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The Universal House of Justice Comments on Homefront Achievements

The National Spiritual Assembly takes pleasure in sharing with the Bahá'ís of the United States the following letter from the Universal House of Justice dated June 25, 1969:

Dear Bahá'í Friends,

The news of the homefront victories contained in your Riḍván cable and in your semi-annual statistical report brought great joy to our hearts. The members of your valiant community have clearly demonstrated their staunch resolve and their understanding of their task to strengthen the homefront as they simultaneously pursue their global mission. They have poured their funds freely and generously into the international teaching work of the Faith through substantial contributions to the Bahá'í Fund, have assisted their sister communities around the world with the purchase of sorely needed national properties and, as the pioneers have arisen and gone forth in troops to ensure the spiritual conquest of the planet, new believers have embraced the Cause on the homefront, resulting in more than 300 new localities being opened to the Faith and the formation of 45 additional local spiritual assemblies at Riḍván, thus establishing an enlarged base of operations from which additional pioneers must now go forth to further illumine and strengthen the five continents of the globe.

You may be assured that we shall continue to remember you in our prayers at the Holy Shrines, supplicating that Bahá'u'lláh will guide, bless and sustain you, individually and collectively, as you continue to labor to execute your numerous and varied responsibilities.

With loving Bahá'í greetings
THE UNIVERSAL HOUSE OF JUSTICE

WAR, GOVERNMENT AND CONSCIENCE IN THIS AGE OF TRANSITION

The Bahá'í Position on Military Service

... Two great processes are at work in the world: the great Plan of God, tumultuous in its progress, working through mankind as a whole, tearing down barriers to world unity and forging mankind into a unified body in the fires of suffering and experience. This process will produce, in God's due time, the Lesser Peace, the political unification of the world. Mankind at that time can be likened to a body that is unified but without life. The second process, the task of breathing life into this unified body — of creating true unity and spiritually culminating in the Most Great Peace — is that of the Bahá'ís, who are laboring consciously, with detailed instructions and continuing divine guidance, to erect the fabric of the Kingdom of God on earth, into which they call their fellow men, thus conferring upon them eternal life.*

In American society today, the role of the military and the obligation of military service are at the center of a vast welter of confusion and conflict. Bahá'ís understand this dissension as part of the chaos which "must needs convulse the nations, stir the conscience of the world, disillusion the masses [and] precipitate a radical change in the very conception of society."¹ At the same time, we see in this chaos a great opportunity to demonstrate the Bahá'í solution by clearly stating and courageously living up to the principles of our Faith.

For many youth, the time when they face the draft is a critical and difficult one. Normally abstract issues of national and world politics are brought suddenly down to the personal level. At stake are the most fundamental human values, and the way each one of us responds to this challenge can have a lasting effect not only on the course of our lives, but also on our sense of integrity, our attitude toward authority, and our feelings about our fellow men. For these reasons, it is often a period of internal debate, analysis, and soul-searching. It can also be a great opportunity for Bahá'ís to deepen their understanding of the role Bahá'u'lláh, the Manifestation of God, summoned them to play in this troubled world, by intensive study of the Sacred Writings of His Faith.

The Bahá'í position on military service is completely unique. It is not based on political theory, personal morality or the command of arbitrary authority, but on individual and shared understanding of the Teachings of the Prophet-Founder of the Faith, Bahá'u'lláh (1817-1892), as written down by Him and as interpreted by His Son 'Abdu'l-Bahá (1844-1921), the Center of His Father's Covenant, and Shoghi Effendi, the appointed Guardian of the Bahá'í Faith from 1921 to 1957.

The Supreme World Body of the Bahá'í Faith, the Universal House of Justice, told the Bahá'í youth in every land in 1966 that the "foundation of all their other accomplishments" was "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."² This instruction applies with particular urgency to decisions in the difficult area of military service; individual lives cannot reflect Bahá'í principles, nor can the

sacred unity of the Faith be assured unless consideration of such a controversial subject begins with serious study of the Teachings. This statement, prepared under the direction of the National Spiritual Assembly, is intended as an introduction and study guide to the related Writings on such issues as war and peace, life and death, social change and our relationship with established governments.

WHAT ARE THE BASIC BAHÁ'Í TEACHINGS ABOUT KILLING?

Both Bahá'u'lláh and 'Abdu'l-Bahá expressed in unmistakable terms their abhorrence of killing. In *The Epistle to the Son of the Wolf*, the Blessed Beauty tells the Bahá'ís to "Beware lest ye shed the blood of any one"³ and praises those who have "suffered themselves to be killed rather than kill."⁴ 'Abdu'l-Bahá explains that one may not even retaliate against a "bloodthirsty enemy."⁵ The Universal House of Justice echoed these principles in a letter which stated that it should be "unthinkable for [Bahá'ís] to willingly place themselves in a position where they must take human life."⁶

WHAT ABOUT WAR?

Bahá'u'lláh stated that His coming had "annulled the rule of the sword"⁷ and forbade resort to violence as a means of spreading His Faith or, presumably, for any "just cause."⁸ 'Abdu'l-Bahá reserved the strongest possible language for His condemnation of war: "Peace is light whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is satanic institution."⁹

BUT ISN'T WAR INEVITABLE?

Bahá'u'lláh taught that a just and lasting peace is not only possible but the certain destiny of mankind.¹⁰ God's laws — as "Thou shalt not kill" — appear very simple. Unfortunately, however, man learns the need to obey them as he experiences the suffering which results from disobedience. Referring to the organic social change which mankind is destined to make in the Bahá'í era, Shoghi Effendi writes:

That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization.¹¹

This ordeal he describes as "both a retributory calamity and an act of holy and supreme discipline. . . . a cleansing process for all mankind."¹² War, like other forms of ordeal, breaks down barriers of stubbornness, compla-

gency, and ignorance and forces a reconsideration of basic principles. As 'Abdu'l-Bahá explained:

In short, after this universal war, the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of war is this: That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening.¹³

CAN ANYTHING BE DONE TO STOP WAR?

The immediate causes of particular wars are frequently complex, but 'Abdu'l-Bahá explained that they could all be traced back to an excessive narrowness in the conception of man's interest.

Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction.¹⁴

As a solution, Shoghi Effendi calls for a wider, more inclusive loyalty, which would insist on "the subordination of national considerations and particularistic interests to the imperative and paramount claims of humanity as a whole, inasmuch as in a world of interdependent nations and peoples the advantage of the part is best to be reached by the advantage of the whole."¹⁵ This solution seems so obvious, but it is clear that nothing short of a complete spiritual revitalization can bring man to his senses. This is what Bahá'u'lláh came for: "In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind."¹⁶

Our primary commitment then must be to bringing about this spiritual revitalization. The Guardian called upon the Bahá'ís in the meantime to "refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions."¹⁷ In *The Promised Day Is Come*, the Guardian specifically denounces "the dark, the false, and crooked doctrines" of nationalism, racialism and social elitism and states that "any man or people who believes in them, or acts upon them, must, sooner or later, incur the wrath and chastisement of God."¹⁸ Thus, even if strife and conflict is inevitable at this stage in history, we must dissociate ourselves from it as much as possible.

IS THE USE OF ARMED FORCE JUSTIFIED?

In His open letter to the ruling elite of Persia, *The Secret of Divine Civilization*, 'Abdu'l-Bahá recognized that a duly constituted government might be required to use measured force in the maintenance of order and justice within its boundaries.¹⁹ He also suggested an international collective security agreement providing for the use of armed force against violators.²⁰ This would be one step toward the unification of the world under a federal form of government.

Almost a century later these instructions are still unheeded: Thus, when asked about the United Nations

"peacekeeping force," the Guardian replied that it in no way changed the obligation of all Bahá'ís to apply for exemption from combatant duties.²¹

WHAT ARE OUR OBLIGATIONS TO EXISTING GOVERNMENTS?

These Teachings about peace and internationalism cannot be considered in perspective without referring to other statements in the Writings on the subject of our relationship with existing national governments. In the above-cited passage from *The Promised Day Is Come*, Shoghi Effendi makes it clear that "sane and intelligent patriotism" should not be excluded but included in the larger world-allegiance.²² Bahá'u'lláh Himself enjoined all Bahá'ís "to support those rulers and chiefs of state who are adorned with the raiment of justice and equity."²³

WHAT IF WE FEEL THAT THE GOVERNMENT IS UNJUST?

Bahá'u'lláh states that, "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness."²⁴ The Guardian made it clear in a letter to the National Teaching Committee for Central America that at least the minimum duty of obedience to a duly constituted government is absolute and not dependent on any criteria of justness: "We are not the ones, as individual Bahá'ís to judge our government as just or unjust."²⁵

WHY DO WE TAKE THIS POSITION?

The problem of our relation to existing political systems is destined to be a difficult one throughout this era of transition. We can deepen our understanding of the Bahá'í role by reference to some of the many passages in which the Guardian and the Universal House of Justice have discussed the reasons for abstention from politics and obedience to government.²⁶ Much light is shed on the question by the Guardian's comments about pacifism:

Extreme pacifists are thus very close to the anarchists, in the sense that both of these groups lay an undue emphasis on the rights and merits of the individual. The Bahá'í conception of social life is essentially based on the subordination of the individual will to that of society. It neither suppresses the individual nor does it exalt him to the point of making him an anti-social creature, a menace to society. As in everything, it follows the "golden mean." The only way that society can function is for the minority to follow the will of the majority.²⁷

The Guardian here is reminding us that as Bahá'ís we are dedicated to bringing about a more perfect order in the world, and we must not start by becoming identified with division and disorder. We must demonstrate the Bahá'í solution through the power of stainless deeds. "We have decreed that war shall be waged in the path of God with the armies of wisdom and utterance, and of a goodly character and praiseworthy deeds."²⁸

The Guardian continued his comments:

The other main objection to the conscientious objectors is that their method of establishing peace is too negative. Non-cooperation is too pas-

sive a philosophy to become an effective way for social reconstruction. Their refusal to bear arms can never establish peace. There should first be a spiritual revitalization which nothing, except the Cause of God, can effectively bring to every man's heart.²⁹

The Bahá'ís must concentrate their efforts on the one positive solution to the world's problems and not dissipate their energies in endless small battles within the framework of the old system. The Universal House of Justice has told us that "The old order cannot be repaired; it is being rolled up before our eyes."³⁰ As the Guardian elsewhere explained, "moral issues which were clear a half century ago are now hopelessly confused and what is more, thoroughly mixed up with battling political interests. . . . If they [the Bahá'ís] become involved in the issues the Governments of the world are struggling over, they will be lost. But if they build up the Bahá'í pattern they can offer it as a remedy when all else has failed."³¹

Specifically, the Guardian feared that once the Bahá'ís began wrangling with political authorities, they would be forced or tempted to bargain with or compromise the purity and integrity of their Faith.³² It would be better to voluntarily suspend or delay the full operation of the new system than to compromise its principles by negotiation.

Even more importantly, the unity and universal appeal of the Faith itself depend on the subordination of all particularistic interests; to become embroiled in the clash of interests on specific narrow issues would undermine the overarching spiritual basis of that unity.³³

WHAT IF THE GOVERNMENT ORDERS US TO DO SOMETHING AGAINST ONE OF OUR OTHER PRINCIPLES?

This raises the central paradox of the Bahá'í position we must be well-wishers of government, and yet many government policies may conflict with our principles. What happens when, as in the case of compulsory military service, the principle of obedience to government appears to conflict with the prohibition against warfare and killing? It becomes clear that there must be some way of determining priorities when Bahá'í principles appear to be in conflict. In a different but analogous context, the Guardian offered specific guidelines:

. . . in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the *principle of loyalty to their Faith*, the considered judgment and authoritative decrees issued by their responsible rulers must, if they [the Bahá'ís] be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honor of the Faith of Bahá'u'lláh, and are tantamount to a *recantation of their faith* and repudiation of their innermost belief, they are convinced and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in

extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith.³⁴

Note the major emphasis the Guardian puts on the duty of obedience to government. This principle is deemed so important that only principles the compromise of which would constitute "a departure from the principle of loyalty to their Faith" and would be "tantamount to a recantation" have higher priority and must be defended to the death. Activities reflecting other principles may have to be subordinated and temporarily suspended if the established government so requires.

To "recant" means to renounce a prior statement, and a "recantation of faith" would be a repudiation of the statement we made when we declared our unqualified belief in Bahá'u'lláh, the Messenger of God for this day. It is such cornerstones of the Covenant, the stations of the Central Figures and our belief in Them, which 'Abdu'l-Bahá called "the foundation of the belief of the people of Bahá."³⁵ The specific Teachings of the Faith flow from the Covenant, but are in an entirely different category. Like the "administrative activities" mentioned in the quoted passage, the Guardian has made it clear that the laws against "engaging in conflict" must be suspended in the face of absolute orders from existing governments.³⁶

This approach seems strange at first to Americans brought up in a tradition where the individual is seen as the only source of moral impulses and where the most significant confrontations appear to pit the moral individual against the immoral state. As Bahá'ís we believe that success will come from obeying the new Covenant. Bahá'u'lláh has promised us that we can succeed in bringing peace to the world where hundreds of years of pacifism have failed: by acting as channels for His divine power and by following the instructions He has given us. It is not that the aims have changed or that right and wrong have traded places; it is just that the Cause of God employs different approaches.

WITHIN THE LIMITS OF OBEDIENCE, WHAT CAN A BAHÁ'Í DO?

While these Teachings prohibit the Bahá'ís from resorting to civil disobedience, outright resistance, and other methods of avoiding legal obligations in order to observe Bahá'í principles, the Teachings do not prevent them from taking action on behalf of these principles. Our primary contribution to the world consists in laying the foundations of the New World Order, but frequently Bahá'u'lláh's injunction "deeds, not words" requires us to take bold and radical positions. Obedience does not necessarily imply support, and we are not required to be obsequious when there are actions we can take within the law. We can make our objections known; the Guardian has told us that we can petition for exemption from military duty³⁷ and "within the limits imposed by the government, engage in any activity that would tend to minimize or restrict the scope of military operations."³⁸ We may pursue other courses of action which the National Spiritual Assembly may deem appropriate to "vindicate the claim of [our] universal principles to the doubtful and unbelieving."³⁹ As a national and world-wide community therefore, we have considerable freedom to frame and implement a program for meaningful action in the context of the existing legal system — always with the primary

goal of hastening the transition to a new and divinely-ordained system.

WHAT DO MOST BAHÁ'ÍS DO ABOUT THE DRAFT?

As early as 1927, the *Guardian* wrote that Bahá'ís should seek exemption from combatant service, but that if this exemption was denied by the government, they should obey whatever orders were given to them.⁴⁰ This obligation was specifically affirmed by the Universal House of Justice in a letter to the American National Spiritual Assembly in 1965. That letter said:

It is for each believer, under pain of his own conscience, to determine for himself what his actions should be, bearing in mind that the application of these principles is the spiritual obligation of every Bahá'í. It is rather for your Assembly to see that adequate instruction is provided so that the friends will let these principles be mirrored forth in their actions, and that they will be so steadfast in their love for Bahá'u'lláh that it would be unthinkable for them to willingly place themselves in a position where they must take human life.⁴¹

These principles are normally best implemented by application for "conscientious objector" status under the provisions of the Military Selective Service Act. This statute permits applications for non-combatant status or for "alternate service" on religious grounds consistent with the Bahá'í position.

In accordance with the Universal House of Justice letter, the National Spiritual Assembly provides guidance and instructions for Bahá'ís who request help in making these important decisions or in following the appropriate procedures under the draft law. A review of the Selective Service Act has recently been made in which the National Assembly strove to determine which of the two possible conscientious objector statuses — non-combatant or alternate service — is more appropriate for Bahá'ís. Neither of these fully suits the Bahá'í position on military service; however, after considering the nuances of each, the Assembly concluded that Bahá'ís facing the draft should apply for the classification 1-A-O. This conclusion has been upheld by the Universal House of Justice, which stated in a letter to the National Assembly, dated March 3, 1969: "We feel that the classification 1-O should not be sought. Rather, Bahá'ís should seek the classification 1-A-O."

It occurred to the Assembly during its deliberations that a classification while providing an expedient means of avoiding combatant service could at the same time place one in a peculiar position in which important principles affecting Bahá'í attitudes toward society as a whole could be compromised. For instance, although alternate service is legal, the responses of certain groups surround it with a spirit of non-cooperation, or extreme pacifism, and consequently create a situation in which Bahá'ís should not be involved. Over the long run, such a situation could attach dishonor to the Faith rather than bring to its observers an illumination of the Bahá'í approach to life. This observation does not, of course, rule out any future change in the National Assembly's conclusion: As the laws change and certain cloudy issues surrounding the Selective Service Act become clear, the National Assembly, with the guidance of the Universal House of Justice, will have more to say on this subject. In the meantime, the

friends should realize that their individual decisions on military service can have far-reaching implications for the Faith not only in the United States but throughout the Bahá'í world as well.

SUMMARY

In summary, we abhor killing and will never voluntarily place ourselves in a position where we must take human life. We oppose all wars at this stage of civilization because our widest loyalty is to the world as a whole, and, until the World Commonwealth foretold by Bahá'u'lláh is established, all wars are and will be inherently tinged with nationalistic and partisan aims. The only conditions under which we believe that the use of force is justified is for the maintenance of order and justice under a duly constituted national or world government. Confident that the justice of these principles will be vindicated by history and that they will eventually prevail when all other methods of reforming human society have failed, the Bahá'ís, individually and as a community, accept a temporary suspension of any such laws or principles not implying a recantation of faith when required by the laws of the government under which we live.

NOTES

- * Universal House of Justice Message on Politics, printed in BAHÁ'Í NEWS No. 443 (February 1968), p. 3.
- 1) Shoghi Effendi, *The Promised Day Is Come*, p. 127.
- 2) Universal House of Justice letter to the Bahá'í Youth in Every Land, June 10, 1966.
- 3) *Epistle to the Son of the Wolf*, p. 25. See also *Gleanings from the Writings of Bahá'u'lláh*, p. 277: "Fear God, O people, and refrain from shedding the blood of any one."
- 4) *Epistle to the Son of the Wolf*, p. 75. Shoghi Effendi also quotes Bahá'u'lláh as having said "it is better to be killed than kill." *God Passes By*, p. 198.
- 5) *Tablets of 'Abdu'l-Bahá*, p. 45. See also *Some Answered Questions*, p. 305-6.
- 6) Universal House of Justice letter to the National Spiritual Assembly of the United States, September 20, 1965.
- 7) *Gleanings from the Writings of Bahá'u'lláh*, p. 303.
- 8) *Epistle to the Son of the Wolf*, p. 22, 24, and *Gleanings*, p. 278, 329-30.
- 9) *Bahá'í World Faith*, p. 231.
- 10) "These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come." Bahá'u'lláh quoted in *The Promised Day Is Come*, p. 121.
- 11) *The World Order of Bahá'u'lláh*, p. 45. See also quotation from Bahá'u'lláh on p. 32 of the same book.
- 12) *The Promised Day Is Come*, p. 2. See also *The Hidden Words of Bahá'u'lláh*, Arabic No. 51, p. 15. For a specific application of this analysis to the United States, see Shoghi Effendi, *Citadel of Faith*, p. 126.
- 13) *Bahá'í World Faith*, p. 428.
- 14) *Bahá'í World Faith*, p. 287.
- 15) *The Promised Day Is Come*, p. 127.
- 16) Abdu'l-Bahá, quoted in *The World Order of Bahá'u'lláh*, p. 36.
- 17) *The World Order of Bahá'u'lláh*, p. 64.
- 18) *The Promised Day Is Come*, p. 118.
- 19) *The Secret of Divine Civilization*, p. 65.
- 20) *The Secret of Divine Civilization*, p. 64-5. This same suggestion was made repeatedly by Bahá'u'lláh Himself in His letters to the Kings and Rulers of the World, printed in *The Proclamation of Bahá'u'lláh*.
- 21) Letter from Shoghi Effendi to the National Spiritual Assembly of the United States, July 20, 1946, quoted in BAHÁ'Í NEWS No. 188 (October 1946) p. 9.
- 22) *The Promised Day Is Come*, p. 127.
- 23) *Bahá'í World Faith*, p. 209.
- 24) *Bahá'í World Faith*, p. 192.
- 25) Letter dated July 3, 1948, printed in BAHÁ'Í NEWS No. 215 (January 1949) p. 1, and quoted in NATIONAL BAHÁ'Í REVIEW, June 1968, p. 10.

- 26) Some of the Guardian's most penetrating analysis of politics can be found in *The World Order of Bahá'u'lláh*, pp. 63-7 and 198-9. See also the Universal House of Justice Message on Politics, printed in BAHÁ'Í NEWS No. 443 (February 1968), p. 3.
- 27) Letter by the Guardian's secretary on his behalf, dated November 21, 1935, and quoted in Universal House of Justice letter of February 9, 1967
- 28) Words of Bahá'u'lláh in *Epistle to the Son of the Wolf*, p. 24.
- 29) This is the continuation of the letter cited above in note 27.
- 30) Universal House of Justice Message to the Palermo Conference, printed in BAHÁ'Í NEWS No. 451 (October 1968), p. 1.
- 31) Letter from Shoghi Effendi to Harry Anderson, printed in BAHÁ'Í NEWS No. 241 (March 1951), p. 14.
- 32) *The World Order of Bahá'u'lláh*, p. 65-6.
- 33) *The World Order of Bahá'u'lláh*, p. 198-9. See also the Guardian's letter to Harry Anderson, cited above in note 31, and his letter to the Bahá'ís of Vienna printed in BAHÁ'Í NEWS No. 218 (April 1949), p. 3-4.
- 34) *Bahá'í Administration*, p. 162. The particular subject was the persecution of the Bahá'ís in 'Ishqábád Russia in 1928.
- 35) *Will and Testament of 'Abdu'l-Bahá*, p. 19.
- 36) A series of letters explained that Bahá'ís should seek the consent of their governments to enroll in non-combatant services, but that, if refused, they should obey whatever orders were given to them. See letter to Elsa Blakeley, 1927.
- 37) *Principles of Bahá'í Administration*, p. 93-4.
- 38) Letter from the Guardian to Elsa Blakeley, 1927.
- 39) Shoghi Effendi, *Bahá'í Administration*, p. 127.
- 40) Letter to Elsa Blakeley, 1927.
- 41) Universal House of Justice letter to the National Spiritual Assembly of the United States, dated September 20, 1965.
- 42) The statutory provisions are contained in section 6(j) of the Military Selective Service Act of 1967. Non-combatant service, draft classification 1-A-0, is service in a non-fighting branch of the armed forces, such as the medical corps. "Alternate service" on the other hand, is employment for a civilian charitable establishment such as a mental hospital with the approval of the Selective Service System.
- 43) Universal House of Justice letter to National Spiritual Assembly of the United States, dated March 3, 1969.

—Authorized by the National Spiritual Assembly of the Bahá'ís of the United States, June 1969.

Paging College Students



The University of Ibadan in Nigeria offers course in medicine, the arts and sciences.

Are you envisioning your future as an active participant in the world-wide Bahá'í community? What about a new and vital experience for your next college year or the year after? Your enthusiasm and radiance could be contagious in advancing the Cause of Bahá'u'lláh in one of our many goal countries. You would be widening your horizons and lifting those of others.

Look what you could gain: another language, the actual experience of living in a different culture, the deepening of your understanding of other people, a comprehension of the power of the world-embracing Bahá'í family bonds, all this added to gaining your important academic knowledge.

Will you seriously consider studying combined with an experience in pioneering in one of these following goal countries?:

Africa

University of East Africa In Uganda, East Africa
 University College of Sierra Leone, Freetown, Sierra Leone,
 West Africa
 University of Ibadan, Ibadan, Nigeria, West Africa

France

University of Grenoble
 University of Lyon



University of Montpellier
 University of Strasbourg

Finland

(See article on Finland)

Japan

Sophia University, Tokyo
 International Christian University, Tokyo
 Kobe University, Kobe
 Meiji University, Tokyo

Luxembourg

Miami University, Oxford, Ohio, has established a European Study Center in Luxembourg for the study of languages. The courses begin September 1969.

Luxembourg Technical School

Secretary Schools: typing, shorthand in French, German and English

Vita International Study Center, situated in a castle in a village named Ansembourg

The world holds unlimited opportunities for a serious student! We urge you to consult your public or college libraries on specific requirements and information on these and other schools in goal countries.

We look forward to hearing from you and supplying further information.

INTERNATIONAL GOALS COMMITTEE

MAGNETIC FINLAND

The Universal House of Justice has assigned to the United States Bahá'í Community a quota of four pioneers for Finland. Long before the Ridván assignment the National Spiritual Assembly of that very attractive country stressed its urgent need for United States pioneers. We are indebted to Dr. F. Sefidvash formerly of the Department of Technical Physics, Technical University of Helsinki, Otaniemi, Finland, for the following information excerpted from a letter to us written April, 1968 and as timely today as it was then:

"In this letter I am sending you loving greetings on behalf of the Finnish Bahá'ís and myself, and would like to share with you a few facts about Finland, hoping that you in turn will share them with your friends in order to help to raise up pioneers for Finland. There are many good things in the world unknown to many people, such as the Bahá'í Faith to the majority of the public, and the joys of pioneering in Finland to most of the Bahá'ís.

"Finland is in great need of pioneers. I am appealing to those friends who, like myself, want to serve the Faith where they are most needed, and at the same time to keep up with their profession in an advanced country, or study in very good universities and therefore cannot pioneer to the developing countries. In brief Finland is for those who as Persians say, want both "Khoda" and "Kharma". Finland in general, is ideal for three categories of pioneers namely, university students, specialists, and self-supporting families who want to live in a highly developed country, and give their children the best education.

"Finland which should be called Fineland is one of the largest countries in Europe, situated between the 60th and 70th degrees of latitude. In area Finland is larger than England, Scotland, Wales, and Ireland together. The total area is 12,203 square miles. Finland's greatest length is 721 miles and greatest width 336 miles. Owing to the proximity of the Atlantic Ocean and the Gulf Stream, the climate of Finland is temperate: Summer in Finland is warm, bright and exhilarating. The warmest month is July, averaging about 60 degrees fahrenheit, and the coldest February. The temperature of 90 degrees fahrenheit is not unheard of in Finland. The 60,000 lakes of central Finland have made the district famous for its lively economic life and great natural beauty.

"Finland is an excellent place for those who are interested in the winter sports of skiing. Finland offers plenty of opportunity for all types of fishing. The Finnish coastline and marvellous lakes are ideal for the canoeist, swimmer, and sailing.

"The Finns number 4.6 millions; 92 percent of the Finns are Finnish speaking; 8 percent Swedish-speaking. Most people understand and can speak English or German; 93 percent of the Finns are Lutherans. Approximately one-third of the population are farmers and one-fifth work in industries. The wood working and paper industries are the leading industries in Finland; one-fifth of the national income comes from the forests. Finland was the first country in Europe to grant women equal political rights with men. The rate of illiteracy in Finland is one of the lowest in the world (under 1 percent). Politically Finland is a neutral

country. Finland's form of government is a parliamentary republic, the highest political organs of which are, the President of the Republic and the Parliament.

"One of the Finnish customs is going to sauna every week.

"There are 6 universities and 10 other institutions of higher learning in Finland, some of the most famous of them being The University of Helsinki, in Helsinki, The Technical University of Helsinki, in Otaniemi, The University of Turku, in Turku, and The University of Oulu, in Oulu. There are some scholarships available for foreign students from various sources. You can apply to any of the following places: Association for Exchange of Students for Technical Experience, Albertinkatu 36, C. Helsinki, Finland. Foundation of Technology in Finland, Aleksanterinkatu 3, D. Helsinki, Finland.

"The universities have very competitive entrance examinations, but fortunately the qualified foreign students are exempted from them. During the course of the study especially during the first year the foreign students, in agreement with their professors, can take their examinations in English, German or French. Most of the text books are either in English or German. The post-graduate work, especially the Doctorate, should be written in one of these languages. The tuition and fees are very low in the Finnish universities.

"The medical doctors and dentists who are prepared to work away from the large cities are very much needed, and a high income and social status are associated with these appointments. For further information write to: The National Board of Health, Aleksanterinkatu 10, Helsinki 17, Finland. The country is famous for its high standard in nurse's training and inquires can be made to the same address.

"The language is no problem here because almost everyone knows English, and there are many pioneers who have been here for many years and have managed without learning the Finnish language. Of course, a pioneer can and should try to learn it.

"It will be unfair to yourself and to the interest of the Faith if you should not explore the possibility of your pioneering to Finland. Pioneering to Finland offers you the opportunity to perform GREAT SERVICES to the Faith, PROFESSIONAL PROGRESS, EXCELLENT STUDIES, MODERN LIVING, BEAUTIFUL SURROUNDINGS, all in a one package deal. How can one turn it down? Get your one-way ticket and come."

—INTERNATIONAL GOALS COMMITTEE

Goal of the Month FINLAND

Four pioneers urgently needed as soon as possible.

Write or phone:

International Goals Committee, 112 Linden Avenue, Wilmette, Ill. 60091; phone: 312-256-4400.

Proclamation Week Opens Iowa Town

Marshalltown, Iowa, was opened to the Cause of God during a "Bahá'í Week" proclamation in May, conducted by the Des Moines, Iowa, Bahá'í Community in conjunction with the sole Marshalltown believer, a Bahá'í of only one year.

The resident Bahá'í placed one hundred posters around town, arranged for advance press coverage and set up a half hour radio interview for a Bahá'í speaker. The Mayor signed a proclamation and received a copy of *The Proclamation of Bahá'u'lláh*. Every evening Mrs. Ruth Moffett gave lectures on the general theme, "A New Birth of Spirit". She was invited to address an Episcopalian Sunday class and a group of students at Marshalltown Junior College. A Marshalltown resident declared, and with the Des Moines and Marshalltown believers praying, the release of Spirit will lead the city to assembly status by next Ridván.

Mass Radio Proclamation Covers Northern California

A mass radio proclamation using the tape, "The Promised Day Is Come" was successfully conducted in California, north of San Francisco, during the Ridván period, with those in twenty-four counties hearing Bahá'u'lláh's Message.

Sponsored and coordinated by the State Goals Committee for Northern California, the proclamation involved 65 Bahá'í centers which were asked to broadcast or cooperate with a nearby community in broadcasting the tape over the local radio stations during Ridván. The tape was so well received that some stations played it twice, others requested more Bahá'í tapes, and others asked for Bahá'ís for interview shows. Even in communities with two or more stations, all carried the tape because of proper scheduling.

Each Bahá'í community called attention to the programs by sending announcements of the broadcast to friends and civic leaders, holding a radio fireside and/or advertising in the local newspaper.

For follow-up, public meetings were held on the theme, "The Promised Day Is Come" and firesides featured the tape for those who did not hear it earlier.

The Goals Committee reports this was a relatively low-cost proclamation activity which was highly successful in reaching yet another stratum of society.

Musical Performance Promotes the Faith in Tacoma, Washington

"The Flowering Covenant", an on stage presentation of progressive revelation was performed by students from the University of Oregon before audiences totaling 225 persons recently in a Tacoma, Washington, proclamation.

The Bahá'í students, a musical group called The Lightkeepers, wrote, produced and performed "The Flowering Covenant" in their spare time. They have created a multi-media presentation of the principle of progressive revelation in a unique way praised as an effective method of proclamation. (See NATIONAL BAHÁ'Í REVIEW, Feb. 1969, p. 5)



Mr. R. C. Nutter, Mayor of Marshalltown, Iowa, accepts copy of The Proclamation of Bahá'u'lláh from Bahá'ís, left to right, Mrs. Ruth Moffett, Mrs. Barbara McEntire and Mr. Merle Altemeier, during recent Bahá'í Week Proclamation.

Musical Performance . . .

The performance was promoted by the Tacoma Bahá'í Community as a civic event and honored the late Dr. Nettie J. Asberry, a member of the Tacoma Bahá'í Community until her death in 1968 at the age of 103. The active civic worker founded the Negro Womens Club in Tacoma and NAACP in the Northwest. The Bahá'ís befittingly sought and received the cooperation of The City Association of Colored Womens Clubs of Tacoma and worked closely with the Negro Womens Club.

A proclamation naming May 10 and 11 as Dr. Nettie J. Asberry Day was issued by the mayor who invited a Bahá'í to present the proclamation at the city council session. The commemoration also received good press coverage in the newspaper and through a radio interview.

Three thousand invitations were distributed including invitations to congregations of twenty Negro churches and letters of invitation to another fifty churches. Many posters publicized the performance around town and on college campuses.

Of the 225 persons attending the performances, about 150 were non-Bahá'ís, many of whom expressed a real interest in the Faith and a desire to attend other Bahá'í activities. The Tacoma Community views this proclamation as the first in a series of Bahá'í-sponsored events to run throughout the year.

Briefs

The Bahá'ís of Fort Myers, Florida, were invited for the second time to telecast Bahá'í principles on an early morning program, "Today's Answers," over WBBH-TV, an NBC affiliate. Four color slides of the House of Worship were used, with the scripts including an interview on the architecture, symbolism and kind of worship at the House of Worship. The Bahá'í contribution to the program, which ran for five days, closed with a slide and the words: "The Bahá'í House of Worship . . . which stands as a flaming beacon and symbol of hope amidst the gloom of a despairing world."



Mayor McGraw of Bloomington, Illinois signs proclamation as Elizabeth Chappel, Floyd Donley and Mrs. Ethyl Murray look on. The occasion was Bahá'í Proclamation Week in March.

Briefs

An hour long panel discussion on the Faith, part of the recent Gallup New Mexico Deepening Institute, was carried live as a public service on the local radio station KYVA. The inspiring institute brought some eighty-six Bahá'ís from New Mexico and surrounding states to hear a team of teachers, Auxiliary Board members Chester Kahn and Dr. Peter Khan, Mrs. Lisa Janti and Mrs. Ruth Moffet, on the subject "Bahá'u'lláh: His Purpose for Mankind" in response to the call from the Universal House of Justice. Non-Bahá'ís attended the related fireside and panel discussion.

Following the very moving institute, Mrs. Moffet remained a week in the area, giving firesides, addressing high school students, and visiting the Navajo Reservation where prayers were read and friendships renewed and deepened during a thirteen hour car trip hosted by Mr. James Stone.



The Bahá'ís of Spokane, Washington, have been invited twice in the past year to speak at the town's Metaphysical Book Store. Recently, Bahá'í speakers gave a general history and outline of the Faith and an explanation of the consultative process to those attending the get-together — Theosophists, Unity churchmen, and many others of diverse backgrounds and interests.



Publicity in a Portsmouth paper about a party given by the Bahá'ís for two youth just returned from their pilgrimage resulted in an inquiry from a youth who wanted to know about the Faith and attend meetings. Thus a delightful party, with slides of the Holy Places, served to find yet another inquirer.



An article in *The Philadelphia Inquirer* covering a local art exhibition of Mark Tobey's works mentions that certain of his pictures have religious themes relating to Christianity and the Bahá'í Faith.



When a Bahá'í couple in Santa Monica, California, moved into a neighborhood where members of minority groups were living, a chain reaction began which eventually led to children's and mothers' classes, deepening, declarations, and even dispersals to form new local assemblies.

After friendships were cultivated, the neighborhood children and mothers were invited to a party at which the children were told of the beginning of classes on the great religions of the world on the following week. The children were eager to attend. Then the mothers were visited individually, and told of the purpose of the classes as being to teach the children of all the religions and of their Founders.

Next, a class on common problems in life was begun for the mothers. The mothers heard various book reviews and chose *Divine Art of Living*. Discussion of personal thoughts were continually encouraged and the classes grew in popularity. The neighborhood Bahá'í couple were available as the "students" needed to express themselves and ask questions about the Faith.

As of this writing, four declarations have resulted, members of Japanese and Mexican minority groups were attracted to the faith, and two new believers planned to move to form local assemblies. With continual deepening program, friendship and prayer, the children and parents are blossoming into verdant flowers. Knowing that this was a result of consecrated effort, and, most important, assistance from the Concourse on High is one of God's many bounties which serves as an inspiration for us all.

"Christ Returned 125 Years Ago" Headline Gets Response

To proclaim the Declaration of the Báb and the 125th Anniversary of the Bahá'í Faith, the Salt Lake County, Utah, Community ran a series of ads, one which read "Christ Returned 125 Years Ago." Four persons telephoned the Bahá'ís on one day seeking additional information. In conjunction with the proclamation, the community promoted Race Unity Day and observed the Declaration of the Báb with a modest, dignified program consisting of singing and a dramatic narrative.

Bahá'í Display



Bahá'í youth man the well-stocked and attractively decorated booth at the May Valley of Flowers festival in Florissant, Missouri. Many people were interested in the literature provided at the booth. Many more had seen the Bahá'í float featuring "Ye Are the Flowers of One Garden" which was entered in the parade.

Wilmette Bahá'ís Host Summer Concert

A cultural premiere was offered to the public by the Wilmette Bahá'í Community, which sponsored a summer outdoor concert on midsummer night, June 21. It was successful despite threatening weather.

Mr. Kiu Haghighi, a Persian Bahá'í who recently arrived in the United States and who is a leading santour virtuoso in Iran, offered his musical talents for this Bahá'í public service. The santour, a classical Persian instrument, is nearly unknown in this country, and the Wilmette concert was the first public performance in this area. Radio, TV and newspaper notices, numerous posters and flyers invited all of northern Illinois to the free concert, presented by the Bahá'í community. The exciting new musical experience was the primary attraction, but the fact that it was held in Gillson Park, near the Bahá'í House of Worship, was of tremendous value.

Mr. Haghighi's music blended the culture of the East and West, the friends gathered in the open amphitheatre and only the unseasonable coolness and clouds of the evening kept the crowd down to about 300, over two-thirds of whom were not Bahá'ís.

On the program there was acknowledgement of the sponsorship of the concert and a special invitation to visit the famed Bahá'í House of Worship after the program. Extra guides were on duty and the Temple was kept open for visitors until 10 o'clock, an hour later than usual. Well over a hundred responded to the after-concert invitation.

The concert gave Wilmette residents an opportunity to know the Bahá'í community in a function outside the familiar setting and the Wilmette friends are noticing an increase in local visitors to the Temple as well as a heightened awareness of Bahá'í activity.

Bahá'í Addresses Educators' Conference

Doors to mass proclamation opened for Bahá'í Mrs. Ludmila Van Sombeek in North Carolina when she was invited to give a slide program to four hundred educators gathered at Charlotte, N.C., for a conference on treatment of minorities in textbooks. She was able during the course of the conference to present slides of Bahá'í activities including pictures of Haifa and the House of Worship; and she received invitations from educators to give similar programs at their schools.

One such educator, the first Negro teacher in a white school in Kinston, North Carolina, invited her to address her school, as well as a Negro school, and a club meeting, during which time 750 persons heard and "saw" the Bahá'í Message. All received literature.

Following her educational and inspirational program at the Negro school, the school's doors were opened to her and she was extended a standing invitation by the Social Studies Department to return.

Mrs. Van Sombeek was also invited to address a girls' club in Durham, North Carolina, called the Kelly Girls for their 25th anniversary observance. Her presentation on "Service and Happiness," expressed through slides of international Bahá'í activities, was so well received that the director presented her with a beautiful, ornamental dove of peace in appreciation.



Kiu Haghighi plays the santour in June concert in Wilmette.

Television Shows Feature the Faith

The New Orleans, Louisiana, Bahá'í Community had one and a half hours of television exposure on the local NET affiliate (WYES-TV) on the show "Coffee House," geared to the college and young adult audience. The Bahá'ís were asked by the host of the show to appear on the program because of his enthusiasm after having attended several firesides. Throughout the program the Faith was referred to, discussed, and explained by the ten Bahá'ís who shared the stage with other guests on the show. The Bahá'ís were able to give the basic message of the Faith, telling who Bahá'u'lláh is, and to use posters delineating the principles.

The host showed a very favorable attitude toward the Faith and publicly expressed his happiness at being able to bring the Faith to his viewing audience.

Briefs

The Phoenix, Arizona, local Spiritual Assembly was recently one of twenty sponsors for the 13th annual ANY-TOWN, an experimental workshop held in the magnificent cool pines of Prescott and designed to foster better understanding between teenagers of diverse backgrounds. The Bahá'ís were asked to provide two adult advisors for the educational workshop which brought together teenagers representing a broad cross-section of religious, social, racial, cultural, and economic backgrounds.

○

The miniaturized color-TV camera that took the great pictures on Apollo-X was designed by Dean Stephens, who is currently pioneering in Antigua with his wife.

NASA used Dean's camera after a long search for one which would take good pictures while not adding significantly to the weight of the Apollo capsule.

○

One of the oldest Bahá'ís in the United States, Mr. Alvin Rouse, celebrated his 100th birthday in Austin, Texas on June 27. He has been a believer since 1941. Asked what he thinks of the world today, Mr. Rouse says positively and unhesitatingly, "There just aren't enough Bahá'ís."

Assemblies Formed and Saved

“... The importance, nay the absolute necessity of these local assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master’s Will is to be reared in future.”

Shoghi Effendi, *Bahá’í Administration*, p. 37

The truly wonderful experiences are coming to light of how various local assemblies were formed or saved April 21, even though the fruition of these goals appeared dimly possible, and in some cases, almost impossible until only days or hours before sunset April 21.

The following communities are examples of activities which occurred across the country through the power of the mighty Faith of Bahá’u’lláh.

The third Assembly of Arkansas was formed shortly after the declaration of the ninth adult in the community on April 20. The previous evening this new Bahá’í had met a traveling Bahá’í speaker and two local Bahá’ís who had stopped to eat at her restaurant. The Faith was discussed and by the following evening she declared her belief in Bahá’u’lláh and became a member of an assembly. Other members of her family also declared.

A jeopardized all-Indian Assembly in Nevada was saved with the arrival by airplane on April 19 of a young Bahá’í woman from Michigan. Two Michigan assemblies were saved because of the valiant acts of believers who relocated to secure their continuation. At the end of February the Ypsilanti, Michigan, Community was in jeopardy with seven adults and two youth. By May, the community numbered thirteen adults and six youth. A week before Ridván the Battle Creek, Michigan, assembly was in jeopardy, and was saved with the relocation of a Bahá’í woman and a young man. He had been a Bahá’í for only two months, and left his job and school to help save the Assembly, secure in his faith that Bahá’u’lláh would provide the means.

Within two months the Clayton, Missouri, Community was brought from a jeopardized Assembly to a fully active link in the Administrative Order of the Faith. Reformed just the previous year, the Assembly had dropped to five. Brochures were sent to large Bahá’í centers seeking assistance. Proclamation days were wholeheartedly supported. Five traveling teachers spoke on nearby campuses. The Clayton Community alone, not counting the teaching efforts of all the other nearby communities, confirmed twenty-five believers and only one, a youth, lived in Clayton.

Two months before Ridván, when homefront pioneers were requested, seven young believers from five nearby communities arose to answer the call. Clayton is now an Assembly out of jeopardy and, for the first time, an integrated community. In two months, the number of believers has risen to twelve adults and three youth.

The Assembly of Elgin, Illinois, formed by the joint declaration of its members, was a Community of five early in March when it became host for an institute held two weeks before Ridván. By Ridván there were three declarations and a Bahá’í had relocated there. This brand new Assembly now has a community of eleven believers. The local Spiritual Assembly of Brookline, Massachusetts has been formed this Ridván, the result of the devoted efforts and struggle of many to restore this group to Assembly status lost in 1952.

The Nineteen Day Feast

“When you present yourselves in the meetings, before entering them, free yourselves from all you have in your heart, free your thoughts and your minds from all else save God, and speak to your heart. That all may make this a gathering of love, make it the cause of illumination, surround this gathering with the Lights of the Supreme Concourse, so that you may be gathered together with the utmost love.

“Each one of you must think how to make happy and pleased the other members of your assembly and each one must consider all those who are present as better and greater than yourself, and each one must consider himself less than the rest. Know their station as high and think of your own station as low.

“In your hearts remember these things and then enter the Unity Feast.

“Should you act and live according to these behests, know verily, of a certainty, that that Feast is the heavenly food. That supper is the ‘Lord’s Supper.’ I am the servant of that gathering.”

—‘Abdu’l-Bahá
(*Star of the West* Vol. 4)

Calendar of Events

Feasts

- August 1 — Kamál (Perfection)
- August 20 — Asmá’ (Names)
- September 8 — ‘Izzat (Might)
- September 27 — Mashíyyat (Will)

Proclamation Event

- September 21 — World Peace Day

U.S. National Spiritual Assembly Meetings

- August 23-25
- October 3-5

Visits to Persia

Bahá’ís of the United States who wish to visit Persia must request permission to do so from the Universal House of Justice. When permission is granted they must follow the instructions of the National Spiritual Assembly of Persia while they are in that country.

A Suggestion for Public Meetings

It has been brought to the attention of a State Goals Committee that the word “contact” is creating negative responses from seekers in that state. Replacements such as “guests,” “friends” or “inquirers” were suggested by the committee for use at public meetings.

Who Reads Chinese, Japanese, Spanish, Dutch?

Many of your friends, neighbors, acquaintances do — if you give them a chance!

Bahá'ís are not all aware of the fact that a rather broad range of Bahá'í literature in many foreign languages is kept in stock by the Publishing Trust, and a special price list available. Although there is much difficulty involved in importing these titles and in keeping a stable list due to limitations of supply and frequent fluctuations in price and in available stock, an effort is made to maintain a supply adequate to the teaching opportunities that arise within the United States.

The minority teaching requirements of the Nine Year Plan in the United States, outlined by the Universal House of Justice, also involve reaching the Spanish-speaking, Japanese, and Chinese peoples in the United States. There are over twenty items available in the Spanish language, ranging from a variety of five- and ten-cent pamphlets to basic Bahá'í books. More are being added as new translations come into print.

Small supplies of literature in the Chinese and Japanese languages are available, including prayer booklets, *Baha'u'llah and the New Era*, various introductory pamphlets, and others. The stock on hand is limited, due to the current small demand. However, if there is a growing response to the present teaching challenges in the communities, this supply will be expanded accordingly. It takes up to three months to receive this stock in the United States, so the local communities and individuals should look ahead to their future needs so that preparation can be made by the Trust.

While there are several languages in which it is impossible to obtain literature at present (Hungarian, Czechoslovakian, Polish, and others), over twenty languages are stocked. Others will be added when available.

Price list on foreign language items is available from the Publishing Trust. Please order these titles through your local literature representative (librarian).

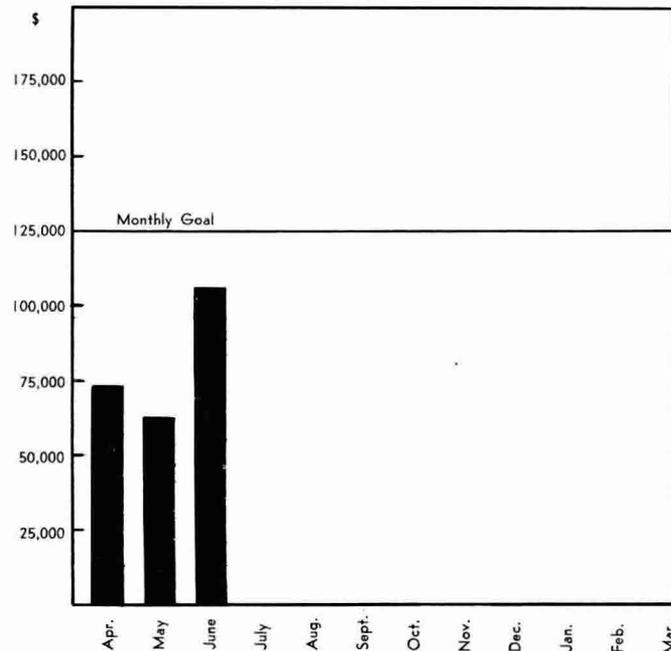
The Proclamation of Bahá'u'lláh (Spanish language)

This book, compiled by the Universal House of Justice for use throughout the proclamation years, is now available in the Spanish language. As Bahá'ís are aware from the English language edition available for some time, this consists of: summons to the kings and rulers of the world; summons to the world's religious leaders; announcement to mankind. To meet the responsibility for teaching Spanish-speaking people in the United States, Bahá'ís will no doubt wish to avail themselves of this book. It is currently available in paperback edition only.

Per copy\$1.25 NET

National Bahá'í Fund

MONTHLY INCOME: 1969-1970



INCOME	June 1969	Fiscal Year to Date
Regular Contributions	\$ 58,898.83	\$188,408.70
Special Contributions	35,193.75	41,005.24
Total Contributions	\$ 94,092.58	\$229,413.94
Estates	7,746.33	7,946.33
Other Income	4,908.18	5,801.45
Total Income	\$106,747.09	\$243,161.72
Budget	\$125,000.00	\$375,000.00

World Order

Says one reader: "... it was through an issue of your magazine that He chose to send me the first words of His loving message. Many things and people helped guide to my declaration, but World Order was one of the most important. For this I will be eternally grateful."

Have you subscribed for yourself? Or offered someone a gift subscription?

Send your subscription (\$3.50 per year, \$2.50 for students) to:

WORLD ORDER
112 Linden Avenue, Wilmette, Illinois 60091

YOUTH AND COLLEGE

To Awaken the Youth

"The present condition of the world — its economic instability, social dissensions, political dissatisfactions and international distrust — should awaken the youth from their slumber and make them inquire what the future is going to bring. It is surely they who will suffer the most if some calamity sweeps over the world. They should therefore

- [1] open their eyes to existing conditions
- [2] study the evil forces that are at work
- [3] and then with a concerted effort arise and bring about the necessary reforms

—reforms that shall contain within their scope the spiritual as well as social and political phases of human life."

— Shoghi Effendi (BAHÁ'Í NEWS No. 68, p. 3)

Youth Conferences and Institutes

Austin, Texas

The South Central Bahá'í Deepening Institute sponsored by the Austin Youth Committee, held in Austin, Texas May 30-June 1, 1969 had an attendance of fifty-four, with one coming as far as 800 miles from Prescott, Arizona.

Speaking to the majority of the classes, held on the University of Texas campus, with enthusiasm and dedication to the Cause of Bahá'u'lláh was Linda Marshall, who had been on a teaching tour of the South at the time. A professor of economics at Jarvis College in Hawkins, Texas, presented ideas for determining the fulfillment of prophecy by using the *Book of Daniel* as the main reference. He also gave a talk on the Spiritual Solution of the Economic Problem, in which the two systems of capitalism and communism were compared and Bahá'í principles necessary for the creation of a lasting, free and just economic system were presented. While all of this was being

digested, there were discussions of stories of the Dawn-Breakers; Bahá'í Marriage and Morals; and Science and Religion, pointing out some of the similarities and differences of the two in their approach to and the acceptance of truth. A representative from the Area Youth Committee was also there to present the Five Year Youth Program and get some ideas for this year's proclamation efforts.

"Breaths of the Holy Spirit were felt by all of those attending, as we lifted our voices in song throughout the entire weekend. Many said that they would like to see the conference become an annual event, for as it turned out, with all of our wanderings around the University, there were plenty of opportunities to spread the Word. Several new friends were made, with four of these declaring. Not only was it a deepening time for the friends, but also a time of awakening for others."

Everett, Washington

Youth from Washington, Oregon and British Columbia gathered in Everett, Washington, June 13-15 at a conference sponsored by the Youth Committee of the Everett Spiritual Assembly. Purpose of the conference was to encourage youth deepening, to exchange youth teaching experiences and ideas, and to stimulate youth planned activities. The Everett youth organized and planned the program themselves. Adults of the area provided food and housing. Meetings were held in a Community Center in one of Everett's city parks.

Courses on the Báb, Bahá'u'lláh and 'Abdu'l-Bahá were given with a short lecture introduction, and guided study groups.

The nationally prepared youth deepening outline was distributed for individual use as well as quotations on comparative religion from the various Holy Writings.

Evening music and singing brought the spirit of life and unity to a peak on Saturday night when there were youthful guests from Everett.

The youth felt the conference was a success. They believe they learned a great deal by doing the planning and organizational work themselves and are already planning ahead for more conferences. Their friends were attracted to the more than 50 Bahá'ís who attended various sessions. The first declaration at a fireside following the conference has been received and more are expected to follow soon!



Pleasantville, New Jersey area Bahá'í youth at one-day Philadelphia Bahá'í youth conference on June 15. Left to right: Sonya Segen, Bob Jordan, Eileen Kershaw and Ed Segen.

Mid-Atlantic

The Mid-Atlantic Bahá'í Youth Committee shared the thrill of four declarations as a result of a one-day conference, Saturday, June 14, 1969. Mr. Poova Murday, Auxiliary Board member from the Reunion Islands spread the glad tidings with enthusiasm and vigor. Reports of the conference were sent to area papers in Pleasantville, Pomona, Ocean City, Philadelphia and other outlying areas.

An Award Winning Exhibit

At the tenth International Festival held by the International Student Center at New York University, the Bahá'í Club created an exhibit about the United Nations. Booths from many different countries had been displayed in previous years, but this was the first time the United Nations had been represented.

Using materials donated by the United Nations Association of the U.S.A., an open room of boxes was formed into walls, towers hanging from the ceiling; the boxes were covered with photographs and messages taking the viewer into the many worlds that make up the U.N. One wall was covered with a specially designed collage from the Preambles to the Charter printed in several languages. The booth was first in line in the display room and served as background for the ribbon cutting ceremony by President Hester, that officially opened the Festival.

Many members and friends worked long, earnest hours to plan and con-

struct the exhibit, so imagine our surprise and pleasure when the judging committee awarded the U.N. exhibit first prize by a unanimous and enthusiastic decision. A letter from the director of the Festival said: "It gives me great pleasure to extend to you and your exhibit committee the congratulations of the International Student Center for the excellence of your display. The award jury adjudged the United Nations exhibit as best in the show for over-all presentation, combining artistic design with strong com-

munication of theme and information."

The club members are very grateful and proud that their first efforts met with such success. This is not the only activity the Bahá'í Club has had with a U.N. theme — December 10, 1968, a panel discussion was sponsored in honor of Human Rights Day, as our first public meeting. Next year the U.N. exhibit for the International Student Festival should be even more coherent and exciting.

PUBLIC INFORMATION

New Public Information Committee and Name Change

The National Spiritual Assembly of the Bahá'ís of the United States has appointed a new committee which has the responsibility for ensuring that the image of the Faith is properly projected. The new committee known as the Public Information Committee will be responsible for public information efforts, plans and programs and will direct the functions of the Public Information Office.

The Public Information Department name has been changed to the National Bahá'í Public Information Office.

Members of the Public Information Committee are: Mrs. Elizabeth Gibson, San Rafael, California; Mrs. Eileen Norman, Tulsa, Oklahoma; Mr. Nathan Rutstein, W. Englewood, New Jersey; Mr. Frank Sawyer, New York, N.Y. and Mr. Salvatore A. Pelle, Wilmette, Illinois.

Mr. Salvatore A. Pelle is designated as Public Information Officer, Mrs. Natalie DiBuono as Assistant Public Information Officer and Miss Gloria Woodson as Secretary of the National Bahá'í Public Information Office.

New Proclamation Ads

A series of four new proclamation advertisements for use by local Bahá'í communities has been prepared by the National Bahá'í Public Information Office. Designed by a professional advertising and public relations

concern, the ads are modern in concept and designed to attract readers. The set of four ads will be sent to all local spiritual assemblies, public information representatives and state goals committees. Extra copies of the ad series will be available from Bahá'í Distribution and Service at a cost to be announced. This new series is known as "Bahá'í Proclamation Ads — Series Number 2." The ads are being sent out with the *Public Information Newsletter* late in July. Two more series of four ads each will be produced in the near future and sent to all communities. The ads are printed on special glossy paper and are ready for use by newspapers. They can be reduced or enlarged to suit the size of the ad and space is left for insertion of local addresses or announcements.

Officials Respond to Human Rights Report

Letters have been received from the Governors of California, Kansas, New York, Massachusetts and Maine acknowledging that they had received the *Report of Activities in Observance of International Human Rights Year 1968* sent out by the North American Bahá'í Office for Human Rights.

Of special interest is the letter from the Governor of Maine, Kenneth M. Curtis. Speaking of the Report the Governor wrote:

"It was a most interesting, stimulating and meaningful document. You might be interested to know that here in Maine my administration is trying very hard to establish a Human Rights Commission that will deal with problems of this nature that we unfortunately have in Maine.

"I think you will also be interested to know that we have passed and I have signed into law legislation to allow

Bahá'í ministers to perform marriages in Maine. I am well aware that Eliot, Maine, is one of the great centers for the Bahá'í Faith in North America and that there is an active Bahá'í congregation in Maine and I am also pleased to be able to help in passing this legislation for you.

"I think that your work on behalf of human rights is most praiseworthy and I support your efforts entirely."

Other letters received include letters from the Secretary of Interior, and congressional representatives from New York, Maine, and Michigan. It is expected that many other letters will be received from government and private agencies on the Report.

Copies of the Report were sent to Federal and State agencies dealing with civil and human rights and also to private organizations in these fields, members of Congress, the Cabinet, the Executive Office, the Supreme Court and Governors.

Bahá'í communities can secure copies of the Report to send to their local government officials and private agencies at a cost of \$2.00 per copy. Order from BAHÁ'Í DISTRIBUTION AND SERVICE.

What One Person Can Do to Proclaim

Many times when we think of proclamation we think in terms of only large Bahá'í communities holding a Bahá'í Week and that the cost of proclaiming must of necessity be great. Recently the National Public Information Office received a report from an isolated Bahá'í telling what he did to proclaim the Faith. The report is again further proof that when we arise to proclaim we are assisted by forces from the 'Abhá Kingdom in our efforts and that each of us is like

unto a regiment when we are engaged in efforts for the Cause. At a total cost of \$35.49 this isolated Bahá'í did the following to proclaim the Faith in his area.

- Placed Bahá'í posters in various business establishments.
- Arranged a special display of Bahá'í books with Bahá'í posters in two libraries.
- Gave copies of the book *The Proclamation of Bahá'u'lláh* to members of the Board of Commissioners of local towns.
- Sent a mailing piece to 734 persons.
- Published a feature article on the Faith in the local newspaper.
- Obtained half-hour radio interview on the proclamation.
- Held two evening public meetings.
- Hosted three coffees at his home.

In his report the isolated believer writes: "I sincerely hope that an isolated Bahá'í will feel inspired somewhat to take on the job of proclamation if he has not done so. I cannot list the deepening benefits one receives from a proclamation... but Bahá'u'lláh and the Concourse on High come to your aid in intangible and tangible ways. Both are glorious!"

Proclamation Ideas

Bahá'í communities are using a variety of ideas and ways to proclaim the Faith. From the various reports received at the National Bahá'í Public Information Office and at the National Teaching Committee the following ideas were extracted and are passed on for possible use by other Bahá'í communities planning proclamation weeks or events. The list below does not include all the ideas that can be used to proclaim.

- Floats. Several Bahá'í communities have entered Bahá'í floats in various civic events and in some cases have won prizes. In all cases the floats express some Bahá'í teaching or principle.
- Classified ads. Many communities use classified ads to proclaim. These are cheaper than regular advertising and have a good readership. Usually the ads are short and concentrate on one idea only and give an address or phone number for obtaining further information.
- Prayers. Several communities have published Bahá'í prayers in their advertisements, particularly the prayer for all mankind. Some have managed to have Bahá'í prayers printed in the

regular section of the newspaper, particularly in those newspapers which print a prayer for the day.

- Book displays. Bahá'í books have been included in special displays in local and college book stores especially during the observance of one of the special event days.

New Statistics on the Bahá'í Faith

The section on Statistics of the Fact Sheet on the Bahá'í Faith published by the National Bahá'í Public Information Office was recently revised based on information received from the Universal House of Justice. The following is the revised information:

Countries Opened to the Faith:	
Independent countries	139
Significant territories and islands	173
Totals	312
Number of Localities where Bahá'í Reside:	
United States	2,533
Worldwide	33,326
Number of Administrative Bodies:	
National spiritual assemblies	83
Local spiritual assemblies—worldwide	6,828
Local spiritual assemblies—United States	440
Miscellaneous Statistics	
Number of languages into which Bahá'í literature has been translated	428
Bahá'í schools and institutes—worldwide	109
Sites acquired for future houses of worship	51
Number of tribes and minority groups represented—worldwide	1,136

Public Information Notes

- As this year is Youth Year in the United States Bahá'í Community it is inspiring to read that UNESCO during 1969-1970 will hold several important conferences dealing with the problems of youth, including one on the impact on young people of violence as portrayed by mass media. Also UNESCO will undertake special research and studies on education for handicapped children.
- The Bahá'í Special Event Days are becoming better known every year.

Each year the Public Information Office receives many calls from various news and advertising agencies to verify the dates of the Special Event days. The January 5, 1969 issue of *Midwest Magazine* published a two page calendar of the top events, days and weeks in 1969 and listed were Race Unity Day, June 8, and World Peace Day, September 21.

- Recently an auto dealer in Glenview, Illinois, a town adjacent to Wilmette, sent out thousands of postcards to residents in several of the towns surrounding and including Wilmette. The card has on one side a beautiful color photo of the Bahá'í House of Worship in Wilmette.

• During the Gallup (New Mexico) Deepening Institute the Gallup Police Department gave the Bahá'ís permission to install directional signs in several strategic places directing people to the Institute. The signs said Bahá'í with an arrow and were nicely painted. Bahá'í communities should not overlook the value of signs directing persons to Bahá'í Centers or special events. These should however be coordinated and permission obtained from the local police department or agency responsible for such matters.

- Don't overlook anniversaries as a means of making the Bahá'í Faith known or of bringing the Faith to the attention of others. Recently it was learned that St. Mary's College, a Catholic woman's college located near Notre Dame was commemorating its 125th Anniversary and was holding special programs dealing with the world of 1844. A letter of congratulation was sent to the college and the letter pointed out that 1844 was a significant Bahá'í date. Special literature was sent to the college. The college responded with a warm letter of thanks and warm wishes on the 125th Anniversary of the Birth of the Bahá'í Faith.

• Recently Public Information received a query from the Department of Medicine, State University of New York at Stony Brook requesting information on Bahá'í teachings and writings dealing with medical matters. The request was made so the information could be used to explain to medical students at the college the necessity to recognize man's faith especially where it comes into direct contact with medicine. Bahá'í communities near medical schools might wish to contact the school to provide them with information in this area.

BAHÁ'Í DIRECTORY CHANGES

ASSEMBLY SECRETARIES

Central California Dist. #1

Salinas: Miss Frances Luther, 60 Monterey Rd., 93901
 San Francisco: Mrs. Frances Jordan, 5641 Diamond Heights Blvd., 94131

Florida

Pompano Beach: Mrs. Annalean Schwandes, 2650 N.E. 19th St., 33062

Northern Illinois

Rock Island: Mrs. Mary A. Scott, 1010 - 16th St., 61201
 Skokie: Mr. Bradley Hooper, 4924 Enfield, 60076

Michigan

Ypsilanti Township: Mrs. Sundra Moyyad, 2461 Canyon Dr., Ypsilanti 48197

New Mexico

Las Cruces: Mrs. Nancy Owens, P.O. Box 713, Mesilla Park, 88047

Vermont

Brattleboro: Miss Alta Wheeler, 2 Canal St., Apt. #2, 05301

Correction

The correct telephone number for the Geyserville Bahá'í School, for making reservations and other information is: 707-857-3416.

In Memoriam

Joseph G. Coury
 Northampton, Mass.
 No date

Mrs. Martha McCloskey
 Town of Hamburg, N.Y.
 May 28, 1969

Charles W. Dayton
 St. Thomas, V.I.
 April 28, 1969

Mrs. Daisy K. Moore
 Augusta, Ga.
 June 21, 1969

Minor D. Faler
 Wapakoneta, Ohio
 1968, no date

Mrs. Goldie Neffew
 Lakeside, Calif.
 June 11, 1969

Miss Susan Herting
 Rochester, Minn.
 May 27, 1969

Mrs. Jessie A. Price
 Buffalo, N.Y.
 May 12, 1969

Mrs. Bessie Jenkins
 Los Angeles, Calif.
 May 30, 1969

Mrs. Maud Scott
 Devonshire, Bermuda
 May 25, 1969

Mrs. Agnes Kamps
 Medina, Ohio
 June 1, 1969

Leo E. Shields
 Hutchinson, Kansas
 May 20, 1969

Mrs. Phyllis E. Lee
 Milwaukee, Wisc.
 May 28, 1969

Mrs. Margaret Sills
 Woodbridge, Conn.
 May 21, 1969

Mrs. Martha F. Lunak
 Brookfield, Ill.
 June 18, 1969

Mrs. Elizabeth J. Springston
 Oak Park, Mich.
 February 25, 1969

Prof. N. Forsyth Ward
 'Akká, Israel
 June 8, 1969

PLANNING TO MOVE DURING THE NEXT 30 DAYS?

Help us keep your address up-to-date

CUT OUT AND MAIL TO:

NATIONAL BAHÁ'Í CENTER
 112 LINDEN AVENUE, WILMETTE, ILL. 60091

ATTACH YOUR OLD ADDRESS LABEL HERE

Name _____

NEW Address _____

City _____ State _____ Zip _____

NEW Telephone: Area _____

Name of new locality: _____

(If different from city name)

Reminder: Have you ALSO notified your community and SGC secretaries of your new address?

Thornton Chase Memorial Announced

The Fifty-Seventh Annual Observance of the Thornton Chase Memorial will be held Sunday, September 28, 1969 at 2:00 p.m., in the Inglewood Park Cemetery at the gravesite (Sierra plot 209), Inglewood, California.

An appropriate service is planned for this event, commemorating the passing of Thornton Chase on September 30, 1912. 'Abdu'l-Bahá visited his grave on October 19, 1912 and expressed the wish that a memorial be held every year for Mr. Chase, of whom He said, "This revered personage was the first Bahá'í in America. He served the Cause faithfully and his services will ever be remembered throughout ages and cycles." (*Star of the West*, vol. 3, p. 13).

All are welcome to attend the service and social hour which will follow in Centinella Park, across the street from the cemetery. Anyone who has material concerning Mr. Chase is urged to send it to the Spiritual Assembly of the Bahá'ís of Inglewood. For further information write: secretary, local Spiritual Assembly of Inglewood, Mrs. Charlene Robley, 941 Inglewood Ave., No. 3; Inglewood, California 90302.