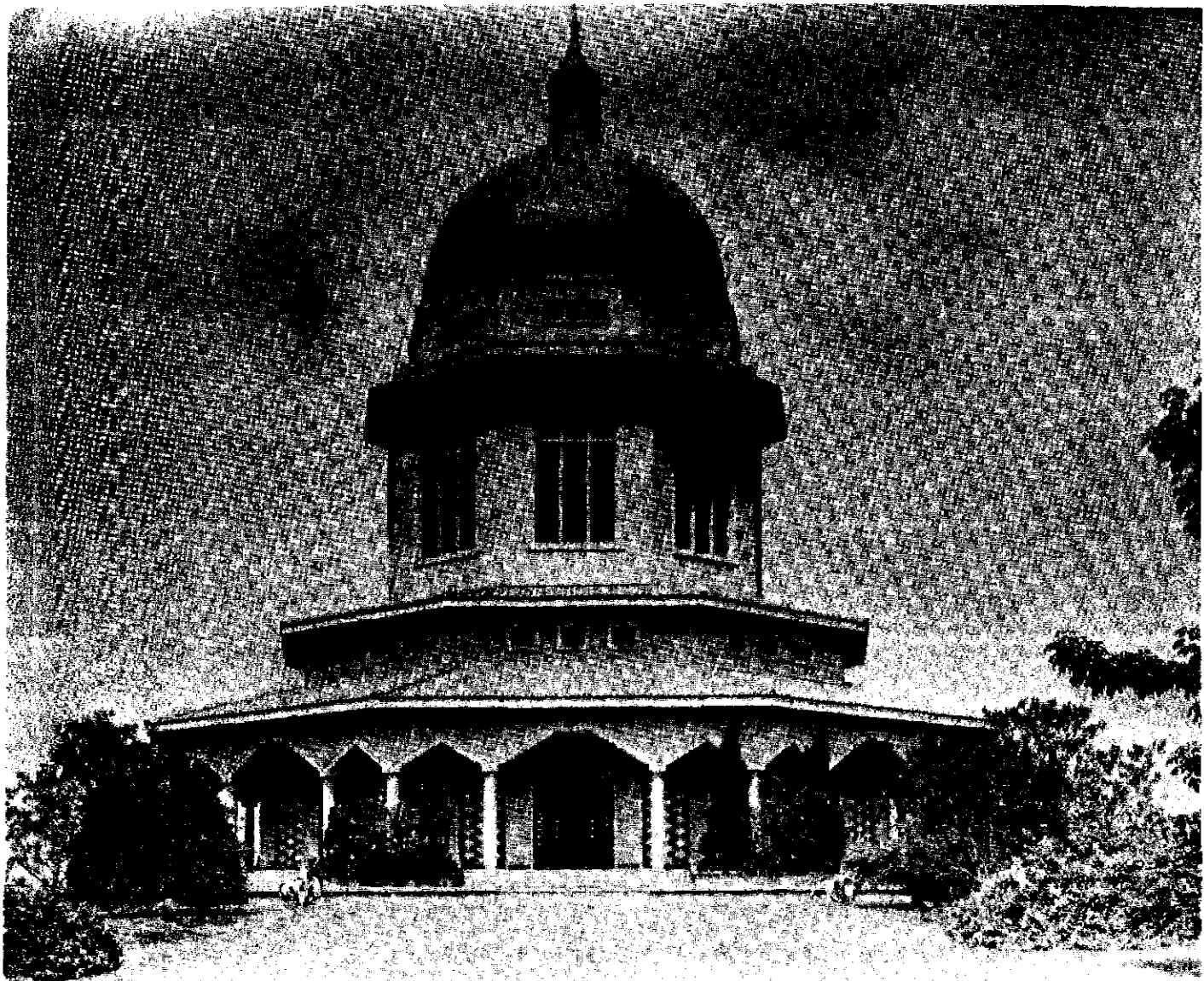
# BAHÁ'Í NEWS

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FOR CIRCULATION AMONG BAHÁ'Í'S

No. 418

BAHÁ'Í YEAR 122

JANUARY 1966



*Recent photograph of the House of Worship in Kampala, Uganda*



## The Mayans of Yucatan Welcome Teachings

The Cause of Bahá'u'lláh, established first among the Mayan peoples in the States of Yucatán and Campeche, has extended across the Peninsula to the Territory of Quintana Roo and its beautiful tropical Islands of Cozumel and Mujeres.

The renowned civilization of the ancient Mayans draws increasingly the visits of scientists and travelers from all over the world to view its magnificent ruins. However, it is in the myriad Mayan villages which compose the entire country population (that is to say rural areas) in the Peninsula, where one sees the dawn of the realization of the true destiny of these peoples, a destiny which, under the Banner of Bahá'u'lláh, will even excel their former achievements.

Almost three years have passed since the first pioneers, Mrs. Edna Ford and Mr. and Mrs. Lee Foster, and a short time later Dr. and Mrs. Alejandro Cervantes, arrived. During these three years the work has been singularly blessed by visits from Hand of the Cause, Dr. Ugo Giachery, accompanied by Mrs. Giachery, and, in the past year that of Dr. Ramatullah Muhajer.



*Mrs. Edna Ford, pioneer, returning from one of her multiple journeys on foot to the Mayan villages accompanied by Don Wilfrido Farfan, first Mayan Bahá'í teacher in Muna, Yucatan. The torrid heat of Yucatan and its torrential rains are no obstacle.*

Throughout the three years many have come to assist. Mrs. Ford has remained as a permanent pioneer, walking miles over rocky roads in rain and intense heat day in and day out to help the new Bahá'í communities. The work has also been greatly assisted in the last year by the Auxiliary Board Member, Artemus Lamb and Mrs. Lamb, who have lived on the property of the "Instituto Cultural Bahá'í—Martha Root," among the Mayan friends in the village of Muna, Yucatán. Mr. and Mrs. George Neuzil drove from the State of Wisconsin to spend several months and Mrs. Valeria Nichols, more recently, has settled in the area to help with the work.

The Institute has now become a living and vital part of the teaching work for the entire area and is famous



*Don Jorge Coronado, first Mayan member of the National Spiritual Assembly of Mexico with Doña Matilde Mena, on his left, the first Mayan woman to graduate as a teacher, and Srta. Marina from Xcumya.*

in the villages which are the homes of the Bahá'í teachers trained there. Even non-Bahá'ís desire to attend the sessions.

Through the courtesy of the National Spiritual Assembly of Guatemala, its member, Alberto Landau, was loaned to supervise the construction of the Institute. The original plan and design was drawn up by Samuel Burafato, member of the National Spiritual Assembly of Mexico and Dr. Alejandro Cervantes, another member of the Assembly, again journeyed to Yucatán to help in the initiation of the construction work.

The Institute serves regionally as the center of preparation of Mayan teachers and Teaching Conferences. It plays an important role in the local activities of the Bahá'í Community of Muna which includes children



*View from the roadway in front of the Instituto Cultural Bahá'í-Marta Root, Muna, Yucatan. The Ives Annex forms the "L" on the left.*

## BAHÁ'Í NEWS

and youth classes, the celebration of the Nineteen Day Feasts, the commemoration of Bahá'í Holy Days, weddings, Bahá'í social gatherings and public meetings.

The Mayan teachers who recently graduated from the teacher's training courses are taking an active part in the work, accompanying more experienced ones on teaching trips, attracting new believers in their own villages, assisting in the opening up of new centers to the Faith and going in pairs to teach in unopened localities of their own choosing. Extensive traveling includes visits to the Territory of Quintana Roo, Isla Mujeres and the State of Campeche as well as to the twenty-eight Bahá'í Centers in Yucatán.

After many months of trips to the Territory of Quintana Roo, the village of Dzula and the town of Filipe Carrillo Puerto have been opened to the Faith. The spiritual conquest is limited only by the lack of sufficient pioneers and teachers to take the Message of Bahá'u'lláh to these spiritually receptive people.

## Funeral of First Samoan Believer Becomes Public Proclamation of Faith

A funeral service for the first Samoan believer, Sailala Tamasese, who passed away in Apia on September 25, became what was perhaps the most significant public proclamation of the Faith in Samoa to date. Members of the Cabinet, chiefs, clergy and members of the Royal Tamasese family were present to hear Bahá'í tribute paid to this descendant of the Royal Tamasese family who was a staunch soldier of Bahá'u'lláh. For eight years he taught the Faith openly and continuously through the country in the face of much opposition and pressure from chiefs and clergy.

"I am a Bahá'í and I always will be!" said Sailala Tamasese shortly before his passing, and his wife and family were faithful to his trust in making certain that he was given a Bahá'í funeral.

Because of his Faith, the listeners were told by Niu Tuataga (Auxiliary Board member), the royal name of Tamasese would live on for many centuries to come, even as the apostles of old. The station of Bahá'u'lláh and His fundamental teachings, including the concept of life after death, was presented through readings and prayers by Sione Malifa, vice-chairman of the assembly, and Lilian Ala'i, Knight of Bahá'u'lláh.

This courageous servant of Bahá'u'lláh was, in passing, enabled to pay eloquent and powerful testimony to his beloved Faith, even as he served steadfastly while on this earth. Bahá'ís around the world will add their prayers to those of the friends in Samoa, in gratitude for the life of Sailala Tamasese.



*First Conference of the Hands of the Cause for Africa, their Board members, and members of two National Spiritual Assemblies of Africa held in Salisbury, Rhodesia in September. Hands of the Cause Enoch Olinga and John Robarts are in the front row, third from left and third from right respectively.*

## Conference Called by Hands in Africa

During the weekend of September 3-5 the Bahá'ís of Salisbury witnessed the first of three conferences being called by the Hands of the Cause in Africa to discuss and consult on means of closer coordination and co-operation between the institution of the Hands and their Board members, and the National Spiritual Assemblies. The other two conferences are to be held in Monrovia, Liberia and Nairobi, Kenya.

Two of the Hands from Africa, Enoch Olinga and John A. Robarts attended. Musa Banani sent loving greetings by telegraph. Twenty-six people were present including eight members of the South and West African Assembly, eight from the South Central African Assembly and six Auxiliary Board members from the two regions. All sessions were held at the National Ḥaẓíratu'l-Quds in Salisbury. A review of where each region stood in relation to its goals in the Nine Year Plan showed that there was a lack of productive activity in both regions and much work is to be done if these goals are to be achieved.

The conference provided an excellent opportunity for the National Assembly of South Central Africa to meet and consult with its parent National Assembly of South and West Africa on various subjects common to both regions. Besides the conference sessions, time was taken for each national assembly to meet and take up its own business, as well as for the Hands and their Board members to meet for discussion of their own problems.

The friends left the conference with the fervent wish of all that the work in the southern part of Africa would now gain momentum so that the goals of the Nine Year Plan would be achieved.

*First Annual Bahá'í Summer School of Hawaii held at Waianae July 31-August 8, 1965. Paul Thiele acted as co-ordinator and Mrs. Nila Sewell was registrar. A variety of courses was offered including one on Bahá'í Law by Mrs. Bea Rinde.*



## The Heart and Qiblih of the Bahá'í World

Last month, on page 2, BAHÁ'Í NEWS carried the cabled announcement from the Universal House of Justice about the final cleansing of the Qiblih of the Bahá'í World of the last remains of the Covenant-breakers. The commentary mentioned briefly the historic steps undertaken by the beloved Guardian toward this objective during his lifetime. The following additional information is now offered for the benefit of the Bahá'ís who will soon make the pilgrimage to this hallowed spot and for others who wish to familiarize themselves with the relative location of the areas mentioned in the cablegram.

In his message to the Bahá'í World on June 11, 1952 the Guardian referred to the authorization granted by the high government officials of the State of Israel for the demolition of a dilapidated house belonging to the Covenant-breakers situated next to the Mansion of Bahá'u'lláh.

"Public access to the heart of the Qiblih of the Bahá'í World is now made possible," he announced, "through traversing the sacred precincts leading successively to the Holy Court and the outer and inner sanctuaries of the Blessed Threshold of the Holy of Holies."

The "sacred precincts" referred to in this message are the properties of the Faith in Bahjí, including the Mansion of Bahá'u'lláh to the east of the Shrine of Bahá'u'lláh and the gardens and landscaping surrounding the Shrine.

The "Holy Court" is the Haram-i-Aqdas, which consists of the landscaping and formal gardens providing a befitting approach to the Shrine as well as to the Mansion. This is sometimes referred to in the writings of the Guardian as the outer sanctuary of the Shrine. The Covenant-breakers owned property inside the Haram-i-Aqdas, consisting of a ruined building next to the Mansion. During the last year of the Guardian's life the Haram-i-Aqdas was finally purified from the contamination of these Covenant-breakers through their evacuation under an expropriation order obtained

from the Israeli Government. Shortly after the passing of the Guardian the building was itself demolished.

The "outer sanctuary" more specifically also refers to the small court with a small gate, a portico and few steps leading to the entrance door of the inner sanctuary of the Shrine. (See the photograph of the entrance to the Shrine of Bahá'u'lláh on the cover page of BAHÁ'Í NEWS for November, 1965.)

The "inner sanctuary" is the roofed area consisting of a beautiful central garden, the surrounding paths of which are covered with rugs, and where the privileged pilgrims and visitors stand in prayer and view the "Blessed Threshold" and "the Holy of Holies," where lies interred, in the words of the Guardian, "the holiest dust the earth ever received into its bosom." It is at the entrance door of this inner sanctuary that the Guardian decided to deposit the Roll of Honor bearing the names of the Knights of Bahá'u'lláh. (See Message of May 28, 1953, *Messages to the Bahá'í World*, page 49.) Within this inner sanctuary in one of the two rooms adjacent and to the east of the Holy of Holies had been buried the remains of Mirzá Dīyá'u'lláh who died in the early years of the ministry of 'Abdu'l-Bahá at a time when the Shrine of Bahá'u'lláh was not entirely under the control of the Master. It should be recalled that the present structure known today as the Shrine of Bahá'u'lláh was at that time a dwelling-place. It was in the "northernmost room" of this house that the sacred remains of the Blessed Perfection were interred. (See *God Passes By*, page 222.)

It is the final transfer of the body of this Covenant-breaker from the holy precincts that is announced to the Bahá'í World from the Universal House of Justice.

**NOTE:** The message from the Universal House of Justice concerning the final cleansing of the Qiblih of the Bahá'í World was received in Wilmette, Illinois on the one hundred and forty-eighth anniversary of the birth of Bahá'u'lláh.

*On the birthday of Bahá'u'lláh speaking to a packed audience of over 400 persons, Mr. Dang-Binh, vice chairman of the National Spiritual Assembly of Bahá'ís of Vietnam stated that world order will not be established by arbitrary or magical acts, but through painful transition from youth to manhood, the elimination of obsolete passions and prejudice and the development of world consciousness.*



## A Visit to Persia

by Guy Murchie

(continued)

**Editorial Note:** This is another in a series of articles written by Guy Murchie from his diary kept on his journey to Iran in 1964 and printed with the permission of the Universal House of Justice. The photos were taken by Mr. Murchie.

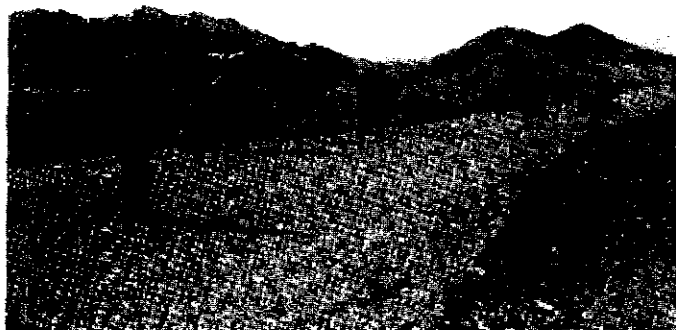
March 27 —

### Isfáhán

Isfáhán was, until about a century ago, not only the most central but by all odds the largest city of Persia, and it still basks in the memory of Sháh 'Abbás the Great of the early 17th century who made it his capital. It is a city of beautiful turquoise mosques and trees and waterways, many of its boulevards having small, flowing canals on both sides as well as four continuous rows of trees that local Bahá'ís call "the flowering of the Báb's Cause" and that consist mostly of planes and poplars with here and there a pine, ash or cypress. This naturally gives it something of a pleasant garden atmosphere if you don't mind the dust and traffic or the hundreds of drooping telephone wires.



*The Tomb of the renowned martyred brothers of Isfáhán.*



*A camel caravan on a road to Tíhrán from Isfáhán.*

To the visiting Bahá'í the most interesting places are the houses where the Báb stayed during His months in the city and the homes and graves of the immortal martyrs. An especially interesting place, therefore, is the magnificent home of the famous martyr brothers of Isfáhán, Hájí Mírzá Hasan and Hájí Mírzá Husayn, in which the Báb was also a guest. After visiting the exquisite marble tomb of these merchant heroes who died for their Faith in 1879, we made our way through the muddy streets and past the camel pens of the bazaar and devious byways full of displayed wares to the secret and unpretentious doorway that led to the imposing courtyard and mansion built by their wealthy father and where they lived as citizens of the highest reputation all their days. Taking off our wet shoes, we walked through handsome hallways, up steep stairs and through room after room with plaster moldings, large elaborate mosaics, hand carved panels and great

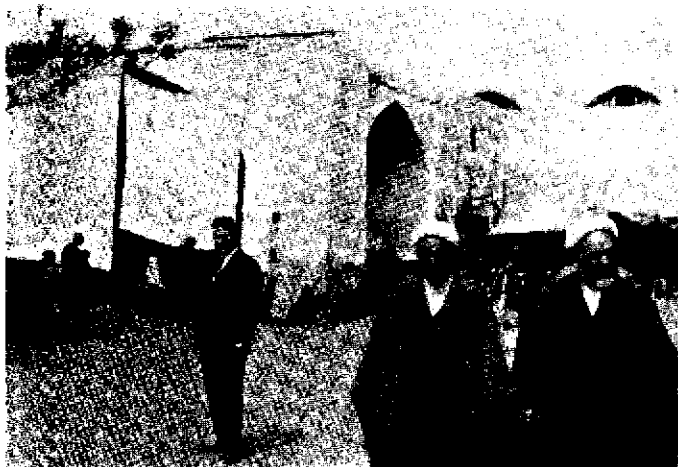
windows with thousands of tiny glass panes between muntins of delicate wood. Then finally to an extensive basement of vaulted brick, ventilated for cooling in summer, where the Báb had remained in seclusion for many days in 1846.

### Yazd—Home of the Seven Martyrs

My interpreter and I went to Yazd on a crowded bus from Isfáhán, the city of trees, and it took six hours of bouncing over a rough gravel road as we sped eastward over the Great Salt Desert which is flat, dusty and buff-colored in the foreground, sometimes with sparse brown grass or sage clumps, white in the distance with a background of lavender mountains against a gray blue sky. I am told there are sand dunes up to 700 feet high on this desert, some of them star-shaped as seen from the sky.

Yazd is a city of towers built of sandy mud the color of the desert and has some 65,000 inhabitants. It is said to have been founded as a sort of desert concentration camp where Alexander the Great kept prisoners captured in this part of Persia, and by the 19th century A.D. it had become the leading center of the nation's silk industry\* but has hardly yet felt any influence of the 20th century. It reveals its age in the ubiquitous wind-blown walls of mud, some more than half eaten away by the rasping sand storms. There seem to be few birds here beyond hawks, crows and sparrows, but camels are common in the streets, plodding ponderously on their splayed sand-shoe hoofs and odd caravans of laden cattle thread the mazelike alleys. In fact I saw a boy riding a heifer, sitting atop a big load of grain,

\*Shaykh Ahmad wrote most of his books in Yazd in the pre-dawn of Bahá'í history.



*Public Square of Yazd where one of the martyrdoms took place. Two Múllás are walking by at the right.*

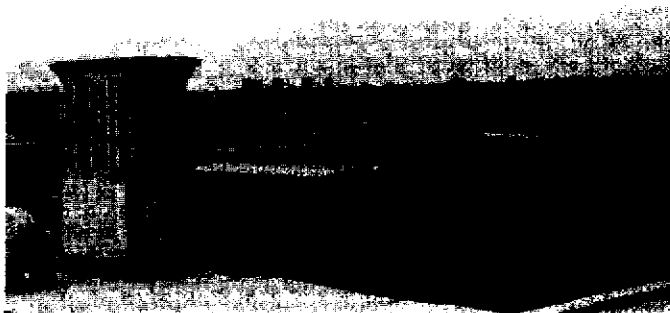
guiding her with a rope through a hole in her nose. There are few dogs, but cats scuttle through the dusty lanes or gaze lynxlike up at you from restaurant floors, hoping patiently for at least a crust of bread from tea-drinking, raw-onion-chewing patrons arguing vainly, beads in hand, about their brittle problems.

The Bahá'ís of Yazd have a large *Hazíratu'l-Quds* with well-tended gardens and a wide view of the city from the roof, revealing its distinctive feature of numerous ventilating towers described by Prof. E. G. Browne in 1888 in his *A Year Among the Persians* and still important for cooling water reservoirs and summer sleeping cellars. Beyond a few salty dunes in the distance one can see snowy mountains, while in the foreground one's eye catches a black flag fluttering on a high pole above a structure being built just beyond the Hazira gate. This will be a mosque and local Bahá'ís surmise that it was put there to counteract the influence of our growing "heresy."

Among the martyrs' graves shown us in a brief tour of the city was a particularly sacred burial spot: the well where the bodies of the famed "seven Martyrs of Yazd" were dumped in 1890 after they had been judicially condemned as Bahá'ís by the city government and each man handed over to a separate group of

executioners to be tortured and killed as they wished in public squares and markets. Later I was led by a cautious Bahá'í, walking 100 feet ahead (to avoid seeming associated with a camera-wielding foreigner), to most of the seven places of martyrdom, some of them inside the vast covered bazaar full of merchants and bustling people in the center of the city. After the mutilated bodies showed no more signs of life, we were told, they were dragged by their feet in a proud procession through the main streets, then by a route unchanged in three quarters of a century out to the appointed well for disposal. An artisan was drying adobe bricks at one place in that road, spreading them out in the sun just as has been done for thousands of years. The holy well is still unmarked to avoid provoking local mullas, the Muslim "priests" who continue to be very suspicious and belligerent toward Bahá'ís here, but the surrounding land is owned by believers who have made it into a beautiful rose and pine garden.

*Note:* The story of the Báb's sojourn in Isfáhán is given in the *Dawn-Breakers* pp. 199-216. Pictures of the famous brothers who were martyred in Isfáhán are in *Bahá'í World*, vol. X p. 24. See also *God Passes By* pp. 200-202 for the story of these martyrdoms, as well as those of the seven believers of Yazd.



*View of Yazd from the roof of the Hazíratu'l-Quds.*



*Some Bahá'ís from Grenada Windward Islands, with friends at a Conference picnic on October 10, 1965.*



*Approximately eighty youth of Southern California attended "Youth Victory Day" September 26 at the home of Mr. and Mrs. Robert Quigley in Beverly Hills.*

## Bahá'ís Celebrate the Twentieth Anniversary of the United Nations

Both BAHÁ'Í NEWS and the Bahá'í United Nations Committee are gratified with the arrival of many enthusiastic and inspiring reports from such widely separated places as California, Puerto Rico and New Hampshire. These testify to the fact that the Bahá'ís found many ways in which to celebrate the twentieth anniversary of the United Nations in October 1965. Groups as well as local spiritual assemblies showed initiative and creativity. Both small beginnings and large endeavors merit praise.

Bahá'ís have discovered the United Nations Association of the United States of America. The UNA is a product of a recent merger of The American Association for the United Nations and The United States Committee for the United Nations. It is independent and non-partisan. Its "50,000 individual members and over 100 major national voluntary organizations" are bound together in a great desire to work for justice, freedom and peace. On the national level, the National Spiritual Assembly of the Bahá'ís of the U.S. is one of its affiliated member organizations and was recently represented at its biennial convention. Cooperation on the local level is proving mutually beneficial. The UNA chapters, scattered over the country, will prove ever more capable of supplying good speakers on the U.N. for Bahá'í meetings.



*A representative from the Flint, Michigan, Public Library gives acceptance speech for the U.N. flag presented by the Bahá'ís of Flint.*

The Bahá'í Community of Flint, Michigan presented a 3' by 5' UN flag, staff and standard to the Flint Public Library at a public meeting. Engraved on a brass plate attached to the standard were these words: "Presented to the Flint Public Library by the Flint Bahá'í Community Oct. 17, 1965." Several members of the local UNA, in which the Bahá'í Community has group membership, came to the meeting. One UNA member said that no other religious or other organization in town, with the exception of the UNA itself, was as dedicated to the UN as were the Bahá'ís. A printed card was handed out, bearing Bahá'í quotations and beginning, "We, the People of the Bahá'í World Faith . . . knowing



*The Mayor of Hamburg Village, New York presents to Mrs. Jane Czerniejewski a Distinguished Service Award in appreciation of the public service to United Nations.*

all too well that prejudice, injustice, and war must be eradicated, join all mankind in support of the peaceful and humanitarian efforts of the United Nations! Bahá'u'lláh . . . wrote . . . 'Cleave unto that which draweth you together and uniteth you.' "

Among the larger endeavors was San Francisco, California. Bahá'ís brought together some 200 people in the Harding Theatre for an elaborate program including dancers, a guitarist and a speaker. With only one-eighth of those present Bahá'ís, the guest book proved most useful. Salt Lake City, Utah, joined by the Salt Lake County Bahá'ís, had a festive time at a pot-luck luncheon with international dishes; a UNICEF movie, "Hungry Angels"; various groups in national costumes, dancing and singing; and, of course, a Bahá'í speaker. The combined Bahá'í Centers in Dade County, Florida invited as special guests foreign students in native costumes from the University of Miami. The friends were eager for an easy mingling of people, rather than inactive participation. Display tables with dolls of all nations, Mexican pottery, Norwegian art and a UN exhibit kept the large crowd moving before they heard an excellent Bahá'í talk and participated in learning songs of other lands. Bahá'í literature was warmly received. Fort Worth, Texas had a three-part program: 1. Program with a short UN tape, a prayer, songs by children, remarks. 2. An international buffet. 3. Displays showing international aspects of the Bahá'í

*A few of those who gathered at the Holiday Inn in Nashville, Tennessee, to observe U.N. Day.*





*Some of those who attended the United Nations Day meeting held at the Bahá'í Cabin at Teaneck, New Jersey. The wonderful spirit always present at this blessed place where 'Abdu'l-Bahá walked added to the significance of this occasion of the commemoration of the twentieth anniversary of the founding of the United Nations.*

Faith and the United Nations. In **Hamburg, New York** a large buffet luncheon meeting heard a panel of five youth speak on the structure of the UN, humanitarian aspects, NGO contributions, strengths and weaknesses of the UN and finally Bahá'í recommendations for the success of the UN. **New York City's** two-part program featured a panel of eight Bahá'ís born in various countries, who spoke on the purpose and development of the UN and its various branches and agencies. Invitations showing pictures of Bahá'í Houses of Worship had been sent to individuals, organizations and churches.

Noteworthy gatherings were held in many other cities. **Nashville, Tennessee** was delighted that the Holiday Inn, where the meeting was held, gave unrequested publicity. On the marquee was printed "Welcome Bahá'í World Faith." In **Fargo, North Dakota** foreign students attending three area colleges were invited to an international costume party to celebrate the twentieth birthday of the UN. While the evening was purely social, Bahá'í books were displayed and many Bahá'í pamphlets were taken. In **Yakima, Washington** the president of the local UNA took part in a panel. **North Hempstead Township, New York** combined in a meeting international desserts from 9 countries, a flag display, folk music and a Bahá'í talk. At **Eugene, Oregon** two communities combined to sponsor an international folk dance at the University of Oregon campus. Bahá'ís with folk dancing experience planned and executed the event. In **Philadelphia, Pennsylvania** Lionel Gonzales, a Bahá'í working in the UN secretariat, illustrated the evolutionary nature of the United Nations. First it spoke of "backward nations," later of "underdeveloped nations," finally of "less developed nations" and now of "developing nations."

Bahá'ís have given trees and helped issue an ICY proclamation. The **Pueblo, Colorado** Bahá'ís are giving a flowering crabapple tree, which is to be planted in the spring outside the new McClelland Public Library. This gift is in commemoration of the 20th anniversary of the UN. A brass plate will be embedded near the tree saying, "Ye are the fruits of one tree and the leaves of one branch. Deal ye with one another with the utmost love and unity." In **Greensboro, North Carolina** the mayor was present when the Bahá'ís dedicated a 7-foot UN Peace Tree to the city. At **Antelope J.D., California** two Bahá'ís assisted the honorary mayor issue a pro-

clamation declaring 1965 to be International Cooperation Year.

Activity has come from rural areas and groups. The rural community of **Verde Valley, Arizona** remembered to honor UN Day. The **Socorro, New Mexico** group worked with the Tech International Club on an impressive program. The **Clayton, Missouri** group, with help from **Webster Groves**, sponsored its first large public meeting on the occasion of UN Day. Even the mayor was present.

Children have made their contributions. Their voices were heard in folk singing in **Socorro, New Mexico**. In **Waterloo, Iowa** the children of the community participated in a skit, "World Peace," with three races represented. The Bahá'í group of **Whittier J.D., California** participated in a UNA sponsored UN Day program called "A Child and a Song." Members helped appeal to the churches to gather the children's choirs into a combined junior choir of different faiths with Negro, Oriental and Caucasian children. Nearly 500 voices sang to raise funds for the Freedom from Hunger program. **Nipo Strongheart**, a Bahá'í of the **Yakima** tribe, interpreted the Lord's Prayer in Indian sign language. Individual Bahá'ís donated new music, "It's a Small World" (Disney) and "Let There Be Peace on Earth" (Sy and Jill Miller).

Bahá'ís have gone beyond the doors of the Bahá'í-sponsored gathering. **Niagara Falls, New York** presented yet another program with its color-slide taped lecture, "United Nations — Capital of Our World," this time to a junior high school in **Hamburg**. Our "NGOs," past and present, have gone out to speak. Mrs. Lee Blackwell spoke to approximately 900 students at the **Lincoln High School** in **Marrero, Louisiana**; Mrs. **Anna-marie Honnold** to a League of Women Voters study group and to a Media (Pennsylvania) Fellowship House luncheon.

Prayers, films, booths, the book review and the service project have been used. **Temple City, California** had an evening of prayer for the continuing work of the UN. In **Dutchess County, New York** a public meeting was divided between a UNA speaker and a Prayer for Peace Service at which prayers were offered from the Jewish, Hindu, Buddhist, Moslem, American Indian and Bahá'í Faiths. Films were used in **San Juan, Puerto Rico** ("The Hat"), **Portsmouth, New Hampshire** ("Overture" and "Fable for Friendship") and **Peoria, Illinois** ("UN Charter"). At **Columbus, Ohio** the Bahá'ís

felt that having a booth at the UN Festival was more successful than having a meeting. For two days they gave away hundreds of Bahá'í pamphlets and mimeographed prayers and gathered signatures in their guest book, hoping to use them for a follow-up meeting.

The Brookhaven Township, New York group had a booth, "One World — One Family," at the Three Village Port Jefferson UN Day Festival. They were listed on the program. In Palo Alto, California a report was made on Clark M. Eichelberger's new book, *UN — The First Twenty Years*. The Ipswich, Massachusetts Bahá'ís decided to have a service project instead of a formal meeting. They set up a UN and UNICEF store in the front window of a local newspaper office. This they manned for a week for 7½ hours a day. Much was sold and the Bahá'í Peace Program was offered as well as UN publications.

Awards played their role. At the buffet luncheon in Hamburg, New York the mayor, one of the honored guests, presented Mrs. Jane Czerniejewski with the Distinguished Service Award in recognition of her public service as Hamburg's UN coordinator. The UNA of Los Angeles gave the Youth Group of the Bahá'í Local Assembly a Certificate of Commendation for exemplary volunteer service. In Wichita, Kansas the Local Assembly once again presented its annual Bahá'í-UN award to the person who gave outstanding support to the UN in the past year.

There has been some very outstanding newspaper

publicity. Excellent letters to the editor appeared in Key West, Florida and Urbana, Ohio. The Bahá'ís of Snohomish County District No. 1, Washington ran a small insert which said simply this:

#### WE SUPPORT THE UNITED NATIONS

Bahá'ís of Snohomish County

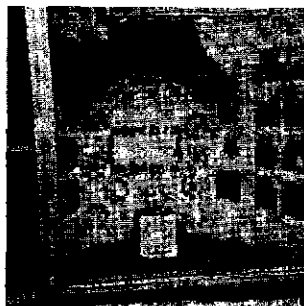
"So powerful is unity's light that  
It can illumine the whole earth."

—BAHÁ'U'LLÁH

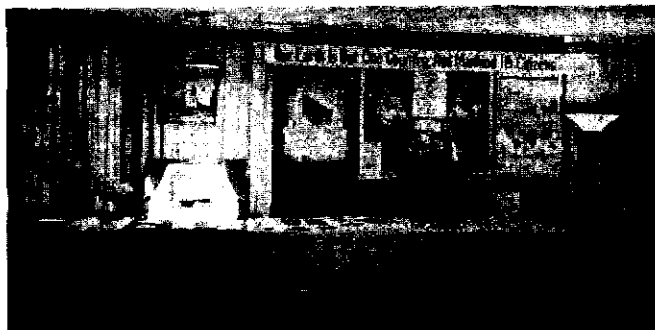
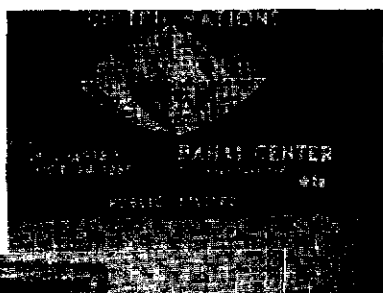
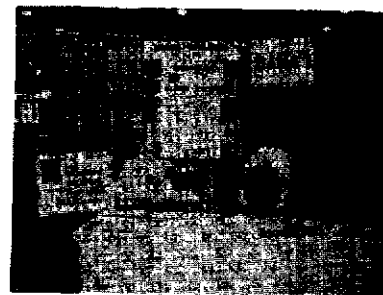
The Niagara Falls, New York, *Gazette* carried quotations from the Writings of Bahá'u'lláh. One ad included a Bahá'í prayer. In the Miami, Florida, *Herald* the Bahá'ís saluted the United Nations. In large, bold type the San Francisco, California Bahá'ís asked, "Do you uphold the UN? Bahá'ís do!"

The Bahá'ís of Gallup, New Mexico honored the UN for a week with a variety of activities, which included an art exhibit with paintings from children of other lands, a tea with other groups, contacting churches to help with UNICEF's "trick or treat", a poetry reading night and a talk.

No doubt there will a lively follow-up across the country. The Bahá'ís of Duluth, Minnesota even plan a UNA membership drive, which will put them in contact with many people. Surely both the Bahá'ís and the UN have gained countless friends for the extensive program has been friendly, entertaining, informative, challenging and inspiring.



U.N. Day Exhibits. Upper left and counter clockwise: Nashville, Tennessee; Peoria, Illinois (two); Brookhaven Township, New York; Teaneck, New Jersey; Columbus, Ohio; Clayton, Missouri; Fort Wayne, Indiana.





## Historic Deep South Institute Held in Mississippi

On the shores of the great Gulf of Mexico at Waveland, Mississippi, an unprecedented Deep South Institute was held Thanksgiving weekend, November 25-28—its theme "Dawnbreakers of the New World Order."

Sponsored by the Local Spiritual Assembly of Jackson, Mississippi, the Institute brought together distinguished Hand of the Cause Zikr'u'lláh Khádem, Auxiliary Board Members Curtis Kelsey, Jack McCants, William Tucker, and National Teaching Committee member, Jane McCants, as representative of the National Spiritual Assembly, to conduct the program for this momentous occasion. It was the first of its kind in the history of the American Bahá'í Community and the first to actively involve all the Institutions of the New World Order in the United States. Its significance cannot be properly evaluated at present, but no doubt future history will mark it as an event from which emanated a new spiritual upsurge of teaching in the Southern States.

The first day of the Institute was given over to registration and a get-acquainted session. That evening, beloved Hand of the Cause, Mr. Khádem, and Auxiliary Board Member, Mr. Kelsey, spoke on the "Day of the Covenant" giving its meaning and significance. Mr. Kelsey told some delightful stories of 'Abdu'l-Bahá, the Center of the Covenant, after which the friends were presented by Mr. Khádem with a golden ribbon bearing the message: "The Beloved of all hearts, Shoghi Effendi, is surely calling us On High for Universal Participation called for by the Supreme Body of the Faith, the Universal House of Justice. The time is short!" Mr. Kelsey presented each with a joyful photograph of 'Abdu'l-Bahá.

The second day opened with Mr. Khádem recounting remarkable stories of historical value in the progress and development of the Faith. His explanations of prophetic verses in the Holy Qur'an and Old and New Testaments were most illuminating. He advised the friends to make an effort to study and comprehend the Glorious Book of Muḥammad.

Mr. Jack McCants presented a brief but comprehen-

sive historical account of the Covenant of God and the sacrifices made by the Prophets and their followers to establish God's Religion in the hearts of men.

Dr. William Tucker offered very practical ways and means for winning the goals of the Nine Year Plan. His remarks were directed to each and every Bahá'í of all ages and backgrounds.

Mrs. Jane McCants gave an impassioned and inspiring talk on the 1965 Ridván Message of the Universal House of Justice. She cited the example of Badí, that heroic, humble youth who stood on the rock until he could present the Message of Bahá'u'lláh to the Sháh, the implication being that were the friends to follow his example of steadfastness and devotion many victories could be shared in 1967 at the celebration of the Centenary of Bahá'u'lláh's proclamation of His Messages to the kings and rulers of the world.

That evening, Mr. Khádem talked more about the Master, the Guardian and the Universal House of Justice and showed a film of 'Abdu'l-Bahá in America in 1912, thereby bringing those gathered closer to the Center of the Covenant.

The third day was a continuation of the two previous days, carrying forward the spirit of "the love of God . . . stirred with higher waves," which had been generated by the love and inspiration of the participants in the program. Highlighting this day was the commemoration early the next morning (1:00 A.M.) of the *Forty-fourth Anniversary* of the Ascension of 'Abdu'l-Bahá. Mr. Curtis Kelsey, who was in Haifa at the time and one of the last persons to visit him shortly before His passing, shared with those gathered his remarkable reminiscences of that event.

All who attended this Institute were truly inspired and counted themselves privileged to have been a part of it. Several national and cultural heritages were represented, those in attendance including an African student and an American Indian. Approximately one hundred forty adults and youth from fifteen states and two foreign countries shared the benefits and bounties of this blessed event.



*On arrival at the Alabama State Convention, held at the Holiday Inn in Birmingham, Alabama, the friends were greeted by a large billboard proclaiming the event. After lunch the group assembled under this sign for photographs demonstrating to wide-eyed passers-by that the Bahá'í principle of unity can function even in the heart of Birmingham, Alabama.*

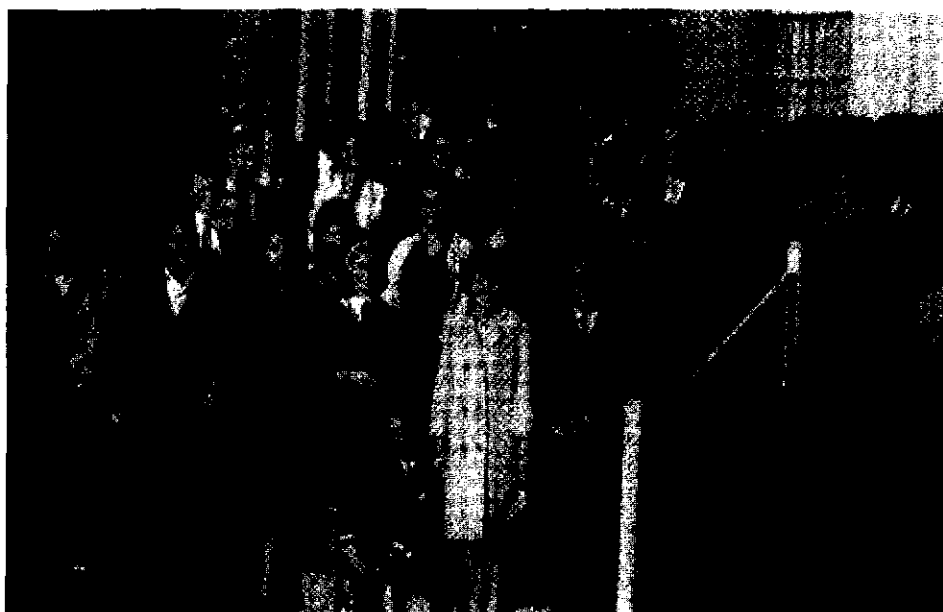




*Teaching Conference of the Bahá'ís of Eliot, Maine held at the Fellowship House at Green Acre on the weekend of October 8-10 and led by Mrs. Terah C. Smith. This was the third such teaching conference to be held at Eliot recently.*

### College Club Visits Temple

The Bahá'í College Club of the University of Wisconsin, Madison, brought their friends to Wilmette on October 31 for a visit to the House of Worship and Hazíratu'l-Quds. Arriving about noon they enjoyed a potluck lunch and social hour with the North Shore Bahá'í Youth Club, followed by a visit to the Hazíra where they had a spontaneous songfest. They attended the devotional service at the Temple, heard a short talk by Mrs. Margaret Ruhe and had an opportunity to visit the beautiful grounds of the House of Worship. All seemed delighted with this opportunity for acquainting their friends with the national Center of the Faith in Wilmette and the chance to share in the Bahá'í spirit of warmth and fellowship.



### News Briefs

The Finnish Bahá'ís News Bulletin has announced the purchase of land for a temple site for Finland, as of October 1, 1965. The Universal House of Justice cabled the NSA of Finland as follows: "Delighted news accomplishment goal Temple site, further evidence numerically small highly promising devoted Finnish Bahá'í community."

○

The local Assembly of Sacramento Municipal Court District in Carmichael, California celebrated the Birthday of Bahá'u'lláh with a Persian potluck supper giving believers and their friends an opportunity to enjoy the spirit of Bahá'í fellowship on this happy anniversary. Over thirty attended the gathering which was held in a home in a goal area of the California Victory Plan.

○

In Peoria Heights, Illinois, the birthday of Bahá'u'lláh was observed with a public meeting in a downtown building. Mr. Farhang Alai spoke to the audience of about forty, stressing the teachings of Bahá'u'lláh. A spirited question period during the social hour following the talk. There was excellent newspaper publicity.



*Local Assembly of South King County second Commission District, Washington, incorporated June 15, 1965. Left to right, rear: W. Richard Johnke, Opal L. Conner, Elizabeth J. Harris, Ede McCollum, Jack Tingstad. Front: M. Sue Tingstad, Douglas Harris, Magdalen Bruce, Carolyn Christiansen.*



David Villasenor, noted Bahá'í artist of Pasadena, California (center) reproduced in fiberglass the Aztec stone calendar discovered in Mexico dating back to the middle 1400's. It is called the "Stone of the Sun." Mr. Villasenor was commissioned to make this reproduction for the Los Angeles County Museum. It stands twelve feet high, weighs about 600 pounds and took more than ten months to complete. Shown with Mr. Villasenor is Lic. Luis Echeverris, Secretary of the Interior of Mexico, and Ernest E. Debs, Supervisor of Los Angeles Third District.

## Calendar of Events

### FEASTS

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

### WORLD RELIGION DAY

January 16—Religion Comes of Age

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

February 11-13  
March 25-27

## Visitors to Alaska State Fair Learn of Faith

One of the most successful public proclamations of the Faith ever held in Alaska took place during the State Fair held in Palmer over Labor Day weekend. The Matanuska Valley Local Assembly, assisted by Palmer and Spenard friends, staffed the booth. Interesting discussions were held, over eight hundred pieces of literature were presented to interested people, and 31,000 attendees at the fair were exposed to the Bahá'í Faith in four days.

## A New Way of Publicizing the Faith

Two Bahá'ís, George and Lori Neuzil, managers of a motel at Wisconsin Dells, Wisconsin, have started this summer a plan of replacing the Gideon Bibles, usually put in hotel rooms with copies of *Bahá'u'lláh and the New Era*. Each book was accompanied by a notice to the effect that it was there for information only, there being no desire to force these thoughts or incur obligation. The results at the end of the summer showed that all copies of the book had been read, at least in part, seven copies having been taken away. About 100 free pamphlets were taken from the display racks in the front office.

## BAHA'I IN THE NEWS

The new, fourth edition [1966-67] of *Who's Who of American Women* makes mention of the Bahá'í Publishing Trust and *Bahá'í News* in connection with the listed biography of Mrs. Eunice Braun, as the managing director and international news editor respectively. The information has also been scheduled for inclusion in the forthcoming edition of *Who's Who in the Midwest*.

## Baha'i House of Worship

### Visiting Hours

#### Weekdays

10:00 a.m. to 5:00 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 16

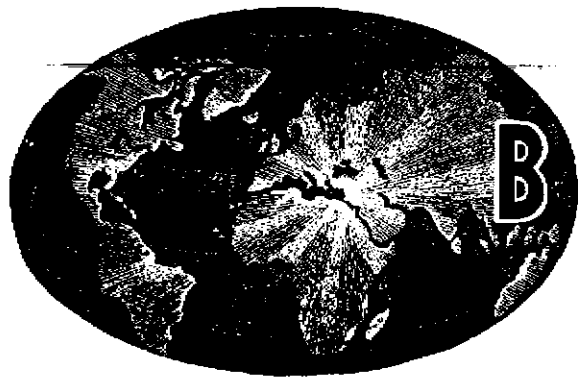
4:15 p.m.

**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: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

PUBLISHED FOR THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'Í FAITH  
1001 HIGHTOWER AVENUE, SUITE 100  
HAIFA, ISRAEL

No. 419

BAHÁ'Í YEAR 122

FEBRUARY 1966

## Universal House of Justice Calls for 200 Additional Pioneers to Ensure Victory

Announce all believers rejoice response Bahá'í world pioneer call raised Ridván message requiring 460 pioneers course current year. Thus far 93 settled posts including 15 virgin territories: St. Andres Island, Providencia Island, Marmara Island, Chad, Niger, Cayman Islands, Turks and Caicos, Ischia, Gotland, Alaska Peninsula, Barbuda, St. Kitts-Nevis, Inner Hebrides, Bornholm, Capri. 35 additional settled same goals. 167 more arisen and in process settling. Total 295 souls responded call. Further 200 believers needed next four swiftly passing months fill remaining goals. Fate Pioneer Plan hanging balance, praying fervently Holy Shrines required number heroic souls arise meet challenge critical hour. Urge promptly assemblies needing funds execute assignments apply immediately International Deputization Fund. Imperative settle all territories announced Ridván except those dependent favorable circumstances. Virgin and resettlement territories priority. Confident spirit devotion friends glorious faith ensure brilliant victory this primary objective so-vital Nine Year Plan.

Haifa, Israel  
December 11, 1965

—UNIVERSAL HOUSE OF JUSTICE

### COMMENTARY:

Following dispatch of the foregoing cablegram to the Bahá'í World Community, the Universal House of Justice sent to all National Spiritual Assemblies a detailed list of current needs together with a report of the progress made on all goals of the Pioneer Plan initiated at Ridván 1965. As announced in the cabled message, ninety-three of the 204 posts had been settled, including fifteen virgin goals. A later letter reports that the number of goals settled had been increased to 107, leaving ninety-seven still to be filled. To open the remaining forty-two virgin goals and to re-settle vacated posts two hundred pioneers, in addition to those already in process of settling, are needed before Ridván 1966.

Of the ninety-seven posts still to be settled the Universal House of Justice has listed thirty-nine that are to be given top priority. These call for a minimum of

forty-two believers. By continents these priority goals are distributed as follows:

Africa —	6	Australia —	5
America —	15	Europe —	8
Asia —	5		

The fate of the Pioneer Plan hangs in the balance. National and continental committees are ready to act promptly, funds are available to National Assemblies unable to execute their own assignments, and the Universal House of Justice is praying fervently at the Holy Shrines that the required number of souls will arise to meet the challenge of this critical hour. Who are the two hundred lovers of Bahá'u'lláh who will respond for the triumph of His Cause and complete victory of the goals for this first stage of the Nine Year Plan?

# The Universal House of Justice Answers Questions About the Kitáb-i-Aqdas

National Spiritual Assembly of the Bahá'ís of the United States

Dear Bahá'í Friends,

We have received a number of inquiries as to the translation and publication of the Kitáb-i-Aqdas from friends who are unable to read it in its original form. We feel the following extract from a letter written on behalf of the beloved Guardian by his secretary dated December 27, 1941, addressed to the National Spiritual Assembly of India and Burma clarifies this question:

"The reason it (the Kitáb-i-Aqdas) is not circulated amongst all the Bahá'ís is, first, because the Cause is not yet ready or sufficiently matured to put all the provisions of the Aqdas into effect, and second, because it is a Book which requires to be supplemented by detailed explanations and to be translated into other languages by a competent body of experts. The provisions of the Aqdas are gradually, according to the progress of the Cause, being put into effect already, both in the East and the West . . ."

As is well known, the beloved Guardian has already given in *God Passes By*, p. 214-215, a summary of the contents of this Most Holy Book, and included the codification of all the laws of the Kitáb-i-Aqdas as one of the objectives of the Ten Year Crusade. It is the intention of the Universal House of Justice to achieve this objective by publishing a synopsis and codification of these laws during the current Nine-Year Plan.

Much of the Kitáb-i-Aqdas has already been translated by the beloved Guardian and has been given to the friends in the West, although not designated, in every case, as coming from the Most Holy Book. We give you below a list of such references for your guidance:

<i>Gleanings from the Writings of Bahá'u'lláh</i>	Sections XXXVII, LVI, LXX, LXXI, LXXII, XCVIII, CV, CLV, CLIX, and CLXV.
<i>The Promised Day Is Come</i>	pp. 26 (1st para.), 36-37 (until the end of 2nd para.) 40 (2nd para.), and 84-85 (until the end of 1st para.)
<i>The Challenging Requirements of the Present Hour</i>	pp. 16-17 (until the end of 1st para.)
<i>Bahá'í Administration</i>	p. 21 (1st para.)
<i>The World Order of Bahá'u'lláh</i>	p. 134 (2nd para.)
<i>The Bahá'í Community</i> (1963 Edition)	p. 40 (2nd & 3rd paras.)
<i>Star of the West</i> , Vol. XIV	pp. 112-114

The two reasons given by the Guardian in the extract of the letter quoted above need further amplification:

1. As regards the first reason, regarding the timeliness of putting into effect all the provisions of the Kitáb-i-Aqdas, it must be borne in mind that the beloved Guardian further stated:

"The Laws revealed by Bahá'u'lláh in the Aqdas are, whenever practicable and not in direct conflict with the Civil Laws of the land, absolutely binding on every believer or Bahá'í institution whether in the East or in the West. Certain laws, such as fasting, obligatory prayers, the consent of the parents before marriage, avoidance of alcoholic drinks, monogamy, should be regarded by all believers as universally and vitally applicable at the present time. Others have been formulated in anticipation of a state of society destined to emerge from the chaotic conditions that prevail today. When the Aqdas is published this matter will be further explained and elucidated. What has not been formulated in the Aqdas, in addition to matters of detail and of secondary importance arising out of the application of the laws already formulated by Bahá'u'lláh, will have to be enacted by the Universal House of Justice . . ." (BAHÁ'Í NEWS, October, 1935)

The Guardian has further written:

"It should be noted in this connection that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism." (World Order of Bahá'u'lláh, p. 145)

2. As to the second reason given by the beloved Guardian in the extract referred to above, it must be noted that the supplementary material to go with the publication of the laws of the Kitáb-i-Aqdas may well include the following items, all of which require careful research and translation:

- a. The Annex to the Kitáb-i-Aqdas, the "Questions and Answers." (*God Passes By*, p. 219)
- b. Tablets of Bahá'u'lláh in "elaboration and elucidation of some of the laws He (Bahá'u'lláh) had already laid down." (*God Passes By*, p. 216)
- c. Tablets of Bahá'u'lláh establishing "subsidiary ordinances designed to supplement the provisions of His Most Holy Book." (*God Passes By*, p. 216)
- d. The Letters and Writings of 'Abdu'l-Bahá and

Shoghi Effendi in interpretation of the laws and ordinances of the Kitáb-i-Aqdas.

- e. Other explanations and footnotes that may be required in elucidation of the provisions of that Book.

We hope the foregoing will clarify the matter for the friends.

With loving Bahá'í greetings,  
—THE UNIVERSAL HOUSE OF JUSTICE

December 6, 1965  
Bahá'í World Center

## Universal House of Justice

### Cables Tribute to Allen McDaniel

Informed of the passing of Allen Boyer McDaniel on December 18, 1965, the Universal House of Justice sent the following cablegram to the National Spiritual Assembly of the United States:

GRIEVED LEARN PASSING DEVOTED GREATLY LOVED SERVANT FAITH ALLEN MCDANIEL. TIRELESS ACTIVITIES ASSOCIATED MOST DIFFICULT PERIOD CONSTRUCTION MOTHER TEMPLE WEST. MANIFOLD SERVICES MEMBER NATIONAL ASSEMBLY SPANNING NEARLY QUARTER CENTURY UNFORGETTABLE. PRAYING SHRINES PROGRESS SOUL ABUNDANT BLESSINGS ABHÁ KINGDOM.

Mr. McDaniel had a long and distinguished career as an engineer, executive, and educator. He served on the faculty of a number of universities, and as an expediting engineer for the United States Army during World War I, supervised extensive construction projects in the United States and its possessions, was the author of many technical books, and held membership in numerous professional associations.

To the Bahá'ís Mr. McDaniel was best known for his association with the design and construction of the Bahá'í House of Worship in Wilmette, Illinois. It began in the early 1920's when he was on the faculty of the Engineering Department of the University of Illinois, soon after he had first heard of the Bahá'í Faith. He was invited as a consulting engineer to advise on the elevation of the main floor of the Temple structure, and soon thereafter he headed the search for materials and methods for the construction of the Temple itself, a search that led to the John J. Early Studio in Washington, D.C., which produced both the exterior and interior ornamentation of the Bahá'í House of Worship.

For nearly a quarter of a century Mr. McDaniel continued to act in a professional capacity on the Advisory Board of the Temple Trustees, at the same time serving as member of the National Spiritual Assembly from 1925 to 1945, much of that time as its chairman.

Following several years of ill health, Mr. McDaniel moved from Waterford, Virginia to Lemon Cove, California, where he was residing at the time of his death.

Mr. McDaniel's book, *The Spell of the Temple*, published in 1953 by Vantage Press, Inc., New York, N.Y., gives a fascinating account of the erection of the Mother Temple of the West from the time of its inception to its public dedication in 1953.

## Edward Struven, Early Bahá'í,

### Passes Away in Florida

GRIEVED NEWS PASSING EDWARD STRUVEN DEVOTED SERVANT FAITH ASSOCIATED EARLY DAYS TEMPLE CONSTRUCTION PRAYERS SHRINES PROGRESS HIS SOUL ABHÁ KINGDOM

—UNIVERSAL HOUSE OF JUSTICE

Mr. Edward Struven, well known to many American Bahá'ís for his long years of service in connection with the early stages of the construction of Bahá'í House of Worship in Wilmette, Illinois, passed away in Bradenton, Florida, on December 31, 1965.

Mr. Struven became a follower of Bahá'u'lláh in 1898 and was among the believers who welcomed 'Abdu'l-Bahá on His arrival in New York in 1912. In 1923 Mr. Struven, a construction engineer, was asked to assist in the construction of the Temple. Many Bahá'ís who visited the Temple long before any superstructure appeared above the foundation will remember the exciting image Mr. Struven gave them of the glorious edifice that would soon begin to dominate the landscape and lakefront area of Wilmette.

In 1943 Mr. Struven visited Arizona and then settled in Florida where he continued to teach the Faith actively until his death.

## Margaret Lentz

May 23, 1877 — December 12, 1965

The above dates encompass the life-span of Miss Margaret Lentz, early believer, ardent teacher and devoted pioneer. She came to the United States from her home in Germany, spent some time in the eastern part of this country, served for a short period at the National Bahá'í Center in the early years of its establishment in Wilmette, went to Africa as one of the first pioneers to that continent, and returned to Europe, settling in Austria, where she worked indefatigably for the Cause of Bahá'u'lláh until her death.

The love, devotion and gratitude expressed by the National Spiritual Assembly of Austria for Margaret Lentz and the eulogy by Hand of the Cause Dr. Adelbert Mühlischlegel at her interment, bear eloquent testimony to the reverent and loving regard in which she was held. Her work on this plane is not forgotten or ended, for the friends of Austria have paid her a great tribute in the following words: "It is our desire to faithfully carry on her work which she has concluded on this earthly plane in such a way that she may rejoice and be pleased with us."

A true follower of Bahá'u'lláh, self-sacrificing and wholly devoted—such was Margaret Lentz.

## Bahá'í Holy Days Recognized

Superintendents of Schools in two more localities have recently granted permission for children of Bahá'ís to be absent from school on Bahá'í Holy Days. They are: Bloomington, Indiana and St. Paul, Minnesota.

## Fourth South American Teaching Congress Held in Buenos Aires



Fourth Regional Teaching Congress of South America, held in Buenos Aires, Argentina, November 5, 6 and 7, 1965 with Hand of the Cause, Jalál Kházeḥ, Board members Rangvald Taetz, Margot Worley, Edmund Miessler, Athos Costas, Hooper Dunbar and Leopoldo Caraballo and representatives from the National Spiritual Assemblies of Argentina, Bolivia, Brazil, Chile, Paraguay and Uruguay. Vali Samadani, chairman of the NSA of Argentina, welcomed the attendants on behalf of the host assembly. The various countries reported on progress in the Nine Year Plan with special consultation on ways and means to teach and consolidate the Indian teaching work.



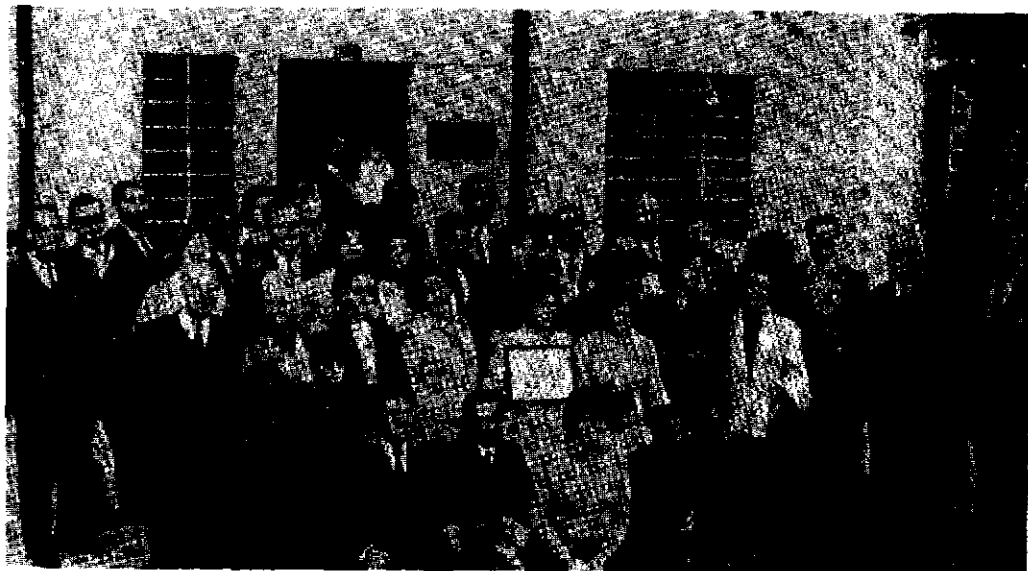
Hand of the Cause Mr. Kházeḥ (center) expressed gratitude to the Hands of the Cause in the Western Hemisphere for calling the Teaching Congress. Margot Worley (left) reviewed some of the points made at the previous Teaching Congress in Georgetown, British Guiana. Hooper Dunbar (right) reiterated the points mentioned by the Universal House of Justice as applying to every Bahá'í in the Nine Year Plan: teaching, living the life, contributing to the Fund and studying the Revelation of Bahá'u'lláh.

Much of the consultation at the Teaching Congress centered around Bahá'í community life, relationship of the Hands and Auxiliary Boards to the Administrative organs of the Faith and the fundamental need to live a Bahá'í life as a basis for any teaching. Mr. Kházeḥ frequently cited the statements of Shoghi Effendi in respect to success in teaching.



## Bogotá, Colombia Hosts Regional Teaching Congress

*Regional Teaching Congress of Colombia, Venezuela and Ecuador welcomed at Bogotá, Colombia Ḥaẓiratu'l-Quds by Hand of the Cause, Jalál Kházeḥ.*



The second of a series of four South American Regional Teaching Congresses convened by the Hands of the Cause in the Western Hemisphere and the Auxiliary Boards was held July 30—August 1, 1965 at the Bogotá, Colombia Ḥaẓiratu'l-Quds. Mr. Jalál Kházeḥ, Hand of the Cause, welcomed all those present in the name of the Hands of the Cause in the Western Hemisphere and expressed his desire that during the sessions of this historic event ordained by the Universal House of Justice and convened by the Hands of the Cause, the essential purpose would be an exchange of ideas and experiences, especially mass conversion, as well as the mutual study of the best ways and means of serving the threshold of Bahá'u'lláh. It was hoped that the fruits of this Congress would be the development of plans and a new impetus in spreading the Faith in the three representative countries, as well as having a clearer understanding of the relationship between the institution of the Hands of the Cause and their Auxiliary Board members with the administrative bodies of the Faith.

The congress was blessed by the attendance of the following persons: Hand of the Cause, Mr. Jalál Kházeḥ; Auxiliary Board Members, Mrs. Gayle Woolson of Ecuador, Eve Nicklin of Venezuela and Donald Witzel of Colombia; the representative of the National

Spiritual Assembly of Ecuador, Mrs. Isabel Pavón de Calderón; eight members of the National Spiritual Assembly of Colombia and Bahá'ís from the Colombian communities of Bogotá, Barranquilla, Bucaramanga, Cali, Manizalez, Pereira, Ibagué, Cienaga de Oro and Sanbitó.

A cable of greeting and love from the congress was approved to be sent to the Universal House of Justice and the Hands of the Cause in the Holy Land and a reply received from the Universal House of Justice as follows: GRATEFUL NEWS CONGRESS BOGOTA PRESENCE HAND CAUSE KHAZEH PRAYING SHRINES CONFIRMATIONS BAHÁ'U'LLAH WILL SURROUND YOU BRING NEW ZEAL FRIENDS TEACHING EFFORTS SURPASS GOALS NINE YEAR PLAN.

There was excellent consultation during the three days on the themes of the "The Bahá'í Civilization," "The Nine Year Plan," related to each country participating, "National Assemblies," "Teaching the Masses," "The Protection of the Faith," and "Administration of the National Office." Mr. Kházeḥ enriched the discussion from his vast store of experience and wisdom.



*First National Youth Congress of Brazil held in early September, with Hand of the Cause, Jalál Kházeḥ.*





## FIRST TEACHING CONFERENCE HELD IN QUICHE

*Left above, Bahá'ís and friends at meeting in Coban, Guatemala, with Auxiliary Board member, Artemus Lamb. Photo below shows first National Teaching Conference held in Quiche, Guatemala, September 24 and 25, with Artemus Lamb present.*

## Kenya Goes Forward on Goals of Plan

The National Assembly of the Bahá'ís of Kenya in Africa have announced the achievement of two goals of the Nine Year Plan. The National Assembly has been officially incorporated and also the local Bahá'í Center of Nairobi has been converted into a National Hazírat'l-Quds.

A few months ago, the National Assembly of Kenya organized eleven teaching conferences for the purpose of having special discussions on the Nine Year Plan. Eleven conferences were organized out of which ten were successfully held. These occurred in Malava, Namawanga, Nairobi, Tudodo, Kilifi, Kisii, Transnzoia, Nandi, Menu and Masianda. These ten conferences brought forth a total of 1,350 in attendance. In addition to Hand of the Cause Enoch Olinga, many friends travelled to these various places to conduct the conferences and to make them a success. Another series is being planned for early 1966.

Four provincial teaching committees have also been organized to expand the work in Western Province, Rift Valley Province, Nyanza Province and the Coast Province. Since May, they have been instrumental in enrolling 1,610 people. Much of their time has been utilized also in consolidation of the Assemblies and large groups.



*The first native believer of Greenland, Hendrik Olsen, (second from right) mentioned in December BAHÁ'Í News. His wife (left) and son are present, together with Mrs. Johanna Hoeg, Auxiliary Board member, and Dr. Rafatt, who journeyed to Greenland from Denmark to witness Mr. Olsen's declaration on July 15, 1965. Mrs. Hoeg's and Mr. Rafatt's presence in Greenland resulted in much excellent publicity for the Faith. In Upernavik, Mr. Olsen's home, a public meeting was attended by 100 people.*



*National Hazíratu'l-Quds of Alaska located three miles south of Anchorage. The office of the National Spiritual Assembly is in the rear at the right.*

## Many Visitors Attracted to West Cameroon, East Nigeria Conferences

*Right: Bahá'ís and friends at Teaching Conference in Ekpene Tete, Eastern Nigeria, August 28-29, 1965.*

*Below left: Teaching Conference in Tinto, West Cameroon, October 9-10, 1965, which attracted 242 people.*

*Below right: Members of Tinto District Teaching Committee, with three National Assembly members present.*



The regional and district teaching committees have been very actively planning and holding village teaching conferences which have not only been a strong encouragement to believers, giving all who attended a chance to deepen their understanding of the Faith and to ask many questions, but have also been the cause of the gaining interest of non-Bahá'ís in each area.

The first conference was held at Mkpote, near Mamfe, West Cameroon on August 7. About forty-five Bahá'ís and friends gathered from ten communities in nearby villages. The chief of the village gave a hall for the conference which was gaily decorated with posters announcing the meeting. The entire population of Mkpote gathered to hear the singing of Bahá'í songs as the believers from the several villages arrived. Among items on the program discussed was the importance of the Nine Year Plan as it concerns Cameroon Republic, and special contributions were offered for the establishment of a teaching institute.

Eastern Nigeria was the scene of the next conference held in Ekpene Tete near Calabar, central to a number of rapidly increasing Bahá'í communities. All who attended were inspired by the talks and general discussions, and the conference was noteworthy for the active participation of old and new Bahá'ís.

The rest of the conferences were held in West Cameroon, the third being held at Muyuka, near Victoria. More than twenty Bahá'ís gathered from several communities in the area to enjoy a varied program which included a 'mock' election of a local spiritual assembly. This conference was inspired, not only by the many visitors, but also by the presence of Auxiliary Board Member, Mr. Manfred Ekongwe.

### 242 Attend Tinto Conference

The largest conference was held in Tinto, Mamfe Division, on October 9 and 10, when many Bahá'í communities were represented among the 242 believers, visitors and non-Bahá'ís attending. The conference was held in the Customary Court Hall and invitations were sent out to the important chiefs and quarterheads of nearby villages, many of whom attended. The program included not only social, spiritual and administrative teachings of the Faith, but again there was a study of the Nine Year Plan and a discussion on the fulfillment of prophecy.

The last two conferences coincided on October 23 and 24, one held at Kembong near Mamfe, and the other at Mutengene near Victoria. At Kembong the meeting reached its climax as two believers stepped forward to offer to spend short periods of teaching in two of the goal towns in the area, and two declarations were accepted.

At Mutengene, which is also a goal town for the formation of an assembly by next Ridván, the believers gathered in the home of the secretary of the group. Again many friends had come from nearby communities, including Auxiliary Board member, Mr. Samuel Smart from Victoria.

In all cases the believers in the 'host' villages contributed both food and shelter to the visitors and the meetings were very successful because of the fine Bahá'í spirit and hospitality which prevailed. Almost all of the conferences were attended by at least one member of the National Spiritual Assembly as well as the members of each regional or district teaching committee.

# Know Your Baha'i Literature

## "The World Order of Baha'u'llah"

by Shoghi Effendi

[Reviewed by Marion Hofman]

*The World Order of Bahá'u'lláh* is a legacy to the Bahá'ís and to the world which our generation can but dimly appreciate. This series of essays, written from 1929 to 1936, by Shoghi Effendi, the Guardian of the Bahá'í Faith, embody in bold, vast, and certain outline the pattern and the evolving momentum of World Order.

It is a unique book, the first and only one of its kind, for its appearance depended upon a fitting climax in history and upon the assured knowledge which only the Guardian of God's Faith could bring. Here is no tentative approach to the events of our time, no deduction of trend based upon reasonable observation and subject to all the limitations of the human mind. Here, rather, is the consummate revelation of a process, divine and irresistible, which today is surrounding and motivating the actions of humanity on the threshold of its mightiest age—the epoch of world civilization.

### Pathetic Efforts of World Leaders

The seven years which produced these essays can be seen in retrospect as a critical but stagnant time, when beneath a relative calm the roots of disintegration were fastening on every social institution. In the experience of nations they represent the culmination of that period of respite and fatuous security between two wars, which in reality was a breeding-ground of superficial panaceas obscuring the true and bitter situation. While some sixty governments renounced war as an instrument of national policy, through their indifference, lack of vision, or unscrupulous acts they were preparing the most frightful war in recorded history. They believed or professed to believe, that peace could be had for no price but a promise and the ink on a piece of paper. The intricate and solemn responsibilities of interdependence, and the sacrifices and labors which the building of a peaceful international society would require were passed by with a thoughtlessness nothing short of suicidal. Barely-repressed hostilities, warning signals of economic disruption, the introduction of shameless philosophies of government, and finally the outbreak of conquest in two widely-separated areas—all were neglected and glossed over by a world unwilling to abandon its traditional divisions for the dynamic task of universal reconstruction. "How pathetic indeed," came the Guardian's penetrating judgment in 1931, "are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish."

### For Bahá'ís a Seed-Time

For the Bahá'ís these seven years will also be remembered as a seed-time of relative quiet, not of evil

but of vigorous and fruitful days. For these were the years immediately preceding the opening of the greatest collective enterprise in the first century of the Faith, the inception of that Divine Plan which is so intimately entwined with the world's destiny. They were, moreover, in the most literal sense the last stretch of calm before the Judgment Day. And it was precisely through the influence of the Guardian's writings, which poured in a continuous flow from Haifa, that the tiny community of followers of Bahá'u'lláh was quickened and trained to take up its role in the world-shaking events so soon to be unleashed upon an unsuspecting generation.

### A Vision of Persuasive Power

As humanity neared its zero-hour and the clash of irreconcilable forces loomed ahead, upon the very eve of that final and universal struggle for the destruction of outworn systems, which is still raging and can only end with the emergence of a world society, the Guardian of the Bahá'í Faith raised a clear and unequivocal call summoning men of all nations, races, classes, and beliefs to a single and a sacred goal. "It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."

In some such terms as these, sweeping and irresistible as the movement of nations at their crucial hour, we who support the life-germ of a potent Faith must seek the meaning of this remarkable guidebook, *The World Order of Bahá'u'lláh*. Toward it Bahá'ís have a special responsibility, for here are contained the indispensable truths which will clarify and invigorate our every activity. Above all, here is a vision of persuasive power—the vision of a world in birth—whose dynamic impact is certain to unlock the convictions of masses of men who, in the not distant future, will rally to the standard of Bahá'u'lláh.

### All the Fundamentals of World Order

To study this book is to realize that, within its scope, are all the fundamentals of World Order. Why world civilization must be spiritually based, the unique fusion of Bahá'u'lláh's "regenerating Spirit" with His "supreme instrument for the establishment of the Most Great Peace," the social principles which will buttress world society, its root in the organic oneness of mankind, its structure and key institutions, the distinction of this Divine Economy from all other religious and political systems, the authentic sources and explicit safeguards of world unity, the significance and function of World Order as the consummation of "man's collective life on this planet," the challenge of its inevitable unfoldment to all resistant institutions, America's predominant role as its "champion-builder," the "fire of ordeal" through which humanity is bound to pass with its assured outcome in the gradual welding together of discordant elements into one all-encompassing world commonwealth, and finally the entrancing vista of a "Day when the kingdoms of this world shall have become the Kingdom of Bahá'u'lláh"—these are but some of the themes which the Guardian unfolds in seven matchless essays.

### No Single Word Dispensable

These are pages so packed with meaning that they cannot by any effort be truly summarized. In the writings of Shoghi Effendi no single word is dispensable. Nothing less than his own two hundred pages can encompass the essence of World Order which he portrays. Nor is one essay to be preferred above another, for like the World Order itself, they are organic and progressive; each supplements and evolves the Guardian's thought with its own individual purpose and use. So compact are these chapters, so revealing, inexhaustible, and often astonishing, even to Bahá'ís, that they exercise a constant claim and bestow an ever-renewing stimulus and joy.

### Particular Essays for Prior Attention

Perhaps for those approaching the Faith of Bahá'u'lláh for the first time, it is wise to point out two sections in particular, *The Goal of a New World Order* (1931) and *The Unfoldment of World Civilization* (1936). The first is a classic statement, perfect and irrefutable, of the world's plight, its travail, and the promise and foundation of the coming Order. It is a statement which grows more valid with every passing day, and ought to be known by the intelligent citizenry of this and every land. Both essays are without doubt the creative source of concepts which even now are transforming and elevating the currents of contemporary thought to a recognition of humanity's coming of age and the steady unfoldment of world commonwealth.

Still a third section indispensable to students is *The Dispensation of Bahá'u'lláh* (1934), giving definitive form to the essentials of Bahá'í belief which are requisite to membership. Yet basic as this chapter is for students, it has a thousand-fold interest for Bahá'ís themselves whose "first obligation" is "to strive to obtain a more adequate understanding of the signifi-

cance of Bahá'u'lláh's stupendous Revelation." Here is the Guardian's own explanation and measuring-rod of "certain fundamental verities . . . which lie at the basis of our Faith and the integrity of which it is our first duty to safeguard." The marvellous virility of the World Order of Bahá'u'lláh is vividly glimpsed in this description of its source and development, for "the bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day."

### Impact on First Recipients

Those who open *The World Order of Bahá'u'lláh* for the first time will always have in store a vital and lasting experience. Yet it is something to have lived through the impact of these messages as published from year to year, absorbing them with passionate concentration, and discovering within one's inmost nature the traces of their steadily-maturing effect. With consummate wisdom and skill the Guardian led out the small band of Bahá'u'lláh's followers, expanding their wisdom, deepening their understanding, rousing their energies, until no longer immersed in the processes of a dying civilization they stood, ready and poised for their task, upon the threshold of that new World Order which is the chief object of Divine Revelation in our age.

### Transmuting Potency

The fulfillment of Bahá'u'lláh's great remedy for society requires the instrumentality of conscious and willing lives who, recognizing in the daily struggles of our time the birthpangs of World Order, will become its first and loyal citizens. This book contains the potency to transmute all those who respond to its import into men and women for whom "the earth is but one country and mankind its citizens." In *The World Order of Bahá'u'lláh* the Guardian of the Bahá'í Faith has unloosed in his readers such energies and hopes as shall never be stilled until the wondrous edifice of the Most Great Peace has been forever reared.



*The National Administrative and Teaching Committee of Cambodia meeting with Jamshed Fozdar, chairman of the National Assembly of Vietnam who are presently responsible for the work in Cambodia. Cambodia has already achieved its Nine Year goal of the required number of local assemblies and are working toward completing the number of centers by Riqván, 1966. The Faith in Cambodia has been recognized by Royal Decree. Land is currently being purchased and it is planned to build the Haziratu'l-Quds on it by this coming Riqván, the location being on one of the main avenues of the city of Phnom Penh.*

## National Spiritual Assembly Represented at White House Conference

Our National Spiritual Assembly was represented at the White House Conference on International Cooperation held in Washington, D.C. from Nov. 28 to Dec. 1. For three days some 2,000 delegates listened to panels dealing with areas of human endeavor where further cooperation would help establish peace in our world. Thirty diverse subjects ranged from space to human rights. Questions and comments were invited from the floor. Eventually 300 recommendations were ready for our government to consider.

From a Bahá'í point of view, it was apparent how slowly and laboriously man evolves in the direction of a God-given plan for peace, security and justice. A sampling of the recommendations from Committee Reports of the National Citizens' Commission will demonstrate this fact:

1. "That it be made normal practice for all university students to acquire a second world language, preferably one of the four official languages of the United Nations." (Report of the Committee on Culture and Intellectual Exchange, p. 25.)
2. "That we recognize that the world is being made one, not through political or other ideological notions, but by scientific and technological fact . . ." (Ibid. p. 30.)
3. "That public and private assistance to raise the educational level of developing countries be materially increased at once . . ." (Report of the Committee on Education and Training, p. 14.)
4. "That the United States delete the Connally Amendment to its reservation to the declaration accepting the compulsory jurisdiction of the International Court of Justice . . ." (Report of the Committee on Development of International Law, p. 1.)
5. "That the United States encourage a more widespread acceptance of true third-party attitudes in the peacekeeping functions of the United Nations and greater utilization by Members and by the Organization of third parties in mediatory, conciliatory, and all other forms of peacekeeping efforts." (Report of the Committee on Peacekeeping Operations, p. 23. Ambassador Arthur Goldberg was quoted as saying, "We must find new strength and new capabilities for building, brick by brick, the community of man.", p. 1. The report says that "we have yet to learn how to generate that frame of mind and spirit that makes it possible to move on . . .", p. 2.)
6. "That the United States support the creation of a U.N. Peace Force. . . ." (Report of the Committee on Arms Control and Disarmament, p. 38.) The Report also proposed "a series of steps which taken together would make a systematic and significant beginning to more far-

reaching disarmament." (p. 2.)

7. "That Governmental and private agencies join in launching a nationwide campaign among American youth to learn a second language." (Report on the Committee on Youth Activities, p. 20.)
8. "The Committee endorses efforts to develop universal treaties and conventions on human rights." (Report of the Committee on Social Welfare, p. 35.)
9. "That the United States promptly ratify the four human rights conventions which are now pending before the Senate Foreign Relations Committee." (Report of the Committee on Human Rights, p. 24.)
10. "That the United States plan in advance for observance of International Human Rights Year in 1968." (Ibid. p. 24.)
11. "That the United States withdraw its self-judging reservation to its acceptance of the compulsory jurisdiction of the International Court of Justice." (Report of the Committee on Peaceful Settlement of Disputes, p. 27.)
12. "That the U.S. and voluntary organizations support international cooperation programs to improve educational opportunities for women at all levels including training in foreign language . . ." (Report of the Committee on Women, p. 19.)

Such recommendations will serve as guidelines in reshaping our society. They do not surprise or appall Bahá'ís. They move in the direction of the world plan enunciated by Bahá'u'lláh already in the last century.

One high government official spoke of the enormity of the problems relating to peace. He said they make pygmies of everyone. He acknowledged they must be approached somewhat "on our knees." Prayers, not implications, are needed, he said.

At the huge banquet at which Ambassador Arthur Goldberg spoke, each guest was given a copy of *The United Nations: Twenty Years* published by the United Nations Association of the USA (345 East 46th Street, N.Y.C., N.Y. 10017, priced at \$1.50 each.) For readable and timely information on United Nations matters this book is highly recommended. Bahá'ís will be pleased to find our NSA listed under Council of Member Organizations of the UNA, p. 119. (Also recommended for year-round study is Clark M. Eichelberger's *UN—The First Twenty Years*.)

Bahá'ís know that the Lesser Peace will be established because God so wills it, because there are men who care, because there are those who struggle to cooperate. But only God's plan through Bahá'u'lláh can establish the Most Great Peace.

—ANNAMARIE HONNOLD,  
Representative of the NSA  
of the Bahá'ís of the USA

## First Training Institute Enkindles Pioneering Spirit

The first Pioneer Training Institute ever attempted in the United States, sponsored by the Foreign Goals Committee, was held at Davison Bahá'í School December 27 through 31, 1965. Over fifty Bahá'ís eager to gain knowledge as well as inspiration for their future pioneering came from near and far. For the five days of the Institute they attended classes from morning through evening sessions, time being taken out only for meals. The courses were intensely interesting, varied and inspiring so that the time passed quickly and each one went away feeling that his plans for serving the Cause of God were more clear, well laid and confirmed.

Each of the six members of the staff who conducted courses had pioneered outside the United States, some for over ten years. Thus the teachers spoke from a wealth of experience gained at their posts of widely varying types and locations. Auxiliary Board member William Maxwell taught the source and pattern of Bahá'í pioneering, using Nabil's Narrative of the *Dawn-Breakers* for text and showing how the plan for pioneering was laid by the Báb as He guided the Letters of the Living. Mrs. Florence Mayberry, also an Auxiliary Board member discussed the role and motivation of a pioneer, giving helpful guides for the Bahá'í teacher who is suddenly confronted with unexpected situations in his efforts to spread the Faith. Dr. David Earl, recently returned from thirteen years in the Far East gave a comprehensive picture of religions and social movements in Asia while Mrs. Joy Earl told of the daily life, customs and habits of behavior in Japan and Korea. Relating some of the everyday experiences that go with living in the West Indies Mrs. Mary Elizabeth Maxwell brought vividly to the students practical as well as spiritual guidelines for the Bahá'í who goes there to live. Mr. Jameson Bond from Canada, a Bahá'í and pioneer who is trained in the science of anthropology, combined the knowledge of his field with a thorough study of the Bahá'í Teachings to show how those who travel to new places can understand other peoples in the deepest sense of the word and thereby be guided to

teach in the best way. He showed also how the plan for spreading the Faith of Bahá'u'lláh is definite as to time and place, and how 'Abdu'l-Bahá in His Tablets of the Divine Plan urges the believers, like the army of a Divine Commander, to press on for victory.

Dramatic stories of pioneering experiences were shared one evening by those who had pioneered abroad during the Ten Year Crusade. Among those who contributed to this very dramatic and spiritually inspiring evening were: Mrs. Catherine Cole, Miss Bettijane Walker, Herbert Vaughan, Mrs. Luella McKay and son, Mr. Bruce Matthew. Mr. Dale Enger, pioneer to Asia also shared his thoughts and experiences in mass conversion.

During one evening session Mr. Fred McClusky, a former volunteer in the Peace Corps told of his experiences, contrasting the attitudes and concepts found there with those of the Bahá'ís. Colored slides of Bahá'ís and their activities in Central America were shown on one evening, while on the closing night Christopher Ruhe led the group in singing.

High point of the whole session was the decision by one of the students to proceed immediately to her pioneering post. Mrs. Elouise Sanders of Savannah, Georgia, granted permission for a pilgrimage to Haifa in early January, came to the school prepared to pioneer in Africa wherever she was needed. While at the school her post of Liberia was selected, visa and necessary papers obtained and all joined to give her a warm and joyful sendoff. Others expect to leave for their posts in the near future.

This Institute, made possible by the devoted cooperation of so many who have already given their hearts and time to teaching the Faith of Bahá'u'lláh to those in other lands is, the Committee fully expects, the first of many more similar sessions. At frequent intervals and in various places the friends will gather in the future in order that those who long to serve Bahá'u'lláh in this most worthy of all ways may be helped to attain their purpose.

*Those who attended the historic Deep South Institute held November 25 to 28 at Waveland, Mississippi and reported in January Bahá'í News. The Hands in Haifa cabled the following message to the Conference: "Extend loving greetings friends attending historic Institute. Assure ardent prayers success laying foundation outstanding victories vital teaching work in area."*



## Wilmette Sponsors Human Rights Day Program

Human Rights Day was observed at the Bahá'í House of Worship when the Wilmette Bahá'í community sponsored a unique program to honor Dr. Martin H. Bickham, 86 year old Wilmette Methodist layman, as the "Father of Human Rights" in Illinois. Dr. Bickham's record in the field of race relations and human rights groups spans over half a century, and he was on the first commission for race relations in Illinois in 1943. He has worked since that time with the local Bahá'í community, serving with the late Horace Holley when Mr. Holley was NSA secretary, in establishing clear lines on freedom of worship, rights of public accommodation, and rights of residence for all people, and specifically relating to the minority race members of the Bahá'í Faith.

In recognition of this outstanding local citizen, the Wilmette Bahá'ís obtained effective metropolitan and suburban press coverage as well as having the honoree on a popular Chicago TV program, "The Morning Show" which mentioned the Bahá'í program several times. Invitations were extended to an extensive list of local dignitaries, as well as those citizens involved in human rights groups. Bahá'í communities in Chicago and the Temple area also extended invitations to many. Coverage was wide, indeed.

The night of the program was rainy; intense fog prevailed. In spite of this, over 200 people attended, many coming into the Bahá'í House of Worship for the first time, and all moved by this program.

Dr. David S. Ruhe chaired the evening, with an effective talk by Dr. Firuz Kazemzadeh on "Working Together For Human Rights" setting the mood for the evening. Then, brief mentions of various aspects of Dr. Bickham's career were given by Dr. Franklyn Haiman, Illinois chairman for the American Civil Liberties Union; by Robert Young, president of Wilmette Human Relations Committee; by Mrs. Harvey Aki, Japanese-American Wilmette housewife, and by Rev. Bruce Gideon, assistant minister of the Wilmette Methodist Church where Dr. Bickham has been a member for 48 years. Senator Paul Douglas of Illinois sent a telegram in tribute, as did the Church Federation of Chicago, and the Chicago Metropolitan Human Relations Commission.

The presentation of the beautifully designed citation plaque was made by Wilson Rankin, Glencoe Bahá'í



*Dr. Firuz Kazemzadeh (left) and Dr. Martin H. Bickham admire the citation honoring the Wilmette human rights leader. Wilson Rankin of Glencoe holds the plaque designed by Lynn Hutchinson as Dr. David S. Ruhe looks on.*

who has worked for 20 years with Dr. Bickham in this field of human relations in northern Illinois. The tremendous ovation following the presentation was partly for Mr. Rankin as well as for the honored guest.

In accepting the tributes to him, Dr. Bickham said that three significant movements brought the people together that evening: the founding of the Illinois Race Relations Commission in 1943, the holding of the first International Conference of Bahá'ís held in Wilmette in 1944 in the 100th year of the Bahá'í Faith, and the founding of the United Nations in 1945.

He cited steps of progress in the years following, toward human rights as they related directly to his work with members of the Bahá'í Faith, and he moved those Bahá'ís attending with his glowing references to the many times he shared efforts with Horace Holley, efforts resulting in opening hotels to all races, establishing the Bahá'í Home in Wilmette and freedom to worship.

The follow-up on this event is a renewed interest in study of the Faith by casual friends, an intensified understanding of the Bahá'ís locally, and a greater appreciation of the many friends of Dr. Bickham that this outstanding gentleman has been given a public honor long due to him, and given by the Baha'ís of his own home town.



*At a winter party given in Chicago, December 19 as a follow-up to the Woodlawn Project of last summer. The fifty children who attended enjoyed games and singing, a favorite among the games being one called "pioneering."*





*At the Youth Retreat sponsored by the National Teaching Committee and held November 25 to 28 at Dexter, Michigan at the home of Mary Wolter. The ninety-three youth and their friends who came from thirty-three localities and nine states held study classes and discussion periods throughout the weekend at which there were four enrollments and the promise of several more to come soon.*

## **Bahá'is Open United Nations Office in New York**

The new Bahá'í United Nations Office, consisting of two small but attractive rooms in a new building facing the United Nations, will well serve the purposes of the international Bahá'í UN representative, the national Bahá'í UN representative and the United Nations Committee of the Bahá'is. Mrs. Etta Mae Mikhael will be at the office two days a week to serve as executive assistant.

The Bahá'í United Nations Committee met in the United Nations Plaza building for the first time in December 1965 and was given the use of a fine conference room on the same floor as their office. It is expected that the newly opened office will add greatly to the prestige of the Faith as well as offer the convenience of work space. Members of the Committee plan to have an extensive literature display and to announce the address of the office to other nongovernmental organizations.

## **UN Official Shows Slides at Birthday Celebration**

A capacity crowd from all walks of Isthmian life gathered in the newly inaugurated Cristobal YMCA auditorium Tuesday evening, October 19, to celebrate with the Canal Zone Bahá'is the 146th birthday anniversary of the Báb.

The YMCA manager narrated a collection of color slides covering his extensive travels as a United Nations official in the Near and Middle East during the United Nations demarcation operation between Egypt and Israel.

Mrs. Leota Lockman, chairman of the National Spiritual Assembly of the Bahá'is of Panama, spoke on "The Importance of the Bahá'í Teaching in this Day."

Organist Charles Peterson followed with the presentation of his latest composition, the musical score of a Bahá'í prayer, The Tablet of Ahmad. As the music was heard publicly for the first time, his wife, Eda, intoned the words of the prayer.

There were eighty-five people present, sixty-five of whom were guests.

The evening's activities were brought to close with a repast prepared by the YMCA's catering service.

## **Washington Bahá'is Honor Early Believer**

Dr. 'Alí Kuli Khán presently living in Washington, D.C. and known by believers as the translator of many talks and Tablets of the Master, was honored last Fall at a surprise party given by the Bahá'is of the area. Dr. Khán, who speaks regularly at the public meetings in Washington, expressed his appreciation at the demonstration of love and devotion by the friends and stated how especially happy he was that at last the Bahá'is have purchased a house to be used as a Bahá'í center in the nation's capital. At the time of writing Dr. Khán is ill and hospitalized.

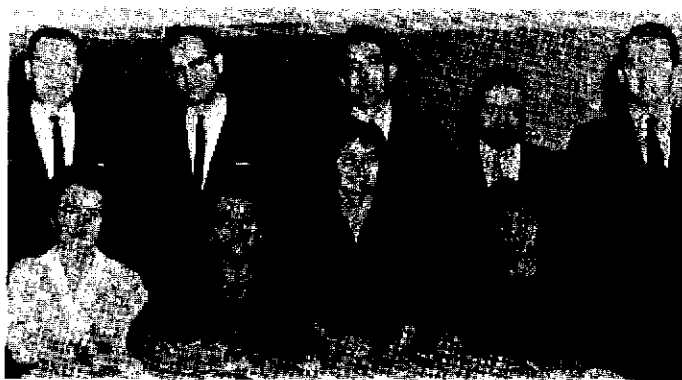
## **Bahá'í Children Observe Holy Day by Visiting Former School**

Elham and Ahram Jazab, shown in the center, observed the Birthday of Bahá'u'lláh by paying a visit to their former classmates at Moses McKissack School in Nashville, Tennessee. These children, daughters of Dr. and Mrs. Amin Jazab (Mrs. Jazab is the granddaughter of Hand of the Cause, Mr. Samandari) were enrolled in this excellent school attended mostly by Negroes, and made many friends while there. Their voluntary enrollment at this school opened many doors for direct teaching of the Faith. This picture made by a photographer of the newspaper *Nashville Tennessean* accompanied a human interest story on the two Persian children who came back to visit their classmates.





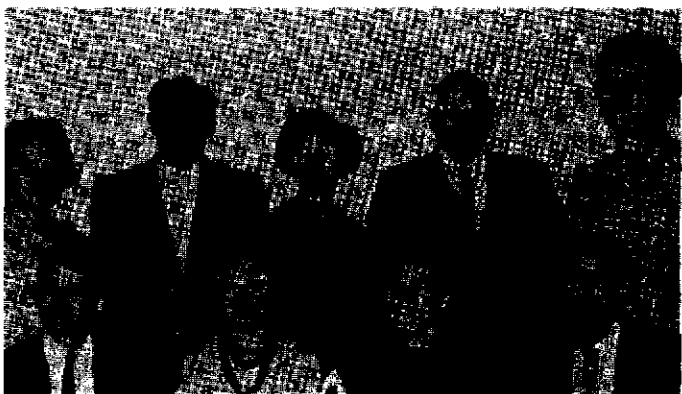
*Local Spiritual Assembly of Lawrence, Kansas incorporated November 29, 1965. Standing, left to right: James Schroeder; Mrs. Mary E. Stuart, treas.; Mrs. Jean Randazzo, chm.; Darrell Borland; Richard Hicks, v. chm.; Olin Karch. Seated, left to right: Mrs. Carol Schroeder; Miss Laquetta McCammon; Mrs. Jan Conley, Sec.*



*Local Spiritual Assembly of Casper, Wyoming incorporated December 15, 1964. Standing, left to right: Eldon D. Foreman; Morteza Hosseini; Alvin G. Hale, Jr.; John D. Sargent, Sr.; David M. Fisher. Seated, left to right: Marilyn Fisher; Sue Foreman; Virginia Demery; M.S. Pauline Hale. This is the first Assembly incorporated in the State.*



*Local Spiritual Assembly of Verde Valley, Arizona formed at Ridván 1965. Seated, left to right: Seaf P. Gimlin; Mrs. Hulda Corbin, v. chm.; Walter Jones; Mrs. Louise Calley. Standing, left to right: Mrs. Ardith Kleiss; Mrs. Bessie Gimlin, treas.; Doug Calley, chm.; Mrs. Emma Jones, sec.; Mrs. Ann Stadelman, librarian.*



*Local Spiritual Assembly of Victor J.D., California incorporated November 19, 1965 and the first Assembly to be incorporated in San Bernardino County, California. Front, left to right: John Russell, Mrs. Kathryn Herbst, Mrs. Sylvia Surratt, rec. sec., Vernon Surratt, chm. Rear, left to right: Mrs. Frances Surratt, William Surratt, v. chm., Mrs. Doris Russell, cor. sec., William Russell, treas., Mrs. Margaret Androwsky.*



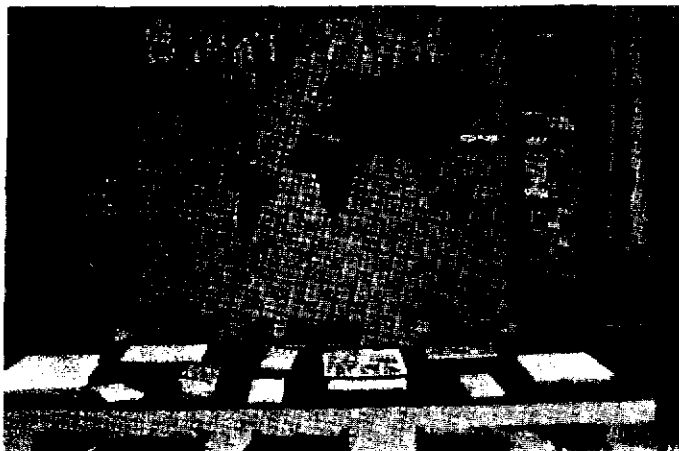
*Local Spiritual Assembly of the Bahá'ís of Toledo, Ohio incorporated November 9, 1965. Seated, left to right: Mrs. Lynette Storm, Mrs. Betty Foster, treas.; Mrs. Robert Diehl, Mrs. Florence Zmeskal, rec. sec., Dr. Otto Zmeskal, chm. Standing, left to right: Dr. K. H. Lin, Jerry Lemuel, Dr. W. S. Hatch, Sec.; George Allen, v. chm.*

## Upsurge in College Teaching Activities

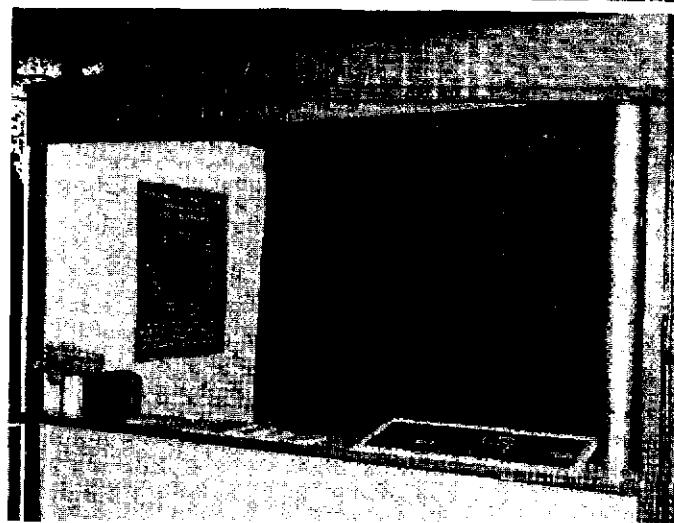
It is gratifying to report an upsurge in college teaching activities throughout the United States. A great deal of ingenuity and inspiration has been demonstrated in a number of instances.

One such instance was the unique "free bake sale" devised by the Bahá'í Club of the University of Rochester in New York. On December 5, the Club sponsored a symposium at the university on the topic, "God's Law: Religion and Science Agree." Appearing as their guest speaker was Dr. Peter Kahn, a noted Bahá'í lecturer and research physicist working at the University of Michigan in the fields of radio astronomy and space exploration electronics. The Friday morning prior to the symposium, the Bahá'í Club set up the "free bake sale" whereby they offered on a first-come, first-served basis homemade bakery goods free of charge. This event was held in the Student Union from 9:30 a.m. to 11:30 a.m. at a time when the students came for their mail to a postal station in the area. Predominant at the counter was a Bahá'í poster display and a tape recording of Bahá'í songs. Flyers announcing the bakery treat had been distributed earlier, and they read: "Food for Free. . . Why? Because most UR faculty and students don't know there is a Bahá'í Club on this campus, or what a Bahá'í is, and they should!" Accordingly, a large number learned about the Bahá'í Faith.

In the mid-west, other unusual events were taking place on the University of Minnesota campus. The Bahá'í Club had set up a literature table across from the lunchroom in the Student Union from 11:30 a.m. to 2:00 p.m. The project met with much success, attracting about twenty-five interested inquirers. A 15-minute taped interview was made for airing on the campus closed-circuit radio station, reaching hundreds of students in their dormitories. After the taping session, the Bahá'í student was invited to speak from "the soap-box" which had been set up for the purpose of proclaiming one's views on many subjects. He spoke for five minutes on the Bahá'í Faith to a group of one hundred students.



Booth sponsored by the Kansas University Bahá'í Club at the Student Union Activities Carnival where campus clubs and groups introduce their organizations to the students. Several hundred pieces of Bahá'í literature were distributed here and many visitors asked to be notified of future meetings.



Bahá'í booth at the Virginia State Fair.

## Virginia Invests in Perpetual Proclamation

In the early Fall over a period of nine days, the friends in Virginia proclaimed the Faith to several hundred thousand, via a booth at the Virginia State Fair in Richmond. Although the administrative body, (LSA of Alexandria), put responsibility for the project in the hands of a volunteer committee of three, every Bahá'í in the state was invited to contribute with advice, materials, labor, money and prayer.

The unusual and outstanding feature of the project is the fact that the booth can be easily taken down, stored and reassembled year after year at city, county and state affairs. The months of planning and labor that went into the project will not need to be repeated, and the total cost of \$450 includes a one-time outlay for the booth of \$300. In the future, for the cost of a site and literature, plus a small amount of labor, the booth can be used to reach other thousands! It is presently being set up for a three-state inter-area meeting on World Religion Day.

The booth was done in blue, white and gold, with only two posters — one showing the Golden Rules of the different religions, and the other the oneness of the Prophets. An automatic and continuous carousel projection of slides showed a colorful cross-section of the peoples of the Faith, the four National Temples, the 1963 London Jubilee and the gardens and Shrines at the World Center on Mount Carmel. Because rear-view mirror projection was used, the booth was uncluttered. Most of the friends who took turns two at a time manning the booth in six-hour shifts stayed outside the booth, giving viewers freedom to view slides and look over literature without feeling any pressure. Thousands of pieces of literature were displayed in convenient stacks, two or three of the 12 titles at a time. By far the most popular pieces of literature were *Life After Death* and *Prophecy Fulfilled*.

Encouraging was the number of young people, especially men of college age, who engaged in animated conversation among themselves about the slides and literature. Almost every passerby took pamphlets, and 36 signed slips requesting speakers, invitations to meetings, etc. Follow-ups were immediately started by letter to the seeker and referral of the name to the proper community. Since every one of the thousands of pieces of literature carried an LSA name and address and two telephone numbers, the Virginia friends really think they'll never hear the last of this project.

## News Briefs

Dr. David S. Ruhe on December 6 spoke on "The Bahá'í Faith of Enlightenment", before the Loyola Ecumenical Forum, a program sponsored by the Department of Theology of Loyola University in Chicago. His talk was the last of a series of four talks presenting the viewpoints of several religious bodies on major theological issues and their impact on contemporary life. The question and answer period lasted for an hour after the lecture. Dr. Ruhe was invited to return for another address next summer.

"The Presence of the Holy Ghost Creating a New World Order as Revealed by Bahá'u'lláh" was the subject of the message by Mr. Jack McCants on "Bahá'í Night" at the Jones Tabernacle African Methodist Episcopal Church in Philadelphia, Pennsylvania, November 7. The entire program except one anthem was conducted by Bahá'ís from several communities. Dr. Emmer Henri Booker, minister of the Church expressed the appreciation of his congregation for the very stimulating evening during which greetings were read from Bahá'í communities as far away as New York, California and Hawaii.

The Kansas University Student Union at Lawrence, Kansas was the scene, December 4 and 5 of a Central States Teaching Institute sponsored by the local Spiritual Assembly of Lawrence and attended by forty-eight believers from five States. The theme was "Universal Participation—a Key to Expansion." Mrs. Velma Sheril, Auxiliary Board member being keynoted for the Institute and Mrs. Jan Conley of Lawrence, chairman of

the sessions. Many of those attending were recently enrolled Bahá'ís who expressed great enthusiasm and appreciation for the opportunity for intensive study and discussion.

The Thanksgiving Day week-end was a very busy one for the Bahá'ís of Gallup, New Mexico. Since the date of the Day of the Covenant coincided with Thanksgiving evening, a typical Thanksgiving Day dinner was served to more than fifty persons who included the VISTA workers in the area and a number of close non-Bahá'í friends. The dinner was followed by a musical program by the local Bahá'ís and a fireside meeting. On the Friday and Saturday a Rocky Mountain Bahá'í youth conference was held in the Bahá'í center with eighteen in attendance, and on Sunday fifteen boys from the Job Corps Camp at Mexican Springs were brought in for a dinner of Thanksgiving Day "left overs" and a discussion on the Bahá'í Faith. To encourage interest in Human Rights Day the Gallup Assembly sponsored an essay contest for young people thirteen to eighteen years of age on the subject "Working Together for Human Rights."

The Birthday of Bahá'u'lláh was commemorated in Los Angeles, California with a public meeting at which Dr. Amin Banani showed a colored slide film consisting of pictures of modern day Tehran, and of the Holy Land where He spent the last years of His Life. The pictures, collected over a fifteen-year period brought the Bahá'ís and their guests a vivid understanding of some of the places associated with the life of Bahá'u'lláh and aroused interest in the principles and meaning of the Faith which He brought to the world.

## 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 11-13  
March 25-27

### NATIONAL BAHÁ'Í CONVENTION

April 28-May 1

## Bahá'í House of Worship

### Visiting Hours

#### Weekdays

10:00 a.m. to 5:00 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 20

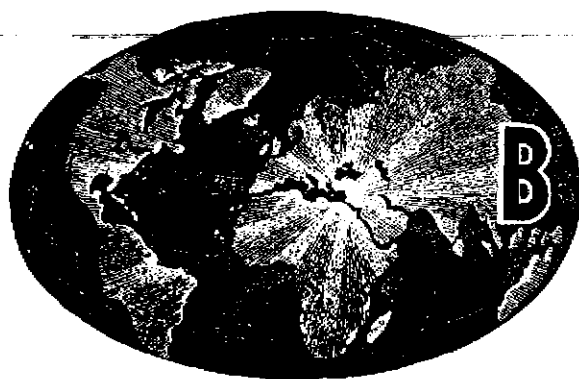
4:15 p.m.

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**BAHÁ'Í NEWS** is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

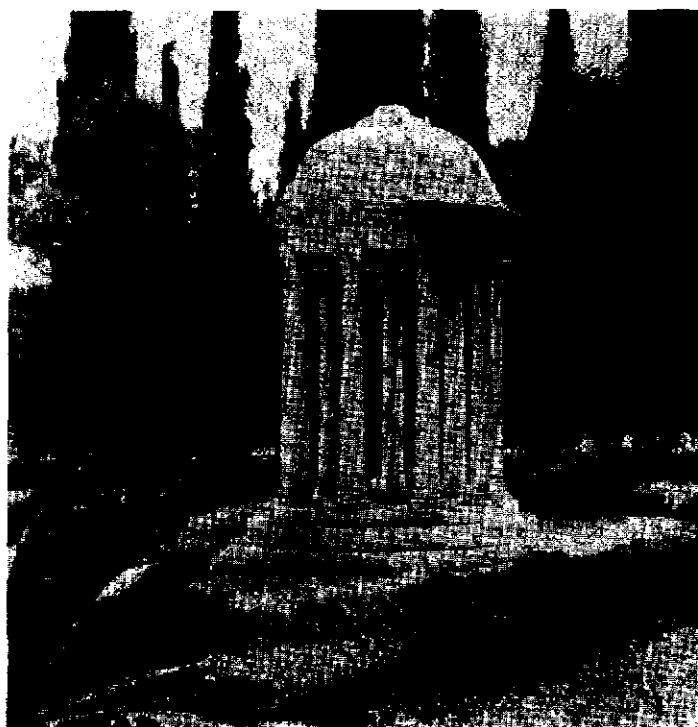
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No. 420

BAHÁ'Í YEAR 122

MARCH 1966

## *Monument of the Greatest Holy Leaf*



*This Memorial was placed on Mt. Carmel by Shoghi Effendi in honor of Bahíyyih Khánum, sister of 'Abdu'l-Bahá and daughter of Bahá'u'lláh, elevated by Him to "a station such as none other woman hath surpassed." (see Bahá'í World vol. V pp. 169-188)*

## THE INSTITUTION OF THE HANDS OF THE CAUSE OF GOD

By Garreta Busey

Our understanding of the World Order of Bahá'u'lláh is at best very imperfect. Only gradually do we begin to realize that it is an entirely new creation, based on a knowledge, infinitely beyond our comprehension, of man, his needs, and his destiny. We come to it stained with the prejudices of the various cultures in which we have been reared and can but dimly perceive its principles and its implications. Thus, in the formative age of this new Dispensation, blinded by the old and, too immature to understand the new, we have the double task of clearing our hearts of all love and hate engendered by former cultures and deepening our knowledge of a System hitherto unknown in human experience.

### Established by Bahá'u'lláh

The Institution of the Hands of the Cause of God is one of the elements of the World Order which we are familiar with and profit by but do not fully comprehend. Unprecedented in human history, it was one of the first of the institutions of the Faith to be actually established, when Bahá'u'lláh Himself appointed the first Hands of His Cause. Of these He wrote:

"May My praise, salutations, and greetings rest upon the stars of the heaven of Thy knowledge — the Hands of Thy Cause — they who circled round Thy Will, spoke not save after Thy leave, and clung not save unto Thy hem. They are servants whose mention and praise are recorded in the Holy Writ, Thy Books and Tablets, wherein are extolled their services, victories, and high resolve. Through them the standards of Thy oneness were raised in Thy cities and realms, and the banners of Thy sanctity were uplifted in Thy Kingdom. They utter not a word on any subject ere Thou hast spoken, for their ears are attuned to hear Thy Command, and their eyes are expectant to witness the effulgence of Thy Countenance. They are servants who have been well-favored, have attained Thy good-pleasure, and have arisen in Thy Cause. The people of the world, the denizens of the Kingdom, and the dwellers of Paradise and the Realm on High, and beyond them, the Tongue of Grandeur send salutation upon them. Praise be to Thee, O my God, that Thou hast aided me to make mention of them and to praise them and their stations in Thy Cause and in Thy days.

"No God is there save Thee, the Reckoner, the All-Knowing, the All-Wise." (Tablet of Bahá'u'lláh, translated in the Holy Land.)

### Explained by 'Abdu'l-Bahá

'Abdu'l-Bahá, in His *Will and Testament*, which was regarded by Shoghi Effendi as a supplement to the *Kitáb-i-Aqdas*, provided for the appointment, by the Guardian, of the Hands of the Cause of God and specified as their functions the protection and the promulgation of the Faith. "... My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of

God cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him." (p. 12)

"The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words." (p. 13)

In this document, the Hands of the Cause of God are referred to as "pillars" and are mentioned immediately after the Guardian and those of the "offshoots of the tree of Holiness" who have stood firm in the Covenant. In the second paragraph 'Abdu'l-Bahá praises them as those who have "declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants."

### Appointed by the Guardian

In conformity with the *Will and Testament* of the Master, on December 24, 1951, the Guardian announced the appointment of the first twelve Hands of the Cause of God. Two months later, when he brought the number up to nineteen, he further clarified their station:

"Members august body, invested in conformity with 'Abdu'l-Bahá's Testament, twofold sacred function, the propagation and preservation of the unity of the Faith of Bahá'u'lláh, and destined to assume individually in the course of time the direction of institutions paralleling those revolving around the Universal House of Justice, the supreme legislative body of the Bahá'í world, are recruited from all five continents of the globe and representative of the three principal world religions of mankind." (Shoghi Effendi, *Messages to the Bahá'í World*, p. 21)

### Chief Stewards

When in October, 1957, in his last message to the Bahá'í world, Shoghi Effendi augmented the number of Hands to twenty-seven, he referred to them as the "Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth." His unerring foresight, his divinely inspired infallibility, is well illustrated by this title. A steward is one who takes charge of the running of a household or an estate. Less than a month after this message was written, when the believers had not yet recovered from the shock of the loss of their beloved Guardian, the Hands of the Cause of God were called upon to take authoritative charge of the affairs of the Bahá'í world. In the interim between the passing of the Guardian and the election of the Universal House of Justice, they protected the Faith by such actions as the expulsion of Covenant-breakers and the dissolution of the defecting National Spiritual Assembly of France, which they re-established by calling a new election. At

the same time, they reassured the believers, stimulated them to unremitting activity in fulfilling the goals of the Guardian's Ten Year Crusade, arranged for a glorious celebration of the Centenary of Bahá'u'lláh's Declaration of His Mission, and conducted, according to strictest Bahá'í principles, the election of the Universal House of Justice.

In spite of their high station and the authority which, as Chief Stewards of the Faith, they have been called upon to exercise, the Hands of the Cause of God, like all the institutions of the World Order of Bahá'u'lláh, submit to certain limitations. Although they function under the Guardianship, they have no right to interpret the sacred Writings. Indeed, all such interpretation came to an end with the passing of Shoghi Effendi. They devote themselves to the protection and propagation of the Faith, and now, since the election of the Universal House of Justice, they are released from all administrative activity.

#### Relation to Universal House of Justice

The relation which exists between the two international institutions of the Bahá'í Faith is one of the strongest proofs of the power of the Covenant. It was briefly defined by Hand of the Cause Leroy Ioas at the Conference of the Hands of the Western Hemisphere and their Auxiliary Board members in January, 1964, when he said that the Institution of the Hands is the Remnant of the Guardian with the responsibility of protecting and promulgating the Faith and preserving its unity; it supports the pillar of the Universal House of Justice.

Discord between the Hands of the Cause and the Universal House of Justice is inconceivable. The appreciation of the supreme authoritative body of the Bahá'í Administration for its supporting pillar, the Hands of the Cause, is beautifully expressed in the letter of the Universal House of Justice to the National Spiritual Assembly of the Netherlands, March 9, 1965. Among other things, it points out the undeviating adherence of the Hands to the instructions of Shoghi Effendi during their custodianship and says: "The entire history of religion shows no comparable record of such strict self-discipline, such absolute loyalty and such complete self-abnegation by the leaders of a religion finding themselves suddenly deprived of their divinely inspired guide. The debt of gratitude which mankind for generations, nay, ages to come, owes to this handful of grief-stricken, steadfast, heroic souls is beyond estimation."

The Hands on their part have again and again in their correspondence with each other and with the believers expressed their great joy that God has at last sailed His Ark on His Holy Mountain, as Bahá'u'lláh prophesied in the Tablet of Carmel. They take great pains to educate the friends to appreciate the majesty of its station by referring to it in their letters as "that Supreme, Infallible Body," "the source of all good and freed from all error." They show it the utmost respect. Any matter, for instance, which an individual Hand feels should be brought before it is respectfully submitted through their elected body residing in the Holy Land.

A moving account of their first meeting with the newly elected Universal House of Justice was described

by Hand of the Cause Jalál Kházehe on a visit to the United States last year. When a spokesman for the House, in announcing a decision, began to cite passages from the Writings on which it was based, one of the Hands expressed the thought that the acts of that Supreme Body are divinely inspired and need no justification. Then one of the members of the Universal House of Justice, asking permission to speak for the whole, replied that this is indeed true. When the House acts as a body, its decisions are infallible and not to be questioned. And yet, he pointed out, the station of its individual members is lower than that of the Hands, each one of whom had been appointed by the beloved Guardian.

#### The Aristocratic Principle

Thus the Hands of the Cause of God are the most august individuals in the Bahá'í Community. They represent the aristocratic principle of the World Order of Bahá'u'lláh, mentioned by the Guardian in *The Dispensation of Bahá'u'lláh* (p. 60). Each was selected by the Sign of God on earth for the character and capacities which he possessed, and each should be treated with great respect and reverence.

This we forget in America, because it is our national habit to show respect to no one. Reared in a democratic society, which from its beginning has looked askance at the claims of an hereditary aristocracy, and increasingly informal in our way of life, we are inclined to neglect the courtesy due to these great souls, especially when, in their humility, they fail to demand it. That very humility is an evidence of their high station. It was one of the qualities of Bahá'u'lláh Himself, Who said: "I would love to lay My face upon every single spot of Thine earth, that perchance it might be honored by touching a spot ennobled by the footsteps of Thy loved ones!" (*Epistle to the Son of the Wolf*, p. 44.)

For one who is not a member of the Institution of the Hands of the Cause of God but who has had the great privilege of working with it, the opportunity to see how the divine virtues are exemplified in the way it functions has been an illuminating experience. Although the Hands were given the duty by 'Abdu'l-Bahá of casting out from the congregation of the people of Bahá those who oppose the Covenant, they do not go about this in a summary or dictatorial fashion. On the contrary, with the necessary firmness they combine the utmost patience, making every effort to touch the heart of a defecting believer and to warn him of the gravity of his act before recommending to the World Center his expulsion from the Faith.

#### Demonstrate Love

The well-spring of all religion is love, and this the Hands pour forth upon the believers in great abundance. It is an education in the Bahá'í way of life to see how they follow the example of the Master and the beloved Guardian in their generous praise of the friends for their accomplishments, how wisely they ignore those errors and short-comings which time and the grace of Bahá'u'lláh will correct.

The promulgation of the Faith includes not only giving the Message to the world (and this the Hands and their deputies, the members of the Auxiliary Boards, do in public talks and firesides) but also deep-



ening the believers and, what is more difficult, arousing them to an awareness of their part of the Covenant, specified in the Master's Testament, the obligation of "one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and promote His Faith." (p. 10)

We little realize the sacrifices the Hands of the Cause are continually making for us. The burdens under which they labor are heavy and unrelenting. Their correspondence with the World Center, with the members of their Auxiliary Boards, and with individual believers is enormous. They travel widely and as inexpensively as possible, spending themselves in an exhausting effort to arouse us from our apathy. If only we could realize that by a more active response we could keep a little longer this precious heritage from our beloved Shoghi Effendi! In spite of the illness of many of them, they are in ceaseless activity, justifying the wisdom of the Guardian, who appointed them knowing that they could be trusted to fulfil the obligation laid on them by the Master to "strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world," and on all of us as well "not to rest for a moment, neither to seek repose."

#### The Auxiliary Boards

Less than a year after the appointment of the first Hands of the Cause in our time, Shoghi Effendi called upon them to establish Auxiliary Boards, who were to act as their "adjuncts or deputies" in the promulgation of the Faith. Again, in October, 1957, he announced "a further expansion of the august institution of the Hands of the Cause, in view of the recent assumption by them of their sacred responsibility as protectors of the Faith," by the addition of Auxiliary Boards specifically appointed for protection (although any of these "deputies, advisors, assistants" to the Hands may be called upon to perform either of the two functions of that institution). Now, with the growth of the Faith and the demands of the Nine Year Plan, the number of Auxiliary Board members has been doubled.

These devoted servants work closely with the Hands of the Cause of God and get their authority from them. They do not act without their permission. They are their messengers, shuttling back and forth to weave, through

travel and correspondence, the web of loving unity which binds together the Bahá'ís of the world and to extend it to all mankind. They too, by virtue of their appointment, through the Hands, partake of the aristocracy of the institution they serve.

The ceaseless activity of the Hands and their Auxiliary Board members is made possible by the five Continental Funds, instituted for this purpose by the Guardian. These funds pay the necessary expenses of travel and correspondence of the institution. They do not provide the living expenses of the Hands nor do they supply the means of livelihood of the members of the Auxiliary Boards except temporarily when it is necessary for the fulfilment of their duties.

The Auxiliary Boards too have their limitations. They take no part in the administrative activities of the local and national Spiritual Assemblies, which alone have authority over the teaching of the Cause in their areas. They assist in this work only by invitation. Their primary functions are to aid the Hands in the protection of the Faith, to deepen the believers, and to stimulate each individual to teach.

#### The Bounties of This Decade

Each period in the history of the Faith has its special bounties, which we tend to take for granted. Ours, in this historic decade, are very great. We have seen the Ark of God launched upon Mt. Carmel and are secure in its infallible guidance. We live in the time of the Hands of the Cause of God, the remnants of the beloved Guardian, appointed individually by him. We can meet them personally and inhale the "divine Fragrances" which they diffuse. We know the wholesome, the healing power which comes down to us from the unity of these two great institutions of the Faith. The love, the mutual respect, the close cooperation, without a trace of envy or contention for power, demonstrated by the highest bodies in the Bahá'í World Order, is unique in the annals of the world and is an example to Bahá'ís and non-Bahá'ís alike.

As we purify ourselves from the misconceptions of the past, as we read and reread the divine Writings, we become more deeply aware of the age in which we live and of Bahá'u'lláh's gifts to us at this particular time. Then we realize that these blessings are bestowed on us for one purpose only: that we may act — here and now. Only by action can we make them fully ours.



*Many of those who attended the Pioneer Training Institute at Davison, Michigan, reported in February BAHÁ'Í NEWS.*

## COLOMBIA—VENEZUELA JOIN FORCES IN INDIAN TEACHING

Colombia and Venezuela have a unique opportunity for cooperation in mass teaching. There are thousands of the same race of Indians, the Guajiros, who have the same customs and language and apparent spiritual susceptibility, on both sides of their common border. There are many Bahá'ís among both these Colombian and Venezuelan Guajiros, about 1,000 on the Colombian side and 1,500 on the Venezuelan side. A request came from the Universal House of Justice that the newly developing Indian Institute of Riohacha, Colombia be shared with Venezuela at almost the same time that the first Guajiro Teacher Training Institute was being held at Riohacha, in which five Venezuelan Guajiro Bahá'ís and Peter McLaren, the pioneer teacher of these people, participated. This was December 18-19, 1965.

For the sake of history it may be of interest to record the names of the Indian participants: Rosalba Pimienta, Tiana Arpushana, Tomás Pimienta, Juan Artiz Pimienta, Martha Duarte Arpushana, Maria Teresa Duarte Arpushana, Carmen Pimienta Arpushana, and Martha Epiaya all of Colombia and Rogelio Hernández, José Martín Semprón, Cecilia del Carmen Iguaran, and Maria Cecilia González all of Venezuela.



*Guajiro Indians with pioneer teachers of four nationalities at First Indian Institute in locality of Riohacha, Colombia.*



*Guajiro Indian Women are strong, intelligent and self-reliant and are becoming leaders in Bahá'í teaching.*

The Guajiros are a semi-nomadic people who have resisted the temptations of the nearby highly materialistic civilization. And since they have maintained relative purity of heart, their acceptance of Bahá'u'lláh comes easily. The big job is getting enough teachers into the field to give them the Message, accept their declarations of faith in Bahá'u'lláh and His principles and then to follow up with deepening. They are dispersed over a broad expanse of the Guajira Peninsula, a semi-arid sandy expanse with vegetation varying from cactus and scrub growth to good-sized trees. The Guajiros often change their location, with seasons and whims, complicating the consolidation process.

Colombia was host at the first Indian Institute, but Venezuela provided the maturity and spirit, since these Guajiros have had more experience with Bahá'í Institute living and learning. Their memorized prayers and

humble reverence reflected their love of Bahá'u'lláh. Their contagious enthusiasm and wise consultation in both the Guajiro and Spanish languages helped to make the event a delightfully happy and cooperative experience. Teaching methods were demonstrated which relied heavily on visual aids, prayers and various songs which teach aspects of the Faith. The city Bahá'ís of Riohacha cooked and served meals with a spirit of service and love that the Indians do not usually receive from the so-called civilized peoples.

A charming contribution to the teaching was made by Munirih McLaren, age three and a half, who travels with her father throughout the Indian area, sleeping in a hammock at night and withstanding the heat and other hardships by day. Her presence teaches. The Indian friends are always delighted with her "Tagwárda Bahá'í" [Bahá'í brother!] salutation and her songs in their language.

### Indian Women Are Natural Leaders

The predominance of women will be noted in the list of Institute participants. This may well portend the important role they are to play in the teaching of the Cause of God among the Guajiro people. The women of the Guajira are strong, intelligent, self-reliant, responsible for their children, and chaste. Their ethical rules of conduct and morals are very strict. Their established customs have not placed them in an inferior position in relation to the male. They are respected and trusted. Girl babies are not scorned—in fact they are to be desired since a healthy, beautiful daughter commands a good price in goats and sheep on the marriage market, a custom that is in the process of change for Guajiro Bahá'ís. As would be expected, the women here lead in Bahá'í teaching and two thirds of the first



*Munirih McLaren, daughter of pioneer Peter McLaren, with Clenticia Sencial Epieyu, delegate to last year's convention in Venezuela. Munirih is winning many friends among the Indians as she accompanies her father on teaching trips.*

binational institute participants were ladies dressed in their many-colored full-length "mantas."

#### Second Institute Planned

A second such institute was immediately planned for the middle of January and it was carried off with equal success and the participation of fourteen Colombian and five Venezuelan Guajiros.

A month after the first Institute, the Colombian National Spiritual Assembly made history by convening its January meeting at the seat of the Indian service and teaching, Riohacha. Auxiliary Board member, Donald Witzel and the nine members of the National Spiritual Assembly spent one night in the field at the ranchería of Tomás Pimienta, one of the first Guajiro Bahá'ís. Prayers for teaching success were recited together under a beautiful full moon at night and again as the sun lighted the horizon at dawn. Along with the traveling teachers of the area, representatives of the Guajiros and Bahá'ís of Riohacha, they participated in a delightful and happy program dedicating the ground of the new building for the Riohacha Indian Institute, Villa Rahmat. Prayers were read in Guajiro and Spanish, including the Tablet of Visitation of 'Abdu'l-Bahá. Mr. Witzel, representing the Hands of the Cause, talked about the great importance placed upon the teaching of the Indians by 'Abdu'l-Bahá and Shoghi Effendi and read quotations of the beloved Guardian. Luis Montenegro, chairman of the National Spiritual Assembly, expressed the satisfaction of the Assembly for the important step being taken for the confirmation of the Bahá'ís of the area, especially the Indians, and for the consolidation of groups and assemblies through the help of newly trained teachers selected from the ranks of the Indian believers themselves. He exhorted the Riohacha Bahá'ís to be exemplary in their service and love to their Guajiro brothers and sisters.

#### Believer Brings Dedication Stone

As an unpremediated symbol of the spirit called for by Mr. Montenegro, at exactly the propitious moment

of the program, a Riohacha believer, Ruben Quintero, arrived on foot, carrying in his arms a heavy erosion-polished river stone which was accepted with unanimous enthusiasm and placed in the readied concrete bed as the "first stone" of Villa Rahmat, the Indian Institute of Riohacha. For the North American Bahá'ís, the occasion was poignantly reminiscent of 'Abdu'l-Bahá's laying the cornerstone for the Wilmette Temple and the arrival of the humble woman with her contribution of the rejected builder's stone. It was a kind of promise that all will go well with Villa Rahmat in spite of what seem like unsurmountable financial obstacles at the present time and that the teaching effort will flourish in Colombia, supported by people with this kind of selfless spirit. "Make a beginning," the Master said about the Temple. The National Spiritual Assembly of Colombia has made a beginning with only a small part of the planned building which will in the future be able to house fifty student teachers at one time.

#### Interview With Governor

During this dedication weekend, the National Spiritual Assembly of Colombia accomplished an interesting step in its public relations with the officially Catholic Colombian government. An interview was arranged with the governor of the new department of the Guajira, Dr. Tovar Daza. A commission of five members met with him for nearly an hour. His direct and penetrating questions as to the origin and teachings of the Faith and the motives of the National Assembly in the Guajira were given straightforward answers. They presented him with a copy of *Renewal of Civilization* in Spanish. The reaction of Governor Tovar Daza was friendly, positive and appreciative. The National Spiritual Assembly of Colombia was very pleased to be able to convey news of this notable occasion and the hope for good results thereof to the Universal House of Justice, along with news of the collaboration of the Venezuela Bahá'ís in the first two Riohacha Institutes and the breaking of ground for Villa Rahmat, which it is hoped will be a "center of mercy" for the Guajira area.

#### Bahá'ís of New Ireland Give Talks at Summer School

Newly enrolled Bahá'ís gave many of the talks at the recent summer school sessions held at New Ireland, Territory of Papua and New Guinea. They were of a very high standard, and given without any notes according to Mrs. M. Bluett, pioneer to that area.

A highlight was an impromptu speech given by a woman who said that before she became a Bahá'í she was in prison spiritually, a worthless thing, and now she and the men of the village were equal. In her own way, she demonstrated the social principle of equality of men and women and the power of the Faith of Bahá'u'lláh to make it a reality. The average attendance at classes was eighty.

Mrs. Bluett says, "Running the school is not so complicated as a European one, because the people are happy with simple food and are used to sleeping on bare boards."

The landscape of New Ireland is tropical, very picturesque with volcanoes in the distance, and the village Bahá'ís are hospitable and cooperative.

## How to Make Bahá'í News the "Foremost Bahá'í Journal of the World"

In 1925, in the early years of the Guardianship, Shoghi Effendi turned his attention to BAHÁ'Í NEWS, founded just a few months previously. He wrote to the National Spiritual Assembly that it "should be made as representative as possible, . . . replete with news, up-to-date in its information, and should arouse interest among believers . . . in every corner of the globe." His hope was that it would "become the foremost Bahá'í journal of the world." To fulfill Shoghi Effendi's request requires the earnest cooperation of all local assemblies, summer schools and other national committees who sponsor or initiate programs of more than local interest.

### Reporter Needed From Each Assembly

At Shoghi Effendi's request, each national assembly was asked to appoint a BAHÁ'Í NEWS correspondent to be responsible for directly reporting events of its area. In this same respect, the National Spiritual Assembly urges each local assembly to appoint someone to act as the news reporter from each community. All items published must come from the official sources only, channeled through the LSA's news correspondent or from a national committee. The assembly should announce this to the entire community to avoid the confusion of having individuals send in their personal reports.

### Articles Should Be Brief, Accurate, Prompt

As the Faith expands around the globe, now embracing sixty-nine national communities with more soon to be formed, it is obvious that the character of the news must change, especially in respect to subject matter and length. Articles should be of interest to Bahá'í communities all over the world. They should be as concise as possible, eliminating nonessential details, with focus on events of more than local interest. Successful teaching programs, public proclamations, unusual publicity for the Faith, outstanding college activity and noteworthy educational and social programs within the Bahá'í community itself — all of these and many more can be worthy of mention, especially when accompanied by good action photos. The goals of the Nine Year Plan should be kept in mind along with any achievements within the community that help to attain them. Effort should be exerted to make known the methods and talents that have led up to a successful program, rather than only the topic and name of the speaker. Often the "behind-the-scenes" activity may be the most meaningful, making the story less stereotyped and with less repeating of the same names over and over again. It is impossible, of course, to mention the names of all persons involved in any project, but an attempt should be made to reveal the exceptional effort and the extraordinary endeavor that is responsible for any outstanding event.

It is important to remember that BAHÁ'Í NEWS exists primarily to record the growth and progress of the Faith and its institutions. Within this framework, those

who generate these noteworthy events are a part of the historic process. However, personalities, as such, are not the focal point of interest for articles nor is personal achievement for its own sake, in endeavors that have no connection with the Faith. First person stories are not desirable.

There should be no long quotations from letters, talks or (in accordance with a directive from Shoghi Effendi) no long quotations from the Writings.

Dates and places of events should be fully stated, particularly when several events are treated in one article. Since BAHÁ'Í NEWS serves as an historical documentary, these facts are highly essential. It is best to remember the old reporting guide, *who, what, when, where, and why*.

### Material Should Be Submitted Promptly

BAHÁ'Í NEWS goes to press thirty days ahead of publication date. Material to be published must be in the hands of the editors on the 20th of the month before it goes to press. *For example* for publication in the June issue of BAHÁ'Í NEWS, an article must be received by the editors no later than April 20, which allows only ten days for all editorial and copy preparation of materials. News received after this time, while worthy enough in itself, may be crowded out by later events.

### Photo Guide

When possible include photographs of the event reported, having them as clear and representative as possible. Photos should be black and white prints on glossy paper, sharp, clear and in focus. They should be no smaller than 2¼ by 2¼ inches, the desired size being 5 by 7 or 8 by 10 inches.

**Subjects:** Newly established local spiritual assemblies, newly incorporated local assemblies, new Háziratu'l-Quds, Bahá'í school activities, teaching conferences, public teaching events of an unusually successful nature, events connected with celebration of each of the special Bahá'í Days such as United Nations Day, World Religion Day, etc.

**Standards:** All nine members of the assembly must be present when the photo is taken. Do not insert or paste in pictures of absent members. No additional person should appear on the official assembly photo, only the nine members. It is not necessary to include the Greatest Name in the group photo. If it is used it must be done with great dignity. If held, it must be approximately chest high and held very straight. A better way is to stand it upright on a table. If framed, the glass should be removed, to prevent the reflection from the glass producing a white blur.

**Arrangements:** Try to arrange an interesting pose when photographing assemblies or small groups. They can be grouped at a table, signing a document (if appropriate) or examining a book rather than sitting in rows. The ideal is not to be too stiff or formal, but dignity of dress and posture is also of great importance.

These pictures become a record for all time, and appear before the entire Bahá'í world.

Examples: Some good examples of Bahá'í photos that show animation as well as dignity are listed from recent issues of BAHÁ'Í NEWS:

1. Jan. 1965, p. 10: Bakersfield, California: Bahá'ís with mayor signing UN Proclamation.
2. Dec. 1964, p. 8: German Book display at Frankfurt International Book Fair.
3. Aug. 1965, p. 14: Local Spiritual Assembly of Waukesha, incorporated.
4. Sept. 1965, p. 14: Beverly Hills, tree presentation.
5. July 1965, p. 16: Bahá'í College clubs of Western Reserve and of Houston.
6. March 1965, p. 13: the Khádems at Frogmore campus.
7. March 1965, p. 14: Human Rights Day in Washington, D.C.

**Include complete data:** Complete descriptive information on the subject matter of photos must accompany them, but should not be typed on the back or in any way mar the print. Please be careful to have information clearly printed and correctly spelled.

Photos used in BAHÁ'Í NEWS become the property of BAHÁ'Í NEWS and cannot be returned.

#### Dignity and Wisdom

In addition to the "qualities of accuracy, reliability,

thoroughness," Shoghi Effendi also stated that the News should have "dignity and wisdom." While to a certain extent dignity can be said to be relative to time and place and certain indigenous conditions, Bahá'ís should strive earnestly for dignity and modesty. "... there exists a sign in the being of man which guards and protects him from that which is unworthy and unbecoming. That sign is called modesty." (*Words of Paradise*, BWF, p. 180)

Again, we need to remember that BAHÁ'Í NEWS documents historical events for ages to come; and that it reaches people of all backgrounds, many of whom have just awakened to the light of the Faith, are striving to educate themselves toward a nobler life and need the best examples that can possibly be offered to them, especially from those who have every opportunity to present such an example. It is understandable that many indigenous people coming into the Faith must wear the only attire which they have at this time. Nevertheless, readers of BAHÁ'Í NEWS will observe the dignity often exhibited in many photos received from parts of the world where people lack much of the material substance of the West. Shoghi Effendi calls for "modesty, purity . . . the exercise of moderation in language . . . and all artistic and literary avocations." Certainly this must apply to BAHÁ'Í NEWS, in the careful choice of material and its presentation, especially in regard to photographs.

### Michigan State Service Representative Gives Party for Isolated Bahá'ís

Approximately forty isolated Bahá'ís and members of small Bahá'í groups in Michigan were the guests of the State Service Representative, Mrs. Helen Eggleston, in her home in Davison, Michigan on December 5. The purpose of the party was to give these friends opportunity to become acquainted in an informal manner. There was no agenda, and no special program, but the gathering was blessed with the presence of Hand of the Cause of God Mr. Zikru'lláh Khádem and Auxiliary Board members Mrs. Beth McKenty and Mr. William Maxwell.

As the friends arrived they were served coffee and visited together until about 11:30 a.m. when all participated in a prayer session. Following a buffet luncheon Mr. Khádem talked about the Bahá'í Faith in general, emphasizing the necessity for each Bahá'í realizing that every single teaching of Bahá'u'lláh is defensible by reason and understanding. Many questions were asked, and answered by him. Mrs. McKenty and Mr. Maxwell spoke on their personal experiences and observations about how the Bahá'í Faith changes the character of individuals and even of groups and villages.

The discussion of the Nine Year Plan was necessarily brief but it brought forth evidence of an apparent desire on the part of all present to do some service for the Faith, including cooperation in opening new centers and in extension teaching in a nearby town.

The loving attitude and radiant warmth of Mr. Khádem and the Auxiliary Board members, the gracious hospitality of Mrs. Eggleston, the informal nature

of the gathering—all combined to create a spirit of relaxation and happy, Bahá'í family fellowship which many had not experienced for a long time, if ever before, because of their isolation from groups of Bahá'ís.



*Spiritual Assembly of Ft. Lauderdale, Florida formed at Ridván 1965. Left to right standing: Walter Felder, George Frye, Capt. Charles Gillman, Fred Webb. Seated: Kay Harris, Mrs. Mabel Jay, Mrs. Hedwig Felder, Mrs. Dorothy Frye, Mrs. Joanne Gillman. The community has grown from nine members last April to fifteen adults and one youth all of whom participate actively.*

# Bahá'ís in Thirty-Two States and Panama Honor Human Rights Day

As of late January Human Rights Day reports have been received from only thirty-two states, the District of Columbia and Panama. Few activities for this day were reported from the southern states, but it is hoped that more was done than reported and that the list of participating cities at the end of this report may be incomplete. However, the great diversity in ways the friends marked this very important Day should give ideas for another year.

Probably the largest event commemorating Human Rights Day was at the Bahá'í House of Worship in Wilmette and was reported in BAHÁ'Í NEWS for February. Senator Paul Douglas of Illinois, unable to attend the memorable event in person sent a telegram which said: "I am glad to know that Dr. Bickham's friends and admirers are paying tribute to him, and I want to pay my respects to him now."



*Those who attended the theatre performance of The Eleanor Roosevelt Story as part of the Human Rights Day observance in New York City.*

In New York City the Bahá'ís celebrated with a double feature program. Preceding the formal meeting at the Henry Hudson Hotel, some sixty Bahá'ís with friends and their guest speaker from the United Nations attended a matinee theatre party of "The Eleanor Roosevelt Story" a film which portrays the life of the famous woman who so dynamically led the cause of



*Mayor Richard C. Lee of New Haven, Connecticut hands Human Rights Day Proclamation he has just signed to Oscar Stone (center) Bahá'í of New Haven as John Daniels, Deputy Director of New Haven's Equal Opportunities Commission looks on.*

human rights. After refreshments and fellowship at the Hotel, over 125 people heard Mr. Rupert John, Information Officer in the Human Rights Division at the United Nations. He was impressed by the Bahá'ís and described them as being "the most responsive group I have ever addressed."

Oscar Stone, in New Haven, Connecticut, contacted John Daniels, Deputy Director of New Haven's Equal Opportunities Commission and arranged with Mayor Richard C. Lee to again sign a proclamation to encourage the people of New Haven to observe December 10 as United Nations Human Rights Day. The New Haven Bahá'ís mailed copies of this proclamation to schools, libraries, churches and human rights organizations in the area, including a presentation at a meeting of the Anti-Defamation League of B'nai B'rith and use of the text of the proclamation in the large advertisement of the meeting for Human Rights held by the Bahá'ís.

A Human Rights Day essay contest sponsored by the Bahá'ís of Gallup, New Mexico resulted in the two winners reading their essays at the Bahá'í public meeting and going to Santa Fe a few days later to meet the Governor.



*Governor Campbell of New Mexico with Ida Di Giacomo and Reuban Ghahate, winners of the Human Rights Day essay contest sponsored by the Bahá'ís of Gallup, New Mexico.*

In Fargo, North Dakota, a unique program called for audience participation of an unusual sort. At a public meeting a youth gave the background of the Universal Declaration of Human Rights. The thirty articles therein were printed separately on cards, which were drawn by members of the audience of thirty people. Each person then came forward, read his article and commented briefly on it. Since the group was international, including university students from India, Formosa, Japan, Nigeria and the United States, a very interesting program resulted and all the articles in this very important document were clearly brought to the attention of all. Later the group enjoyed an international smorgasbord and recorded music from various nations.

Other unusual ways of marking the day include: Use of participants from other than U.S. backgrounds, as in San Francisco, California; Inviting a guest speaker who told of women who have worked for human rights and showed pictures of them, as in Hartford, Connecticut; Distribution of copies of the Universal Declaration of Human Rights to all students and teachers at the local high school, as was done in Ipswich, Massachusetts; Book review of newly-released books on the subject, as was done in Butte, Montana with a review of: *The United Nations: Twenty Years*; Having foreign language literature available for guests from other countries, as in Cleveland, Ohio; And the use of films as well as appropriate music, well performed. These last were used in a number of places including Detroit, Michigan, and Philadelphia, Pennsylvania.

#### Human Rights Day Observances in 1965

STATE	CITIES
Alabama	Huntsville, Birmingham
Arizona	Scottsdale, N. Maricopa County, Verde Valley
California	Bakersfield, Berkeley, Eureka, Fresno, Inglewood, Los Angeles, Pomona, San Diego, San Francisco, San Mateo, Santa Barbara, Santa Clara, Santa Paula, Shell Beach, Temple City
Colorado	Aurora
Connecticut	Hartford, New Haven
District of Columbia	Washington
Florida	North Dade County, Key West
Georgia	Atlanta
Illinois	Batavia, Chicago, Oak Park, Peoria, Peoria Heights, Springfield, Wilmette
Iowa	Waterloo
Kansas	Topeka, Wichita
Louisiana	New Orleans
Massachusetts	Beverly, Ipswich
Maryland	Montgomery County & Takoma Park, Prince Georges County
Michigan	Clinton Township, Detroit
Minnesota	Duluth, St. Paul
Montana	Butte, Great Falls
Nevada	Sparks
New Hampshire	Nashua, Peterborough
New Jersey	East Orange, Teaneck & Dumont
New Mexico	Albuquerque, Gallup
New York	Dutchess County, Hamburg, Huntington Township, Babylon Township, New York, Yonkers

#### Human Rights Day Observances

STATE	CITIES
North Dakota	Fargo
Ohio	Cleveland
Oregon	Eugene & Lane County, Portland
Pennsylvania	Philadelphia, Swarthmore
Texas	Houston
Virginia	Fairfax County
Washington	Spokane, Pasco, Kirkland, Tacoma, Yakima
West Virginia	Charleston
Wisconsin	Brookfield, Fond du Lac, Kenosha, Madison, Milwaukee, Racine, Waukesha
Wyoming	Laramie
Panama	Canal Zone, Southern District



*Illuminated Bahá'í Temple Display at Moore, Oklahoma for Proclamation Program held December 10-12.*

#### Proclamation in Moore, Oklahoma

A proclamation program pioneered by the Bahá'í Group of Moore, Oklahoma awakened a sleeping community to the announcement that "The Promise of All Ages—Bahá'u'lláh" had come.

Mr. Eugene King, Chairman of the local Spiritual Assembly of Seattle, Washington, was guest speaker during the December 10-12 weekend. The program consisted of a Youth Rally and the public proclamation meeting on the eleventh.

Nine radio and TV stations accepted announcements, two Norman, two Oklahoma City and one Moore newspaper ran feature articles of the meeting with Mr. King, who is an Alaskan-born Tlingit Indian. Door-to-door personal invitations with appropriate Bahá'í literature were distributed to courteous and curious Moore residents by youth teams as part of their participation.

The youth rally attracted eighteen youth, including three Creek-Seminole Indian guests, one of whom made his declaration. The public meeting enlisted the attendance of over forty with nine inquirers.

Moore, a group of six adults and four youth, with the assistance of nearby Norman and Oklahoma City pooled their resources and talent to carry out this mass proclamation.



# World Religion Day Widely Proclaimed In Seventeenth Observance

Beginning with the inauguration of World Religion Day by the Bahá'ís of the United States in 1950, the Bahá'í Community of Maywood, Illinois, has steadily worked toward making this event a city-wide observance. This year these efforts won wide support and publicity from all segments of the community.

Although the Ministerial Association of Maywood as a body rejected, by a vote of six to five, official participation, several of the ministers proffered their wholehearted support and cooperated in the planning for a public meeting to be held in the council chamber of the village hall. The observance was announced in an open letter signed by religious and civic leaders, widely circulated even in the neighboring Chicago metropolitan area where it received excellent newspaper coverage, especially in the religious section of the *Chicago Daily News*.

Mayor Edgar Elbert issued a proclamation that in recognition of this day "established by the Bahá'ís" and "as a symbol of our love of God" "we light our homes inside and out between 7:00 and 9:00 p.m." He also urged that all the citizens of Maywood participate "by worshipping and praying that all prejudice whether it be racial, political, national or religious be abolished from the minds and hearts of all men and peace on earth be established."

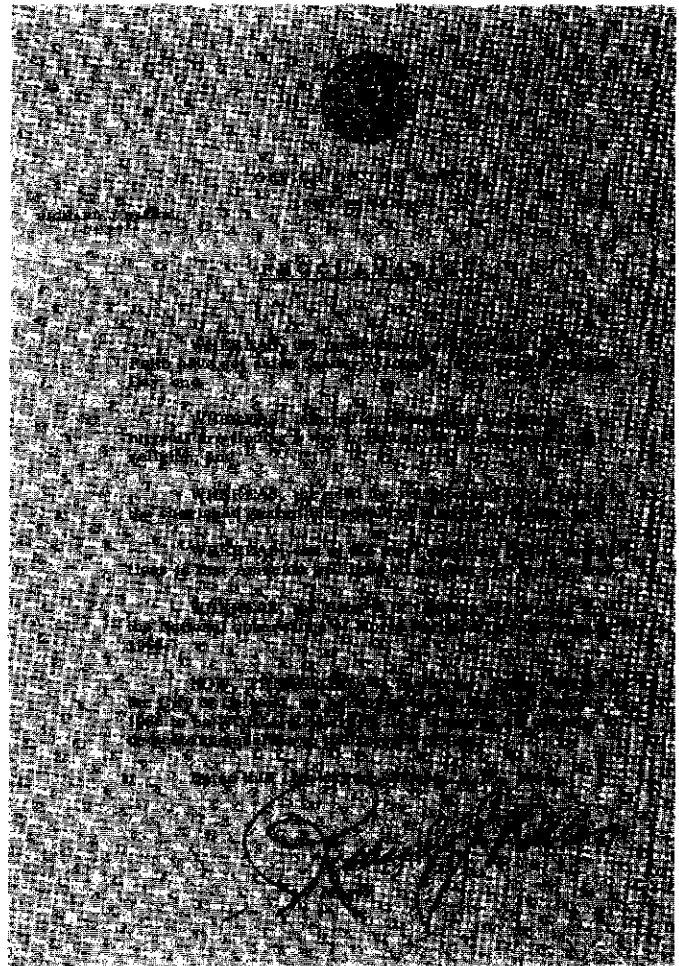
The Chamber of Commerce called upon all business organizations to cooperate by keeping their stores and offices lighted, and one of the leading banks urged its clients to light their homes as suggested by Mayor Elbert.

The theme for the non-sectarian public meeting was: "A Community's Prayer for Peace." Representatives of the Protestant, Roman Catholic, and Jewish faiths were the speakers. Mrs. Bette Smith, Bahá'í and member of the local planning committee, acted as chairman.

Nearly two hundred persons were present, at least three fourths of them non-Bahá'ís. There was no discussion of creeds or doctrines but only of the Divine Creator and man's relation to Him. According to a follow-up article in the local press, Reverend Robert Vornholt, pastor of the First Congregational Church, struck the keynote in his challenge to the audience to decide whether or not they believed there is a God in the universe and if they do, to demonstrate their belief in Him and in prayer as a means of communication with Him. This same article reported that eighty per cent of the homes and fifty per cent of the business establishments were brightly lighted during the hours of the public meeting. Recommendations have been received by the planning committee on which the Bahá'ís are strongly represented to have an even bigger observance next year.

## Mayors' Proclamations

In addition to the Village of Maywood, the mayors of a number of other cities having Bahá'í communities gave their support to World Religion Day by issuing similar proclamations. Among them was Chicago's



Mayor Richard J. Daley. A record crowd was drawn to the public meeting in the Chicago Bahá'í Center to hear Auxiliary Board member William Maxwell. There were forty-five spot announcements on local radio stations and excellent notices in five of Chicago's large newspapers, two of which carried Mayor Daley's proclamation, reproduced on this page. The article in the

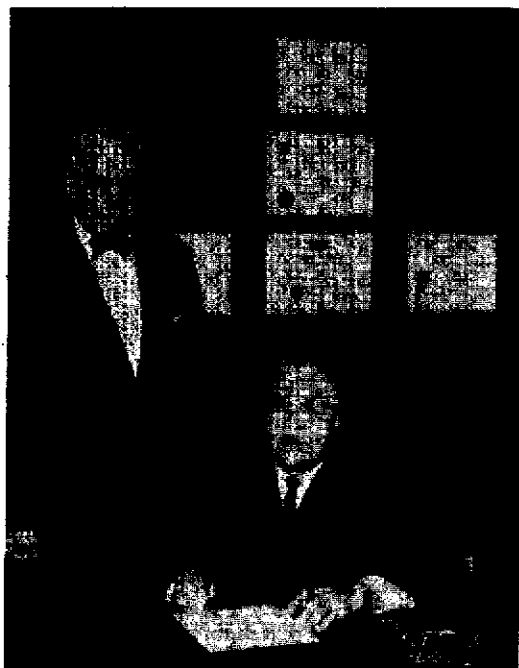
*Chicago Defender*, America's largest Negro newspaper, stated the purpose of World Religion Day as announced by the National Spiritual Assembly and the claim of the Bahá'ís that the blueprint for universal peace is contained in the Writings of Bahá'u'lláh.

Mayor Herschel Lashkowitz of Fargo, North Dakota, after stating the purpose of World Religion Day and the aims of the Bahá'í Faith in the abolition of any and all forms of prejudice, called upon all citizens "whatever their faith or personal conscience, to participate in such observance, each in his own individual manner, to the end that mankind makes progress toward the goals of world peace . . . good will and brotherhood." His proclamation was read at the public meeting which included prayers read or chanted by members of Hindu, Muslim, Christian and the Bahá'í Faiths. A panel of three youth and moderator discussed the subject: "Religion Comes of Age."

In Gallup, New Mexico, the mayor's proclamation also urged all citizens to participate in the observance of World Religion Day, and in Sparks, Nevada, the Bahá'ís enclosed their mayor's proclamation in an invitation to the ministers of the local churches to devote some portion of their sermons on World Religion Day to prayer for the abolition of prejudice and the establishment of peace on earth.

George W. Raven, Township Supervisor of Islip Township, Long Island, New York, whose proclamation was signed also by the four township councilmen, designated the day as one of "special observance by all faiths in commemoration of World Religion Day." Good radio and coverage in newspapers that circulate widely in Nassau and Suffolk Counties also drew much attention to the event.

*Mayor Edgar M. Elbert of Maywood, Illinois, signs annual World Religion Day proclamation. With him is George W. Amerson, secretary of the Maywood Assembly.*



*Members of the Spiritual Assembly of Beverly Hills, California, look on as Mayor Frank Clapp (center) displays his proclamation for World Religion Day. Left to right: Rob Sennett, vice-chairman; Mrs. Lisa Janti; Robert Quigley, chairman.*

The mayors of Beverly Hills and of Fresno, California, and of Great Falls, Montana, and possibly many others not yet reported also responded to the requests of the local Bahá'ís to make World Religion Day a community-wide observance.

#### Public Meetings Well Attended

In Cleveland, Ohio, World Religion Day was observed by a public fireside in a Bahá'í home. A beautiful poster-type invitation was displayed outside the home the day prior to the meeting. Attractive hand-written invitations were sent to a special list of thirty persons. Twenty-five attended, sixteen of them non-Bahá'ís. The speaker was Mr. Howard Tangler, Bahá'í from Berea, Ohio, and violin music was contributed by a contact. Unsolicited publicity appeared on the day of the meeting in the Sunday edition of Cleveland's largest newspaper.

The meeting in Tulsa, Oklahoma, where one-third of the audience were non-Bahá'ís, was opened with the reading of the prayer for the removal of difficulties in English, Spanish, French, German and Italian. Mr. Jack McCants, Auxiliary Board member was the speaker.

Mr. Jerry Meckleson of Yakima, Washington, recently from Petersburg, Alaska, was the speaker at the Spokane, Washington meeting on "Criteria of Divine Truth." The event received excellent newspaper, radio and television coverage. The latter was furnished unexpectedly and without prior arrangement by the station's reporter-photographer who came to the meeting

to interview Meckleson and film the beginning of the program.

The Bahá'ís of Tempe, Scottsdale, Phoenix, and North Maricopa County supported a public meeting arranged in Mesa, Arizona, by isolated believer, Mr. David Hildebrand. Approximately thirty-five persons attended, at least nine of whom were not Bahá'ís. Auxiliary Board member Mrs. Velma Sherrill was the speaker. North Maricopa County also had its own meeting at Cave, at which Gordon Laite was the speaker. This meeting was preceded by an interesting exhibit of arts and crafts arranged by the Bahá'ís.

In Brattleboro, Vermont, the speaker was Mrs. Marzieh Gail of Keene, New Hampshire whose subject was "Why Not a World Religion?" The Bahá'ís of Hinsdale, New Hampshire, and of Greenfield and Montague, Massachusetts supported the effort.

Mr. Zahrl Schoeny of Evanston, Illinois, speaker at the meeting in Batavia, Illinois, expressed such enthusiasm and sincerity that inquirers were stimulated to ask many penetrating questions about the Faith which Mr. Schoeny handled with great satisfaction. In reporting the meeting, the local Spiritual Assembly wrote that as a result of the interest shown by these people it has a new eagerness "to go on from here."

The Bahá'í Group at Illinois State University, Normal, Illinois, sponsored an interfaith panel on the topic "Religion Speaks to the Planet." Almost fifty persons attended. Much literature was taken and several students expressed interest in learning more about the Bahá'í Faith.

The Topeka, Kansas, Bahá'í Community arranged their meeting for late afternoon to be followed by a buffet supper. Hand-written invitations were sent to a prestige list of Topekans, including the state governor, the mayor, and the president of Washburn University. Response was requested only from those planning to attend, but Governor Avery sent a note expressing his regret that a previous commitment prevented his attendance. Several leading citizens came, including the mayor. Mr. Donald Newby was the speaker. A good supply of pamphlets was nearly exhausted. Several persons indicated a desire to attend firesides. The Topeka Assembly feels that the evening was both a teaching and social success.

Mr. and Mrs. L. Paul Harris of Mattoon, Illinois, presented a program on "Religion Comes of Age" at the Bahá'í House of Worship in Wilmette. Following a brief introduction to the aims and purposes of the Bahá'í Faith, a series of excellent color slides was shown depicting the basic spiritual and social teachings of Bahá'u'lláh and 'Abdu'l-Bahá, and others from the World Congress in London to illustrate how these teachings are unifying persons of all religious, racial, political and cultural backgrounds.

The Bahá'ís in the Greater Seattle area, Washington collaborated in holding a large, well-advertised public meeting in Seattle with Auxiliary Board member Mrs. Florence V. Mayberry as speaker on "The Bahá'í Story."

"The Role of Religion in Today's World" was the subject of a well-advertised panel discussion sponsored by the local Spiritual Assembly of DeKalb County in Decatur, Georgia. The panel members were Dr. Jay



Participants on a World Religion Day program held January 16 under sponsorship of the Bahá'ís of Durham, North Carolina. From left in the front row: Dr. Adolph Furth, Rabbi M. Berger, and George Goodman, three of the speakers; Mrs. Ludmila Van Sombeek, and the Rev. Henry G. Elkins, the fourth speaker.

Cohen, research microbiologist with the United States Public Health Service; Father Calhoun of the Roman Catholic faith; Mr. LaMar Howard, a juvenile court supervisor from Fulton County, and Mr. Winston Evans, Bahá'í. Questions from both the audience and panel members following presentation of the basic precepts of the religious faith of the speakers pointed up the world consciousness of the Bahá'í ideals and principles.

Richard M. Witter, associate director of alumni affairs at Howard University, recently returned from the World Center of the Bahá'í Faith, was the speaker for the Washington, D.C., community. His subject was: "How Can One God Have So Many Religions?"

The observance of the Bahá'ís of Sarasota and Manatee County, Florida, took the form of an integrated tea for twenty-six believers and twenty-three non-Bahá'ís. Mrs. Jane McCants spoke on the subject: "A Common Faith — the Basis for World Peace." Mrs. Harriet Kelsey played a number of piano solos. Several of those attending the meeting reported that they had been reading the Bahá'í advertisements in the local papers for some time.

In Greensboro, North Carolina, the meeting took the form of a panel discussion by local Bahá'ís; in Hartford, Connecticut the speaker was Mrs. Jessyca Russell Gaver of New York whose subject was: "The Bahá'í Faith: Dawn of a New Day;" in Tucson, Arizona Phil Lucas, Bahá'í folksinger, artist and radio personality, was the main speaker. Miss Olive Alexander, the speaker in Miami, Florida, discussed "God, Man, and Religion." Dennis Smith, Bahá'í student and lecturer at the University of New Mexico, was the speaker in Albuquerque, New Mexico.

Brief reports have come from many other communities, including the goal city of Eureka, California, where the event was a two-day proclamation program. Space compels limitation of the reports to only these few which indicate, not only the wide variety in the program for World Religion Day, but also the increasing attention that this special Bahá'í event is receiving from persons of prominence and influence across the nation.



A few of the faces reflecting happiness at the Birthday of Bahá'u'lláh celebration, November 12, 1965, held at Muntinlupa Prison in the Philippines. Over 400 attended the all-day meeting, and the authorities exempted Bahá'í prisoners from work and granted the use of the social hall.

## Gleaned from International Bulletins

The Bahá'ís of Malaysia are justifiably proud and happy over the acquisition of their new Hazíratu'l-Quds, an achievement of the Nine Year Plan. It is situated in a thickly populated and easily accessible area of the busy metropolis of Kuala Lumpur. After its purchase, a committee of a few of the Kuala Lumpur Bahá'ís took charge of various alterations and did an excellent job. The youth helped to clean and tidy the premises. The national administrative headquarters is now installed there and it also serves in many other ways. Surrounding communities use it for joint programs and also arrange meetings for visiting Bahá'ís from abroad. The youth of Kuala Lumpur use it for their activities. Deepening classes, firesides and prayer sessions are frequently held.

\* \* \*

The National Bahá'í Youth Committee of Malaysia has requested youth groups to elect state representatives to consolidate activities within the state and also furnish regular reports from their districts. The Committee has set very high standards for the representatives, expecting them to read and study selected books, to memorize a number of prayers, and to be prepared to travel in their state to arrange activities.

\* \* \*

From the South and West Africa Bahá'í News Letter comes news of a seventy-acre site near Johannesburg, the purchase of which has been approved by the Universal House of Justice. The Continental Goals Committee reports that a pioneer from Jamaica has been found for Basutoland.

\* \* \*

The Auckland, New Zealand, branch of the United Nations Association graciously gave full support to two meetings sponsored by the Bahá'ís for Human Rights Day. The National Spiritual Assembly of New Zealand is planning a four-day pre-convention study session in April, 1966.

\* \* \*

The number of new believers in India is now almost 190,000. This is an increase of almost 40,000 since last May. There are now 9,000 centers in India while new Hazíratu'l-Quds have recently been erected by the believers in four villages.

In the Philippines 500 Bahá'ís have enrolled this year, nine new tribes now being represented in the Faith. Two hundred and twelve new localities have been established this year.

## Correction

A letter of January 17, 1966 from Korea expresses regret in omitting mention of the National Spiritual Assembly of North East Asia as a principal sponsor of the purchase of their new Hazíratu'l-Quds, reported on page 11 of the December, 1965, *BAHA'Í NEWS*. They state that, as the parent National Assembly to the NSA of Korea, North East Asia was also the chief advisor in the selection of this building.

## BAHA'I IN THE NEWS

The *Collier County News* for November 30 published an article, including photograph, about Mrs. Billie Smith, a Bahá'í and leader in civic affairs whose name will appear in *Who's Who of American Women*. A paragraph in the article is devoted to mention of the Bahá'í Faith and of her affiliation with it.

○

The current edition of *Who's Who of American Women* lists Mrs. Lois K. Nochman who is a Bahá'í and member of the community of Highland Park, Michigan. A writeup of this listing was carried in a local newspaper, the *Highland Parker*, mention of her Bahá'í membership and activities being included. Mrs. Nochman is an instructor in English at Highland Park Community College.

○

A four column account, including picture of the family of Dr. and Mrs. Irvin M. Lourie, Bahá'ís of Bethesda, Maryland appeared in the December 30 edition of the local newspaper, the *Sentinel*, of Montgomery County. The account, based on an interview with the family, gives a full and quite accurate story of the Faith, including its tenets and administrative structure. The excellent picture of the Lourie family in their home includes with special mention, the photograph of the Wilmette House of Worship which hangs on a wall of the Lourie home.

○

A nineteen inch story of the Bahá'í Faith appearing in the *Baltimore Sun* of January 9 and entitled: "Bahá'í Faith: Quiet Growth—77 Baltimoreans Adhere to Young Religion" grew out of the attendance at the Baltimore Human Rights Day meeting of a reporter for the *Baltimore Sun*. The newspaper, in extending its coverage of the "little known and publicized Faiths in the city," gave the account of the Bahá'í Faith in comprehensive and quite objective manner.

○

The first article in the *Chicago Tribune Magazine* for January 16 with the title "Three Billion Faithful" refers to World Religion Day as being sponsored by the "Bahá'ís, to demonstrate the universal oneness of all revealed religion." Although the article does not refer further to teachings of the Faith or to any specific Bahá'í meeting it brings to the attention of many the name and the basic truth which the Faith proclaims.

## Michigan Legislature Pays Tribute to the Bahá'í Faith

When Powell Lindsay, a Bahá'í and Legislative Assistant in the Legislative Service Bureau of the Michigan State Legislature, learned that the 1965 Bahá'í State Convention was to be held in Lansing, Michigan, he thought that this would be an appropriate time to bring to the attention of the 148-member Michigan Legislature the objectives of the Bahá'í Faith. He discussed the idea with Senator Basil Brown, his personal friend, who is the Majority Floor Leader of the Senate. Senator Brown instructed Mr. Lindsay to draft a resolution which he would consider presenting before the Senate.

Probably because he has been an active supporter of human rights legislation for ten years, Senator Brown was highly impressed to learn that the Bahá'ís believe strongly in a unified world society, and therefore, when the resolution was read on the floor of the Senate, he spoke eloquently in support of the Bahá'í concepts.

The resolution (Senate Concurrent Resolution No. 129) was adopted by the Senate on October 14, 1965, and by the House of Representatives on December 9, 1965. It reads as follows:

**"Whereas, The Bahá'ís of the state of Michigan, will hold their State Convention on November 7, 1965, in Lansing, Michigan; and**

**"Whereas, The Bahá'í Faith is a new, independent universal religion, whose goal is to revitalize mankind spiritually; to break down the barriers between peoples and lay the foundation for a unified world society based upon principles of justice and love, and teaches that the fundamental purpose of religion is to promote concord and harmony, and states that religion must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful and ordered society; and**

**"Whereas, The Bahá'í World Faith recognizes that the major problem of our age is the resolution of a series of deeply ingrained conflicts which are interrelated and penetrate various levels of society; conflicts between ideologies, nations, religions, races and classes. Such conflicts, when combined with the weapons of annihilation our age has produced, threaten the future of civilization; and**

**"Whereas, Members of the Bahá'í World Faith have by their daily activity spread love and unity among people in 270 countries, islands and dependencies throughout the world and in their concept of the principle of the Oneness of Mankind recognize what is needed is a new spiritual approach which will reconcile the basic contradictions in major religious beliefs, and be consistent with modern scientific and rational principles, and offer to all peoples a set of values and a meaning to life that they can accept and apply to our age; now therefore be it**

**"RESOLVED BY THE SENATE (the House of Representatives concurring), That the members of the Michigan Legislature, for themselves and for the people of the state of Michigan, extend their highest tribute to the members of the Bahá'í World Faith in their**

efforts to promote THE KINGDOM OF GOD ON EARTH; and be it further

**"RESOLVED, That copies of this tribute be presented to the National Spiritual Assembly, the National Teaching Committee and the Local Spiritual Assembly of Lansing as a testimony of the high esteem and admiration the Michigan Legislature and the people of Michigan for whom it speaks have for the Bahá'í World Faith."**

### Appreciation to Senator Brown

In appreciation of the act of Senator Brown, the Spiritual Assembly of the Bahá'ís of Highland Park, Michigan, presented him with a handsome formal certificate of appreciation which reads as follows:

Let it be Known that:

Senator Basil W. Brown

Having performed an act so praiseworthy and meritorious by introducing and bringing to the attention of the legislative body of the state of Michigan the precepts of the Bahá'í World Faith

in his dedication to the Oneness of Mankind through a peaceful and divinely ordained society founded on justice and liberty for all wherein the individual's dignity and human rights are preserved is commended

We, the Highland Park Bahá'í Community in grateful acknowledgment extend our warmest and greatest appreciation to Senator Brown.

The certificate was signed by Mr. Marvin Hughes, chairman of the Highland Park Bahá'í Assembly.

### George W. Amerson, Bahá'í, Receives Award of Merit

While in New York City in 1912, 'Abdu'l-Bahá spoke one day to the Bahá'ís on the subject of "Distinction." "I desire distinction for you," He said, and then described the qualities by which "the Bahá'ís must be distinguished from others of humanity."

As one illustration of how persistent efforts in teaching and practising the basic principles of the Bahá'í Faith will sooner or later attract attention from "others of humanity" it gives the Editors of BAHÁ'Í NEWS pleasure to quote the following "Citation and Award of Merit" presented on January 14, 1966 by Mayor Edgar Elbert of Maywood, Illinois, to Mr. George W. Amerson, member of the Maywood Bahá'í Community and currently its secretary:

"The Village of Maywood in recognition of the service given this community presents this award of merit to George W. Amerson as a symbol of our esteem and appreciation for his untiring efforts and cooperation to make this village a better place to live in and his outstanding achievements and success in the promotion of peace and unity among all peoples regardless of race, color, political or religious background.

"For over thirty years he has been a member of the Bahá'í Faith and active in abolishing all prejudice in this village."

## Bahá'i Publishing Trust

**Messages to Canada.** By Shoghi Effendi. Introduction by John Roberts. This volume published by the National Spiritual Assembly of the Bahá'ís of Canada includes the first letter from Shoghi Effendi ever written to Canada — a letter to the Montreal Spiritual Assembly, on January 2, 1923; other messages to the Canadian National Assembly since its formation in April, 1948; and various letters transmitted through the Guardian's secretary and those written by Leroy Ioas, late Hand of the Cause, at Shoghi Effendi's direction. Canada's part in the Ten Year Crusade, from 1953 to 1957, form a special section of the book, some forty messages in all. 78 pages, bound in red cloth.

Per copy .....\$3.00 NET

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Available from: Bahá'i Publishing Trust  
110 Linden Ave.  
Wilmette, Illinois 60091

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## 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'i New Year)

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

March 25-27  
April 27; May 1-3

### NATIONAL BAHÁ'I CONVENTION

April 28-May 1

## Publication of WORLD ORDER to be Resumed

After a seventeen year hiatus the Bahá'í magazine, **WORLD ORDER**, will soon resume publication, revitalized and expanded. In order to provide another essential channel for widespread promulgation of the Bahá'í Cause, **WORLD ORDER** will publish features of broad intellectual, theological, cultural and human interest. The intense social conscience of the Bahá'í principles will permeate its editorial policy. Its articles will be written by men and women of stature, able to provoke thought in those areas of particular concern to Bahá'ís. Authors will be both Bahá'ís and authorities invited to contribute because of their distinctions in selected spheres. In short, the journal will be of interest to all persons of broad literary tastes and will not be confined to Bahá'í concerns.

An Editorial Board has been named: Dr. Firuz Kazemzadeh, Dr. Howard Garey, Mr. Monroe Michels, Mrs. Muriel Michels. Contributing editors and special editors will shortly be appointed. Preparatory work on the first year's articles is far advanced, and a Table of Contents for the opening issue is soon to be announced.

The journal will be published four times each year, with the first quarterly issue to appear in October 1966 or January 1967. Individual subscriptions are \$3.50 per year; special rates for multiple subscriptions and for multiple years will be announced.

Since **WORLD ORDER** must support itself primarily through the subscriptions of the Bahá'í friends, and later of those who find its pages rewarding, it is imperative that pre-publication subscriptions flood into the Editorial Board, as an expression of Bahá'í enthusiasm felt for this vital teaching venture begun again. All correspondence concerning the magazine, subscriptions, and checks made payable to **WORLD ORDER**, should be mailed to Mrs. Muriel Michels, 1 Cove Ridge Lane, Old Greenwich, Connecticut 06870.

## Baha'i House of Worship

### Visiting Hours

#### Weekdays

10:00 a.m. to 5:00 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 20

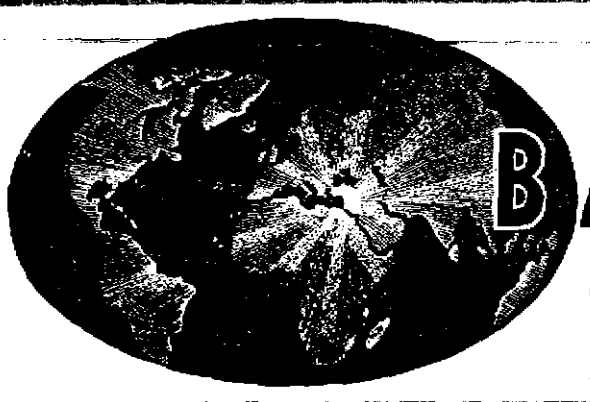
4:15 p.m.

**BAHÁ'I 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: Mrs. Sylvia Parmelee, Managing 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, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

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



# BAHÁ'Í NEWS

No. 421

BAHÁ'Í YEAR 123

APRIL 1966

## OBSERVANCE OF BAHÁ'Í HOLY DAYS

### A Communication from The Universal House of Justice

TO: National Spiritual Assemblies.  
Dear Bahá'í Friends:

From time to time questions have arisen about the application of the law of the Kitáb-i-Aqdas on the observance of Bahá'í Holy Days. As you know, the recognition of Bahá'í Holy Days in at least ninety-five countries of the world is an important and highly significant objective of the Nine Year Plan, and is directly linked with the recognition of the Faith of Bahá'u'lláh by the civil authorities as an independent religion enjoying its own rights and privileges.

The attainment of this objective will be facilitated and enhanced if the friends, motivated by their own realization of the importance of the laws of Bahá'u'lláh, are obedient to them. For the guidance of believers we repeat the instructions of the beloved Guardian:

"He wishes also to stress the fact that, according to our Bahá'í laws, work is forbidden on our Nine Holy Days. Believers who have independent businesses or shops should refrain from working on these days. Those who are in government employ should, on religious grounds, make an effort to be excused from work; all believers, whoever their employers, should do likewise. If the government, or other employers, refuse to grant them these days off, they are not required to forfeit their employment, but they should make every effort to have the independent status of their Faith recognized and their right to hold their own religious Holy Days acknowledged." (From letter written on behalf of the Guardian to the American National Spiritual Assembly, dated July 7, 1947 — BAHÁ'Í NEWS No. 198, page 3)

"This distinction between institutions that are under full or partial Bahá'í control is of a fundamental importance. Institutions that are entirely managed by Bahá'ís are, for reasons that are only too obvious, under the obligation of enforcing all the laws and ordinances of the Faith, especially those whose observance constitutes a matter of conscience. There is no reason, no justification whatever, that they should act otherwise . . . The point which should be always remembered is that the issue in question is essentially a matter of conscience, and as such is of a

binding effect upon all believers." (From letter written on behalf of the Guardian to the American National Spiritual Assembly, dated October 2, 1935 — BAHÁ'Í NEWS No. 97, page 9)

In addition, steps should be taken to have Bahá'í children excused, on religious grounds, from attending school on Bahá'í Holy Days wherever possible. The Guardian has said:

"Regarding children: at fifteen a Bahá'í is of age as far as keeping the laws of the Aqdas is concerned — prayer, fasting, etc. But children under fifteen should certainly observe the Bahá'í Holy Days, and not go to school, if this can be arranged on these nine days." (From letter written on behalf of the Guardian, dated October 25, 1947, to the American National Spiritual Assembly)

National Assemblies should give this subject their careful consideration, and should provide ways and means for bringing this matter to the attention of the believers under their jurisdiction so that, as a matter of conscience, the mass of believers will uphold these laws and observe them.

With loving Bahá'í greetings,  
— THE UNIVERSAL HOUSE OF JUSTICE

Bahá'í World Center  
Haifa, Israel  
28 January, 1966

#### COMMENTARY:

A letter written on behalf of the beloved Guardian to an individual believer, published in BAHÁ'Í NEWS, April 1948, states: "He wishes the Bahá'ís to press for the recognition of their right to observe their own Holy Days, and to observe them wherever possible in strict accordance with our teachings."

In this connection Shoghi Effendi in 1938 designated the exact hour for the observance of four of the nine Holy Days. These hours are printed on the Bahá'í Calendar published annually by the Bahá'í Publishing Trust of the United States.

— NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'ÍS  
OF THE UNITED STATES



# Universal House of Justice Calls for 79 Additional Pioneer Offers

On February 20 The Universal House of Justice reported to all National Spiritual Assemblies that as of that date 161 of the 460 pioneers called for in its Ridván message had arrived at their posts, and an additional 190 were consulting and preparing for their departure. The letter states: "Assuming that all these 190 prospective pioneers will set out for the goals specified in the Plan, there will still remain 109 posts lacking pioneer offers. Of these 109 posts, some are dependent upon favorable circumstances, leaving a minimum of 79 pioneer offers still needed, if we are to meet the challenge before Ridván."

Addressing all the believers, The Universal House of Justice continues:

"Beloved friends, during the period of a little over two months since we announced that the fate of the pioneer plan was hanging in the balance, 68 pioneers have succeeded in setting out for their goals! That from the ranks of the supporters of the Most Great Name 79 more believers may come forward, in the remaining two months, to offer themselves for the posts specified in the Plan and set out for their glorious goals is the longing of our hearts and the object of our constant supplications at the Holy Shrines."

The victories are almost within our grasp. May the Bahá'í World Community be able to proclaim during the forthcoming Ridván period that they have been achieved!

## Pioneers Assist Panamanian Teaching

Twenty-five Bahá'ís visited the sleepy little town of Capira in Panama late one Sunday morning in January. It was a door-to-door plan sponsored by the Local Spiritual Assembly of Panama City to invite the townspeople to visit the nearby Bahá'í School of Villa Virginia the following Sunday. Few villagers could resist the warm Bahá'í greetings. A week later seventy adults and numerous children joined about seventy Bahá'ís and other friends for recreation, refreshments and a Bahá'í talk at Villa Virginia.

Five new pioneers from the United States, Susan Hoy, Linda Martin, Kenneth Francisco, Jack Ryckman, and Arthur Krummell, participated in this integral plan (used successfully in Brazil). They later joined Guaymí Indians from the mountains of Chiriquí, Cuna Indians from the coastal islands of San Blas, and Negro youth from Panama City in the ten-day session of the Bahá'í school, which had a record attendance of thirty-eight students and five staff members. During the teacher-training classes at the school, seven students made declarations. After a followup fireside in Capira, nineteen townspeople became Bahá'ís. One of the outstanding Guaymí Indian Bahá'ís, Moises Bejerano, left the school in mid-session to carry the message to the Choco Indians in the dense jungle of Darien, Panama, and brought in thirty-two new believers.

Early in February two of the new pioneers, Susan and Linda, both only 19 years old, moved to Manachucun in the San Blas Islands to open a Bahá'í school for the Cuna Indians, and two other pioneers, Kenneth and Arthur, ages 20 and 27, left to help the Guaymí Indians in the mountains of Chiriquí.

## Erratum

The Universal House of Justice requests that the friends make a correction in the Ridván message of 1965, page 4, line 22. The word "urgent" should read "unique."



*Bahá'ís and friends at Villa Virginia Bahá'í School in Panama.*

## Designs for Panama Temple

### Submitted to House of Justice

The National Spiritual Assembly of Panama has submitted forty-three designs of varied architectural approaches for the Mashriqu'l-Adhkár to be built in Panama as one of the goals of the Nine Year Plan.

## Australian Temple Attracts World Visitors

The Bahá'í Temple near Sydney, Australia is receiving visitors in growing numbers from many parts of the world as well as all Australian States. Many tourists come in busses directly from visiting ships, including some who have visited the World Center at Haifa, Israel. A number of special tours by high school students have also occurred and many intelligent questions were asked by these young people.

A dawn service was held on December 12 at the temple as a thanksgiving in respect to the clearance of all debt involved in the construction.

## 'Amatu'l-Bahá Rúhiyyih Khánum Explains Simultaneous Process of Expansion and Consolidation

In 1964 Hand of the Cause 'Amatu'l-Bahá Rúhiyyih Khánum spent several months in India and in the nearby countries of Ceylon, Nepal and Sikkim. While in India she participated extensively in the mass teaching program being carried on in the villages in all parts of that land. The following comments written on her return to the Holy Land give much food for thought among all the Bahá'ís of the world who wish to see their beloved Faith grow and expand among the multitudes not yet touched by the Word of Bahá'u'lláh:

"The entire Bahá'í world is watching the progress being made in India. Her teaching activities and the remarkable rate of increase in the number of believers in that country during the last five years, are the envy and admiration of her sister communities. But I feel a word of advice is in order here. Often, the active workers inside a community, who are bearing the full weight of teaching, administering and supporting it, get the idea that they should slow down on 'expansion' and 'consolidate.' This is a dangerous idea — a very dangerous idea. It was our beloved Guardian, Shoghi Effendi, who first used these terms; we learned them from him; but he never separated the two things. To him expansion was constant teaching, according to the express command of Bahá'u'lláh, like an army that is marching to conquer, never losing an advantage, never ceasing to go on. Consolidation is what comes behind the army; the food supply, the education of the conquered people, the establishment of garrisons. It would be a sorry army indeed that sat down to enjoy the luxuries of inaction when it had the advantage! There are other armies on the march in these days, ominous, terrible, destructive armies, not only physical ones (perhaps the least dangerous of all) but ideological ones; materialism is on the march at a terrifying rate, godlessness is advancing with frightening swiftness, inadequate political ideologies, whether from the East or from the West, are seeking to conquer the minds of men. The Bahá'í army is one of light in its sole object is to conquer the hearts of men, its only battle is against the increasing spiritual darkness in the world. Nowhere in our teachings — neither from the pen of Bahá'u'lláh, 'Abdu'l-Bahá nor the Guardian do we find mention of circumstances under which we should not teach this Faith actively all the time. Only when, by law, a government has forbidden us to teach actively do we bow our heads in obedience to government. There is never a point at which we have, temporarily, enough Bahá'ís. Bahá'u'lláh belongs to all the people of this world; He came to them — it is their right to hear of Him, to accept Him. To stand in the way of this process, to hold back the teaching work, is the deadliest of all sins.

### Bahá'u'lláh's New Social Order

"It is not only new spiritual laws which Bahá'u'lláh has brought to the world in this day; it is a new social order, a divine policy. Shoghi Effendi used to say: 'We Bahá'ís belong to no political party, we belong to God's party.' Let us ask ourselves how this World Order of our Faith is to be established, how its educational, social, economic, as well as spiritual, programs are to be put into practice, unless the material — vast masses of human beings calling themselves Bahá'ís — is available? How can one do two entirely contradictory things at the same time: require of people that they be mature, understanding, well-informed Bahá'ís before letting them into the Faith, and, at the same time, have enough Bahá'ís inside it to put into effect this great, dynamic, Order of Bahá'u'lláh? It is like asking that kindergarten children should first sit for entrance examinations to the university before they can begin their primary education!

"Let the people come in. The law of averages decrees that everything has a scale of percentages. Every milk has its percentage of cream; high or low, it is there. For every hundred new Bahá'ís there is invariably going to be a percentage of people of great capacity, both intellectually and spiritually; this group will take care of the increase in less mature and understanding, but no less sincere, souls who comprise the rest of the hundred. In other words you get your rank and file, your foot soldiers, as well as your officers, all together at the same time. Just teach. Trust more in the power of Bahá'u'lláh to work His own miracles if you but let Him, and march on to conquer, while there is still the opportunity to do so, the hearts of the people in that wonderfully promising part of the world.

"When we older people look back on our lives, how often we realize that we just took it for granted that the golden days of our teens or early youth, the first joys of marriage, of parenthood, of travel, of study — whatever it was — would go on forever! Suddenly we realized they had gone, never to come back. Today there is an extraordinary receptivity in that part of the world (and indeed, in many other lands, maybe more than we realize) to the Faith of Bahá'u'lláh — like the soil waiting, dry and breathless with longing, for the monsoon, for the rains that will generate life and bring forth the new crop. This is our opportunity, our challenge, our terrible responsibility. For our own sakes, for the sake of suffering humanity, we cannot afford to fail in seizing this hour and exploiting it to the full.

There are almost half a billion people in India, not to mention those in neighboring countries. Not hundreds, not thousands, but literally millions are ready to accept Bahá'u'lláh if you will only tell them He has come to them, for them, in this glorious new age in which we are living."

# The House of Quddus in Mashhad

by Guy Murchie

**EDITORIAL NOTE:** This is another in a series of articles written by Guy Murchie from his diary kept on his journey to Iran in 1964 and printed with the permission of The Universal House of Justice. The photos were taken by Mr. Murchie.

Mashhad is the biggest city in northeastern Persia and lies close to where that country joins Afghanistan on the east and Turkistan (part of the Soviet Union) on the north. Turkistan, east of the Caspian Sea, is where the horse is presumed to have been first domesticated (around 4000 B.C.) and its principal city is 'Ishqábád where the first Bahá'í temple was erected shortly after the turn of the century.

Though close to the Great Salt Desert, Mashhad is not a desert city like Yazd but in fact is quite lush and fertile, particularly in winter and spring when it enjoys frequent rains. When I landed here today by plane with my interpreter, a retired major general, a shower had just washed the dusty streets and the cotton and sugar beet fields were green and fruit orchards coming into blossom on the surrounding broad plain. As a Bahá'í friend drove us to town along poplar-lined roads, we could see also numerous mulberry trees which provide the principal raw material (worm food) for the silk industry. As we reached the first squared-off blocks of



*A discussion with a mulla in front of a small mosque Mashhad.*

houses and approached the heart of the city its oriental character became apparent in the loose turbans of white cloth commonly worn like coiled dish towels with one end dangling in back. Lots of faces are Mongoloid and some almost Chinese though often very dark of skin. Exotic street scenes include camels being led under the plane trees beside the small canal separating the two sides of one of the main double streets, a cluster of youths betting coins on which of the six numbered

faces of a spinning brass top will end uppermost, a file of seven porters with huge trays of cakes and sweets on their heads hurrying to a wedding feast, three old men haggling in a radish market in front of six-foot piles of radishes, a large crowd of pilgrims with bulky bundles awaiting a bus to start them on a month-long journey to Mecca and back, and two mullas at the door of a mosque greeting each other with respectful salaams



*House of Bábíyyih showing steps to the meeting room at right where Mullá Husayn and Quddús met with their followers.*

(bowing with hand over heart) and conversing quietly with palms-up gestures and bland, benign expressions.

## House of Bábíyyih

The most important thing for a visiting Bahá'í to see in Mashhad is the famous house of Bábíyyih built by Mullá Husayn at the behest of Quddús before they went to Fort Tabarsi and which may be said to be the first building on Earth constructed as a *Háẓiratu'l-Quds* (which means in Persian "The Sacred Fold"). So we went there by way of a street with poplars so light in color they seemed to be birch trees. When we got to a muddy alley in the immediate neighborhood (apparently near the southeastern edge of town), we separated as a normal precaution against attracting attention, and walked quietly ahead past several women in black chadurs and a couple of squatting beggars, filing inconspicuously through a narrow gate to find ourselves suddenly in the garden of Bábíyyih. It was also a sort of courtyard perhaps fifty feet square surrounded by low, unpretentious buildings that would have seemed very ordinary to one unacquainted with their history. But to us of course these structures had a magical quality for we recalled that this area was open grass land in the spring of 1848 when Mullá Husayn, who had just arrived on foot from visiting the Báb in Máh-Kú some 1200 miles away, chose the lot of land, bought it early in

May and, with his own hands and probably those of a few helpers, built the houses by the end of June in time to move in, along with Quddús, and held many important meetings there during the first three weeks of July—for on July 21 both these heroes left, at the Báb's command, for their glorious destiny at Fort Tabarsí from which they would never return.



*The garden and courtyard of the House of Bábíyyih.*

Múllá Husayn, we were told, lived in the larger quarters on the north side of the courtyard and slept in a bedroom about nine by twelve feet with an eleven-foot wooden ceiling, the walls indented with double rows of niches in traditional style except that the upper ones have unusually fancy pointed arches at the top. The main meeting room is approximately fourteen by twelve feet but here the niches are rounded at the top, a small fireplace is in an alcove to the rear (north wall), while three outside doors and two small windows open on the courtyard. Quddús occupied the humbler south side of the courtyard with lower (ten-foot) ceiling and only a single row of oblong niches. His room was originally rectangular, I am told, but due to later construction of a street on the south side of the property, has now been reduced to a wedge shape with a single outside door and two little windows facing the courtyard. The storeroom of the north building, which could also serve as a hiding place in time of danger, is a windowless, dark closet about nine by six feet behind Múllá Husayn's bedroom.

The relatively ample courtyard has at least one old tree possibly planted by Múllá Husayn himself, in which a turtle dove was sitting most of the time we were there. The Persians call it an "anob" tree and its edible fruit consists of orange-colored, one-inch "beans" that look something like rose hips. There are also several young pine trees in the garden, some pears in blossom, a grape arbor, lots of roses and a central pool, while poplars are visible rising here and there above the low flat roofs from outside.

The custodian of this holy house is a very dark and wizened old man with a gentle face named Gholam Husayn Bidari, which seems appropriate as Bidari means "ever awake" which he must be to maintain such a well-kept garden and buildings despite the hostile Muslim neighbors all around. He is a mason by trade and has the distinction of having actually worked

on construction of the Bahá'í temple in 'Ishqábád more than sixty years ago. The street outside this sacred house and garden is traditionally known as Bábíyyih Street and many still call it that although the Muslims, trying to erase its memory, have troubled themselves to give it some other name.

### **The Story of a Bahá'í in Mashhad**

Repairing to another part of the city, my guides took me to call on a seventy-four year old sick Bahá'í who honored me with tearful kisses and told such a touching story that I cannot bear not to repeat it, nor is it possible to forget how he looked as he sat on the edge of his bed in his black bathrobe and woolen sailor's cap atop his greasy, unshaven but enraptured face. It seems that his father, a Muslim, had wanted him to become a droshky driver when he was in his teens and, discovering that he preferred to take up reading and writing, violently opposed this outlandish idea on the ground that it might lead to his becoming a Bábí, as these "scheming heretics" were still called in many parts of Persia. The boy had never heard the name Bábí before but somehow it fascinated him despite the evil implication his father gave it, so he secretly bided his time to learn more about these dangerous literary monsters. A few years later when he was a servant in the great household of the Grand Vazír in Tíhrán he chanced to be scolded for not being able to read, and again he thought how wonderful it would be if only he could comprehend a book and he hoped he could find someone, even a Bábí, who might teach him this unimaginable magic.

Shortly thereafter he found himself jobless and semi-starving in Rasht on the Caspian Sea where one night he dreamed he met a holy man with blue eyes and a



*A droshky with a typical load passes down a street in Mashhad.*

white beard who smiled on him and asked if he needed any help. "O yes," replied the hungry youth, clutching the old man's robe. "Then you must be patient," said the old man and he repeated this for what seemed a long time eventually introducing him to a man who, he said, would presently offer him an important job. The young man did not know how much he could trust this curious dream but a few weeks afterward he was

overjoyed to encounter in a narrow alley of the bazaar the very man he had been introduced to and, better still, the man recognized him in return and, comparing accounts, they discovered they had both had the same dream at the same time. And by this means the youth got a job which led to his being taught to read and write, through which he discovered the Bahá'í Faith and heard that the holy man of his dream was 'Abdu'l-Bahá. By this time he was a successful merchant and his life took on a whole new purpose, much of which was evident from the attractive pictures still on his walls and the large library of books behind glass-fronted bookcases and his oft-expressed praise of God for all his blessings, one of them being that his daughter in dying had dreamed she was about to be a guest of 'Abdu'l-Bahá. Perhaps he was gladdest of all, however, in knowing that his Muslim neighbors had come to appreciate his character and deeds and one of them had even allowed he was absolutely sure he was a "good man" despite his being a Bahá'í.

The next afternoon we were in our hotel when a messenger arrived to inform us that a local Bahá'í

farmer with a Muslim wife had just been molested by her fanatical brothers abducting her and threatening to kill her if she tried to return to him or their three children. They also destroyed his crops and commandeered his farm, hoping thus to make him destitute, and when he appealed to the police they refused to listen to him, even kicking him out the door as a "filthy Bahá'í" . . .

My interpreter, a member of the Persian National Assembly and a respected military figure who outranked the brigadier general responsible for the Mashhad police, immediately took action to right the wrong — with the result that the farmer is likely at least to get his farm back, though extracting the wife unharmed from her bitter family is another thing again. Such occurrences unfortunately are still only too common in Persia.

**NOTE:** For an account of the "Babiyyih" in Mashhad see *The Dawn-Breakers* pp. 265-7 and 126-7.

## Journey to the Holy Land

In a far off land there is a small industrious city called Haifa. For not only Bahá'í adults but especially Bahá'í youth this bay area is a dreamland; and to be accepted for a pilgrimage to this Most Holy Place is in truth a dream come true.

As your Israeli cheroot, the equivalent of a New York taxi cab, winds up Carmel Avenue you view the gold-domed Shrine of the Báb for the first time, towering over all of Haifa. Turning on Uno Avenue, you approach a great iron gate. Down the driveway are the open doors of the warm and loving pilgrim house which will take you in for the next nine days.

And so your most memorable and moving pilgrimage begins. An experience packed with other experiences. Sometime within these nine days you will spend two days and two nights at the Mansion of Bahjí, where Bahá'u'lláh spent the remainder of His life after being imprisoned. Here is His Shrine. While at Bahjí you will take one day and go to the Most Great Prison — 'Akká. After a prayerful visit to Bahá'u'lláh's cell, you visit the House of 'Abbud, within the city walls of 'Akká. Bahá'u'lláh spent seven years upstairs in this house without once coming down. From His window all He could see were the untamed waves of the Haifa Bay. As a result of this, 'Abdu'l-Bahá had the Ridván Gardens made for the Blessed Perfection. The sprouting greenery and blooming trees surround you when you visit here. Before returning to Haifa you stop at Mazr'ih where Bahá'u'lláh spent the two years between his stay at the House of 'Abbud and Bahjí. Mazr'ih is hidden behind a great many trees and gives you an overwhelming feeling of love when you enter.

On your return to Haifa there is one more outstanding experience during your pilgrimage; a visit to the Archives Building. This, the first of the administrative buildings, patterned after the Parthenon, contains almost all the relics of the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and some of Shoghi Effendi's personal articles,

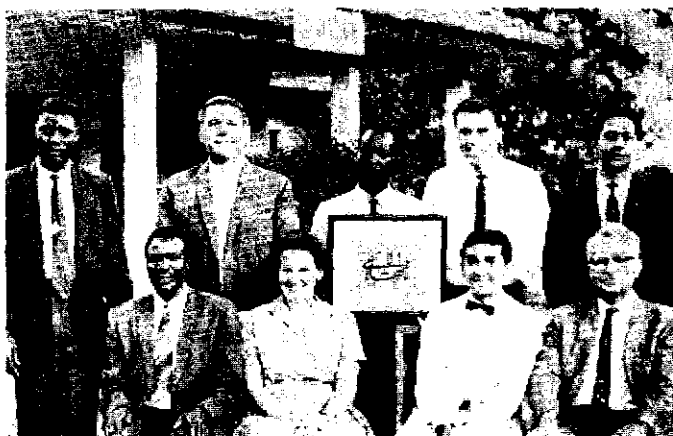
and volumes and volumes of Bahá'u'lláh's writings are also included.

Like all marvelous things, your pilgrimage, in brief, must come to an end, a tearful and painful end. Leaving the Holy Land is as if leaving your heart there. Your pilgrimage has paved a new pathway for the rest of your life.

It's an unforgettable experience, so precious and meaningful at this age. Don't worry how you'll get there; just pray and serve this most wonderful Cause of ours the best you can and this bounty and blessing shall come your way. God bless you.

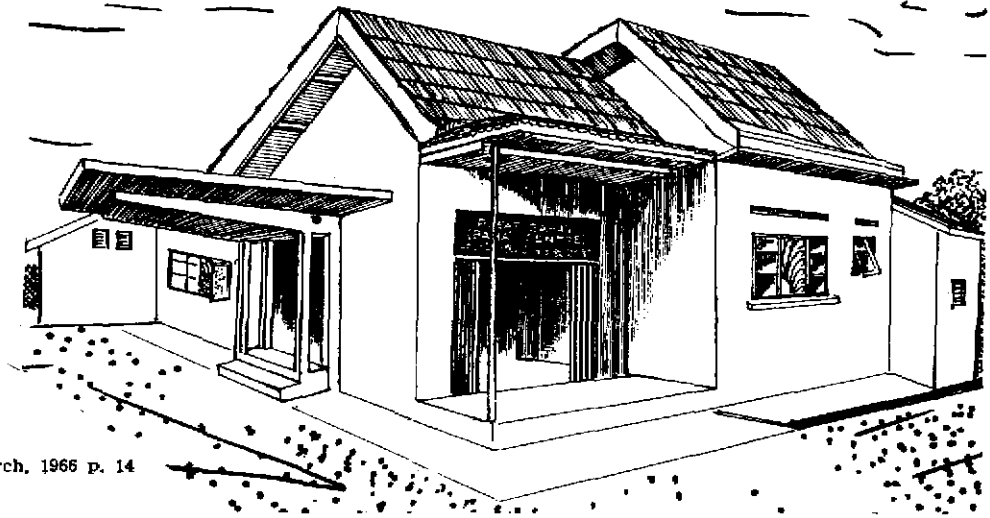
—PAULETTE PAPPAS  
A Bahá'í Youth

*Ever since the inception of the Ten Year Crusade, the macrocosm of the World Order of Bahá'u'lláh has been increasingly reflected in local assemblies springing up around the planet. Many of them represent, in their individual members, people of a variety of racial, national and cultural backgrounds. Future ages will recall this historic period, these early spiritual assemblies and those who brought them into existence, for they are the first-fruits of His World Order. The Local Spiritual Assembly of Kampala, Uganda, Africa is drawn from people of British, Canadian, Persian, Irish and American origins as well as three African tribes — Luo, Mukigga, and Muluya.*



## *National Hazíratu'l-Quds of Malaysia, located in Kuala Lumpur*

For story see BAHÁ'I NEWS, March, 1966 p. 14



## **First Youth Training Camp in Malaysia**

A Bahá'í Youth Training Camp held at Port Dickson December 27-31, 1965, was planned by the National Teaching and Consolidation Committee of Central and South Malaya with the following aims in view:

- (a) To cater for the welfare of Bahá'í Youth.
- (b) To promote closer relationship among Bahá'í Youth in this country.
- (c) To get the youth acquainted with a highly disciplined training along the lines of the teachings of Bahá'u'lláh, with a display of talent and good leadership in preparation for teaching the Cause and pioneering.
- (d) To practice the Bahá'í way of life amidst themselves.
- (e) To obtain potential youth for future Bahá'í work.
- (f) To teach the Bahá'í youth skills in crafts.



A tight schedule was followed from 6 a.m. every morning until 10:30 p.m. Some of the subjects were: Public Relations, Bahá'í Teaching Techniques, Bahá'í Deepening and Prayers, Voice Training, Public Speaking, Arts and Crafts and First Aid. This schedule was followed in addition to physical exercise and other

camp duties such as cooking, cleaning, etc.

The Bahá'í youth who attended were divided into five "watches": the truth, faith, honesty, justice and charity watches. Each watch took turns every day to be in charge of cooking for the camp and carry out other camp chores. Each watch had a captain, and the duty officer (an adult Bahá'í) was appointed each day to give instructions to the watch captains for the smooth running of the whole schedule.

In the words of the camp registrar, Miss Eria Gudmundsdottir, "The camp and its aim was very successful. Its aim was to call upon latent qualities in the youth, and this came out in abundance. Shyness vanished, love and joy reigned and the camp radiated spirituality. It was not like any other camp, more like a home for everybody — instructors, helpers and students alike. I must congratulate the youth on showing us the shining examples of their characters which made it plain to us elders in how many ways the children or youth will show us the way."

## **First Baha'i Teaching Institute Held in Malaysia**

A hundred Bahá'ís met at the Malacca Bahá'í Institute, the first of its kind in Malaysia, to grace the unique occasion of its opening on January 2, 1966. The morning was beautiful and cool as a north-easterly breeze refreshed those who came in happy groups from all over Malaya. Soon the institute grounds were dotted with smiling and beaming Bahá'ís. Inside the building the women were already busy with the preparation of refreshments, while admiring Bahá'ís looked at the mural on the wall of the Institute Hall. A feeling of achievement lit the faces of everyone while many shared with joy the short history preceding this first session of this beautiful little Bahá'í institute. Many recalled the hard work of the first Bahá'ís of this country which made such an achievement possible.

Everyone soon gathered inside the Hall of the Insti-

tute for the program which began with prayers and opening talks. All present were glad to know how the land for the building was acquired and how the building of the institute materialized although the Faith is still so new in this country. The aims of the institute were also given for the benefit of those intending to come for courses. Then the Auxiliary Board member for Malaya declared the Bahá'í institute open.

*Part of the one hundred Bahá'ís attending the opening session of the First Malaysian Teaching Institute, January 2, 1966.*



*P. I. Pukoya, first native believer of Laccadive Islands, S. B. Mobedzadeh, Auxiliary Board member, and A. P. Kumaran, first pioneer to the Laccadive Islands, a Nine Year Plan goal.*

### ***Who Will Replace Domingo Palacios?***

Todos Santos Cuchumatán is an Indian village in Guatemala some distance from Huehuetenango. Here in this Indian village, a goal city, the memory of a humble Bahá'í is respected and loved. Many years ago, as a young man, Domingo Palacios came to Todos Santos to teach school. Because of the meager salary of that time, only \$8.00 per month, he turned to government work and later became the mayor of the town. As time went by he worked in other places until in his older years he operated a small mill for his son.

A Bahá'í pioneer used to pass by the mill frequently but did not stop to talk with him. Finally one day Domingo said, "Don't you have anything for me?"

He read the literature that was given to him and then asked for a book. After that he nearly always had a Bahá'í book in his hand. When he was invited to attend an Institute he came and told the friends he was a Bahá'í. Then, in response to the urging of Dr. Muhájir to teach the Indians, Domingo Palacios decided to return to Todos Santos where he had once lived. From here he wrote:



"I am content and happy. . . . I pray day and night that by the will of God, I may conquer the hearts of these people for Bahá'u'lláh. It doesn't matter if I starve to death, I am going to continue teaching in Todos Santos." He then asked for a lamp as the candlelight hurt his eyes.

A month later Domingo took ill on his way to attend the Dorothy Baker Institute in Chichicastenango. He passed away a few weeks later.

Now from his fellow Bahá'ís in Guatemala comes this tribute and this call: "He was always humble, dignified and happy. He was really on fire with the desire to teach the Cause. He sacrificed himself as he had very little money and we had little to give him. We are searching and praying for someone to take his place."

Who will replace Domingo Palacios who fulfilled Bahá'u'lláh's command for "steadfastness in His Cause"?



*Bahá'í Institute held in Taulabé, Honduras in November. Mrs. Ruth Pringle, Auxiliary Board member, and Luis Bouche, chairman of the National Spiritual Assembly of Honduras, assisted with the Institute.*



## Belgian Activities Highlighted

### By Visit from Hands

When the European Hands of the Cause scheduled a meeting with their seven Auxiliary Board members at the Brussels Haziratu'l-Quds, the National Spiritual Assembly of Belgium asked to be their hosts on the evening of January 29, 1966. John Ferraby, Dr. Hermann Grossmann and Dr. Adelbert Mühlischlegel were welcomed by the chairman of the Brussels Assembly, Fernand Radar. Board members and fellow Bahá'ís from the Grand Duchy of Luxembourg, France and Monaco joined ranks with every major community of Belgium and with visitors from Finland, Spain, Norway and Sardinia. The evening of varied discussion and intermingling brought to the Belgian believers a closeness to those laboring in the European vineyard of Bahá'u'lláh.

Following the wave of enthusiasm resulting from the visit of Mr. Faizi in September, came the visit of Dr. Mühlischlegel who, in the span of several days, made a quick tour of Liège, Brussels, Ostende and Charleroi.

Well known to the Belgian friends from past visits to their cities, conventions and summer schools, Dr. Mühlischlegel, speaking in French, enunciated in his own inimitable manner the guiding principles of the Faith and shared his broad knowledge and historical appreciation of modern day events.

Mrs. Lea Nys, Auxiliary Board member, spoke to a gathering of forty young people in Cuesmes, near the French border. *La Meuse* printed a photo and article on the public meeting made at Liège where Mr. Louis Henuzet spoke.

In Antwerp two newspapers, *Le Matin* and *La Metro-pole*, published reports on the conference given by Holland's visiting Mr. M. Mazgani in the elegant Archives et Musée de la Vie Culturelle Flamande. This meeting, along with another held in Ghent, is part of the Dutch National Spiritual Assembly's effort to assist the teaching work in Flemish Belgium, a task assigned to it by The Universal House of Justice.

Mr. Shoghi Ghadimi presented a brilliant expose on "Faith at the Hour of the Atom and the Universal" during the week of January 10, in Brussels, Mons, Charleroi and Liège as part of world-wide celebrations of World Religion Day.

## Scandinavia/Finland Consult on Goals



*Bahá'í representatives from all the Scandinavian countries and Finland attending the Second Nordic Teaching Conference, December 31 — January 2, 1966, Karlstad, Sweden.*



## New Ireland Summer School Actuates Renewed Spirit of Dedication

The second Bahá'í summer school for the Bismarck Archipelago and New Guinea area was held at Madina, New Ireland from December 25 to December 28, 1965. As the days passed and the attendance increased, those at the school became increasingly imbued with a desire to carry the message of Bahá'u'lláh to every village and town in the Territory of Papua and New Guinea. The presence of such a spirit of teaching was evidenced by the two declarations made during the school. One of these, Joseph Masa, is the first believer from his village of Fatmilak on New Ireland and the other, Endi Basimbak, the first from the Morobe district on the mainland of New Guinea.

Auxiliary Board member for the area, Violet Hoehnke, stressed the necessity for each one to live the life, to teach the Cause, to contribute to the funds, and to try each day to deepen his understanding of the reasons why Bahá'u'lláh has come at this particular time. She brought a special letter to the attendants from Hand of the Cause in Australia, H. Collis Featherstone.

The main emphasis of the summer school was on the history of the Faith. There is very little material on this subject in Pidgin English, the lingua franca of the

Territory. Consequently everyone present was amazed at the very high standard of the talks given principally by the Madina believers. In his opening address chairman of the area teaching committee, Noel Bluett, outlined the functions of a summer school as set out by the Guardian in *God Passes By*.

The sessions on history were divided into four sections. Homerang talked about the Báb, Lundeng outlined the life of Bahá'u'lláh, Romulus covered the life of 'Abdu'l-Bahá and Noel Bluett dealt with the period from the appointment of the Guardian until the present day. These classes generated much enthusiasm among the believers, as many of the stories were being heard for the first time.

### European Masters Pidgin English

Rodney Hancock, who came to the Territory in response to the call of the Guardian at the beginning of the Ten Year Crusade, and who is now the most fluent Pidgin speaker amongst the European Bahá'ís, gave an excellent talk on "Comparative Religion". He was able to illustrate his talk with many of the charts which lined the walls of the building of native materials in which the summer school was held.

A session which created considerable interest was a mock local assembly meeting. All present were divided into a number of local spiritual assemblies, and were then asked to consult on several imaginary problems in their community.

Other sessions were taken by Maris and Geoff Heard on "Bahá'í Laws," and by Tovot and Elti on "Prayer". That the abstract concepts involved in these topics was able to be effectively translated into Pidgin is a tribute to the speakers involved.

The last session of the school on "The Nine Year Plan" was conducted by Geoff Heard. Many questions were asked about the goals, and the discussion on these provided a fitting orientation for the departing friends as they returned to their homes determined to dedicate their lives to the service of the Faith.

## More News of World Religion Day

Accounts of World Religion Day observances received since publication of the story in *BAHÁ'Í NEWS* for March show additional methods of promotion which may help those making plans for future programs. In New York City a program prepared by a professional actress, Mrs. Josephine Holtschu Nichols, consisting of a dialogue about the Founders and teachings of religions proved to be an effective and heart stirring way of showing how all religions culminate in the Bahá'í Faith. It is hoped that this program may be presented again, taped and made available to other communities.

Exhibits in public libraries, displayed in some instances for several weeks, have led to increased reading about religion as well as to attendance at local Bahá'í meetings.

The community of Key West, Florida used radio spot announcements for two weeks prior to their World Religion Day meeting as a means, in addition to newspaper announcements, to invite the public to the gathering. The speaker, Mr. Ben Schreiberman who has pioneered for many years, told of World Religion Day observances in other countries showing that this is truly a Day which is honored in many parts of the world.

Visiting Bahá'ís, Mr. and Mrs. Harold Olsen from Racine showed slides at the gathering.

The communities of Salem and Eugene, Oregon were privileged to have Mr. Chester Kahn, Auxiliary Board member, in the area for four days of very effective Bahá'í proclamation. At his two talks on World Religion Day he stressed the Faith as being the fulfillment of prophecies of revealed religions as well as those of the Navajo Indians. In Eugene Mr. Kahn visited the University of Oregon where he had an interview with the President, Dr. Arthur Fleming, and with Dr. Aberle of the Department of Anthropology who is a noted specialist on Navajo studies. Mr. Kahn was also interviewed by three local radio stations and as a result permission has been given for inclusion of Bahá'í meditations on sign-on and sign-off programs on one TV station in Eugene.

In Salem Mr. Kahn's visits to schools and art centers aroused favorable interest in knowing him and learning of the Faith. At the Chemawa Indian School he spent a day meeting faculty and students, who include Navajo as well as Alaskan and Eskimo Indians, while at Willamette University, a Methodist school, he was cordially received at lunch and for interviews. Local artists at the Salem Art Center were interested to meet



Part of the World Religion Day audience in Phnom Penh, Cambodia. The Bahá'í speaker was Kem Saroeun.

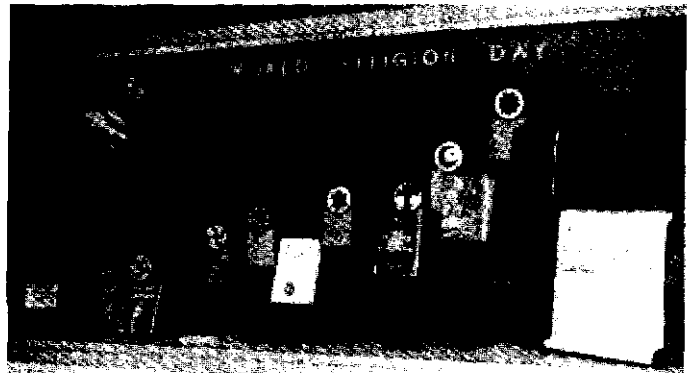
this fellow-artist and to know of the real purpose of his visit.

World Religion Day was observed in Cobán, Quezaltenango, and Huehuetenango. Cobán presented the theme of unity in three talks on the radio. The talk in Quezaltenango was given by a Guatemalan youth in a clear and convincing manner. A discussion followed sharing ideas on how to unify mankind. In Huehuetenango guest speakers shared the platform followed by general discussion over refreshments.

The National Teaching and Administrative Committee of the Bahá'ís of Cambodia celebrated a well organized World Religion Day in the Haziratu'l-Quds of the capital city, Phnom Penh. Besides Kem Saroeun, the Bahá'í speaker, there was the Buddhist speaker, Un Sum Pet, and Father Mangel, Roman Catholic speaker for Christianity. The National Teaching Committee of Cambodia had also put up a very attractive tableau of various Bahá'í principles demonstrating the oneness of all faiths and progressive revelation. The National Spiritual Assembly of Vietnam delegated their chairman, Jamshed Fozdar, to honor the occasion.



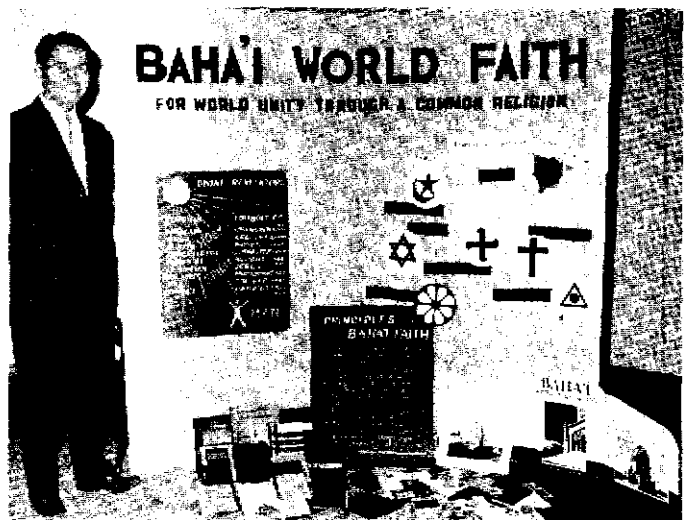
Eminent leaders of religion attending fifth observance of World Religion Day in Vietnam. The event was given excellent publicity in the Saigon Post and the Saigon Daily News.



Display in Ferndale, Michigan Public Library on exhibit for over a month has kept the library's religious books active. The scroll shown at right explains the meaning and history of World Religion Day.



Lee County-Fort Myers, Florida World Religion Day exhibit on display for two weeks at the Fort Myers Public Library. The colors were gold, yellow and shades of brown.



Chester Kahn at the display in a store window in the business section of Salem, Oregon. Shown for a week preceding the event, this helped attract visitors to the World Religion Day meeting.

## BAHÁ'Í WEEK IN FRESNO

**PHOTOS:** (1) The presence of Hand of the Cause William Sears and Auxiliary Board member Chester Kahn stimulate the friends; (2) Chairman of host Assembly, Kenneth Smith and his wife welcome William Willoya, one of 500 Bahá'í guests; (3) Speakers on opening night proclaim the "Oneness of Mankind"; (4) Russell Garcia leads the California Victory Chorus; (5) Indian sand painting demonstrated. (6 & 7) Techniques of Bahá'í child education explained using displays and children in action; (8) The Community Development and National Teaching Committees hold joint sessions while observing and participating; (9 & 10) Storefronts and exhibits help proclaim the Faith; (11) Bahá'ís and guests at one of many public meetings. (12) Mayor Hyde proclaims "This is Bahá'í Week in Fresno"; (13 & 14) Glen Mitchell and Mildred Mottahedah speak at two of daily public meetings.

FRESNO  
California



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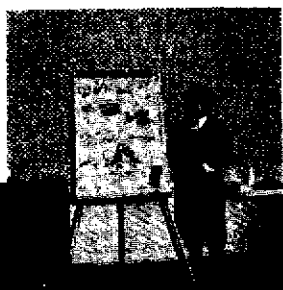
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## WHY PIONEER?

Bahá'u'lláh names two important purposes for religion. One is to acquire praiseworthy virtues, and the other is to live in harmony with our neighbors, neighbors both near and far. In the *Gleanings* He states: "The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds." (p. 299) and: "The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men." (p. 215) The first purpose is the more important to start with, because without virtues like patience, honesty, love, justice, trustworthiness, etc., living in unity and harmony with the rest of the world is impossible. Unity comes from within.

As an American who came to Africa to pioneer, I did not fully realize the reason for my coming, nor did I fully realize the purpose of religion as shown above. Therefore it has taken me many years to know why I really came to Africa and to profit from it. In fact, I am only now beginning to know what pioneering is about. That is why I want to pass on these thoughts to anyone who is thinking of pioneering now.

Pioneering is a spiritual experience, especially in discovering faults and developing virtues. When a person is pioneering, he soon discovers what his faults are, if he doesn't know them already and if he wants to know.

It is often very difficult to discover one's faults when leading the normal routine life in one's own home town, farm, or village. Each part of the world has its own way of life which may or may not be based upon virtue. But, when a person moves into a new locality where the way of life is different, he meets new standards of morality and action, and he is forced to decide between the old and the new. It is then that he must search his soul to discover what is the truth. And he may find that he doesn't know himself well enough to make a good choice. Then, the faults begin to show up.

For faults to show up in a person's character is not a bad thing. It is a good thing. For, as 'Abdu'l-Bahá says, "It is my hope . . . that you may search out your own imperfections and do not think of the imperfections of anybody else. Strive with all your power to be free from imperfections. Heedless souls are always seeking faults in others . . . Nothing is more fruitful for man than knowledge of his own shortcomings. The Blessed Perfection says 'I wonder at the man who does not find his own imperfections.'" (*Promulgation of Universal Peace*, p. 239)

But then, when a person discovers a fault, what does he do to turn it into a virtue? This is the most important problem of religion, and the most important problem of pioneering. Because as Shoghi Effendi says, "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." (*Bahá'í Administration*, p. 67)

To turn a fault into a virtue, the Bahá'í must pray, read the Writings, follow the laws of the Faith obediently while continuing to try to understand their full significance, take an active part in the teaching and administrative activities, and most important of all meditate on the fault, where it came from, when it started, what caused it. As Bahá'u'lláh says in *The Kitáb-i-Iqán*, "Retrace your steps, O My servants, and incline your hearts to Him Who is the Source of your creation."

Everything from God is good, therefore God did not plant this fault within. It came from some experience, or was taught by someone. Or, perhaps it is the other side of a virtue which has not yet been developed. But, the way to find out is to pray and meditate, especially meditate. Compare the old life and ways with the new life and way in the pioneering post. Compare reactions to experiences at home and in the new place. Compare present actions with the standards upheld by Bahá'u'lláh and 'Abdu'l-Bahá. Little by little a person will begin to understand himself better, and virtue will grow. That is the purpose of religion and that is the most important purpose of pioneering. As a person grows in understanding of himself, he grows in understanding of God and the people around him. And the more a person understands himself, God and the people around him, the better teacher, the better pioneer he becomes.

It is possible to learn to understand oneself at home and become a good teacher. But, it is easier and quicker to know oneself and become a good teacher when he is pioneering. Faults show up more clearly, and thus they are more easily found and turned into virtues.

So, if virtue is your goal in life, and it should be the main goal of every Bahá'í, the most practical approach to developing it is to go pioneering somewhere. And, no one knows whether it is possible for him to go pioneering unless he prays sincerely to God for the answer. Pray and meditate. God will show you the way.

—LOWELL JOHNSON



At the Indian Teaching Institute held in Riohacha, Colombia in mid January and described in *BAHÁ'Í NEWS*, March 1966, p. 6. Ruben Quintero, who carried his offering of a polished river boulder to the site of Villa Rahmat is shown placing it in its permanent bed of concrete. When completed the Villa Rahmat will house fifty Bahá'í student teachers at one time.

## Southeastern Winter School Offers Varied and Inspiring Program

Bahá'u'lláh's affirmation that "singing and music are the spiritual food of the hearts and souls" is becoming a reality especially at the Southeastern Bahá'í Winter and Summer Schools.

At this year's winter school, held December 27, 1965 through January 1, 1966 at Frogmore, South Carolina singing raised the spirit of the school to a new high. The youth especially gave of their musical talents. Mrs. Erma Hayden's service as director and accompanist was a great bounty.

William Pleasant's beautifully designed and executed banner stretched across the stage of the Penn Center meeting hall as a visual reminder to us to "Arise in His Name, Put Your Trust Wholly in Him and Be Assured of Ultimate Victory".

An overflow gathering of Bahá'ís participated in a varied program of classes and related activities. Morning devotions were followed by a class taught by Auxiliary Board member Jack McCants, who presented the subject of 'Abdu'l-Bahá in such a way as to make the example of the Master's teaching meaningful and useful to us in our own efforts as Bahá'í teachers.

Dr. William Tucker, Auxiliary Board member, reviewed the *Book of Certitude*, offering new insights and a deeper appreciation of this most mighty book.

Two afternoon classes were adeptly handled by Mr. and Mrs. Iraj Radpour and Mr. and Mrs. Don Corbin. The former covered the subject of the Nine Year Plan with an especially beautiful spirit. Don and Doris Corbin spoke on pioneering, depicting its joys and challenges. A part of one of their classes included a presentation by Mrs. Ethel Murray who told the heart-warming story of her beginnings and later entrenchment on the Cherokee Indian Reservation in North Carolina.

Happily there were many youth present at the winter school. Doug Phillips and Dawn Belcher were competent counselors, assisting them with what proved to be a very full program of recreation and some classes of their own in addition to the adult classes faithfully at-

tended by this age group!

The evening programs offered great variety. On five consecutive evenings different Bahá'ís gave intimate glimpses into the lives of nine Bahá'í heroes and heroines.

On the last evening the children presented a short program of verses and prayers they had memorized in their day classes conducted by adults who had given generously of their time and talents to work with the children.

The youth then in song and verse added humor and enjoyment to the evening with a creative "fun" stunt worked out by them.

Mrs. Margaret Danner, world famous poet and more recently, traveling Bahá'í teacher, read poetry and talked of her teaching experiences. She inspired other Bahá'ís present, who enjoy writing poetry, to read some of their work "which they just happen to have with them."

The evening also included a beautiful memorial service given by the Bahá'ís of Frogmore for Miss Viola Chapman of their community who had recently passed to the Abhá Kingdom. Miss Chapman was the first Bahá'í on St. Helena Island.

Visual aids were used at the winter school as always. Colored slides of Bahá'í scenes of endearing interest in the land of Iran were shown by Iraj and Mary Kay Radpour, taken when they visited in that country during the past summer.

Slides of the summer youth projects in Chicago and on the Cherokee Reservation in North Carolina were made available to those wishing to see them and a tape recording of a soul-stirring interview with the Hand of the Cause 'Abu'l-Qasim Faizi was played one afternoon.

A good tree bears good fruit and this winter session at Frogmore produced its usual good fruit, *declarations*—five at the last count with several more in the immediate offing. The believers too carried with them a deeper understanding of the teachings, and a greater dedication to the achievement of the goals of the Nine Year Plan.

### News Briefs

Through the listing of the Bahá'í Faith in the church directory of the Chamber of Commerce, the chairman of the Spiritual Assembly of Spokane County Second Commissioners' District, Washington, was contacted by a minister, formerly a missionary in Japan and a personal friend of Bahá'í pioneers in Japan. He requested a speaker for his class at Whitworth College that is studying the religions and cultures in the United States. He himself spoke of the Faith briefly and then introduced a Bahá'í speaker. The question and answer period that followed lasted almost an hour.

○

On January 23 three Bahá'ís, Miss Arleen Harrison, Mr. F. Dana Eckfeld, and Mr. Iraj Talebereza, were guests of a youth group of about sixty persons and their minister at the First Presbyterian Church of Orange,

California, where Mr. Talebereza gave a very moving talk on the Bahá'í Faith. There were so many questions that the youth group pooled their questions in order to get maximum benefit from the time and the speakers. Many of the questions dealt with the Bible but most of them were about the administrative order of the Faith, the institutions of the Faith, the relationship of the Faith to the United Nations. The minister was greatly pleased with the response of the young people, and expressed his delight that they were invited to make an independent investigation of the Faith in light of their responsibility toward the future leadership of America. The program included the playing of a recorded Bahá'í prayer. There were many requests for literature, information about firesides, local Bahá'í youth activities. The report states: "This meeting proved to be a very satisfactory and educational teaching method for all involved, including of course the three Bahá'ís."



Local Assembly of Waukegan, Illinois incorporated August 10, 1965. Back row, left to right: John Fisset, Mrs. Louise Johnson, Dana Paxon, Ethel W. Meyer. Front row, left to right: Mrs. Ruth Munson, Mrs. Ellen Frew, Mrs. Annabel Whittier, Mrs. Alberta Tipton, Mrs. Harriet Terry.

## International News Briefs

The Bahá'ís of Santa Domingo, Dominican Republic, publicly celebrated Human Rights Day with a meeting that featured a talk by Dr. Daisy de Vargas on the subject of eliminating prejudice of all kinds throughout the world. The newspaper, *El Caribe*, printed an article concerning the event.

The Bahá'ís of Issaquah, Washington commemorated the passing of a pioneer with a memorial service which brought to many who might not have otherwise listened the soul stirring words of Bahá'u'lláh and 'Abdu'l-Bahá concerning immortality. William S. Wilks of Issaquah passed away on December 14 in South Africa where he had pioneered for the Faith for several years. He was buried on December 16 in a cemetery on a hill near the city of Mbabane, Swaziland (which the Swazi people call "Ezulweni" meaning "heaven".) On Sunday, February 13 the memorial service in Issaquah was held, attended by over 100 friends and noted in the local paper by an account of his life and service to the Faith. His memory will also be kept alive in Issaquah by the gift of vine maple trees planted near the new library.

## BAHA'I IN THE NEWS

On Sunday, November 27, the *Milwaukee Sentinel* carried more than a quarter page story and photograph on the visit to Milwaukee, Wisconsin, of Mrs. Florence Fat'he'Aazam and her three children from Salisbury, Rhodesia. This was the first visit home for Mrs. Fat'he'Aazam in thirteen years, eleven of which have been spent in pioneering in Africa with her husband, Shidan, now member of the Auxiliary Board of the Hands of the Cause in Southern Africa. The story quotes extensively from Mrs. Fat'he'Aazam's account of her experiences in teaching the Faith. The photograph accompanying the story shows Mrs. Fat'he'Aazam and her children with the former's mother who lives in Milwaukee and who visited her daughter in Africa several years ago.

The *World Holiday Calendar* for 1966, published by The Friendly World devotes a section to listing principal religious holidays of world religions which includes listing of nine holy days of the Bahá'í Faith.

During Bahá'í Week in Fresno, California, the message of Bahá'u'lláh was proclaimed for the first time in a newspaper published for Armenians who live in America, the *California Courier* for February 3, 1966.

The two column article written by George Mason, a reporter who attended a gathering of Bahá'ís at the Hotel California refers to the Bahá'í principles of world unity and peace and to Bahá'u'lláh's claim to fulfill Christian prophecies as well as those of other world religions. The reporter mentions the fact that the Armenian nation was the first to embrace Christianity while many in the world had not as yet heard of Christ and invites Bahá'ís who are of Armenian heritage to get in touch with him or with the editors of the paper.

*Follow Me Thru Tucson*, the 1966 annual pictorial guide to Who's Who and Where in Tucson, Arizona, planned, written, photographed, and published by Natalie Norris, a Bahá'í in Tucson, devotes two facing pages to photographs of the Bahá'í Houses of Worship and one of the Tucson Bahá'í Center. The general legend reads as follows: "The Tucson Bahá'í Center represents, locally, the Bahá'ís all over the Earth. . . . There's a whirl-wind growing and spreading over the whole globe we live on. This modern age needs a spiritual guidance and impetus . . . Bahá'ís say it is here! In a little over a hundred years this new Faith and Way of Life has spread encircling the Earth . . . for Unity and Peace for all peoples."

The Great Lakes Tour Guide published by the American Automobile Association lists Wilmette, Illinois as a place to visit, and describes the Bahá'í Temple as "what to see" there.

British author Muriel Spark's new book, *The Mandelbaum Gate*, contains on page 29 an allusion to the Bahá'í Faith in a description by an Israeli guide of a tour he has arranged for an English client. While not completely accurate, it is complimentary and somewhat amusing.

The very attractive cover of a 116-page booklet published by the Public Relations Committee of the Evanston, Illinois, Chamber of Commerce carries an aerial view of the Evanston and Wilmette shoreline of Lake Michigan with the Bahá'í House of Worship sharply visible in the background. On page 6 there is a view of the Evanston General Hospital with the Temple looming up majestically nearby, and on another page shown in an air view of Northwestern University and newly filled-in land for new construction, the Bahá'í House of Worship is again clearly visible.

In publicizing a travelogue to be shown and narrated by Arthur Wilson for the charity fund of *The Spokesman-Review* of Spokane, Washington, the newspaper chose as a photograph of one of the architectural masterpieces of Chicago the Bahá'í House of Worship which it stated is "known worldwide as 'The House of Worship.'"



## Baha'i Publishing Trust

### Children's Workbooks and Teacher's Manuals Published

A new series of children's workbooks and teacher's manuals have been published to cover three age groups, with a lesson for every week of the year. They consist of three parts: Lessons in Bahá'í Living on such topics as Prayer, Cleanliness, Work is Worship, and Unity; a Story Section on the Prophets of God, adapted in length and scope to suit each age group; and a series of Calendar Lessons to be interspersed throughout the year as needed. There is a variety of projects associated with various lessons, and references for all source materials are noted. Special Things for Special People, in the Primary and Intermediate Books, have extra lessons if needed either in the classroom or at home.

The teacher's manuals contain general suggestions for use and there is an excellent bibliography on both Bahá'í and non-Bahá'í titles which should be helpful to teachers.

The original concept for this series of workbooks and teacher's manuals came from Evelyn Musacchia of the Child Education Committee of Hawaii. Much of the development of the Lessons in Bahá'í Living was done by Ruth Dasher, librarian and former principal of Foster School in Evanston, Illinois. Mrs. Alice Cox, editor, writer and secretary of the Bahá'í Reviewing Committee, did the major overall coordination, most of the extensive research required for the story section, as well as many of the stories themselves. She also developed the guidelines for the Bahá'í Calendar Les-

sons, assisted by Barbara Casterline. Lynn Hutchinson did the illustrations for all three workbooks. Many others who contributed materials for this series are noted in the books.

(This series is not to be confused with the work being done by the Advisory Committee on Education.)

Each workbook and manual, size 8½ x 11, is printed with a different combination of colors for ready identification, using the same basic artwork for the covers from a design by Evelyn Mussachia. All except the first two workbooks have spiral plastic bindings.

#### Workbooks

##### Bahá'í Teaching Guide for Children

Pre-Primary (2 — 5 yrs.)	112 pp.	\$1.25
Primary (6 — 8 yrs.)	148 pp.	\$1.50
Intermediate (8 — 12 yrs.)	228 pp.	\$2.25

#### Teacher's Manuals

Pre-Primary and Primary (One volume)	240 pp.	\$2.50
Intermediate (8 — 12 yrs.)	228 pp.	\$2.25

(Order each of the five above items individually. Be certain to specify workbook or teacher's manual since the general title of *Bahá'í Teaching Guide for Children* applies to all five books).

110 Linden Ave., Wilmette, Illinois 60091

## Calendar of Events

### FEASTS

April 9—Jalál (Glory)

April 28—Jamál (Beauty)

### HOLY DAYS

Fest of Ridván—April 21-May 2  
(Declaration of Bahá'u'lláh)

### U.S. NATIONAL BAHÁ'Í CONVENTION

Bahá'í House of Worship  
April 28-May 1

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

April 27; May 1-3

## Baha'i House of Worship

### Visiting Hours

#### Weekdays

10:00 a.m. to 5:00 p.m. (Auditorium only)

#### Saturdays, Sundays and Holidays

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

### Service of Devotions

#### Sundays

3:30 to 4:00 p.m.

### Public Meetings

Each Sunday following Devotions

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: Mrs. Sylvia Parmelee, Managing 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, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091



# BAHÁ'Í NEWS

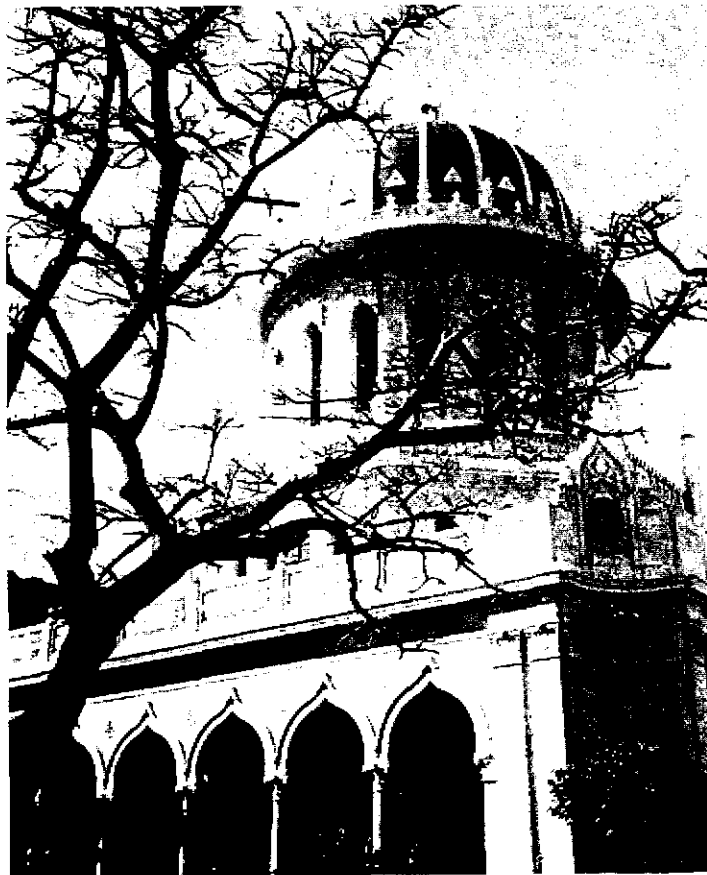
PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'IS OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'IS ONLY

No. 422

BAHÁ'Í YEAR 123

MAY 1966

## *The Shrine of the Báb*



## Universal House of Justice Hails Anniversary of Tablets of The Divine Plan

Joyously hail fiftieth anniversary revelation first of Tablets Divine Charter propagation Faith throughout world.

Praying Shrines observance occasion may be source renewed enthusiasm dedicating friends accomplish goals win fresh laurels.

—UNIVERSAL HOUSE OF JUSTICE

Received March 23, 1966

### COMMENTARY:

In the month of March 1916, 'Abdu'l-Bahá addressed the first of three Tablets of the Divine Plan to the believers in the Northeastern States, the Southern States and the Central States, respectively. The others, addressed either to the Bahá'is of the United States and Canada as one body, or to the five regional areas of North America, followed at various times to March 1917. All of the Tablets, now published under the title *Tablets of The Divine Plan*, were revealed during World War I at a time of reminiscent the most dangerous period of 'Abdu'l-Bahá's incarceration in the prison fortress of 'Akká. Through them the Master invested the

North American believers with a world mission which, in the words of Shoghi Effendi, was destined "to shed deathless glory upon the Faith and its administrative institutions."

During the first and second Seven Year Plans the beloved Guardian guided the American believers in the establishment of the basic local and national administrative institutions of the Faith essential to carrying out the mandate embodied in the Tablets of The Divine Plan. Then, in 1953, he launched them upon the inter-continental teaching plan of the Ten-Year World Crusade involving all the then existing (twelve) National and Regional Spiritual Assemblies.

Although Shoghi Effendi passed away less than five years later, the Plan went forward without interruption under the loving guidance of the Hands of the Cause and culminated in the glorious World Congress in London in 1963.

Now, under the infallible guidance of The Universal House of Justice, we are engaged in a Nine Year Plan whose goal is to consolidate the victories won, to "win fresh laurels" for the Faith of Bahá'u'lláh and to make "the whole earth resound with the praises of its majesty and greatness."

### Finland Acquires Temple Site; Canada Assists

Another goal of the Nine Year Plan was achieved when the National Spiritual Assembly of Finland purchased its Temple site near Helsinki, the capital city. The Canadian National Spiritual Assembly gave financial and spiritual support as their part of this joint project assigned by The Universal House of Justice.

A group of Bahá'is and friends from four Bahá'í communities in Finland were present at the special prayer meeting held on November 6, 1965 at the recently acquired site. The meeting was opened by a prayer which was followed by reading selections from the different holy books and a suitable tablet by 'Abdu'l-Bahá. Concluding the occasion, prayers were read in various languages.

The Canadian *Bahá'í News* writing of this event, states: "Another international bond has been forged in the Faith, and as a result there will always be something special in the relationship between the Canadian and Finnish communities. This is why goals are given to us beyond the borders of our countries, to make us raise our sights and enlarge our horizons to embrace the world. The two arms of this embrace are the national fund and our constant prayers for the progress of the Faith throughout the world, to provide the 'financial and spiritual support' which our Finnish brothers have mentioned. Let us make sure that both



*Finnish Bahá'is gathered on November 6, 1965 to commemorate acquisition of its Temple site near Helsinki, a goal of the Nine Year Plan. The National Spiritual Assembly of Canada assisted Finland on this project.*

these arms are powerful enough to embrace the world."

The Temple site is located about twenty-two miles from Helsinki and is about 3,480 square meters in area.

## THE FIRST WORLD HOLY DAY

by  
Horace Holley

When 'Alí-Muḥammad declared His Mission in the city of Shíráz, 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 now 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 Báb 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 can not 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 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, and prepare to observe its anniversary this year, 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 Muhammad, is to reject all the Messengers by substituting one's own 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 and 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 that 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, 1944 as the Centenary of the Báb's Declaration of His mission, 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 Him 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.

*World Order Magazine March, 1944*

### Religions of Vietnam Join in Bahá'í Fast

A number of newspapers throughout Vietnam published an announcement of the beginning of the Bahá'í fasting period. Publicity was also given to the fact that the Council of Religions composed of religious leaders of the Catholic, Cao daic and two branches of the Buddhist religion called upon their followers to join the Bahá'ís on March 2 in keeping one week of the period of fasting, dedicating this time toward the attainment of

peace and unity for the nation.

The Saigon Post also stated the following: "While enjoining both fasting and prayers on the Bahá'ís as two most important aspects of the spiritual growth of the individual, His Holiness, Bahá'u'lláh, Founder of the Bahá'í Faith nevertheless boldly focused His message on humanity's greatest need for unity and peace by clearly proclaiming that the highest form of worship is selfless service for humanity."

# Journey Through Northern Iran

by Guy Murchie

Editorial Note: This is another in a series of articles written by Guy Murchie from his diary kept on his travels to Iran in 1964 and printed with the permission of the Universal House of Justice. The photos were taken by Mr. Murchie

April 7

## Babol

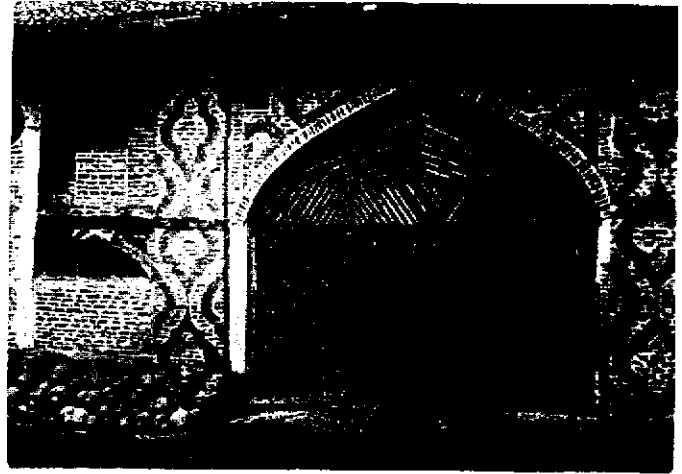
In Babil, which was called Bárfurúsh last century and is located near the southern shore of the Caspian Sea, we visited places sacred to the memory of Quddús, who was born, lived and died here and ranked second only to the Báb Himself in the Bábí Cause. Here too is the old caravanserai to Sabzih-Maydan where Múllá Husayn's band of Bábís foregathered preparatory to going to Fort Tabarsí, during which meeting three of them were shot dead by Muslims while sounding the adhan or call to prayer (at his command) from the roof. The third Bábí was just able to finish it before he fell (see *The Dawn Breakers* p. 337-38). The Thursday Bazaar here, where some of the martyrdoms took place, still follows its ancient tradition of having a market day for peasants of the region every Thursday, just as neighboring towns meet on other days of the week. Yet today, a Tuesday, we passed fish lying displayed on the sidewalks and 30 ducks waddling loose in the fowl market followed by geese, chickens and a few turkeys. At a 400-year-old mosque near by several dozen sheep huddled just outside the open door through which we could see and hear the solemn funeral chants going on for the chief mulla who died on Sunday.

Near the edge of town we walked through a park and broad square that cover what on May 16, 1849 was a prairie of long grass where Quddús in chains was tortured and paraded naked before a savage crowd before being torn to pieces and burned at the Sabzih-Maydan. Orange trees, palms and stately pines decorate the park where the heirs of that awful carnage today stroll heedlessly under the blue sky, enjoying a peace that Quddús, among many others, died to give them.

April 8

## Amul

Approaching Amul, some 25 miles west of Babil on the Caspian coast, we drove along a road lined with beautiful old pollared willows, figs, mulberry trees and poplars, here and there farmers plowing with black oxen in paddy fields and in one place a woman carrying a basket of fish on one arm and a baby in the other. We stopped in the town in a deserted square (about 50 yards on each side) where stood the old mosque and courtyard where Bahá'u'lláh was bastinadoed some 115 years ago. The brick building had been turned into a mosque, we were told, in 1839, and now has a rather thick octagonal minaret, but the basic structure is much older and before it was a mosque it served as a theatre, whose painted murals of mounted saints on parade and birds fighting in a rose garden are still plain to see.



Place where Bahá'u'lláh was bastinadoed in Amul, Mázinarán.

It was in the court behind the mosque evidently that Bahá'u'lláh was subjected to the torture, which consists of having one's feet tied in a raised position by ropes while one lies on one's back on the ground, the bare soles then whacked with rods (often of stout bamboo) until they are a bloody pulp. The acting governor of Amul had ordered the bastinadoing to appease a crowd of fanatical siyyids who were demanding the death of this "heretic." But the acting governor secretly sympathized with Bahá'u'lláh and, after the punishment, had Him led through one of the big grilled doors of the mosque and imprisoned in a corner room out of which, by quietly opening a hole in a wall at night, he conducted Him to the safety of his own home. A gentle rain, typical of Mázinarán province, was falling as we looked around the mosque and soon the old orange tree in the courtyard started dripping as if weeping from its memory of this brutal blasphemy of so long ago, while a broad-tailed hawk slowly circled like an unassailable seraph far overhead. We ended our visit to Amul with a look at the 165-year-old bridge of twelve pointed arches over the Haras River and from which a Bábí named Múllá Nematollah from Fort Tabarsí was thrown limb by limb into the water to a death which, if only his murderers could have realized it, was not the oblivion they intended but rather a glorious immortality.

April 15

## Qazvin

Qazvin, 80 miles west of Tíhrán, is the native city of Táhirih and was once so prominent it was the capital of the country and even the great Caspian Sea derived its name from it. As we walked through its now poorly-kept streets to visit the ruins of her father's house, the most distinctive feature of the town seemed to be the extraordinary tameness of the crows, both black and gray ones, cawing and flapping among the poplar trees

and walking the mud walls on every hand. Although they are probably the commonest birds in Persia, elsewhere in the country they behave about as shy as crows in America — yet, for some reason, here they are almost like park pigeons, walking the streets with the people and sitting confidently on fenceposts within a foot of passersby. And their nests are tenement rookeries, sometimes a hundred to a single great poplar, touching each other and continuing downward in tiers to within three feet of the ground. Could it be that, in some mysterious way, these birds have inherited a faint influence from Tahirih's audacious casting off of her chadur veil?



*The ruins of Tahirih's House in Qazvin.*

The first place we stopped was inside a large garden owned by Bahá'is that Bahá'u'lláh Himself approved as the site for a future temple. And next door was a house containing a vaulted brick cellar with a closet in which Tahirih once hid for three days when Muslim fanatics were seeking to kill her. Perhaps half a mile farther on we drew near to the large house where Tahirih grew up but we had difficulty getting to it be-

### Tahirih

"... the first woman suffrage martyr, who, at her death, turning to the one in whose custody she had been placed, had boldly declared: 'You can kill me as soon as you like, but you cannot stop the emancipation of women.' Her career was as dazzling as it was brief, as tragic as it was eventful. Unlike her fellow-disciples, whose exploits remained, for the most part unknown, and unsung by their contemporaries in foreign lands, the fame of this immortal woman was noised abroad, and traveling with remarkable swiftness as far as the capitals of Western Europe, aroused the enthusiastic admiration and evoked the ardent praise of men and women of divers nationalities, callings and cultures. Little wonder that 'Abdu'l-Bahá should have joined her name to those of Sarah, of Asiyih, of the Virgin Mary and of Fátimih, who, in the course of successive Dispensations, have towered, by reason of their in-

trinsic merits and unique position, above the rank and file of their sex. 'In eloquence,' 'Abdu'l-Bahá Himself has written, 'she was the calamity of the age, and in ratiocination the trouble of the world.' He, moreover, has described her as a 'a brand afire with the love of God' and 'a lamp aglow with the bounty of God.'

cause what is left is now surrounded by Muslim neighbors and a mosque. But at length, after inquiries at several doors, we were admitted by a round-about route through two other houses and entered a roofless area of perhaps half an acre of ruins surrounding an overgrown garden. We took a couple of pictures of the partly demolished rows of wall niches, some of which may once have held books of the extensive library that extraordinary woman grew up with, and could imagine her walking gracefully through the long halls or writing an ode under a mulberry tree beside the fountain. As we left, a youngish man approached from a dark passage shouting, "Why are they taking pictures of the house? Is it a shrine of the heretics?" His fanatical ramcor alarmed my guides enough so that they hastily summoned a cab and we departed the area, forcefully reminded by this rabble-rousing demonstration that enemies of the new age are still all too plentiful and ready with their brickbats, hardly yet much less dangerous than they were in the days of "the Pure One" herself.

As my interpreter and I rode out of Qazvin on a ramshackle bus for Zanján 100 miles further northwest, we soon left the wooded region west of the town which is covered with pistachio and walnut orchards almost as dense as a forest while numerous flocks of white sheep and black goats graze under the trees. People also rode by on donkeys, well wrapped against the north wind, and occasionally the bus stopped to pick up some ill-kempt wayfarer, such as one who entered crying "Praise be to Muhammad!" to which the other passengers responded with a sort of cheering shout in unison. As we careened westward over the wash-boarded gravel, wallowing through mud holes and fording many small rivers, the wheat and barley land gave way to sparse brown grass with the inevitable poplars and willows only in stream beds but, more and more often, a scraggly vineyard harboring a busy platoon of crows. Several times we passed camel caravans, plodding over the yellow earth, and in one of them rode a new-born baby camel tied into a snug bundle upon his mother's back. Later we saw two dozen brownish vultures homing in on a camel carcass at which as many more were already feeding.

"Many and diverse are her ardent admirers who, throughout the five continents, are eager to know more about her. Many are those whose conduct has been ennobled by her inspiring example, who have committed to memory her matchless odes, or set to music her poems, before whose eyes glows the vision of her indomitable spirit, in whose hearts is enshrined a love and admiration that time can never dim, and in whose souls burns the determination to tread as dauntlessly, and with that same fidelity, the path she chose for herself, and from which she never swerved from the moment of her conversion to the hour of her death."

—God Passes By, pp 75,76

# Conferences, Summer Schools Concentrate on Nine Year Goals



*The Sixth Bahá'í Congress of Bolivia held in Sucre.*



*The first youth group in Oruro, Bolivia with Persian pioneer, Z. Vojdani in center. At left and at right are Mario and Eddy Zuñiga.*

## "Steadfast and Immovable in His Cause"

Bahá'u'lláh repeatedly counsels those who accept His teachings to "become as steadfast and immovable as the mountain in His Cause." Unless we become "steadfastly enduring," that flame of acceptance that first illumines the mind and enkindles the heart will burn low, or even become extinguished by the winds of tests.

How do we remain steadfast? Bahá'u'lláh tells us that it is the "first and foremost duty . . . next to the recognition" of the Manifestation of God. It is part of a "twofold obligation" that rests upon each believer. The second obligation in itself contains the secret of steadfastness, the source of strength from which comes perseverance and endurance under all conditions. This is "strict observance of the laws He hath prescribed — through which truth may be distinguished and separated from falsehood."

From Nicaragua comes a story of steadfastness and perseverance that should give special inspiration to every lone Bahá'í in the world. It was nearly twenty years ago that Sebastian Arguello of Puerto Cabezas read a newspaper article about the Faith that ignited the spark of belief in his heart. He was alone and knew no Bahá'ís and could find no one who would share his enthusiasm. By mail he obtained some pamphlets from Managua, but in these early years he only saw one or two Bahá'ís briefly. In 1950 a Turkish ship docked in the harbor and Sebastian learned that the entire crew and its captain were Bahá'ís. These were joyous days for him. He could not communicate in their language,

## Bolivia



*Youth Conference held in Sucre, Bolivia.*

## Nicaragua



*Part of the group attending a summer school session in Estelí, Nicaragua, February 12 and 13, 1966. Courses were taught by Mrs. Louise Caswell and Rodrigo Tomás on the Nine Year Plan, the Covenant and on Teaching. The children also gave programs.*

nor they in his, but they shared a love and fellowship born of faith in Bahá'u'lláh. They taught him the meaning and value of prayer, and through it he remained firm and steadfast through the years.

Today there is a community of eight in Puerto Cabezas. They take an active part in teaching the Indians in nearby villages. Sebastian knows the Indian language, Misquito, which is invaluable in reaching the people, some of whom are now becoming Bahá'ís. Puerto Cabezas contributes regularly to the local and national funds and maintains weekly children's classes.

Soon there will be a local spiritual assembly in Puerto Cabezas. Everyone who reads this story might take a moment of prayer in gratitude for the steadfastness of Sebastian and toward the formation of a new spiritual assembly in this small city on the eastern coast of Nicaragua that faces out toward the Qiblih of the Bahá'í world.



## Australia



*Hand of the Cause H. C. Featherstone and Frank Khan presiding at a class session at the Australian Summer School, Dec. 25-31, 1965.*

## The Drops Will Become an Ocean!

The West Central Africa Newsletter tells of effective teaching work in several countries. In Cameroon Republic the Mamfe District Teaching Committee reports declarations from Ekwe area, Mamfe Division, in the villages of Esukutan, Araru, Ajaman, Otu and Ayumojok. A believer from Mbarkang has gone to Inokum to open a sixth village. In the past two years five strong communities have formed local spiritual assemblies through the efforts of single, dynamic Bahá'ís, isolated in towns and villages where no Bahá'í lived before. Alone and unaided, they arose with enthusiasm and faith to teach. So Bahá'u'lláh has promised that drops will become oceans, gnats will become eagles and a single seed will give a great harvest through the power of God.

A delayed report from Nigeria tells of the establishment of a community of fifty believers in Afaha Ofiong, Uyo Province, through the teaching work of the Etinan Bahá'í Community. Last Ridván there was only one Bahá'í in Etinan. In August the first Feast was celebrated in Afaha Ofiong. Where there was one lone Bahá'í in this area there are now two thriving communities.

Pioneer reinforcements have been received in Niger and good teaching results are reported in Takoradi and in Sekondi, two villages in Ghana.



*The pioneering goals explained by Pioneer Committee member. The Universal House of Justice urged the school to concentrate on goals of the Nine Year Plan.*



*The National Teaching Committee secretary explaining the use of pamphlets and books in teaching.*

## NSA of Honduras

### Pays Tribute to American Pioneer

Since the death of Mr. George Haley in Tulsa, Oklahoma on December 25, 1965, the NSA of Honduras has paid tribute to the self-sacrificing services of Mr. Haley, who, with his family, pioneered in their country from November 1956 until Mr. Haley's health which was always frail necessitated the family's return to the U.S. in the summer of 1964.

Mr. Haley was elected a member of the NSA when it was first formed and for three years he served as its treasurer and chairman of the National Teaching Committee. It was his bounty to see fifteen local Spiritual Assemblies come into being in Honduras during his sojourn there.



*Visitors to the Temple.*

## THE HOUSE OF WORSHIP

### SILENT TEACHER OF THE BAHÁ'Í FAITH

WILMETTE

Visitors this year to the House of Worship—they numbered nearly 120,000 in 1965—find a warm and sincere welcome to “The Dawning Place of the Mention of God.” Since that moment in 1902 when ‘Abdu’l-Bahá approved the building of a Mashriqu’l-Adhikár, Bahá’ís have dedicated themselves to service in this “Mother Temple of the West.”

Perhaps to visitors the friendly warmth and sincerity—always a Bahá’í hallmark—is more apparent this year, as the efforts of the various committees serving the House of Worship are now coordinated through the Department of Temple Activities. The committees remain diversified in their responsibilities but unified in their efforts from planning through producing stages. Through Department communications and its staff coordinator, Miss Helena Somerhalder, each committee is aware of all Temple activities and events. As a result, each committee effectively plans its work to participate in the overall Temple teaching program.

Committees functioning under the Department of Temple Activities are: Worship (which includes the Holy Days programs); Public Meetings; Guides; Ushers; and Teaching Aids. Reports of these committees are included in the Annual Report of this Department. The Department of Temple Activities has responsibility for teaching activities and works closely with the National Center Properties Department, responsible for the physical appearance and maintenance of the House of Worship. Both Departments report directly to the National Spiritual Assembly.

Visitors are welcomed to the House of Worship by guides and ushers who have prepared for this valuable service in a series of volunteer conferences and workshops. Visiting hours have been extended and groups—there were 219 last year—are scheduled at any time. Prayer books are available in the vestibule for those who wish to pray and meditate in the Auditorium. After viewing the new exhibits and displays and touring the building, visitors can have a “fireside chat” with a guide in an area of Foundation Hall set aside for this purpose. Literature is made more accessible for visitors and the Bahá’ís who serve behind the book counter are able to assist inquirers in the selection of literature. A new packet of literature is available which includes a variety of pamphlets, a fact sheet on the

House of Worship and a listing of Bahá’í literature available, along with a return card for information on Bahá’í meetings and announcements.

Visiting hours at the House of Worship have been extended and the Auditorium is now open at dawn on all Holy Days.

Weekly Sunday public meetings are held in Foundation Hall and all Special Events Days are observed with activities to which the public is invited. These gatherings are announced in a Calendar of Events to Bahá’í communities in the Temple area and on a bulletin board for visitors.

A new narrated slidefilm, the first in a series, is shown in Foundation Hall and tells the story of the House of Worship, the Word of God for this day, and the people who are Bahá’ís, in twelve colorful minutes of words and pictures.

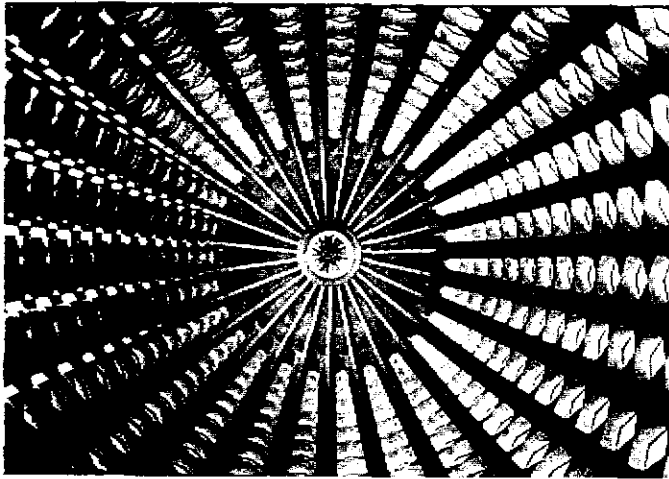
Exhibits are being updated and a colorful portable display unit has been added to highlight timely subjects.

Devotions in the Auditorium are planned with a meaningful program for visitors and the purpose of the devotions at the House of Worship is explained on the program and in an exhibit in Foundation Hall. All Holy Day observances are open to the public. Summertime evening devotions are to be held on Sundays in the Auditorium.

Bahá’ís who visit the Mashriqu’l-Adhikár receive a specially prepared guidelist to acquaint them with the House of Worship. Those Bahá’ís who wish to offer their services to the teaching program at the House of Worship are encouraged to write the Coordinator, Department of Temple Activities, 112 Linden Avenue, Wilmette, Illinois 60091.

“Concerning the corner-stone of the Temple, which was laid by the Master, Shoghi Effendi says that it has no other special significance than a great honor conferred by the Master upon that building and it should be treated as a corner-stone and nothing more.”

—from the *Guardian's Secretary*  
to the National Spiritual Assembly of the  
U.S., published in BAHÁ'Í NEWS, Nov. 1930, p. 6



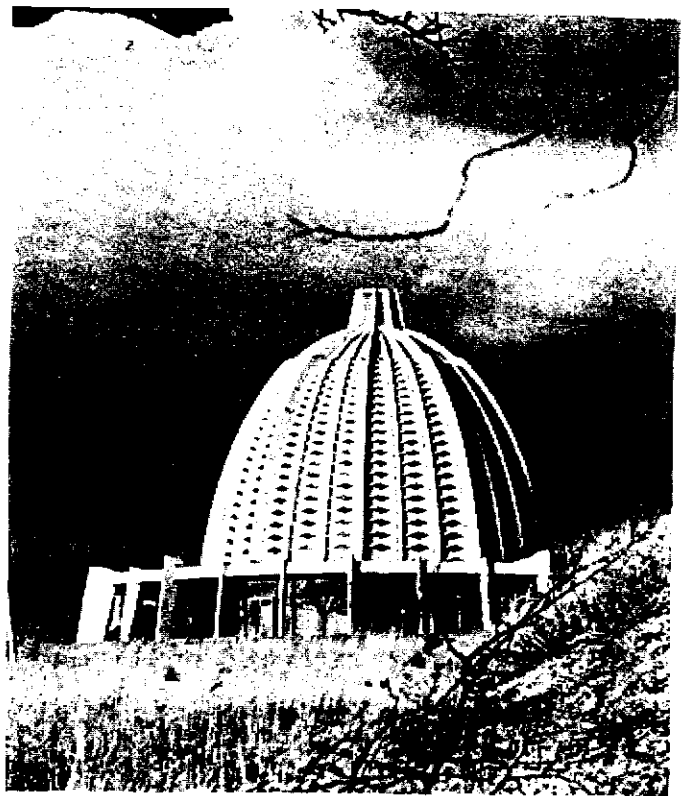
*Interior of dome of Bahá'í Temple in Germany, showing the louvered perforations which release a diffused light throughout the auditorium.*

## The Mother Temple of Europe

Near Frankfurt am Main in Germany, this House of Worship was dedicated on July 4, 1964 to the unity of God and of mankind. The Edifice stands on a low hill in the midst of peaceful, green countryside near the village of Langenhain in the Taunus Hills. It was built at the behest of Shoghi Effendi by the Bahá'ís in Germany, assisted by the believers throughout the world.

The building is 158 feet in diameter and has a dome supported by twenty-seven pillars. The auditorium seats about 500 people. The dome, which has 570 glass panels, admits a maximum amount of light, bringing about an interesting play of light and shadows as the sun illumines the glass. In the interior, at the apex of the dome, is the Greatest Name in gold against a light blue background.

At the time of dedication the Hands of the Faith stated, of this Temple, "In accordance with the Divine promises of the sacred edifice, consecrated to the everlasting glory of the Most Great Name, it will become a point of light radiating the spirit of Bahá'u'lláh's Teachings and hasten fulfillment of the spiritual destiny of the entire continent."



*A recent picture of the Bahá'í Temple near Frankfurt/Main, Germany.*



*Public fireside in Cologne, Germany with Hands of the Cause, A. Faizi and Dr. Mühlischlegel, in center.*



*Conference of the National Teaching Committee and the regional committees held in Langenhain, Germany, near site of Bahá'í Temple.*

## Bahá'í Books Placed in Northernmost Outpost of the Planet

During the past summer, the long-time pioneer to Thule in north Greenland, Bill Carr, traveled to the northernmost point ever visited by a Bahá'í on the planet. He flew to the tiny settlement of Alert at the northern tip of Ellesmere Island in the Canadian Arctic Archipelago. The purpose was to bring the Faith to the world's northernmost permanent settlement, only 500 miles from the north pole. Although there was a restriction on freedom because of security, Bahá'í literature was placed in the library. Bill Carr states that there is a good possibility of civilian employment at the weather station there. [From the Canadian Baha'i News]

## Agnes Alexander Sends Love and Prayers from Tokyo Hospital

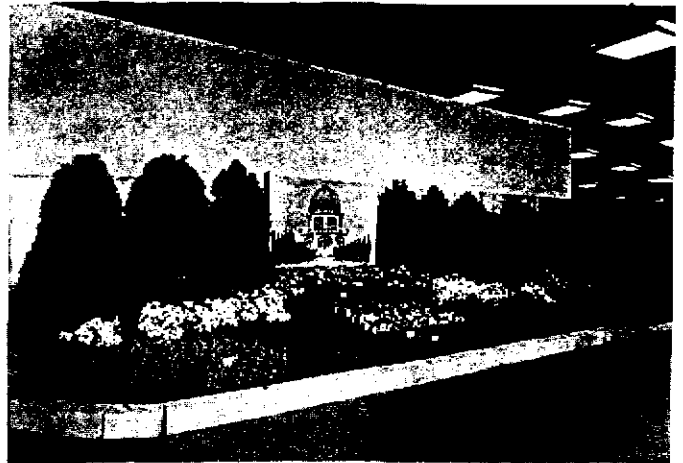
The National Spiritual Assembly of North East Asia has recently sent a letter to all other national spiritual assemblies to report on the health and well-being of Hand of the Cause, Miss Agnes Alexander in Japan. A few days after her 90th birthday in July, 1965, she came to Tokyo, Japan, and suffered a fractured thigh. She has been in a hospital since that time, recuperating. The National Assembly of North East Asia wishes to convey, on her behalf, her appreciation for all of the prayers and good wishes on the part of the friends and to send her love to all Bahá'ís and her prayers for them.

Miss Alexander, who lived in Hawaii at the time, was the first Bahá'í in the Pacific area, although she actually enrolled in Italy while spending a few months there in 1900. Her signed enrollment card was sent to 'Abdu'l-Bahá in Haifa, as was the practice in those years. She is one of three people, all women, mentioned in the Tablets of The Divine Plan by 'Abdu'l-Bahá. Among many other victories she has won for the Faith, she was among the first to carry the Bahá'í message to Japan in 1914, and the first to take it to Koréa in 1921.

In trying to explain her own efforts, she has often said, "If we are nothing, God can use us." She often says, in effect, that God has a plan for everything. It is up to us to pray and search for the plan and the will of God.

*Regional Teaching Conference held in Taipei, Taiwan, China, December 25-26, 1965 with participants from Hong Kong, Korea, Japan and Taiwan, sponsored by the National Spiritual Assembly of Northeast Asia for the purpose of teaching the Chinese people. Active on the program were Auxiliary Board members Charles Duncan, Taipei and John McHenry III of Korea; Philip Marangella of Japan; Mr. and Mrs. S. A. Suleimani, Jerome Chu, John Huston and Mrs. Abbie Maag, all of Taiwan.*

*What the conference lacked in numbers was overshadowed by the high standard of the program and the enthusiastic spirit with which all contributed to its success. Reports of progress achieved during the past year, especially among the aborigine tribes, was very encouraging. The only disappointment was the absence of friends from the Philippines, South Vietnam and Malaysia, who were unable to attend. Mrs. Suleimani and her husband were the first pioneers to Taiwan.*



*Bahá'í exhibit at Chicago World Flower and Garden Show held in Chicago March 19-27, 1966. This is the fourth year that the Bahá'ís have been represented at this important event and again this year the Bahá'í exhibit received an award of merit. Horticulture Magazine for March, 1966 used a photo of last year's Bahá'í exhibit to advertise this year's Flower Show.*



## News Briefs

### Intercalary Observances

The three communities of Portland, Multnomah County and Washington County in Oregon joined in an international potluck dinner and party which brought the communities closer together and demonstrated to friends the Bahá'í way of enjoying these days. Everyone was asked to come in a costume of another country and be prepared to present a skit if they wished. Exotic foreign dishes were brought and there was much laughter, singing and general good fun. The Bahá'í youth presented charades on the twelve principles.

An intercommunity party was held at the Euclid Recreation Center in Euclid, Ohio, in which eleven communities participated together to make the occasion a success. Over a hundred adults and children, including many guests attended the event which began with a program of songs and Bahá'ís prayers recited by the children. The children were then entertained in another room where they enjoyed games, prizes and refreshments. The program for the adults included a warm welcome and explanation of the Intercalary Days followed by a social period.

In Tulsa, Oklahoma the Bahá'ís had an observance on each of the four intercalary days, beginning with a meeting of devotions for the believers on Friday night and ending with similar devotions on Monday night. On Saturday afternoon the friends gave a party at the local YWCA for a group of girls. This included games, music, story telling and refreshments. That evening a potluck supper for the Bahá'ís and their friends brought fun and fellowship to all. Then on Sunday the children were taken to the Will Rogers Museum with lunch afterwards in a restaurant.

The Bahá'í Community of Key West, Florida invited friends to an Intercalary Days party in a local community house at which a brief talk on the Bahá'í Calendar with explanation of the Intercalary Days was followed by a social hour with music and refreshments. The visitors and Bahá'ís enjoyed this opportunity to share thoughts about the Faith and it is believed that this was one of the most successful events in years held by the Community of Key West.

A three day Youth Conference was held in Syracuse, New York during the Intercalary Days, attended by fifty youth of whom at least a third were not Bahá'ís. One declaration and one intention of declaring soon were two of the tangible results of this conference, built around workshops on Bahá'í laws and administration. Leaders were: Steve Yamamoto, from Penn State; Rudy Handel of Colgate University and Weldon Woodard from Syracuse (now pioneering in Venezuela).

The Mayor, City Assessor, and several local dignitaries were among the guests at an Intercalary Days Open House, February 27 in Waukesha, Wisconsin. Local officials and persons who deal with the Bahá'ís in business or community service projects were mailed invitations to the informal event, as were all local churches. The meeting was designed to fill the teaching opportunity gaps left between firesides, public meetings and personal contact, to appeal to those persons who have heard of the Faith or have rendered a service, but have not as yet attended meetings or given serious consideration to the Bahá'í message. There were no speeches. Audio-visual aids were used including: a



Youth Conference at Syracuse, New York during Intercalary Days, 1966.

display featuring the basic principles, posters showing Bahá'ís around the world, literature displays, and slides which were shown continuously in one part of the room. A tape recording, with earphones for private listening, allowed guests to hear an explanation based on the pamphlet, "Basic Facts of the Bahá'í Faith." Refreshments and the singing of Bahá'í songs by a youth group as well as the presence of Bahá'í hosts helped make the occasion warm and friendly.

The Denver Community has had two "fun parties" of attraction which, the friends believe, have been needed for some time. The latest, held as an Intercalary Day event, was a "Western Roundup" well attended by adults, children and even babies from nearby communities of: Aurora, Arvada, Jefferson County and Boulder in Colorado. Everyone came in casual attire and enjoyed an evening given over entirely to fun — including square dancing. Almost fifty came, representing a wide variety of races and nationalities and proving to the guests that Bahá'ís can do something else in addition to giving serious lectures.

Other communities reporting festive celebration of the Intercalary Days were: Ann Arbor, Michigan and Columbus, Indiana. The former held an "International Folksing" while the latter held a buffet supper and children's party.

### Bahá'í on the Air

Radio Station KVIP of Redding, California recently, at the request of some of its (non-Bahá'í) listeners invited the Bahá'ís of that town to send a representative to the program, "The Last Word" which goes for over two hours each morning. Mrs. Viviana Lisota accepted the invitation and was interviewed by the program director who asked leading questions about the Bahá'í Faith. When the program was opened later to the public who telephoned in to ask questions the lines were kept busy with questions from inquirers even after the program was off the air. The Bahá'ís are thankful for this opportunity to present the Faith to so many and in a clear as well as dignified manner. The awareness and general understanding of the Faith and what it stands for are more widespread and in the

minds of more people in this town as a result of the program.

The Spokane, Washington community and Bahá'ís nearby were happy to witness and take part in the successful Bahá'í meetings held when a Bahá'í visitor from Irán, Miss Rouhi Yeganeh was with them. One newspaper gave excellent coverage of Miss Yeganeh's visit and she was interviewed on a local television program, being given ten minutes on the air. As a result of this publicity the fireside at which she spoke attracted quite a number of inquirers, many of whom are studying comparative religion. One declaration and a number of inquiries about future meetings are some of the results of the infectious spirit of love, humility and complete sincerity which Miss Yeganeh brought to the gatherings.



Local Spiritual Assembly of Tulsa, Oklahoma, formed at Ridván, 1965. Back row, left to right: Houshi Jaza-yerri, James Lovelady, Vivian Haley, Mike Greenberg, Kay Powell. Seated, left to right: George Haley, Virginia McCoy, Grace Jones, Patti Creighton.

## 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.)

## Bahá'í Publishing Trust

**Bahá'í News Index, Volume III. No. 323 to No. 393. January 1958 — December 1963.** Prepared by Amine De-Mille. We are pleased to announce that another five years of BAHÁ'Í NEWS issues have been indexed. Inasmuch as many Bahá'ís have some or most of the issues involved in this edition of the Index, it is hoped that they will utilize it. A large volume of correspondence could be eliminated at the national center if the local assemblies, committees and individuals would take the responsibility of looking up information and answers to various questions which they may have, rather than writing in to various departments, requesting that information be supplied and re-supplied to them again and again. If all the issues are not available to an individual, often someone in the community has a complete file, or the local assembly itself has a complete file of the BAHÁ'Í NEWS issues. [The supply of back issues of BAHÁ'Í NEWS, and the time available to supply them, are both extremely limited at the National Administrative Office where back issues are handled.]

Per copy .....\$2.00  
Note: Except in situations where payment had already been sent for the BAHÁ'Í NEWS Index, back orders are not being shipped, since many go back too far and a number of names and addresses are no longer applicable. Please reorder. *Standing orders*, however, are being shipped on this title.

### PRICE CORRECTION

The price of the *Bahá'í Teaching Guide for Children, Intermediate Teacher's Manual*, is incorrectly listed on page 16 of the April issue of BAHÁ'Í NEWS. This Manual, like the Pre-Primary and Primary Manual, has 240 pages and the price is \$2.50.

Order from: BAHÁ'Í PUBLISHING TRUST, 110 LINDEN AVENUE, WILMETTE, ILLINOIS 60091

## Baha'i House of Worship

### Visiting Hours

Daily

10:00 a.m. to 10 p.m.

### Devotions

Sundays

3:30 to 4:00 p.m.

### Public Meetings

Sundays

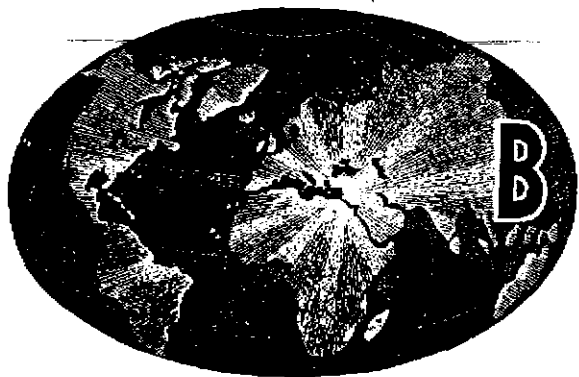
4:15 p.m.

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: Mrs. Sylvia Parmelee, Managing 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, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.



# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'ÍS OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'ÍS ONLY

No. 423

BAHÁ'Í YEAR 123

JUNE 1966

## *Gifts at the Altar of Baha'u'llah*

### AN APPEAL FROM THE HANDS OF THE CAUSE OF THE WESTERN HEMISPHERE

To The Bahá'í Conventions of Alaska, Canada and the United States

Beloved Friends:

In the Garden of Ridván one hundred and three years ago, Bahá'u'lláh breathed upon the world a new spirit of life. Now the festival of Ridván, "the King of Festivals" is wafting again its fragrance upon the whole creation, and the "People of Bahá" are called to "rejoice with exceeding gladness" for the continued and ever-increasing glories and victories bestowed upon them by their Abhá Beloved.

This year the Bahá'ís all over the world eagerly await the fast approaching centenary of the proclamation from Adrianople of Bahá'u'lláh, "the Lord of the Kingdom", to the world and its rulers. Their hearts aglow with love and devotion, they are preparing their humble gifts to place at the altar of Bahá'u'lláh on the occasion of that glorious celebration. Yá-Bahá'u'l-Abhá! What a bounty!

What kind of gifts could these be other than teaching the Cause of God and universal participation in so great a service, as has been called for by the supreme and infallible Body of the Faith, the Universal House of Justice?

In his stirring references to the vital importance of teaching the Faith, the beloved of all hearts, Shoghi Effendi, the Sign of God on earth, frequently explained that it was the obligation of the kings and rulers of the world to proclaim the Cause, that the Exalted Báb Himself in His "first, greatest and mightiest" book, the Qayyúmu'l-Asmá, had called upon these leaders to "lay aside, one and all, their dominion", and deliver His Message to "lands in both the East and the West". The rulers failed to respond, and dedicated believers were chosen to arise in their place. Therefore, may the greatest dignity and glory rest upon the believers, who have been blessed with such a privilege.

Beloved Friends, teaching the Cause of God is our sacred obligation. The beloved Guardian reminds us how the Master Himself, 'Abdu'l-Bahá, "crying out from the depths of His soul, gives utterance to His longing in a memorable passage in the Tablets of the Divine Plan, addressed to the North American be-

lievers, 'O, that I could travel, even though on foot and in the utmost poverty, to those regions, and raising the call of 'Yá-Bahá'u'l-Abhá' in cities, villages, mountains, deserts and oceans, promote the divine Teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it.' "

The Hands of the Cause of God in the Western Hemisphere, charged with the twin functions of protection and propagation of the Faith, burning with eagerness to support the moving appeal of the Universal House of Justice, "the source of all good and freed from all error", wish to offer through your glorious Convention their services and those of their Auxiliary Board members to you, the dearly loved delegates, to the National Spiritual Assemblies, and to all the beloved friends. Their time, their energies, their resources, and their very lives are yours.

In order to make this service most effective, the Hands of the Cause in the Western Hemisphere have postponed their international conference with their Auxiliary Board members to a time following the Convention, May 20-22, when the stirring message of the Universal House of Justice will be shared again, their inspiring directives consulted upon, and the precious contributions of the delegates to the National Convention will be known.

Just fifty years ago, our beloved Master, 'Abdu'l-Bahá, revealed the first of His historic Tablets of the Divine Plan, the charter of the world-redemptive teaching mission of the Bahá'ís of North America. We stand today in the shadow of that golden anniversary. Now all of our deliberations reflect the greatness and the majesty of the hour in which we are living.

May the blessings and rich bounties of Bahá'u'lláh reach and surround each one of us on this joyous occasion.

With deeply loving greetings,

In the service of the  
beloved Guardian,  
For—Hands of the Cause of God  
in the Western Hemisphere

William Sears  
Zikru'lláh Khádem

April, 1966



## CABLEGRAMS FROM THE FIFTY-SEVENTH U.S. NATIONAL CONVENTION

To the Universal House of Justice

April 29, 1966

Friends gathered National Convention Bahá'í House Worship hearts filled praise Bahá'u'lláh thankful love and services Beloved Hands standard bearers nine year plan. Grateful strenuously laboring Universal House Justice for challenging message providing divine guidance specific tasks ahead and increasing our awareness spiritual responsibilities as bearers name of God this day. Stirred by knowledge we face era longed for expansion hope seize great new opportunities carry God's healing afflicted mankind. Pledge utmost efforts intensify and expand teaching activities greatly increase flow of funds sustain forward moving army of divine Commander deepen strengthen community life and more and more attain that distinction in individual lives exemplified by 'Abdu'l-Bahá. We pray for entire human family. Fervently we supplicate Bahá'u'lláh's assistance oppressed Bahá'í sister communities and His strengthening grace enable us to match words and promises deeds.

To the Hands of the Faith in Haifa

April 30, 1966

Our astonishment increases continuously, sacrifice, inspiration, devotion, loving kindness example, patience Beloved Hands standard bearers of Nine Year Plan, as we arm ourselves win universal participation and all goals of American Bahá'í community. We pray and supplicate prayers, our combined efforts may command joy of wonderment.

## REPLY FROM THE UNIVERSAL HOUSE OF JUSTICE

To the Fifty-Seventh U.S. National Convention

received April 30, 1966

Delighted greatly impressed heartened spirit determination friends win greater victories follow own lives example master pledged your convention message praying shrines glorious victories year ahead.

### Hands Announce

#### New Board Members

On March 23, 1966 the Hands of the Cause of the Western Hemisphere announced the appointment of Mrs. Edith McLaren to the Auxiliary Board for the Propagation of the Faith in Central America and the Antilles. Mrs. McLaren replaces Mr. Manuel Garcia Vasquez, formerly of Santo Domingo, who has returned to his native country in Europe. Mrs. McLaren resides in Guatemala.

On April 15 was announced the appointment of Mr. Anthony Worley as the twelfth member of the Auxiliary Board for Propagation in South America. Mr. Worley recently left his country, Brazil, for pioneering in Surinam, Dutch Guiana. His area of jurisdiction is to be

the three Guianas, Trinidad and Tobago which is very important in view of the Nine Year Plan goal of forming two new National Assemblies in this area, one for the three Guianas and one for Trinidad and Tobago.

Twelve is the number of Auxiliary Board members for Propagation allotted to South America.

### Convention Elects

#### U.S. National Spiritual Assembly

The National Spiritual Assembly of the United States for 1966-1967 elected at the National Convention is as follows: Dr. Daniel Jordan, Chairman; Robert Quigley, Vice Chairman; Dr. David Ruhe, Secretary; Miss Charlotte Linfoot, Assistant Secretary; Miss Edna True, Recording Secretary; Arthur Dahl, Treasurer; Dr. Dwight Allen; Dr. Sarah Pereira; Paul R. Pettit.

## *Bahá'i Cemetery in Haifa Beautified*

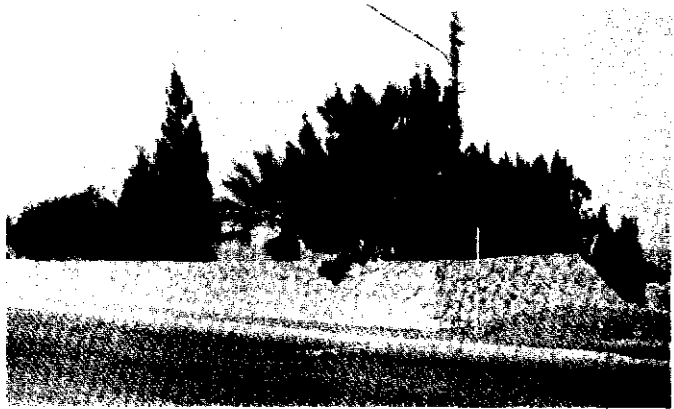
NOT FAR from the sea and just below the cave of Elijah at the foot of Mt. Carmel, there is a quiet resting place. It is the Bahá'i cemetery. Many believers since the early days of the Faith in the Holy Land have been laid to rest there. Recently the municipality of Haifa, with the cooperation of the Universal House of Justice, has built a stone wall along the street, with new steps leading off Allenby Road to a new entrance.

Among some of the early believers buried there is the Great Afán, Háji Mirzá Vakulu'l-Dawlih, cousin of the Báb and chief builder of the Mashriqu'l-Adhkár of 'Ishqábád. It is in this same vicinity that Dr. J. E. Esslemont, author of *Bahá'u'lláh and the New Era*, is buried, of whom Shoghi Effendi wrote at the time of his passing: "Pilgrims visiting his grave from far and near will, with pride and gratitude, do honor to a name that adorned the annals of an immortal Cause."

Three American Hands of the Cause, all of whom served together at one time on the National Spiritual Assembly of the U.S., and again together in the Holy Land, have their final resting place close to Dr. Esslemont — Horace Holley in July, 1960; Amelia Collins in

January, 1962, and Leroy Ioas in July of 1965.

Many Bahá'is who are on pilgrimage wish to go to this quiet place near the edge of the city to pay their respects to these beloved servants of the Faith of Bahá'u'lláh who have been honored to lay down their lives in the land of the Prophets.



*New stone wall along Allenby Road beside the Bahá'i Cemetery in Haifa and the steps that lead to the new entrance.*



*At left above are shown the stones marking the resting places of Amelia Collins, Dr. J. E. Esslemont and Horace Holley. Leroy Ioas is also buried near by. View at right is looking back toward the new entrance.*

## Universal House of Justice Tells of Passing of Jessie Revell at World Center

With profound grief announce passing Jessie Revell. Her tireless steadfast devotion Faith since before Master's visit American continent love trust admiration Shoghi Effendi crowned by appointment International Bahá'í Council distinguished by service Treasurer both appointed elected Council. Urge National Assemblies hold memorial gathering tribute unforgettable exemplary service Faith.

—UNIVERSAL HOUSE OF JUSTICE

**COMMENTARY:** The foregoing announcement of the passing of Miss Jessie Revell at the Bahá'í World Center on April 14 will bring sadness to the hearts of the hundreds of pilgrims from all over the world who have visited the Holy Land and experienced her loving concern for their comfort and happiness. There is nothing further to add to the beautiful tribute paid to Miss Revell in the foregoing message, except to say that she and her sister Ethel served the beloved Guardian in innumerable ways at the World Center from

January 1951 until his death in 1957, thereafter making themselves available to the Hands of the Cause and then to the Universal House of Justice after its election.

All Bahá'í communities wherein one or more members have known Miss Revell and her sister Ethel will wish to join in the national memorial gathering by having local gatherings for the purpose. The national memorial service will be held in the Bahá'í House of Worship June 15 at eight o'clock in the evening.

## Death of 'Alí Kuli Khán, Early Translator of Bahá'í Texts, Announced

Grieved learn passing 'Alí Kuli Khán. His long life distinguished services through his translation work worthy participation administrative teaching field extending over both Heroic Formative ages unforgettable. Please convey loving sympathy family and assure prayers progress his soul.

—UNIVERSAL HOUSE OF JUSTICE

The following brief sketch of the life of Dr. Khan was written by his daughter, Mrs. Marzieh Gail of Keene, New Hampshire. She is the author of *The Sheltering Branch*, numerous articles in *Bahá'í World* and *World Order* magazine, and translated *The Secret of Divine Civilization*, by 'Abdu'l-Bahá.

Dr. 'Alí Kuli Khán, whose title given him by the Sháh of Persia was Nabili'd-Dawlih, died suddenly at his Washington, D.C. home on the afternoon of April 7. Conducted by the Washington Spiritual Assembly under the chairmanship of Mr. Glenford Mitchell, his memorial and interment in Rock Creek Cemetery took place on April 12. Mr. Albert James represented the Hands of the Faith and Mr. Stanwood Cobb was one of the readers.

Leaving his native frán and serving as 'Abdu'l-Bahá's amanuensis about 1899, Dr. Khán was sent by the Master to the United States in 1901, as interpreter to the Bahá'í philosopher Mirzá Abu'l-Fadl. A noted speaker, who more than sixty years ago spoke on the Bahá'í Faith at Harvard University at the invitation of William James, Dr. Khán also made many early translations of Bahá'í Texts and Tablets and confirmed uncounted souls throughout his life. His administrative service included chairmanship of the New York and Los Angeles Assemblies and he was the last living member of America's first National Spiritual Assembly

to adopt its Declaration of Trust—a document called by the Guardian "a pattern to every National Bahá'í Assembly, be it in the East or in the West . . ."

Dr. Khán married Florence Breed of Lynn and Boston and the couple had a son and two daughters. As frán's chief diplomatic representative to the United States Dr. Khán served successively as Consul and Chargé d'Affaires, pioneered United States-Persian relations and arranged the first American Financial Mission to Persia. President Woodrow Wilson sent Dr. Khán, his family and suite to the Versailles Conference on a military transport as guests of the United States Government, and 'Abdu'l-Bahá highly praised, in a Tablet, Dr. Khán's services as a Persian delegate at Versailles.

While heading the Persian Embassy at Constantinople as Minister Plenipotentiary, Dr. Khán was named Head of the Imperial Court by frán's then Crown Prince Regent and later served as frán's Minister to the Five Republics of the Caucasus. His Government decorations include the Gold Decoration of Learning and frán's highest order, the "Timthál."

Retiring to private life in the United States he never ceased to serve the Faith for which he had asked to be martyred, and received from 'Abdu'l-Bahá the answer: "Living martyrdom."



*The new Bahá'í community in Akure, Western Nigeria, with friends and visiting Bahá'ís.*



*Local Spiritual Assembly of Ekpen Tete, Eastern Nigeria.*

## Nigeria Has Year of Steady Progress

The past year, since Ridván 1965, has seen remarkable expansion in the Faith in many places in southern Nigeria, helped, not only by the very energetic efforts of the Bahá'ís, but also by such wonderful pieces of publicity as the article in the *Ebony* magazine.

Two regional teaching committees, for Eastern Nigeria and Western Nigeria, concentrated their efforts in deepening and consolidation of the areas where the Faith has already taken firm root. In addition, three district teaching committees in Eastern Nigeria contributed to the concentration of effort in the extreme southeastern corner of Nigeria, with a result that not only will several new local spiritual assemblies be established this Ridván, but a number of new groups and isolated centers have also been established. A very successful teaching conference held in Akpabuyo, near Calabar, during the weekend of December 24-26 gave impetus to the teaching work and resulted in several declarations.

Akpabuyo has been chosen for the site of a Teaching Institute, one of the goals of the Nine Year Plan. Land has been acquired and cleared by the believers in the area and plans are progressing for the early functioning of the Institute.

Teaching visits by the more mature Bahá'ís have been a great source of inspiration. One community alone initiated a band of "local pioneers" who have spent their spare time teaching in nearby villages. Each "pioneer" chose a village and through regular visits and inviting contacts to teaching meetings in their home village, succeeded in opening several new places to the Faith.

Two important towns in Nigeria were also opened to the Faith. The first was Akure, opened by a young English Bahá'í stationed in Akure on a two year teaching contract. She was soon joined by a young Nigerian woman, and together they were able to introduce the faith to a number of people. Akure will have its first local spiritual assembly at Ridván 1966. Benin City, site of a well-established Nigerian culture long before European influence entered the country, has caught the fire of the faith from Akure.

### Literature Helps Teaching Work

Among the many inquiries which resulted from the article in *Ebony* magazine, two people in Port Harcourt

made further investigations, were encouraged by a visit from an RTC member, and enrolled. Active teaching work began immediately and Port Harcourt also will form its first local spiritual assembly at Ridván 1966.

A free gift of literature from a believer in the United States which was distributed by a nearby community resulted in a declaration in Etinan, in Eastern Nigeria in February 1965. Very soon there was a strong and active Group in Etinan, and the Faith was accepted by leaders of an African Church. Several members of the congregation also became Bahá'ís and the teaching expanded quickly to neighboring villages. By the beginning of August, Etinan community had succeeded in establishing the Faith in Afahah Offiong and the first Nineteen Day Feast was held with an attendance of fifty new Bahá'ís.

In Western Nigeria the Faith progresses more slowly, the heart of teaching and activity being in Lagos and Ibadan. The predominately Moslem Northern region has scarcely been opened to the Faith, but even so Maiduguri in the northeast has an active believer, and the seeds have been sown in such important towns as Kano, Kaduna and Zaria.

*St. Lawrence Island, the last of the five Alaskan virgin goals of the Nine Year Plan, has now been opened by the arrival of pioneer Napoleon Bergamaschi and his three children on March 22. Mr. Bergamaschi, who is part Eskimo, was inspired to arise and fill this goal during the Winter Conference held in Petersburg, Alaska in January.*



# The Bahá'í Community

## COMMUNITY—NOT CHURCH

by

William Kenneth Christian

ONLY within about a century have men had sufficient facts about human history to enable them to form an accurate picture of the scope of social evolution. And the result of this accumulation of knowledge has been tremendous. We can now understand quite clearly that human history has been subject to certain rhythms or periodic cycles of change. Great periods of civilization have decayed into eras of chaos and confusion, marked by warfare, tyrannical government, immorality, materialism, and intensive group competition. No proof is needed to show that our time is such an age of decay and chaos.

The religious aspects of a dying age are to be found in the emphasis upon sectarianism in organization and belief. This is always evident in an age that has lost its sense of unity and direction. But co-existent with the strongly entrenched sectarianism is the spiritual seed of the new age. This new spirit planted by the Manifestation of God finds its first expression socially in the hearts and actions of individuals and small groups of people.

At that transitional time between great periods of civilization as the inner decay increases to a consuming chaos, the groups of people who are struggling to respond to the principles of the new age find themselves accused of the same sectarianism which marks the old order.

The charges brought against the groups of Christians during the weakening and collapse of the Roman order were simply reflections of the evils in Roman civilization itself. The early Christians were charged with immorality, with plotting against social order and treason to the Emperor, with irreligion, and with shameful secret rites. All these charges we can now understand were marks of Roman life itself and unfounded in the Christian life of the time. And we can see, too, that this was merely a psychological projection of guilt on the part of those entrenched in the old order.

Frequently have Bahá'ís heard the charge that they were merely forming a new church. Although we can understand that these charges are an unconscious projection of guilt in a world devitalized by sectarian organization, we must be prepared to show clearly the differences between a church of the older faiths and the Bahá'í communities of the world.

Our first great difference is at point of origin. There is no definite trace of a plan for religious organization in the teachings of Jesus. Consequently, it is possible for each of the sectarian branches of Christianity to claim, directly or indirectly a greater degree of rightness than the others. But Bahá'u'lláh, Whose world-purpose was to create justice in a planet brought into unity, Himself outlined a form of community life for which there is no clear-cut historical parallel. Commanding the establishment of Houses of Justice and outlining their powers

and duties, Bahá'u'lláh also gave us the new pattern of community center in the House of Worship and its associated institutions of social welfare and education.

Bahá'u'lláh had so deep an understanding of human character that He not only uttered the command to unity, but provided the form, or means, by which this divine command might be attained. The outline of what we call Bahá'í Administration originated in the Books and Tablets of Bahá'u'lláh, was given deep explanation in the Talks and Tablets of 'Abdu'l-Bahá and definite form in His Will and Testament, and found its genius-builder in the Guardian, Shoghi Effendi. "For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound, and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of laws, established definite institutions, and provided for the essentials of a Divine Economy."<sup>1</sup>

But Bahá'u'lláh and 'Abdu'l-Bahá also settled the problem of the interpretation of Their teachings, for they "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."<sup>2</sup> Thus we find, originating with the teachings themselves, those institutions for the religious life of the believers and the authority for the interpretation of the teachings.

And "the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the guidance, they require for the prosecution and consummation of their task."<sup>3</sup>

Proceeding then from the origin of the Bahá'í institutions, the establishment of the Guardianship as Interpreter and the Universal House of Justice as an institution for the progressive unfoldment of the Faith, and the great clarity of the teachings themselves, we find yet another difference between this Faith and sectarian churches. "Those unwarranted practices, in connection with the sacrament of baptism, of communion, of confession of sins, of asceticism, of priestly domination, of elaborate ceremonials, of holy war and of polygamy, have one and all been rigidly suppressed by the Pen of Bahá'u'lláh; whilst the rigidity and rigor of certain observances, such as fasting, which are necessary to the devotional life of the individual, have been considerably abated."<sup>4</sup>

Still another great difference is the attitude of the Bahá'í community toward unity. The word "church" for all practical purposes means division. But the Bahá'í community embraces elements of human life which the older faiths segregate. A cross-section of humanity is to be found in the Bahá'í communities of the world—rich and poor, learned and uneducated, all races and religious backgrounds. And the Bahá'í considers this the normal condition! For the Bahá'í has responded to the command of God for unity. The basis and reason for unity in the Bahá'í community is the divine principle of the oneness of mankind.

And there is the element of obedience in the Bahá'í Faith which is the denial of sectarian choice. In the world of the older faiths, religion is generally inherited according to one's position in life. If there were dissatisfaction with a certain sectarian church, the individual merely moved across the street and joined another branch. But Bahá'u'lláh's command to unity precludes that in the Bahá'í world. It is a part of the spiritual growth of the Bahá'í that he mingle and work with all manner of people in the community.

"None of the historic causes of association served to create this world-wide spiritual community. Neither a common language, a common blood, a common civil government, a common tradition, nor a mutual grievance acted upon Bahá'ís to supply a fixed center of interest or a goal of material advantage. On the contrary, membership in the Bahá'í community in the land

of its birth even to this day has been a severe disability, and outside of Iran the motive animating believers has been in direct opposition to the most inveterate prejudices of their environment. The Cause of Bahá'u'lláh has moved forward without the reinforcement of wealth, social prestige or other means of public influence."<sup>5</sup>

The final difference which we might set forth is that of the purpose of the Bahá'í Faith. Bahá'u'lláh has set it forth repeatedly—"O ye children of men, the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race." "The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established." "This goal excelleth every other goal, and this aspiration is the monarch of all aspirations."<sup>6</sup> Further study of Bahá'u'lláh's writings reveals that this unity is not a loose and jovial fellowship but the unity of one common faith, the spirit of dedication to the Manifestation of God finding a dynamic and creative outlet through the institutions which He has created.

<sup>1</sup>The World Order of Bahá'u'lláh, p. 19; <sup>2</sup>Ibid., p. 20; <sup>3</sup>Ibid., p. 21; <sup>4</sup>Ibid., p. 22; <sup>5</sup>The Bahá'í World, vol. VIII, p. 1; <sup>6</sup>The World Order of Bahá'u'lláh, pp. 202-3.

—World Order Magazine  
December, 1942



Group photo taken after a tree-planting ceremony in Eccles, Manchester, England where the local Bahá'í community gave nine trees to the local council for a newly opened rest gardens. Mrs. Betty Reed, national secretary of the Bahá'ís of the British Isles, appears third from left in front row, next to mayoress of the village. Second from left is Mrs. Gitta Chaplin, secretary of the Eccles assembly.

# New York Conference Commemorates

The weekend of April 2 and 3 found over 300 Bahá'ís from New York and fourteen other Eastern states converged at the Henry Hudson Hotel in New York City to commemorate the fiftieth anniversary of the sending of the first of the series of messages from 'Abdu'l-Bahá to the believers in the United States and Canada known as the Tablets of The Divine Plan.

Those were the dark days of the first World War and the believers in the Western Hemisphere were not numerous, mostly they were in a few of the larger cities of the United States. But these Tablets invested these few devoted believers with a mission which future generations will recognize as of supreme importance—that of carrying the healing and life giving Message of Bahá'u'lláh to the peoples of the entire world.

In the fifty years since that day in 1916 the importance of these Tablets has become increasingly obvious to the believers, for, propelled by the impetus of the divine power inherent in these Tablets and under the guidance of the Beloved Guardian and of the Universal House of Justice, seeds of this Faith have been sown in every corner of the globe and are even now bearing fruit.

The two day program of the Conference consisted of meetings at the New York Center in the Henry Hudson Hotel, a banquet, and a tour of some of the most important places in New York where the beloved Master, 'Abdu'l-Bahá was present when He visited the United States in 1912, spending seventy-nine days in New York City and environs.

Participating in the program were: Hand of the Cause Mr. Zik'ru'lláh Khádem; Auxiliary Board members: Mrs. Javidukht Khádem; Mrs. Katherine McLaughlin; Mr. Curtis Kelsey; Mr. Albert James; National Teaching Committee representatives Mrs. Mildred Mottahedeh and Mr. Glenford Mitchell. Music was furnished by Mrs. Carol Rutstein and the New York Choral Group.

Talks covered the subjects of: 'Abdu'l-Bahá and His life and Teachings; The Divine Plan; Universal Participation in the Nine Year Plan. The presence of those who had met the Master as well as the playing of the record of His Voice and showing of the film in which He appears brought His Presence to all in a particularly intimate and warm manner. Those present who had met Him included: Curtis Kelsey, Donald Kinney, Paul Ioas, Joseph Ioas, William Dodge, Mrs. Rouhieh McComb, Mrs. Catherine Healy, Mrs. Rene Welsh, Mrs. Emma Jardine, Mrs. Laura Curth, Mrs. Russell Anderson, Miss Ella Quant, Mrs. Daisy Burll and Mr. George Roth.

The tour on the afternoon of April 3 took over a hundred of the friends to six of the most important places where the Master, 'Abdu'l-Bahá spoke when He was in New York, named by Him the City of the Covenant, in 1912. At each of these places the group heard brief talks descriptive of the occasion when He addressed His listeners, pouring out on all who heard Him the love and life giving message of hope and healing.

Thus were the blessed days of the Master in America recalled once more and the believers who gathered tasted of the spirit of love and unity which He exemplified. It is hoped that the occasion will inspire them to perpetuate this joy by getting together as often as possible to share their knowledge, efforts and plans for this wonderful Faith.



Panel of speakers who addressed the Conference in New York. Hand of the Cause, Zikru'lláh Khádem, second from right with Auxiliary Board members, left to right, Mrs. Katherine McLaughlin, Mrs. Javidukht Khádem, Curtis Kelsey, Albert James.

## New York Sites Visited by 'Abdu'l-Bahá

**\*Bowery Mission, 227 Bowery April 19, 1912**—Talk on "Blessed are the poor," emphasizing that Christ never said "Blessed are the rich," 'Abdu'l-Bahá stood at the entrance of the Mission shaking hands with over 400 men and placing within each palm a piece of silver. What is particularly significant is that He always refused to accept any contributions toward His own travelling expenses, but gave many contributions to all people everywhere.

**\*Home of Juliet Thompson, 48 W. 10th St. November 15, 1912**—while painting His portrait one day Miss Thompson heard Him tell Lua Getsinger, who had travelled with His entourage from Haifa, to "go downstairs and proclaim to the people of New York that I am the Covenant and that this is the City of the Covenant . . ." His talk on November 15 was about "the abandonment of all forms of prejudice among mankind," and that "until existing prejudices are entirely removed the world of humanity will not and cannot attain peace, prosperity and composure. This principle cannot be found in any other sacred volume than the teachings of Bahá'u'lláh. . . ."

**\*Church of the Ascension, 5th Ave. and 19th St. April 14 and June 2, 1912.** He spoke first on the needs of the world to follow the teachings of Jesus Christ and later



# Fiftieth Anniversary of Divine Plan



*Above, left: The tour begins at Henry Hudson Hotel as believers walk to the busses. Right: Hand of the Cause Mr. Khádem with Board member Curtis Kelsey at Church of the Divine Paternity. Below: Mr. Khádem addresses the group in front of the Church of the Ascension.*



about the way in which the world can be united through God's principles.

**\*Hotel Ansonia**, Broadway and 73rd St. April 16 and 17, 1912. He emphasized the world's sickness and Divine Healing, and the beliefs of the materialistic philosophers and scientists as contrasted to those of the Bahá'í Faith.

**\*Church of the Divine Paternity**, Central Park, West and 76th St. May 19, 1912. He spoke on the fact that religions are many but the reality of religion is one.

**\*Great Northern Hotel**, 118 West 57th St. November 23, 1912. He attended a Bahá'í Unity Feast. The silver loving cup given Him then is now in the Archives Building of the International Bahá'í Headquarters in Haifa. He said that the gathering was a universal one, heavenly and divine in purpose, because it was intended for the promotion of Universal Peace.

**All Souls Unitarian Church**, 4th Ave. and 20th Street, July 14, 1912. He spoke at length on the Oneness of Humanity and of how Bahá'u'lláh's teachings can bring this to pass.

**Home of Mr. and Mrs. Alex. Morten**, 141 East 21st Street, April 13, 1912. He gave a talk about the spiritual world.

**Hotel Astor**, 44th Street and Broadway, May 13, 1912. He spoke before the New York Peace Society on "The Most Great Peace".

**Carnegie Lyceum, now Carnegie Hall**, 57th Street and 7th Ave., April 14, 1912. He spoke on the efforts of the Divine Manifestations to bring love and unity to mankind.

**Miss Phillips' Studio**, 39 West 67th Street, April 12, 1912.

He gave a talk on this world and the world of God. **Genealogical Hall**, 252 West 58th Street, November 17, 1912. He spoke about the periods or stages through which both mankind and the world of humanity go during this existence.

**The Kinney home**, 780 West End Ave. Here He gave many talks.

**Home of Montfort Mills**, 327 West End Ave., April 15, 1912. He spoke on the phenomenal world being entirely subject to the rule and control of natural law.

**Theosophical Lodge**, Broadway and 79th Street, May 30, 1912. He spoke on how the world needs a great power by which these glorious principles and purposes may be executed.

\*Those visited on Commemorative Tour April, 1966.

## *Leroy C. Ioas Memorial Teaching Institute*

Four inspired teachers quickened the spirits of the participants at the Leroy C. Ioas Memorial Teaching Institute sponsored by the Fort Worth, Texas Spiritual Assembly on April 8, 9, 10, 1966.

Auxiliary Board Member, Jack McCants inspired and motivated the gathering during the three days with his talks, "To Teach the Faith is to Live the Life", "Gaining Knowledge of the Faith", and "Reflecting the Spirit of the Faith". Pioneer on her way to Belize, British Honduras, Miss Ruhi Yeganeh, and Mrs. Virginia Johnson of Jackson, Mississippi related beautiful and stirring accounts of the great and heroic Bahá'í teachers both in the present and of the past. Pioneer to Tulsa, Oklahoma, Mrs. Eileen Norman gave a challenging talk co-mingled with lively discussion on "Yardstick for Personal Growth". Together these talks kept the Institute at a high level of participation.

Classes for youth and adults, as well as those for the younger children, taught by believers from Dallas, were spaced during the day so that there was time for visiting, relaxing, and study.

Since this was a memorial to Hand of the Cause of God Leroy C. Ioas, much emphasis was placed on teaching, pioneering and the example set by many of America's great teachers.

The facilities at the YMCA Camp where the Institute was held lent themselves to the gathering of so many eager and spiritually hungry souls. Added to this was that unique influence of the foreign visitors, Miss Yeganeh and Henry Luke Ouma of Nairobi, Kenya, now attending Tougaloo College, Tougaloo, Mississippi.

Early morning devotions were held around the parabolic-shaped lake, amidst the chirping of native birds.

The friends were reminded of the passage in *God Passes By*, "So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice." (p. 153).

By Sunday afternoon 104 persons had registered. Bahá'ís from throughout Texas, as well as Louisiana and Mississippi, some coming from as far away as 400 miles, made the gathering an outstanding success.

At the invitation of the Fort Worth Assembly the editor of a local Negro newspaper came to gather materials for a story and to take pictures. Noticing the literature display he became quite interested in the books and pamphlets, asked to have, and was given a copy of *Christ and Bahá'u'lláh* as well as several pamphlets. Before leaving he commented that he planned to do an editorial on the material presented to him as well as on his visit with the Bahá'ís at the Institute.

The believers gathered for this event, the first of its kind held in Fort Worth, requested to return later in the year, perhaps for a winter institute. Enthusiasm ran high, not only for the camp facilities, but in appreciation of the tremendous effort and devotion shown by the teachers who gave so much during the three days.

At the end of the sessions one person arose to pioneer and several sought information about homefront goals, where they could serve.

Last but by no means least should be mentioned the wonderful youth panel presented Sunday morning. Sue Johnson, Douglas Hubbart, Ivan Pruitt, Arthur Washington and Norman Towels set the example for both adults and youth with Mike Reimer serving as a very enthusiastic moderator.



Some of those who attended the Leroy C. Ioas Memorial Teaching Institute held at Fort Worth, Texas on the weekend of April 9, 1966.



*Bahá'is and their friends celebrate Naw-Rúz at the Niagara Public Library. The occasion included dinner and a meeting the high point being the enrollment of three new members in the Bahá'i Faith. This picture and an article appeared in the local newspaper, The Buffalo Challenger for March 31.*

## Naw-Rúz — 123

March 21, 1966 the joyous occasion of the Bahá'í New Year is observed by the believers everywhere. Being a joyous holiday, one on which people like to share food and fellowship the pattern of celebrations tends to be similar in the various localities. We share briefly a few of the reports received. In Madison, Wisconsin sixty believers and friends gathered for a pot-luck supper at which foods from many countries were served. The program that followed was put on in large part by the children who told stories of 'Abdu'l-Bahá, gave talks on the meaning of Naw-Rúz and read compilations which they had prepared on aspects of the Faith. Poems, music and a skit added variety to the evening. Some of the talented believers who helped make the evening such a success were: Miss Roxanne Javid, who read two of her poems; Ruth, Judy and Carl Engler who with Mrs. Diane Scheffer gave a violin concerto; and Mrs. Hifumi Yamamoto who wrote the skit entitled "Everland" (a takeoff on Peter Pan). In Florida over fifty believers from Sarasota as well as Manatee and Sarasota Counties joined in a banquet at a nearby Holiday Inn. Piano solos by Mrs. Harriet Kelsey, singing by the children, and a talk by Mrs. Caroline Dary brought the joyful Naw-Rúz spirit to the occasion. Also in Florida the Broward County community marked the

*At Lakewood, California Naw-Rúz celebration: Mrs. Bea Williams, center, Bahá'í for forty years, who moved to Lakewood in 1965 to help form first local assembly, with Miss Ginger Caldwell and Robert Anderson, newest believers in Lakewood.*



day with a banquet at a fine hotel in Ft. Lauderdale where all were welcome. Until three years ago such integrated gatherings were not possible in public places in this Southern County. Well over one hundred Bahá'ís and friends gathered to feast and hear Dan Jordan share his musical talent at the piano. There was also an afternoon conference on the subject "Live the Bahá'í Life and Teach" attended by over sixty persons. A Sunday morning "brunch" for inquirers and a feast that evening attended by Bahá'ís from the surrounding communities rounded off the celebrations leaving the friends feeling that the "cup was running over" with joy as this, the most joyous Naw-Rúz ever held in this part of the South came to an end.

The home of Drs. Bijan and Giti Etamad in Philadelphia, Pennsylvania was the scene on March 20 of an observance of Naw-Rúz and the Feast of Bahá. The material feast included succulent and bountiful Persian dishes, while the inspirational part was highlighted by a talk by Dr. Jalal Abdieh explaining the significance of the Feast of Bahá as a special occasion for honoring the Manifestation Himself and of Naw-Rúz as a time to initiate new teaching plans for the year ahead. One new member, a youth, was enrolled on this happy occasion.

In California the Sacramento Court District Community was happy to welcome four new enrollees into the Faith at Naw-Rúz and in Lakewood the Naw-Rúz festivities being generally social were made happy because of the presence of several newly enrolled members.



*Naw-Rúz gathering in Philadelphia, Pennsylvania.*

## Wichita Youth Hold Third Annual Conference

Fifty-three participants, including thirty-eight youth from six states attended the Third Annual Wichita Bahá'í Youth conference on the weekend of April 8, 9, and 10 held at a camp site twenty miles west of Wichita, Kansas. The unheated dormitories and cottages, where the temperature dropped below freezing at night proved to be a challenge as well as stimulus to the general spirit of enthusiasm which prevailed. All agreed that they were "soft" and "attached" to modern comforts the result being a prevailing spirit of pioneering and good fellowship.

The keynote speaker was National Spiritual Assembly member Paul Pettit who spoke on "What is a Bahá'í Youth" and "Bahá'í Conduct." Gordon Laite of Gallup, New Mexico spoke on "Youth Teachers" and "Remaining a Bahá'í During Difficulties," while Sam Jackson used "Distinction for the Bahá'í Youth" and "Deepening" for the subjects of his talks. These presentations and the following discussions moved all to a deeper devotion to and understanding of the Teachings. Don Newby showed slides and told of his pioneering experiences in Central America, and Genay Newby gave a stimulating talk on "Goals, Responsibilities and Challenges of Bahá'í Youth."

The classes began with a twenty minute talk to the whole group followed by conferring in smaller groups,

giving all a chance to take part in the discussions. At the end of each session the entire group heard reports of the discussions.

Before the close of the conference one youth made his declaration and was lovingly welcomed into the Faith. Other results of the conference include the very favorable impression made by the Bahá'ís on the non-Bahá'í personnel who directed the camp and who have been



*Some of those who attended the Wichita Youth Conference in April, 1966.*

happy to offer the facilities to the Bahá'ís for a similar session next year. This site had never been used for a Bahá'í conference before and it was gratifying to have the camp personnel state that they had never seen a "happier bunch of people" nor "a more appreciative group."

## Oklahoma City Bahá'í Center Dedicated



The first Bahá'í Center to be acquired in Oklahoma is in Oklahoma City and was dedicated by the believers of that city on March 20, 1966. A special message was sent from the National Spiritual Assembly of the United States for the occasion and Auxiliary Board member Mrs. Velma Sherrill as well as National Assembly member Paul Pettit were present to give loving and inspirational messages.

At a public meeting on Sunday afternoon, March 20 held in a nearby hotel Mrs. Sherrill addressed a record audience on "The New Age" and this was followed by the dedication, open house and a dinner at the new Center, or Haziratu'l-Quds. The occasion being also Naw-Rúz was doubly festive, and friends from nearby areas, as well as children came to join in the joyous event.

The Center, a gift from a devoted believer, Dr.

Virginia P. Harden, now living in another state, whose home it was for 32 years, serves to create a fuller life for the Bahá'í community of Oklahoma City and nearby groups. Serving as a place for State Conventions, teaching and social events as well as weddings it is sure to add to the unity and the activity of believers in the area.

The friends note with interest that Oklahoma City was the site of the first local Spiritual Assembly to be formed in the State during the first Seven Year Plan (1937-1944).



A visit by Don Larson from the United States, was the occasion for holding several firesides and public meetings in St. George, Somerset and Hamilton, Bermuda. The above photo was taken at the Bahá'í Center in Hamilton. Mr. Larson's visit also resulted in radio and television interviews.



*Institute on the Covenant held in Greensboro, North Carolina March 12-13, was led by Auxiliary Board members Dr. William Tucker and Jack McCants who, with Mrs. Jane McCants covered the topics of: the Covenant, Administration and Teaching. Emphasis was laid on how to implement the Covenant in our lives and in the Institutions of the Faith as well as how best to carry on the all important task of teaching.*

## Victory Campaign Concluded in Albuquerque



The Albuquerque, New Mexico Bahá'í community brought its victory campaign to a successful conclusion with a public meeting on April 2, 1966 at the Holiday Inn in Albuquerque on famous Highway 66 where an audience of seventy heard Mr. Winston

Evans give an inspiring and thought-provoking public lecture. As a direct result of this meeting a local television station presented a round table interview with representatives of Buddhist, Zoroastrian, Hindu and Bahá'í Faith participating. The program was later carried on radio. The sign at the Holiday Inn here shown undoubtedly was seen by thousands of inter-continental travellers who use the highway.

## Holy Days Recognized in Duluth Schools

Effective as of March 16, 1966 the Superintendent of the Duluth, Minnesota Public Schools has granted Bahá'í teachers permission to suspend work on Bahá'í Holy Days without loss of pay. This is the first time, to our knowledge, that a School district has granted permission to Bahá'ís to observe Holy Days without pay penalty or demand for compensatory time.



*Baroness Maria Von Trapp, whose life story inspired the film, "The Sound of Music," visited the House of Worship in Wilmette in April and was greeted by Dr. David S. Ruhe, Secretary of the National Assembly (left) and Salvatore A. Pelle, Director of Public Information for the Bahá'ís of the United States.*

## BAHA'I IN THE NEWS

A highly-favorable, three and one-half page article on the Bahá'í Faith has appeared in Iceland's biggest-circulation weekly magazine, "VIKAN." Under the heading: "THE BIRD OF PARADISE IS CALLING, WILL YOU NOT ANSWER HIM?", the article covers the central figures of the Faith, its growth and teachings. It also features pictures of 'Abdu'l-Bahá, the Frankfurt House of Worship and the Shrine of the Báb, and two large pictures from the London Congress. Response to the article has been very favorable. The magazine has a Life-style format and is mailed by the government of Iceland to all the farm homes in the interior of the country.



*Regional Teaching Conference recently held in Galle, Ceylon.*

The May 2, 1966 issue of *The National Observer*, the national weekly published by the *Wall Street Journal* publishers and having a circulation of ½ million, carried a feature story on the Bahá'í Faith titled: "Why the Bustling Bahá'is Feel Their Religion's Day Has Come." The story states that the Bahá'í Faith "in terms of percentage increase in members, is one of the fastest growing faiths in the world." The author, Patrick Young, points out that the number of Bahá'í assemblies in the U.S. "has nearly doubled since 1956." In speaking of the Bahá'í teachings the author states, "Each Manifestation of God, they say . . . has taught the same eternal spiritual truths, provided new teachings to meet the problems of the age, and released a spiritual force to propel millions to the new faith." Of the Bahá'í divine plan he writes, "Bahá'u'lláh outlined the structure and institutions of the faith in his writings. 'He did not leave people to work out their own order as Christ did with the disciples,' says one Bahá'í. Indeed, the Bahá'ís say their administrative order, in which they practice as completely as possible the prophet's teachings, is actually an early model of the future world order."

feature that is expected to be a lively source of interest.

Tentative publication time for Volume 1, Number 1, has been set for October. Subscriptions may be entered at \$3.50 each per year. Please send orders with checks payable to World Order Magazine, c/o Mrs. Muriel Michels, 1-Cove Ridge Lane, Old Greenwich, Conn. 06870.

*Display at 1966 Monroe County, Florida, Fair, arranged by the Bahá'ís of Key West and shown March 25-April 2. This exhibit surpassed those of previous years in terms of location, number of inquirers attracted and amount of literature distributed. Cooperation of nearby communities of Hillsborough and Lee Counties and of Miami Beach helped to make this a success.*



## Subscriptions Pour in for World Order Magazine

From all over America, Alaska, Australia, Canada, East Africa, Saipan, India and a host of other exotic areas of the world comes a heart-warming flood of subscriptions for World Order Magazine. And included with the orders have been a multitude of excited, constructive and loving comments, in anticipation of the re-appearance of this uniquely powerful teaching aid. Some of these letters may be published on the "Comments from Readers" page, a planned regular

## News Briefs

The annual report of the National Spiritual Assembly of New Zealand reports the establishment of two groups in Niue Island and a pioneer settled in Tokelau Islands, both goals of the Nine Year Plan. Some progress has also been made in teaching the Maoris. In this connection, a visit was made to Roma Marae at Ahipara on the occasion of an open, non-denominational religious meeting. Ephraim Te Paa, a Bahá'í, was chairman of the meeting and a specially prepared Maori-English booklet was accepted by some of the Maori people present. Bahá'í advertisements are being placed in *Te Ao Hou*, the official Maori magazine.

○

The Bahá'ís of Mayaguez, Puerto Rico held their first public meeting March 13 at which the talk, in Spanish, by José Monge was taped and played later that same day on the local radio station. The meeting was announced in a prominent place in the local newspaper. This is thought to be the first time a public talk on the Faith has been given on radio.

○

Believers in Appleton, Wisconsin rejoice over the excellent publicity received in the local paper during the last week in March. The *Post-Crescent* on March 23 published a 9 inch announcement of local Naw-Rúz observances including information about the Bahá'í calendar and Naw-Rúz. The celebration was reported in the same paper a week later, with three pictures of the guests. On Sunday, March 27 this newspaper devoted a full page to an article about the House of Worship in Wilmette (entitled "America's 'Taj Mahal'") including three large excellent photographs of the Temple.

○

Inspired by the Victory Briefing in the Fall of 1965, the Wauwatosa, Wisconsin Bahá'í community held two very successful proclamation meetings on April 16 and 17 and plan another one for late in May. The speaker, Mr. Jack McCants whose topic was "The Bahá'í World Faith: Why I should be interested and How it will help me" attracted a good audience who received his message with enthusiasm. The planning which helped assure the success of this project began in the Fall of 1965 and included: bi-weekly advertisements in local papers which gave quotations from the Writings and a telephone number; printed invitations; announcements of the meetings on local radio stations and in newspapers as well as a display in the local library.

○

Nineteen Guaymis of Chiriqui Province, Panama, made declarations and eight new Bahá'í centers were opened on these wooded slopes. In February, Auxiliary Board member Ruth Pringle and pioneers Kenneth Francisco and Arthur Krummell made two teaching trips. The spirit of the Guaymi believers is proof beyond doubt of 'Abdu'l-Bahá promise that the light of the Indians of the Americas will one day illumine the earth.

○

The *Bulletin Bahá'í Suisse* reports a series of lectures given by Miss Annelise Bopp, secretary of the National Spiritual Assembly of Germany, in Switzerland during the month of March. These lectures were given in the cities of Basel, Biel, Thun and Bern. The article also recalled to mind the excellent talks given by Miss Bopp at the International Congress in London in 1963 and also at the dedication of the Frankfort Temple, and expressed much gratitude to her for the teaching effort in Switzerland.

○

The National Assembly of Vietnam continues to send copies of the excellent newspaper publicity which is obtained on all of their events as well as a report on their consistent high rate of growth. During the months of January, February and March approximately 1,300 new Bahá'ís were enrolled. The formation of 100 new local assemblies is anticipated this Rídván.

○

*Bahá'í News of South Central Africa* mentions a second teaching conference held in February at the Salisbury Rural Community Center. The communities of Bangira, Greendale, Highfields, Matemera, Mbyira, Mondoro, Salisbury Municipality, Salisbury Rural and Waterfalls were represented. The Area Teaching Committee of Mashonaland, pioneers and board members conducted the classes on Bahá'í administration and various other aspects of the teachings. Slides of the Holy Land were shown by Mr. and Mrs. Glauder.

○

## Baha'i Publishing Trust

**Quest for Eden.** By Elena Marsella. A comprehensive work that traces and relates the religious history of the human race—its beliefs, practices, scripture and symbols—from earliest known times to the present. The final chapters present the story of the coming of the Bahá'í Revelation. The essence of the book is best stated in the author's own epilogue: "From Genesis to Revelation, from early Sumerian theology to modern Persian Scripture, there unfolds a wondrous theme . . . the tale of earth's most fabulous creature . . . he alone of all God's handiwork ponders the secret of his own nature and seeks answers to those eternally absorbing questions: from whence are we come and where are we going?"

"Little by little and age after age, the answers are given, and Word follows Word from heaven. . . . Progress is slow and erratic, for every greedy Cain must eventually learn that he cannot advance over the slain body of an Abel. The road is dangerous, yet beautiful . . . the Scriptures reveal not only the tale of a single man, but that of a race of men; not only that of a race of men since Adam, but that of races before him; not only that of sentient beings on this earth, but of rational creatures on extra-terrestrial globes; not only of race-culture on planets already in existence, but of civilizations on worlds as yet uncreated. . . . a tale of cycle after cycle, of small cycles within large cycles, and of a universe forever in motion."

Published with Philosophical Library imprint but partially sponsored by the Bahá'í Publishing Trust, this



work will be interesting to Bahá'ís and a way of presenting the Faith for the first time to others.

Cloth .....\$5.00  
Paper .....\$2.00

**New Light on the Spirit Path, The.** Prepared on behalf of the American Indian Service Committee, written and illustrated by Ted Claus. In the words of the Indian Service Committee, the book is "primarily intended for an Indian audience and also to deepen Indian pioneers or teachers. It is to be used in a manner similar to the *New Era* for the average, educated person . . . to explain the administrative as well as spiritual aspects of the Faith to the prospective or newly declared Indian believer . . . to relate to the Indian where he is. The book is artistically constructed and will have greater appeal to the Indian through the emotions than through the intellect. . . ."

Among twenty-nine chapters or sections of the sixty-four page book are the following: "The New Teachings for this Day"; "The True Meaning of the Word 'God'"; "Arts, Crafts and Sciences"; "New Laws for All People"; "Prayers"; "How Man Became Man"; and "Service."

It is hoped that every community will find a way to utilize these booklets and give support to this project. If they are not engaged directly with reservation teaching, they can make contact through Indian centers in the cities, or assist those Bahá'ís who are actively engaged in this work. Also, each believer will wish to have at least one copy for his own information and enjoyment. Size 4½ x 7½, paperbound, pictorial cover illustrated.

Per copy .....\$ .75

#### **Loyalty to Government—New Format**

*Loyalty to Government, the Bahá'í Viewpoint*, a statement by the National Spiritual Assembly, has been reprinted in an attractive new format that gives this publication the prestige it should have. It has been printed in two colors (black with orange-red decoration) on ivory laid text paper. It is hoped that there may be additional such statements produced in the same format for use with prestige mailing lists and other presentations both local and national.

Several communities have recently published this statement (or excerpts from it) as ads in local newspapers, offering a free copy of the full statement to inquirers. This statement becomes increasingly timely in today's society. Among other quotations from Bahá'u'lláh is the following: "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness." (No standing orders)

20 copies .....\$1.00  
100 copies .....\$4.00

## **Bahá'í Distribution and Service Department**

The Advisory Committee on Education has just completed its first manual for teachers of children's classes. The National Spiritual Assembly has approved the current production of children's materials and it is expected that the program will encompass material for eleven grade levels and that it will be designed to stimulate the children's interest.

The series is being prepared in a soft cover with a different colored cover for each grade level, 8½" x 11" with holes punched for use in a three ring binder. Each book will contain several lesson plans for the teacher's use in guidance of procedure, materials to use, lesson plan for the day, timing and other helpful suggestions.

The first book, entitled "Bahá'ís Around the World," Grade K (kindergarten), covers Social Teachings, and it contains 6 lesson plans. It is available for 75c from Bahá'í Distribution and Service, 112 Linden Avenue, Wilmette, Illinois 60091.

## **Bahá'í House of Worship**

### **Visiting Hours**

#### **Daily**

10:00 a.m. to 10:00 p.m.

#### **Devotions**

#### **Sundays**

3:30 to 4:00 p.m.

#### **Public Meetings**

#### **Sundays**

4:15 p.m.

## **Calendar of Events**

#### **FEASTS**

June 5 — Nur (Light)

June 24 — Rahmat (Mercy)

#### **PROCLAMATION EVENT**

June 12 — Race Unity Day

#### **U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS**

May 20 and 22; July 1 through 4

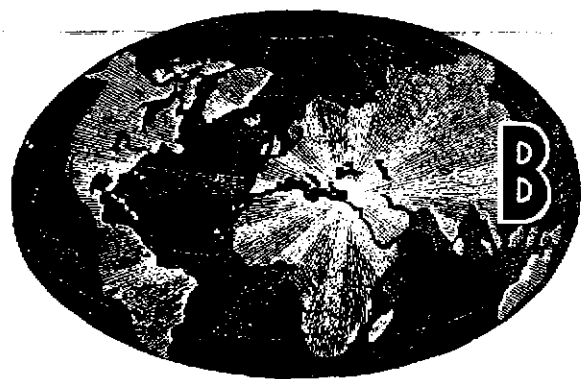
August 12 through 15

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: Mrs. Sylvia Parmelee, Managing 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, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091



# BAHÁ'Í NEWS

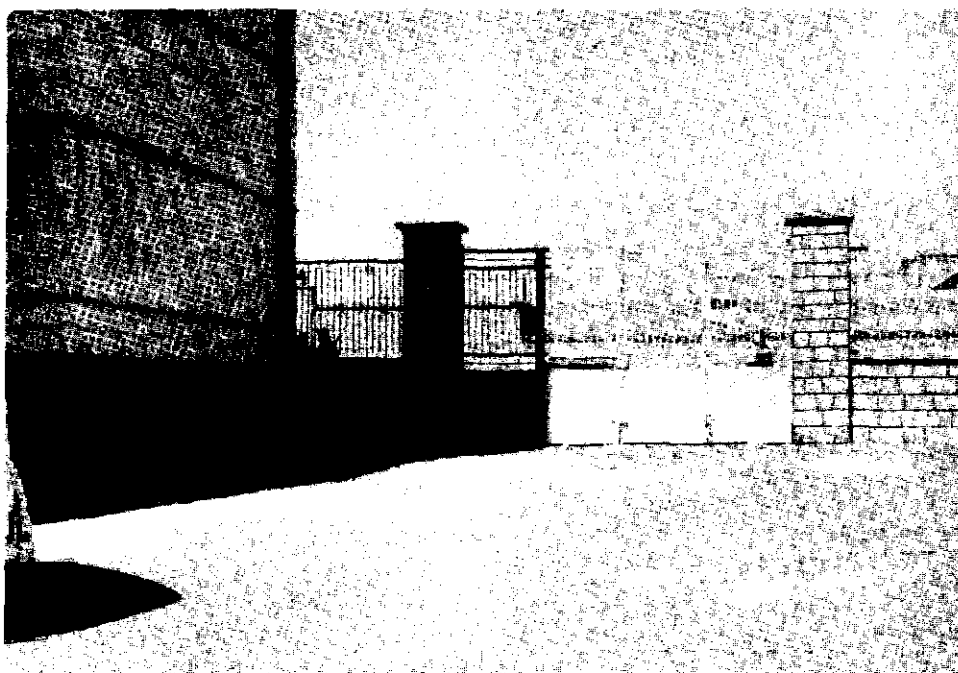
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OF THE BAHÁ'Í OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í ONLY

No. 424

BAHÁ'Í YEAR 123

JULY 1966

## *The Martyrdom of the Báb July 9, 1850*



The present wall and gate on the site where the Báb was martyred in 1850. His last words were: "Had you believed in Me, O wayward generation, every one of you would have . . . willingly sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you." For a complete account see *The Dawn-Breakers*, pp. 500-526.

## Universal House of Justice Informs of New Pioneer Settlements

The Universal House of Justice has informed the Bahá'í world of new pioneer settlements since their Ridván message. The additional virgin territories which have now been opened are: Dominica, Islas de la Bahía, Mocha, Nunivak Island, Pribilof Islands and Seri Reservation (Sonora State) in the Americas; Bozca Ada and Imroz Island in Asia; Bathurst Island, Groot Eyeland and Tokelau Islands in Australasia; the Aeolian Islands, Ahvenanmaa and Cyclades Islands in Europe.

The additional re-settled territories are: Rio de Oro and Spanish Sahara in Africa and the Isle of Man and Liechtenstein in Europe.

In the Ridván message Chiloé Island was inadvertently included as a virgin goal. Chiloé Island is a consolidation goal.



*First Local Assembly of Vasteras, Sweden, formed April 1966, whose members come from Russia, Finland, Kenya, Denmark, Morocco and Sweden.*



*Bahá'ís of Mayaguez and Ponce, Puerto Rico, on the occasion of the first public meeting held March 13 at Mayaguez. The speaker, Jose Monge of San Juan is shown at the right.*



*Mrs. Teresa Buckley of Panama City, Panama community with Bahá'ís of Capiira, Republic of Panama, after presenting Bahá'í books to library at Capiira.*



*District Conference held at Sholapur (Maharashtra), India, on March 21, 1966.*



*Some of the Bahá'ís of Srinagar (Kashmir) with Hand of the Cause, Jenabe T. Samandari (in center) during his visit on May 14, 1966, with Mrs. Shirin Boman, Mr. Kamil Abbas of 'Iraq and Dr. H. M. Munje.*

## German Convention Plans Centralized Campaign



Over 150 Bahá'ís, including delegates, participated in Germany's largest convention to date, held in Frankfurt. Some of the achievements of the past year in respect to the Nine Year Plan were: Local Assemblies formed in Neckargemünd and Würzburg; nine volunteers for settlement in foreign countries — seven for Austria and two for Greece; a number of Bahá'ís moved to goal centers in Germany; local teaching goals developed; plans generated for a chorus for the House of Worship and for appropriate music to accompany Bahá'í prayers.



More than ever before it was felt that new approaches were required to achieve the necessary growth outlined in the Plan. Methods of effecting a centralized campaign were consulted upon, utilizing all modern media of publicity to make the name Bahá'í known, especially directed toward youth who are considered to be more open to the principles of the Faith. This national effort is to be directed toward one of the large cities, beginning in the proclamation year, and would later be applied to other cities.



## **Máh-Kú and Tabríz — Imprisonment and Martyrdom**

by Guy Murchie

*Editorial Note: This is another in a series of articles written by Guy Murchie from his diary kept on his journey to Irán in 1964 and printed with the permission of the Universal House of Justice. The photos were taken by Mr. Murchie.*

**April 16**

My interpreter and I journeyed to Tabríz, near the northwestern corner of Persia, by train as the road is very poor and in places drifted deep in snow, while the fords are already in spring flood and even the airport unusable because of a plow breakdown. First sight of the city of the Báb's martyrdom came while we were rattling northeastward up a valley of vineyards and fruit orchards with buds almost ready to open: mostly almonds, apples, pears, plums, cherries, peaches, apricots. . . . And then the straggling flat-roofed houses, enough for more than 600,000 people, I'm told, which would make Tabríz the third largest city of Persia (after Tíhrán and Isfáhán).



*The entrance to the police building of Tabríz, said to be almost unchanged since the Báb's day.*



*The Ark of Tabríz where the Báb was a prisoner forty days.*

After a warm greeting by Bahá'í friends at the station, we went to see holy places of our Faith. First of all was the Ark, which one could hardly miss as it is obviously the biggest and tallest building in town though built some 800 years ago and used until recently as a prison tower. Largely intact and about 120 feet high by 200 feet long, it is made of buff bricks with frighteningly precipitous stairs and Homeric halls, now crumbling in detail and serving only as the roosting place of innumerable, raucous, hooded crows. Here the Báb was confined in a princely room on the west side at the top for forty days before He went to the Fortress of Mák-Kú in 1847, guarded by a detachment of the famed Nasiri regiment which three years later was destined to fire the volley that ended His life. Presumably no lesser quarters were considered suitable for such an important prisoner, the great Ark being not only the grandest

edifice in this part of the kingdom but one with an impressive aura of history and legend — such as the still-whispered story that it has a secret escape passage extending from the top down underground and all the way out of the city — and, for all one can tell, this same Ark may stand in future centuries known chiefly as a monument to the sublime Forerunner of Bahá'u'lláh.

In the Báb's day the Ark was at the extreme southern edge of the city which spread mostly north and east of it with a large garden in the immediate foreground, now bursting with new apple and pear blossoms, scattered cypresses, mulberry, poplar and nut trees in one of which we heard a nightingale singing. Inevitably many modern buildings have sprung up around the area, making it a public park, and most of these — perhaps somehow due to His healing spiritual influence — contain medical and health insurance offices and the local headquarters of the Red Cross.

The old Barrack Square of Tabríz, where the Báb was martyred on that never-to-be-forgotten noon of July 9, 1850, no longer exists, having been replaced by new buildings, particularly a large finance building with its three modern wings, but of course Bahá'ís know the exact spot where He was hung on a spike with His companion and shot by the 750 soldiers of the regiment. It is close to the northwest corner of the new building and, they say, a good deal of the old barracks and surroundings is preserved underground, perhaps to be excavated as a shrine in a future age of greater tolerance and understanding. A photograph is said to exist showing the Barrack Square as it was in 1862 almost unchanged from the time of martyrdom, showing the trees which youths climbed that fateful day for a better view over the heads of the great crowd and the scores of small shops all around, in one of which the



Looking northwest toward Mt. Ararat from the ruins of the Fortress of Máh-Kú.

Báb had been confined the night before, according to the guide.

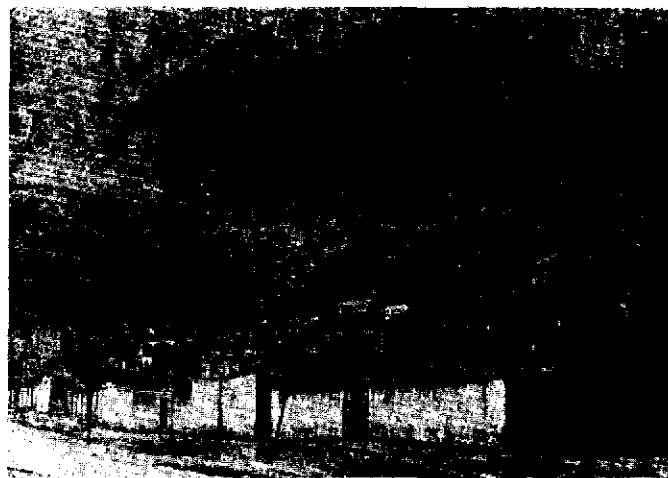
After the execution, the two bodies were dumped beside a dry moat just outside the east gate of the city and four companies of soldiers posted to watch over them in turn with never less than 10 sentinels on guard at any moment. The spot is now inside a granary or warehouse for storing wheat and barley, thus completely changed. But despite the heavy guard, sometime in the middle in the third night the bodies disappeared without a trace and were never again found by the authorities. They had been carried away by a fearless and inspired Bábí named Hájí Allah-Yar and somehow transported to a small silk factory in the village of Milan (fifteen miles away) and there hidden by its owner, one Hájí Ahmad Milani who happened to be the grandfather of my interpreter. Thus were the sacred remains preserved for their eventual interment (after surviving a long sequence of hazards) in the Shrine of the Báb on Mount Carmel fifty-four years later. Hájí Ahmad was such a devoted believer that in succeeding years he sent all his sons to 'Akká to visit Bahá'u'lláh Who offered to grant any wish Hájí Ahmad might have. And the wish of Hájí Ahmad, namely that all his descendants be Bahá'ís, seems to have been truly granted as he already has well over 200 Bahá'í descendants, and they include pioneers in Morocco, Indonesia, Australia, New Zealand and many other parts of the earth.

We had a look also at the Governor's Palace in Tabriz, which is where the Báb was questioned a year or two before His martyrdom. But it is hard to visualize how it looked in 1848 or '49 for the present palace is completely new and modernized, though its gardens may be planted as of old with attractive catalpa and mulberry trees, a few fruit trees in blossom and the beds of yellow pansies one sees everywhere in Persia in spring. The handsome headquarters of police opposite the palace, however, with stone lions guarding its entrance, is said to look just as it did in the Báb's day and one can imagine the crowds, many members of which speak Turkish dialects and wear woolen caps over their ears, as not being very different.

#### April 17

At 5 A.M. this morning four of us set forth in a little Volkswagen to visit the fortress of Máh-Kú. We were cold even in our heavy sweaters but the sun rose to reveal that our road northward ran through a beautiful valley surrounded by vari-colored hills rising to snowy mountains. Hoar frost was clear white on the grass under the almond and fruit orchards near the villages, while charming old mud walls surrounded every house and garden, many of them gracefully wind-blown as if literally eaten by the sky. We stopped for breakfast in the town of Marand forty-five miles from Tabriz where magpies are plentiful and crows seem to be nesting in every tree. Several elderly men were smoking bubble-pipes in the restaurant as we sipped our tiny glasses of tea and munched "Persian sandwiches" made of fried eggs rolled in papery bread. More than half the people here appear to be Turks, Kurds or Armenians and the babble of tongues is a source of confusion.

Perhaps partly for this reason we took a wrong turn and drove all the way to Djolfa on the Soviet border, three and a half hours out of our way. The farmers we passed all seemed to be using wooden plows with plowshares made of a pointed log of hardwood while spade work is done by two men together, the first pushing the blade into the ground with its handle as the second pulls on a rope (fastened just above the blade) to help bite out the earth. Black wool astrakhan caps are common here as well as woven ones of a brown and white checked design, and also a kind of Irish-looking, wide, visored cap in the towns. Farm women dress in their usual colorful rags, often of red flowery patterns. There were many herds of camels and cattle about the very primitive stone and mud villages that are little more than nomad camps, while the sheep ranged



The town of Máh-Kú showing ruins of the Fortress, center background.

further up the bare hillsides searching out spots of new green growth among the brown tufts of old grass, their shepherds hovering over little fires for warmth as the wispy threads of smoke rose against the purple distance and, beyond the snow line, into the gray sky.

In Khuy, a town that was wildly enthusiastic about the Báb in 1848 when He passed this way, we saw its main landmark: a tall solitary brick minaret with

stork's nest on top probably just as it was then. Though behind schedule, we looked up Bahá'í friends, delivered their mail, drank tea, ate lunch and heard the problems of the area.

On toward Máh-Kú, the country appeared increasingly bleaker with many a rocky scree and cliff almost leaning over the road interspersed with moraines and lava beds and only occasionally a straggling village set among bare poplars and reminiscent of Indian pueblos in Arizona even to the beam ends sticking out of the mud. Once a fat, gray rabbit crossed the road in front of us and, while fording a stream, we saw a fox with a big, bushy tail drifting gracefully along a hillside.

At about five o'clock we got to Máh-Kú set in a narrow valley between towering cliffs and shrouded by a glowering sky, and we hurried to climb through the town and up to the ruined fortress that surmounts it before darkness should descend on us. Three excited town boys guided us up the steep alleys and dizzy trails, crossing little streams, scrambling up almost vertical rocks and terrace walls, here and there passing little shops, children playing ball and goats grazing. In places the precipices have crumbled enough to endanger houses below, forcing some of the 10,000 population to move away to safer locations, but what is left of the great fortress where the Báb spent nine months of 1847 and '48, stretching for some 200 yards along and under a huge overhanging mountainside, seems relatively secure.

The Máh-Kú fortress is plainly the highest structure of the town and perhaps 800 feet above the valley where most of the houses are. Its setting is spectacular and it commands a wide view of the rusty palisade directly west across the valley plus an expanse of snowy mountains to the northwest, which include Mt. Ararat, 16,946 feet high and only thirty miles away in Turkey, famed as the landing place of Noah after the flood. The actual structure of the fortress is mostly mortarless stone now about half crumbled away, yet enough remains to show its shape and character, with round towers and many square rooms, courtyards and ups and downs of level,

even vaulted cellars for storage under the main floor and all strung along for the length of two football fields. If it soon comes into Bahá'í ownership, as is called for in the present nine-year plan, no doubt it will be restored as closely as possible to the condition it was in when the Báb was here, which will make it, if not the most accessible, at least the most unique shrine in the world.

Standing at a spot we thought might have been the Báb's room, we recited prayers and chanted the Tablet of Visitation. The local boys fell silent and eyed us wonderingly, so our only audible accompaniment was the sound of water trickling in black streaks down the great precipice and dripping upon us from the overhang while hundreds of jackdaws, crows and swallows wheeled noisily far overhead along with a few hawks or eagles. And once or twice we could hear the distant crowing of a cock or the barking of a dog coming from the town below where flat rooftops punctuated with poplars sprawled in a pleasing pattern. The light rain that began to fall while we were there could not touch us because of the overreaching mountain above our heads, nor could we feel the cold east wind coming from Soviet Armenia against its other face. Indeed the rock was like a vault of Elysium over us, albeit fashioned of smooth stone with very few grassy ledges, a sort of cosmic benediction that overruled the firmament. The Báb called it "The Open Mountain" and local people say Máh-Kú means literally "Where is the Moon?" in recognition of the fact that full or nearly full moons are never visible from here in the normal moon hours of evening.

As we descended in gathering twilight past a flock of sheep huddling against a tinker shop and four tightly-veiled women gathering faggots, a few snowflakes fluttered around our ears hinting of the blizzard that was about to engulf us as we drove back to Khuy for the night — and of the raging river that next day would block our path to the totally ruined Castle of Chihriq, for good reason named by the Báb during His long imprisonment there: "The Grievous Mountain."



*Ruins of the Fortress of Máh-Kú, about 800 feet above the town.*



*A detail of the dry wall still standing in the old Fortress of Máh-Kú.*





*Third National Convention of the Bahá'ís of the Hawaiian Islands.*

### Hawaii Convention Consults on Temple Site

The National Convention of Hawaii was privileged to have Hand of the Cause Zikrulláh Khádem present who expressed the bounty of living in the time when the Universal House of Justice has been established. "The supreme House of Justice is under the wings of your Lord, the All-Merciful. . . . The laws of God will flow from Mt. Carmel to the whole world." He also paid a loving tribute to Martha Root, outstanding international Bahá'í teacher, by reading a statement of Shoghi Effendi concerning her. Miss Root who contacted many national leaders and members of royalty, giving them the Bahá'í message, is buried in Hawaii. Hand of the Cause Agnes Alexander, was also praised by Mr. Khádem in respect to her great teaching work.

All aspects of the message from the Universal House of Justice were consulted upon, particularly the formulation of plans for the Centenary and the Proclamation. The important matter of acquiring a temple site for Hawaii was given considerable attention. The needs of the Trust Territory, particularly the necessity of giving training to groups and isolated Bahá'ís in administration, were discussed — a shortage of teachers being the principal problem. Much thought was given to approaches in teaching Micronesians, including those attending the University of Hawaii.

Messages were sent to the Universal House of Justice, Agnes Alexander and Collis Featherstone and also cables of appreciation to the pioneers in Guam and in the

Philippines.

The announcement of the passing of Miss Jessie Revell at the World Center was made on the morning of the opening day and this session was closed with a prayer for her chanted by Mr. Khádem. The convention itself was closed with another prayer by Mr. Khádem.



*National Spiritual Assembly of Hawaii (back row, left to right): Serrita Herbert, Gertrude Garrida, Evelyn Musacchia, Hand of the Cause Zikrulláh Khádem, Elizabeth D. Hollinger, Florence Kelley, and Elena Marsella. Front row, left to right: James Wada, Marc Towers (Auxiliary Board member) and Hugh Chapman. Dr. C. V. Carver is absent.*

## Guatemalan Convention Held in Picturesque Upland City



Huehuetenango,  
city of the  
Highlands, is  
Site of Sixth  
Annual Bahá'í  
Convention

*The Sixth Annual Convention of Guatemala was the first to be held outside the capital city. A reception was held at the Bahá'í Center in Huehuetenango previous to the opening of the convention (shown in photo below). Among highlights of the convention period was an excellent half hour radio interview with Sra. Carmen Burafato, Auxiliary Board member, Oscar Sierra, chairman of the National Assembly of Guatemala, and Prof. Hector Leonel Alvares, professor of pedagogy at the Institute. Edith McLaren, Auxiliary Board member from Guatemala was also present throughout the convention sessions.*



## BAHA'I NEWS

At right are shown members of the new National Spiritual Assembly of Guatemala along with two Auxiliary Board members. At left, below, Carmen Burafato is shown participating in a tree planting ceremony. Twenty-two trees, including two ceibas, the national tree of Guatemala, were presented to the city during the convention. Others participating were: Mayor of Huehuetenango, Director of the Federal School, the chairman of the local assembly and Prof. Hector Alvares.



On a recent teaching trip to an out-of-the-way village, Bahá'ís could see a group awaiting them (center right) as they descended the last barranco. The same group are shown (right below) in an evening meeting. "How challenging," writes the pioneer, "to think that doubtless in many places, only accessible by foot or horseback, people are hungering to hear this message." During the convention period, a fireside meeting was held in Chimusiniqui, nearby village (left below) and a weekly children's class organized there.





*Treasurer responds to Delegates' questions.*



*Australian delegates study reports prior to session.*

### **Australian Convention Benefits from New Procedure**

The Australian Bahá'í Convention was the result of a communal willingness to further God's plan. United by a common desire to extend the foundations of the new world order, they eagerly awaited the reading of the current message from the Universal House of Justice for guidance and inspiration in the second phase of the Nine Year Plan.

This year radical changes of procedure made it possible to spend more time on major issues. Subjects rather than committee reports were introduced, with the result that information and recommendations flowed smoothly. A portfolio containing duplicated copies of all available reports was presented to each delegate. Reports were submitted by the National Spiritual Assembly and the various committees. Auxiliary Board member Howard Harwood attended all sessions and gave valuable assistance and inspiration to the friends.

With the exception of Cocos Island, which contains exceptional problems, all pioneering goals have been obtained. However, the Pioneer Committee asked for assistance to meet other goals requested by the Universal House of Justice. From the Bismarck Archipelago and New Guinea Teaching Committee came news of

nine new believers. Translations there are going on apace and there has scarcely been a Feast held in Rabaul without a new declaration.

The Temple Services Committee reported over 10,000 visitors during the year and a marked increase in the number of groups, both religious and social, actually attending the service. The fifty-four bronze stars stolen from the Temple entrance doors will be replaced by firmer castings.

A special publication session summarized the various books, magazines and pamphlets and ways of increasing distribution. The committee worked consistently throughout the year and sales were increased by 30%. A special report on the *Herald of the South* was contributed by Pam Ringwood.

David Hoffman spoke of the dignity and courtesy of the people of New Guinea, particularly in Madang. Madge Williams, well qualified to speak on aborigine teaching, stressed that false relationships and deep feelings of inferiority could only be eliminated by constant and unqualified Bahá'í love.

Bahá'ís of Australia look joyfully toward the Proclamation in 1967. While advertising may be the channel through which the public announcements are made, it will be the contagious joy of the spirit of the Bahá'ís which will have the strongest pull on the human heart.



*Convention in session.*



*Call for Pioneers.*



*Memorial service for Jessie Revell held in Bahá'í House of Worship, Sydney, Australia, early in May.*

### **National Spiritual Assembly of Australia Sponsors Teacher Training Institute**

Returning to a practice of earlier years, the National Assembly of Australia arranged for a teacher training institute to follow convention. It was held at the national *Háziratu'l-Quds*. A full program was arranged, including the use of more intensive study sessions than had previously been tried on a large scale in Australia. This followed a year of careful preparation of such studies.

Auxiliary Board member, Howard Harwood, and his family worked with the group leaders, Mrs. G. Lake, Mrs. J. Vohradsky and J. Burdett to provide both intellectual and spiritual food. Talks were given on "The World Community" by Mrs. M. Harwood, "The Significance of the Universal House of Justice" by Mr. F. Khan and Miss C. Skrine. Concentrated study was made of the messages from the Universal House of Justice and the Nine Year Plan. The school closed with a devotional evening and the tape of Shirin Boman's inspiring address to the World Congress in London, aided by comments from Howard Harwood on aborigine teaching.

### **Summer School Inspires South Australian Youth to Persevere in Teaching**

The youth of South Australia held a special meeting following discussion at the summer school to formulate plans for teaching. It was their desire to give the message by personal contact in the Port Adelaide area and to attract people to a public meeting to be held at the town hall. They began by prayer and meditation. All concluded that it was not appropriate to go from door to door, but that they would try all means at their disposal to meet people on busses, at the seaside, in shops and other public places, and through polite conversation to introduce the subject of the Faith. Each small group worked in different areas of the city. In many cases it was possible to give out literature and to call attention to a special advertisement of the meeting in the local *Messenger*.

Although the youth were disappointed that none of the persons contacted attended the public meeting, they concluded that they would continue their efforts wherever their help is requested, particularly in country towns where it would likely meet with more success.

The report states that "the youth upheld the dignity of the Cause at all times" and did not mention the Faith when "a barrier of opposition was sensed."

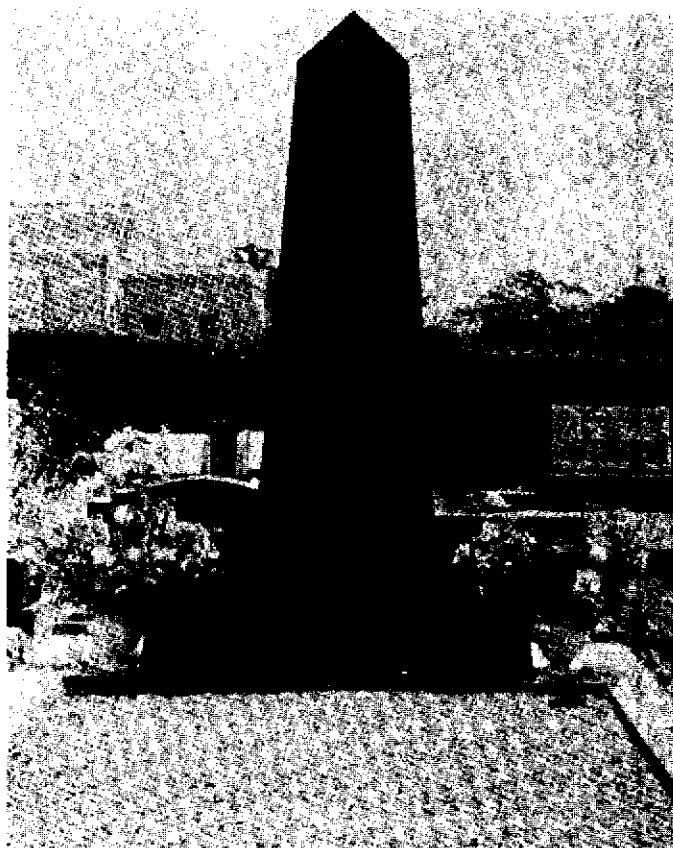
## *Monument Erected to Veteran Warriors of the Faith*

The Australian National Assembly, in consultation with the Universal House of Justice, has recently erected a befitting monument to one of the most unique couples in the Bahá'í Faith, with a pioneering record rarely, if ever, equalled. Hyde and Clara Dunn, always known as Father and Mother Dunn, were among the first to answer 'Abdu'l-Bahá's call in the Tablets of the Divine Plan which came to the American believers in 1918. They responded immediately and with 'Abdu'l-Bahá's cable "Highly commendable" resounding in their hearts, arrived in Sydney in April of 1919.

Through perseverance and complete faith, they were able to establish themselves in business, to travel and teach continuously throughout Australia and New Zealand. Fifteen years later the National Spiritual Assembly of Australia and New Zealand was formed.

Seven years after witnessing this victory, Mr. Dunn passed on at age eighty-seven, posthumously named a Hand of the Cause by Shoghi Effendi. Mother Dunn served as a Hand of the Cause from her appointment in 1952 until her passing at age ninety-two in November, 1960. In the closing years of her life she witnessed the formation of the National Assembly of New Zealand as a separate institution; the acquisition of a Hazírat'l-Quds in each country; an outflow of pioneers to the surrounding islands; and the greatest victory of all — the building of the first Temple of the Antipodes, near Sydney, the city where the Duns are buried side by side.

When Hyde Dunn passed on, Shoghi Effendi called him a "veteran warrior" who reflected "the purest luster of the world historic mission conferred upon the American community by 'Abdu'l-Bahá." Upon both Father and Mother Dunn rests the eternal honor of having brought the light of truth to a whole continent.



*Monument erected at Sydney, Australia, to mark resting place of Hyde and Clara Dunn, Hands of the Cause of God.*



*Teacher Training Institute held in Sydney, Australia, following convention. Photo at right shows group discussion with (left to right): Mrs. J. Vohradsky, Mrs. Stella Childs, Mrs. Ursula Hall, Auxiliary Board members Mr. Howard Harwood and Miss Cynthia Skrine.*

## Canadian Convention Recommends Participation in Inter-Faith Projects

Bahá'ís will regard it as significant and altogether fitting that the largest interfaith conference in Canada's history was held in the same city and hotel and during the same week as their own Nineteenth National Convention. During the two days before Bahá'ís began arriving at the Chateau Laurier in Ottawa, representatives of thirty-one faiths (all but one of the religions and denominations in the country) gave final approval to a variety of inter-faith projects developed by their board of directors. The Bahá'í official representatives were Douglas Martin and Lily Ann Irwin.

Equally as important as the conference's membership was its sponsorship. It had been called together by the Canadian government, acting through its National Centennial Commission, with the object of providing a religious basis for Canada's one hundredth birthday celebration in 1967. Each of the member organizations was encouraged to undertake its own "centennial project," and all of them were urged as well to collaborate in several collective undertakings. It is the inter-faith projects which are of special interest to Bahá'ís, because they are so much in the spirit of Bahá'u'lláh's injunction to "consort with men of all religions with joy and fragrance."

A high point of this year's convention was the delegates' reaction to the report from our Bahá'í representatives to the inter-faith conference. After hearing the



*The Chateau Laurier, site of the Canadian National Convention, 1966. The Peace Tower of the Parliament buildings can be seen in the background.*

details of the various projects being planned on both the national and local level, the convention unanimously proposed the following action to the National Spiritual Assembly: Moved to ask the National Assembly to establish a national committee to develop a Bahá'í National Centennial project based on the theme, "Canada's Spiritual Destiny"; moved to ask the National Assembly to encourage all of the Bahá'í communities across Canada to participate in one or more of the inter-faith projects at the local level; moved that the National Spiritual Assembly be asked to instruct its delegates to the inter-faith conference that the Assembly supports the establishment of the conference as a permanent feature of Canadian life after the Centennial ends; moved that the National Assembly be asked to instruct the Bahá'í delegates to the Canadian inter-faith conference to work for full recognition of the spiritual traditions of the Indian and Eskimo peoples of Canada.

The National Spiritual Assembly has now given its approval to these proposals, and will keep the community informed of the progress achieved on the Centennial project. At the moment it appears likely that the project will take the form of a booklet entitled "Canada's Spiritual Mission." It would outline both the remarkable parallels between Bahá'í and Canadian history and the substantial contributions which Canada has made toward the realization of Bahá'u'lláh's vision of collective security in the Súrih-i-Mulúk.

The Canadian Convention, the first ever held in the nation's capital, was climaxed when Hand of the Cause William Sears advised the delegates that he plans to move to Canada and take part in the victory campaign now in progress. For the public congress, the huge convention hall was filled to overflowing to hear Mrs. Mildred Mottahedeh, international NGO representative to the United Nations for the Bahá'í International Community. She also appeared twice in television and was reported in both the English and the French press. At a special luncheon held in her honor she was introduced to a small group of government people and the press.



*People of many backgrounds are represented in the Bahá'í Faith in Canada. Above are some who attended the 1966 convention from the following ethnic groups: Canadian Indian; English (Protestant); French (Catholic); Hindu; Canadian Eskimo; Persian; Chinese (Buddhist); Jewish; Negro (Protestant) and Siamese (Buddhist).*



## Conventions Spanning the Pacific

### Alaska



*Alaska Bahá'í Convention held April 23-24, Anchorage, Alaska.*

### India



*Hands of the Cause, Jenabe T. Samandari, Dr. R. Muhájir, with Kamil Abbas of 'Irâq, attending the 37th annual Bahá'í convention of India, April 30 - May 1, 2, 1966, New Delhi.*

### New Zealand



*Annual Convention in Auckland, New Zealand, April 30-May 1, 1966. Hand of the Cause for Australasia, Collis Featherstone, unable to be present, was represented by Auxiliary Board members Miss Thelma Perks of Australia and Hugh Blundell of New Zealand. Heartened by news that the goals in Niue Island were being steadily achieved, the Bahá'is prepared themselves for greater efforts during the coming year.*



Delegates and visitors at the Third National Convention of Thailand. Seated at left is the Hand of the Cause, Collis Featherstone. In the photo at right, Collis Featherstone shows charts and photographs to the convention delegates with Sawaeng Thongsoot, member of the National Assembly, translating into Thai.

## Thailand

National Spiritual Assembly of Thailand, elected at Riqvân 1966, left to right: Mrs. Parvati Fozdar, Mrs. Shirin Fozdar (chairman), Miss Dhanya Anapapitra (secretary), Mr. Sawaeng Thongsoot. Back row, left to right: Mr. Sone, Mr. Sompong, Mr. Thien Thai (treasurer), Mr. Marc Daugherty, Mr. Keith Blanding (vice-chairman).



## Vietnam



Delegates to Third National Convention, Saigon, Vietnam.

Newly elected National Spiritual Assembly of Bahá'ís of Vietnam, left to right: Ngo-Huu-Kinh, Quang-Dinh-Minh, Jamshed Fozdar (chairman), Truong-Liem-Dong, Nguyen-van-Loi (vice-chairman), Le-Loc (secretary), Dang-Binh, Nguyen-van-Nhuong, Do-Nguyen-Hanh (treasurer).





### Scenes at the Convention at Wilmette

*Hand of the Cause William Sears brings a message of love and encouragement to the delegates and visitors at the session on Thursday evening, April 28.*

*A group of delegates and visitors on the steps of the House of Worship after one of the Convention sessions. This picture was taken by Columbia Broadcasting System which is preparing a story on the Bahá'í Faith to be included in the program "Lamp Unto My Feet" which will be shown on a national program later this year.*

*Sioux Indians from the Standing Rock Indian Reservation, members of the Fort Yates, North Dakota Bahá'í Community register at the Convention. Greeting them, at right, is Dr. Sarah M. Pereira, member of the National Spiritual Assembly.*

*Some of the youth who gathered at the Yacht Club, near the House of Worship for session of discussion on problems and challenges facing Bahá'í youth today.*



## Increasing Victories Bring Enthusiasm to 57th Annual Convention

### Message from the Hands in Haifa

Hearts Deeply Touched Sentiments Conveyed  
Message Convention. Praying Shrines Divine  
Assistance Enable American Believers Win  
Unprecedented Victories All Fronts Coming  
Year.

(signed) HANDSFAITH  
May 4, 1966

Enthusiasm was the key as delegates and friends converged on the 57th Annual Convention of the Bahá'ís of the United States, Ridván 1966. There was enthusiasm to get on with the United States' role in the unfoldment of the Nine Year Plan, eagerness to make convention consultation ever more effective, expectation of victories in sight.

From the opening day Thursday, when the Message of the Universal House of Justice was read, the friends felt the pulsating quality of Bahá'í life inherent in that challenging Message. On the 50th Anniversary of 'Abdu'l-Bahá's Revelation of the Tablets of the Divine Plan, this convention caught that spirit anew. It is said that victories feed the Army of Bahá'u'lláh, and this convention rejoiced at reports of goals met — 24 territories opened, 4 locations resettled, 93 communities consolidated, a newly won National Spiritual Assembly of Brunei. On hearing this glorious news, the friends resolved with renewed spiritual energy to meet the challenging goals set forth in the Message.

Presence of beloved Hand of the Cause, William Sears, on opening day of the Convention, spurred delegates and visitors alike who live in this blessed American community to meet every expectation of the World Center. Mr. Sears gave a ringing reminder of the American spiritual destiny, and put the emphasis on the fact that the pace of true progress in the American republic was set to the spiritual rhythm evident from the outset of its history. This becomes ever clearer as the World Order of Bahá'u'lláh unfolds in the New World.

### First Evening Dedicated To Hand Of The Cause Leroy Ioas

Evening session of opening day was dedicated by the Convention to the memory of Hand of the Cause, Leroy Ioas, whose loss is shared by believers in all parts of the world. Prayers for the Hands of the Cause were followed by prayers for unity raised in Spanish, Korean, Sioux, German, Persian, and English. There were members of the Auxiliary Board present, representing the Hands. Their loving attention was evident throughout the entire convention. In the Message of the Hands to the National Spiritual Assemblies of the United States, Canada, and Alaska, there was rejoicing in calling to mind the glorious events of Ridván 103 years ago, and encouragement for the friends in the continu-

ous expansion and teaching the glorious Faith of Bahá'u'lláh, and in fulfilling the command for universal participation in completing the many tasks of the Nine Year Plan.

Loving encouragement was extended by the Auxiliary Board members to all the believers in the teaching efforts that lie ahead. Mr. Sears reminded all that teaching was always dear to the heart of Mr. Ioas, whose counsel had been invaluable in many previous conventions here. The convention was given further impetus to meet goals when a cable from our sister community of Alaska reported all Nine Year Plan goals for that area had been fulfilled. The need for the United States' community to carry its role fully was increasingly clear in the words of Mr. Habib Sabet, member of the National Spiritual Assembly of Iran, visiting the United States' convention, because the Bahá'ís of Iran were forbidden to meet in their National Convention this year. Restrictions on the Faith in Iran have only increased the unity of the believers, and inspired the friends to overcome each new obstacle.

### Financial Challenges to Believers In This Country

With appreciation of the full freedom to teach the Faith in this country, the delegates consulted upon financial challenges inherent in the tasks set forth by the Message. Each assignment requires funds, the Pioneer program, the preparation for the expansion anticipated in the Third Phase of the Plan, and in the development of the Panama Temple Fund. In consultation on the Treasurer's report with these goals clearly in focus, it was recognized that when assemblies and individual believers truly know the glory of this Faith, the flow and outpouring of funds will come. Thus, it is clear that deepening of new believers in the maturity of Bahá'í giving is of primary importance. Sacrificial giving strengthens both the believer and the entire Bahá'í World.

As foreign goals were announced, the need for increasing support for the various Funds was evident; both spiritual seeds and material seeds need to be planted in order to have fully operative teaching programs for the latter years of the Nine Year Plan. This stage will be set with the Intercontinental Conferences beginning in October 1967, with the Centenary of Bahá'u'lláh's Messages to the kings and rulers, and will conclude in 1973. That these foreign goals must be met and held was made clear to the convention as a new period of world-wide proclamation of the Faith approaches, and the need for increasing Deputization Funds was obvious.

### Organizational Innovations Presented To Delegates

In the effort to gear the American Bahá'í community to its ever-increasing expansion and consolidation tasks, the convention approved the organizational innovations

which fused the National Teaching Committee and the Community Development Committee under the banner of the National Goals Committee. The convention heard outlines for new State Goals Committees, based on Bahá'í electoral districts, with expectation of increasing co-operation between adjacent areas. Additional teachers will be travelling in the expansion and consolidation efforts, and as always, Bahá'í teamwork will continue to be the key to success in the year ahead.

Evidence of teaching success was seen in the attendance of increased numbers of our American Indian believers. It was heart-warming and the convention was reminded that the Indians were beloved by 'Abdu'l-Bahá, cherished by Shoghi Effendi, and essential to the American community. The vision of Chief Black Hawk was vividly recalled "that one day all the small groups will be combined around the Tree of Life (Bahá'u'lláh)".

#### Simultaneous Sessions For Visitors And Youth

Following recommendations of last year's convention, and recognizing the growing needs of the visitors and youth who attend the convention each year, on Saturday, there were simultaneous sessions for non-delegates at a college auditorium nearby, and for the youth in spacious accommodations made available to the Bahá'ís at the yacht club adjacent to the Hazíratu'l-Quds. Adult Bahá'í visitors, many newer believers, benefitted from extended consultation on the Message from the Universal House of Justice, and the tasks of the American Bahá'í community. They heard vivid accounts of the United Nations and learned of its functions, tasks and triumphs as the organization fulfills its role in directing the world efforts towards the lesser peace. Increased understanding and appreciation of the United Nations should be a personal assignment of all believers.

In youth sessions, planned and programmed largely by youth to give attention and discussion to their own needs and problems, one saw a bright picture of tomorrow's adult Bahá'í community in the bud. Their serious concerns for Teaching, Pioneering, Service Projects, and personal spiritual development were dealt with in mature consultation. There was ample time for the fun and fellowship that filled the young people with rich memories to store and carry to communities and campuses across the country. They were reminded that the Bahá'í Faith offers a spiritual dynamic not to be found anywhere else, and they were called upon to cherish this unique responsibility in this day.

#### Inescapable Sacred Duties Have Been Assigned

The mounting crescendo of Bahá'í love and the zeal to carry out assignments given the American community were evident in each day's developments. Inescapable sacred duties have been spelled out; unswerving attention must be devoted to them. The Bahá'í unity to complete these goals is not personality directed unity but the unity in the love of Bahá'u'lláh, and obedience to the tasks begins with this keystone, the love of Bahá'u'lláh. It was noteworthy that this unity was evident in

the many unanimous and harmonious decisions reached after consultation in convention. Recognition was given to the National Spiritual Assembly and the Auxiliary Board members present, representing "both halves of the team of Bahá'u'lláh", each body complementing the other's role.

Tribute was paid in convention at the beautiful Ridván Feast to those two devoted servants of the Cause whose passing occurred recently. Dr. 'Alí Kuli Khán was a figure of importance in the American Bahá'í community from the time he was secretary and interpreter for 'Abdu'l-Bahá and throughout the period when his firmness in the Covenant was a beacon for the believers, to the end of his long life of dedicated teaching and writing.

Tribute was given to Miss Jessie Revell, whose entire life was devotion to the Cause, who served the Guardian and the World Center with such a love that it inspired all who came into contact with her.

#### National Spiritual Assembly Elected

Leading the United States' Bahá'í community for the coming year will be the National Assembly comprised of Chairman, Dr. Daniel Jordan; Vice-chairman, Robert Quigley; Secretary, Dr. David S. Ruhe; Assistant Secretary, Miss Charlotte Linfoot; Recording Secretary, Miss Edna True; Treasurer, Arthur L. Dahl and Dr. Sarah M. Pereira, Paul Pettit, and Dr. Dwight Allen. At the prayerful, quiet election held on Friday afternoon, all of last year's members were re-elected, but in a special election held Saturday, Dr. Dwight Allen was chosen to fill the vacancy created by the resignation of Dr. Kazemzadeh. He had submitted his resignation to the National Spiritual Assembly upon his re-election because he will be out of the country for several months during the coming year.

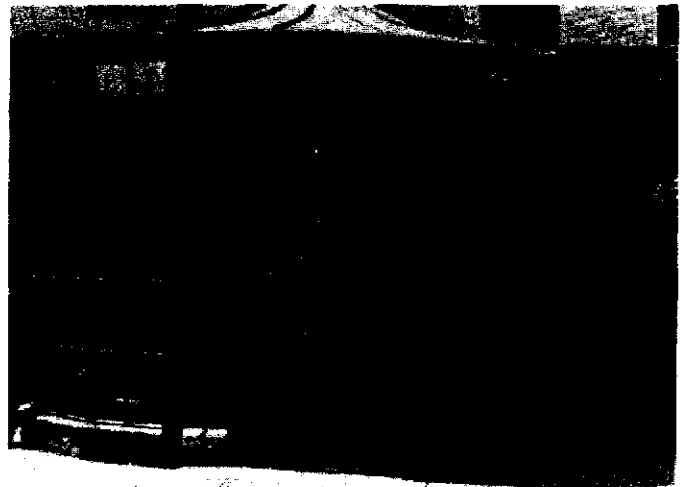
The friends, strengthened with the confirmation of the enthusiasm they brought to the convention, heard exciting news of the growing status of the Faith in the country, in increasing attention being given in national and regional publications and in various communications media. The resumption of publishing of World Order Magazine, the additional publications planned to assist the teaching programs, and the greater energies devoted to national recognition of the Faith all gave the 1227 delegates and visitors present over 1200 ways to go back to their communities and live the life, with the closing words of the Convention ringing in their hearts. (From Gleanings, P. 196-97) "O friends! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. . . . With the utmost unity and in a spirit of perfect fellowship, exert yourselves that ye may be enabled to achieve that which beseemeth this Day of God. Strife and dissension, and whatsoever the mind of man abhorreth are entirely unworthy of his station. Center your energies in the propagation of the Faith of God. . . . Please God ye may all be strengthened to carry out that which is the Will of God and may be graciously assisted to appreciate the rank conferred upon such of His loved ones as has arisen to serve Him and magnify His name. . . ."

—ARLENE JENNRICH



Bahá'í display at the International Fair in Nice, France, March 3-14. Some 5,000 people visited the display and 4,000 pieces of literature were given away. Many interested persons discussed the Faith with Mme. Gaertner, secretary of the Nice Assembly, Mr. Sananse, also of Nice, Mme. Samimi, secretary of the National Spiritual Assembly of France and Dr. A. Navidi, Auxiliary Board member. Several people are now attending Bahá'í firesides in Nice and Monaco. Both of these communities are enthusiastically planning to sponsor a similar event when the fair takes place next year.

Bahá'í display in Carmel, California held during the first two weeks in April and marking the fiftieth anniversary of the revelation of the first of the Tablets of the Divine Plan by 'Abdu'l-Bahá. Much literature about the Faith was given out from this information center and many people heard of the Faith for the first time.



## Norwegian Bahá'is Pay Tribute to Johanna Schubarth

Some months ago the National Assembly of Norway along with other Bahá'is visited the grave of Johanna Schubarth in Oslo, Norway. Shortly after her passing on December 1, 1952, Shoghi Effendi spoke of her long record of devoted service and called her the "mother of the Norwegian Bahá'í Community . . . the founder of the Faith in that country." He said: "Only future generations will be able to properly appraise the value of the great service which she has rendered at such a critical time in the history of the Faith, and under such difficult conditions. . . ."

Although born in Norway, Johanna learned of the Bahá'í Faith in Urbana, Illinois. Later she returned to Norway, and under the guidance of Shoghi Effendi remained there from 1927 to the end of her life. One of the outstanding tasks she performed was the translation of *Hidden Words*, *Bahá'u'lláh and the New Era*, and other Bahá'í literary works into Norwegian. To perfect herself in the Norwegian language she studied at the university and took the examination when she was past fifty years of age.

Although she suffered many physical hardships during the years of World War II, she was uncomplaining. In 1946 she welcomed the pioneers sent by the European Teaching Committee and, combining her efforts with theirs, assisted in the formation of the Oslo Assembly in April, 1948, the first in Norway. A more detailed account of her life, including something of her childhood in a Norwegian whaling town, can be found in *Bahá'í*



Norwegian Bahá'is visiting grave of Johanna Schubarth, founder of the Bahá'í Community of Norway.

*World*, Volume XII, pages 694-696. Not only the Bahá'is of Norway, but of all the world partake of the heritage of one who was, in the words of Shoghi Effendi, a "rare soul, . . . entirely consecrated to the Faith and completely devoted to its service."

## Inter-Religious Conference in San Diego

A conference, said to be the first of its kind ever held took place in San Diego, California on May 14 and 15, 1966 when, at the University of San Diego an inter-religious conference on "Moral Power for Peace" was attended by about 200 persons from each of nine religious organizations in the area. The sponsoring bodies included: San Diego Council of Churches, the Roman Catholic Diocese of San Diego, Bahá'í communities of San Diego County, the Society of Friends, Unitarian-Universalist Fellowships of San Diego County, The Buddhist Study Center, the Vedanta Society of Southern California and a spokesman for Islám.

Through workshop technique discussion took place in small groups, the subject often beginning with specific questions such as the present day world situation and going on to general topics like world peace, inter-religious cooperation, etc. Some of the questions taken up included: The barriers and gateways to interreligious action for peace, what they are and how the barriers may be overcome; Programs of action and education through religious communities; What is moral power and how does it fit with use of other types of power? A few of the conclusions reached were: There is great need for: education to eliminate prejudice and ignorance; better communications; uniform system of measurement and an auxiliary language; a new force for personal and social action.

The Bahá'í Faith was well represented at the Conference, both in the planning stage and at every step of its execution. And at the two dinner hours the Bahá'is enjoyed the opportunity to become acquaint-

ed with members of all the world's great religions, both clerical and laymen. During the inter-religious panel at the conference, when the teachings of each Faith represented were briefly presented, the Bahá'í participant, Fred Littman, showed beautifully the universal appeal of the Faith stressing the spiritual responsibility of the individual as well as the collective goals of the Faith.

A high point of the conference for the Bahá'is was when they led the devotions for one of the sessions, bringing the living creative words of Bahá'u'lláh directly to the audience and demonstrating the spirit of true brotherly love and harmonious cooperation which is such an outstanding characteristic of the Faith. This service brought to the lips of one of those attending, a Jewish woman, the spontaneous comment, "That was not just a service—that was an experience."

The Bahá'is of San Diego with the help of friends from Los Angeles were happy to be active participants at every step of this precedent-setting conference, and in the plans which are now being made for future activities of this group. A thirty-minute television program was taped, including spokesmen for Christian, Jewish and Bahá'í Faiths, which will be shown at a later date.

It was the strong and happy feeling of the Bahá'is who took part that the conference was a great success in that it engendered a spirit which is bound to help in the mighty task of creating world understanding and brotherhood—that, in the words of one believer—"Bahá'u'lláh was with us all the way."





*This picture which appeared in the Huntsville Times shows members of the Huntsville, Alabama Bahá'í Community presenting books to the Public Library representative. This gift of seventeen Bahá'í books included a copy of The Dawn-Breakers and consists of ten books for the adult department and seven for the children's section of the Public Library.*



*Bahá'ís of Cobb County, Georgia honor National Library Week by presenting twenty-four Bahá'í books to the local Public Library. Mrs. Ruth Engler, Secretary of the Board of Directors of the library is shown in center with Mrs. Taube Slate (left) and Mrs. Elaine Eilers, both of whom are members of the local Bahá'í group. The library has requested books about the Faith because of the inquiries received.*

### **Swarthmore United Nations Fair**

Bahá'ís in and near Swarthmore, Pennsylvania participated in the United Nations Family Fair held in Swarthmore on April 16, 1966. The Swarthmore Committee for the United Nations asked Joyce Perry, one of the two in the Swarthmore Bahá'í group, to represent the Bahá'ís in its planning sessions in preparations for the Fair. Booths showing the functions of various United Nations agencies were prepared by clubs, serv-

ice groups, civic organizations and churches. The Bahá'í booth was on the Universal Declaration of Human Rights and contained posters and literature, including Bahá'í literature as well as pictures of Bahá'í groups. This effort brought excellent publicity to the Faith and helped to show that Bahá'ís are happy to support the United Nations at any time of year, not just on United Nations Day and also that even a group of two Bahá'ís can take an active part in a community affair.



*Spiritual Assembly of the Bahá'ís of Stamford, Connecticut, incorporated in April, 1966. Seated, left to right: Belle Lennox, Eleanore Szanto, Christine Frazzetta, Maryan Sommer. Standing, left to right: Richard Tomarelli, Patricia Tomarelli, Gerald Curwin, Mildred Mottahedeh, Marguerite Luckinbill.*



*Spiritual Assembly of the Bahá'ís of Green Bay, Wisconsin, incorporated March 2, 1966. Seated, left to right: Mrs. Alvina Moellendorf, Conrad Heleniak, Gene Browning, Dr. Jean Bonn. Standing, left to right: Miss Florence Delany, Dr. Eduard Bonn, Mrs. Pamela Melendy, Miss Irene Servais, Mrs. Mary Heleniak.*

## Two Bahá'í Delegations at Recent United Nations Conference

Both the Bahá'í International Community and the National Spiritual Assembly of the United States were represented by delegations at the recent Annual Conference for the Non-Governmental Organizations of the United Nations Office of Public Information held May 12-13 at the United Nations Headquarters in New York. NGOs are accredited to the United Nations to disseminate information about the organization to their memberships. By listening to lectures and panels and by asking questions the representatives were enlightened on the theme, "The United Nations — A Changing Institution." The United Nations reflects the world and therefore, as the world changes, so does the United Nations. With fifty-one new nations in the world having achieved independence since the birth of the UN, membership in the organization has more than doubled. It was admitted that our ability to learn to live with each other has not kept up with technology.

U Thant, Secretary-General, emphasized that the UN

is intended to build and maintain the peace. Yet it will be as strong or as weak as its member states want it to be. Today it is not strong enough to do all that the Charter intends that it should.

The Bahá'ís well understood what Edward Lawson of the Division of Human Rights was saying when he said that human rights begin in small places close to the heart and they cannot be seen on the map of the world. The participants were made fully aware that grave problems remain to be solved. They include questions of sovereignty, law, disarmament and finances.

The representatives for the Bahá'ís International Community were Mrs. Mildred Mottahedeh, Salvatore A. Pelle and Mrs. Etta Mae Mikhael. The delegation representing the Bahá'ís of the United States included Mrs. Florence Steinhauer, Mrs. Belle Lennox, Mrs. Louise Wold, Mrs. Lola Donaldson and Mrs. Annamarie Honnold.

## Bahá'í Success At Berkeley Freedom Festival

A Public School Freedom Festival, sponsored by the Inter-Group Education Council of the Berkeley, California, Unified School District, was a very unique opportunity for the Berkeley Community to distribute information and material about the Faith. The Festival's theme was "The Struggle For Freedom" and participating organizations were asked to create displays of their contributions to this universal endeavor.

The Berkeley Community's display was concerned with the Bahá'í principles of freedom from disunity and strife, from extremes of poverty, from national and racial prejudice, and the freedom of religion and inde-

pendent investigation of truth. A large pictorial display of these principles surrounded a table of Bahá'í books and pamphlets. Literally hundreds of these were distributed during the two day festival.

Much praise was given the display by the Festival directors and its hundreds of spectators, who came from all over the San Francisco Bay Area. The Berkeley Community feels that this is a most unique and exciting way to reach many hundreds of people, and hopes to repeat this project at similar functions in the future.

Those Bahá'ís responsible for the planning and execution of the exhibit are Mr. and Mrs. Arthur Deuber-ry, Don Boykin, Rich Richardson, Nancy Dols, Kit Dols, Andre Lanzaro and Jim Knudsen.

## Connecticut Baha'i Week Held in April



Left: Bookmobile which toured the State before and during "Connecticut Bahá'í Week" and which attracted many to the Faith, shown in Stamford with Bahá'ís (left to right): Mrs. Gail Curwin, Mrs. Belle Lennox, Jeff Sommer and Gerald Curwin. Right: Participating in public meeting in Stamford, Connecticut, were (left to right): Mrs. Carol Rutstein, leader of choral group, Mrs. Mildred Mottahedeh, speaker, Charles H. Durant, III, guest speaker, Jordan Sommer, reader, Mrs. Hilda Dudley, chairman of the meeting.



Local Spiritual Assembly of St. Croix, Virgin Islands formed at Ridván 1966. This is a goal area of the Bahá'ís of the United States to be included under the new National Spiritual Assembly to be established at Ridván 1967.



Local Spiritual Assembly of the Bahá'ís of Santa Barbara-Goleta, J.D., California, formed April 21, 1966. Front, left to right: J. P. Inman, Mrs. Gayle Morrison, Mrs. Sue Bingwall, Arthur Lyon Dahl (treasurer). Rear, left to right: Andrew Hilton, Mrs. Susan Hilton (corresponding secretary), Gary Morrison (vice-chairman), Mrs. Margot Malkin (recording secretary), Seymour Malkin (chairman).

### New Local Spiritual Assemblies

Local Spiritual Assembly of the Bahá'ís of Meriden, Connecticut formed at Ridván, 1966. Seated, left to right: Dr. Anselm Schurgast (vice-chairman); Allah K. Kalantar (chairman); Mrs. Emilie M. Kalantar (secretary); Kenneth E. Kalantar (treasurer). Standing, left to right: Mrs. Gerry Schurgast (librarian), Mrs. Gertrude Ceballos, Antonio Ceballos, Mrs. Rilla Polidoro, Mrs. Eleonora Kalantar.



Local Spiritual Assembly of Alexandria, Louisiana, formed April 21, 1966. Standing, left to right: Lawrence Alexander, Ronald S. Paul, Ronald R. Lucero, John J. Towels. Seated, left to right: Mrs. Lura Rouse, Mrs. Mary Smith, Mrs. Zora Towels, Mrs. Sandra Lucero, Mrs. Zora Banks.



Local Spiritual Assembly of Richmond, California, formed at Ridván, 1966. Back row, left to right: Mrs. Donna Dones, Mrs. Kathy Rafaat, Mehdi Radpour, Leona Coles, Nathelle Steimetz. Front, left to right: J. E. Wilkinson, Ata Rafaat, Bill Henderson, Tommy Sims.

## News Briefs

An outstanding meeting with Vinson Brown as speaker took place in Denver, Colorado on April 26, with all surrounding communities helping. At least one hundred people were there, including eighteen Indians who came in response to a personal invitation from Elizabeth Clark. Elizabeth has been making friends in surrounding Indian Reservations with individuals for many years and this meeting, with several Indians taking part in the program, was the reward of her long-term efforts. Fifty percent of the audience at the Denver meeting were not Bahá'ís and Vinson Brown spoke entertainingly about Indians and Indian lore as well as giving the Bahá'í message in a way that attracted the visitors to wish to learn more.

“American Indian Prophecies of This Day” was the subject on which Vinson Brown addressed the audience at Wichita, Kansas on April 25, 1966. This is the largest and most successful public meeting yet held by the Bahá'ís in Wichita and marked their first successful contact with the Indians of that area. Good publicity, including a radio interview and newspaper announcements and pictures accompanied this teaching effort and the believers were happy to accept an invitation to a forthcoming Indian pow-wow.

Correction: The address given below is the present correct address and telephone number for the Bahá'í Center in New York City. Please note this correction as it applies to the item on page 2 of U.S. SUPPLEMENT for May, 1966.

Bahá'í Center and Library  
Suite #331 Henry Hudson Hotel  
353 W. 57th St.  
New York City, N.Y.  
telephone 581-0176  
if no answer call JA 3-9492

## 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 1-4  
August 12-15

## Bahá'í Distribution And Service Department

Color pictures of Bahá'í places and people are now available. These glorious color enlargements are excellent for teaching, and for displays and decorations in Bahá'í homes, centers and schools.

The color enlargements have a matte spray finish to reduce glare and prolong life, and are mounted on cardboard for added protection.

There are views of the four houses of worship (Wilmette, Kampala, Sydney, Frankfurt), Shrine of the Báb, Bahá'ís gathered on Mt. Carmel in front of Archives Building during the first International Bahá'í convention April 1963, a lovely scene of Haifa from Mt. Carmel with International Archives Building and Shrine of the Báb in foreground.

Prices for these unframed color enlargements range from \$3.50 for a 5 x 7 inch size to \$15.00 for a 16 x 20 inch size.

Write to BAHÁ'Í DISTRIBUTION AND SERVICE DEPARTMENT, 112 Linden Ave., Wilmette, Ill. 60091 for a complete descriptive brochure.

## Bahá'í House of Worship

### Visiting Hours

#### Daily

10:00 a.m. to 10:00 p.m.

### Devotions

#### Sundays

3:30 to 4:00 p.m.

### Public Meetings

#### Sundays

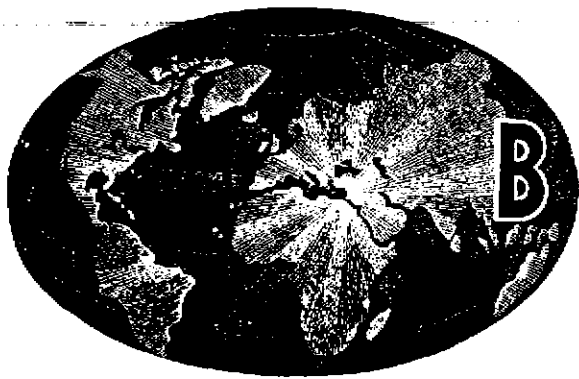
4:15 p.m.

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BAHÁ'Í NEWS is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

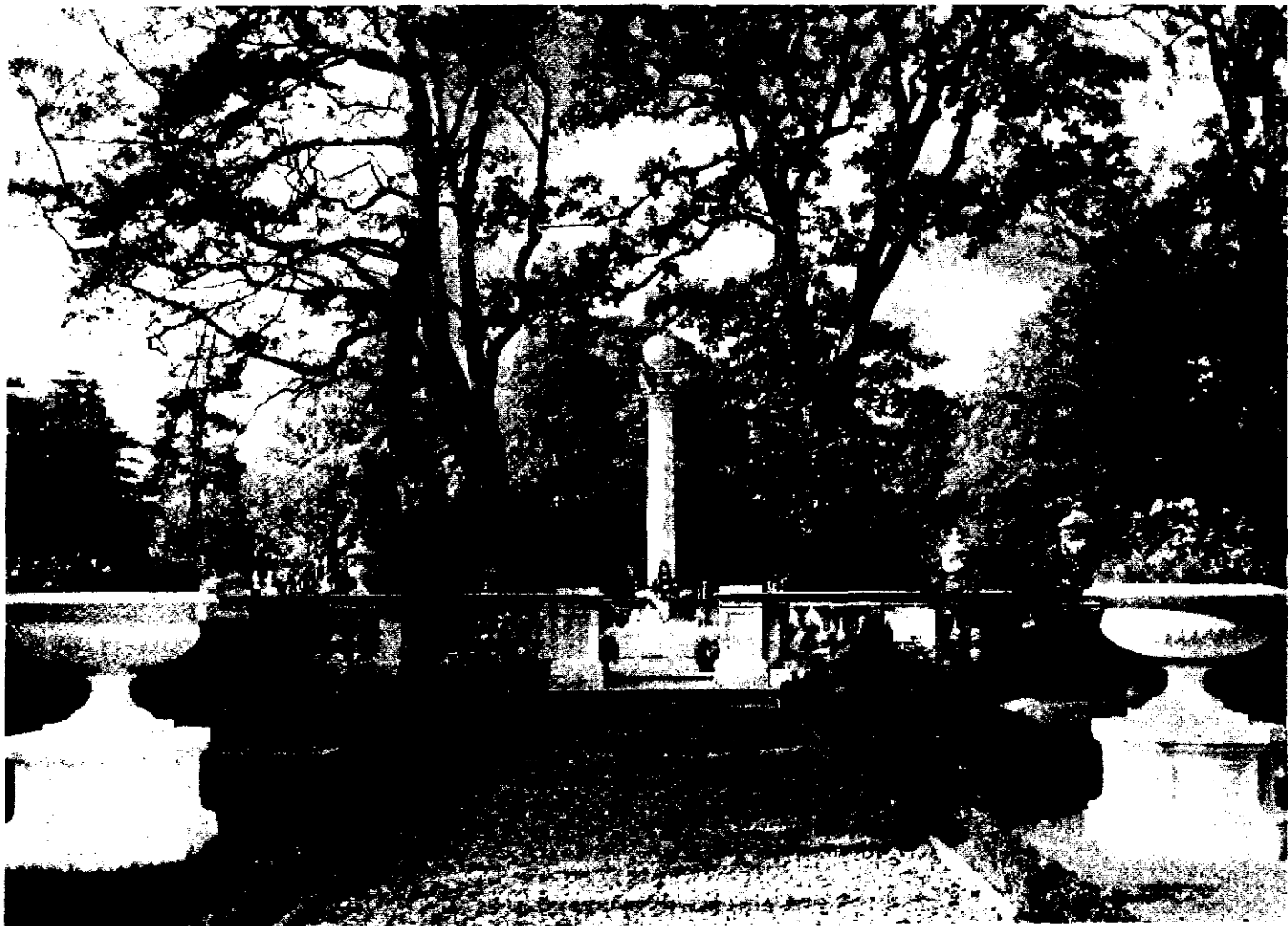
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OF THE BAHÁ'Í FAITH IN THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í FAITHFULS

No. 425

BAHÁ'Í YEAR 123

AUGUST 1966

## *The Beloved Guardian's Memorial*



TO THE BAHÁ'Í YOUTH  
IN EVERY LAND:

## Universal House of Justice Addresses Bahá'í Youth

**I**N COUNTRY after country the achievements of Bahá'í youth are increasingly advancing the work of the Nine Year Plan and arousing the admiration of their fellow-believers. From the very beginning of the Bahá'í Era, youth have played a vital part in the promulgation of God's Revelation. The Báb Himself was but twenty-five years old when He declared His Mission, while many of the Letters of the Living were even younger. The Master, as a very young man, was called upon to shoulder heavy responsibilities in the service of His Father in 'Irâq and Turkey, and His brother, the Purest Branch, yielded up his life to God in the Most Great Prison at the age of twenty-two that the servants of God might "be quickened, and all that dwell on earth be united." Shoghi Effendi was a student at Oxford when called to the throne of his guardianship, and many of the Knights of Bahá'u'lláh, who won imperishable fame during the Ten Year Crusade, were young people. Let it, therefore, never be imagined that youth must await their years of maturity before they can render invaluable services to the Cause of God.

### A Time of Decision

For any person, whether Bahá'í or not, his youthful years are those in which he will make many decisions which will set the course of his life. In these years he is most likely to choose his life's work, complete his education, begin to earn his own living, marry and start to raise his own family. Most important of all, it is during this period that the mind is most questing and that the spiritual values that will guide the person's future behavior are adopted. These factors present Bahá'í youth with their greatest opportunities, their greatest challenges, and their greatest tests — opportunities to truly apprehend the Teachings of their Faith and to give them to their contemporaries, challenges to overcome the pressures of the world and to provide leadership for their and succeeding generations, and tests enabling them to exemplify in their lives the high moral standards set forth in the Bahá'í Writings. Indeed the Guardian wrote of the Bahá'í youth that it is they "who can contribute so decisively to the virility, the purity, and the driving force of the life of the Bahá'í community, and upon whom must depend the future orientation of its destiny, and the complete unfoldment of the potentialities with which God has endowed it."

### A Critical Phase of Transition

Those who now are in their teens and twenties are faced with a special challenge and can seize an opportunity that is unique in human history. During the Ten Year Crusade — the ninth part of that majestic process described so vividly by our beloved Guardian — the Community of the Most Great Name spread with the speed of lightning over the major territories and islands of the globe, increased manifoldly its manpower

and resources, saw the beginning of the entry of the peoples by troops into the Cause of God, and completed the structure of the Administrative Order of Bahá'u'lláh. Now, firmly established in the world, the Cause, in the opening years of the tenth part of that same process, is perceptibly emerging from the obscurity that has, for the most part, shrouded it since its inception and is arising to challenge the outworn concepts of a corrupt society and proclaim the solution for the agonizing problems of a disordered humanity. During the lifetime of those who are now young the condition of the world, and the place of the Bahá'í Cause in it, will change immeasurably, for we are entering a highly critical phase in this era of transition.

### Three Fields of Service Open to Youth

Three great fields of service lie open before young Bahá'ís, in which they will simultaneously be remaking the character of human society and preparing themselves for the work they can undertake later in their lives.

First, the foundation of all their other accomplishments, is their study of the teachings, the spiritualization of their lives and the forming of their characters in accordance with the standards of Bahá'u'lláh. As the moral standards of the people around us collapse and decay, whether of the centuries-old civilizations of the East, the more recent cultures of Christendom and Islâm, or of the rapidly-changing tribal societies of the world, the Bahá'ís must increasingly stand out as pillars of righteousness and forbearance. The life of a Bahá'í will be characterized by truthfulness and decency; he will walk uprightly among his fellow-men, dependent upon none save God, yet linked by bonds of love and brotherhood with all mankind; he will be entirely detached from the loose standards, the decadent theories, the frenetic experimentation, the desperation of present-day society, will look upon his neighbors with a bright and friendly face and be a beacon light and a haven for all those who would emulate his strength of character and assurance of soul.

The second field of service, which is linked intimately with the first, is teaching the Faith, particularly to their fellow-youth, among whom are some of the most open and seeking minds in the world. Not yet having acquired all the responsibilities of a family or a long-established home and job, youth can the more easily choose where they will live and study or work. In the world at large young people travel hither and thither seeking amusement, education and experiences. Bahá'í youth, bearing the incomparable treasure of the Word of God for this Day, can harness this mobility into service for mankind and can choose their places of residence, their areas of travel and their types of work with the goal in mind of how they can best serve the Faith.

The third field of service is the preparation by youth

for their later years. It is the obligation of a Bahá'í to educate his children; likewise it is the duty of the children to acquire knowledge of the arts and sciences and to learn a trade or a profession whereby they, in turn, can earn their living and support their families. This, for a Bahá'í youth, is in itself a service to God, a service, moreover, which can be combined with teaching the Faith and often with pioneering. The Bahá'í community will need men and women of many skills and qualifications; for, as it grows in size the sphere of its activities in the life of society will increase and diversify. Let Bahá'í youth, therefore, consider the best ways in which they can use and develop their native abilities for the service of mankind and the Cause of God, whether this be as farmers, teachers, doctors, artisans, musicians or any one of the multitude of livelihoods that are open to them.

### The Basis of All Knowledge

When studying at school or university Bahá'í youth will often find themselves in the unusual and slightly embarrassing position of having a more profound insight into a subject than their instructors. The Teachings of Bahá'u'lláh throw light on so many aspects of human life and knowledge that a Bahá'í must learn, earlier than most, to weigh the information that is given to him rather than to accept it blindly. A Bahá'í has the advantage of the divine Revelation for this Age, which shines like a searchlight on so many problems that baffle modern thinkers; he must therefore develop the ability to learn everything from those around him, showing proper humility before his teachers, but always relating what he hears to the Bahá'í teachings, for they will enable him to sort out the gold from the dross of human error.

### Function of Youth Within the Community

Paralleling the growth of his inner life through prayer, meditation, service and study of the teachings, Bahá'í youth have the opportunity to learn in practice

the very functioning of the Order of Bahá'u'lláh. Through taking part in conferences and summer schools as well as Nineteen Day Feasts, and in service on committees, they can develop the wonderful skill of Bahá'í consultation, thus tracing new paths of human corporate action. Consultation is no easy skill to learn, requiring as it does the subjugation of all egotism and unruly passions, the cultivation of frankness and freedom of thought as well as courtesy, openness of mind and wholehearted acquiescence in a majority decision. In this field Bahá'í youth may demonstrate the efficiency, the vigor, the access of unity which arise from true consultation and, by contrast, demonstrate the futility of partisanship, lobbying, debate, secret diplomacy and unilateral action which characterize modern affairs. Youth also take part in the life of the Bahá'í community as a whole and promote a society in which all generations — elderly, middle-aged, youth, children — are fully integrated and make up an organic whole. By refusing to carry over the antagonisms and mistrust between the generations which perplex and bedevil modern society they will again demonstrate the healing and life-giving nature of their religion.

### Steps to Consider Now

The Nine Year Plan has just entered its third year. The youth have already played a vital part in winning its goals. We now call upon them, with great love and highest hopes and the assurance of our fervent prayers, to consider, individually and in consultation, wherever they live and whatever their circumstances, those steps which they should take now to deepen themselves in their knowledge of the divine message, to develop their characters after the pattern of the Master, to acquire those skills, trades and professions in which they can best serve God and man, to intensify their service to the Cause of Bahá'u'lláh and to radiate its message to the seekers among their contemporaries.

—THE UNIVERSAL HOUSE OF JUSTICE

June 10, 1966



Hand of the Cause Jenabe T. Samandari at a teaching conference in Devlali, Maharashtra, India, May 19 and 20, 1966.



## Brunei Forms First National Spiritual Assembly



The first historic convention of Brunei elected the following members to its National Spiritual Assembly (left above): M. K. Fozdar (chairman), Chin Yun Sang (vice-chairman), K. Krishnan (secretary), Robert Cheok (treasurer), Juni, M. U. Patel, Tabob, Marjorie Fozdar and Yu Wai Kang. A children's program conducted by Mrs. Marjorie Fozdar was presented at one of the sessions (below).



The first national convention of the Bahá'ís of Brunei, April 30 - May 1, 1966, was honored by the presence of H. Collis Featherstone, Hand of the Cause, who came as the representative of the Universal House of Justice. Also attending were Dr. John Fozdar as representative of the National Spiritual Assembly of Malaysia and Mr. YanKee Leong, Auxiliary Board member of South East Asia.

Congratulatory messages were read with much enthusiasm from the Universal House of Justice as well as from several National Spiritual Assemblies. All aspects of Bahá'í activity and endeavor were consulted upon and plans made for attainment of future goals. All pledged themselves to proclaim the Teachings in their towns and villages and to stand firm at all times in their faith.



### Collis Featherstone Inspires Malaysian Convention

One hundred and twenty Bahá'ís from all over Malaysia and Singapore attended the two-day convention of the Bahá'ís of Malaysia held at the University of Malaya Third Residential College. Hand of the Cause, Collis Featherstone, was present and gave an inspiring analysis of the Ridván Message. The most outstanding news was the increase in local assemblies. Malaya now has ninety-five assemblies and Sarawak has thirty. The Convention also pledged to attain all goals of the Nine Year Plan before next Ridván. A most significant achievement is the erection of another pillar of the Universal House of Justice, the National Spiritual Assembly of Brunei.

The members of the newly elected National Assembly are: Dr. C. J. Sundram (chairman), Mr. E. A. Fernandez (vice-chairman), Mr. S. Vasudevan (secretary), Mr. I. Chinniah (treasurer), Mr. Appu Raman, Mr. K. Rajah, Mr. S. Nagaratnam, Mrs. George Lee and Dr. John Fozdar.



Bahá'ís of Rangoon, Burma assembled on occasion of meeting with Hand of Cause Collis Featherstone who took the photo. 20th May, 1966.

## *African King Hears Proclamation of the Baha'i Faith*

IT WAS one of those glorious autumn days in the Southern Hemisphere — Easter Sunday in Swaziland, South Africa. Lobamba, the heart of Swaziland, was pulsating with life. From north, south, east and west they came. Brightly robed figures coming in groups of two or three, or marching single file in one long line, following one of the multitudinous paths that criss-cross a large part of the African Continent. The predominant color of the costumes was blue — every conceivable shade — with an occasional sprinkling of greens. Overlaid in white on the back of each robe was the sign of the cross. In the hand of each marcher was a wand or branch of a tree with a cross stick at the top, again symbolical of the cross of Jesus. These were the Zionists, the largest religious group in Southern Africa.

One group stood out among the rest, trailing along some one hundred strong, dressed in brilliant crimson robes. They were truly a beautiful sight. They, too, carried the cross — their symbol of allegiance to Christ. All were singing. Only in Africa could one see such a sight and hear the resonant singing of the worshippers — sometimes chanting, "Ameenie," "Ameenie" (Amen), or bursting forth with hymns in a harmony of voices.

### King Is Host to 2,000

They were all on their way to the King's Kraal, and this day, he, himself, would be in attendance. He would be their host.

At the Kraal there were hundreds milling around, finding places to sit in the space cleared among the stately eucalyptus trees which resembled an exalted out-door cathedral. The benches and chairs were not sufficient for the great crowd so most of the people sat on the ground. There was a hum of excitement and everyone was happy as greetings were exchanged and visitors welcomed.

The joint meeting of all the Swazis at Lobamba at Easter time, is an annual event initiated by King Sobhuza II for the unification of all religious groups in the country. The meeting is attended, not only by religious groups from all parts of Swaziland, but also by people outside the country.

When the meeting started there were some two thousand souls present. Sitting relaxed on a chair at the base of a magnificent gum tree was the King, Sobhuza II, dressed in the gay, multi-colored national costume of the Swazis. A beaded love-letter necklace encircled his throat and a single red feather, symbol of royalty, was in his hair. He was a striking figure of authority, yet at complete "oneness" with his people.

The program was long, lasting from about noon until early evening. The speakers, now serious, now humorous, had the full attention of the King and the audience, for the purpose of the meeting was to create unity among the people of Swaziland. There are many religious sects which divide this little country, a

condition which is deplored by the King as well as his people. He wishes above all else to see his people united in one common religion, one common cause, that will lead them through this present era of transition from a Protectorate of Britain to an Independent State, without violence or bloodshed. He is a wise and just King.

### Presentation of Bahá'í Faith

As Mr. William Masehla of Johannesburg, secretary of the National Spiritual Assembly of the Bahá'ís of South and West Africa, was introduced as the Bahá'í speaker, a murmur went through the crowd. This was the first time a Bahá'í was on the program among the few who were chosen to speak on this occasion. Obviously many were aware of the Bahá'í Faith and an air of expectancy enveloped the waiting souls as he rose to speak with a smile of encompassing love, his face a shining light. Doubtless the Hosts on High were surrounding him with their divine inspiration, "each bearing aloft a chalice of pure light."

He spoke simply and with conviction, telling them something of the Message and life of the Prisoner of Acca — Bahá'u'lláh, the *Glory of God*. He spoke often of the central theme of the Bahá'í Faith — unity — because this was the day dedicated to unity and the coming together of all denominations and creeds. The Moslems were there, the Christians and those believing in ancient cults, all needing a common heart.

The Bahá'í choir of five, Seraphina Twala, Patrick Masuku, Mavis Dlamini, Christopher Kuhlase and Ruth Dlamini, added their beautiful, harmonious voices in praise of all the Messengers of God, past and present. Proclaiming that all had come to bring guidance, knowledge and the love of God for his creatures, throughout the ages, and that Bahá'u'lláh, the latest Messenger of God had come to unite all religions by the fulfillment of prophecy and giving the teachings that could and would create unity and establish the peace of the world.

We do not know how far-reaching this proclamation of the beloved Faith of Bahá'u'lláh will be. We know only, that the name of the Blessed Perfection, Bahá'u'lláh, the Lord of the Age, the Prince of Peace, the One promised by all the Messengers and Prophets of the past, Whose Message will one day unite the nations and people of the world, has been mentioned and proclaimed to at least two thousand souls. May God enlighten the hearts and cause His Word to sink deep into the minds of the people and aid in bringing about a true concept of the fundamental "oneness," not only of the people of Swaziland, but the entire human family.

*"We pray God — exalted be His glory — and cherish the hope that He may graciously assist the Manifestations of affluence and power and the day springs of sovereignty and glory, the kings of the earth — may God aid them through His strengthening grace — to establish the*

*Lesser Peace. This, indeed, is the greatest means for ensuring the tranquility of nations. It is incumbent upon the Sovereigns of the World — may God assist them — unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind . . . . . "Any king who will arise to carry out this task, he, verily, will in the sight of God, become the cynosure of all kings. Happy is he, and great is his blessedness."*

—Bahá'u'lláh

[This proclamation could not have been possible, except through the untiring effort and persistence of Princess Geinaphi, one of the daughters of the King.]

—VALERA ALLEN

## Memorial Service for Miss Jessie Revell Held in Wilmette

A program of readings from the Bahá'í Sacred Writings was held Wednesday, June 15 in the auditorium of the Wilmette House of Worship. Selections read were from the words of Bahá'u'lláh with closing prayer chanted in Arabic.



The Program distributed to those who attended included a statement describing the life of service of this devoted believer and reading in part:

"Jessie Revell's whole life was the Bahá'í Faith, and her one desire was to serve the Cause. As secretary of the Spiritual Assembly of Philadelphia for many years, she had opportunities to teach and to fulfill her constant wish to serve. Week after week, year after year, the Revell home in Philadelphia was a center for Bahá'í teaching, Feasts, Anniversaries and special meetings, dating even from before its great blessing of 'Abdu'l-Bahá's personal visit in 1912. When the Tablets of the Divine Plan were first presented to the Bahá'ís of the United States and Canada at their Convention held in New York City in April 1919, Jessie Revell was privileged to unveil one of the Tablets revealed by 'Abdu'l-Bahá for the believers in the United States and Canada. In 1924, on a pilgrimage to Haifa, she met the beloved Guardian for the first time. In 1950, when she and her sister Ethel were studying Spanish preparatory

## Enoch Olinga Inspires West Central Africa Convention

Enoch Olinga, Hand of the Cause in Africa, was present at the "most successful convention so far in West Central Africa" which took place in Mamfe, West Cameroon April 28-May 1. Mr. Olinga stressed the need for deepening believers in the knowledge of the Faith to insure the solid foundation of the Cause in all communities, and the steady expansion in new districts. In convention sessions and in informal meetings, he urged that each Bahá'í pray regularly for all of the sacred institutions of the Cause from the Universal House of Justice to the local spiritual assemblies, and for the members of these institutions, that they might be enabled to carry forward the development of the Faith throughout the world.

The new national assembly elected is as follows: Mrs. Lillie Rosenberg (chairman), Moses Akombi (vice-chairman), Mrs. Janet Mughrabi (secretary), Sherman Rosenberg (treasurer), Jawad Mughrabi (assistant treasurer — for Cameroon), Sampson Forchak, Oscar Njang, Stephen Tabe and Solomon Tanyi.

to pioneering to South America, both were called to Haifa by the beloved Guardian to serve at the World Center of the Faith. They arrived in January 1951 for the greatest chapter of their lives of service.

"Jessie was Treasurer of the appointed Bahá'í International Council in 1952 and later, when the Council was elected in 1961 she was elected Treasurer.

"A unique privilege given to Jessie was to accompany 'Amatu'l-Bahá Rúhíyyih Khánúm on her 1961 trip to dedicate the Mother Temple of Australia at Sydney, visiting Burma, Malaya, Thailand and Vietnam en route. When in New Zealand Rúhíyyih Khánúm experienced a brief illness, Jessie valiantly carried out the heavy program that had been arranged for that arduous week's stay; she spoke in Auckland, Hamilton and Wellington, met and consulted with the friends from many areas, and with the National Assembly, attended a reception given by the mayor of Wellington.

"After Jessie's passing, Ethel Revell wrote: 'Jessie was enfolded all during her illness by the loving care and attention of the members of the Universal House of Justice and the Hands in the Holy Land, as well as all the friends. Above all, they were constantly praying for her.'"

### CORRECTION

Because of errors in transmission the cablegram announcing the passing of Miss Jessie Revell is reprinted:

"With profound grief announce passing Jessie Revell. Her tireless steadfast devotion Faith since before Master's visit American Continent earned love trust admiration Shoghi Effendi crowned by appointment International Bahá'í Council distinguished by service Treasurer both appointed elected Councils. Urge National Assemblies hold memorial gatherings tribute unforgettable exemplary services Faith. (signed) Universal House of Justice."

## Kampala Convention Announces House of Justice Approval for Institute Design

One hundred thirty-two delegates and visitors assembled in Kampala, Uganda, for the eleventh convention of the Bahá'ís of Uganda and Central Africa. Regretfully noting the absence of Hand of the Cause, Musa Banani, confined to his home by ill health, they listened lovingly to a message from him read in the many languages required for this convention, and to a greeting from the Universal House of Justice. The following morning Max Kenyerizi read the combined message from all African Hands of the Cause, and Mrs. Isobel Sabri read and explained the Rídván Message from the Universal House of Justice. Very careful study was made of this message, with the delegates conferring in groups according to their own vernacular, the translations already having been prepared in the African tribal languages of Ateso, Luganda, Swahili and Lwo. Another session was opened with a message from Enoch Olinga, Hand of the Cause attending a West African convention, read by Oloro Epyeru, who conveyed information on the difficulties which prevented fifty Eastern Congo delegates from attending the convention. All of the three above-named speakers are members of the Auxiliary Board.

One of the highlights of the convention was the announcement that land had been acquired for the Teacher Training Institutes at Guly and Kikaya and the design approved by the Universal House of Justice. The architect, Patrick Robarts, is now preparing final drawings for the town council and the contractors. The treasurer reported that financing is also available for construction of the Institutes.

The first local assemblies have been formed in Congo, Brazzaville, in Gabon and in Western Congo, with Rwanda soon to be opened. Goals for next year, cabled to the Universal House of Justice are 67,000 Bahá'ís in



*The Uganda and Central Africa convention (shown in session above at Kampala) cast 96 perfect ballots for their new National Assembly. Reports at this convention are given in seven languages. The photo below shows the delegates and visitors assembled in front of the Bahá'í Temple at Kampala. Universal House of Justice cabled appreciation of pioneers who arose for Rwanda and Gabon.*

Uganda, 18,000 in Burundi with 1,000 local assemblies in Uganda and seventy-five in Burundi.

The whole spirit was that of a happy well-organized convention, reflecting the growth and maturity of this large, African community. Even the ninety-six ballots were all valid and in perfect order, with the following members elected to the National Assembly: Kolonerio Oule (chairman), Sospateri Isimai (secretary), Dempsey Morgan (vice-chairman), Hassan Sabri (treasurer), Farshid Banani, Tito Wanantsusi, Yokolamu Okello, Moses Senoga and Albert Ochamodek.





Photo at left shows newly elected National Spiritual Assembly of Colombia, seated (left to right): Mrs. Gloria de Fritzsche, Mrs. Ines de Montenegro (recording secretary), Mrs. Ellen Sims, Miss Leonor Porras (chairman); standing: Mr. Luis Montenegro (secretary), Mr. Stewart Waddell, Miss Teresa Alarcón, Mr. Habib Rezvani and Mr. Hamilton Bretón. Delegates to the sixth annual Colombian convention are shown in the photo at right.

### Five Indian Delegates Attend Colombian Convention

The Sixth Annual National Convention of the Bahá'ís of Colombia was held on April 23 and 24, preceded by a reception for the delegates on the evening of April 22, given by the community of Bucaramanga. This beautiful, mountain-surrounded city was chosen for this year's convention to enable the Indian delegates to be present and to be comfortable in a pleasant climate similar to their own area.

Among the guests were Auxiliary Board member, Mrs. Gayle Woolson, acting as representative for the South American Hand of the Cause, Jalál Kházeh, and five Motilon Indian delegates attending a convention for the first time after having walked two days and spent another number of hours in a bus to be able to come.

The attendance was excellent with the friends making many sacrifices and traveling in uncomfortable buses over very bad roads. At all times there was an awareness of a loving spiritual atmosphere and of an increased maturity in the consultation.

Among the triumphs reported this year was the opening of the two virgin goals, the islands of San Andres and Providencia, by Charles and Helen Hornby. These islands are many hundreds of miles from the mainland of Colombia and there are now sixty-four new believers in Providencia and forty-two new believers in San Andres Island, the latter having formed its first Local Spiritual Assembly this Riqdván, after great sacrifices. The announcement was made that the Indian Institute building, Villa Rahmat, a very sturdy structure, has been constructed.



Fifth Swedish annual convention held in Stockholm.



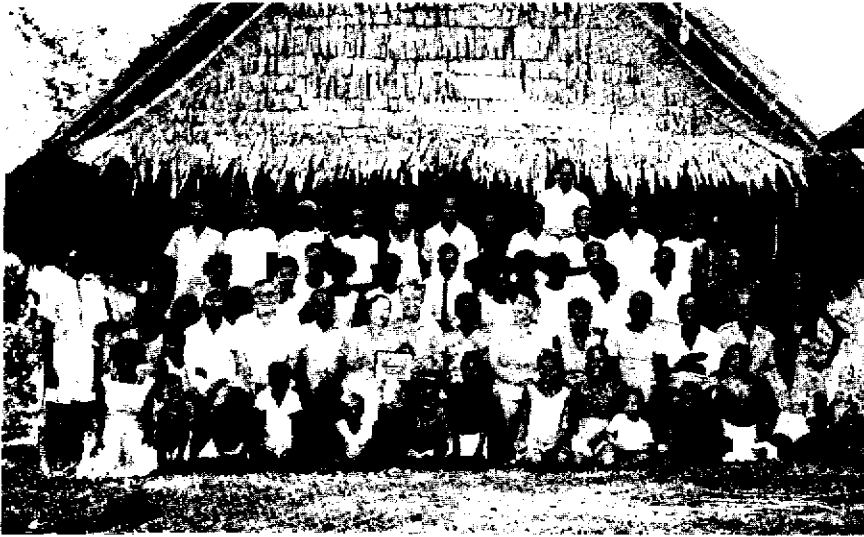
*National Spiritual Assembly of the Bahá'ís of the Netherlands, elected April 1966 (left to right): Mr. Edward Bode, Mr. Lout van Veendendaal (vice-chairman), Mrs. Masje van der Garde, Mr. Jan Sijsling, Mr. Bob van Lith (chairman), Mr. Mas'ud Mazgani, Mr. Rein Gramsma (treasurer), Mrs. Lottie Tobias (secretary) and Mr. Kamran Alai.*

## Dutch National Community Active on Many Levels



*Photo above shows Bahá'í book exhibition at the NOVIB-Congress in Arnhem, Holland. At left are Belgian and Dutch youth meeting together at Liège, Belgium on April 9, 10, and 11 for the first time. Below appear participants of the Dutch national community in a special weekend institute.*





## Bahá'í Schools Highlight Consultation at Convention of South West Pacific Ocean



*Annual convention of the South West Pacific Ocean Bahá'ís at Honiara, Solomon Islands. The newly elected National Spiritual Assembly (right above) is as follows: Mr. Hamuel Hoahania, Mrs. Ida Simpson, Mr. Frank Simpson, Gertrude Blum (secretary), Mr. Johnson Taulimae and standing, Mr. Johnson Oli Sukulu, Mr. Alvin J. Blum (chairman-treasurer) and Mr. Edmond Maeligwata. Mr. William Laing (vice chairman) absent.*

The third annual convention of the Bahá'ís of South West Pacific Ocean, meeting at Honiara, Solomon Islands, consulted at length on their teaching challenges in the Nine Year Plan. The fund, the problem of translations and the meaning of universal participation were fully discussed. Of special interest was the progress being made in the Bahá'í schools. Mrs. Dobbins, teacher at the Nur school in the New Hebrides stated that seventy-five percent of the Bahá'ís have come from contact with the school there. Mrs. Dobbins, who is over seventy years of age and has been ill, is much in need of assistance with the work. There are

fifty-four children, age six to sixteen from many religious backgrounds, with many more who wish to enroll.

The school at Tawaimare has been increased by five buildings and an assembly hall, the work being done through the efforts of parents and students directed by the teacher. The High Commissioner, the District Office, and the Department Head of Native Affairs visited the school and were deeply impressed with this fact. The arrival of Mr. and Mrs. Frank Simpson to teach at the Bahá'í school at Malaita has also been a great blessing.



*Fifth national convention of the Bahá'ís of Switzerland.*





The fifth National Spiritual Assembly of Switzerland in the garden of the Haziratu'l-Quds in Bern. Seated, left to right: Miss Claude Hunziker, Mrs. Olga Schaer, Mrs. Anna Kunz, Mrs. Etty Graeffe; standing: Daniel Schaubachre (secretary), Fritz Semble (chairman), Feizollah Namdar (vice chairman), Otto Jung (recording secretary) and Fritz Schaer (treasurer).



Bahá'í Youth Institute organized by the youth of Palermo, Italy on April 9-10, 1966. Auxiliary Board member, James Holmtund, is at the right.

## International News Briefs

The Korean BAHÁ'Í NEWS (*The Wolbo*) reports certain material successes which would appear to insure the early establishment of the first permanent Teacher Training Institute there. The Korean National Assembly has been the recipient of a generous donation, made by one Iranian village community, and dispensed through the Universal House of Justice, to assist in erecting school buildings for these institutes in specified areas. In addition to this, several Korean believers have made a generous donation of land for the schools.

The Bahá'ís of Canada are again planning to have a booth at the Canadian National Exhibition in Toronto, August 19 to September 5 (except Sundays). It is held in the General Exhibits building. This has been found in past years to be an excellent opportunity for giving information on the Faith to the public.



Recently incorporated National Spiritual Assembly of the Bahá'ís of Bolivia, elected during Ridván, 1966, as follows: Ziaolláh Vojdaní (vice-chairman), Mrs. Angélica de Costas (recording secretary), Miss Miriam Márquez and Ehsanolláh Rezvaní (treasurer). Standing: Estanislao Alvarez (chairman), Andrés Jachakollo, Nazario Tirado Cuenca (national secretary) Miguel Díez and Sabino Ortega.



Sixth annual convention of Honduras, April 30 — May 1, in San Pedro Sula, attended by Hand of the Cause, Ugo Giachery (not present in this photo), who gave an extensive radio interview. A new teaching plan was adopted for opening the remaining five departamentos of the country and doubling the present number of local assemblies (twenty-seven). Members of the new National Assembly elected are: Wanita George (chairman), Olinea Andrade (vice chairman), Luis Bouche (secretary), Lidia de Varela (recording secretary), Carlos Vasquez (treasurer), José López, Mazie Argueta, Grace Dean and René Sanchez.

From Switzerland comes news of the publication of the text of "Bahá'í: Way of Life for Millions" from *Ebony* magazine in the *Congo Presse*, a small weekly newspaper in Brazzaville, Congo. Brazzaville is a consolidation goal of Switzerland.



## Guaymi Indians Capture Hearts of Panamanian Pioneer Teachers



The Guaymi Indians in Chiriqui Province are close to the hearts of all Bahá'ís in the Republic of Panama. Shortly after the sixth annual convention, May 1-2, held at Villa Virginia, Bahá'í school (delegates in upper right photo), two American pioneers began their first trips in the mountains during the rainy season. Kenneth Francisco and Arthur Krummell travelled the difficult, muddy trails accompanied by the outstanding, blind Guaymi teacher, Alberto Perez, contacting most of the Bahá'í communities. Photo at left shows Guaymi Indian Bahá'ís of Boca de Remedios celebrating the Feast of Naw-Rúz at which they served a simple refreshment of corn chicha. Naw-Rúz is the only New Year recognized by these devoted Indian believers.



National Spiritual Assembly of Jamaica elected during Ridván, 1966. Left to right, standing: Mervyn Mitchell (secretary) C. B. Rose, R. FitzHenley (vice-chairman), Neri Brown, Leopold Seymour; sitting: Emily Taylor, Merle Campbell (recording secretary), Dr. Doris Buchanan (chairman) and A. M. Gallier (treasurer).



Hand of Cause Ugo Giachery at a recent meeting with Bahá'í friends at the Panama Hazírat'l-Quds. During the meeting the Tablet of Ahmad was intoned against a background of organ music composed by Charles J. Peterson of the Canal Zone.

## International News Briefs

For the past eight months the Bahá'í Community of St. Thomas, Virgin Islands has carried on a regular children's Bahá'í school each Sunday morning. On March 26-27 of this year a weekend conference was held with Bahá'í children from St. Thomas and St. Croix in the Virgin Islands and from San Juan, Puerto Rico attending. The classes and discussion periods were short and varied in order not to tire the children, ages four to twelve, attending the conference. The lively response and deep interest of the children in every part of the conference was a joy to the four teachers who arranged and supervised the week-end school. All the children, even the youngest, had interesting comments

to make, excellent answers to questions and good suggestions to offer during the discussion periods.

○

The third annual convention of the Bahá'í of West Africa, held in Monrovia, Liberia, received good publicity in the *Liberian Star* and the *Daily Listener*. The basic teachings of the faith were accurately summarized and news of the recent incorporation of the National Spiritual Assembly of the Bahá'ís of West Africa by an act of the legislature of Liberia was also noted.

○

## Connecticut Bahá'í Week April 22-29, 1966

Bahá'í Week in Connecticut was a substantial success in accomplishing the major purposes which were its aim, namely: 1) to bring the Faith to the attention of citizens of the State and 2) to achieve universal participation of the Bahá'ís of Connecticut in doing this.

The idea started at the State Convention last November, a pilot committee set up with representatives from each assembly in the state held meetings frequently during the ensuing months and a nucleus of nine remained to see the project carried out to final completion.

Study of the Fresno Bulletin convinced the committee that this was a "must" and the offer of a "camper" to be converted into a bookmobile further guaranteed that the proclamation would be more than just seven local public meetings. The official statement from Governor Dempsey furnished a welcome keynote for the Bulletin. It read:

"Encouraging to all men of good will is the evidence of an increasing spirit of cooperation among members of different religious, racial, national and economic groups.

"The Bahá'í Communities in Connecticut have long worked diligently to further this spirit.

"As a part of a statewide effort to proclaim the principle of the Oneness of Mankind, the Bahá'í Communities are sponsoring a series of public meetings in Connecticut cities during the period of April 22 through 29, 1966.

"In recognition of this worthy work, this period has been designated as BAHÁ'Í WEEK in Connecticut, and I am pleased to call this endeavor to the attention of the people of this State."

Public meetings were held in Greenwich, Stamford, Norwalk and New Haven along Long Island Sound, in the center of the State at Meriden and the Capital, Hartford, and out to the northeast in Willimantic where the Bahá'í group has three adults and one youth. Audiences numbered from 75 to 200 and it was estimated that about one quarter of those attending were inquirers or "not yet" Bahá'ís. There was also a large invisible audience for the live broadcast of the Stamford meeting and the tape recording played on a local Greenwich radio station. Despite some rain every gathering was joyful and showed a true reflection of the Bahá'í spirit of happiness in the hearts.

The Bookmobile attracted large numbers of inquirers as it cruised from one end of the State to the other during the week just before the meetings as well as the week of the meetings. Stationed at prominent spots where shoppers could see it and stop to examine the literature on display it attracted the interested attention of many hundreds with thousands of pamphlets being distributed. About 9,000 Souvenir Bulletins were



circulated. At a later evaluation meeting all committee members reported with enthusiasm of how doors to publicity media once shut have now opened and of how people from radio, television and the press have asked for news of this Bahá'í activity, sent photographers for the story of the Bookmobile and offered free time for interview of speakers and local Bahá'ís. One radio interviewer told the air audience that the talk had inspired him to wish to come to the meeting — that evening — and indeed, he came.

A Bahá'í chorus trained and conducted by Carol Kelsey Rutstein sang at most of the meetings adding greatly to the spirit of joy pervading the whole program. One visitor said when she looked on that "sea of fresh young faces of different races" she felt she would have to know more about this Faith which drew them there. The members of the chorus came, mostly, from outside the state, as did some of the financial assistance and some of the audience — thus demonstrating that state lines need not form immovable barriers to Bahá'í cooperation!

A large television station (WHNB) gave free program time to announcing activities of the week and permitted a Bahá'í to give the message briefly.

The National Teaching Committee gave encouragement to this project as a unique experiment adapted to a state quite different in size and customs from California and one more typical of many smaller states, particularly those in the East. The experience gained has been recorded in detail and thoroughly analyzed. It will find application as the newly created National Goals Committee develops plans for proclaiming the Faith through the State Goals Committees. Bahá'í Week in Connecticut can truly be considered as but one of many preludes to the major proclamation to be undertaken in the 1967 Commemoration of the Messages to the Kings.

## Eleven Mayors and One Governor Proclaim Race Unity Day in U.S.!

Increasing Scope and Effectivity of Programs Commendable

A brief review of reports of U.S. Race Unity Day observances as reported in BAHÁ'Í NEWS for the past several years indicates that the American Bahá'í community is arising to the vital and imperative challenge of the role it must play in establishing the oneness of mankind in America. The programs this year were sparked by a greater display of courage, initiative, enthusiasm and ingenuity, coupled with wider publicity from press, radio, television, and through prayers read at services in many churches throughout the land.

### Increased Official Recognition Significant

The *Seattle, Washington* community obtained a Proclamation for the State from Governor Daniel J. Evans, and used the occasion to sponsor an inter-community proclamation effort in cooperation with Bahá'ís in the greater Seattle area. To reach Negro and Oriental residents of the community, 7,500 copies of the *Ebony* reprint were distributed as an enclosure in a local Negro newspaper. A panel discussion, "Humanity United," will be followed up with year-round posting of billboards throughout the Seattle area, and a continuing concentrated publicity program. Besides obtaining Mayor A. V. Sorenson's Proclamation, *Omaha, Nebraska* Bahá'ís held a successful picnic. Of sixty-eight attending, only thirteen were Bahá'ís. Letters with the prayer for unity were sent to ninety local and nearby clergy. Another proclamation issued by Mayor Willard T. Jordan of *Costa Mesa, California* which was well-publicized, underscored a picnic breakfast at the Orange County Fairgrounds.



Mr. and Mrs. James Yates, Rochester, New York, and children. Mr. Yates was the speaker at the Hornell, New York observance of Race Unity Day.

Race Unity Week was proclaimed by the Mayor of *Hornell, New York*, Harold B. Crandall. This fact was ignored in the otherwise splendid publicity obtained in the local paper. Ten non-Bahá'ís were among the sixty who attended a public talk by Mr. James Yates of Rochester, New York, who not only talked lovingly of the "Oneness of Humanity," but beautifully demonstrated it by bringing his lovely family. *Portsmouth, New Hampshire* obtained paid and free publicity regarding the Proclamation issued by Mayor Timothy J.



Picnic demonstrates unity of mankind at Omaha, Nebraska.



*First Bahá'í proclamation obtained in Aurora, Colorado, is also first one signed by Mayor Norma Walker, shown holding the proclamation. Members of the Assembly on hand for the signing are from left: I. Robert Johnston, vice-chairman, Janet Dodge, secretary, and Eldon Dennis, chairman.*

Connors. Two "firsts" occurred in Aurora, Colorado: It was the first occasion on which a mayor there made a proclamation for the Bahá'ís, and the first proclamation signed by Mayor Norma Walker. A well-integrated audience representing Chinese, Indian, American Indian, Negro and Caucasian, heard a panel discussion, which was followed by open discussion and a potluck dinner. A professionally-arranged Race Unity Day display was placed in a window on a main thoroughfare by Consolidated Display Company in Maywood, Illinois. The exhibit will be featured for a month . . . Mayor Edgar M. Elbert's Proclamation of Race Unity Day was one of many he has issued for the Bahá'ís . . . Lawrence, Kansas also reported obtaining a proclamation, but all publicity regarding it and the Race Unity Day panel discussion was ignored. Of five posters prominently displayed in the town, two disappeared by Sunday. Of the twenty who attended the meeting, five were pre-Bahá'ís and were brought by the Bahá'ís. Each church in Lawrence received the letter with the

prayer, and a response was received from the Catholic church stating the prayer would be read at every mass, and praising the Bahá'í community for its work in human rights.

Signing of the Greensboro, North Carolina proclamation was covered by a local television station and included on their regular news report. Twenty-three non-Bahá'ís were among the fifty-four who enjoyed a picnic, with swimming, horse-shoes, ball, and a brief talk on the "Unity of Man and Religion."

The Bahá'í Communities of Madison and Monona Village, Wisconsin, went all out for Race Unity Day. A picture of Mayor Otto Feske signing the Proclamation, witnessed by three Bahá'ís, was shown on a local television station. Excellent newspaper, radio and television coverage was obtained for announcements and posters. Invitations went along with the letter and prayer to 125 churches. Included on the outstanding program at the University YMCA was the Mt. Zion Baptist Church Choir (Negro) and Reverend Joe Dawson, pastor, who spoke very highly of the love and unity manifest in the Bahá'í Faith. In addition, there was a Bahá'í speaker, and a vocal soloist rendered Bahá'í songs, accompanied by a violin quartet. The Bahá'í presentation was followed by slides and stories of 'Abdu'l-Bahá. After refreshments, guests viewed a display of international dolls and literature, then participated in a "song-fest" and many joined in the Jewish "Hora" dance. The wonderful cooperation of communities, plus a well-planned program generated a marvelous spirit and a highly successful evening . . . A multitude of successes was joyously announced by the Huntsville, Alabama Bahá'í community. A bi-racial committee of three met with the Mayor for the signing of the Proclamation, which was mentioned on two local radio newscasts and in newspaper publicity. Public service announcements of the planned picnic were given and a three-minute taped interview of a local Bahá'í was broadcast two days. The prayer for unity was published as a paid ad. The forty-two happy picnickers were subject to many looks of surprise from passers-by. Mansfield, Ohio also reported success with Mayor Paul Bush. They sponsored a panel on the "Oneness of Mankind."



*This large crowd of picnickers received much attention from passers-by in Huntsville, Alabama.*

### Striking Example of Originality

Hand of the Cause, Louis G. Gregory, was eulogized by W. A. Robinson, long-time (non-Bahá'í) friend of Mr. Gregory. Mr. Robinson, former principal of Carver High School in Phoenix, Arizona, was instrumental in promoting an orderly integration of the Union High School System. Numbered among his former pupils are Auxiliary Board member William Maxwell, and Dr. Martin Luther King. Mr. Robinson reached his 76th birthday on June 12, and former pupils and business associates (including Arizona Governor Samuel P. Goddard and Junius Bowman, Executive Director of the Phoenix Urban League) were asked to send birthday greetings. These were placed in a handsomely-bound leather book and presented to Mr. Robinson along with a huge birthday cake. He was deeply touched by this gesture, as were the sixty-five guests. One third of those attending were not Bahá'ís, and there was a wide representation of minority groups.



Allen Morrison, New York City Bureau Chief for Johnson Publications, receives the first Race Unity Day Award from William Dunlap, right, chairman of the New York City Assembly. At left is speaker Archibald Tichenor, of Dumont, New Jersey.

### Unusual Presentation

The Bahá'ís of New York City used the occasion to present its first Race Unity Day award to Allen Morrison, New York City Bureau Chief for Johnson Publishing Company (*Ebony*, *Jet*, *Tan*, *Hue*) for his outstanding efforts in promoting racial harmony and human relations. The Spanish Teaching Committee served as ushers for the crowd of 175 people, about a third of which were non-Bahá'ís. Good publicity was obtained in newspapers, radio and television.

### Church Cooperation in Yakima, Washington

Pilgrim Rest Missionary Baptist Church cooperated with the Yakima Bahá'ís in presenting a Bahá'í program at the church. Wesley Baker, vice-chairman of the Everett Assembly, was the speaker. His excellent presentation included taped excerpts from the Bahá'í Writings, and was interspersed with several beautifully rendered vocal solos. The program was well-received

by the pastor, who said he hoped we would have an even more successful "June 12th" next year. There was a feeling that the mutual respect and appreciation engendered would increase with future efforts.



Wesley Baker, vice-chairman of the Everett, Washington Assembly, shown at left above, was the speaker for the Yakima Race Unity Day program, held at the Pilgrim Rest Missionary Baptist Church.

### Outstanding Public Meetings Well-Attended

The inspiring accounts of many fine public meetings and picnics held throughout the country are too numerous to treat individually. However, it is truly astonishing to note the extent of the publicity obtained in all media and the number of letters with the prayer sent to churches. It is interesting to note that several Catholic churches were the only ones reported to have responded to the letters. Even so, we feel sure that the prayer was read in many different churches throughout the country on Race Unity Day, and that the voice of the Bahá'ís in proclaiming the necessity for the recognition and establishment of the oneness of mankind was heard throughout the land. Particular recognition must also be given for the increased participation of minority groups and the use of good music in the programs.

In addition to those mentioned above, the following communities deserve special citation for the excellence of their efforts: *Arizona*: Scottsdale, in cooperation with Glendale, North Maricopa County and Tempe. *California*: Bakersfield, Healdsburg, in cooperation with Santa Rosa and Sonoma County Bahá'ís; Lakewood. *Florida*: Hollywood. *Illinois*: Chicago, Edwardsville, Libertyville, Peoria, Springfield. *Indiana*: Fort Wayne. *Iowa*: Waterloo, in cooperation with Cedar Falls. *Louisiana*: Alexandria (this brand-new assembly was exhilarated by the success of its first Race Unity Day "frolic" which featured food, slides, a talk and an art exhibit. This "young" community sent letters to many neighboring communities and to several hundred local clergymen.) *Michigan*: Ann Arbor, Flint. *Minnesota*: Minneapolis. *New York*: Syracuse. *Ohio*: Euclid, Medina. *Pennsylvania*: Philadelphia (also instrumental in setting up a window display at Camden, New Jersey, at the request of the Union Federal Savings and Loan Association). *Washington*: Spokane — whose effort was directed at extension teaching in nearby Millwood, their goal area. *West Virginia*: Charleston. *Texas*: El Paso, whose efforts were rewarded by a published newspaper interview of an inter-racial team. (The



religious editor was so impressed he is reading 'Renewal of Civilization') and Fort Worth.

There were no doubt many other extremely worthwhile programs put on by communities which were not reported to BAHÁ'Í NEWS. We sincerely hope that the follow-up on these programs will continue throughout the year, and that an emphasis will be put on continuing the trend towards more integrated participating groups. To the American Bahá'í Community, we'd like to say "Well done, people of Bahá'í!"



Group attending the panel presentation arranged by the Lakewood, California Bahá'ís. Nine pre-Bahá'ís were in attendance.

## Bahá'í Poet Wins World Festival of Negro Arts Award

*Negro Digest*, June 1966, carries an article entitled "Robert Hayden: Poet Laureate" by Dr. Rosey E. Pool, which tells the story of Mr. Hayden's winning the award for anglophone poetry at the First World Festival of Negro Arts for his book of poetry, *A Ballad of Remembrance*, published by Paul Breman, London. The award was announced by the jury chairman, Langston Hughes at the Festival held in Dakar, Senegal, Africa. The article mentions the poet's membership in the Bahá'í Faith. It states: "Bahá'í is belief in the unity of all religions, of all prophets. . . . Bahá'ís believe in the unity of all mankind, the universality of all of God's creation."

## Bahá'ís Dedicate Tree in International Gardens



Salt Lake City, Utah, Commissioner Louis Holley plants tree in International Peace Garden, Japanese Section, Salt Lake City on May 29, 1966. Two Japanese cherry trees, one given by the Bahá'ís of Salt Lake City and Salt Lake County, the other by Alice Kasai, Bahá'í, are in memory of her late husband Henry Kasai, instrumental in establishing the Japanese section of the gardens. Shown with Alice Kasai is Mrs. T. E. Gaddis, chairman of the Peace Gardens. Mr. Kasai received honors locally as well as from the Government of Japan for his outstanding work in citizenship and international relations.

## Bahá'í Teachings on Race Publicized

At the request of the local Urban League, the local assembly of Urbana, Illinois, prepared a statement on the attitude of the Bahá'í Faith towards race relations which was published in the local bulletin, *The Campaign County Urban League Reporter*. The statement, strong and direct, pleased the editors and showed clearly that the Bahá'ís have more than a sentimental feeling of "brotherly love". In part it read:

"When one becomes a Bahá'í, therefore, his first duty is to eliminate from his heart all lurking prejudices until, in his association with his fellow-men, he can forget color and other man-made barriers entirely. Indeed, one man in Mississippi likes to say, 'I'm neither Negro nor white. I'm a Bahá'í.'"

"This universal, this transcending love which the followers of the Bahá'í Faith feel for their fellow-men is neither mysterious nor can it be said to have been artificially stimulated. It is both spontaneous and genuine. They whose hearts are warmed by the energizing influence of God's creative love cherish His creatures for His sake and recognize in every human face a sign of His reflected glory."



Youth conference in Fort Wayne, Indiana May 29-31 attended by fifty-five youth from six states generated a spirit of joy and renewed dedication and led to at least one declaration. Leaders included: Bettijane Walker, Fred Sudhop, Charyl and Keith Thorpe, Janet Williams, and Don Streets. Discussion covered the topics: The Covenant, The Role of You in the New World Order, and Practical Application of the Spiritual Life.





Some of the Bahá'ís from twelve states who participated in the United Nations Seminar — pictured in the U.N. Garden.

## Bahá'ís Attend Two-Day Seminar At United Nations

About sixty Bahá'ís took part in the first UN Committee conducted Seminar at the United Nations, on May 21-22, for the purpose of increasing their knowledge about the organization and learning how it relates to the Faith.

This two-day Seminar included a tour of United Nations, a visit to the new office of the International Bahá'í Community, and the Meditation Room. Films and slides were used to illustrate lectures about U.N. activities, and discussion of how Bahá'ís could celebrate U.N. Day and Human Rights Day was of partic-

ular interest.

A highlight was the talk given by Mr. Erik Valters, United Nations Information Officer, who brought out the fact that today's world is very different than it was twenty years ago when the United Nations Charter was drawn up, and many international crises develop which were never envisioned by the founders, for which solutions must be found.

The participants in the Workshop, chosen by their LSA's, came from Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New York, New Jersey, Pennsylvania, Rhode Island, Virginia and Washington, D.C. It is hoped this will become an annual event and that a larger area of the country may be included in the future.

—COMMITTEE FOR THE UNITED NATIONS



First Local Spiritual Assembly of San Luis Obispo, California formed April 21, 1966. Left to right: Mrs. Diane Woodward, Gerald Woodward (v. chairman); Mrs. Chris Faulconer (chairman), Bhola Aneja, Mrs. Jan Williams (secretary), Manoucher Karami, Mrs. Karen Fallahi, Sia Fallahi, Mrs. Genevieve Riggs (treasurer).



Local Spiritual Assembly of Alameda, California incorporated May 19, 1966. Front, left to right: Catherine Rafaat, Verna Rowley, Pearl Newcomer, Margaret Cavanaugh. Rear, left to right: Hugh Rowley, John Newcomer, Robert Heidrick, Leonard Kress, Atollah Rafaat.

## Ninth Annual Southwestern Bahá'í Summer School Resounding Success

### Well-Planned Program Drew Beautiful Response

"Best session yet!" was the enthusiastic consensus of those attending the Ninth Annual Southwestern Bahá'í Summer School. This year the School was held at the Assembly of God Camp at Turner Falls, Oklahoma, a great improvement over last year's locale. Of the ninety-six attending, approximately twenty-five were age thirteen and younger, twenty-five were youth and the rest adults, resulting in a nicely balanced session. Weekends were crammed with special programs, as were the evenings, with special emphasis on examples of significant observances of Bahá'í Holy Days and Bahá'í functions such as weddings.

Weekend programs included an address by NSA member Paul Pettit, giving frank treatment of the subject of Bahá'í morality and the necessity for obedience to Bahá'í laws; an outstanding course on teaching the Bahá'í Faith through the use of music, given by Dr. Allan Ward; a course on 'Abdu'l-Bahá, also presented by Dr. Ward; and "A Different Kind of Pilgrimage," slide program presented by "Sissy" Weil.

### Variety of Topics Timely and Inspiring

Daily classes were given on the following subjects: Writings of Bahá'u'lláh, taught by Auxiliary Board member, Dr. William Tucker, and based primarily on the *Epistle to the Son of the Wolf*; Proclamation to the Kings, Mrs. Jane McCants, using *The Promised Day is Come*; The Individual Believer and the Covenant, beautifully presented by Mrs. Virginia Johnson, who substituted without notice for Mrs. Velma Sherrill; a History of the Faith, prepared by Dr. Allan Ward (who was unable to be with us during the week) effectively handled by Orville Teske; and a class on Pioneering, given by Mrs. Vivian Haley, based on her pioneering experiences in Honduras. Youth attended adult classes except one on the Covenant, attending instead a class taught by Sissy Weil, "Youth and the Covenant."

### Classes for the "Young Set"

Children's classes were competently taught by Mrs. Virginia Johnson, Mrs. Liz Gibson, Mrs. Lena Watson, Mrs. Jean Rowell, Mrs. Mary Helen Brown and Miss "Happy" Callaway. Assisting the teachers were the Misses Antoinette Lovelady and Teri Norman. Miss Sudie Faith Johnson had charge of the Arts and Crafts Program for the School, and did a magnificent job.

### Evening Program Highlights

Featured evening programs enriched the total experience of the session. There was an example of the Commemoration of the Ascension of Bahá'u'lláh; a slide program of Europe, by Sissy Weil; a declaration for Al Burgess and Stacey Dobbins (both youth) combined with a birthday party for Stacey and Allene Squires, followed by a marshmallow roast; and a mock Bahá'í wedding. Children's night on Friday was a surprise treat for all. It was amazing to see what they had accomplished during the week. The room was filled with their creations—calendars, Greatest Names,



Children's Night at the ninth annual Southwestern Bahá'í summer school was an outstanding evening.

flowers (which were distributed to all). They sang, recited prayers, demonstrated positions they like to use while praying, and told of ways they would demonstrate the Bahá'í way of life. Climaxing the evening was a puppet show by the older children using a skit written by Sudie Faith Johnson.

### An Unforgettable Night

An unusually beautiful and dramatic observance of the Declaration of the Báb was staged by Paul Pettit, Jane McCants and William Tucker. They were assisted by the youth chorus, ably trained and led by Iris Reaves. This was followed by a surprise birthday party for Vic Di Buono, who had arrived two days before to take over as manager of the camp cafeteria for the rest of the summer. In addition to being attracted to the teachings of Bahá'u'lláh, he had become so impressed with the unity and warmth of the group that he was moved to make his declaration that night. Following this thrilling moment, Paul Pettit showed his magnificent slides of Bahá'í activities taken over a period of years.

### Special Commendation Due

Individuals who contributed in an outstanding manner to the success of the school were Rudy Koskie, who in addition to his kitchen capabilities displayed an array of talents which assured the smooth-running of the camp; Mrs. Alice King, cook, who delighted in providing delectable "goodies" for evening snacks; Brandie Watson and Lynne King, youth counselors, who won the hearts and the wholehearted cooperation of the youth; Liz Gibson, who lent her talents to everything in the children's department, and Mike Reimer, whose leadership and ability made him an excellent youth coordinator. The committee is deeply indebted to the teachers, staff and participants, whose enthusiastic efforts made this "the best session yet!"

## NEWS BRIEFS

That the dispersal of Bahá'ís to serve as pioneers for the Faith is newsworthy has been demonstrated by the Urbana and Champaign, Illinois Bahá'í communities when they recently received a detailed three column writeup with picture in the local daily newspaper, the *News-Gazette*, in which the story of those who are leaving is told in some detail and the basic purposes of teaching the Faith are given. A total of fourteen adults, a youth and five children are leaving the two communities and, as stated in the writeup, "They will not meddle in local or national politics, will be law-abiding in their methods. They will share with those who express interest their belief that the teachings of Bahá'u'lláh are divinely inspired."

Another "first" for the Faith occurred May 18 when students at Wellesley College, Wellesley, Massachusetts were given an opportunity to hear a discussion of the Bahá'í Faith by a Bahá'í speaker, Winston Evans. Sponsored by the Chapel Organization of the College the meeting was held in one of the College buildings and dealt with the subject, "Christ and Bahá'u'lláh". Prof. Warren Wagar of Wellesley's History Department introduced the speaker and led the discussion. Prof. Wagar in his opening remarks referred to the Faith thus: "The Bahá'í Faith interests me more than any religion in the world today . . . it is intriguing to anyone concerned with the problem of a coming world order." In his book, *The City of Man*, Prof. Wagar devoted several pages to a discussion of the Faith and its plan for a World Order. The student weekly, *Wellesley College News* carried writeups of the meeting both before and after May 18. The accounts totalled twenty column inches and gave the important basic facts of the Faith quite accurately.

The Bahá'í Faith was brought to the attention of an estimated 350,000 people in the Twin Cities of Benton Harbor and St. Joseph, Michigan on May 7, 1966, the occasion being the annual Blossomtime Parade which attracts people from miles around.

The Bahá'í group of St. Joseph entered a float in the parade, the theme of which was "Steps to Peace". The float was built in four steps representing: education, understanding, love and, on top, a globe with the word Peace across it. On each of the steps were children of different races holding the U.N. flag and the religious symbols of the major religions. The words "Bahá'í World Faith" appeared on the float, which received a very enthusiastic welcome all along the three mile parade route.

### 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:** 112 Linden Avenue, Wilmette, Ill.

**Changes of address: National Bahá'í Office:**  
112 Linden Avenue, Wilmette, Ill.

## Calendar of Events

### FEASTS

August 20—Asmá' (Names)

September 8—'Izzat (Might)

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETING

August 12-15

## Baha'i House of Worship

### Visiting Hours

Daily  
10:00 a.m. to 10 p.m.

### Devotions

Sundays  
3:30 to 4:00 p.m.

### Public Meetings

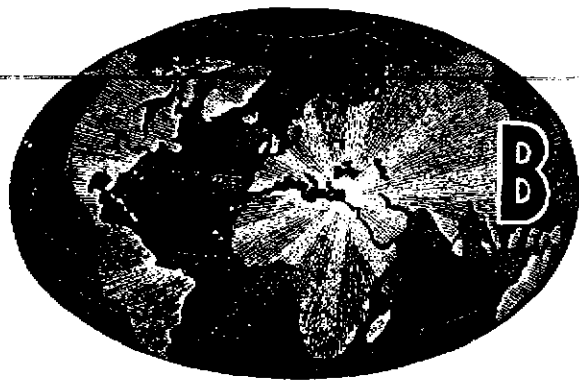
Sundays  
4:15 p.m.

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**BAHÁ'Í NEWS** is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

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CHICAGO, ILLINOIS 60611

No. 426

BAHÁ'Í YEAR 123

SEPTEMBER 1966

## The Guardianship and the Universal House of Justice

RELATIONSHIP EXPLAINED BY THE UNIVERSAL HOUSE OF JUSTICE

Passages from a letter written by the Universal House of Justice on 27th May 1966 in response to questions asked by an individual believer on the relationship between the Guardianship and the Universal House of Justice. Published with permission of the Universal House of Justice.

Dear Bahá'í Friend,

. . . You query the timing of the election of the Universal House of Justice in view of the Guardian's statement: "... given favorable circumstances under which the Bahá'ís of Persia and the adjoining countries under Soviet rule, may be enabled to elect their national representatives . . . the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed." On 19th April 1947 the Guardian, in a letter written on his behalf by his secretary, replied to the enquiry of an individual believer about this passage: "At the time he referred to Russia there were Bahá'ís there, now the community has practically ceased to exist, therefore the formation of the International House of Justice cannot depend on a Russian N.S.A., but other strong N.S.A.s will have to be built up before it can be established."

You suggest the possibility that, for the good of the Cause, certain information concerning the succession to Shoghi Effendi is being withheld from the believers. We assure you that nothing whatsoever is being withheld from the friends for whatever reason. There is no doubt at all that in the Will and Testament of 'Abdu'l-Bahá Shoghi Effendi was the authority designated to appoint his successor, but he had no children and all the surviving Aghsán had broken the Covenant. Thus, as the Hands of the Cause stated in 1957, it is clear that there was no one he could have appointed in accor-

dance with the provisions of the Will. To have made an appointment outside the clear and specific provisions of the Master's Will and Testament would obviously have been an impossible and unthinkable course of action for the Guardian, the divinely-appointed upholder and defender of the Covenant. Moreover, that same Will had provided a clear means for the confirmation of the Guardian's appointment of his successor, as you are aware. The nine Hands to be elected by the body of the Hands were to give their assent by secret ballot to the Guardian's choice. In 1957 the entire body of the Hands, after fully investigating the matter, announced that Shoghi Effendi had appointed no successor and left no will. This is documented and established.

The fact that Shoghi Effendi did not leave a will cannot be adduced as evidence of his failure to obey Bahá'u'lláh — rather should we acknowledge that in his very silence there is a wisdom and a sign of his infallible guidance. We should ponder deeply the writings that we have, and seek to understand the multitudinous significances that they contain. Do not forget that Shoghi Effendi said two things were necessary for a growing understanding of the World Order of Bahá'u'lláh: the passage of time and the guidance of the Universal House of Justice.

### The Infallibility of the Universal House of Justice Within Its Ordained Sphere

The infallibility of the Universal House of Justice, operating within its ordained sphere, has not been made dependent upon the presence in its membership of the Guardian of the Cause. Although in the realm of interpretation the Guardian's pronouncements are al-

ways binding, in the area of the Guardian's participation in legislation it is always the decision of the House itself which must prevail. This is supported by the words of the Guardian: "The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested."

"Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances."

However, quite apart from his function as a member and sacred head for life of the Universal House of Justice, the Guardian, functioning within his own sphere, had the right and duty "to define the sphere of the legislative action" of the Universal House of Justice. In other words, he had the authority to state whether a matter was or was not already covered by the Sacred Texts and therefore whether it was within the authority of the Universal House of Justice to legislate upon it. No other person, apart from the Guardian, has the right or authority to make such definitions. The question therefore arises: In the absence of the Guardian, is the Universal House of Justice in danger of straying outside its proper sphere and thus falling into error? Here we must remember three things: First, Shoghi Effendi, during the thirty-six years of his Guardianship, has already made innumerable such definitions, supplementing those made by 'Abdu'l-Bahá and by Bahá'u'lláh Himself. As already announced to the friends, a careful study of the Writings and interpretations on any subject on which the House of Justice proposes to legislate always precedes its act of legislation. Second, the Universal House of Justice, itself assured of divine guidance, is well aware of the absence of the Guardian and will approach all matters of legislation only when certain of its sphere of jurisdiction, a sphere which the Guardian has confidently described as "clearly defined". Third, we must not forget the Guardian's written statement about these two institutions: "Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other."

### Enactments of Universal House of Justice Are Inspired and Spiritual

As regards the need to have deductions made from the Writings to help in the formulation of the enactments of the House of Justice, there is the following text from the pen of 'Abdu'l-Bahá:

"Those matters of major importance which constitute the foundation of the Law of God are explicitly recorded in the Text, but subsidiary laws are left to the House of Justice. The wisdom of this is that the times never remain the same, for change is a necessary quality and an essential attribute of this world, and of time and place. Therefore the House of Justice will take action accordingly."

"Let it not be imagined that the House of Justice will take any decision according to its own concepts and opinions. God forbid! The Supreme House of Justice will take decisions and establish laws through the inspiration and confirmation of the Holy Spirit, because it is in the safekeeping and under the shelter and protection of the Ancient Beauty, and obedience to its decisions is a bounden and essential duty and an absolute obligation, and there is no escape for anyone."

"Say, O People: Verily the Supreme House of Justice is under the wings of your Lord, the Compassionate, the All-Merciful, that is under His protection, His care, and His shelter; for He has commanded the firm believers to obey that blessed, sanctified and all-subduing body, whose sovereignty is divinely ordained and of the Kingdom of Heaven and whose laws are inspired and spiritual."

"Briefly, this is the wisdom of referring the laws of society to the House of Justice. In the religion of Islám, similarly, not every ordinance was explicitly revealed; nay not a tenth part of a tenth part was included in the Text; although all matters of major importance were specifically referred to, there were undoubtedly thousands of laws which were unspecified. These were devised by the divines of a later age according to the laws of Islamic jurisprudence, and individual divines made conflicting deductions from the original revealed ordinances. All these were enforced. Today this process of deduction is the right of the body of the House of Justice, and the deductions and conclusions of individual learned men have no authority, unless they are endorsed by the House of Justice. The difference is precisely this, that from the conclusions and endorsements of the body of the House of Justice whose members are elected by and known to the worldwide Bahá'í community, no differences will arise; whereas the conclusions of individual divines and scholars would definitely lead to

differences, and result in schism, division and dispersion. The oneness of the Word would be destroyed, the unity of the Faith would disappear, and the edifice of the Faith of God would be shaken."

#### Ensures Continuity of Authority Which Flows From the Source of Our Faith

In the Order of Bahá'u'lláh there are certain functions which are reserved to certain institutions, and others which are shared in common, even though they may be more in the special province of one or the other. For example, although the Hands of the Cause of God have the specific functions of protection and propagation, and are specialized for these functions, it is also the duty of the Universal House of Justice and the Spiritual Assemblies to protect and teach the Cause—indeed teaching is a sacred obligation placed upon every believer by Bahá'u'lláh. Similarly, although after the Master authoritative interpretation was exclusively vested in the Guardian, and although legislation is exclusively the function of the Universal House of Justice, these two Institutions are, in Shoghi Effendi's words, "complementary in their aim and purpose." "Their common, their fundamental object is to ensure 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." Whereas the Universal House of Justice cannot undertake any function which exclusively appertained to the Guardian, it must continue to pursue the object which it shares in common with the Guardianship.

As you point out with many quotations, Shoghi Effendi repeatedly stressed the inseparability of these two institutions. Whereas he obviously envisaged their functioning together, it cannot logically be deduced from this that one is unable to function in the absence of the other. During the whole thirty-six years of his Guardianship Shoghi Effendi functioned without the Universal House of Justice. Now the Universal House of Justice must function without the Guardian, but the principle of inseparability remains. The Guardianship does not lose its significance nor position in the Order of Bahá'u'lláh merely because there is no living Guardian. We must guard against two extremes: one is to argue that because there is no Guardian all that was written about the Guardianship and its position in the Bahá'í World Order is a dead letter and was unimportant; the other is to be so overwhelmed by the significance of the Guardianship as to underestimate the strength of the Covenant, or to be tempted to compromise with the clear texts in order to find somehow, in some way, a "Guardian".

#### This Is God's Cause: Its Light Will Not Fail

Service to the Cause of God requires absolute fidelity and integrity and unwavering faith in Him. No good but only evil can come from taking the responsibility for the future of God's Cause into our own hands and trying to force it into ways that we wish it to go regardless of the clear texts and our own limitations. It is His Cause. He has promised that its light will not fail. Our part is to cling tenaciously to the revealed Word and to the Institutions that He has created to preserve His Covenant.

It is precisely in this connection that the believers must recognize the importance of intellectual honesty and humility. In past dispensations many errors arose because the believers in God's Revelation were over-anxious to encompass the Divine Message within the framework of their limited understanding, to define doctrines where definition was beyond their power, to explain mysteries which only the wisdom and experience of a later age would make comprehensible, to argue that something was true because it appeared desirable and necessary. Such compromises with essential truth, such intellectual pride, we must scrupulously avoid.

If some of the statements of the Universal House of Justice are not detailed the friends should realize that the cause of this is not secretiveness, but rather the determination of this body to refrain from interpreting the teachings and to preserve the truth of the Guardian's statement that "Leaders of religion, exponents of political theories, governors of human institutions . . . need have no doubt or anxiety regarding the nature, the origin or validity of the institutions which the adherents of the Faith are building up throughout the world. For these lie embedded in the teachings themselves, unadulterated and unobscured by unwarranted inferences, or unauthorized interpretations of His Word."

#### Distinction Between Authoritative and Individual Interpretation

A clear distinction is made in our Faith between authoritative interpretation and the interpretation or understanding that each individual arrives at for himself from his study of its teachings. While the former is confined to the Guardian, the latter, according to the guidance given to us by the Guardian himself, should by no means be suppressed. In fact such individual interpretation is considered the fruit of man's rational power and conducive to a better understanding of the teachings, provided that no disputes or arguments arise among the friends and the individual himself understands and makes it clear that

his views are merely his own. Individual interpretations continually change as one grows in comprehension of the teachings. As Shoghi Effendi wrote: "To deepen in the Cause means to read the writings of Bahá'u'lláh and the Master so thoroughly as to be able to give it to others in its pure form. There are many who have some superficial idea of what the Cause stands for. They, therefore, present it together with all sorts of ideas that are their own. As the Cause is still in its early days we must be most careful lest we fall into this error and injure the Movement we so much adore. There is no limit to the study of the Cause. The more we read the Writings, the more truths we can find in Them, the more we will see that our previous notions were erroneous." So, although individual insights can be enlightening and helpful, they can also be misleading. The friends must therefore learn to listen to the views of others without being over-awed or allowing their faith to be shaken, and to express their own views without pressing them on their fellow Bahá'is.

The Cause of God is organic, growing and developing like a living being. Time and again it has faced crises which have perplexed the believers, but each time the Cause, impelled by the immutable purpose of God, overcame the crisis and went on to greater heights.

#### "Unto the Most Holy Book Every One Must Turn"

However great may be our inability to understand the mystery and the implications of the passing of Shoghi Effendi, the strong cord to which all must cling with assurance is the Covenant. The emphatic and vigorous language of 'Abdu'l-Bahá's Will and Testament is at this time, as at the time of His own passing, the safeguard of the Cause:

"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." And again: "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 Universal House of Justice, which the Guardian said would be regarded by posterity as "the last refuge of a tottering civilization" is now, in the absence of the Guardian, the sole infallibly guided institution in the world to which all must turn, and on it rests the

responsibility for ensuring the unity and progress of the Cause of God in accordance with the revealed Word. There are statements from the Master and the Guardian indicating that the Universal House of Justice, in addition to being the Highest Legislative Body of the Faith, is also the body to which all must turn, and is the "apex" of the Bahá'í Administrative Order, as well as the "supreme organ of the Bahá'í Commonwealth". The Guardian has in his writings specified for the House of Justice such fundamental functions as the formulation of future world-wide teaching plans, the conduct of the administrative affairs of the Faith, and the guidance, organization and unification of the affairs of the Cause throughout the world. Furthermore in *God Passes By* the Guardian makes the following statement: "The Kitáb-i-Aqdas . . . not only preserves for posterity the basic laws and ordinances on which the fabric of His future World Order must rest, but ordains, in addition to the function of interpretation which it confers upon His Successor, the necessary institutions through which the integrity and unity of His Faith can alone be safeguarded." He has also, in "The Dispensation of Bahá'u'lláh", written that the members of the Universal House of Justice "and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation."

As the Universal House of Justice has already announced, it cannot legislate to make possible the appointment of a successor to Shoghi Effendi, nor can it legislate to make possible the appointment of any more Hands of the Cause, but it must do everything within its power to ensure the performance of all those functions which it shares with these two mighty Institutions. It must make provision for the proper discharge in future of the functions of protection and propagation, which the administrative bodies share with the Guardianship and the Hands of the Cause; it must, in the absence of the Guardian, receive and disburse the *Ḥuqúqu'lláh*, in accordance with the following statement of 'Abdu'l-Bahá: "Disposition of the *Ḥuqúq*, wholly or partly, is permissible, but this should be done by permission of the authority in the Cause to whom all must turn."; it must make provision in its Constitution for the removal of any of its members who commits a sin "injurious to the common weal". Above all, it must, with perfect faith in Bahá'u'lláh, proclaim His Cause and enforce His Law so that the Most Great Peace shall be firmly established in this world and the foundation of the Kingdom of God on earth shall be accomplished.

With loving Bahá'í greetings,  
—THE UNIVERSAL HOUSE OF JUSTICE—



## Universal House of Justice Gives Revised Statistics

In a recent communication to the National Spiritual Assembly of the Bahá'ís of the United States, the Universal House of Justice sent the following statistical information:

Countries now open to the Faith .....	305
Independent countries .....	124
Territories and islands .....	181
Number of localities where Bahá'ís live throughout the world .....	25,000
Number of local assemblies .....	5,800
Number of Temple sites acquired .....	50
Number of languages into which Bahá'í literatures has been translated .....	369

## First Sardinian Believer Enrolled

The history of the Faith in Sardinia began when 'Abdu'l-Bahá mentioned it in his *Tablets of the Divine Plan*. Then Shoghi Effendi launched the Ten Year Crusade in 1953. In November 1953 Marie Ciocca (Holmlund), the first Bahá'í, landed on shores which had seen an endless number of conquerors arrive, only this time it was a spiritual conquest.

During the next thirteen years many Bahá'í visitors came to the island, often pilgrims returning from the Holy Land. The most devoted, constant visitors were Hand of the Cause, Dr. Ugo Giachery and his wife, who made numerous visits throughout the years. Through their efforts, hundreds learned of the Faith. Finally a



permanent group was formed, but still there were no native believers.

Then, on April 6, 1966, Signora Livia Pargentino of Cagliari (the capital of Sardinia) became the first person in Sardinia to accept the Revelation of Bahá'u'lláh. Her search was a long, patient one. By God's will, the miracle took place. She understood and accepted. Thus the first fruit has been gathered in Sardinia.

Photo (inset) shows the members of the Cagliari Sardinia Bahá'í Group as follows (left to right): James Holmlund (auxiliary board member), Mrs. Marie Holmlund (first pioneer to Sardinia), Lady Kathleen Hornell, Fereidun Mazlum and Mrs. Livia Pargentino, first Sardinian Bahá'í.

May the combined efforts of all those who have served and sacrificed bring about a rich harvest. May the outstanding traits of loyalty, strong-mindedness and hospitality which distinguish the Sardinians be used to serve the Faith and may the island realize a spiritual rebirth that shall far surpass the material one now taking place!

*Italian Convention April 24-25, 1966 at the Haziratu'l-Quds, Rome, with Hand of the Cause Dr. Adelbert Müschlegel.*





*Members of the newly elected National Spiritual Assembly of Italy, left to right, seated: Mrs. A. Boerio, (secretary); Mr. H. Mahbubi, (chairman); Mrs. M. Bosio, (assistant secretary); Miss T. Taffa, (recording secretary); standing: Mr. A. Robiati, Mr. G. Jacoviello, (treasurer); Mrs. A. De Falco; Professor A. Bausani; Mr. H. Avaregan.*

### Formation of New London Borough Assemblies

The Spiritual Assembly of the Bahá'ís of London was the first Bahá'í Assembly formed, about forty years ago, in the British Isles. During recent years the size of the London community grew into one of the largest in the western world. Recently when the local authorities reorganized the boroughs of London, the Universal House of Justice directed the dissolution of the London Assembly and formation of individual borough assemblies. Consequently the London Assembly was dissolved on April 21, 1966, and twelve new London Borough assemblies were formed in Barnet, Brent, Camden, Croydon, Ealing, Hammersmith, Harringey, Havering, Kensington-Chelsea, Lambeth, Wandsworth and Westminster.

During its long and illustrious existence, London Assembly and community played an important role in the Bahá'í activities in the British Isles and elsewhere. Today there are many valiant pioneers in Britain and abroad, who arose in the service of the Faith when they were members of the London community. Former members of the London Assembly included Hands of the Cause, Hasan Balyuzi and John Ferraby; and two members of the Universal House of Justice, David Hofman and Ian Semple.

Besides the increase in the number of local assemblies, the teaching activities in the Greater London area have increased many-fold.

*Spiritual Assembly of the Bahá'ís of London, England elected at Ridván, 122 (April 21, 1965) the last year of its existence. Front, left to right: Mrs. Kathleen Hyett (vice chairman), Mrs. Meherangiz Munsiff, Miss Vivian Isenthal. Rear, left to right: A. Nazar, Ron Stee (secretary), A. Gollestaneh, Eruch Munsiff (chairman), Donald Millar (treasurer), Hassan Afnan.*



*Members of the National Spiritual Assembly of the Netherlands, 1966: Left to right; Edward L. Bode, Lout van Veenendaal (vice-chairman), Mrs. Maas Vander Garde (recording secretary), Jan Sysling, Rein Gramsma (treasurer), Masoud Mazgani, Bob Van Lith (chairman), Mrs. Lottie Tobias (corresponding secretary) and Kamran Ala'i.*

### South America Meets New Challenges

*Bahá'í News* has been privileged to share with its readers in recent months many interesting stories of achievement, notably the Indian teaching work in Venezuela and Colombia, regional teaching conferences in Argentina and youth conferences in Bolivia and Brazil. The following items briefly cover activities not previously reported and are from a summary report in the bulletin prepared by the Hands of the Cause in South America.

#### Brazil, Colombia, Peru Join Forces in Amazon

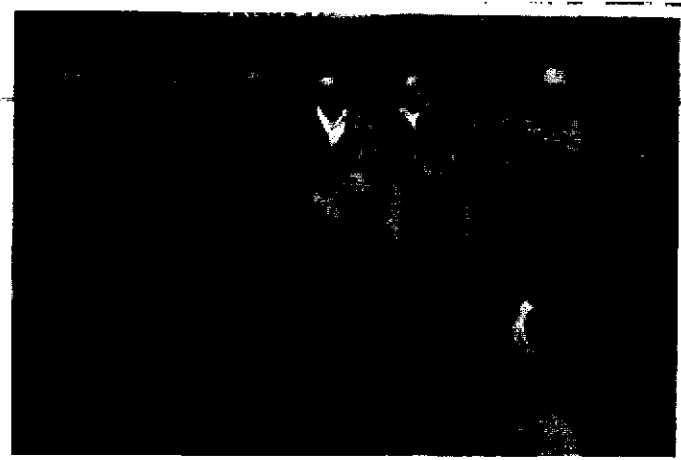
The three National Spiritual Assemblies of Brazil, Colombia and Peru have joined forces and are sending material resources and traveling teachers for the development of the Faith in the enormous, elevated Amazon area, where there are already firmly established Local Spiritual Assemblies in Iquitos, Peru, Leticia, Colombia and Marco, Brazil.

#### Three National Assemblies Fulfill Joint Goal

Fulfilling one of the joint goals set by the Universal House of Justice for the National Spiritual Assemblies of Argentina, Paraguay and Uruguay thirty-five Bahá'ís took advantage of their collective vacation during Carnival Week to hold a school for Bahá'í teachers. Six Bahá'ís from Paraguay and five from Uruguay met with twenty-four believers from Argentina in the peaceful, interior city of Colón, geographically located an equal distance from Buenos Aires, Asunción and Montevideo. For nine consecutive days they underwent a concentrated preparation for teaching. The program was made up of six principal subjects: Origin and history of the Bahá'í Faith; The Spiritual Life of the Individual; The Administrative Order; The Essential Truths and Principles of the Faith; Teaching the Cause; Special Events and Bahá'í Social Life. These three National Assemblies plan an amplification and consolidation of this International Institute in the near future.

#### Bolivia Plans Five Regional Institutes

The National Spiritual Assembly of Bolivia has recently decided to form five Regional Institutes located in different areas of the country. Each of these Institutes will have its director and teacher, both living permanently in the area and dedicating all their time to teaching work. The basic goals of these Schools will be three: (1) To prepare voluntary Bahá'í teachers who



*Three villages in the Cuzco area of Peru where active teaching work is carried on by pioneers Senor and Senora Fernando Alvarez. Left to right (and below) are Bahá'ís from the villages of Ocutúan, Chinchero and Huama.*



will help local assemblies in augmenting Bahá'í life in the community. These teachers will also teach in the villages and work in the consolidation of the Faith. (2) To teach voluntary Bahá'í instructors to read and write. (3) To establish primary schools for the children and young people of the nearby villages.

The intense teaching work done in the villages this past year has resulted in some of the popular leaders in these villages fearing that they were losing their influence among the people and hence beginning a calumnious campaign against the Bahá'ís, causing much anguish for the National Assembly and the Hands of the Cause. This serious threat was lessened by an intense action of enlightening the public with supportive documents and official publications issued by government ministers, testifying to the beneficial character of the Bahá'í Faith. The testimony in these official publications from the highest government departments is of inestimable value to the Faith, and represents a recognition of our beloved Faith in Bolivia.

#### **Chile Sends Pioneer Nearest the South Pole**

This year the Bahá'ís in Chile have made many important advancements toward fulfillment of the goals they have been assigned in the Nine Year Plan by the Universal House of Justice.

The goal of Tierra de Fuego Island was filled by the Paraguayan pioneer, Rudolfo Flecha, who arrived at the city of Ushuaia in the middle of March as the result of international collaboration between Chile, Argentina and Paraguay. Ushuaia is located on the southern point of the continent, even closer than Punta Arenas to Cape Horn, which makes it the Bahá'í locality nearest the South Pole.

The goal of Mocha Island was filled by pioneer,

Agapito Bravo. Bahá'í pioneer, Luz G. Abarca, went to Chiloé Island, and is now teaching throughout this Archipelago group.

Teaching the Faith through Correspondence Courses has attained good results. Altogether 223 persons have studied the Faith through these courses, 101 having completed their course. The students are from fifty different localities. Plans are made to make personal contact with each one. Because of the good results of this type of teaching, the National Spiritual Assembly has decided to increase the use of these courses, improve the material which is sent and cultivate the valuable relationship won through this contact.

#### **Colombia Opens San Andre and Providence Islands**

The goal Islands of San Andre and Providence were opened by Charles and Helen Hornby, who have enlisted a number of Bahá'ís in San Andre and Providence. These Caribbean Islands are part of Colombia but the majority of the inhabitants speak English.

#### **Ecuador Establishes Teaching Institute**

The additional goal assigned to Ecuador by the Universal House of Justice is that of establishing a Teaching Institute anywhere in the area where mass teaching is taking place. This goal is now being attained. The work has been made possible by the generous donation of \$3,300 sent by the Bahá'í community of Ardistán, Persia. This sum, although insufficient for the total cost, is a substantial financial base for beginning construction.

#### **The Guianas Acquire New Headquarters in Georgetown**

Combining the financial aid of the National Assembly of Britain with the Bahá'í forces of Georgetown, a

large, majestic Bahá'í headquarters has been obtained which will be the future National Ḥaẓírat'ul-Quds.

#### Peru Forms Cuzco Assembly, Site of Permanent Institute

Last Riḍván the Bahá'í Faith in Peru took a very important step for its progress with the establishment of three new local spiritual assemblies. One of them is in the extremely important center of Cuzco, where a permanent Teaching Institute will be established this year for the development of Bahá'í teachers.

#### National Assemblies Elected

The following National Spiritual Assemblies are among those not previously reported in *Bahá'í News*:

**Brazil:** Vivaldo Ramos (chairman), Shapoor Monadjem (vice-chairman), Muriel Miessler (corresponding secretary), Osmar Mendes (recording secretary), Djalal Eghrari (treasurer), Alzira Vallandro, Edivaldo Andrade, Nylza Taetz and Robert Miessler.

**Chile:** Ema Cabezas (chairman), Sergio Aparicio (vice-chairman), Alejandro Reid (corresponding secretary), Leticia Franchino (recording secretary), José Rodríguez (treasurer), Eduardo Roe, Carlos Martínez, Edmundo Fuchslocher and Ricardo Bernardos.

**Ecuador:** Patricia Conger (chairman), Gonzalo Calderón (vice-chairman), Dorothy Campbell (corresponding secretary), Isabel de Calderón (assistant secretary), Segundo Dávila (treasurer), David Beckett, George Conger, Raúl Pavón and Teresa Jara.

**Paraguay:** Francisco Laterza (chairman), Luis Mer-

cado (vice-chairman), Susan Baral (corresponding secretary), Angelica Doldán (recording secretary), Gilbert Grasselly (treasurer), Ana Alvarez, Marcos Villalba, Octavio Benitez and Rosa Laterza.

**Peru:** Enrique Sanchez (chairman), Guillermo Aguilar (vice-chairman), Isabel de Sanchez (corresponding secretary), Oscar Egusquiza (recording secretary), Moraima Casas (treasurer), Alberto Guerrero, Demetrio Molero, Grover Gonzalez and Mabel Long.

**Uruguay:** Juan Yura, (chairman), Martin La Palma (vice-chairman), Susan Millet (corresponding secretary), Ramón Moreira (recording secretary), Elena de Caraballo (treasurer), Alberto Zepa, Daisy Powell, Efrain Acosta and Evangelina de Moreira.

**Argentina:** Vali Samadani (chairman), José Mielnik (vice-chairman), Maralynn Dunbar (corresponding secretary), Aramis Costas (recording secretary), Osvaldo Costas (treasurer), Frida Schwartz, Cayetano Liardo, Cinar Torres and Shapoor Saeed.

#### Venezuela Convenes in Mountains

Bahá'ís of Venezuela gathered at Camp Machado, in the mountains near Caracas, on April 23-24 for their Sixth National Convention. The following National Spiritual Assembly was elected: Peter McLaren (chairman), Dr. Jorge Stronach (vice-chairman), Yolanda Rodríguez (corresponding secretary), Rafael González (recording secretary), Addie Teske (treasurer), Yolanda de Stronach, Eloy Carrascal, Martha Posner and Amparo Hernández.

### Eight Villages Represented at Guajiro Training Session

Sixteen Bahá'ís representing eight villages in the Venezuelan Guajira attended the fourth Guajiro Bahá'í Teacher Training Session in the town of Santa Cruz de Mara, April 7-10. Classes on the themes of History, Spiritual Subjects, Administration and Health and Hygiene were presented by a staff of five pioneers. It included a practice local assembly election. Classes on Bahá'í Laws were given by two of the most advanced Guajiro teachers. A competition was held for memorizing prayers, and all were very pleased when the winner of the prize, a framed photograph of the Wilmette Bahá'í Temple, turned out to be the youngest member,

who had learned six prayers. Each student made two books of drawings and teachings and also a mobile displaying pictures symbolizing the unity of all mankind.

Each student brought his own hammock, plate, cup and spoon. Thus, the problem of providing facilities for sleeping and eating was readily solved. About half of those attending contributed some food for the meals in order to help reduce costs. In this way a first step was taken toward the goal of universal participation in the Bahá'í Fund, as requested by the Universal House of Justice, be it in money or kind.

The beautiful spirit demonstrated by students and teachers alike, made this Teacher Training Session the most successful one yet organized in this area of Venezuela.

*Fourth Guajiro Bahá'í Teacher Training Session, Santa Cruz de Mara Venezuela, held April 7-10, 1966.*





*Ninth Annual Alaska Bahá'í Summer School, Juneau, Alaska, June 25-29, 1966. Hand of the Cause William Sears and Auxiliary Board member Ted Anderson (front row center) taught classes. Over 70 Bahá'ís and visitors attended these inspiring sessions where Mrs. Marguerite Sears and Beverly Klostoe also presented courses.*



*Members of the National Spiritual Assembly of Malaysia, 1966: Seated, left to right; Dr. Chellie Sundram (chairman), Mrs. George Lee, Hand of the Cause Collis Featherstone, Tony Fernandez, (vice-chairman), Standing, left to right; A. K. Rajah, Appu Raman, S. Vasudevan (secretary), S. Nagaretnam, Inbum Chinniah (treasurer), Leong Tat Chee (Auxiliary Board member). Absent from photo Dr. John Fozdar of Sarawak.*



*Teaching expedition in the village of Klikling, Srisaket, Thailand. Left to right are: Keith Blanding, American pioneer, Miss Thongsoot, village landowner, Shirin Fozdar, and Mr. Sawai, a student. The statement on the Landrover is "Bahá'í — The Religion for World Peace" and the other side states "Bahá'í — The Religion for World Brotherhood."*

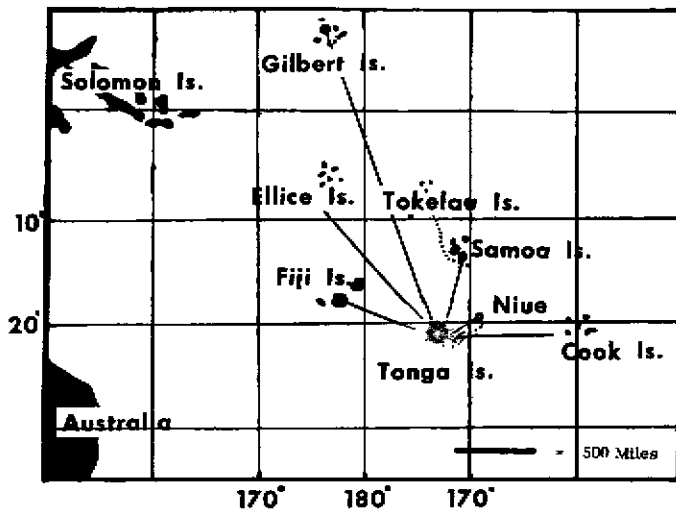


*Left above, some of the Aborigine delegates and observers at the Malayan Convention listening to a simultaneous translation of the proceedings. At right, group of happy Malayan Bahá'ís who came from all over the country to the Federal capital to attend the annual Convention held at the Third Residential College, University of Malaya.*



**South Pacific Delegates  
Assemble in Tonga**

**Island Groups  
South Pacific Ocean**



**Fijian Friends Arrive**



**A Precious Time of Fellowship**



## NSA Members Meet With Auxiliary Boards



The third convention of the South Pacific Ocean, held this year at Nuku'alofa, Kingdom of Tonga, consulted in three languages — Tongan, Fijian and Samoan. Opening new island groups, consolidation, translations, organized programs for Bahá'í youth and the encouragement of more participation by women of the islands were topics consulted upon. There were two Auxiliary Board members to represent H. Collis Featherstone, Hand of the Cause for Australasia: Miss Margaret Rowling and Niuoleava Tuataga.

The first two Bahá'ís of the South Pacific Ocean area to pioneer in the Nine Year Plan are Mosese Hokafonu of Tonga and Toma Aviata of American Samoa, shown in photo at right. Mosese left his wife and four children last December to go to Niue Island, a tiny and remote dot in the Pacific Ocean. It was his hope to eventually settle his family there, but this proved unfeasible. There was dismay in Tonga when the friends learned by cable that he was forced to leave Niue, but it changed to joy when he told of fifteen confirmed Bahá'ís on the island, eleven in one village. Mosese then returned to Niue on the next boat where he was permitted to go ashore and assist the new Bahá'ís in forming their first Local Assembly. Mosese still endeavors to return to complete his pioneer service.

Toma Aviata of American Samoa also left a family behind to fill the Tokelau Islands goal, reached by ship once every four months. A Tokelauan by birth, he had

## A Public Meeting Is Held



## Two "make a beginning"



not seen his homeland for thirty years. Although booking passage is very difficult and often greatly delayed, Toma's radiant confidence culminated in his sailing on April 20. While waiting for his passage in Western Samoa, Toma assisted in translating prayers into the Tokelauan language and preparing booklets to take with him.

## Youth Programs Discussed





## Hands Call Gathering at West Englewood

The Conference of the Hands of the Cause in the Western Hemisphere and their Auxiliary Boards in North America which took place from May 20 to 22, 1966 was particularly bountiful because of the choice of meeting place — "The Cabin" in West Englewood, New Jersey, a place blessed by the gracious presence of our beloved Master, 'Abdu'l-Bahá in June, 1912.

Two Hands of the Cause, Mr. William Sears and Mr. Zikru'lláh Khádem were present and read special messages of love and greetings from the Hands of the Cause residing in the Holy Land, from Hands of the Cause Dr. Ugo Giachery and Mr. Jalál Kházeh.

Of the sixteen Auxiliary Board members serving in North America, fifteen were present. Mr. Anthony Lease sent special greetings but could not attend since he was just returning from attending the National Convention of Alaska on behalf of the Hands. Board members in attendance were: Mr. Curtis Kelsey, Mr. Albert James, Mr. Jack McCants, Mrs. Javidukht Khádem, Mrs. Katherine McLaughlin, Mrs. Velma Sherrill, Mrs. Florence Mayberry, Mr. Chester Kahn, Dr. William Tucker, Mrs. Beth McKenty, Mr. William Maxwell, Jr., Mr. Fred Graham, Mrs. Peggy Ross, Mr. Ted Anderson and Mr. Howard Brown.

Guests present for most sessions included eight members of the National Assembly of the United States, eight members of the Canadian National Assembly, the devoted secretary of the National Assembly of Alaska, and individuals representing the Yukon Teaching Committee, the U.S. Foreign Goals Committee, and U.S. National Goals Committee, and the Director of Public Information Department of the National Assembly of the U.S.

### Message from the Holy Land

Among the messages received was one from the Hands of the Cause in the Holy Land, dated May 17, 1966, reading:

"Dearly beloved co-workers: Our hearts overflowing with gratitude for the privilege and bounty of serving the institution fostered and developed by the Beloved Guardian, we assure you of our ardent and continued prayers in the Holy Shrines that your deliberations, exchange of reports and decisions will be guided and assisted from on high, and that our Beloved, Himself, will, from the Abha Kingdom, sustain and strengthen every step you take in the protection and propagation of the Faith, and in keeping constantly before the eyes of the American believers their glorious destiny and the urgent tasks they are now called upon to discharge.

"With deep Baha'i love and warmest greetings, in the service of the Beloved Guardian."



*Hands of the Cause and Auxiliary Board members at West Englewood meeting.*

The conference agenda was arranged to allow the first day of the conference for consultation of the Hands and Board members upon all internal affairs; with the balance given over to consultation with the National Assembly members and national committee representatives on matters of joint responsibility having to do with the protection and propagation of the Faith.

Miss Garreta Busey, who continues to be of great assistance to the Hands of the Cause in the Western Hemisphere, was present as an honored guest.

### Conference Planned for 1966-67

In addition to their usual services, the Hands assigned to the Board members as a special project for the 1966-1967 Bahá'í year the initiation of deepening conferences within each assigned territory, in locations offering the best possibility of gathering together large numbers of believers. The Board member initiating each conference will be fully responsible for the agenda, which will include topics especially selected for basic deepening and to be keyed by the Hands and/or Board members present, followed by full and frank consultation among all attending. The object will be to draw out questions in the minds and hearts of the friends and to encourage the flow of true Bahá'í love and unity.

### Teaching Plan Reviewed

Various aspects of pioneering throughout the Western Hemisphere were explored and discussed, the 1966-1967 homefront teaching structures approved by the various National Assemblies (U.S., Canada, and Alaska) were also reviewed, and the services of the Board members in relation thereto considered.

It was suggested that the Hands and Board members give particular assistance this year to Canada, and all Board members were asked to say the prayer for Canada every morning.

In the United States, Board members were encouraged to cooperate in every possible way with the newly formed National Goals Committee and the some fifty State Goals Committees to achieve the homefront goals.

Auxiliary Board members with particular experience in teaching among the Indians, as well as Mrs. Joan Anderson of the Yukon Teaching Committee who was present at the Conference, shared their experiences and it was decided to surge ahead with concentrated efforts for bringing the Message to the Indians, and that Board members should endeavor to open new Indian Reservations in the United States, remembering the words of the beloved Guardian about teaching the Indians, and to continually inspire the friends, adults and youth, to arise to this important work.

Each Board member at the Conference pledged to give fifteen days during the coming year to teaching among the Negroes in the South and among the Indians.

Miss Garreta Busey and Mr. Winston Evans, both of whom have had extensive experience teaching the Faith in colleges reviewed some of their experiences and offered valuable suggestions for presenting the Faith on college campuses.

#### Visit of the Master Recalled

The consultative portion of this wonderful conference closed on a high spiritual note of deep love and gratitude for the presence of the spirit of the Master Who, fifty-four years ago walked and talked where the participants of the gathering walked and talked, and Who fed the people then gathered in the "Grove" with His own dear hands. Praise and thanksgiving were also felt for our beloved Guardian who, in his unerring guidance and wisdom appointed for our continuing protection and guidance the Hands of the Cause. And deepest praise and gratitude were felt for the Universal House of Justice, that Supreme Infallible Body of the Faith, who will direct and guide the Faith throughout the centuries to come.

A vote of thanks was recorded to all the friends in the Teaneck and Englewood Bahá'í communities who had contributed much to the arrangements for the conference.

As was done during the conference last year, the Hands of the Cause in the Western Hemisphere arranged that this final session be open to all the Bahá'ís in the surrounding area. Large numbers of the friends gathered for two sessions — one for Bahá'ís and one for

Bahá'ís and their friends. These sessions were held at the school auditorium in Teaneck, New Jersey, which was filled to overflowing both times.

'Abdu'l-Bahá had said that many meetings would be held to commemorate His visit to the Cabin in 1912, and as the Hands and members of the Auxiliary Board, the members of the National Assemblies and their national committees along with the friends from the surrounding area gathered for this final session all seemed again to hear His prophetic words. They recalled again the words of the Master spoken in 1912: "Be happy and joyous because the bestowals of God are intended for you and the life of the Holy Spirit is breathing upon you."

#### Mass Media Respond

Several weeks previous to the Conference the Hands of the Cause in the Western Hemisphere consulted with and secured the services of Mrs. Jessica Gaver in arranging publicity for the Faith, using the occasion of the Conference as a lead-in. The following publicity resulted:

1. The *Staten Island Advance* sent a reporter to interview Hand of the Cause, Mr. Khadem at the Office of the Hands in Staten Island, New York with the result that a good story of the Faith appeared on May 21 in this newspaper.

2. The NBC-TV "Today" Show interviewed Hand of the Cause Mr. William Sears. This interview led to letters of inquiry from the TV audience.

3. CBS-Radio "World of Religion" Program taped an interview with Auxiliary Board member Mrs. Velma Sherrill, which was broadcast on May 26.

4. A press conference breakfast, arranged at the Henry Hudson Hotel by Dr. Roberts Fuller, vice chairman of the New York City local Assembly included representatives from *Newsweek*, *New York Times*, *United Press International*, *Hawthorn Books, Inc.*, *Reader's Digest* and *Look* magazine. The *New York Times* also sent a photographer. The result is that most of these reporters are holding material to use later this year or next year as our Commemoration of the Tablets to the Kings takes place. *United Press International* also interviewed Mr. Sears and stated that the interview would go out to 275 independent radio stations.

*Gathering to offer prayers at the grove blessed by the presence of the Master in 1912.*





*Southeastern Summer Session, June 26-July 2 at Black Mountain, North Carolina*

## Southeastern Bahá'í Summer Session

The Southeastern Bahá'í Summer School was held June 26 through July 2, 1966 at Camp Dorothy Walls at Black Mountain, North Carolina. One hundred eighty friends attended.

Up in the luscious green mountainous country of South Carolina the Bahá'ís from a wide area arrived on June 26 to be equal co-sharers in the spiritual benefits conferred on them by Bahá'u'lláh. They came also to be trained in the practice of those virtues needed for a civilization where all men can live harmoniously together and each individual can develop his or her highest spiritual powers. Here could be found relief from tensions and from national, racial and religious animosities with which the world is afflicted.

The physical environment was ideal for spiritual growth. Beauty surrounded Camp Dorothy Walls. Seated in class the students could gaze upon the beautiful mountains surrounding them and drink in visually the grandeur of a beautiful lake. The feeling was of being suspended between heaven and earth as hearts and minds became channels for the Holy Spirit.

### Learning About the World Center

Among the many classes offered was one on "The Universal House of Justice and the World Center" by Mrs. Sylvia Ioas, widow of the beloved Hand of the Cause, Leory Ioas. Mrs. Ioas shared the bounty of her spiritual experiences and love gleaned from fifteen years of residence in Haifa, our World Center. The students were able to learn many precious and interesting facts about their spiritual home, i.e. that the Shrine of the Báb was the first illuminated building on Mt. Carmel; that the Tablet of Carmel was revealed in 1890 and that Bahá'u'lláh revealed it so loudly that the monks from the nearby monastery came out to hear Him.

The class gave the students considerable knowledge and insight into the great sacrifices of time, energy, finances and even life itself spent in the service of Bahá'u'lláh at the World Center.

### Roots of the New World Order

Another class topic was the "Roots of the New World Order" and showed the importance of love and obedience. The high station of man was emphasized, the many aspects of love discussed and many other spiritual qualities were reviewed such as: truthfulness, forgiveness, and generosity as the means whereby man can become the best receptacle on whom the Spirit of God can descend. Methods used to stimulate interest

were: question and answers; two minute talks by students; visual aids and awarding of prizes. Among the results of this class were improved confidence and poise in teaching, for as universal participation is the theme for today each must learn, by practice, to teach.

### Islám Described

Beloved Hand of the Cause, Mr. Zikru'lláh Khádem gave a course on Islám, enlightening all with his knowledge and beauty of spirit. He brought out many interesting facts and stories about Islám including the thought that the essence of all chapters in the Qur'an is contained in the first Surih and that two thirds of the Qur'an refers to Bahá'u'lláh. From this class the students learned that Bahá'ís must study Islám in order to understand its close relation to the Bahá'í Faith as well as to defend Islám to the Christians.

Mr. Khádem's presence was appreciated by all, his emphasis on the great love and knowledge of the Beloved Guardian made all realize the blessings of having today the fruits of the labor of the Guardian in his love.

### Responsibility to Children

Mrs. Javidukht Khádem touched the hearts and enlightened minds in her class on "Family and Community Responsibility to Children." She shared with the friends her knowledge of the Bahá'í way of life in Persia on such subjects as: marriage, dating and discipline. To the parents who expressed feelings of inadequacy she brought the Bahá'í standards with knowledge and depth of understanding, helping all to grasp the essentials through her radiant spirit and true understanding which came out in humor and anecdotes and use of the question and answer method of teaching. This class aroused the participants to a desire to learn more in this difficult area.\*

This session attended by believers from many states came to an end too soon, and it is the hope and expectation of all for participation in another gathering soon. They departed with the resolve to "Bestir themselves and arise with heart and soul and in one accord . . . diffuse the sweet savors of God, to teach His Cause and to promote His Faith." God willing the next session at this place, to be held July 18 to 25, 1967 will likewise become a symbol of Bahá'í love and knowledge for all who come.

\* References used in this course include:  
Bahá'í World Faith: pp. 383, 398, 399, 187, 185, 290, 200, 176.  
Gleanings: pp. 334, 323, 316, 305, 303, 296, 295, 184, 170, 94, 93.

## BAHA'I IN THE NEWS

The *Tehran Journal* of May 19, in a special column called "Women of the World," published an extensive story about Mrs. Shirin Fozdar in respect to the International Women's Conference held in Tehran. Mrs. Fozdar represented the Singapore Council of Women, of which she is the overseas representative, although she no longer lives there. Mrs. Fozdar was also the founder of the council. Of the 300 delegates from 58 countries, only two women were interviewed and written up in the newspaper. The article mentions that Mrs. Fozdar is chairman of the National Assembly of the Bahá'ís of Thailand and that she has arduously fought for the social and political emancipation of women in Asia.

○

A book entitled *Religions in Australia* by Tess van Sommers has been published in Australia, containing a photograph of the Sydney Temple and a chapter on the Bahá'í Faith, presenting it in a good light. The book is published by Pix, a pictorial magazine in Australia.

○

The magazine, *Cosmopolitan* for April, 1966 published the following paragraph in their column entitled, "Girl's Guide to Church Going".

"Bahá'í House of Worship is the only Bahá'í temple in the United States.

The service is short, simple, and philosophical — a smorgasbord of selections from the Sacred Scriptures of Bahá'í faith and other great faiths of the world — read by three laymen (including women) from an ultrasimple podium. An a cappella choir spells the readers.

The congregation is mostly tourist — some in slacks or stretch pants carrying cameras — with some couples from Northwestern, some clergymen, and a few Bahá'í regulars."

○

The *Ft. Lauderdale News* (Florida) for June 23, 1966 carried a column by Bob Considine titled "Religious Views Old and New" in which the Bahá'í pamphlet, *One Universal Faith*, was named and quoted almost in

*Local Spiritual Assembly of Arvada, Colorado formed April 21, 1966. Front, left to right: Mrs. Vivian Richardson, Melvin Richardson, Mrs. Joy McClain, Mrs. Carole Bickle. Rear, left to right: Mrs. Esther Stevenson, John Stevenson, Mrs. Darlene Wagerman, Estes McClain, Jerry Bickle.*



full, about half the entire column being devoted to the Bahá'í Faith. The columnist gives the name of the Bahá'í (Elsie M. Smith of Marlboro, Mass.) who sent him the pamphlet, and after quoting the pamphlet ends the column with his comment, "Yes, madam, and not a minute too soon." As this is a nationally syndicated column it undoubtedly appeared in other newspapers throughout the United States.

## Baha'i News Briefs

On May 8, 1966 the Bahá'ís of Australia held a Memorial Service for Stanley William Bolton, Senior. Bahá'ís around the world will be grieved to learn of the passing of this devoted Bahá'í who, along with his family, have been known for their work in building the Faith in Australia and New Zealand from early days. Believers in Australia will always be grateful to Mr. Bolton for donating the Summer School to the Faith. It is known to the friends there as "Bolton Place."

●

Delegates from the Sudan, Somalia and Ethiopia have elected the following National Spiritual Assembly for the coming year: Mr. Gila Michael Bahta (chairman), Dr. Leo Neiderreitter (vice chairman), Mr. Gamal Rushdy (secretary), Mr. Asfaw Tessema (assistant treasurer), Dr. Heshmat Farhoumand (treasurer), Dr. Hushang Ahdieh, Mrs. Ursula Samandari, Mr. Assefaw Habte Michael and Mr. Rabbi Tecle Mariam.

●

At June luncheon of the National Council of Women of Tasmania, mention was made on the program of the teachings of Bahá'u'lláh, Founder of the Bahá'í World Faith, in respect to equal rights and privileges for both men and women, given to the world in 1863. Mention was also made of Táhirih as a Persian poetess and one of the first Bahá'ís of that land, stating that she was the first woman who cast aside the veil and that she was later martyred for her belief.

## Local Assembly Incorporated

On April 21, 1966 at 8 a.m. the Des Moines, Iowa Assembly filed final papers of incorporation.

*Local Spiritual Assembly of Anaheim, California, incorporated January 4, 1966. Front, left to right: Beverly Walker, Margaret Mitchell, Jessica Bryant, Joanne Thunberg, Lindsay Ruster. Rear, left to right: Merle Bryant, Charles Clark, Bernyce Stilwell, Richard Wells.*



## Baha'i Publishing Trust

**Christ and Bahá'u'lláh** by George Townshend. The author of this work, at one time a dignitary of the Anglican Church in Ireland and a Canon of St. Patrick's Cathedral, Dublin, reverently examines the history and meaning of the Christian expectation of the return of Christ and the fulfillment of His promise to establish the Kingdom of God on earth. This is our finest work on this subject, one which Shoghi Effendi called the author's "crowning achievement." A *Talisman* edition is now available under the Publishing Trust's own imprint, making it possible for the friends to more fully carry out the "very active teaching campaign" which Shoghi Effendi requested when the book was first published. 116 pp.

Per copy .....\$ .75

The following Study Guides and Courses have been reprinted, all in a new 6 x 9 format, some considerably revised and, in most instances, at reduced prices:

**Divine Art of Living.** Study Guide. Seven round table discussions prepared by Marian Lippitt to facilitate study of the Bahá'í Teachings on individual life needs. 16 pp.

Per copy .....\$ .25

10 copies .....\$2.00

**Kitáb-i-Iqán.** Study Guide. Horace Holley indicated the dominant themes in this book which give the key to the study of comparative religion. Arranged for individual or group study. 12 pp.

Per copy .....\$ .25

10 copies .....\$2.00

**God Passes By.** Study Guide. Horace Holley correlates the Teachings, historical events as well as presenting the Báb, Bahá'u'lláh and 'Abdu'l-Bahá with statements of their principal Tablets. For study and discussion. 24 pp.

Per copy .....\$ .30

10 copies .....\$2.50

## Baha'i House of Worship

### Visiting Hours

#### Daily

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

### Devotions

#### Sundays

3:30 to 4:10 p.m.

### Public Meetings

#### Sundays

4:15 p.m.

**Spiritual & Social Teachings for the New Age** (Introduction to the Bahá'í Teachings). Mamie Seto's Study Course revised by Gertrude Robinson. Using *New Era*, *World Order of Bahá'u'lláh* and *Bahá'í World Faith* as reference texts and with an additional lesson on the Universal House of Justice, this eleven lesson course is invaluable for firesides and deepening classes. 24 pp.

Per copy .....\$ .30

10 copies .....\$2.50

## Baha'i Distribution and Service Department

**Talks by Hand of the Cause William Sears at 1966 U.S. Convention.** Two talks: (1) Message during the evening session, April 28, in which Mr. Sears spoke of the "Divine Formula" used in bringing about successful attainment of goals of the California Victory Committee. (2) Address showing correlation of the events of the Faith with those historic events in American history wherein this country fulfills its spiritual destiny.

7 inch reel; 3¾ ips.; approx. 1 hour total time ...\$4.50

**Color Post Cards.** Four new post cards approx. 4" by 6" showing the following scenes in color: House of Worship, Frankfurt, Germany; Youth singing at Green Acre Bahá'í Institute, Eliot, Maine; Aerial view of Green Acre Bahá'í Institute, Eliot, Maine; Sarah Farmer Hall at Green Acre Bahá'í Institute, Eliot, Maine.

Each .....\$ .10

6 .....\$ .50

25 .....\$2.00

100 .....\$7.00

**Music for Bahá'ís, Packet no. 2 (Folk Songs).** The music in this packet falls into several categories: vocal arrangements for choral groups; songs with piano accompaniment for solo or group singing; songs with guitar chords.

Packet only (three hole punched) .....\$1.25

Plastic cover (three hole or 19 hole) .....\$1.75

Half inch metal spine binder, 19 hole .....\$2.25

Order from: **Bahá'í Distribution and Service Department**; 112 Linden Avenue, Wilmette, Illinois 60091

## Calendar of Events

### FEASTS

September 8 — 'Izzat (Might)

September 27 — Mashíyyat (Will)

### PROCLAMATION EVENT

September 18 — World Peace Day

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

September 30-October 2

**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: Mrs. Sylvia Parmelee, Managing 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, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

# TEACHING BULLETIN

Of The Nine Year Plan



DEPARTMENT OF  
NATIONAL TEACHING

DEPARTMENT OF  
COMMUNITY DEVELOPMENT

NATIONAL GOALS COMMITTEE

No. 19

SEPTEMBER 1966

*Whosoever quickens one soul in this Cause is like  
unto one who quickens all the servants...*

On July 22, New York's Kennedy International Airport, crowded with stranded, frustrated travelers during the airline stoppage, received a Belgian visitor who was to embark on a teaching trip in Canada and the U.S. — Mrs. Lea Nys, European Auxiliary Board member and first Bahá'í of Belgium, spiritual offspring of the European Teaching Committee of the U.S.

Her air travel had been arranged by the Department of National Teaching through one of the airlines prior to the stoppage. A few days before her arrival, when all hope of a timely settlement had been abandoned, a frantic attempt was made to convert the tickets to operating companies. No one could get near the ticket offices or reservation desks, phones were not being answered or lines were busy. Finally, the airline was reached and after many communications, day, night and weekend, all was rearranged to fit the schedule of Mrs. Nys' speaking commitments. The gracious, patient reservation clerk was thanked and appreciation was warmly expressed for what was deemed action beyond the call of duty. Her response was: "When you told me that Mrs. Nys was an International Bahá'í Speaker, I had no choice but to make every effort to see that she met her schedule." This was a small miracle!

On meeting with and listening to Lea Nys, and witnessing her devotion and total commitment, we understood why Bahá'u'lláh had made clear the path. For the benefit of the friends who were not fortunate enough to meet her or hear her story from her own lips, we shall attempt to share its inspiring highlights.

It was 1947. The war was over, but Belgium and its people still bore the ravages of suffering and conflict. In another part of the world, American Bahá'ís were responding to the call of the beloved Guardian, as the second Seven Year Plan got under way. In a message from Shoghi Effendi to America, dated June 15, 1946, these potent words moved the believers to action. "The second Seven Year Plan, set in motion on the morrow of that universal and cataclysmic upheaval, must, despite the great confusion that still prevails, the spiritual torpor, the disillusionment, the embitterment, the political and social restlessness that still afflict the human race, meet, as it gathers momentum and multiplies its agencies across the ocean, in lands and amidst races that have borne, for the most part, the brunt of this dire and bloody contest, with a success no less startling and complete than that which rewarded the self-sacrifice, the vigilance and the strenuous labors of those who inaugurated the initial phase of this glorious Mission."

John and Eunice Shurcliff, with six-month old daughter in arms, arose and went to Brussels, joining forces with Margaret Humbert who had preceded them. Less than a week after their arrival, Mrs. Nys, marketing

with a young child whom she was tending during her mother's confinement in a hospital, crossed the path of Mrs. Shurcliff on the street. The child recognized her as an American lady who had talked with her mother. As Mrs. Shurcliff approached, she questioned: "Mama?" Although neither spoke the other's language at the time, it was understood that she was inquiring after the health of the mother and in Flemish, Mrs. Nys said "Good."

Lea Nys wondered about the woman, since she appeared to be "settled in" rather than a tourist. What would an American be doing in this impoverished country at this time? Her questioning expression was rewarded with one word: "Peace," which she understood, but which posed yet another question. What could she possibly have to do with peace? The stranger handed her a small card, an invitation to the first Bahá'í meeting, to be held that very night, saying, "Premier."

She shared this experience with her husband and after discussion, out of sheer curiosity, they decided to attend. They found in the meeting place, a taxi driver, an express employee, indeed, all the people with whom these Bahá'í pioneers had come in contact in their efforts to get settled in Brussels.

Mr. and Mrs. Nys continued to attend meetings, and to read the only available publication, "Bahá'u'lláh and the New Era," and became fast friends with the Shurcliffs. But the day came when she learned that their visas had expired without hope of having them renewed. They must return to the States. Mrs. Nys was heartsick. Something must be done. Someone must talk with the Minister. But she was only a housewife, who knew little or nothing of the world beyond the four walls of her home. There must be someone who could approach the unapproachable! Only Ministers talked with Ministers!

In desperation, she dressed in her finest, and meekly entered the Minister's office. She stated her purpose and when asked why she was so concerned, she found herself telling of the great power of the Bahá'ís and their desire to unite the world. She discovered flowing from her tongue, the principles, the Teachings, with eloquence. He was fascinated, and opened a drawer, taking out a scroll of the Free Masons, saying how much akin was the thinking. She rallied to the situation by saying that this was true, but that was for human relationships, and they did not have the World Order, as the Bahá'ís had to offer. The visas were granted!

She was not a Bahá'í. She did not relate herself, a simple wife and mother, to the Cause of Bahá'u'lláh. She returned to her home, pondering in her mind the experience. Where had her knowledge come from? Where had her courage and aggressiveness come

from? This was not the Lea she knew. Where else but from Bahá'u'lláh! This was the secret of the happy, self-assured Bahá'ís.

Unworldly, housewife, Lea Nys, made her way to the Shurcliff home, which by now she knew to be humble and meager, because of their self-sacrifice and generosity to all. They had become known as "The Givers." She stood before Eunice, dropped to her knees and asked: "Do you think Bahá'u'lláh can use me?"

And so it was that the first spiritual giant of this Low Country, Belgium, was born!

Note: The title is from Bahá'u'lláh's Tablet of the Branch, *Bahá'í World Faith*, p. 206.

### Indian Teaching — A Blessed Soul Responds

Kathy Lee Reimer gives the following account of a Bahá'í visit to teach the Indians.

"Arising at 4:30 a.m., Saturday, July 2, we (Danny and Kathy Reimer) set out for the only Indian County in the U.S. to attend their first official open-house for the public. The pink glimmering of another fresh dawn provided light as we left Madison (Wisconsin) uttering those potent prayers for teaching. We had a brief stopover in Green Bay, where we visited with Gene and Doc Bonn who told stories on pioneering and gave wise counsel about Indian teaching. We picked up Sissy Kaplack who was eager to give her assistance in bringing news of Bahá'u'lláh to the Indians.

"As we left Green Bay, we picked up two Indian lads on their way to their home in Menominee County and told them about the Faith. After taking them home, we went on to Neopit where the main activities of the day were to be held, hoping that God would guide us somehow to a waiting soul. For one hour, the three of us mingled among the people trying to make friends, but we seemed unable to fulfill our fondest goal — to reach the ears of a sincere listener. Our words seemed powerless; our hearts were stumbling; and our confidence diminished each time someone failed to respond to the Message of the Promised One.

"Then it was noon, and we severed ourselves from the crowd to pray. After the prayer, we returned with fresh vigor. This time we received an invitation from an Indian woman, Mrs. Caldwell, to join with her family for lunch. We learned that she was a prominent leader in Menominee County and was housing several Indian students for the weekend. (Mrs. Caldwell is the great-granddaughter of the last Chippewa Chief who, singlehandedly, kept his people from joining the Sioux Rebellion against the white man. He was cited by the U.S. Government for his act.) Mrs. Caldwell's home was full of bustling youth, some doing dishes, others preparing the noon meal. Everyone was working, so we Bahá'ís pitched in. As we helped Mrs. Caldwell's daughter, Kris, mop the floor that blessed soul for whom we had prayed was quickened. Kris, upon hearing of Bahá'u'lláh said, 'If you give me a chance to learn everything I can about HIM, I am sure I will convert to this religion. It is a most beautiful idea to unite all religions.' Then she ran into the kitchen to tell her mother about her new discovery. At the lunch table, more youth came, and Kris barely took time to greet them before she asked: 'Did you hear about Bahá'u'lláh? He was in prison for forty years, and He has come to unite the world.' Several of the youth wanted to hear more, and they wanted their friends to hear of this new Bahá'í Faith, so plans were made to arrange a big fireside for the students at Eau Claire where these Indian youth are participating in the Government's special 'Upward Bound' Program. How

amazingly Bahá'u'lláh plans every detail. He only asks that we, his workers, make ourselves available, and then mysteriously uses us each time to raise His call of Yá-Bahá'u'l-Abhá!"

### Bahá'í Appointed to School Board

'Abdu'l-Bahá's desire of "distinction" for the people of Bahá is being fulfilled ever more frequently.

Another outstanding accomplishment has been achieved by Mrs. Ruth James, of the Howard County Bahá'í Community. She has been appointed to a five-year term on the Howard County (Maryland) School Board.

History will record this accomplishment in view of the fact that Mrs. James is the first Negro in Howard County and the second in the State of Maryland to serve on a school board (according to a statement appearing in the Maryland Commission on Interracial Problems Newsletter of May 1966).

The achievement in itself deserves the highest praise but far more that it should be attained by a maid-servant of Bahá'u'lláh!

### Phoenix Bahá'ís Co-Sponsor Tenth Anytown Program

Some three hundred young people of high school age from many Arizona communities and diverse religious, racial and national backgrounds attended the tenth session of *Anytown*, a human relations workshop held annually in a forest camp setting near Prescott, Arizona. For two week-long sessions, June 13-25, the youth enjoyed a rare experience in living together, learning first hand about the different ethnic groups which make up our American society, and developing new understanding and unity.

The Spiritual Assembly of Phoenix is one of the sponsoring agencies of the *Anytown* program. This year as in others Bahá'ís from several Arizona communities contributed to the program as adult advisors and youthful participants. The teachings and spirit of the Faith were the subject of lively interest in discussion groups, during religious programs, panel discussions, comparative religion workshops and spontaneously throughout both sessions. Approximately two hundred young people asked for and received literature. Since then in the communities of Phoenix, Glendale, Scottsdale and Tucson this interest is being kept alive through continued contact with Bahá'ís and attendance at firesides.

### Lima To Hold Institute, Dedicate Center

The Bahá'í community of Lima, Ohio has been conducting monthly proclamation meetings which have stimulated interest in the Faith in that area.

Encouraged by results of these meetings, the assembly decided to hold a weekend Teaching Institute, September 17-18. As the Institute draws to a close, Hand of the Cause Zikru'lláh Khadem will officially dedicate the newly acquired Lima Bahá'í Center where the Institute will be held.

Needless to say, enthusiasm and excitement has been building up during the planning, giving promise to an occasion of exceptional quality and significance long to be remembered by all who will have participated.

The Lima Assembly's hope is that many of the friends from near and far will come to avail themselves of this wonderful opportunity.



# UNITED STATES BAHÁ'Í DIRECTORY

## PART II

### NATIONAL DEPARTMENTS & COMMITTEES

1966-1967

#### INTERNATIONAL

##### U.S. Bahá'í Committee for United Nations

*Functions:* To plan observances by the American Bahá'í community of special events supporting the United Nations.

Miss Isabelle Silk, Secretary, 430 E. 63 St., New York N.Y. 10021

Mr. Donald Barrett  
Mrs. Rosa Convers  
Mrs. Lola Donaldson  
Mr. Lionel Gonzalez  
Mr. George Goodman  
Mr. Anthony Lewis, Jr.  
Mrs. Juliette Soderberg  
Mr. William Soderberg  
Miss Karen Steinhauer

##### Foreign Goals

112 Linden Ave., Wilmette, Ill. 60091

*Functions:* To assist the National Spiritual Assembly in carrying out the international goals of the Nine-Year Plan assigned to the American Bahá'í community by the Universal House of Justice, including the recruitment, training and settlement of pioneers.

Mrs. Maurine Kraus  
Mrs. Sylvia Parmelee  
Mrs. Julia Shows

#### TEACHING & PROCLAMATION

##### National Goals

112 Linden Ave., Wilmette, Ill. 60091

*Functions:* To recommend to the National Spiritual Assembly annual teaching and consolidation goals of the national community, as called for in the Nine-Year Plan, with special attention to: opening new locations to the Faith; raising Bahá'í groups to assembly status; proclamation programs; celebrations, at the local level, of the Centenary of Bahá'u'lláh's Messages to the kings and rulers; circuit teaching; youth activities, including college youth; teaching among minority groups; dispersal and placement of homefront settlers; improvement of functioning of Bahá'í communities; coordination with other national teaching and development agencies, including summer and winter schools and in-

stitutes; orientation programs for and means of assistance to State Goals Committees, and to participate in all projects of teaching and consolidation as approved by the National Spiritual Assembly.

Mr. James Nelson, Chairman

Dr. Rexford C. Parmelee, Head of Department of National Teaching

Miss D. Thelma Jackson, Head of Department of Community Development

Dr. Amin Banani  
Mr. Kenneth Jeffers  
Mr. James Keene  
Mrs. Jane McCants  
Mr. Glenford Mitchell  
Mrs. Hazel Mori

##### State Goals Committees

*Functions:* To implement the plans of the National Spiritual Assembly for teaching and consolidation of the Faith, as developed by the National Goals Committee, and administered by the Departments of National Teaching and Community Development. These include: facilitating the flow of travelling teachers within the state; publication and distribution of a bulletin or newsletter; encouraging attendance at State Conventions, Summer and Winter Schools, Institutes and Conferences of the area; encouraging and assisting in proclamation opportunities; cooperation with intercommunity activities involving local Spiritual Assemblies, groups and/or isolated believers; encouraging the youth in activities, including college teaching, youth projects, youth conferences, training schools, and participation in all events of the Bahá'í community; stimulation of dispersal for both foreign and homefront goals; assistance to individuals and communities in obtaining state and legal recognition of marriage and Bahá'í Holy Days; conferences on public teaching, proclamation, and deepening in conjunction with local Spiritual Assembly and national programs.

##### ALABAMA

Mrs. Florence Bagley, Secretary, 2607 Blue Spring Rd., N.W., Huntsville 35810

Mr. Stanley Bagley  
Mrs. L. Delight Bethune  
Mrs. Sara Ray  
Mr. Jack Zahl

## ARIZONA

Mrs. Loraine Johnson, Secretary, 7439 E. Princeton, Scottsdale 85257

Mr. John Cook  
Mr. Francis Johnson  
Mr. Arthur Strickland  
Mr. David Stuart, Jr.

## ARKANSAS

Mrs. Anne Davidson, Secretary, 327 W. Lafayette St., Fayetteville

Mr. Albert Porter  
Mr. Orville Teske  
Dr. Allan Ward

## CALIFORNIA

### California Victory Committee

Mrs. Carol Allen, Secretary, 620 S. Mentor, Pasadena

Mr. Robert Quigley  
Mr. James Allen  
Dr. Amin Banani  
Mrs. Sheila Banani  
Mr. Richard Betts  
Mrs. Elizabeth Haynes  
Mr. T. Finlay Hollinger  
Mr. Richard Monka  
Mr. James Nelson  
Mrs. Keith Quigley

## COLORADO

Miss Janet Dodge, Secretary, 1663 Alton St., Apt. 203, Aurora

Mr. P. Eldon Dennis  
Mrs. Marilyn Fisher  
Mrs. Elaine Mills  
Mr. Seymour Weinberg

## CONNECTICUT

Mrs. Mary Sawicki, Secretary, 60 River Road, Cos Cob

Mrs. Gail Curwin  
Mr. Kenneth Kalantar

## DELAWARE

Mr. William Burgess, Jr., Secretary, 1114 Highgate Road, Wilmington 19808

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S/Sgt. Nelson R. Wallace, Sr.

## FLORIDA

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Mrs. Jane McCants  
Mrs. Nina Nadler

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Mr. Richard Hockley  
Mrs. Charlotte I. Smith

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Mr. Monroe McCarrell, Jr.  
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Mr. Stanley Phillips  
Dr. Mary Kate Yntema

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Mr. John C. Mitchell

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Mrs. Dean Waite, Secretary, 9 Colonial Road, Kittery 03904  
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## MARYLAND & DISTRICT OF COLUMBIA

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Mr. Merlin Young

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Mr. Ervin W. Schawacker  
Mrs. Virginia Schawacker

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Mrs. Carolyn Galinkin  
Mrs. Louise Matthias  
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Mr. Jalil Mahmoudi  
Mrs. Martha Mann  
Mrs. Clair Schneider  
Mr. K. Dean Stephens, Jr.

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Mr. Lance P. Meade  
Mr. Stephen Waite

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Dr. Rodney Belcher  
Mrs. Soo Fouts

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Mr. Jerry Meckelson  
Mr. Merle Thomas

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Mr. Arnold Eklund  
Mr. Richard Jahnke  
Mr. Clyde S. Johnson  
Mrs. Hazel Mori

## **WEST VIRGINIA**

Miss Constance Y. Lee, Secretary, 810 Donnally St., Charleston 25301

Miss Beverly Bennett  
Mr. Edward C. Lippitt  
Miss Adah Schott

## **WISCONSIN**

Mrs. Charlotte Keefrey, Secretary, 2416 Waunona Way, Madison

Mrs. Vivian Fellows  
Mr. Edward A. Rivers  
Mr. Edwin T. Sherwood  
Mrs. Marguerite Sherwood

## **WYOMING**

Mrs. Sue Foreman  
Mrs. Charlotte Orlick  
Mr. Bill Spurgeon

## **American Indian Service**

*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 and training of local spiritual assemblies on Indian reservations; to collaborate with the National Goals Committee in its effort to carry the Teachings to greater numbers of nonreservation Indians.

Mr. Calvin Thur, Secretary, 6549 W. Medlock Drive, Glendale, Ariz. 85301

Mrs. Beatrice Bechtold  
Mr. George Bechtold  
Mr. John Cook  
Mrs. Nancy Phillips

## **Public Information Department**

112 Linden Ave., Wilmette, Ill. 60091

*Functions:* To plan and implement a continuing national public information program of the National Spiritual Assembly for the expansion and strengthening of the Bahá'í Faith in the United States.

Mr. Salvatore A. Pelle, Director  
Mrs. Natalie M. Owen, Secretary

## **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, Ill. 60091

## **National Reference Library**

*Functions:* To assemble and organize necessary material for a Bahá'í Reference Library, including a master index of the Bahá'í Sacred Writings; 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. Amine DeMille  
Mrs. June Harris  
Mr. Edward Lippitt  
Mrs. Janice Mollohan  
Miss Pearl Pohl  
Mrs. Lura Rouse  
Miss Alma Sothman  
Miss Eloise Walton

## **Service for the Blind**

*Functions:* To prepare and distribute Bahá'í literature for the blind.

Mrs. Amédée Gibson, Director

Mrs. Mary Francis Baral, Secretary-Librarian, 3110 E. Lester St., Tucson, Ariz. 85716

Mrs. Melba M. King

## **Child's Way Editorial**

*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. 60091

Mrs. Sylvia Dennis  
Mrs. Bette Duiker  
Mrs. Rosemary Eller

## **Music Reviewing**

*Functions:* To receive and review manuscripts of original music submitted for possible Bahá'í use; to solicit and evaluate reports in regard to songs and music having possible Bahá'í use; to make recommendations for possible reproduction of music in printed form and in recordings suitable for use in connection with Bahá'í functions, and to carry out such other activities assigned to the committee by the National Spiritual Assembly.

Mrs. Mildred McClellan, Secretary, 95 Avon Hill St., Cambridge, Mass.

Mrs. Mary Jane Carter  
Mr. Joel Caverley  
Mr. Jeffrey Gruber  
Miss Ellen Parmelee  
Miss Gloria Reimer

## **Distribution & Service Department**

112 Linden Ave., Wilmette, Ill. 60091

*Functions:* To handle for sale and distribution audio-visual 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 Department's catalog.

Mr. Robert O. Jordan, Manager  
Mrs. Eloise Jordan, Assistant Manager

## **Advisory Committee on Education**

*Functions:* To provide consultant services to the National Spiritual Assembly on matters of Bahá'í education at all ages and technical levels; to collect, study and make recommendations regarding Bahá'í educational literature for all ages of Bahá'í learning; to supervise the preparation of courses for children, youth and adults suitable for utilization throughout the national community; to conduct pilot programs of school curricula and material development as may be requested by the National Spiritual Assembly.

Dr. Fred Littman, Secretary, 13172 Sussex Place, Santa Ana, Calif. 92705

Dr. Dwight Allen  
Mrs. Diane Cotton  
Mrs. Molly S. King  
Mrs. Marsha Kuffel  
Mr. David Lepard  
Mrs. Mildred Lepard  
Mrs. Dorothy Nelson  
Dr. John Stroessler  
Mrs. LaVerne Webb

## **Radio & Television**

*Functions:* Production of radio and television programs for proclamation and teaching within the Bahá'í community; consultation and co-operation with the Departments of Public Information, National Teaching and Community Development; limited distribution of programs, as agreed upon following consultation with the National Center co-operative units.

Mr. Robert Quigley

Mr. T. Finlay Hollinger, 1741 Ivar Ave., Suite 118, Hollywood, Calif. 90028

## **Bahá'í News Editorial**

*Functions:* To edit and publish *Bahá'í News* for the National Spiritual Assembly in accordance with the principles defined by the Guardian and the Universal House of Justice.

Mrs. Eunice Braun, International Editor, 110 Linden Ave., Wilmette, Ill. 60091

Mrs. Sylvia Parmelee, Managing Editor, 112 Linden Ave., Wilmette, Ill. 60091

Miss Charlotte Linfoot, N.S.A. Representative, 112 Linden Ave., Wilmette, Ill. 60091

## **World Order Magazine**

*Functions:* To produce and distribute quarterly journal of articles, reviews and other materials reflecting the Bahá'í viewpoint.

Editorial Board, P.O. Box 2011 Yale Station, New Haven, Conn. 06520

Dr. Firuz Kazemzadeh  
Dr. Howard Garey  
Mr. Monroe Michels  
Mrs. Muriel Michels

# **SERVICE TO THE BAHÁ'Í COMMUNITY**

## **Department of Temple Activities**

*Functions:* To study, supervise, improve and expand all activities and services at the Bahá'í House of Worship, such as worship, teaching, public relations, guiding, ushering, hospitality and other activities; to appoint and supervise the committees necessary to carry out programs and activities designed to fulfill the teaching purposes of Bahá'í House of Worship.

Mrs. Lois Goebel, Secretary, 112 Linden Ave., Wilmette, Ill. 60091

Mr. Leonard Braun  
Mrs. Sylvia Ioas  
Mr. Richard McCurdy  
Dr. Rexford Parmelee  
Dr. Mary Kate Yntema

## **Temple Worship**

Mrs. Beatrice Buckley, Secretary, 2444 Central Ave., Glenview, Ill.

Mrs. Annamarie Baker  
Miss Hortense J. Bredehorst  
Mrs. Mabel E. Eastman  
Mrs. Barbara McCurdy  
Mrs. Mary Lou Martin  
Mrs. Harriet Terry

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Mrs. Natalie Owen, Secretary, 112 Linden Ave., Wilmette, Ill. 60091

Miss Bahia Deloomy  
Mr. Rowell Hoff  
Mrs. Margaret Ruhe

## **Temple Guides**

Mrs. Helen Hobbs, Secretary, 500 E. Oakwood Blvd., Chicago, Ill. 60653

Mrs. Minnie Hadley  
Mrs. Margaret Jensen  
Mrs. Nida Kern  
Mrs. Alice Ortman  
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### **Temple Ushers**

Miss Lynda Somerhalder, Secretary, 419 Linden Ave., Wilmette, Ill. 60091

Mr. Gerald Arp  
Mr. Carl Hannen  
Mr. Leon Stevens  
Mr. Earl Winston

### **Temple Teaching Aids**

Mrs. Marguerite Sherwood, Secretary, 9157 N. Tennyson, Milwaukee, Wis. 53217

Mr. L. Paul Harris  
Mr. Hal Nickel  
Mr. Lacey Crawford  
Mr. Edwin T. Sherwood

### **Temple Hospitality**

Mrs. Laurel Stevens, Chairman, 8280 N. Ozark Ave., Niles, Ill. 60648

Miss Bernice Bernardo  
Mrs. Caroline Hoff  
Mrs. Agnes Mitchell

### **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 Hildale St., Washington, Ill. 61571

Mrs. Barbara Casterline  
Miss Ruth Dasher  
Mrs. Eleanor Hutchens

### **Archives**

*Functions:* To maintain the National Bahá'í Archives and organize its contents; to receive and preserve material suitable for the National Bahá'í archives.

Mrs. Myrtle Wendler, Secretary, 112 Linden Ave., Wilmette, Ill. 60091

Mr. Carl Hannen  
Mrs. Mineola Hannen



# MATERIALS DIRECTORY

This materials directory has been prepared to aid the Bahá'ís in directing inquiries and orders for materials to the proper Committees, Departments 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.

## NATIONAL BAHÁ'Í ADMINISTRATIVE HEADQUARTERS

112 Linden Ave., Wilmette, Ill. 60091

Send here for all requests for enrollment cards, transfer cards, report forms, identification cards, annual election report forms and Bahá'í marriage certificates. All changes of addresses of membership and for *Bahá'í News* should be sent to this office.

## BAHA'Í PUBLISHING TRUST

Mrs. Eunice Braun, Managing Director  
110 Linden Ave., Wilmette, Ill. 60091

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 & SERVICE DEPARTMENT

Mr. Robert O. Jordan, Manager  
112 Linden Ave., Wilmette, Ill. 60091

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.

## PUBLIC INFORMATION DEPARTMENT

Mr. Salvatore A. Pelle, Director  
112 Linden Ave., Wilmette, Ill. 60091

Send here for materials needed for publicity and special events such as Race Unity Day, World Peace Day, World Religion Day, United Nations Day, etc.

## BAHA'Í NEWS EDITORIAL OFFICE

112 Linden Ave., Wilmette, Ill. 60091

Articles, photographs and reports intended for *Bahá'í News* should be sent to the above address.

## BAHA'Í SERVICE FOR THE BLIND

Mrs. Mary Francis Baral, Secty.  
3110 E. Lester St., Tucson, Ariz. 85716

Write this Committee for list and price of Braille and talking books.

## WORLD ORDER MAGAZINE

Mrs. Muriel Michels  
1 Cove Ridge Lane, Old Greenwich, Conn. 06091

Write to this address for subscriptions to *World Order Magazine*. Issued quarterly at \$3.50 per year.

## CHILD'S WAY

P.O. Box 245, Wilmette, Ill. 60091

Subscriptions \$2.00 per year for six issues, should be sent to the above address.

**SUMMER SCHOOLS PROGRAMS.** Information pertaining to Bahá'í Summer Schools is published in the early spring issue of *Bahá'í News*.

## 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 payment for materials in contributions to the National Bahá'í Fund.

Payments for materials should be sent to: Committee or Offices concerned

Contributions to the National Bahá'í Fund should be sent to:

112 Linden Avenue, Wilmette, Illinois 60091



# BAHÁ'Í NEWS

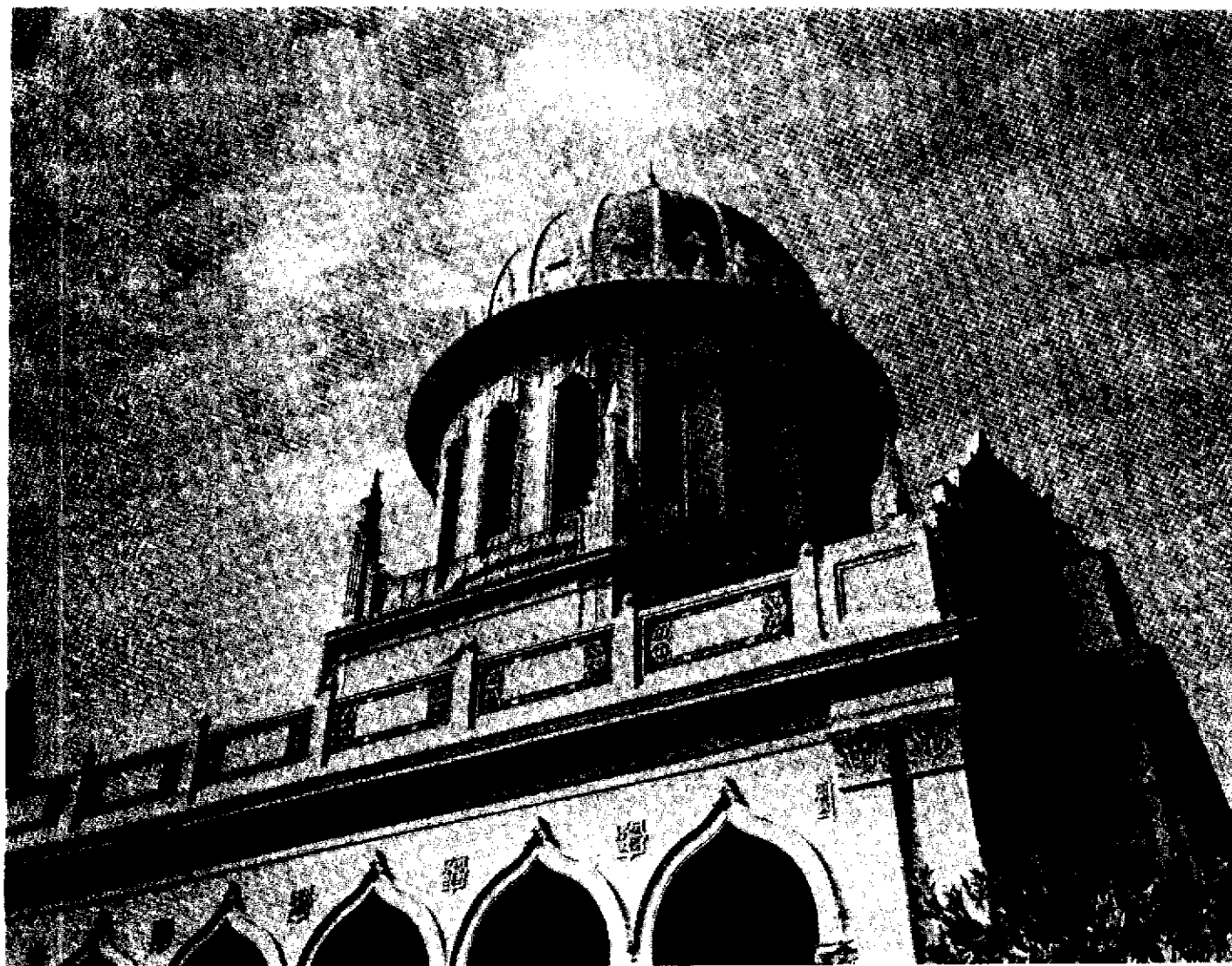
PUBLISHED BY THE NATIONAL SPIRITUAL ASSOCIATION  
FOR THE BAHÁ'Í OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í SPIRITS

No. 427

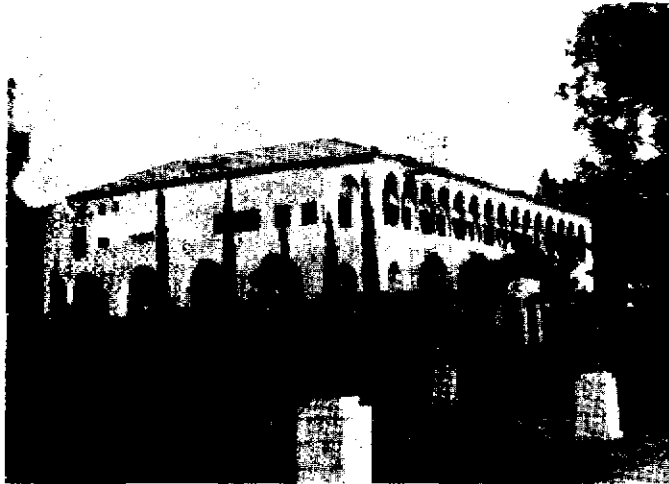
BAHÁ'Í YEAR 123

OCTOBER 1966

## *Birth of the Báb, October 20, 1819*



A closeup of the Shrine of the Báb, Haifa, Israel, showing graceful arches of the Arcade, the exquisite details of the roof balustrade, octagon, drum and dome. The Shrine of the Martyr Prophet of the Bahá'í Faith was completed in October of 1953, the 134th anniversary of His birth in Shiráz, Irán.



Two recent photos show improvements being made on the physical properties at the Bahá'í World Center. At the left is the Mansion at Bahjí near 'Akká, with scaffolding in place for a complete replacement of roof tiles. View at the right is of Saichiro Fujita working on an informal garden near the International Archives Building at Haifa. Fujita, who served the Master for many years at the World Center and later served Shoghi Effendi, is still actively engaged in this work.

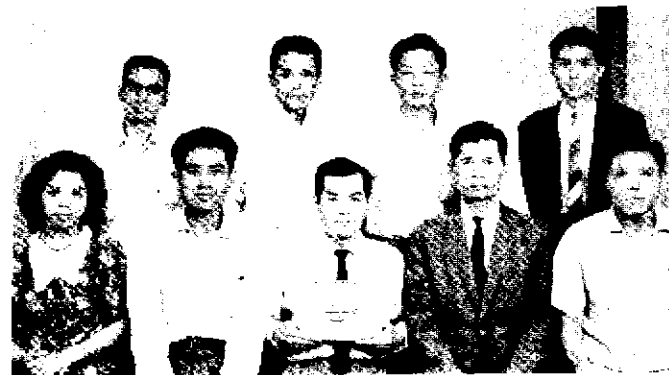
### Hands of the Faith Announce Changed Assignments

The following cablegram has been received from the Hands of the Cause in the Holy Land:

Result decision Universal House of Justice announce following changes assignment Hands. Hand Cause William Sears returning Africa resume service as Hand that Continent. Hand Cause John Roberts assigned Western Hemisphere will reside Canada serve entire area North America. Confident ever greater victories teaching field both continents result momentous decision. Share message National Spiritual Assemblies Canada, Alaska also publish Bahá'í News.

(signed) Handsfaith

Haifa, Israel  
August 27, 1966



### Four Covenant-breakers Expelled by Hands of the Cause

The following cablegram was received by the National Spiritual Assembly of the United States from the Hands of the Cause in the Holy Land on September 2, 1966:

"Owing continuation attacks undermining sacred institutions Faith despite repeated warnings explanations announce expulsion Amy Needy, Jean Porch, Ruth Cornell, John Needy. Warn friends all association forbidden."

(Signed) Handsfaith



Hand of the Cause, H. Collis Featherstone with Bahá'í friends at the Bahá'í Center in Taiwan May 12, 1966.

Members of the first Local Spiritual Assembly of Pingtung, Taiwan, elected Ridván, 1966, as follows: front row (from left): Mrs. Wu Ping-chen, Ching Chung-tan, Wu Ping-chen, Wu Wen-jen, Lee Liang-tung; back row: Wang Chang-lan, Chin Chung-shao, Huang Hai Tan, Wen Lung-fui.

## Marseille Exhibit Proclaims Faith to Thousands



A portion of the large Marseille exhibition with attending Bahá'ís and friends. Over 1200 square feet of space was utilized to amply portray the Bahá'í Faith to the public. Photo below shows two youthful Bahá'ís attracted to the Faith by the exhibition.

Marseille, the first place in France and in Europe on which 'Abdu'l-Bahá set foot over fifty years ago, was the scene of a mighty proclamation of the Faith of Bahá'u'lláh, from June 2 to June 28. More than half of



this city of a million people visited or saw a Bahá'í exhibition in one of the city's most strategic locations, a prominent square at 159 rue de Rome. The exhibit, occupying 1200 square feet with glass on all four sides,

was fully lighted and open all night. Bahá'í attendants at the exhibit, drawn from other parts of France, as well as Monaco, were kept busy day and night answering questions, giving away literature and generally teaching the Faith to hundreds of inquirers. The response from the public was something hitherto unprecedented in France, not only for the Faith but for any movement. 20,000 pieces of literature were given away — many books were sold. Much of the more intense teaching work was carried on over refreshments served in the basement.

Many high officials of the city attended, a number having received a copy of the book *Paris Talks* along with their invitation. So successful was the exhibit in attracting the public that the Television and Radio Department televised the event on the third day and showed the film on the Marseille news programs, along with a favorable interview.

Although the National Spiritual Assembly of France sponsored and arranged the exhibition, one individual made the site available and underwrote the expenses, preparatory to opening a business there.

Sixteen people declared their faith during the exhibition period, some of them having been close to the Teachings but still hesitant prior to this event, and approximately 200 interested people made plans to attend firesides.

National Spiritual Assembly of the Bahá'ís of France, elected during Ridván 1966: Seated, left to right: Mme. David, Mr. Tamene, Mr. Robert, Mr. Abrar and standing, left to right: Mr. Rafaat, Mr. Nounou, Mr. Petit, Mme. Saminy and Mr. Tirandaz.



## *What Is Happening to the Bahá'ís?*

By Horace Holley

What is happening to the Bahá'ís? In order to attempt to deal with this vital question, let us take three different stages in the development of the Bahá'í Community and see how, in these three stages, different conditions have become manifest until we find ourselves today in the most mysterious condition the world has ever seen.

Years ago, while the Master was still in this world, I had occasion one day to call on Roy Wilhelm, who had a little office down town in New York City, which for many years was practically the Bahá'í Center of the United States. Roy was very excited on that occasion. He had received a Tablet from the Master and he handed to me the original Tablet to read, and I have never forgotten it. It was reprinted on page 384 of the *Bahá'í World Faith*.

"All the people of the world are, as thou dost observe, in the sleep of negligence. They have forgotten God altogether . . . They are, like unto the loathsome worms, trying to lodge in the depth of the ground, while a single flood of rain sweeps all their nests and lodging away. Nevertheless, they do not come to their senses. Where is the majesty of the Emperor of Russia? Where is the might of the German Emperor? Where is the greatness of the Emperor of Austria? In a short time all these palaces were turned into ruins and all these pretentious edifices underwent destruction. They left no fruit and no trace, save eternal ruin."

That was during the years of the first world war, and the Master saw the end in the beginning, and through this Tablet He brought into the hearts of believers the realization that the basis of modern civilization had already been destroyed.

About this time He revealed the following Tablet directly to the believers: "If thou seekest to be intoxicated with the cup of the Most Mighty Gift, cut thyself from the world and be quit of self and desire. Exert thyself night and day until spiritual powers may penetrate thy heart and soul. Abandon the body and the material, until merciful powers may become manifest; because not until the soil is become pure will it develop through the heavenly bounty; not until the heart is purified, will the radiance of the Sun of Truth shine therein. I beg of God, that thou wilt day by day increase the purity of thy heart, the cheerfulness of thy soul, the light of thy insight, and the search for Truth."

In those two Tablets, revealed possibly in the year 1919, we see the great contrast, the great abyss which has risen in this world between the collapse of the old order and the peoples pertaining to the old order and the rise of the new creation in the hearts of the Bahá'ís. That is our starting-point as we try to deal with this subject, "What is happening to the Bahá'ís?"

All of us who have come into the Faith bring all that we have accumulated with us, of ideas, of impressions, of values, of emotions, of reactions, of envies, of jealousies, everything that we happen to have, we bring

with us into the Cause of God.

A certain number of people think that they are Bahá'ís when they can take a certain statement and say, "I believe this to be truth," but belief is no longer faith. There are other people who take a step farther, they are stronger in their personalities, they have conviction on what they believe, but conviction is only faith in action. A person of strong conviction can quite sincerely be convinced about things that are entirely wrong and useless; so when we meet sincere people, people of ardor, of strong conviction, we have to examine the values they are trying to express, and we never find that people who end in conviction have attained the essence of faith. Faith is not feeling; faith is not the ability to think ourselves from one world to another; faith is being reborn. It is the element of will in the human personality that has to be influenced and that is the last thing that we give up. We can change our feelings, we can change our ideas, but to give up our will is the miracle of human life.

All of His life, the Master, in His travels, His Tablets, was trying to confer upon us the realization of the necessity of giving up our wills and the way that we might succeed. So we had years in the development in the Bahá'í community from that time on, and then the Guardian came a few years later and we went through the discipline of establishing institutions, which delimited the power and the influence and the authority of the individual. Therefore, it was a time of discipline, and for a number of years a time of great confusion, because it was easier to go along by inertia the old path than to stop short and realize that God, Himself, had created these institutions for which we had no respect, because we didn't like four or five out of the nine elected in a given year; so we lost the meaning of institutions as we contemplated personalities.

The Guardian let this process go on for a certain length of time until October 8, 1952, when he wrote us a letter launching the world-embracing spiritual crusade. He said, for example, "Hail with feelings of humble thankfulness and unbounded joy, opening of the Holy Year commemorating the centenary of the rise of the Orb of Bahá'u'lláh's most sublime Revelation, marking the consummation of the six thousand year cycle ushered in by Adam, glorified by all past prophets and sealed with the blood of the Author of the Bábí Dispensation."

Then he went on to say "hour propitious to proclaim to the entire Bahá'í world the projected launching on the occasion of the convocation of the approaching Intercontinental Conferences on the four continents of the globe the fate-laden, soul-stirring, decade-long, world-embracing Spiritual Crusade . . . aiming at the immediate extension of Bahá'u'lláh's spiritual dominion as well as the eventual establishment of the structure of His administrative order in all remaining Sovereign States, and Principal Dependencies . . . scattered

over the surface of the entire planet."

Now this was like an examination given to people, who had been through an educational university, to see how proficient they had become; how much faith they possessed that could be translated into heroic self-sacrificial acts. And God be praised, the first year of the ten-year plan in its results, delighted the Guardian's heart. The souls were found who have arisen to the condition of real faith.

This afternoon you have had presented to you the Guardian's most recent general letter (*American Bahá'ís in the Time of World Peril*) about the danger in which the nation finds itself, and his consummate appeal to the individual souls. Therefore we come again to a time of tests.

Perhaps we might approach it this way: that in the condition of faith, we are re-born into a realm where we can no longer have a private personal mind, and where we can no longer have delimited personal feelings because the truth of God operates upon that plane, and when our understanding is opened, the realm of universal truth floods us from the most humble to the wisest. There is no distinction; that universal truth of God penetrates and illuminates, and since the same truth passes through all people of illumined understanding, this is what is meant by unity.

Unity is not the formal agreement that people make when they decide to get along together, as though they might as well do it as comfortably as possible with as few disputes as possible. Unity is the oneness of God projected into human understanding, and when the heart is opened on that plane, divine love pours through and that love is the same love that God gives to all other hearts that are bound to Him, and so the hearts are bound together in one love and this is not the inconstancy of personal affection. It is steadfast and eternal. So when we by faith attain even the faintest realization of the miracle that God wants to achieve within every one of us, we lose our sense of the Ten-Year Plan as being supremely difficult. Oh, it costs so much! Oh, it takes away our best workers! Can we do it in ten years? Really that is not the point. The point is, do we live in a world of faith, or do we remain in a world of human doubt, human inertia, human indifference? Because in God's world, things are done.

Now, let us think for a moment. Here is a pioneer. This pioneer has gone to a far-off area, of different race, different religion, different language; and the American pioneer, whom we have known personally perhaps,

responding to the call, establishes residence in that far-off goal. Well, God is there. He is not held back by geographical limitations of the human body, and surely in that area, if the pioneer has the light of the love of God in his heart, there are others capable of illumination in that mass of people.

Looking at it from the point of view of the individual pioneer, he sees thousands of people, he doesn't know one from the other, and what is he to do?

Well, if he remains in the condition of faith and illumination, I think God works this way. Off in this corner of the city, there is a person who has capacity, and God looks down and begins to move these little chessmen around on the board until finally in the most natural way the person of capacity and the pioneer meet, and if they are in the realm of spiritual consciousness, it is a true and eternal meeting even if they are unaware of it at first. There is confirmation.

So you see the work is done for us. Friends, if we do our share of the work, which is to be fit for God to use, because God does not do His work with people who are too much tainted with the world, God sends us suffering, bitternesses that we need, in order to generate force enough to make the supreme step from the personal will to the will that is handed over to God.

In complete faith, God fulfills our hope if it is true, but He does not fulfill our wishes, and as long as we have the sense of wish uppermost in our mind, our Bahá'í career is one of frustration. So you can see that the quicker we give up our will, the quicker that happiness and hope will come to us, because there is nothing for God to take away from us, He can only give. We create the things He has to take away and then we are upset, but if we give of ourselves, we've given all we've got. And it doesn't make any difference from a human point of view, what the capacity is, or the station in life, or the experience, or training, or anything. In the kingdom of God, there is an equality of being.

So friends, if we are asking ourselves, "What is happening to the Bahá'ís?" we are being torn in two, because the world is dragging us one way and Bahá-'u'lláh is dragging us another, and the quicker we realize this, the sooner we can bring ourselves to a unity of being and give ourself to God to use; the better for us, the better for the Plan of God, the better for the great work the Guardian is carrying on in Haifa.

—Talk given September 18, 1954—in BAHÁ'Í NEWS nos. 288, 289.



Staff of a Tibetan Refugee School, Mysore, India, who, along with Tibetan students heard the Bahá'í message presented by Dr. H. M. Munje, Auxiliary Board Member. Some of the Tibetan refugee children are shown at right.



## Welsh Bahá'ís Exhibit at National Art Festival

The Welsh Teaching Committee sponsored Bahá'í participation for the first time in the National Eisteddfod of Wales this year, a competitive festival of art and culture held annually which attracts many visitors from home and abroad. Beginning August 1 and held for six days at Aberafan, Glamorgan, the display featured a slide projection of views of the World Center, Bahá'í Houses of Worship around the world and the London Congress. Posters, maps, photos and Bahá'í literature further helped to proclaim the principles of the Faith and the overhead banner, Bahá'í World Faith, was given in both Welsh and English. In addition to the thousands of visitors at the festival, many of whom stopped for information, the exhibit was seen by millions throughout the country on television.

Seven thousand copies of a pamphlet in the Welsh language were given away and an equal number in English. A special presentation of the brochure was made to a new member of Parliament inspecting the exhibit by a young lady dressed in the Welsh national costume.

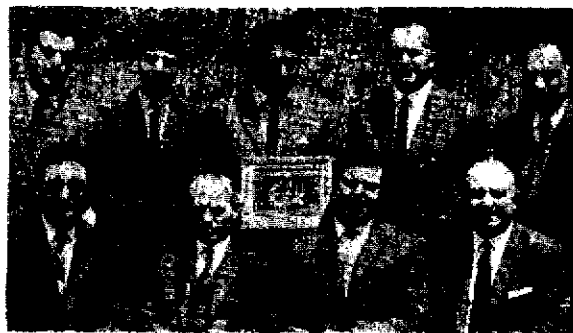
An announcement was made at the exhibition of ten follow-up meetings in various towns throughout Wales, two of them to be given in the Welsh language. (Photo at right shows a portion of the exhibit.)



*National Spiritual Assembly of Nicaragua, elected at Riquén, 1966. Left to right: Faustino Espino, Mrs. Cecilia King, José Inés Arita (treasurer), Mrs. Elena Blandford, Edgar Gómez (chairman). Standing, left to right: Mauricio Fajardo, Jorge V. Harper (recording secretary), Salomón Escalante (corresponding secretary). Adolfo Cornavaca (vice-chairman), is absent.*



*Left: The North West Africa National Convention held recently. Right: newly elected National Spiritual Assembly of the Bahá'ís of West Africa, left to right: Dr. E. Taii, Sh. Riaz Rouhani, M. Maanan, E. Saberan, I. Mimoun, O. Oueriachi, H. Rouhani Ardekani, Dr. F. Ahmadpoor and Dr. A. Mesbah.*





## New U. S. Homefront Work is Launched With Success

The work of expansion and consolidation of the Faith on the United States homefront was thrust forward with renewed vigor and spirit as the newly appointed committee structure was launched on three successive weekends in July and August. The National Spiritual Assembly, in order better to meet the responsibilities and achievements stressed by the Universal House of Justice, appointed, at Ridván, a National Goals Committee to replace the former two committees of National Teaching and Community Development, and has, in addition, appointed State Goals Committees in each of the electoral districts throughout the country (with the exception of California which is under the California Victory Committee for the second year). Then, the National Goals Committee was called upon to plan "Briefing Sessions" for the state committees at which information as to functions and responsibilities, inspiration for the tasks, and faith in the power of the Covenant would be gained.

Thus, twelve such sessions were held for the fifty-one State Goals Committees over a period of three weeks in July and August. Each session was led by a member of the National Spiritual Assembly, the Auxiliary Board of the Hands of the Faith in the Western Hemisphere, and the National Goals Committee, who cooperated in bringing to these newly created state committees the total impact of their responsibilities and their privilege and joy in service.

The response to the Briefing Sessions is clear evidence of the earnest longing of the believers to serve their beloved Cause. A genuine spirit of eager expectation and dedication to the tasks was evident from the very first, and to this spirit was added confidence, enthusiasm and happiness. Almost one hundred per cent of the state committees' membership attended, any absences being due to unavoidable circumstances. All were eager to begin functioning and to initiate the greatest year thus far of teaching and consolidation of the Faith in the United States, and of fulfilling the spiritual mission bestowed upon the American Bahá'í Community by Abdu'l-Bahá.

The agenda of the sessions, which were chaired by a member of the National Goals Committee, provided for clarification of the over-all structure for the work on the homefront and universal participation by the believers, for discussion of the state committees' functions, consultation on and acceptance of goals and implementation, and for gaining a deeper understanding of the Covenant.

The close coordination and responsibility for the work of the Faith by the institutions of the National Spiritual Assembly and the Hands of Cause of God were symbolized by representatives of both institutions participating in these Briefing Sessions. The National Assembly members brought, in a loving, inspiring and informative way, the close relationships of the institutions and their committees and what the National Assembly needs, expects and hopes from them in the remaining years of the Nine Year Plan. The Auxiliary Board member present at each session contributed a very essential spirit and assurance of assistance, lifting those present to a greater realization of the meaning

and power of the Covenant, their reliance upon that power, and the world-wide vision of the Faith in relation to their individual endeavors, and helping all to serve on a higher level of faith and assurance.

### Reports Show Enthusiastic Response

The response was enthusiastic and inspiring, as indicated in some excerpts from reports, as follows. "It was the great spiritual sense of oneness, high dedication, and new sights in the Faith which I particularly felt." "I believe the response of these state committees is greater than anticipated. Their establishment fills a real void, and begins to open the way to achieving universal participation." "All the sessions were marked by enthusiasm and creative planning on the part of the various committees." "The spirit engendered should spark teaching in these states as nothing before has done, for it is clear that the excellent ideas of these members, plus their devoted activity, sparked and guided by the National Spiritual Assembly should quicken every Bahá'í." "Emphasis was given all through the sessions to the importance of expressing love and joy in carrying out all projects undertaken." "I am pleased with the spirit expressed by everyone, and if it is maintained there will be surprising results this year in the number of new assemblies." "The spirit of the Briefing Session was good and its impact well impressed upon participants, all of whom returned to their respective areas with a strong realization of the importance of the State Goals Committee as the vital link of the teaching and consolidation structure. It was impressive to witness the keen sense of responsibility displayed by the various committees in attendance." "The friends displayed a sense of adventure and bright expectation that could be attributed only to the depth of their confidence in the structure presented to them." "The Briefing was apparently successful in achieving the major objectives of arousing enthusiasm for and in gaining understanding of their role, and in orienting them to their goals, especially the one of universal participation through prayer and fireside teaching." "The discussions throughout were enlightened, provocative and appropriate. Questions and comments focused upon the *how*, *when*, and *where* of SGC responsibilities; never on the *why*." "Many new ideas for helping each other across state lines were presented by the state committee members, and a selfless spirit of cooperation was engendered." "The session on the Covenant was powerful and caught us all in its strong spirit. There needs to be a firm and simple understanding of the power of the Covenant — that it is the source of life and dynamism for the very planet itself."

### Utilization of All Talents

There was much interest in the emphasis placed by the National Spiritual Assembly on uncovering and utilizing all possible talents for serving the Faith, and the members of these new committees seemed grateful that they would be free to request help from any sources in their states.

During the Briefing workshops, some committees made specific plans, even typing letters and telephon-



*Members of State Goals Committees meet with representatives of the National Spiritual Assembly, the Auxiliary Board, and the National Goals Committee at conferences held at Green Acre (left) and at Atlanta, Georgia (right) on the weekend of July 23-24.*



ing, on the spot, for meetings with assemblies, groups and isolated believers, while others selected goals and ways and means of attaining them. But, in whatever manner they approached the tasks at hand, they had one thing in common—a loving determination to serve, as well as encourage and assist every believer to

active participation in the Divine Plan. The new committees expressed appreciation for the wonderful leadership and loving spirit prevailing at these Briefing Sessions, and, as the responsibilities were progressively revealed, the prospect of serving became increasingly exciting.

## World Order Published

The first issue of *World Order*, the Bahá'í quarterly, will appear this month and will contain articles of great interest to Bahá'ís and their friends. It is the policy of this magazine to address itself to the general public as well as to Bahá'ís and it will deal with problems of international peace, world government, the United Nations, world law and human rights as well as comparative religion, the sciences, arts and letters.

Contents of the October issue include: "My Religious Faith", by Bernard Leach, noted potter who has been honored in Britain and Japan and who describes with simple eloquence the role of religion in the life of an artist; "Social Disadvantage—The Real Enemy in the War on Poverty" by Dr. Daniel Jordan, Bahá'í, and Director of the Institute for Research in Human Behavior of the School of Education at Indiana University; "City of Man Revisited", by Prof. Warren Wagar of the Department of History at Wellesley College; Excerpts from Dispatches by the Russian Minister to Persia between 1848 and 1856 to his government concerning early activities of the Bábí Faith.

Subscription for one year: \$3.50 (foreign — \$4.00) payable to: *World Order Magazine*, 1 Cove Ridge Lane, Old Greenwich, Connecticut 06870.

## A Noteworthy Teaching Program in New Mexico

The Bahá'ís of Gallup, New Mexico, in July and August sponsored a series of nine meetings to proclaim the Faith to the Indians. Posters were placed in trading posts and stores throughout the adjacent Navajo Reservation. While the attendance was disappointing at the first eight meetings, seventy were present at the final week-end gathering, most of them being Navajos. Auxiliary Board member, Mr. Chester Kahn gave an inspiring talk both in English and Navajo. Mr. Gordon Laite showed slides skillfully arranged around the theme "Blessed in the Spot." This was followed by group singing led by Mr. John Cook, representative of the American Indian Service Committee.

After the program most of the Indians and non-Indians joined in a dance and further singing around a camp fire.

Sunday morning after prayers and breakfast, Gordon Laite led the discussion. Before the meeting adjourned three members of the Hopi tribe arrived, including the secretary and the assistant chief of the tribe. The son of the latter, at a moment's notice, gave an interesting talk on the Hopi idea of religion.

## United Nations Representative at Green Acre Weekend Institute

Bahá'ís and guests who crowded into Bahá'í Hall, Green Acre Summer School, on the humid afternoon of August 7 were rewarded with an informative talk by Mr. Asdrubal Salsamendi, Deputy Director of Unesco. Mr. Salsamendi had made a special trip from New York City to be the guest speaker for the public meeting which wound up a two-day United Nations Institute. Mrs. Mildred Mottahedeh, Bahá'í International Observer to the UN, was the chairman for the meeting. A stimulating question and answer period followed Mr. Salsamendi's talk.

His topic was Unesco's new worldwide literacy campaign, whose goal is to bring the opportunity for education to all people of the world. In pointing out that more than one-half of the world's population is unable to read or write, he stressed the urgency of the campaign in face of a quickly evolving world civilization.

The United Nations Committee of the Bahá'ís was in



charge of the weekend institute, a series of workshops designed to show how the UN is helping build the Lesser Peace which must come before the Most Great Peace for which Bahá'ís are working, and to show the relation of the UN to the Faith.

## Flagstaff Bahá'ís Sponsor Art Exhibit



*At the Flagstaff Art Exhibit. Gordon Laite, exhibit judge shows picture as friends listen. Opposite Mr. Laite is Neal Bear, director of the Flagstaff Art Barn where the exhibit was held. Also shown are Franklin Kahn (left), guest artist and exhibit judge; Lucy Evans, artist and William Latham, chairman of the Flagstaff Spiritual Assembly.*

"The Southwestern Art Exhibit, sponsored by the Bahá'í Community of Flagstaff, Arizona, was the most exciting, indirect teaching event I ever had the joy of participating in," said Mrs. Jeanne Laite of Gallup, New Mexico. Other Bahá'ís who served the Faith in connection with this event expressed the same feeling.

The opening, held on the evening of June 30 attracted

about eighty attendants who heard Mr. Gordon Laite, a Bahá'í artist from Gallup, New Mexico, speak on the topic, "A New Cycle of Human Power" with Mark Tobey's painting "Little World" loaned for the exhibit and serving as illustration for the evening's address.

The exhibit lasted from July 1 through 4, being open from 10:00 a.m. to 10:00 p.m. each day and attracting excellent attendance partly because of the All Indian Pow Wow which was held at the same time in Flagstaff. At least 1,200 visitors from 35 states and seven foreign countries attended the show.

Mr. David Villaseñor, a Bahá'í from Glendora, California contributed greatly to the interest in the exhibit by demonstrating his permanent sand painting technique each afternoon and evening of the show.

The paintings entered in the exhibit carried out the theme of unity from diversity, being in all media and modes including modern, traditional, American Indian, Ethiopian, Persian and Chinese paintings.

An attractive display of Bahá'í literature, with pamphlets and post cards for free distribution offered many opportunities for inquiries and discussion of the Faith, and the enthusiasm and warmth demonstrated by those Bahá'ís who helped with the project made a great impression on the visitors who thus caught the true spirit of the Faith. Thus was art, presented with good taste and dignity, a means of attracting people to the Faith.

*First meeting held at the new Bahá'í Center in Egg Harbor, Wisconsin, July 3, 1966. Devotions and fireside meetings will be held at this Center each Sunday morning at 11:00.*

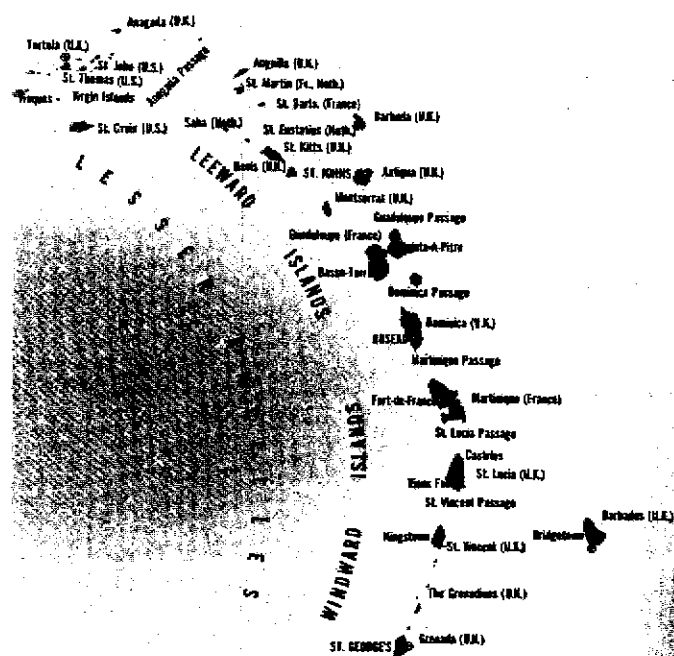


At Ridvan, 1967, a major event will take place in Charlotte Amalie, St. Thomas, Virgin Islands. Another pillar will be erected to support the Universal House of Justice by the formation at that time of the National Spiritual Assembly of the Leeward, Windward and Virgin Islands. Sixteen islands will come under the jurisdiction of this new National Spiritual Assembly, islands which differ vastly in cultural and economic patterns. The islands of St. Thomas and St. Croix are territories of the United States. The islands of St. Eustatius, Saba and half of Saint Martin belong to the Netherland Antilles group. Guadeloupe and Martinique and half of St. Martin are Departments of France. Antigua, Barbuda, St. Kitts-Nevis, Dominica, St. Vincent, Barbados, Grenada, St. Lucia are controlled by Great Britain. Previous to the launching of the Nine Year Plan in 1964 pioneers had settled only on the islands of Grenada, St. Thomas and St. Lucia.

The Caribbean Sea is 1,700 miles long and 700 miles wide. The islands to be included under the forthcoming National Spiritual Assembly form a great arc in this sea, reaching from St. Thomas at the North to Grenada which lies close to the coast of Venezuela. In view of all the factors involved: distance, cultural, political and economic differences, and the varying tempo of life in the several islands the establishment of this new National Assembly will be a momentous achievement.

Because of the great amount of teaching which must be accomplished before April 1967, an intensified program has been launched for the purpose of bringing about a closer relationship between the believers on the separate islands. A series of teaching trips by believers on various islands has been scheduled with institutes and deepening classes planned for each place they visit. From July 24 through September 6 Mr. Ellsworth Blackwell, Auxiliary Board member from Haiti visited all the islands. Miss Katharine Meyer, secretary of the St. Thomas Assembly, visited several of the islands from September 1 to 17. During October a trip to ten islands is scheduled for Mrs. Lorraine Landau, pioneer in Barbados. During each of the remaining months of the Bahá'í year a similar trip is planned. The participating Bahá'í teachers will include: Mr. and Mrs. Edwin Miller, pioneers in Grenada; Mrs. Henrietta Trutza, pioneer in St. Lucia; Mr. Jose Monge, secretary of the San Juan, Puerto Rico Assembly, as well as others including, hopefully, some of the believers newly enrolled.

An exciting project was carried out on St. Vincent during July and August. Miss Jean Norris of Durham,



scale: 1 inch = 150 miles (approx.)

North Carolina, and Miss Barbara Smith, Alexandria, Virginia, spent their vacation time pioneering together on this delightful island. This fine team accomplished very rewarding results including several enrollments, holding a school for children with over twenty in attendance, wonderful newspaper publicity, and the awakening of real interest in the Faith from people at all levels of the society.

A successful traveling teaching trip through the islands was taken during the summer by Mr. and Mrs. Joe Noyes, Binghamton, New York, accompanied by Erica Reich and Bob Cronin, youth. Another summer trip was made by Mrs. Frances Foss, East Orange, New Jersey which trip has brought her to the decision to return to pioneer on one of the islands.

The many pioneers who have settled in this vast island area are doing highly commendable work for our beloved Faith. They need the prayers of the friends all around the world to fortify and give impetus to the important work they are doing and to help in accomplishing the momentous event of next Riddván.

The thirty minutes viewing time which it took to show "And His Name Shall be One," the CBS-TV "Lamp Unto My Feet" film that went out over the entire network of over 200 stations in the United States and Canada on Sunday, September 4, was only a minute part of the time and effort involved in the presentation of this beautiful story about the Bahá'í Faith.

In February, 1965 the first contact was made by Mrs. Jessyca Russell Gaver, a Bahá'í of New York, with the show's executive producer, Miss Pamela Ilott, an English actress who gave up the stage for her preferred occupation of doing documentaries about news events. For "Lamp Unto My Feet," a program that has been carried on for many years, is not so much concerned

with religious news as with the news that all sorts of topics, ideas and people make today. Miss Ilott was the first to agree that the Faith proclaimed by Bahá'u'lláh was indeed a Faith to be recognized as important and noteworthy.

After continued contact with representatives of the Faith in America, in June, 1965 Miss Ilott, with her producer/director for the show, Mr. Marvin Silbersher, and a camera crew went to Israel to do a series of film programs, one of which was to be the taking of camera shots of the Bahá'í Holy Places in that country. With the cooperation of the Hands of the Faith resident in Haifa at the time, and members of the Universal House of Justice, Mr. Silbersher and his crew followed the path of Bahá'í pilgrims for a number of days, going to the Shrines, to Bahjí, to Pilgrim House and to 'Akká, to record the scenes of both Bahá'u'lláh's glory and imprisonment.

In April, 1966 the second part of the show was shot during the National Bahá'í Convention in Wilmette, Illinois, where a number of believers were photographed walking or discussing the Faith. And in August, 1966 the final filming was done when Mrs. Mildred Mottahedeh, as the Faith's well-informed United Nations representative since 1948, was interviewed by

CBS's Dallas Townsend, and told how the Faith has affected the people and country of America.

The camera work was exquisite, particularly the parts in color. But the editing of the film, skillfully done by "Lamp's" film editor, Bernadette Sauvé, and the selection of background music performed so magically by Ethel Shaw, are what added the "icing" to the rich cake of visual beauty. The narration was beautifully and poetically created by Director Marvin Silbersher who admittedly captured much of the spirit of the Faith, not only from the Writings but also from the explanations given to him at Pilgrim House in Haifa by Hands of the Cause Abu'l Qásim Faizi and Amatu'l-Bahá Rúhiyyih Khánun, as well as by the other gracious and wonderful believers he talked with everywhere he went in the Holy Land and in Wilmette and New York.

The barrage of letters that followed the September 4 showing of the film, "And His Name Shall Be One," made everyone concerned very happy as it proved to them that, thanks to "Lamp Unto My Feet," the name of the Bahá'í Faith will now be better known and more easily recognized in the United States. The American Bahá'ís are deeply grateful to the people of "Lamp Unto My Feet" who made this marvelous breakthrough possible for their beloved Faith.

## Indian Bahá'í Center Rededicated

The Bahá'ís of Macy, Nebraska, with the assistance of friends from nearby communities of Winnebago, Omaha and Lincoln, Nebraska, and Sioux Falls, South Dakota have successfully carried out a three month plan of rebuilding and again dedicating their center. The scene of the Center, in the heart of the Omaha Indian Reservation, was the place where the first all Indian Assembly in the West was formed in 1948.

The completion of the work of rebuilding was celebrated on July 24 with a dinner and service of dedication, to which all residents of the Omaha and neighboring Winnebago Reservations were invited. Some 300 souls came and enjoyed a bountiful dinner of barbecued deer, chickens, soup and Indian fry bread. With the cooperation of the Indian Service Committee a joyful and inspiring service was held with talks by Mrs. Bea Bechtold of Phoenix, Arizona, Mr. Michael Jamir of Winnebago, Mrs. Edna Atkins, who pioneered at the Omaha Reservation for six years, and Mrs. Ina Mae Brown, Sioux Indian Bahá'í who addressed the gathering with inspired words on the significance of Bahá'u'lláh as the One Who Fulfills the Indian prophecy of "One who gathers all men into one fold."

Mr. and Mrs. Richard Snyder and their son William



Richard Snyder, pioneer at the newly dedicated Center at Macy, Nebraska.

are the new pioneers who will live and teach the Faith on the Reservation. As a fitting climax to the day's festivities these devoted souls were blessed with the birth of a daughter, Jamal Ann.

Those who took part feel that once again they have seen demonstration of the power that is in this Cause. Their plea for help was answered, request for speakers brought able assistance with the result that at least 260 friends are close to the teachings of God for this day. Soon the victory will be even more apparent in this special village, one that was praised and prayed for by the beloved Guardian.

*Local Spiritual Assembly of Skokie, Illinois formed at Ridván, 1966. Seated, left to right: Valorie Wagner, Caroline Hoff (secretary), Jessie Chitham (treasurer), Nancy Swanson. Standing, left to right: Michael Chuno-witz (chairman), Rowell Hoff (vice chairman), George Wilson, George Becker, Barry James.*



## Bahá'í Holy Days Recognized

By letter from the District Superintendent of Schools, August first, the Bahá'ís of Goleta, California, were notified that "Goleta Union School District will excuse the children and/or members of the Bahá'í World Faith" on the nine Bahá'í Holy Days, the dates of which were listed. Similar permission has been granted by the Boards of Education in Toledo and in Washington Township, in Ohio as well as in Ipswich, Massachusetts. This brings to 162 the number of localities where Bahá'í Holy Days are given recognition by local school authorities.

## News Briefs

The Bahá'í Club of Michigan State University, at Lansing, Michigan, presented a slide lecture in the Student Union building on July 21. An audience of seventy attracted by personal invitations, mimeographed announcements posted on the campus and a two column notice in the college paper, heard Bob Cameron, of Duluth, Minn. explain the slides as he showed them. About half the audience remained afterwards to ask questions, giving the four Bahá'ís present opportunity to explain the teachings of the Faith in more detail. The four Bahá'ís: Bob Cameron, Far-marz Samadany, Richard Thomas and Kenneth Gottlieb demonstrated the teaching on oneness of mankind, representing as they did American, Persian, Negro, white, Christian, Islamic and Jewish backgrounds.

Twenty-four Marian Anderson rose bushes were given to the City of Niagara Falls, New York, this summer as the contribution of the local Bahá'ís to the

community beautification program. The Marian Anderson rose, the first ever named in honor of a living Negro, was selected for this gift "as a living symbol of the basic principle of the Faith — the absolute Oneness of Mankind" and because of its planting at the House of Worship in Wilmette and later in the gardens at the Shrine of the Báb in Haifa.

The public presentation received considerable press coverage and was attended by the city mayor, other city dignitaries and by sixty-five Bahá'ís and their friends from twelve communities in Western New York and Ontario.

Mildred B. McKown, local spiritual assembly chairman, told those gathered of the history of the search for and naming of the rose and why the local Bahá'ís selected it for planting in the Hyde Park Rose Garden in Niagara Falls.

○

As a result of unusual publicity that appeared in a renowned French newspaper, *France-soir*, concerning a Bahá'í wedding at the Center in Paris, Radio-Television of Paris and Radio-Luxembourg, which is heard throughout Europe, interviewed a number of Bahá'ís in respect to the Faith. Among those interviewed were National Assembly member, Mr. Robert and Madame Guyonne David of the Public Relations Committee.

## BAHA'I IN THE NEWS

The bimonthly magazine, *Fellowship in Prayer*, for August 1966 devotes over two pages to quotations from the Words of Bahá'u'lláh with an explanatory note stating that the first nine of these quotations appear over the nine entrances to the House of Worship in Wilmette, Illinois. The publication is dedicated to the purpose of promoting the practice of prayer among all religions and has included accounts of the Bahá'í Faith in several issues in the past.

## Bahá'í House of Worship

### Visiting Hours

Through October 15

10:00 a.m. to 10 p.m. Daily

Beginning October 16

10:00 a.m. to 5 p.m. Daily

### Devotions

Sundays

3:30 to 4:00 p.m.

### Public Meetings

Sundays

4:15 p.m.

## 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

November 18-20

December 30-January 2

*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: Mrs. Sylvia Parmelee, Managing 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, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

# TEACHING BULLETIN

Of The Nine Year Plan



DEPARTMENT OF  
NATIONAL TEACHING

DEPARTMENT OF  
COMMUNITY DEVELOPMENT

NATIONAL GOALS COMMITTEE

No. 20

OCTOBER 1966

## Summer Institutes Spur Teaching Endeavors

### West Texas

Sponsored by the Local Spiritual Assembly of Odessa, in conjunction with the El Paso Group, a West Texas Teaching Institute was held September 2-5 at Hawthorne House on Texas Western Campus in El Paso.

The Institute had as its theme: "The Divine Plan." Divided into three classes daily, two in the morning and one in the evening, with recreation and relaxation in between, it was very well received. This theme was chosen for the Institute because it was the anniversary of that charter and because the National Spiritual Assembly and the Hands of the Cause have stressed its study and understanding in accomplishment of the goals of the Nine Year Plan.

Representing Hands of the Cause in the Western Hemisphere was Mr. Chester Kahn, Auxiliary Board member, who participated most effectively in the program. Dr. Edris Rice-Wray, international Bahá'í lecturer and teacher, invited from Mexico, lent assistance in teaching classes. Other teachers secured from surrounding communities were: Mr. Fred Bell and Mrs. Betty Nix, of Odessa, and Mrs. Amy Dwelly, of Santa Fe, N.M.

The more than 70 participants in this most inspiring Institute have taken away with them a new dedication and desire to assist in serving the goals of the Nine Year Plan.

### Woodland Park, Colorado

The power and glory of Bahá'u'lláh's Most Glorious Revelation was demonstrated at a summer weekend of fellowship and study in Woodland Park, Colo., attended by youth and adults of varied backgrounds and races. Coming from a 500 mile radius, the Bahá'ís and their friends heard teachers of exceptional wisdom and inspiration, adding to the spirit of unity and enthusiasm which marked the sessions conducted by Gordon Laite, Wanden Kane, Brandford Watson and Auxiliary Board member Chester Kahn.

### Pioneering Teachers Needed

Teachers are needed in the Fort Myers, Fla., area, a potential goal LSA for that southern state. As of late in the summer, both negro and white teachers were being sought in the fields of special education, Spanish, English, shop, social studies, science, guidance, home economics, physical education, math and library for elementary, junior and senior high levels. Four elementary teachers are needed for a school where a federally financed, nongraded system is being undertaken to permit students to advance as rapidly as they can cover the required materials. The person to write is C. Gary Strange, Lee County School Personnel Director, Ft. Myers, Fla.

### Madison, Wisconsin

Bahá'ís in Madison, Wisconsin found inspiration to attain their goal of nineteen new believers this year by holding an institute for study of the Riqvân message from the Universal House of Justice. Held July 4 at the home of the Charles Keefreys the subjects covered in the eight hour session covered the role of the individual and that of the whole Bahá'í community.

Topics included: Prayer and fasting, the laws of the Faith regarding marriage, divorce, use of alcohol; the necessity for educating children; spiritual obligation to contribute to the Funds. These subjects were led by: Mrs. Charlotte Keefrey, Mrs. Diane Scheffer, Dr. Manucher Javid, Mr. Gustave DeCocq, and Mrs. Carl Engler.

A report on "The Challenges of the Nine Year Plan" using maps presented vividly the scope of the World Order of Bahá'u'lláh which is being erected by believers all over the world. Important thoughts emphasized were: each one should study the *Tablets of the Divine Plan*; find ways to help such as lending use of cars, taking weekend teaching trips, holding firesides, and, above all, teaching by deeds and not just words.

Thus was more meaning brought to the statement of the beloved Guardian: "The field is indeed so immense, the period so critical, the Cause so great, the workers so few, the time so short, the privilege so priceless, that no follower of Bahá'u'lláh, worthy to bear His name can afford a moment's hesitation."

### I Desire Distinction for You

We join the Batavia, Illinois, Bahá'í community in their pride over the accomplishments and recognition given one of their Bahá'í youth, Zlmarian Stoakley, daughter of Mr. and Mrs. Robert Stoakley, who has received a scholarship to do graduate work at Indiana University, was elected to Phi Beta Kappa at Fisk University, and spent the summer doing Bahá'í work at Davison and in Canada.

During the past four years, Zlmarian's experiences have been rich and varied. Leaving Fisk University her junior year, she attended St. Olaf College at Northfield, Minn., as an exchange student, attended classes at the University of California at Berkeley preparing for a year at the Osmania University at Hyderabad, India, where she studied with other American students, and then returned to Fisk where she was a strong student leader and was acknowledged with a \$2,500 scholarship for graduate study.

And that's not all . . . She has even made the pilgrimage to Haifa and visited Bahá'ís in many cities. She has been an active Bahá'í youth worker wherever she has been.



# Consolidation — Its Meaning and Importance

To most of the followers of Bahá'u'lláh, it is perfectly understood that the Bahá'í Faith is a world religion, meant for all the peoples on the globe, and that they themselves carry a definite and direct responsibility for its proclamation to all corners of the earth. Less clear, for the most part, is the role they are to play and the obligations they face in carrying out the "twin process" of consolidating the Faith, of nourishing the seeds which have been scattered, of deepening the understanding and spiritual development of all believers, and of truly establishing the Cause on a sure and firm foundation. This second process, consolidation, is much more difficult and slower in accomplishment than the first, that of proclaiming the glorious Message of Bahá'u'lláh.

The Universal House of Justice, in a letter to National Spiritual Assemblies dated February 2, 1966, reaffirms that "expansion and consolidation are inseparable processes that must go hand in hand." It states, further, that "to insure that the spiritual life of the individual believer is continuously enriched, that local communities are becoming increasingly conscious of their collective duties, and that the institutions of an evolving administration are operating efficiently, is, therefore, as important as expanding into new fields and bringing in the multitudes under the shadow of the Cause."

## The Unerring Guidance of God

In these days of supreme tests and challenges to all of the individual Bahá'ís, as well as to the institutions of the Faith, the Universal House of Justice — the Supreme Body of our beloved Cause — under the unerring guidance of God, is emphasizing in complete detail and with absolute clarity, the tasks to be met and the certain, in fact, the *only* way of achieving their full accomplishment. Through their understanding and loving guidance we are able to relate our individual lives and services to the total endeavors of the Faith at this stage of its development. Let us review together some of these specific passages:

"First, the foundation of all their other accomplishments, is their study of the teachings, the spiritualization of their lives and the forming of their characters in accordance with the standards of Bahá'u'lláh." (Letter to Youth, June 10, 1966)

"... Consolidation (of the Faith) must comprise not only the establishment of Bahá'í administrative institutions, but a true deepening in the fundamental verities of the Cause and in its spiritual principles, understanding of its prime purpose in the establishment of the unity of mankind, instruction in its standards of behavior in all aspects of private and public life, in the particular practice of Bahá'í life in such things as daily prayer, education of children, observance of the laws of Bahá'í marriage, abstention from politics, the obligation to contribute to the Fund, the importance of the Nineteen-day Feast and opportunity to acquire a sound knowledge of the present-day practice of Bahá'í administration." (Ridván 1966 Message to Bahá'í World)

"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." (Message to Bahá'í World, October 1963)

## The Meaning for the Individual

Thus, for the individual believer, consolidation means "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."

It means, as the Master often expressed as His wish, "that the friends should love each other, constantly encourage each other, work together, be as one soul in one body."

It means studying and meditating upon the Writings of Bahá'u'lláh for greater knowledge and a deeper understanding of the significance of Bahá'u'lláh's stupendous Revelation.

It means turning to God in prayer at least one time every day.

It means knowing and living by the laws set forth by Bahá'u'lláh.

It means understanding that the voluntary act of contributing to the Fund is both a privilege and a spiritual obligation.

It means attending the Nineteen-day Feasts with thoughts and hearts freed from all else save God, and making these Feasts gatherings of love and the cause of joy and light.

It means acquiring a knowledge and understanding of the Covenant so deep and firm that he will ever "stand steadfast in the Covenant of God."

## The Meaning for the Local Spiritual Assembly

For the local Spiritual Assembly, which is responsible for the spiritual well-being of the Bahá'í community, consolidation means:

To consciously integrate new believers into the life of the community, and to provide for their continuous study and development.

To make adequate arrangements for all the friends to be deepened in the knowledge and understanding of the Faith;

To educate Bahá'í children in the Teachings of the Faith and encourage them to memorize some of the prayers;

To provide for some simple but effective manner of informing all the members of the community of the administrative processes of the Faith;

To stimulate youth to participate in community life;

To make the Nineteen-day Feast a joyful occasion and a rallying point of the entire community;

To provide for an understanding by all the friends of the law of consultation and its importance.

Dear friends, as we study and ponder the inspiring and assuring messages and guidelines poured out for us, we realize that being a Bahá'í is, in very truth, a way of life — a *new* way of life, involving our total beings, calling for beliefs and practices completely at variance with the ways of the world. Consolidation, briefly, is learning of and then reflecting and manifesting the Teachings of the Faith we love so well.



# Bahá'í® News

No. 104

BAHÁ'Í YEAR 123

OCTOBER 1966

## Universal House of Justice Acknowledges Letter from Youth Members at the Green Acre Training Session

The Universal House of Justice on August 16 acknowledged through the National Spiritual Assembly of the United States receipt of "a very heart warming letter" from the Bahá'í youth who attended the Green Acre Training Session in July. The letter from the youth, accompanied by a taped recording of one of the youth songfests, thanked the Universal House of Justice for its message to the Bahá'í youth of the world and stated: "The spirit and enthusiasm here has been kindled by the realization of the tremendous opportunities that are open to us. With the challenge of the New World Order in our midst, and the guidance given by you we are sure to win many victories on the path to becoming the Spiritual Descendants of the Dawn Breakers."

In its acknowledgment the Universal House of Justice said: "We have listened to the tape and we are heartened by the spirit which animates these youthful followers of Bahá'u'lláh. Please convey to them our greetings, our grateful appreciation and assurance of prayers for continued success in their efforts."

## Pilgrims Touring the Holy Land

For the information of pilgrims who plan to tour the Holy Land while in that part of the world, the following instructions were issued by the Universal House of Justice in March, 1964 and should be carefully observed.

Believers are perfectly free to tour in the Holy Land, but they must first make the pilgrimage which extends over nine nights, and must then leave the World Center. They may remain in Israel a total of nineteen days and during the remaining ten days they may tour wherever they like outside the area of the Twin Cities, Haifa and Akká.

Those friends who plan to enter Jordan through the Mandelbaum Gate would do well to check very thoroughly with their travel agents as they may experience some difficulty entering Jordan due to the political situation. There is no objection to their visiting Africa and other places but they should not visit Beirut or Iran without prior permission secured through the National Spiritual Assembly of the United States.

Will all persons scheduled to make the pilgrimage to the World Center please inform the National Spiritual Assembly of their date of departure.

## CORRECTION

The list of territories and responsibilities of Auxiliary Board members as given in BAHÁ'Í NEWS insert, August, 1966 omitted mention of Nebraska, North and South Dakota. These States should be added to those allocated to Beth McKenty.

## Birthday of Bahá'u'lláh

November 12, 1966

**A Special Event for Proclaiming  
the Bahá'í Faith to the Public**

**Theme:** Bahá'u'lláh—Emancipator of Men's Minds  
**Suggested Materials:** News and Radio Releases. *Bahá'í Teachings for a World Faith; Basic Facts; Bahá'í Answers*, from Bahá'í Publishing Trust.  
**Reports:** Good photographs and reports of outstanding meetings should be sent at once to the Public Information Department, 112 Linden Avenue, Wilmette, Illinois 60091.

## Subscribe Now to World Order

The first issue of the new *World Order* magazine is being mailed to subscribers this month. As this handsome new journal is received and read there will undoubtedly be a spurt of new subscriptions bringing the present number of 1,100 closer to the goal of 1,900 — the number needed to enable the publication to break even financially. A surprisingly large proportion of these prepublication subscriptions have come from abroad. The American Bahá'í Community will certainly wish to avail itself of the opportunity to give subscriptions to friends, place the magazine in libraries and thus help make it a well used teaching aid. With 2,500 paid subscriptions the editors can plan improvements in size, quality and appearance of this unique journal.

## Southeastern Winter Session Announced

The Southeastern Bahá'í School Winter Session will be held at the FFA-FHA Camp located at Covington, Georgia, December 26 through 31, 1966. For details write to: John W. Yocum, Jr., 4123 Pilgrim Place, Route 1, Austell, Georgia 30001.

## Attend Your State Convention

November 6, 1966

**Place and other details will be announced  
in the Convention Call to be mailed to each believer**

## National Spiritual Assembly Reports Actions Taken on Convention Recommendations

The National Spiritual Assembly has carefully considered the several recommendations adopted by formal resolution at the 1966 National Convention and submits the following report of the actions taken. The comments and suggestions made by individual delegates during the discussion and recorded by the secretaries were noted and taken into consideration during consultation on each action.

**Recommendation:** That the California Victory Committee be requested to analyze its experiences and prepare for distribution to local Assemblies and teaching committees those elements of its experiences which it feels is responsible for the successes of the campaign.

**Action:** The NSA has requested the California Victory Committee to prepare such a document.

**Recommendation:** That the NSA establish full-time organizers to promote the influx of pioneers and the training of pioneers at Bahá'í schools, and that there be a full-time organization to handle and promote victory programs in the United States.

**Action:** The National Assembly approves the idea of recruiting and training pioneers and is proceeding to implement it to the extent that current resources permit, including the training of pioneers in spring sessions at the Bahá'í schools. The victory program throughout the United States is already being implemented and handled through the newly appointed State Goals Committees and the Departments of National Teaching and Community Development.

**Recommendation:** That the National Assembly allow a maximum budget for the home front and national teaching; that they employ professionals wherever necessary and if necessary cut down expenditures elsewhere.

**Action:** The NSA agrees in principle with this sentiment and feels that it is doing as much as possible to promote national teaching in balance with the other commitments under the Nine Year Plan.

**Recommendation:** That the chart, "Points of Agreement between Science and Religion," on display in Foundation Hall be made available for distribution.

**Action:** This recommendation has been referred to the Advisory Committee on Education for its consideration.

**Recommendation:** That the National Assembly consider the formation of a paid committee or project — a group of individuals — paid to go out and inject the serum needed in each of the communities to get an "invasion" program under way.

**Action:** While it does not feel that a paid committee or project is desirable on a continuing basis, the National Assembly will take under consideration the possibility of developing programs that might depend on partially subsidized or temporarily supported personnel.

**Recommendation:** That the NSA consider introducing courses on social sciences into the curriculum at Bahá'í summer schools.

**Action:** The National Assembly does not feel that formal courses on social sciences should be taught in Bahá'í summer schools at present, but social and psychological implications of the Bahá'í teachings can

always be incorporated into broader courses. In specific instances, such as the pioneer training programs, more formal work in the social sciences may be appropriate.

**Recommendation:** That study of "The Advent of Divine Justice" be made mandatory before persons are enrolled as Bahá'ís.

**Action:** Such a requirement is not consistent with the instructions from the Guardian on enrollment, but the NSA encourages new believers to read this important work and become intimately familiar with its contents.

**Recommendation:** That instead of sending out just anyone who wants to pioneer, the National Assembly send only those who are qualified, who have gone to a Bahá'í pioneer training school; that they go out for two years and be sponsored and supported by one individual for that period if necessary and that this subsistence fund be sent to the National Assembly instead of direct to the pioneer.

**Action:** The National Spiritual Assembly consulted at length on the ideas included in this motion, and as a result has developed new guidelines for the Foreign Goals Committee in the selection and approval of Bahá'í pioneers.

**Recommendation:** That the picture booklet on the Bahá'í House of Worship be enlarged to include pictures in color of the Temples around the world and the Shrines in the Holy Land.

**Action:** This recommendation has been referred to the Bahá'í Publishing Trust for its study and recommendations.

**Recommendation:** That there be a national youth publication of some kind.

**Action:** Voted to move toward a national youth bulletin, with the first steps including the location and ability of youth teams who will supply prospectuses for a youth bulletin for a special issue to be distributed as part of the U.S. SUPPLEMENT to BAHÁ'Í NEWS before next Convention, written and photographed by youth members themselves.

**Recommendation:** That the plans for next year's Convention include a specific program for pre-teens (twelve to fourteen years) and that it include individuals who can talk to them about how they can identify themselves with local and national goals and be of service to the Faith.

**Action:** It was voted to refer this recommendation to the Convention Planning Committee for action.

**Recommendation:** That the supplementary report of the National Spiritual Assembly be given before consultation on the message from the Universal House of Justice.

**Action:** This recommendation will be considered when the time comes to plan the agenda for next year's Convention.

**Recommendation:** That the National Spiritual Assembly consider the possibility of increasing the number of delegates for the National Convention.

**Action:** The National Assembly does not feel that the United States Bahá'í community is large enough yet to warrant an increase in the number of delegates.

(To be continued)

## The 1966 State Conventions

Once a year every adult Bahá'í—twenty-one years or older—has the legal right and spiritual privilege to vote for delegates to the National Convention from his State, and to consult upon the important issues facing the American Bahá'í community at home and abroad. The annual State Conventions are scheduled this year for Sunday, November 6. Each voting believer whose address is known will receive the Convention Call about October 15. With it will be the agenda which should be studied beforehand in preparation for full and fruitful consultation.

### Purpose of the State Convention

The State Convention is *your* convention. It provides every Bahá'í with an opportunity to get acquainted with other Bahá'ís in his state or electoral district, to discuss with them the needs of the Cause, to offer recommendations for attaining the tasks of the Nine Year Plan at home and abroad, and to vote, if he is of voting age, for those whom he considers qualified to be delegates to the National Convention and the electors of the new National Spiritual Assembly.

### Preparation for Voting

Contrary to the ways of the world, Bahá'í elections are approached in a spirit of prayer without preliminary electioneering or nomination of candidates. Before the ballots are cast, prayers are read and all participating ask for guidance in selecting those best qualified to serve as delegates. The voter should not determine before the convention those for whom he wishes to vote, unless he cannot attend and must mail his ballot. Through unhurried reflection and prayer he should make his selection as a result of the guidance and inspiration he receives at the Convention.

### Eligibility of Delegates to the National Convention

Any adult Bahá'í resident in your electoral district is eligible to serve as a delegate to the National Convention, even if his name is not listed on the voting list received before the Convention in which there are frequently a number of changes between the date of printing and the date of the Convention. Members of the Auxiliary Board of the Hands of the Cause are eligible for election, but if elected they must decide whether to serve as delegates or resign from the Auxiliary Board, since members of the Auxiliary Board cannot serve in administrative capacities.

The beloved Guardian stated that the believers must do all in their power to ascertain the qualifications of those whom they elect for any national service, and "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, selfless devotion, of a well trained mind, of recognized ability and mature experience."

### Consultation

The principle of consultation, which constitutes one of the basic laws of Bahá'í Administration, should be applied to all Bahá'í activities that affect the collective interests of the Faith, for it is through cooperation and

the continued exchange of thoughts and views that the Cause can best safeguard and foster its interests. Opportunity for full consultation, more intimate association of the believers, and a closer familiarity with the character, mission and teachings of the Cause, offered at our State Conventions provide the means by which we seek to approach that "standard of excellence which should characterize the cooperative efforts of Bahá'í communities" called for by the beloved Guardian.

This year the period of consultation should be particularly lively and productive, for by State Convention time most of the State Goals Committees will have had meetings with local Spiritual Assemblies and isolated believers for preliminary consultation on the goals of the Nine Year Plan for their particular states, teaching programs will have started, and new ideas and experiences can be exchanged.

### Bahá'í Youth and the State Convention

The State Convention is a Bahá'í institution of fundamental importance to every believer, including the Bahá'í youth who are already engaged in widespread teaching and proclamation service. Youth members may participate freely in all the consultations, and can be called upon to assist in the conduct of the Convention by acting as tellers' assistants, registrars, readers of prayers or communications to the Convention, as assistants at the literature booth, to carry on activities for the small children, and as committee members in their home communities to encourage and assist in ensuring full attendance of both adults and youth.

### Convention Arrangements

This year a local Spiritual Assembly in each electoral district has been asked by the National Spiritual Assembly to serve as host for the State Convention. The State Goals Committees have been asked to cooperate and to make every effort to ensure one hundred per cent attendance on the part of members of groups and isolated centers. They have also been asked to assist the local community in planning any pre-Convention public meeting or fellowship gathering of the friends that is considered desirable and practicable by the host Assembly and the Committee. The location of the meeting place and the name of the individual who is to receive ballots that must be mailed will be announced in the Convention Call, as will all essential instructions for voting for the allocated number of delegates for each state or electoral district.

May the 1966 State Conventions exceed all previous ones both in the percentage of believers who attend and in the fruitfulness of the consultation.

## Bahá'í Marriages

Antelope J.D., Calif.: Mrs. Darlene G. Quintal to Owen T. Miller on August 20, 1966

Beverly Hills, Calif.: Miss Virginia Rae Caldwell to Iraj Talebreza on August 8, 1966

Fresno, Calif.: Miss Peggy Jackson to Farid Sapir on July 31, 1966

Glendale, Calif.: Mrs. Jean Lucile Morgan to George Hampton Vollmer on August 6, 1966

Los Angeles, Calif.: Miss Shelby Trebla Wiener to Michael Peter Nissen on August 6, 1966 (non-Bahá'ís)

Champaign, Ill.: Miss Janet Griffith to Peter Khan on March 5, 1966

# BAHA'I DIRECTORY CHANGES

## ASSEMBLY SECRETARIES

### Alabama

Huntsville: Mrs. Tommie H. Kelly, 2915 Ford Pl., N.W. (to correct street name)

### Arizona

Flagstaff: Mrs. Frances Latham, 2619 E. Lockett Rd., 86001 (to correct secretary name)

### Northern California

Auburn J.D.: Mrs. Mary S. Ford, Rt. 1, Box 1231, Auburn  
Berkeley: Mrs. Dorothy Frey, 754 Arlington Ave., 94707

Santa Cruz J.D.: Mr. Stanley F. Bauer, 3003 Highway 9, N., Boulder Creek 95006

Sunnyvale: Mrs. Lucile L. Jensen, 1282 Parkington Ave., 94087

Washington J.D.: Mrs. May Verhoeven, 960 Casselman Drive, Broderick

### Southern California District No. 1.

Los Angeles: Mr. Harold Jackson, Asst. Secty., 4309 - 3rd Ave., 90008

### Northern Illinois

Oak Park: Mrs. Diane Taefy, P.O. Box 854, 60301

### Massachusetts

Boston: Mr. Christopher Wade, 687 Boylston St., Z 16 (now permanent secretary)

### Minnesota

Olmstead County: Mr. Lyle L. Wharton, Rt. No. 4, Rochester

Rochester: Mrs. Rosalee Skrenes, 2515 - 18th Ave., N.W., 55901

### Nebraska

Lincoln: Mr. Wiggins DeMerville, 710 N. 25th St., 68503

### New Hampshire

Nashua: Mrs. Olive Schlesinger, c/o Elliott, 45 Atherton Ave., 03060

### New Jersey

Englewood: Mrs. Noreen Keith-Beattie, 426 Lydecker St., 07631 (to correct address)

North Plainfield: Mrs. Avina Mortensen, 90 Mercer Ave., 07060

### Ohio

Cleveland: Mr. Thomas A. Gianfagna, 841 Alhambra Rd., 44110

### South Carolina

Greenville: Mrs. Joy Benson, 5 Overbrook Circle

### Eastern Texas

San Antonio: Mrs. Mary K. Johnson, pro-tem, 1125 Santa Ana, 78201

### Wisconsin

West Allis: Mrs. Mary Pflughoeft, 7726 W. Becker St., Apt. 7, 53219

## COMMITTEES

### U.S. Bahá'í Committee for United Nations

Miss Isabelle Silk, Secretary 450 E. 63 St., New York, N.Y. 10021 (to correct address)

### State Goals Committee

### Colorado

Mrs. Marilyn Fisher, Secretary, 437 Pine St., Boulder

## INDIAN SERVICE COMMITTEE REPRESENTATIVES

Mr. Larry E. Gibbs, Glendale, Arizona

Mr. Arthur Jess, Jr., Glendale, Arizona

Miss Barbara Magnuson, Glendale, Arizona

} for Arizona

## Deprivation of Administrative Rights

Mrs. Marian Gravet Borland, recently of St. Paul, Minnesota, has been deprived of her administrative rights by the National Spiritual Assembly. Her theories, assertions, and actions, which have created disunity in a limited area among the friends, will no longer be a source of concern.

## In Memoriam

Mrs. Ethel Taylor Benoit  
Phoenix, Arizona  
July 25, 1966

Mrs. Annie Beatrice Boyd  
Odessa, Texas  
No date

Mrs. Bertha Rohr Clark  
Hackensack, New Jersey  
July 23, 1966

Armitt F. Darnell  
Sacramento, Calif.  
June 26, 1966

Miss Margaret Detwiler  
Fargo, North Dakota  
July 18, 1966

Joe Evans  
Gamerco, New Mexico  
April 16, 1965

Sylvester Harvey  
Detroit, Michigan  
July 26, 1966

Mrs. Mayme Jackson  
Cleveland, Ohio  
July 27, 1966

Mrs. Mary Jane Lowery  
Emporia, Kansas  
July 16, 1966

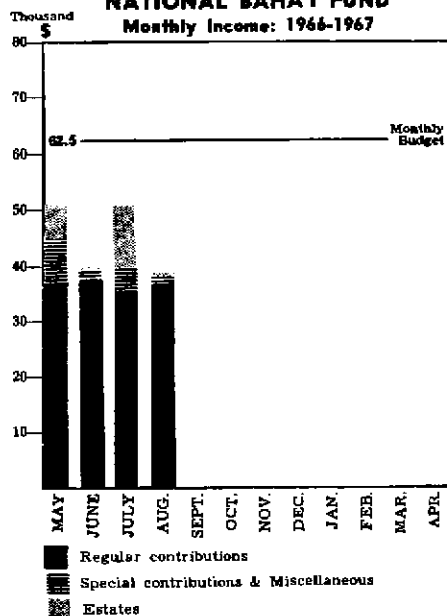
Mrs. Viola Nicholson  
Lansing, Michigan  
July 4, 1966

Mrs. Betty Collom Rand  
Quincy, Michigan  
August 7, 1966

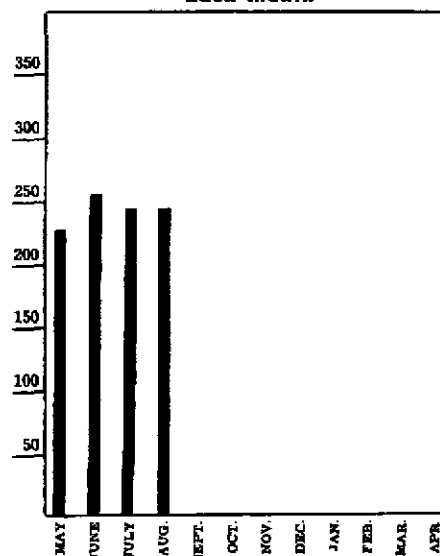
Mrs. Gertrude W. Robinson  
Circleville, Ohio  
August 22, 1966

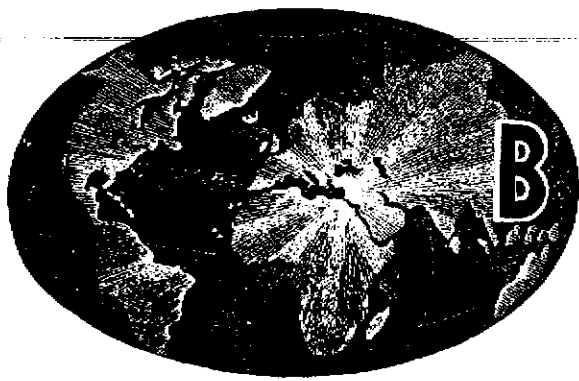
## NATIONAL BAHÁ'Í FUND

Monthly Income: 1966-1967



## Local Assemblies Contributing Each Month





# BAHÁ'Í NEWS

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OF THE BAHÁ'Í FAITH

FOR THE BAHÁ'Í COMMUNITY

No. 428

BAHÁ'Í YEAR 123

NOVEMBER 1966

## *Birth of Bahá'u'lláh November 12, 1817*

*M*irzá Husayn 'Alí, Who afterwards assumed the title of Bahá'u'lláh, was the eldest son of Mirzá 'Abbás of Núr, a Vazír or Minister of State. His family was wealthy and distinguished, many of its members having occupied important positions in the Government and in the Civil and Military Services of Irán. He was born in Tihrán, the capital city of Irán, between dawn and sunrise on the 12th of November, 1817. He never attended school or college, and what little teaching He received was given at home. Nevertheless, even as a child He showed wonderful wisdom and knowledge. While He was still a youth His father died, leaving Him responsible for the care of His younger brothers and sisters, and for the management of the extensive family estates.

*F*rom childhood He was exceedingly kind and generous. He was a great lover of outdoor life, most of His time being spent in the garden or the fields. He had an extraordinary power of attraction, which was felt by all. People always crowded around Him. Ministers and people of the Court would surround Him, and the children also were devoted to Him. When He was only thirteen or fourteen years old He became renowned for His learning. He would converse on any subject and solve any problem presented to Him. In large gatherings He would discuss matters with the 'Ulamá (leading mullas) and would explain intricate religious questions. All of them used to listen to Him with the greatest interest.

When Bahá'u'lláh was twenty-two years old, His father died, and the Government wished Him to succeed to His father's position in the Ministry, as was customary in Persia, but Bahá'u'lláh did not accept the offer. Then the Prime Minister said: "Leave Him to Himself. Such a position is unworthy of Him. He has some higher aim in view. I cannot understand Him, but I am convinced that He is destined for some lofty career. His thoughts are not like ours. Let Him alone."

## Universal House of Justice Announces Three More National Assemblies to Be Formed During Ridván 1967

On September 1 the Universal House of Justice sent the following message to all National Spiritual Assemblies, asking the National Spiritual Assembly of the United States to publish it in BAHÁ'Í NEWS as soon as possible:

Joyfully announce formation at Ridván 1967 additional new National Assemblies Belize seat Belize, Laos seat Vientiane, Sikkim seat Gangtok. Calling upon National Assemblies Guatemala, Thailand, India respectively call first conventions election National Assemblies. Sikkim Assembly supplementary achievement Nine Year Plan. Changed situation Cambodia requires postponement formation National Assembly that country. Addition above National Assemblies raises total throughout world to eighty-one whose members will participate second International Convention. Offering prayers of gratitude Bahá'u'lláh supplicating divine confirmations expansion consolidation these territories assuring solid foundation future pillars Universal House of Justice. (Signed) Universal House of Justice.

### COMMENTARY:

With the addition of the three new National Spiritual Assemblies named in the foregoing message to the eight others to be formed next Ridván as announced in the Ridván 1966 message from the Universal House of Justice, there will have been added to the fifty-six National Spiritual Assemblies in existence at the end of the Ten Year Crusade twenty-five more, all eighty-one to participate in the second International Bahá'í Convention for the election of the Universal House of Justice. There now remain only twenty-seven additional National Assemblies to be formed between Ridván 1967 and 1973 to bring the total to the one hundred and eight National Assemblies called for in the Nine Year Plan. Since the formation of new National Assemblies is dependent upon the increase of local Assemblies in the countries and areas still to achieve National Assembly status, it follows that there must be rapid increase in membership and consolidation of the localities where Bahá'ís reside. As the Universal House of Justice has pointed out, expansion and consolidation of the Faith must go hand in hand. Pioneers are still urgently needed in many areas both to maintain and accelerate the momentum of winning new followers to the Faith of Bahá'u'lláh.

## Passing of Faithful Maidservant Anne Lynch

Notified of the passing of Mrs. Anne Lynch in Bern, Switzerland on September 17, the Universal House of Justice cabled the National Spiritual Assembly of the United States on September 19 as follows:

"Grieved news passing faithful maidservant Bahá'u'lláh Anne Lynch. Her tireless efforts response guidance beloved Guardian encourage small band believers Switzerland during isolation Second World War and service nearly thirty years International Bahá'í Bureau Geneva testify her steadfast devotion Cause. Advise

hold befitting memorial service Temple."  
(Signed) Universal House of Justice.

Mrs. Lynch served at the International Bureau in Geneva, Switzerland, from 1928 to 1957 under the direct guidance of Shoghi Effendi, until the Bureau was closed on the formation of the National Spiritual Assembly of Switzerland in 1957. For eight years, from 1929 to 1937, Mrs. Lynch was the only Bahá'í in Geneva, and throughout that period she kept in touch with Bahá'í activities around the world, reporting them to the beloved Guardian and through bulletins to the National Spiritual Assemblies. The story of her services in the International Bureau is told in BAHÁ'Í NEWS, No. 320.

A memorial service for Mrs. Lynch will be held in the Bahá'í House of Worship on November 19 at 8 p.m.



## September-October 1967 Centenary Plans in Process

In its Rídván 1965 Message the Universal House of Justice announced the Centenary Period and called the Bahá'í world to six Inter-Continental Conferences and "to prepare national and local plans for the befitting celebration of the centenary of Bahá'u'lláh's proclamation of His Message in September/October, 1867, to the kings and rulers of the world," revealed in the "mighty and awe-inspiring words addressed by Him to the kings and rulers collectively in the Súriy-i-Mulúk."

The opening of this centenary period is to be celebrated in September and October 1967. It will begin with the Feast of Mashíyyat in September, when a few appointed representatives of the Bahá'í world will visit the site of the house in Adrianople where the historic Súriy-i-Mulúk was revealed. This will be followed by six Inter-Continental Conferences held simultaneously on October 5, 6, 7 and 8, in Panama City, Wilmette, Sydney, Kampala, Frankfurt and New Delhi. A Hand of the Cause of God will go from Adrianople to each of the six conferences, sharing with the friends their memorable visit.

The National Spiritual Assembly of the Bahá'ís of the United States is called upon to be host and convener of the Conference to be held in Wilmette. Its plans are already being developed, and articles, as well as announcements, regarding the celebrations will be in

each issue of BAHÁ'Í NEWS or the U. S. SUPPLEMENT between now and next October.

It is now time for the believers to begin making their plans to attend one of the Conferences, which are the first inter-continental conferences held since those called by the beloved Guardian in 1958. The "three-fold purpose of the Conferences," as stated by the Universal House of Justice, "is to commemorate the Centenary of the opening of Bahá'u'lláh's own proclamation of His mission, to proclaim the Divine Message, and to deliberate upon the tasks of the remaining years of the Nine Year Plan."

The program will include inspiring commemorative events as a befitting observance of this historic period. Proclamation will be another highlight of the Conferences, followed by deliberations on achieving the remaining goals of the Nine Year Plan.

Bahá'ís who have had the privilege and blessing of attending the Inter-Continental Conferences of 1953 and 1958, called by Shoghi Effendi, will recall the joyous spirit that exhilarated the hearts of all believers on those momentous occasions. Those newer Bahá'ís who have not yet had the opportunity to participate in such an event will experience the strengthening of the bonds of their faith in the fellowship and inspiration that becomes theirs on such unique and historic occasions.

## Latin America Plans for Centenary

Several National Spiritual Assemblies of Latin America are already actively preparing for the Centennial celebration of the Proclamation of Bahá'u'lláh in September of 1967. In Panama the National Spiritual Assembly visited the President of the Republic and plans to contact all the diplomatic corps represented in the country. Guatemala is concentrating on the press and other publicity media as well as the utilization of posters in public places.

The National Proclamation Committee of Ecuador, in collaboration with Auxiliary Board member Mrs. Gayle Woolson, is preparing a prestige pamphlet which will be sent to newspapermen and intellectuals. The pamphlet will be made up of three parts: the first consists of declarations by well-known leaders, pointing out the need for a world religion and a spiritual renovation of civilization. The second contains appreciations of the Bahá'í Faith by noted people. The third part is a résumé of the life and teachings of Bahá'u'lláh. Upon publication this pamphlet will be sent to each Spanish-speaking National Spiritual Assembly.

The National Assembly of Chile has sent a circular letter to all the local communities in Chile outlining the Plan of the Universal House of Justice in its Rídván

Message of 1965 and announcing the active participation of Chile in the monumental events anticipated in the Plan. The letter stresses that for the development of the activities surrounding the celebration of the Proclamation of Bahá'u'lláh, it is necessary to follow three distinct steps: (1) Preparation — plans and actions up to September 1967; (2) Proclamation — intense activity from September 1967 until August 1968; (3) Continuity — maintain this momentum and "reap the harvest" until 1973.

In July the Regional Teaching Committee for the South of Brazil asked the Bahá'ís in its area to attend a conference in the city of Curitiba to prepare the believers for the commemoration of the Proclamation of Bahá'u'lláh. As a result the most intensive publicity on the Faith ever to be attained was gained. The most important newspapers of the city published reports with photographs of the Bahá'í delegations which visited them. Two radio stations dedicated their most outstanding programs, forty-five minutes in all, to interviews with Bahá'ís attending the conference. The TV station interviewed two Bahá'ís for fifteen minutes. A public meeting held in the Bahá'í Center in Curitiba was well attended and most of the audience participated with questions on the Faith.

## Auxiliary Board Sponsors Conference on "Heroes of God"

Two hundred Bahá'ís from ten different states gathered on the week-end of Sept. 10th-11th in Waukesha, Wisconsin, for a conference on "Heroes of God," sponsored by the Auxiliary Board team for the Central States, Mrs. Velma Sherrill, Mr. William Maxwell, and Mrs. Beth McKenty.

### Hands of the Cause Lead Consultation

Hand of the Cause Mr. Zikru'lláh Khádem addressed two sessions, including an open question and answer period when many subjects for discussion were raised by the Bahá'ís attending. He spoke of the great accomplishment of the thirty-six years of the Guardian's life and repeatedly assured the friends that the death of the Guardian came only after his work on this earth was completed.

An unexpected bounty for the conference was the presence at the closing session of Hand of the Cause William Sears, who with his wife, Marguerite, had driven 1,600 miles in less than four days to be present at the session. Highlights of the current teaching program in British Columbia, Canada, and touches of humor from their experiences there, were shared with the delighted Bahá'ís, who rose to give a standing ovation as Mr. Sears walked to the front of the conference hall.

Dr. Daniel Jordan, chairman of the National Spiritual Assembly of the Bahá'ís of the United States, demonstrated musically at the Saturday evening session how notes of music can be so arranged that instead of dissonance and unattractive sounds, they unite to form a sonata. He drew the analogy between people of diverse interests and talents, who, through their love for Bahá'u'lláh, can so work with each other and develop unity that they can and will establish the kingdom of God on earth.

### The Covenant Described

At the Sunday morning session, Dr. Jordan spoke on a "New Look at the Covenant", drawing widely on his background in psychology and sociology as well as his many years' experience as a Bahá'í, to show how the power of the Covenant is the source of all that is constructive and positive in the world today, and that turning away from the Covenant is voluntarily consigning oneself to a process of disintegration.

The pattern of Bahá'í history, with its cyclical repetition from crisis to victorious resolution and movement forward was vividly traced by Mr. Maxwell. He spoke also on pioneering in Korea and the joy of learning the power of Bahá'u'lláh to weld together people who had been separated by artificial prejudices for centuries.

Speaking on the Covenant, Mrs. Sherrill reminded her listeners that no previous dispensation has brought with it such a gift as the unique gift of the Center of the Covenant, to maintain unity following the death of the Prophet. She outlined the guidance given the believers from the Báb and Bahá'u'lláh through 'Abdu'l-Bahá and Shoghi Effendi, concluding with the necessity in this day for turning in total and loving obedience to the Universal House of Justice, "the source of all good and free from all error."



*Hands of the Cause William Sears and Zikru'lláh Khádem at Conference in Waukesha, Wisconsin, September 10, 1966.*

### The Call to Youth

Commenting on "Youth, Hamlets and the Nine Year Plan", Mrs. McKenty chose highlights from the message of the Universal House of Justice to the Bahá'í youth, in June, 1966, and cited ways to implement the suggestions for service in the message.

Speaking on the great need for leaving cities and carrying the love of Bahá'u'lláh to rural areas, she urged youth attending to consider enrolling in smaller colleges for some of their education, and to seek an education suitable to maintain them in pioneering and service positions later in their life.

An informal supper was served in the conference building Saturday evening, especially enjoyable in the lovely setting of the glass-walled meeting hall facing a small river with many trees along its banks. The Bahá'í youth of the area sang following the Sunday morning devotional period. All in the audience who had pioneered were called to the platform to speak briefly.

The Local Spiritual Assembly of Waukesha was the host community, and Dr. Jack McKenty, chairman of the Local Spiritual Assembly of Shorewood, Wis., was chairman.

It was indeed a gathering of friends bound together by their love for Bahá'u'lláh.

## Bahá'ís Hold Institute

### Dedicate Center in Lima, Ohio

Over one hundred twenty Bahá'ís and their friends gathered on September 17 and 18 to hold an institute, dedicate their Center and proclaim the Bahá'í message to the public. The occasion was blessed and uplifted with the presence of Hand of the Cause Mr. Khádem who gave messages of love and inspiration at the meetings on both Saturday and Sunday. An unexpected bounty was the presence of Dr. Moyrad of Irán, who was at one time the personal physician of 'Abdu'l-Bahá.

The dedication of the Center, which took place on Sunday morning brought joy and inspiration to all who attended. Music was provided by the singing of Mrs. Florence Zmeskal of Toledo, Ohio.

The dedication as well as the public meeting on World Peace, held Sunday afternoon, was well announced in newspapers and on the local radio station.

## A New Way of Life for Australian Aborigines

**Editorial Note:** In 1955, Mrs. Pearce of Adelaide, Australia, became the first teacher of the aborigines in the Victor Harbour area. She had heard Shoghi Effendi's call to take the Bahá'í teachings to the aborigines, and the following story is a slightly briefed version of the story of her experiences in this field and the result of her dedicated effort.

In 1955 I went to Goolwa (South Australia) where I rented a house and spent my time between Goolwa and Adelaide for five or six years. I joined the Women's Agriculture Bureau and went to the R.S.L. clubrooms to play bridge. Every Sunday I attended the Methodist Church, but I noticed that aborigines were absent from both of these functions. I saw many in the township so I inquired where they lived. I was given Mrs. Sumner's address so I visited her. I told her I was living at Liverpool Road and did she have any grandchildren that would accept discarded toys. I mentioned that I belonged to the Bahá'í Faith and we believed in deeds and not words, and this is all that was said regarding religion.

Mrs. Sumner and I became close friends and she would come to my home where we discussed the joys and sorrows we experienced in life. We both had a lot in common as to the rearing of children, as she had reared eight and I six.

My aboriginal friends were welcome to come and stay at my home in Adelaide for one or two nights if they were in Adelaide on business or just visiting the city. Two of my younger aboriginal friends, Marjorie Tripp and her cousin, Joseph Egan, spent their week-ends and their school holidays at their grandmother's in Goolwa, as they lived in Victor Harbour twelve miles away. Both children spent many happy hours at my home in Goolwa.

I started a Sunday School in Goolwa and eight aboriginal children attended. As I did not want to confuse the children, I did not ask the ones already attending a Church. I read stories from *God's Messengers* and gave them pictures to color. They played games for an hour or so, and when they were tired off home they would go.

### First Bahá'í Youth

Marjorie Tripp, nine and half then, later became the first aboriginal Bahá'í youth. It was eighteen months after I had started the Sunday School that I met Marjorie Tripp's parents. They came to drive her back to their home in Victor Harbour. They waited outside my home and tooted their horn. I could see that they were not anxious to come and meet me, so I decided to go out to them. Marjorie had talked of me at home and the parents had said not to take any notice of Mrs. Pearce because she is a white, and white people do not want us. After meeting and talking with me they said "Our little girl is right, Mrs. Pearce is a good woman."

I became good friends with Mr. and Mrs. Tripp and they would come to Adelaide and stay at my home and bring their aboriginal friends to meet me.

I own a tape recorder and they loved to record their own songs. Ephriam would play the guitar as accompaniment. The aborigines do not read music but they are very gifted. Each time they came they would bring different aborigine friends to hear and enjoy the recording of their voices. One thing that interested me was the playing of a gum leaf. They would go outside and get a gum leaf and by folding the gum leaf in a special way they produced good and enjoyable music.

### Ephriam Tripp Becomes First Bahá'í

It was after knowing the Tripps for four or five years that Ephriam called on me in Adelaide and said he wanted to become a Bahá'í. I asked why. I said, "I have not given you much of the Bahá'í Faith." He told me that it was the Bahá'í friends he had met through me. So Ephriam Tripp became the first aboriginal Bahá'í. Harry Carter, known as Uncle Harry, stayed with the Tripp family often at their home in Victor Harbour. It was more than a year later before Beril Tripp and Uncle Harry accepted the Bahá'í Faith.

Beril, Ephriam and Uncle Harry told their aboriginal friends about the Bahá'í Faith. They went to Port McLeay and spread the teachings to their friends who lived there. Kath Harris and I heard about Bertha Dobbin coming home from the Hebrides where she had been spreading the teachings of the Bahá'í Faith. We hired a school bus and a small bus load of us went to hear her speak of the experiences she had while away. Kath Harris lived in the cottage in Goolwa and took over the teaching of the Bahá'ís and their friends from 1958 until 1961.

### Deeds Not Words

Harry Carter still comes and visits me in Adelaide and brings his friends. He will go with his friends into the hotel and have a lemonade, and this is how he has been able to give the Bahá'í teachings to his friends. He does not preach on the religion, but his friends have seen the different life he leads since he has become a Bahá'í, a different Harry Carter to what they knew years ago. "Let deeds, not words, be your adorning." That is Uncle Harry's teaching.

Ephriam Tripp's main book is the *Book of Certitude*. He knows more than I do and can teach me well. His wife, Beril, is also a good teacher. As I am not able to go out as much as I would like, my aboriginal friends still come and visit me at my Adelaide home. They bring many aboriginal friends. Because of Mr. and Mrs. Tripp and their daughter Marjorie I have had a lot of pleasure and enjoyment in teaching the aborigines of Australia a new way of life.

## Australia Launches Dynamic Teaching Institutes

The Teaching Institute held on August 14-15 at the Haziratu'l-Quds in Sydney, Australia is the first of a series planned by the National Teaching Committee to embrace the whole country. These will be graduated in their materials and techniques according to the needs and resources of individuals and areas. It used some of the experimental material of the convention school and, although shorter, was more intense and at a deeper level. Eight people attended: J. Chittleborough of South Australia; J. Rodwell of Queensland; Mrs. M. Handley and K. Morgan of Victoria; Miss P. Ringwood and G. Daynes of the Australian Capital Territory; and Mrs. M. Bourke and J. Stevenson of New South Wales. Our dear Effie Baker shared the brightness of her spirit with us over the weekend, joining the group for meals. (Bahá'ís will recall that many years ago Miss Baker was responsible for the photographs used in *The Dawn-Breakers*, as acknowledged by Shoghi Effendi in that extraordinary text by Nabil, translated by Shoghi Effendi.)

### Messages of Guardian, Universal House of Justice Featured

Programming featured the messages of Shoghi Effendi and those of the Universal House of Justice. Each member was furnished with a special handbook containing excerpts from the Writings in order to continue with the study on a more systematic level later. The course began with a short study on "How To Meditate" which developed into a lively workshop. Short periods of meditation throughout the program were of great value in spiritual refreshment. Saturday morning included a revision of basic facts and went on to discuss "How to Study" and "How to Read Bahá'í Literature." This latter workshop was based on Eunice Braun's *Know Your Bahá'í Literature* and in the course of this, a project yielded results of an unexpectedly

high standard. Each member produced a six-week study program for a Local Spiritual Assembly, based on this book and it is hoped to implement these programs. Out of this grew steadily a deeper appreciation of the Guardian's advice on individual deepening in a systematic manner. This formed the basis of a study of quotations from the Writings which was notable for its honesty and sincerity of discussion. The afternoon session was on the psychological approach to teaching various personality types.

Saturday ended with a study of the Universal House of Justice Messages on Universal Participation and concluded with readings from *Hand of the Cause* William Sears' letters on pioneering (printed in *BAHÁ'Í News*, No. 280). An evening of deep spiritual intensity was brought to a fitting conclusion by a midnight prayer service at the Temple. Although this involved a three hour journey, the beauty and serenity of the Temple, the privilege of saying individual prayers and the loveliness of the bush at night, made this a most treasured memory.

### Joyful Reward of Group Action

A Sunday Workshop on "Group Dynamics" included both theory and practical work in the analysis of a tape recorded discussion. A constructive weekend concluded with the moving experience of a reading of the *Tablet of Visitation of Bahá'u'lláh*.

Not only were immediate projects launched but the mature consultation, the added confidence elicited by increased knowledge and the practice of group support (to be continued by correspondence) resulted in a fuller realization of teaching responsibilities and sent the attendants joyfully back committed to their challenging tasks.

*Hawaiian Summer School, 1966, with Dr. Giachery, Hand of the Cause.*



## The Most Meritorious Service

### Africa

*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.*

With this call Bahá'u'lláh stirred the hearts of His followers nearly a century ago. Armed only with faith they carried the new Revelation to many lands, including the far-away countries of Burma, India, Pakistan and parts of Africa, fifteen in all, including the two countries that had heard the call of the Báb during His ministry of 1844 to 1853.

For twenty-nine years, after the passing of Bahá'u'lláh in 1892, 'Abdu'l-Bahá continued to exhort and encourage the believers that they ". . . should be engaged in educating the souls and should become instruments in aiding the world of humanity to acquire spiritual joy and fragrance." Twenty more countries raised a banner to the light of the "oneness of the world of humanity" in the Master's period of service.

During much of the thirty-six years of the guardianship of Shoghi Effendi, his pen seldom ceased to exhort the friends to "the most vital, urgent and meritorious" of all services, pioneering in a foreign land. At the end of the Ten Year Plan, inaugurated by Shoghi Effendi in 1953, another 224 countries and territories (and island groups) had responded to the teachings of Bahá'u'lláh brought to them by scores of eager pioneers.

### The Nine Year Plan

Now we are in the third year of a Nine Year Plan given to us by the Universal House of Justice. The goals are specific, the needs have been carefully delineated. But the call is the same and the spiritual reward is the same, given by the pen of Bahá'u'lláh: "*Whosoever quickens one soul in this Cause is like unto one quickening all the servants. . . .*"

*"I thank the Prophet, Bahá'u'lláh"*

From such a quickened soul has come a joyful tribute to the work of the pioneers. Although it is not possible to publish all such letters, the following one (first published in the *West Central African Newsletter*) gives meaning to the Master's words to "become instruments in aiding the world of humanity." It is a typical expression of those who have received that "spiritual joy."

After explaining something of his religious background, his departure from belief in traditional religions, John Akuete, a new Bahá'í from Niger has written: ". . . a friend whom I knew well, also a seeker like myself, told me that he had got to know a team of pioneers and that they should interest me very much. So it was that one evening in company with my friend, I went to visit this team of pioneers. I tell you sincerely that I was very surprised, not only by the warm welcome which was given to us, but also by the spirit of the conversation and the educational ideas. That evening I imagined that I would be accepting an invitation

which I would find quite useless for the reason I have already stated. When I left the pioneers, I had the idea that I was leaving, instead, a great school which had permitted me, for the little time that I had spent there, to learn many things which I had never had the opportunity to know since I was born.

"Since that day, I have not once missed going to the Bahá'í classes which are held every evening by the Bahá'í team. I have read the books about the Faith and I am so convinced that I have become a follower, and have signed my card with joy and love to serve this Cause which is a new light for us Africans. Everybody knows that our continent has great need of teachers to liberate us from ignorance and to give us an education of perfection. In the Bahá'í Faith it is important to underline that not only do the Teachings make the people good servants of God, but also good servants of their countries. So it was that, as I read certain paragraphs of *Bahá'u'lláh and the New Era*, I came to understand that in the Bahá'í Faith, some of the Teachings are consecrated to the unity of the people of the world and to the eventual establishment of such conditions in the world that it will be normal for men to live in peace on earth.

"I thank the Prophet, Bahá'u'lláh, for having guided my intelligence concerning the conduct of my life, and for having helped the whole world by His Teachings. I also thank the team of Bahá'í pioneers in Niger and I wish them every happiness during their stay among us."

(Note: The quotations used above are taken from *Gleanings, Bahá'í World Faith and Citadel of Faith*.)

### Latin America



Tierra del Fuego, southernmost pioneering post in the world. Recently Rodolfo Flecha, Paraguayan Bahá'í, responded to the call of the Universal House of Justice to help fill remaining goals.



*Mapuche Indians at the Sixth Annual Convention, 1966, in Santiago, Chile, together with Auxiliary Board member Mercedes Sanchez, and some Bahá'ís from Santiago.*



*The National Spiritual Assembly of the Bahá'ís of Chile, elected at Ridván 1966 are, back row, left to right: Carlos Martinez, Eduardo Roe, Edmundo Fuchslocher, José Rodríguez (treasurer) and, front row, left to right: Alejandro Reid (secretary), Leticia Franchino (recording secretary), Ricardo Bañados, Emma Cabezas (chairman) and Sergio Aparico (vice-chairman).*

### Mapuche Indian Delegates Enthuse Chile Convention

The Sixth Annual Convention of the Bahá'ís of Chile took place April 22-24 in Santiago. The convention was privileged to have as a guest Auxiliary Board member Mercedes Sanchez.

For the first time in the history of the Faith in Chile the Araucanos Indians, or Mapuches as they are generally called, were represented at the annual convention. Three Mapuche delegates participated with great enthusiasm in the proceedings and in the election of the new National Spiritual Assembly: Norberto Antivil from Cardal, Francisco Alchao from Millapray and Ambrosio Paillalef from Aguas Tendidas.

There are about 300,000 Mapuche Indians in Chile, concentrated mainly in the provinces of Arauco y Cautin in Southern Chile. They live mostly in small villages with a typical Indian organization. Otherwise they are completely incorporated into the life of the nation, a majority of them being able to read and write.

Two goals of the Nine Year Plan have been met, twenty-five Local Assemblies and eighty Bahá'í centers having been established in this narrow country 4,200 kilometers long. The goals set for this year were also fulfilled, all pioneers having reached their posts, as mentioned in the report on page two of the July BAHÁ'Í News.

## A Promising Field—Where are the Pioneers?

One of the tasks of the Nine Year Plan, which the National Spiritual Assemblies of Colombia and Venezuela share, is the development of the Faith in the Guajira area which covers parts of both countries. Close to 60,000 Indians of one culture and one language live in this area where preparational work so rich and promising has been taking place for the last three years.

The plan now is to organize a Unified Teaching Committee (International) for Guajira. Each country will name two teachers for this committee. Two zonal committees were formed, one in Riohacha, Colombia and the other in Los Mochos, Venezuela. Venezuela now has a Jeep for teaching services and Colombia plans to buy a brick-maker. The teachers will then move rapidly among the numerous villages building schools and

holding zonal congresses to increase the number of native teachers, to deepen the believers, and to integrate them into the life of the Bahá'í Community. Maps of the whole area have been made in order to plan the teaching in the best way possible.

A pioneer in Venezuela who has spent considerable time teaching the Guajira Indians has recently written: "Almost all free weekends I spend on teaching trips in the Guajira area, but the task is so immense and the time I can devote to this wonderful work is so short, that progress is very slow. These lovely Indians have such spiritual capacity and we could win them all for the Faith if we had the personnel available to serve as pioneers in this area . . . we hope that others will soon be with us to share the joy of planting, cultivating and harvesting the spiritual fruits which will inevitably result from this fertile soil."

## President of Bolivia Commends Bahá'ís

The National Spiritual Assembly of Bolivia met on September 3 with the president of Bolivia, General René Barrientos Ortuño. A letter from the National Assembly states: "In that meeting, we have presented in Official form the principal points of the Bahá'í Faith to the president and we have asked his collaboration in the teaching and alphabetization programs for the Bahá'í Bolivian Indians. The president was very happy with our visit and he promised us his help in our tasks."

*El Diario*, the principal newspaper in the city of La Paz, Bolivia, published a photograph of this meeting and an article. It mentions that the president congratulated the Bahá'ís on the educational work they are doing in Bolivia.



Meeting of the National Spiritual Assembly of Bolivia with President General René Barrientos Ortuño of Bolivia on September 3, 1966.

## Dominican Republic Holds Teaching Institutes

The National Teaching School, Local Teaching Committees, the National Spiritual Assembly and the National Teaching Committee met in Moca, Dominican Republic, August 15-16, for the purpose of aiding consolidation. The responsibilities of local assemblies and groups were studied, such as the scheduling of regular meetings of the local assembly, holding the Nineteen Day feasts, and at least one study class or other meeting a week. Representatives from Santo Domingo, Moca, Santiago, Tamboril, San Juan de la Maguana and San Francisco de Macoris communities were present. A wonderful spirit of enthusiasm and determination to overcome all obstacles was evident.

On the evening of the 15th, Sheila Rice-Wray gave a talk, followed by slides of Haifa and the Bahá'í Congress in London. The Bahá'ís and their guests were enchanted. Members of the teaching committee from Dajabón (the Haitian frontier) said they hadn't realized before the vast extension of the Faith and that now the world was truly one for them.

The school ended the afternoon of August 16 with a party in which all took part in an atmosphere of loving friendship.



Teaching Institute held in Moca, Dominican Republic, on August 15-16, 1966.

Another school was held September 10 and 11 in San Francisco de Macoris with great success and enthusiasm. The majority of the Bahá'ís there are youth, and two young ladies entered the Faith during the school.

## Conventions



Sixth Annual Convention April 29 - May 1, 1966 held in Moca, Dominican Republic.



Sixth Annual Convention of the Bahá'ís of Ecuador, held April 30 and May 1, 1966 in Quito.



## Puerto Rican Institute Spurs Teaching Efforts

The first Bahá'í Institute, shown at the right, held in Mayaguez, Puerto Rico over Labor Day weekend brought renewed enthusiasm to those who attended. Twelve believers from San Juan, Ponce, San German and Mayaguez heard keynote speakers, Auxiliary Board member Ellsworth Blackwell and Mrs. Ruth Blackwell from Haiti on the theme, "Teaching with Spiritual Confidence."

Morning, afternoon and evening sessions were conducted for three glorious days in an inspired spiritual atmosphere, deepening and teaching methods being especially stressed.

The Institute, held at the home of Miss Vivian Taylor, was so successful that it was decided to hold continued sessions every two months, alternating between the



cities where believers reside. Other institutes and activities are being planned in cities where there are as yet no believers.

## Victories in Asia and the Pacific

*Left to right:*

*Bahá'ís of Vientiane, Laos, responding to the government's call for assistance in the recent, devastating floods.*

*First Spiritual Assembly of the Bahá'ís of Taboiaki Village on the Island of Beru in the Gilbert & Ellice Islands, elected April 21, 1966. Standing: Bwenawa Io, secretary; Tebiria Teborau, treasurer; Tekare Teoti, chairman; Matamwena Kamrona, vice-chairman; Banian Tion, Kaitara Mariko. Seated: Terema Beniata, Tekariki, and Nauti Temea.*

*National Haziratu'l-Quds of the Gilbert & Ellice Islands, a prefabricated building shown as it was being assembled on Tarawa.*



## The Caribbean Islands

Guests at the 1966 observance of the Martyrdom of the Báb held on St. Vincent Island. Visitors to the Island at this time included Mr. and Mrs. Joe Noyes, Erica Reich and Bob Kegan and the Bahá'í teaching team of Miss Jean Norris and Miss Barbara Smith. The latter spent several weeks on St. Vincent with gratifying results for the Faith.



## New Local Assemblies in Europe

Left to right:

The first Local Spiritual Assembly of Santa María de Barbarrá in Cataluña, Spain, formed April 1965. Seated, left to right: Mrs. Rosario Puigcercos; Mrs. Rezvanieh Forghani; Mrs. Gloria Fuentes and Mrs. Ines Gispert. Standing, left to right: Djalal Forghani; Gabriel Vila; Narciso Cerdan; Baudillo Fuentes and Rafael Acacio.

Local Spiritual Assembly of Würzburg, Germany, established at Riqvân 1966:

The Local Assembly of Mons, Belgium was formed on Riqvân 1966 as a result of the relentless work of one Brussels and two Persian pioneers. This Assembly is not only new as an institution but its members also are young in years — one of them reaching twenty-one on the day of forming the Assembly. They are, left to right: (seated) Claudine Ruelle, Jacqueline Smith, Jeanne Duelz, Parvine Fallahzadeh and (standing) Rouhollah Fallahzadeh, Mehran Faez, Fredy Regnault, Hubert Gilson and Sirous Foroughi.





*Youth attending the First National Youth School held in Valencia, Spain during July 24-25, 1966.*

### Spanish Youth Hold First School in Valencia

The First Bahá'í National Youth School was held in Valencia during the days of July 24 and 25, 1966, with approximately sixty attending. This was the first time that a teaching activity was organized in Spain by the Spanish youth. It was clear demonstration of youthful hope and spiritual vitality, proving how capable they are of serving the Cause.



*National Youth Committee of Spain who planned the first Spanish Youth School, standing, left to right: Miss Carmen Sanchez (chairman); Mr. Emilio Egea (secretary) and seated, left to right: Miss Aurora López (treasurer); Miss Amparo Egea (librarian).*

The youth speakers who appeared before the public for the first time, astounded the audience with their ease of speech and extensive knowledge of the Faith.

The following talks were given: "Education and Self-education of the Youth" by Miss Vida Missaghian of Palma de Mallorca; "The Youth's Past and Present" by Emilio Egea from Cartagena; "The Youthful Messenger" by Deyhim Foroughi of Granada; "Features by Which Bahá'í Youth Should Exceed Them-

selves" by Miss Carmen Sanchez of Sabadell, Barcelona.

Adults who took part in the conference were Emilio Egea, representative of the National Assembly; R. Mehrabkhani, of Valencia, who spoke about "Youth and the Faith" and Mrs. Juana Ortuño who spoke on "Cooperation and Consultation in the Bahá'í Faith." Miss Sara Tiffón, Auxiliary Board member, acted as representative of the Hands of the Cause.

The school had a deep spiritual effect on all who attended and evoked special gratitude from these youth who are the promise for a better world.

### International News Briefs

An August news bulletin from the Hands of the Cause of South and East Asia states that Agnes Alexander, Hand of the Cause who fell a number of months ago and has been hospitalized, is much improved, "her spirit as radiant as ever" and she is able to move around a little. She is a source of inspiration to all of the friends who come to visit her. The bulletin also reports that Mr. T. Samandari, who was in the presence of Bahá'u'lláh and is now approximately ninety years of age, is continuing to fulfill the Guardian's request to serve the Cause until his last breath. He has been undertaking teaching journeys to Pakistan, India, Ceylon, Thailand and Malaysia in recent months that have brought many new believers into the Faith.

○

Recently an outstanding journalist from Malaysia, chosen with a group of others by the U.S. State Department for a special tour of the United States, was met and entertained by Bahá'ís in Honolulu. S. J. Tilak, of Kuala Lumpur, Malaysia, was introduced by the State Department Reception Center in Honolulu to Dr. & Mrs. C. V. Caver and was entertained for dinner at their home. Since the occasion fell on the evening of



Two views of the Orange County, California, Bahá'í school. Held weekly for the past two years, this school has been a successful intercommunity project supported by the local assemblies and groups in the county. Details of the program and plans for the future are given in the November-December issue of *Child's Way*.

## International News Briefs

(continued)

their regular home fireside, Mr. Tilak was given an opportunity to meet a good cross section of the Bahá'í community, and also received an introduction to the Bahá'í Faith.

Born in India and educated at the University of Madras, Mr. Tilak is now a citizen of Malaysia and is the representative and correspondent for the *Penang Daily*, *The Straits Echo*, and for *Newsweek Magazine*. Conversation with him quickly revealed that he had met Mrs. Shirin Fozdar on numerous occasions at the time of her lecture visits to his University, and had a limited but favorable understanding of the Teachings. He had also visited the World Center in Haifa and was familiar with some of the Bahá'ís of Malaysia.

○

A Bahá'í School was held in Asunción, the capital city of Paraguay, July 14-17. Hand of the Cause Jalal Khazeh and two members of the Auxiliary Board, Hooper Dunbar and David Baral attended. The objective of this school, which was successfully attained, was the spiritual comprehension of the present responsibilities of a Bahá'í community. The Hand of the Cause appealed to the Bahá'ís of Paraguay to dedicate their attention to the work already begun with the Chaco Indians who live in the desert in complete poverty. A great number of Bahá'ís from Paraguay attended this school.

○

Two training courses for traveling teachers have been held in Cuenca and Quito, Ecuador, with the objective of studying the last two Messages of the Universal House of Justice and putting them into action. Ten teachers who travel to country villages attended these two courses. In this way the directives of the Universal House of Justice were presented to the First Indian Teaching Congress held in Otavalo the second half of July. Deepening Institutes were held in Guayaquil and Quito the end of August until the first part of September. Mrs. Louise Caswell came from Guatemala as one of the instructors for these Institutes.

○

Mrs. Betty R. Reed, secretary of the National Assembly of the British Isles, gave two public lectures, in Panama City and Colon, while returning from an official trip to South America. John Burdette from Australia showed colored slides of the construction of the Temple in Sydney on his eight-day visit to Panama recently. He visited the indigenous school and made a trip to the Darien Indians.

## Passing of Marcia Steward de Matamoros

On August 29 Mrs. Marcia Steward de Matamoros, well known to many Bahá'ís, passed away in Tegucigalpa, Honduras where she had served the Faith for a number of years.

Mrs. de Matamoros, as Mrs. Marcia Atwater, entered the pioneer field in the beginning years of the Second Seven Year Plan and from then until her death she carried on teaching activities in various parts of Central America except for short intervals when she was pioneering elsewhere, notably in the Marshall Islands at the beginning of the Ten Year Crusade.

Mrs. de Matamoros was an excellent teacher and her devotion to the Faith will be immortalized in the Karbila School which she founded and left to the Honduras Bahá'í community. Although suffering for a long time from an incurable disease she continued her teaching work to the very end.

## Annual Pow Wow Attracts

### Large Attendance

More than 250 Indians and their friends met on August 27 and 28 with Bahá'ís from several states at the familiar site of Lake Eucha, Oklahoma for the sixth annual Prayer Pow Wow among the Cherokees and their friends. The gathering was sponsored by the Rogers, Arkansas Bahá'í community with the cooperation of the Delaware County Assembly of Oklahoma. Since the Cherokees are great lovers of music, the voice and guitar of John Cook, member of the American Indian Service Committee, added greatly to the joyousness of the occasion. There was also music by a seven-piece Indian band, some of whose members travelled fifty miles to be present. One of the spiritual high points was the distribution of Bahá'í prayers printed in Cherokee.

Following the Saturday session at Lake Eucha, the friends met in the City Park in Jay, Oklahoma where breakfast was served to the early comers. Following group singing led by John Cook and the reading of messages of greeting, a short talk was given by Miss Judy Phillips on the coming of the Spirit, on the "roundness" and the need for all to know that all are brothers and members of one family.

As the friends left to return to their homes many of them who had attended previous gatherings of this kind expressed the feeling that "this was the best Pow Wow yet."



*Canadian Bahá'í Summer School near Banff, Alberta. Held August 14-20 at the School of Fine Arts of the University of Alberta believers from Western Canada and United States gathered for sessions of devotions, study, and discussions as well as to enjoy the physical beauty of their surroundings. Among teachers at the School was Auxiliary Board member, William Maxwell.*

## Green Acre Sessions Bring Spiritual Bounties

Green Acre was truly a "Green 'Akká" for the spirit during the nine weeks the school was in session. Hearts overflowed with love as the friends attended courses of lecture, study and discussion on 'Abdu'l-Bahá, the Guardianship, Bahá'í Laws, Administration, Education, Indexing, Group and Individual Application of Teachings to Daily Life, and Pioneering. Daily singing kept spirits soaring.

Beloved Hand of the Cause, Mr. Zikru'lláh Khádem, uplifted the hearts by visiting for nine nights and returning to address the final session on Labor Day Weekend. Various Auxiliary Board members, during seven weeks, contributed their efforts, deepening the believers in love of the Covenant.

A variety of weekend conferences and institutes acquainted the friends with the work of the National Goals Committee, American Indian Service Committee, United Nations Committee and the National Music Committee.

Public meetings each Sunday, well publicized in the surrounding area, drew inquirers to hear outstanding speakers, Bahá'í and non-Bahá'í. On August 7, Mr. Asdrubal Salsamendi, Deputy-Chief of UNESCO visited Green Acre, dined with the friends, and spoke for the public meeting. Mr. Gerard Morin, an Indian from New Hampshire, spoke on "Indians of the Northeast Woodlands" another weekend.

For the children, courses were given on "Signs of Life" for pre-schoolers, "Living the Life" for first and second graders, "Bahá'í History" for third and fourth graders, and "Manifestations of God" for fifth and sixth graders. Each week preparation courses for enrollment were given to Junior Youth, with a qualified instructor. Teachers of adult courses also spoke to the youth and children's classes.

Roy Wilhelm's grave was visited, a memorial service held, and the site cleaned by a youthful group of students. A memorial service was held for Louis Gregory, first Hand of the Cause of his race. Sarah Farmer's birthday also was commemorated. Additional services were performed to maintain the physical facilities of the school.

Attendance peaked during the two Senior Youth Weeks when spirits crested on a high wave of enthusiasm. A Weekend Youth Teaching Conference discussed "The Letter to Youth" from the Universal House of Justice.

Green Acre, trodden by the footsteps of 'Abdu'l-Bahá, was truly blessed by His Presence in spirit this summer. A winter season from December 29 to January 1, sponsored by the Green Acre Council, will continue to keep the spirit of love, fellowship and unity, enjoined by Him, aglow in our hearts.



## The Bahá'í Faith Comes to McMinnville

McMinnville, Tennessee, a town of 10,000 was first opened to the Faith in May, 1965 when Mr. and Mrs. Thomas Schwandes, of Shorewood, Wisconsin, moved there to make it their home and establish a Bahá'í Center. Newspaper publicity about the Faith began in McMinnville papers even before the new arrivals had settled, and for the next eight months they held fire-sides, told friends and acquaintances about their beliefs, attended churches and did everything possible to teach and attract ready souls.

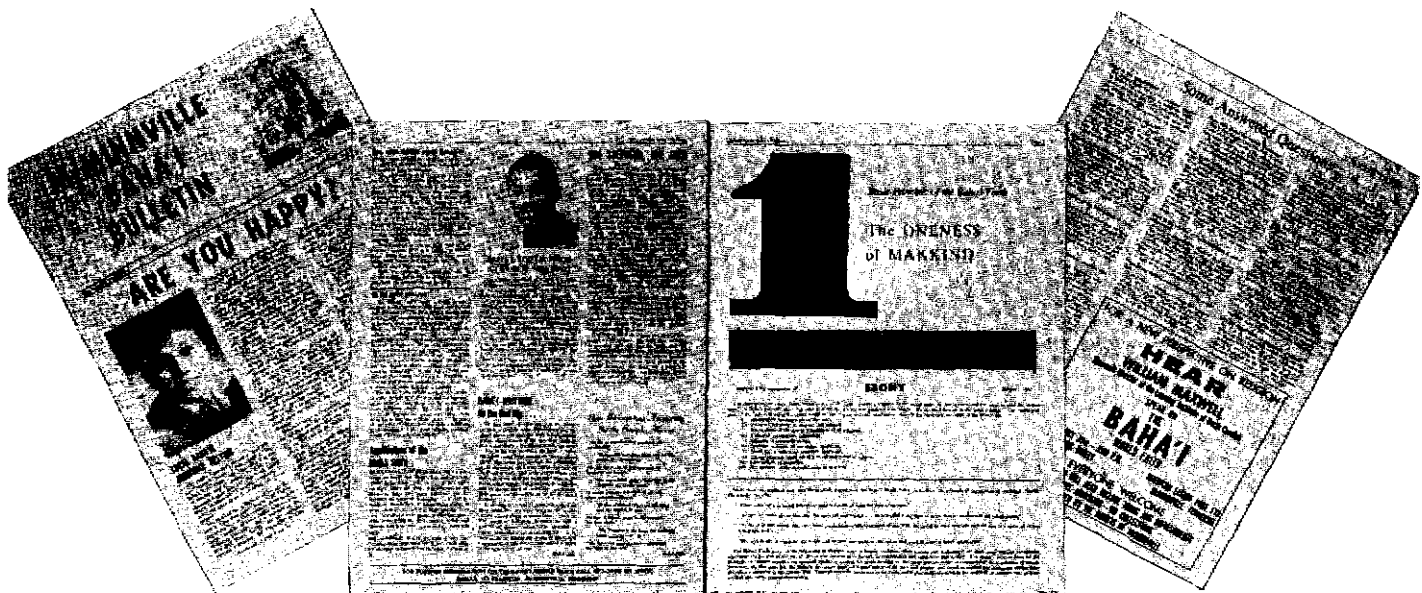
In February, 1966 was held the first large public meeting with Jack McCants, Auxiliary Board member, speaking to an audience of 110 in the meeting room of the local public library. Three declarations followed soon after the meeting, two of the new believers being able to attend the Convention in Wilmette and bringing back enthusiastic reports of the House of Worship and the love and unity they experienced there.

The community, numbering five, began planning a youth project for the summer, with the goal of reaching every person in town with the message of the Bahá'í

Faith. They decided to hold a public meeting with Auxiliary Board member William Maxwell as speaker and to take an invitation to this meeting to every home in McMinnville. The invitation eventually became part of a four page Bahá'í newspaper (shown here), which in itself contained much information about the Faith. A youth team of three boys, Jon Piff from Washington, Grant Rhode from New Hampshire, and Dave Handel from New York, not only took a paper to each home in McMinnville, but to practically every home in the county.

The public meeting was attended by over one hundred people and was a great success. William Maxwell's talk and Van Gilmer's singing created a wonderful atmosphere which affected everyone present. A few days before this meeting a youth, James Womack, became a Bahá'í and a few days after the meeting two more youths, Hattie Taylor and Gwen Etten, enrolled. These three youth were then able to go to Green Acre for a week.

Now, a little over a year after McMinnville was opened to the Faith, there are eight believers and many souls who are very close.







*Some of those who attended the West Texas Teaching Institute in September, 1966.*

## West Texas Teaching Institute

Bahá'ís from West Texas, New Mexico, and Arizona gathered in El Paso, Texas, from September 2 through September 5, 1966, to attend the first teaching institute of its kind to be held in the area, sponsored by the Local Spiritual Assembly of Odessa, Texas, with the help of the Bahá'í group of El Paso, and held at Hawthorne House, an off-campus dormitory near the Texas Western College.

The theme of the institute was the Divine Plan of 'Abdu'l-Bahá with each teacher covering various aspects relating to it. Auxiliary Board member, Chester Kahn, talked about 'Abdu'l-Bahá, Dr. Edris Rice-Wray from Mexico City discussed the spiritual aspects and pioneering, and Fred Bell from Odessa, Texas, discussed the history and development of the Plan.

Teachers for the youth and children included Jim Collins of Midland, Texas, Mrs. Betty Nix and Mrs. Johnnie Tijerina from Odessa, Texas, and Mrs. Amy Dwelly from Santa Fe, New Mexico. In addition to teaching the adult classes, Mr. Kahn also conducted one class a day for the youth. Most of the evenings were filled with musical entertainment presented by the youth, and group singing participated in by all.

On Saturday evening, September 3, a public meeting was held at Hawthorne House, and Mr. Chester Kahn gave a very inspiring talk to a crowd of approximately 75, 29 of whom were non-Bahá'ís who had been attracted to the meeting by the extensive newspaper, radio, and TV publicity. A great deal of interest was shown by the inquirers and many stayed well after midnight discussing the Faith.

On one occasion Dr. Rice-Wray talked of pioneering in Mexico and more specifically in the Yucatan. She spoke of the conditions there and the great need for pioneers and teachers. The people are ready for the Faith and ready to become Bahá'ís, she said. All they need is more teachers to teach them. A group of the West Texas believers were so moved they are now looking into the possibilities of making a two or three

week teaching trip into the Yucatan this year during the Christmas holidays.

This West Texas Institute was the fulfillment of a long hoped-for dream of the friends of West Texas and the success of the affair was far beyond their expectations. Altogether 79 adults and children were registered and attended the classes. With the assistance given to the institute by State Goals Committees, local Spiritual Assemblies and individuals, it was possible for many Bahá'ís to attend who could not have done so otherwise. Certainly the effort and the sacrifices made by all for the success of the occasion were well rewarded.

Each day the enthusiasm and spirit mounted, and highlighting the weekend was the summation talk given by Mr. Kahn on Monday morning, bringing the institute to a close.

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*Local Spiritual Assembly of Culver City, California, incorporated in July, 1966. Standing, left to right: Jack Gartner, Donald Grubb, Billie Vahdat, Hugh Lineberger (chairman), Charles Cornell (vice chairman). Seated, left to right: Ruthie Cornell, Pearl Cullison, Nancy Lineberger, Lois O'Neil.*





## A Productive Summer for Youth and Cooperating Communities

"In country after country the achievements of Bahá'í youth are increasingly advancing the work of the Nine Year Plan and arousing the admiration of their fellow-believers. From the very beginning of the Bahá'í Era, youth have played a vital part in the promulgation of God's Revelation." Thus wrote the Universal House of Justice in the June, 1966, message to the world's young followers of Bahá'u'lláh.

During the summer months, small armies of American and Canadian youth continued their vital mission by arising to the plea of the beloved Guardian who urged their "intelligent, persistent and effective participation" in Bahá'í activity as a demonstration of the "youthful vitality and the vibrant power animating the life and institutions of the nascent Faith of Bahá'u'lláh."

These youth devoted their vacation time to Summer Youth Projects, and with the "adventurous spirit, vigor, alertness and optimism" which the Guardian cites in *The Advent of Divine Justice*, they spread the word Bahá'í through several new towns and villages while also assisting Bahá'í communities.

Their activities have special import when viewed in the light of the Universal House of Justice's June message which also stated: "Those who now are in their teens and twenties are faced with a special challenge and can seize an opportunity that is unique in human history. . . . During the lifetime of those who are now young the condition of the world, and the place of the Bahá'í Cause in it, will change immeasurably, for we are entering a highly critical phase in this era of transition" of the Cause from obscurity to that of challenging the Old World Order and proclaiming the solution to humanity's ills.

### Glendale, Arizona

Among the Bahá'í youth ("Upon whom must depend the future orientation" of the destiny of the Cause) are four, ranging in age from 15 to 22 years, who descended on the town of Glendale, Arizona, to accept the goal of personally inviting two-thirds of the city's 30,700 residents to Bahá'í public meetings.

In four weeks, and despite handicaps of 100-117 degree temperatures and high humidity, the youth met the goal of canvassing Glendale, held five firesides and a public meeting weekly, and were interviewed on radio. Because of Glendale's large Mexican population, the 5,000 invitational cards distributed at residents' doors were printed in both English and Spanish. No other literature was given nor were any teaching discussions held at the homes.

The firesides were the most successful aspect of the project with as many as 20 to 30 persons attending as the project progressed. Four persons (two adults and two youth) declared and the Glendale Bahá'í community reports "we have been strengthened and re-invigorated by the spirit of these youth." The adults plan intensified follow-up efforts and hope "to maintain the same wonderful spirit and enthusiasm displayed by the youth."

The youth, David Baumann, 17, Tempe, Arizona; Sohayl Sohrab, 22, Corvallis, Oregon; Tina Walters, 19, Albuquerque, New Mexico, and Wendi Worth, 15, Pasadena, California, began each day with group devotions, deepening and consultation, considered to have been very important to the progress of the project and the morale of the youth and their adult advisors.

Individuals responded to the invitations through canvassing, and daily several individuals voiced interest in the Faith. Many youth regularly attended the firesides from a town some 23 miles away.

### Fargo, North Dakota

Meanwhile, three other youth had left their homes in Canada and were launching another youth project at Fargo, North Dakota. For two weeks Cathy Saxe, Paul Pettypiece and John Raynor conducted an extensive publicity campaign for a public meeting by distributing 275 posters, 475 invitations, and 50 basic fact sheets to 20 nearby towns. They also arranged spot radio and television announcements and appeared on an hour television interview and call-in show. One of the two most popular local television shows, it brought the Faith into an unknown number of North Dakota homes.

A "most successful" public meeting, titled "The Challenge Facing Youth" drew a dozen non-Bahá'ís. Six of them, all youth, came as a result of the publicity. In response to the youths' efforts, old Fargo contacts were brought back in addition to the new ones made.

The youths' explanations of their own spiritual growths are as significant as their teaching successes. They report: "The more Bahá'í activities I participate in, the more I realize I couldn't live without the Faith of Bahá'u'lláh." . . . "It was an unforgettable experience both in knowledge acquired in teaching the Faith and in the many friendships gained. . . . It occurred to us while on the project that we were each learning so much individually that we felt guilty about not giving enough to the community. . . . As youth now, it is incredible for us to think that we can keep growing in the Faith at such a rate as we experienced together in those four weeks. . . . The experience of simply living in a Bahá'í home and beginning to understand what it really means to be a Bahá'í all the hours of the day was without a doubt one of the most obvious benefits derived from the summer."

### Sparks, Nevada

Some of the above comments were made by the four youth who composed a team which journeyed to Sparks, Nevada, primarily to assist four Bahá'í adult teachers in a Bahá'í-conducted remedial school for children from the Reno-Sparks Indian Colony. This was the second summer for the school and because of the efforts of Bahá'ís the previous summer, several Indians had become Bahá'ís.

The Faith was not mentioned while teaching and the youth and adults sought, instead, to show the Bahá'í spirit through actions rather than words. During the last week of school Melba King, an Eskimo Bahá'í and

her husband offered the Indians "overwhelmingly successful" evening firesides.

The youth who served in Sparks, Pat Plecas, Thornton, Illinois; Tony Lee, Los Angeles, California; Joan Millar, Duxbury, Massachusetts, and Andy Hilton, Santa Barbara, California, also worked with a Bahá'í bookmobile, and participated in community activities such as feasts, firesides, public meetings, an LSA meeting and a Holy Day observance.

### West Chester, Pennsylvania

Another youth project was undertaken by Steve Blair, Cincinnati, Ohio; Bill Webber, New York, and Harry Blackwood, Wilton, Connecticut, who assisted the West Chester Pennsylvania community. Their activities included publishing a "youth organization directory" which gave them abundant opportunities to meet the town's youth leaders, and working at the town's community center where they interested other workers in the Faith and brought several to firesides. As a result of the directory, a Lutheran student group has already requested a Bahá'í speaker.

### Other Projects

A youth team also delivered 4,000 souvenir editions of "The McMinnville, Tennessee, Bahá'í Bulletin," a newspaper telling the Bahá'í story, to every home in McMinnville, reaching ten thousand souls in that southern town. The newspaper preceded a mass proclamation meeting at which Auxiliary Board Member William Maxwell of North Carolina gave a Bahá'í introductory talk. Over one hundred persons attended.

Two other Southeastern youth teams, the Cherokee and the Conyers teams, in part converged on McMinnville to help with the meeting. Earlier the Cherokee

team had also hosted a public meeting for Mr. Maxwell and the Conyer youth had conducted a children's school for about 40.

Four youths (Judy Green, Marcia Harrison, Mark Johnson, David Jacobs) with Elaine Spies, advisor conducted a day camp in Edwardsville, Illinois from July 19 through August 5. Its purpose was to introduce the Faith to an integrated group of children as well as to provide these children with stimulating activities and to reach the parents as well as children in Bahá'í friendship, thereby demonstrating the principle of living the Bahá'í life. The group, varying in numbers from eight to fifteen was taught the Faith through stories, mural drawings and puppet shows and they were encouraged to memorize verses. Field trips and art lessons were included and the children gave a program for their parents showing aspects of the Faith which they had learned. It is hoped that Saturday classes can be continued for those of the group who are interested.

These Bahá'í youth projects, just a few of the several conducted during the summer months, were undertaken by many youth who would experience their first public teaching and administrative experiences. They bring to mind the beloved Guardian's statement to the Bahá'í Youth of America in 1938, when he wrote, "I hope, and indeed pray, that such a participation [in teaching and administrative spheres] may not only redound to the glory, the power and the prestige of the Faith, but may also react so powerfully on the spiritual lives, and galvanize to such an extent the energies of the youthful members of the Bahá'í community, as to empower them to display, in a fuller measure, their inherent capacities and to unfold a further stage in their spiritual evolution under the shadow of the Faith of Bahá'u'lláh."

### News Briefs

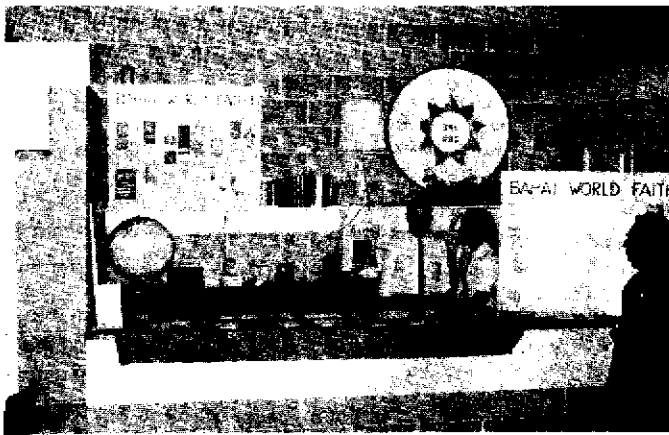
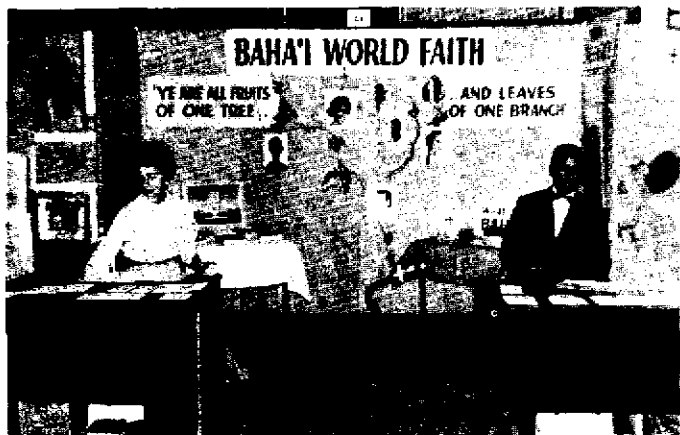
On August 28, 1966, Seattle, Washington held a follow-up meeting to Race Unity Day at the East Madison Y.W.C.A. which is located in the heart of the international district. The program consisted of prayers read by members of the Caucasian and Negro races. The topic was "One World-One People" which was exemplified by the participants: Japanese chairman and three speakers from Caucasian, Negro and Alaskan Indian backgrounds. Music was furnished by the Bahá'í singers. Free literature was available and Bahá'í books

were on display. The program was announced over a local radio station and notices appeared in five Seattle newspapers including one which circulates principally among Negroes. Approximately fifty people attended.

○

The first Bahá'í marriage ceremony in Louisiana took place in Alexandria, Louisiana on August 28 when Miss Evelyn Wallace and Mr. Joseph A. Taylor were married at the home of Mr. John J. Towels in the Negro section of the city. The ceremony was witnessed by approximately seventy five persons of both the Negro and Caucasian races, only thirteen of whom were

*Bahá'í booths at county fairs bring the Faith to the attention of thousands. Shown at the left is display at the San Mateo (California) County Fair and Flower Fiesta, August 5-13. Over 800 people stopped to inquire or take literature. At right is booth at the Benton County, Oregon, Fair, August 23-26. An unusual feature of this display was the showing of slides taken by Fred and Beth Laws, when they pioneered in Basutoland, Africa. The booth was planned and attended by the Corvallis Group.*



## News Briefs (continued)

Bahá'is. During the reception that followed many questions were asked by the visitors about the Faith. While publicity was sent to all the daily papers, only the Negro press reported the marriage and carried a photograph of the couple and the official witnesses to the marriage.

○

The Bahá'í Community of Friday Harbor, Washington, assisted by the local Assembly of Edmonds participated in the San Juan County Fair at Friday Harbor August 25th through 27th. A float was prepared for the parade on August 27 from downtown to the fair grounds, and a booth was rented in the main exhibition hall. The theme of both was the Oneness of Mankind. The float consisted of two large side panels on a camper with a semi-circular panel above on which appeared in large letters the words "Bahá'í World Faith." Below this on the side panels, in letters easily visible the words: "God is One," "Man is One," "Religion is One." At the parade of floats in front of the Grandstand at the fair, the Mormon Bishop announced the float was self-explanatory, and after the fair was over the authorities expressed their thanks both for the booth and the float.

○

At the request of The Pages (girls) and The Earls (boys), of Washington High School, the Los Angeles Youth Committee sponsored a fireside on Sunday morning, August 28, with approximately fifty in attendance. The youth who attended were truly a Bahá'í garden, being of Oriental, Negro and Caucasian backgrounds. The visitors asked interesting and sincere questions and a beautiful spirit prevailed.

○

A picnic held at the Fruitport, Michigan home of Mr. and Mrs. L. Wyatt Cooper September 18 drew an attendance of some fifty Bahá'is and near Bahá'is from Fruitport, Muskegon, Grand Haven, Grand Rapids, Kalamazoo, and Pentwater. Since Fruitport was one of the earliest Bahá'í communities in the United States and the first one in Michigan, and there are still resident in the area several believers who were members of the original community dating back to 1906, Mr. and Mrs. Cooper arranged the picnic primarily to honor these Bahá'is and their families and to share with the younger believers some of the history of those early days.

The two Tablets written by 'Abdu'l-Bahá to the Fruitport believers were read by two members of the original group while another recalled briefly her memory of being in the presence of the Master when He was in America. Miss Edna M. True, member of the National Spiritual Assembly, whose mother, Mrs. Corinne True, Hand of the Cause, introduced and taught the Faith in the area, spoke of the work of her mother both in teaching and in connection with the beginning of the Bahá'í House of Worship. Miss Charlotte Linfoot, also a member of the National Spiritual Assembly, spoke of the rapid spread of the Faith in the sixty years since the formation of the Fruitport group and the need today for the same spirit of dedication and enthusiasm that prevailed among the very early communities in the United States.

All present were immensely interested in an exhibit of photographs that had been arranged by Mr. Cooper

showing the large groups of Bahá'is who assembled from time to time in the very early years, several of whom were present at the picnic that day.

## BAHA'I IN THE NEWS

Arthur and Lila Weinberg in their book, *Instead of Violence*, published by Grossman in 1963 include in Chapter 4 the address by 'Abdu'l-Bahá in *Paris Talks*, "The Pitiful Causes of War and the Duty of Everyone to Strive for Peace." The authors cite the source of this talk and make the comment that 'Abdu'l-Bahá deplores man's descent to slaying.

○

A recent publication, in 1966, of the Christopher Publishing House in Boston, *Christianity and Cosmopolitan Civilization*, by Van Ness Bates states on page 359: "I maintain that we should, above all, respect the chosen Christs or 'Concepts of Christ' of our fellowmen as Socrates did; and ask only that they respect ours — whether the Christ be Bahá'u'lláh, or some other great Teacher in history or even humble Pastor Jones of 'Erehwyna', so long as he has some modicum of that Christ-Power to inspire us to the worship and service of God!"

○

In the book, *The Road to Panama*, by Selden Rodman, published by Hawthorne Books, Inc., New York City, the author mentions an interview with pioneer Fred Berest. After learning something of Mr. Berest's background and his purpose in being in Panama as a Bahá'í pioneer, the author states: "We asked him to explain Bahá'í to us. 'Imagine', he said, 'seven or eight glasses being filled from a pitcher of water. God, holding that pitcher, may be conceived of as pouring the Holy Spirit from age to age. Every five hundred or a thousand years, you know, religion takes a new name. If the first glass contains Krishna, the second Moses, and so on through Buddha, Christ and Mahomet, we come finally to the Persian seer, Bahá'u'lláh (1817-1892), who taught the oneness of all faiths and of all mankind. A progressive revelation, we call it. Just as the Indians of San Blas and Darien grasp intuitively the oneness of nature, so we in the larger world must reestablish this principle and break down the barriers of nationalism. Each in his own way, to the best of his ability.'

"We had no doubt, driving out, that Fred Berest is doing more than his share of what most of us are not doing at all."

○

*Morocco, Old Land, New Nation* by Mark I. Cohen and Lorna Hahn, published in 1966 by Frederick A. Praeger, discusses briefly the exploitation of the Bahá'í Faith by a Moroccan political party, in an effort to dramatize a claim "to be the staunch defender of faith and country," and the resultant persecution and imprisonment of several young Bahá'í men from Nador. Concerning the Faith, the authors write: "The attractiveness of the movement stemmed from its belief in world brotherhood (a factor in its recent appeal in certain parts of Africa), the dedication of its organizers, and the vitality of its discussions, which contrasted sharply with the small concern in Morocco with the possibility of modernizing Islam." The reactions of various Moroccan leaders, newspaper publicity, and the final reversal of the convictions are noted.

## Bahá'i Publishing Trust

**Bahá'i Wall Calendar, 1967.** The new calendar has a springtime photo of the Bahá'í Temple in Wilmette not previously published. All of the Feast Days are depicted in one color and the Holy Days in another color for ready identification. Detailed information in respect to special observances are on the back.

It is suggested that all orders for overseas shipment be sent in as soon as possible so that they may be received by January 1, 1967.

Per copy .....	\$ .25
10 copies .....	\$2.00
25 copies .....	\$4.50
50 copies .....	\$7.50

[No standing orders are being sent on this item, except overseas.]

Minimum order \$1.00

Order from Bahá'í Publishing Trust  
110 Linden Avenue  
Wilmette, Illinois

Temporarily out-of-stock

**All Things Made New** by John Ferraby. The Publishing Trust regrets that due to current insurmountable delays in respect to a new printing of this title, being effected in England, our stock will be depleted for a period of time. The new edition, when completed, will carry updated information in respect to developments in the faith since the book was originally written, and will include information on the establishment of the Universal House of Justice at the World Center. Because of the indefinite situation that exists at this time, please do not order this title until it is again announced in BAHÁ'Í NEWS. As soon as the date is available for the new printing it will be published in BAHÁ'Í NEWS.

## 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 18-20 December 30-January 2

### U.S. STATE CONVENTIONS

- November 6

## Bahá'i Distribution and Service Department

**Bahá'í Music** — A long playing record which announces through song the advent of a new and thrilling call to world peace and unity, the Bahá'í Faith. The selections, many of which are original compositions, provide a variety which will satisfy many musical needs. The album was recorded in Southern California by the California Victory Chorus under the direction of Mr. Russ Garcia, well known arranger, composer and conductor in the recording, television and motion picture industries.

Monaural — 33-1/3 LP — 12 inch record. Eighteen selections, nine on each side .....

.....\$3.00  
(Most of the selections included on the record are also in Music Packet #1 (Choral Music) and Packet #2 (Folk Music). Both packets available from this Department.)

Music Packet #1 .....

.....\$1.00

Music Packet #2 .....

.....\$1.25

**Bookmarks**, interesting and unusual items for personal use, teaching aids, and as gifts. These bookmarks measure 8½ inches by 2 inches. With plastic covering, one side has five color pictures of the Bahá'í buildings in Haifa and the other side has an interesting flower arrangement made from natural flowers from the Holy Land, hand picked and pressed.

Each .....

.....\$ .75

**Protective Covers for Prayer Books.**

Clear plastic covers to fit the blue or white Bahá'í prayer books.

Each cover .....

.....\$ .40

Opaque plastic covers to fit the book *Communion With God*, available in six colors—green, black, red, blue, brown, white

Each cover .....

.....\$ .30

Order from: Bahá'í Distribution and Service Department; 112 Linden Avenue, Wilmette, Illinois 60091

## Bahá'i House of Worship

### Visiting Hours

#### Daily

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

### Devotions

#### Sundays

3:30 to 4:00 p.m.

### Public Meetings

#### Sundays

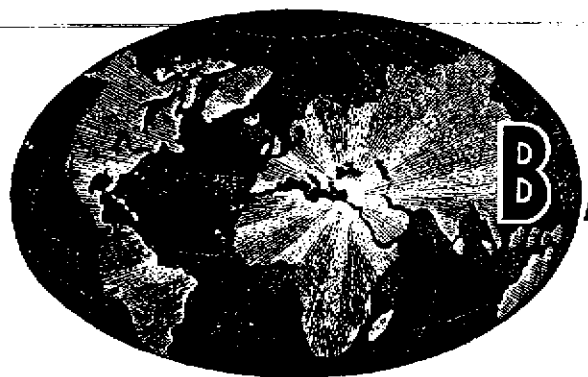
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BAHÁ'Í NEWS is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twentieth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.



# BAHÁ'Í NEWS

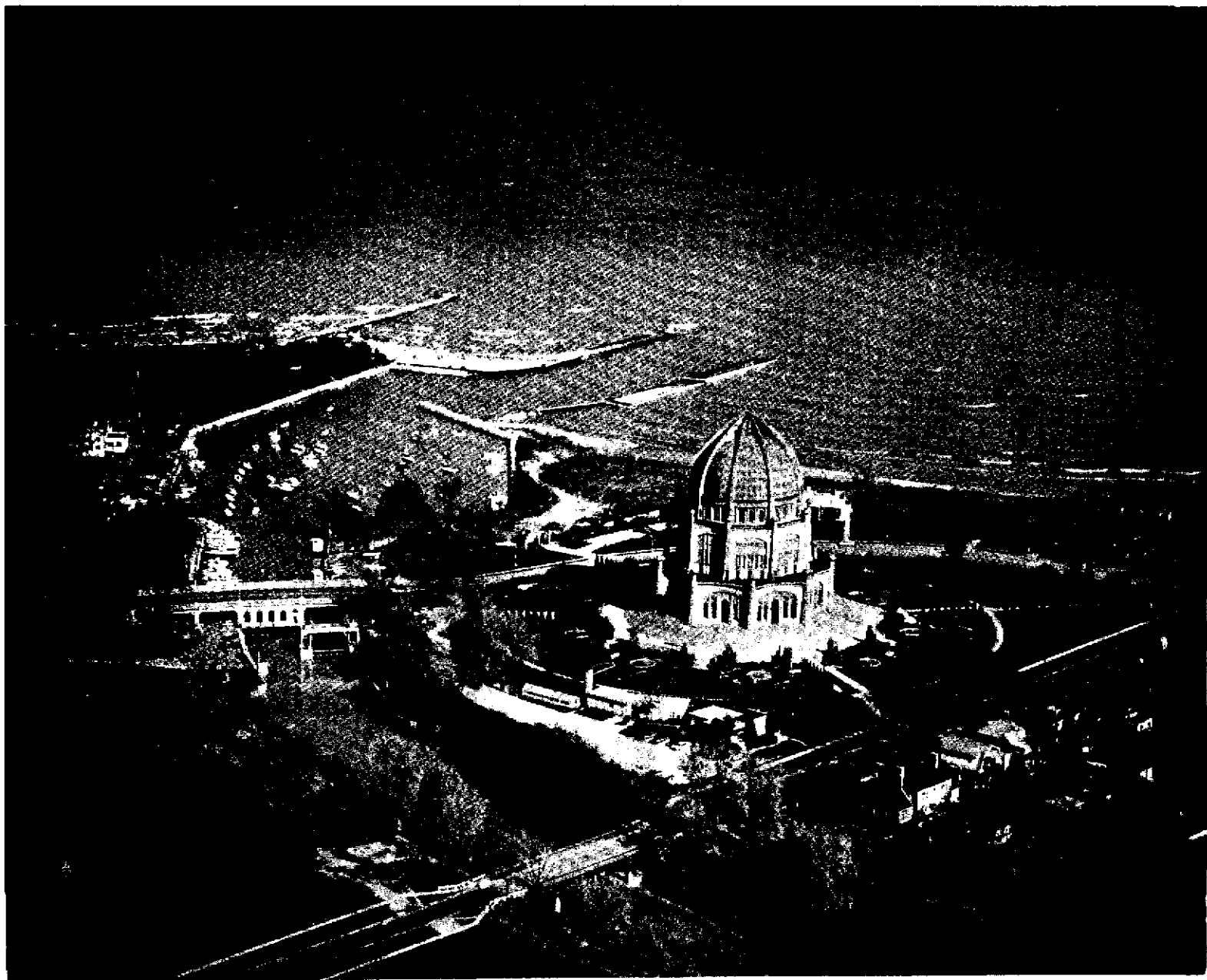
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No. 429

BAHÁ'Í YEAR 123

DECEMBER 1966

*"Undoubtedly out of this Mashriqu'l-Adhkár  
thousands of other Mashriqu'l-Adhkárs will be born"*



## Passing of Loulie Mathews Announced

Grieved news passing devoted maidservant Loulie Mathews. Convey family assurance her contribution Faith international services both as teacher and donor Temerity School long remembered. Praying Shrines progress her soul Abhá Kingdom.

—UNIVERSAL HOUSE OF JUSTICE

The foregoing cable was received from the Universal House of Justice in response to the notification of the passing of Mrs. Loulie Mathews on October 27, in Colorado Springs, Colorado. She will be long remembered for her many and unique services to the Faith during the early days as well as in more recent years. She travelled frequently to many parts of the world, including Africa, Latin America and the Pacific. Accounts of these trips are given in several volumes of the *Bahá'í World* as well as in the very interesting reminiscences in her book, *Not Every Sea Hath Pearls*. The school which she donated, called Temerity School, and located at Pine Valley in Colorado Springs was dedicated to the training of Bahá'í teachers wishing to serve in other lands, especially Latin America.

*The eleventh summer school was held at Mogadiscio, Somalia, North East Africa. August 25 to September 2 with excellent talks given by a record number of Bahá'ís.*



*The National Spiritual Assembly of the Bahá'ís of North East Africa with Auxiliary Board member, Ridván, 1966. Left to right: Gamal Rushdy (secretary); Hushang Ahdieh, Asfaw Tessema (assistant secretary); Assefaw Habtemicael, Leo Niederreiter, Board member Aziz Yazdi, Ursula Samandari, Gila Bahta (chairman); Heshmat Farhumand (treasurer) and Rabbi Teclemariam.*

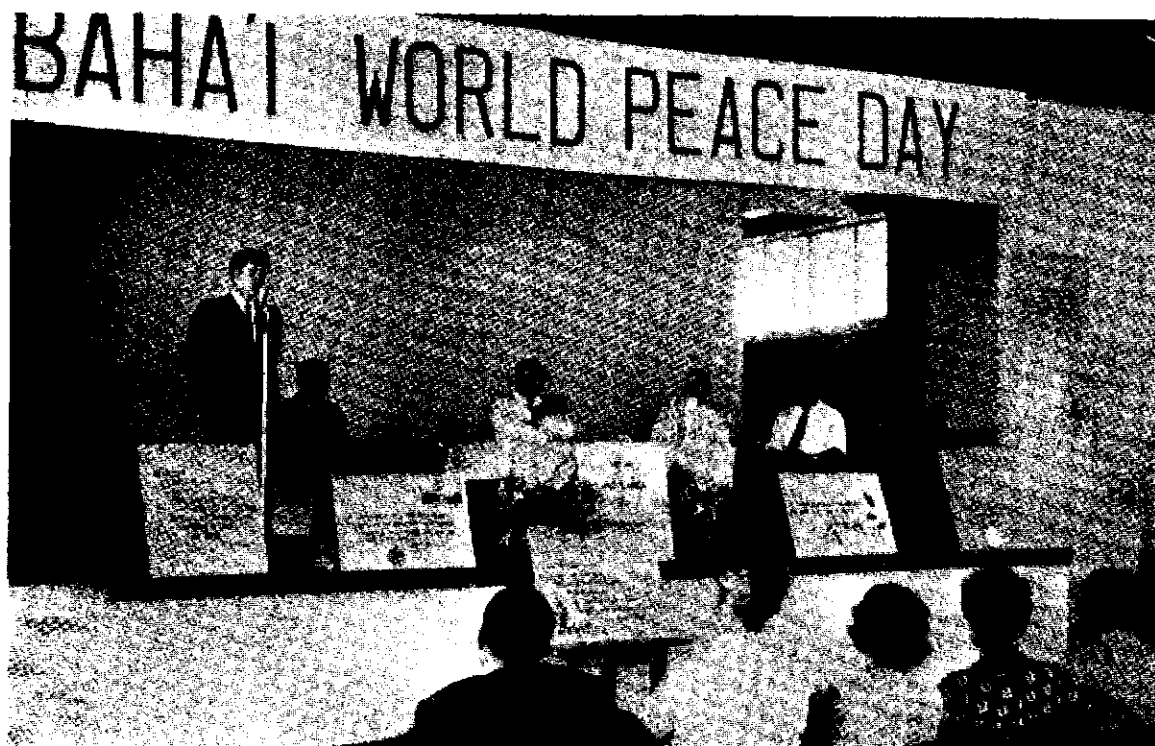


*Youth Conference held at Kivukoni College, Dar es Salaam, Tanzania, August 29, 1966. Many subjects were covered by the following teachers: F. Yazdani, Miss Shapar Farhoumand, Miss Hoda Nakhjavani, Miss M. Farhoumand, Master Y. Yazdani and Miss Mona Nakhjavani. Hassan Sabri, treasurer of the National Assembly of East and Central Africa, Kampala, Uganda, also was present and addressed the conference.*





## World Peace Day in Seychelles



For the first time World Peace Day was observed in the Seychelle Islands September 18, 1966. It aroused tremendous interest among the people and resulted in unprecedented publicity for the Faith throughout the Seychelles Archipelago. The event was observed by a public symposium on Sunday afternoon in a centrally located public hall. Edward Sanchez, from the Philippines, and A. Rahman, secretary of the Local Assembly of Victoria, spoke on the theme: "World Peace — an Imperative Challenge." Guest speakers were Archdeacon Winterburn and Guy Lionnet, director of agriculture for the government. Eric Stiven, a judge of the Seychelles, presided. Over one hundred people attended.

On Saturday, preceding the meeting, Mr. Rahman was interviewed for 24 minutes by the director of broadcasting. In addition to an announcement on the Peace Day program, the interviewer asked a number of significant questions which gave Mr. Rahman an opportunity to thoroughly explain the Faith.

Edward Sanchez, former member of the National Assembly of the Philippines, spent about a month in the islands, inspiring the friends to greater efforts in the teaching field. Two local assemblies now exist and it is anticipated fully that two more will come into being next Rīdván. The Nine Year Plan calls for five assemblies. Mr. Sanchez expressed the belief that the people of the islands were ready to come into the Faith in large numbers.

*Speakers at unprecedented World Peace Day celebration in the Seychelles shown above (left to right): Edward Sanchez, Guy Lionnet (director of agriculture), Eric Stiven (Judge), Archdeacon Winterburn, and A. Rahman of the Seychelles Bahá'í Assembly. Below are some of the Bahá'ís of Grand Anse Mahe Island in the Seychelles, a village near the capital city of Victoria, with Bahá'í visitor from the Philippines.*





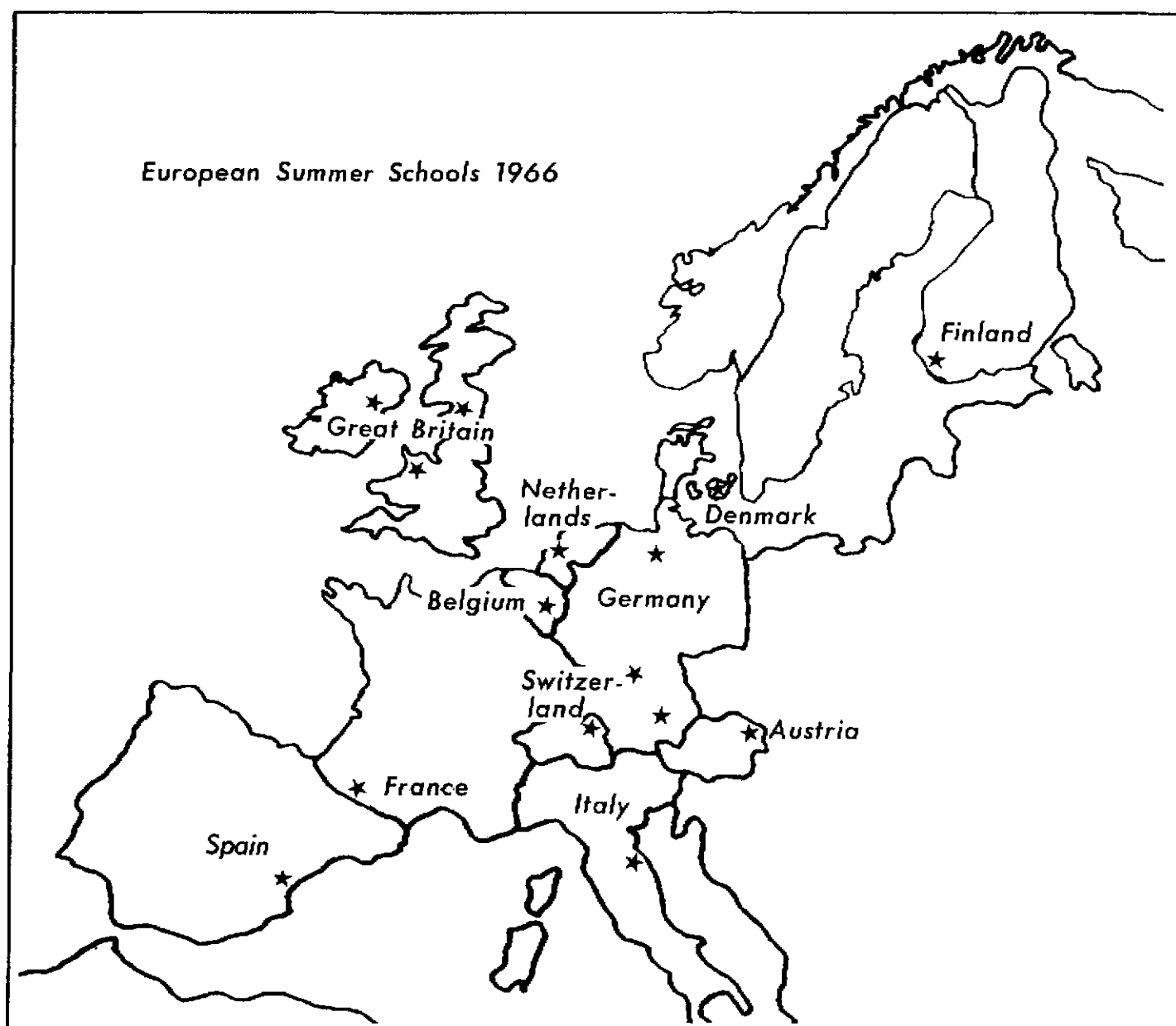


Chateau De'Oteppe in Belgium

# Europe

## • SUMMER SCHOOLS •

• Gateway to Universal Participation •



★ Sites of European Summer Schools held from July 1 to mid-October, 1966

*"Through the intensive study of Bahá'í scriptures and of the early history of the Faith, through the organization of courses on the teachings and history of Islám, through conferences for the promotion of inter-racial amity; through laboratory courses designed to familiarize the participants with the process of the Bahá'í Administrative Order, through special sessions devoted to youth and child training, through classes in public speaking; through lectures on comparative religion; through group discussion on the manifold aspects of the Faith . . . these schools, open to Bahá'ís and non-Bahá'ís alike, bid fair to evolve into the Bahá'í universities of the future." (Shoghi Effendi)*

FROM FINLAND TO SPAIN, FROM HARLECH IN WALES TO THE Adriatic Sea and the Danube River, Bahá'ís and their friends gathered in the summer of 1966 in harmony of spirit and with serious intent to pursue a deeper understanding of the new life that is "in this age, stirring within all the peoples of the earth." People from five continents, from as many as nineteen countries, overcame the barrier of language to experience and demonstrate the oneness of the Bahá'í world.

These first fruits of a new civilization are from those seeds planted just twenty years ago when the "spiritual conquest of the old world" began. It was June 10, 1946, early in the second Seven Year Plan, when Shoghi Effendi cabled the National Spiritual Assembly of the United States to make plans for the opening phase of this historic work by dispatching nine competent pioneers. At that time only Germany had a National Assembly, or even a local assembly in continental western Europe. The National Assemblies of both Germany and the British Isles were painfully regrouping their forces after the difficult period of the war. On September 3 of that same year, the first pioneer departed for Norway. By another year, twenty-five pioneers were in active service in the ten goal countries. The first European Teaching Conference was held in Geneva in 1948, an important landmark along the way, with a second occurring in Brussels in 1949. More conferences were held, summer schools were gradually developed, until today regular school sessions are planned and held each summer, following the calendar from July 1 to mid-October.

### Hands of Cause Set High Standards

Outstanding features of the 1966 schools were: a study of the message to youth from the Universal House of Justice; the presence of the Hands of the Cause to set a high standard of devotion and scholarship; the dy-



*Luchon in the Pyrenees, site of French school.*

namism of youth who took active part in all phases of activity; the attendance of Bahá'ís and their interested friends from many countries and several continents; and the serious sense of responsibility in respect to universal participation in the Nine Year Plan.

## Ireland Opens the Season



*Smiling Irish (and other) faces in County South.*

SIXTY-THREE BAHÁ'ís and guests gathered at Drogheda, County South, Ireland, July 1-4, to take part in courses led by Marion Hofman, Adib Taherzadeh, Charles MacDonald, Dick Backwell and George Bowers. Lady Hornell shared pioneering experiences in Sardinia, where the first native believer was recently enrolled. The education of children was expertly handled by John Morley, and even Pakistan was represented with an evening talk by Mr. Jamshidi. The memory of the late, revered Hand of the Cause, George Townshend, was vividly and lovingly called to mind by a cable from the Universal House of Justice.

## England and Wales Hold Schools

"Coleg Harlech welcomes the Bahá'í Assembly," was the greeting extended by the Coleg when 160 people assembled August 20-31, for the eighth time in Harlech, Wales. Hands of the Cause John Ferraby and Dr. Muehlschlegel were present at Harlech and also at the school in Dalston Hall, England, assisted by Auxiliary Board members Dorothy Ferraby and Ernest and Joan

Gregory. John Long gave a moving description of the life of Shoghi Effendi with its unending work and sacrifice. This created a desire to serve the beloved Guardian today through service to the Universal House of Justice. A visitor from Vietnam, National Assembly chairman Jamshed Fozdar, spoke of the tremendous growth of the Faith in that beleaguered land. A public meeting in Harlech drew 120 people to hear a talk in the Welsh language, followed by Richard St. Barbe Baker speaking on "The Tree of Life." John and Valerie Morley utilized many nationalities present to present a pageant on the theme "The Unity of Mankind." The youth of the Dalston Hall school also sponsored two well-attended meetings in Carlisle.

In 122 A.D., the Roman wall in the north of England was completed on the order of Emperor Hadrian, as a barrier to marauding tribes of Picts and Scots. The fourth annual summer school held in that Cumberland region August 20-September 3, at Dalston Hall found no barriers — only unity in the pursuit of spiritual knowledge.



*English*

*School*

*Held at*

*Dalston Hall*

## *"Coleg Harlech Welcomes Baha'i Assembly"*



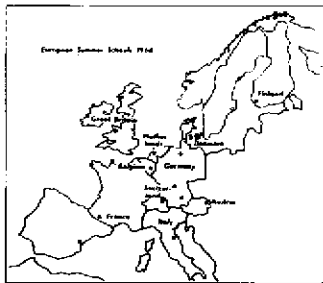
**"Let us learn so that we can teach"**

**N**INE DAYS OF LONG, northern daylight and warm sun along with the theme: "Let us learn so that we can teach," expressed by Auxiliary Board member Osmo Päivenen, set the mood for the sixty-one attendants from six countries and three continents gathered at Tampere, Finland, July 23-31. Class participation was at a record, animated high. The public meeting featured John Long of England. Dr. Firuz Kazemzadeh of the United States provided insights into Bahá'í history. Harriet Terry shared her African slides on the education of children there. Youth made a strong contribution toward the international spirit that was so evident and showed deep interest in the winning of the goals of the Plan. Gregory and Roger Dahl of the United States and Leonid Vojnow of Sweden brought exhilaration through their singing in both English and Russian languages.



*All ages shared the joys of the Finnish Summer School at Tampere. The contribution of youth was much appreciated, including the travel-teaching efforts of Roger and Gregory Dahl (lower photo, left). Below are seen some attentive faces at history class taught by Dr. Firuz Kazemzadeh.*





*Infants to octogenarians, and many nationalities, gather at Loosdrecht, Holland for joyous sessions.*

### Austrian Village of Spitz is Host to Bahá'is

**I**T WAS THE BRIGHT SPIRIT of the Bahá'is rather than the weather, which was not so cooperative, that set the warm, enthusiastic tone for the Austrian school held in a charming village on the banks of the Danube River in Lower Austria. To further the theme, "The Plan of God," Dr. Muehlschlegel and Dr. Masoud Berdjis led concentrated discussion on three major texts: *The Kitáb-i-Íqán*, *The World Order of Bahá'u'lláh* and *The Advent of Divine Justice*. Other presentations were made by Miss Charlotte Walker, Auxiliary Board members Mrs. Anna Grossmann, Hans Randel and the German National Assembly secretary, Miss Anneliese Bopp gave an enlightening analysis of "Social Justice Among Nations." The large number of youth brought an earnest vitality to the class sessions and lively entertainment for recreational hours. The blend of all ages learning together was the spirit of Austrian summer school, July 23-30 — a spirit that rose above the heavy rains and floods of the outer world.

*Austrian school held on banks of the Danube.*



### "Unity in Diversity" — Dutch Theme

**T**HE THEME of "Unity in Diversity" took on a deeper dimension when presented by John Ferraby at the Dutch Summer School July 30-August 6, at Loosdrecht — a theme traced by Mrs. Dorothy Ferraby in her discussion of the administrative order. Another Board member, Gert van der Garde served as a teacher, as did F. Monayyem; and A. Teherzadeh made a moving presentation of Bahá'u'lláh's Tablets to the Kings. Twenty-eight guests from the neighborhood helped fill the meeting house to hear Mrs. Rosey Pool read the poetry of Robert Hayden, a Bahá'í who recently won the prize in English poetry at the First World Festival of Negro Arts in Africa, many of the poems being Bahá'í-oriented. A youth committee prepared the session on the Universal House of Justice Message to Bahá'í Youth. Unity in diversity was evident also in the ages of those present, from infants to octogenarians, and in the many nationalities. Several declarations resulted from attending guests.

### Germany Holds Four Summer Schools

**T**WO ADULT SCHOOLS were held in the traditional places of Hustedt and Gauting, July 17-30 and August 20-28 respectively. The youth committee arranged their sessions to be held in the city of Bad Mergentheim, one of the places visited briefly by 'Abdu'l-Bahá more than fifty years ago. There was also a special school for children. In all of the schools the stress was for ever-increasing responsibility on the part of Bahá'is, not only to proclaim the Faith of Bahá'u'lláh but to demonstrate, individually and collectively, that the Faith does indeed possess the key to a new and better civilization — a more fruitful way of life for all people. Hands of the Cause John Ferraby in Hustedt and Dr. Hermann Grossmann in both Hustedt and Gauting added much to the experience of learning and living that is so uniquely a part of summer school life.

### Three Countries Sponsor Scandinavian School

Three countries held sessions from August 6-13, at the Gerlev Folk High School in Denmark — Norway, Sweden and Denmark, with 135 Bahá'ís and their friends representing fifteen countries and five continents. Miss Edna True, member of the National Spiritual Assembly of the United States, and chairman of the European Teaching Committee, spoke about the building of the Bahá'í Community and the establishing of the Kingdom of God on earth. Her review of the second Seven Year Plan brought back early memories of those first steps in the opening phase of the European work. The presence of Hand of the Cause, Corinne True, at the Teaching Conference in Elsinor in 1950, the first pioneers to these countries, and the first pioneer to lay down her life in the European campaign, Dagmar Dole — all these and many other events were called to mind. It was a heart-touching experience that brought tears to the eyes of both the older ones who remembered or participated in the events and to the "great grandchildren" of today. All caught a deeper appreciation of the sacrifices that made possible the Faith in Scandinavia today.

John Ferraby was again present to illuminate much of the teachings. Others who assisted with the sixteen lectures, three workshops, four firesides, one public meeting and a number of extra study groups were: Dorothy Ferraby, John Long, Hardy Aghsai, Ezad Jazayeri, Dr. Raffat, Feridoon Vahman, Lisbeth Andersen, Kamma Jorgensen, Ernst Sondergaard and Tove Deleuran (with all three sponsoring countries well represented). Here again Gregory and Roger Dahl from California made a happy contribution with their able song leadership. Their visit to this school was part of a two-month travel-teaching project. It included visits to a number of Norwegian communities with two weeks spent in the Lofoten Islands, as well as other schools.



*German youth took an interesting drive to the quaint, Middle Ages city of Rothenburg (above), from Bad Mergentheim where their school was held. Second photo (above) shows interested, intense faces of students at a class on the story of the Báb. Below are shown the friends from fifteen countries sharing in the Scandinavian school, Gerlev, Denmark.*





## "What Does It Mean — Bahá'í?"

**THIS QUESTION** was frequently asked of the friends at Centre International deJeunesse in the province of Liege in Belgium from August 13-21. This distinguishing word — *Bahá'í* — was worn on badges by the 165 youth and adults at the school and was seen by many of the thousands of vacationers there.

Chateau De'Oteppe, now used as a hotel, with its beautiful park, surrounding chalets, camping sites, youth hostel, playgrounds and swimming pool made possible any type of accommodation for the assembled school attendants. Morning sessions were held on three subjects, with special late afternoon talks on a variety of themes. Mrs. Lea Nys, Auxiliary Board member, gave her program on Irán, highlighted by slides from her recent

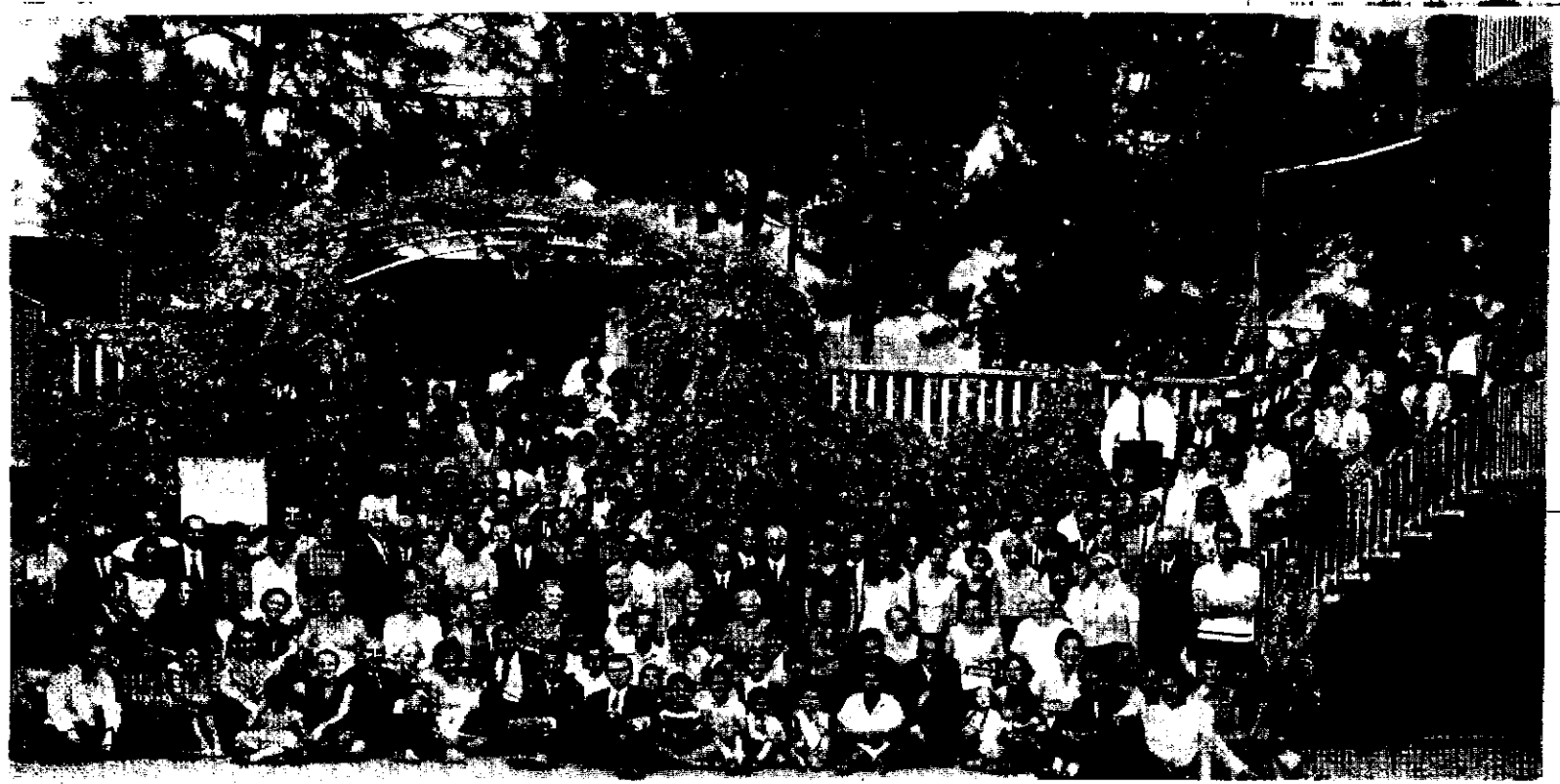
trip. Mrs. G. David of Paris led a round table discussion of the youth, analyzing the recent message from the World Center, to the deep interest of adults as well as the forty-five youth present. Altogether eleven teachers, including several from France, contributed to the high level teaching program. There was lively participation from the students.

Traditionally a unity banquet is held on the last day. This year it took on an extra dimension by the presence of the owner of the center, his wife, and the director, who congratulated the Bahá'ís on their discipline and dignity. The happy week was climaxed by a cable to Haifa concerning nine declarations at the school.

*Photo above: Chateau De'Oteppe and part of the grounds of this charming place in Liege, Belgium. Below are seen some of the 165 people who attended the dynamic sessions which included an excellent round table discussion by the youth.*







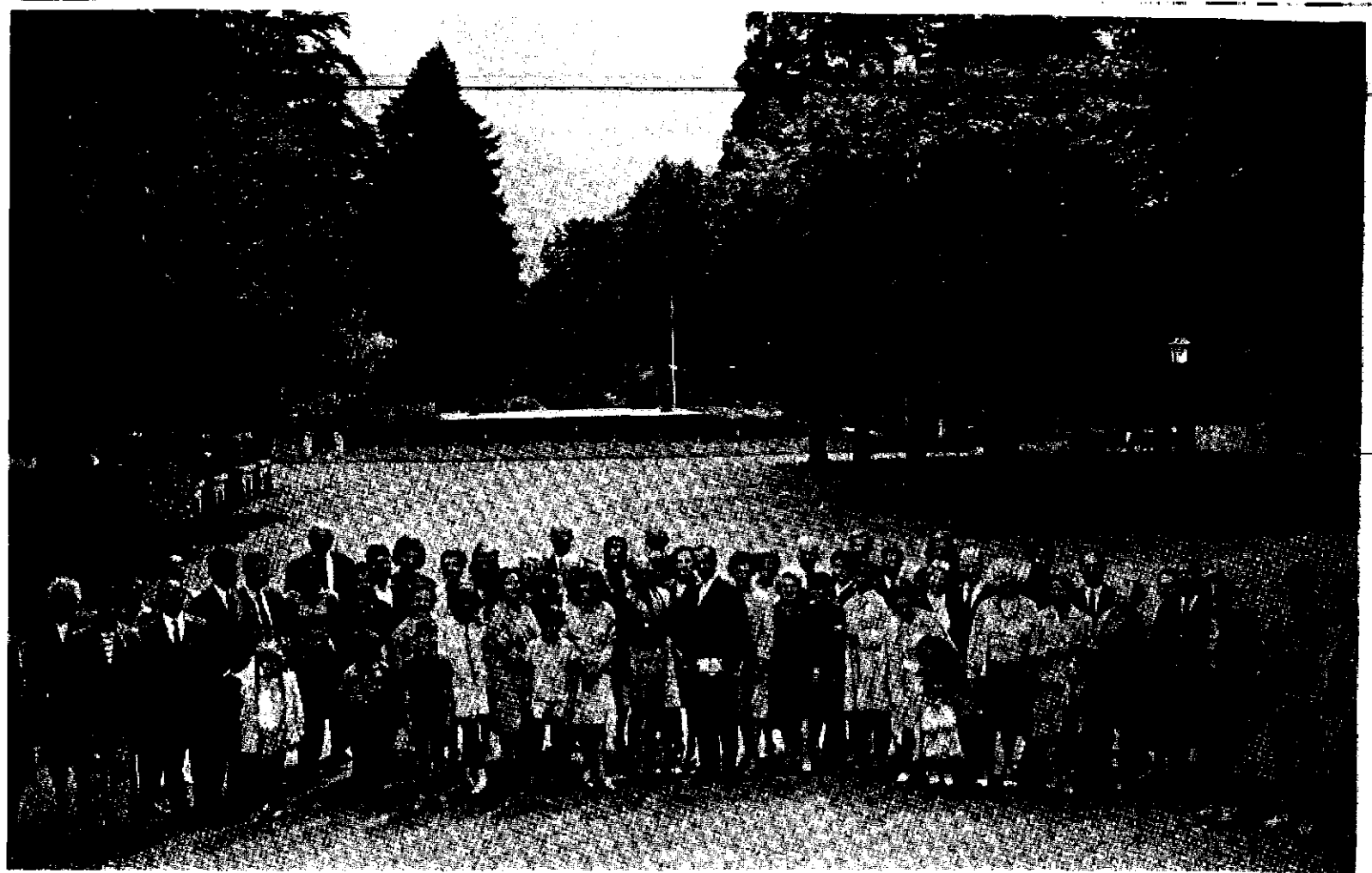
## Italian School Draws 287 to Adriatic Sea

**A** PREPONDERANCE OF YOUTH, interested contacts (37 in all), friends from many countries, inspirational courses of study and a happy Bahá'í spirit — all of these, along with a beautifully sunny locale on the Adriatic Sea in Bellaria, have come to mean Bahá'í Summer School in Italy. Expositions on the teachings were ably presented by Auxiliary Board member Eric Blumenthal from Germany, Dr. Firuz Kazemzadeh, former chairman of the National Assembly of the United States, and Mr. Ghadimi, pioneer to Belgium. Board member James Holmlund pinpointed discussion of the youth message from the Universal House of Justice. Profound questions from the youth that followed this presentation exhibited the spiritual maturity of many of them.

Eighty-six of those present during the September 9 to 19 period represented nineteen other countries — a record! This happy circumstance did present one problem — that of language. Special gratitude went to Prof. Alessandro Bausani, who, in addition to giving two courses, translated admirably for the English, Persian and French speaking teachers. Several early pioneers were present to share stories about Europe, Alaska and Morocco. Hossein Mahboubi, chairman of the Italian National Assembly, gave an interesting account of the Persian journeys of Martha Root, that early, intrepid Bahá'í traveling teacher.



*Italy set a record for number of countries represented at the school. A portion of the 287 who came to Bellaria are shown in photo at top. Center right: Prof. Bausani interpreting for Eric Blumenthal, Board member from Germany. Lower right: Youth from Genoa presenting evening program of song.*

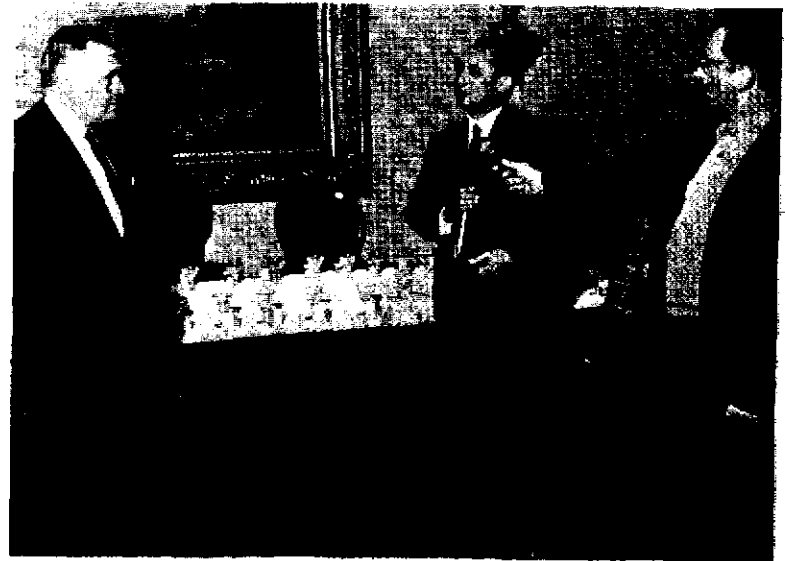


*Bahá'is and friends gather in the Municipality's garden, Luchon, France, in lovely Pyrenees setting, near Spanish border. Below is shown Mr. Robert, vice-chairman of the National Spiritual Assembly of the Bahá'is of France, presenting letter of Leo Tolstoy concerning the Faith to the Mayor of the city. This presentation took place at a reception given to the Bahá'is by the Mayor.*

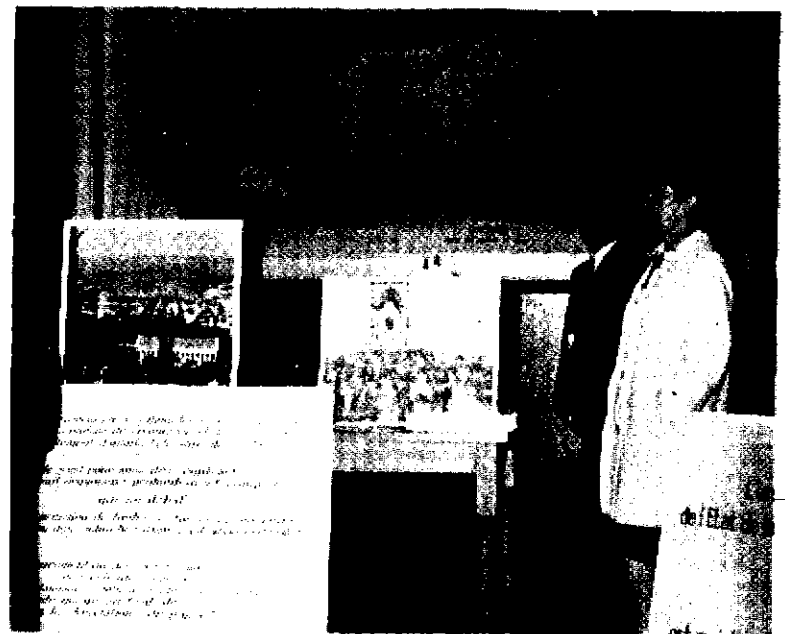


## French School Proclaims Faith to Hundreds

A RECEPTION BY THE MAYOR, the use of his building, the Hotel de Ville, for classes, a public exhibition in the official tourist office (again granted by the Mayor), and a public meeting that attracted 200 people are some of the thrilling events associated with the summer school held in Luchon in France August 28-September 4. This charming village in the Haute Garonne region of the Pyrenees, close to the Spanish border, proved to be a felicitous choice. The Mayor's reception for the Bahá'ís was also the occasion for presenting him with a letter from Leo Tolstoy concerning the Bahá'í Faith by Mr. Robert, vice chairman of the National Spiritual Assembly of France. There was excellent publicity given on TV and by the local newspaper. The school sessions highlighted by Dr. Müehlschlegel were attended by some seventy Bahá'ís and friends, with a number of people becoming confirmed in the Faith during this period.



*Top right: The Mayor of Luchon and Mr. Robert of the French National Assembly at Mayor's reception. Center right: Leah Nys, Auxiliary Board member, and Mr. Yazdanian of the summer school committee view exhibition in official tourist office that attracted hundreds of people. Below are shown other visitors to the exhibit.*



BAHÁ'Í NEWS editors wish to thank the following European correspondents who cooperated so ably in providing materials for the feature on the schools: Salim Noonoo (France); Mrs. Maude Bosio (Italy); Jean Pitcher (British Isles); B. and N. Ellehammer (Germany); Donald W. Oja (Finland); Lili M. Hermann (Austria); Mrs. Bertie Stoop and Mrs. Lottie Tobias (Holland); Jean and Tove Deleuran, Torkil Christensen (Denmark); J. P. Laperches (Belgium)

**Editorial Note:** The editors regret that a report on the Swiss summer school held at Rietbad in the Canton of St. Gallen, October 2-9 has not been received in time for this special feature on European summer schools. Also, a youth school was held for the first time in Spain, July 24 and 25, in the city of Valencia, this event already having been reported in the November issue of BAHÁ'Í NEWS.



## Hand of Cause Visits Japanese School; Dedicates Center in Hokkaido



*Hand of the Cause, Mr. Samandari (holding the Greatest Name) is the honored guest at the Tenth Annual Summer School of Japan, held in Kobe, with over 100 Bahá'ís attending.*

The Bahá'ís of Japan were greatly favored during August and September of this year when Mr. Samandari, Hand of the Cause visited their country for the first time. He visited the four large islands of Japan, speaking before groups in many cities from Sapporo in the north to Nagasaki in the south, also giving public talks and press interviews.

A high point of his visit was a meeting with Miss Agnes Alexander, Hand of the Cause who has been confined to the hospital. To her delight the room was filled with friends, who, in turn, were delighted by their discussion as to which one was the elder. Miss Alexander, who is ninety-one years of age, is older by about three months.

The tenth annual summer school in Japan, with about one hundred in attendance, was inspired to have Mr. Samandari attend the sessions.

### Flies to Hokkaido Dedication of Hazíra

Twenty-three Bahá'í from the main island of Honshu flew with Mr. Samandari to attend the dedication of the new Hazíratu'l-Quds in Shiraoi, Hokkaido. The ceremony began with the Hand of the Cause cutting the

ribbons on the walkway, Board member Mr. Umegae then greeting the people, Masazo Odani acting as chairman for the program. Mr. Samandari spoke movingly to the gathered friends, his last recommendation being for them to read the Tablets of Bahá'u'lláh and the Master in the new Center and meditate upon their meaning. Cables were received from the Universal House of Justice, from Miss Alexander and others. Many visitors were introduced, beautiful gifts were received and exhibited, including a plaque from Mr. Sasaki of Sapporo, first Bahá'í in Hokkaido. John McHenry III, Auxiliary Board member, and Mr. Moritake, first Bahá'í of Shiraoi, each spoke briefly, and a tribute was paid to the first pioneer to Hokkaido, Mr. Tehrani.

The Shiraoi Center is unique. It is simply designed and inexpensively constructed. It is nine-sided, with a seating capacity of about sixty-five people. It is compact, functional, light and airy. The local Shiraoi Bahá'ís, with the help of the contractor, planned the structure. One of the officials of the company became a Bahá'í during the dedication. Also fifteen people declared their faith in another village, Tomikawa, visited by Mr. Samandari and the friends following the dedication.



*Mr. Samandari is shown above cutting the ribbons of the walkway leading to the new Haziratu'l-Quds in Shiraoi on the island of Hokkaido, Japan. Mr. Moritake (with beard) is the first Bahá'í of Ainu ancestry who enrolled several years ago. Since that time the Faith has developed steadily in Hokkaido.*

*Photo at right shows the charming new center at Shiraoi with landscaping and neat fences around it. Many Bahá'ís helped with the construction but special responsibility was taken by Mr. Umegae, Mr. Yamami, Mr. One and Mr. Koyama. Below are shown some of the seventy people who attended the dedication.*

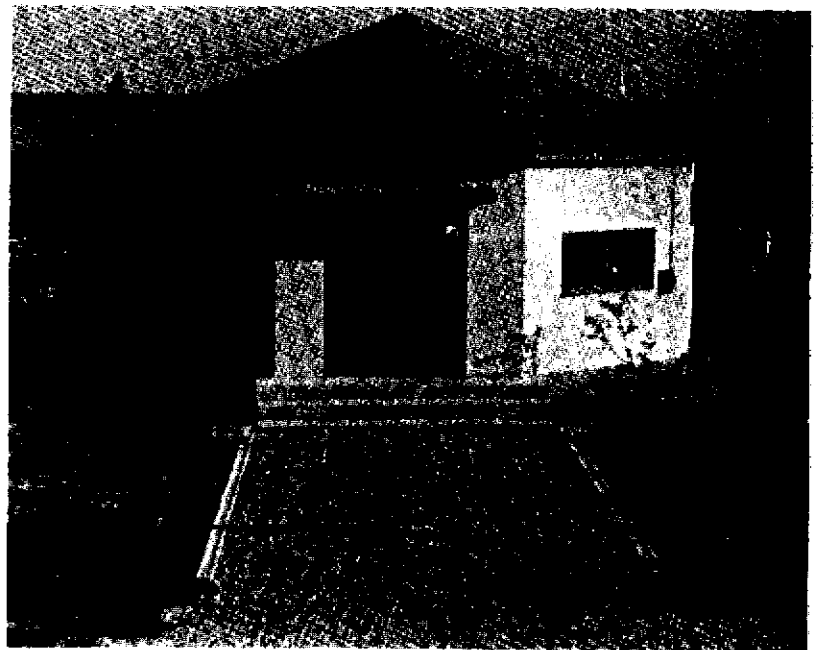




Photo above shows Panamanian believers with American pioneer starting out on eight-hour walk carrying a blackboard to the Bahá'í School at Boca de Remedios. Photo below shows a new school in process of construction with inadequate older building in the background.



## Great Effort Expended to Build Panamanian Schools

In the mountainous village of Boca de Remedios, the Bahá'ís have constructed their own permanent center and school on land donated by a believer. Through many sacrifices, the friends donated \$56.00, a large sum for the indigenous people of this area, to buy corrugated zinc sheets. These were carried on foot from the village of Paso de Ganado, the last stop for the bus to Boca de Remedios, requiring about eight hours of walking.

Land has been donated in four other communities for a combination center — school, a similar building currently being under construction in Boca de Soloy. Four Bahá'í schools now operate in the mountains where no provision has ever been made by the government for schools. The teachers receive their training at Villa Virginia and teach only first and second grades — Spanish, a little arithmetic and geography. Each school is equipped with blackboard, world map, chalk and notebooks supplied by the National Assembly.

Six teaching institutes have been held since July of this year in these areas, each lasting two days. Suzana Bejarana, an outstanding woman teacher, recently gave a class on Tahírih which received much approbation.

Milk and finely ground corn have been obtained for the schools by the National Assembly.

## Bahá'í Weekend in Sardinia

The Bahá'ís of Sardinia sponsored a weekend meeting July 30-August 1, at the farm home of Edmundo Oxilia. All ages and many nationalities were represented. Twenty guests were present to hear Signora Pargentino, the first native Bahá'í of Sardinia speak on "The Search for a Faith," and to take part in an animated discussion that followed.



In the beautiful countryside of Fertilia in North Sardinia, a weekend gathering was held at the end of July on the farm of Mr. Edmundo Oxilia, the only Bahá'í in that zone. He and his wife were gracious hosts to the Bahá'í Group of Cagliari (capital of Sardinia) and the 20 contacts who took part in the various meetings. This meeting was unique in the history of the Faith in that it was organized through the combined efforts of all the Bahá'ís in Sardinia and was the most international one held to date.

The Bahá'ís and guests present came from Iran, U.S., England, Ireland and various parts of Italy. All ages were represented. The activities began with the reading of prayers in Italian, English and Persian.

The highlight of the weekend was a talk given by Signora Livia Pargentino, the first declared Bahá'í in Sardinia. She significantly spoke of "The Search for a Faith" and led the animated, interesting discussion which followed.



Summer school in Meknes, Morocco, held August 1-7 attracted from forty to fifty participants. Basic courses on administration and history were given, with additional lectures on special topics such as Women and the Bahá'í Faith, Bahá'í Education, and a special study of the Message of the Universal House of Justice to Bahá'í youth. This vital institution in Morocco grows in value each year.

Right: Winter school session recently held July 14-17 in Asunción, Paraguay with Hand of Cause Mr. Khazeh assisting the friends along with Auxiliary Board members. A special appeal was made to devote attention to teaching the Chacos Indians who live in the desert areas.



Right below: Some members of the first Bahá'í Assembly in Zoquiapan, Oaxaca, Mexico, with Trina Gil, pioneer, in center.

The first Yaqui Indian to become a Bahá'í in the State of Sonora, Mexico with pioneer Esther Krieger.







*A group of friends on steps of the Bahá'í House of Worship, Sydney, Australia on the occasion of a visit of Dr. Peter Khan from the United States, former chairman of the National Assembly of Australia. Dr. Khan spoke to a large gathering at the Australian Bahá'í headquarters on the spiritual mission of America and particularly the vital role being played by American youth. The Bahá'í Bulletin of Australia states: "It became evident during the talk that the great theme of Universal Participation is becoming manifest in the world and we thank Peter for bringing us that much closer to our brothers and sisters who share our common aim in God's Cause."*

## Australian Believer Honored

"Uncle" Harry Carter, one of the first Australian aboriginals to become a Bahá'í, was the honored guest at a Bahá'í home in Plympton, South Australia recently. This happy gathering, held on the occasion of his seventy-ninth birthday, was living proof of the principle of unity in diversity, as Bahá'ís and guests gathered for the monthly fireside. They represented Russian, German, Dutch, Scotch, Persian, Yugoslavian, Malaysian, and Indian nationalities, as well as Australian, including other aboriginals. The guest speaker was Tushar Kanti Paul from Malaysia whose teaching activities and current art exhibit have attracted the attention of the press.

Colored slides, accompanied by a recording, were shown of the London Congress and the International Bahá'í convention, to an appreciative audience. "Uncle" Harry's comments did much to make the evening a heart-warming experience for all who were present and to deepen their understanding of the words of Bahá'u'lláh: "Ye are all leaves of one tree."

## International News Briefs

The bill for the incorporation of the National Spiritual Assembly of the Bahá'ís of the Indian Ocean went through its third and final reading at the Legislative Assembly and was approved by the government of Mauritius under the name: Regional Spiritual Assembly of the Bahá'ís of Mauritius and its dependencies.

Bahá'ís from Juneau and Douglas, Alaska, held a three-day summer school for children. Nineteen children were divided into three age groups, with a view toward enlarging their concepts of God and creation, of the principles for the world today and how to put them into practice in daily life.

Nine students at the University of Alaska have organized for group activity, sponsored by the Tanana Valley Assembly. They have a weekly Saturday evening fireside close to the campus and a study class held on campus, with announcements of these activities appearing in the campus bulletin. They are also utilizing posters. The group is filled with enthusiasm and faith in the future, the first ingredient for success.

Two summer conferences were held this summer in the far northwest area of the North American continent. The ninth annual Yukon conference was held near Whitehorse, Canada, July 1-4 with about 100 people coming from Alaska and the Yukon. In addition to the contributions of Auxiliary Board members Ted Anderson

*The spirit of activity of the Bahá'ís of East Africa is demonstrated by the participation of 162 delegates in the third national convention held at Riqvân in one of the African villages.*





The first Bahá'is of Nagaland, an autonomous tribal state of India.

Left: Members of the National Spiritual Assembly of the Bahá'is of India, elected Ridván, 1966.

### International Briefs (cont.)

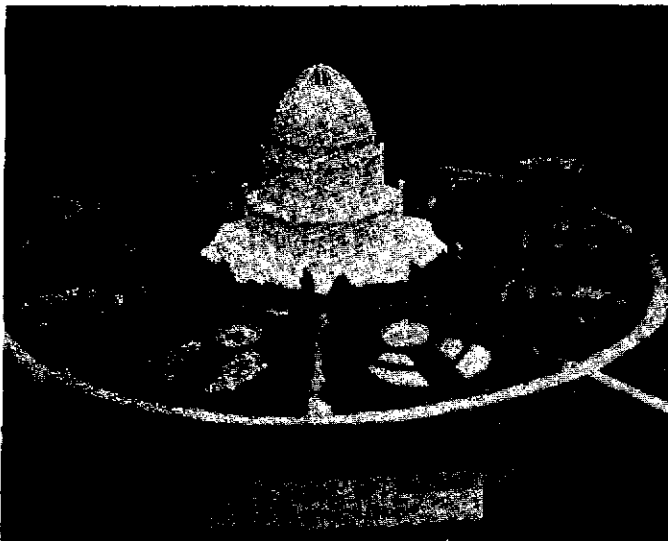
and Howard Brown, classes were taught by Mrs. Janet Stout and Marilyn Bierman. Tom and Georgia Haisler showed slides and gave notes on their recent pilgrimage to the Holy Land and visit to India. Immediately following the regular sessions, the first children's school was held at the same site — Upper Jackson Lake, in a new cabin constructed there last summer as a youth project.

Tanana Valley, Alaska held its institute on August 13 and 14. Two Auxiliary Board members also taught several sessions, as did Verne Stout, Gloria Sherie, Blu Mundy, Beverly Kolstoe and Barbara Kirby. Courses included a study of the Bahá'í Fund, various aspects of teaching, methods of self-study, the spiritual descendants of the Dawn-Breakers, (pointing out that this should include all of us), and the significance of the Revelation of Bahá'u'lláh.



The community of Sabadell, Spain, sponsored a festa, or outdoor picnic this past summer. There were many children and youth in attendance.

### Temple Model Has Gardens, Paths, and Fountains



The Alton, New Hampshire Bahá'í Group has used the model of the Bahá'í House of Worship to make a very attractive display, with gardens, tree-lined walks and fountains, just as they are at the House of Worship. As shown in the accompanying picture these gardens are in proportion to the model. All nine fountains continuously play water (which is reused) and when spotlights are shining on it, it is a thing of great beauty. The complete unit is the area of a standard card table and is compact and portable.

Mr. Edward Gustafson a "not yet Bahá'í" constructed this beautiful display which has been used already in seven New Hampshire cities. In Laconia, New Hampshire where it was on display for eight days in a florist's window the shop owner stated that it attracted a most unusual amount of interest and favorable attention, people crowded to look at all times of day and several photographed it.

This model is being made available to Bahá'is in the New England area.

# WORLD PEACE DAY



OAKLAND, CAL.

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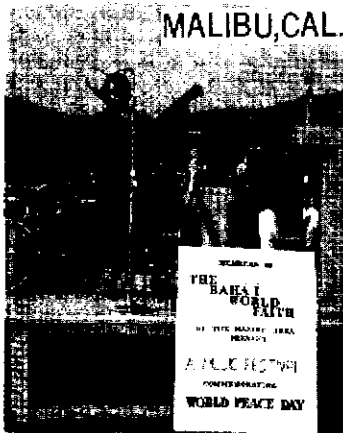
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JEFFERSON COUNTY, COLO.



MALIBU, CAL.



LOS ANGELES, CAL.



SAN ANTONIO, TEX.



SAN FRANCISCO, CAL.



YAKIMA, WASH.



YAKIMA, WASH.

## *The Imperative Challenge in Varied Observances*

The seventh annual Bahá'í World Peace Day observances, held throughout the United States on September 18, 1966 and dedicated to the proposition, "World Peace — The Imperative Challenge" brought a wide variety of types of meetings as described in reports received thus far from more than eighty Bahá'í communities. This day, observed first on September 20, 1959 as Bahá'í Proclamation Day was designated as World Peace Day in 1960 and became thereafter a special annual event designated by the National Spiritual Assembly of the United States. It is held in September each year as a means of commemorating the introduction of the Bahá'í Faith to the United States on September 23, 1893, the theme of world peace being used as a way of emphasizing the spiritual destiny of America in the establishment of universal peace.

The many reports received this year indicate resourcefulness and fine work in planning and carrying out the many meetings held on this day.

### **Governors and Mayors Again Proclaim Day**

In 1960 the Bahá'í group of Baltimore County, Maryland, obtained a proclamation from the governor of the state announcing the Bahá'í-sponsored World Peace Day as a state event for that year. The Hands of the Cause recommended that similar proclamations be obtained in other states with the result that in 1961 four more state governors proclaimed this to be an official day in their states (Arizona, Nevada, Rhode Island, and Wisconsin). During the following years the number of states whose governors proclaimed this day rose to thirty. Beginning in 1962 believers started the practice of getting similar proclamations from city mayors. Beginning with single proclamations in 1962 and 1963 (Savannah, Georgia and Baltimore, Maryland) this number rose to eleven by 1965. Obviously these proclamations are most effective in terms of publicizing the Faith when good photographs and press releases accompany the event of the signing. A few examples are shown on the opposite page.

### **Unsolicited Publicity Increases**

Community service projects in connection with World Peace Day, such as the donation and planting of trees, peace roses, etc., use of speakers of prominence, and of choral groups resulted in fine feature articles in local papers. In some instances editorials were printed in which the proclamation of the governor was stressed with correct dates and announcements of the observances. In addition to such unsolicited publicity the believers in many places made greater use of paid advertisements, as well as invitations and posters. In one case a reprint of the recent article on the Faith in the *National Observer* was reproduced on legal size paper with announcement of the local meeting printed at the bottom of the page. Examples of good publicity received include: Asheville, North Carolina, where a dawn redwood tree was planted at Asheville-Biltmore college, with excellent news coverage including pictures; Alexandria, Virginia, where the story of the mayor's proclamation of World Peace Day was carried in the local paper, with a picture of the city official and

the chairman of the local Bahá'í Assembly.

### **Window and Library Displays**

A very effective support for the World Peace Day observances was used in a number of places where window and library displays coincided with the public meetings. In many of these free literature was allowed as part of the exhibit. The Public Information Department reported receiving requests for display materials from librarians at Army and Air Force bases, and a request was also received from a savings and loan company in New Jersey, which arranged the display in its window. Other localities where window displays were used include Attleboro, Massachusetts, with a display in a bank window; (shown on opposite page).

### **Booths and Activities at Shopping Centers**

A few enterprising communities have found that the new shopping centers offer fertile sources for booths and meeting places. In California the Malibu-Topanga Bahá'ís observed the day with a music festival (held in a shopping center) dedicated to world peace.

Jefferson County Bahá'ís in Colorado for the second year had a booth at Westland Shopping Center in Lakewood with the World Peace Day slogan appearing in luminous lettering. This booth was open for three consecutive days prior to the public meeting. Much free literature was distributed and those sponsoring the project feel confident that this is one of the best ways of publicizing the Faith and attracting attendance at the meetings.

### **Programs Widely Varied**

Forms of observance of this Day ranged from picnics and covered dish dinners to full scale dinner parties, from informal gatherings for discussion to large formal public meetings in which a panel of speakers and musical programs were often included. In one community, Lima, Ohio, the occasion was used to dedicate the local Bahá'í center as well as to hold a public meeting. The excellent publicity obtained included the history of the Lima Bahá'í community. In Baltimore a musical program was given by a group composed of Bahá'ís from several nearby communities. A talk on "Music Toward World Peace" preceded the singing. Songs included those from other countries and were on the theme of a Faith for today.

### **Audiences Well Integrated**

An encouraging aspect of all the reports was the good attendance by minority groups. This was especially marked in the southern part of the country. Reports also indicated that a higher percentage of non-Bahá'ís attended and that interest was sincere. There was a big demand for free literature, which in many cases was presented as part of an attractive display at the meeting. There was greater evidence of cooperation among small groups in jointly sponsoring meetings. This may be a reflection of the activities and encouragement of the newly formed State Goals Committees.

## First Auxiliary Board Conference for Northeastern States

The weekend of September 24 and 25 found over 200 Bahá'ís from ten states, and the Province of Ontario gathered in Hamburg, New York to attend the first of three conferences to be conducted by the Auxiliary Board for the Northeastern States. The theme of the Conference was: The Heroes and Heroines of the Faith, Past, Present and Future.

The two day program consisted of a panel on "The Life of 'Abdu'l-Bahá"; "The Mystery of God, Divine Interpreter, Our Exemplar 'Abdu'l-Bahá"; "Propagation of the Faith in the Western Hemisphere"; "Thirty-six Years of the Guardianship." Hand of the Cause Mr. Zik'ru'lláh Khádem spoke on "The Guardianship and the Universal House of Justice."

Others participating in the program were: Auxiliary Board members Mrs. Javidukh Khádem, Mrs. Katherine McLaughlin, Mrs. Velma Sherrill, Mr. Albert James and Mr. Fred Graham. Also Mrs. Audrey Westheuser of the Canadian NSA; Dr. David Ruhe, secretary of the NSA in Wilmette, and Mr. Archie Tichenor, and Mr. William Richter, with the youth of Western New York presenting some choral selections.

The tape recording of the Hand of the Cause Dorothy Baker about pioneering and one by Hand of the Cause Horace Holley about submissiveness to the Will of God added much to the beauty of the conference.

The presence of two devoted souls who had met the Master brought an added warmth to the gathering. They were Miss Ella Quant of Town of Tonawanda, N.Y. and Dr. Habib Moayyad of Tehran, Iran who was a personal physician to 'Abdu'l-Bahá.

Over twenty-five long-time pioneers were present, and spoke briefly of their experiences in the pioneer field.

Following the Conference on Sunday afternoon a public meeting was held with Dr. David Ruhe speaking on "World Peace, A Reality in This Century." Over 150 people attended, many of whom were pre-Bahá'ís, and who lingered on after the meeting for stimulating conversation.

Truly this was a most noteworthy occasion, and one long to be remembered by all who were privileged to attend. One believer who has been in the Faith for 45 years remarked that this was, by far, the most outstanding Conference she had ever attended. Veteran and neophyte alike were inspired by the tremendous spirit which was sustained throughout the entire weekend.

## North Dakota Law

### Authorizes Bahá'í Marriages

On March 18, 1965 the Governor of the State of North Dakota signed Senate Bill 307 authorizing solemnization of marriage by local Spiritual Assemblies of the Bahá'í Faith according to the usage of that community, organized or possessing a certificate of authority pursuant to the North Dakota Nonprofit Corporation Act. The bill was unanimously passed by the Senate and by a vote of 78 to 26 in the House of Representatives. The bill went into effect on July 1, 1965.

## East Texas Bahá'í Institute

The "Big Thicket," in East Texas, about thirty miles from Houston was the scene of the first East Texas Bahá'í Institute which was held Labor Day Weekend, September 3-5, 1966.

Here, in an environment more spartan than most city dwellers are accustomed to, about 140 Bahá'ís attended the sessions, which were held at a girl scout ranch. One high point of the weekend came when the friends gathered in the main dining room at 9 a.m. Sunday to join millions over the nation in seeing the CBS television program about the Faith on the "Lamp unto My Feet" show and to applaud it enthusiastically.

The five local Spiritual Assemblies of East Texas, those of Houston, Dallas, Fort Worth, Austin and San Antonio, co-sponsored the institute, the first attempt at such a cooperative venture in East Texas, resulting in a very well coordinated session despite the hardships of great distances between the cities involved, and the relatively short time available for preparation.

One of the most pleasant features of the institute was the cooking, invariably excellent and making the heat and humidity easier to bear. The kitchen, along with all the other facilities of the ranch was operated by the Bahá'ís. Chief cook was Hormoz Hormozi, whose efforts were rewarded by the friends' contribution of about \$120 to the "Hormoz Hormozi Gift to the World Center."

The faculty consisted of over thirty members and included one National Assembly member, Paul Pettit and two Auxiliary Board members, William Tucker and Bill Maxwell. The theme was "The Tablets of the Divine Plan."

Children's classes, held simultaneously with those for adults, were divided into four age groups, from three through high school and there was also a nursery for children under three. Three of the assemblies had responsibilities for each of these classes and one assembly (Austin) was in charge of providing food and other supplies.

Adult classes, coordinated by one of the local assemblies, were held in the central hall whereas the children were scattered at other more distant spots, resulting in plenty of exercise for everybody. There was much spontaneous singing and the spirits of all were joyous. At the close of the institute the friends left reinvigorated by the physical and spiritual atmosphere, and enthused to undertake with still more devotion the many tasks of the Nine Year Plan.

## Huntington, New York Bahá'ís

### Design "Bookmobile"

A display of posters accenting some of the basic truths of the Bahá'í Faith was designed by believers in Huntington, New York as a means of teaching and attracting people in public places such as shopping centers, city squares, etc. These posters can be quickly mounted on a car and are so designed that they can be dismounted and used again in a variety of ways and places. Thus the hours spent in building the display are not "wasted" in one-time use and a beginning has been made in building up a stock of teaching materials to be used on short notice.



A memorial service was held October 2nd 1966 at the gravesite in Inglewood Cemetery in California, of Thornton Chase, the very first American believer of the Bahá'í World Faith.

This spot has a very special significance to the many Bahá'ís who unfailingly come from near and far to assist at this commemoration, as it was specially blessed by 'Abdu'l-Bahá Himself in 1912 when he dedicated it as a holy place.

The Bahá'í Victory chorus sang some hauntingly beautiful songs as prayers were read and flowers were laid on the tombstone.

## Reno Institute

### Trains Believers and Friends.

The Bahá'ís of Reno, Nevada, feeling that their teaching efforts were all too often a repetition of the conventional public meeting, held a summer institute on August 20 in Toiyaba National Forest, Dog Valley, California, an hour's drive from Reno.

About fifty believers and their friends attended. There were introductory classes for visitors while the Bahá'ís took part in workshops designed to help them teach more effectively and to understand the true meaning of the Covenant. The workshops included acting out and discussing four skits which had been prepared to highlight specific teaching situations. One on "Teaching by Living the Life" used the juvenile delinquency problems of present day society to show that Bahá'ís must become involved with the real needs of real people if they are to convince the world of the divine origin of the Faith. There were two good skits on introducing a person to the Faith and on how to take that person from fireside to study class. These skits illustrated approaches to several types of seekers, including those who are sometimes rude and do not act like seekers at all.

The whole spirit which pervaded this gathering was of happiness and joy in learning and in being together in such a beautiful place. At the close of the day a campfire was held with songs, both conventional and those less familiar Bahá'í songs. These friends will undoubtedly repeat such a project which brought deeper understanding to the believers as well as the enrollment of at least one.

## A Poet and His Poetry

The Evanston Bahá'í Community sponsored a public meeting on Sunday evening, October 2, presenting Mr. Robert Hayden reading his poetry. Approximately 175 people had the privilege of attending this program, Bahá'ís and many others, held at Kendall College Auditorium in Evanston, Illinois.

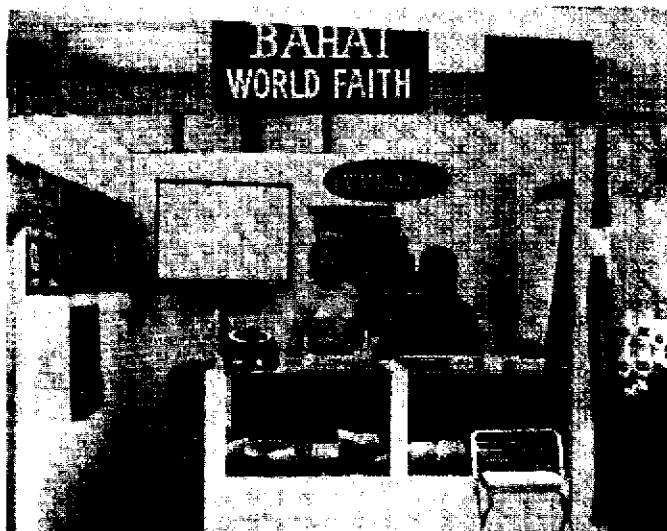
This evening with Robert Hayden and his poetry was a moving and poignant experience and his presentation made a deep and lasting impression on his audience.

Mr. Hayden received outstanding recognition at the First World Festival of Negro Arts at Dakar, Senegal, Africa, this year when his work, "A Ballad of Remembrance" was awarded first prize for English poetry. The President of Senegal presented this award to Robert Hayden in New York shortly after his appearance in Evanston.

A new Broadway production, "A Hand is on the Gate," includes a number of Mr. Hayden's poems. The production is made up of folk music and poetry by American Negroes.

Robert Hayden has received many professional honors including a Ford Foundation grant, a Rosenwald Fellowship and the Hopwell Award for Poetry. He is an associate professor of English at Fisk University.

The American Bahá'í Community is exceedingly proud of this distinguished Bahá'í poet. His recently published volume, *Selected Poems*, (October House, New York), includes among other fine pieces, "Bahá'u'lláh in the Garden of Ridván", and "Dawnbreakers."



Booth at Navajo Tribal Fair, Window Rock, Arizona, September 8-11, 1966. The Bahá'í display was the only religious booth at the fair, which was staffed by Navajos. Featured was a continuous slide presentation showing various Bahá'í gatherings on the reservation. At the right is Mrs. Chester Kahn of Gamerco, New Mexico with a visitor from England who, although not a Bahá'í, wished to assist the project.



*Bahá'ís in Montana donate blue spruce to a park in Browning, Montana, a village in the Blackfeet Indian Reservation on September 4. Among those present and expressing thanks were the Mayor of the town, Mr. Aubert, and Mr. Old Person, Chairman of the Blackfeet Tribal Council.*

## BAHA'I IN THE NEWS

On August 15, a Finnish newspaper, *Etelä Suomen Sanomat*, published a lengthy interview with Dr. Firuz Kazemzadeh who was spending the summer at Helsinki University library doing research on Russian history. The article dealt largely with the Bahá'í Faith, quoting Dr. Kazemzadeh as follows: "Traditional religion has lost its influence upon the modern individual and especially upon the educated classes. In its place has come some sort of vacuum. The principles of the Bahá'í Faith can, in my opinion, solve today's problems. For instance, I have always been perplexed by the apparent conflict between religion and science, when perfect harmony can be achieved. The Bahá'í Faith is not based on miracles. It gives individuals the freedom to search for truth."

## Baha'i House of Worship

### Visiting Hours

#### Daily

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

### Devotions

#### Sundays

3:30 to 4:00 p.m.

### Public Meetings

#### Sundays

4:15 p.m.

## News Briefs

Bahá'ís from Lincoln and Omaha, Nebraska gathered in Lincoln on Saturday, September 24, 1966 to celebrate the fifty-fourth anniversary of 'Abdu'l-Bahá's visit to that city. The friends retraced the automobile route which He took from the Lincoln Hotel to the William Jennings Bryan home. The guides at the Bryan home were interested to know of the visit and were happy to receive photostatic copies of the 1912 newspaper carrying the front page news. "Persian Peace Advocate Pays Visit to Lincoln."

An article entitled "The Bahá'í Faith and Health" by an English Bahá'í, Madeline Hellaby, appeared in the June issue of *Health for All*, a monthly British publication widely read by people interested in good health. The article, while making clear that Bahá'ís are not bound to principles of vegetarianism and nature cure, gives Bahá'u'lláh's teachings on healing, quoting extensively from the Writings. It shows how "the organic unity of mankind is to be achieved by its becoming a fully integrated whole, spiritually as well as socially."

The local Assembly of Los Angeles was recently invited to participate in a television program, "Nine on the Line", for a half hour's talk and interview on the Faith. Mrs. Jean Bulkin who represented the Faith on this occasion, stated before the end of the interview, that any viewer wishing to attend a fireside should call the number listed under "Bahá'í Faith" in the telephone directory. There has been good response to this announcement, apparently, for more than twenty new people are now attending firesides in the immediate area of Los Angeles. Other communities where the program was televised may have had similar responses, if their number was listed in the local telephone directory.

## Calendar of Events

### FEASTS

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

### U.N. HUMAN RIGHTS DAY

December 10

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

December 30 — January 2  
February 17 — 20

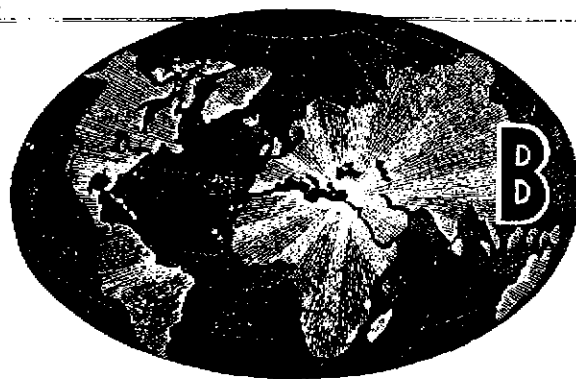
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**BAHÁ'Í NEWS** is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'Í FAITH IN THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í OWNERS

No. 430

BAHÁ'Í YEAR 123

JANUARY 1967

## World Religion Day

*The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.*

*The face of the world hath altered. The way of God and the religion of God have ceased to be of any worth in the eyes of men. . . . The vitality of man's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?*

*Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquility amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish, and emboldened them, and made them arrogant. Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead to chaos and confusion. . . . Religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world. . . . As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God.*

—BAHA'U'LLAH

## Memorial Services Honor Mrs. Anne Lynch



A memorial service for Mrs. Anne Lynch was held in the Bahá'í House of Worship in Wilmette on the evening of November 19, 1966, at the request of the Universal House of Justice. All members of the National Spiritual Assembly were present to honor this faithful maid-servant of Bahá'u'lláh. The program contained appropriate prayers and

readings from the Sacred Writings, and a leaflet giving a brief résumé of Mrs. Lynch's unique contribution to the Faith was provided those who attended the service.

In addition to the cablegram to the National Spiritual Assembly of the United States (see November 1966 *BAHÁ'Í NEWS*) the following cables from the Universal House of Justice were sent to the National Assemblies of Switzerland and Germany, respectively:

Grieved news passing Anne Lynch devoted maid-servant Bahá'u'lláh. Advising Frankfurt Wilmette hold befitting memorial services Temples. Assure family prayers shrines progress her soul Abhá Kingdom.

Bahá'í Bern advises passing devoted servant Faith Anne Lynch September 17. Advise hold befitting memorial service Temple. Inform NSA's Europe date.

Therefore, another of several memorial services for Mrs. Lynch was held in the House of Worship in Frankfurt, Germany, on October 22. The Swiss National Spiritual Assembly conducted a service in the Chapel of the hospital in Geneva, where Mrs. Lynch spent her last days, and in addition, a memorial service was held by them on December 10 at the National Haziratu'l-Quds in Bern.

With the passing of Anne Lynch a unique and beautiful chapter of service to the Bahá'í Faith came to an end, in this world, to add its lustre to the immortal annals of the followers of Bahá'u'lláh.

Born in Russia (December 1892), fleeing her home at the end of the first World War to settle in England, Anne Lynch accepted the Bahá'í Faith immediately upon first hearing of it in Italy in 1926, and she spent the remainder of her life in service to Bahá'u'lláh, giving unstintingly of her capable and unique talents.

After a several months' visit with the Guardian in the Holy Land early in her Bahá'í life, she went to Geneva, Switzerland, to help in the work of the International Bahá'í Bureau in Geneva, and later became its head. Her special services in this post, which were directly under the guidance and supervision of the Guardian was to last continuously until 1957 when the specific functions of the International Bureau had been fulfilled.

In accordance with the Guardian's request, Mrs. Lynch had remained at her post in Geneva throughout the Second World War, sending out from that center news of the Faith and encouragement to the friends in the war-torn countries of Europe. She was thus enabled to help and comfort those who sorely needed contact

with their Bahá'í world family.

Mrs. Lynch's extraordinary talents in languages made her service to her beloved Faith particularly valuable. She was completely fluent in Russian, French, English, German, Italian and Esperanto. Some of the specific translations and publications accomplished during her years at the International Bahá'í Bureau were:

In 1933, translation of *The Hidden Words* into Russian. This work was published by instructions from the Guardian, who provided the funds for the publication.

1939-1946, printing in German of the revised edition of *Bahá'u'lláh and the New Era*. The old edition and the completed type of its revised version were both destroyed in Germany, together with most Bahá'í literature, by order of the government. The typed script of the revised edition was preserved and brought over the border by Mrs. Vautier of Zurich, with great personal danger to herself.

Printing of *Bahá'u'lláh and the New Era* in Polish. Although the translation was made by Lidia Zamenhof, daughter of the late Dr. Zamenhof, founder of Esperanto, the details of having the printing done were carried out by Mrs. Lynch. The edition was printed in France, proofs being corrected in a Swiss internment camp for Polish officers by Mrs. Lynch's nephew who was born in Poland.

Mimeographing of a French translation, by a Paris believer, of *Paris Talks* of 'Abdu'l-Bahá, for teaching work in the French-speaking countries.

Mimeographing of a German translation, by the German believers, of *The Dispensation of Bahá'u'lláh*.

Publication and distribution of a monthly *Swiss Bulletin* in German, which contained only the words of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

Publication and distribution in Europe of a bulletin in English, beginning in 1945, later called *News Exchange*, and mentioned by the Guardian in his message, *The Challenging Requirements of the Present Hour*.

1945-1948, publication and distribution of a bulletin in Esperanto.

With her work in Geneva completed, Anne Lynch, for the first time in her life, found time and opportunity to fulfill her cherished desire to serve as a pioneer for the Faith. Although frail and failing in health, she set forth on a new adventure, a new path of service, which she carried on up to a few months before her death, pioneering in Neuchatel, Vevey and several other places around Lake Geneva. She would often speak of 'Abdu'l-Bahá's words as He looked across Lake Geneva during His visit to Thonon: "There is much work to be done around this lake." It gave her great joy to take an active part in the pioneer work which 'Abdu'l-Bahá said should be done. Her profound knowledge of the Teachings, her many years of experience, and her wisdom contributed to her success and outstanding qualities as a teacher.

To her last days on this earth, she continued to serve her Faith with her full strength and with that selfless devotion, steadfastness and courage which are her priceless heritage to those who follow after.

## Centenary 1967 -- a New Spiritual Release

Bahá'is deeply grounded in the teachings of their Faith, those who have immersed themselves in the Writings of Bahá'u'lláh and the Master, who have perused earnestly the works of Shoghi Effendi, are given a view of history — past, present and future — that is available to no other people on earth. Although everyone in the world shares in the "universal fermentation" that is transforming the planet, it is only the believers, steadfast in His Cause, who can participate directly and be an actual part of the transforming process itself to bring about the Kingdom of God on earth. Moreover they are given the perspective, through the Writings, to look ahead far beyond their own time to envision the "coming of age of the human race" . . . "the inauguration of a world civilization such as no mortal eye hath ever beheld. . . ."

To no other people is given such a spiritual opportunity. We live in the Day of God Himself. While each day is precious, presenting its challenges, its occasions for victories and rewards, there are some that are like crests upon the waves, or peaks on the mountain tops. We have to exert ourselves more each time to rise above the crest and surmount it, to climb the new peak, and in so doing we are lifted up to new heights. Old discontents, old opportunities unused and lost can be swept away if we will pour ourselves, heart and soul, into the new challenge.

### The Nine Year Plan — a New Opportunity

Such a mountain-top opportunity is the Nine Year Plan with its call for universal participation, as was the Ten Year World Crusade, and the two successive Seven Year Plans in America before that, and the many other Plans around the world. Each Plan is a road map to the desired goal and within each have appeared those magnificent milestones — celebrations and commemorations of great, historic events. Such was the Centenary of 1944, commemorating the Declaration of the Báb and coinciding with the completion of the first Seven Year Plan and its many goals, including the completion of the exterior of the House of Worship in Wilmette; the Jubilee celebrations of 1953, one hundred years after Bahá'u'lláh's intimation of His Mission in the prison of Siyih Chál, marked by four epoch-making intercontinental conferences that launched the unprecedented Ten Year World Crusade. This Centenary also witnessed the conclusion of the second Seven Year Plan and the dedication of the Temple in Wilmette. Again in 1958 Bahá'is around the world were permitted to gather joyfully in five intercontinental conferences at the halfway point of their Crusade, through the foresight and planning of their beloved Guardian, Shoghi Effendi. This was a time to rejoice over achievements, to take stock of goals yet to be won, and through the unique fellowship that exists only when large gatherings of Bahá'is are held, to gain unified strength for the remaining five years.

The historic Bahá'í World Congress held in 1963 in London brought the exultant legions of Bahá'u'lláh's followers from hundreds of countries, territories and island groups throughout the entire planet to lay the

wreath of victory at the grave of their loved leader, Shoghi Effendi. Bahá'is look back upon these great, history-making events, relive the glow of those days and recount the experience for the rest of their lives. They know also that apart from the spiritual warmth generated, the changes wrought in their own lives, the new strength and fresh vision obtained, has been the powerful impact upon the whole world of mankind at these periods, through a fresh outpouring of the spirit. They are enabled thereby to become a part of history at its spiritually creative core.

### Centenary Called by Universal House of Justice

Now the Universal House of Justice is calling us to prepare for the befitting celebration of the Centenary of Bahá'u'lláh's proclamation of His Message to the kings and rulers of the world in 1867. Six inter-continental conferences will be held on October 5, 6, 7 and 8 in Panama City, Wilmette, Sydney, Kampala, Frankfurt and New Delhi, precipitating a six-year period of proclamation of the Cause throughout the world of unprecedented intensity. Every Bahá'í is asked to participate in the spiritual reinforcement of this great event and thus prepare to fulfill his role in the years immediately to follow. It may not be possible for all to attend in person, but everyone can participate in spirit. Everyone can assist in the local observances that are equally a part of the Centenary. We can all plan together, pray together, study together during these remaining months of the time allotted to us to "arm [ourselves] for the third phase" so rapidly passing by.

### Shoghi Effendi's Commentary on Messages to Rulers

From Shoghi Effendi's book, *The Promised Day Is Come*, we learn what the impact of these Messages to the rulers was — the spiritual power that permeated the whole world with their release, the fall of seemingly all-powerful dynasties, the social changes that shook the structures of society in the decades immediately following and which continue to take place in accordance with the necessity for men and nations to build new vessels to contain the spirit of the new Revelation. To assist each Bahá'í and each local community in this vital preparation, the National Spiritual Assembly of the United States is calling for a special study of the book, *The Promised Day Is Come*, utilizing a Study Course prepared by Dr. Peter Khan, and being published by the Bahá'í Publishing Trust late in January of 1967. Following a period of community study, there will be one-day institutes throughout the entire country on April 2, 1967, to summate the knowledge and inspiration gained on the local level and to include all believers in a given area in the fundamental experience of learning through fellowship.

### A New Summons

The Centenary will bring to some believers the power to open the door to pioneering, either abroad or on the home front where the goals set by the Universal House of Justice must be gravely considered and fulfilled. For

others it will give a new spirit to live the life and to teach where we are, to realize in every way that "universal participation" called for by the House of Justice in its September, 1964 message and thus more fully "mirror forth . . . those eternal principles proclaimed by Bahá'u'lláh." God forbid that it leave any one unchanged, failing to accept this bounty or to drink deeply of the new spirit being released.

In 1952 Shoghi Effendi called upon the believers to "obey . . . the summons of the Lord of Hosts. . . ." The Lord of Hosts is summoning each of us today, to gather in October of 1967 and rejoice in His service, recharge ourselves spiritually for the greater victories to come, to fulfill our individual obligations to help "redeem a shattered world." *Will we be ready?*

*Note:* The period of the Fast is suggested as the time for community study from the prepared Study Course on *The Promised Day Is Come*, mentioned above. Additional information will be forthcoming in the next issue of BAHÁ'Í NEWS.

## Stalwart Believer and Pioneer Passes Away in Jamaica

Dr. Malcolm M. King, M.D. passed away in his sleep on October 19 in Berrydale, Portland, Jamaica. Dr. King was a remarkable figure in the history of the Faith in his native country, Jamaica, and was dearly loved by his countrymen. When living in the United States he embraced the Faith of Bahá'u'lláh and responded to the beloved Guardian's call for pioneers by returning to his native land in 1942 where he succeeded in laying the foundation of the Faith. Later he pioneered also in British Guiana, Trinidad and Antigua, being included on the roll of honor of the Guardian as a Knight of Bahá'u'lláh. He returned to Jamaica because of his health and settled in his homestead where he passed away at the venerable age of 86.



## Goal Achieved in Northwest Africa

*A five-acre piece of land, about four miles from the center of the city of Rabat, Morocco, brings into focus an important achievement of the Nine Year Plan for Northwest Africa. The successful completion of this goal was another confirmation to the friends who continue to struggle valiantly for Bahá'u'lláh.*

*Georgetown, British Guiana, new Bahá'í Center located in a beautiful residential area of Georgetown. The center will become the Haziratu'l-Quds of the future National Assembly of the Guianas, and was purchased by the National Spiritual Assembly of the British Isles on May 31, 1966 as one of their Nine Year goals.*



# Know Your Baha'i Literature

## Messages to the Baha'i World: 1950-1957

by Shoghi Effendi

(Reviewed by Kathleen Javid)

The period of embryonic world-development in the evolution of the Bahá'í Faith has been clearly chronicled by Shoghi Effendi, Guardian of the Bahá'í Faith, in *Messages to the Bahá'í World: 1950-1957*, a work which contains his major communications to the world-community of Bahá'ís.

These messages span the most tremendous era of world expansion of the Faith covering the last seven years of the beloved Guardian's life when divine guidance was channeled through him appointed by God in 'Abdu'l-Bahá's Will and Testament. Shoghi Effendi, in these communiques, launched the Ten Year Crusade, successively delineated its achievements and charted its progress to 1963 when the Universal House of Justice, that body elected by Bahá'ís throughout the world, became the channel for Divine guidance. Concurrently Shoghi Effendi began building the spiritual and world administrative centers of the Faith in the Holy Land, reported on their progress and delineated their future development. Simultaneously he announced the birth and primary stages in the erection of the world administrative institutions.

### Guardian Translated Goals Into Practical Action

To delve deeply, pondering the implications of these messages, is to appreciate more fully, something of the station of the beloved Guardian and his accomplishments. He took the broad outline of Bahá'í goals to be won as set forth by Bahá'u'lláh and 'Abdu'l-Bahá, and labored a lifetime to see them accomplished. The ability to interpret the goals in terms of practical action was but part of the heritage of the Guardian, divinely bestowed, enabling him to accomplish his mission.

Before he could set the world-encompassing Divine Plan into operation, the necessary local and national administrative institutions, which were to direct and unify the efforts of the Bahá'ís, had to be erected. To this end he directed his first messages to the American believers between 1927 and 1932, directives published in *Bahá'í Administration*. His next communications, in *Messages to America: 1932-1946*, enabled the American believers to utilize their newly forged administrative institutions in teaching campaigns. Two long letters of Shoghi Effendi, published separately as *Advent of Divine Justice*, in 1939, and *The Challenging Requirements of the Present Hour*, in 1947, [now contained in *Citadel of Faith*] inaugurated the First and Second Seven Year Plans which launched the Divine Plan, the first on the American continent, the second beyond our continental boundaries.

### A Keystone Binding the Whole

*Messages to the Bahá'í World 1950-1957* is like a keystone capping the results of Shoghi Effendi's earlier

messages, the administrative structures erected, the teaching campaigns and techniques for propagation developed, the glorious vision of the goal of world unity given, and the exhortations quoted from the pen of Bahá'u'lláh through which the spiritual power of the Faith is gradually released — a keystone binding the whole into the world-wide firmly knit community of believers working in love and unity under the guidance of the Universal House of Justice to diffuse the light of Bahá'u'lláh's teachings throughout the entire planet.

### Three Aspects of Faith's Evolution

Embryonic world-evolution of the Faith, the main theme of the book unfolds along three major topical lines: (1) development of the spiritual and administrative world center as chartered by the Tablet of Carmel revealed by Bahá'u'lláh; (2) development throughout the world in spreading the teachings, as chartered by the Divine Plan of 'Abdu'l-Bahá; (3) development of world institutions chartered in 'Abdu'l-Bahá's Will and Testament. (p. 84)

### World Center Development

In considering the first main topic, developments at the World Center, Shoghi Effendi stressed the marked acceleration of activity following formation of the state of Israel. Progress in the construction of the superstructure of the Shrine of the Báb, its symbolism and spiritual significance is reported along with joyful messages recording acquisition of additional tracts of property; acquirement, restoration, and refurnishing of houses and sites associated with the lives of Bahá'u'lláh and 'Abdu'l-Bahá; extension of terraces and gardens in Haifa and Akka; and commencement of pilgrimages. Allusions to such future events as pilgrimages by Bahá'í kings, erection of a befitting mausoleum for Bahá'u'lláh at Bahji, and selection of a design for the temple on Mount Carmel, determine future unfoldments of the Faith. Progressive steps are noted in the erection of the International Bahá'í archives building, hailed as first edifice of the world administrative center. The pattern for future development was set with the announcement that future buildings of a harmonizing style of architecture would be built along the arc above the Shrine of the Báb to serve as administrative seats for the divinely ordained world institutions. "... Completion of this stupendous undertaking will mark the culmination of the development of ... Administrative Order," the beloved Guardian stated, adding "This ... process ... will synchronize with ... establishment of the Lesser Peace and the evolution of Bahá'í national and local institutions. ..." (page 74)

### Progress of the Divine Plan

The second topic of the book, Shoghi Effendi reported on each Ridván, in a message on the goals of the Divine Plan attained during the previous year. In 1950 there were Bahá'ís in one hundred countries. By 1953, an additional twenty-eight countries had been opened to the Faith. Future generations will marvel at the opening of one hundred countries, islands, and territories during the first year of the Ten Year World Crusade.

The convocation of Intercontinental Teaching Conferences to launch joint teaching plans and coordinate efforts, initiated by the beloved Guardian, increased the bonds of world fellowship and prepared the way for a befitting world-wide Jubilee Centenary in 1963 to commemorate the anniversary of Bahá'u'lláh's declaration of His mission in Baghdád.

Grasping the magnitude of the achievements of the Crusade as Shoghi Effendi has recorded them, we reflect upon the Divine origin of the Bahá'í Faith, and its ability to infuse a spirit of dedication in Bahá'u'lláh's followers so great as to enable them to accomplish the seemingly impossible when they arise to serve His cause.

### World Administrative Institutions

The world administrative institutions, the third main topic of these messages, were ordained by Bahá'u'lláh. 'Abdu'l-Bahá gave them further form in His Will and Testament, while to the beloved Guardian fell the laborious task of actually erecting them. In January 1951, he announced appointment of the International Bahá'í Council, forerunner of the Universal House of Justice, crowning institution of Bahá'í administration. He gradually enlarged it to include nine members and defined its future unfoldment as "development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the world administrative center destined to arise and function in close neighborhood of twin holy shrines." (page 8) The creation of this embryonic body, he proclaimed to be the greatest event of the second epoch of the Formative Age of the Bahá'í Faith.

Paralleling the appointment of the International Bahá'í Council, Shoghi Effendi announced the appointment of the first contingent of the Hands of the Cause of

God, provided for in 'Abdu'l-Bahá's Will and Testament. Their original function was to bind the evolving World Center more closely to the world community of believers. Later he added the duty of propagating the teachings, and finally, protecting and preserving the unity of the Bahá'ís. Auxiliary boards, the first for teaching, and the second for security, were appointed at his suggestion by the Hands, to assist them in the discharge of their duties.

Slowly, carefully, Shoghi Effendi provided for, and charted the evolution of the institutions destined to succeed him, the evolving International Bahá'í Council to guide affairs at the World Center, of the Hands of the Cause of God to direct the accomplishment of the goals of the Ten Year Crusade and to propagate and protect the Faith until the formation of the Universal House of Justice. With consummate wisdom he made provision for the continuing evolution and unfoldment of the Faith, its World Center, its teaching activities, and its institutions.

### Knowledge of Messages Essential

Activity throughout the Bahá'í world now revolves around the goals of the Nine Year Plan as the Universal House of Justice provides Divine guidance to lead the followers of Bahá'u'lláh throughout the planet from victory to victory as His faith continues the twofold process of consolidation and expansion. Believers who seek greater service in His cause will do well to study *Messages to the Bahá'í World 1950-1957*. Awareness of the steady continual evolution of Bahá'u'lláh's institutions, the multiplying strength of the Faith, the process of the gradual release of the spiritual forces latent in this cycle and the ultimate unity which is the goal of all Bahá'í activity, inspires greater faith and action. Those awaiting pilgrimage will find the experience more meaningful if they understand the development of the World Center as given in this book by Shoghi Effendi.

*Belgian-German meetings at Aachen (Germany) were initiated by Hand of the Cause Dr. Mühlischlegel, in cooperation with the Local Assemblies of Aachen and Cologne (Germany) and Liège (Belgium). Gatherings were held in May and in July, 1966, with eighty Bahá'ís and guests attending from North Rhine-Westphalia (Germany), from Belgium, and from Paris. Study talks were given in both French and German.*





*While the Birthday of Bahá'u'lláh was celebrated by large gatherings in all major towns and many villages of Vietnam, above photo shows Bahá'is and distinguished guests at the commemoration in Saigon. Full coverage was given by radio and press and a government news-reel made to be shown throughout Vietnam.*

## Faith Progresses Steadily in Vietnam

Bahá'í Faith has continued to gain adherents steadily despite the tribulations of war and natural catastrophes such as floods, and even the annual outbreaks of bubonic plague which, unfortunately this year, for the first time, claimed the lives of twenty believers in an infected area before the government could rush in medical assistance. The Bahá'í population of about 42,000 believers spread out in every province is now such that the ravages and miseries afflicting the nation also affect them.

In the months of July, August and September over 1,500 new believers accepted the Faith from many provinces, and the tempo is expected to increase considerably before Ridván. The National Assembly has also succeeded in having the government officially recognize (incorporate) forty-three local spiritual assemblies, thus leaving another seventeen to be incorporated before its Nine Year Plan goal of sixty incorporated assemblies is fulfilled. By God's grace it expects to do this by the end of the year, as well as at least double its present number of 126 local spiritual assemblies. (See Briefs p. 12 of this issue)

The prestige of the Faith continues to mount as it is increasingly becoming known as the only pure religion, while others — Catholics, Buddhists and the two indigenous religions of Vietnam — Cao Dai and Hoa-Hao, have become discredited through their meddling in politics as well as their acceptance of financial assistance from those in power. Recently we have been informed that the Mayor of Danang (the second largest city) gave an official policy briefing to all his officials at which he deprecated every religion except the Bahá'í Faith for their dabbling in politics, and openly stated that the Bahá'í Faith is the only pure religion. Of course there are already hundreds of Bahá'ís in Danang, and many of the chiefs of hamlets of Danang

City are also Bahá'ís. They felt greatly encouraged by their Mayor's official praise and admission of their Faith's strict principle of abstention from politics. Another instance of interest is that in the northernmost province of Quang-Tri (split in half by the seventeenth parallel) the chiefs of every government department were either transferred or removed for their involvement in political matters, and this included both major religions, except Mr. Dang-Hung-Khang, chairman of Quang-Tri Assembly, who is the chief of the government's veterinary department of Quang-Tri Province and known as a Bahá'í.

## Council of Religions is Effective

Lastly, in order to bring the religious leaders toward a strictly spiritual pursuit of their faiths, and to enable them to settle their problems peacefully instead of having their followers incited to slaughter each other in the streets, the Bahá'ís, since 1962, have been publicly appealing for the establishment of a Council of Religions to promote religious unity based upon the freedom and legal equality for all. Eventually the bloody religious riots of 1964 forced the establishment of this Council of Religions, and today it represents the spiritual conscience of the peoples, as its membership comprises the top leaders of the Buddhist, Catholic, Bahá'í, Cao-Dai and Hoa-Hao Faiths. The latter two are Buddhist sects, indigenous to Vietnam only, but having considerable following and influence in five of the forty-three provinces. This Council of Religions is recognized and respected by the government, and its charter proclaims strict abstention from politics, while its goal is inter-Faith harmony based upon absolute equality of all Faiths. The press has also acknowledged the Bahá'í Faith's initiative in establishing the Council of Religions.

LE-LOC, SECRETARY  
NATIONAL SPIRITUAL ASSEMBLY OF VIETNAM



## Swiss School Attracts World Federalist Speaker

One hundred twenty-six persons from nine countries participated in the Swiss Autumn School held at Rietbad, Toggenburg from October 2 to 9, 1966. Dr. Max Habicht, a well-known Geneva lawyer, was a guest speaker on World Federalism. Dr. Hasan Ali Kamran, a graduate of the Hague School of International Studies in international law, presented the Bahá'í viewpoint. Other speakers included Mrs. Haenni de Bons, Geneva; Mrs. Léa Nys, Brussels; Dr. Eugen Schmidt, Stuttgart; and Mr. Erik Blumenthal, psychologist from Immenstaad, all Auxiliary Board members. Shoghi K. Ghadimi, from Belgium, gave a living presentation of the teachings in the modern context.

One day was devoted to courses given by young Bahá'ís from both the German and French speaking parts of the Swiss Confederation. Special classes were held for the children. The beautiful landscape of the St. Gallen Alps in autumn, the courses in French, German and English, the happy hours of the evening and the spirit of unity and love among the friends helped to lay another landmark in Switzerland's Bahá'í history.



*Inspired by the June message of the Universal House of Justice, Bahá'í youth of Switzerland climb to new heights of service, helping to organize the Autumn and Winter Schools, teaching, and in the work of the administrative institutions. They are pictured above at the Autumn School in Rietbad, held October 2-9, 1966.*

*Swiss Autumn School held October 2 to 9 at Rietbad, Toggenburg in the St. Gallen Alps.*



## Teachers Visit Switzerland

A large number of traveling teachers visited Switzerland during the past summer. Among them were Mrs. Léa Nys, Auxiliary Board member of Brussels, who toured the French speaking communities and shared memories of a recent teaching trip throughout America. Miss Irene Bennett, member of the Central African Teaching Committee and professor at Hoima, Uganda visited Vevey, her former pioneering post, and also a number of other French speaking communities, giving firesides and public talks. Richard St. Barbe Baker traveled widely through Switzerland in July of 1966 to speak on "Struggle Against the Desert," related to his Sahara reclamation scheme. He utilized these talks to proclaim the principles of the Bahá'í Faith and also showed slides on Bahá'í activities south of the Sahara.

Shoghi Ghadimi of Belgium taught in the Swiss cities of Geneva, Lausanne, Vevey, Neuchâtel, Bienne and La Chaux-de-Fonds. Visitors from the United States included Dr. William Hatcher, who gave talks in Geneva, Lausanne and Neuchâtel and exchanged views with a well-known theologian teaching at one of the universities; Mrs. Harriet Terry and Mr. and Mrs. Richard McCurdy, who visited communities in both the French and German speaking parts of Switzerland, showing slides on Africa and on America respectively.

Other visitors to Switzerland included Auxiliary Board members Erik Blumenthal of Immenstaad and Dr. Eugen Schmidt of Stuttgart (Germany); Mrs. Mildred Mottahedeh of New York, Dr. Firuz Kazemzadeh, Miss Edna True (USA), and Dr. Karl Schuck of Berlin.



*Bahá'í youth from the German-speaking part of Switzerland met on the River Rhine at Schaffhausen on September 24-25, 1966. The topics "Bahá'í Work and Education" and "Child Education" were discussed by participants from three countries.*

## Reykjavik, Iceland Assembly Now Incorporated

The first Local Spiritual Assembly of Reykjavik, Iceland, capital city of Iceland, was established in Ridván of 1966. The story of the visit of Martha Root in 1935 and other early teachers is recorded in an article in *BAHÁ'Í NEWS*, December, 1965, as well as the signatories of the first Assembly, one of three required for the Nine Year Plan. Now comes the announcement of its legal incorporation.

A member of that Assembly, and one of the pioneers from Canada, Nick Echeverria, writes: "... dedication to the Faith (is) of the first order ... the Bahá'í interest in the administrative order has increased a thousand-fold and it is a joy to listen at assembly meetings. If you want to see love and unity in action, you should pay a visit to Iceland. I am learning such a lot from these people. ..."



*Fifth National Convention of the Bahá'ís of the Grand Duchy of Luxembourg with Hand of the Cause John Ferraby in center front.*

## Brazil Holds Summer School and International Conference

Two outstanding meetings were held simultaneously in Brazil at a resort hotel in Itanhaem, São Paulo, November 11-15, 1966. One was an international conference called by the beloved Hand of the Cause, Mr. Jalál Kházeḥ, to which members of the Auxiliary Board and of the national spiritual assemblies of six countries were invited. The other was an annual national summer school organized and prepared by the Local Spiritual Assembly of São Paulo. The meetings were well inter-related. The program of the school was largely given by members of the Auxiliary Board and Mr. Kházeḥ. The Bahá'is profited greatly by the consultation of the members at this conference. The general theme was proclamation and plans already made and ready to be put into effect.

The 115 friends present included Auxiliary Board members and representatives from the following National Spiritual Assemblies: Argentina, Bolivia, Brazil, Chile, Paraguay and Uruguay. The Georgetown British Guiana Local Spiritual Assembly was also represented, as well as several local spiritual assemblies of Brazil.

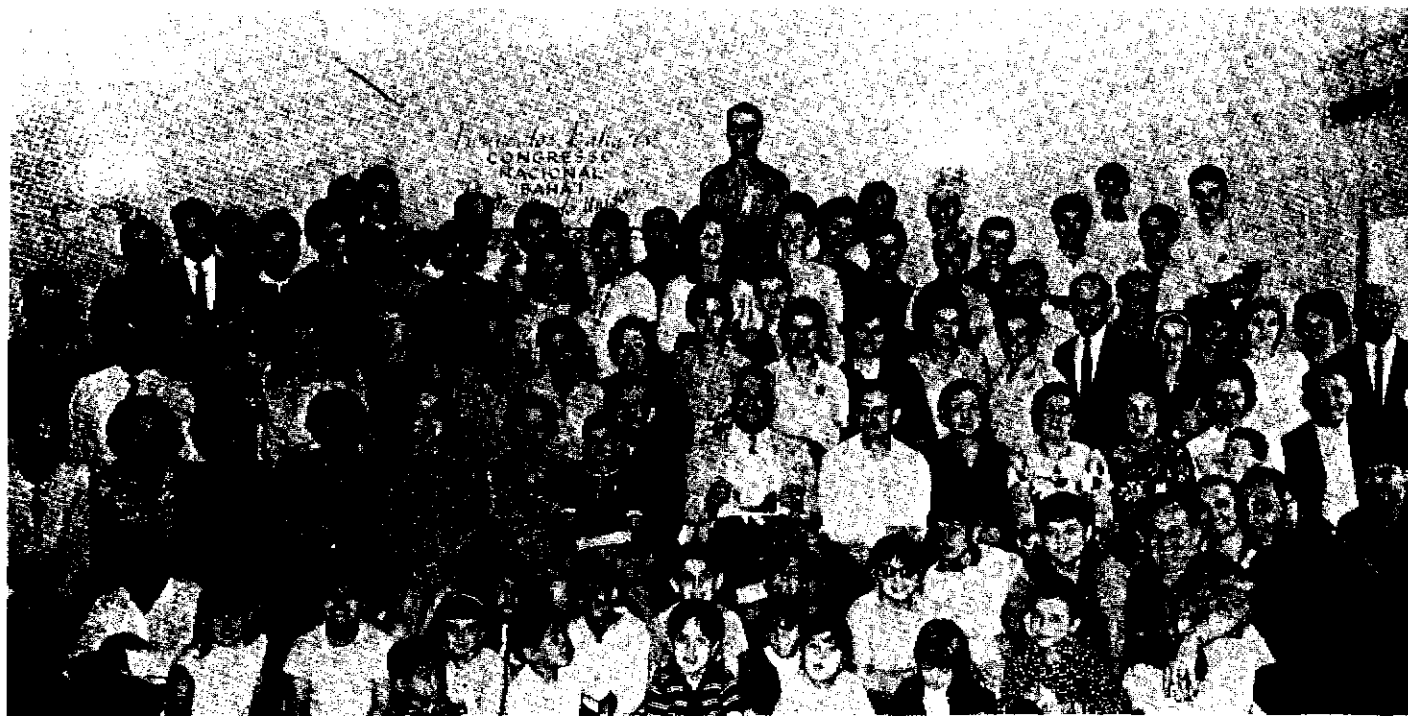
Perhaps the most important memory of any such meeting is the inspiration and the loving fellowship experienced. This was such a gathering — one which will generate great activity during the coming year.

*Training session held at Bahá'í National School, Cochabamba, Bolivia. A three-month course began August 1, 1966.*

On August 1, at the Bahá'í National School in the city of Cochabamba, Bolivia a three month course of instruction for the Indians began, the longest course held to date. The goal of the school is to teach three main subjects: (1) The election and function of the Local Spiritual Assembly; (2) Deepening in the Bahá'í Faith; (3) The Spanish Alphabet.

Bahá'í instructors are from four different departments or regions: Potosi, La Paz, Cochabamba and Chuquicaca. The school is administered by Auxiliary Board member, Athos Costas, and his wife Angélica.

*Hand of the Cause Mr. Jalál Kházeḥ, second row, center, surrounded by friends from six countries and the Guianas at the joint National School and International Conference held November 11-15, 1966, at the resort city of Itanhaem, São Paulo, Brazil.*



## BAHA'I NEWS

*Right: Summer School held in Camaguey, Cuba during August of the past year. The children in the foreground attended classes once a week.*

*Below: Sixth annual convention held in Cuba in 1966.*

*Below right: An invitational meeting was held in the Haziratu'l-Quds of Havana, Cuba in October. A short talk was followed by a lively question period and a social hour. Bahá'í plan to hold similar meetings each month.*





First Teaching Conference in Thailand was held in Yasothon. Many of the trainees were farmers from the North East.

### International News Briefs

The Bahá'ís of Vietnam have exceeded their Nine Year Plan goal of sixty incorporated Local Spiritual Assemblies, with the incorporation of seventy-three assemblies as of November 12, 1966. They have also enrolled 580 Bahá'ís since October 1 of this year.

○

Notwithstanding the necessity of translating into foreign languages, the Bahá'ís of Nicaragua gathered for a most successful summer school on October 2, 3 and 4, held on the Atlantic coast. Many different racial groups were represented at the school.

○

At the Bahá'í Winter School held in Asunción, Paraguay (see picture BAHÁ'Í News December, 1966) a successful public meeting was held. A press conference with the editor of Nandé, the largest Paraguayan magazine, resulted in a picture of a Bahá'í group in a subsequent issue.



National Spiritual Assembly of the Bahá'ís of Kenya elected April, 1966. From left to right, standing: Christopher Musambai, Wilfred Masinde, Frank Mukoyani, James Kingoina, John Asalache. Seated: Bonaventure Wafula (secretary), Elton Smith (chairman), Taherik Alai (treasurer), Julius Makanda (vice-chairman).



National Assembly of North East Asia elected at tenth annual convention, 1966, front row, left to right: Mrs. Barbara Sims (corres. secretary), Dr. Ikuo Mizuno (vice-chairman), Mr. Samandari (Hand of the Cause), Philip Marangella (chairman); back row: Rouhollah Momtazi, Hiroshi Yamazaki (recording secretary), Abbas Katirai, Ataullah Moghbel (treasurer), Masazo Odani, and Hideya Suzuki.

○

The Bahá'í youth of Tonga hold weekly classes for deepening. On Sundays many of them teach children's classes in the various villages. They are well organized, have a good understanding of the Faith and are a real credit to the Bahá'í Community of Tonga.

○

Helsinki arranged a public meeting for traveling teacher Jamshed Fozdar on September 7. Bahá'ís present were from all of the communities in Finland. The news editor from *Huyudstadsbladet* was present at the interview, and this paper printed a rather comprehensive article about the Faith.

○

The Bahá'ís of Australia have recently secured excellent publicity in respect to a visit from Auxiliary Board member, Marc Towers, during the month of November. Interviews were held with national and local newspapers and broadcasting stations. A public meeting attracted twenty guests, with several signing to attend firesides and study classes. A literature display attracted much attention, with a number of people taking copies of the pamphlet *Literature of the Bahá'í Faith*. Mr. Towers also participated in the worship service at the Temple in Sydney which attracted a number of visitors. A short talk was later given at the Information Center to the guest choir, the Parramatta Singers, and tea was served. All requested literature on the Faith.

### BAHA'I IN THE NEWS

The *Territorial Sun*, a newspaper in Agana, Guam, carried a full-page story on Edgar A. Olson, Bahá'í pioneer to Guam. The article covers his life from its beginning as a newspaper boy in Wilmington, Delaware to his present job as manager of the Guam radio station. His varied background makes a warm and amusing story. The article also makes considerable mention of the Bahá'í Faith. Mr. Olson is vice-chairman of the Local Spiritual Assembly of Guam.

## Auxiliary Board Conference in Boston

Another in the series of conferences held by teams of Auxiliary Board members took place in Boston, Massachusetts on October 15 and 16. For its success the team responsible is deeply grateful to Hand of the Cause Mr. Khádem for his presence and participation, as well as to the two host Assemblies, Boston and Cambridge, for the great amount of work done in making physical arrangements and preparing beautiful decorations, music, and devotions. Gratitude is also expressed to Mrs. Jessica Gaver for the successful press conference she arranged, and to Mrs. Helen LaVey for her assistance. The success of the October 14th press breakfast was attested to by the fact that although few in number, those who came, including a representative of the United Press International, were sufficiently interested to linger until almost noon, asking penetrating questions on many phases of the Cause.

Despite inclement weather about 160 Bahá'ís attended the conference, representing sixty-eight localities. Mr. Douglas Martin, Secretary of the National Spiritual Assembly of Canada represented that body. Unable to send a representative, the National Spiritual Assembly of the United States sent a moving greeting.

The agenda, entitled "The Armor of His Love," followed the lines of the Covenant from the Blessed Báb to the second phase of the Nine Year Plan, centering on the Chief Figures of the Cause and of the Covenant. Hand of the Cause, Mr. Khádem spoke inspiringly on the Twin Manifestations, the Guardianship, the Uni-

versal House of Justice, and the Covenant Today. Auxiliary Board Members Albert James, Fred Graham, Javidukht Khádem and Katherine McLaughlin spoke on 'Abdu'l-Bahá, Shoghi Effendi, and the Nine Year Plan. In a talk on the Divinity of the Administration Mr. Graham awakened the friends to the sacredness, the authority, the spiritual power and the sensitivity of the local spiritual assembly.

A period was set aside Saturday evening for the friends to submit written questions on any subject in their hearts for answers by the panel of the Hand of the Cause and the Board members. This was followed by such a beautiful presentation of their pilgrimage by Mr. and Mrs. Farhang Javid and their sons that it was as if all who heard were on a pilgrimage.

On Sunday morning Mr. Robert McLaughlin described impressions he received of the Universal House of Justice while doing work for that Supreme Body. Pioneers who were present shared brief anecdotes from their experiences and, in introducing the Hand of the Cause, Mr. Martin spoke of the human need for reverence, reminding us that in the Cause of Bahá'u'lláh we have the aristocracy of the spirit, the Hands of the Cause and their Boards.

Mr. Martin was the speaker and Mr. Graham the chairman at the public meeting which closed the conference.

As at all previous Auxiliary Board conferences, many of those attending spoke of the high level of inspiration as well as the greater understanding received of the Revelation of Bahá'u'lláh.



*Youth Retreat at Dexter, Michigan held November 24-27, 1966. A total of 116 from thirty-one communities gathered to gain deeper understanding of the Faith and to practice the ways of true Baha'i community life. Mrs. Mary Wolter, Mr. and Mrs. Thorpe, Mrs. Helen McClusky assisted with meals, with James Lightfoot serving ably as counsellor and James Keene as inspiring program director. Two declarations were made, others promising to declare on returning to their homes.*

# UN Day Observances Bring Publicity and Prestige to the Faith

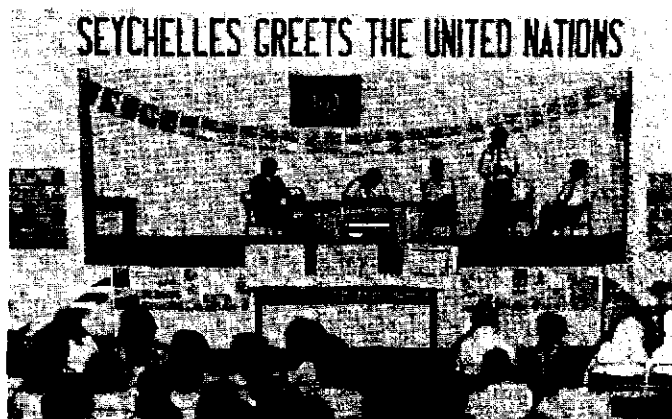
## Over Seventy Communities Report Special Events

United Nations Day celebrations and publicity brought the name "Bahá'í" to the attention of people from Oregon to Florida, from New England to California, from Alaska, Hawaii, Puerto Rico, the Virgin Islands, the Solomon and Seychelles Islands. Reports of the observances received by the UN Committee indicate that United Nations Day 1966 was a significant success for Bahá'ís in over seventy communities. Attendance ranged from just a few people to as many as 500. In addition to formal programs with speakers the most popular forms of observances this year were of a musical nature and those activities which included children. Food was also a big attraction.

### Food Fairs and Children's Parties

One of the most unique successes was an international food fair sponsored by the Bahá'ís of Spenard, Alaska. This is where attendance ran to 500. Success of the fair was due in great part to the cooperation of Air France, Royal Dutch Airlines, Scandinavian Airlines, Northern Lights Civic Social Group, and the Cook Inlet Native Association among other well known firms. Here is a guideline for future special programs by Bahá'í communities — the seeking of assistance from national and international firms which are eager to cooperate in promotional events such as this. During the fair, which ran from noon until 7 p.m., both a UN booth and a Bahá'í booth were manned for the presentation of literature and the answering of questions.

A special children's party was co-sponsored by the Bahá'ís of Urbana and Champaign, Illinois, with ninety-



*Speakers and portion of the audience of 300 who were present at the Bahá'í observance of United Nations Day in Victoria, Seychelles Islands.*

three adults and children participating, seventy-five of whom were not Bahá'ís. Adults from seven countries taught the children how to enjoy games played by children of other lands. A hot dog and marshmallow roast brought the event to a joyous close. The international flavor of the party was given coverage in local newspapers. Another event under the joint sponsorship of these two communities was the presentation of music from various cultures, under the direction of the University Bahá'í Club, with explanations of the religious feelings underlying the music. This was followed by song, guitar music, and Greek dancing.

### Song Fests and Student Programs

A number of communities put on folksong and folk dancing festivals and several presented choral groups including children's voices.

The Miami Local Assembly co-sponsored a play by Bahá'í youth and members of the Golden Age Club. It was based on a comparison between events of 1787 and the present, showing the similarities between attempts at federating the states and at federating the nations.

Eighteen hundred high school social studies students were reached by the Bahá'ís of Niagara Falls, New York, with the showing of color slides with taped lectures written and produced by local Bahá'ís. Not stopping at that, the Bahá'ís of Niagara Falls also placed displays of various aspects of the UN at strategic spots within the city.

### Civic Programs and Displays

Some of the Bahá'í communities observing the day are old hands at it. Others sponsored programs for the first time. Many of them received requests after their programs from top officials to "put on another UN Day celebration next year" and to "help us plan observances for other important national days." This Bahá'í



*In addition to the Mayor of Beacon, New York, and other town officials, two Bahá'ís served on the UN Day Planning Committee. They are, left to right, Dr. Mary Tomanie, and (standing second from left) Dr. Barnet Winter. This is a goal city.*





Speakers at United Nations program in Solomon Islands October 24, 1966.

spirit of public service was felt by civic leaders in many localities, both those where the Bahá'ís were the sole sponsors of the UN Day event and those where the believers cooperated with other local organizations in joint sponsorships.

A glowing report of a successful "first attempt" came from San Luis Obispo, California. This was a fully Bahá'í sponsored event. The community reports: "We have been an Assembly only since this past Ridván and we were under the impression it would be impossible to get recognition of Bahá'í efforts from a mayor unless the Bahá'ís had been entrenched in an area for years. How wrong we were! We called the mayor to ask if we might participate in his UN Day celebration. He advised us that he had made no plans as yet, and if we would like to sponsor the event he would give us the city council chambers to use. We took him up on it immediately, of course, and began to plan the program. It was attended by 21 non-Bahá'ís, including the mayor and a city councilman. Both of them stayed after the meeting to ask questions about the Faith. The local newspaper carried stories to San Luis Obispo residents both before and after our meeting. We are confident that next year we will attract even more people. We feel what happened to us could happen to others in towns where there is no local UN Association."

Extremely well done special displays and booths were produced by a number of groups and Assemblies. In Madison, Wisconsin the Bahá'ís provided a booth, at the request of the Mayor's UN Committee, on religion in general, with the theme of "One God, One World, One People." The booth was made of three panels depicting the three aspects of oneness. Another impressive display was built by the Bahá'ís of northern Virginia for use in the local public library.

### News from Distant Centers

The UN Committee's incoming mail about UN Day included an enthusiastic report from the Bahá'ís of Victoria, Mahe Seychelles. Over 300 non-Bahá'ís packed the hall at which the meeting was held. After the meeting many of the young people gathered at a nearby cafe to discuss at great length the principles of the Faith with some of the Bahá'ís. The Victoria

Assembly secretary writes: "Never before have we had so much publicity, both on radio and in the press. Our press release was published in three English papers in addition to the official government bulletin. The whole text of the release was broadcast several nights consecutively in both English and Creole."

Another enthusiastic report came from a small group in Mayaguez, Puerto Rico, with: "The spirit was excellent. Discussion was stimulating." Three of the Bahá'ís visited the mayor, inviting him to the meeting that was planned and presenting him with United Nations books for the public library. Also they showed him the posters they were placing around town and he took one to be placed in the City Hall. UN Day gave many groups like this opportunity to make themselves known publicly.

Still another report from a far-off place came from the Solomon Islands where, in spite of the heavy rain, a successful public meeting was held at the Bahá'í Center, Honiara, the capital of the Solomon Islands. This is the fourth occasion on which the local Bahá'í community has been responsible for organizing a special gathering for UN Day, and each time the publicity given and the interest aroused has grown. About 150 persons were present, including a large number of high school and college students. Alvin J. Blum, chairman of the Southwest Pacific Ocean National Assembly, presided, and the speakers were Dr. Gideon Soloveke (guest) and Mr. William Laing, another member of the National Assembly, whose talk was partially broadcast on the



A few of the many newspaper stories that were read by thousands of people throughout the country.

government radio. In addition to the two addresses, the Bahá'í choir sang four numbers, including the United Nations Hymn and a rendering of a portion of the *Hidden Words*. A UNESCO film was shown and the Preamble to the United Nations' Charter, recited by Sir Lawrence Olivier, was played. Several days later about 250 children saw the UNESCO film.

### Successful Efforts of Small Groups

Reports prove that it doesn't take a large group to put on a successful event. An example of this came from *Fort Pierce, Florida*, where the only Bahá'ís, Esther and Irene Becher, obtained fifteen inches of free publicity for their UN meeting held in the local community center. They had a senior high school chorus of thirty-three voices and a guest Bahá'í speaker. Follow-up firesides are now being held. Realizing that the interest in "Bahá'í" awakened by UN Day activities and publicity must be nourished, many Bahá'í communities throughout the nation are following up their programs with firesides. Having established recognition of their public service spirit and world-mindedness, they are sponsoring teaching efforts with publicity to continue to reach the new contacts they have made.

### Other Observances

Many large meetings have been held with very favorable attendance and publicity. Outstanding Bahá'í and non-Bahá'í speakers gave their time to make these events successful. To fully report on all the wonderful UN Day celebrations of the Bahá'ís would require much more space than we have here. In addition to the public meetings, other ways of obtaining publicity for the Bahá'ís on UN Day were: the raising of a UN flag, through the efforts of the Bahá'ís, at a public building in *St. Joseph, Michigan*; the planting of a dogwood tree at the public library by the Bahá'í Assembly of *Ham-burg, New York*; and many firesides using UN slides.

When the UN Committee, along with other UN accredited non-governmental organizations, turn over our statistics about UN Day observances to the United Nation's Office of Public Information, we will be very proud of Bahá'í communities everywhere. Our UN Day observances bring prestige and new teaching opportunities not only to the individual communities and groups, but also to the national community of Bahá'ís and to the international community.

U S BAHÁ'Í COMMITTEE FOR  
UNITED NATIONS

## This Is the Day in Which to Speak

The Bahá'í Community of Ft. Wayne, Indiana, heeded this call of Bahá'u'lláh with an eleven-day proclamation of the Faith to the masses and this undertaking turned out to be a much greater success than anyone envisioned.

The Fort Wayne Bahá'í Proclamation Days, as it was called, started on November 11 and extended through November 21. During this period, the community achieved the following in the Ft. Wayne area:

The Mayor of Ft. Wayne issued a proclamation for the event.

The Proclamation Days began with a press conference attended by representatives of television, radio and press.

A total of five hours of television time was given over the three local stations.

A total of eight hours of prime radio time was granted over the four local stations, plus approximately 100 spot announcements.

Ten public meetings were held.

Bahá'í speakers addressed a total of twenty-five high school groups, some as large as 250 in number, at five high schools. They also addressed a total of seven college groups at four colleges.

The proclamation reached some 4000 people directly through speakers, and an estimated 180,000 persons within a radius of fifty to seventy-five miles of Ft. Wayne through radio and television.

In addition, the Ft. Wayne proclamation extended to other parts of the state of Indiana: to Marion, South Bend, Indianapolis, Bloomington, Kokomo and Columbus, and reaped additional harvests for the Faith in these areas.

Marion had a one-hour television and fifteen-minute radio program. South Bend had a ten-minute radio program. Indianapolis had a Bahá'í on a one-hour TV

program plus another five-minute interview on radio and a feature article in the Negro newspaper. Bloomington held two meetings including one at the University of Indiana and had a feature article in the college newspaper. Kokomo held two meetings and Columbus one.

Speakers at the nightly public meetings, who also appeared on radio and television, included: Hand of the Cause Zikru'lláh Khádem; members of the National Spiritual Assembly Dr. David S. Ruhe, Dr. Daniel Jordan, and Dr. Dwight Allen; Auxiliary Board members William Maxwell and Mrs. Beth McKenty; also Mrs. David S. Ruhe, Mrs. Terah Cowart-Smith, Mrs. Joy Earl, Mr. Salvatore A. Pelle, and Mr. Fred M. Sudhop. Many others from all parts of Indiana and elsewhere assisted in the proclamation.

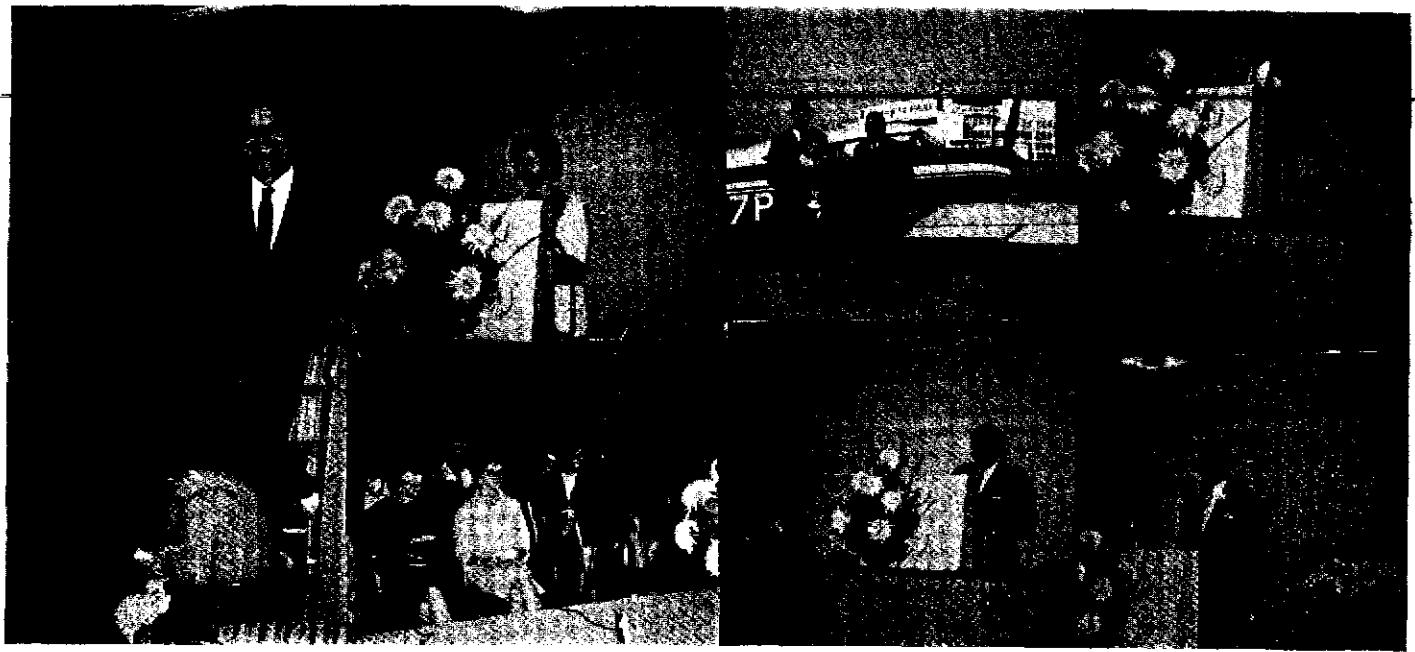
In a preliminary analysis by the Local Spiritual Assembly, they cite these factors for the success of the proclamation:

The Ft. Wayne Bahá'í Community is not large or wealthy. It is a community that includes, among its members, those who are blind, elderly and infirm. Yet this Community, after the last national Convention, decided in its Spiritual Assembly to heed the call of Bahá'u'lláh, and, in complete obedience to the Universal House of Justice, to arise to proclaim His Message to the masses and so to take its rightful place in the Nine-Year Plan.

Through constantly turning to Bahá'u'lláh in prayer, the Community received His guidance, as well as the promised aid of the Hosts on High.

Individuals, when asked to participate eagerly accepted and did everything and anything needed to be done including mailing out of hundreds of programs and the placing of some 500 posters in the City.

For six months the Local Assembly held weekly



*From upper left and clockwise: Hand of the Cause Mr. Zikru'lláh Khádem; Auxiliary Board member Beth McKenty; Auxiliary Board member William Maxwell greeted by friends; Chairman of National Spiritual Assembly Dr. Daniel Jordan; Chairman of Local Assembly of Fort Wayne Fred Sudhop; Dr. Bernard Streets, Chairman for Mr. Salvatore Pelle, Director of Public Information Department one of the many other guest speakers; part of the audience at one of the public meetings; a glimpse of one of the numerous firesides.*

meetings to plan and carry out details of the proclamation.

The Ft. Wayne community had previously, over a period of years, developed friendships in the city and in all the news media which enabled them to reach the public via the Mayor's Proclamation, television, radio, newspapers, high schools and colleges.

Support for the proclamation came not only from the believers in Ft. Wayne, but also from Bahá'ís in different parts of the nation as far away as West Virginia, Texas and Georgia. One Bahá'í woman living in another part of the country, wishing to have a part in the proclamation but having no income, sold her piano and sent the entire proceeds.

During the entire proclamation, the point was stressed that the main purpose of the event was to inform not to convert. Thus, speakers at schools gave academic talks on the Faith or talks which gave Bahá'í views or concepts in the areas of education, science, or religion.

As a result of the proclamation and the way it was handled, the reputation of Bahá'ís has reached an all-time high in the city. The news media, especially radio and television, were tremendously impressed by the high caliber of intelligence as well as the common sense of the Bahá'ís that appeared on their programs. At the opening press conference, attended by the Chairman and Secretary of the National Spiritual Assembly and by members of the Ft. Wayne Assembly, one of the newsmen said, that they came without expecting very much, but instead stayed on because of the tremendous impression the Bahá'ís made on them.

Dividends from the proclamation are already apparent in the good-will of the community, the good press and numerous queries on the Faith.

The Ft. Wayne community is not resting on its success, but is busy at work on the follow-up plans that include: getting a telephone listing, running a weekly ad, holding two firesides and one public meeting weekly, bringing in one outstanding speaker a month to get

news media coverage, and contacting clubs, churches and other organizations. Already for their next outside speaker in January, they have lined up two one-half hour television programs and one half-hour radio program.

"Arise for the triumph of My Cause, and through the power of thine utterance, subdue the hearts of men" are the words of Bahá'u'lláh. That He blessed this proclamation is beyond doubt, for the telegram, sent by the Hands of the Cause in the Western Hemisphere to Ft. Wayne, stating that the proclamation was blessed by Bahá'u'lláh was through a mistake on the part of the telegraph company reported as signed Bahá'u'lláh — or was it a mistake?!!

## Holy Days Recognized by School Officials

An isolated believer, Mrs. Kathryn Dunn Burke, has accomplished a goal of the Nine Year Plan for the State of Pennsylvania. She has received from the local school authorities of Latrobe permission for her son to observe Bahá'í Holy Days on an excused absence. In her words, "This, after a thorny six months of repeated letters, phone calls, etc." This is the first recognition of Bahá'í Holy Days by any school authority in the entire State of Pennsylvania.

Other localities receiving permission for Bahá'í children to be excused from attending classes on Holy Days, the first in that state, are Tulsa and Oklahoma City, Oklahoma. Walla Walla, Washington has secured the same recognition from their local school authorities.

There are now but nine states in which Bahá'í Holy Days are not recognized in the schools: Alabama, Arkansas, Georgia, Idaho, Kentucky, Maine, New Hampshire, Vermont and West Virginia.

## Green Lake—

### *Arming for Assurance*

It is always a joy to return to Green Lake Bahá'í Institute and never more so than this year when isolated believers and small groups could share in observing the anniversary of the Birth of Bahá'u'lláh with over a hundred early arriving friends. They heard an inspirational opening address on Bahá'u'lláh, the Prince of Peace, by Auxiliary Board member, William Maxwell. This holy day celebration and the significant theme of the institute began the weekend on a high spiritual plane and the direction was upwards. The theme, *Arming for Assurance*, was thoughtfully developed into a program meaningful to seekers, new believers, and deepened Bahá'is.

The annual phenomenon of Green Lake weather, clearest blue sky with warming bright sunshine over a tranquil lake, greeted the 200 and more friends who gathered in mid-November in Northern Wisconsin, unlikely weather but most welcome. Brightening the meeting room was the increasing number of enthusiastic young people from campus groups in Iowa, Illinois, Wisconsin, and Minnesota, and other young people facing adult responsibilities. To their ears, the sessions on the need for a new religion and the certainty of the Bahá'í Faith had great impact . . . and two collegians made their declaration:

Facing ourselves and the problems of being Bahá'is in this day with clear eyes was the requirement of the afternoon, as Peter Khan built upon the foundation laid by the earlier speakers, Jane McCants and Bill Maxwell. Innovation in presentation was the sensitive committee's plan and a mock LSA meeting was on the evening program. Their task was to deal with every assembly's problem — getting universal participation. It was the major topic of consultation. Many in the audience, now up to 300 in number, saw themselves and their assembly all too vividly as the evening progressed! The effectiveness of the improvised assembly meeting was apparent as individuals related so closely to the situations portrayed. And the meaning of being a Bahá'í in this day was powerful . . . two more declarations crowned the evening. No, wait, three! Alláh-u-'Abhá echoed through the room and in the hearts of the friends.

Sunday morning's sunshine was musical, provided by the voices of young Bahá'is from all across the mid-west, new voices mixing with seasoned harmonizers. Worshipping together, strengthening convictions, sharing fellowship, firming the ties to the practises and institutions of Bahá'í which will carry this Faith through the inevitable storms that will assail the Cause of God from within and without — these were the important highlights of Green Lake, 1966.

For the friends with younger children, a carefully planned and effectively carried out program for several ages was greatly appreciated, and these future carriers of the Cause were richer for their experience in learning and playing together.

At the close of the final session, the essence of the



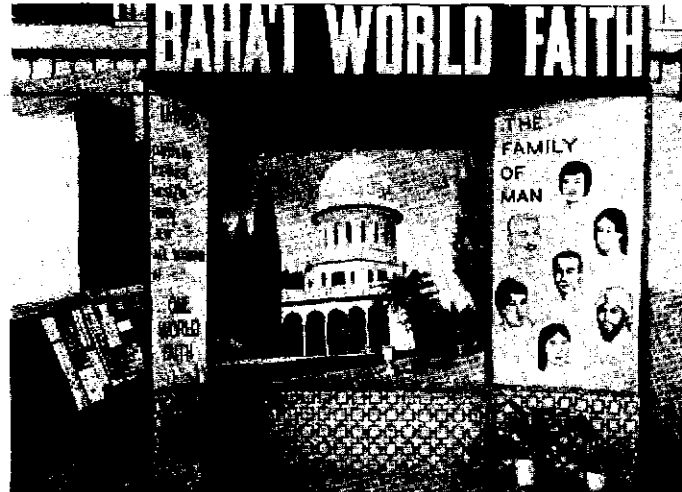
*Five of seven new Bahá'is who made declarations at the Green Lake Institute in November. From left are: Jean Millar, Paula Schneider and Frank Wilf, all students at Parsons College in Iowa. At right are Betty Jayne Schoeglar and Allan Scheffer of the University of Wisconsin. Missing are another Parsons Bahá'í and a young lady from the University of Illinois.*

week-end Institute seemed to be capsuled in these key directions as to the requirements for our times — confidence in the Writings, obedience to the institutions, assurance in the Faith, and happy in each other . . . and two more young people declared themselves for Bahá'u'lláh!

Green Lake Institutes don't end: like Brigadoon they come to life only periodically, and next year when the Baptist Assembly grounds magically come to life as a Bahá'í Institute, this year's seekers will return as strong Bahá'is, new believers will be back as deepened servants of the Cause, and the strong Bahá'is of many years will be reassured in the glorious future of the Faith. The statistics of seven declarations is exciting, but only the beginning of another wave of growth.



*Local Spiritual Assembly of Bahá'is of Wahiawa, Oahu, Hawaii. Left to right; seated: William Smits, Ann Gibson, Lee Smits, Victor Tift; standing: Jack Spock, Jim Gibson, Irvil Phelps, Larry Beers, and Roy Johnson. This Assembly was first formed at Ridván, 1965.*



Booth at Fresno, California, District Fair October 6-16. The Fair attracted over 400,000 people many stopping at the Bahá'í exhibit to take literature or sign the guest book. The communities of Fresno City and Fresno JD cooperated in planning and staffing this display made outstandingly attractive by the large painting of the Shrine of the Báb.

## Books Exhibited at Society for Scientific Study of Religion Conference in Chicago

Eighteen Bahá'í books were recently displayed by the Bahá'í Publishing Trust at the twenty-sixth annual meeting of the Society for the Scientific Study of Religion held at the Center for Continuing Education, University of Chicago, October 28-29. All books were later donated to the Society's library.

Membership of this organization includes many prominent scholars in the fields of sociology, theology and psychology, as well as some from the physical sciences. Several leading U.S. trade and religious publishers were represented among the exhibitors, and also a number of university presses. *World Order* magazine was displayed along with the books. It attracted the interest of a professor of philosophy who telephoned shortly after the conference for information concerning the magazine and the Faith in general. He stated that he wished to call the attention of his students to the magazine. A professor of history from a leading Catholic university wrote for books.

The Department of Public Information cooperated in this venture with an attractive ad in the Conference Program, which also brought a number of inquiries.

## News Briefs

Hand of the Cause, Dr. Ugo Giachery has recently visited in Arizona, speaking at several public meetings, as well as to the friends, and bringing the warmth and vitality of his understanding of the Faith of Bahá'u'lláh, as well as sharing the stories of some of his unique services to the Faith in Haifa. At a public meeting commemorating the Birthday of Bahá'u'lláh he addressed a large gathering in Encanto Park, Phoenix, showing in scholarly yet inspiring fashion that man without God is dead, and that Bahá'u'lláh gives the perfect guidelines for nobility of conduct. At a fireside in Tempe, he shared some of the exciting details of the construction of the Shrine of the Báb, showing how the guidance of the beloved Guardian led to the completion



Exhibit at Greater Jacksonville (Florida) Fair, October 19-29, 1966. Over 200,000 people saw this prominently located sign and visitors to the booth viewed colored slides of Bahá'í Shrines and Houses of Worship and the London Congress. Shown are, left to right: John Boylin, Jules Vautrot and Reed Barrett. The exhibit was planned and assembled by the Duval County Group.

of each momentous step in the undertaking "while there was yet time." At a gathering of believers in Cave Creek this distinguished Hand of the Cause called on each and all to arise for action to complete the Nine Year Plan — a Plan which he described as a staggering project that should bring joy and elation to the American friends as it constituted recognition of their capacity.

The fourth annual Bahá'í Council Fire to be held at Makah Reservation at Neah Bay, Washington, August 13 and 14, attracted over seven hundred people including representatives from fourteen Indian tribes. The hard work of a summer Youth Projects group was largely responsible for the outstanding success of this event. The program began with a story of the Makah tribe and legends, included dances by various tribes and a talk by Vinson Brown who told of the relationship of Indian tradition to events of the present day. Singing, a delicious salmon dinner and a campfire on the beach made the occasion memorable for fellowship and joy. The highlight of the evening was a Bahá'í wedding service performed near the fire.

A youth conference, sponsored by the State Goals Committee of Western New York was held in Victor, New York November 25-27 in commemoration of the Day of the Covenant. Forty-five attended the classes which included: the many aspects of the mission of 'Abdu'l-Bahá; heroes of the past and present; the recent letter from the Universal House of Justice to Bahá'í Youth; and how to live the exemplary Bahá'í life. The sessions generated a spirit of joy and devotion and two people declared their Faith in Bahá'u'lláh.

The Bahá'í community of Anaheim, California assisted its goal community of Buena Park in constructing and entering a float in a Buena Park civic parade and winning the honor of being in second place for its division among all the entries. The float featured a rotating globe, of tissue paper pompons attached to the frame of wire, the paper being in varied colors to show continents of the world. Children of various races rode on the float and Bahá'í choral songs were played.



Third annual conference of Bahá'í Youth Club of Greater St. Louis, Missouri held in Potosi, October 28-30. About eighty Bahá'ís and friends from six states learned of the "Challenge of Bahá'u'lláh" through stories of the Dawnbreakers and their spiritual descendants. Dr. Habib Moayyad (shown in center), physician to the family of 'Abdu'l-Bahá, told inspiring stories of the life of the Beloved Master.

○

The recent hurricane which brought devastation to many places in the Caribbean caused enormous damage on the island of Guadeloupe, one of the islands to be included in the area of the National Assembly which will be established in the Caribbean next April. The roof was blown off the Center where the believers meet in Guadeloupe, in Lauricisque. The friends who could get there held meetings regularly during the month when the little center was roofless and had no electricity. Bahá'ís from St. Thomas sent food which was distributed to the believers as well as to many others.

○

The Message of Bahá'u'lláh travels far in these days of rapid communication. A man in Rogers, Arkansas told his Bahá'í friend of being unable to sleep one night and turning on his short wave radio to find a program from Venezuela telling about the Bahá'í Faith. He said, "It was a Bahá'í talk and they said it in English and then in Spanish. It was a very good program, sponsored by their National Office."

## Baha'i House of Worship

### Visiting Hours

#### Daily

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

### Devotions

#### Sundays

3:30 to 4:00 p.m.

### Public Meetings

#### Sundays

4:15 p.m.

The birthday of Bahá'u'lláh was marked in Worcester, Massachusetts with the holding of a public meeting on "Bahá'u'lláh: Emancipator of Men's Minds". Mr. George Goodman of New York spoke, Miss June Eastmond, also of New York serving as chairman. The gathering, held in a community center in an area of Negro population, attracted over twenty visitors, mostly youth, who seemed to respond enthusiastically to the warmth of the Bahá'í message. A large group of Bahá'ís from nearby places attended; there was singing, refreshments and informal visiting and the visitors asked "when are you coming back?"

## Baha'i Distribution and Service Department

**Series of Four Tapes:** A series of four 15 minute tapes, prepared by the Public Information Department, is now available. With the addition of local introductory and closing announcements, each tape is suitable for a 15 minute radio program, either as a public service feature or on a paid-time basis. Each tape may also be used for firesides and study classes — each makes a good basis for discussion, and references may be used to explore the topics discussed on the tapes. All of the tapes are in narrative style against a musical background with two voices alternated (man's and woman's). While designed to be used in a series, each tape may be used singly by deleting the closing statement on each tape which gives the subject of the next tape. A list of suggested opening and closing announcements, suggestions for use, and references for study are included.

Tape #1 .....	progressive revelation
Tape #2 .....	ethical and social teachings
Tape #3 .....	creation, nature and destiny of man
Tape #4 .....	God and His Manifestation
5 inch reel, 7½ i.p.s. ....	\$2.50
Set of 4 tapes .....	\$9.00

Order from: BAHÁ'Í DISTRIBUTION AND SERVICE DEPARTMENT, 112 Linden Avenue, Wilmette, Illinois 60091

## Calendar of Events

### FEASTS

January 19—Sultán (Sovereignty)

February 7—Mulk (Dominion)

### WORLD RELIGION DAY

January 15—Religion-Foundation of World Civilization

### U.S. NATIONAL SPIRITUAL ASSEMBLY MEETINGS

February 17-20

March 24-26

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: Mrs. Sylvia Parmelee, Managing 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, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

Change of address should be reported directly to National Bahá'í Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.





# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'Í OF THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í ONLY

No. 431

BAHÁ'Í YEAR 123

FEBRUARY 1967

## NEWS FROM THE WORLD CENTER

A selection of news items from the Universal House of Justice  
and the Hands of the Cause Residing in the Holy Land

### Major Victory Over the Covenant-Breakers

Now that the two-year battle is over, the story can be told of the impudent and somewhat naive attempt of the followers of Mason Remey to gain possession of all Bahá'í properties and funds in the United States of America, including the Temple.

The first intimation of this fantastic claim was a letter from a lawyer, received in the summer of 1964 by the National Assembly of the United States, setting out the demands of the Covenant-breakers, suggesting that the whole matter could be settled without recourse to the courts, and proposing a date for discussion of the matter.

On November 5, 1964 the Covenant-breakers formally filed suit in the U.S. District Court of Northern Illinois, supporting their claim on the grounds that they were "orthodox" Bahá'ís and Mason Remey the "hereditary guardian".

On December 3, 1964 the National Assembly answered this claim stating its historic and legal right to all Bahá'í properties in the United States, and itself filed a counter-claim seeking to restrain the Covenant-breakers from using such Bahá'í names and symbols as are already protected by United States trademark. On March 23, 1965 the Covenant-breakers' suit was dismissed on technical legal grounds; they filed a further suit making the same claims and this was dismissed on March 8, 1966, thus leaving the National Assembly's counter-claim outstanding. After long research and preparation the case came for trial on June 1, 1966. The Covenant-breakers failed to appear and judgement was given against them. The judgement became final after the lapse of the statutory time for appeal.

As a result of this action the authority and rights of the American National Spiritual Assembly over the properties and funds in its care have been upheld by law, and the dwindling group of Remey followers within the United States has been forbidden to use those Bahá'í names and symbols which by long use have become associated with the Faith of Bahá'u'lláh and its Administrative Order.

### Activities and Travels of the Hands of the Cause of God

At the World Center, Amatu'l-Bahá Rúhiyyih Khánum, Mr. Faizi and Mr. Haney have carried forward the

manifold tasks devolving upon the Hands in the Holy Land. Rúhiyyih Khánum is engaged in writing a comprehensive article on the life and work of the beloved Guardian for inclusion in the next volume of "The Bahá'í World", an undertaking which has delayed her departure for an extensive teaching tour in the African continent.

Mr. Furútan, the other Hand assigned to the Holy Land, has been serving temporarily in frán for the past several months, where he has travelled widely and given many concentrated courses to the friends, educating them and deepening them in the Faith and in the Covenant.

During the past summer Dr. Varqá came from Tih-rán to serve in the Holy Land for two months. This made it possible for Mr. Faizi to carry out an intensive itinerary, including brief visits to Europe and to Turkey.

Recently the World Center has also had visits from Mr. Sears, who came for consultation en route to his new post in Africa, and from Mr. Ferraby in connection with the work of the European Hands.

In Asia, Mr. Samandari has been constantly engaged in teaching trips which have carried him to Arabia, Pakistan, Ceylon, the Philippines, India, Malaysia, Japan, Korea and Taiwan. His visits have had an inspiring effect everywhere and reports received show that he turned the thoughts and efforts of the friends to the all-important task of teaching and promoting the Faith. This dear Hand of the Cause, whose eyes have been blessed by looking upon the Supreme Manifestation of God, carries with him a special atmosphere wherever he goes, and the friends receive a spiritual upliftment and a new understanding of the meaning of the Faith and their obligation to serve it.

General 'Alá'í is currently visiting India, to consult with the National Spiritual Assembly, and to encourage the believers in that sub-continent where so many victories for the Faith are being won. He will also visit Pakistan.

Dr. Muhájir is engaged in an extensive tour through South East Asia and neighboring countries which has already taken him to Hong Kong, Malaysia, Cambodia, Thailand, Laos, and to India, where he visited mass conversion areas.

Although still confined to a hospital bed in Tokyo, as a result of a serious fall suffered last year, Miss



Alexander continues to receive visits from the friends, who absorb from her the precious stories of the Master which she can tell them and the inspiration which she always radiates.

In the Western Hemisphere, in addition to travelling widely and holding numerous meetings of consultation with the National Assemblies of this vast area, the Hands of the Cause have lent great impetus and inspiration to the various Summer Schools, Youth Institutes, and special teaching campaigns.

Dr. Giachery journeyed to the Hawaiian Islands and officially opened the Summer School there, making trips to Kauai, Hawaii and Maui. From there he proceeded to Mexico and attended the first Summer School held in that country. En route he also attended the Southern California Summer School.

In North America, Mr. Khâdem, in addition to holding numerous conferences and meetings with the friends in many parts of the Continental United States, has visited Hawaii, attended the Green Acre Summer School twice, and visited the Central States and South-eastern Summer Schools.

Mr. Sears attended the Summer School of Alaska and appeared on two radio and two television programs while in that northern outpost of the Faith. Before leaving for his new post in Africa he was able to fulfill his commitment to assist the Canadian teaching campaign through a protracted stay in British Columbia during the opening weeks of the intensive teaching conferences and other projects scheduled to be inaugurated through his visit. He also attended the first Bahá'í Children's Summer School in Vancouver Island, the Youth Training Session at the Geyserville Summer School, and visited the Southern California Summer School. These journeys followed the successful conclusion of the Victory Campaign in California, a teaching effort initiated by Mr. Sears, and which accounted for approximately sixty percent of the net gain in the number of Local Assemblies in the United States this year.

In South America, Colonel Kházeš has visited Bolivia, a country where large numbers of the Indian population have entered the Faith, and set in motion a program to strengthen Local Assemblies and deepen the friends. He also attended the National Bahá'í School in Paraguay, and while there held a press interview which gave wide publicity to the Faith.

In Africa Mr. Banání, Mr. Olinga, Mr. Robarts and Mr. Sears have just concluded a meeting in Kampala, Uganda at which plans were formulated for intensive prosecution of the teaching work. Previous to this meeting Mr. Olinga visited West Africa, and engaged in an extensive tour of Bahá'í Centers and new areas in East Africa. Mr. Robarts is visiting as many centers as possible in Africa before leaving for his new post as a Hand in the Western Hemisphere. He will come to the Holy Land for consultation en route to Canada.

In Europe Dr. Muhlschlegel has recently travelled to the British Isles, France, Belgium and Germany, and is currently visiting Greece and Yugoslavia.

Dr. Grossmann, although in poor health, was able to attend many of the sessions of the German Summer Schools and Youth Schools.

Mr. Balyuzi, although prevented by reasons of health from travelling, has been engaged in extensive research and writing on the lives of the Central Figures of

the Faith, and in making translations from the sacred Writings.

Mr. Ferraby, in addition to attending the two Summer Schools in the British Isles, has travelled extensively on the continent, including visits to Spain and Portugal, Switzerland, France and the Netherlands, and also attended a number of the Continental Summer Schools.

In Australasia, Mr. Featherstone attended the Summer School in New Guinea and visited various communities in that area. Following this, he made an extensive tour which included visits to New Zealand, Tonga, Fiji and Western Samoa.

### Continuous Achievement of Goals of the Nine Year Plan

The wonderful surge of pioneers during the second year of the Nine Year Plan resulted in more than 500 Bahá'ís arising to leave their homes to settle in other countries. Of this impressive number, greater than in any single year in the history of the Cause, nearly half came from Persia, once again demonstrating the spirit of devotion of this long-suffering community. Further, the Persian village of Ardistan has contributed the sum of \$10,000 to assist in the purchase of three Teaching Institutes, one each in Ecuador, Korea and the Philippine Islands.

All over the world the friends are constantly working to promote the Faith and to achieve the goals of the Nine Year Plan. Reports and Minutes of all National Spiritual Assemblies are studied at the World Center and amply testify to the spirit animating the entire world community. We share with you news of a few of the more recent achievements:

**Historic Sites.** Final possession of Chihriq, the fortress on the northern border of Persia where the blessed Báb was imprisoned and from whence He was taken to His martyrdom, has now been achieved. This is indeed a great victory, immensely enriching the spiritual and historical endowments of the Faith.

**Iceland.** Even before the establishment of the National Spiritual Assembly, a task assigned to Canada, the Local Spiritual Assembly of Reykjavik has been incorporated, paving the way for the incorporation of the National Spiritual Assembly when it is formed. In addition recognition and acceptance of Bahá'í marriage, Holy Days, burial and exemption from tax of Bahá'í property has been achieved.

**Indian Ocean.** This National Spiritual Assembly has just achieved incorporation by Act of the Legislative Assembly of Mauritius.

**Vietnam.** This National Spiritual Assembly has acquired its National Endowment and achieved the goal of incorporating 62 Local Spiritual Assemblies. There is a steady monthly increase in the number of believers.

**Kenya.** The incorporation of the National Spiritual Assembly has been completed and the National Haziratu'l-Quds has been transferred into its name. Pieces of land for the two Teaching Institutes to be established under the Nine Year Plan have been acquired, as well as a piece for the building of a local center in Nandi. The Bahá'í Holy Days have been recognized officially by the Kenya Government as religious anniversaries. Bahá'í employees of the government may now take any five of the nine Bahá'í Holy Days without loss of pay.

**Bolivia.** The Ministry of Indian Affairs in Bolivia has issued a circular letter to all Departmental Federations of Workers stating that as the activities of the Faith have "no relationship whatsoever with politics" Bahá'ís should be accorded freedom of expression, freedom in movement and freedom in worship.

A new declaration of exceptional interest is that of Carlos Quispe Vilca from the community of Mullipunco. Carlos was born in 1815, two years before Bahá'u'lláh, and is now 151 years old. In order to walk Carlos needs the help of two canes, but otherwise his health is good. At Ridván he was elected to the Local Spiritual Assembly of Mullipunco in the province of Carangas.

**Belgium.** One of the Bahá'ís in Belgium has been granted non-combatant status in the armed forces by act of a special tribunal. The certificate granting the recognition specifically cites the National Spiritual Assembly of the Bahá'ís of Belgium as the responsible body for the Bahá'í community in that country.

**Finland.** The National Spiritual Assembly of Finland has acquired its Temple site, with the assistance of the National Spiritual Assembly of Canada.

**Argentina.** A piece of land has been donated to the Faith to serve as a site for the future regional summer school which is one of the goals of the Plan.

**Tonga/South Pacific Ocean.** A plot has been obtained on a twenty-one year lease in Nuku'alofa, which will be used as a site for the Haziratu'l-Quds of the projected National Spiritual Assembly of Tonga and Cook Islands.

**Haiti.** The valiant community of this island not only increased their Local Assemblies from 23 to 26 this year, but in the course of the year succeeded in sending out four pioneer families to goals in Africa and the Caribbean.

**North East Africa.** The Temple site has been acquired near Addis Ababa.

**North West Africa.** The Temple site has been acquired in Rabat, Morocco.

**Malaysia.** The National Endowment has been acquired.

**Nigeria.** The Teaching Institute has been acquired at Akpabuyo in the Eastern Region.

**South West Pacific.** This National Spiritual Assembly has achieved its incorporation.

**Rhodesia.** The Officer of the Registrar of Marriages has designated the representative of the Bahá'í Community in Rhodesia as Marriage Officer for the Bahá'í religion, empowered to perform Bahá'í marriage ceremonies in Rhodesia. This fills the goal of the Nine Year Plan.

**North East Asia.** The National Haziratu'l-Quds has been acquired in Korea.

**United States.** On Sunday, September 4, an audience estimated at more than twenty million people in the United States and Canada saw a thirty-minute television program in color, entitled "And His Name Shall Be One", devoted entirely to the Bahá'í Faith. It was planned and broadcast by the Columbia Broadcasting Company in its series "Lamp Unto My Feet".

To make this program films were taken in Haifa and Akká which beautifully portrayed the Shrines and gardens at the World Center, and scenes were taken at the National Convention in Wilmette against the background of the House of Worship and its surrounding gardens. A befitting commentary accompanied the film and a number of Bahá'ís were interviewed as part of the program.

This is undoubtedly the largest audience ever addressed at one time about the Faith and is a hopeful augury for the forthcoming Proclamation Program.

**New Languages.** Six languages have been added to the impressive list of those which contain Bahá'í literature in print: Tswana in Africa; Mapucae in Chile; Chauanco in Argentina; Garhwali in India; Tokelauan in New Zealand; Mordva in Finland.

### Trends in the World Community

**Youth.** Throughout the five continents Bahá'í youth are on the move. This heartening and significant news is constantly reaching the World Center. A large proportion of new enrollments are youth, and organized activities, such as Youth Week-ends, Schools, Social Projects, Firesides and Travel-Teaching are reported from all parts of the world. Many pioneers and administrators are youth. Bahá'í societies in universities are increasing in number. An outstanding example of this vitality is seen in the news from Ujjain, India, that sixty college students, some of whom are from the Government Polytechnic College, have accepted the Faith recently. Many of these students attended the Conference held at the Gwalior Teaching Institute.

The Universal House of Justice and the Hands of the Cause are delighted, set the greatest store by this upsurge of enthusiastic service, and pray for its expansion and bountiful confirmation.

### Panama Temple

A new site, within a short distance of the original one, but far more accessible and susceptible to building operations, has been acquired by exchange, and construction of a road to it is being arranged.

Mr. Robert McLaughlin, Dean Emeritus of the School of Architecture at Princeton University, a former member of the United States National Spiritual Assembly, has been appointed as architectural consultant to the House of Justice for the building of the Temple.

After consideration of more than forty designs submitted, many of which were from Bahá'í architects, the Universal House of Justice selected an architect and asked him to visit the site with Mr. McLaughlin, and then to submit a final design, based on his original conception but embodying pre-Colombian motifs and making use of local materials. When this final design is approved a contract will be drawn and work started. Further announcements will be made from time to time.

### Presentation to Israel Museum

The cordial relationship which exists between the World Center and the State of Israel was further enhanced when Mark Tobey and Bernard Leach each presented a piece of their work to the new Israel Museum in Jerusalem. The mayor of Jerusalem, who is also Director of the Museum, expressed great pleasure and gratitude for these gifts from Bahá'ís of such fame.

### New Territories Opened to the Faith

The three following territories have recently been opened to the Faith, through the devoted efforts of pioneers:

St. Martin) in the Caribbean  
Bonaire )

Phoenix Islands in the Pacific.

This brings the total of territories opened to 309.

—NOVEMBER 1966

## Universal House of Justice Announces Incorporation of National Assembly in Italy

Since receipt of the November News Letter from the World Center the following cablegram was received from the Universal House of Justice December 22, 1966:

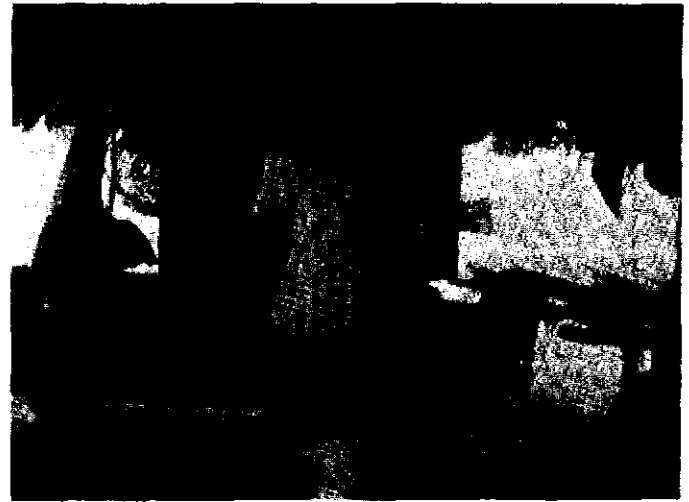
**JOYFULLY ANNOUNCE INCORPORATION  
ITALIAN NSA SIGNIFICANT MILESTONE PRO-  
CESS RECOGNITION FAITH HEART CHRISTEN-  
DOM. PUBLISH THIS CABLE BAHÁ'Í NEWS.**

(Signed) Universal House of Justice

### COMMENTARY:

This outstanding victory raises to ten the National Spiritual Assemblies incorporated since the beginning

of the Nine Year Plan. The goal is the incorporation of sixty-five National Assemblies. By the end of the Nine Year Plan several of those listed at the beginning of the Plan to attain this objective will have altered areas or will be dissolved as the result of the formation of National Assemblies in independent countries or smaller regions within existing areas. With the incorporation of each new National Assembly another government accords legal recognition to the Faith thus broadening the base and increasing the prestige as well as the responsibilities of the community of The Most Great Name.



*Two of the Guaymi Indian teachers at the teaching institute at Cerro Bolo, Chiriqui, Republic of Panama, one of ten held from July to the end of November, 1966.*

### Panamanian Teaching Institute Steadily Develops

The first national teaching conference of the Republic of Panama was held October 29-30 at Villa Virginia with good attendance from the Capitol area. On November 26-27 a teaching institute, held in the Haziratu'l-Quds, inspired everyone toward more effort in this year of proclamation. In September the youth planned their first teaching conference at the Bahá'í Center in the Canal Zone.

Teaching institutes continued through the rainy season in the Chiriqui area, stimulating active participation of the Guaymi Indian teachers. The first institute was held in July. Ten have taken place as of the last of November. Three were held without the help of a pioneer, an Auxiliary Board member, or a National Assembly representative. On the recommendation of Dr. Giachery, the two indigenous teaching committees have been subdivided into four, to augment teaching efforts in the mountains. Attendance at these institutes averages about twenty adults. Three Bahá'í schools are still operating with approximately twenty students at first and second grade level. Textbooks and other supplies from the Canal Zone are furnished each school by the National Assembly of Panama.

Arthur Krummel, U.S. pioneer in this area, is now

coordinating the activities of the four indigenous teaching committees with the National Spiritual Assembly. Guaymi teachers are being encouraged to carry on direct teaching programs in their own language. Mrs. Ruth Pringle, Auxiliary Board member, made a trip to that area and, with the pioneer, succeeded in getting excellent participation in Plan de Chorchá and Quebrada Pita.



*First youth-planned teaching conference at Bahá'í Center in Canal Zone September 18.*

## THE PROMISED DAY IS COME

by Shoghi Effendi

BOOK REVIEW by the late MABEL HYDE PAINE

**T**HIS BOOK, written by the Guardian of the Bahá'í Faith, Shoghi Effendi, presents to the Bahá'ís of the West and through them to the western world what posterity may well judge as among the most dramatic episodes in the history of the human race. The drama, spiritual in its essence, moves through the hearts and actions of the leaders and people of the Christian and Muhammadan worlds between the years 1844 and 1944.

In the opening pages Shoghi Effendi represents the times of supreme suffering through which the world is now passing as "a tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences." It will bring man eventually to a realization that, to quote Bahá'u'lláh, "The Kingdom is God's, the Almighty, the All-Praised."

### A visitation from God

Those who have recognized Bahá'u'lláh as the Mouthpiece of God see in these unprecedented sufferings of mankind, "a visitation from God and a cleansing process for all mankind." . . .

God has not been silent, but has spoken to His people as of old, "Through the mouths of His Holy Prophets which have been since the world began." "In a hundred volumes," to quote our author, "the repositories of priceless precepts, mighty laws, unique principles, impassioned exhortations" and "reiterated warnings" Bahá'u'lláh "... has proclaimed as no prophet before Him has done, the mission with which God has entrusted Him." All this while He was a prisoner and an exile. For this purpose He had forsaken fame and fortune, submitted to physical torture and cruel deprivations.

What was the response of the world? His followers in the Moslem world were subjected to such persecutions as the world had not till that time witnessed. Rulers and kings looked on with indifference while the corrupt Muslim priesthood incited the populace to make away with as many as twenty thousand heroic adherents who refused to give up their Faith.

### Proclamation to the rulers

Bahá'u'lláh directed His Message, as no Prophet before Him had done, to the rulers of the world. He did this, Shoghi Effendi points out, because these rulers, at the time of the proclamation of the Bahá'í Faith in 1863, wielded absolute authority. The mass of the people had not the freedom to appraise the merits of that Faith and embrace its truth.

Though a prisoner and exile He sent letters to the most powerful rulers of His time: Napoleon III; Pope Pius IX; Czar Alexander II; Queen Victoria; William I of Germany; Franz Josef, Emperor of Austria-Hungary; 'Abdu'l-'Aziz, Sultan of Turkey and Caliph of Sunnī Islām; and the Sháh of Persia. A large part of "The Promised Day Is Come" is taken up with a brilliant and masterly account of the character of these rulers, their deeds and the results of their deeds, and with quotations from Bahá'u'lláh's letters to them, letters which bring out "clearly and insistently . . . the truths of His Revelation . . . stress the preciousness of

the opportunities which it was in the power of these rulers and leaders to seize . . . and warn them in ominous tones of the grave responsibilities which the rejection of God's Message would entail" and predict "the dire consequences of such a rejection."

In two letters to Napoleon III Bahá'u'lláh called upon him to recognize Him as the One foretold by Christ, to desist from his ambitions for worldly conquest and from following the dictates of his desires. If he failed to observe these warnings his kingdom would "be thrown into confusion" and his empire pass from his hands. This prophecy was fulfilled after Napoleon's defeat at Sedan in 1870.

Pope Pius IX was called upon to accept Bahá'u'lláh and His Message as the fulfillment of Christ's prophecy that He would come again as "The Spirit of Truth," Who was to tell the "many things" which those of His time "could not bear" and Who was to "lead into all truth." He was urged to "abandon his kingdom unto kings", sell his "embellished ornaments" and expend them in the path of God. Soon after this letter had been revealed, the temporal power of the Papacy, which had already shrunk, received its death blow through the establishment in 1870 of the Kingdom of Italy with Rome as its capital. This humiliation of the Papacy Shoghi Effendi characterizes as "less spectacular" yet "historically more significant than that of Napoleon III."

The downfall of the German Empire in 1918 had been foretold by Bahá'u'lláh in His letter to William I of Germany, in which He also prophesied that "the sword of retribution" would again be turned upon Berlin. . . .

### Leaders of religion responsible

Both Muhammadan and Christian worlds were called to account in various letters and in passages from His other works. Here again He placed responsibility for the decline of true religion, and the consequent rejection of His Message, upon the leaders. "Leaders of religion" is His clear and universal censure, "in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp."

In the last pages Shoghi Effendi relates the main theme of his book to the problems of our time and removes some misunderstanding which might arise from Bahá'u'lláh's denunciations of ecclesiastical and temporal rulers. Although Bahá'u'lláh rebuked the kings of His time He did not belittle the principle of kingship, but rather, in many passages, eulogized it as a secondary manifestation of that authority which rests primarily in God. He quotes passages from previous scriptures which enjoin obedience to those invested with authority and Himself speaks of the "majesty of kingship" as one of the "signs of God." "A just king" is "the shadow of God on earth." He also prophesies the appearance of a king who will embrace the Bahá'í Faith and protect its followers.

The rebukes to the leaders of the Christian and Muhammadan Faiths, Shoghi Effendi explains, are not to be interpreted as an attempt to belittle either those faiths or their righteous leaders. The Bahá'í Faith upholds the Divine origin of all the Prophets of God and does not seek to degrade the rank of religious leaders whose "conduct conforms to their profession."

### Moral downfall

The fundamental problem of our age is that, to quote

Bahá'u'lláh, "the way of God and the religion of God have ceased to be of worth in the eyes of men." From the "weakening of the pillars of true religion" has come a moral downfall, signs of which meet us at every turn. To this moral downfall we must trace "the spread of lawlessness, drunkenness, and crime; the inordinate love of pleasure, the irresponsible attitude towards marriage, the weakening of parental control, the deterioration in the standard of literature and the press, the advocacy of theories that are the negation of purity, morality and chastity."

### Three false gods

For the worship of the one true God mankind has substituted, among many minor idols, three chief false gods: racialism, nationalism and communism. But in place of these "false and war-engendering doctrines" will come eventually a recognition of the saving truths proclaimed by Bahá'u'lláh, such as: "Bend your minds and wills to the education of the peoples . . . of the earth that . . . all mankind may become the upholders of one order." "Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you."

### Humanity now adolescent

Humanity is now passing through the adolescent stage in its development, a stage marked, as in the

development of the individual, by "tumult, impetuosity, pride, self-assurance and contempt of discipline." From this stage mankind will emerge into maturity, when the ideals of the Bahá'í Faith will become a reality.

### Steps to the great consummation

In conclusion Shoghi Effendi traces the steps which will lead to this great consummation, steps which must of necessity be taken gradually. They will lead at first to the establishment of the "Lesser Peace", "which the nations of the earth, as yet unconscious of (Bahá'u'lláh's) Revelation and yet unwittingly enforcing the general principles which He has enunciated, will themselves establish." This step "will bring in its wake the spiritualization of the masses, consequent to the recognition of the character, and the acknowledgement of the claims, of the Faith of Bahá'u'lláh—the essential condition to that ultimate fusion of all races, creeds, classes, and nations which must signalize the emergence of His New World Order . . . Then will a world civilization be born, flourish, and perpetuate itself, a civilization with a fullness of life such as the world has never seen nor can as yet conceive." . . .

—from *World Order* vol. 12, pp. 243-246

[Note: See announcement of Study Guide on *The Promised Day is Come*, page 20 of this issue.]

## Grandson of Chief Strongeagle Visits

### Five Canadian Reserves with Teaching Team

[Harvey Ironeagle, a member of the Qu'Appelle Teaching Institute Committee and very active in teaching the Faith among the Indian people of western Canada, has sent in the following report of a recent journey to five reserves. He is the grandson of the well-known Indian leader, Chief Strongeagle.]

The evening of November 19, David Obey and myself set out from Fort Qu'Appelle, to team up with Auxiliary Board member Chester Kahn and Baptiste Shortneck for a five-day teaching trip on five of the Indian Reserves in Alberta: Sampson, Louie Bull, Ermineskin, Montana and Wabamun.

Our trips to the reserves were most rewarding, especially the one to Samson where for the first time the Bahá'ís were given authoritative permission to enter the reserve for the purpose of teaching the Faith, thus breaking down the religious barrier and bringing into the hearts of the people, the light of Bahá'u'lláh. There also David gave his first Bahá'í talk to the Indian people on the life and laws of Bahá'u'lláh and on being a Bahá'í.

Two days later, following our visit to Samson Reserve we had declarations from two of our Indian "sisters". This was a wonderful moment, and David, Chester and I felt that the prayers of all Bahá'í friends were with us, especially so when our first two declarations were followed by a third at the Wabamun Reserve.

Enjoyable evenings were spent in the home of Mrs. Maxine Fraser at Edmonton, where firesides were held and slides shown of Chester's reserve near Phoenix, Arizona. The gatherings at both of the firesides were wonderful. Here we were able to spend a short while among people of different national backgrounds and tribes. German and African nationalities were represented as well as the tribes of the Navajo, Cree and

Saulteaux Indians. At all reserves visited we felt the spirit of these people with us throughout.

"Of all the gifts of God the greatest gift is that 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."—ABDŪ'L-BAHÁ



Two of Alaska's Nine Year Plan goals have been settled recently by pioneers. Above are shown Evelyn and Vern Huffman at Klawock, Prince of Wales Island. Also, Leonard Revet has gone to Nunivak Island to the valley of Mekoryuk which has 250 Eskimo villagers.

## Initiative and Imagination Evident in Malaysia's Consolidation Plan



*Teachers of Malaysia with some of the charts and materials being prepared for concentrated training of the many new Bahá'ís in deeper concepts of the Faith.*

Everyone in the world, particularly in the areas of large-scale enrollments, is concerned that the young and tender plants, so newly emerging into the new world order of Bahá'u'lláh, will grow into mature and fruitful trees — yet the means of accomplishing this is often lacking or not as effective as it should be. There are not enough teachers; often suitable materials for people of limited literacy are lacking. The new local assemblies have not yet acquired sufficient knowledge and maturity in the teachings to undertake their own deepening programs in their communities. A detailed plan that can be implemented in a practical manner is needed.

The National Spiritual Assembly of Malaysia, confronted with this need as a result of its ever-widening circle of confirmed believers, has developed a plan of proclamation and participation aimed toward that coming period of proclamation of the Faith that will reach a degree or "pitch never before attained" in the teaching plans of this emerging world Faith. This plan aims at proclaiming the Faith on the village level, necessitating that both city and village Bahá'ís participate. Malaysia is fortunate in having many well-grounded Bahá'ís proximate to the areas where the aggregate populations live on the rubber estates and in the small villages. Roads are good, distances not too excessive. Still, the plan will require great effort by those who are volunteering to carry it out. It is hoped that many of the new local assemblies will soon become true "mother assemblies" to the villages near them, thus placing

consolidation work on a firmer basis.

### Contest for Youth

The plan consists of a study course of sixteen lessons using considerable visual material such as charts. The teacher comes to a village at three-week intervals with a new chart and new lessons which the students add to their growing "book." The book itself is full of illustrations with large print. Lessons are presented step by step, stimulating each individual to respond. During this first year of its development a contest was formulated to stimulate participation. A trip to the Bahá'í Intercontinental Conference in India will be given to the youth (between the ages of sixteen and twenty-five) who can answer the most questions correctly, along with other criteria related to effort and ability. Presently it centers around the theme of the 1967 Intercontinental Conferences — Bahá'u'lláh's messages to the kings and rulers. A graduation will be held in each village for those completing the Study Course. Adults are encouraged to take the course but may not compete for the prize of representing the youth of Malaysia at New Delhi, India in October, 1967.

Many teachers going out to these areas are making their own charts. Frequently the charts are made in cloth so that an entire set can be rolled up for the use of the traveling teacher. In one instance, a pioneer from the Philippines marked the chart of Progressive Revelation on his blanket so that he could sleep on it at night and hang it on the wall to teach by day! Material

presented is progressive so that an over-all plan of gradual deepening follows. Too often the basic principles of the Faith are taught over and over while the people are truly hungry for more knowledge and a deeper understanding, even though they might not always be able to express this desire.

#### Local Assemblies Supervise Classes

The local assembly of each village supervises the classes, keeps the rolls and makes regular reports to the National Teaching Committee. The students are generally expected to buy their own course materials — about twenty-five cents in value, as this too is a lesson in universal participation in the Fund. Each local assembly announces the forthcoming plan at the Nineteen Day Feast, and financial support is also encouraged on the local level. For those who cannot furnish their own course materials, the local assembly

may purchase them for them. The international character and world prestige of the Faith is stressed to broaden the horizons of the participants. For example, the words of appreciation of Queen Marie of Rumania and other noted people of the world are utilized.

In emphasizing the great need of consolidation, the Universal House of Justice in their *Ridván*, 1966, message, quoted Shoghi Effendi as follows: "Every outward thrust into new fields, every multiplication of Bahá'í institutions, must be paralleled by a deeper thrust of the roots which sustain the spiritual life of the community and ensure it sound development." They also state that a proper balance must be maintained between the two essential aspects of the development of the Faith — large-scale teaching and consolidation. Malaysia is offering a splendid example to the Bahá'í world of initiative and imagination and practical planning in its work of consolidation.

## Who Is a Pioneer?

"OUTSIDE YOUR WINDOW, Baltazar, the world is waiting!"

Baltazar himself told me about it, how at his first meeting with that beloved Hand of the Cause, he had said that to him, and added,

"You must go far, Baltazar, very far!"

Thus there was set in his heart a fire and a longing, the Fire of the Love of God, and a longing to carry it to the waiting souls. But Baltazar was young, and furthermore he had a new farm with two buffaloes of his own, a small house he had built himself, and many banana seedlings. Young as he was, he was proudly independent of his family. How could he go far?

Baltazar began to study the Words of Bahá'u'lláh. It wasn't easy at first for little was printed in his own dialect and there were so many big words in English. Often his head was bent over the books until the light of his lamp was displaced by the dawn.

It was then a fever possessed Baltazar. He must tell about Bahá'u'lláh. At first he went to neighboring villages, then selling something from his farm, for his expenses, he went farther and farther. . . .

"For who," Baltazar asked himself, "will go, if I who understand, will not?"

So, Baltazar became a *pioneer* if one needs a label for a person who simply wants to share the joy of being a Bahá'í. Baltazar did go far indeed, to another island where few knew about Bahá'u'lláh. He once pointed to the lofty mountains circling the horizon, to each one he had walked, and wherever he gave the Message, the Faith grew. The length and the breadth of that great island and others besides, knew the steps of Baltazar. He hadn't always enough to eat, and usually his only companions were the bone-deep ache of loneliness and the comforting love of Bahá'u'lláh.

. . . and there was Len! Len of the elfin, heart-shaped face, the luminous eyes, the warm brown skin and the crisp black hair. Len, with a soul as pure and refreshing as a drink of clear water. How often have I seen her picking up her own pack, too heavy for her slender self, and setting off in the blazing sun for some village where no one had yet heard about "Bahá'í." Len was an office

worker, in a cool and clean office, yet here she was tramping in the mud or the dust. No one sent her, that is no One but Bahá'u'lláh, who paid her freely with divine joy, a gift that came to her wrapped in self-sacrifice, or so it often seemed to me. Len would not have said that, but it was so.

How I remember her once, crossing a river and speaking to the people crossing with us. Right there, with the silver water pouring about our feet, I heard her sweet voice saying, "Have you heard about Bahá'u'lláh?" Len gave the divine gift as freely as most people give a greeting, and her love ignited the hearts.

And the incomparable Dominador, who long before he had ever heard the word *pioneer* was going about month after month, and year after year, sometimes in poverty, sometimes in sickness, it was all the same to him because his heart would burst if he did not share the good news of the Kingdom. And the steadfast Mrs. Anun who tended the farm and cared for the children so he could go.

Then there was Mr. Reyes, 'old Mr. Reyes', eighty years and limping with arthritis who would go stumping off somewhere, "To tell about Bahá'í." And Claring, a sixteen-year-old school girl, who would go with a companion to tell some new village about the Faith. That she taught well in spite of her youth would be proven when some villager, awkwardly saying the unaccustomed "Alláh'u'Abhá," would come to learn more.

And there was Philip who moved to a college far from his own home to attract youth to the Faith.

And Sajou, a tribesman living in the mountains who caught a glimpse of the world of peace and beauty Bahá'u'lláh is bringing. How precious was the sight of him in his tribal dress, as with eloquence and warmth he explained about Bahá'u'lláh to a neighboring tribe. Shall we not call Sajou a pioneer?

And Jun and Violet, a struggling young couple with two children, who leaving family and friends, went to a city where there were no Bahá'ís, and in spite of privation and hardship, began a new life and attracted



hundreds to the shelter of divine unity.

And never to forget Mumsou, many times a grandmother, who hasn't travelled far to teach about Bahá'u'lláh, but who, not deterred by opposition of family and friends, became the first among the wealthy and cultured of her nation to become a Bahá'í. Are there not many dimensions to pioneering?

... Who is a pioneer? I do not feel qualified to do justice to this great theme, so I have written of a few of those who by their lives have become stars in the firmament of pioneering, for in my heart there is a small fear, that we shall begin to have labels among our beloved Bahá'ís. If he is a pioneer who leaves his home and travels far, what about that soul who only crosses the road, but whose pure life and radiance of heart shining in the darkness of the world, confirms his neighbor? Or that mother who hour after hour and day by day, is an example of the teachings of Bahá'u'lláh for her children? And is he not also a pioneer who, tied by family or business, truly sacrifices of his substance so that another can go as his deputy to tell the waiting multitudes about Bahá'u'lláh?

A pioneer, it seems to me, discovers himself, though the example of other ardent souls may be his first awakening. When he can not rest, but must, at whatever cost to himself, share his joy as a Bahá'í, then he is a "pioneer". He has not waited until asked, or gone only when given his bus fare! He has taken to heart the words of Bahá'u'lláh:

*"... It behoveth them ('who arise to teach My Cause') to choose as the best provision for their journey, reliance upon God, and to clothe themselves with the love of their Lord, the Most Exalted, the All-*

*Glorious. If they do so, their words shall influence their hearers."*

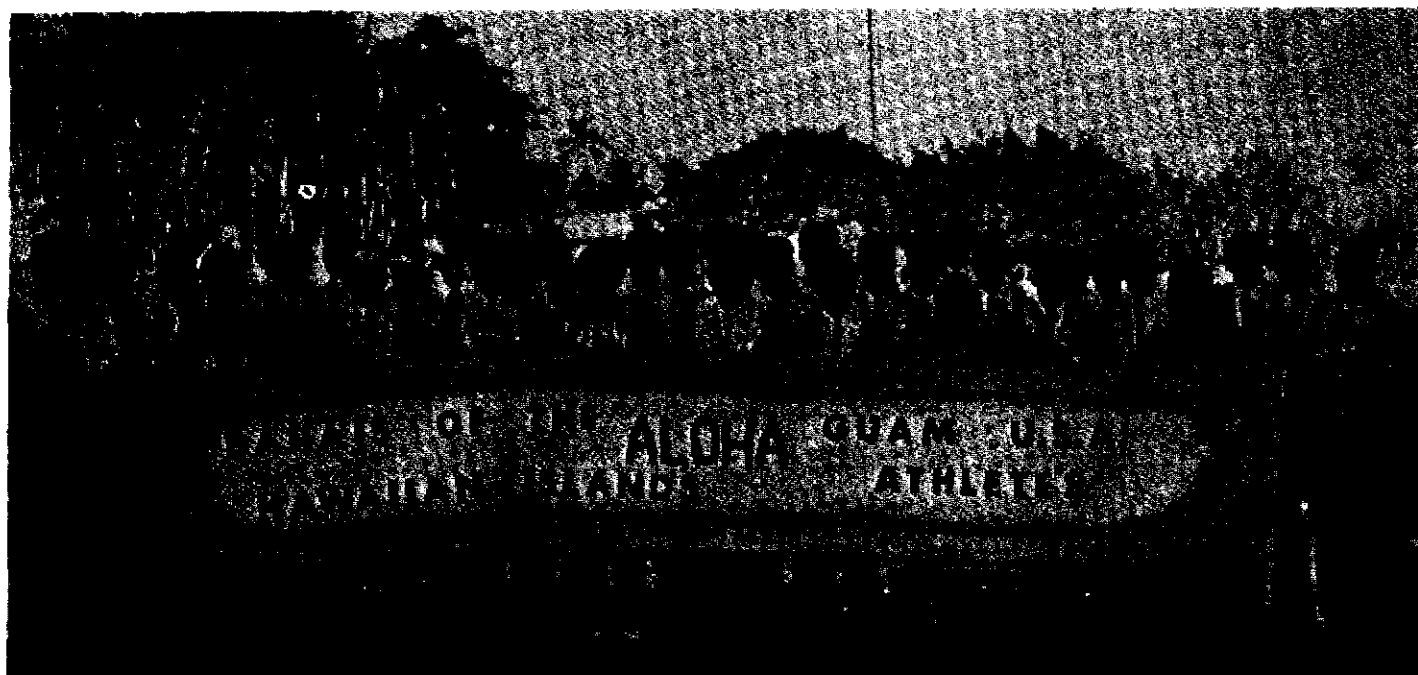
Once I heard the Hand of the Cause, Miss Agnes Alexander, that precious prototype of pioneers, ask a young man, "And when you go to a new place (to teach the Faith) what do you do first?" "I pray," he said. Dear Agnes always quoted that simple answer and found many opportunities to speak of it. Is there a secret to success in pioneering? Certain 'techniques'? Careful planning? Adequate finances? They must have a part, but can they come first? Can we, who yearn to arise to help bring the Kingdom of God to our anguished planet, do better than think of the simple words of 'Abdu'l-Bahá, who said when asked:—

*"I always pray with great earnestness and utmost humility and supplicate confirmations from the Kingdom of Abhá."*

These "confirmations" bring the miracles of pioneering. Then, the way opens, the right turn is taken, the right person is found, the right word is said.

So, let he who can . . . go far, as Baltazar went. Or stand in his place as Mumsou stands. For when the history of this great age is written, all our lives, the named and the nameless, will merge into one blaze of light. So let us each, with yearning hearts beseech the help of God, to find our own particular share of 'pioneering', for outside our windows the world is waiting — for Bahá'u'lláh.

*Note: The above article was written by Orpha Daugherty and reprinted from Malaysian Bahá'í News, September, 1966. Mrs. Daugherty pioneered to the Philippines and is now living as an Auxiliary Board member in Thailand. She recently visited Malaysia.*



Hawaiian Bahá'ís, wearing leis and carrying a colorful banner, welcomed the athletic team of Guam at the Honolulu Airport November 30, on its way to Fiji, Australia and New Caledonia. The team, the coach (a Bahá'í), and his staff were also invited to a reception at the National Headquarters the following evening and were deeply appreciative of the warm hospitality extended to them.

## Eight Traveling Bahá'í Teachers Visit Korea in Six Months

**T**HE BAHÁ'IS OF KOREA were blessed by visits from eight international Bahá'í teachers, two of whom were Hands of the Cause of God, during a six month period, from May through October of last year. The most remarkable of these visitors was Hand of the Cause Mr. Samandari, who at the venerable age of 91 has been making a world teaching tour for some months and who came to Korea in October for ten days. During this time, he traveled to five principal Bahá'í cities — Seoul, Taegu, Kyongju, Taejon and Pusan, as well as to a remote village in the Kyongju area. To say the least, the light that inspired him to dedicate himself to Bahá'í work when he personally met Bahá'u'lláh so many years ago, at the age of sixteen, burns within him as brightly and fervently as ever.

Mr. Samandari was accompanied throughout his journey by Mr. Ruhi Momtazi, pioneer to Japan and member of the National Spiritual Assembly of North East Asia, who ably and vividly acted as translator from Persian into English, and who watched out for Mr. Samandari with ever solicitous and loving care. Mr. Samandari's impact on the Bahá'ís was tremendous,

not only before audiences of the Bahá'ís and their friends, but especially as he met with the National Spiritual Assembly and each Local Spiritual Assembly in their respective localities, stressing the importance of all members of these bodies being present at all of their administrative meetings; the importance of each Bahá'í attending Feasts; needful reminders in a developing national community whose members are not sufficiently aware of the vital necessity of putting into operation the administrative Order of Bahá'u'lláh as their means of showing their devotion and making the Faith of Bahá'u'lláh a vibrant, living thing. With his own hand, Mr. Samandari executed two exquisite Greatest Name plaques, one of which he presented to the National Spiritual Assembly, now displayed in the Hazíratu'l-Quds in Seoul. Mr. Samandari's visit will always be regarded as an outstanding event in the history of the Faith in Korea.

### Exhaustive Heat No Deterrent to Dr. Muhájir

In July, Hand of the Cause Dr. Muhájir made one of his fast moving visits to Korea, one of the Asian countries to which he has been assigned. In spite of the

exhausting heat, Dr. Muhájir, with characteristic energy, and accompanied by Auxiliary Board member, Mr. Yong, Chae-ho, made a rapid journey to strategic Bahá'í areas, walking into many farming and fishing villages and inspiring Bahá'ís and non-Bahá'ís alike with the loving spirit of the Faith. In fact, he traveled about so rapidly that the National Assembly did not know his actual whereabouts on several occasions.

At Dr. Muhájir's request, Auxiliary Board member, John McHenry III, flew to Seoul in July from Hokkaido,



*Hand of Cause Mr. Samandari, age 91, meeting in October, 1966, with Bahá'ís in Seoul and from surrounding villages.*

where he and his wife were assisting pioneer, Mr. Teherani, for the summer months, in order to meet with the National Assembly of Korea and confer on teaching matters. Mr. McHenry remained in Korea at this time for ten days, making a teaching trip in the company of Mr. Suh, Cho-min to the Taejon area, where they visited several villages on foot. On September 1, Mr. McHenry returned to Korea with his wife, Ok-soon, and remained for two weeks, during which time the members of the National Spiritual Assembly and the National Teaching Committee consulted with him extensively, using his invaluable knowledge of the Faith and of the native Bahá'ís to great advantage. Mrs. McHenry, who is completely bilingual, spent much of her time reviewing Bahá'í translations from the English into the Korean. On September 15, with great regret, but of necessity, Mr. McHenry left Korea, where he had pioneered for nine years, starting in June 1957, and where he was responsible for much of the growth of this community. Mr. McHenry and his wife now live in Washington, D.C. The Bahá'ís of Korea feel his loss greatly, and

pray for the time when he may be able to take up residence here once again.

### Vietnam Sends Teacher

Immediately preceding Dr. Muhájir's visit, in fact leaving Korea the same day on which Dr. Muhájir arrived, came Mr. Jamshed Fozdar, chairman of the National Spiritual Assembly of Vietnam, with his wife Paru, who is a member of the National Spiritual Assembly of Thailand, and their two sons, Vijay and Vahid. Mr. Fozdar spoke before audiences in Seoul and Kyongju, and went in the rain and on foot to some of the villages in both areas, electrifying all with whom he came in contact. Mrs. Fozdar met with Bahá'ís in Taegu, who were much impressed and inspired by the fact that, rather than desert his post so that their sons can attend school safely in Thailand, Mr. Fozdar remains in Vietnam and Mrs. Fozdar resides in Bangkok with their sons, where her husband commutes on week-ends.

The public talks given by Dr. Muhájir and Mr. Fozdar resulted in such favorable publicity in the leading newspapers which circulate throughout Korea that many letters have been received from interested readers in various parts of the country asking for literature and how to become acquainted with Bahá'ís.

### Indonesian Pioneer Conveys Deep Devotion

Dr. Sorroya, Auxiliary Board member, who has pioneered with his wife for thirteen years in Indonesia, spent a strenuous four weeks in Korea, arriving in May and leaving June 5. In spite of having no one to translate for him from his native Persian, he conveyed his love of the friends and devotion to the Faith in English and with a contagious enthusiasm, inspiring and awing all with stories of the exceptional hardships in teaching the Faith in Indonesia, where civil war has been rampant and the Faith outlawed. On one occasion when Dr. Sorroya, his wife and two children were on an emergency trip to a hospital and traveling in a Land Rover, their vehicle was stopped by a mob, armed with knives and guns, some of whom started to

drag the Sorroyas from the car. With a knife at his throat and instant death staring him in the face, Dr. Sorroya recalled Bahá'u'lláh's instructions: "love your enemies." Immediately he flashed a warm smile of love at his prospective murderers. This act so confused his persecutors that they halted their operations, consulted amongst themselves, and then asked if he, his family and their driver were Muhammadans. Without committing himself, Dr. Sorroya assured them that he loved Muhammad. With this, the mob shouted, "They love Muhammad. They are not communists," withdrew their knives, released the Sorroyas and waived them on their way. Dr. Sorroya traveled about Korea by plane, train, bus, boat, taxi and on foot, visiting some of the Bahá'í communities on Chindo Island and other Chonnam Islands, going as far as the Island of Cheju.

### U.S. Visitor Reaches Inaccessible Islands

Last of these visitors to be mentioned and the youngest, but by no means the least, was Arthur Lyon Dahl, whose special interest in marine biology led him to choose for his short visit the Cheju-do and the Chonnam Islands, so difficult to get to, involving twelve and fourteen hour trips in open boats over rough seas, but important because of the large numbers of Bahá'ís living on them. Because of their inaccessibility, teachers coming from outside Korea seldom if ever go there, so this visit was deeply appreciated by the Bahá'ís. He was accompanied by the indefatigable Mr. Yong, Chae-ho. Mr. Dahl ended his visit by flying to Seoul and speaking at the Hazíra to the very active members of the Seoul Bahá'í Youth Group, all members of which loved every minute of his twenty-four hour stay.

The Bahá'ís of Korea are deeply indebted to these eight traveling teachers, many of whom came to Korea at their own expense, for the warmth and knowledge of the Faith which they shared with the friends, and feel they had much to do with the more than 400 new declarations in the Faith which have been made since last Ridván.

—ELIZABETH MCHENRY



Australia's responsibility for teaching among the Aborigines is being strongly forwarded by the efforts of the pioneer family, David and Freda Leyton (left) at Snake Bay, Melville Island, and also at Groote Eylandt through efforts of Tony and Allison Scott (and sons), Tom Jones and Joe Dobbins (right, above). The pioneers are fully employed and highly respected in their communities. Both places were recently visited by Auxiliary Board members.



One hundred sixty-three guests were welcomed at a reception given by the Karachi Pakistan Assembly in honor of Hand of the Cause, General S. 'Alá'i, November 26, 1966 at the Intercontinental Hotel. There were many distinguished people present, including Hatim A. Alavi, the former Mayor of Karachi, now Director of the State Bank of Pakistan, as well as members of National Spiritual Assembly and the Auxiliary Board of Asia. In welcoming Mr. 'Alá'i, Mr. Alavi paid tribute to the universal principles of the Faith, and recalled his association with Bahá'ís ever since the first annual convention of India, Pakistan and Burma was held at Karachi some thirty-five years ago. Mr. 'Alá'i stressed the services being rendered by the Bahá'í world community, and also referred to the recent resolution passed by the State of Michigan, giving recognition to the Bahá'í Faith. Photo at right (above) shows Mr. 'Alá'i being introduced to Hatim Alavi by the chairman of the Local Spiritual Assembly of Karachi, A. C. Joshi.

### Costa Rica Constructs New Teaching Institute Near San Jose

Costa Rica has been training its own believers to do teaching work and now has two Costa Rican pioneer teachers, one in the Guanacaste area of the Pacific and one in the Talamanca area with the Indians.

A new teaching institute was completed in December which accommodates approximately twenty-five people. The property is close to the city of San Jose, making it convenient for many to attend and return to their homes each day and leaving the accommodations for those who come from the outlying regions. Plans for teacher training institutes to be held here regularly are now in the formative stage.

A teacher training institute with three races represented was held in the Beverly-Newcastle area.

Costa Rica raised the number of its Local Spiritual Assemblies from fourteen to twenty as of Ridván 1966, and has established many new centers. Four of the new assemblies are located on the Nicoya Peninsula on the Pacific side, and two are on the Atlantic coast where Costa Rica's largest minority group resides — these are the Negro people brought from Jamaica in the past hundred years to work the cacao and banana plantations. One new Local Spiritual Assembly and several new centers were established in the Indian area of Talamanca.



Ground-breaking for a new teaching institute on the Bahá'í endowment property in Alajuela, Costa Rica, October 5, 1966. Left to right: members of the National Spiritual Assembly, Samuel Garcia, Myriam Mirkovich, Richard Mirkovich, Roldan Matute, Manuel Bejarnao, Jose Baltodano.



*Bahá'is of Central Chile in process of constructing a summer school at Peñablanca (White Rock). Though small and somewhat primitive now, the Bahá'is are confident this is the start of greater things to come.*

### Central Chile Constructs School

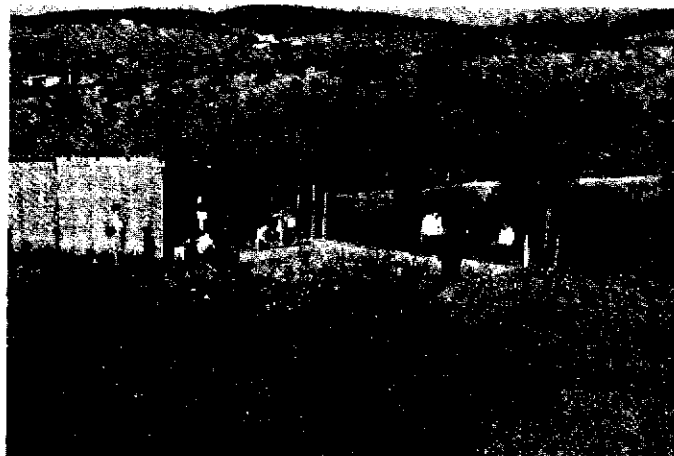
Lack of a proper place where the Bahá'is could meet and bring their children and their friends has long been an impediment to the teaching work in Central Chile. Now the dream of such a place is coming true. On the slope of a beautiful hill at a place called Peñablanca (White Rock), the Bahá'is are busy working on a small house which will be used as a summer school and general meeting place. The erection of this primitive building is a good example of Bahá'í spirit. The piece of land was donated by two Bahá'is, another gave a little wooden shed, and other Bahá'is have given building materials or contributed generously of their time. Now the foundation has been laid, doubling the size of the original house to include a meeting room and two bedrooms. When it is finished it will still be primitive, lacking facilities that by normal standards are quite necessary — such as kitchen, running water, etc., but these will come later.

From this modest beginning, the Bahá'is of Chile are confident, will come something much greater in the future.

### Honduras Institute Stresses Laws, Institutions

A teaching institute was held in San Pedro Sula, northern Honduras, attracting Bahá'is from all regions. Thomas Brent, a Honduran, came by boat, plane, on train and on foot to arrive from a remote part where he has stayed and taught among the Miskito Indians ever since Dr. Muhájir encouraged him to go there at the time of the first International Teaching Conference. Bahá'í laws, history, and administration were emphasized. A workshop on the election of a local assembly was held. Coordinators of five regional teaching committees present at the institute made plans for future weekend schools and youth conferences. Visiting Auxiliary Board member, Mrs. Edith McLaren, shared her experience of a pilgrimage in the Guardian's lifetime and showed slides of the World Congress.

To fill another goal of The Nine Year Plan, Wanita George has resigned her teaching position at the American School after seven years there and is dedicating the year to teaching indigenous people of the country, principally the Miskito and Sumo Indians.



The Bahá'is of the Honduras have half of the fifty local assemblies called for in The Nine Year Plan and feel certain of electing approximately fifteen more this year. Resident teachers are needed in these beautiful, friendly towns where positions are available in the American school.

### Limón, Honduras Assembly Grows Crops for the Fund

There is a humble little town on the north coast of Honduras. It is called Limón. The Bahá'is there are of limited circumstances and have very little money. Recently the Local Assembly of Limón held consultation on ways to support the Bahá'í Fund. They decided to clear land and plant rice in the mountains. Nine men went into the mountains, burned off the virgin land and planted rice. Now it is being harvested, enabling them to contribute the amount earned to the National Fund.

The Universal House of Justice wrote on December 18, 1963: "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."

In August of 1957, shortly before his passing, the beloved Guardian wrote: "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 . . . will exert."

We are in the midst of a Nine Year Plan calling for universal participation. Our individual action in respect to the Fund is one of its major obligations and privileges. The Fund, "the lifeblood of the Cause," is directly associated with our own spiritual nourishment. The friends of Limón, Honduras, have shown the believers around the world an example of sacrifice and devotion in this vital area of service.

## Human Rights Day Events Bring *Bahá'i* to Many

Bahá'i communities in villages, towns and cities throughout the nation celebrated Human Rights Day, December 10, with programs resulting in excellent publicity. The Day's celebrations accomplished the goal of developing a deeper awareness of the spiritual oneness of all peoples and a greater public consciousness of the Bahá'i Faith.

A Yakima, Washington, newspaper reported "Foreign Foods, Panel Talk — Highlight Potluck Supper" in a Human Rights Day observance sponsored by "the Mayor's Committee on Human Rights and the Yakima Bahá'i Community." A Yakima television station aired a half-hour interview of the six panelists representing six ethnic groups. One hundred posters were placed throughout the city. A result of the publicity prior to the program was that 123 non-Bahá'is attended the observance, with seventeen Bahá'is present. This was in addition, of course, to the untold numbers of people who read and heard about it.

Louisville, Kentucky; Toledo, Ohio; Huntsville, Alabama; Salem, Oregon; Springfield, Illinois; Spokane, Washington; Philadelphia, Pennsylvania; Waterloo, Iowa; and Minneapolis, Minnesota; these were just a few of the many other communities throughout the nation which have reported successful Human Rights Day observances.

### Cooperation with other Organizations

Generally, the most productive events were those in which the Bahá'is worked in cooperation with other organizations or called upon well known non-Bahá'i personalities to serve as speakers. A number of communities worked through the mayor's office.

### First Public Observance in Ft. Worth

The Fort Worth, Texas, Bahá'is made the day an historic event for the city by initiating the first public observance of Human Rights Day in Fort Worth. After receiving a go-ahead signal from the mayor, they presented him with a proclamation for his signature, obtaining publicity in local newspapers and on television where the announcement was made with the showing of a slide of the world being held by two hands, one white, one Negro. A story was also carried in the newspaper of a town thirty miles away designated by East Texas State Goals Committee as a goal rural community. The Fort Worth efforts were reinforced by the Bahá'is of neighboring University Park who had staged an earlier program of their own.



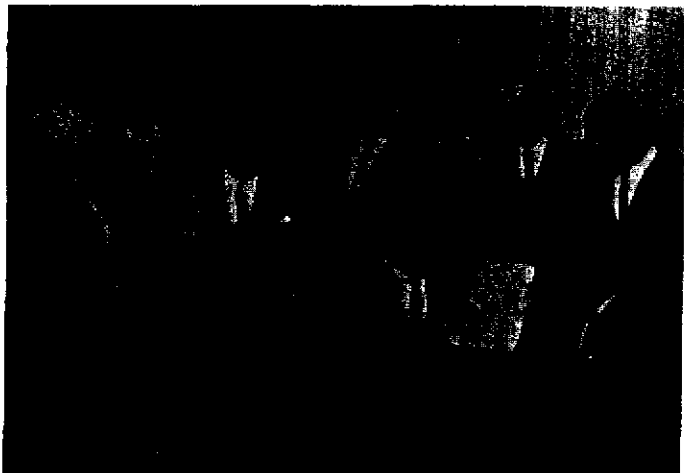
*Human Rights Day Panel at Yakima, Washington, left to right: Tomas Villanueva, Juanita Umipig, Charles Patillo, Ray Yamamoto, Lydia Johnson, Helen Callaway (the Bahá'i speaker), Roy Tufts (Yakima businessman, panel moderator).*

### Guest Speakers Featured

New York City newspapers carried advertisements which drew over seventy-five guests to hear two distinguished speakers. They were: Professor Nicholas P-obare-Assare, former member of the Ghana Delegation to the UN; and Mrs. Mildred Mottahedeh, Bahá'i international Observer to the UN. A lively question and answer period drew stimulating response from the audience.

The Rochester, New York, Bahá'i Community called upon a member of the UN Secretariat to be its sole speaker. He was Dr. Ibrahim al-Wahab, Human Rights Officer of the UN Human Rights Division. The local Bahá'is had asked the mayor of Rochester to proclaim the day as Human Rights Day, and he was invited to sit on the speaker's platform as a special guest. Other special guests were representatives of various human relation groups of the city and the state. The publicity included a report on the Rochester 11 p.m. television news.

Although the attendance at the Denver, Colorado, program totalled about sixty, those hearing about Human Rights Day and the Bahá'i part in its promotion were in excess of 1,000, for that was the number of invitations sent out. In addition, a local radio station taped the panel program and aired it that same eve-



*Rochester, New York, Mayor Frank T. Lamb, seated, center, proclaims Human Rights Day showing proclamation to Mrs. S. A. Lindsay and Mr. Tom L. Davis. Standing, left to right: Mrs. Tom Davis, Mrs. John Wolf, Dr. S. Lindsay, Mr. George Adams, Mrs. Earl Whipple, Mr. John Wolf, Mr. James Yates.*

ning. Denver panelists represented a cross section of community interests. Moderated by a Bahá'í, June Ritter, the panelists were a member of the Denver local United Nations Association chapter, the well known pastor of the Zion Baptist Church, and a community consultant for B'nai B'rith.

New Hampshire's town of Nashua was the setting for a Bahá'í sponsored meeting with distinguished guests. These included the president of the local Roman Catholic Liberal Arts College, a member of the Commission on Human Rights of the New Hampshire Roman Catholic Diocese, the rabbi of the local synagogue, and a senator and his wife. The meeting was opened with prayers read by the Bahá'í, Mr. Allah KuliKhan Kalantar. The speaker was the Bahá'í, Dr. Firuz Kazemzadeh. More than sixty persons were in the audience.

### Proclamations in Small Centers

As with United Nations Day celebrations in October, successful Human Rights Day events were not limited to larger towns and cities. Four Bahá'ís in Pendleton, South Carolina, were hosts to ten guests. Miss Yvonne Harrop and Mrs. Nancy Searcy from the Augusta, Georgia, community presented slides of "A Pilgrimage to the Holy Land."

Another small community, Islip Township, New York, staged a successful observance. Dr. Massoud Eghrari and Mrs. Juliana Wyatt informally moderated discussion on human rights, the roles of the UN and the US in promotion of it, and the part played by all people. Although attendance was small, publicity carried the story to Islip Township citizens.

In addition to an open meeting co-sponsored by the Bahá'ís of Albany, California, with those of Berkeley, the Albany group used a unique window display to gain attention for Human Rights Day. The display showed the spiritual basis of human rights through use of

appropriate Bahá'í quotations. The exhibit was twelve feet across and four feet high, set up in a popular grocery cooperative store patronized by many university people as well as local families. It was composed of five panels, each one provocatively highlighting a principle of human rights.

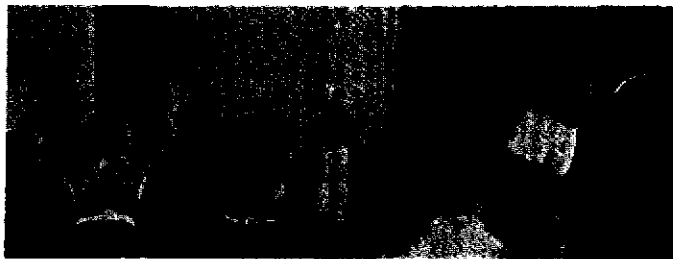
Danville, Illinois, sent invitations to forty-nine civic organizations, thirty-two prominent citizens, and to many other individuals to hear Colonel Salvatore Pelle of the Bahá'í Department of Public Information. Also, announcements were placed on bulletin boards in the schools and the YMCA. As a result, there followed excellent newspaper publicity, two television interviews with Colonel Pelle, and two radio interviews. Here was one more example of reaching the masses through a good program, an interesting speaker, and effort resulting in publicity.

An enthusiastic report of their Human Rights observance came from the Bahá'ís of Mayaguez, Puerto Rico. The Correspondent writes, "Again, our meeting was very successful. We had a few more contacts this time . . . with interesting consultation." The Mayaguez Bahá'ís distributed to the audience copies of the main speaker's talk in English which was delivered in Spanish. A panel discussion lent a lively air to the meeting which was presented in both Spanish and English. Posters had been placed throughout the town and press releases sent out before the meeting.

### Well Planned Publicity

Teaneck, New Jersey; Lima, Ohio; Fairfax County, Virginia; Benton Harbor, Michigan; and a host of other communities set the pattern for obtaining publicity — careful planning, enthusiastic efforts, and a professional approach to the various news media. Bahá'í Human Rights Day publicity ran the gamut from small paid advertisements to half-page feature stories. A few communities submitted the "Fact Sheet" provided by the UN Committee as a Letter to the Editor, to local papers. These were published in full. Television and radio were well used, and posters also brought the public's attention to Human Rights Day programs, sponsored and co-sponsored by Bahá'í communities. As with UN Day events, the majority of Bahá'í communities are planning follow-up firesides, thereby utilizing Human Rights Day as an opportunity for stepped-up teaching efforts.

—U.S. BAHÁ'Í COMMITTEE FOR UNITED NATIONS



*Panel at Human Rights Day meeting in Mayaguez, Puerto Rico, left to right: Dick Witter, Anna Phelps, Milton Heath, Elizabeth Thomas, visitor from New York.*



## Human Rights Day at the House of Worship

The highly successful observance of Human Rights Day at the Bahá'í House of Worship in 1965 created in 1966 a challenge for the Bahá'ís of Wilmette. The benefits of public recognition of Dr. Martin H. Bickham of Wilmette as "Father of Human Rights in Illinois" are still redounding to the local believers, as Temple area residents associate Bahá'ís with this occasion.

This year, again drawn from the Wilmette citizenry, one of the invited speakers was Rev. Buckner Coe, minister of the Wilmette Congregational Church, who has received national attention for his efforts in civil rights, anti-poverty and peace movements. Sharing the platform was Dr. Sarah Pereira, National Spiritual Assembly member from Washington, D.C. Rev. Coe was assigned the subject of human rights at the national level, while Dr. Pereira spoke eloquently of the world aspects, and from the Bahá'í viewpoint. Rev. Coe, by his graciousness and clear courage in facing difficulties realistically, in his well-planned talk, won the appreciation of the over 260 attending, more than half of them not Bahá'ís, and many attracted to the Bahá'í House of Worship for the first time.

Mrs. Coe, of Quaker background, was especially receptive to the simplicity and quiet sense of peace she found in Foundation Hall.

Inter-racial and inter-faith dimensions of the event were added by the choir of the Ebenezer A.M.E. Church of Evanston, which sang four appropriate selections, and was received with enthusiasm.



*Enriching the occasion of the Human Rights Day observance at the Bahá'í House of Worship in Wilmette was the meeting of last year's honoree, Dr. Martin H. Bickham, shown at left, with this year's speakers, Dr. Sarah M. Pereira and Rev. Buckner Coe.*

A number of prominent residents active in local human relation programs were laudatory about this Bahá'í sponsored event, the only observance of UN-Human Rights Day in the Chicago North Shore area. Many stayed for extended fellowship and some expressed a new interest in learning more about Bahá'í beliefs.

## Birthday of Baha'u'llah Marks New Achievements in Delaware

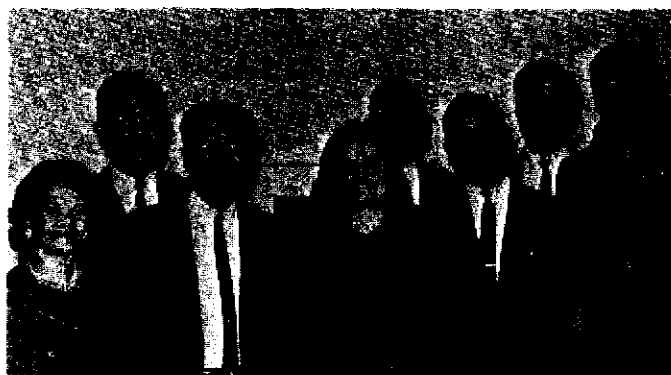
For the Delaware believers, commemoration of the Birth of Bahá'u'lláh, November 12, marked the culmination of their recent success in spreading the Faith. A declaration party was held to celebrate the enrollment of four new Bahá'ís.

Following the declaration party and pot-luck supper, an evening public meeting took place at Delaware State College, in Dover, Delaware. Supported by the

Delaware State Goals Committee, the Kent County, New Castle County, and Wilmington Groups, the program was entitled "Bahá'u'lláh, the Emancipator of Men's Minds". Mrs. Soo Fouts, of Falls Church, Virginia, spoke of the need to eliminate prejudice; then Mr. Albert James, Auxiliary Board member, addressed the group on "Religion the Chief Instrument for World Order." At the panel discussion following these talks, many interesting questions were asked about the Faith. The Delaware friends, though relatively few in number, were greatly encouraged by their new level of success.



*At the public meeting at Dover, Delaware, Albert James, center, answers a question from the floor while the other panelists listen. Left to right: Nelson R. Wallace, Jr., Mrs. Soo Fouts, Alden Pahnke.*



*Friends pose with new believers, left to right: Josie Wallace, Alden Pahnke, Sepehr Mostaghim, \*Nancy E. Waite, \*Edward D. Johnson, Albert James, William Burgess Jr., \*Gregg Pahnke, \*Louise B. Brinkley.  
\* — New Believers.*

# Youth Hold Institutes, Conferences as Impetus to Active Teaching



Some of those who attended the Youth Conference at Gainesville, Florida. Auxiliary Board member Curtis Kelsey is shown at rear right.

The holiday weekend of November 25-27 offered opportunity for young people to gather at conferences as preparation for active teaching as well as individual deepening and inspiration. In addition to the gatherings at Victor, New York and Dexter, Michigan (see January BAHÁ'Í NEWS) reports have come of conferences held at Gainesville, Florida; Dallas, Texas; and in Southern California. The conference in Gainesville, "Accent on Youth" attracted seventy youth and their friends from many localities in the area and provided a three day program in which some of the following topics were considered: "Challenge of the Bahá'í Faith to Youth", by Auxiliary Board member, Curtis Kelsey; "Youth in the Bahá'í Revelation" with Mark Johnson as speaker; "Bahá'í Morality" led by Michelle Johnson. In Dallas, Texas over sixty people gathered downtown at the Baker Hotel, Auxiliary Board member Mrs. Velma Sherrill taught a class on Bahá'í Administration. The importance of teaching the Faith, and how it is done, especially among the Indians was discussed by Paul Pettit, of the National Spiritual Assembly and by Len King. Talks on guidance for daily living, including the Bahá'í standards of morality, and on understanding oneself, "Who Am I?", were given by Fred Bell and by Mrs. Louise Mathias. The conference was carefully planned by the Dallas Bahá'í Youth and the Local Spiritual Assembly of Dallas, these plans including provision of three counsellors, a coordinator and chairman. Mrs. Allene Squires served most ably as chairman and Mr. and Mrs. Fred Bell and Mr. Len King were counsellors. In Southern California eighty Bahá'í youth attended a conference on November 25 and 26 sponsored by the Southern California Bahá'í Youth Committee. Classes were on consultation, administration, the spirit of Bahá'í law, and Bahá'u'lláh's Tablets to the Kings. The theme of this gathering was "Bahá'í, 1966" which was discussed with special



The newly-formed Bahá'í Club of New York City makes final plans for a gala membership drive. Board members are, left to right: Sue Lawson, Mark Sudan, E. Bradley Davis, Joy Hunter, Howard Hunter, Fred Omidvaran, Lee Moody.

thoughtfulness in an evening class on "Bahá'ís Around the World." Hand of the Cause, Dr. Ugo Giachery spoke eloquently of "'Abdu'l-Bahá, Shoghi Effendi and the Covenant," helping greatly to generate the spirit of unity and of the desire to learn which pervaded the whole conference.

In New York City, as shown in the picture at the right, the newly formed Bahá'í club made plans for a membership drive. The club is social as well as informative in purpose.

All of the youth conferences and gatherings included social as well as study periods. Music, dancing, and loving fellowship helped to bring the spirit of joy as well as dedication to service which is such an important part of the Bahá'í life.



Bahá'í Youth Conference in Southern California, November 25 and 26. Hand of Cause Dr. Ugo Giachery is shown in center, rear.

## Communities Cooperate in Creative Projects at Geyserville

Fifteen Bahá'í communities in Northern California shared the renovation and beautification of the Geyserville Bahá'í School buildings and grounds last year in a very successful joint effort called *Creative Projects*.

Though major emergency repairs had been in the hands of Mr. Paul Brown of Kansas City, who with his wife May, had travelled to Geyserville to devote the winter and spring months to this service, much "face-lifting" was needed in the most-used areas of the campus.

Each participating community chose a specific project, approved by the Geyserville School Operations and Maintenance Department, such as nursery, children's play yard, cafeteria, class or dormitory rooms; and became responsible for its renovation. Several hardy individuals also chose projects. The results were astonishing, and added greatly to the beauty and use of the school. This was proof of what many willing hands and creative minds can do when their efforts are coordinated.

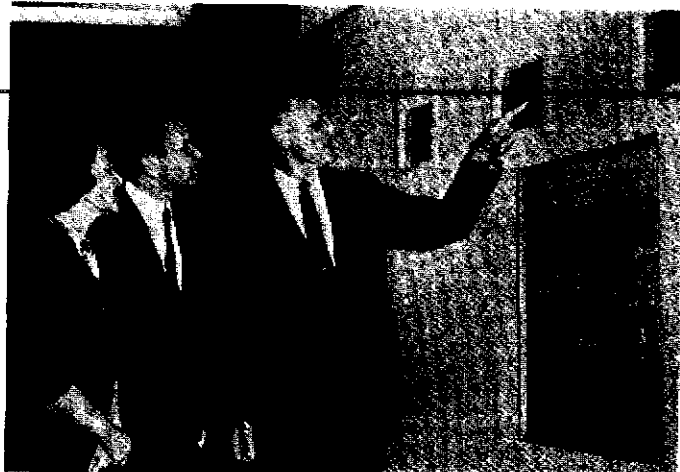
A total awareness of the needs of the school was a by-product of this rehabilitation program. Those who shared the bounty of the first year of *Creative Projects* are convinced that total participation in the support of their valued and much loved school will follow in the course of time.

## Bahá'í Float Wins "Sweepstake"

The community of Glendora, California, upon request by the Junior Chamber of Commerce, entered a magnificent float, representing the oneness of mankind, in the Annual Christmas Parade held in Glendora, December 1. Much to the surprise of this community of eight, the Bahá'í float, which was among some 100 entries, won first prize, and resulted in front-page newspaper publicity for the Faith. This demonstrates how a united community, however small, can accomplish wonders.



The Lombardy region in northern Italy is a goal for intensified teaching effort to be spearheaded by the first teaching committee (above) to be appointed for this area.



Dr. David S. Ruhe, Secretary of the National Spiritual Assembly of United States points to picture of the Bahá'í World Center in Haifa, Israel during a tour of the House of Worship in Wilmette by the Israeli Consul General, Abraham Avidar. Mr. and Mrs. Avidar, shown in picture, were also honored at a tea held at the National Háziratu'l-Quds in Wilmette.

## Waveland Institute Held in November

The second Deep South Institute held at Waveland, Mississippi November 24-27, 1966 filled the hearts and spirits of all who attended with the vibrant spirit of enthusiasm for service in the path of Bahá'u'lláh, as did its predecessor of a year ago. This year's conference, sponsored by the Institute Committee of the New Orleans Community and coordinated by Jack McCants, Auxiliary Board member, proclaimed the theme of "All Things Made New" and included classes on subjects reflecting this wonderful vision. Subjects including, "The Covenant"; "Teaching the Cause of God"; "Administration"; were inspiringly handled by four members of the Auxiliary Board (Mrs. Javidukht Khádem, Dr. William Tucker, William Maxwell and Jack McCants) as well as Dr. Sarah Pereira of the National Spiritual Assembly. Special sessions for answering individual questions, sessions for youth and a program for children helped to insure a conference that met the needs of all who attended. The spirit of enthusiasm generated will surely bring visible results in teaching activities in the South.



First Bahá'í Group of Sesto S. Giovanni (Milano), Italy, from left to right: Saverio Rovito, Khodadad Varahramian, Mrs. Ruhanghiz Idun Varahramian, Shahriar Varahramian, Domenico Rovito.

## News Briefs

Families living in the University Village of the University of California at Berkeley receive a monthly newsletter, *The Villager*. The December 1966 issue of this publication carried a two page story about the Bahá'í Faith, telling of its origins and basic principles, naming the Bahá'ís in the community who hold weekly firesides to which all are invited, and including a quotation from the words of Bahá'u'lláh. All of the 920 families living in this community receive this publication.

○

The first annual Kenai, Alaska Seminar was held October 14, 15 and 16. Auxiliary Board member Howard Brown stressed the importance of Bahá'í responsibility. A wide variety of subjects was presented by Katherine Alio, Agnes Harrison, Don Stettler, Janet Smith, Marie Van Brunt, Marilyn Bierman and Don Van Brunt. Thirty-nine people were present from eight communities in Alaska.

○

The newly rededicated Bahá'í Center in Macy, Nebraska (see story page 11, BAHÁ'Í NEWS, October, 1966) was the scene of an inspiring gathering in early September, when those attending the Auxiliary Board Conference at Omaha, Nebraska, adjourned to Macy, in the heart of the Omaha Indian Reservation, for a public proclamation of the "New Light on the Spirit Path." Hand of the Cause, Mr. Khádem with Auxiliary Board members Mrs. Velma Sherrill and Mrs. Beth McKenty spoke to the audience about the message which Bahá'u'lláh has brought in this New Day to the Indians as well as to the rest of the world. A buffet supper was served and later in the evening the friends gathered to hear Hand of the Cause Mr. Khádem chant prayers and express his joy at being in this spot which was so dear to the heart of the Beloved Guardian.

○

Elise Lynelle, accompanied by Marilyn Raubitschek, both Bahá'ís, have made a 12-inch LP record of 25 songs for public and home use. It includes compositions of twelve Bahá'í composers. The record, titled *Songs of the New Age*, is obtainable from *New Age Music*, Route 1, Box 133, Nevada City, California 95959 at \$5.00 (monaural) or \$6.00 (stereo), postage included. Insert notes included in the album are available in English, French, German or Spanish.

## 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 17-20  
March 24-26  
April 26

### NATIONAL BAHÁ'Í CONVENTION

April 28-30

## CORRECTION

The announcement of the passing of Mrs. Anne Lynch of Switzerland as given in the November, 1966 issue of BAHÁ'Í NEWS, page 2, stated that she passed away in Bern. Actually her death was in a hospital in Geneva where, as mentioned in the article in January BAHÁ'Í NEWS, a beautiful Bahá'í service was held in the hospital chapel.

## Baha'i in the News

On October 21, 1966, a review of the pamphlet, *One God, One Truth, One People*, by Dr. Ugo R. Giachery, appeared in the Italian newspaper *Il Secolo* in Genoa, Italy. The following is a quote from critic Nicola Ghiglione's article:

"The predication of the Persian Prophet and the tenacious labors of his disciples seem to be echoed in the happy choice of topics in some of the fundamental teachings of Pope John. The popularity of these teachings, therefore, confirms the urgency and necessity that mankind must free itself from this period of general confusion and chaos. The considerations of Ugo Giachery are placed in historical and spiritual confrontation with what Pope John proclaimed, and we do not deny that the Persian Prophet was a seer and that with His teachings and admonitions had well nigh preceded times and events. This handbook therefore contributes to point out to the human race the urgent necessity of a new conscious 'human' impulse."

○

The October, 1966 issue of *Progressive Architecture* carries an article, "From Precast Concrete to Integral Architecture" by Aldo Cossutta which includes a photograph of the Bahá'í House of Worship at Wilmette, Illinois. It is shown as an example of the use of concrete in architecture and is noted as "a curious early work of ornamental precasting."

○

The *American Institute of Architects* in October, 1966 carried an article, "Concrete Comes of Age" showing a picture of the Bahá'í House of Worship in Wilmette with the caption, "1920: Bahá'í House of Worship, Wilmette, Illinois, probably the most ambitious architectural concrete project of its time and under construction until 1949. Louis J. Bourgeois, who studied the form and details of the temple by means of a large and minutely faithful clay model, had invisioned a dome of sculptured stone, but its cost would have been impossible."

## Baha'i House of Worship

### Visiting Hours

#### Daily

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

### Devotions

#### Sundays

3:30 to 4:00 p.m.

### Public Meetings

#### Sundays

4:15 p.m.

## Baha'i Publishing Trust

### Centenary Preparation Course on Shoghi Effendi's Book "The Promised Day Is Come"

**The Promised Day Is Come. Study Guide.** By Peter Khan.

After establishing the general theme of Shoghi Effendi's commentary on Bahá'u'lláh's Proclamation ("God's judgement on the waywardness of mankind, and the ultimate salvation for the human race . . ."), Peter Khan summarizes the proclamation to the kings and religious leaders; analyzes the response with which it was met, the resultant world turmoil and world chaos in a period of world transition; and finally glimpses the world of tomorrow in a day of the unification of mankind. The concluding theme of the book is a call to Bahá'is to recognize the source and meaning of this period of titanic, world upheaval, pray ardently, and labor intelligently and unceasingly with undimmed hope and vision for the future triumph of God's Cause.

The outline contains a number of stimulating discussion questions, many review questions, and an appendix that lists the principal Tablets of the Proclamation of Bahá'u'lláh, as well as interesting notes to supplement the historical understanding of the various political and ecclesiastical leaders addressed by Bahá'u'lláh.

This Guide is an excellent outline for concentrated study of this work, which all Bahá'is are being asked to undertake as a preparation for the Centenary observance in October, 1967, and for the intense period of proclamation to follow. The December, 1966, issue of the U.S. Supplement carries an announcement by the Department of Community Development in respect to a study of this material by each community to be followed by nation-wide institutes. Each Assembly and Group should consult upon its plans and place orders three to four weeks ahead of anticipated sessions. 8½ x 11, attractively printed.

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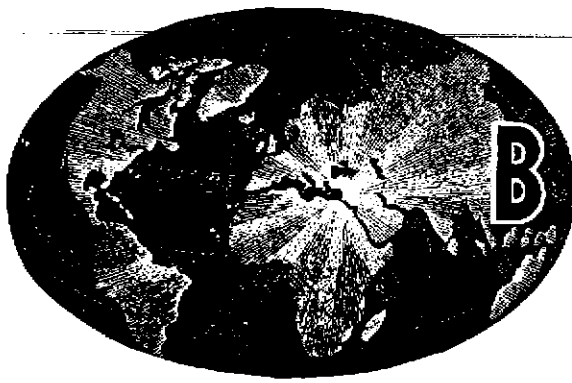
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# BAHÁ'Í NEWS

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BAHÁ'Í YEAR 123

MARCH 1967

## *A Flame of Fire*

THE STORY OF THE TABLET OF AHMAD

By A. Faizi

### Part I

THERE ARE TWO TABLETS each bearing the name of Ahmad: one in Persian and the other in Arabic. The latter is the one used throughout the Bahá'í world, which the beloved Guardian characterized as being imbued with a special potency.

The Persian Tablet is quite a long one and is written to Ahmad of Káshán. Hájí Mirzá Jání, who was the first one to embrace the Báb's Faith in Káshán, in whose house the Báb sojourned<sup>1</sup> some days and who was finally martyred in Tíhrán, had three brothers. One was never moved by his brother's faith, no matter how much the latter endeavored to teach him. He remained a Muslim and died as such. The second was called Ismá'íl, entitled by Bahá'u'lláh *Dhábih*<sup>2</sup> (sacrificed) and also Anís (companion); the third one who went to Baghdád was called Ahmad. He remained with the Ancient Beauty and had the honor to be amongst those who were chosen by Him as one of the companions in His exile to Istanbul. But unfortunately in the storms of tests and trials this Ahmad departed from the right path and sided with Azal. He then caused much suffering for the Blessed Beauty, His family and friends. In order to warn this man against such evil deeds and the detrimental consequences for the nascent Faith, Bahá'u'lláh sent him this long Persian Tablet full of exhortations, elucidations of the divine power and advice as to how a true seeker should act and behave. Ahmad remained heedless, unmoved and unchanged, but when he found out that he could no more live in Turkey, he returned to 'Iráq where he found his old associates and resumed his iniquitous life with them. One of his worst habits was to insult people and curse them in the most bitter and vile language. In one of his disputes with his evil friends, he lashed them with his sharp tongue and the victims, to get rid of him, killed him one night.

Selections from this Persian Tablet appear in the *Gleanings*.<sup>3</sup>

### Ahmad Begins His Search

As to the Ahmad in whose honor the well-known Tablet is revealed, he was born in Yazd (circa 1805) to a very noble and rich family. His father and uncles were the chieftains of the town, but Ahmad even at the age of fourteen showed a great inclination towards mysticism and endeavored to find new paths to truth. When he was fifteen, he had already started his investigations during which he heard from some of the people that there are saints or holy men who know special prayers which if read and repeated so many times and in accordance with certain rituals would definitely enable the reader to behold the countenance of the Promised Qá'im (The Messiah).

This flared up the fire of his ever-growing longings. He began to practice an ascetic life with long prayers, successive days of fasting and secluding himself from people and from the world. His parents and relatives never approved of such practices, nor did they permit him to continue this seclusion which was contrary to their ways of life and ambition. Such opposition could not be tolerated by a man like Ahmad who was wholeheartedly searching and striving to reach his heart's desire — reunion with his eternal Beloved. Therefore one day early in the morning, he made a small bundle of his clothes and belongings and under the pretext of going to a public bath, departed from his father's home and set out on his way to search for God's manifestation.

In a beggar's outfit he roamed from village to village, and wherever he found a "pir" — spiritual leader — with great devotion and rectitude of conduct he sat at his feet in the hope of finding a path to the mysterious worlds of truth. He invariably begged such people for the special prayer, the reading of which would draw him near the court of his Beloved. Whenever someone would suggest to him any practice, he was so ardent in



*Shrine of Bahá'u'lláh at Bahjí, viewed from the north.*

his search that he would invariably carry out the instructions with absolute sincerity no matter how time-consuming or arduous those practices were. But all of this was of no avail.

Losing hope and faith in such pursuits, he made his way to India, a land so well known for its mystic teachers and hermits with special powers and spiritual gifts. He reached Bombay and took up his residence there, still looking for someone to give him a glimpse of the glorious court of the Promised One.

He heard that if one would perform a specific ablu-tion, put on spotlessly clean white garments, prostrate oneself and repeat the following verse of the Qur'án, "There is no God but God" twelve thousand times, he would definitely attain his aim and heart's desire. Not once, but several times Ahmad prostrated himself for hours to repeat the above-mentioned verse 12,000 times, but still found himself in darkness.

In his dismay he returned to Persia, but did not go to his own home town of Yazd. He settled in the city of Káshán and started his own craft of cloth-making in which he was an expert. In no time he became a very successful businessman; but still in his inmost heart he was restlessly searching.

#### **A Stranger Points the Way**

"Knock, and it shall be opened unto you." "Ask, and it shall be given you." No true seeker ever returned from His door of mercy deprived or unanswered.

It was here in Káshán that the rumors about One claiming to be the Promised Qá'im were heard by him. Ceaseless in his efforts and sincere in his search, he asked many people in many different ways. No one ever gave him a clue.

Then one day an unknown traveller arrived in this town and stayed in the same inn where Ahmad had established his successful business. A certain inner urge drew Ahmad close to this unknown man. In their conversation, the traveller was asked about the already spreading rumor. "Why do you ask this question?" he inquired. "I want to know if it is true. If it is, I shall

follow it, with all my might," was Ahmad's rejoinder.

The traveller with a smile of triumph on his face, instructed him to go to Khurásán and find a certain famous learned man called Mullá 'Abdu'l Khaliq who would tell him the whole truth.

The very next day Ahmad was on his way to the province of Khurásán. The owners of the neighboring shops were very much surprised when they did not find Ahmad at his work as usual. "What passed between him and the unknown traveller?" they asked one another, and no one knew the right answer.

Ahmad crossed deserts and mountains on foot, and his heart overflowed with joy and longing. Every step he took he found himself nearer to the time when all his efforts would yield the desired fruits — his reunion with his Beloved in the search of Whose presence he spared no effort and found no sacrifice too great.

He reached Mashhad, Khurásán, exhausted and so ill that he had to stay in bed. After two months' struggle to overcome his weakness, he mustered the last ounces of his strength and courage and went directly to the door of the desired house. Here are his own words as related to his friends and companions of these days, "When I reached the house, I knocked at the door and the servant of the house came forth. Holding the door ajar, he asked me, 'What do you want?' 'I must see your Master,' I answered. The man went back into the house and then the Mullá himself came out. He admitted me to his house and when we stood face to face I explained to him all that had happened to me. When I finished, he at once grasped my arm and told me, 'Do not say such things here!' and he pushed me out of his house. There was no end to my sorrows. Heartbroken and utterly astounded I said to myself, 'Are all my efforts in vain? To whom shall I turn? Whom shall I approach? . . . But I will never leave this man. I will persist till such time as he will open his heart to me and will guide me to the right path of God. It is incumbent upon the one who searches to drain the bitter cup of hardship.' The next morning I was at the door of the same house. I knocked harder than the previous day. This time the Mullá



himself came to the door and the moment he opened it, I said, 'I will not go away. I will not leave you until you tell me the whole truth.' This time he found me earnest and true. He became sure that I had not been at his door to spy or cause difficulties for him and his friends."

Ahmad was then instructed to attend the evening prayers at a certain Mosque where the same Mullá led the congregational prayer followed by a long sermon. He was also told to follow the Mullá after the sermon was over. The next night Ahmad tried his utmost to find the Mullá after the prayer and the sermon, but crowds of people surrounded him and Ahmad did not have the slightest chance to even approach him. The next day when the two met again Ahmad was instructed to go to another Mosque at night and a third person would be there to show him the way. Accordingly Ahmad was at the Mosque at sunset and as promised, after the evening prayers, a certain person came to him and beckoned him to follow. Without hesitation or fear Ahmad followed. Now the three men started to walk like shadows in the darkness of the night, through narrow and obscure lanes. Ahmad, a complete stranger, never wavered nor faltered nor fled. He took every step with great determination and was ready for any outcome.

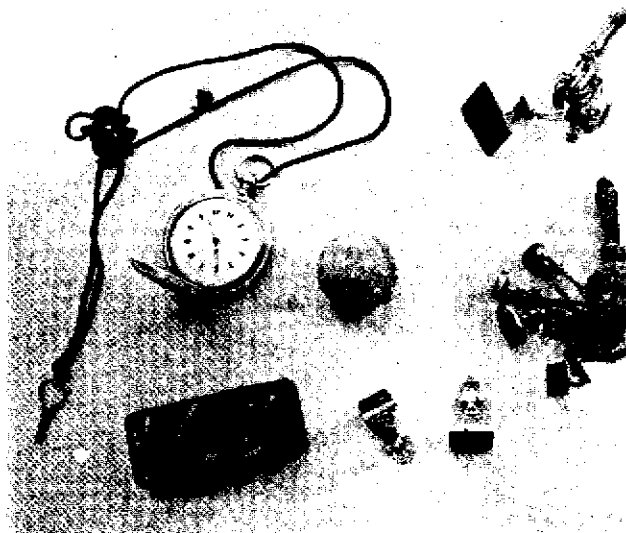
At last they reached a certain house. They knocked at the door very gently and it was opened immediately. The new-comers went in very quickly. They passed through a covered passageway, reached a small courtyard, climbed a few steps and were at the door of an upper chamber where a very dignified figure was sitting. The Mullá approached that revered personage with great humility and absolute reverence and courteously whispered, "This is the man I told you about," and indicated Ahmad, who had been standing at the threshold with utter respect and high expectation. "Welcome. Please come in and be seated" said the man. Ahmad then entered the room and sat down on the floor.

The host was no less a person than Mullá Sádiq (Truthful), one of the early believers during the Báb's ministry and very distinguished for his erudition, audacity and steadfastness. During Bahá'u'lláh's ministry the same Mullá Sádiq (Truthful) displayed such great ardour and zeal that he was entitled 'Asdaq (the most truthful) by Bahá'u'lláh.<sup>4</sup>

#### A Treasure Is Found

Ahmad who for twenty-five years had been wandering in the valleys of search and had nowhere found even a drop to quench his thirst, now found a path to the main spring. With parched lips and an insatiable longing he drank in the sweet scented stream of the verses of God through His new Manifestation. Three sessions were sufficient and he embraced the Faith with all his heart and soul. So elated, exalted and over-enthusiastic he looked, that 'Asdaq exhorted him to return to his family in Káshán and insisted that he should not mention the Faith to the people, not even to his own wife.

Those days were days of extreme danger to the nascent Cause of God. The few followers recruited from the poor people of the world were forever the targets of many atrocities. Even the air was imbued with suspicion, spying and slander. Therefore the friends had to be very careful, lest the slightest unwise deed or



*Relics and seals of Bahá'u'lláh*

even a foolish word would ignite a never-ending conflagration that would consume the believers in its flame.

'Asdaq, knowing how Ahmad had suffered, felt that he had no money to go back home; therefore, he gave him some small gifts for his family and the sum of three tumans (\$1) and again advised him to be very wise. Commenting upon his return to Káshán, Ahmad has said: "When I reached Káshán, everyone asked what had happened that I had left everything so abruptly. I told them: 'My longing for pilgrimage was too great to resist, and I was right.' What else could take me away from my work, my house and my family except that innermost yearning? The instant I heard these words from the traveller there was no more patience left in me."

In Káshán he resumed his work, but longed to teach the Faith. He heard rumors that a certain man by the name of Hájí Mirzá Jání had changed his faith and had become the follower of a new obscure religion. He searched for him and when the two found each other, there was no end to their joy and excitement. They became fast friends, constant companions and the first and only Bábis of that town.

One day Hájí Mirzá Jání went to Ahmad and with great enthusiasm and uncontrollable excitement asked him: "Would you like to visit the countenance of your Lord?" Ahmad's heart leapt up. With much joy and ecstasy he immediately got up from his seat and asked, "How and when?" Hájí explained to him how he had arranged with the guards to have the Báb in his house as a guest for two or three nights. Therefore at the appointed hour Ahmad went to Hájí's house. When he entered, his eyes fell on a face the beauty of which surpassed heaven and earth. A young Siyyid was sitting with such meekness, grandeur and majesty that one could not help but behold the light of God in His countenance. Some of the divines and dignitaries of the town were seated on the floor around and the servants stood at the door.

One of the Mullás faced the Báb and said, "We have heard that a certain young man in Shíráz has claimed

to be the Báb. Is it true?" "Yes", answered the Báb. "And does he reveal verses, too?" said the same man. The Báb responded, "And We reveal verses, too."

Ahmad has further said: "This clear and courageous answer was sufficient for anyone who had ears to hear and eyes to see and find the whole truth immediately. His beautiful face and His powerful words and presence sufficed all things. But when they served tea and a cup was offered to the Báb, He immediately took it, called the servant of the same Mullá and very graciously gave it to him. The day after, the very same humble servant came to me and with great sorrow deplored the stupidity of his master. A little explanation as to the station of the Báb brought him to our fold and our number grew to be three."

This small nucleus started to grow and the number of the adherents increased. This angered the divines who used all their cunning to stop the flow of the already powerful stream of life. They instigated the cruel ignorant mob to plunder, confiscate and kill all those who bore the name of the Báb. Every day they would go to a house, so enraged that they would break its doors and windows, destroy the building and plunder and loot the contents. In the evening one would find the bodies of people dead in the streets and lanes and even scattered over neighboring mountains and plains. This continued and Ahmad's house was no exception. Ahmad then had to hide in a tower for forty days and the friends used to take him food and provisions.

#### Journey to the Abode of Peace

Finding life unbearable in Káshán and hearing that Baghdád had become a point of attraction, he decided

to go there.

"And God calleth to the Abode of Peace (Baghdád) and He guideth whom

He will into the right way."<sup>5</sup>

In the darkness of the night, Ahmad emerged from his hiding place and scaled the walls of the city to make his way to Baghdád. He travelled on foot, full of love, enthusiasm and eagerness to behold the countenance of the One Whom God would make manifest. As he was walking, he came across another man travelling in the same direction. Afraid of being molested further, Ahmad tried to ignore the stranger, uttering not a word, but the man persisted in walking by his side. Taking great care never to even allude to the Faith or the purpose of his journey, Ahmad and his fellow-traveller reached their destination. On arrival in Baghdád, they separated and Ahmad immediately set out searching for the House of Bahá'u'lláh. When he found the House and entered therein, he found, to his utter astonishment, that his companion was there, too. He then understood that his friend was also a Bábí and had been on his way to attain the presence of the Blessed Beauty.

1. *Dawn-Breakers*, page 217-222.
2. *Gleanings*, No. 115, page 240.
3. *Gleanings*, No. 153, page 323.
4. *Dawn-Breakers*, page 100
5. *Qur'án* 10:25

(to be continued)



Fifth National Summer School held in Iran, 1966.

# The Most Holy House of Worship

By GARRETA BUSEY

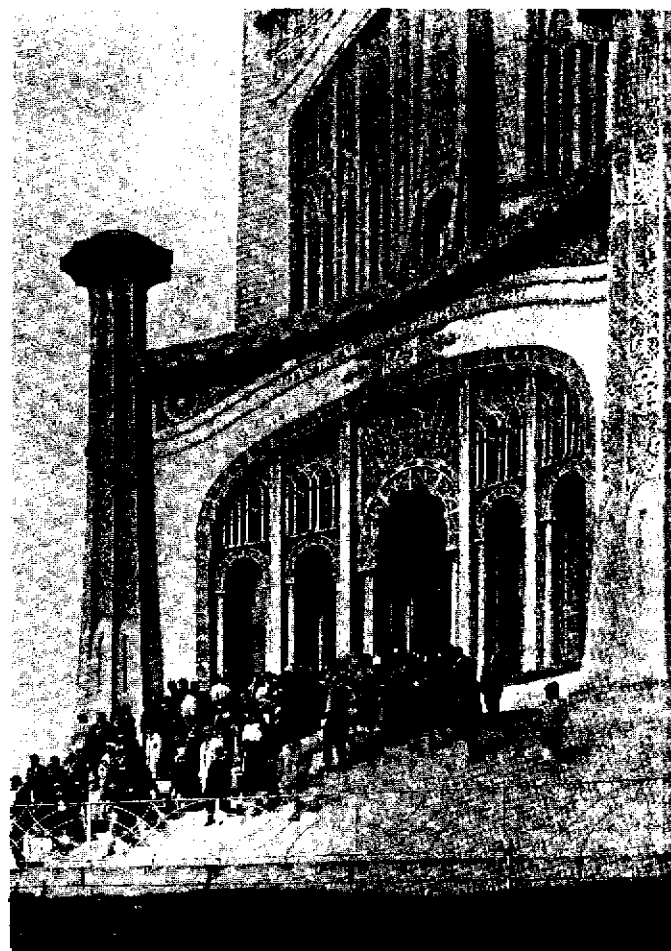
**T**HERE IT IS! we say as we enter Wilmette on the way to the Convention and see the dome of the Temple above the treetops; and our hearts give a little leap of happiness. It is like the thrill we feel on coming home, and we look forward to a reunion with our family, the Bahá'is we have not seen for many months or years. They greet us on the sidewalk as we go down to register, and they embrace us so warmly that we are caught up in the spirit of fellowship and sometimes give little thought to the place in which we meet. We forget that this is the House of Worship, the central Shrine of the only Mashriqu'l-Adhkár, in the western world.

What is the Mashriqu'l-Adhkár, the Dawning Place of the Worship of God? Its central point, the Temple, is, in the words of Shoghi Effendi, "a House solely designated and entirely dedicated to the worship of God." (*Bahá'í World*, X, 404) It symbolizes the unity in prayer and meditation of all the diverse peoples of the world. It is the point from which spiritual energies arise, to be translated into service in the dependencies which surround it. But it is infinitely more than this. For upon this, the House of Worship, the Guardian tells us, depends the salvation of the world. "Nor will the exertions," he wrote in 1929, "no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of 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 can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend." (*Bahá'í World* X, 405)

## Built of Devotion and Sacrifice

Of the Mashriqu'l-Adhkár which Bahá'u'lláh commanded to be built in every city, this is the first to arise in the western hemisphere, the second in the world. It was built out of pure love.

To those of us who are old enough in the Faith to remember when the Temple was only a hole in the ground, a cluster of memories will enrich our meditations as we sit in the auditorium or before foundation stone of the Temple, placed there by the Master Him-



On the steps of the House of Worship in Wilmette, "the most hallowed Temple ever to be erected by the followers of Bahá'u'lláh."

self. We think of all the love and sacrifice that went into its building and are somehow still embodied in it — how dear it was to the Master, to the Greatest Holy Leaf, to the beloved Guardian, and to all the believers in the Bahá'í world, who gave of their substance to build it, and we are grateful to that self-sacrificing group of Bahá'ís who now devote themselves daily to its service.

The building of the Temple began with the deep devotion of a few believers in Chicago, who, fired by the example of the Bahá'ís of 'Ishqábád, Turkistan, petitioned 'Abdu'l-Bahá for permission to do what must have seemed at that time the impossible and received in 1903 His enthusiastic approval. In 1907, now just sixty years ago, Mrs. Corrine True, later appointed Hand of the Cause of God, visited 'Akká, where 'Abdu'l-Bahá was a prisoner. Some of us have heard her tell the story, which her daughter Edna has now kindly written



Rug sent by Shoghi Effendi from the Holy Shrine on Mt. Carmel to the Mashriqu'l-Adhkár in Wilmette.

out for us:

"It was very early in 1907, when she made her first pilgrimage to Haifa and 'Akká, that she carried the 'appeal' to the Master to allow the American believers to start, to commence, to begin the project of building a Temple, which was to be in the Chicago area. My mother had sent this petition around the country, to obtain as many signatures as possible, and later pasted the pages of ordinary writing paper together, rolling up the whole as a sort of scroll, to make it easy to carry. Many of the friends had sent gifts to the Master and so, during her first night in His presence, Mother thought she would get through with these before presenting the 'scroll'. She had only given Him a couple of the gifts when He strode quickly across the room, reached behind her (where she had tucked the scroll) and raising it said, 'Mashriqu'l-Adhkár! This is what gives me great joy.' And then He began immediately to sketch it on a piece of paper, remarking quickly as He went along: It must have nine sides, nine gardens, nine fountains, etc.! Mother said it was most thrilling and as though He already saw the Temple built! When He asked her to go home and work for this important project, she murmured something about how gigantic the task. And then is when He said that wonderful thing which I have heard all my life — 'Make a beginning and all will come right.'"

### Temple Linked With Shrine of Báb

Two years later the history of the Temple was mysteriously linked with that of the Báb and the World Center in Haifa. In 'Abdu'l-Bahá's Tablet to the believers announcing the joyous news that the body of the Báb had, after sixty years been deposited in the Shrine on Mt. Carmel, He added: "By a strange coincidence, on that same day of Naw-Rúz, a cablegram was received from Chicago, announcing that the believers in each of the American centers had elected a delegate and sent to that city . . . and definitely decided on the site and construction of the Mashriqu'l-Adhkár."

The Master Himself, as we all know, visited the site in 1912 and set with His own hands the stone to mark the exact location of the building, thus making it, as the Guardian has said, "the most hallowed Temple ever to be erected by the followers of Bahá'u'lláh." "Neither the first Mashriqu'l-Adhkár of the Bahá'í world, reared in the city of Ishqábád, nor any House of Worship to be raised in succeeding centuries," he wrote in 1943, "can claim to possess the vast, the immeasurable potentialities with which this Mother Temple of the West, established in the very heart of so enviable a continent, and whose foundation stone has been laid by the hand of the Center of the Covenant Himself, has been endowed." —(*Messages to America*, p. 61)

### Shoghi Effendi's Concern

Shoghi Effendi's deep concern for the Temple was evident throughout his Guardianship. For its construction he sent (to be sold if need be) in 1929 what he described as "the most valuable and sacred possession in the Holy Land," "the most precious ornament of the tomb of Bahá'u'lláh," and in his letter announcing the gift he told of the yearning of the Greatest Holy Leaf, in the declining days of her life, to hear that work on the Mashriqu'l-Adhkár had been renewed.

He emphasized its importance by making its completion one of the principal goals of the two Seven Year Plans. "No sacrifice," he wrote, "can be deemed too great to insure the completion of such an edifice — the most holy House of Worship ever to be associated with the Faith of the Most Great Name — an edifice . . . whose fairest fruits will be garnered in the Age that is to come, the last, the Golden Age of the initial and brightest Dispensation of the five-thousand-century Bahá'í Cycle.

"A most wonderful and thrilling motion will appear in the world of existence," are 'Abdu'l-Bahá's own words, predicting the release of spiritual forces that must accompany the completion of this most hallowed House of Worship. 'From that point of light,' He, further qualifying that edifice, has written, 'the spirit of teaching . . . will permeate to all parts of the world.' And again: 'Out of this Mashriqu'l-Adhkár, without doubt, thousands of Mashriqu'l-Adhkárs will be born.' 'It marks the inception of the Kingdom of God on earth' " (*Citadel of Faith*, 69)

To further sanctify this House of Worship, the beloved Guardian sent at appropriate times other gifts of inestimable value to "repose for all time beneath the dome of the Holy Edifice within the heart of the North American continent," a lock of the hair of the Blessed Beauty and one of the Exalted Báb, and Their portraits. These mementos of the human temples in which the

Revelation of God clothes itself are not to be worshipped and they are exhibited to the friends only on very momentous occasions. But treasures almost equally precious are frequently on display, the original manuscripts of the Revealed Word, written by the pen of Bahá'u'lláh, that pen which He made a symbol of the Holy Spirit Which animated Him. Addressing it He cries "Tell out to the nations, O Pen of the Ancient of Days . . ." or He proclaims: "The Pen of Revelation exclaimeth: 'On this Day the Kindom is God's!'" —(*Gleanings*, p. 131; 35)

#### Worldwide Contributions

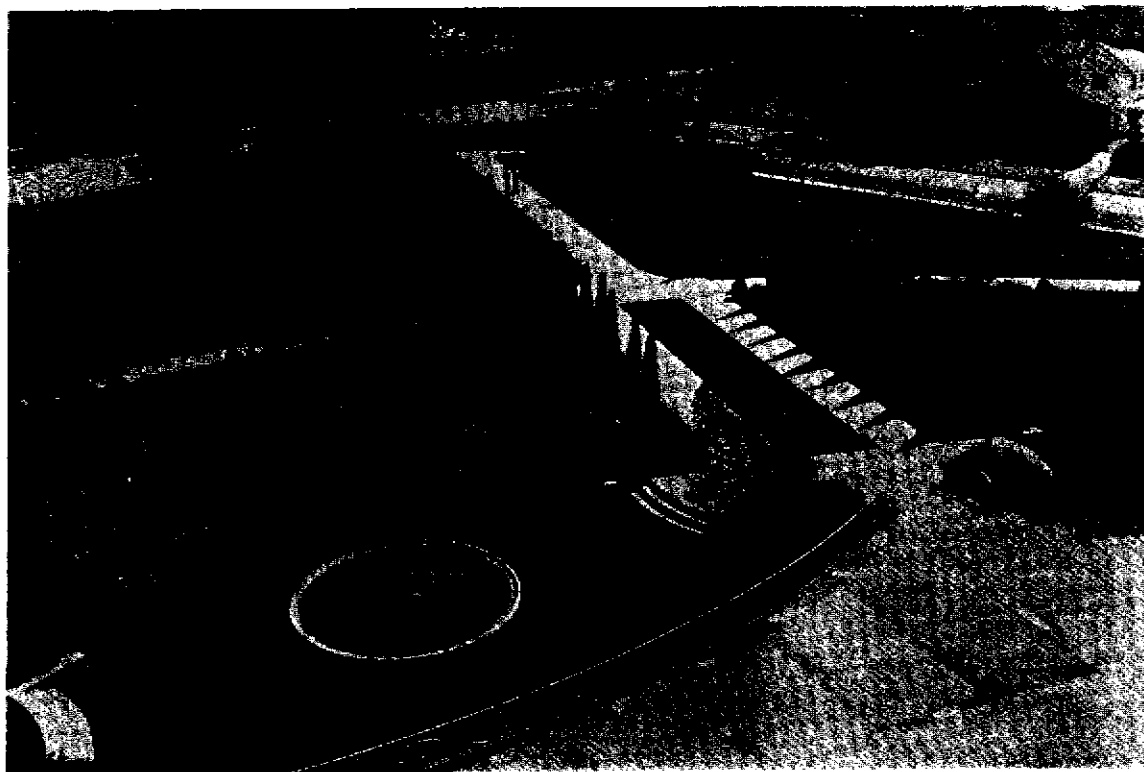
Gifts came to the Temple, not only from the Holy Land, but from all over the Bahá'í world, and not the least valuable of these were small donations made at great sacrifice. Roy Wilhelm, National Treasurer for many years, used to tell how the poor widow of one of the martyrs, knitting socks for a living, would say that one of each pair was for herself, the other for the Temple. The American believers sold their jewelry, and some of us remember one woman who postponed for a long time much needed dental care in order to contribute the whole of a legacy to build the Temple.

'Abdu'l-Bahá said it would be the great silent Teacher, and so it has proved to be. Tens of thousands of people from all faiths and all backgrounds visit it each year, many of whom become aware of the power of the spirit within it. Only recently a young Methodist minister told me that he and his wife had been to the Bahá'í Temple. "And we had a real religious experience," he said, surprised that one could have such an experience in these days.

#### Need for Reverence

Sometimes it seems that one of the things we westerners can learn from the East is reverence. We love the Temple, but, because of our familiarity with it, we sometimes treat it casually, as we would our own houses, forgetting that when we enter the House of Worship we are standing in the presence of the Almighty God. Our speech, our silence, our demeanor, even our attire should attest our reverence. Sylvia Ioas, for long years a resident of Haifa with her husband, Leroy Ioas, one of the Hands of the Cause of God most closely associated with the beloved Guardian, tells of his surprise when one of the pilgrims asked whether people visiting the House of Worship should be permitted to enter if they were dressed in shorts or beach wear. "Don't the believers know," he said, "that this is the holiest House of Worship that has ever been and ever will be built? Of course they must be properly dressed." "While these may be called pilgrim's notes," Mrs. Ioas adds, "I heard them at the table of the beloved Guardian."

We take the Temple for granted, and only occasionally do we get a glimpse of its significance, its majesty, and power. Such a moment of realization may come, as it did to me last April in the gardens, which are close to the world but seem lifted above it in an atmosphere of quiet and serenity. The water from the fountains sparkled in the sunlight and the great dome rose high above me, guarding those treasures so intimately connected with the Manifestations of God. This, I realized, is the center, the heart of the western hemisphere. This is a fountain of spiritual life, showering its waters on the whole thirsty world.



Gardens at Wilmette House of Worship. Intersection of Linden Ave. and Sheridan Road is shown in the background.



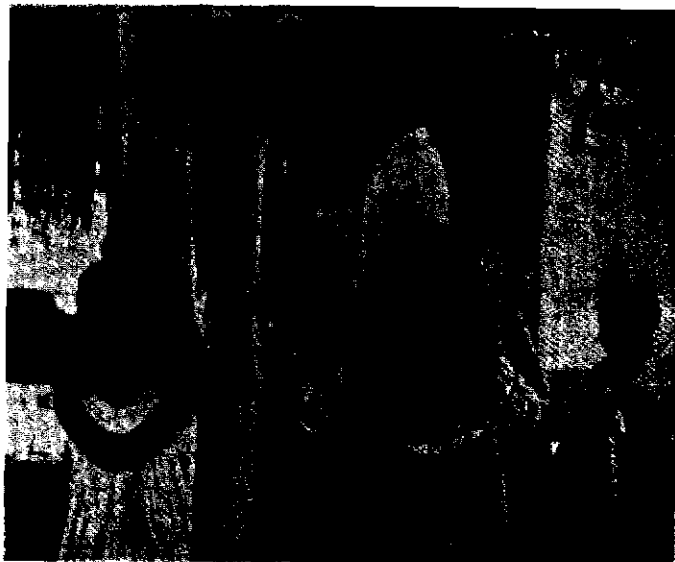
### First Guaymi Indian Bahá'í Arises in Panama

The first Guaymi Indian Bahá'í has arisen to pioneer in Panama. Luis Atencio Pinedo, a graduate teacher of the national Bahá'í school of Villa Virginia, Cermeño, Panama, his wife and two infant children left their village of Quebrada Loro in the mountains of Chiriquí Province early in January, 1967. They will teach the Faith to the Choco Indians in Boca del Tigre in the heavy jungle of Darien Province. Here Mr. Atencio will have to travel by "piragua" or dugout canoe on meandering rivers through the dense swamps. The Choco believers will provide him with a home, food, and land to cultivate.

Ten two-day institutes have been held by the Guaymi Indian Bahá'ís since July, 1966, three of which were planned and conducted entirely by the Guaymi teachers themselves. More Spanish readers for first and second grades, workbooks and other school supplies have been carried up to the four Bahá'í mountain schools where children, youth and adults are learning to read and write Spanish and studying the Bahá'í teachings.



Conference called in Peru by Hand of the Cause for South America, Mr. Jalál Kházeq, with three Auxiliary Board members present, as well as members of National Spiritual Assemblies of Colombia, Ecuador, Venezuela and Peru.



Children's class at two-day Bahá'í Institute in Plan de Chorchá in mountains of Chiriquí Province, Panama, with Guaymi Indian teacher, Valentin Garcia.



The Panama-American daily newspaper published an article on December 1, 1966, concerning Bahá'í pioneering efforts of two American young ladies who spent several months teaching Indian children of the San Blas Comarca on the island of Manchucun. The article mentions their admirable adaptation to the living habits of the Indians, their success in being accepted by the Indians and the eagerness of the children to attend school and learn. Photos above show Linda Martin (left) and Susan Hoy (right), who taught the children, and in the center a group of San Blas Bahá'ís in their colorful native dress.

## "Light to All Regions"



The light of the Bahá'í teachings has recently come into the life of Jose Santos, young Indian father living in Tegucigalpa, Honduras, who, along with his family, has accepted the Faith. Now the Santos family are eager to carry that light, with the help of their fellow Bahá'ís, to their own large pueblo where they feel certain the Indians will eagerly receive the new Teachings.

Writing of the urgency in teaching the Indians of America, 'Abdu'l-Bahá said: "... there is no doubt that through the divine teachings, they will become so enlightened as in turn to shed light to all regions."

There are many like Jose Santos who are waiting for that light to reach them so that they in turn shed it upon others. Juanita George, assistant secretary of the National Assembly of Honduras who is pioneering among the Indians writes: "Doors to many new Indian communities are now opening to the Faith and we need more pioneers who will deepen and consolidate (not abandon) them when we have received their declarations."

The photo (left) shows the smiling face of Jose in the center, with his wife and four children. Pioneers Dale and Alice Sinclair appear in the back and at the left is an Honduran youth who taught the young Indian father to read and write.

## International News Briefs

○

Enoch Olinga, Hand of the Cause, has been traveling throughout Uganda during October, November and December. The news has already come of 150 new believers in one of the areas that he visited.

○

More than fifty Bahá'ís gathered at Ikot Uba, Akpabuyo, in East Nigeria, December 18, 1966, for the

dedication ceremony of the Bahá'í Teaching Institute. This moving and historic ceremony included prayers in several languages, messages from the Hands of the Cause (read by Auxiliary Board members) and also from the National Spiritual Assembly, three of whose members were present. After a bountiful meal served under a palm-leaf shelter, more than 200 Bahá'ís and their guests enjoyed a colored slide showing of the Bahá'í World Center and the World Congress in London. Nigeria's national radio network, NBC, announced the dedication on December 31 thus publicizing the Faith to millions of listeners in Nigeria and West Africa.

Bill Foster, pioneer to Yekepa, Liberia, some of the friends and the first woman Bahá'í in the Nimba Mountain area of Liberia—Mrs. Sah Wesson.







*Second National Youth School held in Murcia, Spain, December 24, 25 and 26. Most of the Spanish communities were represented at the school. A message was received from Hand of the Cause in the Holy Land, A. Faizi.*

### Spanish Youth Hold Second School

When the second national youth school was opened on December 24, in Murcia, it carried the memory and inspiration of the school held in Valencia in July, the first teaching event organized in Spain by youth. About fifty Bahá'ís came to this institute representing most of the Spanish communities. Two talks by members of the Murcia community highlighted the morning session, one by Miss Aurora Lopez who discussed the spiritual impetus of past civilizations, and the other by Miss Carmen Sanchez who spoke on the life of 'Abdu'l-Bahá.

Charles Ioas, Auxiliary Board member, led an all-afternoon discussion on the Nine Year Plan, with a series of questions to stimulate participation.

Other interesting talks during the three-day institute were given by: Ali Otmani, Moroccan youth of Madrid who spoke about the Prophet Mohammad and the spiritual influence of the Islamic Revelation; Miss Monserrat Bolet, a new Bahá'í from Tarrasa, who impressed her listeners deeply with her talk on the education of women and also with the answers she gave to a number of questions generated by her talk; Deyhim Foroughi, who read an inspiring message of greeting from Hand of the Cause, Mr. Faizi, and also spoke on the material, rational and spiritual needs of humanity, with emphasis on attaining spiritual riches as the door to real freedom. Emilio Egea, chairman of the youth committee and a member of the Cartagena community, opened and closed the sessions.

○

A reporter from the newspaper *Helsingin Sanomat* in Finland contacted the national secretariat in order to give a more thorough explanation of the Bahá'í Faith in an article concerning religious communities registered in Finland.



*Week-end Youth School held in Perugia, Italy November 26-27, 1966.*

○

Intensified teaching among university students in the Philippines — especially in the islands of Luzon, Negros Occidental and Cebu as well as in Greater Manilla — has brought many new enrollments. There is also an increase in declarations among professional and village people in Occidental Mindoro and their harmonious association in the Faith is a demonstration of its unifying power. On this island the Sablayan Penal colony is building its own Center. Another Center was built by the Bahá'ís of the D'Babooan area on Mindanao. Five local assemblies on Oriental Mindoro are concentrating on community development. Here also the superintendent of the Iwahig Penal Colony has requested that regular Bahá'í classes be held. Greater Manilla is gearing its work toward the coming Proclamation by a tremendous increase in contacts with people in business, education, government, diplomatic, radio, TV and other circles.



*The Bahá'ís of Milan, Italy held two conferences on December 8, 1966, at the Hotel Diana Majesta, with members of various cultural clubs, the Press Club and representatives from Editor Rizzoli. Eighty-three guests attended the first conference (left, above) and fifty guests were present at the second conference (right). Col. Alai is shown at right above welcoming the guests, preparatory to an address given by Prof. Bausani, at left of Col. Alai.*



### Intense Participation Sparks Australian School

The theme of "universal participation" emphasized by the Universal House of Justice with the launching of the Nine Year Plan, showed results at the Australian Summer School held at the end of December, 1966 and early January, 1967 in Yerrinbool, in the marked increase in initiative and interest. The study sessions, more intense in themselves, were augmented by attractive book displays, flowers, posters and charts of the Nine Year Plan. The Devotions Committee created an atmosphere of spiritual serenity through carefully planned programs, participated in by children and youth, and by a half-hour period of meditation in the early afternoon. A number of improvements made by the Property Committee effected greater comfort and participation for the attendants. This was especially appreciated inasmuch as working bees must be conducted regularly by people living in distant areas in order to accomplish the improvements.

#### Broad Spectrum of Courses Offered

Two school sessions were held, since the Health Department has placed restrictions on the number who can attend, resulting in a total of nearly 100 for the two schools. The classes consisted of both inspirational lectures and workshops and sometimes a combination of both. A high sense of responsibility in respect to the school was created by introductory talks given by Mrs. Muriel Handley and Miss Iolee Leedham. Courses that covered the Central Figures of the Faith and Bahá'í history were given by the following: Mrs. Pauline Mason, S. Matthews, John Walker, John Davidson,

Fred and Eva Grant, Kurt Speath, Ursula Hall. A study of Islám was given by Frank Khan. Aspects of Christianity and Biblical prophecy were covered in sessions given by William Johnston, John Stevenson, David Hoffman and Joy Vohradsky. A lecture on group dynamics was given by Pam Ringwood. Courses related to problems in modern living were given by David Benson and Reg Priestley. Barry O'Brien discussed the Writings of Bahá'u'lláh and gave a workshop on Bahá'í books. Others who contributed their teaching talents were: Erica Salter, Mrs. Pat Pennington (on administration), Madge Bourke (teaching of children), P. de Vogel, and Mr. and Mrs. Aubrey Lake, the latter giving the story of the London Congress and of the traveling teachers in the Pacific area.

A highlight of the 1966-67 school, and for a number of years in the past, was the presentation given by Auxiliary Board member Thelma Perks, her subject this year being the Guardian, the Universal House of Justice and the Hands of the Cause. A special workshop was developed from the article "What Is Happening to the Bahá'ís?" by Horace Holley, originally published in *BAHÁ'Í NEWS* in September, 1954 and recently reprinted in the October, 1966 issue.

The children attended morning sessions and also helped with some communal duties in the spirit of service. The youth gave a playlet, "Dynamics of Youth Teaching," and also illustrated good and bad consultation in an original sketch. Music was an important part of the school, both the a capella prayers arranged by Avilda Reid and Dorothy Stoney, as well as informal recreational singing especially enjoyed by the youth.

## Hand of the Cause Sends Message to Bahá'í Youth

A Youth Conference held in Oklahoma City, Oklahoma, December 30 through January 1 was privileged to receive a letter from Hand of the Cause Mr. Faizi in Haifa. The Oklahoma State Goals Committee which sponsored the very successful Conference is happy to share this message with all the believers.

We are living in an age when every aspect of human life has lost its prestige and sacredness, and when a young man rises and proclaims his faith in the sacred destiny of man and his glorious future, hundreds of destructive forces attack him to knock him down. Unless his feet are set firmly in the path of our Beloved Faith, he will surely be doomed to failure, disgrace, and (be) downcast. Therefore my heart leaps up with endless joy and gratitude when I hear of the Bahá'í Youth Conferences, pioneering, teaching plans, etc. In this way they demonstrate that they have stood firm against all the destructive forces so abundantly prevalent in the world of today. How I

yearn to be amongst them, embrace each one and tell them stories of the illustrious life of our Beloved Guardian who gave so much to the world, with so much glory, generosity and under endless burdens, anguish and sacrifices! The world is deprived of all these heavenly bounties. Mankind is lost in the chartless desert of self and ego, but Bahá'í youths have the plans which are destined to spiritualize this planet. The others yearn for a draught from the eternal cupbearers and the Bahá'í youths have oceans. The others are in the ways of perdition and the Bahá'í youths are firmly established in a path trodden by thousands of martyrs and heroes and illumined by the ever increasing torches of divine institutions throughout the world. May they remain under His tabernacle of love and abiding glory is the ardent and sincere prayer of your

Devoted servant,  
Faizi

## Hand of Cause Tarázu'lláh Samandari To Attend Chicago Intercontinental Conference

The friends who plan to attend the Intercontinental Conference for the North American continent to be held in Chicago and Wilmette October 5 to 8 will be overjoyed to learn that beloved Hand of the Cause Mr. Tarázu'lláh Samandari will represent the Universal House of Justice at that event. Those who had the bounty of hearing Mr. Samandari at the World Congress in London will remember the dramatic account which he gave of his meeting at the age of sixteen with the Blessed Beauty, Bahá'u'lláh in 'Akká. He is one of the very few Bahá'ís now living to have this great blessing.



Two members of the Local Spiritual Assembly of Bangor, Northern Ireland, and one member of the United Nations Association at the presentation of the United Nations flag to the Mayor of Bangor. The flag was flown outside the Bangor Town Hall on United Nations Day.

## Human Rights Day Celebrated in Solomon Islands

Human Rights Day was observed in the Solomon Islands for the first time December 19, 1966. A public observance sponsored by the Bahá'ís was held at the Bahá'í Center, Honiara, Guadalcanal. Fifty persons attended, including most of the elected members of the Legislative Council and several prominent religious figures. Silas Sitai, well-known Solomon Island administrative officer, was guest speaker. In addition to explaining the significance of Human Rights Day, he read the articles of the United Nations Declaration of Human Rights. The Bahá'í recording by the United Nations Bahá'í Committee was played. An animated and friendly discussion followed, including further explanation in pidgin English by the speaker. One Christian minister asked how it happened that the Bahá'ís were so actively fostering the aims of the United Nations. The chairman, Mr. Laing, made an appropriate reply, paralleling some of the goals of the United Nations and the Bahá'í Faith.

The meeting was given free publicity on the local radio station.

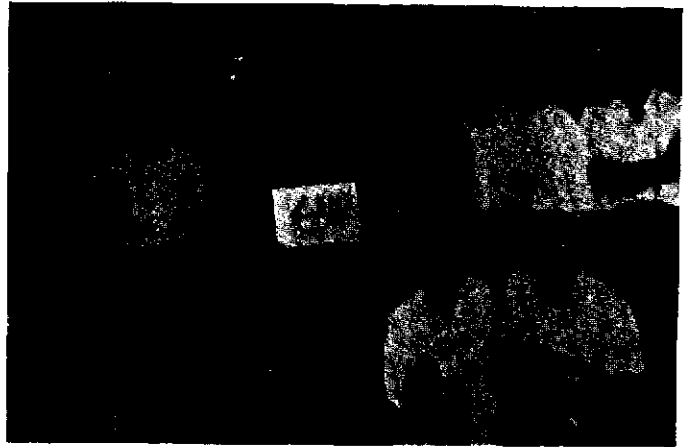
## Greater Anchorage Demonstrates the Meaning of Proclamation

What would an ideal society be like? More than a hundred people came to hear the answer at the World Religion Day meeting in the Anchorage-Westward Hotel in Anchorage, Alaska. In doing so they learned about the principles of the Bahá'í Faith and why religion is the foundation of an advancing civilization. As guest speaker, Mrs. Roberta Christian provided the answer to the question and to many others that were asked daily through a series of paid ads prior to the meeting. Fifty spot announcements, two lengthy TV interviews, invitations and posters were part of the

advance publicity. The setting was ideal: flowers, music, an attractive literature display — all of which led to pleasant mingling and discussion among the guests.

It didn't just happen that way. It was carefully planned, long in advance, by the six-member proclamation committee from the three local assemblies of Greater Anchorage — Anchorage, Spenard and Matanuska Valley — who made this meeting the opening note of their proclamation campaign. Don and Marie Van Brunt, Vivian Ayerst, Kathryn Alio, Katy Main and Lloyd Sutton and all of the Bahá'ís of the area who gave their support are eagerly going forward with follow-up plans as the results of this major proclamation are beginning to appear.

An ideal society begins at least with a Bahá'í community alerted to its opportunities and eager to employ them! Today, since World Religion Day, a great many more people in Greater Anchorage know about the Bahá'í Faith. That is the real meaning of proclamation.



*Hand of the Cause Janabe Tardzu'lláh Samandari in Taiwan on his recent trip to the far-eastern countries.*



*First National Youth Conference in Seoul, Korea, held in October, 1966, at the Hazíratu'l-Quds. Plans were made to establish youth clubs in every Bahá'í community and arrange for conferences twice a year. With a view toward an intensified study of the Faith, several Bahá'í texts were distributed at the conference. The youth were housed in the Teacher's Institute building recently acquired, located near the Hazíratu'l-Quds.*

## Dr. Rosey Pool Brings Faith to Wide Audiences in Alabama

Dr. Rosey E. Pool, the gifted poet, lecturer and traveller who is a devoted Bahá'í, awakened the people of Montgomery, Alabama to the truths of the Bahá'í Faith during her recent visit there. Well known for her writing, and especially as teacher of Anne Frank and translator of the famous *Diary of a Young Girl*, Dr. Pool was given excellent publicity, had radio and television interviews and spoke to a capacity audience, January 8, on the theme "So Many People in One World."

The meeting, with over 150 in the audience was attended by people of both races and only a small fraction of those in the packed room were Bahá'ís. A well known "disc jockey" Ralph Featherstone, was her

## Taiwan Acquires Hazíratu'l-Quds

The purchase of the National Hazíratu'l-Quds of Taiwan, through the cooperation of the National Spiritual Assemblies of the United States and North East Asia, was formalized under direction of Hand of the Cause Dr. Muhájir. The center is located in one of the main roads of Taipei. Construction will be completed before Naw-Rúz, fulfilling one of the main goals of the Nine Year Plan for this island.



*First Bahá'í wedding held in Hazíratu'l-Quds, Seoul, uniting Bahá'í, Pak, Chog-chul and his bride. Vice-chairman of National Spiritual Assembly, Mr. Kim, Chan-zin, who conducted the ceremony, can be seen between bride and groom.*

chairman and served with a humility and warmth which provided an excellent "bridge" from Christianity to the Bahá'í Faith. Many, of course, came to hear of the life and personal experiences of Dr. Pool, which she gave, relating these incidents to the Faith and providing an excellent introduction to the teachings.

Bahá'ís in Montgomery are happy in the realization that Dr. Pool's visit has been tremendously successful in that it has brought the Faith to the attention of everyone, and in a wise and appealing manner.

## Auxiliary Board Conference Stresses Service to the Cause of God

The Auxiliary Board Team Conference held at Omaha, Nebraska on December 3 and 4 attracted seventy Bahá'ís who were happy to partake of the joy of being with fellow believers as well as to gain knowledge and inspiration to make their efforts more effective.

The general theme of "The Heroes of God" set the prevailing note to the gathering and kindled in each the desire to be more nearly a hero of God in work for His Faith.

Hand of the Cause, Mr. Khádem was present at all the sessions, answering the many questions on the Nine Year Plan and speaking with deep reverence about the Guardian. Mr. Khádem showed how Shoghi Effendi again and again drew from the friends, through his love and guidance, great deeds of service to the Faith. "He looked always for believers willing to become instruments to serve Bahá'u'lláh," said Mr. Khádem. "He knew in what way they could best render service and he always made each Bahá'í feel able to serve."

Miss Charlotte Linfoot, assistant secretary to the National Spiritual Assembly of the U.S. outlined the goals and accomplishments of the two Seven Year Plans and the Ten Year Crusade, showing that at present, during the Nine Year Plan Bahá'ís again have unique opportunities for service. "We can never again contribute to the building of the Mother Temple in the West, or the Shrine of the Báb, but there are unique opportunities enjoyed by us now which other generations of Bahá'ís will envy." She cited building the Temple in Panama City, attending the Centenary conferences this fall, and helping to win the goals of the Nine Year Plan as examples.

A comprehensive survey of the functions of local spiritual assemblies, referred to in the Writings as Primary Houses of Justice, was given by Auxiliary Board member, Mrs. Velma Sherrill. She underlined the vital role of local spiritual assemblies in maintaining unity among the believers and in bringing to the world an awareness of the coming of Bahá'u'lláh.



Mr. Z. Khádem, Hand of the Cause, is shown at center, front, at the Auxiliary Board Conference held in Omaha. With him are: National Assembly member Miss Charlotte Linfoot, rear right; Mrs. Velma Sherrill, center rear, and Mrs. Beth McKenty, front left, both of the Auxiliary Board. Chairman of the Conference, Mr. Shinji Yamamoto is shown and also, at the front, right, Mrs. Arden Lee, pioneer.

Speaking on "Heroes of God", Auxiliary Board member, Mrs. Beth McKenty recalled the accomplishments of Bahá'ís of earlier years, stressing the confirmations promised by Bahá'u'lláh to any believer willing to serve Him. As an example of serving in the Nine Year Plan, Mrs. Arden Lee was introduced and invited to tell and show slides of her month-long trip to the U.S. goal areas in the Caribbean Islands during the period of the Fast in 1966.

A special closing session of the conference was held on the afternoon of December 4 at the Indian reservation in Macy, Nebraska. Being the site of the first all-Indian Local Spiritual Assembly in the United States, a place where Hand of the Cause Amelia Collins taught, it was a fitting place for this closing session.

NOTE: CORRECTION: Reference to the meeting at Macy is included in page 18 of *Bahá'í News* for February, with the month given as "September" instead of December. The editors regret this error.

## A Successful Five-Day Teaching Program in South Carolina

A radio interview and newspaper feature story head the list of successful efforts to bring the Faith to the people of Sumter, South Carolina during a five day visit in early January by Mrs. Jane Czerniejewski, of Hamburg, New York. As guest of the Columbia Group and South Carolina State Goals Committee, Mrs. Czerniejewski appeared at two public meetings, lectured before two college classes in religion, as well as numerous firesides and a children's class. The "live" radio interview was on a leading NBC station and lasted one hour, while the newspaper feature story, giving factual account of the Faith, appeared under a banner headline in the *State*, South Carolina's largest daily paper.



Mrs. Czerniejewski, center, with (left to right) David Menck, Fred Aftahl, and Jessie Entzminger of the Bahá'í Group of Columbia, South Carolina.

# World Religion Day — 1967

## Theme: World Religion—Foundation of World Civilization

Reports were received from over forty communities describing the eighteenth annual Bahá'í observance of World Religion Day on January 15, 1967. World Religion Day was initiated by the Bahá'ís of the United States in 1950 for the purpose of spreading the knowledge of the oneness of all revealed religions and gaining recognition of religion as the motivating force for world peace. Specifically the purpose is: To proclaim the Faith of Bahá'u'lláh as the quickener of souls and the unifier of races and nations. The event is listed in Chase's Calendar of Events and is receiving increased recognition with each annual observance. This year there was excellent representation by members of the clergy at many of the observances held throughout the nation.

### Some Highlights

The Day was observed in Foundation Hall of the House of Worship in Wilmette, Illinois with a public meeting designed to appeal especially to people from Jewish and Christian backgrounds. Mrs. Clarice Weil of Clayton, Missouri, a Bahá'í of Jewish background, explained how the moral laws of Moses were similar to the spiritual teachings of Bahá'u'lláh Who was the "Lord of Hosts" and "King of Glory" referred to in the Jewish writings. The 614 Mosaic social laws, she said, were abrogated, reinforced or replaced with new ones to solve today's more complex social problems. Mr. David Kellum, a Bahá'í and former Christian from Chicago reviewed the history of Christianity to show that it is not able to cope with today's needs for a peaceful world community. He showed how Bahá'u'lláh's teachings provide for today's living which demands the recognition of the oneness of mankind under one universal Faith. The gathering concluded with refreshments and a social hour when many of the 130 who attended could ask questions and meet the speakers.

The Boston and Cambridge Communities coordinated activities for the commemoration which included an ecumenical program of prayers for world peace with thirteen participants (twelve of whom were non-Bahá'ís). The Boston and Cambridge observance also included a half hour television presentation of the Bahá'í Faith on the program: "Our Believing World," on WBZ-TV on the same day.

The friends of St. Paul, Minnesota, observed this event over a two-day period which included a news conference (the first for St. Paul) on January 14, a panel program, and a public meeting on January 15, with Dr. David S. Ruhe participating in all three. Three television stations responded to the news conference by including the interview on their respective evening broadcasts. The panel program was co-sponsored with the North Central Voters League and was held in their headquarters in the heart of the Negro community in St. Paul.

Alameda, Hayward and Oakland, California communities sponsored a very successful observance. The program consisted of an Inter-Faith panel that



*Charles H. Andress, Mayor of West Chester, Pennsylvania, holds World Religion Day Proclamation. With him are, left to right: Frank Talley, Mrs. Mae Anderson, Mrs. Ashton Smith and Erwin Schwacker, Bahá'ís of West Chester. This photograph was printed on the front page of the Daily Local News of Chester County, Pennsylvania.*

answered the question, "Has Modern Man Outgrown Religion?" 200 were in attendance — the largest single attendance reported for this year's commemoration. Publicity included coverage by the newspapers, nineteen radio stations, television spot announcements and a fifteen-minute personal interview on television.

### Youth Participation and Sponsorship

The Intercommunity Bahá'í Committee of North Dade, North Miami, Miami Beach, and Miami in Florida co-sponsored an all-Bahá'í youth panel program with the topic: "Religion — Its Contribution to Civilization." Three of the youth on the panel had recently embraced the Faith.

The Bahá'í Club of Michigan State University, with the cooperation of the Lansing and East Lansing communities sponsored an on-campus program in observance of World Religion Day with Dr. Peter J. Khan as a guest speaker.

Bahá'í students of the University of Wyoming participated in a panel discussion in Laramie, Wyoming — namely, James Rissler, Eva-Jeanne Olson and James Wonders.

College student, David Phelps of Spokane, Washington, with Mrs. Emmalu McCandless spoke at the observance in Spokane.

Munir Bahá'í, senior at the Utah State University, spoke at the World Religion Day meeting in Phoenix, Arizona, showing the need for renewal of religion and for uniting all people in one common Faith, and pointed out that this need is even more apparent in other parts of the world, such as the Near East, than here in the West. The numerous visitors in attendance commented especially on the peaceful spiritual atmosphere which

Mr. Bahá'ís talk evoked. The community of Phoenix had a special display in the main Public Library to mark World Religion Day.

#### What Just a Few Bahá'í Can Do

It is always inspiring to receive reports from small groups of Bahá'ís as it shows that success does not necessarily depend on numbers. Miss Helen M. Callaway and Dr. Virginia P. Harden of Ellensburg, Washington, reported that they arranged a public meeting with twenty-seven people in attendance at the Grupe Conference Center on the campus of Central Washington State College in Ellensburg with Victor Frank of Tacoma as speaker. This was the first public meeting to be held there and excellent newspaper and radio coverage was received prior to the meeting.

Mrs. Patricia Hanson, an isolated believer in Burlington, Wisconsin, with Jack and Phyllis Brower of Burlington Township, held an open house from 1:30 p.m. to 5:30 p.m. at the Burlington National Bank Building. The program included many exhibits, the showing of the CBS-TV color film, "And His Name Shall be One," and a talk by Mr. James B. Cloonan, Assistant Professor of Marketing at Loyola University, Chicago, Illinois.

#### Signing of Proclamation Telecast

KXLY-TV of Spokane, Washington, photographed the signing of Mayor Fosseen's proclamation, and this was shown on two evening newscasts the same day. The Mayor of West Chester, Pennsylvania signed a proclamation as shown in the picture.

Other proclamations were received from the mayors of Great Falls, Montana; Madison, Wisconsin; Houston, Texas, and Monterey Park, California.

#### Music and Drama Used in Observances

A wonderful example of how the beautiful words of Bahá'u'lláh can be depicted in musical form was displayed by the Jana'í singers of Seattle, Washington. This group presented a musical program in combina-

tion with talks by three of the group's members for the friends in Washington County, Oregon, and Milwaukee, Oregon. The programs opened with the singing of two songs, a talk by one of the members, another two songs, followed by more talks by the other two members and then closing with two more songs.

The Bahá'í Singers, another singing group which has presented programs from South Carolina to Connecticut provided entertainment for a meeting sponsored by the Bahá'ís of Fairfax County, Virginia. "... set to music the verses and the divine words so that they may be sung with soul-stirring melody in the Assemblies and gatherings, and that the hearts of the listeners may become tumultuous and rise towards the Kingdom of Abhá in supplication and prayer." (Bahá'í World Faith, p. 378)

Mrs. Claire Handy presented an original meditation entitled, "The Word Was God," at a tea held on January 14 at the home of Mr. and Mrs. E. C. Filstrups of St. Joseph, Michigan. Mrs. Handy's meditation deals with the progressive revelation of God's message to man.

The Ada County, Idaho, community sponsored an unusual and interesting program including music and art. The observance was held at the Kimmerling Art Studio in Boise, and the program consisted of a Bahá'í float using a model of the House of Worship, a globe of the world surrounded by national dolls, with a background on the walls of lovely art objects of the Studio.

In addition, reports were received on observances held by the following communities: Urbana and Champaign, Ill.; Port Washington, New York; Chico, California; Hollywood, Fort Lauderdale and Broward County, Florida; Decatur, Illinois; Teaneck, New Jersey; Peterborough, New Hampshire; Nogales, Arizona; Walla Walla, Washington; Yakima, Washington; Albany, California; Green Bay, Wisconsin; South Gate, California; Springfield, Illinois; San Diego, California; Hamburg, New York; Arvada, Colorado; Wauwatosa, Wisconsin; Melrose Township Group, Illinois; Danville, Illinois; Montgomery, Alabama; El Paso, Texas; Kettering, Ohio.

*Third annual Southern California Bahá'í School held during the first week in September at Pacific Palisades, California. There were over 100 full term students with larger audiences at evening public meetings. With a carefully planned program and plenty of teachers the needs of all were met and the program included classes in a wide range of Bahá'í subjects, devotional periods and time also for fellowship and recreation. The school also enjoyed the bounty of the presence of Hands of the Cause William Sears and Dr. Ugo Giachery.*





## Well Attended Winter Sessions Bring Enthusiastic Response

The holiday period during the last week in December provided an appropriate opportunity for Bahá'ís and their families to gather at winter schools and institutes where, in varying ways, many of the aims of such schools, as outlined by Shoghi Effendi, were put into practice. These general objectives include: training of Bahá'í teachers, providing opportunity to study the history and teachings of the Faith and to gain a better understanding of its relation to society, and fostering the spirit of fellowship in a distinctly Bahá'í atmosphere.

### Southeastern School Draws from Many Areas

At Covington, Georgia the loving Bahá'í spirit engendered during the week of the Southeastern Winter School, held from December 26-31, was apparent from the start and was fostered throughout the well planned sessions. With 320 in attendance this was the largest Southeastern winter or summer school ever held and was noteworthy for the number of areas as well as countries represented. Believers from twenty-two states and eight countries were present and gave the gathering a really international flavor.

Well planned classes for the large number of children were under the general direction of Mrs. Virginia Johnson of Jackson, Mississippi. She was assisted by Mrs. Barbara Hubbard of Louisiana, Mrs. Annalean Schwandes of Florida and Mrs. Margaret Jensen of Illinois. The highlight of the entire session was the program presented by the children on the last night when they sang songs, recited verses, related stories of the Faith and presented individually made gifts to the audience. The importance of teaching children was given further emphasis in a course, "The Family in the Bahá'í Community" given by Mrs. Elizabeth Rochester who pointed out that children deserve special attention in teaching because they will remember and understand many things about the Faith very easily at an early age. In the near future they will face the rigors of adjusting to a rapidly changing society and hence deserve far more than merely custodial care at schools and institutes.

Other highlights of the school included the talks by Hand of the Cause, Mr. Khádem both in his course on

"The Community of the Greatest Name" and his informal talks about 'Abdu'l-Bahá as well as about many heroes of the Faith. Florence Mayberry, Auxiliary Board member gave an illuminating course on "What It Means to Be a Bahá'í" and told in a very moving way, during an evening session, of her personal experience and feelings when she met the Guardian. The many aspects of understanding how to use and appreciate the Institutions of our Faith were clarified by two courses; "How a Local Spiritual Assembly Should Function" by Fred Graham, Auxiliary Board member from Canada, and "The Divine Institutions" by Michael Rochester, chairman of the Canadian National Assembly. Dr. Daniel Jordan, chairman of the U.S. National Assembly used his musical talent to demonstrate "Harmony in an Age of Dissonance" by drawing parallels between the various aspects of music and the Faith.

A standing ovation given, was given on the last night, to Auxiliary Board member Dr. William Tucker in appreciation for the radiant and loving way in which he functioned as camp director, doing all the big and little services, from administering baby sitting schedules to handling news conferences and meeting all emergencies.

### Youth Meet at Green Acre

During the same six days in the chilly north, youthful believers from New York, New Jersey and New England gathered at Fellowship House at Green Acre to partake of the "spirit of the Dawn-Breakers" and discuss their own roll as "Bearers of the Name of God in This Day." The program was under the guidance of Auxiliary Board member Albert James and Mrs. Ben Kaufman with talks during the weekend on personal implications of obedience to the Covenant given by Auxiliary Board member Katherine McLaughlin. Friends joined the youth at a party to usher in the year 1967, the occasion being made truly Bahá'í by having a presentation, early in the evening by Kathleen Javid on "The Triumph of Spiritual Forces as illustrated in Bahá'í History", a talk which precipitated discussion on how Bahá'ís could best serve their fellowmen in the New Year.

*Southeastern Bahá'í Winter School held in December 1966 at a camp near Atlanta, Georgia and attended by over 300.*





*Pennsylvania Winter Bahá'í Institute held December 29 through January 1 at Y.M.C.A. Camp Hilltop near Downington, Pennsylvania. There were 170 believers and friends from thirteen states.*

The spirit of service and unfailing humor of "Manny" Reimer, devoted Manager of Green Acre, the Feast lovingly offered by the Eliot Bahá'ís, the joyful singing of Gloria Reimer and the final inspirational talk by Ethelinda Merson added to the spiritual repast.

Besides remembering sledding on the hills of Green Acre, and braving the unaccustomed icy stillness of Sarah Farmer Building to offer prayers in 'Abdu'l-Bahá's room, youth will remember the 1966 Green Acre Winter Session as a period of loving fellowship when they gathered to play together, pray together, and discuss their spiritual obligations to humanity.

#### **Pennsylvania Holds First Institute**

Pennsylvania's first Winter Bahá'í Institute was described as a "smashing success". Held at Camp Hilltop, near Downington, Pennsylvania this Institute, sponsored by the Pennsylvania Goals Committee attracted at least 170 Bahá'ís and friends from thirteen states. Dr. Peter Khan, former chairman of the National Assembly of Australia, gave a fascinating course on the Tablets to the Kings in which he traced the history of each country named, showing how the downfall of each of the kings addressed followed their rejection of the Tablets sent them by Bahá'u'lláh, and of how many events today show the result of the disregard shown by the religious leaders to warnings issued them by the pen of Bahá'u'lláh. The class brought new perspective to those who attended and filled each with a firm resolve to restudy the Tablets to the kings and rulers.

Other subjects which occupied the students during the three day period were: "The Guardian" conducted by Auxiliary Board member Mrs. Khádem who showed how the beloved center of the Faith directed its growth and spread throughout the world and of the incomparable skill, inspiration and perfect guidance with which he did this. Concrete assistance to individual teaching efforts was given in a course, on Creative Speaking and Fireside Teaching, by Helen Underhill, and a talk on Bahá'í Principles of Attitude Change" by Dr. George Larimer, and the ever important subject of the Bahá'í Family and Training of Children was ably presented by Mr. and Mrs. Fred Meyers. There were classes for the youth and the junior youth and fun was mixed with study by scheduling of active play periods with sledding and tobogganing. The youth had a panel for the entire group one evening in which moral and other problems of today were discussed under the general

title of, "Why Bahá'í?" There was music and laughter and happy fellowship which always comes when the believers are gathered together in the right spirit, and on one evening the friends took an imaginary trip to the Holy Land by seeing the slides of Joel Caverly who came all the way from Massachusetts to share them. And all too quickly this gathering, which could be described only in superlatives, came to an end, leaving in the hearts of all a heightened desire to serve more selflessly and a strong resolve to have another such gathering again.

#### **Inspiring Study Sessions at Davison**

A smaller, but no less enthusiastic session was held during this same period at Davison Bahá'í School, in Michigan where a total of eighty believers came together from December 26 to Jan. 2 for a program of study of several important Bahá'í Writings. Auxiliary Board member William Maxwell taught a course on the Guardian's letters to America as contained in the *Citadel of Faith*; while the history of the Faith was covered by Mr. Gerrold Bagley, a Knight of Bahá'u'lláh, who used *God Passes By* as a text. Mrs. Forence Bagley, also a Knight of Bahá'u'lláh, led the students through a close investigation of Bahá'u'lláh's *Seven Valleys* and Mr. Ed Rivers conducted a research seminar in which students studied carefully certain topics of their own choice presenting the results of their work orally in class. Added inspiration and realization of the significance of Bahá'u'lláh's kingship was given by Auxiliary Board member Jack McCants who came as a representative of Hand of the Cause Mr. Khádem. Highlights of the sessions included: one of the friends from Quebec opened his heart to all in his first talk, given in connection with the class in research, illustrating what he said with beautiful colored cards and a painting he had made as a way of showing the meaning of the prayer, "Blessed is the Spot." He told beautifully of how the love of God is expressed to us everywhere in the beauty of nature; A friend from Japan told with wit and humor of his experience as a visitor to this country for the first time; A youth related the story of how he was attracted to the Faith by attending a youth conference where he experienced such warmth of true fellowship that he became completely won over to the Faith. And thus, for one week the friends were able to forget the outside world of turmoil and rebuild their spiritual strength for more devoted service to the Cause of Bahá'u'lláh.



Participants representing Amarillo, Dallas, Lubbock, Odessa, Texas and Chicago, Illinois in the Bahá'í Institute held December 30-January 2 and sponsored by the West Texas State Goals Committee and the Lubbock Bahá'í Group. The Institute, open to the public, was combined with a Public Proclamation both aided by the able teaching of Fred and Geneva Bell and Gerald and Ann Arp.



Bahá'ís and friends in the Washington, D.C. area at a "surprise" party in the Washington Center on November 27, 1966. The gathering was in honor of Prof. Stanwood Cobb who spoke movingly of 'Abdu'l-Bahá and of his personal experiences in meeting Him. A telegram of greeting from the National Spiritual Assembly was read and tribute paid to Prof. Cobb's years of distinguished service to the Faith through his lectures and the many publications which he has written.



The Bahá'í Community of Kansas City, Kansas, presents fourteen Bahá'í books to the new public library in January, 1967. Shown are (left to right): Miss Gwen Rose, of the public library; Mrs. Georgia James, Bahá'í Librarian, Mrs. Carol La Vine, Secretary of the Local Assembly.



Ft. Lauderdale, Florida Local Assembly at the time of their incorporation, September 19, 1966.



Local Spiritual Assembly of the Bahá'ís of Costa Mesa, California on the occasion of their legal incorporation, October 18, 1966.

## Passing of Early Believer,

### Miss Lucy J. Marshall

Miss Lucy J. Marshall of San Francisco, California, a Bahá'í since the early 1900s passed away on January 26 at the age of eighty-seven years. Miss Marshall was in the company of 'Abdu'l-Bahá when He visited San Francisco in 1912 and from that time she served Him faithfully by serving His loved ones. When the early American pioneers and travellers set out to carry the Teachings of Bahá'u'lláh to the far corners of the earth, Miss Marshall kept in touch with them through correspondence and indeed served as their more or less permanent mailing address. Miss Martha Root and many others of her time made their home with Miss Marshall and her family while they were in San Francisco.

On learning of the death of Miss Marshall, the Universal House of Justice cabled: "Grieved news passing devoted maidservant Lucy Marshall. Her steadfastness and labors behalf Cause since time Master long remembered. Assure family friends prayers sacred threshold progress her soul Abhá Kingdom."

## News Briefs

Dr. Chester M. Pierce, Chief Psychiatrist at the Veterans Administration Hospital at Oklahoma City, Oklahoma, was presented with a Bahá'í prayer book by Mrs. Arabelle Haywood of that city when he left in October, 1966 to serve as International Advisor to the Peace Corps on Government Expedition to the South Pole. He promised to read the prayers en route and upon reaching the South Pole. In December Mrs. Haywood received a letter from Dr. Pierce saying: "The prayer book you gave me has been well used down here at the end of the world."

*The Bahá'í Faith: Dawn of a New Day*, a 220-page book by Jessyca Russell Gaver, a Bahá'í of New York, has been published simultaneously by Hawthorne Books, Inc., New York City, and Prentice-Hall of Canada, Ltd., Scarborough, Ontario, Canada. The book was not officially approved by the National Spiritual Assembly of the United States and therefore is not available through official Bahá'í channels. It can be purchased from regular book stores. The price is \$5.95 per copy.

Bahá'ís of Butte, Missoula and Great Falls, Montana joined with Jamshed Taleb-Reza in holding a public meeting in Deer Lodge, Montana where Jim works as an engineer to help improve the water supply system. The

gathering received good publicity in the local paper, in an article describing Jim's belief in the Bahá'í Faith and his moving to this city as an effort to establish the Faith. Jim finds that thus he is able to obtain publicity for the Faith through his profession.

## Bahá'í Publishing Trust

### The God Who Walks With Men

#### An Appeal to the Searching Mind and Heart

*The God Who Walks with Men* has been reissued in a new gold and black cover design to increase its eye appeal. This is perhaps one of the most inspired articles to come from the late Hand of the Cause and eminent Bahá'í scholar, Horace Holley. The Message of Bahá'u'lláh is given in all its power but with a reassuring love that makes the story of progressive revelation a "joyous quest" for the "seeking heart." The historical aspects of religion, the "mighty waves of faith" that have swept the world in past ages are recounted, but the appeal is to the human heart: "It is very plain to us now that nothing can compensate for the loss of the direct, heart-transforming power of the love of God. . . . Beneath the clamor of religious systems we find with disconsolate fear that the human heart stands alone . . . there are people who love us and people we love. There are many useful things to do from morning until night . . . (yet) we know there is solitude even in the happy heart. The world about us is terrifying, people become more and more abandoned to pleasure as a flight from the solitude . . . the emptiness where God has not brought His compassion, . . . His healing."

"God walks with men! Let us fear no longer to search out for ourselves the tenderness, the ardor and the compassion of the love which God has poured forth through His Prophets, and to learn, with new minds, the infinite wisdom of His counsel."

Here indeed is a call to searching minds and hearts that find "no connection between our modern universe and the simple spirit of pure love for which we long," and who are ready to become aware of the "miraculous bounty of our times." The need is even greater today than a few years ago when this essay was written. Hundreds of thousands of people have not yet read it. We can each make it a personal teaching plan to bring it to them now and in the great Proclamation years that are just ahead!

10 copies .....	\$1.00
50 copies .....	\$4.00

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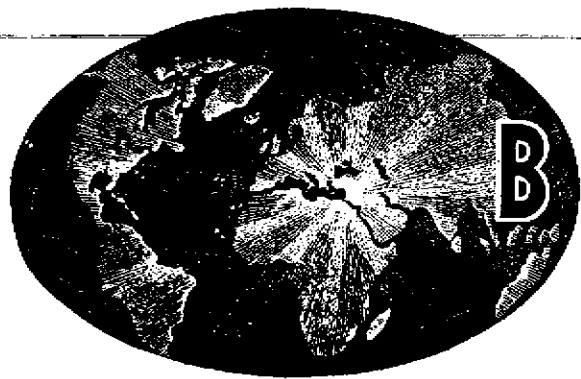
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# BAHÁ'Í NEWS

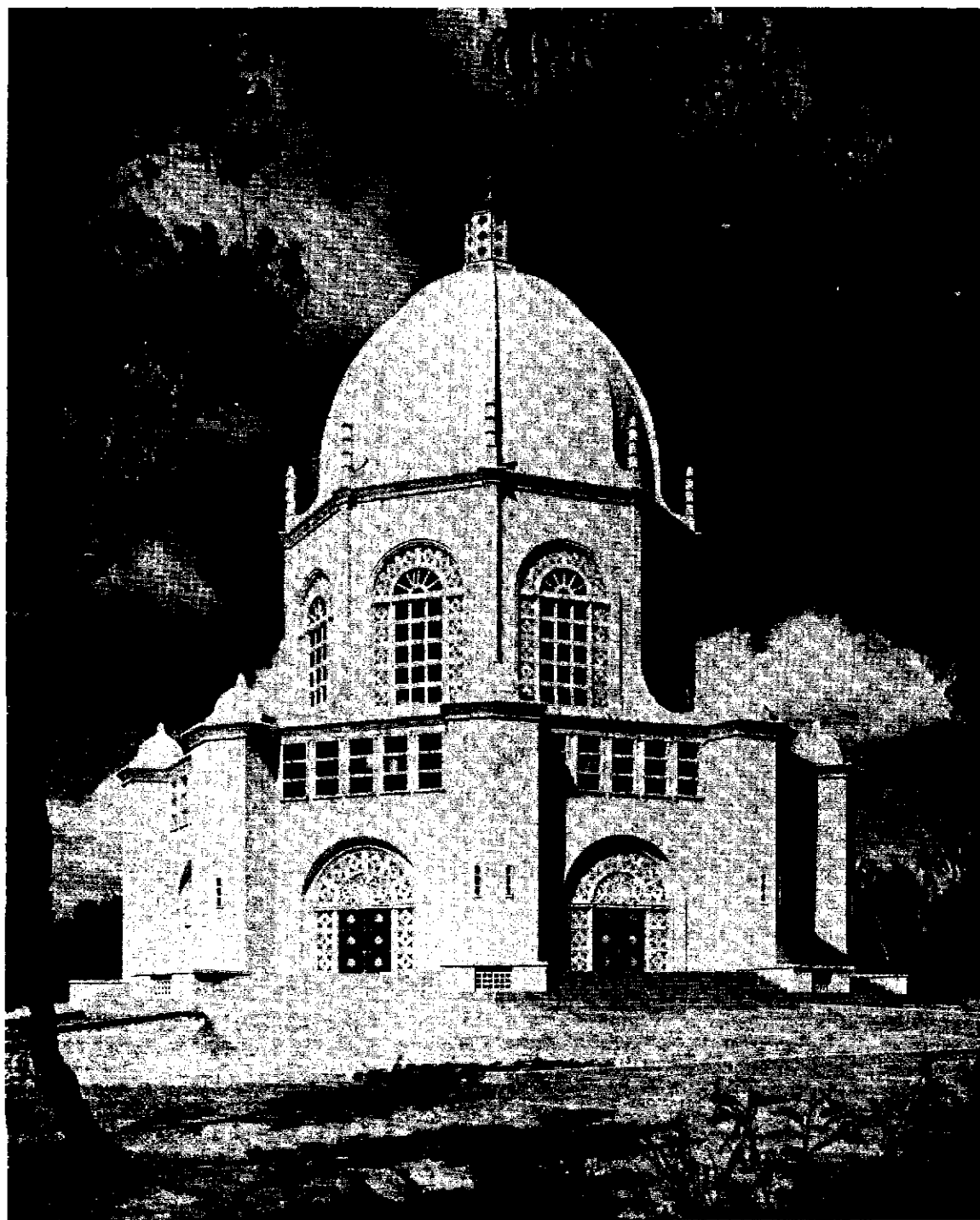
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*Bahá'í House of Worship, Sydney, Australia*



# A Flame of Fire

The Story of the Tablet of Ahmad  
By A. Faizi

## Part II

### Ahmad in Presence of Bahá'u'lláh

It was a breathtaking experience for a man like Ahmad who all through his life had been searching for this immense spiritual Fountainhead. When for the first time he glanced at the youthful countenance of Bahá'u'lláh — a Face full of charm, freshness of color and penetrating powers, he was overwhelmed. He came to his senses only through the mirthful remark of the Ancient Beauty, "He becomes a Bábi and then hides in the tower!"

Bahá'u'lláh allowed him to remain in Baghdád and have his residence very close to the House. Ahmad immediately installed his small clothmaking machine and was the happiest man in the world. What else does one expect? To live at the time of the Supreme Manifestation of God, adore Him, be loved by Him and be so close to Him in heart and soul and even in residence.

When once asked about the events of the years he spent in such close proximity to Bahá'u'lláh, with tears in his eyes he said, "How innumerable, how great and how immensely mighty were the events of those years. Our nights were filled with memorable episodes. Joyful and at times sorrowful were our experiences, yet beyond the power of anyone to describe. For example<sup>6</sup> one day as the Blessed Beauty was walking, a certain government officer approached Him and reported that one of His followers had been killed and his body thrown on the river bank. The Tongue of Power and Might replied, "No one has killed him. Through seventy thousand veils of light We showed him the glory of God to an extent smaller than a needle's eye; therefore, he could not more bear the burden of his life and has offered himself as a sacrifice." When the caliph's decree was conveyed to Bahá'u'lláh and He had to leave Baghdád for Istanbul, He left the town on the thirty-second day after Naw-Rúz for the Ridván Garden. On that same day the river overflowed and only on the ninth day was it possible for His family to join Him in the Garden. The river then overflowed a second time, and on the twelfth day it subsided and all went to Him. Ahmad begged Bahá'u'lláh to be amongst His companions in exile, but Bahá'u'lláh did not accede to this request. He chose a few people and instructed the others to stay to teach and protect the Cause emphasizing that this would be better for the Faith of God. At the time of His departure, those who were left behind stood in a row and all were so overcome with sorrow that they burst into tears. Bahá'u'lláh again approached them and consoled them saying: "It is better for the Cause. Some of these people who accompany me are liable to do mischief; therefore I am taking them with Myself." One of the friends could scarcely control his anguish and sorrow. He addressed the crowd reciting

this poem of Sa'dí:

*"Let us all rise to weep like unto the clouds of the Spring Season. On the day when lovers are separated from their Beloved, one can even hear the lamentations of stones."*

Bahá'u'lláh then said, "Verily this was said for this day." Then He mounted His horse and one of the friends placed a sack of coins in front of the saddle and Bahá'u'lláh started to distribute the coins to the bewailing poor who were standing by. When they ran to him and pushed one another, He plunged His hand in the sack and poured all the coins out saying, "Gather them yourselves!"

Ahmad saw his Beloved disappear from his sight headed for an unknown destination. Little did he know that He was like unto the sun rising towards the zenith of might and power. Sad at heart and utterly distressed in soul, he returned to Baghdád, which to him seemed devoid of any attraction. He tried to make himself happy by gathering the friends and encouraging them to disperse and teach the Faith which had just been declared. Though actively serving the Cause, he was not happy. All that could keep him happy was nearness to his Beloved.

### The Tablet is Revealed

After a few years he once again left his home and work and set out on foot towards Adrianople, the city of his love and desire.

When he reached Istanbul he received a Tablet from Bahá'u'lláh, now well known as "The Tablet of Ahmad". He describes receipt of this Tablet as follows: "I received the Tablet of 'The Nightingale of Paradise' and reading it again and again, I found out that my Beloved desired me to go and teach His Cause. Therefore I preferred obedience to visiting Him."

He was specially commissioned to travel through Persia, find the old Bábi families and convey to them the new message of the Lord. Hence such glorious reference to the Báb in this Tablet. The task was arduous beyond description and therefore such exhortations as, "Be thou a flame of fire to My enemies and a river of life eternal to My loved ones and be not of those who doubt." The path to be pursued by him would be full of blood, thorns and hardships to be borne, but followed by such soul stirring promises of victory as "And if thou art overtaken by affliction in My path, or degradation for My sake, be not thou troubled thereby."

With this divine amulet in his possession — a small piece of paper which had been "invested by Bahá'u'lláh with a special potency and significance", and clad in the simple garments of a mendicant, Ahmad made his way back to Persia. He entered the country from the district where the Báb had been imprisoned and martyred and crossed this region like unto the breeze of life. Many of the Bábis were thus enabled to see the sun then shining from Adrianople and even many of the Moslems embraced the Faith wholeheartedly.

### "Glad Tidings of the Nearness of God"

Ahmad became the embodiment of his own Tablet. Such persistence, undaunted spirit, tenacity and steadfastness as his are hardly to be found in any annals of the Cause. When he found a contact, although he



suffered "afflictions and degradations", he would return again and again to finish that which had been left half discussed.

For example, when he was travelling throughout the Province of *Khurásán*, he went to the house of a very well-known Bábí family, the head of which was no less a person than *Furúghí*? — one of the survivors of the *Tabarsí* upheaval. *Ahmad* went in and gradually opened the subject and in very frank, vigorous and emphatic terms explained that the One to be manifested by God was none other than *Bahá'u'lláh* Whose light was then shining from the horizon of the "Remote Prison" — *Adrianople*.

*Furúghí*, who had so audaciously fought in *Tabarsí*, started a fight here too. The discussion became more intense as the hours went by. *Furúghí* became very angry, attacked *Ahmad*, breaking one of his teeth and threw him out of the house.

*Ahmad* left broken-hearted; but, undaunted, he later returned, knocked at the door and told them that he would not go until such time as the subject was fully discussed and some definite conclusions reached.

We must bear in mind that the Bábís were in such great danger that even a piece of paper bearing the verses of the Báb found in any house was enough for the house to be demolished and the inhabitants to be sent to prison or even to the field of martyrdom. Therefore many of the friends hid their books and writings in the walls of their houses. When *Ahmad* went to *Furúghí*'s house for the second time to resume the discussion, he said emphatically that the Greatest Name *BAHÁ* had very often been mentioned by the Báb in all His writings. *Furúghí* challenged the truth of this statement. To prove to *Ahmad* that he was wrong, he tore a part of the wall down and brought out a bundle containing the writings of the Báb, and promised not to say a word against the explicit texts. *Ahmad* says, "The very first one we opened referred to the name of *Bahá*." As promised, *Furúghí* and all the members of his family accepted the Faith of *Bahá'u'lláh* and became zealous defenders and very outstanding in its propagation and protection.

### "A Flame of Fire"

After crossing all the lands of *Khurásán*, *Ahmad* decided to go once more to *Baghdád* to convey the message of love and greetings on behalf of *Bahá'u'lláh* to all the friends of that very important city, but unfortunately on the way he again fell sick and could not reach *Baghdád*. In addition in *Tihrán*, some of the divines of *Káshán* recognized him and lodged complaints against him at the court of the King, who was ever ready to inflict hardship on the adherents of the new Faith. He was consequently arrested and committed to the hands of a certain young officer who was ordered to investigate the case and if he was sure that his victim had gone astray, to put him to death immediately.

The young officer did not wish to molest *Ahmad* and therefore insisted that he should recant his Faith. *Ahmad* says, "At that moment I was at the height of my faith and enthusiasm and never for one moment even thought of recanting." Ever ready to lay down his life in the path of the Cause, he served with such self-sacrifice he insisted that he was not a Bábí, but a

*Bahá'í*, a follower of the Supreme Manifestation. He was detained and while in prison he heard of the sudden and severe illness of the officer's wife. In great fright and in extreme distress, the officer came to *Ahmad* and said, "Should my wife recover, I will release you," and after three days the young man, heedless of the dire consequences to himself, took *Ahmad* to the gate of *Tihrán* and set him free.

### "A River of Life Eternal"

Released like a bird, he first went to the villages where some sifters of wheat were Bábís. They received him with the utmost love and courtesy. They offered him hospitality and he guided them to the right path of God and in great rejoicing *Ahmad* left them and made his way to the Province of *Fárs*, the capital of which was *Shiráz*.

He lived in this Province for about a quarter of a century. He became the constant companion of the wronged and afflicted ones. He consoled them during times of persecution and gave them hope and vision of the ever-widening horizons of victories and triumphs.

It was through the old people of this district of Persia that this humble servant, the writer, came to hear the distant echoes of a glorious dervish living amongst the villagers and that he had been to them an angel of protection, guidance and mercy. Such rumors set me to search about him and then I found out that this adorable individual was our precious *Ahmad* — a name now mentioned throughout the world with so much love and devotion.

*Ahmad* received many of the travelling teachers who passed through this part of Persia and feasted with them in his humble abode, mentioning God, His Faith and recounting the experience of the many teachers who had been in those days quickening many souls.

One of the most touching incidents as related by himself was the following: "One day a man barely clad and almost barefooted came to the door of my house. He was utterly exhausted and worn out. His clothes were stiff and brownish with a mixture of dust and perspiration. He happened to be *Hájí Mirzá Haydar-'Alí*.<sup>8</sup> I immediately helped him to take off his clothes. I washed them and spread them in the sun to dry while he rested, waiting for the friends to come for a meeting."

### "Steadfast in My Love"

The years passed by full of eventful days, but when the waves of persecution spread all over Persia, the friends in their love and admiration for *Ahmad* endeavored to protect him against fatal attacks and after long consultations, they suggested to him that he immediately leave that forlorn and forsaken corner of the country for a more populated center. Wherever *Ahmad* went, the friends suggested the same thing to him. He was so well known through the length and breadth of the country that his mere presence would cause agitation amongst the bigoted Muslims whose first arrows would be aimed at *Ahmad* himself. After changing many places of residence many times, he settled in *Tihrán*. He never wavered, nor was he ever anything but that "flame of fire" and "the river of life eternal". After having lived one century always enjoying good health, he passed on to the presence of his Beloved in 1905 in



## Tíhrán.

As to the family of Aḥmad, he had two children: a son called Mírzá Muḥammad and a daughter Khánum Guhar. When Aḥmad's house was confiscated, Mírzá Muḥammad, his wife and children left the city of Káshán for Tíhrán. He, his wife and small daughter died on their way to Tíhrán. The traces of their graves — if any — are lost forever.

There remained only their son, Jamál, aged five. The mule drivers who used to take food from Provinces to Tíhrán, not knowing that Jamál was a son of Bábis, took pity on the forsaken and homeless child and placing him on one of the loads brought him to Tíhrán. In that great capital the poor child was left all alone and no one even told him of his glorious ancestry or of the Faith in the path of which the family had borne so many afflictions and untold hardships. He was left in this state until his aunt Khánum Guhar<sup>9</sup> also went to Tíhrán. When Aḥmad reached the capital, he came to know of his grandson whom he loved very much. He took him under the wings of his own love and protection and Jamál grew to be an excellent Bahá'í. His most outstanding characteristic was his iron determination and his indefatigable energy. Nothing could ever deflect this man from the straight path of God, though to him it had always been narrow and strewn with thorns, blood and multifarious plights and calamities. Towards the end of his life, Aḥmad entrusted the original Tablet to Jamál who in turn, out of the purity of his heart and his devotion to the Faith of God offered it as a gift to Hand of the Cause, Trustee of Huqúq, the son and brother of two illustrious martyrs, Jináb-i-Valíyú'lláh Varqá.<sup>10</sup> When Jináb-i-Varqá, according to the instructions of the beloved Guardian attended the opening ceremony of the Temple in Wilmette during the Inter-continental Conference of the year nine (1953) he brought this most precious Tablet as his offering to the archives of the Bahá'ís of the United States. Now the beloved friends of that country are the trustees of this great gift of God to humanity.

*Note:* This is the second and final part of the story of Aḥmad, recipient of the well-known Tablet of Bahá'u'lláh. Mr. Faizi is one of the Hands of the Cause of God residing in Haifa.

## FOOTNOTES:

6. *God Passes By*, page 136.
7. One of the members of this family is listed with eighteen others as "The Apostles of Bahá'u'lláh" by the beloved Guardian. This list appears in *The Bahá'í World* Volume III, page 80 where the Guardian says, "Mírzá Mahmud an indomitable spirit and zealous defender of the Faith."
8. The man who was entitled by the beloved Master as "The Angel of Mount Carmel."
9. As to Khánum Guhar, the glorious daughter of Aḥmad, she was a very active Bahá'í. The story of such a daring woman's history has only been briefly recorded. Such a mirror-like heart is rarely to be found.

For example, during the lifetime of Bahá'u'lláh there were some outstanding teachers who were almost worshipped by the friends. One of them, who had so many exalted letters from the Blessed Perfection, often went to Khánum Guhar's house and she respected him so much as to clean his shoes. It seems that such titles and extraordinary respect had turned the heads of some of them. They thought of assuming an independent rank in the Faith of God. One such person went to Khánum Guhar's house after the Ascension of Bahá'u'lláh. When the hostess brought tea and sweets and stood at the door with folded hands in absolute respect and homage she found that the man had not taken any of the refreshments. He seemed to be gloomy and pensive. Khánum Guhar asked for the reason. "I must go to the Holy Land", he said, "and see to the affairs of the Cause myself. The Faith is left in the hands of a young man." He pronounced the last phrase with indignation and pride. Upon hearing these words, Khánum Guhar raised her voice saying, "Do you think Bahá'u'lláh did not know Whom to appoint after Himself?" She then entered the room and collected the tray of tea and sweets and in a very emphatic tone ordered the haughty and arrogant man to immediately leave the house. She then went to the neighboring Bahá'í families and advised them to be most careful about him till such time as they should receive definite instructions from the Most Great Branch.

The following example illustrates her purity of heart. She heard that a very young girl belonging to a Bahá'í family was in bed with severe illness. She went to her bedside and prayed to God saying, "O, my Lord I have had my share of life. Please take me and leave this child for her parents." The very same night she died and the patient became well.

10. His picture appears amongst other Hands appointed by the beloved Guardian in *The Bahá'í World*, Volume XII, p. 110.

*At left, Bahá'ís of Bachuo Ntai Village, Cameroon Republic, gather for a conference with members of the District Teaching Committee, Mamfe area, December 4, 1966. At right, Bahá'í Community of Akure, Nigeria, with members of the first Local Spiritual Assembly, established Rídván, 1966.*



## West Central Africa Achieves Two Major Goals



*A Bahá'í Teaching Institute (above) in Ikot Uba, Akpabuyo, Eastern Nigeria (reported in March BAHÁ'Í NEWS) was the occasion for celebration for many friends shown in group pictures at right and below. The committee members responsible for building the institute appear at upper right: Augustine Ekpenyong, Oscar Njang, Mrs. Elizabeth Njang and Joseph Uba.*



The dedication of the Bahá'í Teaching Institute in Eastern Nigeria, illustrated on these pages and reported in March BAHÁ'Í NEWS, is one of the major goals for West Central Africa already achieved. The first goal given to West Central Africa in their Nine Year Plan was to open Niger, a virgin territory, and establish at least one local assembly with the assistance of the National Spiritual Assembly of Iran. The first assembly to be formed was that of Niamey, accomplished with the aid of two Persian pioneer families who went to the territory in August of 1965 and whose persistent efforts won the goal. In addition, the Faith is now spread to Agadez, an oasis in mid-Sahara which now has a group, and Tessaoua, a new locality. Several more local assemblies have been formed in other territories of West Central Africa. The re-establishment of the Local Spiritual Assembly of Lome, Togo has been accomplished, largely through the efforts of an American pioneer, Samuel Lynch, and the community has been revitalized with many new Bahá'ís.



## Universal House of Justice Approves Supplementary Goals for Colombia

A recent letter from the Universal House of Justice stated that the Bahá'ís of Colombia have already attained the major portion of their Nine Year goals. Colombia has therefore proposed a supplementary plan to be adopted for this period. This heartening story of these victories and plans has been sent by the National Assembly of Colombia at the request of the BAHÁ'Í NEWS editors.

Steadfast efforts by the believers in Colombia have resulted in a number of triumphs in the Nine Year Plan, to a point where the National Spiritual Assembly has felt challenged to establish supplementary goals. Colombia is the Latin American country most deeply entrenched in its relations with the church — one of the few remaining countries having a concordat with Rome which controls all religious and educational activities. That the Faith is taking fire in such a traditional country is a miracle of Bahá'u'lláh.

In the Nine Year Plan Colombia was given ten goals, plus international cooperation with the National Spiritual Assembly of Kenya, Africa, to help acquire a teaching institute. After constructing the Guajiro Teaching Institute in Riohacha, Colombia, the friends united in sending financial aid to Kenya, thus fulfilling that goal. The National Spiritual Assembly keeps a progress chart and a map of Colombia on the wall during meetings, and on the agenda for all meetings are the ten goals.

The opening of the virgin islands of San Andrés and Providencia was given priority and has already resulted in the formation of a Local Spiritual Assembly in San Andrés, with a group of nearly one hundred believers. Providencia has sixty-four enrolled believers.

### New Localities Far Exceeded

The goal of raising the number of localities to 100 has been surpassed, with believers now residing in more than 200 localities. The National Assembly therefore decided to augment this goal to 300. As one locality has been established in each of the sixteen departments, five Intendencias and four Comisarias (government divisions) as called for in the Nine Year Plan, the National Assembly is taking on as a supplementary plan the establishment of a local assembly in each of these government divisions. In the meantime, the government has inaugurated two new departments, Sucre and Quindío, which are now being opened to the Faith.

### Plan More Assemblies, Incorporations, Schools

The goal of twenty-seven local spiritual assemblies is on the verge of completion, but due to the violence in the Guajiro Indian area last Riqdán, it was impossible to travel in that area and form additional assemblies among the Indian believers. However, with mass enrollment under way, Colombia is confident that a supplementary goal of forty-five assemblies can be reached.

The goal of incorporating five local assemblies has been attained, and Colombia is now aiming for the incorporation of ten local assemblies.

The need for a permanent summer school is an additional goal of the Nine Year Plan. The National Summer School Committee, the National Youth Com-

mittee and National Child Teaching Committee each conducted a summer school, the children's camp bringing together the youngest Bahá'ís.

### Deepening of All Bahá'ís

Much effort has been spent on the preparation of youth and children for active Bahá'í life. In most communities, both are actively integrated in Bahá'í activities. The National Youth Committee is exemplary in assuming responsibilities, both administratively and in teaching.

Steps are being taken to obtain recognition of Holy Days in the schools, and circumstances are now more favorable for educational opportunities for all children, without prejudice.

Colombia also has a National Institute Committee, apart from indigenous teaching, which has prepared three series of progressive institute courses being used throughout the country to carry out the deepening of all Bahá'ís in their knowledge of the Faith.

In addition to the land acquired for the Riohacha Institute, Colombia bought a beautiful piece of land in Valledupar, registered under the title "Villa Amelia Collins." The friends then sacrificed to buy additional lots surrounding it, calling it "Villa Táhirih." The original plan to establish the institute in Valledupar has been postponed, as Guajiro teaching work had to take priority. The purchase of Valledupar is therefore supplementary to the Nine Year Plan.

### Indian Teaching Expands

The Indian Teaching Institute in Riohacha "Villa Rahmat" fulfills another Nine Year Plan goal. It is sturdily constructed and now humming with activity, with the pioneer teaching team using it as headquarters. A joint international Colombo-Venezuelan Teaching Committee carries out coordinated plans and courses for preparing native Indian Guajiro traveling teachers throughout the Guajiro peninsula.

The Indian tribes of the Motilones, Chocoes and Guajiros have all been taught and believers enrolled. Eight local spiritual assemblies were formed among the Motilones around Guajiro believers. The devotion of the Guajiros resounds in that area as they smilingly greet the pioneers and visiting friends with "Tawara Bahá'í" (Bahá'í brother).

In the field of international teaching cooperation, Colombia is aiding Venezuela in the Guajira Indian area by sharing both pioneers and the National Institute. In its recent National Spiritual Assembly meeting in January, it was decided to send Colombian itinerant traveling teachers on trips into the cities and towns of Venezuela. Also, pioneers in Colombia have recently been released to fortify Bolivia, Paraguay and Venezuela.

## "What is the Religion You Teach?"

*"My mother would like you to visit her!"*

It was the voice of a little Guatemalan girl as she dashed out from the patio of her simple house in the highlands of Huehuetenango. News travels in the villages and her mother, Macaria, had heard of the American pioneers who were visiting her village of Chimusiniqui.

"What is the religion you teach?" asked the mother as the pioneers entered her home.

Soon her husband, Crisanto, came and he too wanted to hear the story. Then some of the children returned from school and listened as the pioneers told of their reason for being there.

For two years Crisanto and Macaria listened, read and attended the Institute, after which they enrolled in the Faith. One by one the children also declared their faith. Finally, after a long time, their eldest son could no longer resist, and, turning away from distractions that had made it previously impossible for him to come into the Faith, came to his parents' home late at night and expressed his wish to be a Bahá'í. Now there are many sons and daughters-in-law serving the Cause. At the wedding of one son in recent months, 600 people attended the fiesta.

"Why are the Bahá'ís so happy when they do not take alcohol?" many asked, impressed by the spirit of joy.

For two years Crisanto has been traveling on foot with his heavy pack of goods on his back. Many times he walks sixty kilometers and returns the same day, using every opportunity to teach the Faith in his travels.

"I've never met a man so dignified and so humble," said a National Assembly member of Crisanto, having accompanied him on a teaching trip to El Salvador during the Christmas holidays.

"Crisanto and Macaria were the spirit of the conference," wrote the National Assembly of El Salvador. "They are examples for all of us—of abnegation, humility and the way to teach the Faith."

In its message on Universal Participation, the Universal House of Justice, the supreme body to which all must turn, reiterated the words of the beloved Guardian as to the most effective way for teaching the Faith: "... the extent to which our own inner life and private character mirror forth ... those eternal principles proclaimed by Bahá'u'lláh."

Crisanto and Macaria are "mirroring forth" as they walk their humble and often difficult road. Their example gives new courage to all of us in whatever part of the world we live and labor for Bahá'u'lláh.



## A Slippery Road—a Bahá'í Welcome



Jeronimo Lopez lives in Buena Vista, high in the mountains of Huehuetenango, Guatemala near the Mexican border. Every week Jeronimo goes to the village of Palmira Vieja, four kilometers away, to teach and also attends the Feast regularly. He is an inspiration to all and especially to the pioneer teachers who come to visit him and who are given a wonderful welcome in his home. It isn't always easy to reach his home, especially during the rainy season which involves an almost perpendicular, five-mile climb up slippery roads. Usually Jeronimo meets the friends with his mule and they take turns riding. Recently Edith McLaren, Auxiliary Board Member from Guatemala, and Edna Ford, Bahá'í pioneer and teacher from Mexico, visited Jeronimo Lopez at two different times.

The accompanying photo shows Jeronimo Lopez, his wife and three children (at right) with the mountains of Mexico in the background. Edna Ford appears in center, back row.



Some of the Bahá'ís of the Island of Guadeloupe, in the Caribbean Islands, gathered with Hand of the Cause Dr. Ugo Giarchery (back row center), on the occasion of his visit to Guadeloupe, one of the islands to be included in the National Assembly of the Leeward, Windward and Virgin Islands to be elected during Ridván 1967. During January and February Dr. Giachery made an extended visit which included most of these islands.

## World Religion Day Marked in Many Places

### Country-wide Observance

#### in Vietnam

From the northern city of Danang to Cantho in the south, the sixth annual World Religion Day in Vietnam was observed Sunday, January 29. In Danang and in the provinces of Binh-Tuy, Binh-Thuan and Phan-Thiet, thousands gathered to hear eminent leaders.

In Saigon the observance was more impressive than ever before, with an audience of 1,000 packing Thong-Nhut Hall to hear a discourse on "Religion is the Salvation for Vietnam and the World." Presiding was Ho-Huu-Tuong, eminent scholar and philosopher of Vietnam. The speakers were: the venerable Minh-Chau, rector of Van-Hanh Buddhist University; the Reverend Nguyen-van-Vang, advisor of the Saigon Archdiocese; Nguyen-van-Loi, vice-chairman of the National Spiritual Assembly of the Bahá'ís of Vietnam; and Mr. Dorohiem of the Cham Islám Association. Thanking the Bahá'ís of Vietnam for their unflinching efforts toward religious unity, speakers stressed that only a return to the eternal verities can extricate mankind.

Bahá'í speaker, Nguyen-van-Loi, stated that only a restoration of moral values can ultimately bring peace to the world, and, while only religion can do this, religion must prove itself before a cynical humanity by first putting its own divided house in order.

First organized by the Bahá'ís in January, 1962, World Religion Day has become an increasingly important observance in the religious life of Vietnam.



Part of the large audience at Thong Nhut Hall attending the World Religion Day Conference in Saigon, Vietnam on Sunday, January 29. In the front row can be seen leading dignitaries from various religions who spoke at the meeting.

#### Seychelles Islands

A public symposium marking World Religion Day in Victoria, Seychelles Islands, was presided over by Eric Stiven, judge of the Supreme Court of Seychelles, and included several other speakers. The event received advance radio and press publicity, which in view of local conditions was providential. Later that day, a thirteen-minute radio program entitled "Progressive Revelation" was presented, featuring instrumental music and the story of man from Adam to Bahá'u'lláh, concluding with a quotation from the *Hidden Words*.

#### Samoan Temple Site Acquired

The Australian *Bahá'í Bulletin* reports the registration of the deed for the Temple land of Samoa. The registration took place on September 17, 1966, in Apia, Western Samoa. Acquiring this Temple site was one of Australia's goals of the Nine Year Plan. Appreciation was also expressed to New Zealand and the South Pacific Ocean, the National Assembly of which Samoa is a part, for their generous assistance in helping to win this goal.

The property goals in Samoa, with the exception of the endowment, have now been completed. The friends in the Gilbert Islands have also completed the erection of their Hazíratul-Quds in preparation for the formation of their National Assembly this coming Ridván. Only recently the government in Tonga has granted permission for the Bahá'ís to lease property, and the erection of a suitable building for their headquarters is now in the planning stage.

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Mayor Neal Blaisdell of Honolulu, Mrs. Florence Kelley of the Ewa, Oahu Community, and Mr. Maurice Willows of the Honolulu Community at the signing of World Religion Day proclamation.



## Winter School in Finland Generates Spirit of Courage and Resolve

The Winter School in Finland, January 5-8, 1967, at Mukkala Tourist Center, Lahti, was characterized by a high spirit of solidarity and accord. The memory of former occasions and of the presence of several Hands of the Cause, including the late Leroy Ioas, continued to reassure and encourage the friends to amplify their efforts as participants in the school and to go forth as Bahá'í teachers.

Bahá'í youth and their friends (at right) arranged an impromptu fireside after the Saturday evening social, at which the local youth association presented a selection of Finnish dances, some remaining for the rest of the program.

The press interviews with Auxiliary Board Member Osmo Paivinen and the chairman and secretary of the National Spiritual Assembly held in connection with the Winter School appeared in the Sunday paper.





*Teaching Conference representing six islands and thirteen villages held at newly erected Haziratu-l-Quds on Tarawa, Gilbert and Ellice Islands, October 15-23, 1966, during visit of Hand of the Cause, Collis Featherstone, who appears in back row, left, of photo.*



*Bahá'is present at weekend deepening classes in Guayaquil, Ecuador on September 10-11, 1966. Mrs. Louise Caswell, from Guatemala, presented classes which led to a deeper understanding of firmness in the Covenant, relating the Will and Testament of 'Abdu'l-Bahá directly to such responsibilities as protecting the unity of the Faith, teaching, giving, and the public and private life of the believer.*

### News Briefs

Professor Bausani recently gave a presentation at the Cultural and Artistic Club of the Popular University in Padua, Italy, on religions that originated in Persia — the Bahá'í Faith in particular. After the talk, an animated period of questions and answers followed.



*Bahá'í youth and friends of the Republic of Panama at two-day conference held at Villa Virginia on December 21 - January 1, which included consultation on the purpose and goals of youth conferences.*

Two Guaymi Indians, new pioneers, attended the Panama Summer School, January 27-February 4, before going to their posts in the San Blas Comarca. Three traveling teachers, Dr. Edris Rice-Wray from Mexico, Mrs. Louise Caswell from Guatemala, and Richard Mirchovich from Costa Rica, gave stimulating courses that drew large crowds of Bahá'ís and their friends, especially for the weekend sessions.





## All-Swiss Conference Meets in Berne to Consult on Goals



Two board members and seventy Bahá'ís met in the Haziratu'l-Quds at Bern, Switzerland on February 12, 1967. After a talk on Swiss plans for proclamation, the participants from German-, French- and Italian-speaking Switzerland divided into four groups to discuss ways and means to achieve the goals of the Nine Year Plan. Speakers for the discussion groups reported in the afternoon.

Mrs. Ursula Namdar of Zurich (upper left photo), reported on Teaching and Pioneering. Appearing at right of same photo is Fritz Semle, chairman of the Swiss National Assembly, who addressed the conference.





*Seven of the nine Bahá'ís who have entered the Faith in McMinnville, Tennessee, in the past two years, visiting with pioneers Tom and Jean Schwandes and Auxiliary Board member Mrs. Beth McKenty, following a public meeting in McMinnville, January 29th. Left to right: James Edward Womack, Mrs. Lulu Maynard, Mrs. Georgia Etter, Tom Schwandes, Mrs. Louise Irvin, Miss Hattie Taylor, Auxiliary Board member Mrs. Beth McKenty, Miss Gwen Etter, Mrs. Jean Schwandes and Mr. Thomas Irvin.*

## First Institute Held in Tennessee in January

The coming of two pioneers, Tom and Jean Schwandes, of Shorewood, Wisconsin, to McMinnville, Tennessee two years ago has led to the development of a community of eleven, all of the new Bahá'ís being permanent residents of this small Southern town. It was in this setting that more than fifty Bahá'ís from Tennessee and adjoining states gathered for the first Tennessee Bahá'í Institute, held January 28 and 29. Auxiliary Board member Mrs. Beth McKenty of Shorewood, Wisconsin, and Mrs. Nancy Jordan of Terre Haute, Indiana participated.

Although many difficulties have confronted the pioneer couple in McMinnville, they testified in the evening session that, "Even if we move to some other goal, we have found such warmth and dear friends here that this will always feel like our home."

A highlight was the informal session Saturday evening at which each Bahá'í had an opportunity to tell of his entrance into the Faith. Mrs. Virginia Sims, of Memphis, described how she had gone with her parents to meet a train in Cincinnati in 1912. "I looked between some bars in a fence and saw a wonderful Man dressed in white. Even though I was very shy, I ran to Him away from my parents. And so I met 'Abdu'l-Bahá.'"

Pioneers from the first and second Seven Year Plans

and the Ten Year Crusade told of their experiences, and the entire group of McMinnville Bahá'ís came to the front of the room and spoke movingly of the way Tom and Jean Schwandes overcame their scepticism and won them individually into studying and entering the Faith.

Mrs. Jordan shared experiences during two years in Luxembourg where she pioneered and where she was elected to serve on the first National Spiritual Assembly of that country. The audience also appreciated hearing of her visit to Istanbul and Edirneh (Constantinople and Adrianople) to the places where Bahá'u'lláh was imprisoned.

Speaking on the destiny of America and the present goals facing American Bahá'ís, Mrs. McKenty recalled statements of the Guardian in which he explained that the object of life to a Bahá'í is to promote the oneness of mankind, and that he stated our aim is "to produce a world civilization which will in turn react on the character of the individual."

The Institute closed with a public meeting attended by seventy. Mrs. McKenty spoke on "The Bahá'í Faith — Religion for Mankind", with Mr. Walton of Nashville as chairman. Everyone stayed afterwards for the reception and singing, led by Mrs. Irma Hayden of Nashville.

## Ayyám-i-Há Observances

The Intercalary Days offer opportunities for Bahá'ís to gather for fellowship and to share the joyful spirit of this period with friends and the public. The following reports have been received in time for inclusion in this issue.

### In Michigan

In celebration of the Intercalary Days, the Royal Oak Township, Michigan, Bahá'í community sponsored a "Festival Day Art Exhibit" in the Oakdale Community Center Sunday afternoon and evening, February 26, with a public meeting at 3:00 p.m. Announcements of the event were sent to six radio stations. The non-Bahá'í artists responded with great enthusiasm and were interested to know why the Bahá'ís would do all the work involved without any material return. No selling was permitted in the building, thus eliminating any appearance of monetary gain. A number of good contacts were made, several of whom are now attending firesides.

During the same week, the Royal Oak Township Assembly presented two Bahá'í books to the Oak Park city library and to the high school library. Oak Park is a teaching goal for the community. A copy of *Blessed is the Spot* was also given to each of the two elementary schools in Royal Oak Township. One of the librarians was so pleased that she requested a catalogue so that she could order more books. The other librarian promised to read the book herself to all the younger classes. It is interesting that none of the librarians objected to the Bahá'í books because of the ruling of the Supreme Court that religion is not to be taught in the public schools.

### In California

The Bahá'ís of Ventura, California, featured a brief talk on the meaning of Ayyám-i-Há by a Persian

## Wisconsin Gathering

### Brings Fellowship, Inspiration

More than fifty Bahá'ís of northern and central Wisconsin gathered January 21 in Appleton to discuss teaching goals and renew their determination to meet them. Auxiliary Board member, Mrs. Beth McKenty spoke on the Tablets of the Divine Plan and showed slides of pioneers throughout the world. Mr. Steve Suhm, of Oshkosh was chairman.

The speaker reviewed the accomplishments of the American Bahá'í community since the Plan was revealed and showed how victories came to those who arose, regardless of their limitations, to obey the Center of the Covenant. She showed slides of pioneers throughout the world who followed the instructions of the Guardian, Shoghi Effendi, in the First and Second Seven Year Plans and the Ten Year Crusade.

She also showed slides of the Hands of the Cause as they participated in teaching events on different continents and concluded with a review of the goals of the Nine Year Plan, stressing the need for universal participation and mass conversion.

The gathering then broke up into groups to discuss specific teaching goals, and a delicious supper was served by the host community.



*At the Festival Day Art Exhibit in Oakdale Community Center in Michigan.*

believer, a dance by a young Persian girl, and a fifteen minute concert by an accordion band. More than a hundred persons were present, only half of whom were Bahá'ís.

The four children of the Central Marin Judicial District, California, Bahá'í community with the aid of their parents hosted an Intercalary Day beach party for all the school-age Bahá'í children in Marin County and their friends. Of the forty-one children present, twenty-five were guests. Also present were twelve adults and six youth. The occasion afforded an opportunity to introduce the Faith to many of these children and their parents.

## News Briefs

Mr. Alláh Kalantar of Meriden, Connecticut undertook a very successful teaching trip to South Carolina during three weeks in February. Highlights included: interviews on television and on radio, a lecture to a class in political science at the University of South Carolina, a public reception and talk sponsored by the Bahá'ís, numerous firesides, and visits to the homes of believers and their interested friends. The careful planning which helped bring such good results included newspaper publicity with photographs of Mr. Kalantar and accounts of his personal background and varied experiences in service to the Faith.

The television interview was on a popular morning program, "Today in Carolina" which has a large viewing audience. The interview was first on the program and lasted over ten minutes, including a clear explanation of the Faith followed by conversation with Mr. Kalantar in which he explained his knowledge of Oriental and Persian art, and showed art objects, including wood and metal craft, jewelry, photographs and a rug.

This visit, following soon after a similar one by Mrs. Jane Czerniejewski, has done much to bring the Faith to the attention of many and to stimulate and encourage the faithful believers who live there and work so consistently to teach.



Left: At a public meeting at the Bahá'í Center in Nashville, Tennessee on February 19 when Miss Bahia Deloomy, originally from Baghdád, now living in Winnetka, Illinois, spoke to over sixty students on "This Radiant Century." At right Miss Deloomy discusses the Faith with an inquirer during the supper which followed the meeting. She spoke also at Fisk University and at a fireside meeting during her two day visit.

### News Briefs

The Bahá'ís of Rogers, Arkansas were happy to have the opportunity to bring the Faith to the attention of over fifty who attended a conference of students sponsored by the Baptist Church. A leader of the conference requested pictures of the House of Worship and literature on the Faith because of a reference, in one of the study books used at the conference, to a visit to the Bahá'í Temple. Many pamphlets and pictures were given to the students, ministers, Sunday School teachers and parents who attended.

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The Interracial Committee of the Seattle Bahá'í community presented a program on February 18 at a local Y.M.C.A. on the topic "Integration—A Realistic Goal?" The question seemed answered by the harmony and joyful unity of the participants. Prayers were read or chanted by a Persian, a Polynesian and an Eskimo. The panel members included participants of Negro, Chinese, Japanese and American Indian backgrounds with a Caucasian moderator.



Local Spiritual Assembly of Des Moines, Iowa at time of incorporation, April 21, 1966. Back, left to right: Mrs. Lolita Baker, Merle Altemeier, Mrs. Catherine Andreassen, James L. Baker, Mrs. Juanita Stuart. Front, left to right: Mrs. Mildred Sullivan, Mrs. Marie Willis, Mrs. Ruth Moffett, Mrs. Elsie De Crow.



Book display sponsored by the local Assembly of San Luis Obispo, California, and the Bahá'í Club of California State Polytechnic College during "Religion in Life" week on the campus. Set up in the periodicals room of the college library the attractive showing of Bahá'í books and photographs caused much favorable comment and was visited by many students. It was the only religious book display on campus during the week. Shown are, left to right: Miss Charyll Hughes and Mrs. Diane Woodward of the local Bahá'í community.

## Board Conferences in Florida Brings Victories

Fort Lauderdale, Florida, on January 28 and 29 was the scene of a conference described by some of those attending as, "the most spiritually deepening and inspiring conference ever convened in Florida." Called by the Auxiliary Board of the Hands of the Cause, and executed in cooperation with the communities of Broward County and Fort Lauderdale, the two day program featured Hand of the Cause, Zikru'lláh Khádem with Auxiliary Board members Mrs. Javidukht Khádem, Dr. William Tucker, Curtis Kelsey and Jack McCants. Mr. Kelsey told of the early days of the Faith and of personal experiences with 'Abdu'l-Bahá, and Mrs. Khádem gave a beautiful description of The Greatest Holy Leaf and her unique service to the Faith. There was a public meeting with Dr. Tucker as chairman, featuring the film "And His Name Shall Be One," followed by a moving talk by Jack McCants.

The most remarkable part of the conference was the results it brought, both during the sessions and afterwards. The pervading spirit of love and enthusiasm was present at the opening session when three newly declared youth were welcomed to the gathering. At various times during the sessions there were more declarations of allegiance to the Faith of Bahá'u'lláh: five during Sunday's sessions and four more the following day. And since the conference there have been firesides nightly with three more declarations. Of the total twelve who have declared six belong to each of two races in Florida. Many of the new members are youth and all are very enthusiastic. The Bahá'ís in this area feel that they have been richly blessed and that they are beginning to understand the meaning of the statement of 'Abdu'l-Bahá, as quoted by Mr. Kelsey, that He would train the believers little by little until they have no other desire but to serve.

## A Teaching Opportunity for Youth

Lions' International marks its fiftieth anniversary by sponsoring a Peace Essay contest. This provides an opportunity for Bahá'í youth to participate by writing essays on the most important subject of world peace. The Department of Public Information at the National Bahá'í Headquarters in Wilmette has informed the members of the American Bahá'í community of the event and has urged youth to enter the contest.

The National Spiritual Assembly has written to the Lions International congratulating the organization.

Three Bahá'í youth have so far been named winners in their local Lions Club Peace Essay contests. Their essays will be judged next at district, multiple district and national levels. The last step, the international level carries a first prize of \$25,000.

The Bahá'ís are: Merry Whitney of Glendale, California; Stephanie Troxel of Fargo, North Dakota; and Julie Piret of Amherst Township, New Jersey. Each winner received a cash prize.

A member of the Lions was quoted as saying that Miss Piret's essay showed a very real sense of the problems of war and peace and evidenced original thought on what must be done to secure peace.

## U. S. National Assembly Announces Achievements in Nine Year Plan

The goal assigned to the American Bahá'í community of forming a new National Spiritual Assembly in the Caribbean Islands will be won at Ridván — just three years from the inception of the Nine Year Plan. On April 22, 23 and 24 the first convention will be held in St. Thomas, United States Virgin Islands, at which session the nine members will be elected to the National Spiritual Assembly of the Leeward, Windward and Virgin Islands. This newly formed institution of the Faith of Bahá'u'lláh will have jurisdiction over sixteen islands in the Caribbean: St. Thomas, St. Croix, Antigua, Barbuda, St. Kitts-Nevis, Dominica, St. Vincent, Barbados, Grenada, St. Lucia, Guadeloupe, Martinique, Saba, St. Eustatius, St. Martin. Congratulations are in order to all the hard working pioneers in these islands and to the local Spiritual Assembly in St. Thomas which has assumed weighty responsibility, in the three years of its existence, for working towards this crowning achievement.

The six goals in Africa where the United States has been asked to assist with pioneers are now filled, the latest American pioneer to go to Africa being Mrs. Helen Reech who has joined Sam Lynch in Togo. Oliver Reimann has moved from Gambia to Liberia. Assistance from pioneers from other countries has been in: Senegal, Gabon and Burundi where devoted believers have pioneered from North Africa, France and Uganda respectively. This assistance has been especially welcome as these goals are very difficult if not impossible for Americans to settle.

## Holy Days Recognized in Two More States

One of the goals of the Nine Year Plan, that of securing recognition of Bahá'í Holy Days in the schools of forty-eight states, came closer to attainment recently when Georgia and New Hampshire were added to those states which have already granted this recognition.

The believers in Cobb County, Georgia as well as the community of Peterborough, New Hampshire were the first in their states to secure permission for their children to be excused from attending school on Bahá'í Holy Days.

The Bahá'í communities of Glenview, Illinois; Englewood, New Jersey; and Meriden, Connecticut have also recently secured this recognition from their local school authorities.

The Department of Community Development is ready to assist any believer, group or assembly endeavoring to attain these legal goals.

## BAHA'I IN THE NEWS

The Silva Publishing Company mentioned the Bahá'í Faith and its prevalence in Switzerland in its monthly bulletin for December, 1966. The periodical is distributed to every Swiss household in French, German and Italian. The December issue announced the publication of the Silva Art Book on Persia, published in Switzerland's three official languages. Professor George Red-



Ambassador Bahhreddine Mohammud of the Sudan talks with Mr. and Mrs. Rafi Mottahedeh at a reception given by the Ambassador at the United Nations on January 5 in honor of Sudan Independence Day.

ard of Bern University describes the history and teachings of the Faith on three pages and states, citing Professor Bausani, a Bahá'í from Italy: "It is not a syncretistic religion, it is rather the religion of the present time, which reassumes in itself all the religions of the past." The Silva bulletin on Persia has a circulation of 600,000 copies.

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Mark Tobey, by Wieland Schmied published by Harry N. Abrams, Inc., New York, is part of its Modern Artists series. The author is a noted German authority on modern art. The press release announcing the publication states: "Then two important events occurred in his (Mark Tobey's) life: he became influenced by Chinese Calligraphy, and discovered the Bahá'í World Faith; a religious movement that seeks to combine the universal truths of man's theological experiences."

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The 1967 edition of *Chase's Calendar of Annual Events* lists the following Bahá'í events and dates: World Peace Day, World Religion Day; Race Unity Day, Bahá'u'lláh's birthday, Naw-Rúz.

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*Dominion* a magazine published in its issue for January 1967 a reprint of the article on the Bahá'í Faith which appeared in the *National Observer* May 2, 1966. (see Baha'i News for June, p. 14) New photos accompanied the article. *Dominion* is a new magazine, having started in January 1966, and publishes articles of religious interest.



Dr. Habib Moayyad (left) of Iran and Ypsilanti, Michigan, and Professor Robert Hayden of Fisk University, Nashville, Tennessee were recent guests of the National Spiritual Assembly. Dr. Moayyad, former physician of 'Abdu'l-Bahá and former member of the National Spiritual Assembly of Iran, will make his home in the United States with his wife and four physician sons. Professor Hayden recently received first prize for poetry in the First International Festival of Negro Arts, Dakar, Senegal, and is cited as one of America's finest poets.

### Piano Used to Present Bahá'í Principles

On February 16 the Bahá'ís and the public of the North Shore, in the area of the House of Worship, had the opportunity and privilege of spending a unique evening with Dr. Daniel Jordan, who is Chairman of the National Spiritual Assembly. The Bahá'ís of Evanston, Illinois sponsored this event which was held at the auditorium of Kendall College in Evanston. The program was titled, "Dr. Daniel Jordan and His Piano Speak on the Bahá'í Faith." It proved a delightfully entertaining and enlightening presentation of principles of the Faith through the medium of music, harmony, and dissonance. Dr. Jordan's musical selections were diverse, original, and masterfully executed. His audience was captivated. There were approximately 130 in attendance.

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**BAHÁ'Í NEWS** is edited by an annually appointed Editorial Committee: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

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# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
ON THE BEHALF OF THE UNITED FAITHS  
FOR CIRCULATION AMONG BAHÁ'Í'S

No. 434

BAHÁ'Í YEAR 124

MAY 1967

## Universal House of Justice Outlines Vital Needs of the Bahá'í World Center

CALLS FOR INCREASED CONTRIBUTIONS TO INSURE PROGRESS OF THE FAITH

Beloved Friends,

**T**HE TIME HAS now come in the progress of the Nine Year Plan when the Bahá'í world must devote a greater effort towards the development of the Faith at its World Center.

Nearly all the accessible unsettled territories of the Plan have now been settled, bases have been established throughout the world for the future expansion of the Faith; a program of progressive consolidation is being pursued hand-in-hand with continued expansion; plans for the construction of the Panama Temple are well advanced; the Ḥaẓiratu'l-Quds, Temple sites and endowments called for in the Plan are being steadily acquired; by the end of the next Ridván period 81 out of the 108 National Spiritual Assemblies called for by 1973 will have been established; and the opening of the period of the proclamation of the Faith is fast approaching.

Since the Universal House of Justice came into being in 1963, its primary concern at the World Center of the Faith has been with the basic, minimum essentials of undertaking repairs to the Holy Places; establishing its administrative offices; re-organizing the accommodation of pilgrims; gathering its staff; developing a suitable housing program for the Hands of the Cause and their families, the members of the House of Justice and their families, and all other believers serving at the World Center; formulating plans for the expansion of the Gardens and taking the first steps in their initiation; collating the Sacred Texts and the letters of Shoghi Effendi and indexing them; and fostering relations with the Government of the State of Israel and with the United Nations.

The increased burden which these essential steps have imposed upon the International Fund we have endeavored to keep at a minimum so that, in the early stages of the Plan, the maximum resources could be utilized in the teaching work throughout the world.

However, we must now embark upon certain major undertakings vital to the future progress of the Cause.

Extensive beautification of the sacred endowments surrounding the Holy Shrines in Bahjí and Haifa, as well as the site of the future Mashriqu'l-Adhkár on Mount Carmel must be undertaken, both for its own sake and for the protection of these lands which are situated within the boundaries of rapidly expanding cities; the work of classifying and codifying the Holy Texts must be urgently prosecuted; the arrangements for pilgrimage may have to be greatly expanded to provide for the ever-increasing number of applications from East and West; the Intercontinental Conferences and the International Convention must be held and paid for; and the auxiliary institutions of the Universal House of Justice must begin to unfold so that the ever-growing and increasingly complex work of the World Center of the Faith may continue to be efficiently discharged. Moreover, the vital assistance given by the International Fund to the work of the Hands of the Cause and National Spiritual Assemblies must be maintained.

The minimum budget requirements of the International Fund have nearly doubled since 1963, and if in addition we are to be enabled to undertake these developments, a much greater flow of funds will be needed than is now available.

We call upon every National Spiritual Assembly to consider now the amount that it can allocate as a contribution to the International Fund in its budget for the coming year. In some cases this may mean that contributions made hitherto will be doubled, trebled, or even more greatly increased. Please write as soon as your decision has been made, and not later than April 21, telling us the estimated amount of your allocation.

This is a vitally important matter, and we shall pray in the Holy Shrines that the friends throughout the world will respond whole-heartedly to this call.

With loving Bahá'í greetings,

BAHÁ'Í WORLD CENTER  
HAIFA, ISRAEL  
MARCH 7, 1967

THE UNIVERSAL HOUSE OF JUSTICE



## COMMENTARY:

The foregoing communication from the Universal House of Justice was received by all National Spiritual Assemblies in time for their consultation and action before April 21. In connection with this appeal, the National Assemblies were reminded of the reiterated wish of the beloved Guardian that the National Fund, "which undoubtedly constitutes the bedrock upon which all the activities of the Cause ultimately rest, should receive the continued and wholehearted support of all the believers." "Every Bahá'í," the Guardian said, "no matter how poor, must realize what a grave responsibility he has to shoulder in this connection, and should have confidence that his spiritual progress as a believer in the World Order of Bahá'u'lláh will depend largely upon the measure in which he proves, in deeds, his readiness to support materially the Divine institutions of His Faith."

The National Assemblies were requested by the Universal House of Justice to point out that the believers will grow spiritually through their acts of self-abnegation, that fear of poverty should not deter them from sacrificing for the Fund, and that the assistance and bounty of the Source of all good and of all wealth are unfailing and assured.

By the time this communication is received by the individual believers, it will have been presented at all the National Conventions. It is published here in order that all Bahá'ís may have it before them throughout this Bahá'í year to remind them of this most important aspect of universal participation in the progress of the Cause of Bahá'u'lláh throughout the world, and particularly at its World Center.

—UNITED STATES NATIONAL SPIRITUAL ASSEMBLY

## Representatives of Universal House of Justice to Visit Site of House of Bahá'u'lláh

The following communication from the Universal House of Justice dated March 17, 1967 is called to the attention of every Bahá'í:

"In the 1965 Ríḍván Message from the Universal House of Justice we announced that in September 1967, on the Feast of Mashíyyat, a few appointed representatives of the Bahá'í world would visit the site of the House of Bahá'u'lláh in Adrianople where the Súriy-i-Mulúk was revealed. We have decided that the six Hands of the Cause of God who will represent the Universal House of Justice at the Inter-Continental Conferences in October are the ones to make this visit. Immediately following this historic act they will proceed to their respective Conferences.

"For the protection of the Faith it is essential that no one, except the Hands, travel to Turkey on this occasion.

"National Spiritual Assemblies are requested to make this announcement at the National Convention this year, and to repeat it in their Newsletters and at other times and places as may be appropriate."

## National Spiritual Assembly Greet Howard University on Its Centennial

Among the addresses given by 'Abdu'l-Bahá in America was one on the unity of the races, at Howard University, in Washington, D.C. on April 23, 1912. All down the intervening years the platform at the University has been open to Bahá'í speakers, most recently to Dr. Daniel Jordan, chairman of the National Spiritual Assembly, who was guest speaker in the University's Andrew Rankin Memorial chapel on October 30, 1966.

Since March 2, 1967 was the one hundredth anniversary of the granting of the University's charter by the Congress of the United States, the National Spiritual Assembly of the United States on that date sent the following telegram to President Dr. James M. Nabrit:

"The Bahá'ís of the United States acclaim Howard University in its Centennial hour. Your great mission of emancipation of Negro Americans through the education of generations of Negro leaders will surely expand into horizons of world leadership in this century of enlightenment. We hail Howard University as the great symbol of the equality of the Negro mind and spirit. Even more, we offer our hearts to you in this hour when you are the vital symbol of mankind's becoming one family by God's will."

## *Will You Be That Soul?*

The following is quoted from an editorial in the Latin American Bahá'í Bulletin of the Hands of the Cause of the Western Hemisphere, in its February issue:

"Coming from every Latin American country is news of conferences and international schools to prepare the friends for the great Proclamation to humanity by the Bahá'í World Community from next October, whose sound will grow in impetus until the end of the Nine Year Plan in 1973.

"Many courses and schools will be organized at the numerous national institutes during the coming months. The beloved Guardian recommended that we take advantage of 'these precious opportunities to enrich, through lectures, study and discussions, his knowledge of the fundamentals of the Faith, as to be able to transmit, with greater confidence and effectiveness, the Message that has been intrusted to his care.' Shoghi Effendi exhorts us in his *The Advent of Divine Justice* that 'All must participate, however humble their origin, however limited their experience, however restricted their means, however deficient their education, however pressing their cares and preoccupations . . .'

"We are approaching an entirely new phase in the development of our Faith, the phase of proclamation to every living soul. . . . plans are taking root deeply in our hearts. They will achieve the sweetest victories if each one of the believers realizes the greatness of this Message of God and of His law which was proclaimed purely and anew to humanity by Bahá'u'lláh.

"Our countries are huge, and innumerable are those



*Thirty-six Bahá'ís and guests and fifteen children attended the fourth annual Bahá'í winter conference held in Petersburg, Alaska December 31, 1966 — January 2, 1967. Courses and talks were presented by Tom and Georgia Haisler, Ted Anderson, Roberta Christian and Mike Schwartz. A highlight among the several vital courses was one entitled "How to Find a Hundred Bahá'ís," presented by a Ketchikan panel. The result of their concentrated efforts served as stimulation and inspiration to other communities.*

who are waiting anxiously for this redemptive Light. Not one soul is too young, too old, too inexperienced, too weak, or with too many problems to share this Message with his neighbor. The beloved Master said: 'Many times it occurs that one blessed soul becomes the cause of guidance for an entire nation.'

"Will you be that soul?"

## Distinguished Persian Believer

### Passes to Abhá Kingdom

Colonel and Attorney A. Shahquli, who served for many years as secretary of the National Spiritual Assembly of Persia passed away recently. An account of his funeral was broadcast on television and six thousand people, Bahá'ís as well as members of other faiths, attended the funeral ceremony held in the Bahá'í cemetery in Tíhrán.

Colonel Shahquli was well known and highly respected in professional circles, being a distinguished attorney as well as officer in the military. He was a devoted believer who declared his belief in Bahá'u'lláh despite opposition and difficulties. As a Bahá'í teacher of capacity he was always ready to give his time and energy to assisting the Faith in Persia.

## Canada Holds Board Team Conference

An historic conference took place in Montreal, Canada February 4-5, 1967, planned and carried out by five Auxiliary Board members for the purpose of increasing the knowledge and devotion of the friends during this hundredth anniversary year. The conference had as its theme, "The Foundation of the Belief of the People of Bahá," and as the theme unfolded participants were led from the inception of the Faith, through the Twin Manifestations and Central Figures of the Faith, into the lives of the early pioneers and up to the present Nine Year Plan, revealing the challenges that rest with present-day believers.

Board members participating were: Mrs. Peggy Ross and Fred Graham from Canada, and Albert James, Mrs. Katherine McLaughlin and Mrs. Zikrulláh Khádem from the United States. Their efforts were crowned by the presence of two Hands of the Cause, John Robarts and Mr. Khádem.

The meetings were held in Canada's "Mother City" — the birthplace of four Hands of the Cause and the site of the only national shrine in the Western Hemisphere — in the very YMCA building where in the early days public talks were given by two heroines of the Faith, Mrs. May Maxwell, mother of Rúhíyyih Khánum, and Miss Martha Root.

Over 200 Bahá'ís attended from both Canada and the United States.

# West Central African National Assembly Incorporates



## Lagos, Nigeria Becomes New National Center



**LEFT:** Eight members of National Spiritual Assembly of the Bahá'ís of West Central Africa. Left to right, front: Mr. Sampson Forchak, Mrs. Janet Mughrabi (secretary), Mrs. Lillie Rosenberg (chairman), holding Certificate, Mr. Solomon Tanyi, Mr. Oscar Njang; rear: Mr. Stephen Tabe, Mr. Jawad Mughrabi (assist. treasurer), Mr. Moses Akombi (vice-chairman). Mr. Sherman Rosenberg (treasurer) was not present. **RIGHT:** Members of local Spiritual Assembly of Bahá'ís of Lagos, Nigeria. Left to right: Mr. Sherman Rosenberg, Mr. Okoro, Mrs. Lillie Rosenberg, Mr. C.P.M. Anwer Cadir, Mr. King, Mr. Banwo, Mr. Adeboje, Mr. Dawodu, Mr. Assam.

The National Spiritual Assembly of West Central Africa, with headquarters at Victoria, Cameroon, is happy to report that on February 1, 1967 Prime Minister Augustine Ngom Jua signed the certificate of incorporation for that National Assembly. This important step, in establishing the legal status of the Assembly and of obtaining recognition of the Faith in West Cameroon, is one of the goals of the Nine Year Plan.

It is timely in view of the holding, during Ridván 1967, of the first National Convention of the Cameroon Republic and the formation of the new National Spiritual Assembly.

The newly formed National Spiritual Assembly of the Cameroon Republic, with headquarters in Victoria has Spanish Guinea, Fernando Po, Corisco and Sao Tome and Principe Islands assigned to it, while the National Spiritual Assembly of West Central Africa in

its new seat at Lagos, Nigeria has responsibility for the remaining countries in the region, namely: Nigeria, Niger, Dahomey, Togo and Ghana.

○

A recent teaching trip to Central African Republic did much to stimulate the growth of the Faith in that area and to bring the joy of Bahá'í fellowship to the believers who have been isolated. Mrs. Janet Mughrabi, Secretary of the National Spiritual Assembly of West Central Africa visited Bangui, the capital of the Central African Republic, where she was welcomed in a round of visits to the believers in their homes and spoke at numerous gatherings. The visit included a stop in Yaounde, in the East Cameroon, where the isolated believer, Mr. Alfred Defang, has been active and has recently established a group.



*The third annual regional summer school for Paraguay, Uruguay and Argentina was held February 4-12, 1967 in the tiny village of Colón, Argentina.*

### Eleven Nations Represented at Argentine School

The third annual regional summer school for Paraguay, Uruguay and Argentina was held February 4-12, 1967 in the tiny village of Colón, Argentina. No less than eleven nations from four continents were represented and the multi-colored, multilingual groups of Bahá'ís walking along the tree-shaded streets intrigued the populace and brought forth many inquiries about the Faith.

Morning classes were held on the life and dispensation of Bahá'u'lláh, evening classes on the Covenant and spiritual health. One evening when the lights went out due to a sudden and violent storm, the Uruguayan friends entertained everyone with lovely Latin songs and some original melodies whose words carried the Bahá'í Message. When the lights were turned on, the friends from Paraguay and Argentina presented humorous skits on the improper functioning of an assembly and some teaching methods which are not recommended! Round-table discussions were held on ways to win the Nine Year Plan goals.

In spite of problems with food, mosquitos, heat and the lack of water and beds, those who attended were overwhelmed with the tangible current of Bahá'í love. On the last hour of the last day there were expressions of gratitude that the Universal House of Justice had assigned such a goal, and for the increasing effectiveness of the school since its inception three years ago.

### Teaching Flourishes in Dominican Republic



*Happy, attentive faces at a public meeting in Santo Domingo, Dominican Republic, on occasion of visit of Hand of the Cause Dr. Ugo Giachery. Since Dr. Giachery's visit there have been many newly declared Bahá'ís throughout all parts of the Dominican Republic.*



*Teachers, students and friends present at the first national Bahá'í institute for instructors held in Itú, São Paulo, Brazil February 5-12, 1967, with Jalál Kházeh, Hand of the Cause.*

### **Bahá'í Institute for Instructors Held in Itú, Sao Paulo**

During the week of February 5-12, 1967, a successful institute for instructors was held under the auspices of the National Spiritual Assembly of Brazil. Ten Bahá'ís gathered at the country home of the Ayyazian family of São Paulo to study teaching, administration and the Nine Year Plan.

The youth present planned and executed a fireside program for nearby neighbors. On the last day of the institute many Bahá'ís from surrounding cities came to celebrate the "graduation." Two students, Sra. Iracy Cruz and Sr. Norival Miguel, will soon leave for their pioneer posts — the former to Espirito Santo, an as yet unopened state, and the latter to the promising Bahá'í region of the Amazonas.

Most of the youth stayed on in São Paulo for further activities. They spent one day visiting newspaper offices and radio and television stations, securing a radio interview, an interview with a television news reporter, and the assurance of a story to be published in a São Paulo newspaper. They also visited the nearby Bahá'í communities of Campinas, São Roque and Mogi Mirim, where they consulted with the local Bahá'ís in an effort to make new contacts. On the week-end they held a two-day youth conference, Saturday being a day of intense study and consultation, and Sunday a day of recreation — a roadside picnic.



*A teaching school at the national institute of Villa Rahmat was held December 11-17, 1966 in Riohacha, Guajira, Venezuela. Left to right, standing: Jose Martin Cemprun, Peter MacLaren, Rogelio Zabala, Habib Rezvani, Hamilton Breton. Left to right, seated: Maria Chiquinquirá Salas, Zenaida Gonzalez, Dora Machado, Vicia Dioselina Villa, Cecilia del Carmen Iquaran.*

## Germany Moves Toward Proclamation

Of the many projects undertaken by the German Bahá'í Community in 1966, a major achievement was the development of new teaching methods as mentioned in the Ridván message of the Universal House of Justice. The National Teaching Committee conducted two of a series of four scheduled national teaching conferences. Participants from the National Assembly of Germany, local spiritual assemblies, the National Teaching Committee and regional teaching committees gave briefings on their ways of teaching as introductions to the consultation which followed.

During the year four successful summer schools took place. The youth had their annual winter school in Bad Sachsa. In addition, the very active youth committee held so-called *Sterntreffen* (star-gatherings) once every six weeks. The gatherings were held at strategically placed cities all over Germany in order to spread the activities as much as possible.

For use during the Proclamation year, the committee prepared a publication to be distributed among a number of dignitaries in German-speaking countries, including members of the federal and state governments, personalities in cultural life, the press and various religious communities. Following the distribution a number of activities will take place in celebration of Proclamation year, which will be opened in Germany by one of the six intercontinental conferences held in the center of Europe in the vicinity of the European Mother Temple.

In February, 1967, the Bavarian State radio station devoted a half-hour program to an introduction to the Bahá'í Faith. The speaker quoted from a number of the Bahá'í writings. The program was part of a series of "Introductions to New Religions."



Recent window display in the main post office of Baden-Baden, Germany.



The winter school at York, England, held December, 1966, has become an institution among British youth. With the Bahá'í Life as a theme, sessions included talks on the privileges and responsibilities of Bahá'í youth, with emphasis on Shoghi Effendi's messages to youth and the major Writings of Bahá'u'lláh. Young speakers addressed the evening sessions, telling of the early heroes and heroines of the Faith. Throughout the sessions a spirit of cooperation and a sense of harmony and purpose was evident.

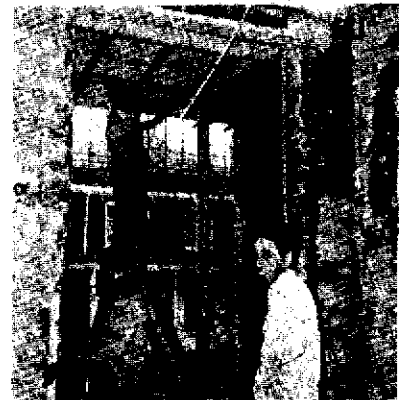
## Teaching Conference in England



Over 250 Bahá'ís met in Leicester, England for the annual teaching conference of the British Bahá'í Community, January 7-8, 1967. A cable from the Universal House of Justice was read and stimulating talks given by National Spiritual Assembly members on tasks facing the community. Hand of the Cause John Ferraby and board members assisted in stimulating workshop atmosphere, highlighting the conference with fourteen workshops, discussing the teaching requirements and sharing ideas. The National Assembly has made Ireland the goal of first priority because of its need to establish and incorporate by the end of the Nine Year Plan.

## Netherlands Center Prepares for Proclamation

A happy group of Persian Bahá'ís in the Netherlands, who offered weeks of labor to rebuild and prepare the big meeting-room of the National Center. The alterations were designed by Mr. Kamran 'Aláí, student at the Technical High School. The redecorated Hazíratu'l-Quds of Holland will open up with exhibition on the Faith in October, 1967.







## Teacher Training in Italy

*First Italian teacher training institute, Florence, Italy. The class was conducted by Mrs. Mildred Mottahehdeh from February 4-11, 1967. Thirteen students were graduated and the class had two observers and several visitors. Students came from as far south as Sicily and as far north as Lake Como.*

## Bahá'í Naw-Rúz Noted in Vietnam

Many English, French and Vietnamese newspapers covered the occasion of the Bahá'í Fast period and the Naw-Rúz celebration. The *Saigon Post* stated:

"While dedicated towards the establishment of the brotherhood of humanity under God, the Bahá'ís nevertheless strictly abstain from any political pursuits because of their conviction that the true way to world unity is through a return to the basic moral precepts of all the great founders of religions."

Bahá'í communities throughout Vietnam observed the Fast and celebrated Naw-Rúz. In Saigon an audience of 300 filled the national Bahá'í hall and its garden to hear the significance of Naw-Rúz and see the historic film of the Master's visit to the United States, which was publicly shown in Vietnam for the first time.

Le Loc, Secretary of the National Spiritual Assembly of Vietnam, was the speaker. Prominent Vietnamese leaders attended the meeting, along with 300 Bahá'ís and guests.

## School in Finland Announced

The Bahá'í Summer School for Finland will be held this summer at Oteniemä, Dipoli, near the city of Helsinki. It will be from July 1 to 6 and visitors from other countries will be most welcome.

## Conferences in New Zealand

The National Spiritual Assembly of New Zealand planned a series of pre-Ridván conferences to be held in Wellington, Wanganui, Whangarei, Hamilton and Auckland during April. Thelma Perks, Auxiliary Board member, will be in New Zealand to help conduct the conferences which will cover a variety of subjects including the role of national and local assemblies, responsibilities of delegates to the convention, responsibility of everyone to the Fund and other teaching and Bahá'í development needs.

*Audience at the Naw-Rúz celebration in Saigon, Vietnam. Prominent Vietnamese leaders, along with 300 Bahá'ís and guests, crowded the Bahá'í hall and garden.*





*At the Auxiliary Board Conference, Alexandria, Virginia February 26, 1967.*

## Ninth Board Conference Held

Nine historic Auxiliary Board Team Conferences have been held during The Bahá'í year 123 in the United States and Canada. The latest, on February 25 and 26 under the auspices of the Northwestern Board Team, was held in Alexandria, Virginia in beautiful accommodations at the Charter House Motel, arrangements having been made by the host community of Fairfax County, Virginia. One hundred and fifty-five persons from ten states gathered with a warmth of ardor which was not affected by the sub-freezing gales blowing outside. The beautiful flower displays and corsages contributed by the group of Beckley, West Virginia served as a fitting complement to the garden of loving believers who gathered to "prepare for the third phase of the Nine Year Plan," and to "pioneer and teach."

The conference was blessed with the presence of Hand of the Cause of God, Mr. Zikru'lláh Khádem, who spoke conveying the fire of the love of Bahá'u'lláh, His martyred Forerunner, the Center of the Covenant, and the beloved Guardian. Mr. Khádem answered many questions on the significance of the Guardianship and the Universal House of Justice, drawing on his wealth of knowledge of the Writings in Persian and Arabic.

Miss Edna True, member of the National Spiritual Assembly of the United States, and Miss D. Thelma Jackson, of the National Goals Committee, were present as representatives of these administrative bodies. Miss True shared memories of her mother, Mrs. Corinne True, Hand of the Cause, who made pilgrimages to the Holy Land at the time of the beloved Master and who dedicated her lifetime to promoting the construction of the House of Worship in Wilmette.

The Board members of the Northwestern Team, Mrs. Javidukht Khádem, Mrs. Katherine McLaughlin and



*Hand of the Cause Zikru'lláh Khádem, second from right, with Board members who assisted at the Conference in Alexandria, Virginia. Left to right: Albert James, Mrs. Katherine McLaughlin, Dr. William Tucker, Mrs. Javidukht Khádem.*

Mr. Albert James, as well as guest member Dr. William Tucker addressed the friends, approaching the unifying truth of Bahá'u'lláh's Message from widely diversified backgrounds and firing the friends through the flame of enthusiasm. Additional sparks were added to this fire by the remarks of a young Bahá'í on leave from Uruguay who urged pioneers to settle and teach in that country. Mr. and Mrs. Edwin Barham, recently returned from their pilgrimage, brought fragrance of the Holy Land in speaking briefly of their visit.

Unifying and harmonizing all were the beautiful musical contributions made by the North Virginia Chorus and the Howard-Montgomery-Prince Georges Counties Chorus. The conference closed on a very high note with an address by dear Mr. Khádem. All announcements had been made before he spoke and the friends were dismissed to the soft singing of "Alláh-u-Abhá." It was indeed a gathering from which no one wanted to leave, many lingering although they had long distances to travel. Many thirsts were quenched through the blessing of drinking from the fountain of knowledge shared at this conference, and many appetites were whetted for deeper personal study of the wealth of the Creative Word given in this Day.

Following the conference a public meeting Sunday afternoon, sponsored by the Washington D.C. community, and held at the Smithsonian Institution was another first for the Faith in this place. Dr. William Tucker spoke eloquently to an audience of seventy-five.

*Youth from Maryland and Virginia singing at the Auxiliary Board Conference February 26.*



## Institute Engenders Enthusiasm for Teaching Indians



*Delores Taken Alive, Sioux of Little Eagle, South Dakota addresses Institute on Indian teaching.*

Over 120 believers and friends came from many states and Canada to attend a two day Northern Indian Teaching Institute held February 25-26 in Fargo, North Dakota.

At the opening session Chester Kahn, Auxiliary Board member and Navajo, brought greetings from the Hands of the Cause and from the American Indian Service Committee. He offered prayers in the rhythmic language of his people. During the sessions prayers were recited in many languages including European, Asiatic and Indian. Especially welcomed by the Indian visitors was the chanting of prayers in Persian.

Highlight of the weekend was an Indian fireside held Saturday evening at which the sign-language group and dancers from the Wahpeton Indian School performed under the able direction of Mrs. Edna Cloud. They had made their own costumes and danced to their own tribal music. Greetings and short talks were given by Indian Bahá'ís from different tribes and the thought was expressed that the Bahá'í Faith helps Indians to have pride in their old ways while looking forward to the future. A visitor from Fort Totten Reservation spoke of her great interest in the new way of thinking which she had never imagined could exist in the world today.

Sunday's conference on "How to Bring the Message to the Indian People" brought many helpful suggestions and stirred in those attending the desire to put these into practice. Among the thoughts expressed were: Pioneers are needed to go to the Indian areas, they should have employment, should live with the Indians and should be prepared to stay in one area. Each pioneer should, if possible, have an Indian believer with him. An exchange of teachers between groups would be helpful, the teachers making short visits of one or two weeks to help the Indians not to get lonesome. City Bahá'ís should be encouraged to be interested in Indians, to visit nearby reservations or to move to places near them. Persians are especially welcomed on Indian reservations. Frequent and consistent efforts must be made to be in touch with Indians living in cities. The link between the Indian way, the Christian way, and the



*Indian students from Wahpeton school who danced for the program on Saturday night.*

Bahá'í Faith is important and aids to teaching such as newsletters, tapes for use at firesides and on radio, pamphlets and Indian books should be used.

Peter Terry, talking on the spiritual life quoted the phrase, "Navajos have five fingers" — they are human beings. He linked this with the Sioux word for human being: "the two legged."

As Chester Kahn pointed out, although the time is short and pioneers are needed for the Indian areas, the friends are not alone, for they have the power of the Greatest Name and all efforts made for this Faith of God will bring results.

The sincere wish of the non-Indians to know more of the culture of the Indians and the willingness of the Indians to share all they knew blended to make the conference harmonious and meaningful. The happy radiant faces of those who were privileged to attend were evidences of the true unity which is brought by Bahá'u'lláh. This conference marked an important step in the progress of the plan to bring the Faith to Indians that all tribes will share in partaking of the divine illumination of the Faith of God for this day.



*Chester Kahn, seated at right with visitors from Cree, Omaha, and Sioux tribes.*

## Intercalary Days a Prelude to the Fast

Bahá'is joyously gathered together for hospitality, charity and gift giving this year in observance of Intercalary Days and in preparation for the Fast.

In many communities large parties were held, particularly for the children. Over 200 people, about 80 of them children, attended Connecticut's first statewide Intercalary Days celebration, held in Wallingford. "What a thrilling experience to witness so many people of varying races and nationalities joining together in fellowship. It was truly a 'flower garden' of beauty," exclaimed a participant. After a picnic lunch with coffee and dessert contributed by the State Goals Committee, the adults were entertained by some of the children of the Stamford community with a play. A Bahá'í led them in singing accompanied by a guitar and the room vibrated with happy voices. Two movies were also shown and gifts were distributed to the children, culminating an observance of love and beauty wonderful to behold.

The Days were also joyously observed by friends of Omaha, Nebraska, and their guests at a party which included a talk on the history of calendars, from early Egyptian to Bahá'í.

In Springfield, New Jersey, a youth gathering marked the Days. Twenty-five youth representing three high schools and four colleges were first introduced to the faith and then heard a panel of four youth, a Bahá'í, a Catholic, a Jew and a Protestant.

Elsewhere, as in Peoria, Illinois, covered-dish dinners were backgrounds to evenings of community singing and children's laughter. The Peoria evening also featured a reading of the Prayer for Intercalary Days and an explanation of the Bahá'í calendar. The room was decorated with large, pastel crepe paper flowers made by the children, and a sign stating, "Ye Are the Flowers of One Garden."

Many foreign dishes highlighted the pot-luck dinner for the friends of Madison, Wisconsin. As each person entered the gathering, he was given a paper flower with an attached quotation from the Writings. The day ended with enthusiastic singing and games.

Nineteen Bahá'is and friends of Boston, Massachusetts, enjoyed a nice meal, an introduction to the study class on *The Promised Day Is Come* and announcements of upcoming activities. The warm fellowship which permeated the gathering will make their Intercalary Days observance one not soon to be forgotten.

A party for people of the neighborhood marked the observance for the Ellensburg, Washington, Bahá'í group. And also in Washington, the communities of Spokane and Spokane District No. 2 co-sponsored an afternoon party and program planned around the eleven children who regularly attend the Bahá'í children's classes, featuring them in group singing and readings. Their activity was recorded on tape, and this will be sent to Bahá'í friends in Auckland, New Zealand. While gifts were given to the children, the adults

had a song fest of their own. Then a white elephant auction brought laughter and bidding from children and adults; the money will go into the fund for supplies for the classes. The carefully planned party brought rich dividends in adult appreciation of the children's accomplishments and an eager interest from several non-Bahá'is to learn more about the Faith.

In Yakima, Washington, a pot-luck supper was held for Bahá'is and guests. All were entertained by an integrated choral group, which later joined with the Bahá'í children in games, and by a song in Esperanto.

Minnesota celebrations included an open house in Rochester-Olmsted County with slides and movies and also another day of fun and games, a pot-luck, gift exchange, and movies and bridge.

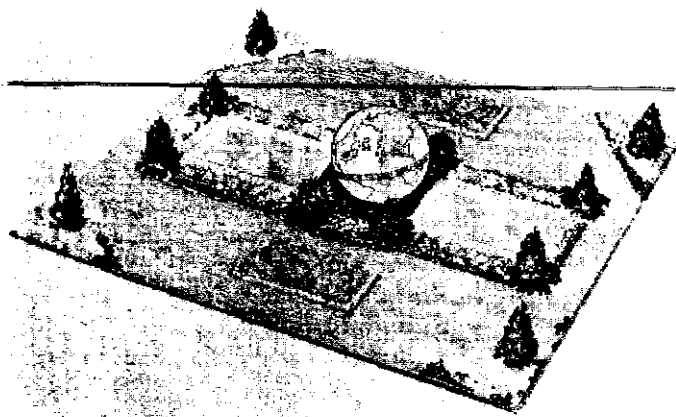
Friends of Mobile, Alabama, were blessed during their observance with the presence of Mr. Ardeshir Khavari who spoke at a fireside and at another gathering talked with parents during a children's party. During his stay, the newspaper interviewed him, resulting in a write-up about the Faith. Auxiliary board member Mrs. Velma Sherrill was the special guest of the Oklahoma Bahá'is. After the Saturday evening festivities, the friends consulted with her Sunday on the state's teaching goals.

She spoke of the necessity to deepen in the Covenant so the friends are prepared to meet inquirers, having studied and prayed hard enough to confirm them.

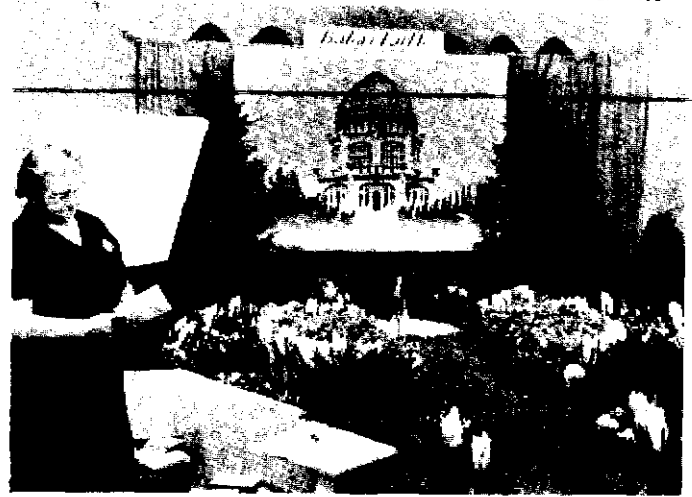
### Bahá'is Learn Public Relations

Practical aspects of how to present the Faith to large viewing and listening audiences were taught at a recent Public Relations Forum for Bahá'is of Louisiana and Mississippi, sponsored by the Goals Committees for these states. The forum, whose attendants are pictured, covered the communication areas and how Bahá'is should approach the mass media for good coverage of Bahá'í activities and teachings. Participants practiced writing news releases which were given constructive criticism by the group. Because the forum was for those living in a specific region, local problems and their solutions were stressed.





BAHAI GARDEN



Left: Design of Bahá'í exhibit at Chicago World Flower and Garden Show, March 11-19. It won an award of merit and was planned and executed by Wyatt Cooper, superintendent of building and grounds, Bahá'í House of Worship. Right: Display at Mahoning Valley Home and Garden Show at Youngstown, Ohio, March 14-20. A replica of the Temple gardens, it featured a real fountain. Many of the 34 thousand visitors admired its beauty and inquired about the Faith.

## Denver Meeting Draws Record Attendance

The occasion of the visit of Dr. Habbib Moayyad, personal Physician to 'Abdu'l-Bahá, to Denver, Colorado, provided the believers of Denver and nearby areas, the opportunity to publicize the Faith widely in the press, on radio and in well attended public meetings. Believers, new and old, cooperated to offer him hospitality and to become spiritually recharged by the impact of his words.

Careful planning preceded his visit, so that the fullest possible news coverage might be given to his visit and to the Faith which was the subject of his talks. All major television stations in the area, twenty radio stations, and all the major newspapers were contacted, personally, by representatives of the Bahá'í community. Over one thousand invitations were distributed for the public meeting at a local hotel, the flyers including quotations about 'Abdu'l-Bahá by well known people such as: Kahlil Gibran, Helen Keller, Leo Tolstoy and others.

Announcements of the public meeting were carried on two television stations and included a color slide picture of 'Abdu'l-Bahá, possibly a first for this kind of publicity on television anywhere. A two and one half hour radio interview with the Bahá'í guest brought news of the Faith to an estimated 40,000 people. The interview was on the Joe Finan Show the most popular radio forum show of its type in the state, and a taped copy of the interview was presented to Dr. Moayyad afterwards. Many telephone calls came in during the interview.

Despite very bad weather there was record attendance both at the dinner, March 4 and at the public meeting on the afternoon of March 5. At the former, friends shared the Doctor's personal experiences with 'Abdu'l-Bahá and the beloved Guardian, those who attended felt that it was an event never to be forgotten. Heavy snow did not prevent over one hundred people, many "pre-Bahá'ís" included, from attending the public meeting. Over half the audience was visitors, many for the first time, and many questions were asked in response to the Doctor's talk on "A Legacy for All Mankind."

## Book on the Bahá'í Faith Receives Widespread Publicity

The recently published book, *The Bahá'í Faith — Dawn of a New Day*, by Jessyca Russell Gaver (Hawthorne \$5.95) has received wide publicity in book announcements, news columns and over the radio. Mrs. Gaver, a Bahá'í from New York, has had autograph parties at book stores in Canada, New York and Washington, D.C., where the book has been put on sale for the public. She appeared on radio and television in Canada and received wide publicity there on the book.

The United Press International recently issued the following release to all newspapers in the United States concerning Mrs. Gaver's book:

"A lucid report by a veteran journalist on the fast-growing religion founded in Persia during the middle of the last century by the prophet Bahá'u'lláh.

"Bahá'í aspires to be a 'world religion' replacing or

absorbing older faiths such as Christianity, Judaism, Islam, Hinduism and Buddhism. It teaches that 'man everywhere must unite or perish.' Bahá'ís worship God, and their conception of God is similar to that of the three historic monotheistic religions, Christianity, Judaism and Islam. They acknowledge Jesus and Moses as true prophets for their own time, but look to Bahá'u'lláh as the final and authoritative revealer of God's will.

"No membership statistics are published by the Bahá'í Faith, but Mrs. Gaver says that it has 'hundreds' of local centers in the United States and an impressive national Temple in Wilmette, Ill."

The book has been listed in catalogues and book lists in many of the major newspaper book sections and therefore is being brought to the attention of a vast reading audience among whom there should be many who will be attracted to the Bahá'í Faith. This was the objective of Mrs. Gaver in writing the book. It is available through most book stores.



*Spiritual Assembly of Bakersfield, California incorporated November 16, 1966. Left to right, front: Mrs. Edna Wafer, Mrs. Marie Rouse, Mrs. Arline C. Adams, Bradley Mortensen (treasurer), Mrs. Bessie S. Powers (corresponding secretary). Rear: Dr. Boyd Hammack (vice-chairman), Hugh E. Rouse (chairman), Robert Davis (recording secretary), Rayford Adams.*

## Laguna Beach Reports

### Two March Events

Mrs. Ramona A. Brown was the guest speaker for the Bahá'ís of Laguna Beach, California, on March 3, 1967. She told of first hearing of the Faith in 1905 with a group of her young friends and that when 'Abdu'l-Bahá came to this country in 1912 she was present at Stanford University, Temple Emmanu-El in San Francisco, and later in Sacramento when this "venerable figure spoke regarding the Teachings of the Bahá'í Faith."

Mr. and Mrs. Robert Quigley spoke before an audience of fifty Bahá'ís and 120 guests at the Laguna Federal Savings and Loan in Laguna Beach, California, on March 17. This program of "Bahá'í Around the World" was the successful effort of a handful of Bahá'ís who have worked over one and one-half years in the Laguna Beach area. The event was covered by the three major papers and society editors both before and after the program.



*Santa Paula Children Present Library Books on Naw-Rúz*

## Students Respond Enthusiastically to Presentations of Faith

The following exciting news of presenting the Faith to groups of students of religion comes from Sylvene Dillon Happenie, Bahá'í News reporter for Los Angeles, California.

"The Los Angeles Spiritual Assembly recently received a request from the Temple Beth El of Hollywood, for a Bahá'í speaker to appear on a weekly course being given on different religions. Mr. Elwyn Van Zandt represented the Faith on this occasion, and in presenting the Bahá'í teachings included a question and answer period which was very well received by both the audience and the Rabbi.

"A few weeks later a similar request was received from a girls' Catholic college in Los Angeles, the Mount St. Mary's College, which had contacted the Rabbi at the Temple Beth El to ask where they could find a Bahá'í speaker to appear at a session of a three day seminar they were holding on 'Days of Renewal.'

"On this occasion Mrs. Joan Kelly Bulkin represented the Faith, and for her morning session was assigned a room where about fifty students, as well as the Dean of Nuns, assembled to hear the talk on the Bahá'í Faith. They asked so many questions and were so interested in what they heard that they did not want to leave when the time came to attend Mass. The Dean of Nuns said she had never heard religion explained in such a clear way and was very much impressed with the logic of the teachings. She wanted to know where our speaker had studied theology, and when Mrs. Bulkin explained that her knowledge and learning came only from the Bahá'í Writings, the Nun and the students were speechless. Some of the students followed Mrs. Bulkin around all day while she waited for the final session, at which time she was to appear on a panel and answer questions for the entire student body.

"The panel, consisting of clergy of the Baptist, Mormon, Episcopalian and Catholic denominations, plus the Bahá'í speaker, was asked many wonderful questions, but some of the clergy, united in their ideas and answers, refused to answer some of the questions, a sampling of which were as follows: Are we born in sin? What is the soul? What is your concept of God? Explain the Trinity. Can anyone be saved outside of Christianity and the organized church?

"The pure light of the Bahá'í explanations of these questions annoyed the rest of the panel, so the students directed the rest of their questions to the Bahá'í speaker. When the session ended more than half the student body clustered around Mrs. Bulkin with even more questions. She herself, in trying to describe the day, said 'Words cannot express exactly what transpired, but it was all very successful in more ways than one.'

"Very gracious letters were received from both the Rabbi of the Temple Beth El and the Dominican Fathers of the Department of Theology of Mount St. Mary's College, expressing their appreciation of an 'enlightening experience' by our participation in their inter-faith discussions."

## Green Acre Summer School: *Abode of the Spirit*

SINCE THE EARLY part of the century when Sarah Farmer deeded the several buildings and spacious grounds comprising the Green Acre property to the Bahá'ís, it has held a place second to none in their affections. This holds true not only for the believers living in the northeastern part of the country, but for those as far afield as Delaware, Michigan, Tennessee and some of the more remote provinces of Canada. And the prospect of a Green Acre vacation has special appeal to the youth who often begin planning together as early as mid-winter.

What is there about this Maine retreat that casts so irresistible a spell over young and old, Bahá'í and pre-Bahá'í alike? A growing number of seekers are drawn here each summer to be among Bahá'ís, study the teachings, and, in many cases, to declare their allegiance to the Cause.

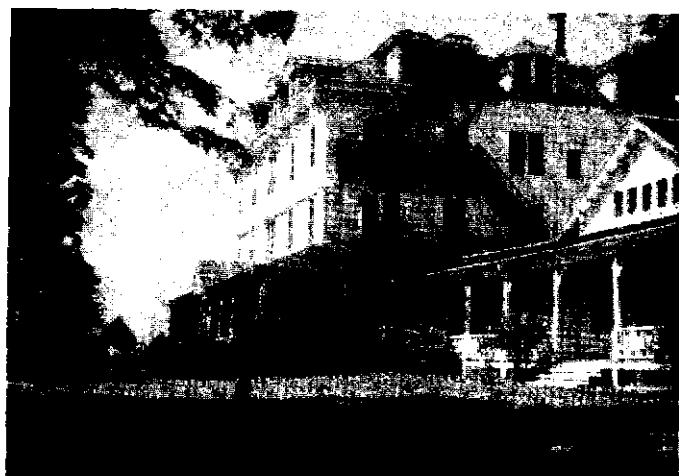
To begin with a purely practical consideration, the unusually low vacation rates easily place a one or two week stay within reach of most budgets, and, for those who require assistance, a limited number of scholarships are available. In addition, the property lies in close proximity to the beautiful spot chosen by 'Abdu'l-Bahá as the site of the future first Bahá'í university (It is called "Monsalvat" after the legendary Spanish mountain said to be the repository of the Holy Grail) and to famous Ogunquit beach where the youth have established "Bahá'í Hill," the scene of much successful teaching.

### Blessed by 'Abdu'l-Bahá

But the perennial attraction of Green Acre lies in its prevailing atmosphere that can only be described as a spiritual abundance, omnipresent and pervasive, which seems to rest upon its green acres like a benediction. So profound is its effect that a departure *sans* tears is rare indeed. As a frequent guest, beloved Hand of the Cause, Mr. Zikru'lláh Khádem once put it, standing with a group of the friends on the veranda of the handsome building which commands a sweeping view of the Piscataqua, or "River of Light" (named so by the Indians): "The wings of 'Abdu'l-Bahá o'er spread these grounds which He loved and upon which He conferred His blessing." On still another occasion, after a particularly exciting class on the porch of the library, a rustic dwelling of charming design, Mr. Khádem said, "For the Bahá'ís to study and pray together in this blessed spot, hallowed by the foot-steps of the Master, this is the true paradise."

### The Influence of Inspired Teachers

It was on this same sunlit porch, over which tall sentinel pines stand guard, that the late gifted teacher Mr. Mehdi Firoozi held sway for many summers. He would pace back and forth as he eloquently expatiated



*Sarah Farmer Hall, with Recreation Hall to right foreground. The room occupied by 'Abdu'l-Bahá in 1912, third floor, corner near fire escape, is preserved in His memory as a place for prayer and meditation.*

upon one of his favorite subjects, speaking of the Beauty of the Bahá'í Writings, and praising those who when reading a passage should be moved by its beauty to shed a tear, that tear to be remembered by God.

There are a number of other teachers of the recent past who have left an indelible imprint on the hearts and minds of scores of students: Louie Mathews, George Spendlove, Genevieve Coy, among many others; and there is much cause for rejoicing in the continuing presence of such outstanding figures as the scholar, Prof. Stanwood Cobb; Auxiliary Board member Curtis Kelsey, whose inexhaustible reminiscences of 'Abdu'l-Bahá are a constant delight; Mr. Winston Evans, compelling speaker and Biblical scholar, to name a few. Nor must the stream of visiting pioneers who radiate a brilliant spirit born of sacrifice be forgotten; or such dedicated mentors of the very young as Mary Jane Carter, Thelma Allison, and Marion Wilcox, who have placed so many young feet firmly on the path of the knowledge of Bahá'u'lláh.

### Scene of Spiritual Joys

After the day's classes it is not uncommon to find a group of students seeking further illumination from the well-stocked library shelves, or engaged in lively discussion in the attractively furnished living room. Others might be visiting with new or old friends, meeting in the spacious main room of Sarah Farmer Hall to hear a Hand of the Cause answer questions, or listening to exciting stories of the victories won in some far-flung outpost by a newly-returned pioneer. Everywhere, unmitigated joy is reflected in the shining faces and happy voices of the large Green Acre family.

Perhaps the real gift of Green Acre is the complete oneness it engenders. Here in this blessed spot, far removed from the distractions and pitfalls of a tumultuous world, living the life of a true Bahá'í can become an achievable reality. The total Green Acre experience is indeed a harbinger of that glorious day when the World Order of Bahá'u'lláh will finally have been established on the earth.

— PHYLLIS TONKONOGY, GREEN ACRE COUNCIL





*The Right Honorable Professor Rama Prasad Manandhar, of the standing committee of the State Council of Nepal and former Nepalese ambassador to Great Britain, USSR, France, Germany and Switzerland visited the Bahá'í House of Worship in Wilmette March 24, 1967. He is shown (at right) with Salvatore A. Pelle, National Bahá'í Public Information Director.*

## BAHA'I IN THE NEWS

*Man's Religion* by John B. Moss (MacMillan, third edition 1967) includes a one page account of the Bahá'í Faith which gives a brief summary of the lives of the Báb and Bahá'u'lláh and states that the background of the Faith is Shi'ite Islám. In describing the Faith the author asserts that "like Sikhism" it is a separate and distinct faith; that the writings of Bahá'u'lláh reached the outside world and "advocated a broad religious view upholding the unity of God, and the essential harmony of all prophecy when rightly understood." He states that the Faith has headquarters in Haifa, Palestine and is active in many countries and especially in the United States.

The book is a text used in courses in comparative religion.

The March 1967 issue of *Holiday* magazine, devoted to "The New Chicago" includes a paragraph on the Bahá'í House of Worship in Wilmette. Describing it as "an exquisite nine-sided fantasy of delicate windows and lacy stone" the statement emphasizes the prevalence of light and the beauty of simplicity in the design of the structure saying that "It's a profound religious experience merely to stand inside the temple."

The October, 1966, issue of *Senior Citizen Magazine* contained an article on the Bahá'í Faith entitled "Daily Thought Starters — The Wisdom of Bahá'u'lláh."

The article gave a brief description of the Faith, and then listed selections from "Bahá'í Scriptures" for each day of the month. The selections from "Bahá'í Scriptures" were submitted to the magazine by a Mrs. Willard E. Givens.

*Illinois Public Opinion*, a magazine devoted to the opinion of the people of Illinois on issues pertaining to state, city, county or the federal government, published in Chicago, carried in its January-February 1967 issue a three-page story about the Bahá'í House of Worship and its history and facts about the Faith itself. It is titled: "Spectacular Landmark at the Crossroads."

*The Sociology of Development - Iran as an Asian Case Study*, by Norman Jacobs, a 541 page book published by Frederick A. Praeger, New York, contains a lengthy chapter on "Religion and Political Authority" which makes several references to the Bahá'í Faith. Dr. Jacobs, now serving as Fulbright Professor of Education, Bangkok, Thailand, lived and travelled extensively in Iran for two years. While he takes no position himself in this book regarding the Faith, he presents the view that presumably exists in Iran that the Faith is both political and religious, that political authority does not attack it as a religious movement but "as an alleged political cat's paw of outside conspirators . . . who hope to use the Bahá'í movement to divide Iranian from Iranian" and therefore "must be suppressed as any other politically subversive movement," even though its "membership is native Iranian."

## News Briefs

A busy year of varied teaching activities by the group of Springfield, Missouri came to a joyful climax at Naw-Rúz when a public meeting in the local Y.W.C.A. helped proclaim to the community the message of Bahá'u'lláh. This group, organized last September, includes five students at the South West Missouri State College who have organized and hold frequent meetings both on the campus and in Springfield. The Naw-Rúz meeting attracted a number of inquirers including a reporter and a photographer for the local paper and received excellent publicity in the paper, both before and after the event, the account including a picture of the speaker and the headline "They Stress Oneness of Mankind: Bahá'ís Welcome Spring on Happy New Year Day." Mr. Don Hawley of Sedalia, Missouri showed slides of the London Congress. Similar public meetings are planned for the future and it is the fervent prayer of each believer that soon a local assembly may be formed in this college town.

The Bahá'ís in Howard County, Maryland have been assisted in bringing the message of Bahá'u'lláh to residents of that area by a one page article on the Faith published in the *Howard County Times* of February 13. Written by reporter David Barkley this substantially accurate and understanding account of the Faith, entitled: "The Message of Bahá'u'lláh: One Fold and One Shepherd" was based on an interview with Auxiliary Board member, Albert James as well as the reading of *Bahá'u'lláh and the New Era*. Three large pictures, from the *Ebony* reprint are included.

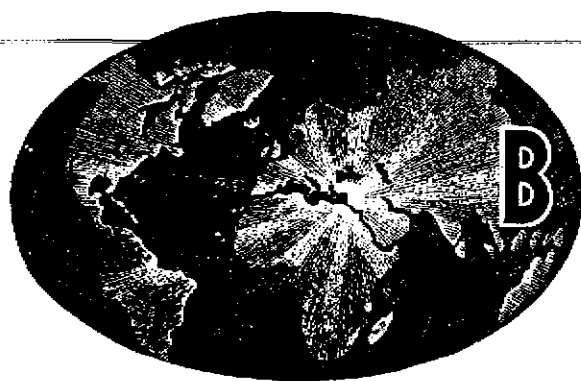
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BAHÁ'Í YEAR 124

JUNE 1947

## *The Unveiling of His Sovereignty*

### **HANDS OF THE CAUSE OF THE WESTERN HEMISPHERE STRESS SIGNIFICANCE OF THIS CENTENARY YEAR**

To the Bahá'í Conventions of Alaska, Canada and the United States and all the Dearly Loved Friends

"Soon will all that dwell on earth  
be enlisted under these banners."

Beloved Friends:

The Blessed Beauty, Bahá'u'lláh, one hundred years ago this glorious Ridván, released a majestic power from His remote prison in Adrianople, breathed a new life upon the world, and made all things new.

The Wronged One of the world, Who, according to His testimony, "had sought nothing for Himself," "solely as a token of His loving kindness and favor and for the purpose of quickening the dead and of redeeming all who are on earth," accepted chains, fetters, adversities, and banishment.

"I bear witness that the eye of creation hath  
never gazed upon one wronged like Thee."

In the midst of these tribulations, Bahá'u'lláh, the Lord of Lords, started to openly proclaim His message to "emperors, kings, princes and potentates, to rulers, governments, clergy and peoples, whether of the East or the West, whether Christian, Jew, Moslem or Zoroastrian," and shared the "peerless pearls of knowledge and wisdom that lay within the ocean of His matchless utterance." It was at this time that Bahá'u'lláh unveiled His sovereignty and alluded to His victory, saying: "We were welcomed with banners of light, whereupon the voice of the spirit cried out saying: 'soon will all that dwell on earth be enlisted under these banners.'"

This is the goal that He, the everlasting Father, has destined for His children to achieve, in spite of all their heedlessness and ignorance. Humanity has no choice but to ultimately respond to the call of Bahá'u'lláh and accept His message. This is the plan of God for this Day as foretold in all the scriptures. It was for this very purpose that Bahá'u'lláh's martyred Prophet, the exalted Báb, raised His call to the concourse of kings to "deliver with truth and in haste the verses" of God "to lands in both the East and the West." And when,

according to the beloved Guardian, Bahá'u'lláh issued His summons and the kings failed to respond, believers were raised up instead. Now the responsibility is ours, and the privilege. If we fail, we too may be cast aside, but the unalterable Will of God will be obeyed. For this is man's destiny, as 'Abdu'l-Bahá affirmed, "that all nations and kindreds will be gathered together under the shadow of this divine banner, . . . all will dwell in one common fatherland which is the planet itself."

For this glorious purpose, the beloved of all hearts, Shoghi Effendi, labored and suffered all his life, sacrificed himself wholly, paved the way and left treasures of divine guidance for his loved ones to follow.

And lastly, this is the spirit reflected in the infallible message of the "source of all good," the Universal House of Justice, that animates our souls and directs us to all good.

The thrilling news in the message fills our hearts with joy when we hear of such astounding victories throughout the world. It moves us to have this beautiful quotation in thanksgiving on our lips, "Lord, increase my astonishment in Thee."

Our response to the call of the Blessed Beauty, the exalted Báb, the blessed Master, and the beloved Guardian, today is our response to the message of the Universal House of Justice, dictated to that infallible supreme Body by the Lord of Hosts, Bahá'u'lláh.

The Hands of the Cause of God in the Western Hemisphere feel this year is extremely significant in the lives of us all. The Concourse on High envies us for the blessings of this Day. Out of His mercy Bahá'u'lláh has singled us out from the entire creation to recognize and serve Him. 'Abdu'l-Bahá has stressed that "the Holy Ones of past ages and centuries, each and all, yearned with tearful eyes to live, though for one moment, in the Day of God." "The sacred dwellers of the most exalted paradise, are in this Day, filled with burning desire to return unto this world, that they may render such service as lieth in their power to the threshold of the Abhá Beauty." What is our duty, particularly as American Bahá'ís — addressees of the

Tablets of the Divine Plan and recipients of all the bounties, singled out by the supreme House for the lion's share of the Nine Year Plan?

The Hands suggest that in order to respond befittingly to this glorious message, let us pray first, study the message carefully word for word, pledge to arise as never before, and make our individual plan for this year in pioneering, teaching, proclamation, contribution to the Funds (the lifeblood of the Cause), and labor in the manifold fields set for us by that supreme Body, with all our resources, our energies and our very lives, till we can answer to our own hearts that, indeed, we have done everything possible in our humble power to deserve these bounties showered upon us.

The Hands and their institution are each and all standing ready to serve you wholeheartedly and by all that lies within their power.

"Ours is the duty to rush forward and ere it is too late, win the victories."

In conclusion, let us listen to the moving words of the beloved of all hearts, Shoghi Effendi, and to the melody of his voice now vibrating from the Abhá Kingdom:

"Ours is rather the duty, however confused the scene, however dismal the present outlook, however circumscribed the resources we dispose of, to labor serenely, confidently and unremittingly to lend our share of assistance in whichever way circumstances may enable us, to the operation of the forces which, as marshalled and directed by Bahá'u'lláh, are leading humanity out of the valley of misery and shame to the loftiest summits of power and glory."

YÁ-BAHÁ'U'L-ABHÁ!

—Hands of the Cause of God  
in the Western Hemisphere

April 1967  
Ridván 124

## Important Announcement from the Universal House of Justice

To All National Spiritual Assemblies  
Dear Bahá'í Friends,

In the 1965 Ridván Message from the Universal House of Justice we announced that in September 1967, on the Feast of Mashíyyat, a few appointed representatives of the Bahá'í world would visit the site of the House of Bahá'u'lláh in Adrianople where the Súriy-i-Mulúk was revealed. We have decided that the six Hands of the Cause of God who will represent the Universal House of Justice at the Inter-Continental Conferences in October are the ones to make this visit. Immediately following this historic act they will proceed to their respective Conferences.

For the protection of the Faith it is essential that no one, except the Hands, travel to Turkey on this occasion.

With loving Bahá'í greetings,  
— THE UNIVERSAL HOUSE OF JUSTICE

March 17, 1967

## Convention Elects U.S. National Spiritual Assembly

The National Spiritual Assembly of the United States for 1967-1968 elected at the National Convention is as follows: Dr. Daniel Jordan, Chairman; Robert Quigley, Vice Chairman; Dr. David Ruhe, Secretary; Miss Charlotte Linfoot, Assistant Secretary; Miss Edna True, Recording Secretary; Arthur Dahl, Treasurer; Dr. Dwight Allen; Dr. Sarah Pereira; Paul R. Pettit.

## Cablegram from the Fifty-Eighth U. S. National Convention to the Universal House of Justice

April 28, 1967

Overwhelmed by challenge to unprecedented self-sacrifice as we embark upon unknown sea worldwide proclamation. Recognizing our need rise new heights Faith, wisdom and dedicated action, we pledge a new devotion and obedience Bahá'u'lláh. We humbly pray we may catch accents of His voice and lead Him to our hearts that He may strengthen us marshall all our untapped forces for total victory Nine Year Plan this Day of God.

## Reply from the Universal House of Justice to the Fifty-Eighth U. S. National Convention received April 30, 1967

Deeply moved spirit devotion recognition need rise greater heights self sacrifice fulfil goals Nine Year Plan. Assure all delegates, guests Convention our prayers Shrines much loved American Community may continue prosper in loving service Bahá'u'lláh adding lustre mantle spiritual primacy. Loving Ridván greetings—

## Panama Temple Site Being Prepared

*"... in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The Teachings once established there will unite the East and the West, the North and the South."*

— 'ABDU'L-BAHÁ

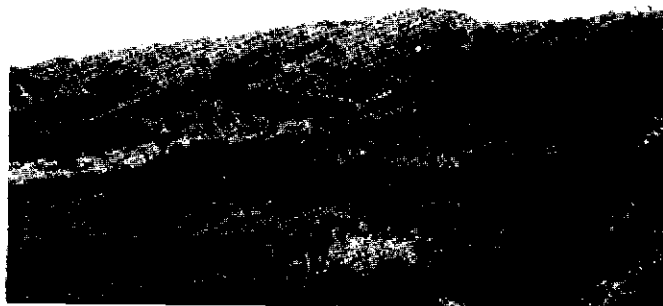
The Ridván message from the Universal House of Justice speaks of the great international project of raising the Panama Temple. The site for the temple is on the outskirts of Panama City at the summit of a hill of volcanic rock formation some 700 feet above sea level. It affords magnificent views in all directions. It can be seen as one travels across the Isthmus of Panama going from one ocean to the other. The area is presently undeveloped. Clearing the road is now underway and construction will soon begin. It is anticipated that the road will be completed by July 31, 1967, since it must be ready for the historic laying of the cornerstone in October at the Inter-Continental Conference by Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánúm.

Peter Tillotson, an English architect, is the originator of the design and Robert McLaughlin, former member of the National Spiritual Assembly of the United States and Dean Emeritus of the School of Architecture of Princeton University who served as a member of the Technical Advisory Board for the construction of the interior of the Mother-Temple of the West in Wilmette, has been appointed architectural consultant to the Universal House of Justice in respect to the building of the Panama Temple.

Once more an unusual opportunity for spiritual participation through material means comes to the believers throughout the world. In their Ridván message of 1966, the Universal House of Justice called upon "the believers and Bahá'í communities to contribute liberally and continuously until the funds for the completion of this historic structure are assured. Such contributions should be sent directly to the National Spiritual Assembly of Panama."

Bahá'ís who have had the privilege of sacrificing for the construction of the edifices in the Holy Land, the Mother Temple in Wilmette, and the Temples in Uganda, Sydney and Frankfurt know the confirmation and blessing that comes in being able to directly assist in the erection of so sacred a structure, vital to the World Order of Bahá'u'lláh.

The friends everywhere will be looking forward eagerly to drawings of this new Bahá'í House of Worship, as promised by the Universal House of Justice in the April, 1967 message.



Upper photo is a view of Panama Temple site from the highway below. Lower photo shows Robert McLaughlin (second from left) checking the area site.

# First National Spiritual Assembly Elected in Leeward, Windward and Virgin Islands

The beloved Guardian, always particularly proud of the "firsts" achieved in the Bahá'í world, "would," in the words of Hand of the Cause, Dr. Ugo Giachery, "be happy today when these 'forgotten' islands (forgotten by the world) are witnessing the formation of the first National Spiritual Assembly of the Bahá'ís of the Leeward, Windward and Virgin Islands. I am sure his great spirit is with us."

Held in Charlotte Amalie, St. Thomas, Virgin Islands, April 23-24, 1967, the first National Convention drew attendance of Bahá'ís from twelve of the sixteen Caribbean islands coming under the jurisdiction of the new national body, sweeping in an arc from Grenada (at the southern tip) north and westward to the Virgin Islands, and from Puerto Rico, the Dominican Republic, the United States and France. Ninety-seven names were recorded in the register of this historic occasion.

## Distinguished Guests

Representative of the National Spiritual Assembly of the Bahá'ís of the United States, Dr. Sarah Martin Pereira, opened the Convention, bringing greetings from that body and reading its message with its assurance of standing "ready to advise and assist whenever called upon." She called attention to the great privilege of the members to be elected to the new assembly in going to Haifa next Ridván to elect the new Universal House of Justice.

Dr. Pereira had the honor of presenting dearly-loved Hand of the Cause Dr. Giachery, who responded: "I am here to represent the World Center of the Faith, the Universal House of Justice and the body of the Hands of the Cause. I bring an expression of their admiration, affection, Bahá'í love, and the assurance that right now they are praying for you, the Bahá'ís of the Caribbean Sea, in the Holy Shrines." A thrill of gratitude and confidence thus started vibrating which was to offset the feeling of inadequacy in the face of the awesome responsibilities set forth in the special message of the Universal House of Justice to the Bahá'ís of the Leeward, Windward and Virgin Islands.

## All Delegates Present

All nine delegates answered the roll call, and then special guests were introduced: Mrs. Angeline Giachery, her husband's invaluable supporter and collaborator; Mrs. Sheila Rice-Wray, veteran pioneer in the Dominican Republic; Knud Jensen, first Bahá'í to make his declaration in the Virgin Islands; Mrs. Alma Lake, first native believer in St. Thomas; Mrs. Mary Dayton, who, with her husband, Charles Dayton, were the first pioneers in the Virgin Islands; Mr. and Mrs. Ellerton Harmer, the second pioneer couple to arrive; Miss Lydia Martin and Carlos Martin Pereira, sister and son of Dr. Pereira; Miss Lecile Webster of Paris, France; Mrs. Ludmilla Van Sombeek; Robert Hatcher, new Coordinator of Temple Activities at the Wilmette House of Worship.



*National Spiritual Assembly of the Bahá'ís of the Leeward, Windward and Virgin Islands, elected April 23, 1967 with Hand of the Cause Dr. Ugo Giachery. Left to right: Thomas Hooper, Ellerton Harmer (treasurer), Mrs. Lorraine Landau, Jean Desert (vice-chairman), Mrs. Henrietta Trutza (recording secretary), Hand of the Cause Dr. Ugo Giachery, Miss Katharine Meyer (corresponding secretary), Jeffrey Lewis, Mrs. Dorothy Schneider, Edwin Miller (chairman).*

## Weekend of Activities

The weekend's activities had begun unofficially with an evening reception to which the press and leading figures in St. Thomas were invited. The honored convention guests, speaking briefly and informally, remarked on the love, unity and family quality brought by the Faith of Bahá'u'lláh. The public meeting held the following evening featured the film "And His Name Shall Be One" and a talk by Dr. Giachery.

At the joyous Ridván Feast the Bahá'í children of St. Croix sang Bahá'í songs. The declaration of a native St. Thomian, Mrs. Angela Francis, just before the Feast began seemed a sign that the bounties of Bahá'u'lláh will be poured forth abundantly on these islands during the coming year.

Preceding the convention was an all-day teaching conference with Mrs. Maurine Kraus, secretary of the Foreign Goals Committee, presiding. Lovingly, she commented, "This is a real homecoming for me, even though I am seeing most of you face to face for the first time. The committee has longed for this day. We are so proud of you."

## New Local Assemblies

The happy news of the formation this Ridván of three additional Local Spiritual Assemblies, in St. Vincent, St. Kitts, and Frederiksted, St. Croix, was announced. This makes a total of eight in the Leeward, Windward and Virgin Islands. Two groups in Guadeloupe hope to reach assembly status next year.

These remarks are gleaned from the ensuing reports and consultation:

Dr. Giachery, on how to teach: "Appeal to reason rather than to feelings . . . Steps in teaching should be attraction, instruction, confirmation . . . The Guardian mentions teaching 'patterns' rather than teaching methods."



*The Convention, at which the National Spiritual Assembly of the Leeward, Windward and Virgin Islands was elected, held in Charlotte Amalie, St. Thomas April 23-24, 1967.*

Mrs. Giachery: "When there is love in the heart the language of thought is eloquent."

Pioneer Mrs. Frances Foss: "A year ago I had never heard of St. Martin; I have now lived there for seven months! . . . I have learned something about pioneering, you get to know yourself right down to the skeleton."

Jeffrey Lewis, warmhearted native believer of Grenada: "I became a Bahá'í (four years ago) very, very easily . . . Winston Evans distributed Bahá'í literature all over Grenada. After reading the pamphlet *Prophecies Fulfilled* ten became Bahá'ís."

Ivor Ellard, pioneer in Dominica: "Empty oneself of all previous culture . . . A pamphlet based on *New Light on the Spiritual Path* would be ideal."

Pioneer Mrs. Dorothy Schneider: "We started teaching before we attracted — we got things mixed up!"

From St. Kitts, native Bahá'í, Miss Eulalie Brown, expressed her joy in being present. Pioneer O. T. Shelton of St. Eustatius stated: "I am there to bring something to the island. I'm not taking anything out of it."

Edwin Miller: "Firesides are not effective in Grenada — the terminology is unfortunate in this climate! . . . We have learned a lot, mostly what *not* to do. The words 'oneness of science and religion' make sense to us, but we found that to them 'science' means dealing with Satan!"

#### Tribute to a Pioneer

Dr. Pereira paid a tribute to the late Mrs. Etta Woodlen for her fine pioneering work in Barbados. It was later reported that Mrs. Woodlen's will provided for a Bahá'í Center in Barbados.

The Message from the Universal House of Justice to the Bahá'ís of the world, read in the opening session of

convention, brought that unique institution into clearer focus for the friends, inspiring them to resolve to do their share in meeting the challenging goals of the Nine Year Plan.

Suspense mounted as the appointed time for the election of the new National Spiritual Assembly approached. Dr. Giachery commented, "A pillar, a 'slim' pillar, is being born. I feel like a father, pacing, awaiting the birth of a child." Elected in "a spirit of prayer . . . in that rarefied atmosphere of selflessness and detachment . . ." were Edwin Miller, Grenada (chairman); Jean Desert, Guadeloupe (vice chairman); Miss Katharine Meyer, St. Thomas (corresponding secretary); Mrs. Henrietta Trutza, St. Lucia (recording secretary); Ellerton Harmer, St. Thomas (treasurer); Mrs. Dorothy Schneider, St. Croix, V.I.; Thomas Hooper, St. Thomas; Jeffrey Lewis, Grenada; Mrs. Lorraine Landau, Saba. It is noteworthy that these members come from six different islands which represent four national backgrounds — French, British, Dutch and American.

#### Gifts Presented

Among the gifts presented to the infant assembly were a contribution to the new National Bahá'í Fund with a letter of congratulations from the Universal House of Justice; a generous gift of money, the film "And His Name Shall Be One," and several Bahá'í books for the national library from the "mother" National Spiritual Assembly; a picture of 'Abdu'l-Bahá and the Greatest Name in exquisite, matched frames from Dr. and Mrs. Giachery; a green leather album, appropriately engraved, containing congratulatory messages from many of the National Spiritual Assemblies of the world, from the Foreign Goals Committee; and contributions from many individual believers.

Dr. Giachery remarked that it would be wonderful for the friends to start to contribute to the Temple in Panama. He stressed the necessity of precision in making the budget. "Our personal responsibility," he stated, "is to take the money out of corruption so as to purify it and place it to work in the world." Dr. Pereira gave encouragement reminiscent of 'Abdu'l-Bahá: "You have made a beginning, so the goals are in the process of being achieved."

The "outside world" in St. Thomas was occupied with Carnival festivities, but the Bahá'ís gathered in convention on the campus of the College of the Virgin Islands were concerned with matters of lasting spiritual value to the world at large.

"Let Bahá'u'lláh be on our lips all the time. We want to proclaim that we have something to teach the whole world," were Dr. Giachery's final remarks. "You are my twelfth child. Like all children you will have problems. You will be under strain, you and your families . . . Your primary duty is to the institutions that are God-ordained . . . Read the Message from the Universal House of Justice many, many times."

And in the hush left by the closing prayer, the friends spontaneously joined hands, singing *Alláh'u'Abhá* from the depths of their bursting hearts.

— LORANA KERFOOT,  
CONVENTION REPORTER

## A Harvest Time in British Honduras

Harvest time seems truly to be at hand in British Honduras. Behind us lie more than thirteen years of painfully slow progress in the spread of the Faith since the original pioneers, Mrs. Cora Oliver and Mrs. Shirley Warde, arrived in the fall of 1953 from Panama and California respectively.

Then a small, backward and forgotten British Colony, today the country is emerging as a nation of Central America and is expected to attain independence in 1968. And today the Faith is experiencing a phenomenal surge of growth.

Fifty new believers were enrolled in the month of December, 1966, and thirty-five more the first weekend of January. Every teaching trip since brings new declarations and opens new areas with people clamoring for books and more teaching. This sudden flood of acceptance is mainly in the northern villages populated by Mayans, Mexicans and some Creoles, and in a southern area among the Carribs. But western villages are also yielding their fruit and even Belize City, the capital, has had more enrollments in the past year than in any since the Faith was introduced there in 1953. So eager are the people in the outlying districts to hear about Bahá'u'lláh that we feel we are on the verge of mass conversion.

All this activity coincided with the arrival of five new pioneers, including Miss Ruhi Yeganeh, fulfilling a goal of the National Spiritual Assembly of Great Britain, and Maximillianno Cauich and family, a young Mayan of Yucatan, Mexico, who was sent us by the National Spiritual Assembly of Mexico to fulfill one of their goals under the Nine Year Plan. The local believers, too, have caught fire with the new spirit and are devotedly teaching in all areas.

British Honduras has been under the jurisdiction of the National Spiritual Assembly of Guatemala, but the

Universal House of Justice is permitting the formation of our own National Assembly at Ridván this year when delegates and believers will attend our first National Convention and we will have the blessing of the presence of Hand of the Cause Dr. Ugo Giachery. When the decision was taken we had only four local assemblies and Bahá'ís residing in only eight localities as of last Ridván, but this year we will be strengthened by eight new assemblies and with Bahá'ís now residing in twenty-four localities. The existing assemblies have also grown, one having more than trebled in membership in the past year. The Belize City Assembly is incorporated; we have our endowment; a Temple site has been selected and is in the process of negotiation. Hence few goals now remain under our Nine Year Plan. All of this is proof of the unfailing aid promised by Bahá'u'lláh and the wisdom and foresight of our Universal House of Justice.

Looking back over the period of seed planting, we marvel at the sudden surge of acceptance that is now taking place. It was two years before two local believers were enrolled in Belize City, one adult and one youth. By 1958 we had grown to twelve and formed the Belize Local Spiritual Assembly. Two more were added in 1961, five in 1962, then only one a year through 1965 with a sudden acceleration in 1966 to thirteen enrollments plus the five new pioneers transferred here. In 1965 Burrel Boom, to the west where Mrs. Cora Oliver had built her home, formed its assembly. From there Bermudian Landing, a village still further west, was opened and, together with the village of San Andres in the north, came to assembly status in 1966.

But through these years of slow development we had the great bounty of visits from three Hands of the Cause, Mr. Zikru'lláh Khádem, Dr. Ugo Giachery on three occasions, and Mr. Enoch Olinga, as well as some extended visits from five Auxiliary Board members. Small wonder then that the seeds are now ripening and the harvesting time is at hand.

— SHIRLEY A. WARDE



Newly purchased Alaska Bahá'í summer school property, consisting of four acres of land on north Douglas Road near Juneau. Foundation at left is for school building, house in center is where caretaker will live, foundation on right is for an apartment and secretarial office. Property includes eighty-five feet directly on the waters of Gastineau Channel.



## Pioneers and Traveling Teachers Assist with Venezuelan Goals



Bahá'ís of Venezuela have been utilizing their vacation periods during the past year to teach in distant places both inside and outside the country. Mickey Posner, Sandy Whitney and Peter McLaren visited Trinidad, where effective public and fireside teaching was done. Mr. McLaren also visited Curazao, Aruba and Bonaire, all of which are included in Venezuela's Nine Year Plan goals.

On the home front two teaching trips were made to Margarita Island (also a special goal in the Nine Year Plan) by Addie Teske, Carole Woodard, Mickey Posner and Peter McLaren. Eloy Carrascal and Weldon Woodard traveled to the remote area of Territoria Amazonas where they visited Puerto Ayacucho and the Guajibo Indian communities. All of these teaching trips included several large meetings and the enrollment of new believers.

Bahá'ís of the central cities of Venezuela are now making regular visits to rural Bahá'í communities on



*Photos above show activities in Trinidad and Islands of Margarita and Bonaire, all mentioned in article at left.*

weekends, while those living in cities of the interior make weekend trips to the Carina and Guajiro Indian communities.

A great step forward has been made with the opening of two virgin goals of the Nine Year Plan. Mrs. Rhoda Vaughn arrived in Bonaire in October and Mrs. Ethel McAllaster arrived in Aruba in January. The first native believer of Bonaire, Max Webster, has been enrolled.



*Guaymí Indian pioneers, Venancio Bejerano of Boca de Soloy and Manuel Rodriguez of Plan de Chorchá, ready to leave for their post in the San Blas Islands.*



*A portion of the audience, with Fred Berest as chairman, at a public meeting March 18, Canal Zone, Panama. Program was presented by Mr. and Mrs. Russ Garcia and Ron and Lois Schneider, members of a yacht crew on a travel-teaching voyage. While in the area of the Canal Zone and the Panama Republic, they gave generously of their time and talent.*



*The National Spiritual Assembly of West Africa fulfilled one of its Nine Year Plan goals with the opening of the first Bahá'í school in Bomi Hills, Liberia.*

## West African School Founded in Liberia

One of the goals of the Nine Year Plan for the National Spiritual Assembly of West Africa was to establish a summer/winter school, assisted by the National Spiritual Assembly of the United States.

On March 24 West Africa's historic first Bahá'í school opened its ten-day session at the Bahá'í Center in Bomi Hills, Liberia. West Africa now takes its place among the other national spiritual assemblies of the world having regular sessions during the summer, winter and spring where Bahá'ís and guests come together for fellowship and study. The first of its kind in Liberia, the school aimed at training teachers to propagate the Faith. Bahá'í laws, history and principles were discussed, interspersed with workshop activities, social

periods and inspirational sessions.

A new dormitory, entirely built and financed by native Bahá'ís, was completed and dedicated in time for the opening of the school. Over seventy-five students, approximately half of whom were Bahá'ís, attended one or more classes.

Two Liberian newspapers covered the event.

○

On March 15 nearly 200 people attended the open house at the newly-opened national Bahá'í headquarters and office of the national secretary in Sinkor, Monrovia, Liberia. This event was sponsored by the National Spiritual Assembly of West Africa, in honor of the Dunnes' departure for Las Palmas, in the Canary Islands, Spain, where they have gone to try to regain their health after many years of faithful and loyal service.

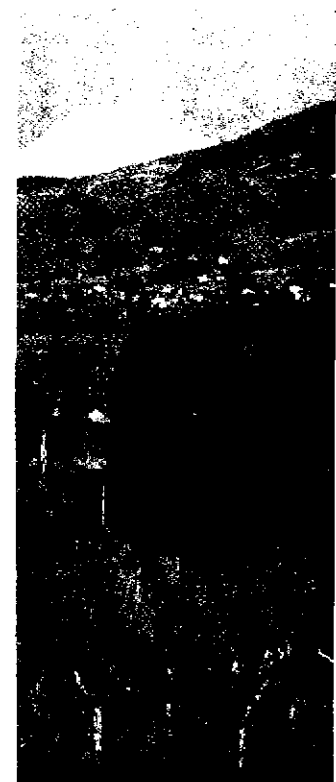
*First winter school held in Rabat, Morocco, February 25-26, with twenty-five communities represented. Theme of the school was "Toward a Better World."*



# European Summer Schools

JUNE - SEPTEMBER, 1967

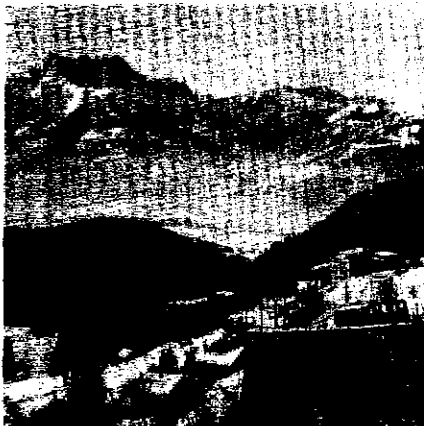
AUSTRIA	July 1-8	Pension Sonnhof, Lofer near Salzburg Write: Bahá'í-Haus Thimiggasse 12, A 1180, Vienna, Austria
BELGIUM	August 5-15	Domaine de l'Hirondelle, Castle of Oteppe near Huy Write: Bahá'í Center, rue Stanley 54, Brussels 18, Belgium
BRITISH ISLES	July 1-8 August 12-26	Harlech, Wales Dalston, near Carlisle Write: Bahá'í Center, 27 Rutland Gate, London, S. W. 7, England
DENMARK	June 23-25	Vapnagaard, near Elsinore Write: Bahá'í Center, Sofievej 28, Hellerup, Denmark
FINLAND	July 1-6	Dipoli, Otaniemi, near Helsinki Write: Bahá'í Center, P. O. Box 10423, Helsinki 10, Finland
FRANCE	August 26-Sept. 2	Maison Familiale de Vacances Les Alberges, in Uriage-les-Bains, near Grenoble (Isère) France Write: Mr. Ray Foubert, 7 rue Alphand, 38 Grenoble (Isère) France
GERMANY	July 2-8 July 29-August 6	Gauting near Munich, at Germeringer/ Strasse 30 Hofheim/Taunus, near European/ Mashriqu'l-Adhkár Write: Mrs. Erna Schmidt, Parlerstrasse 50, 7 Stuttgart, Germany



View near Grenoble,  
France

ITALY	September 1-10	Albergo Parco delle Quercie, Contursi near Salerno (Amalfi) Write: Mr. Sohrab Payman, Via Mentana 36, Rimini, Italy
LUXEMBOURG	June 23-25	Bridel, near Luxembourg-Ville Write: Miss Virginia Orbinson, B rue Roger Barthel, Bereldange, G. D. Lux- embourg
NETHERLANDS	July 22-29	De Berkenhoeve, near Hilversum Write: Bahá'í Center, Rioustraat 27, The Hague, Holland
SPAIN	August 13-20	[Other information not yet available.]
SWITZERLAND	September 1-10	Hotel Universitaire, Leysin, Canton de Vaud Write: Bahá'í School, P. O. Box 311, 1800 Vevey, Switzerland

Hotel Universitaire, Leysin, Can-  
ton de Vaud, Switzerland.



A schedule of European Summer Schools to be held from June to September, 1967, is presented for the assistance of those who may wish to attend. For reservations write to addresses given above.

## Hand of the Cause Lays Corner-Stone for New Era School



*New Era High School, Panchgani, India. Hand of the Cause Tarazu'llah Samandari placing the holy relics inside the foundation stone.*

Early on Sunday morning, March 12, the ceremony for laying the foundation stone of the New Era school in Panchgani, India was held in the presence of the staff and students and their friends. This Bahá'í high school is to be developed into a teacher-training college at the instruction of the Universal House of Justice.

It was a moving occasion. Pieces of stone from the holy places, together with written statements describing the event in English and Persian were placed inside the corner-stone. After prayers were chanted and the statements were read, Mr. Samandari placed the pieces of stone inside the cement block. As there was no foundation to the building, the cement block had to be placed in the ground at a predetermined spot. A pick for digging the earth in which the cement block was to be placed was given to Mr. Samandari. He wielded the large pick—not once, but nine times, swinging it above his head at each stroke. The atmosphere became strangely hushed, except for the noise of the pick. On he went until his breathing became very labored and he started to tremble. Then he rested his hand on the pick



*Hand of the Cause Tarazu'llah Samandari breaking ground for the foundation. His son and translator, Dr. Medhi Samandari of Somalia, is seen holding the camera.*

and closed his eyes in prayer. When he opened his eyes he was ready to carry on with the day's proceedings. He had indeed shown everyone present the tremendous power of prayer.

Following are some excerpts from Mr. Samandari's talk given at a conference in Panchgani on March 11, preceding the corner-stone ceremony, as translated by Dr. Medhi Samandari, Auxiliary Board member in Africa, traveling with his father, the Hand of the Cause:

"If we look to the history of the Faith in the time of the Báb, the Faith would have suffered terribly if there were no true lovers willing to sacrifice all. Again during the time of Bahá'u'lláh the Faith would have come to nothing without such souls. Among these were such souls as the King of Martyrs, the Beloved of Martyrs and Badi who took the Tablet to the Sháh—a unique honor and sacrifice in the history of the world. These were the types of people who made the Faith grow. Likewise in the ministry of Abdu'l-Bahá, lovers came forward to sacrifice for the Faith. . . . The same took place in the time of the Guardian, and it was the

great love of the friends that promoted the Cause. The Promised One gave us the Most Holy Book, and its child, the Universal House of Justice, elected in Haifa in 1963, brings to a culmination after the Guardian the erection of the World Order of Bahá'u'lláh. The members of the first Universal House of Justice stood before 7,000 Bahá'ís in London at the World Congress celebrating the Declaration of Bahá'u'lláh and then returned to Haifa to start their great work of administering the whole Bahá'í world. Now, at this time, we must turn to the Universal House of Justice as real lovers of the Cause. The national and local assemblies must be first on the role of lovers. We should remember, too, the symbol of loved and lover and candle and moth given by Bahá'u'lláh. The Universal House of Justice is like the candle and the national and local assemblies and the believers are like the moth attracted to the light, until death, through sacrifice.

"It is clear that without administration this program is impossible, for the speed of progress is in direct proportion to our attachment to the administration — so let it work smoothly and efficiently. Any failure or weakness on our part will harm the Faith and slow down its progress. The Guardian spoke to me on this matter saying that the Báb was the Forerunner and gave the glad tidings, that Bahá'u'lláh was the Founder of the New World Order and that 'Abdu'l-Bahá was the Interpreter of the New World Order, and further, that the national spiritual assemblies are the promoters of the New World Order. The Guardian did not speak of himself but you know that during his thirty-six year ministry he was the teacher of the new administrative

order. All believers within the administrative order are the foundation of the Faith and consultation forms the basis. Conscientious and completely perfect consultation of all matters material and spiritual are essential. Bahá'u'lláh says a Bahá'í should consider himself as entering the presence of God Himself before starting to consult — remember this. He must be conscious of God's presence there, and when this is done, then and only then start to consult. The subject must be clear and all must participate. In this way the Holy Scriptures will infuse the gathering and results will be the very best. I would advise the friends that gather for consultation to show every respect, humility, meekness, etc., then start consulting and then you will achieve the results you hope for."

Earlier in his presentation, Mr. Samandari stated:

"We must cooperate in all matters pertaining to the Faith, and every one of us has sacred duties. The burden on the shoulders of the National Assembly is very heavy in their responsibility to the community and secondly to the Universal House of Justice, and this in itself is equal to their responsibility to Bahá'u'lláh Himself. . . . 'Abdu'l-Bahá explained the greatness of the Faith and said that the tests would be intense. He says a mountain can be turned into a piece of straw and again a mountain can become as small as a grain of mustard seed. We cannot realize how heavy our responsibilities are. . . . It is essential for Hands of the Cause and board members to cooperate fully with national assemblies to fulfill their sacred duties. . . .

## Youth Symposium in Pakistan



*Youth symposium on world peace held on March 25, 1967, sponsored by the Bahá'í youth of Karachi, Pakistan.*

## Teaching in Pakistan



The national treasurer of Pakistan (second from left in photo at left) after completing purchase of site of Dacca, Pakistan Haziratu'l-Quds. Photo at right shows Hassan Mahboobi and Mr. Jamshedi in Suthrapur, East Pakistan, on a teaching trip. Shown with them is the chowdri (head man) of the village of Suthrapur.

## ... and in Thailand



Texan Lee and Mrs. Shirin Fozdar aboard the Bahá'í Land Rover, being ferried across a river in northeast Thailand. Photo at right shows villagers gathering around truck on its arrival at village of Ban Thatjomsri.



The Festival of Naw-Rúz was celebrated at the Bahá'í Center, Bangkok, Thailand, where over fifty guests, in addition to Bahá'ís, attended. General Stillwell of the U.S.A., the Burmese Ambassador, representatives from the Indian and Russian Embassies, great-granddaughter of King Mongkut of Siam and other eminent guests were present. Slides of the shrines and temples were shown and a talk on the Faith was given by Mrs. Shirin Fozdar.



*Bahá'ís in the village of Arufa in the New Guinea highlands with Hand of the Cause, Collis Featherstone.*

## New Guineans Welcome Hand of Cause

In January of this year, after attending the summer school in Medina, New Ireland, Hand of the Cause Collis Featherstone and members of his family visited the believers in the highlands of the Territory of New Guinea, only recently opened to the Faith. The new Bahá'ís there belong to some of the most primitive tribes in the world. Mr. Featherstone showed slides of Israel to about fifty Bahá'ís in the home of the pioneers to the area, Noel and Margaret Bluett. The following day he walked three miles in the rain up steep slopes to the village of Arufa, where many Bahá'ís live. The language barrier, though a great problem, was surmounted by the wonderful spirit brought by Mr. Featherstone. Taped music also helped to convey the spirit of Bahá'í fellowship.

Following the visit to Arufa, Mr. Featherstone, accompanied by his family and the Bluetts, traveled over the mountains into the next valley, where the Faith has only recently been established. The people in this valley have had contact with outside civilization for only ten years. The majority of the new Bahá'ís are pagan in the sense that they have had no knowledge of other religious teachings. On the way home the road was closed by heavy rain and the Featherstone and Bluett families spent the night in a grass hut.



*Tom Wesley, a new Bahá'í, tells his own village people about the Faith of Bahá'u'lláh on the occasion of visit by Hand of the Cause, Collis Featherstone.*

Twenty-five New Guineans expressed their wish to become Bahá'ís during Mr. Featherstone's visit. He will long be remembered in the highlands of New Guinea because he brought the fragrance of the holy places into this remote and primitive area.



The third summer school of the Bahá'ís of the Hawaiian Islands will be held from August 5-12, 1967 at the Waimanalo Elementary School, Waimanalo, Hawaii. Classes will be held during morning and late afternoon hours, with special subjects given in the evenings and special weekend programs offered. Reservations can be addressed to Bahá'í Schools Council, 3264 Allan Place, Honolulu, Hawaii.

*A weekend study session was arranged in Chisimaio, Somalia, this past winter on occasion of visit of Mohamed Dalmar and Osman Hagi from Mogadiscio, and Grant Winkleman from Gelib, all appearing at left. Persian, Somali and American nationalities are represented in this photo.*



## Bahá'í Week in Wilmette . . .

### *Proclamation in the Shadow of the Temple*

Most Bahá'ís all over the world know about Wilmette, Illinois. But until recently, many residents of Wilmette did not know much about the Bahá'í Faith. *Bahá'í Week in Wilmette*, April 9-16, 1967 remedied this condition to a large extent. The Wilmette Bahá'í Community planned, prayed, and prepared for this intensive local proclamation, beginning in the hot days of last summer, through the winter of blizzards, and in the spring-time shared these efforts with their neighbors.

From the outset, the importance of relating to the unique conditions of proclaiming the Bahá'í Faith in Wilmette was kept in mind. The long buildup of local good will was carefully fostered. The Village Board's approval was granted, the Mayor's proclamation was publicized. The Garden Club Federation was consulted on where a gift of a rose garden could best enhance the community. A new fire station lawn was chosen, and the planting was publicly performed with Bahá'í, Village, and Garden Club officials participating.

#### Public Meetings

As attractions to the Bahá'í Week schedule of public affairs programs, the community was fortunate to have the talents of Auxiliary Board member William Maxwell, Jr. and our United Nations Observer, Mrs. Mildred Mottahedeh. Two evening meetings on subjects of real public interest were held in Central School. On Monday, Mrs. Mottahedeh held over 200 listeners with the subject, "Is World Government Possible?" On Thursday a panel discussion on "Race and Religion in Today's Society" featured three Wilmette clergymen: Rabbi William Frankel of Beth Hillel synagogue, Father John Rosemeyer of St. Francis Xavier Catholic Church, and Rev. Donald Farley of the First Congregational Church, plus Mr. Maxwell for the Bahá'í Faith. Again, over 200 attended, including many Bahá'ís and their friends from surrounding communities who gave heart warming support to the meeting by their presence. Their presence added much to the spirit of the meeting and was greatly appreciated. Refreshments for these public meetings were gourmet treats from many Bahá'í kitchens.

#### Home Firesides

Tuesday, Wednesday and Friday, in different areas of Wilmette, there were home firesides at which the history of the House of Worship was related, with slide illustrations. Since the Village has grown rapidly to its present population of 32,000 in very recent years, most of the residents were almost unaware of the real significance of the magnificent structure which dominates the local skyline, and they were oblivious to the fact that over 100,000 visitors and thousands of Bahá'ís are drawn to this Chicago suburb annually for the one purpose of coming to the Bahá'í House of Worship. With the mailing of an attractive double-purpose brochure to every household in Wilmette prior to Bahá'í Week, such ignorance can no longer exist. Basic Bahá'í facts in a succinct presentation were included, along with a pro-



*Local clergymen and Bahá'í spokesman at panel on Race and Religion. Left to right: Salvatore Pelle, moderator, Father John Rosemeyer, Rev. Donald Farley, Mr. William Maxwell, Rabbi William Frankel.*

gram and invitation to share in the full week of local public events.

#### Presentation and Displays

At its dinner, attended by a large number of citizens the Wilmette Historical Commission, founded and served for many years by the late Horace Holley, was presented with a beautifully detailed picture history of the Faith in Wilmette and the growth of the Temple on these prairie shores. On this occasion the reasons were explained for the selection of Wilmette as the site for the now world famous structure. Posters, radio, local and metropolitan press coverage carried information about Bahá'í Week. In three major business windows plus the local bank and the public library were outstanding window exhibits — some left up for the entire month of April, adding interest for the National Convention which followed ten days after Bahá'í Week. Local Bahá'ís were given the privilege of speaking on the Faith at Rotary, Lions, and League of Women Voters' meetings.

#### Opening Reception

In addition to the public affairs events and firesides, the Wilmette believers inaugurated their proclamation with a reception to which the leading citizens, officials, professional and organizational leaders and friends of the Faith were invited . . . and which they accepted, attended, and thoroughly enjoyed. Setting the tone for the entire week, the Sunday evening reception was held in the *Háziratu'l-Quds* on a beautiful clear night, unlike the dismal weather predicted for the day.

#### Youth Participation

The local high school age youth shared richly in Bahá'í Week, with Bahá'í speakers invited to give talks



*Crowds attend open house on Wilmette Day at the House of Worship.*

on the Faith in all New Trier High School sociology classes and its senior seminar as well as at the North Shore Country Day School. Saturday night's youth Fireside attracted over sixty-five young people, many for their first encounter with Bahá'í teachings, and resulted in two youth declarations, though neither young person was from the host community.

#### **Wilmette Day at the Temple**

The glorious culmination of this thrilling week of introducing the Bahá'í Faith to its nearest neighbors was Wilmette Day at the House of Worship.

That concluding Sunday began at 9 in the morning with over eighty foreign high school students in the American Friends' Service Foreign Students program, and their local hosts, taking an hour tour with many showing real interest in learning more about the Faith

both here and on their return to their homelands. From 10 until 6 in the afternoon visitors poured into the Temple for the open house with special tours, slide presentations and hospitality all day. The spirit was surely felt by the guests on this day. During the afternoon program of devotions a prominent local official of B'nai Brith, Mr. Ellis Kaplan, read from the Old Testament. Dr. Martin Bickham (who was honored a year ago by the local Bahá'ís for his years of work in human rights) read from the New Testament. Both guest readers also read from Bahá'í writings, as did the three Wilmette Bahá'í readers.

The theme of the readings was powerful, "In Praise of God," and its message was communicated to a full auditorium. Dr. Bickham, a devout Christian said later, "As I stood to read, my eyes raised upwards, and that beautiful dome was so filled with such a light — it was the presence of God."

Following the moving devotions Mr. Maxwell's talk in a crowded Foundation Hall, "Mankind Moves Toward Unity," crowned the week with the beautiful pure message of Bahá'u'lláh, and the hope offered by the Bahá'í Faith to this troubled world. None who listened could fail to grasp its urgency and importance. Reluctantly, the designated week of local proclamation closed, but new doors were opened to the Faith in Wilmette. New attention is being given, fresh insight is apparent, increasing momentum is already evident in the community attitude toward the Bahá'í Faith, not as holding title to a building which is a beautiful tourist attraction, but as offering a possible new spiritual direction for this day. The seeds for proclaiming in Wilmette were carefully selected, lovingly planted, and with careful tending in the coming days, weeks, months and years, Bahá'u'lláh will reap a continuing harvest in the garden of Wilmette just beyond the gardens of the House of Worship.

#### **Long Island Youth Hold First Conference**

The Long Island Youth Conference which was held over the weekend of March 24-26 in Manhasset, New York and sponsored by the Huntington and Hempstead Assemblies, proved to be a rewarding and inspirational "first" of its kind in this area. Approximately fifty people were in attendance with thirty-four of the youth coming from New York, Connecticut, Massachusetts and New Jersey. This number included eight not-yet Bahá'í youth and one parent who decided at the conference to sign the card on her return home.

Hospitality was provided in homes in nearby communities and transportation supplied by adult drivers. Thus was the problem of inadequate housing facilities in one area overcome.

Excellent talks by Nat Rutstein, Linda and Bruce Jones, Dr. Sam McClellan and Frank Winters were followed by good group discussion. Workshops and social activity topped off with a buffet dinner and party made the occasion inspiring and enjoyable for all. Four youth who are not yet Bahá'ís expressed their desire to go to Green Acre this summer and those under fifteen years of age were anxious to enroll in the Faith as soon as possible.

A high spirit of love and fellowship prevailed bring-

ing added dedication on the part of these youth to service in the work of the Faith they love so much as well as to their desire to help each other.



*Those who attended the Youth Conference at "White House" in Manhasset, New York, March 24-26, 1967.*



*Youth Conference at Davison, Michigan, March 24-27, 1967.*

### **Youth Hold Spring Conference at Davison**

The Youth Conference at Davison School, Michigan March 24-27 had for its theme "The Role of Youth in the World" and attracted over one hundred youth from near and far. Special greetings from the Universal House of Justice, from the Hands of the Cause in the Western Hemisphere and from the National Spiritual Assembly of the United States gave assurance of prayers for success and the hope that all might arise to new heights of service. These messages helped establish a spirit of dedication and enthusiasm from the start of the conference. Those who attended judged the gathering a great and outstanding success and went away refreshed and invigorated.

The program was centered around the message of June 1966 from the Universal House of Justice to the Youth of the Bahá'í World which was published in the August 1966 issue of *BAHÁ'Í NEWS*. The first session was devoted to study of the entire message and was followed by eleven sessions in which principal themes

found in it were carefully studied and discussed. Topics included: a review of the role of youth in the heroic age of the Faith and in contemporary Bahá'í history; an analysis of the two processes in the world today and the role of the Bahá'ís; the spiritual nature of the human being and his relationship to God; the Bahá'í personality and its development; the World Order of Bahá'u'lláh and the role of youth therein; an analysis of the relationship between Divine Revelation and knowledge acquired through rational thought.

There was emphasis on discussion with two entire sessions devoted to group participation. Teachers included Auxiliary Board member Velma Sherrill, Don Streets, Hamilton Niss and Peter Khan. There were several devotional periods and time for fellowship, a dance and singing.

The work of preparing the school facilities, preparing and serving meals, cleaning up and registration, was all carried on by volunteers, whose joyful spirit and sacrifice were a major contribution to the success of the conference.

### **Many Joyful Celebrations Mark Bahá'í New Year**

"Joyous" and "inspiring" were frequently-used words to describe the gatherings of believers in observance of Naw-Rúz, the Bahá'í New Year and one of the most festive and merry of the special Bahá'í Days.

American believers celebrated in much the same way as the Íránian friends who hold picnics and other joyful get-togethers sparked with talks, chanting of tablets and verses, and melodious music.

Successful teaching efforts, intercommunity cooperation and delicious meals highlighted many celebrations here, such as the delectable dinner for 65 people at a believer's *Lafayette, New York*, home. The program opened with a Naw-Rúz prayer and was followed by an explanation of Naw-Rúz, including a general outline of Bahá'í teachings and colored-slide program of the House of Worship. The group singing session was enjoyed by the 31 Bahá'ís and 34 "not-yet" Bahá'ís. Also in New York, Bahá'ís of *Brighton, East Rochester, Greece, Henrietta, Irondequoit, Livonia, Penfield* and *Pittsford* communities realized their most outstanding inter-group activity of the year — Naw-Rúz in the cabin in Powder Mill Park.

The *Prince Georges County, Maryland*, celebration featured a buffet style dinner and a talk on the origin of Naw-Rúz beginning with the Zoroastrians in Ancient Persia. About 35 attended the gala occasion representing nearly all the surrounding Bahá'í communities. Near by, in Pennsylvania, 19 attended Naw-Rúz at an evening which was a joint venture of the *West Chester* community and surrounding groups, and was pleasantly spent with group singing and a special attraction, a brass quartette.

A bountiful pot luck supper followed by a program of "happenings" took place at the *Waukesha, Wisconsin*, YMCA. Men donned women's nylons while wearing huge cotton gloves and blindfolds, women competed in a wood sawing contest, an entire family presented a dance routine, and awards were presented for the best backyard activity of the year, the best driver, the giggler of the year, the most loquacious orator, and the best self ornamentation.

Naw-Rúz was an opportunity for a specific teaching effort for a *Decatur, Illinois*, woman who entertained her co-workers at the Nursing School, Decatur Hospi-

tal, at a coffee hour. The meaning of Naw-Rúz was explained. Also, the *Decatur Herald Review* carried an article on the New Year and a letter to the editor resulted in an inquiry and requests to attend firesides. Decatur believers also had a covered-dish dinner at which the children sang Bahá'í songs learned at Sunday class.

The celebration in *Franklin, New Hampshire*, was hosted by the Lakes Region Bahá'ís and sponsored by the State Goals Committee. Of the 91 attending, 32 were non-Bahá'ís and among the Bahá'ís were the faces of many who are not otherwise able to participate as actively as they wish. With a guest from Nigeria wearing his beautiful African dress, another guest asking for a Bahá'í speaker for the state's Governor's Conference on the United Nations, with readings, musical selections, an inspiring speaker and dancing until midnight, the sponsors of the Franklin celebration are being asked for a repeat performance of the very gay and spirited affair.

Friends ranging from 1 to 78 years old from *Madison, Wisconsin*, and nearby communities shared a delicious pot luck supper. Children prepared a special warm-hearted New Year program relating the meaning of Naw-Rúz. The evening was also highlighted by a short children's skit, a poem about the Bahá'í year telling of the attributes of God and the 19 months, a theme on Intercalary and Naw-Rúz Days, a story of the original Garden of Ridván, the singing of "Shalom" (an Israeli peace song), a skit "The Twelve Days of Ridván" with the 12 participants each telling what Bahá'u'lláh spoke on each of the days — all terminating with the 65 guests leaving on a note of electrifying spirit of fellowship and the true meaning of the Bahá'í New Year.

Seventy Bahá'ís and their friends from *Cleveland, East Cleveland, Chardon, Shaker Heights, Akron, Newbury, Chagrin-Falls* and *Willowick* celebrated Naw Rúz together in the host community *Euclid, Ohio*, where they enjoyed a smorgasbord dinner, heard a short address and saw youth and children depict Bahá'í principles through skits and song.

The dinner sponsored by the *Montclair, New Jersey*, community was termed a "huge success" with 72 attending. In *Texas*, the marvelous company and good food topped by an evening of discussion made for a truly bounteous occasion for the fifteen Bahá'ís who gathered at one of the communities there. Friends of *Charleston, West Virginia*, report interesting attendance figures at their celebration. There were nineteen Bahá'ís and nineteen non-Bahá'ís, nineteen of whom

were children and nineteen adults, at the dinner. Selected writings were typed on cards and read by various believers present.

Friends of *Beckley, West Virginia*, had a most successful celebration, receiving wonderful newspaper publicity. But what really cheered their hearts was the turnout of seventeen who were treated to a Persian-prepared dinner. Many of the herbs and spices used were sent from the Holy Land by the "chef's" parents. A lively question and answer period followed, in which many of the college students present took part. The Naw-Rúz season for *North Dade, Florida*, was crowded with firesides, study classes and a public meeting on "A New Year — A New Day" attended by sixty-eight persons. A Bahá'í was called to *Gainesville* to a gathering of mostly faculty members to help spread the Faith and to a youth gathering at a Bahá'í home the next day. Elsewhere in the state Bahá'ís gathered for a happy and spiritual observance in *North Miami*, and for a banquet at *Pompano Beach*, hosted by the Ft. Lauderdale believers. There, a Cantonese buffet was served to the eighty-seven Bahá'ís and guests, seated at tables arranged in group seatings of nine and decorated with fresh flowers and Naw-Rúz greeting cards. After dinner, a Bahá'í gave a moving testimonial in song of her search. Florida Bahá'ís also came together in *Clearwater*, from throughout Pinellas County.

Bahá'ís of *Youngstown, Ohio*, marked their Fast with an exhibit at the town's flower show. Called "the best in the show," the exhibit was pictured and described in *BAHÁ'Í NEWS* in May.

Souvenir gifts of small baskets of flowers for the women and packets of flower seeds for the men were distributed at the *Alton, New Hampshire*, celebration to symbolize the coming of Spring. A buffet lunch was served by the Alton believers to the Bahá'ís and their friends from Alton and surrounding towns. Almost capacity crowds heard guest speaker Mrs. Vivian Fellows from *Milwaukee* at the *Minneapolis, Minn.*, Naw Rúz festivities. She was interviewed on television with the non-Bahá'í emcee and interviewer giving a half-hour questioning period. Three participants of the *Suffolk County, New York*, Bahá'ís were pictured in the *Long Island Press* in conjunction with the New Year and the following day a 32 column inch story on the Faith appeared in the *Suffolk Sun*.

A large gathering — 200 *New York City* Bahá'ís — were given an Iránian Feast by the city's Persian believers. The friends also enjoyed prayers recited by the children and songs by a folk-singing team.

*Bahá'í Youth Club of the Walla Walla, Washington* area formed in March 1967. All those shown are now Bahá'ís and since the picture was taken, in March, it has grown by two new declarees. Left to right: Mark Hopkins, advisor, Mrs. Emmalu McCandless, advisor, Gerald Ivie, Janet Howard, David Phelps, Dan Brown, Carol Mason, Wallace McDonald, Richard Schickele, Joanne Howard, Joel Hansen.





*First Local Spiritual Assembly of Brookhaven Township, New York formed April 21, 1967. Left to right, seated: Froughieh Michalchik, Dorothy Strickland, Madeleine Humbert. Standing: Edward Cowit, Michael Michalchik, Monaver von der Heydt, Jon Strickland, Sylvia Strong, Shirley Szczepanski.*



*First Local Spiritual Assembly of Lubbock, Texas formed at Ridván 1967.*

### New Local Spiritual Assemblies



*Local Spiritual Assembly of Reno-Sparks Indian Colony, Nevada formed at Ridván 1967. This is the first all Indian Assembly to be formed in Nevada. The members are Washoe and Paiute Indians. Left to right, seated: Adele Sampson, Pearl Rivers, Eunice Hunter (treasurer). Standing: Harry Sampson, Marilyn Kane (secretary), Willie Astor (chairman), Betty Pancho, Connie Hunter.*



*First Local Spiritual Assembly of Bellevue, Washington elected April 21, 1967. Left to right, front: Patricia Moses (treasurer), Shigrichi Tanaka (chairman), Kathy Tanaka (recording secretary), Naomi Robinson (corresponding secretary), Rear: Karen Robinson, John Robinson, Nancy Colpaert, Timothy Robinson, Stephen E. Moses Jr. (vice-chairman).*

### RIGHT:

*Bahá'ís of Durham, North Carolina hold fireside to hear Mr. Matthew Bullock (left, rear) distinguished Bahá'í, who has pioneered for several years in a number of countries. His visit was warmly received by the Bahá'ís and other groups interested in the message which he brought.*





Sonya Segen, Bahá'í and first student accepted by Atlantic Community College, Atlantic City, New Jersey when it opened one year ago, marks anniversary by presenting the college library with twenty volumes on the Bahá'í Faith. The President of the College, Dr. Luther G. Shaw, is shown accepting the gift. He expressed appreciation for the books which will enable students to pursue the ideal of free inquiry. This picture with an article was published in the local paper of Atlantic City.

### An Outstanding Example of Devotion

Elizabeth Hopper, Knight of Bahá'u'lláh and devoted believer for many years, passed away on April 25 in Funchal, Madeira. One of the first Americans to embrace the Bahá'í Faith, Miss Hopper was a second generation believer who accepted the Bahá'í Faith when a young girl in the 1890's. Her entire life, from then on, was dedicated to serving Bahá'u'lláh. She was reared and educated in New York state, being a graduate of Cornell University and trained as a librarian. Many years of her life were spent in Washington, D.C. where she was active as a member of the local Assembly, on committees and as an able Bahá'í teacher.

When the call of the beloved Guardian came for pioneers to arise and go to virgin areas to live and



Part of the audience of eighty persons at the teachers' training institute in Florence, Italy, who came to hear four students speak on "The City of God." Institute was conducted in February by Mildred Mottahedeh. (See May issue of BAHÁ'Í NEWS, page nine.)

teach the Faith, she, seventy years young, responded immediately, arriving in September 1953 at her post in Funchal, Madeira, a post at which she remained for the rest of her life. She had the joy of teaching the Faith and seeing a local spiritual assembly come into being in Funchal in 1963.

Upon hearing of her passing the Universal House of Justice cabled as follows:

"Please assure friends prayers Holy Shrines progress soul Elizabeth Hopper Knight Bahá'u'lláh outstanding example devotion steadfastness."

### News Briefs

The local Spiritual Assembly of South King County Commissioner's District, Seattle, Washington is happy to report a "first" for that area when the chairman of the Assembly, Douglas Harris, was invited to speak in a series of lectures on "Great Religions By Which Men Live" sponsored by Highline College in Seattle. Religions covered in the series of ten lectures included Zoroastrianism, Hinduism, Buddhism, Christianity, Is-



Over sixty-five at Youth Fireside hear Mr. Maxwell. Right: Peg Friedlander and Walter Pollard, youth, declared their belief in Bahá'u'lláh during Bahá'í Week in Wilmette.



Col. Pin Muthukanta, Director-General, Department of Religious Affairs, Ministry of Education of the government of Thailand, left, on the occasion of his visit to the Bahá'í House of Worship in Wilmette on April 21. With Mrs. Muthukanta he examines map on which Dr. David Ruhe, Secretary of the National Spiritual Assembly points out the location of Bahá'í communities throughout the world. Col. Muthukanta's tour of the United States included visits to various religious institutions and meetings with their personnel.

Iam, Confucianism. It happened that the lecture on the Faith came on Naw-Rúz, was the last in the series and was well attended, over one hundred being in the audience. More than usual interest was shown, as evidenced by the many questions asked at the close of the lecture.

○

Bahá'ís of Cheyenne, Wyoming demonstrated to friends and neighbors some of the teachings of the Faith when they held a naming ceremony for a young child in the family of Patricia and John Dumbrill. Twenty-four visitors of varied racial and religious backgrounds crowded into the Dumbrills' home to hear Bahá'í prayers for children, readings from the Writings on the rearing of children, and to meet little Tahiri Aminé, the new baby. A group of Bahá'ís from Laramie, Wyoming joined in the festivities and during the social hour the visitors had an opportunity to become acquainted with their Bahá'í neighbors. A warmer attitude toward the Faith was created as well as a better understanding of the beauty and universality of its teachings.

○

The Spiritual Assembly of Tulsa, Oklahoma sponsored a successful teaching program recently when, on March 29 and 30, Winston Evans visited the city, lectured at the University of Tulsa, spoke at a public meeting and was interviewed by the religious editor of

a local paper.

There was publicity, including a picture, in three papers and notices were sent, by the local believers, to the principal organizations in the city, including church groups, clubs, radio and TV stations, book stores and library. About one hundred attended the public meeting, at which great interest was shown and many questions asked. Perhaps the outstanding feature of the visit was Mr. Evans' emphasis on the fact that Bahá'u'lláh is the only Prophet in all recorded history Who has come making the claim to be the Promised One foretold in the Holy Books of all the world's revealed religions. Four ministers and a Catholic nun attended the meeting.

## Bahá'í Publishing Trust

**What Is Race? The Most Challenging Issue.** By Glenford Mitchell and Daniel Jordan. In the words of the National Spiritual Assembly of the U.S., this brochure has been prepared as one means of "eliminating misconceptions and superstitions about race, so that positive relationships with persons of other races may be established with confidence and ease. . . ." and to "facilitate dissemination of basic information on race in a readily assimilable form. In addition, the pamphlet demonstrates another important teaching of Bahá'u'lláh — the essential agreement of science and religion."

Some of the topics discussed are: *How Many Races Are There?; How Races Are Formed; Are There Any Pure Races?; What Has Blood to do with Race?; Does Race Have Anything to do with Intelligence?;* and many others.

Exceedingly interesting illustrations prepared by Gordon Laite appear on every page. It is printed on a textured paper in dark brown and ochre, "slimline" format, to create one of our most attractively designed brochures.

20 copies .....\$3.00

## New Edition of Bahá'í Prayers Has Some Changes

*Bahá'í Prayers* (Combined Edition) has been produced in a new printing. At the request of the Universal House of Justice, some few corrections have been made. For example, Prayer No. 14, page 26, should be designated as revealed by Bahá'u'lláh instead of 'Abdu'l-Bahá, as was understood from previous records. Since this is one of the Prayers for the Departed, the believers will wish to correct their books accordingly.

Other prayers which have had some changes effected in this printing are: No. 11, pp. 144-145; No. 13, pp. 149-150; Prayer No. 15, pp. 151-152.

Per copy .....\$1.60

Order from: Bahá'í Publishing Trust, 110 Linden Ave., Wilmette, Illinois 60091.

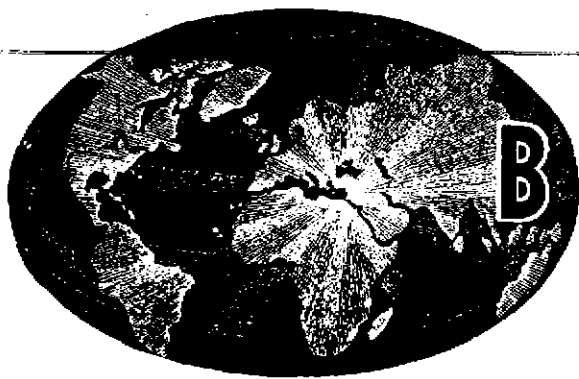
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# BAHÁ'Í NEWS

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FOR CIRCULATION AMONG BAHÁ'Í

No. 436

BAHÁ'Í YEAR 124

JULY 1967

## *The Martyrdom of the Báb* *July 9, 1850*

Not until I have said unto him all those things that I wish to say can any earthly power silence Me. Though all the world be armed against Me, yet shall it be powerless to deter Me from fulfilling, to the last word, My intention.

Had you believed in Me, O wayward generation, every one of you would have followed the example of this youth, who stood in rank above most of you, and willingly would have sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you.

— THE BÁB

Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles . . . It can, moreover, be regarded in no other light except as the most dramatic the most tragic event transpiring within the entire range of the first Bahá'í century. Indeed it can be rightly acclaimed as unparalleled in the annals of the lives of all the Founders of the world's existing systems.

— SHOGHI EFFENDI

## Pioneers Witness Birth of Belize National Assembly

As a prelude to their first national convention, the Bahá'ís of Belize gathered in the lovely terrace room of a sea-front hotel in Belize City, to honor Hand of the Cause, Dr. Ugo Giachery and to hear his illuminating talk on "Road to Peace."

The three-day convention opened April 28 with eight delegates present from the four existing local assemblies of Belize, among them a Mayan Indian Bahá'í. Also present were representatives from the National Spiritual Assembly of Guatemala, Harold Neff and Mrs. Louise Caswell. Mr. Neff opened the convention and then called on Dr. Giachery, who spoke of the responsibility the community was about to assume and of its new and closer relationship to the Universal House of Justice.

Messages sent to the convention included one from the Universal House of Justice which inspired all present to arise and volunteer as traveling teachers, and one from the Hands of the Cause which included the promise that "those who will arise to serve Him will, in due time, conquer all human frailties." Among the greetings from other national assemblies was a message from Auxiliary Board member Artemus Lamb, who appealed specifically to the Belizean believers to arise to serve, putting aside all fear and sense of limitation.

Among the teaching goals set for Belize by the Universal House of Justice for the remainder of the Nine Year Plan were eight local assemblies. There are twelve. The Plan also calls for twenty-five localities which have already been established.

On Saturday, April 29, the first National Spiritual



*First National Spiritual Assembly of the Bahá'ís of Belize. Left to right, front row: Dr. Giachery, Hand of Cause, Cora Oliver (recording sec'y.), Bernice York, Rouhangiz Yeganeh. Back row, from left: Dr. Hedaia-tullah Ahmadiyeh (chairman), George Gable, Katherine Hope (secretary), Wallace Tillet, Shirley Warde (treasurer), and Nat Neal.*

Assembly of this small country, long forgotten by the world but well remembered by the Center of the Covenant in His *Tablets of the Divine Plan*, was elected with five local believers among its members. What emotions must have stirred in the hearts of Mrs. Cora Oliver and Mrs. Shirley Warde, who have labored for fourteen years, patiently nourishing the seeds that grew to fruitful trees!



*First national convention of the Bahá'ís of Belize, April 28-30, 1967, with Hand of the Cause Dr. Giachery.*

# Panama

— Host to an Intercontinental Conference

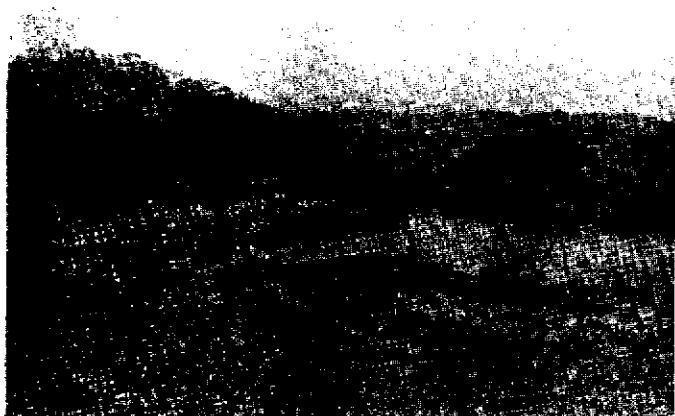
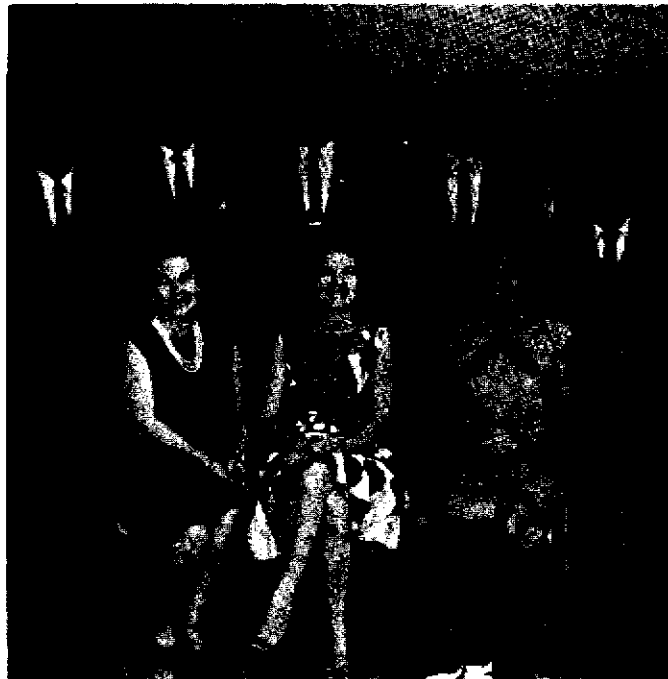


Photo at left shows road being cut to the Temple site in the Republic of Panama. National Spiritual Assembly of Panama members drove to top of hill site for early morning prayers at first meeting of new Bahá'í year

The Bahá'ís of Panama sponsored a booth at the Fair in La Chorrera. President of the Republic, Marcos Robles, visited the Fair and the Bahá'í booth. He is shown here shaking hands with Theresa Buckley after presentation of a copy of Bahá'u'lláh and the New Era.



Newly elected members of the National Spiritual Assembly of the Republic of Panama. Seated, from left: Buren Douglas, Leota Lockman, Razuel de Constante. Standing: Harry Haye, Fred Berest, Alan Pringle, Arthur Krummell, James Facey and Antonio Mendoza. The 1967 convention of the Republic of Panama had the largest number of delegates ever attending. Delegates appealed for women teachers to come to the mountains to instruct their women, who in turn would teach the children about the Faith.



## Bolivian Convention Reveals New Level of Participation

The seventh annual convention of the Bahá'ís of Bolivia demonstrated an elevation of spirit in harmony with the altitude of the city in which it took place — La Paz, highest capital in the world. The thirty delegates present, most of whom were Indian campesino friends, were representative of the most dedicated teachers in Bolivia and expressed themselves in fluent Spanish and Quechua.

High resolve was evident in the message to the Universal House of Justice, which "pledged incessant labor in expansion and consolidation." This year's triumphs included the formation of the first Local Spiritual Assembly in Beni, on the Brazilian border, and Tarija, on the Argentine frontier. An opening to the Faith has been achieved in all nine departments in Bolivia.

Universal participation reached a new level in the strenuous months before Ridván when over a hundred campesinos volunteered to help with the formation of indigenous assemblies. Due to troubled areas, however, a number of these local assemblies could not be established.

The devotion of these Indian campesino friends, a number of them literally ready to give their lives for the Faith, can be seen in some of their comments during the convention: "Those who laugh at us and speak calumny against us are like barking dogs who run alongside a moving truck which goes on its way leaving them behind."

One believer who was falsely denounced told of having a rifle pushed against his ribs and being taken as temporary prisoner. He told his captors: "You can kill me whenever you like but I die in the Path of God for I am now a new person with a new spirit and a new soul."

Especially heartening was the presence of the group of campesino youth who are also actively engaged in teaching work.



*Members of the National Spiritual Assembly of the Bahá'ís of Bolivia. Seated, left to right: Andres Jachakollo, Yolanda Claros, Angelica Costas, Carmelo Jachakollo. Standing, left to right: Dr. Eshraollah Ouladi, Ehsanollah Rezvani, Nasario Tirado, Enrique Zapata, Estanislao Alvarez.*



*Delegates attending the seventh annual convention of the Bahá'ís of Bolivia*



*Seventh annual convention of the Bahá'ís of Bolivia.*

## Motilón Indians of Colombia Arise to Accept Faith

Motilón Indian village

in high, remote

Andes Mountains

of Colombia.



**HIGH AND REMOTE** in the northern Andés mountains of Colombia and Venezuela live the Motilón Indians, a people who have fiercely and steadfastly maintained their independence and aloofness to civilization's advance and invasion. There are at least three different grades of their hostility, in part due to the inhumane treatment meted out by cruel men, unthinking governments and selfish oil companies. The civilized peoples fear all of them and their razor sharp, exquisitely made arrows and bows. Thus far only the most gentle castes have come into the Faith in large numbers.

### Three Pioneers Make First Visit

The beginning of the New Day for the Motilóns began when a trio of pioneers — a North American, a Persian, and a Swede — went into the area with little knowledge of their whereabouts and much faith. The North American was Donald Witzel, Auxiliary Board member, who had experience approaching the Motilóns on the other side of the Andés in Venezuela. After taking their vehicle as far as it would go and after an extremely arduous trip on foot into the mountains, bedding down on a hillock in the darkness, they woke at dawn to find a friendly passerby who told them that he had slept on Mt. Carmel and could lead them to a guide who knew the Indians and their language and was trusted by them.

Two days more of climbing steep and razor-back slopes and even more precipitous downgrade paths brought the travelers to the first Indian ranchers. More than one traveling teacher, going into these mountains,

has hobbled out with feet blistered and shoes, supposedly strong and durable, cut to shreds.

The guide was attracted to the Faith from the beginning and gladly directed the pioneers to the first three villages, which became Bahá'í. On later trips the total of villages, or rancheros, was raised to seven. These were the people who were believed to be not bright enough to become Christian by an Adventist missionary who has lived in their midst for twenty-five years.

### Exhaustive Efforts of Olavo Novaes

Since the initial trip the Motilóns have heard the teachings, seen pictures of the Bahá'í world and learned songs about the Teachings in many tongues. Brazilian pioneer, Olavo Novaes, has aided in the elections of the spiritual assemblies and the convention delegates. His stamina has been nothing short of fantastic. Each year of the past three he has managed to guide the election of seven Local Spiritual Assemblies of the Motilóns, crossing the craggy, tree-covered mountain ranges and chasms between the rancheros in the allotted twenty-four hours of April 21, exhausting even his native guide.

This faithful pioneer who travels the length and breadth of Colombia from the rivers of the swampy Chocó to the vast and danger-infested Amazon River, and from the wide open plains or llanos to the desert of the Guajira, has opened the majority of the departments (states) of Colombia to help fulfill a Nine Year Plan goal in the first two years. Whether in the stifling heat of the desert or jungle, whether in his thin cotton

clothing in the cold of the night at the high altitude of Bogotá, or riding careening buses over dangerous mountain roads, this stalwart pioneer is cheerful, optimistic and steadfast.

#### Motilón Delegates Come to Convention

The last national convention of Colombia fell closely on the heels of the Local Spiritual Assembly elections and so Mr. Novaes was able to bring three Motilón Indian delegates with him. The convention site had been changed by the National Spiritual Assembly from the capital city of Bogotá to Bucaramanga in order to make it easier for Guajiro and the Motilón Indian delegates. This was a delightful experience for the Bahá'ís and an historic occasion. The Motilóns rarely if ever go beyond the nearest villages where they sell some of their field crops. When a Catholic priest was able to bring three out a few years ago it was an occasion for much marveling and a profusion of newspaper pictures and articles. These Bahá'í delegates



Hamilton Breton, Colombian pioneer, and eager Motilón Indians view photographs of Bahá'í events around the world.

#### Convention in Nicaragua



The Bahá'ís of Nicaragua held their seventh annual convention April 26-27, 1967. Artemus Lamb and Rodrigo Tomas, Auxiliary Board members, attended. The Bahá'ís of Nicaragua are optimistic about their goals and expect to fulfill and possibly surpass their assignment in the Nine Year Plan.



Bahá'í families of a Motilón ranchero with Brazilian pioneer, Olavo Novaes, at extreme right, front row.

managed their electoral duties with dignity and seriousness and the National Spiritual Assembly was indeed proud of them.

#### Teachers and Funds Urgently Needed

So much more needs to be done for the Motilóns. Limited manpower of Bahá'í teachers able to walk and climb restricts them to a visit only about once every three or four months and then there is not sufficient time for effective deepening. The children receive no education — not even reading and writing. The Colombian government, it appears, is giving them aid of no kind. A pioneer team could find full-time work with these people alone. An institute with visual aids to teach the Faith, and books and other tools to give the children an education, both spiritual and intellectual, is a dream that is hoped will not be too far in the future as teachers and money become available. Here is one of those opportunities to "raise up a new race of men!"

— CHARLES HORNEY



Members of the new National Spiritual Assembly of the Bahá'ís of Nicaragua. Standing, left to right: Ernesto Herrera, Salomon Escalante (corres. sec'y.), Jorge Harper (recording secretary), Armando Fonseca (chairman). Seated, left to right: Edgar Gómez (vice-chairman), Jaleh Ahdi (news corres.), Cecilia King, Rose Mangapis (treasurer) and Jose Arita.



A one-day institute was held at Grant Etang, Grenada, West Indies, February 12, 1967, with Hand of the Cause Dr. Ugo Giachery. Grenada was included in Dr. Giachery's trip through the islands of the Caribbean.

## Guatemala



A portable Bahá'í exhibit to be used many times in the coming months of Proclamation in Guatemala.

## Jicaque Indians of Honduras Form First Assembly

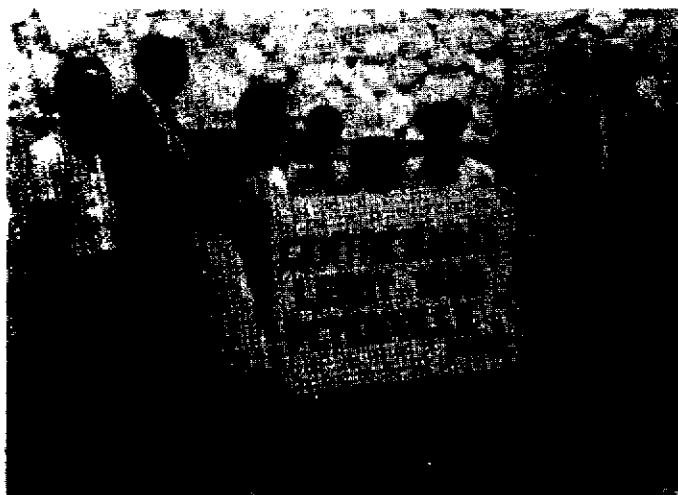


The first visits to the Jicaque Indians of the Montana de la Flor, Honduras, were initiated in 1961. These Indians are known by anthropologists to be the most primitive of the Honduras and perhaps of all Central America. Two women, Maralynn George (then a student at the University of Honduras and now Mrs. Hooper Dunbar) and her mother, Mrs. Wanita M. George, teacher in the American school, Tegucigalpa, made the trips during school vacations. After several visits all of the Indians on the north side declared to the Faith, explaining that the Bahá'í laws are similar to laws their grandfathers had taught in the Jicaque tribe for centuries. Finally, after no visits for two years, the pioneer visited them this Rídván and found them still true to their Faith. The first Jicaque assembly was formed. They are: Marcelina Martinez, Reyes Martinez, Gaviel Martinez, Augustina Martinez, Pablino Martinez, Maria Sevilla Martinez, Celestino Martinez, Camelia Martinez and Celestino Martinez Soto, some of whom appear in the above photo with Wanita George.



National Spiritual Assembly of the Bahá'ís of Guatemala for 1967-68, with Carmen de Burafato, Auxiliary Board member from Mexico.





Auxiliary Board member Mrs. Ruth Blackwell and Bahá'í friends from Petionville showing the beginning stages of a new Center being built in Petionville, Haiti, named for Hand of the Cause, Leroy Ioas. It will be a two-story structure with first floor housing the Bahá'í Center and second floor the home of the Blackwells. Photo at right is view of basement-foundation. Project is expected to be finished within two years.

## A New Center in Haiti

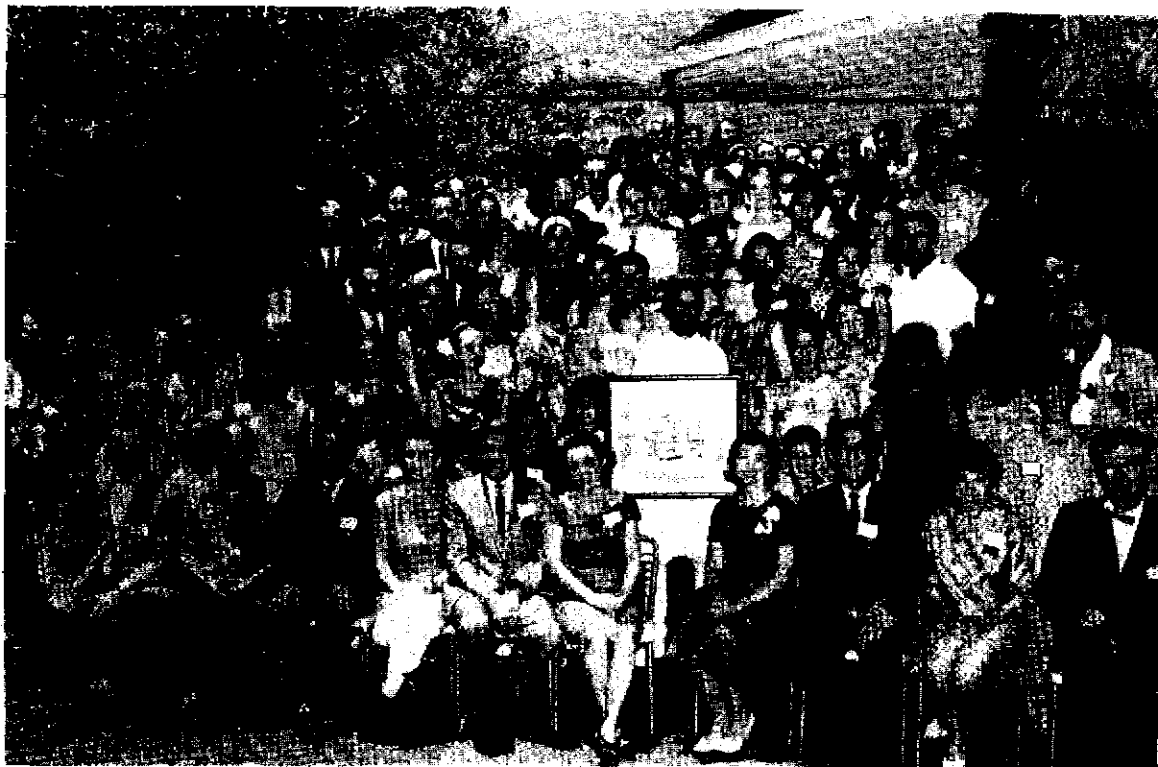
### Brazil Convention

New National Spiritual Assembly of the Bahá'ís of Brazil. Front row, left to right: Edvaldo Andrade, Osmar Mendes (recording sec'y.), Razi Milani (vice-chairman) and Djalal Eghrari (treasurer). Back row: Shapoor Monadjem (chairman), Alzira Vallandro, Nylza Taetz (corres. secy., English), Muriel Miessler (corres. sec'y. Portuguese) and Robert Miessler.



Seventh annual Bahá'í convention, held in Aguas de Lindonia, Brazil, April 28 to May 2. Auxiliary Board Members Eve Nicklin and Edmund Miessler are seen in center of photo. An atmosphere of spiritual purpose and responsibility prevailed.





*Fourth national convention of the Hawaiian Islands, taken on the front steps of the Hazirat'u'l-Quds.*

### **Hawaiian Islands**

*National Spiritual Assembly of the Bahá'ís of the Hawaiian Islands, elected April, 1967. Front row, left to right: Elena Marsella, Evelyn Musacchia, Florence Kelly, Elizabeth Hollinger. Back row: Dr. Claude Caver, Robert Wolff, Hugh Chapman, James Wada, Benjamin Ayala.*



### **A school in Brazil**

*A Bahá'í Institute to be used as a public school was offered by the Bahá'ís of Gravataí Brazil. Children are being taught by teachers furnished by the mayor of the city. Photo shows day of his inauguration, when members of the "mother community" of Porto Alegre united with those of Gravataí, Tapes and Esteio. Mayor and his wife are in center front.*



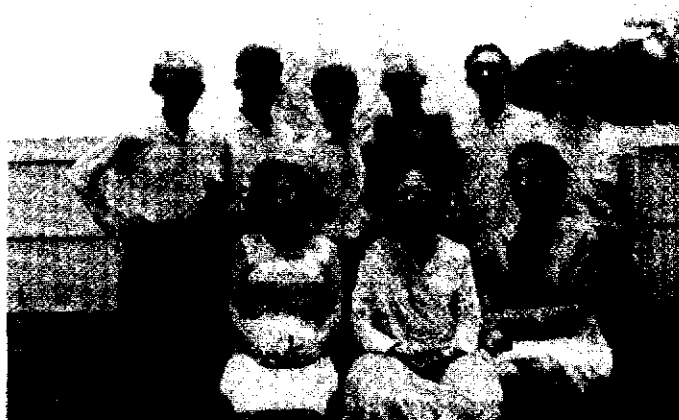
## Laos Elects First National Spiritual Assembly in Vientiane

An historic event took place last Ridván with the election of the first National Spiritual Assembly, shown in photo at right. The first national convention of the Bahá'ís of Laos was held April 22-23 in Vientiane, with Hand of the Cause Dr. R. Muhájir, two Auxiliary Board members and three representatives of the National Spiritual Assembly of Thailand attending. Extensive plans for the expansion of the Faith throughout Laos resulted from the sessions.

Members of the newly elected Assembly appear in photo at right, seated, from left to right: F. Missaghian, Sy Chanh, Dr. Muhájir, Hand of the Cause, Boon My, M. Beizayee (secretary). Standing, left to right: F. Antipolo (vice-chairman), Kham Say (treasurer), Lau Chou, F. Faridian and C. M. Lee (chairman).



Thailand



Left: Fourth National Convention of Thailand. Right: Eight members of newly elected National Spiritual Assembly of Thailand with Auxiliary Board member Yankee Leong (left, rear). Left to right, front: Miss Dhanya Anapapitra (secretary), Mrs. Shirin Fozdar (chairman); Mrs. Parvati Fozdar (vice chairman), Rear: Sawaeng Thongsoot, Kriang Sack, Thienthai (treasurer), Vollop, Sompong.

## Bahá'is of Taiwan Form National Spiritual Assembly

"All things made new" seemed to be the theme of the first convention of the Bahá'is of Taiwan, held April 28-30, 1967. This new pillar of the Universal House of Justice was elected in the new Hazíratu'l-Quds, located near the center of Taiwan's capital and largest city.

Auxiliary Board member, Mr. Payman of Indonesia, represented Hand of the Cause Dr. R. Muhájir in his absence. Other Board members present were R. Momtazi from Japan and Mr. C. Duncan from Taiwan. Mr. Payman observed that Taiwan had the special bounty of forming its national assembly in the year that marks the hundredth anniversary of Bahá'u'lláh's Proclamation to the kings and rulers of the world.

Philip Marangella, chairman of the National Spiritual Assembly of North East Asia opened the convention, paying special tribute to Anthony Seto, the first Chinese in the United States to become a Bahá'í, as well as to Mr. and Mrs. Suleimani who have pioneered there for twelve years. He also introduced Miss Ruthy Tu, the first Chinese Bahá'í of Taiwan, who attended the convention in spite of illness.

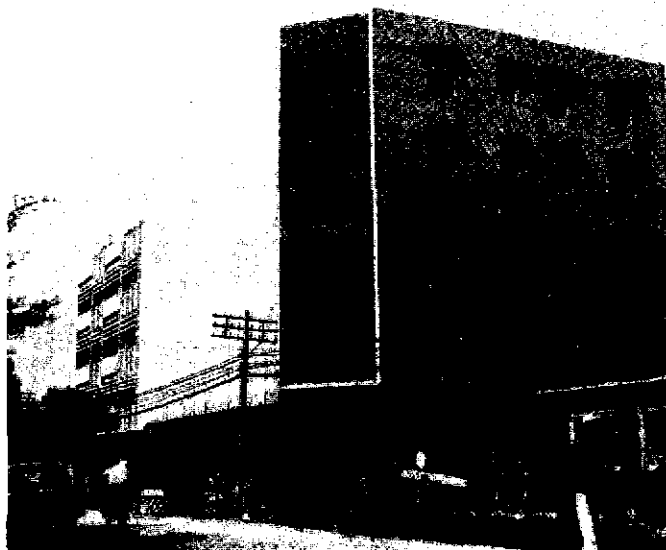
In a special message from the Universal House of Justice, the new national assembly was made responsible for eleven goals during the remainder of the Nine Year Plan. More than twenty greetings were received from national and local assemblies and from individuals throughout the world.



*First national convention of the Bahá'is of Taiwan, held April 28-30, 1967 at Taipei, Taiwan, R.O.C.*



*First National Spiritual Assembly of the Bahá'is of Taiwan, elected April 29, 1967. Seated, left to right: Isabel Dean (treasurer), R. Suleimani. Standing, left to right: Rong-hwei Kuo (vice-chairman), Robert Yen, Sidney I. Dean (secretary), S. A. Suleimani, Kai-ming Tsao, Tsing-ming Wang (chairman). Absent, Tin-sheng Huang.*



*The Bahá'í Hazíratu'l-Quds at Taipei, Taiwan, R.O.C. Center is on third floor of this modern five-story building on one of the main thoroughfares of the city.*

*Eleventh annual Bahá'í convention held at Karachi, Pakistan. The only lady delegate, Mrs. P. Yazamridi, was also elected to the National Spiritual Assembly.*



## Plans for World-Wide Proclamation Stir U.S. Convention

Upcoming world-wide proclamation was an overriding theme of the joyous convention of the Bahá'ís of the United States at Ridván. One hundred fifty-three delegates, 135 youth, 1000 visitors — nearly 1300 believers shared in a convention abbreviated in time but heightened in new intensity to grasp the meaning and challenge of the glorious tasks which are the privilege of the American Bahá'í Community.

On Thursday evening, April 27, the friends prepared for so spiritual a gathering with prayers in the Auditorium of the beautiful Bahá'í House of Worship. For many it was a first visit, for all a renewal of dedication at Ridván. The beauty of the first blooms of the gardens in springtime lined the way into the Temple; roses at the reading stand brought the beauty of gardens inside. Flowers added color and fragrance throughout the convention period.

The high spiritual level was established at the very outset and it was upheld during the entire week-end

and carried back across the land to every community. At the opening session the pace of growth of the Faith of Bahá'u'lláh was indicated by a heart-warming cable from the just-formed National Spiritual Assembly of the Leeward, Windward, and Virgin Islands, fulfilling a primary goal of the United States in the Nine Year Plan. Loving greetings and inspiration were in a welcoming cable from Hand of the Cause William Sears who had shared in last year's convention here, and many others.

Following formalities of opening the convention, consultation on the agenda provided a dynamic beginning to a fruitful week-end. It was evident that adoption of some new procedures, following principles already established, might bring more adventurous consultation as well as more effective use of limited convention time. At the reception which followed, Bahá'ís renewed old friendships and met new counterparts in the Faith from many states.

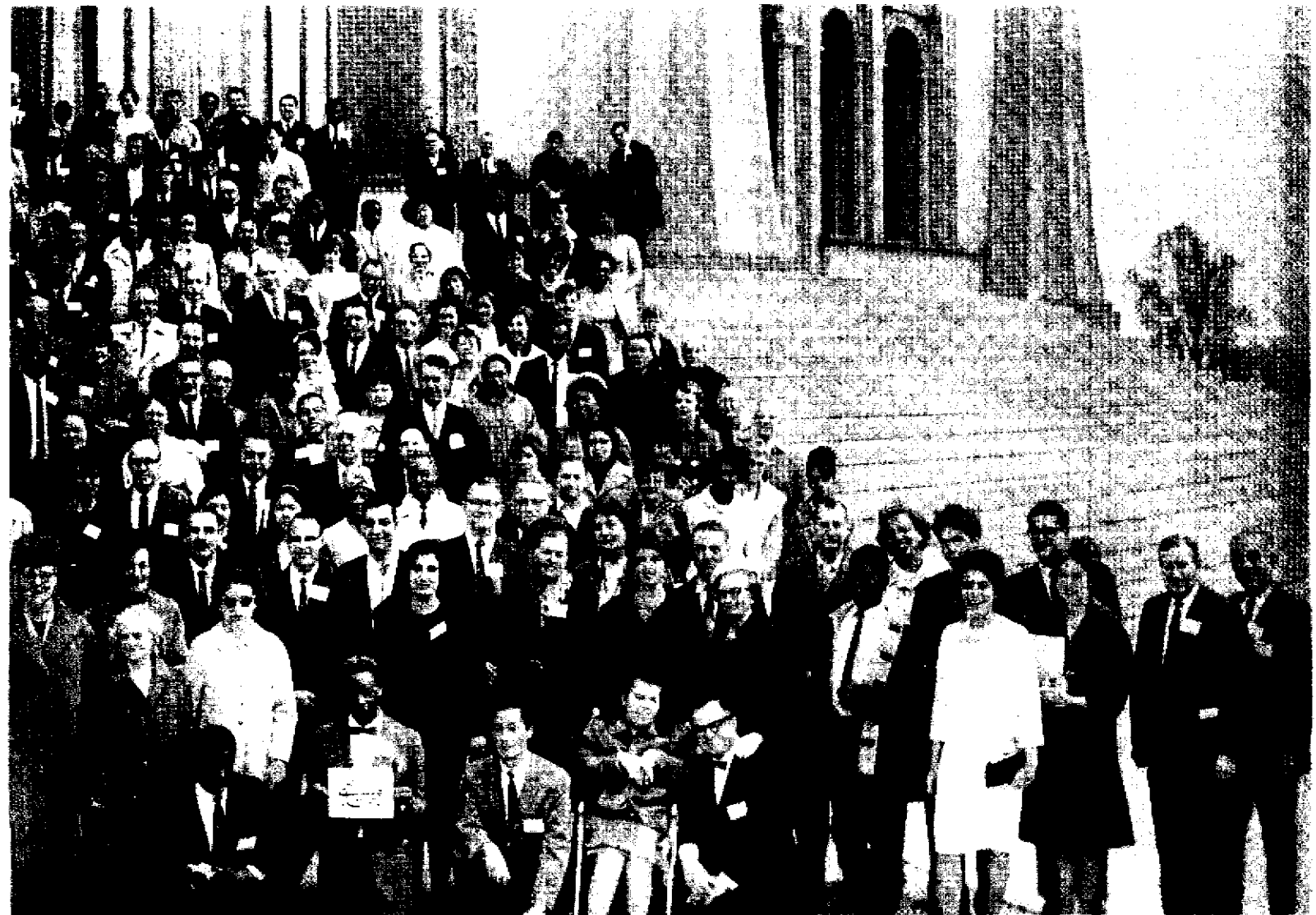


### Thrilling Challenges and Achievements Shared

Friday, spiritually fortified with opening devotions, the delegates and visitors filled Foundation Hall to hear the powerful Ridván Message to the Bahá'í World from the Universal House of Justice. As we enter the challenging fourth year of the Nine Year Plan, the thrill of achievements was shared — eleven new National Spiritual Assemblies, numerous recognitions of the Bahá'í Institutions and Holy Days, additional goals met in all parts of the globe, the beginnings of the construction of the Panama Temple. The challenges to the believers at this time are tremendous as world-wide proclamation begins carrying the Faith of Bahá'u'lláh to the entire planet. The total dedication of the beloved Hands of the Cause, the extension of pioneering efforts, the increasing momentum of home front teaching, highly intensified needs to support the Bahá'í Funds, all point to the third phase of the Nine Year Plan — the phase to be inaugurated at the Inter-Continental Conferences in

October of this year. Already anticipation of these joyful gatherings with their unprecedented opportunities for present day Bahá'ís to proclaim the Divine Message is in the air in all countries as plans progress. Believers are called upon for teaching in support of proclamation, and the imperative need to deepen themselves in the Cause. The very purpose of human life needs to be understood in dimensions of the new World Order.

The beautiful Message from the Hands of the Cause in the Western Hemisphere to the Conventions of Alaska, Canada, and the United States was fully supportive to the Message from the Universal House of Justice. In fulfilling the 1964 challenge to the U.S. believers for a "lion's share" and leadership, more sacrifice is required at home to sustain human resources abroad and hold achievements they have won. Consultation and dedication to respond to that continuing challenge to unprecedented sacrifice was made clear by the majestic words from the World Center.





### Growth of Faith Focuses on Youth

Increasingly evident from the outset of the 1967 Convention is the mounting role of youth in the growth of the Cause. Increase in number of the believers during the past year was 13% — but among youth was near 35%. It is to be expected that youth will be ever more attracted. There will be tests to face as Bahá'í laws become the standard, and there will be confirmations as young people rise to the standards so far missing in their society.

Progress of the Faith, the growth in numbers, assemblies, groups, was cited and the importance of real growth of the believers was spelled out in homefront teaching reports. It is clear that universal participation begins with personal spiritual deepening, that the character and deeds of the Bahá'ís are increasingly under the scrutiny of the rest of the population as proclamation proceeds, that the obligation for increased resources and increased sacrifices be understood, that systematic programs and accomplishments must be courageously pursued to achieve the goals which mean victory in 1972. Strengthening of assemblies, homefront pioneering to develop new assemblies and additional centers were all vital aspects for consultation. The increasing executive and planning roles of the National Teaching Committee will help sustain this growth, coordinate the Bahá'í Schools, and the teaching curriculum. Additional resources must emerge from heretofore unidentified talents of many believers. State Goals committees will continue in their coordinating efforts. Individual believers must recognize that the challenge declined by kings a hundred years ago has for nearly a century been the responsibility of the believers. The function of the Faith of God is to exalt the lowly of the land, friends were reminded, with our energies to be used for teaching and our funds for expansion of the Faith.

When homefront teaching of minorities was subject for consultation — bringing the Faith to American Indians, Negroes and Orientals — the urgency of dedication of pioneers was a recurring theme. To stay at a post long enough, to deepen new believers, and to develop administrative understanding, to keep one's word in the utmost degree, to fulfill obligations one assumes, are essentials not to be forgotten. Pioneers and all should be aware that Bahá'ís are being watched closely by searchers and scoffers, by those who admire and those who would seek to destroy. It was pointed out that actively teaching and living the Faith helps each believer understand the potency of the healing medicine of Bahá'u'lláh to a sick world.

In consultation on education of Bahá'í children and youth, the pattern of "guided discovery" was emphasized, to aid children in learning. Bahá'í education must be viewed within the total administrative order, and through the social and ethical teachings of Bahá'u'lláh. The need to include children in the life of the Bahá'í community and the means to attract them to the Bahá'í life were discussed.

In noting the magnified role of youth in the world, in America, and especially in the Bahá'í Faith, a department of Youth and College Activities is being established under the direction of the National Teaching Committee. This is expected to meet the expanding needs of youth on campuses and in communities, isolated or in groups. The vocal, affluent, educated youth

of America are searching for firm foundations and rejecting the crumbling structures which have failed them. If young people grow to maturity instead of demanding instant adulthood, they need to be helped to know themselves and know the Faith of God for this day. Bahá'í youth should aim for careers in which their talents can serve the Faith and humanity. Community participation, prayers, praise, principles all need be applied as young people grow up at home or away, in school and on the job. Youth, large numbers of youth, are swelling the Bahá'í ranks, and when they are recognized and assimilated into the total community, vast benefits will accrue to all concerned.

### Treasurer's Report Requires Fiscal Maturity

With the requirements to teach, to consolidate, to extend services in pioneering, to further development of the World Center — the Treasurer's report came to a sensitized body of delegates and friends. The spiritual challenge to meet these growing needs in the Holy Land is sharply heightened — to care for the vital World Center, to extend the Auxiliary Institutions, to codify the Holy texts. Needs have nearly doubled since 1963. Thus, for the first time in history, the U.S. Bahá'í community is faced with the figure of a \$1,000,000 budget for the year ahead. Acceptance of fiscal maturity should be shared by every believer. The budget which looms so large can be met if every believer would give only \$70 a year, if two thirds would give \$100, or if only one eighth of the believers gave \$500. Nothing is impossible when spiritual beginnings are made. Youth resources must be channeled into the Bahá'í Fund, and all new believers should be made aware of the bounty of sharing in building the Kingdom of God on earth. Each believer, young and adult, new or long in the Cause, is enjoined to meditate and commit himself and resources to the Cause. Consultation in each community will open further ways to meet this prayerfully considered budget.

### Joyous Ridván Feast and Evening With Hand of the Cause

Inspiration for renewed dedication at every level came at the soul stirring Ridván Feast and evening with Hand of the Cause Zikru'lláh Khádem and the Auxiliary Board members. The majesty of the thrilling commemoration of Bahá'u'lláh's Declaration 104 years ago was shared by a crowded Auditorium filled with His American followers today. The choir of young Bahá'ís raised a musical salute in prayer and praise.

New believers and those who had known the privilege of serving the Guardian in his lifetime were thrilled by Auxiliary Board member Florence Mayberry's tribute to Shoghi Effendi. The friends yearned for more as Auxiliary Board member Curtis Kelsey shared his heritage of knowing and directly serving the beloved Master. The station of 'Abdu'l-Bahá, His human nature, His superhuman perfections, His servitude to all mankind were lovingly recalled. In conclusion of the Ridván evening, Mr. Khádem spoke on the evidences of Bahá'u'lláh shining in East and West, the need to prepare ourselves fully for bearing the responsibility of carrying out so powerful a Message as that offered us by the Universal House of Justice this Ridván, a reminder to all that unity and oneness of mankind is the keystone of the Bahá'í Faith. It was a blessed springtime evening.



### Threefold Schedule Plus National Spiritual Assembly Election

The intensity of this year's convention was evident on Saturday when simultaneously there was a full day of activity for youth, plus a meaningful session of consultation for non-delegate visitors, in addition to the full agenda for delegates. Prayerful meditation by all of the friends preceded election of members of the National Spiritual Assembly, with assurance of loving prayers in the Holy Shrines and knowledge of prayers of many believers not in attendance sustaining the occasion.

Results of the election were re-election of all nine of the present members, who met and elected officers for the ensuing year. They remain Dr. Daniel Jordan, chairman; Robert F. Quigley, vice-chairman; Dr. David S. Ruhe, secretary; Charlotte Linfoot, assistant secretary; Miss Edna True, recording secretary; Arthur Dahl, treasurer; Dr. Dwight Allen; Dr. Sarah Pereira; and Paul Pettit.

On the Saturday agenda, an extended and valuable consultation dealt with Bahá'í morality. Bahá'í laws, when understood, provide the ideal measure for development of the individual. In a declining culture, the new standards born of God's new Revelation are affecting all mankind. It is the power of the Bahá'í Faith which enables its adherents to reach for and measure up to those standards. "What would 'Abdu'l-Bahá do?" could well be the self-question when confronted with problems or temptations. It was unanimously recommended to expand the presentation on Bahá'í morality and make it available in published form.

Over 125 youth met in continuous sessions throughout Saturday as guests at the Yacht Club adjacent to the Hazratu'l-Quds. Here they heard their own message from the National Spiritual Assembly, and from Auxiliary Board member William Maxwell. They shared consultation on news of Bahá'í growth on campuses and in communities, prepared for summer projects of service to the Faith, and learned of the new department designed to aid youth in the American Bahá'í community. The youth in convention met the call for maturity in response to the needs of the Fund with a spontaneous contribution of over \$250, and prepared recommendations to the full convention with a real understanding of the strong role young people must fill in the Bahá'í Faith.

### New N.S.A. of Leeward, Windward, and Virgin Islands Represented

Youngest among the administrative bodies in the Bahá'í world, the newly formed National Assembly of the Leeward, Windward and Virgin Islands, was represented and that daughter assembly shared its joy of first convention and the achievement of adding another pillar to the structure of the Bahá'í world. Moving tribute was paid to the late Hand of the Cause Dorothy Baker, recognizing her early efforts in these areas of the Caribbean.

Exciting achievements of traveling teachers and the addition of international youth projects were a joyous inspiration. Foreign goals were cited, opportunities presented. As the pioneer call went out, response to specific needs was generous, and the dedication of the entire convention was complete. Yá-Bahá'u'l-Abhá!

On Sunday, report of the youth to the convention was

a sign evidencing their understanding of the role as full participants in bringing to reality the World Order of Bahá'u'lláh. Bahá'í youth welcome their newly opened channel of communication with the National Spiritual Assembly, the dynamic projects to channel their tremendous energies, spiritual guidelines from the Universal House of Justice to the youth of the world, and they cherish their spirit of unity in a discordant society. Their spontaneous contribution to the Fund was pledged to be followed by sustained additions. Recommendations for greater youth recognition in future convention consultations were unanimously approved by the delegates.

### Exciting Plans for Inter-Continental Conferences

On this final morning of convention, the friends heard with great joy the early developments in the thrilling plans for the Inter-Continental Conference to be held in October in Chicago and Wilmette. The excitement of the Centenary plans was heightened on learning that Hand of the Cause Tarázu'lláh Samandari will represent the Universal House of Justice, coming directly to Chicago from an historic pilgrimage of the Hands of the Cause to Adrianople where the Súriy-i-Mulúk was revealed. The Centenary with its commemoration, proclamation, and deliberation cannot be overestimated in its value to bring the Message of Bahá'u'lláh to unimagined new numbers of people during this unprecedented occasion. Prayerful planning continues and exciting details unfold.

Following the Inter-Continental Conferences, the tasks will be clear — follow-up teaching, confirmation and enrollment of newly found believers, continuing efforts to find new avenues for bringing the Faith to people where they are — in classrooms, on the job, in public and personal meetings. Believers must increasingly stand out as happy beings, directing mankind to the redeeming values of divinely sustained religious teachings of Bahá'u'lláh.

The convention closed reluctantly on a high spiritual level voiced by Mr. Khádem — the assurances that the increasing troubles facing the planet today are indeed the sufferings in giving birth to the World Order of Bahá'u'lláh — that the pending constitution of the Universal House of Justice will upset the old order. The world's equilibrium is upset. The glory of being chosen to rise in this day is given to the lowly and weak — and ours is the inescapable task to fulfill the goals assigned by history. The beloved Hand of the Cause expressed joy at being with the American Bahá'ís to whom the world is looking for leadership, and reminded us again that it is imperative to put the Cause of God first in our lives in every way at all times. In recounting the heroic, unceasing work of the beloved Guardian, he recalled that Shoghi Effendi had asked only "that the friends help him to carry the burden of responsibility." This is what is required now — that American Bahá'ís be in the front lines, earning victories for the Faith. We can see with our own eyes the Glory of Bahá'u'lláh's power and the fulfillment of all the Holy Writings — that "all things are made new," "the House of the Lord has its door," and "soon will all that dwell on earth be enlisted under these banners."

— ARLENE JENNRICH  
CONVENTION REPORTER



## Tanzania Stirred by Visit from Hand of the Cause and Board Members

From January 13-15 Dar-es-Salaam received a two-day visit from Hand of the Cause William Sears and Auxiliary Board member Aziz Yazdi of Nairobi. Meetings were held with the National Spiritual Assembly of the Bahá'ís of Tanzania, the National Teaching Committee and with Bahá'ís in the area.

Three hours before Mr. Sears and Mr. Yazdi departed from Tanzania a public meeting was held in the Ukonga area. Mr. Sears stood beneath the same mango tree under which he had spoken ten years prior, in the yard of Mr. Elika, one of the early Bahá'ís of Tanzania. Fifty Bahá'ís and their friends were present.





*Hand of Cause William Sears and members of National Spiritual Assembly of Kenya at opening of first teaching institute in the Western Province of Kenya, March 21, 1967. Mr. Sears is also shown at right with a group of friends.*

## Bahá'ís of Vietnam Continue to Add New Victories

The Bahá'ís of Vietnam are in many ways setting examples of diligence and devotion to the entire Bahá'í world, in the face of trials and difficulties that are perhaps not encountered to such a degree elsewhere. Out of a total of 171 delegates to the annual convention, 142 votes were cast. Sixty-nine delegates attended, forty others having to turn back midway from Saigon.

An increase of fifty local assemblies since last Ridván was reported, bringing the total to 176. The total increase of Bahá'ís since a year ago is 6,200. One hundred local assemblies have been incorporated, exceeding the Nine Year Plan goal of sixty. Literature has also been translated into the Banar, Meo and Thaidam dialects.

All Bahá'í activity in Vietnam continues to receive outstanding attention in the press, radio and TV, often being front page news in the leading newspapers.

Eagerness to make the Cause of God progress was evidenced also by a generous contribution to the Fund at the convention, including 5,000 square meters of land valued at approximately \$2,000.

It is understandable that the Universal House of Justice should cable the courageous friends of Vietnam: "DELIGHTED NEWS CONTINUOUS STEADY PROGRESS FAITH ASSURE BELIEVERS PRAYERS HOLY SHRINES BESEECHING BLESSINGS CONFIRMATION UNITED ENDEAVORS SERVICE CAUSE GOD LOVING RIDVÁN GREETINGS."



*Delegates to the Fourth National Convention of the Bahá'ís of Vietnam, April, 1967.*

## French Proclamation in Two Major Cities

### Faith Proclaimed in Grenoble

Grenoble, capital of the French Alps, is an active and expanding city with a population of 160,000. It is a center of education (City Universitaire) and the Bahá'ís of Grenoble will hold a summer school this year in Uriage, twelve kilometers from Grenoble, from August 26 to September 2. Students from all over the world are expected to attend.

The city was opened to the Faith by Mr. and Mrs. Foubert. After years of search they discovered the Bahá'í Faith while attending a conference in Nice. They enrolled less than a year ago, and there is now an active group of five in Grenoble. In January, 1967, they planned an exhibition which lasted fifteen days. Three public lectures were held and slides on the Bahá'í Faith were shown. Mr. Schaubacher of Switzerland, Ing. Ghadimi of Belgium, and Mme. David and Mr. Froument of Paris were part of the dynamic program. Coverage by the press and radio, though limited, was nevertheless a beginning. This was the first public presentation of the Faith in Grenoble.

### International Fair Held at Nice

Nice, the first and most prominent city on the French Riviera, held its annual Fair March 2-13. The Bahá'í

stand was given favorable location on the floor for tourists, the adjoining booths having displays from many foreign countries. Approximately 15,000 persons visited the stand, 2,500 pamphlets were distributed and many heard about the Faith for the first time. Among those who helped prepare and man the booth were Mr. Georges Delerine, Mrs. Lydia McVicker, Mme. Gaertner and Mme. Sananese.

Two public lectures were held during the Fair at the Hotel Splendid.

The president of the Fair wrote the following letter:

"Au moment où s'établit le bilan de notre dernière Manifestation il nous est particulièrement agréable de vous remercier de votre participation qui a suscité un très vif intérêt auprès de nos nombreux visiteurs.

"La présentation, à la fois attrayante et soignée, du stand de l'Assemblée Spirituelle des BAHÁ'IS de France a largement contribué au succès de la FOIRE INTERNATIONALE DE NICE et de cela, croyez le bien, nous vous en sommes infiniment reconnaissants.

"Nous attachons le plus grand prix à la collaboration que vous voulez bien apporter à notre Comité et vous prions d'agréer, Cher Maître, l'expression de nos sentiments les plus distingués."



*Bahá'í exhibit at Fair in Nice, France.*

## Passing of a Knight of Bahá'u'lláh

The passing of a valiant servant of Bahá'u'lláh is noted in the following cablegram received in Wilmette May 31 from the Universal House of Justice.

"DEEPLY GRIEVED PASSING KNIGHT BAHÁ'U'LLAH MILDRED CLARK. HAVE REQUESTED FINLAND HOLD MEMORIAL MEETINGS ALL COMMUNITIES RECOGNITION HER VALIANT EFFORTS PROMOTE FAITH DURING LONG PERIOD PIONEER SERVICE EUROPE ADDING LUSTRE OVERSEAS ANNALS AMERICAN BAHÁ'Í COMMUNITY. APPRECIATE YOUR ASSEMBLY'S EXPRESSION LOVE TRIBUTE PRAYING SHRINES PROGRESS HER SOUL ABHA KINGDOM."

Early in the Second Seven Year Plan Mrs. Clark pioneered in Norway as well as in Holland and Luxembourg. When the Ten Year Crusade was announced she was one of the first to arise, arriving at the virgin post of Lofoten Islands in August 1953, and, for this, named a Knight of Bahá'u'lláh by the beloved Guardian. The last few years of her life of service to the Faith were spent in Finland where she passed away on May 27.



*National Spiritual Assembly of the Bahá'ís of Portugal.*

## Second Seminar Held in Langenhainer

The second Langenhainer seminar took place May 13-15, two weeks after the national convention, with one hundred Bahá'ís and guests participating. Seminar was held next door to the Bahá'í House of Worship in Langenhainer, near Frankfurt/Main, Germany, and conducted by Dr. Farhad Sobham from Berlin.

The Cologne community presented Bahá'í history through the medium of tape recordings, the Bonn community discussed group dynamics and the Berlin community spoke on spiritual prerequisites of the

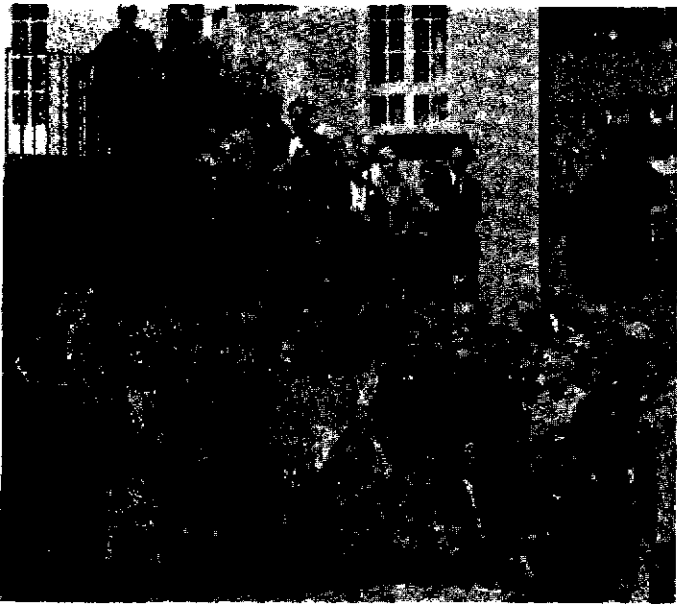
group. Teaching was done by the Stuttgart community and included firesides, public meetings and services at the House of Worship. A consultation period followed each presented topic.

A number of visitors came to see the House of Worship, enabling the students of the seminar to put their newly-acquired theoretical knowledge into practice.

Plans for four additional seminars are now being made as part of a long-range teaching program in Langenhainer.



*First seminar held in Langenhainer, near Bahá'í House of Worship in Germany. The second seminar was held in mid-May and four more are scheduled.*



Sixth national convention in Bern, Switzerland, held April 29-30. The Faith is making good progress in the Alpine country. The harmony and dedication of the Helvetic Bahá'í community was evident in the fine spirit of the Swiss convention.



Hand of the Cause Dr. Adelbert Muehlschlegel (center), with National Spiritual Assembly of the Bahá'ís of Switzerland.

### Conventions in Switzerland and Alaska

National Spiritual Assembly of the Bahá'ís of Alaska elected April 23, 1967, with Hand of the Cause John Roberts in center. Seated, left to right: Evelyn Huffman (recording sec'y.), Charlotte Schwartz, Georgia Haisler, Janet J. Smith (secretary). Second row, from left: Auxiliary Board member Howard J. Brown, Blaine Reed, Ben Guhrke, John Kolstoe (vice-chairman), Robert E. Moul (chairman), Donald A. Anderson (treasurer).



Eleventh annual convention of the Bahá'ís of Alaska, held April 22-23, 1967, in Anchorage, Alaska, with Hand of the Cause, John Roberts.



## Nationwide Institutes on "The Promised Day Is Come"

An experience of learning and discovery shared with other Bahá'ís, a few hours of happy fellowship among those united in a common faith and love for Bahá'u'lláh and His Revelation, a growing desire to know more about His Teachings and to be deeply aware of Their significance in order to serve Him, to praise Him, and to build His kingdom on earth — these, and more, were a part of the nationwide study by the believers in the United States, of Bahá'u'lláh's Tablets to the kings and religious leaders of the earth as contained in Shoghi Effendi's *The Promised Day Is Come* and *God Passes By*.

As the beginning of preparation on the part of the believers for a meaningful participation in the Centenary celebrations and the accompanying proclamation of the Faith on which the Bahá'í world will embark next September-October, the believers had studied *The Promised Day Is Come* individually or in groups during the period of the Fast, the time of spiritual renewal and enlightenment. Immediately following, on April 2, eighty-four institutes were conducted throughout the country at which the friends came together on one weekend, almost three thousand strong, to review and, through further study and consultation, to deepen their understanding of Bahá'u'lláh's proclamation of His Mission.

The reports from the institute leaders, among whom were members of the National Spiritual Assembly, Auxiliary Boards to the Hands of the Cause, National Goals Committee, and others, as well as from the State Goals Committees who served as hosts for these gatherings, give evidence not only to the enthusiastic response to this endeavor, but of a hope for more of similar study institutes in the future.

### Virginia Conference Stirs Youth to New Achievements

"The Challenge of Being a Bahá'í Youth" was the theme for a dynamic youth conference held under the auspices of the Virginia State Goals Committee March 25-6 in Northern Virginia. The keynote speaker, Auxiliary Board member William Maxwell, Jr. stressed the bounties as well as responsibilities of Bahá'í youth and the role these young people can play in living in accordance with the Bahá'í laws and moral standards. A careful study and discussion of the June 1966 message



*Institute at Charlottesville, Virginia was a success and inspiration to all who came. Three races and thirteen towns and cities were represented.*



*April 2 Institute in Springfield, Illinois.*

from the Universal House of Justice to Bahá'í youth; youth projects and opportunities for active service; the responsibilities towards the National Fund; stories from the early days of the Faith showing the vital part which youth have played in its development — were among the subjects which the youth gave serious and thoughtful attention. There was a contest on "How I Can Help" with prizes for especially good ideas on: teaching, contributing, studying, praying.

Interspersed with the serious hours were periods of games, music and fun bringing to all thirty-seven participants a feeling of the joy and deep bond of unity which exists among Bahá'ís.





## Washington, D.C. Dedicates Center

The dedication of the Bahá'í Center in Washington, D.C. on Sunday, April 16, brought to a glorious culmination two and a half years of constant and devoted effort. The occasion attracted over 300 Bahá'ís and their friends from many parts of the country on a day that seemed to have been ordered as a token of divine pleasure, for no day of the year up to that time had been as warm or bright.

A dignified and impressive simplicity suffused the dedicatory service which was repeated four times for a capacity audience at 11:00 a.m., 1:30 p.m., 4:00 p.m., and 7:00 p.m. The program included a statement of dedication by the Washington Assembly, readings from the Books of several world religions, music by non-Bahá'í artists as well as by the Bahá'í choral groups of Maryland and Virginia, and a brief address on the Bahá'í Faith. The address was given respectively by Dr. Stanwood Cobb, Mr. Harvey Wiener, Mrs. Ruth Dunbar, and Mrs. Tamineh Parsons. Miss Charlotte M. Linfoot, National Spiritual Assembly representative, delivered a message from that body.

Three declarations magnified the achievement of this momentous step for Washington and indeed the entire national Community.



### News Briefs

Dr. David S. Ruhe, Secretary of the National Spiritual Assembly of the Bahá'ís of the United States, is the recipient of an honor award from the National Council on Medical Television. The national honor award, the first issued by the Council, is called "The TV Raster" (from the bright face of the television tube). This award was given in recognition of Dr. Ruhe's "outstanding contributions and pioneering efforts in the development and application of television to the needs of health sciences education."

○

The film "And His Name Shall Be One," the CBS-TV presentation of the Faith, was the basis for the first attempt at mass proclamation by the local Spiritual Assembly of Central Marin Judicial District, California April 21-23. In these three days there were four home fireside showings and one at a large public meeting at a

civic center. Publicity in preparation for the showings included personal written invitations, radio and newspaper notices, posters. The very gratifying results were: a total attendance of 127 and four declarations on the weekend of the film showing with one more declaration later as a result of a follow-up meeting.

○

A Bahá'í speaker, given charge of one class in a series on History of Religions, showed the students how the Bahá'í Faith provides a bridge from the past religions to the future. At the suggestion of the instructor (a Presbyterian minister) in the class at Danville, Illinois, Junior College, Mrs. Mable Amidon, Bahá'í, spoke on the Faith and answered many thoughtful questions from the students. The course covered all of the well known religions including Hindu, Buddhist, Judaic, Islamic Faiths as well as the Christian. Bahá'í books are now in the library of the instructor and one student is preparing a paper on the Faith for his class in sociology.

*At the Youth sessions held during the 1967 Convention in Wilmette. At right Auxiliary Board member William Maxwell addresses the youth.*



## News Briefs

The State Goals Committee of Western Washington sends an enthusiastic report of a concentrated proclamation program in a number of communities in their area this Spring. Mrs. Eulalia Bobo, of Beverly Hills, California, spent the first week of April in Tacoma where, beginning with a press conference and reception and proceeding to a busy schedule of interviews, talks to various groups, luncheons, firesides and a Bahá'í sponsored public meeting, she captivated her listeners and brought new knowledge of and interest in the Faith. In similar programs in other communities in the State Mrs. Bobo covered the subject "Unity Is Our Destiny," giving a very direct approach to the solutions offered by the Faith to today's problems. Most of the communities succeeded in obtaining excellent newspaper publicity, including pictures.

An inter-faith and inter-racial fellowship potluck, held in Santa Rosa, California on March 18 attracted approximately 150 guests and provided a delicious blend of food, song, information and the spirit of goodwill. It was sponsored by the Bahá'í Intercommunity Committee of Sonoma County and featured a film on the Bahá'í Faith, talks, both by a Bahá'í speaker and a guest, as well as music, food and fellowship.

"Appreciate the God given gift of human variety" was the theme for the evening, which had been planned as a continuation of the warm relationship that began when Community Baptist Church invited the Bahá'ís to their observance of Negro History Week last February.

The film shown was of the Bahá'í panel, entitled "Celebrities Look at Religion." Speakers were: Auxiliary Board member Florence Mayberry and Reverend James Coffee, pastor of Community Baptist Church. Music was provided by choir and singing groups of church and civic organizations.

The cheerfully decorated hall, with flowers and sparkling nine pointed stars contributed to the happy spirit of fellowship and joy which pervaded the evening — "even the kids" were thrilled with this potluck!



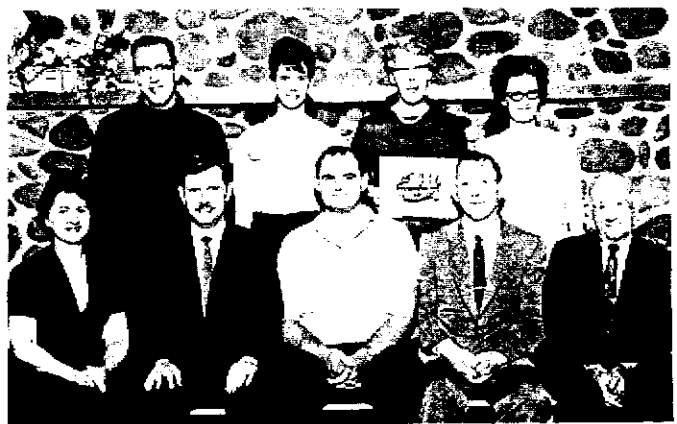
At the April 1 opening of the Oneida Library. This library, the first of its kind on an Indian reservation in Wisconsin, was planned and developed by Mrs. Sylvia Calhoun, Bahá'í of Green Bay, and other believers of the area, with the cooperation of workers in VISTA as well as young people and women of Oneida.



Local Spiritual Assembly of LaPorte, Texas formed at Ridván 1967. Left to right, seated: Fran Locher, Margaret Harper, Donja Murray, Lawrence Alexander. Standing: Ross Harper (vice chairman), Willie Hodge (treasurer), Jack R. Keeling (secretary), Ben Locher (chairman), Sonny Mouton.



First local spiritual Assembly formed in Huntington Beach, California April 21, 1967.



Local Spiritual Assembly of Springfield, Oregon formed April 21, 1967. Left to right, front: Mrs. Jean Beach, Bruce Beach (vice chairman), Chad Long (treasurer), Lyle Love (chairman), Arthur Schneider (corres. secretary). Rear: Don Grigsby, Mrs. Mary Grigsby (rec. secretary), Mrs. Vera Love, Mrs. Jean Love.



Librarian Doris Foley of the Keokuk, Iowa Public Library accepts two Bahá'í books from Floyd Donley, chairman of the Keokuk Bahá'í group in celebration of National Library Week April 16-22. This picture appeared in the local paper together with a six column inch account giving many basic teachings of the Faith.

### Local book review suggested to correlate with national publicity

The *Library Journal*, June 1, 1967 issue, carries a book review of the first American edition of *Religion for Mankind* by Horace Holley.

The review mentions something of the author and his efforts to learn the meaning of the Bahá'í Faith "and how it functions." The review states: "For readers who wish to make a similar effort, this book will be most useful. . . . It stresses Bahá'í principles, the organization of a spiritual society, and faith in world peace and unity. Recommended even for small collections."

The *Library Journal* has a circulation of approximately 28,000 and is a leading national publication for public and school librarians. The above review was written by Aurora W. Gardner of the Sacramento City-County Library System, California.

This review and recommendation to librarians will no doubt result in a large number of orders by public libraries direct to the Publishing Trust. It would be an excellent time for the communities to secure local publicity by having someone give a book review on this title.

### Bahá'í in the News

In a new revised edition of *A Holiday Magazine Guide to Israel*, published by Random House, a portion of the Bahá'í Gardens is shown in color on the front cover and

on page 73 a picture of Haifa harbor from Mt. Carmel. On page 75 reference is made to the Faith, together with a picture of the Shrine of the Báb and the Archives Building.

*Relazioni Religiose* of Rome, Italy, a press information agency dealing exclusively with religious affairs and world wide theological developments, announced in its bulletin of February 9, 1967 the legal recognition of the National Spiritual Assembly of the Bahá'ís of Italy. (See announcement from the Universal House of Justice on page 4, *BAHÁ'Í NEWS* February, 1967). Entitled "The Religious Bahá'í Community of Italy Obtains Juridical Recognition" the article tells of the dissemination of the Faith in nearly every country of the world, that it was founded a century ago by Bahá'u'lláh Who said the revelation was direct from God, and that the fundamental principle is that "religious truth is not absolute but relative, that divine revelation is a continuous and progressive process, that all the great religions of the world are of divine origin."

*Modern Maturity*, a bi-monthly magazine published by the American Association of Retired Persons, featured, in the April-May number, a two page article on the Bahá'í Faith titled, "The World's Great Religions-Bahá'í." This was seventh in a series and included a number of pictures showing 'Abdu'l-Bahá, Bahá'í Houses of Worship and the World Center.

The May issue of *The Journal of Graphoanalysis* contained a large picture of the Bahá'í House of Worship with this caption: "Congress delegates on the Tuesday evening tour will get a closeup look at the beautiful and world-famous Bahá'í House of Worship in Wilmette, Illinois." In the article describing the tour, these words appear: "the world-famous Bahá'í House of Worship in Wilmette, an architectural wonder that has become one of the country's foremost tourist attractions."

### Bahá'í Publishing Trust

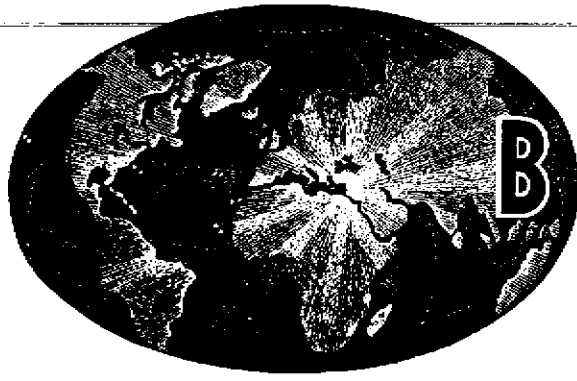
**Bahá'í Anniversary and Feast Day Card.** A revised and newly designed edition of this convenient little calendar has just been completed. This double-fold, pocket sized folder contains the festivals and days of fasting, a calendar of the Nineteen Day Feast, the Bahá'í holy days on which work should be suspended (with the dates), a letter from Shoghi Effendi giving particular instructions concerning the observance of these events, as well as the short obligatory prayer to be recited at noon. This information is essential to functioning within the Bahá'í Community and in participating in spirit as well as form in the festivals and holy days that characterize this new Dispensation. Printed in deep royal blue on sea green. 10 copies .....\$50 (Order through your local librarian. No standing orders will be sent to librarians on this item.)

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# BAHÁ'Í NEWS

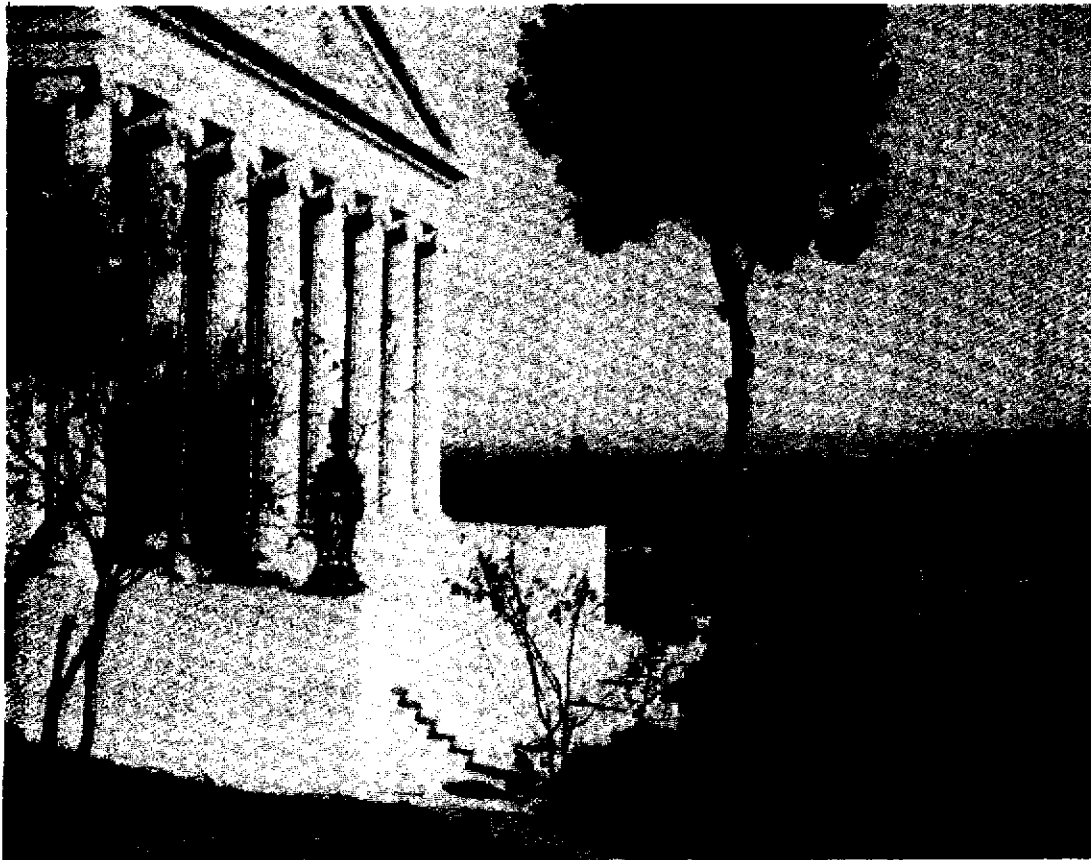
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OF THE BAHÁ'Í FAITH IN AMERICA  
FOR THE BAHÁ'Í COMMUNITY

No. 437

BAHÁ'Í YEAR 124

AUGUST 1967

## *Bahá'í Archives Building on Mount Carmel*



*'Akká and the Mediterranean are shown in the distance.*



An interview with Prime Minister of India, Indira Gandhi, (center) on May 27, 1967. Rúhiyyih Khánum, at left, who attended the convention of India and visited the various centers, conducted the interview, accompanied by Mrs. V. Nakhjavani, right.

## Universal House of Justice Calls for Befitting Celebration of 150th Anniversary of Birth of Bahá'u'lláh

To: All National Spiritual Assemblies  
Dear Bahá'í Friends,

November 12, 1967, will mark the 150th anniversary of Bahá'u'lláh's birth. We call the entire Bahá'í world to joyful celebration, befitting an event so momentous to the fortunes of humanity.

The Universal House of Justice feels that the coincidence of this great occasion with the opening of the proclamation period provides a splendid opportunity for bringing to public attention both the spiritual and social import of the Cause. Not only its message, but the historical fact of a new Revelation, with all its implications of a new and worldwide civilization, should be made clear.

Let the friends not hesitate to welcome to their observances, even to those of a devotional character, the non-Bahá'í public, many of whom may well be attracted by the prayers and expressions of gratitude of the believers, no less than by the exalted tone of passages from Bahá'í writings.

With loving Bahá'í greetings,  
—THE UNIVERSAL HOUSE OF JUSTICE

BAHÁ'Í WORLD CENTER  
HAIFA, ISRAEL  
JUNE 25, 1967

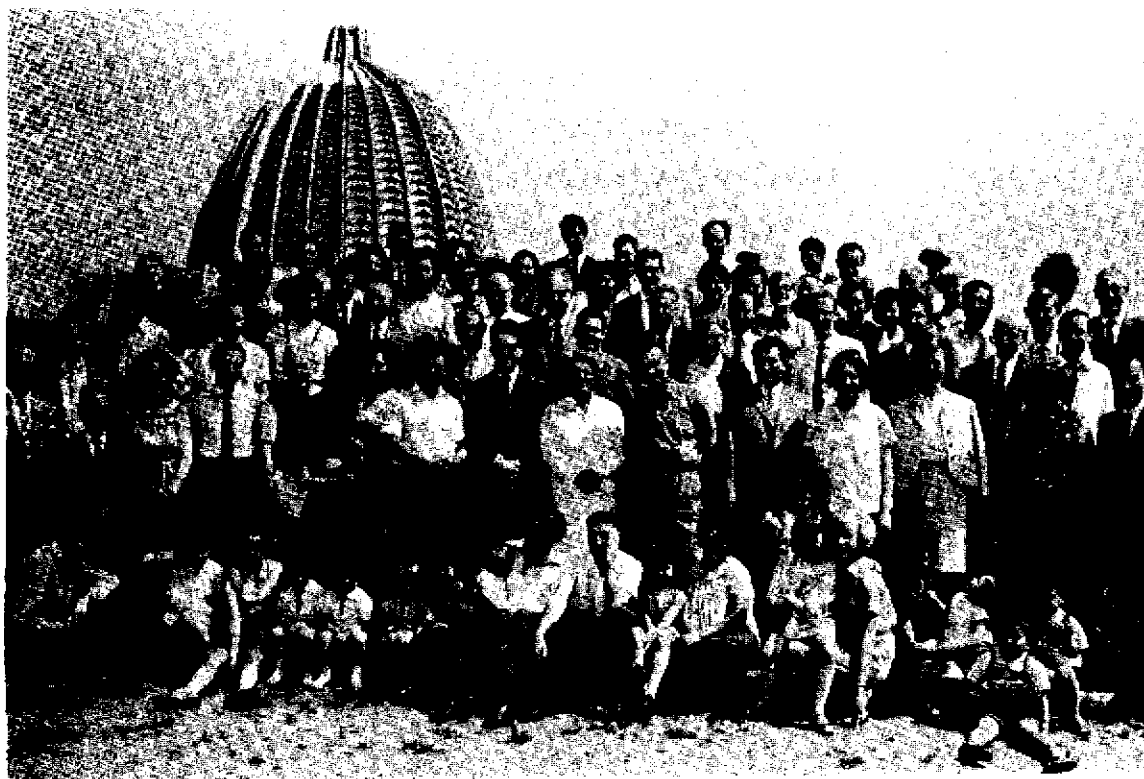
Only a year ago members of the Bahá'í community of Sanghar, India (right), largely of Hindu background, learned of the Bahá'í Faith. A Local Spiritual Assembly has now been elected and the community is building a *Háziratu'l-Quds* by their own efforts.



## Plan for Large Attendance—Frankfurt Centenary Conference



*The German national convention, shown above, attended by over 200 Bahá'ís, gave considerable attention to the Centenary Conference to be held in Frankfurt/Main October 6-10. An attendance of 2,500 from European and other countries is expected. One of the largest conference halls in Frankfurt, the Jarhundert halle in Hoechst, has been reserved for this commemoration of Bahá'u'lláh's Tablets to the kings. Second Seminar held in Langenheiner, Germany (below) was reported in July BAHÁ'Í NEWS.*





## KNOW YOUR BAHÁ'Í LITERATURE

# CITADEL OF FAITH

Shoghi Effendi

BOOK REVIEW BY EUNICE BRAUN

**H**ISTORIANS OF A FUTURE AGE, experiencing the first fruits of world citizenry, will look back with careful scrutiny upon the messages sent to Bahá'ís from Shoghi Effendi, world leader of the Bahá'í Faith from 1921 until his passing in 1957. These messages are milestones that record the development and progress of a world religion already beginning to take its place with the historic, revealed religions of past dispensations, but yet to be identified as the consummation of their millennial hopes and promises.

Standing out amidst the accumulated knowledge of that day will be the overwhelming realization that in the early part of the twentieth century the American nation received a divine mandate to establish, through its moral leadership, universal peace upheld by a world government. This theme is apparent throughout the letters addressed specifically to the American Bahá'í community during the decade of 1947-1957, entitled *Citadel of Faith*. It is implicit in the warnings, exhortations and encouragement given to the Bahá'ís during that period to sharpen their awareness of the prolonged and increasingly difficult crisis through which their country is passing, and to deepen their sense of responsibility to that divine mandate.

### Personal Commitment of Bahá'ís

For any people in a time of crisis to have an understanding of the exigencies of the time in which they live, to catch a broad vision of and faith in the future toward which they struggle, is to add enormously to the dimension of power and energy with which to carry out their purpose. This is what Shoghi Effendi, Guardian of the Bahá'í Faith for thirty-six years, gave to the American Bahá'ís. From him they received a sense of urgent, personal commitment in relation to their country and the world. Already engraved within their consciousness was the summons of Bahá'u'lláh, Prophet-Founder of the Bahá'í Faith, to "be anxiously concerned with the needs of the age" in which they live, to center their "deliberations on its exigencies and requirements." Its need, clearly defined in Bahá'u'lláh's writings from 1852 to 1892 is world unity. The principal requirement to fulfill that need is a regenerated mankind.

### America's Responsibilities

"Citadel of the Faith of Bahá'u'lláh" is a term which Shoghi Effendi first applied to the American Bahá'í community in 1948, then engaged in enlarging the scope of its activities in Latin America and Europe, as well as strengthening its base within its homeland. This designation was reaffirmed in 1956 in his last, but one, major message to that community "now deservedly recognized as the citadel of the Faith of God and the cradle of the rising institutions of its World Order." This was a decade that also witnessed the first half of a prodigious,

global teaching crusade, a ten-year plan which again gave the American Bahá'ís the "lion's share" of responsibility in planting the banners of their Faith in all continents and island groups of the world.

### Twin Processes Transforming the Planet

Significant to an understanding of the execution of the various stages of what is known to Bahá'ís as the Divine Plan for world order, is an awareness of the dual nature of events shaping the lives of humanity at large, as delineated by Shoghi Effendi in numerous other works. In *The World Order of Bahá'u'lláh*, which projects the early, struggling efforts of Bahá'ís against the landscape of a future, golden age of a planetary society, he speaks at length and in detail of the twin processes transforming the planet, reaching into all areas of human life. The first is essentially synergistic, unfolding a system which "may well serve as a pattern for that world polity toward which a . . . disordered world is continually advancing." The opposite, parallel process is "fundamentally disruptive," tearing down with increasing violence all barriers that block humanity's progress toward unity.

The sense of imperativeness, of urgent haste, apparent in all of these letters, is better understood when it is realized that the forces of integration and regeneration are, in essence, racing with time against those disruptive forces that are swiftly placing the nation and the world in peril.

### Rapid Deterioration of Society

In a message written in 1954 contained in *Citadel of Faith*, Shoghi Effendi analyzes the roots of the spiritual, moral, social and political crisis: "The steady and alarming deterioration in the standard of morality," he states, is "exemplified by the appalling increase in crime, by political corruption in ever widening and ever higher circles, by the loosening of the sacred ties of marriage, by the inordinate craving for pleasure and diversion, and by the marked and progressive slackening of parental control . . ." Basic to this decline is "crass materialism, which lays excessive and ever-increasing emphasis on material well-being, forgetful of those things of the spirit on which alone a sure and stable foundation can be laid for human society."

Nor is America alone involved in this "cancerous materialism, born originally in Europe, carried to excess in the North American continent, contaminating the Asiatic peoples and nations, spreading . . . its tentacles to . . . Africa." In a further indictment he warns that America must remedy "while there is yet time, through a revolutionary change in the concept and attitude of the average white American toward his Negro fellow citizen, a situation which, if allowed to drift will . . . cause the streets of American cities to run with blood. . . ."

Could America assert her inherent spiritual capability in time to avert the trials and disasters into which she appears to be heading? That America's role of moral leadership would be fulfilled only through tribulation was, at this juncture, Shoghi Effendi wrote, "mostly inevitable and God-sent, though partly avoidable." Its purpose, stated in earlier messages, was to "purge its institutions, purify the hearts of its people, . . . fuse its constituent elements, and . . . weld it into one entity with its sister nations in both hemispheres."



## Visible and Invisible March of History

Although the road will be long and reverses are in store, it leads to a glorious future. Shoghi Effendi frequently reminds his readers of the prophetic statements made by 'Abdu'l-Bahá, eldest son of Bahá'u'lláh and the appointed interpreter of the Bahá'í Revelation, from 1892 to 1921. America had "developed powers and capacities greater and more wonderful than other nations," 'Abdu'l-Bahá told American audiences during his public lecture tour in 1912, and was "equipped and empowered to accomplish that which will adorn the pages of history," a nation inherently worthy "to proclaim the unity of mankind, and to unfurl the standard of . . . peace."

In one of the most powerful messages contained in this work, written shortly after the conclusion of World War II, Shoghi Effendi draws a clear picture of the parallel forces molding the character of the American nation and its people. The outer, more visible force came sharply into focus when the nation became involved in the first World War, where she "redressed the balance" and saved mankind the horrors of further devastation of prolonged conflict. Her involvement in the world was extended in World War II when her powers were used to "overthrow the exponents of ideologies fundamentally at variance with the universal tenets of [the Bahá'í] Faith," principles of unity and justice for all mankind.

Other stages along this road were the principles enunciated by Woodrow Wilson who "voiced sentiments [more] akin to the principles animating the Cause of Bahá'u'lláh . . . than any other world leader"; the creation of the League of Nations, from which America unfortunately disassociated itself; and eventually the birth of the United Nations in San Francisco with its headquarters established in New York City.

Simultaneous with this visible march of history, has been the rise and development of the Bahá'í Faith in America, a "divine embryonic order" within, as both forces propel the nation toward the same glorious destiny. Whatever the setbacks that this "idealistic, this spiritually blessed and enviable nation" would experience, "however severe the storms which may buffet it in the days to come in either hemisphere," . . . that great republic will," Shoghi Effendi declares, "continue to evolve, undivided and undefeatable, until the sum total of its contributions to the birth, the rise and the fruition of that world civilization, . . . will have been made, and its last task discharged."

## Leadership of Shoghi Effendi

In addition to the major messages contained in *Citadel of Faith*, many deal with lesser domestic or international issues: construction activities at the World Center in the Holy Land and the national center in Wilmette, Illinois; curtailment of certain budgetary items in favor of more urgent ones; joyous announcements of stages of progress in teaching plans; a brief cable to rejoice at the "departure of the first pioneer to Africa," or to remind the community that "time is running short" on a vital project. With the exception of some cables expressing personal grief at the passing of many dedicated, distinguished pioneers and promoters of the Bahá'í Faith, all of the messages are arranged chronologically. They reveal the mind of a man at work whose viewpoint was at one and the same time organismic and molecular. Like a brilliant but beneficent general of an army, he sees the full scope of the battle but is quick to commend the smallest victory, rejoice over each advance, or to lament the loss of a single, stalwart soldier.

His final message addressed to the American Bahá'ís shortly before his passing, commends them for their perseverance, loyalty and dedication to their multitudinous responsibilities in the Ten Year Plan, then at the halfway mark. He recounts their victories in the development of various institutions both in their homeland, at the World Center, and in the Eastern and Western Hemispheres where they have founded assemblies, as well as administrative centers and other endowments for these newly emergent groups. He issues a final warning to combat the "relentless, all-pervasive materialism, the growth of militant racialism, political corruption, widespread lawlessness and gross immorality" being unleashed within their society.

To the Bahá'ís individually, Shoghi Effendi was, as he signed his letters, their "true brother." Collectively he was the unerring leader of a cause in which they had placed their highest aspirations. To those most discerning observers of a world moving on to its appointed destiny, he exhibited a spiritual statesmanship based upon a new Revelation from God, universal and world-unifying in scope.

"Blessed is the man that hath turned his face towards God, and walked steadfastly in His love, until his soul hath winged its flight unto God, the Sovereign Lord of all, the Most Powerful, the Ever-Forgiving, the All-Merciful."—BAHÁ'U'LLÁH



*Members of the new National Spiritual Assembly of the Bahá'ís of Luxembourg with Auxiliary Board member Mrs. Dorothy Ferraby. Standing, left to right: Leslie Marcus (treasurer), Bob Bontemps, Nouroullah M. Djasbi, Claude Levy (chairman), David Blackmer (secretary), Pierre Bram, Neal Brady. Seated: Suzette Hipp, Mrs. Ferraby, Anni Blackmer (recording secretary). This photo has also appeared in the May 13 issue of the Luxembourg Revue. (See Bahá'í in the News.)*



At left, in the picturesque mountains of central Venezuela, delegates and guests assemble for seventh annual convention, held in Los Teques. Thirty-one local assemblies were elected during the past year, nineteen of which are in the Guajiro region. Two believers from the Guajiro Indian tribe have been elected to the National Assembly, shown in photo at right with Auxiliary Board member Donald Witzel. Seated, left to right: Rogelio Hernandez, Mickey de Posner (corresponding secretary), Yolanda de Stronach (treasurer), Addie Teske, Ana Josefa Pirela. Standing: Mr. Witzel, Peter McLaren (chairman), Yolanda Rodriguez, Rafael Gonzalez (recording secretary) and Eloy Carrascal (vice-chairman).



LEFT: National Spiritual Assembly of the Bahá'ís of Cuba, elected April 21, 1967. From left to right, seated: Marta Pimentel, Gudelia Moreno, Clemencia Pimentel. Standing: Santos Pimentel, Miguel Hinojosa, Alberto Diez, Pablo Perez, Carmello Perez. Absent: Migdalia Diez. The National Spiritual Assembly of Cuba sends, via BAHÁ'Í NEWS, a caluroso salud (warm greeting) to all the Bahá'í friends.

BELOW: Delegates and members of the communities of Cienfuegos, Marianao and La Habana, in earnest consultation at the 1967 Cuban convention.

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## Bolivia Effects Progress in Official Recognition of the Faith

Although the national government of Bolivia recognizes the legality of the Faith, at times some of the lesser officials in small places have either ignored it or permitted abuses against the believers. During May, there was a united campaign of prayer by the Local Assemblies of Bolivia while Sr. Athos Costas, Auxiliary Board member and Dr. Ouladi, National Spiritual Assembly representative, went on a trip in the Bahá'í-owned jeep for the protection of the Faith and believers in troubled zones in several Departments. The results of these many interviews were promises to cooperate with the Bahá'ís and traveling teachers so they could teach the Faith freely, and to investigate cases of injustice against the Indian campesino believers. The new officials showed themselves both friendly and understanding of the high purposes of the Faith in their interviews with the two Bahá'í representatives.

In several places, where the World Jubilee slides were shown in schools, teachers, students and others showed much interest. Several enrollments resulted including a teacher and an eighteen-year old youth. His school companions, under declaration age, promised to study the Teachings.

A surprising result of this wave of prayers was the unexpected publication of an article and photo of recognition of the Bahá'í Faith in Bolivia in the May issue of the Bulletin of the Information Service of the Presidency of the Republic. This bulletin goes to all national and local authorities and is widely distributed throughout the country.



*National Spiritual Assembly of the Bahá'ís of the Dominican Republic, with Auxiliary Board member Ellsworth Blackwell. Standing, left to right: Rafael Felipe Pena (corresponding sec'y), Reginio Pepin (recording secretary), Sheila Rice-Wray (treasurer), Juan Reyes, Felix Gomez (vice-chairman), Rafael Benzan (chairman). Seated: Benito A. Perez, Mr. Blackwell, Daisy de Vargas and Wilfred Rowland.*



*Dominican Republic national convention.*

DOMINICAN REPUBLIC



Dr. Giachery, on occasion of a public conference in the *Haziratu'l-Quds*, Tegucigalpa, Honduras. Photo appeared in a leading daily paper, *El Dia*, with a two-column, half-page explanation of the picture on the wall behind him — the Shrine of the Báb and the Archives Building on Mt. Carmel, Israel.

## Honduras

Clementina Sandoval, first believer of the Paya tribe in Honduras, at her first Bahá'í convention. She speaks Spanish and Miskito and is at present translating a small prayer book into Miskito.



The Honduras 1967 convention, with Edith McLaren, Auxiliary Board member, was held on the beautiful beach of the Caribbean at La Ceiba. The new National Spiritual Assembly is as follows: Standing, left to right: Maizie de Argueta, Ruth Perdomo (secretary), Carlos Vázquez (treasurer), Mrs. McLaren, Thomas Brent (vice-chairman), Jose Lobo, Wanita George (corresponding sec'y.). Seated: Rene Sanchez, Dale Sinclair (chairman). Absent: Olinda Sierra Andrade.



## The Virgin Islands

Local Spiritual Assembly of Fredericksted, St. Croix, Virgin Islands, one of the local assemblies under the new National Spiritual Assembly of Leeward, Windward and Virgin Islands, elected April, 1967. Seated, left to right: Charlotte Milden (corresponding sec'y.), Alison Miller (recording sec'y.), Ellen Knox, Ethel Harris. Standing: Isadore Knox (vice-chairman), Dan Milden, Knud Jensen (treasurer), Jerry Day, Douglas Covey (chairman).

## Hold Spanish School and Annual Convention Near Barcelona



Above, newly-elected members of the National Spiritual Assembly of Spain, whose annual convention was held in Tarrasa. Seated, left to right: Antonio Jimenez, Jose L. Monge, Isidro Torrella and Carlos Chias. Standing: Fernando Sanz, Ramon Escartin, Agustin Garcia, Emilio Egea and Ruhollah Mehrabkhani. In photo at left, some of the delegates attending the convention.



At left, a national summer school held in Tarrasa March 23-27, 1967. In photo above, a group of youth at the Tarrasa school.

## Hawaii

*First Local Spiritual Assembly of Lihue, Kauai, Hawaii, 1967. Front row, left to right: Marie Brewster, Serrita C. Herbert, Jean Randall, Anita Karroll, Potenciano Ganob. Second row: Odell Lloyd, Leonard Herbert, Andre Ajimine, James Brewster.*



*LEFT: New National Spiritual Assembly of the Bahá'ís of New Zealand, with Hand of the Cause, Collis Featherstone. Seated, left to right: Freda Butler (secretary), Alexe Cookson, Jean Simmons (vice-chairman), Marge Edwards (recording secretary). Standing: Bruce Weeks, Doug Wall, Mr. Featherstone, John Milne, John Carr (treasurer) and Doug Weeks (chairman).*

*BELOW: The eleventh annual convention of the Bahá'ís of New Zealand, held May 20-21, was an occasion for rejoicing. A few months previously there was only one local assembly in New Zealand. The Universal House of Justice accordingly assigned the task of creating four additional assemblies by convention. Assisted by overseas teachers and a small number of determined pioneers, the goals were achieved.*

## NEW ZEALAND





*Local spiritual Assembly of Port Sudan, Sudan. Seated, left to right: Ferial Hassan, Hassan El Saeed (chairman), Nour El Dayem (secretary), Nafisa Hassan El Saeed. Standing: Mr. Abbasher (vice-chairman), Ahmed Gasim, Abdullahi Gasim, Aboul Gasim and Abdel Moneim (treasurer).*



*Newly-elected National Spiritual Assembly of South Central Africa, which now comprises the countries of Botswana, Malawi and Rhodesia. Standing, left to right: Willard Mahlunge, Florence Fat'he-Aazam, Esther Moncho, Esther Glauder and Brian Eames. Seated: Enayat Sohaili (treasurer), Leonard Chiposi (chairman), Helen A. Hope (secretary) and John D. Sargent, Sr. (vice-chairman). Ten delegates, sixty additional visitors and two board members were present for the fourth annual convention, held in Salisbury, Rhodesia, April 29, 1967.*

## **"Let the Friends Immerse Themselves in This Ocean"**

In its 1967 Ridván Message the Universal House of Justice points out to the Bahá'ís of the world the "imperative need to deepen in the Cause," and quotes the words of the beloved Guardian that the first obligation and the object of the constant endeavor of the loyal adherents of the Cause is "to strive to obtain a more adequate understanding of the significance of Bahá'u'lláh's stupendous Revelation."

The Bahá'í institutions — the Hands of the Cause and their Auxiliary Board members, the National and Local Spiritual Assemblies, the Bahá'í Publishing Trusts, the National Teaching Committees can do no more than provide the opportunities and the material to aid the believers in their pursuit of a clear "apprehension of the purpose of God for man . . . as revealed and directed by Bahá'u'lláh. It is the individual himself who must avail himself of all possible assistance in pursuing this objective. But first and foremost he must "remember conscientiously the requirement of daily prayer and reading of the Word of God enjoined upon all Bahá'ís by Bahá'u'lláh." This requirement must be impressed upon all newly declared and enrolled Bahá'ís.

Declaration and enrollment brings one only to the shores of the ocean of divine Revelation. The "pearls of great price" are to be found only when one becomes immersed in its depths. In this connection let us meditate on these excerpts from Bahá'u'lláh's Tablet to the People:

"O My servants! My holy, My divinely ordained

Revelation may be likened unto an ocean in whose depths are concealed innumerable pearls of great price, of surpassing luster. It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been pre-ordained in God's irrevocable and hidden Tablets. If no one be willing to direct his steps towards its shores, if every one should fail to arise and find Him, can such a failure be said to have robbed this ocean of its power or to have lessened, to any degree, its treasures?

" . . . The one true God is My witness! This most great, this fathomless and surging Ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given grace, this incorruptible gift, this most potent and unspeakably glorious bounty. . . .

"O My servants! Through the might of God and His power, and out of the treasury of His knowledge and wisdom, I have brought forth and revealed unto you the pearls that lay concealed in the depths of His everlasting ocean. . . ." (*Bahá'í World Faith*, pages 66-67)

—UNITED STATES NATIONAL SPIRITUAL ASSEMBLY



## RACE UNITY DAY DEVELOPING INTERNATIONAL FLAVOR

The growing awareness of the necessity for reconciliation of the races was underlined by the many Bahá'í observances of Race Unity Day throughout the country. Noteworthy was the participation of city officials and concerned non-Bahá'í guests in well-planned and publicized programs. The many informal picnics and covered dish dinners provided an opportunity for the public demonstration of unity and fellowship between people of various national and ethnic backgrounds — the American Indian, Negro, Mexicans, Malaysians, etc.

### Public Meetings

In Palm Beach, Florida, Mrs. Clarke, friend of the Bahá'ís, kindly offered the facilities of her Everree Clarke Charm School, making it possible for the Bahá'ís to hold a public meeting. Speakers for the occasion were Mr. and Mrs. Hoepfner, who recently returned from their pilgrimage to the Holy Land.

Mr. Edmund O. Austin, Jr., vice chairman of the Yonkers Committee on Human Rights, speaking to Bahá'ís and guests about the rights of individuals and court action — from 1954 to the present — stated that "America can only survive if all men, regardless of why they are and what they are, understand the laws of this country and the administration of those laws are equally applied."

In Gulfport, Mississippi, scene of much prejudice, the first public observance of Race Unity Day was held at the Chamber of Commerce building. The observance was held under the theme, "God Created One Mankind." Attendance was excellent. Credit for this fine meeting goes to the Phillips who recently moved to Gulfport from Chicago.

"There really is no such thing as race. Mankind is one," said Matthew Bullock, an 85 year old retired Negro attorney, whose parents were slaves. He urged his listeners, at a program sponsored by the Bahá'ís of Philadelphia, to follow the "thread of gold which runs



*Race Unity Day proclamation for Laramie, Wyoming is signed by Mayor Russell C. Keek. Shown with the Mayor are, left to right: Delores Lee, Charlotte Orlick and Reginald Newkirk.*

through all religions," as a "prescription for daily living." Speaking at this celebration also was Paul S. Schantz, Jr., Chairman of the Philadelphia Assembly, who said: "Race Unity Day was organized to point out that all races basically stem from one human family . . ."

The Bahá'ís of Racine, Wisconsin, held their observance in the Badger Room of the Racine Center at the University of Wisconsin. Speakers for this occasion were Mr. Merrit Hill and Mrs. Joy Earl. Mr. Hill, Chairman of the Board of J. I. Case Company of Racine and prominent non-Bahá'í, was presented an award by Racine Bahá'ís for his outstanding contributions toward racial unity in Racine.

Scene of a fireside was the Kimmerling's home in Ada County, Idaho. Mrs. Klara Tyler, of the Lapwai Indian Reservation and a recent pilgrim to the Holy Land, was speaker.

### Proclamations

Honorary Mayor Dell L. Falls, of Antelope Valley Judicial District in California, in making his Proclamation, stated that "the most challenging issue that faces America today is still the racial issue — it is a corrosion that has eaten into our society for centuries." The Race Unity Day observance featured a fireside with the theme, "Oneness of Mankind," on Saturday and a



*Some of those who attended the first Race Unity Day meeting held in Gulfport, Mississippi.*



Mayor A. Frederic Leopold of Beverly Hills, California signs Race Unity Day proclamation, as Mrs. Eulalia Bobo, Rob Sennett, Victoria Chao and Mrs. Jowett Chao watch.

picnic on Sunday. Volleyball was the sport for the afternoon on Sunday, and Mayor Falls led his team, "The Angels," to three successive victories over the "Little Devils."

Monterey, California's Mayor Minnie Coyle in her excitement about the Proclamation, stated she could think of nothing more worthwhile for a Proclamation. The Race Unity Day program consisted of a panel discussion by interracial speakers, musical acts, and a buffet.

At the proclamation ceremony in Omaha, Nebraska, Mayor A. V. Sorensen urged all the residents of the community to make Race Unity Day "a day of resolve in promoting, both in their individual lives and in the community, those attributes which will unite us all closer in true friendship and brotherhood, develop a real understanding of each other, promote harmony, and advance the cause of justice for all peoples."

In Laramie, Wyoming, Mayor Russell C. Keck willingly signed the Race Unity Day proclamation. He expressed his gratitude for receiving such a fine statement and talked with the Bahá'ís for some time about the occasion and the membership of the Laramie Community. Speaking about the occasion, a Bahá'í said, "This Race Unity Day proclamation signing is significant because the town of Laramie, Wyoming has a Ku Klux (Klan) history — rare in the north — and there is still much prejudice to be overcome here."

Other proclamations were obtained in San Luis Obispo, California; Waterloo, Iowa; Muskegon, Michigan; and Racine, Wisconsin. Columbus, Ohio was able to obtain a renewal of their previous proclamation.

#### Picnics

An open letter to Santa Monica, California residents invited them to the Picnic-in-the-Park sponsored by the Bahá'ís of Santa Monica. The Bahá'ís of Scottsdale,



Governor Rampton of Utah signs Race Unity Day proclamation in Salt Lake City.



Mayor Minnie Cole (center, right) of Monterey, California, signs Race Unity Day proclamation. With her are (left to right): Don Boykin, Lee Aliqanqa, Alex Aliqanqa, and Marvin Newport.

Arizona hosted a picnic held in Scottsdale city park, where several recently declared believers gave brief talks followed by a song and dance skit presented by Mrs. Elliot Sater. A joyous and well-attended outdoor picnic-breakfast was sponsored by the Bahá'ís of North Dade Community, in Greynold Park in Miami, Florida. Of the thirty-nine children present, thirty-six were from the Bahá'í school classes. Fifty Bahá'í and non-Bahá'í

adults were present. Highlight of the celebration was a program given by the children entitled, "A Choral-Responsive Reading for Race Unity," with special parts for the adult audience.

Urbana and Champaign, Illinois, with friends from Rantoul and Tuscola, held a picnic in Crystal Lake Park. Thirty-six Bahá'ís entertained sixty guests, including friends from Mexico and Malaysia, adding a note of international unity to the occasion.

Nearly 1,000 attended a now annual Bahá'í International Picnic jointly hosted by the Bahá'ís of Niagara Falls, New York and Ontario, Canada. For the third consecutive year, a local Negro church has joined the friends of Lane County, Springfield, and Eugene, Oregon in their observance of Race Unity Day. The fellowship was such that a tentative date in October has been set for a cooperative potluck dinner with the church.

### Summary

Thirty-nine other communities reported Race Unity Day observances similar to those mentioned above. Nationally, according to reports received, almost 1,000 column inches of free newspaper publicity was received on the observances; about two hours of radio time, and about one-half hour of television time were obtained free of charge, approximately 170 posters were placed in stores and libraries, and almost 1,000 letters were mailed to churches asking them to read a prayer for Race Unity. Paid advertising, in contrast, was only about 200 column inches. Additionally, many communities developed and printed mimeographed invitations which were widely distributed, and which showed many interesting and creative innovations in design. A few exhibits were placed, but reports show that this was undertaken only in a few communities.

Each year, reports of the Race Unity Day observances indicate a strengthening of the ties between the Bahá'ís and the communities in which they reside,

thereby fostering changes in attitudes of the civic officials and local citizens regarding racial matters, and awakening the desire to live in unity and promote the ideals of "an ever-advancing civilization."

## News Briefs

The teen-age study group of the Christian Church (Disciples of Christ) of Killeen, Texas, invited the Bahá'ís of Fort Hood to give them a presentation on the Bahá'í Faith as part of their series on comparative religions.

Two young believers stationed at Fort Hood — Pfc. Ronnie Streed of Cedar Falls, Iowa and Pfc. Don Youngquist of Kodiak, Alaska — went in response to this invitation and gave a very interesting and comprehensive program on May 14 and again on May 21, answering questions and directing discussion. Several people requested literature and some are now attending the regular fireside at the home of M/Sgt. James and Velma Rogers in Pershing Park, Fort Hood.

As a follow up the book *Bahá'í World Faith* was presented to the Killeen Public Library. Thus the Faith has been brought to a new area of Texas.

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Service in a Bahá'í project was specifically noted and commended when the Dilworth Junior High School Parent Teachers Association presented the honor of life membership to a Bahá'í, Edward Simolke of Sparks, Nevada for his community service to young people. He was director of the Bahá'í summer school in the Reno-Sparks Indian Colony. A local spiritual assembly was formed there last Ridván, the first all Indian assembly to be formed in Nevada. (see *BAHÁ'Í NEWS* June, 1967 p. 18)

## An African Bahá'í Pioneers in the Southern States

Before I became a Bahá'í I belonged to different denominations. First I was a member of the Seventh Day Adventists just because my parents were members of that church. I therefore had to attend a Seventh Day Adventist school. After finishing grade four I had to go to another school and was accepted by one belonging to the African Inland Mission. But before I was allowed to attend classes I had to be a member of the church. I belonged to this church for four years and finished the eighth grade. One of the best high schools at that time was under the Anglican church, so I joined the Church Missionary Society for four years in order to be accepted in its high school.

It is interesting to note that I was only a member of the last two churches during school time. In other words during the school vacations I was a member of the Seventh Day Adventists. Owing to this I escaped many things I was expected to do in these churches. For example, I was supposed to study Catechism for two years so as to be a full member of the church. But since I had to go home during the holidays, I could not do this.

I had heard of the Bahá'í Faith as far back as 1954 through my cousin who had been a Bahá'í since 1952. However I had no single chance of knowing more about the Faith, for if I did so then that could have been the end of my education. At any rate, after finishing my high school education in 1963 I was given a job in Nairobi and stayed with my cousin. He began to teach me the Faith as soon as I got there. I can still remember one day, the first of January, 1964, when we had a long discussion about religion in general. I started attending firesides and meetings at the Bahá'í center in Nairobi. During these times I met very distinguished Bahá'ís in Kenya — Hands of the Cause, Auxiliary Board members, and pioneers en route to their posts.

### Accepts Bahá'u'lláh

Throughout 1964 and part of 1965 I had been attending meetings, but I had never been told that I had to sign a card to be a Bahá'í. Personally I assumed that after I had accepted Bahá'u'lláh I was a Bahá'í. So it was in April 1965, when my cousin asked me to sign a card if I wanted to be a Bahá'í, that I was not happy at that

question, for I thought I was already a Bahá'í. I asked him very furiously why the friends did not tell me this earlier. He explained to me why it was necessary and I signed a card for administrative purposes.

### A Scholarship to the U. S.

Before long I received a letter from the Education Department telling me that I had been awarded a scholarship for further studies in the United States. The National Assembly of Kenya gave me a letter stating that I was a Bahá'í and told me to send this letter to the National Assembly of the United States. When I left Kenya in September 1965 I forgot to get the address of the National Assembly in the U.S. and wondered how I would get in touch with its Secretary.

Even when I arrived at the College I did not bother to ask whether someone there knew Bahá'ís in other states. But I never knew that Bahá'u'lláh would not let me stay in that condition long. On the following day when we registered for courses I had to fill out a certain form stating my religion. While I was standing in line a lady behind me looked at my card and said, "Oh, you are a Bahá'í. I know some Bahá'ís in Jackson, Mississippi and I have been attending meetings there". I almost jumped and I asked her how I could get in touch with them. She gave me a telephone number of a Bahá'í whom I called on Sunday and was told that someone was coming to pick me up in a few minutes' time.

### Meeting Bahá'ís in Jackson

While waiting for the friend to come for me I wondered how we would recognize each other and decided to stand by the main road to the campus. In a few minutes a car stopped beside me, the owner smiled at me with a radiant face, I answered with a smile, we embraced and then introduced ourselves. There I met the first Bahá'í friend in the United States, Mel Campbell who was a former Baptist minister and had been a Bahá'í just a couple of weeks. We drove to the center and met the other Bahá'ís. I was amazed to see those radiant faces and the way they welcomed me impressed me very much. As there was a Feast that evening I returned again to enjoy the company of those beloved friends.

It was a rather surprising experience to me, for I came with the idea that there were no Bahá'ís in Mississippi and that it would be some time before I would meet Bahá'ís in America. Yet within three days of my arrival I was among Bahá'ís. I also thought that if by chance there were Bahá'ís in Mississippi they would be either all whites or all Negroes. But when I entered the center in Jackson I found a fully integrated group.

### Travels in the U. S.

It was not long before we went to the State Convention in Gulfport, Mississippi and in the same month there was a Bahá'í Deep South Institute at Waveland, Mississippi. At the Institute I met beloved Hand of the Cause Mr. Khádem, Auxiliary Board members Dr. William Tucker, Curtis Kelsey and Jack McCants as well as Bahá'ís from sixteen states and three other countries. It was a great bounty to be among Bahá'ís for four days.

In December that year I went to Minneapolis, Minne-

sota to visit non-Bahá'ís, but I had a wonderful time with Bahá'ís there. They came to see me many times and I visited them in their homes. Thus the family I stayed with heard about the Faith, attended a meeting in Rockford, Illinois and accepted Bahá'í books which they put in the public library in Minneapolis.

During 1966 I attended many meetings and visited in a number of communities. In April Frank and Virginia Johnson of Jackson took me to the Leroy Ioas Teaching Institute in Fort Worth, Texas. During the summer I traveled in the northern states and visited in St. Louis, Missouri; Chicago, Illinois; Rockford, Illinois; and Madison, Wisconsin. Most inspiring was a four day visit at the Mother Temple of the West where I attended for the first time a Bahá'í wedding ceremony. Another inspiring visit was to the conference of the Auxiliary Board members at Waukesha, Wisconsin. The Board surprised me with a prize, the book, *Epistle to the Son of the Wolf*.

In December during a vacation visit to Louisiana I spoke at firesides and at a Baptist church. I attended the Southeastern Bahá'í Winter School at Covington, Georgia where there were over two hundred Bahá'ís from all parts of the U.S. and Canada as well as from foreign countries.

### Chose to Teach in the South

I expected to meet many problems in Mississippi, and felt that if things were bad I would go elsewhere. But I enjoy staying in Mississippi because the friends there are now playing an important role in my life.

On my visits to other parts of America people ask why I chose to come to the south. To the non-Bahá'ís I say that I came to see what is going on in the south. To the Bahá'ís I say that it was the wish of Bahá'u'lláh that I come there, for I am convinced that He had a plan for me. And events have revealed that this was true. Sometimes I wonder why Bahá'ís should ask me that question, for I know Bahá'ís should not have any kind of prejudice, because Bahá'u'lláh has said that we should get rid of prejudice. When I tell people that I go to school in the south they shrug their shoulders and ask me why I chose to go there. They give me the impression that they have some preconceived ideas about Mississippi.

### An Appeal for Pioneers in the South

I do think that it is the duty of every Bahá'í in the whole world to proclaim the Faith of Bahá'u'lláh to areas where there are few Bahá'ís. So far as I can see the Bahá'ís in Mississippi are doing a very fine job of proclaiming the Faith to the people there. Very successful firesides are held with good attendance of non-Bahá'ís. Eight have been enrolled in the last two years.

I wish to tell the American Bahá'ís that the south is the best place for those who wish to pioneer within the United States and I wish to appeal to those who can pioneer there to do so. If you can get a job there, do not worry about the rest, Bahá'u'lláh will take care of you if you have faith in Him. If a foreigner like myself can live in the south, why not you Americans who are familiar with all these things said about it? We need your help. Students can seek admission to universities and colleges here so that the Faith can be opened on these campuses. Let not what people say scare you.

—HENRY LUKE OUMA OF NAIROBI, KENYA

## New Policy Effected in Canadian Indian Teaching

The weekend of May 20th to 22nd saw what may well prove to have been a major turning point in Indian teaching work in Canada, and perhaps on the continent. The National Spiritual Assembly of Canada called together, at the National Teaching Institute in Fort Qu'Appelle, Saskatchewan, a policy conference of experienced Indian teachers and administrative representatives from across the country. The newly appointed "National Advisory Committee on Indigenous Teaching" had been assigned the executive function of planning and carrying out the conference, and the Institute Committee assumed the responsibility for the physical arrangements.

Attending the conference were Hand of the Cause, John Roberts, the entire Canadian National Spiritual Assembly, Auxiliary Board members Peggy Ross and Ted Anderson, two representatives appointed by the National Assembly of the United States, Mrs. Audrey Reynolds and Mr. Lawrence Standing Crow, and members of the various branches of the National Teaching Committee operating in Canada's western provinces and territories. For the first time, too, a large number of members of Indian reserve assemblies in the prairie provinces took a major role in the planning.

The total attendance at the major social event of the weekend was over eighty, including youth and children.

### Workshop Method Used

The conference, chaired by Ethel Martens, used the workshop method, by which the focus for discussion comes from those attending. The discussion, both in the small groups and the plenary sessions centered around ways of making teaching of Indian people more effective. Attention also was devoted to the development of the role of the Qu'Appelle Institute. Guided by sugges-

tions coming from the conference, the Advisory Committee made recommendations to the National Assembly which was meeting in Fort Qu'Appelle throughout the weekend. One of the most interesting of the recommendations, unanimously proposed by the conference, was that the Saskatchewan branch of the National Teaching Committee should be composed entirely of Indian believers. After consultation with the committee, the National Assembly accepted this recommendation and others which proposed the inclusion of strong Indian representation in the National Teaching Committee branches of Alberta and Manitoba. A new Teaching Committee branch has been created to develop Indian teaching work in British Columbia. On Sunday morning, the members of the National Spiritual Assembly joined the conference and took an active part in the discussion. The session was opened with a showing of the film "Because They Are Different," a National Film Board production on the Indian situation in Canada today.

### Hand of Cause Speaks

The Hand of the Cause spoke at the informal gathering of members of the conference at the Bahá'í Institute on Saturday evening. After the discussion closed on Sunday evening, Indian dancing delighted many of the conference participants.

The essence of the conference was perhaps best summed up in the words of one of the Indian friends who spoke to the group at the Saturday evening meeting: "We are making history here this weekend. For the first time, the representatives of a World Order have come here, to the Indian people, to seek their advice. And they have taken the advice."

## Teacher Training Institute Held in Los Angeles

As a pilot project to help clarify thinking on the education of Bahá'í children the Advisory Committee on Education held a Teacher Training Institute in Los Angeles, California June 4. About fifty people attended the gathering which was from 10 a.m. until 5 p.m.

The Institute was opened by a taped address by Dr. Dwight Allen, providing a general introduction. The philosophy and purposes of Bahá'í education were then discussed by Dr. John Strossler and Mrs. Betsy Haynes in a dialogue using the Committee's paper on "Systematic Education of Bahá'í children" as a basis.

The afternoon session was started by a presentation of a model lesson, using slides and a taped recording of the lesson, accompanied by a commentary by David

Lepard. Discussion followed. The use of simple musical instruments and demonstration of teaching a song using pre-recorded material was then given by Mr. Lepard, followed by an exercise in the use of games in classes by Mrs. Molly King. A large part of the audience was directly involved in this session.

Craft materials were prepared by Mrs. Barbara Cook and a demonstration given of the use of plaster forms, with the members of the group participating.

The meeting was closed with a discussion of the organization of children's classes, led by Mrs. Joan Beck.

Glimpses of the sessions are shown in the accompanying pictures.



## **"Pioneer Service in These Epoch-Making Days"**

The Ridván 1967 message from the Universal House of Justice to the Bahá'í World, "World Wide Proclamation—A New Dimension", contains the following statement:

"The constant need for pioneers no less than the approaching world-wide proclamation render it imperative to pay special attention, in every continent, to the homefronts, for they are the sources of manpower and of administrative experience, the solid bases from which all expansion begins, both at home and abroad."

This puts a strong spotlight on the homefronts.

It is easy sometimes for a Bahá'í to feel he is not doing his part for the great Plans of the Faith unless he can go somewhere far away, anywhere that is not here, right here where he is. Pioneering, it seems, can take on the connotation of "leaving home". If the way seems blocked for whatever reason, this can lead to feelings of inadequacy and discouragement, which then dim our power to attract. Longing to pioneer elsewhere, a state of suspension can develop in which the Bahá'í is neither here nor there, perhaps unhappy because he cannot leave, losing satisfaction and interest in local undertakings.

Of utmost importance is the outlook that each of us, by the very fact of being an active Bahá'í, is a pioneer. Only Bahá'ís are doing Bahá'í work or contributing funds for Bahá'í work. We must keep clearly in mind that wherever a Bahá'í finds himself, there must he concentrate his efforts joyously in whatever avenues are open to him. No other Bahá'í has the exact same opportunity you have, to spread the Word of this Day. Are you the only Bahá'í at your place of business? in your club? in your professional circle? at the hospital where you work? the school where you teach or attend?

Then you are the only Bahá'í with the ideal entree to that particular group. No amount of radio, newspaper, or poster advertising could reach these people as your own personal daily association can, whether by word or by example. You are a pioneer.

Only by taking advantage of given opportunities as they appear where the Bahá'í is, can progress take place, either in his own personal deepening or in his efforts to make known the purpose and broad objectives of the Faith.

The importance of this approach to pioneering was made very clear to a young couple in a letter to them from the Guardian, written through his secretary, dated July 8, 1942:

"Pioneer service in these epoch-making days need not be confined to going out in foreign fields. The friends can pioneer on their assemblies in helping to bring about a keener vision of what their duties are; they can pioneer in developing new local teaching methods, new contacts with new classes of people; indeed they can even be said to pioneer inwardly in finding new depths in their own souls and new ways in which their own God-given capacities can be put to use in serving the Faith."

The Universal House of Justice has said it is "imperative" to "pay special attention" . . . "to the homefronts". If we couple that statement with the Guardian's definition of pioneering, which "need not be confined to going out in foreign fields", we can find a strong motivation for the tasks in our immediate area; we can help strengthen our homefront goals; "the solid bases from which all expansion begins"; and we shall surely be better prepared for action in foreign fields in the future, if such doors should open to us.

In the United States there is one Bahá'í to every several thousand non-Bahá'ís. We each have a vast field of cultivation on the homefront!

— MRS. ESTELLE B. ROUSE

*First Institute sponsored by New Jersey State Goals Committee held in rustic setting of a YMCA camp in the Lake region of the state on the weekend of June 2 featured classes and talks by: Hand of the Cause Zikru'Uáh Khádem and Auxiliary Board members Mrs. Javidukht Khádem and Curtis Kelsey. There was a musical evening with the Metropolitan Bahá'í Choral Group. The joyous and inspirational gathering brought favorable comments from the camp director on the splendid conduct of the young people and the loving spirit which prevailed.*



## Youth Conference Generates Enthusiasm

The fourth annual Bahá'í youth conference (shown at right) held near Wichita, Kansas attracted over forty believers and friends from four states who gathered on the weekend of May 5-7 to consider tasks in the coming months and years and to prepare for meeting new challenges.

Lynn King, from Moore, Oklahoma opened the session with an intense and searching look at youth responsibilities. His topic was "This Era of Transition," and afterwards one youth said "and he wasn't kidding." The subjects of prayer and deepening were handled by Mrs. Margaret Jensen, Winnetka, Illinois, in a manner which moved all, even those not yet declared Bahá'ís.

Two classes led by Nancy Dobbins of Fort Worth, Texas on the teaching responsibilities of youth and on the application of Bahá'í social laws were given in a straightforward manner which captivated attention and cheered the hearts. There was forceful emphasis given to the truth that Bahá'í youth alone have the key to the problems of all youth, that the youth of the world "are crying for the answer" and deserve the opportunity to learn of Bahá'u'lláh's solution to their problems.

Preparation for their future role in Bahá'í administration is of concern to the young people, and this was taken up in an enlightening discussion led by Bransford Watson from Oklahoma City, Oklahoma. It was suggested that developing the art of consultation while young would prove a great asset in later years.



The adventures and joys of a pilgrimage came alive for the group in the first hand account by Allene Squires of Dallas, Texas. There was an evening of fun and sociability with an impromptu drama demonstrating that Bahá'ís laugh and, as stated by Hand of the Cause William Sears "God loves laughter."

At the close of the conference a spontaneous session for hearing a report of youth meetings during the recent convention at Wilmette showed how serious and mature these young people are, and how eager they are to do their part in active promotion of the Faith of God.

## Youth Rally Has Impact in Louisiana



The youth of Louisiana held a Bahá'í Youth rally in Gretna, near New Orleans, on June 3 and 4. Some of the sixty Bahá'ís and friends who came are shown in the picture at the right. They came from Gulfport, Mississippi and Houston, Texas, as well as from other parts of Louisiana.

The rally was a good example of cooperation: the Louisiana State Goals Committee initiated and helped plan the event; the New Orleans Bahá'ís helped supply the food; Bahá'ís of Gretna offered hospitality; and Jackson, Mississippi supplied the main speaker, Michael Reimer.

The non-Bahá'í friends must have felt the spirit at the rally, for there were three declarations. Furthermore, the interracial character of this gathering had a positive impact on the local community of Gretna, which is a small community, typical of the rural south. It is hoped that this demonstration of racial unity will bear fruit in the future.



## THIRD ANNUAL BAHÁ'Í UNITED NATIONS SEMINAR HELD IN NEW YORK

Dedicated to developing a greater economic and social world consciousness, the third annual United Nations seminar sponsored by the Bahá'í Committee for the United Nations in New York City, May 26-28, provided a stimulating study of various aspects of the United Nations. The seminar focused interest on those activities of the United Nations which relate to improving conditions of the world's population and to promoting cooperation between nations.

Representatives of over 40 Bahá'í communities participated in the seminar. All of the sessions except one were held in conference rooms in the U.N. Secretariat Building. Four prominent United Nations speakers highlighted the program with lively and challenging talks.

Mrs. Dorothy Collings of the U.N. Office of Public Information was the first speaker Friday afternoon, with a comprehensive and stimulating presentation of many of the problems, activities and accomplishments of the U.N. She was followed by Edward H. Lawson, deputy director of the Division of Human Rights. Mr. Lawson sparked interest in the vital subject of human rights when he defined the development of the U.N.'s human rights programs and outlined the challenges which still confront the world.

Irwin M. Isenberg, special services officer with the United Nations Development Program, brought the seminar participants' attention on Saturday morning to the subject of economic justice. He demonstrated how the Development Program operates in assisting the world's developing countries to raise their economic and social standards. Saturday afternoon, Dr. James Avery Joyce, an eminent U.N. writer and author of numerous books, stressed the development of world law

and world consciousness. He related the development of world law to the thoughts in *Bahá'u'lláh and The New Era*, which had recently been presented to him. Mrs. Mildred Mottahedeh, the Bahá'í International Observer to the United Nations, rounded out the afternoon session with a thought-provoking talk on the moral responsibilities of Bahá'ís in developing a world government.

During the Saturday afternoon session the Bahá'í U.N. Committee chairman, Mrs. Juliette Soderberg, explained various ways Bahá'í communities can effectively celebrate U.N. Day, and she showed how observance of the day provides an excellent prestige opportunity for publicity. Mr. Lionel Gonzales of the Committee showed how slides can be well used at fireside meetings. The full Bahá'í U.N. Committee presented an interesting panel discussion, Sunday morning, on the U.N.'s Human Rights Conventions and Covenants, with questions and answers in audience participation.

One of the highlights of the seminar was a tour of the General Assembly building. Throughout the seminar program the audience was shown timely United Nations films. A dinner at a local restaurant Saturday evening was enlivened by a musical presentation, the performers being two New York Bahá'ís, Joy and Howard Hunter.

The Bahá'í Committee for the U.N. felt the seminar this year was particularly successful in that a great amount of enthusiasm was stimulated about the role of the United Nations in developing a one world of mankind.

— U.S. BAHÁ'Í COMMITTEE  
FOR THE UNITED NATIONS

*Some of the participants at the United Nations Seminar shown in the garden outside the General Assembly Building.*



## News Brief:

The Berlin, Germany Bahá'í Community has rented a bookshop with an additional apartment for a Center and living quarters. The bookshop has a reading room and attractive displays are arranged in the windows.

## Boston Arts Festival

### Judged a Success

A Bahá'í Arts Festival in Boston, Massachusetts from May 20 through 28 held for the purpose of demonstrating the artistic expression of Bahá'ís of the U.S. and Canada was sponsored by the Bahá'í communities of Boston and Cambridge and featured drawings, paintings and photographs by Bahá'í artists as well as slides of Bahá'í architecture around the world.

Specially featured during the exhibit were: a program of folk songs for children, a showing of the CBS Television film "Lamp Unto My Feet", a concert of Bahá'í music and performers, poetry reading and a showing of experimental movies.

The festival was judged a success for a number of reasons. It gave the sponsoring Bahá'í communities opportunity to work cooperatively and to Bahá'í artists to share their work with each other and with the public. The widespread publicity brought the Faith to the attention of many, whether or not they attended. The site of the Festival introduced the Faith to a new neighborhood and formed a new link between the Faith and the social service programs in the city. And finally whereas the exhibit was primarily an indirect way of proclaiming the Faith much direct teaching was done in chats with the many visitors and in the distribution of hundreds of Bahá'í pamphlets.

## Bahá'í Art Exhibit

### in Michigan

The Bahá'í group of Clinton Township, Michigan, with cooperation of believers in nearby areas sponsored an art show in Mt. Clemens, Michigan on June 17 and 18 in one of the hotels. Exhibited were examples of work created by Bahá'í artists, authors and musicians, there being seventy-eight individual exhibits in over twenty fields of art in addition to paintings and drawings. About 150 visitors attended, there were many expressions of praise for the beauty of the works and the evidence of integrity as well as creative ability of the artists.

There was excellent publicity, including announcements in twelve newspapers, the notices giving prominence to the fact that the Bahá'í Faith, like other religions, has inspired its followers to use their creative skills to illustrate the perfections and beauties of their Faith. Bahá'í literature was available at the exhibit

and a real interest in the Faith was evidenced by many people.

A happy result of the event was that it led to a request for a talk about the Faith to a class of students of nearby Oakland University.

## Bahá'í in the News

*The Layman, in the Open Church of Christ*, published in Hereford, England, carries in its April 1967 issue a fine lead article by Dr. Stanwood Cobb, titled "Is There an Inherent Progress in Human Affairs?" It presents the view that in critical periods of decadence in human society a new religion appears upon the horizon for the specific purpose of regenerating humanity and that the Bahá'í Faith is that source of regeneration today. The editor notes that "this is our first article that I promised on the lesser-known religions."

O

A photo of the newly elected National Spiritual Assembly of Luxemburg has appeared in the May 13 issue of *Revue*, a magazine published in Luxembourg and carrying some international news. Included in the accompanying legend was a reference to the October Inter-continental Conference being held to observe the Centenary of Bahá'u'lláh's messages to the rulers of the world. The European Conference in Frankfurt/Main, Germany was cited.

O

TV Guide for June 3, 1967 carries a three page feature story about Vic Damone, Bahá'í and well known singer. Included are several paragraphs about the Bahá'í Faith in an account quoting Vic as he tells the reporter what the Faith is and how it has profoundly changed the pattern of his life.

## Duncan McAlear Expelled from Faith

The Hands of the Cause in the Holy Land cabled June 30 that Duncan McAlear of New York had been expelled from the Faith as a Covenant-breaker. The Universal House of Justice approved this action.

Before this decision was reached all effort was made by the Hands of the Cause to explain to Mr. McAlear what his actions would mean but he refused to heed the warnings.

All Bahá'ís are forbidden to have any association with Mr. McAlear and all other Covenant-breakers.

—U. S. NATIONAL SPIRITUAL ASSEMBLY

## CORRECTION

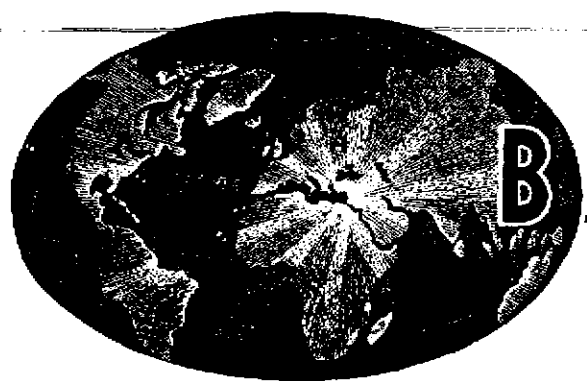
BAHÁ'Í News for June, 1967 page 18 carries a picture of the first all Indian assembly to be formed in Nevada, that of Reno-Sparks. The name of the lady at the extreme right of the front row was omitted. She is: Mrs. Pearl Astor, treasurer of the assembly.

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: Mrs. Sylvia Parmelee, Managing Editor; Mrs. Eunice Braun, International Editor; Miss Charlotte Linfoot, National Spiritual Assembly Representative.

Material must be received by the twenty-fifth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 112 Linden Avenue, Wilmette, Illinois, U.S.A. 60091.

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# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL CENTER

OF THE BAHÁ'Í FAITH, WASHINGTON, D.C.

FOR CIRCULATION AMONGST BAHÁ'Í

No. 438

BAHÁ'Í YEAR 124

SEPTEMBER 1967

## *In Adrianople*



*Entrance to house of Ridá Big where Bahá'u'lláh stayed for about one year.*

## BAHÁ'U'LLÁH IN ADRIANOPOLE

*SAY, this Youth hath departed out of this country and deposited beneath every tree and every stone a trust, which God will ere long bring forth through the power of truth.*

BAHÁ'U'LLÁH  
in *Suriy-i-Ra'is*  
(*God Passes By* p. 181)



House of Ridá Big where Bahá'u'lláh stayed in 1866

### Places where Bahá'u'lláh stayed in Adrianople (Edrine), Turkey

Date	Place where He stayed	Location	How long
Dec. 12, 1863	<u>Khán-i-'Arab</u> , a two-story caravanserai	Near house of 'Izzat Áqá	3 nights
Dec. 15	"a house suitable only for summer habitation"	Murádiyyih quarter near Takyiy-i-Mawlaví (dervish seminary)	1 week
Dec. 22	"another house"	in same quarter, near Mosque	about 6 months
About June 1864	House of Amru'lláh (House of God's Command) — "more commodious quarters"	"on north side of Mosque of Sulṭán Salím"	over 2 years
(1866) "Shavvál 22, 1282 A.H."	House of Ridá Big — "rented by His order" for Himself and His Family (separation from Mírzá Yahyá)	next to house of 'Izzat Áqá	about 1 year
ca. 1866-67	House of Amru'lláh (second time)		3 months
(1867-1868)	House of 'Izzat Áqá — where Súriy-i-Mulúk revealed, Sept. 1867	near <u>Khán-i-'Arab</u>	11 months
Aug. 12, 1868	departure from Adrianople		

Total length of exile in Adrianople: 4 years, 8 months, 22 days, as given by Shoghi Effendi in "Historical Data" gleaned from *Nabíl* (Vol. II).

See also *God Passes By*, pages 161-182; and article by Martha L. Root, "A Visit to Adrianople," *Bahá'í World*, vol. V, p. 581.

## Universal House of Justice Defines Nature and Purpose of Proclamation

Dear Bahá'í Friends,

In just over three months the period of the world-wide proclamation of the Faith will be opened at the six Intercontinental Conferences called to celebrate the centenary of the revelation of the Súriy-i-Mulúk. Those conferences will provide an opportunity for representatives of the National Spiritual Assemblies to exchange ideas and coordinate plans for the proclamation which will continue throughout the remaining five and a half years of the Plan.

The stimulating effect of this interchange of ideas will produce greatly increased momentum throughout the world, but inasmuch as many projects must be worked out before that date, we feel a few additional comments on the nature and purpose of proclamation will be helpful now.

Proclamation comprises a number of activities, of which publicity is only one. The Universal House of Justice itself will be conveying the Message of Bahá'u'lláh to the heads of all states, but, in addition to this, one of the most important duties of each National Spiritual Assembly is to acquaint leaders of thought and prominent men and women in its country with the fundamental aims, the history and the present status and achievements of the Cause. Such an activity must be carried out with the utmost wisdom, discretion and dignity. Publicity connected with such approaches must be weighed very carefully, as it may be unwise or discourteous. This is, of course, a long-range program, for such things cannot be rushed, but it must be given constant attention.

Another aspect of proclamation is a series of teaching programs designed to reach every stratum of human society — programs that should be pursued diligently and wisely, using every available resource.

Publicity itself should be well-conceived, dignified

and reverent. A flamboyant approach which may succeed in drawing much initial attention to the Cause, may ultimately prove to have produced a revulsion which would require great effort to overcome. The standard of dignity and reverence set by the beloved Guardian should always be upheld, particularly in musical and dramatic items; and photographs of the Master should not be used indiscriminately. This does not mean that activities of the youth, for example, should be stultified; one can be exuberant without being irreverent or undermining the dignity of the Cause.

Every land has its own conditions, thus the kind of proclamation activity to be followed in each country should be decided by its National Spiritual Assembly. National Spiritual Assemblies need not follow or copy programs initiated in other countries.

In all proclamation activities, follow-up is of supreme importance. Proclamation, expansion and consolidation are mutually helpful activities which must be carefully interrelated. In some places it is desirable to open a teaching campaign with publicity — in others it is wiser to establish first a solid local community before publicizing the Faith or encouraging contacts with prominent people. Here, again, wisdom is needed.

We have been elated by the enthusiasm with which the Bahá'í community is preparing for the challenging months and years ahead, and we eagerly await those days but a few short months away which will open a period of such promise for the diffusion of God's Word.

With loving Bahá'í greetings,  
THE UNIVERSAL HOUSE OF JUSTICE

BAHÁ'Í WORLD CENTER  
HAIFA, ISRAEL  
2 JULY, 1967

### COMMENTARY:

In this communication the Universal House of Justice once again comments on the purpose and nature of the world-wide proclamation of the Faith of Bahá'u'lláh which marks the third phase of the Nine Year Plan. The opening notes of the proclamation will be the Intercontinental Conferences of the believers on the six continents. It will extend to 1973, the Centenary of the Revelation of the Kitáb-i-Aqdas. The purpose is to proclaim the appearance of Bahá'u'lláh and His Message on a global scale to every stratum of human society. The nature of the campaign is a well balanced program of publicity and teaching to be pursued diligently and wisely during the remaining years of the Nine Year Plan. Each National Spiritual Assembly will plan and program the campaign for its own territory and according to its own conditions and resources. Local assemblies and individual believers will be informed and guided by their respective national assemblies as to how approaches are to be made to persons of prominence and what materials should be

used for local publicity. The standards are clearly set forth by the Universal House of Justice and if followed they will undoubtedly inspire high respect not only for the Faith but for its administrative institutions.

The first stage of this proclamation which extends between the holding of the Intercontinental Conferences and Ridván 1968, is to be devoted to commemoration of "the Centenary of the opening of that wonderful period in human history when the clouds of Divine bounty showered in lavish profusion their treasures upon men and the portals of the Kingdom were thrown open, disclosing to all who had eyes to see, a new heaven and a new earth. . . ." The observance of the 150th anniversary of the birth of Bahá'u'lláh set within the framework of the world-wide proclamation of His Message provides a unique opportunity for sharing the events of this joyful celebration with a wide circle of friends of the Faith and of the Bahá'ís.

— U.S. NATIONAL SPIRITUAL ASSEMBLY

## A Visit to Persia

by Guy Murchie

**EDITORIAL NOTE:** This is the last in a series of notes from the diary of Guy Murchie taken on his journey to Iran in 1964, printed in *BAHA'I NEWS* with permission of the Universal House of Justice. The photos are by Mr. Murchie, taken at the time of his journey.

### Zanján

In Zanján, which in 1850 was the scene of the biggest siege in Bahá'í history involving 5000 Bábís and practically the whole of the Sháh's army, we had trouble locating a Bahá'í house because neighboring Muslims did not like to admit knowing "heretics." After we succeeded, however, of course we were warmly welcomed. Then we were entertained by being shown our host's exquisite art work, for he was Lotfullah Mohebat, the renowned *tazhib* artist who illuminated the Tablets of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá with gold and floral decorations familiar to pilgrims visiting the Archives Building in Haifa. Later, after a generous meal, we were taken to some of the holy places such as a sort of martyrs' vineyard on the outskirts of town and an ancient caravanseri where the Báb once stayed on His way from Isfáhán to Tabriz, a two-story hostel that is still being used and where the room He occupied is visible to all passers. (See *The Dawn-Breakers*, page 535)

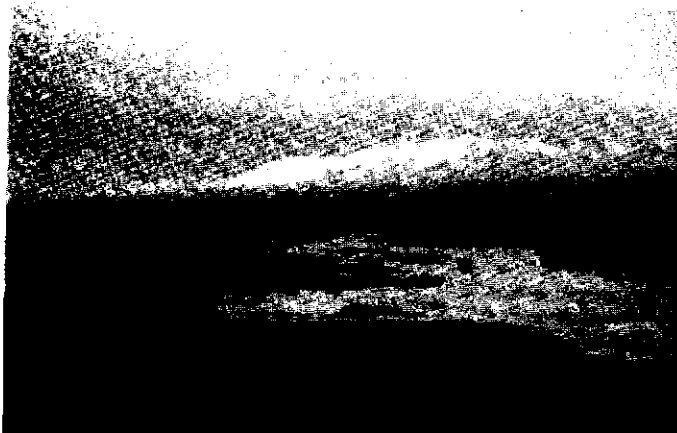
After that we went to the modest Hazíratu'l-Quds which adjoins the ruins of the famous house of Hujjat now belonging to the Bahá'ís. The fort nearby is completely gone and its dimensions evidently forgotten, though it held a thousand families, and the area is occupied by newer houses that would make it hard even to dig for clues. The Bahá'ís, however, having managed to buy a few acres around Hujjat's house, know at least the location and general shape of that sacred remnant though all that is visible of it is a mound of earth some sixty feet long and nearly ten feet high. It would be possible of course to excavate and restore it as a shrine almost any time but Muslim



*The northeast corner of caravanseri in Zanján where the Báb stayed overnight on His way to Tabriz.*

apprehension of the growing influence of the Bahá'ís is still an explosive force capable of inflicting severe damage (as happened in Shiráz and Tíhrán in 1957). Meanwhile there is enough to do just coping with old-fashioned creeping injustice such as the fact that a mosque next door to the Hazíratu'l-Quds was recently enlarged by the illegal addition of new walls for several feet into the Bahá'í lot, for which present Persian law appears to offer little hope of either redress or compensation.

We entered the unpretentious brick Hazíratu'l-Quds and attended a joyous meeting in its assembly room designed for up to fifty believers. Then we walked out to Hujjat's mound to chant Bahá'u'lláh's special Tablet of Visitation for Zanján and to drink in the scene of that



*Bridge for a new highway being built near Zanján.*



*Mound covering remains of Hujjat's House in Zanján (center and right) with Bahá'ís at left reading Tablet of Visitation.*

agonizing but glorious battle now softened, thanks to God, by the intervening century of erosion and the growth of trees and flowers with the hills rolling north and eastward toward a snowy ridge against the cloud-flecked sky. As we stood there three friendly crows cawed from a poplar behind us and a flock of purple starlings flowed like a wisp of smoke over the back of the mound, followed by four lovely hoopoes that alighted for a moment to feed in the dry grass. The hoopoe is a sizeable (eleven-inch) bird with a pinkish buff head and collapsible crest, reputed to have carried love missives from the Queen of Sheba to King Solomon — and it seemed a particular blessing that these four chose to return once again during the chant to within thirty feet of us, wheeling in the lively air like flashes of Zaynab's eyes (she the martyr heroine of the siege who fought like Joan of Arc with the men), alighting and flicking their parasol crests (gifts of grateful Solomon) in a knowing gesture that somehow symbolized the final, mystic victory of the spirit.

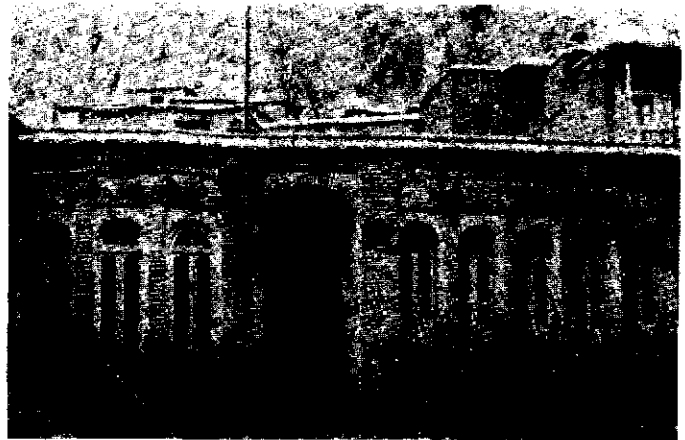
### Karand



*Kurdish village of Karand where Bahá'u'lláh stayed and rested a few days on His way from Tíhrán to Baghdád.*

April 21

The road to Karand, a Kurdish town where Bahá'u'lláh stopped to rest from illness a few days on His way from Tíhrán into exile in Baghdád in the bitter winter of 1853, goes through bleak mountains where the snow may drift fifteen feet deep and half-starved goats nibble at dormant apple boughs and red pomegranite buds rising out of solid ice. Travelling by mule with His pregnant wife Navváb, two brothers, two children (including the 9-year-old 'Abdu'l-Bahá), accompanied by soldiers and presumably a servant, Bahá'u'lláh must have been saddened in leaving His native land for the last time, yet probably gladdened to begin meeting Kurds along the road. For He seems to have had a special fondness for these high-spirited people, as was evident later in His choosing to spend His two years as



*Looking west across courtyard at house where Bahá'u'lláh stayed in Karand in the Kurdish mountains of western Persia on His way from Tíhrán to Baghdád exile in 1853.*

a nameless darvish in their mountains. Indeed in the city of Kirmánsháh, about 60 miles before Karand as you come from Tíhrán, Kurds are plentiful and easily recognized by the lacy and tassled turbans of the men as well as the voluminous, dark headdresses of the women. And in the countryside approaching Karand one frequently sees the black camel-hair tents of nomadic Kurdish herdsmen, usually surrounded by a circle of six or eight fierce watch dogs, who will charge at you, followed by men with sticks and stones, if you advance upon them unannounced. On the road they ride donkeys or mules, as Bahá'u'lláh often did, sometimes mothers with several children and babies at the breast feeding happily as they ride.

Karand, some fifty miles from the border of fráq, is charmingly set against the southern slopes of spectacular, soaring, vertical ridges of rock that descend upon it from both sides of a narrow valley with an unearthly, symphonic quality accompanied by the roar of rushing streams of melted snow. After an enjoyable night in a primitive house reachable only by a narrow wood-and-mud bridge, I was shown the town by my Bahá'í host, walking in the rain to the brick mansion where Bahá'u'lláh and His family stayed as guests of the governor, one Hayat-Quli Khan (of the 'Aliyu'llahi sect) who was so devoted to them that he was later often considered a full believer in the new Faith. The house is near the upper (north) end of the little city, which seems small for its 15,000 inhabitants. And there stands the wide, flat-roofed, one-story building around a big, square courtyard containing some very tall old poplars beside a bubbling fountain in the middle. The rooms where Bahá'u'lláh and His party probably slept have many tall arched windows that open on the soaring precipices and, although they are at present furnitureless and moldy with neglect, they will undoubtedly one day be restored to their former glory as still another of the many shrines of the new age — simply because, for a fleeting moment in history, He was there.



## "Cleave to the Root of Knowledge and to Him Who is the Fountain Thereof"

### A SURVEY OF THE WRITINGS OF BAHÁ'U'LLÁH

by Anna M. Stevenson

"The earth is but one country, and mankind its citizens," read some of the large white lapel buttons displayed on college campuses today. It has the ring of a truism for which one does not ask the source. But for anyone who does think to ask, a door opens. He finds, "The utterance of God is a lamp whose light is these words: Ye are the fruits of one tree, and the leaves of one branch;" "... make of my prayer a fire that will burn away the veils that have shut me out from Thy beauty . . .;" "O My brother! When a true seeker determineth to take the step of search . . ." And he is well on his way into the Sacred Writings of the Bahá'í Faith, the newest chapter in the continuing Bible of mankind.

Sixty years ago the quest for the source of such quotations as these might have led along trails of dim and wispy carbon copies of prayers, verses, Tablets, passed from hand to hand among the early American Bahá'ís. The translations from Persian and Arabic were sometimes awkward and may have contributed to the impression that the teachings were esoteric. Today there are handsome books containing these newest Scriptures. Their attractiveness and legibility contribute to their impact as the message of religion for this day. Public and school libraries have a number of the books, and should be encouraged to carry more, especially the newer editions. The Bahá'í Publishing Trust in Wilmette, Illinois, is the source for most of the Bahá'í books presently available in English. Their catalog is in itself an excellent study aid.

#### Three Study Aids

The reader of Bahá'í books should have also the study guide, *Know Your Bahá'í Literature*, by Eunice Braun, the incredibly capable manager of the Publishing Trust. Besides listing the books, pamphlets, and other materials available, her book is immensely helpful in classifying original and secondary sources, clarifying matters of authenticity, suggesting productive uses for the published material.

A third basic study aid is the *Bahá'í Glossary* by Marzieh Gail. Certain Persian and Arabic terms are used frequently in Bahá'í writings. Their pronunciation and meaning can be quickly found in this book.

It will be assumed in this paper that the reader has both the catalog and *Know Your Bahá'í Literature* at hand. No other complete listing of the books and materials will be attempted. Rather, the emphasis will be on *building and using one's own Bahá'í library*. The basic books will be all the writings of Bahá'u'lláh now available in English, all the available writings and approved transcripts of talks by 'Abdu'l-Bahá, all the books and compilations of letters and messages by Shoghi Effendi.

As for the writings of the Báb — He is indeed seen here as the Gate, the opened gate which seems to

disappear when it reveals what has been hidden, in this case the Revelation of Bahá'u'lláh, this new City of Certitude. The once voluminous writings of the Báb are contained for us mainly as quotations in other books. Beatrice Ashton has compiled them, presented them in chronological order and with historical information concerning them, in an article appearing in *Bahá'í World*, volume XII, pages 85-97. They are listed in *Know Your Bahá'í Literature*. We are perhaps most familiar with the two brief prayers in our standard prayer books, and with the Báb's Address to the Letters of the Living found in *Dawn-Breakers* and also printed separately.

#### Gleanings of Love and Spiritual Power

One's own Bahá'í library might for a time consist of only one book, perhaps *Gleanings From the Writings of Bahá'u'lláh*. This special compilation was introduced to American Bahá'ís by their National Spiritual Assembly in 1935 as follows:

"... the important announcement is made that the Guardian has given the friends a wonderful blessing in the form of new translations of excerpts from Tablets of Bahá'u'lláh. Within the last few days three different manuscripts have been received from Haifa, and with them a letter stating that these are to be published with the title *Gleanings From the Writings of Bahá'u'lláh*. It would be presumptuous to attempt to describe their power, their beauty, their vitalizing spirit. Suffice it to remark that Shoghi Effendi, having renewed the Cause by instructing us in the principles of the administrative order, now calls us to a spiritual renewal in our knowledge of the creative Utterance of Bahá'u'lláh."

— BAHÁ'Í NEWS No. 92, page 11, June 1935

In the October BAHÁ'Í NEWS of that year it was announced: "*Gleanings From the Writings of Bahá'u'lláh*, translated by Shoghi Effendi. This work consisting of selections from Tablets which the Guardian wishes the believers to study and ponder, will be ready for distribution on October 8."

Translated and arranged in order by Shoghi Effendi himself, these Tablets flow along in moving sequence, so that the book can be read from cover to cover as well as used as a reference on specific subjects. "Quite literally these gleanings are intended to convey the spirit of Bahá'u'lláh's life and teachings, and not to bring together a cross-section of all His writings," states Kenneth Christian in his introduction to the book.

He notes further that the Tablets fall into five divisions. Part I (pages 1-46) proclaims, "This is the Day . . ." Part II (pages 46-136) expounds the station of the Manifestation of God. In Part III (pages 136-200) soul and immortality are the subject matter. One is struck by the frequency of such introductions as these: "Thou hast asked Me . . .;" "In answer to thy question

concerning the worlds of God . . . ;" "And now regarding thy question, 'How is it that no records are to be found concerning the Prophets that have preceded Adam . . . ,' Bless the questioners! In Part IV (pages 200-259) spiritual aspects of world order and the Most Great Peace are dwelt upon. Part V seems especially directed to the individual, the goals and meaning of his life. Important selections from the *Kitáb-i-Aqdas* are found in the book, and many beloved favorites.

"Immerse yourselves in the ocean of My words," is a message of one Tablet, ". . . unravel its secrets . . . discover all the pearls of wisdom . . ." *Gleanings* presents a limitless expanse of this Ocean. Individual and group study of the book can help with the exploring, the discovering. At firesides non-Bahá'ís can share in the reading of a chosen Tablet, and its discussion, when plenty of copies of the book are provided. "*Gleanings* is a book for meditation and study," writes Kenneth Christian. "It is not a book of history and facts, but of love and spiritual power. No one can understand the faith of the thousands of martyred followers of the Báb unless he catches the spirit of this book."

#### A Book for Questioners

Another giant among the books of Bahá'u'lláh is the *Kitáb-i-Iqán*, the *Book of Certitude*. Again one is moved to bless the questioner who called forth the profound and lasting answers. In this case it was the maternal uncle of the Báb who sought out Bahá'u'lláh in Baghdad, one year before Bahá'u'lláh declared Himself. For eighteen years Hájí Mirzá Siyyid Muḥammad had apparently held out against accepting the new Faith. He had seen his young nephew's meteoric rise to fame, then the cruel imprisonments, and execution, and the virtual extinction of His followers and His teachings in Persia. He came to Bahá'u'lláh with troubling questions. The answers were written in two days and two nights, becoming this book — for all questioners. In it are explained many of the symbolic expressions which in themselves have prevented the followers of the several religions from coming together in understanding.

Bahá'u'lláh quotes freely from Old and New Testaments, the Qur'an, Zoroastrian prophecy, poetry and tradition. One finds himself recognizing, perhaps for the first time, that all sacred writings may be seen as parts of the same great Book.

In referring to the *Kitáb-i-Iqán*, Shoghi Effendi states (*God Passes By*, page 139): "This book 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. . . . Well may it be claimed that of all the books revealed by the Author of the Bahá'í Revelation this book alone, by sweeping away the age-long barriers that have so insurmountably separated the great religions of the world, has laid down a broad and unassailable foundation for the complete and permanent reconciliation of their followers."

#### "Clothed in the Garment of Brevity"

For those who wish to travel light, a pocket- or purse-size library can be found in *The Hidden Words*, and in *The Seven Valleys and the Four Valleys*. One never comes to the end of either of these small volumes, because the principal dimension is depth rather than

number of pages. The earliest of Bahá'u'lláh's books, *The Hidden Words* is described by Shoghi Effendi as "that marvelous collection of gemlike utterances . . . with which Bahá'u'lláh was inspired as He paced, wrapped in His meditations, the banks of the Tigris." "No complicated theology mars the directness of the passages," says Kenneth Christian. "It is the voice of God speaking directly to the heart of man." (*Gleanings*, page iv) "It contains the whole sum of all Revelations rounding to their completeness, renewed in power, and brought to perfection of unity by the crowning words of Bahá'u'lláh," writes George Townshend in his introduction to *The Hidden Words*.

Bahá'u'lláh Himself gives an introduction to the little book: "This is that which hath descended from the realms of glory . . . revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity . . ."

*The Seven Valleys and the Four Valleys* were, again, written in answer to questions, put to Him by two learned Shaykhs. *The Seven Valleys* is characterized by the Guardian as a "treatise that may well be regarded as His greatest mystical composition — the seven stages which the soul of the seeker must traverse to attain the object of its existence." *The Four Valleys* is similar in theme.

*Epistle to the Son of the Wolf* is another major book of Bahá'u'lláh's. Besides its startling title it has a special place among His works. It was revealed about a year before His death. "It is besides," writes Marzieh Gail, in the introduction to the current beautiful edition translated by Shoghi Effendi "a kind of anthology, and one particularly valuable, the material having been selected by the Author Himself. It includes some of the best-known and most characteristic of His writings."

In this case the person to whom the book is addressed had not come seeking enlightenment from Bahá'u'lláh, had rather shunned Him, and had distinguished himself by atrocities against the believers. The teachings given are, of course, for mankind.

#### Soaring Paths to God

*Prayers and Meditations* by Bahá'u'lláh. Here we are led to approach God along many soaring paths. And here we may approach, to the extent of our own capabilities, the Manifestation of God, His inmost feelings and thoughts. A helpful guide is found in an article by Rúhiyyih Khánum, "The Prayers of Bahá'u'lláh," found in *Bahá'í World*, volume IX, pages 792, 802, and in *BAHÁ'Í NEWS*, March and April, 1958.

Some of the prayers are familiar to us in the smaller books. Many are to be found only here. If one could make a single choice from this treasury it might be the final selection beginning on page 324. This long prayer is a supreme expression of the universality of God's word for this age, the message that all creation is included in the life-giving renewal. "Since Thou hast purposed, O my God, to cause all created things to enter into the tabernacle of Thy transcendent grace and favor . . . I yield Thee such thanks . . ."

Some of the writings of Bahá'u'lláh are found in English only in the special compilation, *Bahá'í World Faith*. The selections here are for the most part entire Tablets rather than brief quotations. Here are given Tablets in which the laws for the new age are set forth

as brilliant ornamests, lights, effulgences. *Tarázát*, for instance. The First *Taráz* may be exactly the right introduction to Bahá'í reading for some inquirers, and certainly can provide balance for the beginner who thinks he prefers only the more mystical examples. *Bahá'í World Faith* contains also *Tablet of the World*, *Words of Paradise*, *Tajalliyát*, *The Glad Tidings*, *Tablet of Ishráqát*. (Important readings from 'Abdu'l-Bahá included in this book make it of great additional value.)

The words of Bahá'u'lláh are also found in compilations such as *The Divine Art of Living*, and *The Reality of Man*. These are attractive small books with a specific interest in view. They make good introductory books for certain people, and lasting gifts.

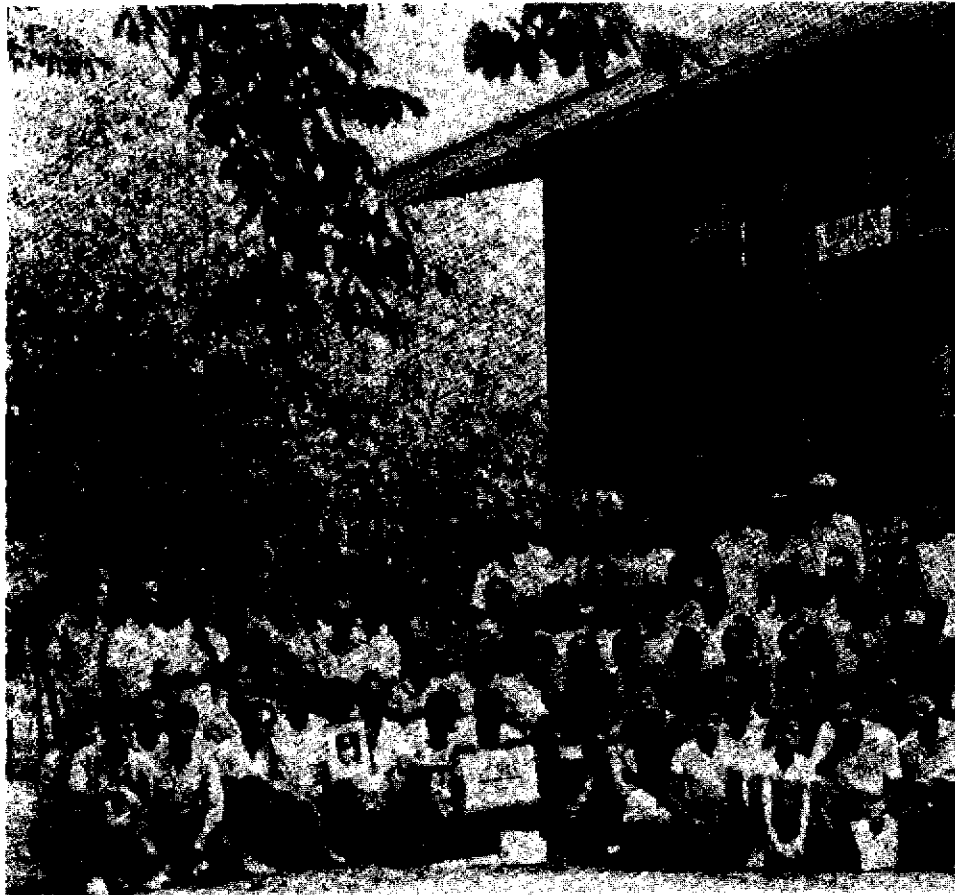
Such are the treasures in which we can find the teachings of Bahá'u'lláh. Every reader will find his own way among them, discover the answers that he needs in his journeying. In *Kitáb-i-Iqán*, page 175, we read:

*We have variously and repeatedly set forth the meaning of every theme, that perchance every soul, whether high or low, may obtain, according to his measure and capacity, his share and portion thereof. Should he be unable to comprehend a certain argument, he may thus, by referring unto another, attain his purpose. 'That all sorts of men may know where to quench their thirst.'*



Members of the fourth National Spiritual Assembly of the Bahá'ís of the Philippines. Seated, left to right: Vic Samaniego, Tyshon Davis, Dominador Anunsacion, Felipe Briones. Standing: Iran Mohajer, Fe Samaniego, Toni Mantel and Neva Dulay. Absent: Luisa Mapa-Gomez.

## The Philippines



Delegates and friends at the Philippine convention, gathered in front of the Bahá'í teaching institute in Santiago, Isabella.

## 3000 Visitors View Bolivian Exhibition



School Trains  
Teachers to  
Assist  
Literacy Centers

*In photo above, left: A ten-day training course was held June 20-30 at the national Bahá'í school in Cochabamba for the purpose of training young rural teachers in techniques to be used in the thirty proposed literacy centers to be established in Bolivia.*

*At left: Photos of the Bahá'í Exhibition in Cochabamba, June 24-29.*



*Below: Three thousand visitors came to the first exhibition on the Bahá'í Faith in Bolivia, held in Cochabamba. During the five-day exhibition more than a thousand pamphlets were sold. The National Spiritual Assembly plans to repeat the event in a circuit throughout the departmental capital cities of Bolivia. There was ample newspaper and radio coverage, plus notices on the postoffice bulletin board. The municipality of Cochabamba gave permission to hold the exhibition in their Municipal Salon facing the Main Plaza. La Presna Libre published an excellent photo stating: "Since the opening of the exhibition it has been visited by a great number of people who welcomed it with favorable comments. . . . This exhibition can well be considered as a cultural event in our local environment."*



# The Horizon of Italy Expands

## Spotlight on Island Goals



The newly elected National Spiritual Assembly of Italy (above) has the opening and expansion of island goals as an important consideration. First row from left: Miss Taffa, Miss Boerio, Professor Bausani. Second row: Mr. DeFalco, Mrs. Bosio, Mr. Mahbubi, Mr. Robiati, Mr. Avaregan, Mr. Pappalettera. (Mr. Pappalettera resigned, as he left Italy, and Miss Pasquale was elected.)



Below are shown (left) the first meeting held on the island of Capri opened by Miss Rouhaugby Fahteazam in 1966; at right, Miss Teresa Taffa is shown with her pupils on the island of Lipari, part of the Aeolian Islands which she opened in 1966, as called for by the Universal House of Justice. This picturesque place, filled with flowers, still lives in another age.

The Italian convention appears in photo at left. Upper left photo shows Youth Symposium held at Rimini, Italy, March 25-27, with over 120 attending, including many contacts. A graduate of the first teacher training course held in February gave the public talk, followed by lively discussion.





*Harlech summer school in Wales, held July 1-8, 1967.*

### **Ridván Message — Basis of Harlech School Sessions**

The program for the Harlech summer school in Wales, held July 1-8, was based on the Ridván Message from the Universal House of Justice. A workshop plan was utilized, enabling those present to extract as much as possible from the most meaningful phrases in the Ridván Message, as, for example: "the unknown sea on which we must soon sail," "a new race of man," "raising the divine call," etc.

Each talk imparted a sharpened realization of the great need for personal deepening in order that Bahá'ís may be prepared to deal with the results of Proclamation — as yet unknown — and for whatever calamities may engulf the world.

Hand of the Cause John Ferraby and three Auxiliary Board members contributed much to the school's success. An inspiring session conducted by the National Spiritual Assembly emphasized the work ahead and the privilege of those chosen to undertake it.

In the middle of the week the entire school went to the memorial hall in Harlech for a public meeting, the theme of which was, "The Charter of Human Rights."

Social activities were planned by the youth and at the close of the school an exhibition of the children's work was given.



*First Local Spiritual Assembly of the Bahá'ís of the London Borough of Wandsworth. Seated, left to right: Farzin Assassi, Meherangiz Munsiff, Terence Luke, Tahereh Vahdat, Rustom Sabit. Standing: Edmund Kollaart, Peter Hardwick (treasurer), Michael Williams (secretary), Eruch Munsiff (chairman).*



*Southern California Bahá'í Summer School held July 1 through 4, 1967.*

## **Bahá'í School in Southern California**

One hundred and eighty people from Southern California enjoyed a four-day summer school high in the mountains of Cleveland National Forest over the long 4th of July week-end. The school, near the small mining town of Julian, was blessed by the presence of Hand of the Cause Dr. Ugo Giachery. He spoke of the work in all parts of the Bahá'í world, inspiring and strengthening the friends for the great tasks ahead during the balance of the Nine Year Plan of the Universal House of Justice.

Classes for adults, youth and children were held on the varying aspects of the Faith, deepening, teaching, pioneering, and living the life. Emphasis was placed on total participation, and each participant at the school, whether child, youth or adult was keenly aware of the need for the cooperation so necessary in Bahá'í living.

As each one left the campus at the end of the school session, there was a promise in the air of renewed dedication, reinvigorated spirit and a determination to carry forward to a victorious conclusion the balance of the Nine Year Plan of the Universal House of Justice.

## **"Marshalling of Our Resources"**

Monmouth — the summer half of the Green Lake-Monmouth Bahá'í Institute — attracted over 200 to the campus of Monmouth College in Illinois over the June 23-25 weekend. It was a rewarding experience for all who attended. Careful planning was evident as the full program developed through the two days. Much was gained for sharing with friends in communities across the middle of the nation.

Opening the conference and setting the high level of the short institute was Dr. Peter Khan, recently appointed Auxiliary Board member. He sharply focused on the troubles of our times as fulfillment of the prophecies of old, and the accelerated decline of the old order, to show the direct relationship to the Tablets of Bahá'u'lláh revealed one hundred years ago. With the urgency of the problem clear, the balance of the weekend sessions set forth creative ways in which the friends might marshal their resources for the Cause of God.

That all the troubles of humanity exist within the body of the Bahá'í community was pointed out in the session on Bahá'ís and their institutions; but it was made clear that the spiritual solutions for the Bahá'ís and for all humanity exist within the divinely ordained institutions of the Faith. Resources for growing as individuals in the Faith and for extending the

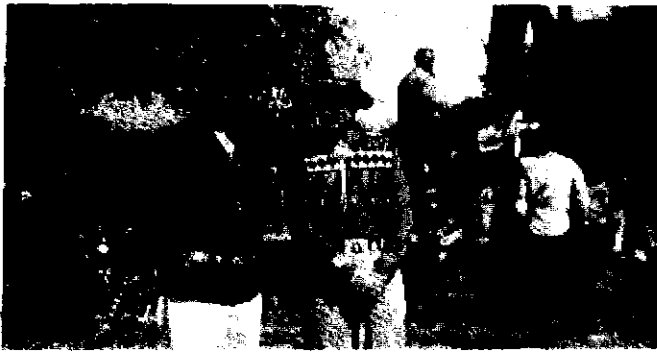
message to greater numbers and in more effective ways were dramatically outlined and shared with those attending. New ideas were pulled forth from all the participants in the Saturday evening session, with fresh inspiration and innovations for teaching, deepening, publicity, fellowship popping out "like stars in the summer night". Results were reported on Sunday.

For the large number of children attending there was a fully planned schedule of classes for those of all ages with emphasis on the heroic figures of the Faith as well as the principles Bahá'ís live by. There was time for fellowship, recreation, and singing for young and adults alike. One college youth made her declaration of belief in Bahá'u'lláh, thus adding to the joy of the weekend.

Many of those who attended Monmouth this summer were recently enrolled believers, attending their first Bahá'í Institute. All, both newly enrolled and veteran Bahá'ís, however, were made keenly aware of the dual direction the Faith must take at this time: deepening of the individual and within the community, and at the same time growing outwards to share the Faith of Bahá'u'lláh with a dismal and confused world.

Preparation for the coming Intercontinental Conferences in October was related, and the believers from the Central States look forward enthusiastically to the companion conference in Monmouth, when they will gather at Green Lake, Wisconsin in November following these momentous October events.





*At the Great Council Fire, Healdsburg, California*



## California Council Fire

### Attracts Members of Twenty Indian Tribes

Indians, Bahá'ís and interested friends to over 700 gathered for a Great Council Fire June 23-25 on a large ranch near Healdsburg, California, partook of a period of fellowship and enthusiasm which, beginning in an informal manner, continued on a rising crescendo for the next day and a half.

Representatives of over twenty Indian tribes, Negro and white Americans, and a few people from Asia composed a whole which demonstrated in a most natural and spontaneous way the Bahá'í path to unity through diversity.

Friday evening was spent getting acquainted and with singing and story telling around the fire. On Saturday morning there were talks on various tribes, cultures and religious movements, including "Seekers for Truth," Krishna, and Hinduism. In the afternoon came various talks on Indian prophecies that foretell the Bahá'í Faith as well as one on Wavoka, the Paiute prophet.

Bahá'í speakers explained how they had become attracted to the Faith and something about the meaning of the teachings. There were talks also by members of various Indian tribes, the Lord's Prayer was exquisitely given in Indian sign language by a Sioux girl, and Bahá'í prayers were rendered in Indian and other languages, including a Persian chant.

The program was interspersed with dances, and singing. There was an archery demonstration by a most expert Indian bowman who captivated the admiring audience with his skill.

The barbecue dinner on Saturday evening had full

attendance for whom delicious food was cooked on nine large grills. And, despite some anxious moments there was plenty for all. The evening was concluded with circle dances and singing around the fire and a showing of beautiful slides of children and nature.

The conference closed Sunday noon on a high spirit of unity and love. After the last prayer a round dance, led by three Sioux, in which all took part, forming one great circle surrounding eight small circles, symbolized the joining of all peoples and religions into one. It was abundantly evident that this spiritual meaning was grasped by many.

The master of ceremonies Saturday was Marcus Luff (Pomo Indian Bahá'í), who did a splendid job of introducing speakers and keeping things moving. His fine voice and commanding presence attracted attention and respect. Equally good as master of ceremonies on Sunday was Willie Astor (Washoe Indian Bahá'í) who told interesting stories about his own tribe also. Since the invitation to the Council Fire was sent out by the Bahá'í Indians of California and Nevada it was most appropriate that these men were in charge.

Dozens who came to this gathering and had never before heard about the Faith asked for more information. Others who knew of it, but had been only mildly interested now felt their interest quickening. Most of the Indians were very shy and reserved at first, but by Sunday this gave way to enthusiasm. There were a few declarations and plans are underway for careful follow up.

As the hard working friends responsible for the gathering came to the close of the day they had the happy feeling of having experienced a great spiritual meeting at which the teachings of Bahá'u'lláh were brought to hundreds.



*Glimpses of Monmouth Institute: Dr. Peter Khan and Mrs. Jane McCants address sessions of the Institute. A children's group enjoys a period of songs.*



## Mexico's Aim — Complete Goals by October Conference

Two qualities were strongly evident throughout the Mexican National Convention this year: serious intent and warm fellowship, with delegates entering eagerly into the discussions. Ruth Pringle, Auxiliary Board member, broached the spiritual aspects of the problems under discussion. The new phase of work outlined by the Universal House of Justice inspired all to work harder and to make greater sacrifices. One Mayan traveling teacher, stirred by these challenges, spoke on unity, the fund and prayer. All were moved by his spiritual insight and the simplicity of his expression. Another Mayan delegate sang a song about the coming of Bahá'u'lláh which he had composed one day while working in the fields. Bahá'is from the Yucatan area then sang songs from the native villages. Two other Mayan delegates spoke of the great need for Bahá'í centers and offered to help in their respective villages with manual labor and with furnishing some of the materials necessary for construction.

Dynamic plans are in process for the Proclamation: more youth activities, more expansion, more consolidation. Considerable attention was given to the Panama Temple project and to the coming Intercontinental Conference.

The Convention took two important steps: (1) It recommended to the incoming National Spiritual Assembly of Mexico that all remaining goals of the Nine Year Plan be finished before the October Conference in Panama. (2) In order to help open the eight remaining virgin area states to the Faith, the believers present offered to sustain seven native pioneers for one year. (There are now five.)

The newly-elected National Spiritual Assembly is as

## North East Africa



Delegates and friends present during North East African convention.

follows: Rafael Quiroz (chairman), Eduardo León (vice-chairman), Glejandro Cervantes (corresponding secretary), Dina Leon (recording secretary), Juvenal Gutiérrez (treasurer), Jenabe Caldwell, Jorge Gamboa, Valeria Nichols and Edna Ford.

## Ecuador



Members of the National Spiritual Assembly of the Bahá'is of Ecuador, elected last April: First row, from left: Patricia Conger, Dorothy Campbell, Isabel Calderón (secretary), Segundo Dávila (treasurer). Second row: Bahman Ashraghi, Fausto Maldonado, Alejandro Bernal (vice chairman). Rear: Raúl Pavón (chairman), Macario Guillén. Copies of the Message from the Universal House of Justice sent to the delegates in advance of the convention and discussion immediately following each committee report enabled delegates to receive critical and constructive consultation.



National Spiritual Assembly of the Bahá'is of North East Africa, elected last April, with Auxiliary Board member Belete Worku. Seated, left to right: H. Ahdieh, Techeste Ahderom (secretary), Mr. Worku. Standing: Asfaw Tessema (ass't. secretary), Ursula Samandari, Rebbi Teclemariam, Leo Neiderreitter (vice chairman), H. Farhoumand (treasurer), Iraj Yeganeh. Absent: Gila Michael Bahta (chairman).

## Series of Public Meetings Brings Faith to Wilson, New York

Four public meetings, held on the first Sunday of each month, April through July, brought understanding of how the Faith meets today's problems as well as answers to the question, "What is This Bahá'í?", to the residents of Wilson, New York. In cooperation with the Spiritual Assembly of Niagara Falls, New York, a plan was developed to answer the question in progressive stages with a final color slide presentation giving a comprehensive review of the Faith. The universality of the application of the Faith was clearly shown by the speakers who were careful to present their subjects as announced, and not just to give a general talk about the Message of Bahá'u'lláh.

Antonio Mayorga of El Salvador, a student at State Teacher's College in Buffalo, New York presented the "Problems of El Salvador" and indicated that they were universal problems of all small nations not fully developed and that the solutions would be found in international cooperation, universal education and spiritual revitalization of the masses. In the latter part of his talk, he brought in the Bahá'í Faith showing how it would accomplish the needed changes.

Daniel Dlamini of Swaziland, a student at Rochester University, Rochester, New York, spoke on "Enlightening the Dark Continent". By relating his personal experience of the confusion of the many Christian

Missionary claims, and his eventual acceptance of the Bahá'í Faith, he stressed the need for the concept of One Faith, One God and One People.

Rushidar Motlagh of Iran, professor of psychology at State College, Fredonia, New York, presented his talk "Rising Tides of History" to illustrate the concept of progressive revelation. He selected specific spiritual and social principles and traced their evolution through a series of successive Manifestations to the coming of the Bahá'í Faith.

All three speakers showed, as they gave their talks, such a spirit of joy and love that the audience could appreciate the spirit of the Faith as well as specific teachings and ideas.

The final meeting was a showing of color slides, was titled "Bahá'í—A World Faith" and included taped commentary which accompanied the slides. Beginning with the story of the declaration of the Báb and continuing with a brief history of the Faith, including scenes of the World Congress in London it showed views of the Houses of Worship and gave teachings of Bahá'u'lláh.

Attendance was good, about half the audience at each meeting being guests. There was good publicity, including printed invitations personally distributed, news releases, and paid advertising in local papers.

The Kappus family, residents of the area who have returned from pioneering in South America, have been ably assisted in answering the question, frequently asked them by friends and neighbors, "What is this Bahá'í?"

## Teaching the Faith on College Campuses

The following report from Gregory C. Dahl, chairman of the Bahá'í Association of Harvard University in Cambridge, Massachusetts, indicates some of the ways of reaching students.

That major college campuses provide a unique opportunity for teaching the Faith has been amply demonstrated during the past year by the Bahá'í Association at Harvard. The year began last fall when the small team of dedicated youth handed out 3,000 copies of a letter of introduction to the Faith, and invitations to a Bahá'í meeting, to registering students, both graduates and undergraduates. During most of the year the Association continued its five year old tradition of holding weekly discussion meetings, open to all stu-

dents and advertised on over 100 bulletin boards, in the student paper, etc.

A number of special programs were also held, including talks given by Prof. Firuz Kazemzadeh of Yale, Prof. Dwight Allen of Stanford University, Marzieh Gail, Mildred Mottahedeh, and Dr. Nicholas Janus; a program of slides of the World Center; and a showing of the CBS TV film, "And His Name Shall Be One", in addition to the numerous meetings conducted by the youth themselves. Of particular success this year and last were exhibits in the undergraduate library, from which over 300 pamphlets were taken by interested students. The Association has also arranged to give gift subscriptions of *World Order* magazine to a number of university libraries and faculty members.

During the week-long spring recess, three members of the Harvard Association and one member of the Massachusetts Institute of Technology Discussion group made a teaching tour of colleges in North Carolina, organized by the State Goals Committee of the state and the sponsoring college clubs. Ten colleges were visited, with enormous success, during five days, and the youth addressed hundreds of interested students in classes and at public meetings. Good publicity was also obtained, the traveling youth being invited to appear on television and radio a number of times.

This was all accomplished by the Association's four (now five) members.

○

A Bahá'í student in a speech class in California State College, Long Beach, California has found a way to proclaim the Faith while carrying out his class assignment. Gary Howe of Hermosa Beach, California chose "Christ's Prophecies Fulfilled" as subject for his class



Eight of the nineteen students at Parsons College, Fairfield, Iowa, who have declared themselves during the past nine months. Shown with them are Carol Prichard and Berdyne Halse (second and third from left) and Candy Prichard (fourth from right).

speech, using William Sears' *Thief in the Night* as source of information. Much interest was shown by the students, one of whom invited him to speak to a Bible study group in a Presbyterian church. His talk there was of such interest that a second invitation has been extended to him to speak to a group in the same church.

## News Briefs:

During July Mr. Winston Evans spoke twice in Seattle, at a public meeting and at one for the Bahá'is. Both were well attended, there was good publicity, and the friends in the area feel encouraged and ready for more active teaching after the bounty of this circuit teaching.

○

The Bellevue, Washington Bahá'í community with the assistance of South King County, Kirkland and North King County communities entered a beautiful float in the Bellevue Summer Festival Parade. The signs stating "Oneness of Mankind" and "All Religions are One" as well as artistic flower arrangements drew comments of approval from the crowd.

The spirit of joy which Bahá'is show in their lives was exemplified in the smiling faces of the people of varied backgrounds riding in the car which pulled the float.

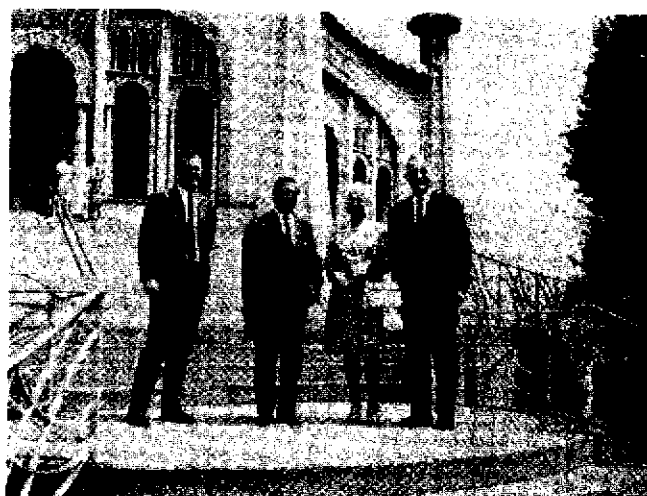
## Bahá'i in the News

The story of the Bahá'í Faith together with an account of its principles was given a full writeup in the *Orange (Massachusetts) Enterprise and Journal* for July 6 because of the life and activities of the one believer in Orange, Mrs. Grace Spear who suffers from a crippling illness. The story occupies about a third of a page, including a picture of Mrs. Spear, and tells of how she found the Faith and what it has meant to her in helping her face pain and suffering. Her radiance and joy, and the teaching of the spiritual unity of mankind and its fulfillment of Christianity are among the thoughts brought out in the account of this courageous lady.

○

Esperanto-speaking Bahá'is will be interested in the following item, translated into English, from *Heroldo De Esperanto*, May 16, 1967, in anticipation of the Congress of the Universal Esperanto Association which had been scheduled to meet in Tel Aviv, Israel, this summer.

"This year the Esperantists of the world will have a good opportunity to see things in Israel about which many have not even read. However, many millions of Christians have read of the ancient land where the three great religions were born: Judaism, Christianity



Chief Judge Dr. Prakob Hutasingh of the Court of Appeals in Bangkok, Thailand, shown second from left, visits Bahá'í House of Worship and is shown the building and gardens by Dr. David S. Ruhe, Secretary of the National Spiritual Assembly, at right.

and Islam. We must also mention the religion which is in sympathy with the language created by Zamenhof: Bahá'í, founded by Bahá'u'lláh, a Persian Prophet, Who suffered much for spreading His ideas, according to which the three main religions would be united, and this in turn would purge racism from the hearts of many among the various religious followers. Insh'-Alláh, say the Arabs — God willing!

"We must not fail to mention the beautiful gardens of the Bahá'is on the road to Mt. Carmel, which is mentioned in the Old Testament. Also other religions have beautiful monuments and temples.

"In 1934 the Esperantists of what was formerly Palestine did everything to establish our language throughout the country. In Tel Aviv, which was a village at that time, the Esperantists named a pile of sand Zamenhof Street. It is now one of the most active central points in the metropolis, which is also known as "Little Paradise."

On account of the unsettled situation in Israel, the site of the Esperanto Congress was moved to Rotterdam, The Netherlands.

○

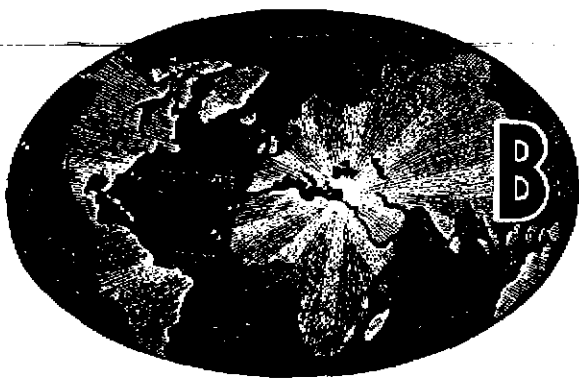
*Home Garden* magazine for August 1967, in its column of "Travel Notes" recommends the Bahá'í gardens at the House of Worship in Wilmette as a rewarding trip for those visiting Chicago. The beauty of the Temple, and its surrounding gardens is mentioned and readers are told that group tours of the House of Worship and gardens may be arranged.

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# BAHÁ'Í NEWS

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BAHÁ'Í YEAR 124

OCTOBER 1967

## *Main Entrance at Bahjī*



Gate leading to the Shrine of Bahá'u'lláh at Bahjī, Israel. This gate, a gift of Hand of the Cause, Mrs. Amelia Collins, and named after her by the Guardian, was placed at the entrance to the gardens immediately adjacent to the Tomb of Bahá'u'lláh in 1952 when the Guardian created an "outer sanctuary" which he termed the Haram-i-Aqdas or Most Holy Court. see: BAHÁ'Í WORLD vol. XII, pp. 41-2

## Cameroon Republic Elects National Assembly —

In the presence of Hand of the Cause Mr. William Sears, forty-six delegates from many Bahá'í communities in the Federal Republic of Cameroon gathered in Victoria for the historic first national convention of the Bahá'ís of the Cameroon Republic.

Territories under the jurisdiction of this new National Spiritual Assembly include not only the Federal Republic of Cameroon but also the Spanish territories of Fernando Póo Island, Rio Muni and Corisco Island which comprise Spanish Guinea; and the Portuguese territories of St. Thomas and Principe Islands. Review and discussion of the Nine Year Plan goals for the region formed an important part of the consultation. Goals include the establishment of at least two hundred local spiritual assemblies in Cameroon Republic, with at least one in every major administrative subdivision of the thirty-eight divisions in the nation. The establishment of the first Local Spiritual Assembly of Bata, Rio Muni, was announced, thus fulfilling the goal assigned for that territory.

Highlight of the convention was the presence of Hand of the Cause Mr. William Sears, who contributed valuable guidance and brought thrilling accounts of the development of the Faith in other parts of Africa and the world. He spent an evening with the delegates showing slides of the Bahá'í holy places in Akká and Haifa, guiding all present on a "pilgrimage" of the World Center.



*National Spiritual Assembly of the Bahá'ís of the Cameroon Republic. Seated, left to right: Janet Mughrabi, Moses Akombi, Jawad Mughrabi, Solomon Tanyi, Stephen Tabe. Standing: Simeon Arraneke, Sampson Forchak, Peter Arrey, Peter Acha Tanyie.*



*Convention group outside the community hall, Victoria, West Cameroon. Hand of the Cause William Sears appears second from right.*

## — Wins New Goals



*Members of the Local Spiritual Assembly of the Bahá'ís of Mbehetok, Ridván, 1967, first to build new Hazíratu'l-Quds in Cameroon Republic.*

### Mbehetok in West Cameroon, First to Build New Center

One of the Nine Year Plan goals for the Cameroon Republic is to increase the number of local Hazíratu'l-Quds. Several Bahá'í communities plan to achieve this goal, but the first to do so is Mbehetok, in West Cameroon. During the summer months Bahá'ís of this com-



*Bahá'í community of Bata, Rio Muni, Cameroon Republic, including members of the newly established Local Spiritual Assembly, a National Spiritual Assembly member and two of the pioneers for the territory.*

munity contributed time, materials and labor toward the building of their first Bahá'í Center. Thatched with bamboo and palm-mat and furnished with handmade benches, the Hazíratu'l-Quds was ready for dedication April 2, 1967. Bahá'ís and guests from twelve nearby communities attended the happy occasion, which was blessed by one declaration.

Other communities are taking up the challenge and more local Hazíratu'l-Quds are already under construction to achieve an early victory of this goal of the Nine Year Plan.



*Bahá'ís and friends gather for the dedication of the Bahá'í Center, Mbehetok, decorated with palm fronds for the occasion.*



## The New National Assembly of Algeria and Tunisia



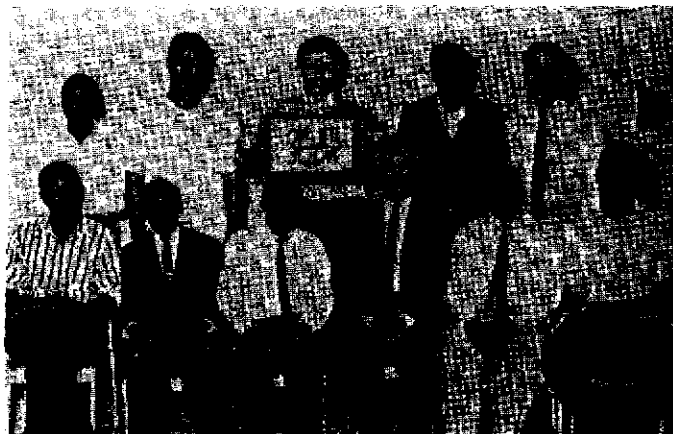
*New National Spiritual Assembly of Algeria and Tunisia, formed at Ridván 1967, with Hand of the Cause General Shu'a'u'lláh 'Alá'i.*



*Hand of the Cause General 'Alá'i, Board member Kh. Attar and the delegates to the first national Convention of Algeria and Tunisia.*

## Tanzania

*National Spiritual Assembly of the Bahá'ís of Tanzania, with Auxiliary Board members Peter Mutabazi and Aziz Yazdi. Seated, left to right: David Mwakyoma, Bornhappy Sikaqwe, Mr. Mutabazi, Mr. Yazdi, Constant Wanyama, B. M. Barnabas (corresponding sec'y.). Standing: Hussein Akida (recording sec'y.), Amir A. Badii (chairman), Jamshid Sammandri, Joseph R. Sekikubo (vice chairman) R. Yazdani (treasurer).*



*Fourth Annual Convention of the Bahá'ís of Tanzania, held April 28-30, 1967.*

## North West Africa



*Hand of the Cause General Shu'a'u'lláh 'Alá'í (center front) with members of the National Spiritual Assembly of North West Africa.*



*Hands of the Cause William Sears and General 'Alá'í meet with the friends in Casablanca, Morocco. The friends had the great bounty of the presence of two Hands of the Cause within a short time, Hand of the Cause William Sears arriving for a week's consultation with the new National Spiritual Assembly, Board members and local assemblies of Rabat and Casablanca.*

## Summer School in Alaska



*Tenth Annual Summer School held in Juneau, Alaska June 24-28, 1967, with Howard Brown, Auxiliary Board member, in center. Pictured also are teachers Rouha Rose and Beatrice Rinde, Roberta Christian and Winston Evans. Over fifty persons attended the school sessions and public meeting.*

## New Pillar of Universal House of Justice Formed in Pacific

*ASTRIDE THE EQUATOR* lie the scattered and far-flung islands of the Gilbert and Ellice group, many remote and rarely visited. With existing communications it is impossible to visit even the larger islands in a year. But still the breezes of God have blown there, resulting in the election of the First National Spiritual Assembly of the Bahá'ís of the Gilbert and Ellice Islands, Rídván, 1967.



First National Spiritual Assembly of the Bahá'ís of the Gilbert and Ellice Islands. Present at this historic occasion were Hand of the Cause Collis Featherstone, Auxiliary Board members Niu Tuataga and Margaret Rowling, and representative of the National Spiritual Assembly of the South Pacific Ocean, Suhayl 'Alá'í. From left to right: Miss Rowling, David Hopper, Tebakaro Aritiera, Mote Kiaman, Mr. Featherstone, Joe Russell, Mabel Aritiera, Mr. Tuataga, Opetaiia Kiaboua, Jack Pedro and Mr. 'Alá'í. Absent: Elizabeth Blumer and Peter Kanere.



Friends assembled at Tarawa, Gilbert Islands, for the first teaching conference and convention of the Bahá'ís of the Gilbert and Ellice Islands. In background is the National Hazíratu'l-Quds of the Gilbert and Ellice Islands which was erected in time for convention.

## The Light of the Faith Shines in the South Pacific



*Fourth National Spiritual Assembly of the Bahá'ís of the South Pacific Ocean, with Hand of the Cause Collis Featherstone and Auxiliary Board members Niu Tuataga. From left to right: Suhayl 'Alá'í (chairman); Mr. Featherstone, Mr. Wilson, Niu Tuataga, Lilian 'Alá'í (secretary), Mosese Hokafonu, Mary Tuataga, Richard Welland, Irene Williams, Lisiata Maka (treasurer). Absent: Latu Tu'akihekolo.*

### Bahá'ís in the Cook Islands Arrange Race Unity Display

The Bahá'ís of Rarotonga arranged a display at the Headquarters of the Rarotonga Library and Museum Society for a week prior to June 11. During the same week a notice was placed in the local newspaper explaining the purpose of Race Unity Day.

The display featured a globe of the world with colored cutouts of various races pasted on the different continents, showing the diversity of mankind. Arranged as a background were photos from *Ebony* magazine reprint showing "unity in diversity" with special posters for the occasion on each side. Displayed on a table below were books on various aspects of world racial and unity problems, as well as Bahá'í books on the oneness of mankind.

This was the first public display by the Bahá'í Community of the Cook Islands for some time and the results were most encouraging.



*Friends assembled in front of the National Haziratu'l-Quds, Apia, Western Samoa, for the fourth annual convention of the Bahá'ís of the South Pacific Ocean. Included are friends from Tonga, Fiji, Cook Islands, Niue Island, U.S.A., and Australia, and Mrs. Bobbie Leeham of England, enroute to her goal in Fiji.*

## Guaymi Indians of Panama Conduct Own Institutes

### Prepare for Visit of Ruhíyyih Khánum

Guaymi Indian teaching is surging ahead again with 130 adults participating in three two-day and one four-day teaching institutes in the mountains of Chiriquí Province, Panama, since June. Three of these institutes were entirely conducted and planned by the Guaymi Bahá'í teachers themselves without help of pioneers or other outside teachers. The four-day institute was directed by Alberto Pérez, outstanding blind Guaymi teacher, with the aid of his brother Damian De Gracia in Cerro Bolo, Chiriquí, and included workshop classes on how a local spiritual assembly meeting and Nine-teen-Day Feast are conducted, how to learn Bahá'í prayers by memory, and the celebration of the Martyrdom of the Báb, July 9.

With the recent reopening of two Guaymi Bahá'í schools there are now regular daily or weekly classes of first and second grades in Spanish, arithmetic, and on the Bahá'í teachings in nine of the fifteen Guaymi communities with local spiritual assemblies. One goal of the three Guaymi Teaching Committees is to establish Bahá'í schools and classes in every assembly area.

U.S. pioneers Margaret Derman, youth, and Arthur Krummell, adult, and new Guaymi Bahá'í youth, Francisco Cuevas, a University of Panama law student, visited ninety-seven believers and friends in the new zinc-roofed Bahá'í Center of Boca de Soloy, Chiriquí, in May, to give talks, lead songs, and prepare the people to receive Rúhíyyih Khánum in their Center in October.



*Alberto Perez, blind Guaymi Indian teacher, pounding unshelled rice in Quebrada Loro, Chiriquí, Panama.*



*Above: Guaymi Bahá'í teacher reading prayer in new Bahá'í Center at Boca de Soloy, Chiriquí, Panama. At left, Guaymi Bahá'ís at new Bahá'í Center.*

## *Alberto — Guaymi Pioneer on Horseback*

**T**HE FIRST TIME I saw the Guaymi Indian Bahá'í Alberto Pérez was in January, 1966, at Villa Virginia, the national Bahá'í school out in the country about fifty-six miles west of Panama City, Panama. He had been there before but this was my first beginner's class as a new pioneer from the United States. A small man of about forty years of age, dignified in features and bearing, Alberto readily commanded the attention of the other students there, with his hearty laughter, resounding voice, and convincing manner of speaking. He loved to sing during the evening recreation sessions and he recited many prayers from memory during the devotions, having mastered thirty-one because he could not read nor write. He was blind.

### **Plan Trip Into Mountains**

The next time I saw Alberto was four months later in Chiriquí Province on the Indian reservation, the little Guaymí village of Quebrada Loro, upslope from the concrete Interamerican Highway. The village is two hours by horseback through white Zebu cattle and "live" fences of barbed wire strung on trees and sprouting tree posts. He was glad to see me and remembered me from among the other four new U.S. pioneers at the school. Fortunately, with his more developed sense of hearing, he could understand my stumbling Spanish and so we planned to ride together to visit some Guaymí Bahá'í communities farther up the rainy mountains, including his home in Hato Jobo. The next morning, assisted only by a Guaymí youth riding in front to warn him of drop-offs and tree branches in the way, Alberto easily traversed the slippery cuts of rocks, mud and brooks in the steep trails and pushed foliage away from his face with his walking-stick. When we filed along the high narrow ridges with our backs to the vast Pacific Ocean and the hazy blue mass of the cordillera ahead, he called out the names of distant hamlets — tiny glistening patches of wet zinc-sheeted and yellow-leaved roofs scattered amidst the luxuriant blue-greens of the forest. At other times I have seen him pound unshelled rice with a wooden pestle in a stout pilón without missing a blow and also perch on the beams of a new Guaymí hut to place and tie the thatched roofing. Most remarkable to me was his uncanny ability to know within about fifteen minutes when it was time for the noonday Obligatory Prayer, which he took great delight in reciting.

### **Alberto's Journey to Faith**

Still unmarried, being fed and clothed by fellow believers, borrowing horses, saddles, and guides and studying the Faith by listening to readings by other

teachers, Alberto has succeeded in changing the hearts of hundreds of Guaymies for Bahá'u'lláh, raising up three new local spiritual assemblies and even conducting workshops on Bahá'í Administration. *What then made him become a Bahá'í?*

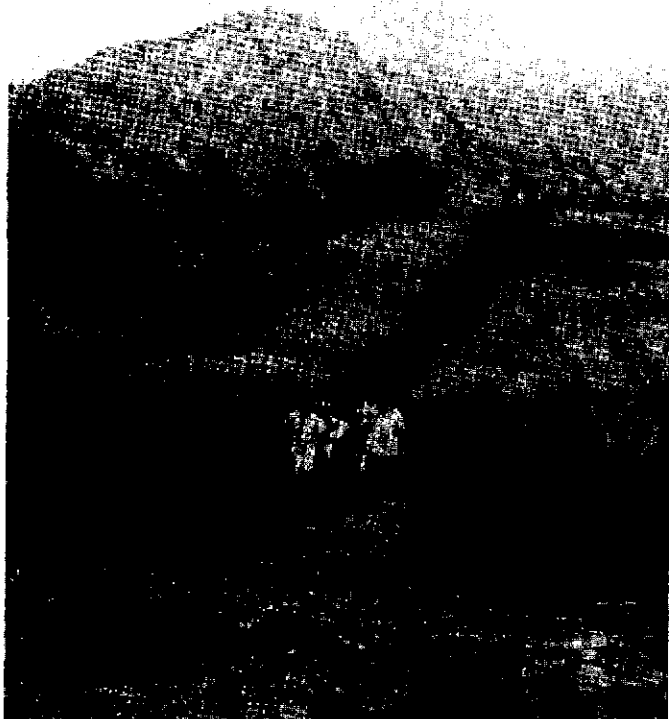
To answer this we must look into his past. Alberto was born in the remote headwaters of the Sixsaola River in the Province of Bocas del Toro on the other side of the cordillera from Chiriquí. At the age of eight his father having died, his mother Clementina placed him to be raised and educated as a Catholic in the home of a medical doctor, Ernesto Pérez, and his schoolteacher wife in the little capital city of David, Chiriquí. There the doctor gave Alberto his surname "Pérez." About two years later Dr. and Mrs. Pérez took Alberto with them to Managua, Nicaragua, where he completed his formal education of about five years and began working as a bottle-capping machine operator in a soda pop factory and later rose to the position of foreman.

It was here that he began to notice a gradual loss of vision from an optical nerve disease. He underwent two unsuccessful eye operations in Managua and Panama City from 1944 to 1946 and worked for two years between operations as a janitor for the public health center in David. Medical treatment having failed and being almost totally blind, Alberto returned to his home in Hato Jobo with his brother, Damian, to live with his mother and help harvest rice and corn on the family land. Alberto was appointed magistrate of the Hato Jobo district and regularly had to ride about seven hours one way to attend meetings at the mayor's office in Las Lajas near the sea.

### **Recognizes Bahá'u'lláh as New Messenger**

It was not until 1962, while visiting Quebrada Loro, that he first heard of the Bahá'í Faith from U.S. pioneer Kirby Brown. On Kirby's second visit, Alberto accepted the Faith outwardly only, intending to investigate it further. He said, however, that he soon became a confirmed believer when he realized that God indeed had sent a new Messenger, Bahá'u'lláh, to regenerate mankind. Then began Alberto's years of unceasing teaching of the Cause, roaming the mountains and valleys, barefoot or on borrowed horses under soaking-cold rain and parching sun, molested by insects and hungry, but never tiring of proclaiming the glad tidings of Bahá'u'lláh. Asked of his plans for the future, he replied, "To continue onward in the Teaching!" This then is why the National Spiritual Assembly of Panama decided to provide him with a horse and saddle.

— ARTHUR L. KRUMMELL

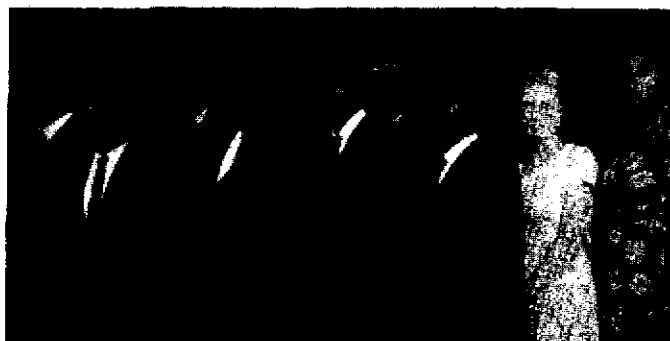


*Bahá'í friends walking up to the Panama Temple site, August 6, for prayers. The occasion was the departure of engineer Paul Thiele, who had been active in teaching work as well as the road building project for the Temple.*

## The Faith Grows in Latin America



*Bahá'í Summer School at Jamundi, near Cali, Colombia, recently established as a permanent Bahá'í School. Group shown above were those attending the November, 1966 sessions.*



*National Spiritual Assembly of Haiti elected Ridván, 1967, left to right: F. D. Juste-Constant (recording secretary), Eustace Bailey (chairman), Andre St. Louise, Jacques Hyacinthe, Salmat Pierre-Paul (corres. secretary), Georges Phillpotts (treasurer), Vital Ulyssee, Mrs. Ruth Blackwell (vice chairman) and Mme. Gladys St. Louis.*



*First Local Spiritual Assembly of the Department of Tarija, city of Tarija, Bolivia, formed Ridván, 1967. Standing, second from right in first row, pioneer Miss Rezsi Sunshine.*



*National Convention held in Barranquilla, Colombia.*





### Dedicated Youth Team Visits Yucatán

Pursuant to a careful scheduling by the National Teaching Committee of the Southwest, located in Mérida, Yucatán, Mexico, four youth from the United States spent six weeks of intensive sacrificial work in native villages and in the city of Mérida, making daily trips with Auxiliary Board member Artemus Lamb and others. They also made a weekend trip to the territory of Quintana Roo, assisted in two courses in the Martha Root Bahá'í Institute in Muna, Yucatán (see group photograph), and an institute in Komchen, Yucatán. With the help of an enthusiastic group of Mayan youth, they opened a new village to the Faith. The members of the team shown in photo are, from left: Nancy Lazar, Susan Millett, Erica Reich and Kristin Harris.

This six-week pilot project was initiated by the Foreign Goals Committee of the United States in accordance with the plans of the Universal House of Justice.

The inspiration of the example of their lives, their knowledge of the teachings and their loving dedication brought rich confirmations. Their visit has given a great surge forward to youth activities.



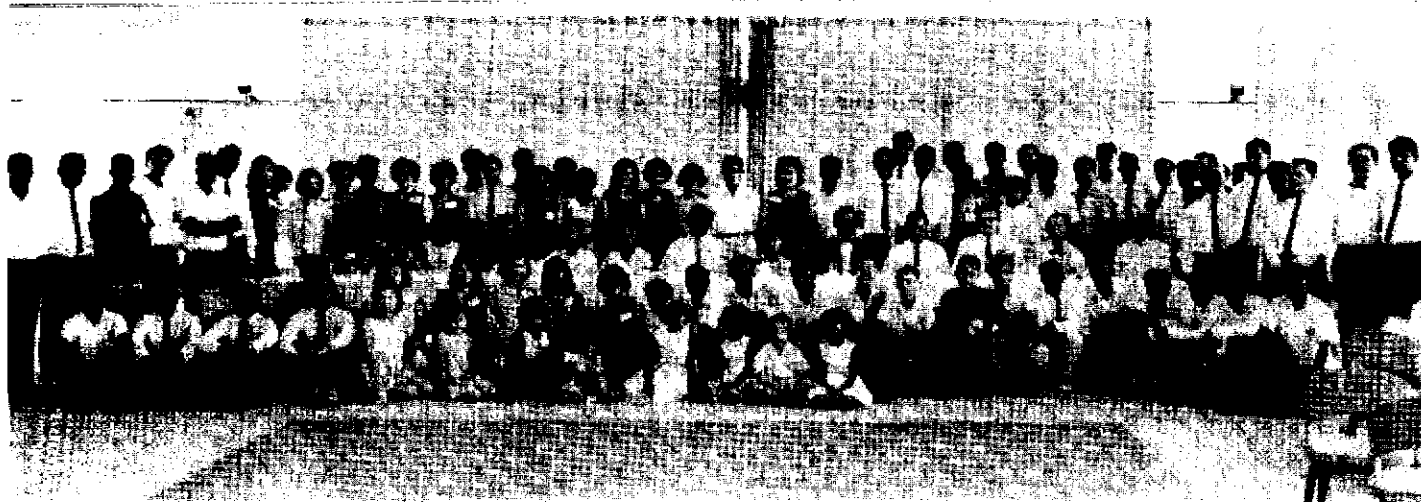
Pioneer Olavo Novaes of Brazil with newly purchased jeep for travel teaching work among the Guajira Indians.



National Spiritual Assembly of the Bahá'ís of Mexico. From left to right, seated: Valeria Nichols, Dina Perez and Edna Ford. Standing: Jenabe Caldwell, Jorge Coronado, Eduardo Perez, Juvenal Gutierrez, Alejandro Cervantes, Rafael Quiroz.



Colombo-Venezuelan Guajira Teaching Committee, all traveling Guajira Indian teachers, along with Donald Witzel, Board member, Peter McLaren, pioneer from the United States and Olavo Novaes, pioneer from Brazil



Nearly a hundred Bahá'ís from Malaysia and Thailand attended the summer school at the seaside resort of Samila Beach, Songkhla, South Thailand, sponsored by the National Assemblies of Thailand and Malaysia. The Mayor of Songkhla officially welcomed the Bahá'ís with best wishes for success in their efforts to bring unity. The Mayor appears in the center of the photo, flanked by Mrs. Shirin Fozdar of the National Assembly of Thailand and E. A. Fernandez of the National Assembly of Malaysia who was also Principal of the summer school. The two National Assemblies feel the school will be very effective in the development of the Faith in the border area.

## Summer School in South Thailand

## Convention in North East Asia

National Spiritual Assembly of the Bahá'ís of North East Asia. Seated, left to right: Tahereh Kazempour, Philip Marangella (chairman), Barbara Sims (corresponding sec'y.) Standing: Abbas Katirai (vice-chairman), Hideya Suzuki (recording sec'y), Ataulloh Moghbel (treasurer), Dr. Ikuo Mizuno, Masazo Odani, Eugene Schreiber.



Eleventh Annual Convention of the Bahá'ís of North East Asia, Tokyo, 1967.

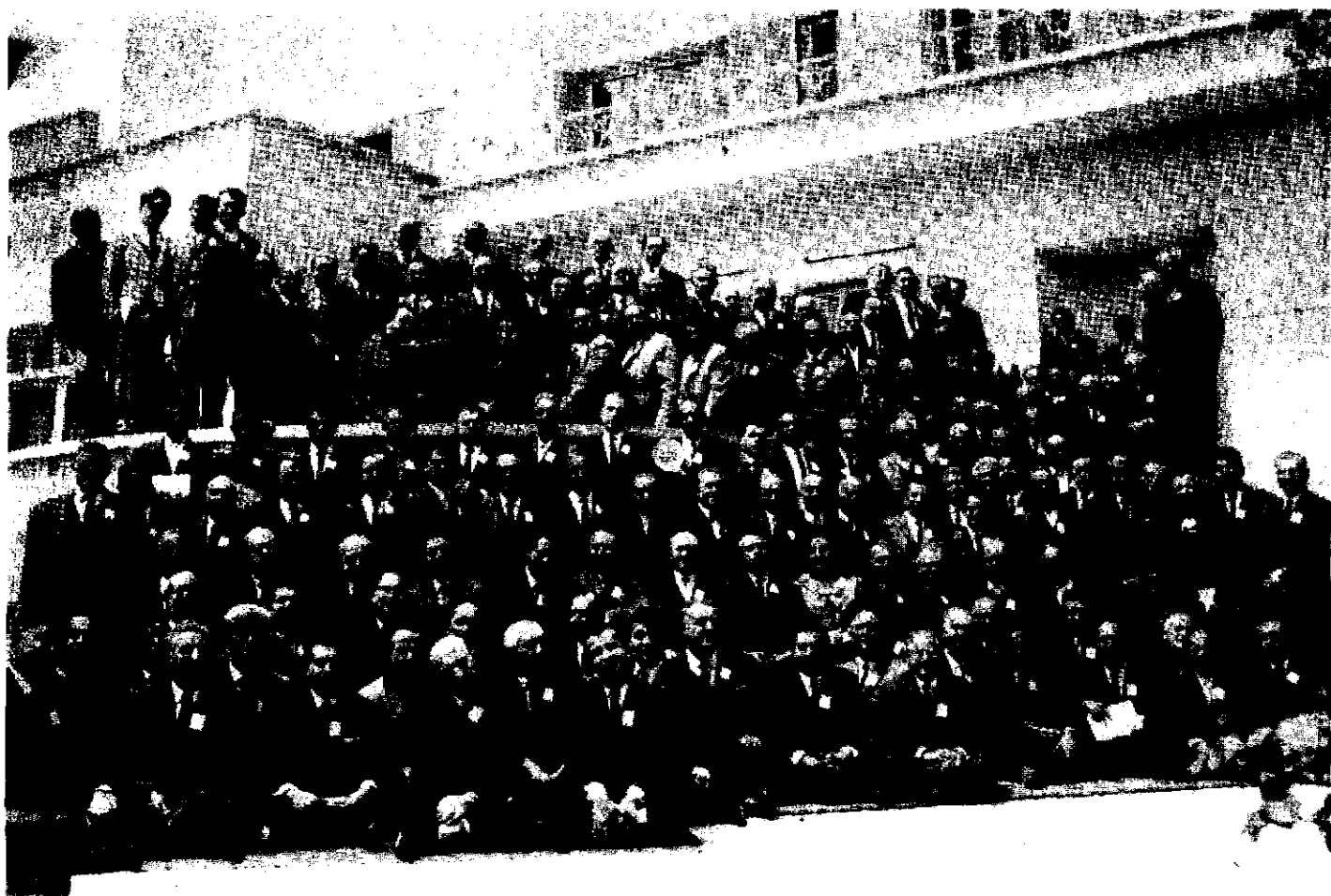
## National Assembly Elected in Indonesia

*National Spiritual Assembly of the Bahá'ís of Indonesia elected at Ridván, 1967. Left to right: Mr. Matni Seoprpto, Ing. Sajuti (chairman), Dr. P. Aastani, Mr. Endy Seopaat, Mrs. G. Panjabi (vice-chairman), Mr. Eddy, Mr. Mailankay, Dr. M. Samandari (treasurer), Mr. K. A. Samimi (secretary).*



## Convention in Iran

*The Thirty-second Annual Bahá'í Convention of Irán, held in Tihrán, April 27, 1967, with 142 participants. Dr. Varqa, Hand of the Cause, commented at length on the Message from the Universal House of Justice. The following National Assembly was elected: Manouchehr Hakim (chairman); Rouhullah Fath Aazam (vice chairman); Ataullah Mogharrebi (treasurer); Manouher Quam Maquami (secretary); Miss Adelaide Sharp; Mrs. Bahieh Naderi, Habib Sabet; Riaz Ghadimi; and Ruhi Arbab.*





*Fifth Annual Convention of Ceylon held in Colombo with ten of the twenty-five Local Spiritual Assemblies represented by one or more delegates or observers. Pioneers attending were Mrs. Pym Trueman of Australia; Hong Shuen of Malaysia and Keith de Folo of the United States. All members of the newly elected National Spiritual Assembly of Ceylon are citizens of that country, formerly members of Christian, Hindu and Buddhist Faiths.*

## Ceylon

*Bahá'ís from the Tamil and Sinhalese areas of Ceylon with pioneer Hong Shuen at right.*



## Summer School in Luxembourg

*Luxembourg National Bahá'í Summer School held June 23, 24, and 25, 1967, at Bridel, near Luxembourg-ville. Auxiliary Board member Mrs. Dorothy Ferraby attended as the special representative of the Hands of the Cause in Europe and also Auxiliary Board members Mme. Léa Nys, Fazlullah Namdar and Erik Blumenthal.*





*Group of families helped by Aid to Flood Victims Committee of Italy, with members of the committee, Bahá'ís of the Florence community and a contact who helped with the relief work.*

### **Bahá'ís Provide Aid to Flood Victims of Italy**

At the National Teaching Conference in Rome, November 12, 1966, an Aid to Flood Victims Committee was appointed by the National Spiritual Assembly of Italy, with headquarters in Florence. Members are as follows: Houshyar Achraf (chairman); Mohammad Ravanbakhsh (secretary), Col. Giulio Jacoviello (treasurer), Sohrab Payman, Maud Bosio. All assemblies and groups were advised, and money and packages with clothing began to flow in from Italy and from many other countries. The first check received was from the Universal House of Justice, with the following cabled message: "Grateful safety friends distressing national disaster contributing \$500 to assist your relief project love U.H.J."

The City Hall furnished letters of introduction to the Aid Centers of the most damaged districts in Florence and Brozzi — an industrial town near Florence which was practically submerged. The following is an excerpt from these letters: "We recommend to the direction of these centers to give every assistance and collaboration to the representatives of the National Bahá'í Community." These letters gave us the opportunity to talk with school teachers, local authorities and social workers who asked about the name, "Bahá'í," and enabled us to enter, by automobile, the otherwise closed city.

A pensioner offered a large room as a working center. Every day there were packages to be picked up at the post office, clothing to be sorted, cleaned, ironed, mended, and packages prepared and delivered. Finding volunteers was difficult and much of the help was from our friends, two of whom now wish to declare their faith.

The work completed thus far is as follows: Seventy-five families visited; fifty-nine families assisted with

more than 1,600 garments; forty-eight families given bed linen, towels, etc.; twenty-seven woolen blankets furnished; beds, mattresses, pillows, electric stoves and furniture distributed. The sum of \$735 was given as emergency help to twenty families.

Help was badly needed not only in Florence but in the surrounding towns where the high water remained for three days before subsiding. The population lived on the roofs for several days and food was dropped by helicopter until they could be rescued. Some could not resist and were drowned. The local authorities could do little and the generous sums sent from America and all parts of the world were destined for restoration of art.

The work so far has been to help materially and physically and to win the friendship of these tried and suffering people. They were impressed because the Bahá'ís went to them with no papers to fillout, no signatures or bureaucracy. They knew that Bahá'ís came as friends in a common tragedy and their gratitude was touching, as shown by the letters received. One such letter stated: "They are all beautiful and useful things and serve to show to those who in a moment have lost all that someone loves them and hopes for a complete renewal of their life." The lady who wrote this now comes to firesides in Florence.

Unlike other organizations that closed down after giving first aid, the Bahá'í work is just beginning. It is now that we must begin to give the greatest help — the spiritual help.

We wish all the friends from Europe, America and other countries who have so generously helped these flood victims through this committee to know how grateful these people are, and would be happy to know any friend who, passing through Italy, would care to help in this work.

—AID TO FLOOD VICTIMS COMMITTEE OF ITALY

## Principality of Monaco Officially Recognizes Faith

### News Announced at Uriage les Bains Conference

After continuous effort of eight years, with many disappointments and setbacks, the Bahá'ís of Monaco have been successful in gaining official recognition by the Prince of Monaco. Complete freedom for Bahá'í activities of a public or private nature has been achieved. This work was initiated by Dr. and Mrs. Navidi of Monaco, Knights of Bahá'u'lláh, with the cooperation of the Local Assembly and other members of the Community. The first announcement of this was made at a weekend conference May 14-16, 1967, at Uriage les Bains, Isere, France, near Grenoble, attended by friends from Monaco, France, Belgium and Switzerland. It is the site of the French Summer School this year. In addition to this notable victory, the friends of Monaco have been extremely active in assisting with Bahá'í activities involved in the Fair at Nice, France, contributing much time, talent and financial aid to the success of this endeavor.

Monaco was first opened to the Faith during the Ten Year Plan. For some few years it was difficult to forge ahead, as is the case in many parts of the world. Persistence, continuous effort and faith on the part of the Bahá'ís there has gradually built a strong community with momentum increasing every day.

Progress in the Faith consists of many things, but all progress is generated by steadfast effort and faith, as demonstrated by the friends of Monaco. In some areas



*Spiritual Assembly of the Bahá'ís of the Principality of Monaco, incorporated April 19, 1967. Left to right, seated: Reno Walker, Dr. Joseph Onangha, Andree Blagovestchensky (chairman). Standing: Dr. Gholamhossein Hakim (treasurer), Shamsi Navidi (vice-chairman), Louis Micha, Charlotte Campana, Serge Blagovestchensky, Ann-Marie Dupeyron (secretary).*

it means large enrollments at a certain period of development. For Monaco, success comes through this official recognition granted them by their singleness of purpose and steadfast devotion. All the Bahá'ís of the world share in their victory.



*Weekend conference at Uriage les Bains, Isere, France, held May 14-16, 1967.*



Those who attended the North Central States Summer School in Minnesota. Lake Hanging Horn is shown in the background.

## NORTH CENTRAL STATES SUMMER SCHOOL

### Third Annual Session

#### Brings Enthusiastic Response

"A marvelous week" said everyone attending the third annual North Central States Bahá'í Summer School, July 15-22. This year the school was held at the Arrowhead Music Camp near Barnum, Minnesota, a truly marvelous location overlooking beautiful Lake Hanging Horn. One hundred twenty-one attended: sixty-eight adults and fifty-three children and youth. People came from Minnesota, Wisconsin, Illinois, Iowa and Canada.

Saturday evening, Auxiliary Board member Mrs. Beth McKenty gave a glowing beginning to our week with a talk on her Icelandic teaching experiences. Her first thoughts, however, were directed mainly to the children with a story about Hand of the Cause Mr. Faizí and a request that each child say something to the group. "A good example of how simple Universal Participation can be", she remarked to the audience.

#### Daily Classes and Seminars

Sunday morning daily classes began. Albin Kubala and Dr. Farzin Davachi joined forces to present "The Bahá'í Looks at Islam." Dr. Garreta Busey guided us through the entire *Epistle to the Son of the Wolf*, and Dr. Husayn Danesh gave us "Bahá'í Answers to Life's Problems" — showing a real conjunction of the science of psychiatry and the religious tenets set forth by Bahá'u'lláh.

Two seminars were held every afternoon on assorted topics. Mrs. McKenty talked on "The Spiritual Challenge", Robert Cameron discussed "Bahá'í Methods of Education", Janet Cutler presented a session on "Teaching in the South" and a session on "Prayer", Dr. Farzin Davachi presented a session on the "Covenant" and a session on "Memories of 'Akká," Dr. Busey presented "Foundations of World Unity", and Mrs.

Ruth Moffet presented sessions on "Israel — the Land of Promise" and "Youth's Place in the New World Order".

#### Many Activities for Children

Children ages 4-14 were blessed with well organized, well taught classes during the morning, play rehearsals and recreation of all kinds in the afternoon and well planned evening entertainment including films and stories. Many commented, "I have never been at a school where they have so many activities for children". Children's teachers were: Mrs. Herb Taylor, Mrs. Ruth Johnson, Mrs. Lori Arsenault, Miss Diane Ogdie, Mrs. Jeanette Martin, Mrs. Lois Goebel, Mrs. Jeanette Brayton, Mrs. Ruth La Quier, Mrs. Joy Korte-meyer, Miss Janet Cutler, Miss Bahia Deloomy and Mr. Dave Skrenes.

#### Varied Evening Programs

Evening programs were varied. Singing was ably led by Mr. Sulo Mononen. Mr. Ted Martens hosted a Canadian Night during which we learned of the activities of our Northern brothers. Mrs. McKenty presented a slide program on the Hands of the Cause. The State Goals Committee held a clinic one evening. Mr. Herb Taylor presented a discussion of modern movements. A delightful play by the children and a very funny one by the youth were presented one evening, followed by a bonfire — an evening of good fun for all. Our last evening, Dr. Danesh talked on "Meeting the Challenge" — a timely and sobering talk on our racial crisis. Not to be forgotten are the movies shown in the late evening by Mr. Herb Taylor, ranging from "And His Name Shall Be One" to films of the Ganges, the Crusaders, and many more. Night Owls of the Camp enjoyed these greatly.

A true highlight of the camp was the declaration one evening of Leona Sylvester of St. Paul, Minnesota. Tears, prayers, singing and refreshments all fused to make that occasion memorable.

All in all, it was truly a summer school well worth attending.



## Youth Hold Conference in Waterloo, New York

Twenty Bahá'í youth and their friends converged on the farm of a devoted believer at Waterloo, New York on August 19 and 20. Preparing their own Feast (of Names or Asma') they generated that feeling which makes the Bahá'í Faith unique, the same feeling found at such places as Green Acre, Davison and Geyserville. The conference held at this time was the first to be held at the home of Jack Dibble.

The speakers were Duane Dumbleton, speaking on the purposes of God for mankind in this Day; Jane Czerniejewski, who led the group in discussion of methods of teaching; and Hank Miller, who spoke on the Bahá'í Fund and on the responsibilities of youth and the morals they must uphold.

The Jack Dibbles have purchased this farm with the aim of devoting one of its two houses to the use of Bahá'í youth for conferences. The Bahá'í youth in Western New York are hard at work restoring and cleaning the house which may one day be used as a summer school.

The weekend was completely successful, generating a tremendous spirit of enthusiasm which resulted in the declaration of belief in Bahá'u'lláh by one of the four young guests.

## Institute Near Salt Lake City

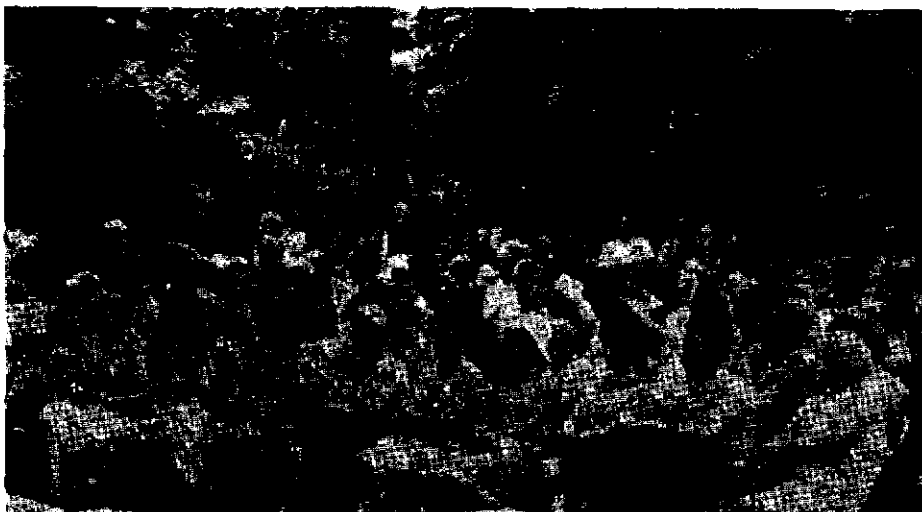
Over thirty Bahá'ís and their friends gathered at the Edward Parker residence near Salt Lake City, Utah, for a three day Institute which included a wide range of courses as well as plenty of opportunity for fellowship. Titled "Overview — the Changing World Order" the occasion was planned to give all, young and old, a taste of living in the New World Order and to show a glimpse of the meaning of present world conditions.

The Bahá'í group of Salt Lake County sponsored the Institute which lasted from July 22 through 24. Classes included topics such as: "Unity — Basis of World Order"; "How the Non Bahá'í World Helps Build the New World Order"; "Science and Religion"; and "How the New World Order Works". Some of the teachers were: Dr. Jalil Mahmoudi of Utah, Dr. Leslie Hawthorn of Indiana and Mrs. Zona Murdock of Arizona.

A very concrete demonstration of the meaning of the Order towards which the world is moving was the performance of a Bahá'í marriage uniting Carolyn Ingram and William L. Staples. This was the first legal Bahá'í marriage in Utah, the authority being based on the Utah Attorney General's opinion given in October, 1965.



*Exhibit in Illinois State Fair held at Springfield, Illinois August 11-20, 1967. Open twelve hours each day the booth was manned by believers from Springfield as well as communities throughout Illinois. Over fifty cards were signed requesting either further information about the Faith or that the exhibit visit their town. The Fair Exhibit Coordinator commented that the Bahá'í exhibit was one of the better displays at this year's fair. The Springfield newspapers carried several articles on the exhibit and two radio stations featured regular announcements during the course of the fair. This display will be exhibited in other cities and towns throughout southern Illinois after the middle of October.*



*At the Fifty-Fifth Souvenir of 'Abdu'l-Bahá in Teaneck, New Jersey.*

## THE SOUVENIR OF 'ABDU'L-BAHÁ

The fifty-fifth annual Souvenir of 'Abdu'l-Bahá held at the Evergreen Cabin in Teaneck, N.J. on June 24 was attended by some 500 Bahá'ís and their guests for picnic and fellowship and above all to commemorate 'Abdu'l-Bahá's visit to this blessed spot in 1912.

Miss Joy Hunter, program chairman, extended a warm welcome to the guests and read the original Address given by 'Abdu'l-Bahá 55 years ago. Guest speaker Raymond C. Rouse presented a glowing picture of "The Station of 'Abdu'l-Bahá" and the Bahá'í Metropolitan Chorus led by Mrs. Carol Rutstein rendered several most inspiring musical selections.

At 5:00 P.M. a special prayer service was conducted by our Auxiliary Board member, Mr. Curtis D. Kelsey in the Pine Grove. During the program, the younger children were entertained by Stephen Weiss.

It was indeed a day long to be remembered not only for its spiritual significance but for the brotherly love which was demonstrated by peoples of various racial backgrounds.



*Bahá'í Victory Chorus performs in bandshell at Rodondo Beach, California during second annual Music and Art Festival held June 25. The event, sponsored with cooperation of South Bay Bahá'í communities, was an outstanding success, attended by over three hundred. A large amount of Bahá'í literature was distributed.*

## First Kansas Bahá'í Institute

The State-Goals sponsored Bahá'í Institute at Camp Webster, Salina, Kansas July 1 and 2 gave those who attended the opportunity to experience a weekend of fellowship and study with Bahá'ís from the entire state. Classes were held on topics ranging from "Proclamation" to "Enrichment of the Nineteen Day Feast" and a good time was had by all — even the mosquitoes. The climax of the occasion came at the close when the only visitor declared his belief in Bahá'u'lláh and desire to be enrolled as one of His followers. Plans for a tri-state institute are already underway for next year.



*At Camp Webster, Salina, Kansas.*



First Local Spiritual Assembly of Westbrook, Connecticut formed at Ridván 1967. Left to right: Edwin Phelps (chairman), Doris DeAngelo (secretary), Michael DeAngelo (vice chairman); John Cassandro (treasurer). Standing: Andrew Scalzi, Barbara Rice, Harold Blackwood, Henry Graves Jr., John Cornyn.

## News Briefs

Funds for building the Bahá'í House of Worship in Panama have been increased by a gift of \$24.00 from Bahá'í children of Douglas, Alaska. The accompanying letter from the donors explained that this money had been earned by the children who had been saving it for a long time to help build the Temple in Panama. Fourteen children ranging in age from three to eleven years signed the letter transmitting the check.

○

The fourth of July parade in Elsinore, California included a Bahá'í exhibit, mounted on the car of the Bahá'í who resides there, Mrs. Mary Tracy. With the help of believers in nearby Perris, the car was furnished with posters of the Shrine of the Báb and a painting of the House of Worship in Wilmette, as well as a sign carrying the words in the prayer for America by 'Abdu'l-Bahá. The parade moved slowly for its seven mile course, giving the public ample opportunity to see the pictures and read the words of the Faith.

## CORRECTIONS

July 1967 BAHÁ'Í NEWS, page 8, photograph at top of page should read "Auxiliary Board member Ellsworth Blackwell with Mrs. Ruth Blackwell and Baha'í friends," etc. Mrs. Ruth Blackwell, member of the National Spiritual Assembly of Haiti was incorrectly listed as Auxiliary Board member.

○

June 1967 BAHÁ'Í NEWS, page 17, first column second paragraph 11th and 12th lines, the account of Naw-Rúz celebration in Madison, Wisconsin, should read: "the 12 participants each carrying a sign relating Bahá'u'lláh's teachings—all terminating with . . ."



Local Spiritual Assembly of the Bahá'ís of Scottsdale, Arizona, incorporated June 14, 1967. Left to right, back row: Mrs. Cheryl Gibbs, (recording secretary), Larry Gibbs, Mrs. Helen Becker (chairman), Eliot Sater (vice-chairman). Middle row: Mrs. Adele Kovachy, Mrs. Julie Sater, Miss Lois Sokup. Front: Francis Johnson (treasurer), Mrs. Loraine Johnson (corres. secretary).

## Baha'i Publishing Trust

**Bahá'u'lláh — His Call to the Nations. A Summons to World Order.** By Eunice Braun. A challenging statement concerning the spiritual impact of Bahá'u'lláh's proclamation to world rulers and mankind in general; an analysis of the world crisis based upon failure to understand the reality of spiritual law underlying the structure of society. Printed on text paper, printed in dark blue and aqua, 9 x 4. Designed for use throughout the proclamation years. Matching envelopes available.

10 copies .....	\$2.50
30 copies .....	\$6.00
100 copies .....	\$18.00
<b>Matching Envelopes:</b>	
30 (minimum) .....	\$1.00
100 .....	\$2.50

(No standing orders are being sent on the above inasmuch as most communities have already ordered from the advance Centenary announcement on this item.)

## Ask for Observance of Minimum Orders

The Publishing Trust requests that whenever possible the local community should try to order a minimum of \$10.00 in literature in order to keep the expediting of orders as economical as possible. Orders under this amount will, of course, be filled, and it is understood that in small communities the \$10.00 amount is not always feasible. All orders, however, personal or community, should observe the \$2.00 minimum. A 20 cent fee is charged for handling any order under \$2.00.

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Material must be received by the twenty-fifth of the second month preceding date of issue. Address: Bahá'í News Editorial Office, 112 Linden Avenue, Wilmette, Illinois 60091, U.S.A.

Change of address should be reported directly to National Bahá'í Center, 112 Linden Avenue, Wilmette, Illinois 60091, U.S.A.



# BAHÁ'Í NEWS

PUBLISHED BY THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'Í FAITH IN THE UNITED STATES  
FOR CIRCULATION AMONG BAHÁ'Í FRIENDS

No. 440

BAHÁ'Í YEAR 124

NOVEMBER 1967

## "The Time is Ripe"

### MESSAGE FROM THE UNIVERSAL HOUSE OF JUSTICE TO THE INTERCONTINENTAL CONFERENCES

To the Six Intercontinental Conferences  
Dearly-loved Friends,

On this, the hundredth anniversary of the sounding in Adrianople of the opening notes of Bahá'u'lláh's proclamation to the rulers, leaders and peoples of the world, we recall with profound emotion the circumstances surrounding the Faith of God at that time. In a land, termed by Him, the "Land of Mystery", the Bearer of God's Revelation had arisen to carry that Faith a stage further in its divinely-ordained destiny.

Internally, the infant Cause of God was convulsed by a crisis from whose shadows emerged the majestic figure of Bahá'u'lláh, the visible Center and Head of a newly-established Faith. The first pilgrimages were made to His Residence, a further stage in the transfer of the remains of the Báb was achieved, and above all the first intimations were given of the future station of 'Abdu'l-Bahá as the Center of the Covenant and of the revelation of the new laws for the New Day. Externally, the full significance of the new Revelation was proclaimed by no one less than its Divine Bearer, His followers began openly to identify themselves with the Most Great Name, the independent character of the Faith became established and its fearless exponents took up their pens in defense of its fair name.

Now, a hundred years later, the friends gathered in the six Intercontinental Conferences to commemorate the events of the past, privileged to gaze upon the portrait of their Beloved, must consider the urgent needs of the Cause today. As the Bahá'í world enters the third phase of the Nineteen Year Plan we are called upon to proclaim once again that Divine Message to the leaders and masses of the world, to aid the Faith of God to emerge from obscurity into the arena of public attention, to demonstrate through steadfast adherence to its laws the independent character of its mission and to brace ourselves in preparation for the attacks that are bound to be directed against its victorious onward march. Upon our efforts depends in very large measure

the fate of humanity. The hundred years' respite having ended, the struggle between the forces of darkness — man's lower nature — and the rising sun of the Divine teachings which draw him on to his true station, intensifies day by day.

The Centenary campaign has been opened by the Universal House of Justice presenting to 140 Heads of State a compilation of Bahá'u'lláh's Own proclamation. The friends must now take the Message to the rest of humanity. The time is ripe and the opportunities illimitable. We are not alone nor helpless. Sustained by our love for each other and given power through the Administrative Order — so laboriously erected by our beloved Guardian — the Army of Light can achieve such victories as will astonish posterity.

We pray at the Holy Shrines that these Intercontinental Conferences will be centers of spiritual illumination inspiring the friends to redouble their efforts in further expanding and consolidating the Faith of God, to arise to fill the remaining pioneer goals, to undertake travelling teaching projects, and to offer generously of their substance to the various funds, particularly to the vital project of erecting the Panama Temple, the foundation stone of which is being laid by 'Amatu'l-Bahá Rúhiyyih Khánum during the course of these Conferences.

As humanity enters the dark heart of this age of transition our course is clear — the achievement of the assigned goals and the proclamation of Bahá'u'lláh's healing Message. It is our ardent hope that from these Conferences valiant souls may arise with noble resolve and in loving service to ensure the successful and early accomplishment of the sacred tasks that lie ahead.

With loving Bahá'í greetings,  
THE UNIVERSAL HOUSE OF JUSTICE

Bahá'í World Center  
Haifa, Israel  
October, 1967

## Third Phase Nine Year Plan Begins

HEARTS FILLED PROFOUND GRATITUDE REJOICE ANNOUNCE INAUGURATION THIRD PHASE NINE YEAR PLAN THROUGH SUCCESSFUL CONSUMMATION SIX INTERCONTINENTAL CONFERENCES ATTENDED BY 9,200 BELIEVERS INCLUDING NEARLY ALL HANDS CAUSE, LARGE NUMBER BOARD MEMBERS, REPRESENTATIVES ALMOST ALL NATIONAL ASSEMBLIES BAHÁ'Í WORLD, OVER 140 TERRITORIES AND HOST OF ASIAN AFRICAN AMERICAN INDIAN TRIBES. INESTIMABLE PRIVILEGE CONFERRED PARTICIPANTS THROUGH VIEWING PORTRAIT ABHA BEAUTY. SPIRIT HOLY LAND AND ADRIANOPE CONVEYED SIX DISTINGUISHED REPRESENTATIVES HOUSE JUSTICE. FIRST PRESENTATIONS BEHALF HOUSE JUSTICE PROCLAMATION BOOK HEADS OF STATES MADE BEFORE AND DURING CONFERENCES. FRUITFUL DELIBERATIONS HELD PROCLAMATION EXECUTION REMAINING GOALS PLAN. SOLIDARITY BAHÁ'Í WORLD FURTHER EVINced THROUGH INGENIOUS SCHEME TELEPHONIC EXCHANGE GREETINGS ALL SIX CONFERENCES. SPIRITUAL POTENCIES THIS NEW PHASE REINFORCED THROUGH FORMAL LAYING BY 'AMATU'L BAHÁ OF CORNERSTONE MOTHER TEMPLE LATIN AMERICA. OVER 230 OFFERS MADE AT CONFERENCES JOIN RANKS VALIANT PIONEERS CAUSE. RAISE SUPPLIANT HANDS BAHÁ'U'LLAH ENDOW FRIENDS EVERY LAND FRESH MEASURE CELESTIAL STRENGTH ENABLE THEM PURSUE WITH INCREASED VISION UNABATED RESOLVE GLORIOUS GOALS AHEAD UNTIL THIS NEW PERIOD PROCLAMATION YIELDS ITS SHARE IN DIVINELY PROPELLED PROCESS ESTABLISHMENT KINGDOM GOD HEARTS MEN.

—UNIVERSAL HOUSE OF JUSTICE

Haifa, Israel  
October 15, 1967

*COMMENTARY: The foregoing cablegram from the Universal House of Justice, that divinely guided, infallible, Supreme Institution of the Cause of God, received within a week following the six Intercontinental Conferences calls upon the entire Bahá'í world to push forward with new vision and unabated resolve toward the achievement of all unfinished goals of the Nine Year Plan. The Plan itself, launched at Ridván 1964, when the memories of the glorious Jubilee in London were still fresh in the minds of the more than 6,000 Bahá'ís who attended that historic gathering, calls for "a huge expansion of the Cause of God and universal participation by all believers in the life of that Cause."*

*The first and second phases of the Nine Year Plan were announced by the Universal House of Justice in its Ridván Messages of 1965 and 1966, respectively, each emphasizing the necessity of arming for the third phase, the world-wide proclamation of the Faith of Bahá'u'lláh, now formally launched by six Intercontinental Conferences. To the more than 9,000 believers attending these historic conferences there has come a new spirit of dedication and surely a firm resolve to share the inspiration of these great gatherings with their fellow Bahá'ís and to take the lead in enlisting their full cooperation and participation in the prompt achievement of every goal of this glorious Plan, the first in the second epoch of the Divine Plan of 'Abdu'l-Bahá.*

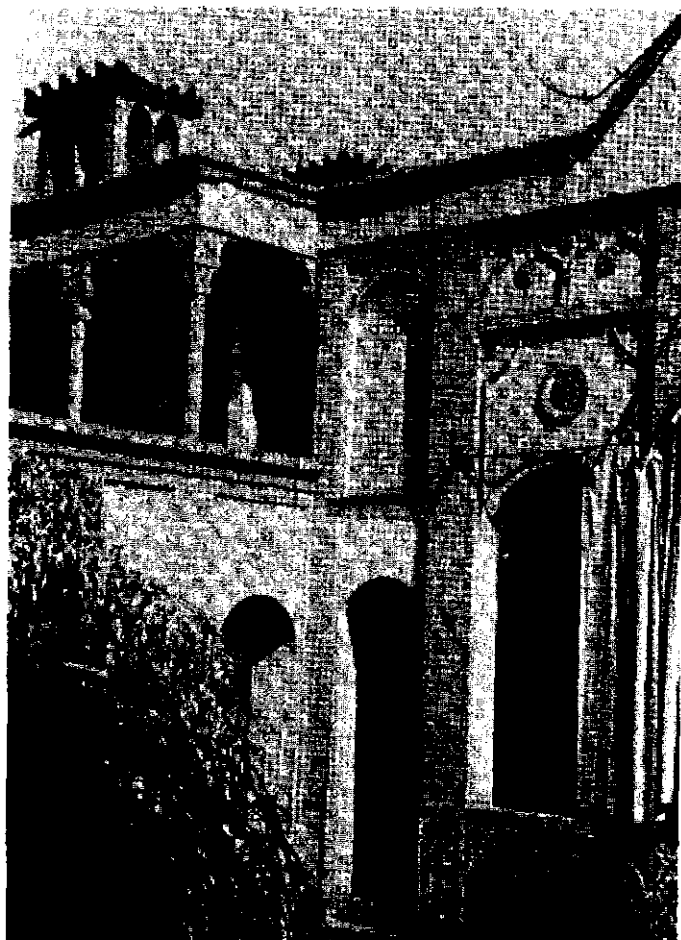
—UNITED STATES NATIONAL  
SPIRITUAL ASSEMBLY

## Bearers of the Intercontinental Message



*Hands of the Cause of God who delivered the Message from the Universal House of Justice to the six Intercontinental Conferences. From left to right: Dr. Ugo Giachery to Sydney, Australia; Paul E. Haney to Frankfurt, Germany; 'Amatu'l-Bahá Rúhiyyih Khánum to Panama; Abu'l-Qásim Faizí to New Delhi, India; Taráz'ulláh Samandarí to Wilmette, Illinois; 'Alí Akbar Furútan to Kampala, Uganda. Photograph taken in front of the Shrine of the Báb.*

*Birthday of Bahá'u'lláh — November 12, 1817*



House  
of  
Bahá'u'lláh  
in  
Tíhrán

*I* testify before God to the greatness, the inconceivable greatness of this Revelation. Again and again have We in most of Our Tablets borne witness to this truth, that mankind may be roused from its heedlessness. . . . That which hath been made manifest in this preeminent, this most exalted Revelation, stands unparalleled in the annals of the past, nor will future ages witness its like.

BAHÁ'U'LLÁH



# Divine Education – The Root of Knowledge

by

Hand of the Cause Mr. Abu'l-Qásim Faizí

The following article from a letter received by the National Spiritual Assembly of Canada and published in Canadian BAHÁ'Í News of July, 1967, expresses Mr. Faizí's thoughts on the important subject of education and will be interesting and helpful to all Bahá'ís.

## The Journey of Truthseeking

Of all the basic principles of Bahá'u'lláh for the safeguarding of the world order and unity of mankind, this principle of Independent Investigation of Truth is one of the few which is directed solely to the individual while the others are basically collective and primarily involve a social change. For example individuals are not responsible to adopt the international language or to formulate a universal system of education, but they do have to investigate the truth and to conduct the investigation independently of others. It is equally significant for us to realize that this principle is a two-edged sword; one edge separates falsehood from the truth, the other protects the individual believer against his own ego when confronted with divine tests.

This principle does not only apply to man's spiritual life, but it is important to know that it is equally applicable to whatever he desires to do. He goes through this process of investigation in all his major and minor actions. It is indeed inevitable and one of the most fundamental prerogatives of every individual.

The question is whether the attitude of Bahá'í parents toward their children should be to bring them up as Bahá'ís or to leave them to themselves, on the very wrong assumption and slender hope that the children would find the Faith by themselves.

The latter is a misinterpretation of the Divine Utterances and one of the greatest factors that contributes to the decrease in numbers, the spiritual destruction of Bahá'í families, and the lack of progress in the work of the Faith in many lands.

It is indeed unfortunate that some newly enrolled believers, due to their lack of knowledge about our all-comprehensive Faith, and in their desire to tread the path of least resistance and to silence the voice of their conscience, misconstrue this very fundamental principle of man's eternal life. Thus the gift of God entrusted to us to be used as a torch which casts its rays through the obscure paths of life is changed into a fire which consumes every fibre of our spiritual entity and allows nothing to survive, except the skeleton of our physical creation, destined to be transformed into dust.

I found to my utter grief that some Bahá'í families, though themselves active members of different Bahá'í communities, due to their grave misunderstanding of this fundamental principle, have not uttered even a word to their children about our eternal legacy — the glorious Faith. Unmindful of the consequences of this ignorance in the hearts and minds of their dear ones,

they act as if they belong to a secret society. There is not a single token of the Faith in their well furnished houses. I even found some of them ashamed to mention their religious affiliations. Thus the Faith remains unknown to their children who, I am sure, will disperse from their homes never gazing at the immense horizon floodlit with the rising Sun of Truth.

When asked, the parents have invariably answered, "We want them to find it by themselves and investigate it independently."

Such answers brought so much sorrow to my heart that I could not find adequate words and expressions to pour out my feelings.

"To find it by themselves!" What a false dictum! How will they find it? Through whom and from where, if not in their own homes, from their own parents' loving and vigilant directions? If we do not pity our children and throw them to the devouring waves of this turbulent ocean, called "society," how do we expect others to pity them, hold their hands, save them and set them on the shores of safety and security?

If this is what we mean by "Independent Investigation" why do we then exert our utmost to arrange schools for them, register their names well ahead of time, even many years in advance for attendance at some universities? Why do we keep on urging them to attend all the classes at every period, encourage them to do better work and take pride in their daily advancement in what is called arts and sciences? Why do we not leave them free to find their own way to educational institutions and abandon them to their own choice, never asking them whether they spent their days in school, or in bars and gambling houses?

For material education we surely urge our children to go into special training, require discipline, and we are vigilant to see that they will never lose any opportunity. But alas! In this, the most vital matter which is like unto sunshine in all the aspects of the lives of our dear ones, and which insures their eternal happiness, we remain heedless, nonchalant and carefree.

Should our intention be limited to raising ourselves from the distress of unbelief, doubt, and scepticism to the condition of recognition, faith and certitude in the truth of the Mission of Bahá'u'lláh, when we do reach this ultimate goal and recognize Him as the Divine Educator, then our journey ends. It means that thereafter every act of Bahá'u'lláh and every Utterance revealed by Him will have to be accepted as the manifestation of truth; and the spirit of investigation will help the traveller who has embarked on this journey to discard the impurities of falsehood from the gems of truth and advance on this path until every member of his physical temple and even every hair will find tongues to proclaim the light of the faith ignited in his heart and soul.

But the journey is not ended. Having reached the station of faith the traveller is at the shore of an endless and fathomless ocean of divine utterances. He has to plunge into it, not to examine the truth of every word, verse, principle or precept, nay on the contrary, with a heart full of certitude and an attitude of utter humility and supplication the believer will meditate and pray and then seek to discover pearls of wisdom and will behold abiding beauty and innumerable mysteries enshrined in every word.

### The Object of All Knowledge

Before turning to the main subject of this letter, let us refer to the following two extracts from the immortal Narrative of Nabil to refresh our memory of the glorious deeds of the heroes and saints of our beloved Cause. These illustrate the two aspects of the problem at hand and will, I feel sure, shed much light on our research.

"As soon as the call from Shiráz reached his ears, Hujjat deputed one of his disciples, Mullá Iskandar, in whom he reposed the fullest confidence, to inquire into the whole matter and to report to him the result of his investigations. Utterly indifferent to the praise and censure of his countrymen, whose integrity he suspected and whose judgment he disdained, he sent his delegate to Shiráz with explicit instructions to conduct a minute and independent enquiry. Mullá Iskandar attained the presence of the Báb and felt immediately the regenerating power of His influence. He tarried 40 days in Shiráz, during which time he imbibed the principles of the Faith and acquired, according to his capacity, a knowledge of the measure of its glory.

"With the approval of the Báb, he returned to Zanján. He arrived at a time when all the leading 'ulamás of the city had assembled in the presence of Hujjat. As soon as he appeared, Hujjat enquired whether he believed in, or rejected the new Revelation.

"Mullá Iskandar submitted the writings of the Báb which he had brought with him, and asserted that whatever should be the verdict of his master, the same would he deem it his obligation to follow. 'What!' angrily exclaimed Hujjat, 'But for the presence of this distinguished company, I would have chastised you severely. How dare you consider matters of belief to be dependent upon the approbation or rejection of others?' Receiving from the hand of his messenger the copy of the Qayyumu'l-Asmá', he, as soon as he had perused a page of that book, fell prostrate upon the ground and exclaimed: 'I bear witness that these words which I have read proceed from the same Source as that of the Qur'an. Whoso has recognized the truth of that sacred Book must needs testify to the Divine origin of these words and must needs submit to the precepts inculcated by their Author. I take you, members of this assembly, as my witnesses. I pledge such allegiance to the Author of this Revelation that should He ever pronounce the night to be the day, and declare the sun to be a shadow, I would unreservedly submit to His judgment, and would regard His verdict as the voice of Truth. Whoso denies Him, him will I regard as the repudiator of God Himself.' With these words he terminated the proceedings of that gathering." (*Nabil's Narrative* pp. 178-9)

"It was in those days that his special envoy, Mashhadí Aḥmad, whom he had confidentially despatched to Shiráz with a petition and gifts from him to the Báb, arrived

at Zanján and delivered into his hands, while he was addressing his disciples, a sealed letter from his Beloved. In the Tablet he received, the Báb conferred upon him one of His own titles, that of Hujjat, and urged him to proclaim from the pulpit, without the least reservation, the fundamental teachings of his faith. No sooner was he informed of the wishes of his Master than he declared his resolve to devote himself to the immediate enforcement of whatever injunction that Tablet contained. He immediately dismissed his disciples, bade them close their books, and declared his intention of discontinuing his courses of study. 'Of what profit,' he said, 'are study and research to those who have already found the Truth, and why strive after learning when He who is the Object of all knowledge is made manifest?' (*Nabil's Narrative*, pp. 532-3)

Every human temple, regardless of race, color, country or clime, is considered by Bahá'u'lláh as a mine in which God has, through His inscrutable wisdom and boundless love, deposited gems which are to be discovered, polished and cultured through the process of proper, divine, all-embracing education. These gems are the latent powers and talents with which every individual is endowed. When these powers and talents are discovered and correctly trained, the world of humanity will become the mirror of Heaven in which all divine perfections are gloriously reflected.

### Divine Education — The Root of Knowledge

The vast subject of Bahá'í education has many ramifications stretching over all aspects of man's life and our Bahá'í literature is replete with elucidations which reveal to our eyes the most obscure corners of the human soul. How lamentable that mankind stubbornly abandons these abundant divine bounties and chooses the path of disgrace and perdition!

It is still more lamentable if those who believe in the Supreme Manifestation of God, deprive themselves of following His loving advice. Until such time as we will have authorized classifications and translations of all the holy texts, I shall limit myself in this letter to the references on parents' obligations towards their children.

We must first know that there is a vast difference between education, in the sense of character training, and instruction. The beloved Master has emphasized that education must always have priority over mere accumulation of knowledge. To know many facts, to memorize numerous formulae and to repeat parrot-like theories of science is not honor for man. True honor lies in man's education and moral conduct which enable him to be the mirror of divine perfections and shine like unto a guiding star, ready to die rather than to apply his knowledge for the destruction of humanity.

It is towards this ultimate goal that we are encouraged to advance. Divine education is considered by Bahá'u'lláh to rank as "The most exalted" amongst His commandments and is a "great protection" for the Cause of God. Educational Institutions must first instill divine laws and precepts in the hearts and minds of children. Thus the children grow to worship God and to love one another as His sons and daughters. Immediately after giving us this commandment Bahá'u'lláh warns us against excess of any system which, individually or collectively, inculcates prejudice and intolerance in the innocent hearts of our children.

### Parental Responsibility

As we clearly understand from the Texts, there is no coercion in the Faith. Under no circumstances are the parents to force their children to be Bahá'ís, but according to the explicit Texts, they are responsible for the spiritual birth and growth of their children.

Let us take a lesson from nature. When a mother conceives, nature creates a certain condition in her physical temple which forms the home of the growing foetus. In that proper atmosphere the physical growth of the child starts. The parents, though intensely eager to behold the face of their little ones, never force its birth. On the contrary, they patiently await the approach of the hour appointed by Providence and keep every other thing in perfect harmony with the natural process. When that blessed moment comes through the operation of natural forces, the child is born into this immense world.

Now let us apply the same rule to the second home of the child into which it is introduced through its physical birth.

By divine education at home we mean the creation of an atmosphere in which the child can breathe the spiritual powers of this Age, and in due time, like unto a rose, may blossom out, unfold, and proclaim his existence in the garden of God under the care and protection of the Divine Gardener. This cannot be achieved by force or by any form of compulsion, just as the child's birth cannot be realized by outside forces. We never try to pull the flower out of its stem in winter. The flowers will adorn the stems in due time, according to the rules and regulations especially conferred upon the plants by the Creator.

Let us illustrate this by giving an example. The children who grow up in houses where the music of Mozart or Beethoven is often played, surely grow to enjoy that kind of music. This is achieved because the atmosphere of the house was filled with such melodies. The child has breathed them in. As a matter of fact this united aim becomes a focus which brings parents very close to each other.

Should the parents read the Writings each morning and evening as commanded by the Ancient Beauty; hold firesides in their homes where they show love, respect and reverence to the people regardless of race, class and creed; recite the obligatory prayers; fast; attend the Nineteen Day Feasts; celebrate the nine Holy days; and in all of these commemorations have the children comprehend the importance and significance of each act, then there remains nothing for the parents to fear. They will proudly watch the growing flowers in their own homes. Thus the spirit of the Cause will fill every layer in the atmosphere of the house. The warmth and light of this divine love emanated from such a home will definitely help the little ones to grow into fruitful trees in the Garden of God, and in due course they will proclaim not only by their words but also by the sanctity of their deeds that they are gathered under the banner of the Greatest Name; committed to be soldiers in the army of life, winning victories in the forefront of the battle lines of teaching, consolidation and pioneering fields of service.

Our writings further indicate that expectant mothers

are advised to recite the Words of God to foster the spiritual growth of the conceived children. After the birth of the child, the mother is exhorted to say prayers as she puts her dear ones to bed. The influence of these words on the infants' hearts has been described as the influence of the light and the heat of sunshine on the growing flowers. As the children grow the parents are called on to teach them the Words of God. At the age of five they are to be gathered together to receive divine education. We clearly observe that education is emphasized and is given the first rank in the order of importance. It is explicitly recommended to first teach the children courtesy and reverence after which comes the acquisitions of knowledge.

### Need for Early Spiritual Training

Knowledge must go hand in hand with divine education, otherwise man's learning will be governed by greed and lust. These qualities will change science into a disgrace and bring about the eventual destruction of all man's achievements. 'Abdu'l-Bahá, in His love for children, begs the friends to do their utmost to give proper Bahá'í education to their dear ones so they may understand the importance of the practice of its precepts in their lives. He promises that the children trained in the divine gardens of love and in homes imbued with the Bahá'í spirit will learn in one month what others will learn in twelve. He urges the parents to be diligent in directing the frail steps of their little ones to the path of eternal glory. All of this should be done with tender affection, loving care and kindness. He warns us against beating the children and making them the victims of tongue lashings and rebukes. Experience shows that such treatment is detrimental to the proper growth of the child's mental, spiritual and even his physical powers; it dams the opening and the onflow of his latent powers. In addition, he grows to hate his home and all that pertains to it.

We must always remember this fundamental principle of the Master affirming that education of the child who is more than fifteen is extremely difficult and in some cases, impossible. Can we straighten a branch when it has become hard and stiff? Such children, we are warned by the Master, will be left in the abyss of misery, the victims of iniquity, arrogance, pride and ignorance and very often of mental deficiencies. They will be despised and humiliated, sick and invalid and forever ashamed of themselves. They will barely pass the tests of life.

What will they think of their parents who had the torch of guidance and did not try to show it to their loved ones?

Parents who thus reduce their offspring to such depths of misery through their negligence will surely be responsible to God. We are emphatically warned by the Ancient Beauty that He will charge the parents with this negligence and will consider this as a great sin — a sin which will never be forgiven.

The injunction of Bahá'u'lláh to parents about the divine education of their children is so emphatic that, as pointed out by Him, those who ignore such a responsibility are in the sight of God, deprived of their rights of parenthood.

I appeal to the hearts of the parents who desire nothing but the welfare of their children, the apples of their eyes or as the Arabs say, "the fragments of their hearts which walk on earth." I supplicate them to ponder upon the conditions prevailing in the world and find out for themselves whether children need protection or whether they should be left to themselves and to the cruel influences of life.

That the world is too much with us and that society is overcome by many social diseases, no sound mind can ever deny. Pollutions have penetrated into all the pores of man's existence and the swamps of moral corruption have flooded the farthest and driest deserts and the most remote corners of every barren waste. Carnal desires and animal passions are unleashed and all aim to be gratified. Gratification of this beast of lust is to be fulfilled by all means — at the risk of breaking every sacred standard in man's life. To accede to the desires of self has become a universal verdict.

Plunged in this overtly immoral world, where the raging beast of lust is the domineering monarch, caught in the throes of its devilish machinations, unable to separate the diabolical from the divine, and almost insensible to benevolent love, pity and reverence; our children, our poor children, find themselves engulfed by their own urges within and hypnotized by their dazzling and alluring lights. Don't they need lamps at their feet, an inherent and powerful force to enable them to live as true men, to walk with celestial pride and to lead a clean, a holy and pure life as a prelude to the eternal one?

#### Protection of Bahá'u'lláh's Teachings

Whatever the explanation the world may give and however it justifies its present plight, it is crystal clear to the adherents of our Faith, that the road projected by Bahá'u'lláh through this world enveloped in darkness, is illumined and safeguarded by the protective measures of His teachings.

The unpardonable forgetfulness and negligence of parents in their attitude towards their children is the result of wrong deductions and will ultimately bring the children to the abyss of disgrace and shame, and in the life to come will hold them subject to God's justice.

If we live in a house without a lamp the consequences of unseen troubles and even disasters will no doubt await us. If we do not ignite the fire of faith in the hearts of our little ones the decline of their mental, physical and spiritual lives will immediately set in. Where there is light, everything is properly placed and clearly seen; and the residents of the house can use everything with proper perspective. The same thing is true of the light of faith when ignited in the hearts and souls of children. Then all their God-given gifts, talents and capacities will function harmoniously and efficiently.

As the immense horizon of life stretches in front of our children's eyes, we see them torn between two forces. The one pulls them down to the point where all their pleasures turn into agony and the other, symbolized by a voice within them, which seeks to lift them to summits of splendors where even death is changed into glory and eternity. Look at them with their expecting, innocent and bewildered eyes, undecided amidst the controversial and devouring forces of life. Do we sit

comfortably in our seats as Roman spectators and watch human lives thrown into the mouths of beasts? Or, as honest parents, do we help them, guide them and assist them to raise their eyes and behold the rising sun of Glory?

#### Backbiting Quenches the Spirit

From my experience I know of one calamity which pitilessly brings gradual death to the growing spirit of our children. This disaster is very often an undesired guest, but alas, sometimes is invited, given the best seat — our hearts — and is offered the sweetest moments of our precious lives. It is like the freezing breeze of mid-winter which passes through almond groves, kills the blossoms and leaves the poor farmers who were comfortably settled in their warm rooms, poverty-stricken and sorrowful.

This hideous intruder is backbiting. No matter how much we endeavour to bring up our children in the spirit of the Faith, to teach them its laws, principles and precepts, if there is the slightest whisper of backbiting in our homes, let us be sure that our dear little ones are gone forever and irretrievably lost.

The perilous effects are so imperceptible that one's own ego is not warned and the parents are not alerted to the symptoms of the spreading spiritual ailment. One of the old teachers of the Cause used to say that we try to pull a very heavy load to the top story of the house, and when the load is up, an ignorant man applies the sharp edge of his knife to the rope carrying the load. The downfall is sure. All the efforts of the many laborers who pulled the load are lost forever and in one instant. The same thing is true of the poisonous atmosphere created by this hideous guest in our own abode.

We think the children are playing with their toys and are not paying attention to what we are saying. It may be true that they do not consciously respond to the conversation of their elders, but their eyes see and their ears hear and register things within.

The children's hearts and souls are like clean mirrors or containers of pure, crystal and translucent water. Every word uttered by us against other friends, like a drop of ink, sinks deep into the transparent hearts. At the beginning, the color may not seem to have changed, but we know that it is absorbed with all its poisonous effects. Should the drops of poison be repeated, the child's whole existence becomes victim to a spiritual disease, the first symptoms of which are his reluctance to attend Bahá'í classes, and his grudges, even sometimes his hatred towards other Bahá'ís.

What do we expect our children to do when we as elders sit in our homes and talk against our fellow Bahá'ís, members of committees and Local Spiritual Assemblies, and perhaps the Secretary or a member of the National Assembly? The children look up to these Divine Institutions and we raze them to the dust in their growing minds and loving hearts. Then when they are of age, they do not feel any sense of security and safety in the friends' homes, nor do they trust Bahá'í committees, Local Spiritual Assemblies or the National Spiritual Assembly. That is why when we ask them to attend classes or summer schools, their reaction is obviously antagonistic. It is exactly as if we paralyze the child and then ask him to run, or starve him and then demand the performance of athletic feats.

## Moroccan School

Welcomes

Seventy

Participants



*Fifth National Summer School in Meknes, Morocco, held September 3-9, 1967. Friends from fourteen localities attended. A message from the Universal House of Justice was read in reply to a cable supplicating the prayers of that august body. A young girl from Marrakech delivered a well-prepared lecture on the role of women in the Bahá'í Faith. All present were impressed by this manifestation of the creative force of the Word of God, transforming the habitually shy and withdrawn Moroccan women into efficient and active participants.*



# Swaziland, Lesotho, and Mozambique National Assembly Formed



*First National Spiritual Assembly of the Bahá'ís of Swaziland, Lesotho and Mozambique, elected April, 1967, at Mawelawela Camp in Swaziland, South Africa.*

Mawelawela Camp in Swaziland, South Africa, was again the setting for the National Convention. Many familiar faces were absent, for it was the hour for the new National Spiritual Assembly of Swaziland, Lesotho and Mozambique to be born. The mother region of South and West Africa was about to be divided again. One more link in the chain of Bahá'u'lláh's expanding World Order was being forged, and it was a solemn moment. A sense of unworthiness and a feeling of wonder prevailed, for such bounty had come so quickly to this little corner of a great continent. But as a young bird must leave its nest to try its wings, so God in His mercy is allowing these countries an opportunity to become a sister National Assembly among the pillars supporting our supreme administrative body, the Universal House of Justice.

Registration took place Friday evening, April 21. The Convention was opened Sunday morning by vice-chairman John Allen, of the National Spiritual Assembly of South and West Africa, who welcomed three Auxiliary Board members, the representative of South and West Africa, the eighteen delegates and visiting friends. William Masehla, representative of the Mother Assembly, gave an inspiring message.

The message of the Universal House of Justice was given by selected readers and translators. The onward march of the Faith was proclaimed, with its victories and achievements, as well as the goals and projects immediately ahead. After the reading of a second message from the Universal House of Justice outlining goals for this region, there was discussion as to what progress had been made. Various problems were brought forth, chief of which was a need for competent teachers. The Universal House of Justice placed priority on the goal of acquiring a Teacher Training Institute, but this and other property goals are being delayed by the need to obtain the sanction of town

management boards and government officials. Stress was placed on teaching youth and children as the source of future strength, also a goal of the Nine Year Plan.

The Convention was fortunate in having three auxiliary Board members present — Helen Wilks, Joseph Nkambule and Paddy Mazibuko. Mrs. Wilks explained the relationship between various institutions of the Faith, illustrating her talk with a chart. Joseph Nkambule read the message from the Hands of the Cause in Africa, giving both the English and Zulu translations. Paddy Mazibuko came from Johannesburg to be with his fellow-Swazis. He gave the Ridván Message, telling again of the Declaration of Bahá'u'lláh to His followers in the Garden of Ridván, near Baghdad. Benjamin Dlamini and Christopher Kuhlase summed up the goals assigned to the three countries of this region with emphasis on strong, functioning local assemblies. Rudolfo Duna from Mozambique outlined the functions of the National Spiritual Assembly, stressing the great responsibility that rests upon that body, elected as follows: Bothata Pokane, Wellington Malindise, Christopher Kuhlase, Rudolfo Duna, Benjamin Dlamini, Charles Ducker, John Allen, Dale Allen and Valera Allen. All countries of the new region were represented.

A vote of thanks went to Enola Leonard, sister of John Allen visiting from California. Mrs. Leonard trained a chorus of lovely voices who sang for devotions, for entertainment, for enticing stragglers back into the convention hall and simply for the love of singing and uplifting the hearts of all. The flow of the spirit which gave birth to the new National Spiritual Assembly caused the delegates and friends to rise and reaffirm their dedication to the tasks assigned them by the Universal House of Justice. They pledged to carry on, in this little corner of the world, the work 'Abdu'l-Bahá so longed to do.



*First National Convention of the Bahá'ís of Swaziland, Lesotho and Mozambique held in April, 1967, in Swaziland, South Africa*

## Summer School

in

## Somalia

*A group of Bahá'ís and friends from Mogadiscio, Somalia, taken during their thirteenth Summer School, held August 31 - September 8, 1967.*





## Israeli Ambassador to Korea Calls at Hazíratu'l-Quds in Seoul

The Israeli Ambassador to Korea, Mr. Mordechai Arbell, honored the Bahá'ís of Korea with a visit to the Bahá'í National Headquarters in Seoul on August 8, 1967. He was greeted by five officers of the National Spiritual Assembly: John S. McHenry, Kim Chan Zin, Kim Yong Yon, Cho Ching Yong and Mrs. Elizabeth McHenry, as well as several local Bahá'ís. A small tea was served in his honor.

Mr. Arbell explained that while serving his military duty in the Israeli army some years ago he had been stationed in 'Akká and while there visited the mansion of Bahjí. "It was my good fortune," he said, "to be accompanied on this visit by two Bahá'ís. They explained the Bahá'í Faith to me and gave me an appreciation of their Faith and the Bahá'í holy shrines located in Israel. Ever since I have had an especially warm place in my heart for the Bahá'ís and consider myself their friend." He further stated that he had noticed the Bahá'í sign on the building and wanted to pay his respects to the Bahá'ís of Korea.



*Israeli Ambassador to Korea (front row, center) making call at national Hazíratu'l-Quds, Seoul, Korea, in August, 1967.*

## New Korean School Inaugurated With Institutes and Summer School

The new teaching institute building, bought with some of the funds donated by the friends in Ardistan, Irán, was first put into use June 1-5, 1967. The building is located in the City of Kyongju, in the Province of Kyongsan-Buk-To, the area in Korea the most heavily populated with Bahá'ís. There are over 2500 Bahá'ís living in this area, with twenty-five local spiritual assemblies. Invitations to the school were sent first to just ten students and a faculty of four in a trial-run. This session, because it was so successful, put many fears at rest, i.e.: maybe people wouldn't be interested enough in studying to come; perhaps farmers would be too busy with their crops to come; if it were attended would the local Bahá'ís be able to house and provide food for everyone in the institute. But instead of these fears coming true, more applications came in than expected and Suh Yonk Hak, temporary caretaker of the building, Mrs. Song, who keeps a restaurant locally with her husband (also a Bahá'í), and Miss Yu, member of the Kyongju Spiritual Assembly, rose magnificently to the occasion and managed the physical needs of the institute with aplomb. As a result, the plans of the National Teaching Committee to hold institutes the last three to five days of each month throughout the year went forward.

The second monthly institute was a full-scale affair. Sixty-one Bahá'ís and inquirers, including faculty members, gathered from Seoul, Kwangju and Pusan, attended the institute and put in eight hours a day of concentrated, serious enthusiastic study. Special guests at the school were two Auxiliary Board members: Rouhollah Momtazi from Japan and Mr. Charles Duncan, whose last post was Taiwan but who is now permanently residing in Korea. The school was more than launched — it was on its way!

### Sixty-seven Attend Summer School

An even greater success was experienced when the

summer school was held in mid-August from the tenth through the fifteenth — the first summer school held in Korea in three years. Sixty-seven Bahá'ís from all over Korea attended and participated in the classes, recreational tours and evening entertainment. The summer school presented an even greater challenge to organizational talent than the institutes, for, whereas a great number of students for the institutes lived nearby and went home at night and for some of their meals, the summer school students came from far and wide and had to be fed at the school and housed either at the school or in inns. In spite of crowded conditions, extremely hot and humid weather, and an abundance of mosquitoes, morale couldn't have been higher.

Four classes were held each morning starting at 8 a.m.; workshop classes were held on three of the afternoons in a nearby park under magnificent trees, with secretaries reporting to all the assembled students their group's answers to workshop questions. The park was largely deserted and seemed placed there just for the Bahá'ís.

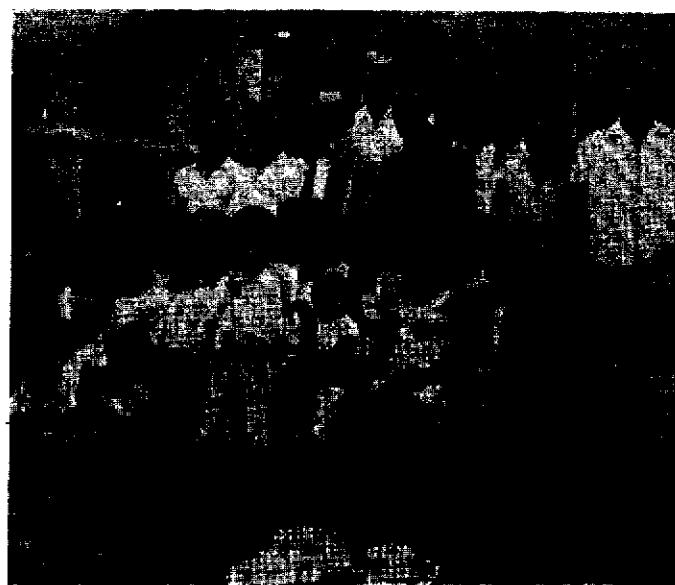
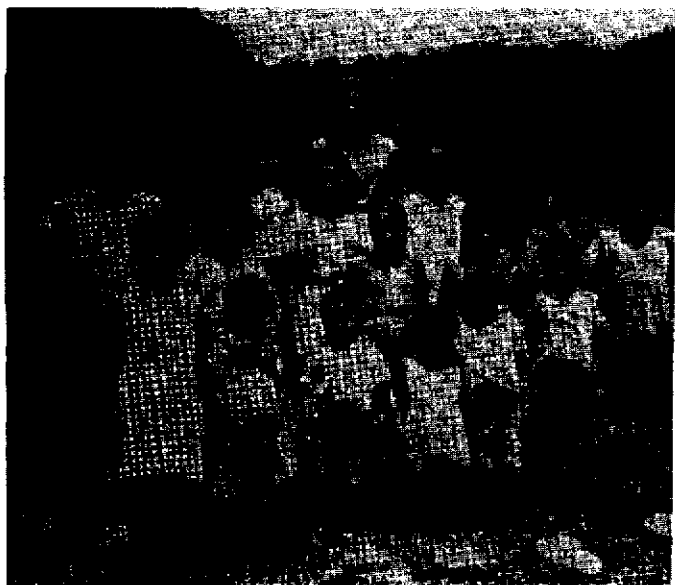
Kyongju City was once the ancient capital of Korea, and is the site of many historically famous places — including a famous Buddhist Temple and the oldest observatory in the world. Buses were chartered, and a tour to some of these places was arranged for the Bahá'ís one afternoon and a trip to the beach, one hour away, on another afternoon. As many of the Bahá'ís had never before seen or been in the ocean, this provided a special treat.

On the strength of such successful institutes and the summer school, plans are being considered for holding a winter school. Also, hopes are high that additional funds may be found so that another teaching institute can be secured in Mokpo, a city in southern Korea, centrally located for the many Bahá'í communities in the surrounding islands.



*Teaching Institute recently acquired by the Bahá'ís of Korea, at Kyongju is the scene of a study session in July, 1967, as shown above. Photo at right is of one of the classes. During August a summer school was held at this Institute as pictured below.*





*Photo at left shows Bahá'í children and friends from Trapiche de Jalapa, Nicaragua, who were given lessons in reading and writing by Bahá'í teacher Mrs. Olga Harper. At right, Bahá'ís and guests of the community of Trapiche de Jalapa, with pioneer Jorge Harper.*



*Indian Bahá'ís of the Kiriri tribe, Bahía, Brazil.*

## Teaching in

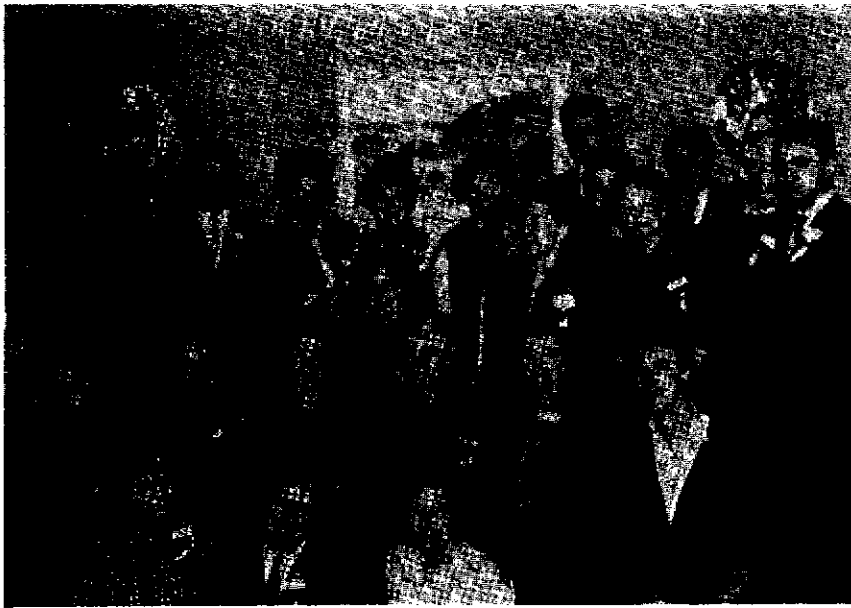
## Nicaragua

## Brazil

## Costa Rica



*Left: Costa Rica recently held its first teaching institute at Newcastle on the Atlantic seaboard. The National Spiritual Assembly of Costa Rica, shown above, chartered a bus to transport approximately thirty-five Bahá'ís to the Intercontinental Conference in Panama.*



## Sixth Convention in Norway

*Sixth National Convention of the Bahá'ís of Norway, held in Oslo, with some participants coming from Lofoten Island, above the Arctic Circle.*

## The Dawn-Breakers in Process of German Translation

The Publishing Trust of Germany, Bahá'í Verlag, is in process of translating a number of publications including *The Dawn-Breakers*, that soul-stirring narrative by Nabil which Shoghi Effendi stated was an essential adjunct to teaching programs, an "unchallengeable textbook in . . . Summer Schools, as a source of inspiration in all literary and artistic pursuits, as an invaluable companion in times of leisure, as indispensable preliminary to future pilgrimage to Bahá'u'lláh's native land, and as unfailing instrument to allay distress and resist attacks of critical, disillusioned humanity." (BAHÁ'Í NEWS, July, 1932)

The Publishing Trust of Germany states: "The importance and value of the preparations (i.e. translation and publication) should not be underestimated. With the present costs in Germany, the pure cost of translating the book *God Passes By* is more than \$4,000.00. Hence translating done by Bahá'í friends is a very interesting means of contributing to the Faith in more than one way: the actual translations; and the saving of essential funds for other purposes."

The German Trust also translated and published *The Promised Day Is Come* during the past year, an important text for Proclamation activities.

## School in the Dominican Republic



*Regional school in San Pedro de Macoris, Dominican Republic, was held August 19-20, with good attendance from several communities.*

## Vancouver School Holds Three Sessions

In a beautiful seaside setting, blessed by sunny summer weather, the Canadian Pacific Summer School at Bowser, Vancouver Island, British Columbia, provided children, youth and adults with knowledge and understanding of the Faith and inspiration for the responsibilities awaiting them. Three separate, one-week sessions were held:

The Northwest Projects Committee of the United States sponsored the first session—a training class for young people prior to their setting out on summer youth projects. Most gratifying to all present was the enthusiasm of the youth, who are already planning next year's session.

The second session was a children's school for youngsters ages five to fifteen, aimed at giving the children an experience in Bahá'í living. Each child or family group was accompanied by an adult, thereby providing the staff needed to supervise children in a camp setting.

The third session was the adult school, with study sessions held mornings, afternoons and evenings. The staff included Hand of the Cause John Robarts and his wife Audrey, Auxiliary Board member; Mrs. Rinde of



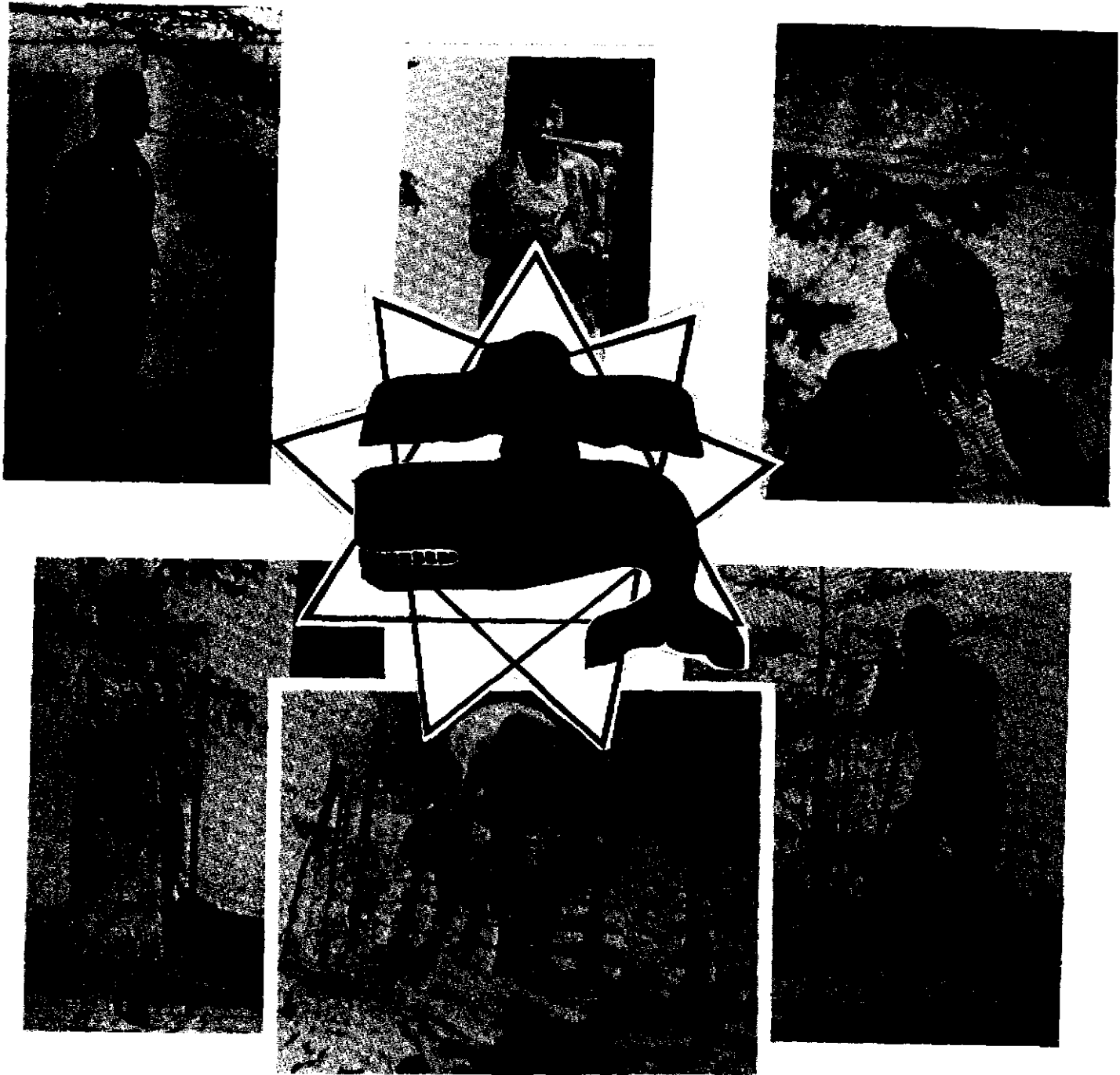
*The Canadian Pacific Summer School at Bowser on Vancouver Island, British Columbia.*

California and Tom Garroway of Baker Lake in Canada's Arctic. Mr. Robarts inspired his listeners with reminiscences of Africa, stories of prayer in action and thoughts on the future of the Faith.

## Convention in Southwest Pacific Ocean



*Annual Convention of the Bahá'ís of the Southwest Pacific Ocean, Honiara, Guadalcanal, Solomon Islands. The following National Spiritual Assembly was elected: William Laing (chairman), A. J. Blum (vice-chairman), Mrs. G. Blum (secretary), Alek Sualou, Mr. Hoahania, Johnson Sukulu, Johnson Talimae, A. Fassy (treasurer) and Mrs. Mary Fassy.*



*At the Makah Council Fire, left to right, top: Auxiliary Board member Chester Kahn, Melba King, Joseph Hillaire; bottom: Rita Barbre, Bill Tyler preparing salmon, John Thomas.*

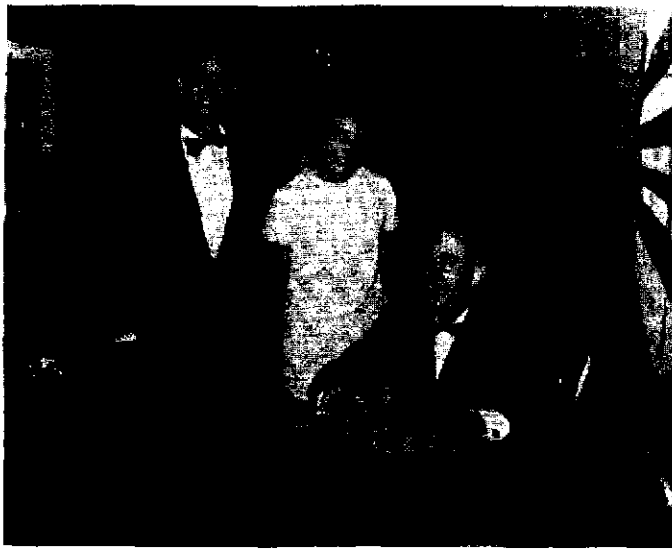
## **Fifth Annual Council Fire Held on the Makah Reservation**

On the Makah Reservation at Neah Bay, Washington, amid tall trees with the Pacific Ocean on one side and the Sooes river on the other, the Fifth Annual Council Fire attracted 600 Bahá'is and guests, including representatives from many Indian tribes. The Makah believers and friends sang traditional songs with dances and story telling.

Auxiliary Board member Chester Kahn, a Navajo Indian from New Mexico, represented the Hands of the Cause. He stressed the importance of teaching the American Indians. Eugene King, a Tlingit Indian of Seattle, and Melba King, Eskimo, spoke of Biblical

prophecy as it relates to the Faith and its teaching. Joseph Hillaire, member of the Lummi tribe and noted orator and carver from the Northwest, spoke to the friends and guests with radiance and feeling about how he had found the Faith and how much more each one can do.

Prayers, music and delicious baked salmon, as well as the messages from other speakers were joyfully shared by all. Plans are already underway for an even bigger Council Fire next year and all are invited to attend.



Arizona Governor Jack Williams proclaimed September 17 as World Peace Day. With him are Mrs. Beatrice Bechtold, and Col. C. B. Cleveland of the Phoenix Local Spiritual Assembly.



Maine Governor Curtis signs proclamation with Bahá'í onlookers James Calahan, Marie Hoover, Wayne Hoover, Juanita Rowe and Lawrence Gray.

## World Peace Day Proclaimed Throughout the United States

"Many Nations — One World" was this year's theme for the eighth annual Bahá'í World Peace Day observance held September 17 promoting America's spiritual destiny to raise the standard of peace in the world. Early reports indicate the day was observed by more than sixty communities in thirty-one states. Newspaper publicity became the most successful means of promotion with over seventy papers carrying more than 900 column inches. This year press coverage was especially extensive because of the mention of the six intercontinental conferences marking the 100th anniversary of Bahá'u'lláh's call to kings and rulers of the world for peace and unity. The press releases prepared by the Bahá'í Public Information Department in Wilmette, Illinois were well received by editors and, with paid ads, constituted the major portion of coverage. Radio and television spot announcements and interviews of prominent Bahá'í speakers were also used to explain the Bahá'í Day to Americans. Other methods included window and library displays, posters and beautifully printed invitations. The latter were mailed to ministers, human relations workers, town and county officials, civic groups, and educators in several localities.

This year there were fourteen governors' (Arizona, California, Colorado, Maine, Maryland, Montana, Nebraska, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Wyoming) and four mayors' (Hollywood, Florida; Florissant and Webster Groves, Missouri; Alexandria, Virginia) proclamations and statements designating September 17 as World Peace Day. These are in addition to the unknown number which were renewed from the thirty proclamations previously acquired since the inception of the Day in 1959.

Bahá'ís promoted World Peace Day with imagination and variety. The public was invited to attend everything from public meetings with speakers and panel discussions to afternoon coffees, shopping center exhibits, movie and slide shows, and potluck dinners. The

Phoenix, Arizona Local Assembly gave the city a living memorial of the Day by planting a Peace rose in a heavily traveled area of Encanto Park in Phoenix. Mayor Milton Graham took part in the program by accepting the rose and helping with the planting. Many non-Bahá'ís were present to hear his remarks and those of the Bahá'í, Dr. Robert Gulick. The Bahá'ís presented a permanent plaque, "Peace Rose Presented to the City by the Bahá'ís of Phoenix, Arizona, in Commemoration of World Peace Day, 1967". Hoping to include all areas of the town in the observance, the Bahá'ís in another part of town had earlier held a panel discussion on universal language, universal education and elimination of all prejudice. The Local Spiritual Assembly was also represented at Governor Jack Williams' issuance of the proclamation for the State.

A small group of New York Bahá'ís (five adults and two youth) in Rockland County hosted seventy-five guests at a buffet dinner. The three major county papers gave it extensive coverage. Among the thirty guests present was a refreshing abundance of young people as well as five teachers and a high school guidance counsellor, all invited by a newly declared youth and his brother.

A Bahá'í children's chorus conducted by five year old Tony Kahn and an a cappella choir rounded out the Gallup, New Mexico, program which featured speakers Auxiliary Board member Chester Kahn and Mrs. Bernice Fairchilds, a public school teacher.

Bahá'ís of Hollywood, Florida, invited leaders of different denominations and religions to speak at their city-wide observance in the Theatre Under the Stars. Mayor Maynard Abrams proclaimed the Day. About 300 attended the meeting which received notable press advance and follow-up coverage. Jointly the Bahá'ís of Ft. Lauderdale, Broward County and Boca Raton, Florida, sponsored a public meeting in Ft. Lauderdale with Herbert Lewis speaking on the Bahá'í Peace Plan. He also addressed seventy-five Kiwanians on the Faith.



## World Peace Day Observed in Many Ways

### Public Meetings

(speakers indicated where known)

**Arizona**, Scottsdale: Mrs. Lia Tanti  
**California**, Apple Valley: Miss Nora A. Newman  
 Ventura: Fred Schechter  
 Newhall: Reuben Busby  
 San Diego: John Stroessler (followed by buffet supper)  
 Santa Monica: Hugh Lineberger  
 Santa Rosa:  
 Fair-Oaks, J.D.: Willis Sprattling  
 Shell Beach-Pismo Beach: Mr. and Mrs. John Marino  
 Laguna Beach: James Nelson  
**Colorado**, Jefferson County: Seymour Weinberg  
 (also booth at shopping center)  
**Florida**, Ft. Myers: Mrs. Nina B. Matthisen  
 (also gave book to library)  
 Tallahassee: David West  
 Hollywood: (see story)  
 Tampa:  
**Illinois**, Danville: Terry Boland  
 Quincy: Henry Weil  
 Peoria: Mrs. Margaret Bustard  
 Urbana and Champaign: Mr. and Mrs. R. C. Parmelee  
**Maine**, Portland: Mrs. Robert McLaughlin  
**Iowa**, Waterloo:  
**Maryland**, Montgomery County: Thomas Thompson  
**Massachusetts**, Brockton:  
**Michigan**, Grand Rapids: Mrs. Carol Lynn  
**Missouri**, Webster Groves: Mrs. Naomi McCord  
**Nebraska**, Lincoln: State Sen. Marvin B. Stromer, Mrs. Elizabeth Holand Gibson  
**New Hampshire**, Peterborough: Mrs. Marzieh Gail  
**New Jersey**, Teaneck: Dr. Eugene Byrd  
**New Mexico**, Gallup: Mrs. Bernice Fairchilds and Auxiliary Board member Chester Kahn  
**New York**, Rockland County: (see story)  
**North Dakota**, Fargo: Mrs. Catherine Hanson  
**Ohio**, North Olmsted: Steven Foster  
 Columbus: Robert Richard  
**Oklahoma**, Tulsa: Mrs. Carol Allen  
**Pennsylvania**, Swarthmore: Auxiliary Board member Mrs. Javidukht Khâdem  
 West Chester:  
**Rhode Island**, Providence: Mason McCracken  
 (also booth at State Fair)  
**South Carolina**, Greenville: Mrs. Jane McCants and Joseph Vaughn  
**Washington**, Spokane: Dr. Arnold A. Stirtan and Keith E. Brown  
 Yakima: Roy Hudson  
**Wyoming**, Laramie: Dr. Julian Abas and Dr. Lois Abas  
**Ohio**, Mansfield: Mrs. Mary Maxwell  
 Toledo: John Copeland

### Firesides

Tucson, Arizona: home fireside with tapes  
 Hillsboro, Oregon

### Audio-Visual Shows

Mobile, Alabama: slide program at hotel

Redondo Beach, California: film, "And His Name Shall Be One" shown at shopping center

Jackson, Mississippi: film "And His Name Shall Be One"

Butte, Montana: slide program

Hempstead, New York: films, "And His Name Shall Be One" and "The Minds of Men"

### Panels

Miami, Florida: "Paths to Peace"

Prince Georges County, Maryland: "The Lesser and the Most Great Peace"

Salem, Oregon

Snohomish County, Washington: Youth panel

Omaha, Nebraska

### Other Programs

Phoenix, Arizona: (see story)

Greenwich, Connecticut: fall opening of Bahá'í School

Key West, Florida: afternoon tea and talk

Park Forest, Illinois: press publicity

Ipswich, Massachusetts: buffet and discussion

Plainville, Massachusetts: display of Bahá'í books in public library for week of Sept. 10-17

LaPorte, Texas: press publicity

Fort Worth, Texas: coffee and talk

Alexandria, Virginia: pot luck supper with Arlington, Virginia

Issaquah, Washington: race unity picnic

Oshkosh, Wisconsin: privately in homes

Kenosha, Wisconsin: chicken supper followed by talk

Cheyenne, Wyoming: supported program at Laramie, Wyoming



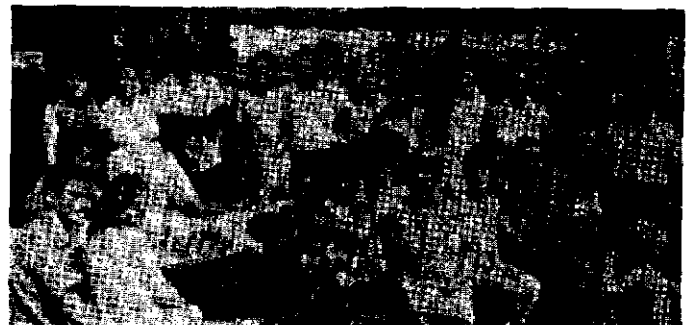
World Peace Day Panel, Sept. 17, 1967, Snohomish County Intercommunity Meeting held in Everett, Washington. Youth Panel speaking on World Peace, in picture from left to right, Jonathan Piff, Tacoma Community College; Harold Javid, Cascade High School in Everett; John Martig, Olympic Community College; Janine Thorson, University of Washington; and Kip Yotter, Chairman, Shoreline Community College of Edmonds.



Alaska Governor Walter J. Hickel signing World Peace Day Proclamation in Juneau. Standing, left to right: Robert Milton, chairman of the Local Assembly of Juneau, John Kolstoe of the National Spiritual Assembly, Janet Smith (NSA secretary), and Marion Johnson (secretary of the Alaska Bahá'í Proclamation Committee).



Rhode Island Bahá'ís obtain Governor's Proclamation



Some of the group of over fifty believers and friends at a Race Unity picnic at Lake Sammamish State Park, Washington on August 20. Special prayers for unity and peace were read; there was a bountiful potluck dinner with songs and good fellowship to create the Bahá'í spirit of unity. This gathering received good local publicity and paved the way for World Peace Day meeting in September.

## Briefing Session Maps Plans for Action

In Eastern New York State the information and enthusiasm for carrying out the teaching plans for the coming year have been passed to the communities and isolated believers speedily and effectively. After a briefing session for members of the State Goals Committee held on September 10 a similar session was held September 24 in Rockland County, New York, where newly appointed representatives of the areas met with members of the State Goals Committee to prayerfully consider plans for implementing programs locally.

Basic to the consultation was the 1967 Ridván message from the Universal House of Justice and the Tablets of the Divine Plan. The role of area representatives was explained, practical suggestions for teaching were given and the importance of the individual believer was stressed. As the representatives return home they will in turn pass on to the local believers the renewed spirit of dedication generated at this Conference, thus translating national plans into community action.



Briefing Conference, September 24 in Rockland County, New York. Left to right, standing: Arthur Grossman, Don Barrett, Richard Suhm, Bob Jordan, Tom Moore, Jim Bornn; sitting: Hella Weiland, Barbara Barrett, Virginia Cooper, Lisel Lowen, Nancy Monschein, Josephine Lasoff.



*Bahá'is and friends at the Rocky Mountain Bahá'í Institute, September 1-4, 1967.*

## Colorado Institute Inspires Participants

The Rocky Mountain Bahá'í Institute held at a boys' camp near Arvada, Colorado on the weekend of September 1-4, attracted over eighty Bahá'is and close seekers. Those who came were richly rewarded with food for thought and action, there was opportunity for fellowship and sharing of thoughts, and the program included sessions for the youth.

Teachers of the courses were: Auxiliary Board member Beth McKenty, Winston Evans, Jane McCants and Kay Zinky. Some highlights of these sessions are as follows:

**Beth McKenty:** That action is needed as well as knowledge of the Faith. It is not sufficient to know, but to know and to do. We can be like a drop of water that evaporates from the top of an ocean, or we can become a part of that ocean that contacts the companions of God. In all cases our response should be one of kindness, not acting in a superior manner, but remembering our station as servant of God.

**Jane McCants:** On teaching people of different backgrounds, remember that souls are ignorant, lowly, mature or not mature, not that people are black, white, Spanish speaking etc. Find the need of each individual. Teaching is the product of love for God demonstrated in loving service to mankind. If your words affect your own heart, they will effect the heart of others. The Tablets to the Kings mark the beginning of the Day of Judgment when all humanity is called to account.

**Winston Evans:** The immediate future of the American Bahá'í community depends on proclamation. The principles given by Bahá'u'lláh are no longer a challenge to people, but proclamation must center on Who Bahá'u'lláh is. People are wrapped in a "strange sleep" and Bahá'is must not be affected. The greatest calamity for Bahá'is is spiritual death. The Guardian urged that Bahá'is have courage and not be conscious of frailties.

**Kay Zinky:** The importance of deepening should be stressed, aids for this are to be found in the *Hidden Words* and the *Gleanings* which are as gems of His Knowledge from the Pen of Power. Backbiting is the most grievous error for it quenches the light of the heart and soul.

## News Briefs

Villa Gonzalez, Dominican Republic, dedicated a new Center with a well-planned program by the Bahá'is of Santiago. Also the Bahá'í youth of Santa Domingo and San Pedro de Macoris co-sponsored a picnic attended by fifty-five Bahá'í youth and their friends on August 27, 1967.

○

On July 9, 1967, the government-owned radio station, Radio Belize, used a twenty minute radio dramatization of the Martyrdom of the Báb, written and produced by Shirley Warde. The program received so much popular comment throughout the country that the station decided to rebroadcast it during September.

○

New avenues of publicity have been opening up in an encouraging way in New Zealand, including a number of newspaper articles. A twelve minute talk was also broadcast on the "I Believe" series over all national stations during the month of August. The talk was given by John Carr, member of the National Spiritual Assembly of New Zealand.

○

The Bahá'is of Niagara Falls, New York marked the anniversary of the visit of 'Abdu'l-Bahá to that city in 1912 with a two day Institute for Bahá'is, September 9 and 10, concluded with a public meeting. Held at a local hotel the commemoration featured three sessions by Mrs. Beatrice Rinde on Bahá'í Law.

The group of over seventy believers enjoyed meals together in the hotel, with the added opportunity for fellowship. The public meeting at the conclusion of the Institute attracted over one hundred, at least twenty-five being inquirers. Auxiliary Board member Dr. Peter Khan gave a very inspiring talk on "'Abdu'l-Bahá Architect of World Order".

The joy and inspiration resulting from this activity is felt by the believers in the area and there have been tangible results in the way of opportunities to publicize the Faith on the radio.

## Proclamation Cortez — An Overwhelming Success



*Bahá'is singing at the Cortez proclamation, August 26, after the presentation of "The Martyrs".*

There is a small town of 6000, Cortez, Colorado, where the four states of Arizona, Utah, New Mexico and Colorado meet. It serves a population many times its size because of the outlying ranches, hamlets and Indian reservations. Here, with no other Bahá'is for miles around, live two Bahá'is, the Paul Brocks and their son Paul, and here the Colorado State Goals Committee, with the cooperation of the three other states, sponsored Bahá'í Proclamation Days, August 26-27 with results far exceeding expectations.

Over twenty seekers joined with thirty-five Bahá'is in the Saturday evening presentation of "The Martyrs", a dramatic reading involving the life of the Báb. At least fifteen attending the Sunday afternoon lecture heard Seymour Weinberg on "Challenging Pathway to Peace".

Many of the seekers were youth who filtered in during the day on Saturday in groups of two and four, and were given a more or less continuous fireside by the Bahá'í young people from Colorado and New Mexico.

The only radio station in the area carried compre-

### News Briefs

Sixty Bahá'is and their friends who gathered in El Paso, Texas on the first weekend of September for an institute were happily rewarded in experiencing Bahá'í fellowship and cooperation in action. All worked together to make the program run smoothly in little as well as big details. Classes were offered for children and youth as well as adults, with programs suited to the audiences. Subjects considered included: "The Bahá'í Way to Peace", "The Laws of the New Age" and "Spiritual and Material Balance in Life." The believers of El Paso feel especially blessed to have hosted the event.

○

For the third consecutive year the Bahá'is of Urbana, Ohio have had a display at the Champaign County Fair, which was August 6 through 11 this year. Over 300 pamphlets were taken, *Life After Death* and *Man One Family* being most popular.



*Bahá'í youth and seekers at the pamphlet table in the Grace Speck room, City Building, Cortez, where proclamation was held.*

hensive news bulletins of the proclamation and many listeners were surely impressed with the affable interview with Seymour Weinberg and Eldon Dennis on the station. This was most warm and personal, with the hostess stressing the "wonderful opportunity for people in the area" to learn more of the Faith. She ended with, "people who are curious and interested surely are welcome." The subsequent station break emphasized that the proclamation was the most exciting event in the listening area that weekend.

The excellent posters and souvenir edition of the program, mailed to many including the churches in the area, were most effective as were ads in the local papers.

The Bahá'is of Colorado have never before undertaken a major proclamation event in an underpopulated area, but feel that this was a most auspicious beginning. Not the least of the reasons for its success was the devoted efforts of the Brock family who have lived there for two years as Bahá'í pioneers, preparing the way, and attracting confirmations which are now becoming evident.



*Part of the group of sixty who attended the Institute in El Paso, Texas, September 1-4.*

## Planning for Human Rights Year — 1968

On September 13 and 14 eight Bahá'ís attended the Annual Conference for Non-Governmental Organizations held at the United Nations Headquarters in New York.

Dr. Victor deAraujo, Mildred R. Mottahedeh, Dr. George Goodman and Badi Foster were appointed by the Bahá'í International Community; and Ellen Parmelee, Charlotte Donaldson, Juliet Soderberg and Salvatore Pelle by the National Spiritual Assembly of the United States to attend as delegates and observers. They joined those of more than 150 organizations also accredited to the Office of Public Information.

Preparations for the International Year for Human Rights was the theme for the four sessions with addresses from distinguished United Nations personnel and panels of experts in related fields. On Wednesday afternoon, there was a reception for those attending the conference to meet members of the United Nations Secretariat.

At the first session Mr. Mark Shreiber, Director of the Division of Human Rights, introduced plans for the International Year. He made repeated reference to the important contribution the N.G.O.'s can make to the celebration of this anniversary in 1968. Next, experts from various specialized agencies outlined work done towards support of specific rights to education, to work and of the child. A panel followed with discussion encouraging the organizations to assist in stimulating and informing their respective groups.

To enhance the diversity of the presentations, the Ambassador of Jamaica, Mr. E. R. Richardson, presented an account of the United Nations' efforts for the elimination of racial discrimination. His talk was most frank and pointed to the difficulty the governments are facing in implementing the Rights as outlined in the Covenants.

The discussions which followed each session often raised the question of what an organization can do to support the Year for Human Rights. It was stated that the United Nations does not have the means or position to adequately inform the public of its work in this field. Therefore, great emphasis was placed on the role of the N.G.O.'s in carrying to their groups the news of the international efforts for the rights of man. To this discussion the Bahá'í delegation, with its distinguished variety of races, ages and backgrounds, was outstanding in its regular attendance and constructive contributions.

As a result of the Conference, the Bahá'ís better understand the opportunities available to work more closely with the United Nations in celebration of International Human Rights Year — 1968. It also was more apparent how urgent is the need for Bahá'ís to understand and teach the spiritual basis of the unity of mankind as proclaimed by Bahá'u'lláh.

U.S. Bahá'í Committee for the United Nations

*Fourteen youths who declared themselves at Homecoming Weekend at Davison Bahá'í School in Michigan.*

## Southeastern School Continues to Grow

Bahá'ís from as far away as California, Ohio and Florida, plus twelve other states gathered at Camp Dorothy Walls, for another Southeastern Bahá'í Summer School — July 16-22. This year's school was the second one held at the camp located near Asheville, North Carolina. Despite following the largest Southeastern School ever — 302 at Covington, Georgia — and preceding the Centennial Celebration in October, 170 Bahá'ís attended the school.

Auxiliary Board member William Tucker conducted the orientation session. Later, refreshments were served from a beautiful "Heavenly Table", a table decorated with a model of the Wilmette House of Worship and heavily laden with ripe fruit and tempting goodies. From this first night the spirit began to mount.

The children, some fifty strong, were met by equally strong and capable teachers and teacher aids. Day and night baby sitting was also provided.

Seven o'clock prayer sessions began the days at the mountain camp. Classes following were: The Dawn Breakers, with Auxiliary Board member Albert James conducting; Bahá'í Law with Mrs. Beatrice Rinde; Tablets to the Kings led by Mrs. Jane McCants.

The adults and the youth separated for the evening session with the adults going into discussion groups. Terah Cowart-Smith, was the discussion group coordinator. Mrs. Nancy Jordan was the teacher of youth classes, on Friendship, Love and Marriage.

The teaching effort was further assisted by Allah Kalantar, one of the many discussion leaders. His special topic was, Answers to Questions about the Bible. The midweek arrival of Auxiliary Board members Beth McKenty and Jack McCants, further heightened the spirit of fellowship and deepening among the friends.

The wrap-up session of the summer school began Friday evening, under the pavilion, down by the lake. After several talks by teachers and Auxiliary Board members, the children's group and the youth group made special presentations.

Amid tears of sadness and joy, smiles, hugs and hearty hand shakes, the Bahá'ís departed Camp Dorothy Walls Saturday afternoon, after another successful Southeastern Bahá'í Summer School.





Part of the booth sponsored by the Bahá'ís of Huntsville, Alabama in the county fair, held September 4 to 9. It is a popular occasion which attracts many visitors.

### Booth at Tribal Fair Attracts Many Visitors

The Message of Bahá'u'lláh was proclaimed in Window Rock, Arizona (capital of the Navajo Tribe) by means of a booth at the Navajo Tribal Fair September 7-10, 1967.

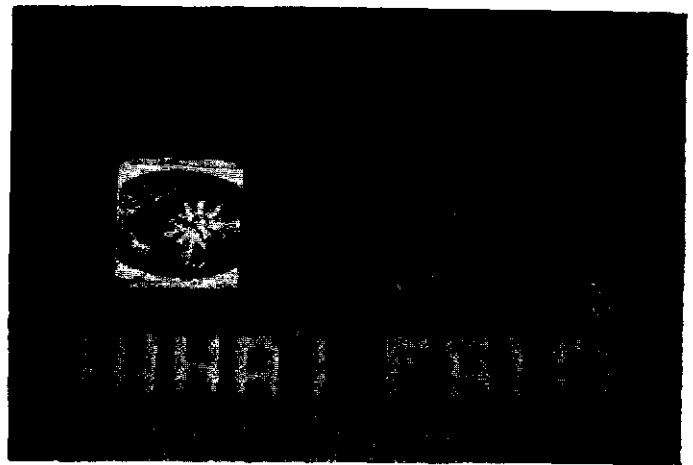
It was a joint effort of Bahá'ís of McKinley County and Gallup, New Mexico, and of Fort Defiance and Phoenix, Arizona, with the generous assistance of the American Indian Service Committee.

Attendants at the booth worked in teams, Indian and non-Indian, whenever possible so that there could be conversation with Navajo and English speaking people.

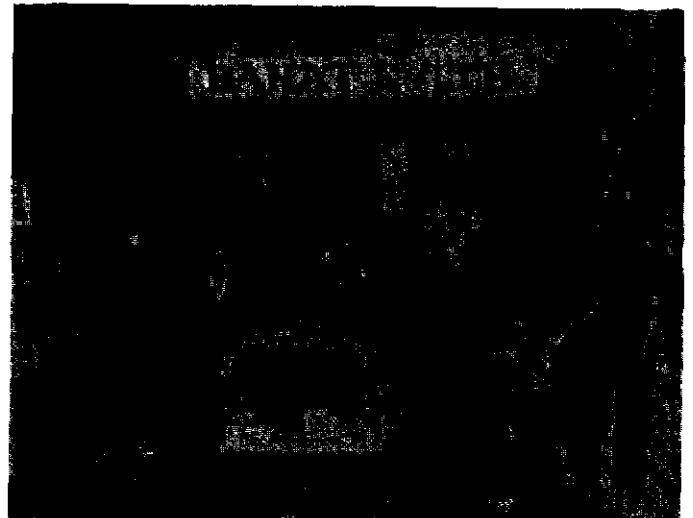
Many of the visitors lingered to talk and ask questions. Some had even visited the House of Worship in Wilmette, while others were anxious to take pamphlets for perusal later.

A Roman Catholic nun, observing the activity in the booth, remarked, "The Bahá'ís act as Christians should."

The use of two feathers (shown in picture) is related to Navajo prophecy concerning the return of Twin Holy Beings in a time of great change and upheaval.



At the Benton County, Oregon, Fair, August 11-15, where the Spiritual Assembly of Corvallis presented "Words for the World" interspersed with choral music from the Bahá'í Victory Chorus Record. There was also a slide show demonstrating unity of men and including several pictures of Bahá'í Houses of Worship and Shrines.



At Navajo Tribal Fair. Left to right: Mrs. Inge Rollins, Mrs. Linda Brown, Franklin Kahn, Hoskie Wilson, Cal Rollins and daughter Birgit.

### Prelude to Proclamation

The Bahá'í community of Denver, Colorado sponsored a series of meetings and activities during the last week of August which were successful both in bringing the Faith to the attention of the public and in quickening and enthusing the local believers for future teaching. Winston Evans spoke twice during the week to well attended public meetings, evoking much interest as well as thoughtful questions from many of those attending. He appeared on a television program, during a

morning news period in a live interview, and was featured on a radio program for one evening in which listeners telephoned in questions. In answer to a question concerning miracles he quoted the words of Christ concerning judging Him by His fruits, pointing out that the fruits of this Faith are evident in its spread to over 300 countries and territories. In a meeting for believers Mr. Evans stressed the importance of deepening and preparation for the forthcoming period of proclamation.

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