

NATIONAL BAHÁ'Í[®] REVIEW

No. 21

BAHÁ'Í YEAR 126

SEPTEMBER 1969

PUBLISHED MONTHLY BY
THE NATIONAL SPIRITUAL
ASSEMBLY OF THE BAHÁ'ÍS
OF THE UNITED STATES
FOR BAHÁ'ÍS ONLY

112 Linden Av., Wilmette, Ill. 60091
Second-class postage paid at
Wilmette, Illinois

YOUTH SUMMER SEMINAR JUNE 30-JULY 6, 1969

The YOW! summer seminar, 1969, was a gathering of revolutionaries. Here were Bahá'í youth who were coming directly from the fire of the ordeal to attend the conference and who would be going back into that fire immediately upon conclusion of the last seminar class. Here were youth who, in many cases, already had scars, who had already suffered, despite their youth, for the Cause of God. Here were Bahá'í youth who wanted to make the Faith the spiritually-motivated mass movement it must become in order to carry Bahá'u'lláh's message of justice to the victims of injustice everywhere in the world during this time of upheaval and chaos. Here were youth who were not merely looking for a spiritual high, but who were responding to the call of the Universal House of Justice, as contained in the Ridván message of 1967, to make the Faith of Bahá'u'lláh known to "the generality of men." Here were Bahá'í youth who, as a part of the Youth for One World proclamation effort, had been gathered together by the National Spiritual Assembly for intensive deepening and consultation with the goal in mind of developing the concrete means with which to make the YOW! program an incisive and effective instrument in spreading the Faith to all strata of society.

The opening tone of the conference was perhaps typified by the somberness of the prayer from the *Tablets of the Divine Plan* that begins, "O God! O God! Thou seest that black darkness hath encompassed all the regions." The note of urgency with which the conference opened could only have been amplified by the exhaustive study made by the conference body of *The Advent of Divine Justice* and "The Goal of a New World Order," the two letters by the Guardian which served as the major texts for the conference and which, throughout the week, served as the starting point for consultation. Neither of these letters may be described as very comforting. But they were not meant to be. As Glenford Mitchell stated in his initial remarks to the gathering, Shoghi Effendi was not merely offering an outline of the course the calamity would take, or a precise description of the dynamics of world collapse, but was providing the American Bahá'í Community with a summons to act in the face of the calamity. The Guardian provided us not just with description but instructions — specific instructions which all too often we have overlooked.

The framework of the conference was further defined by recent Universal House of Justice messages, the most important of which was perhaps its 1967 message which announced to the Bahá'í world that now was the time for proclamation. "We are called upon . . . to aid the Faith of God to emerge from obscurity into the arena of public attention." "The time is ripe and the opportunities illimit-

able" — these words were, by the end of the week, etched on every heart.

But proclamation, telling a world harassed of the simple truth of the coming of the Promised One, is no easy task. The qualifier which the Supreme Body added to their message "Proclaim!" was their admonition that the teachings should be varied in order to reach *all* strata; for, "An approach which is designed to appeal to everybody will usually result in attracting the middle section, leaving both extremes untouched." On the basis of this statement, some extremely youthful Bahá'ís took an extremely close look at the Faith they had embraced, some as little as three months previously and some as long as nine years. They did some plain and simple soul-searching. Is the Faith of God in the United States still only a middle-class phenomenon? Is the Faith of God in this country a constant reminder to every American that this is the day of justice? Or are we merely tea-sipping, cookie-crunching Bahá'ís, all but oblivious to the agony written on the faces of our fellow human beings? Have we been the loiterers that Shoghi Effendi instructed us never to be — praying for the Indians, the Negroes, the Mexican-American, the Japanese and Chinese-Americans, but never really reaching out to them with the Faith of Bahá'u'lláh?

As not just a deepening conference but a work conference also, the YOW! seminar got down quickly to the nitty-gritty of minority teaching. It very quickly became obvious that reaching minorities demands a level of sophistication on the part of the Bahá'í teacher that is hard to comprehend fully. He must first of all love the people he wants to teach. He must go into their world, familiarize himself with their terminology, their life-style, their mind-set. But, above all, he must see their problems. To reach any particular subculture, it is necessary to build a bridge from their understanding of the problems they face to the understanding that the teachings of Bahá'u'lláh impart. This roughly describes the technique of "issue redefinition" which was discussed in depth by the conference as a whole as the concrete means with which to fulfill the Universal House of Justice's recommendation that the teachings be varied. Outside of the Faith, most human beings see the problems that face them at the level of the particular. That is, it is the war in Vietnam that is the root of all evil, or it is racism, or economics. But from the point of view of the Bahá'í teachings, the root cause goes much deeper — it's disunity. It is a disease of the spirit that is tearing this world apart. And it is this understanding that must be conveyed in teachings to any group.

In an episode that perhaps best characterizes the extra-

ordinary nature of the YOW! summer seminar, the entire conference body of Bahá'ís had the totally unexpected chance to teach the Faith to that minority group of prominent-lawyers and newspaper-reporters. On the basis of a hunch from one of the conference staff members, and after permission had been obtained, the vanguard of YOW! youth descended upon the nearby St. Athanasius church where a film entitled "Justice and the Poor" was being presented with a panel discussion following. The film itself was frank and brutal. The subject was law and the inequities that the poor suffered under the law. The film provided no answers; the panel members were supposed to provide them. Composing the panel were several lawyers and a newspaper reporter, all of them prominent men by old world standards. The panel members had also been chosen, seemingly, with the idea in mind that their divergent views would lead to a good, red-faced, all-American argument (the world has something to learn about consultation). Onto the panel at the last moment, however, had been added a Bahá'í — Bob Phillips, from Youth and College Activities.

What transpired in the ensuing panel discussion was quite unbelievable, for it was nothing less than a case study in redefinition. When the other panel members began with a bang at the level of the particular, the watchful, loving Bahá'í on the panel without a moment's hesitation redirected and redefined. When one of the attorneys wanted to assert that the relationship between justice and the poor could be rectified if there were only "continuous dialogue between the police and the poor," Bob and the watchful, loving Bahá'ís in the audience suggested that the real problem lies at the level of spiritual values — the law is unjust and inadequate because the value-system it is based on is inadequate and incomplete. So profound were these few words from unfettered Bahá'í youth on the subject of justice, that it caused one of the most prominent trial lawyers in the country to gape in speechlessness. These pristine youths were so spiritually "together" that once the attorney had recovered from his initial shock, he found himself making an observation that he undoubtedly did not plan on making. When in answer to Bob's gentle and loving probing, the attorney felt compelled to recall a quotation inscribed over one of the doors of the church, which read, "But seek first the Kingdom of God and His justice, and all these things shall be given," a strange victory had been won that was apparent to both the Bahá'ís and non-Bahá'ís in attendance. A sensitive soul had been confronted, gently, lovingly, and, as if from the mouth of a babe, gems of truth were uttered. In an entirely appropriate manner the evening at St. Athanasius church closed with a verse from the *Hidden Words* — the one that reads, "The best beloved of all things in My sight is justice. . . ."

At the end of the seven emotionally exhausting days of classes, committee meetings, work sessions, and informal bull-sessioning, it was evident that these Bahá'í youth, who had come from every part of the country to gather in the very shadow of the House of Worship for consultation, had given of really the only thing they could — they gave of their experiences. The black experience — Richard Thomas gave of his experience as a black man and a black Bahá'í, exposed daily to the anger and agony of fellow blacks in the North, forever having to explain to the increasingly fervid adherents of black nationalism and black liberation his continued involvement in a movement that is not only "religious" but interracial. The chicano experience — Reynaldo Cruz gave of his experience as a



Mexican-American, a chicano, who stands at the edge of a rumbling sea of growing discontent and militancy within the Mexican-American community in the Southwest. The Deep South experience — Magdelene Carney gave of her experience as a Bahá'í in the American South, where the sight of interracial couples is still a sight never-before-seen in most communities, where crosses are still burned on the lawns of Bahá'ís, yet where, the Guardian has promised us, mass conversion within the black communities is possible on a scale comparable to the mass conversion in East Africa. Black, chicano, Deep South, white middle-class, student radical, hippie — the diversity was total. There was tension. But it was "creative tension," the very stuff which could be found, in the first days, among the disciples of Jesus, the companions of Muḥammad, and the followers of the Buddha. The YOW! summer seminar was a gathering of revolutionaries, visionaries, in the process of becoming that new race of men that the Founder of our Faith assures us is mankind's destiny.

A Month of Prayer for the Fund

The Bahá'ís serving at the National Bahá'í Center have selected the Bahá'í month of 'Izzat, of Might, September 8-26, as a time for special prayers and supplications for the assistance of the Supreme Concourse. The entire American Bahá'í Community is warmly invited and encouraged to participate in this month of special prayer, which has as its focal point the National Bahá'í Fund.

The contributions received by the National Bahá'í Fund during the first four months of the current fiscal year, as shown by the graph that appears each month in the NATIONAL BAHÁ'Í REVIEW, have not equalled the requirements of the budget which was so whole-heartedly endorsed at the National Bahá'í Convention last April. In addition, the continuing needs for funds to support the teaching and consolidation of the Bahá'í Faith in the United States and around the world, have made it necessary to expend considerably more than has been received in this four month period. This relationship of expenditures to receipts has resulted in some difficulty in meeting our operating commitments. With these thoughts in mind, it becomes increasingly apparent that we must much more actively utilize our most powerful source of assistance — prayer.

The Bahá'ís who are serving at the National Bahá'í Center are convinced that the American Bahá'í Community is more than capable of supporting the financial needs of our Faith at this time. The fact that the needs of the National Bahá'í Fund over the past four months have not been fully met must then be the result of the lack of a full and active awareness of this vital need in the minds of a large number of the American believers. Attempts are continually made to increase this awareness through articles, graphs and word of mouth, but it seems that we have not fully utilized the power of prayer, the most vital source of assistance that we have available to us.

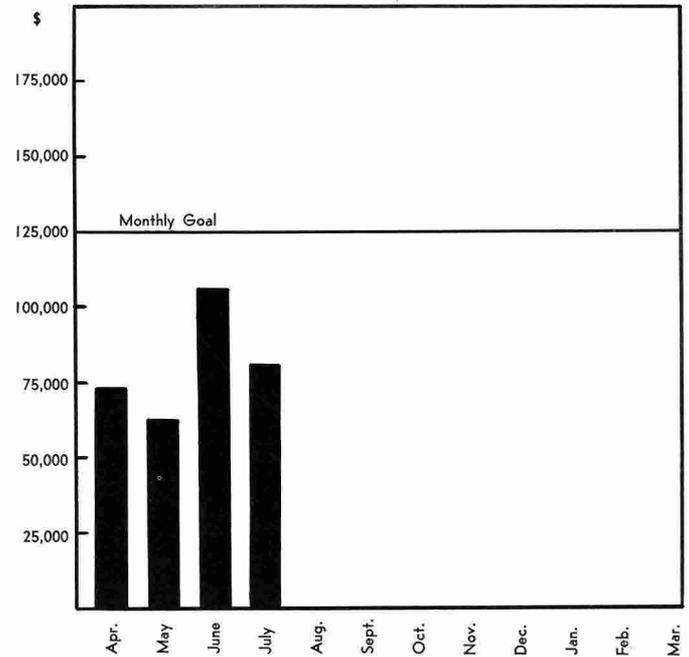
We are approaching the mid-point of our fiscal year. The National Spiritual Assembly has designated the Birth of the Báb, October 20, as the date by which we should have reached the half-way point in the very vital budget which has been set for this year. With this in mind, the staff of the National Bahá'í Center will be meeting daily at the House of Worship during the Bahá'í month of 'Izzat to offer prayers for the increase of our Fund and for the attainment of the budgetary goals which have been set. The entire American Bahá'í Community is lovingly invited to participate in this month of special prayer, as local spiritual assemblies, as Bahá'í groups, and as individual Bahá'ís. Let us all join in active support of this most vital part of the building of the World Order of Bahá'u'lláh.

A Story of Sacrifice and Obedience

A heartwarming story of sacrifice and of obedience to the laws of Bahá'u'lláh has come to the attention of the National Spiritual Assembly. Two young Bahá'ís had been making plans to be married and the young man had purchased a wedding and engagement ring for the young lady in preparation for this marriage. However, when the time came to obtain the parental consent that is necessary for a Bahá'í marriage, they were unable to obtain their consent.

National Bahá'í Fund

MONTHLY INCOME: 1969-1970



INCOME	July 1969	Fiscal Year to Date
Regular Contributions	\$ 63,355.33	\$251,764.03
Special Contributions	8,000.00	49,005.24
Total Contributions	\$ 71,355.33	\$300,769.27
Estates	6,274.25	14,220.58
Other Income	4,143.74	9,945.19
Total Income	\$ 81,773.32	\$324,935.04
Budget	\$125,000.00	\$500,000.00

These young Bahá'ís, with complete faith in the teachings of Bahá'u'lláh and in complete obedience to His laws, have given up their marriage plans and have parted. One of the last things they did before separating was to contribute the rings they had purchased to the National Bahá'í Fund, "to further the Cause of God."

The beautiful spirit of these two young servants of Bahá'u'lláh has warmed the hearts of the workers at the National Bahá'í Center. Such examples of obedience and sacrifice as this may well be a valuable source of inspiration to all Bahá'ís.

Friends Reluctant to Leave 57th Souvenir

The 57th Annual Souvenir of 'Abdu'l-Bahá was held recently at Evergreen Cabin in West Englewood, New Jersey, in memory of the Master's visit there in 1912. This year the program featured Mrs. Carol Rutstein's melodious voice accompanied by pianist Mimi McClellan whose musical numbers prepared the friends and guests for the spiritually uplifting talk by Mrs. Nancy Jordan on "Spiritual Destiny of Man."

The friends lingered on, very reluctant to part, as the beautiful threads of the many hued souls intertwined with love and fragrance. As has always been the case for the Souvenir, the skies were clear.



Bahá'ís meet in Ecuador Indian village.

ECUADOR — A Miniature World:

Sea, beaches, desert and jungle; snow-capped mountains, pastures and valleys.

Ecuador is on the northwest coast of South America between Colombia and Peru, occupying a region where the Andes split into two ranges, and divide the country into three regions; the Sierra, the Costa, and the east low plains, where the fabulous Amazon jungle begins. The Spanish lavished care and tremendous artistic talents upon the cities and villages, and the Sierra is today a priceless treasury of some of the most beautiful baroque architecture in the world. Suspended like a high, glittering green hammock between two towering parallel ranges of the Andes, the Sierra contains two-thirds of Ecuador's population and has a perpetually cool, springtime climate. Few North Americans have discovered Ecuador as yet, and it goes its serene way as it has done for hundreds and hundreds of years, accepting only the most useful facets of modernization while clinging tenaciously to picturesque costumes and ancient customs.

A pioneer writes:

"Ecuador is a beautiful country and very friendly. The economy is quickly developing and it has a tremendous variety of fruits and vegetables and grains since practically every climate in the world can be found here due to the variety of altitudes. Much can be done here as the time is ripe."

The Universal House of Justice has assigned the United States Bahá'í community the goal of supplying fifteen pioneers to Ecuador. That infallible Body tells us that: "The National Spiritual Assembly of Ecuador has stated the following pioneer needs: a pioneer couple, or single man, to settle in Ambato and to travel extensively; a pioneer couple to settle in Riobamba and to utilize their home as a Bahá'í Center; a couple to settle in Canar and to travel to nearby areas; a couple or single person to settle in Loja; a couple, or single person, to settle in Manta and travel through the Provinces, and a couple to settle in Guayaquil. With the exception of Guayaquil, employment is not available in those territories.* The National Spiritual Assembly estimates that a pioneer may become self-supporting within six months from the time he settles in Guayaquil."

*There are United States Cultural Centers in some of those territories where teaching positions can be procured but with limited salaries.

—INTERNATIONAL GOALS COMMITTEE

Goal of the Month

ECUADOR

Fifteen U.S. Bahá'í pioneers needed in this Bahá'í year.

Write or phone:

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

YOUTH SHARE FIRST IMPRESSIONS

Twenty-two young people from the United States are spending six weeks in Central America. Six young women are in Yucatan, another eight in Guatemala, and eight young men in Honduras. All are participating in International Youth Projects developed through the collaboration of the several National Spiritual Assemblies and the International Goals Committee. Full reports of these projects are eagerly anticipated. Larry Duran, participating in the Honduras project, has written of his first impressions in the following words:

"After the initial shock of being suddenly thrust into a foreign culture of poverty and backwardness my soul gave a sigh of relief. The mountainous country, the dirt and rocky streets, the houses made of wood and clay and the green foliage that surrounds the city bade my soul welcome to a more simple and direct line of communication with God.

"We traveled by truck to a peace monument situated on top of a mountain overlooking the city from whence we proceeded to waft the fragrances of Bahá'u'lláh's glory for these people.

"The people have been warm and friendly to me thus far. They seem to be more open and stare deeply into your eyes. It is my firm conviction that the only way we can reach them is through purifying our hearts and minds with nothing but the love of God. With the love of God and being the best example one can be is the most effective way of teaching these people.

"The Faith is growing slowly here and the brave pioneers we have had the great honor of meeting are crying out for more help. Many times there has been a sudden wave of declarations and great enthusiasm and love for the Blessed Beauty. Many villages have been opened up only to be lost again because there just weren't enough deepened Bahá'ís to remain and consolidate His gains".

The following words to her family were typed by young Ruthie Swenson, participant in the International Youth Project in Chichicastenango, Guatemala. Although blind, she gives a graphic description of conditions:

"We have been lucky lately. The weather has been warmer than usual which still is not very warm. I don't want any one to ever say I am lazy again, I bet I can outwalk any one in the United States now. We walk about five maybe six miles a day over stone roads, that become pure mud when it rains. It would not be so bad except the word "flat" does not exist here. In other words we climb up mountains, not hills — mountains. It's rather fun to walk down the road with pigs, cows and horses who seem to love to splash mud all over you. I don't see how the people walk to market with tons of wood strapped to their backs. I think I would die right in the road if I had to carry anything that weighed more than an ounce.

"However as bad as walking may be I think it is better

than public transportation. I just love riding with chickens on my lap and pigs on my feet. The people when they travel bring everything they own. It is quite an experience to ride in a local bus or taxi. The tourists take special buses but they are really expensive and not nearly as interesting. Three sit in a seat for two and you never know when they are going to leave and how much they will cost. We always get to the road where the bus goes a half hour before it should get there and wait at least an hour and a half. You wave them down when you want them to stop. The cost of the trip seems to depend on the driver.

"The houses the people live in are very interesting. The kitchen is normally separate and depending on how rich they are there are several other buildings. The floors are dirt and there are normally a few chairs and a bed in the room. Most of the families have at least nine children and almost no money . . . but the strength in their faces and voices is beautiful. I have to go now. Give my love to all. I will write again when they give us a free moment. I now can see why they need teachers for the Faith so badly here and what teaching really means.

"Get the Bahá'ís moving. They have it easy in America, if they would just stop thinking so much about themselves. They have cars so get them moving. Life is short and there is a lot of work that has to be done. It will not get done having tea parties. My Spanish is getting better but it is almost impossible to understand the people. Also since I have been here four people have declared, now we must deepen them." —INTERNATIONAL GOALS COMMITTEE

A Canadian Indian Teacher in Spokane

A well-planned publicity campaign preceded the brief teaching trip of Mrs. Dorothy Francis, Canadian Saulteaux Indian Bahá'í teacher from South Burnaby, British Columbia, to the Spokane and Spokane County Bahá'í Communities June 23-24. The advance work resulted in two television interviews (carried a total of four times), good press coverage in two newspapers and two public speaking engagements.

Prior to Mrs. Francis' arrival, an excellent feature article with photograph received prominent placing in the *Spokesman Review*, circulating in a four-state area. A shorter article appeared in another paper. Public service announcements were sent to four local and two goal area radio stations, promoting a public meeting at which she spoke.

The morning of June 24 Mrs. Francis spoke to fifteen Indian children and their parents at the Spokane Indian Community Center, telling of Indian legend and of the part the Faith has played in her life. While there she was interviewed by KHQ television which ran the feature on the early evening news, announced the public meeting that evening and also carried the interview on the late news.

During the afternoon she was interviewed by another television station KXLY which also featured her on the early and late news. The two station announcers commented favorably on her ideas.

At the public meeting that evening Mrs. Francis spoke of how the pathway to God was clear in her heart after finding the Faith.

Proclamation Week — Corvallis, Oregon

Nearly five months of prayerful planning resulted in a successful Proclamation Week in Corvallis, Oregon, and on the Oregon State University campus with the events and follow-up firesides being well attended and the press coverage being extensive.

During the Week, May 17 through 24, and coinciding with the 125th Anniversary of the Bahá'í Faith, large banners were strung across the street in the heart of downtown Corvallis reading "BAHÁ'ULLÁH" and "THE EARTH IS ONE COUNTRY" and announcing public meetings.

For five consecutive days the Bahá'ís scheduled the following events: concert by folk singer and guitarist Phil Lucas attracting over 100 people; Arthur Dahl speaking on "Messages for a World in Chaos" drawing Bahá'ís and friends from several communities; a panel discussion with a professor of history, a student and a member of the State Goals Committee; the new multi-media show, "The Wind Remembers," by the Lightkeepers of Eugene, Oregon, showing the oneness of mankind as a positive alternative to chaos and attracting 200 people; and a colored slide show with sound tape showing "Bahá'ís Around the World" during the Centennial Conferences in 1967.

The Bahá'ís received 58 inches of free newspaper publicity in addition to a feature article and radio announcements.

Early in the planning the Bahá'ís began proclaiming with one-inch ads in newspapers, followed by one-minute radio spots ten days prior to Naw-Rúz, and more one-minute radio messages during Riqdván. The radio spots received good response.

Council Fire Held on Yakima Reservation

The rodeo grounds were overflowing with Bahá'í love as friends and guests gathered from Alaska, Canada, New Mexico, Arizona and from all over the State of Washington for the First Annual Council Fire on the Yakima Indian Reservation, held June 28-29 at White Swan, Washington. The Council Fire followed the Second Annual Youth Encampment on the Reservation, June 25-27.

While the bright sun was beating down and the wind whipped occasionally, the hearts of the listeners at the Council Fire were moved by the words spoken from the mouths of guest speakers Chester Kahn, Nancy Phillips and Dorothy Francis and local speakers Eugene King, Melba King, Phil Lane, Foster Mudd, Annie Brown and Carl Warren. Also speaking were Aleatha Runnels and Emma Olney of the Yakima Tribe and Bert Peters, Chief White Eagle, Pawnee. A dinner was enjoyed by the more than 125 guests.

A special period was set aside in observance of the Day of Mourning proclaimed by the Indian people for the 28th. Mrs. Phillips gave the special program of a talk and prayers.

At the youth encampment, held earlier, the twenty-eight children who ranged in age from five to fifteen years gathered in classes around the campground to hear the story of Bahá'u'lláh. The children's prayer "Oh God Guide Me" was heard sung repeatedly.

The children began each day with a healthy breakfast, followed by devotions, arts and crafts, recreation and other scheduled activity.

TEACHING AND CONSOLIDATION

"THE CHIEF GOAL OF EVERY EDUCATION"

"With regard to the statement attributed to 'Abdu'l-Bahá and which you have quoted in your letter regarding a 'problem child,' these statements of the Master, however true in their substance, should never be given a literal interpretation. 'Abdu'l-Bahá could have never meant that a child should be left to himself, entirely free. In fact Bahá'í education, just like any other system of education is based on the assumption that there are certain natural deficiencies in every child, no matter how gifted, which his educators, whether his parents, school masters, or his spiritual guides and preceptors should endeavor to remedy. Discipline of some sort, whether physical, moral or intellectual, is indeed indispensable, and no training can be said to be complete and fruitful if it disregards this element. The child when born is far from being perfect. It is not only helpless, but actually is imperfect, and even is naturally inclined towards evil. He should be trained, his natural inclinations harmonized, adjusted and controlled, and if necessary suppressed or regulated, so as to insure his healthy physical and moral development. Bahá'í parents cannot simply adopt an attitude of non-resistance towards their children, particularly those who are unruly and violent by nature. It is not even sufficient that they should pray on their behalf. Rather they should endeavor to inculcate, gently and patiently, into their youthful minds such principles of moral conduct and initiate them into the principles and teachings of the Cause with such tactful and loving care as would enable them to become 'true sons of God' and develop into loyal and intelligent citizens of His Kingdom. This is the high purpose which Bahá'u'lláh Himself has clearly defined as the chief goal of every education."

Letter from Shoghi Effendi to an individual, July 9, 1939



Left: Chester Kahn with Duncan Brown, right, a Yakima Indian and Master of Ceremonies at the Council Fire on the Yakima Reservation. Middle: Dorothy Francis, a Plains Indian from British Columbia, Canada. Right: Nancy Phillips addresses the gathering.

Strategy for Victory

The steady growth of groups into local spiritual assemblies constitutes one of the most significant steps in the establishment of the World Order of Bahá'u'lláh.

In order to make meaningful progress in this direction, the National Teaching Committee has designated 128 goal groups 87 of which *must* be brought to assembly status by Ridván 1970, thus reaching the goal of 527 local spiritual assemblies for this phase of the Nine Year Plan.

The state goals committees, in close cooperation with the local spiritual assemblies, are making systematic plans for the achievement of this goal and each individual believer will play a vital part:

Every believer can pray.

Every believer can persistently strive to understand more and more the significance of Bahá'u'lláh's Revelation.

Every believer can teach.

Every believer can reconsider his availability as a home-front settler.

Every believer can be aware of the plans for winning this victory if he maintains close contact with his local spiritual assembly and /or his state goals committee.

"Each individual Bahá'í must . . . feel that it is his personal duty to the Cause at this time and his greatest privilege, and must ask himself what he can do, beginning now, to hasten the attainment of the goals of the World Crusade. . . ."

(The Guardian's directions to American Bahá'ís, letter dated September 21, 1957 — BAHÁ'Í NEWS, Nov. 1957)

What are the goal groups in my state or district?
What am I doing to win them?

Please contact your state goals committee and /or local spiritual assembly . . . this Crusade needs your love and your devotion.



Youth Fund In Crisis

O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My Life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

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Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost. Even as the swiftness of lightning your days shall pass and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? How can ye atone for your past failure?

Gl., p. 321

By Myself, the True One, O 'Ali! The fire that hath inflamed the heart of Baha is fiercer than the fire that gloweth in thine heart, and His lamentation louder than thy lamentation. Every time the sin committed by any one amongst them was breathed in the Court of His Presence, the Ancient Beauty would be so filled with shame as to wish He could hide the glory of His countenance from the eyes of all men, for He hath, at all times, fixed His gaze on their fidelity, and observed its essential requisites.

Gl., p. 309

Beloved brothers and sisters—

The Youth Fund is now in an acute state of crisis. We, as youth, face the real possibility of FAILURE in our commitment to the National Fund—and with failure, humiliation before the entire American Bahá'í Community.

The contributions of youth to the National Fund have, since Ridván, been so low that already it is difficult to see how we can meet our goal of \$200,000 by next April 21st. There is a steadily increasing pressure upon us. Our responsibilities to the Fund increase day by day. By mid-July only about \$17,681 had been received from the Bahá'í youth of the nation, leaving

\$182,319

still to be received. That means that we must receive about \$680 per day from now until the end of the Bahá'í year. (We might note here that this still amounts to only 20¢ a day for every Bahá'í youth in the country.) However, our contributions have so far averaged between \$100 and \$200 per day. On the biggest day in July—the eleventh (immediately after the Martyrdom of the Báb)—we received only \$442.75. We are hoping that these figures represent only a temporary slack in giving due to the dislocation of the summer months. However, we cannot be sure. Whatever the reason, our devotion to Bahá'u'lláh has not been reflected in our contributions to the National Fund.

YOUTH AND COLLEGE

Shoghi Effendi explains:

“Every Bahá'í, 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.”

(quoted in BAHÁ'Í NEWS, May, 1967 p. 2)

WHAT CAN I DO?

1. Pray for guidance and steadfastness, and for the Fund.
2. Be sure, that your local treasurer is recording youth contributions to the local fund and sending a percentage of local spiritual assembly contributions to the National Fund in the name of youth.
3. Start setting aside a contribution every day, even if only a nickel, to go directly to the National Bahá'í Fund, 112 Linden Avenue, Wilmette, Illinois 60091.

International Bahá'í Youth Movement

As the Bahá'í Faith is a world community so are its youth conscious of being part of a world youth movement. Youth and College Activities receives regularly material and requests for correspondence from Bahá'í youth. We will keep these addresses on file and ask that if you are planning on pioneering in that region or just interested in the bounty of writing to a fellow Bahá'í, you will write and tell us with what area or country you want to correspond. Here are the choices so far: Australia, Camerons (Africa), and Germany.

We have also had an urgent request from the National Spiritual Assembly of Indonesia asking that special teaching efforts be directed to Indonesian students studying in the United States. Teaching the Faith in Indonesia is another perilous task and even just a good impression of the Faith made on some Indonesian student could be a future bounty to the wonderful Bahá'ís of that country.

College Teaching

“The opportunities which the turmoil of the present age presents, with all the sorrows which it evokes, the fears which it excites, the disillusionment which it produces, the perplexities which it creates, the indignation which it arouses, the revolt which it provokes, the grievances it engenders, the spirit of restless search which it awakens, must, in like manner, be exploited for the purpose of spreading far and wide the knowledge of the redemptive power of the Faith of Bahá'u'lláh . . .” (*The Advent of Divine Justice*, p. 40)

In this statement the beloved Guardian presents a guideline for teaching all strata of society. It is particularly relevant, however, to college teaching in that the

university can be viewed as a microcosm of the world. This means that not only are the forces of disintegration taking their toll, but also that the regenerative spirit of Bahá'u'lláh is awakening youth (however unconscious they may be of the source) to a greater sense of justice and service to humanity.

Given these facts, what action can be taken by Bahá'ís on campus?

First, of course, we must teach ourselves. The writings of Shoghi Effendi are absolutely essential during this revolutionary period in history.

Second, we must become spiritual psychoanalysts and spiritual sociologists. That is, we need to be sensitive to our particular environment. More specifically, we must determine the causes of the turmoil, sorrow, fear, indignation, etc. about which Shoghi Effendi speaks. This will not happen by accident. A conscious effort must be made to become more aware of the campus mood by going to meetings of other clubs, reading the school newspaper, getting to know student leaders and administrators, etc. Only then can we redefine the issues in spiritual terms, and be in a position to deal meaningfully with the needs of the people.

Third, now that we know who we are and can empathize with the people around us, we must move out to teach. Understanding our environment will form the foundation upon which we can make decisions concerning the most productive balance between indirect (service oriented) and direct teaching. (See *Bahá'í Administration*, p. 124 "Two-fold Teaching Method")

Although each individual and group must decide the exact nature that the third part of this plan will take, some general strategy suggestions might be helpful.

Most important, be different according to the principles set down by Bahá'u'lláh. Confront rampant intellectualism with compassion and action (maybe sponsor a "be-in"). Confront violence with rational attempts at alternative solutions (serve as an arbitrator or teach consultation). Confront apathy with determined effort (draw up a paper for increased black curriculum). Confront campus isolationism with expansiveness (start community action programs.)

In any case, Bahá'ís should become known as a dynamic force on campus. Shoghi Effendi in the November 1932 issue of *BAHÁ'Í NEWS* states that the youth "should therefore open their eyes to the existing conditions, study the evil forces that are at work 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."

PEACE, BROTHERS, PEACE

Dear Bahá'í Friends, Alláh-u'-Abhá!

. . . This is a strange world but it is still part of that one world which Bahá'u'lláh enjoined us to love. It is especially here that we as American Bahá'ís in the Armed Services must be steadfast, for many find it inconceivable to believe in the unity of mankind when a segment of that mankind has set out to hurt or destroy you; and the vision of brotherhood dies when the first shot is fired. War denies the unity of man and thus we stand for the claims of peace even in times of war. This is difficult also because for many peace is treason or at least capitulation to weakness or shabby idealism.

Today is the 4th of July, a day in which Americans

celebrate their independence from the British empire and with that celebration is a chorus of praise for the ideals of equality of all men . . . but Thomas Jefferson did not really mean everybody, black man and white man, Protestant and Jew, and neither do Americans here for the most part. The Vietnamese are "gooks", no distinction is made for those of the North or the South, save in the fact of who is firing at you.

Although there are many here, one finds oneself alone. Such places and situations as these confronting us here in Vietnam provide an opportunity to achieve a clearer communion with God. May such communion give us an added strength to face another day and added courage to serve the Faith. How we can serve here is a question that bothers me, but I'm sure that there is an answer.

May we all pray for peace for this troubled land and for the world with an increased fervor and may God answer our prayers and thereby save us from viewing the tragic spectacle of men destroying each other year in and year out, and save us also from being swept up in the storm that men with good and bad intentions create.

I extend my warm greetings to you all from across the ocean. And with them of course comes Alláh-u'-Abhá.

—A Bahá'í serving in Vietnam

TIMETABLE OF A MIRACLE

Thursday evening, May 22, 1969. Observance of the Declaration of the Báb:

By a chance remark between an adult and youth Bahá'í attending the observance in Alhambra, California, information regarding the 1970 White House Conference on Children and Youth was exchanged.

Friday, May 23:

Two of the adult advisors to the San Gabriel Valley Bahá'í Youth and one of the youth members met to discuss the feasibility of participating. The first phase of the conference had been in progress in every county in the country since early March. Only one week remained prior to its closing. In that time key-note speakers for the state conference would have to be chosen, meetings held for the testing of the speakers and for the preparation of a five page report which would have to be submitted no later than June first and provide solutions for problems confronting youth. Administrative approval would have to be given before such a project could begin and the youth throughout the entire county of Los Angeles would have to support the project with total dedication if it were to be completed in time. If it were finished and submitted, it would mean that the Faith would be represented at the California Youth Conference at which 5000 delegates from youth organizations throughout the state would be present, and that possibly the Faith would also be represented at

White House Conference to be held in Washington D.C. in 1970. The conference has been held once in every ten years since 1909 and was responsible for the creation of much of the legislation pertaining to youth which the United States Congress has enacted. The Bahá'ís discussed the possibilities and limitations and decided they must try to participate.

Saturday, May 24:

The members of the San Gabriel Valley Bahá'í Youth Committee were polled. They enthusiastically agreed to go ahead. Later in the evening the proposal was submitted to the Area Youth Committee and again the decision was affirmative. Phone calls were made and a meeting

was tentatively planned for Monday evening.

Sunday, May 25:

The proposal was presented to the Spiritual Assembly of Temple City, California, sponsors of the San Gabriel Valley Bahá'í Youth, who agreed to sponsor the county phase of the project until such time as the National Spiritual Assembly decided whether or not to sponsor the state and national levels of the conference. Dorothy Nelson (National Spiritual Assembly member) was approached and agreed to assist in any way possible.

Monday, May 26:

The National Headquarters was contacted and Glenford Mitchell stated that with local sponsorship by the Temple City Spiritual Assembly and with Dr. Nelson acting as an advisor, no further administrative approval was needed at that time. The meeting convened in the evening in Alhambra. The youth from throughout Los Angeles County pledged their "all" to complete the project. Volunteers for key-note speakers were tested by a panel of adults, using the testing material supplied by the Los Angeles White House Coordinating Committee. While the testing took place, other youth began discussing the basic topics the paper should contain. A typical comment at the end of the evening was, "We feel so inadequate and know so little. There is so much we have to deepen in."

Tuesday, May 27:

More key-note speakers were tested and more discussion took place. A list of delegates for the state conference had to be compiled and submitted along with the names of the speakers by the next day.

Wednesday, May 28:

The names of eight key-note speakers as well as 150 Bahá'í youth delegates from the county were readied for submission to the Coordinating Committee. It was decided that the paper would present education as its main theme and various other topics such as welfare, health, etc., would be related to education. Tables and floors were piled high with Bahá'í books as research in the Writings went forth at a feverish pace.

Thursday, May 29:

Dorothy and Jim Nelson cancelled luncheon dates to meet with youth representatives to discuss the proposed plans and offer suggestions. In the evening the problems and the solutions according to the Bahá'í Writings were

defined and outlined. Preparation for the actual writing began.

Friday, May 30:

The day began early as final discussion took place. The writing began, but then faltered. It became apparent that too many people could not be involved in the actual writing at any one time. A room was set up with a large table and all required reference material. It was closed off and only four people at a time participated in the actual writing. As someone would tire or would wish a break, another took his place, so the writing was continuous. The first lines were written at 2:00 p.m. At 1:00 a.m. the writing stopped. Nearly two-thirds of the paper was completed. The spirit was so great that everyone present was visibly moved. Amidst tears of jubilation, prayer after prayer was said. Time and again during the day, the writing bogged down, only to be moved forward again by one coincidence after another, the Divine guidance of which was unmistakable.

Saturday, May 31:

The writing resumed at 8:00 a.m. It progressed slower than the previous day, but went steadily forward. The spirit continued to grow higher and higher. A lunch break was taken and the entire group of youth walked to the park singing "God is One" as loudly as they could. They returned and with a renewed burst of energy completed the paper. The final draft was typed by 6:30 p.m. and presented to the Nelsons who enthusiastically approved it while recommending the change of only two words within the entire body of the paper. The joy and love reached an almost unbelievable level as the youth prayed and sang and shed tears of happiness. It had been exactly nine days since the beginning. For those who participated, it was nine days they will never forget. How well each now understood what Shoghi Effendi had meant when he wrote:

"If the friends could realize it, the glory of our Faith is not that people with unique abilities do the work of the Cause but that it is done by sacrifice of loving and devoted souls who arise selflessly to undertake work they feel themselves incompetent, sometimes, to achieve. God works through them and endows them with gifts they did not dream they could ever possess."

Briefs

The Bahá'ís of Lakeside, Montana have had a window display in Kalispell for three months. The exhibit includes a model of the House of Worship at Wilmette, posters depicting the Revelation of Bahá'u'lláh as well as other Divine Revelations, and a display of Bahá'í books. They have also obtained radio time every Sunday morning over a local Kalispell station and use "The World in Harmony" tapes for this presentation.

○

An Interfaith Action Group organized in Detroit after the riot began a series of study classes on the Kerner Report and the combating of racism among the white population. The Bahá'ís of Ferndale and Pontiac offered a Bahá'í speaker who talked to one of the classes on "Institutional Racism." The class had the experience of seeing the unity between the Bahá'ís (black and white) present and, later over coffee, five seeking, interested persons heard of the Faith.



A visiting choir, consisting of 100 voices, resounds magnificently in the Bahá'í House of Worship auditorium. These recent visitors were awed by the holiness they felt upon entering the Temple, and considered it a great honor to praise God in song within its walls.

PUBLIC INFORMATION

Bahá'í Film Ready Soon

It is expected that the film on the Bahá'í Faith by the well-known documentary film producer, George C. Stoney will be ready for distribution and for use by Bahá'í communities starting about November 1, 1969. The film titled: "A New Wind" is 28 minutes in duration, it is a 16 mm color film with sound.

Information on the film itself and its availability for proclamation will be sent to all Bahá'í communities as soon as plans are completed for the initial introduction of the film. It is expected that the film will first be shown through special premier showings in key cities.

The film which has been some two years in the making shows scenes from the Holy Land and Bahá'í communities in the United States, India and Japan. The film is not intended as a direct teaching vehicle but rather tries to project the Bahá'í community to the community at large. It shows the social dynamics of a portion of the Bahá'í world community. Because the film is an indirect teaching vehicle for the Faith it can be used by many organizations that would object to using a direct teaching film on the Bahá'í Faith.

Primary use of the film is for television, for distribution through free film agencies, for showings to clubs, organizations and schools, and at public meetings and proclamations. A special brochure to be used in conjunction with the film is being prepared.

Upcoming Special Event Days

Two upcoming special event days are World Peace Day, September 21 and United Nations Day, October 24. A Public Information Kit on World Peace Day has been sent to all Bahá'í assemblies, groups, state goals committees, and public information representatives. Theme of this year's observance is: "Youth — Builders of a New World."

The Committee for the United Nations of the National Spiritual Assembly has sent material for United

Nations Day to all United Nations Correspondents of Bahá'í assemblies, groups, etc. Theme of this year's observance by the Bahá'ís is: "United Nations — View Toward One World." Included in the material is background information, a special piece on "Bahá'ís At The United Nations", pamphlets on the United Nations, suggested press releases for United Nations Day, and a United Nations Day Report form. This report should be returned to the Committee for the United Nations as soon as possible after the event, as it will provide the basis for evaluating our observance of the day and provide material to include in NATIONAL BAHÁ'Í REVIEW and BAHÁ'Í NEWS. News clippings and any photos taken should be sent along with the report.

Notes

- The Bahá'í Group of Beaver Creek Township, Ohio consisting of four adults received favorable mention in the *Beaver Creek News* for their 100 per cent participation in giving blood to the Red Cross. One of the Bahá'ís arranged for the visit of the Red Cross Bloodmobile to the town, two did typing, and another helped in arrangements. The article stated, speaking of the Bahá'í Group, "They all gave blood in addition to working in connection with the project. Bahá'í members demonstrated their Faith which calls for service to mankind." The editor did not question how many Bahá'ís there were — he figured 100 per cent is still 100 percent no matter what the base figure. Bahá'ís here were able to proclaim the Faith through their service to the community.

- The American Civil Liberties Union in a letter to the North American Bahá'í Office for Human Rights (NABOHR) after receipt of the report, "Human Rights Are God-Given Rights" wrote, "This is a very impressive record of concern with many neglected phases of American human rights. We wish you greater influence in bringing about the changes you so rightly advocate."

- *The Counsellor*, a monthly publication of the Chicago Chapter, Public Relations Society of America in its June 1969 issue features a two-column photo of Mrs. Juliette B. Buford, Director of the North American Bahá'í Office for Human Rights receiving the Silver Anvil Award presented to NABOHR for its outstanding Human Rights Year (1968) program.

Proclamation Ideas

- A Bahá'í youth, Roberta Graham wrote and placed an article titled, "Bahá'í — Religion for Today" in a youth magazine called, *Under 21*. The magazine is an independent publication published for students of Chicago's North Shore area. The article fills two pages and features a large photo of the Bahá'í House of Worship in Wilmette. Youth and student magazines are springing up across the country. They offer a splendid opportunity for Bahá'í youth to place articles on the Faith in coordination with their local spiritual assembly or Bahá'í group.

- The Virginia State Goals Committee has an organized campaign to place Bahá'í books in libraries throughout the state. In towns where there are Bahá'ís, the local Bahá'ís, place the books in the local libraries (with the assistance of the Goals Committee if needed). Localities where there are no Bahá'ís are visited by a team of two, who travel one day a week throughout the state placing books in libraries. They also visit the newspapers of the town leaving the Fact Sheet on the Bahá'í Faith and with a news story telling that Bahá'í books have been placed in the local library. The project is a continuing one. To date books have been placed in 20 libraries (including high schools and colleges) in 13 towns where no Bahá'ís reside. Free publicity was secured in six newspapers with a total circulation of about 100,000. In many cases this has been the first mention of the Faith in the town concerned.

Proclamation Ad Series No. 2 Now Available

- The National Bahá'í Public Information Office with its July 1969 Public Information Newsletter has distributed copies of the new Bahá'í Proclamation Ads, Series No. 2. These are a set of four advertisements designed by a professional advertising concern and reproduced on glossy paper ready for use by newspapers. An instruction sheet on the use of the ads is also supplied. See pictures on opposite page.

There is space at the bottom of each ad for local identification. Extra copies of the Bahá'í Proclamation Ads, Series No. 2 can be obtained from Bahá'í Distribution and Service.

Bahá'í Distribution and Service

Cassette Program: (tapes at 1-7 /8 i.p.s.)

Craig 2603 all-electric /battery recorder /player .. \$40.00
(1 free tape with each recorder)

- "Deepening & Consolidation" by Dr. Daniel Jordan, talk at 1969 National Convention, tape (new) 3.00
- "Highlights, 1969 National Convention" tape ... 3.00
- "Consultation" tape 3.00
- "Bahá'í History" tape 3.00

Add to: "Youth for One World" Proclamation materials, July, 1969, NATIONAL BAHÁ'Í REVIEW, page 16—
Set of 10 varied color posters, 12" x 18"—by mail 2.25
"Highlights, 1969 National Convention" 7" reel, 3-3 /4 ips tape 4.00
Proclamation Ads: Series No. 2 (new) 4 suggested ads. with suggestions and instruction sheet
—see photos below40
Still Available: Human Rights Bumper Stickers .. .25
Send cash with orders, through your assembly or group to Bahá'í Distribution and Service, 112 Linden Avenue, Wilmette, Illinois 60091.

A religion does come to grips with todays problems

This belief is fundamental in the teachings of the Bahá'í Faith. Unity of religion, of nations, of races, of language is the goal of every Bahá'í. Bahá'í offers hope in today's time of turmoil, and Bahá'ís are doing something about making this hope a reality.

BAHÁ'Í HOUSE OF WORSHIP
Linden Ave., at Sheridan Rd., Wilmette, Illinois

CONFLICT

"Diversity of religion should cease, and differences of race be annulled. . ."

These words by Bahá'u'lláh, founder of the Bahá'í Faith, are part of the doctrine of unity which is the foundation of the Bahá'í Faith. Unity, through universal education, a world language, and a universal religion, is what members of the Faith are teaching.

Perhaps you would like to learn more about Bahá'í, a world faith with adherents in 314 countries throughout the globe.

BAHÁ'Í HOUSE OF WORSHIP
Linden Ave., at Sheridan Rd., Wilmette, Illinois

Bahá'í Proclamation Ads - Series No. 2 June, 1969
National Bahá'í Public Information Office

IT'S ABOUT TIME...

...that a religion came up with the **ANSWERS**

BAHÁ'Í HOUSE OF WORSHIP
Linden Ave., at Sheridan Rd., Wilmette, Illinois

HAVE YOU WONDERED ABOUT YOURSELF? WHO YOU ARE? BAHÁ'U'LLÁH GIVES ANSWERS THAT MAKE YOU STOP WONDERING!

Bahá'í Proclamation Ads - Series No. 2 June, 1969
National Bahá'í Public Information Office

Bahá'í Publishing Trust

"Some Answered Questions" Available in Chinese

Some Answered Questions. (Chinese). Perhaps you cannot ask questions in the Chinese language, but you might have a friend who can. The Publishing Trust has received paperbound copies of the above title through the National Spiritual Assembly of Malaysia. Reaching Chinese People in America is one of the goals of the Nine Year Plan. *Do you have an opportunity to help forward this goal?*

Per copy \$2.00 NET

[If you a member of a Bahá'í community, please order through your local literature representative. If you are isolated, order direct. Orders are shipped postpaid, if over \$2.00, but a minimum order of \$10.00 helps the Trust to keep its operating expenses down.]

"Bahá'u'lláh and the New Era" Being Revised

We regret exceedingly that our supply of *Bahá'u'lláh and the New Era*, in both cloth and paper editions, has been depleted. Some time ago The Universal House of Justice asked that no new printing be made of this work until some major revisions could be made. At the present time these revisions are under consideration at the World Center, and until this work is completed it is not possible to go ahead with a new printing. It appears that the new edition will involve the necessity of a partial or total setting of new type. This will be a major task and will take a considerable period of time to accomplish.

Everything will be done to rush this work along when it is possible to proceed. More information will be published as soon as it is available.

While there is no real substitute for this major introductory text, there is an extensive catalog of other books and brochures for teaching the Faith. There is still a goodly quantity of The Universal House of Justice's compilation, *The Proclamation of Bahá'u'lláh*, which should be used as much as possible at this time. Introductory books which can be used are: *Renewal of Civilization* (paper only at present); *Christ and Bahá'u'lláh* (cloth and paper); *The Promise of All Ages* (cloth and paper); *Religion for Mankind* (cloth and paper); *The Heart of the Gospel* (paper only); *Prescription for Living* (cloth and paper); *Tomorrow and Tomorrow* (paper only); and others.

—BAHÁ'Í PUBLISHING TRUST

Calendar of Events

Feasts

- September 8 — 'Izzat (Might)
- September 27 — Mashíyyat (Will)
- October 16 — 'Ilm (Knowledge)

Holy Day

- October 20 — Birth of the Báb

Proclamation Events

- September 21 — World Peace Day
- October 24 — United Nations Day

U.S. National Spiritual Assembly Meetings

- September 12-14
- October 17-19
- November 14-16

BAHÁ'Í DIRECTORY CHANGES

Assembly Secretaries

Central California Dist. No. 1

Burlingame: Mrs. Patricia Krier, 337 Bayshore, 94010

Southern California Dist. No. 2

Costa Mesa: Mrs. Zelma R. Colflesh, 1022 El Camino Dr., 92626

Southern California Dist. No. 3

Lompoc: Mrs. L. Corrine Christensen, P. O. Box 257, 93436

Florida

Tampa: Mr. Arthur S. Hart, Chr., P. O. Box 3077, 33601

Massachusetts

Cambridge: Miss Roberta Barrar, 694 Green St., 02139

Nevada

Las Vegas: Mrs. Betty S. Nix, 3728 Fortune Ave., 89107

New Jersey

Hackensack: Mrs. Andrea Muscadin, 15 Lehigh St., No. 42, 07601

New Mexico

Albuquerque: Mrs. Mary Lou Ewing, 1830 Arizona, N.E., 87110

Eastern New York

Town of Oyster Bay: Mrs. Mildred Daniel, 14 Arbor Rd., Syosset, 11791

Western New York

Syracuse: Mr. Duane D. Dumbleton, P. O. Box 161, University Station, 13210

North Carolina

Asheville: Mrs. Farzaneh Guillebeaux, 4½ Avon Rd., 28805

Ohio

Cincinnati: Miss J. Meredith Johnson, 2015 Edgecliff Point, 45206

Oregon

Washington County: Mrs. Esther L. Erickson, 8565 S.W. Cedarcrest St., Portland, 97223

South Carolina

Greenville County: Mrs. Geraldine P. Rivera, c/o M. Abercrombie, 19 Gandy St., Taylors, 29687

Tennessee

Memphis: Mrs. Irma R. Sims, 435 S. Prescott, 38111

Virginia

Fairfax County: Mrs. Rouhangiz Huddleston, 1727 Melbourne Dr., McLean, 22101

State Goals Committee Secretaries

Southern California Dist. No. 2:

Mrs. Roystine Hart, 4632 Sierra St., Riverside, 92504

Georgia:

Mrs. Monireh Saunders, 5071 Linda Vista Dr., Station F., Mableton, 30080

Louisiana:

Correct Thelma E. Thomas' name to "Miss"

Nevada:

Mr. Robert Heitz, 2196 "B" St., Sparks, 89431

Eastern Texas:

Mr. Travis Griffith, 515 Lightsey Rd., Austin, 78704

Utah:

Mrs. Carolyn Staples, 480 E. 3900 S., Salt Lake City, 84107

West Virginia:

Mrs. Berron E. Frederick, 101 Park Pl., Wheeling 26003

PLANNING TO MOVE DURING THE NEXT 30 DAYS?

Help us keep your address up-to-date

CUT OUT OR PROVIDE SAME INFORMATION AND MAIL TO:

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

ATTACH YOUR OLD ADDRESS LABEL HERE

Name _____
(Please Print)

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?

In Memoriam

Mrs. Alice Bacon
Monson, Mass.
June 22, 1969

Mrs. Bertha Gill
Louisville, Ky.
July 22, 1969

Dr. Reba Johnston
Marshall, Texas
June 27, 1969

Mrs. Harriet A. Lederman
Sun City Center, Florida
June 26, 1969

Mrs. Muriel Michels
San Francisco, Calif.
July 9, 1969

Miss Sally O'Neill
New York, N.Y.
May 20, 1969

Mrs. Daisie M. Plock
Albuquerque, N.M.
January 1969

Mrs. Katherine R. Swope
Pomona, Calif.
June 26, 1969

Mrs. Anna Wagner
Muskegon Twp., Mich.
July 3, 1969

Mrs. Jessie Wells
Town of Conklin, N.Y.
June 27, 1969

Mrs. Ruth Westberg
Pearblossom, Calif.
July 7, 1969

Mrs. Juanita V. Wittner
Spokane, Wash.
July 6, 1969