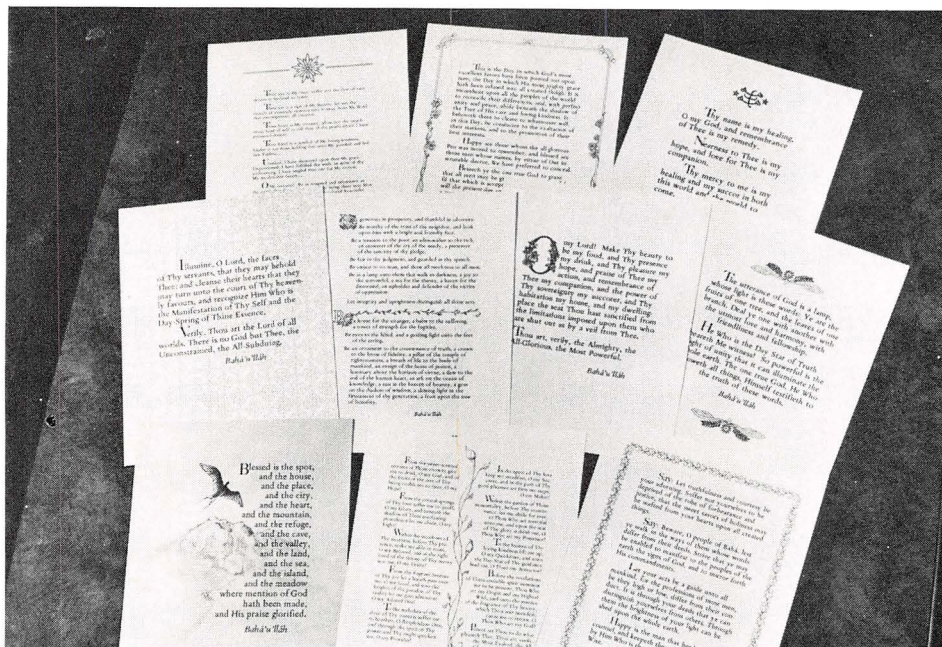


Bahá'í News

December 1975 Bahá'í Year 132



The Bahá'í Faith in Burma



Illuminated (decorated) Prayers and Passages of Bahá'u'lláh for teaching and deepening make welcome gifts, provide inspiring wall decoration and aid in memorization.

Illuminated Prayers and Passages of Bahá'u'lláh

Preservation and consolidation of the victories won: This is one of the three major objectives of the Five Year Plan as the Cause of God goes "from strength to strength" throughout the worldwide Bahá'í community.

We can do this even in the face of rising global chaos if we use the strengthening serenity of our Sacred Texts, the Creative Word of God, to deepen and consolidate Bahá'ís. For this purpose several short, simple, powerful quotations of Bahá'u'lláh have been chosen and are now available in large type, illuminated by dignified artwork.

These attractive, brief prayers and meditations are suitable for framing or other kinds of display. Ten different quotations have been printed on 8.5 by 11-inch paper — large enough for wall or window display, yet small enough to be carried in a notebook.

Members of teaching, proclamation, conference, and consolidation committees might want to pay particular attention to this set for possible use at summer schools, institutes, and children's classes. They are excellent for complementing normal teaching materials or for gifts to participating individuals at Bahá'í gatherings.

The large type and easy-to-handle pages also make the material useful for persons with poor eyesight, or for beginning readers, either children or adults, who are not yet accustomed to Bahá'í literature. In addition, these passages are generally brief enough so that students can memorize them without difficulty.

The entire set of ten can be bound into a new believers' booklet either as they are or mounted artistically on colorful heavy paper. Further decorative illumination can then be added, limited only by the artist's imagination. In this way home-made albums can be tailored to a variety of indigenous cultures. Other possible uses include mementos for friends on special Bahá'í occasions, or gifts for the sick or shut-in.

These ten quotations by Bahá'u'lláh are available either in complete sets or as individual prayers and meditations in multiples of ten.

How to Get the Illuminated Prayers and Passages of Bahá'u'lláh

Your local Bahá'í librarian or authorized Bahá'í distributor may have them in stock, or may be able to supply you with prices and ordering information. If, however, you cannot find them in your area, you may send your inquiry to the International Bahá'í Audio-Visual Centre, 1640 Holcomb Road, Victor, N.Y. 14564, U.S.A. for forwarding to the proper organization.

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Bahá'í Year 132

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No. 537

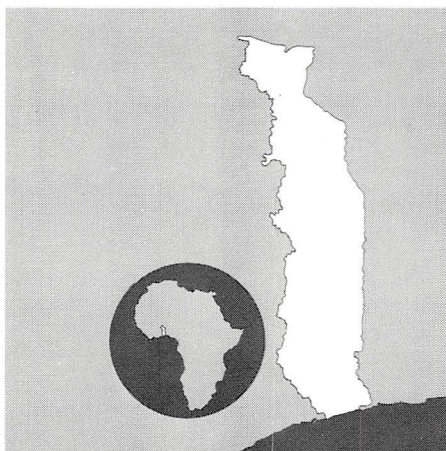
For Bahá'ís Only

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On the cover: Some Bahá'í youth of Burma. The Bahá'í youth are distinguished by their radiance and their love of knowledge from the mass of Burmese youth.

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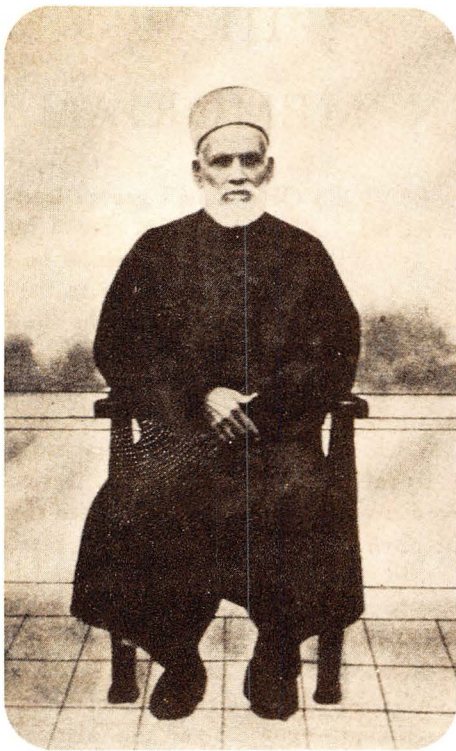
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The Bahá'í Faith in Burma

by Peter and Janet Khan



One of the most dramatic and exciting features of the Five Year Plan is the great call raised by The Universal House of Justice for an army of pioneers and traveling teachers to forsake their homes for the propagation of the Cause of God.

The heroic services of these dedicated Bahá'ís release spiritual powers which have a far-reaching effect on the world. We may well speculate on the magnitude of this effect, which will only become evident with the passing of years. The present condition of the Burmese Bahá'í community offers a rare opportunity for a case study—to observe, nearly 100 years later, the effect of a pioneering teaching venture carried out in response to the Divine summons.

Historical background

In 1878, Siyyid Muṣṭafá Rúmí settled in Rangoon, Burma, after nearly three years of travel in India and Burma in the company of Jamál Effendi, the eminent Bahá'í teacher sent to that region at the instruction of Bahá'u'lláh. Siyyid Muṣṭafá had embraced the Faith in Madras, India, in 1875 as soon as he came in contact with Jamál Effendi. In Burma, groups established in Rangoon and Mandalay by Jamál Effendi were patiently and lovingly nurtured by Siyyid Muṣṭafá as they developed into Spiritual Assemblies.¹

During the Ministry of 'Abdu'l-Bahá, the fledgling Burmese Bahá'í community was the recipient of many blessings from the Master. A highlight in the life of Siyyid Muṣṭafá was the occasion in 1899 when he was privileged to take to the World Center the marble sarcophagus which 'Abdu'l-Bahá accepted as a gift from the Bahá'ís of Mandalay and which was destined to enshrine the sacred remains of the Báb.²

During the Ministry of 'Abdu'l-Bahá, the fortunes of the Faith in Burma were suddenly and dramatically revolutionized. The headman of the Daidanaw village found himself involved in a legal case in Rangoon, 30 miles away. His application for bail was granted on condition that a citizen stand surety for him. The headman was pessimistic about being able to satisfy this condition when, to his amazement, a stranger in the courtroom offered himself. In response to the headman's inquiry, the stranger identified himself as a Bahá'í. As a result the headman and his companions from Daidanaw were brought to the presence of Siyyid Muṣṭafá, who succeeded in demonstrating to them the validity of the Cause. When the villagers reported the

circumstances of their acceptance of the Faith, the elders of Daidanaw decided, after consultation, to invite Siyyid Muṣṭafá to present the teachings in their village. Today, there are elderly Bahá'ís living in Daidanaw who remember the excitement associated with his arrival, the joy with which the mass of the villagers, some 800 in total, entered the shelter of the Faith of Bahá'u'lláh.³

Siyyid Muṣṭafá settled down in Daidanaw, devoting his life to the deepening of his fellow-believers, to the extension of the teaching work to nearby villages, and to the translation of literature into Burmese. Even in his nineties, he would enthusiastically walk miles to meet an inquirer and share his belief.⁴

During World War II, marauding gangs from adjoining villages, possibly inflamed by religious fanaticism, attacked Daidanaw, destroying the Ḥaẓíratu'l-Quds. Siyyid Muṣṭafá, 99 years old, was murdered by these ruffians.⁵ The Guardian, in a memorable cable, designated Siyyid Muṣṭafá as a Hand of the Cause of God, referred to him as "dearly loved staunch high-minded noble soul Siyyid Muṣṭafá," hailed the "long record of his superb services both teaching administrative fields," and described him as "passing (to) supreme concourse."⁶

The Burmese nation today

Burma today is experiencing many difficulties as a result of social and economic conditions over the past several years. Its economy is struggling, so that consumer goods and travel facilities are very limited. Several provinces are experiencing instability resulting from political forces, with the central government undertaking military action to quell rebellions. The government policy is such that Burmese citizens can only rarely obtain visas for travel abroad; a consequence is that Burmese Bahá'ís have for several years been unable to go to the World Center on pilgrimage or for the International Conventions associated with the election of The Universal House of Justice. They have also been unable to attend great International Conferences at which Bahá'ís from many countries gather. For many years the government provided visitors to Burma with visas for no longer than 24 hours; now it is possible generally to obtain a seven-day visa. With rare exceptions pioneers are unable to settle in Burma. The isolation of the Burmese Bahá'ís is heightened by the uncertainties of the postal system.

How an entire village of 800 accepted the Faith of Bahá'u'lláh

Opposite page, upper left: the Hand of the Cause of God Siyyid Muṣṭafá Rúmí: he taught an entire village. The building on the upper right is the Shrine of Siyyid Muṣṭafá Rúmí at Daidanaw. Below, some of the Bahá'ís of Daidanaw gather in front of the Shrine.

Burma: vibrant, unified with a strong thirst for deepening

The Burmese Bahá'í community today

During May 1975, we had the great privilege of visiting Burma, and meeting members of its stalwart Bahá'í community. It provided an opportunity not only to participate in the teaching work, but also to examine the effects of the teaching pioneering efforts of Jamál Effendi and Siyyid Muṣṭafá Rúmí, 100 years later.

We observed the following characteristics of the Burmese Bahá'í community:

1. The striking contrast between the Bahá'í community and the rest of the country. The mass of the people of Burma appear despondent, feeling little incentive to develop themselves, and are very isolated from the rest of the world. By contrast, the Bahá'í community is vibrant and dynamic, forward-looking and serene, despite its isolation. The Bahá'ís have an amazing sense of world-mindedness, thinking in global terms and interested in the condition of the entire world.

We visited the village of Daidanaw to observe an area where Bahá'í community life has been practiced for three generations. The contrast between this village and its surroundings is striking. A stranger, passing through unaware that this was a Bahá'í village, could not fail to be impressed by the difference between it and the surrounding villages. It is very neat, clean, and tidy. The demeanor of the people, their carriage and their bearing, the gentleness and dignity with which they relate to each other, distinguish them from the general population. The village is much more prosperous than surrounding villages because the cooperative attitudes fostered by the Bahá'í teachings promote agricultural efficiency and raise the prosperity of the entire community.

The rhythm of life in the village is such that in the early morning, at the first light of dawn, the villagers arise, observe their morning prayers and proceed to the fields. In the late afternoon they gather in the Bahá'í Center, which is lit by one kerosene lamp. The adults and the youth, the children and the grandparents, all gather, sitting on the floor, to pray together and discuss the Bahá'í teachings.

Walking in a village that is entirely Bahá'í is a unique feeling. You smile confidently at a stranger, each knowing that the other is a Bahá'í. He invites you into his house and insists on serving you food. With no common language, one resorts to frequent expression of Alláh'u'Abhá with smiles and ingenious hand gestures. In such circumstances the conversation is eloquent in the universal language of the spirit.

We were also privileged to participate in a five-day youth deepening conference held in Rangoon. The Bahá'ís at that conference had been selected by the Local Spiritual Assemblies around Rangoon and came to the National Center as guests of the National Spiritual Assembly for an intensive deepening program, preparatory to going out in traveling teaching teams. The deepening sessions typically occupied 10 hours each day. The dedication of the youth was evident in the diligence with which they took notes, asked questions, and studied the material. The Auxiliary Board members and National Spiritual Assembly members not only conducted classes, but also set a beautiful example in preparing and serving food for the youth so the youth could have the maximum amount of time to study. At the end of the five-day session, a three-hour examination provided a means for the youth to assess their knowledge.

On one occasion we were to meet several Bahá'í youth in the city. Since we found it difficult to indentify the Bahá'í youth from their parents' descriptions, we observed a group of young people in a store, knowing the Bahá'í youth to be among these young people. We tried to predict which ones among the group were Bahá'í from their appearance and their behavior. To our pleasure, we found our prediction to be entirely correct; those youth distinguished by their bearing and manner proved to be the Bahá'ís who emerged to greet us.

2. Another contrast is the unity in the Bahá'í community, compared to the segmentation in Burmese society. Four religions co-exist in Burma, in addition to the Bahá'í Faith—the Buddhist, Christian, Hindu, and Muslim religions. As a result, the people thirst increasingly for some meaning underlying the clash of differing religious practices. The Bahá'í teachings, uniting all religions, are a manifest haven of serenity and harmony.

The unity in the Burmese Bahá'í community is evident not only in the heterogeneity of its religious backgrounds, but also in the warmth characterizing the relationship between the youth and the adults. During several sessions of the Rangoon deepening conference, we shared news of Bahá'í activities in other parts of the world. Later, at Daidanaw, we saw the youth from the conference sitting with the older members of the community, sharing with them every item of news that they had obtained in Rangoon. In the face of the adversity and conflict in the Burmese nation, the Bahá'ís have learned to

treasure every morsel of knowledge, and to share it with their fellow Bahá'ís as a very precious gift.

Another example of the unity is found in the strength of the bonds we formed with the Bahá'í youth, despite the brevity of our visit and the inability to speak the Burmese language. Everybody was in tears when it came time to depart. Now, in the United States, we look back on those moments with wonder, recalling how we met the Burmese Bahá'ís, perfect strangers sharing no common language, but developed such a deep sense of love in so short a period of time that even now our hearts ache at our absence from them.

3. The insatiable thirst for deepening. The Burmese Bahá'ís have responded to the challenge of adversity and isolation by clinging resolutely to the teachings, mastering the Sacred Texts and becoming expertly versed in the writings of the Guardian. Although the deepening conference was designed for Bahá'í youth 15 years or older, we saw children, some very young, who had won the permission of the National Assembly to attend the conference. Small children, some no more than 10 years old, attended the sessions every day, taking notes and studying as hard as their older brothers and sisters, feeling highly privileged to be able to participate in such a deepening session.

Another example of this thirst for deepening is that the Faith is foremost in

the conversation of the believers. They yearn for knowledge of the progress of the Faith in other parts of the world, and discussion is continually directed into areas which will benefit the progress of the Cause.

Repeatedly, they insisted that we take their love to the World Center of the Faith. Deprived of the bounty of physical pilgrimage to the Holy Places, they commissioned us to offer prayers on their behalf. Later in our journey, we were privileged to offer prayers on their behalf at the Holy Shrines of Bahá'u'lláh and the Báb. We visited the Holy House of the Báb and greeted the Bahá'ís of Shíráz in the name of the Burmese Bahá'í community. In turn, the Bahá'ís of Shíráz acknowledged the bond they share with Burma; from the soil of Shíráz the Báb arose, and from Burma came the sarcophagus which now enshrines His precious remains.

4. A striking feature is the ceaseless teaching activity of the Bahá'ís in the face of the hazards which are sweeping Burmese society. This is seen in the constant stream of traveling teachers journeying all over Burma, disregarding rebellions and warfare. We met elderly Bahá'ís who were preparing to travel to the remote areas of Burma, to expend their remaining energy in the promotion of the Cause. The youth use their vacations to carry out teaching assignments. In addition to their training in a trade or profes-

sion, the youth have adopted a special project to acquire sufficient proficiency in English that they can make an intensive study of the Guardian's writings and the messages of The Universal House of Justice.

The lesson of Burma

The story of Burma is unfinished and will not be finished within our lifetime. Undoubtedly the Burmese community will continue to expand and develop, year after year into the future. We look back with wonder at the progress of the last 100 years, witnessing the result from one traveling teacher, Jamál Effendí, who arose at the instruction of Bahá'u'lláh and opened this country to the Faith.

Today the voice of divine inspiration, speaking through The Universal House of Justice, calls us to arise and follow in the footsteps of the early heroes and heroines of the Cause. In one 100 years time, what will be the result of our exertions today in service to the Cause?

References

1. *Bahá'í News*, March 1946, page 12.
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*
5. *Bahá'í News*, January 1946, page 8.
6. *Bahá'í News*, November 1954, page 17.



The National Bahá'í Center at Rangoon, Burma.

In love with justice

The story of Matthew Bullock, Bahá'í pioneer, coach, and lawyer

by Elsie Austin

Matthew W. Bullock, Knight of Bahá'u'lláh, forged new trails, broke through old barriers, and fought for recognition of human worth and human dignity. His achievements had an impact on his Bahá'í and non-Bahá'í communities. He will be remembered as one who blended material and spiritual progress, and kept his life on the course of high and constant commitment to the oneness of God and the unity of mankind.

Jesse and Amanda Bullock, of Dabney, North Carolina, first looked upon the face of their new son, Matthew, on September 11, 1881. They were not too long out of the searing experiences of human slavery, struggling to raise their family in the poverty, hostility, and fear which accompanied the drama of emancipation in the Old South. To his parents, Matthew must have been a hope and a promise, for even in childhood he was distinguished by his strong, well-coordinated body, his inquiring, militant intellect, a good singing voice, and a sensitive, radiant, outgoing spirit.

Perhaps it was the promise of this son that impelled Jesse Bullock to move his family from Dabney when Matt was 8 years old. How could he doom such a child to the attitudes of ignorance and self-

effacement which enabled blacks to survive the prejudices of the Old South? Jesse took his family to Boston in 1889, arriving, as he later said, "with seven children and a ten dollar bill."

Life in Massachusetts had its hardships, but it gave young Matt his first access to the kind of education which developed his talents. Completing his elementary training in 1894, he wanted to go to high school. His father, constantly seeking better employment opportunities, moved the family to Everett. Matt entered high school and, earnestly applying himself, discovered what developed skills of mind and body could achieve. He graduated from Everett High School in 1900 with scholastic honors and with the historic distinction of being a black who was captain of four of his school's five athletic teams. This was his first pioneer experience, and it must be remembered that his victories were not easily won in the climate of that period.

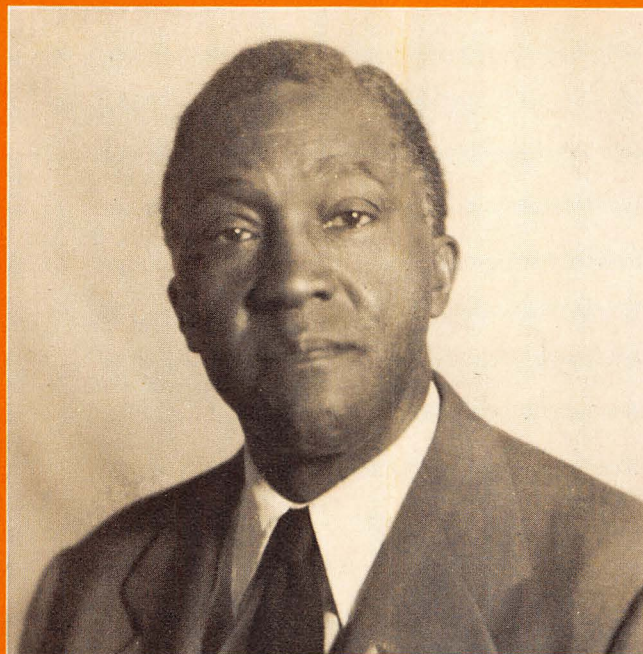
High school gave Matt confidence and ambition. He yearned to go on. His goal was that symbol of excellence, Dartmouth College. Jesse Bullock wanted to support his son at college, but he could barely provide for the family. With a love beyond words, he gave Matt the painfully saved sum of \$50 and sent him to try his wings.

One has only to realize how much Jesse needed the help of a working son to understand the depth of his love and the sacrifice that he made in giving Matt the freedom to choose and to strive on his own.

Matthew Bullock met the challenge. He enrolled at Dartmouth. With a classmate, he gave concerts in churches and hotels. He was billed as "the famous baritone singer of Dartmouth." He was a diligent student, and he joined the Dartmouth track team, excelling in the broad jump and high jump. And he became a football star. One sports historian, Edwin Henderson, evaluating Matt Bullock's performance on the Dartmouth football team, observed that "Bullock was one of the brainiest men of football ability the game has ever had."

Mr. Bullock completed his B.A. degree at Dartmouth in 1904 with scholastic honors and with fame for his athletic achievements. He then entered Harvard and supported himself by coaching. Massachusetts Agricultural College hired him and he became the first black to serve as head coach at a predominantly white institution. He also coached at Malden High School. He was graduated from Harvard Law School in 1907 with an excellent record.

Matt Bullock had to struggle for oppor-



tunity, achievement, and respect during his school years. He found that doors which were usually open to well-qualified, professional graduates were closed to him. Even among his colleagues, he often met only grudging acceptance. In his memoirs, Matt recalled that one colleague, after 40 years of class reunions, finally condescended to introduce Matt to his family. Matthew Bullock learned to pioneer against bitterness and rage in himself and in others.

Finding no suitable employment in Boston, Matt accepted an offer from Atlanta Baptist College, now known as Morehouse College, to serve as an athletic director and teacher. This took him back to the South in 1908. He developed some of the "cleanest and finest football teams in the South." However, he was determined to practice law. He opened a law office in Atlanta in 1912. There are no records of his pioneer experiences as a black lawyer in a Deep South which was then still the Old South.

During this challenging period in his career, Matt met Katherine Wright and they were married. The Bullocks' marriage was a long and stable one, blessed with two children whose lives express the high standards of their parents. The son is

a judge in the Common Pleas Court in Philadelphia, the daughter a librarian in Detroit.

Matthew Bullock was asked to be the dean of the Agricultural and Mechanical College at Normal, Alabama, in 1915, and he worked there until 1917, when he returned to Boston and was admitted to the Massachusetts Bar.

Then, refused active service during World War I because of a heart condition, he went to Camp Meade as an educational secretary of the YMCA organization which served the armed forces. He joined the American Expeditionary Forces and went to France with the 369th Infantry. Overseas, he confronted and opposed racist policies, thus angering several commanding officers. He served 15 months in the front lines without being granted a leave. When he applied for accommodations to return to the United States, he was reassigned. Mr. Bullock showed such leadership and bravery during his front line service that he was recommended for the military honor, the Croix de Guerre medal. But the colonel of the regiment refused to approve it. The incident is mentioned in the autobiography of Black educator Dr. John Hope. Mr. Bullock also received a letter from an Army chaplain

who referred to him as an "unsung hero of the Battle of the Argonne."

Matthew Bullock returned to the U.S. on Memorial Day, 1919, and began practicing law in Boston. He soon became such an outstanding citizen and leader that he was encouraged to run for public office. He ran as a candidate for the Massachusetts House of Representatives in 1929 and lost by 92 votes. He was appointed a special assistant to the Massachusetts attorney general in 1924, and in 1927 the governor appointed him to the State Parole Board, later known as the State Parole Board and Advisory Board of Pardons. He served on that board, in various capacities, including that of chairman, for 20 years. He helped to establish the Boston Urban League, served as its secretary and as a board member, and was a life member of the league. He was president of the Adult Education Center of Boston for three years and remained an honorary board member until he died. He served as president of the Community Church of Boston. As a distinguished leader he never based his influence on the exploitation or manipulation of hostilities and tensions. He was above hatred and bigotry, motivated by a love for justice.

While president of the Community

Church, Mr. Bullock was invited to a dinner for Mrs. Ludmilla Bechtold Van Sombeek, who was a Bahá'í traveling teacher. He asked her searching and challenging questions, and was especially interested in the racial attitudes of white Bahá'ís. Her answers stimulated him to read. He studied *Some Answered Questions*, and he and Mrs. Bullock visited Green Acre Bahá'í School.

Mr. Bullock investigated the Faith for many years, and the Bahá'ís taught him with great patience and kindness. Mrs. Van Sombeek, his first teacher, became his warm and understanding friend. She kept him continually reading the Teachings and afforded him contact with experiences and people that gave him an over-all picture of Bahá'í life. When Matthew Bullock became a Bahá'í in 1940, he said that Mrs. Van Sombeek was his spiritual mother. All his life, he expressed profound appreciation for her friendship.

Mrs. Katherine Bullock died in 1945. Though she had not formally accepted the Faith, she was impressed with the Teachings and never opposed her husband's Bahá'í interests. Her death left a great gap in Matt Bullock's life. However, in that year of grief and loneliness yet another honor came to him. The United States secretary of the Navy invited Mr. Bullock to join a special commission of distinguished citizens and participate in an inspection tour of Naval installations in the Pacific.

As a member of the Bahá'í community, Mr. Bullock gave unstintingly of his leadership skills and his devotion. He traveled extensively and frequently to promote the Faith, visiting Haiti, Costa Rica, and Mexico. His deep commitment attracted many people. He served as chairman of the Boston community and was appointed to many national committees, and in 1952 he was elected to the National Spiritual Assembly.

He went to Africa in 1953 as one of the delegates from the U.S. National Assembly to the first Intercontinental Bahá'í Conference in Uganda, East Africa. He received permission from the beloved Guardian, Shoghi Effendi, to make a pilgrimage to the Holy Land before attending the conference.

The visit to the Holy Shrines and the cordial reception given him by the beloved Guardian had a profound spiritual impact on Matthew Bullock. "The Guardian has cleared up many things for me," he said. "My visit to him and to the Holy Shrines are experiences beyond words. I don't think I will ever be able to express what it meant to me. Nor do I think that any Bahá'í

is the same after being with the Guardian. I wish every Bahá'í could have the bounty which has been mine."

What words could not express, Matt Bullock's life expressed thereafter. He was a careful observer of the African Conference and a deeply inspired participant. With a special radiance of spirit, he left the Conference and traveled to the Belgian Congo. Returning through West Africa, he visited Liberia, where he met the Liberian president and the American ambassador, both of whom had some mistaken ideas about the Faith. Mr. Bullock corrected these ideas, and the president was so touched that he invited Mr. Bullock to a special dinner and introduced him to 25 distinguished people from Liberia and other countries. Mr. Bullock spoke of the Bahá'í Faith and stated that he was in Africa as a representative of the United States National Assembly.

When Mr. Bullock returned home, he found that the American Bahá'ís had received increasingly stirring messages from the Guardian urging them to pioneer, to carry the Faith to other countries and win the victories of the World Crusade. Matthew Bullock was 72 years old, an established, prominent citizen, enjoying the fruits of a life of hard work and sacrifice. The Guardian's messages and appeals shook him, leaving no doubt in his mind about the priority of pioneering.

Matthew Bullock was one of those Bahá'ís who rose to his feet at the 1953 American Bahá'í Convention, offering to pioneer. Overcoming the limitations of his age and the objections of those near to him, wrenching himself free from the home community and land, he was one of the five National Assembly members who resigned and went pioneering during that memorable year.

Mr. Bullock settled in Curacao, Dutch West Indies, and helped establish a new Assembly there. He was one of the pioneers to whom the Guardian gave the title "Knight of Bahá'u'lláh." He taught and traveled and extended his services to other areas of the West Indies, helping to form and strengthen other Bahá'í Assemblies.

In 1960, feeling the disabilities of extreme age, Mr. Bullock returned to the United States. In Boston, he taught and served as best he could. Age and illness troubled him, and the Boston friends who had known him for so long treated him with much love and sympathy. Among them must be mentioned a long time Bahá'í friend, Bernice Ball, who with spe-

cial love and compassion helped him through dark days of pain and incapacity. How grateful and humble with loving appreciation Mr. Bullock's tired heart must have been.

Illness so weakened Mr. Bullock that in 1967 he moved to Detroit where his daughter lived. After a brief time, he entered a nursing home. He kept up his Bahá'í contacts and his contacts with Dartmouth and Harvard. The two colleges, equally committed to him, did not forget him.

Harvard conferred upon him an honorary degree and sent it to him in 1970. Dartmouth College called him back for the 1971 commencement and conferred upon him the honorary degree, Doctor of Laws. Matthew Bullock was then 90 years old. As he stood for the presentation and the reading of his citation he received a standing ovation from the audience of 5,000. What poignant memories must have been his on that day. How he must have rejoiced to hear his beloved Faith mentioned in the citation: "Concern for your fellow man continued to occupy your energies after retirement. You are a recognized leader of the Bahá'í Faith, and you have traveled all over the world at your own expense in the interest of that religion. You believe very deeply that the establishment of universal justice and freedom requires the spiritual and moral awakening of all people . . ."

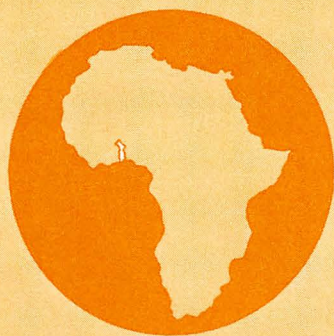
Matthew Bullock returned to Detroit, strengthened by so many memories of the great moments of his life, and tranquilly awaited the opening of that door to other existence. Death came to him on December 17, 1972. He was 91.

With his customary orderliness, Mr. Bullock left a will in which he provided for a Bahá'í funeral, and he even selected the passages he wished read from the Writings at his service. And a very great honor and tribute came to him from the Faith he had so loved and served.

The Universal House of Justice cabled to the National Spiritual Assembly of the Bahá'ís of the United States: **GRIEVED PASSING KNIGHT BAHÁ'U'LLAH MATTHEW BULLOCK DISTINGUISHED PROMOTER FAITH. CONVEY FAMILY ASSURANCES PRAYERS HOLY THRESHHOLDS PROGRESS SOUL. ADVISE HOLD MEMORIAL GATHERING MASHRIQU'L-ADHKAR.**

The National Assembly held that gathering on February 17, 1973. The music of a life so devoted to serving the principles of an eternal Faith was caught up and amplified in the chords of eternity.

Teaching the Faith in Togo



The people of Togo are "incredibly receptive" to the Faith, said Auxiliary Board member Thelma Khelghati. Mrs. Khelghati is the Auxiliary Board member for Togo, Dahomey, Ghana, and Niger, all in West Africa. She and her husband, Amru'llah, went to pioneer in Togo in March, 1973.

"In Togo, all the people, whether distinguished professionals or officials or simple tribesmen, are receptive to the Faith. They have a firm belief in God," Mrs. Khelghati explained. "They have a deep faith, a sense of man's dependence on God. They know that to do anything—to be healed, to get a job—you need help from a Superior Power, and they call on that Power. They love prayers. Almost always, the first question they ask the Bahá'í teacher is, 'Do you have prayers?'"

The Khelghatis have noticed this attitude all over West Africa. Western pioneers in that region learn the true meaning of humility, hospitality, and courtesy from the seekers.

French-speaking pioneers and traveling teachers are badly needed in Togo to find new Bahá'ís and help deepen them. And new Bahá'ís are easy to find. "Almost anybody you talk to is interested," said

Mrs. Khelghati. She said that in late October and early November a traveling teacher from Belgium found 70 new Bahá'ís in Togo, and these people were from all strata of society: a banker, an assistant to a government minister, a university student, a nurse, laborers, a rich businessman.

A few years ago, there were only four or five pioneers in Togo. Now there are 12, including two children. One of the children, 18-month-old Andalib Khelghati, was born in Togo.

The first National Spiritual Assembly of Togo was elected at Ridván 1975. Three of its members are pioneers and the rest are Togolese. And in the last few years, more deepened and active Togolese Bahá'ís have arisen to spread the Faith.

Last summer, two Togolese believers went from the city to their own native areas to teach the Faith. They opened the areas, and many people became Bahá'ís. One went to Sansanné-Mango, a Moslem area inhabited by the Tchikossi Tribe. Another went to Niamtougou and taught the Losso Tribe.

The Khelghatis said that, for the moment, western civilization and materialism have not penetrated very far in Togo, but

nationalism is growing. Government permission is needed for the Bahá'ís to hold a public event. However, such permission often benefits the Bahá'ís.

In one place, the Bahá'ís asked the mayor if they could hold a public meeting in the market place. The mayor said he thought they should hold three public meetings, two in the town hall and one in the high school. The mayor chaired the first meeting and personally invited dignitaries to it. The assistant mayor chaired the second, which was announced by the town crier. And the third was held as suggested in the high school. In another place, the governor offered to chair a meeting, and did so. He called the meeting after the daily "animation," which is a gathering of the people to sing songs and dance in praise of the government. This is a sign of the increasing Communist influence in Togo. Mrs. Khelghati quoted a Bahá'í in Togo, who said, "How can we ever explain to Bahá'u'lláh that the Communists were more active and devoted than we were?"

Communism is a real temptation to the leaders of Africa's impoverished, underdeveloped nations, though it contradicts their own deep religious faith. But education can remove such faith from a population in one generation. So the Bahá'ís have to move fast, now. And the people are hungry for the Message of Bahá'u'lláh. Their own spirit of faith, along with their new perception of the limitations of the church, brings them, in ever-increasing numbers, to the Bahá'ís. In one place this summer, about six Bahá'ís spent two hours inviting the public to a meeting and about 350 people showed up and sat and listened until the Bahá'ís were exhausted and had to end the meeting.

"West African countries are quickly becoming more difficult to get into," said Mrs. Khelghati. In her opinion, foreigners within the country will, in a few years, have little mobility, will be unable to travel from village to village as the pioneers do now.

The Khelghatis visited their family in the United States during November and stopped at the House of Worship in Wilmette. They bought much needed books, pictures, and Bahá'í jewelry in the Temple bookstore.

They love their pioneer life. Mrs. Khelghati said that she thinks "the bounty for the pioneers is that they learn more about themselves. In an unfamiliar environment, it's easy to see yourself and get to know yourself. You stand out."



A radio recording studio was dedicated in August at Mayaguez, Puerto Rico. Present on the occasion were Counsellor Carmen

de Burafato of the Continental Board of Counsellors for Central America, and

Ruben Betancourt, vice-chairman of the National Spiritual Assembly.

How the use of radio is spreading the Faith

In its message to the Bahá'í world at Nay-Rúz, 1974, The Universal House of Justice called for the "use on an increasing scale (of) the facilities of mass communication," and 39 National Spiritual Assemblies were specifically directed to undertake radio programming for proclamation and teaching.

Eighteen Latin American Assemblies were given this assignment and many of these have made important progress towards mobilizing individual and community resources. Through the active assistance and professional stimulus of K. Dean Stephens, radio and television engineer of Puerto Rico who has designed several recording studios and developed plans for a number of National Assemblies, strides have been taken to develop national programs, to create regional cen-

ters of production in at least four countries, and to encourage cooperation in sharing scripts, tapes, and ideas.

Access to radio stations seems to be relatively easy in much of Latin America where both governmental and private commercial stations welcome the moderate and modern Bahá'í programs and where Bahá'ís are well received. The flow of Bahá'í travel teachers provides newsworthy persons for interview. Other free time may include inspirational spots, announcements of Bahá'í events and even some program series as in Belize, Nicaragua, Jamaica, and the Virgin Islands.

Time—even prime time during peak hours of audience reception—can often be purchased very inexpensively. In a few places it may be feasible, on the basis of Bahá'í need and opportunity, to own and run low-power local Bahá'í stations as possibly in Ecuador, Bolivia, or Panama. The opportunities are many, although the obstacles are abundant. What is obvious is that much can be achieved with initiative,

cooperation and professionalism.

ECUADOR: Outstanding has been Ecuador's experience with broadcasts from the small commercial station *Radio Turismo* in Otavalo. So useful have been the broadcasts, which are directed primarily to the Indian believers of the region, that steps have been taken to build equipment for a Bahá'í broadcasting studio at the Bahá'í Teaching Institute in that mountain city. Broadcasts hopefully will be undertaken in both short and medium wave frequencies. Programs in Spanish and Quechua are produced by a dedicated corps of indigenous believers and pioneers.

BOLIVIA: Bolivia, with the similar problem of a large Indian population speaking either Quechua or Aymara, has been constructing a simple recording studio in the Bahá'í Center in La Paz. Feasibility studies have been undertaken for a possible independent Bahá'í radio station. Meanwhile, radio broadcasts are carried on a local commercial station as funds permit.

PANAMA: Panama's House of Worship on the Cerro Sonsonate (Singing Mountain) offers singular natural advantages for a future radio station. The National Assembly has authorized the construction and equipping of a small recording studio as a part of the caretaker's house and appointed a committee for developing programs of suitable content.

EL SALVADOR: El Salvador, with its energetic community which includes several media-trained persons, has converted a room in its National *Hazíratu'l-Quds* into a recording studio and is now completing its equipping. It hopes to produce its own regular programs and spots, and function as a regional center for radio productions.

PUERTO RICO: Puerto Rico on August 26, 1975, established in Mayaguez the first fully operational recording studio, dedicated on that date in the presence of Counsellor Carmen de Burafato. The Bahá'í radio committee of Puerto Rico has begun actively to produce, for island broadcasting, a series of deepening programs which hopefully will be of use as well in neighboring areas.

THE LEEWARD AND VIRGIN ISLANDS: This national community, with several radio professionals among its members, is hoping to develop a regional production center, possibly in their National *Hazíratu'l-Quds*, for the English-speaking Caribbean and Belize. The Local Spiritual Assembly of St. Thomas has begun a weekly radio series based upon Sidney I. Dean's "52 Bahá'í Talks for All Occasions." Three other Bahá'í programs are broadcast in the Leeward and Virgin Islands: in St. Maarten, St. Croix, and Saba. A committee in Martinique, French Antilles, is doing scripts in French.

JAMAICA: Jamaica, after its successful broadcast series of 20 half-hour programs in a five-week period in 1973, has now reactivated its committee for radio and television and will share its tapes with the English-speaking countries and islands. A recording studio is being planned for this island.

NICARAGUA: Nicaragua has purchased a tape recorder, has begun the systematic taping of programs and has recruited radio script writers. There is a regular weekly program of upgraded quality aired over "Radio Nacional" on the North Coast which is widely received in Honduras.

COSTA RICA: An active committee has been formed in Costa Rica for media

utilization and scripts are being prepared for broadcast.

BELIZE: Belize has for some time conducted weekly radio programs, but these are now in the process of upgrading the program content.

CURACAO: Curacao, in the Dutch Antilles, reports that it has "a regular Sunday morning program, using a different language each time—Dutch, English, Papiamentu—but using the same text . . . then, after three weeks, we move to a new text . . .". Scripts are based on *The Bahá'í Faith* by Gloria Faizí and on Dr. Esslemont's *Bahá'u'lláh and the New Era*.

TRINIDAD AND TOBAGO and GUYANA: Beginning with 5-minute weekly programs in Trinidad, and a similar series of 10-minute programs in Guyana, both communities are planning cooperation in the preparation and sharing of materials.

The goal to "expand the use of radio for Bahá'í broadcasts aimed at proclamation of the Faith to a greater number of listeners, as well as deepening the faith of the believers," is well under way in Central America, the Caribbean and northern South America. With the future development of effective cooperative procedures among the communities of the region the successful utilization of this powerful teaching tool will not only add to the prestige of the Cause but also make it familiar to the masses.

November 12 marked by intensive prayer

A wave of prayer was spread across the globe on November 12, the Birthday of Bahá'u'lláh.

The day of intensive prayer marked the beginning of a vigorous world-wide campaign to inspire individual believers to push forward with the vital work of the Five Year Plan.

The special day of intensive prayer was suggested by the International Teaching Center to the Continental Counsellors and Auxiliary Boards throughout the world. The Counsellors, in turn, asked the believers everywhere to join them.

Prayers went forth from the Holy Places at the World Center, from Houses of Worship, from cities, from remote villages, from homes. The purpose was to attract Divine confirmations to the sacred task and to quicken the spirit of sacrificial ser-

vice in each and every follower of the Cause.

Hands of Cause return to Haifa

The Hands of the Cause of God 'Alí Akbar Furútan, Paul E. Haney, and Abu'l-Qásim Faizí have returned to their duties at the International Teaching Center in Haifa and are participating in the program of pilgrimage which resumed in late October.

Mr. Furútan's itinerary took him, during July, August and part of September, to Bahá'í centers and Summer Schools in Norway, Germany, the United Kingdom, and Switzerland.

The last part of September and part of October were spent with the believers in a number of centers in Turkey, where Mr. Furútan held meetings day and night, attended by the friends who came from local and outlying areas despite transportation difficulties. There was full participation by men and women, youth and children, and many penetrating questions about the Cause were answered by him. Mr. Furútan was particularly impressed with the enthusiasm of the Bahá'í youth — some of them former members of the 'Alaví sect — and spoke to them of the significant role the youth can play in the Cause.

Reporting on Mr. Furútan's visit, the National Spiritual Assembly of Turkey wrote, "The friends were delighted to have met Mr. Furútan . . . one could see great joy and happiness in their faces and feel the power of love which he showered upon them. The youth were very eager to learn — they would come with their note pads and take notes for later reference. We are grateful for the bounty of this visit. . ."

In addition to attending in August a number of Summer Schools and visiting Bahá'í communities in the United Kingdom, Ireland, and Europe, Mr. Haney was the honored guest at the Regional Youth Conferences held at Steevensbeek, N. Brabant, The Netherlands, and at Arcegno, Switzerland.

"We were deeply grateful for the presence of the Hand of the Cause of God Paul Haney at part of each Conference," the Continental Board of Counsellors in Europe reported. "His presentation of texts from the Guardian's letters played an especially significant part in the program, because to study the writings of the Faith



House of Justice seat site terraced

This photograph, taken in November, shows the progress of the excavation at the site of the permanent seat of The Universal House of Justice.

The Universal House of Justice Building will be constructed in front of the terraced area which will be beautified. The purpose of the terracing is to avoid placing the building against the side of Mount Carmel.

Actual construction of the majestic 5½ story building is expected to begin early in 1976.

The believers have been invited to contribute to the building fund in order to ensure uninterrupted progress of the project, called by The Universal House of Justice the greatest single undertaking of the Five Year Plan.

was one of the objectives . . . youth came from a number of countries to each Conference, the Dutch being naturally in greatest number in Holland, and Swiss and Italian in Switzerland . . . the response of the youth to this opportunity for study was very positive and they appreciated it very much."

The general arrangements for each Conference were handled by a committee of youth, it was reported, and the youthful participants at the Conferences willingly lent assistance in cleaning duties. A period of proclamation was organized on conjunction with each Conference, as a pre-

liminary to a public meeting. It was stated that there was good response to both proclamation programs and there were some enquirers at each public meeting.

In July, Mr. Faizí embarked on a lengthy journey which took him to The Netherlands, Denmark, Belgium, the United Kingdom, France, Luxembourg, Italy, and Austria where he was able to meet with the Bahá'í friends and participate in nine Summer School programs.

"We hereby express our deepest gratitude," the Danish National Spiritual Assembly wrote, "for the visit this summer of the precious and beloved Hand of

the Cause . . . It was of invaluable significance for all of us to benefit from his profound and loving wisdom . . . the children in our community were especially blessed by having a couple of hours of their own in an unforgettable meeting with Mr. Faizí."

Mr. Faizí was pleased to witness a higher degree of consecration among the friends in Europe, a greater thirst on their part for knowledge about and understanding of the Teachings, and many welcome evidences of the interest and zeal of the youthful members of the Bahá'í communities he visited.



Bolivia Declarations follow teaching project

One of the most notable successes of this summer's International Teaching Project in Bolivia was the declaration of 23 students at a rural teachers college in Paracaya.

A special deepening institute is planned for these new Bahá'ís, who will, when they complete college, be teachers for the public school system in rural areas of Bolivia. Rural teachers have much influence in their communities, and when they use that influence to further the aims of the Faith, the International Teaching Project will bear magnificent fruits.

Youth from the United States, Mexico, Argentina, Germany, and Bolivia worked together during the project, which began in July. The projectors joined pioneers and other traveling teachers for a pioneer



institute August 15-17 at the Amelia Collins Bahá'í Institute, Cochabamba, Bolivia. Continental Counsellor Donald Witzel of Venezuela conducted the institute, during which five youth decided to stay in Bolivia as full-time pioneers.

Pioneers and traveling teachers from the United States, Mexico, Argentina, Germany, Venezuela, and Bolivia attended a three-day pioneer institute in August at the Amelia Collins Bahá'í Institute at Cochabamba, Bolivia.

Brazil Covenant is theme of Youth Congress

The fifth National Bahá'í Youth Congress of Brazil, recently gathered in Porto Feliz, was attended by 75 youth from nine communities.

The theme of the conference was "The Covenant." The theme was suggested by The Universal House of Justice and was studied through a paper written by Counsellor Leonora Armstrong of the Continental Board of Counsellors for South America.

Other topics were presented by youth who compiled material from the Writings and, in some cases, drew upon their own professional training. In the evening, youth presented original plays dramatizing Bahá'í teaching situations.

The youth surpassed their goal in contributing to the National Youth Fund and decided to revise a Portuguese Bahá'í pamphlet for youth.

Cameroon Republic Bahá'í book displays very effective

In an effort to bring the Bahá'í Message to all strata of society, the National Spiritual Assembly encouraged Local Assemblies to sponsor Bahá'í book displays.



Around the World

The displays were publicized by posters, written invitations, and flyers. Attendance ranged from a handful to 400 inquirers. New believers were enrolled as a result of the exhibits.

The exhibits were announced on the radio, which also broadcast an interview with a member of a Local Assembly and which recorded and broadcast the talks given at the public meeting which concluded the display sessions. At the meeting, speakers from six different backgrounds spoke on the oneness of mankind.

Canada Yukon Native Council issues action call

The Yukon Bahá'í Native Council, the first of its kind in Canada, met in Carcross, Yukon Territory, to issue "a ringing call for action."

Auxiliary Board members Howard Brown, Peggy Ross, and Ted Anderson, and Board assistants Fletcher Bennett and Loretta King represented the Continental Board of Counsellors at the conference. Ed Muttart represented the Canadian National Assembly.

The Council of approximately 100 native and white Bahá'ís from Northern Canada and Alaska was chaired by a Tlingit Indian Bahá'í youth who recently made his pilgrimage to the Holy Land and then went on a teaching trip to several centers in Europe and Greenland.

The consultation, centered on action that will consolidate the teaching work in the villages, was "impressive and the depth of understanding and commitment overwhelming," one participant said. "A generous contribution to the Fund was made. The need for action was seen and plans made to visit and teach in the area's goals. One such plan was successfully carried out the night the Council ended."

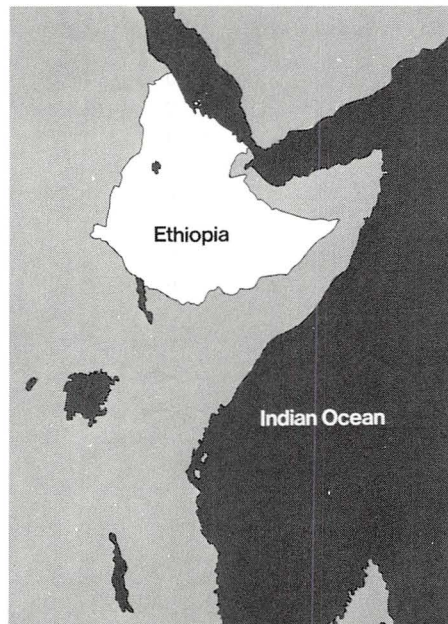
Ethiopia How Bahá'ís react in time of war

What happens to firm Bahá'ís in time of war? Excerpts from a letter by a believer in Asmara, Ethiopia, contain the thrilling answer:

"As on every other day, we had already heard shooting. And yet, filled with the desire of mentioning His blessed Name and calling more people to His court, there was a beautiful gathering, a fireside, at the

home of one of the friends. Many friends were gathered, with seven seekers—boys, girls, Europeans, Africans—all happy, all attracted to Him, when suddenly the thunder of heavy shooting was heard, shaking all the windows. Cries and lamentations were heard from a large group of people who were the target of machine gun bullets fired into the very room below us. And then the flow of many wounded, terrified, bleeding people who sought refuge in the house where we were gathered. We rushed to their rescue, rendering whatever assistance we could, calling the ambulance, comforting them, stopping their bleeding, consoling the many frightened children, some of whom were praying, some weeping.

"After a few minutes, soldiers and



policemen entered the house to investigate the source of the shooting and were astonished to find a religious meeting in progress.

Mention of Bahá'u'lláh produced a miracle! The chief of police knew about the Faith. He summoned his aides to help the wounded, apologetically made a purely ceremonial inspection of the house, and, to our astonishment and relief, gently and respectfully told us that we were free to go, explaining that there was no need to investigate the friends. He said he knew the Bahá'ís were not a source of danger and he entertained no doubts about them.

"The bystanders were astounded. 'What is a Bahá'í?' they asked. And Bahá'u'lláh's blessed Name passed from

lip to lip, from heart to heart.

"None of the friends was agitated; none panicked. Everyone felt a sense of the presence of Bahá'u'lláh, of His power and assistance. Soon, all reached their homes. Although my automobile tire was punctured by a stray bullet, I, too, reached home in safety.

"This is a short account of a long story, of a day somewhat similar to many in the past and which may resemble many more days to come. But what is beautiful and heartening is the spirit of the believers who are firm, united, loving, daring and patient! We know that all this will pass, but the Faith of God will not. And we are helping one another to seek no shelter except His mighty Covenant and Stronghold. Please pray for all of us."

Greenland Danish settlement receives Message

Sukkertoppen is a Danish settlement on an island on the southwest coast of Greenland, north of Godthaab, and has an estimated population of 1,400. No Bahá'ís live there.

Mrs. Lotus Nielsen of Godthaab recently visited Sukkertoppen while on a teaching trip. She is an assistant to Auxiliary Board member Peggy Ross of Canada.

Mrs. Nielsen arranged a public showing of Bahá'í slides in Sukkertoppen. While trying to find a place in which to give her program, she befriended many local people and gave them Bahá'í literature. The town has no newspaper, so the meeting could only be advertised by a poster on the community bulletin board. The young man who made the poster discussed the Faith with Mrs. Nielsen for four hours. He took Bahá'í literature, and consented to translate Mrs. Nielsen's talk from Danish into Greenlandic.

Mrs. Nielsen reported that the poster attracted much attention, but she faced an empty room at the hour when the meeting was to have begun. "Fifteen minutes later," she said, "Ferdinand, who made the poster, arrived, wearing a wool scarf and perspiring profusely. He had flu and a high fever and expressed regret that no one had come to the meeting. He did not realize that I considered his presence enough! He wanted to see the slides and we spent 1½ hours again discussing the Faith . . ." This man and his wife are now

studying the Faith.

In Holsteinsborg, Mrs. Nielsen was unable to arrange a public meeting. "I visited with people where I found them," she stated, "outside their houses, in the street, in stores. Sometimes they accepted literature. The Greenlanders were friendly and helpful."

Mrs. Nielsen also visited the widow of Hendrik Olsen, who was the first native Bahá'í of Greenland. He learned of the Faith through Mrs. Johanne Hoeg, the first Danish Bahá'í, and he was translating *Bahá'u'lláh and the New Era* into Greenlandic when he died in 1967.

Iceland

Faith proclaimed to Icelandic leaders

The Icelandic Bahá'í community recently proclaimed the Faith to the leaders of Iceland, presenting them with Bahá'í literature, including *The Bahá'í World*, Vol. XIV.

Auxiliary Board members Hádí Afshí and Svana Einarsdóttir, and Erla Guomundsdóttir, vice-chairman of the National Spiritual Assembly of Iceland, had a 15-minute interview with the president of the Republic of Iceland.

They reported that "... the President was most congenial, received us warmly, and mentioned Eskil Ljungberg, Knight of Bahá'u'lláh for the Faeroe Islands, with whom the president had some associations while he was serving as director of the National Museum. It was evident that Eskil had made favorable impressions. The president was very friendly and asked interesting questions."

The Bishop of Iceland also welcomed the Bahá'í delegation. Erla Guomundsdóttir thanked the Bishop for his effort in establishing a country-wide day of prayer for world peace, and explained that this was the main goal of the Bahá'í Faith. The Bishop seemed deeply moved, and said, "I thank you for these words. There are not many who appreciate what we try to do. But I must confess that I am afraid, I am so afraid of what is happening in this world, the diabolical power seeming to get a stronger hold on people each day, and there is nothing we can do. The people do not come to us any more, they do not listen to us." The Bishop was overcome by his feelings, and Erla Guomundsdóttir requested permission to recite a prayer. The Bishop readily assented, and heard, "Is

there any Remover of difficulties . . ." After a deep silence, the Bishop, "with joy in his eyes," insisted on inscribing and presenting to Mr. Afshí a book about Iceland. The presentation was made "in a spirit of sweetness and humility."

A third Auxiliary Board member, Eovaro T. Jónsson, and another member of the National Spiritual Assembly joined the delegation to visit the Rev. Arelius Nielsson, who is described as "the best beloved priest in this country and surely the most renowned." Rev. Nielsson has often mentioned and defended the Faith in newspaper articles. He once wrote that the Bahá'í Faith was "like a golden gleam in the darkness and beneath it you can hear the murmur of the Holy River."

Rev. Nielsson warmly greeted his guests, and listened attentively to a discussion of the Teachings. He said he did not doubt that the light of Christ shone in the Bahá'í Faith. He expressed regret at the passing of Asgeir Einarsson, former chairman of the Local Spiritual Assembly of Reykjavik, and seemed moved by the fact that the books presented to him were inscribed by the National Assembly. He gave a copy of the Icelandic psalmbook to Mr. Afshí and kissed him on both cheeks in the traditional Icelandic expression of deep affection.

India

Intensive teaching project is launched

A Bahá'í conference in Hyderabad, India, cabled the World Center: "Two hundred twenty-one Bahá'ís, including 125 representatives 42 villages, 60 volunteers teaching projects eager assist great new victories Five Year Plan . . ."

The Bahá'í community of India was stirred by Continental Counsellor Hooper Dunbar of the International Teaching Center in Haifa, who visited India at the request of The Universal House of Justice. A report from India states that Mr. Dunbar conveyed "an electrifying challenge to the Indian Bahá'í community from The Universal House of Justice."

Consultation among the four South Central Asian Counsellors, Mr. Dunbar, and the National Spiritual Assembly gave birth to "a spirit of determination," and an intensive teaching campaign was launched in October, with the goals of strengthening 1,000 Local Spiritual Assemblies, establishing 300 firmly-grounded Local

Spiritual Assemblies, and opening 3,000 localities to the Faith.

Iran

Youth activities to be increased

Intensifying Bahá'í youth activities in Iran was the theme of the 26th annual Bahá'í Youth Convention of Iran. Recently gathered in Teheran, the Convention brought together 77 youth from 38 districts. Continental Counsellor Masih Farhangí of the Continental Board of Counsellors in Western Asia addressed the youth, emphasizing their importance as teachers.

The youth studied the goals of the Five Year Plan and discussed a report by 62 Persian youth who have been traveling teaching in Africa.

The youth made plans to increase individual teaching among university students; 26 of them offered to pioneer on the Persian homefront and 13 to foreign countries; 112 international traveling teaching trips were pledged.

All these pledges are to be carried out by next year, when the youth meet for their 27th annual Convention.

Italy

Bahá'í booth popular at Sardinia fair

Every year a large international trade fair is held in Cagliari, capital of Sardinia, Italy. This year, the Local Spiritual Assembly of Cagliari decided that, despite the expense, this would be an invaluable means of proclaiming the Faith.

They rented a booth at the fair. The booth was fortunately placed at the entrance of a very popular pavilion. The fair attracted 6,000 visitors, several thousand of whom stopped at the Bahá'í booth which was open for the entire 10-day fair, and was manned by the Bahá'ís of Cagliari and the nearby town of Quartu. After about five days, the Bahá'ís were in the happy but embarrassing position of being almost out of free literature and the thousand visiting cards which they had printed.

One man entered the booth and, with evident excitement, picked up *Paris Talks* to show his wife. He told the Bahá'ís that he had worked for the printers of the book in Rome and that he had been responsible for its layout, but was transferred before its



Teaching emphasized at Summer School

The Hand of the Cause of God A.Q. Faizí, addressing students at the Italian Bahá'í Summer School, emphasized the need to arise and teach now because in the future it will take hundreds of years to attempt to do what can be done now.

He told of St. Peter who converted

thousands to Christianity after he spoke for just a few minutes, and compared the fruits of his work to those of today's pioneers, who toil for years.

The Hand of the Cause of God Ugo Giachery reminded the friends of the lives and sacrifices of some of the early Western believers.

Other special teachers at the school, which met at the Pizzomunno Hotel in Vieste, Italy, were Mrs. Giachery, three

Auxiliary Board members, and Adib Taherzadeh of Ireland. Mr. Taherzadeh gave lessons on the importance of firmness in the Covenant and the role of the individual believer in helping to create Local Spiritual Assemblies.

Mr. Taherzadeh's book on the Local Spiritual Assembly, *Trustees of the Merciful*, has recently been translated into Italian and is almost ready for publication.

printing and had not seen a copy of it until that day.

Roman Catholic clergy visited the booth and two of them bought books.

The Assembly has rented the same booth again for next year.

Other teaching activities in Sardinia this year included a public meeting for United Nations Day, on the rights of children. The Bahá'ís of Quartu and Cagliari had met with the chief public relations officer for the United Nations in Italy and had consulted with him on how to acquaint the public with the aims of the United Nations. Their meeting received good local press coverage. One article included a quotation from Shoghi Effendi.

The Faith was also proclaimed in Cagliari by an individual Bahá'í who wrote a thesis on "Social Aspects of the Bahá'í Faith," to obtain her degree in political science. She discussed the thesis before an interested panel of examiners, some of whom were already familiar with the Faith.



This is a section of the Bahá'í booth at the International Trade Fair held annual in Cagliari, capital of Sardinia. Several

thousand persons stopped at the booth during the 10-day fair.



Liberia Bahá'í featured at school event

A public school in Tubmanburg, Bomi Territory, Liberia, invited a Bahá'í pioneer, Elouise G. Sanders, to speak at its United Nations Day celebration on October 24. A Bahá'í who teaches math at the school introduced Mrs. Sanders, who addressed 200 students and 10 teachers. She stressed the equality of men and women and taught her audience a Bahá'í song.

The deputy principal thanked Mrs. Sanders for her service and requested a copy of the song for the school. The principal also told the students that the speech would be part of their exams, and said, "I am already a Bahá'í . . . I accepted all the teachings of all the religions, for I know one thing mankind is aiming at is getting to the dwelling-place of God in Heaven."

Liechtenstein Dr., Mrs. Giachery visit with Prince

The Hand of the Cause of God Ugo Giachery and Mrs. Giachery recently visited the principality of Liechtenstein.

Dr. and Mrs. Giachery and Rudiger Wohlwend, who is the corresponding secretary of the Bahá'í Group of Vaduz, capital of Liechtenstein, were accorded an interview with Prince Franz Josef II.

Dr. Giachery reported that the visit with the Prince was lively, interesting, and friendly, and the Prince graciously ac-

cepted *The Bahá'í World*, vol. XIV. He asked a few questions about the Faith. Dr. Giachery answered the questions and stressed that the Faith is a divine force to bring humanity closer to God.

Malaysia Inspiring Women's Conference held

The first Bahá'í Women's Conference of Malaysia, recently held in Kampong Temiang, was attended by 63 women from 11 communities.

Some traveled first by express boat, then by slow launch through the equatorial jungle. At each stop, Bahá'í women boarded the launch and, during the four-hour journey, they met and got to know each other. The women spent the last hour of their trip walking through the jungle to Kampong Temiang, balancing on neatly felled and placed tree trunks.

The Women's Committee of the Local Spiritual Assembly of Kampong Temiang had arranged the conference, and a house was available for the tired but happy visitors.

The Local Assembly provided food, which was prepared by the men so the women could participate in the conference. The men also looked after the children.

Talks and workshops included the role of women, stories of famous Bahá'í women, activities of women in the local community, women and the goals of the Five Year Plan, moral conduct of a Bahá'í, the Bahá'í Fund, and health instructions. The session on health included a comparison of native and scientific methods of pre-natal and post-natal care. The native methods were demonstrated by two midwives from Kampong Temiang.

Slides were shown in the evening, and the women rejoiced to see the faces of the international Bahá'í community, the Holy Places at the World Center, and the Houses of Worship.

"Inspired by the devotion, unity and happiness which we experienced at the Conference," they reported, "we all returned home ready to serve Bahá'u'lláh and to build up women's committees in all communities to train the women to take their equal place in society."

The following month, another Women's Conference in Kampong Bulan Sebuyau attracted 75 women from 18 communities. The women made a con-

tribution to the construction of the permanent seat of The Universal House of Justice. A resolution passed at the Conference states: "We resolve to assist to accomplish the goals of the Five Year Plan, particularly to develop the distinctive characteristics of Bahá'í life in the local community, support our Local Spiritual Assemblies, encourage our families to gather for dawn prayers, and contribute to the Fund. We will also strive to improve the health in our community."

The report of this conference concluded, ". . . we pray that more Women's Conferences will be organized."

New Zealand Teaching Conference stresses individual

The New Zealand National Teaching Conference, at Ngongotaha, New Zealand, on Labor weekend, attracted about 160 Bahá'ís. Special guests were Continental Counsellor Suhayl Ala'i and Auxiliary Board members Gina Garcia and Owen Battrick.

The Conference emphasized individual development. The New Zealand National Teaching Committee used lettered building blocks to demonstrate the effectiveness of individual striving. The blocks represented attributes such as obedience, self-discipline, and purity. When the 19 blocks were put together to form a building, the building proclaimed, "All Goals Fulfilled!"

Another session focused on the specific goals of the Five Year Plan with believers from various areas of New Zealand reporting on progress towards winning the goals in their communities.

Northwest Pacific Ocean 20th, 21st Local Assemblies formed

Two new Local Spiritual Assemblies were formed during September.

The National Spiritual Assembly of the North West Pacific Ocean announced that the formation of a Local Spiritual Assembly in Ngeremlengui, Palau District, Western Caroline Islands, and at Laura in the Marshall Islands, brings to 21 the number of Local Spiritual Assemblies.

This National Assembly has the goal of raising the number of Local Spiritual Assemblies in its area to 50 during the Five Year Plan.



Pakistan

Education is theme of public meeting

A recent three-day proclamation in Pakistan, directed by the National Youth Committee of Pakistan, concluded with a public meeting in Karachi. The meeting was a seminar on "Education in Pakistan."

Some outstanding local citizens were invited to the seminar, which was chaired by Bahá'í youth. Many of these distinguished guests addressed the gathering, noting that the Bahá'í community can help improve educational standards.

A Bahá'í gave the closing address and he emphasized that the World Order of Bahá'u'lláh is what is needed by the world today.

Papua New Guinea

Bahá'ís participate in Independence Day

The Bahá'ís of Papua New Guinea proclaimed the Faith on their country's Independence Day in September. Their participation in Independence Day events was "inspired by the Bahá'ís of the Central African Republic who marched in the Independence Day celebrations in their country in December 1974," the National Spiritual Assembly of Papua New Guinea reported.

Bahá'ís of Lae, New Guinea, marched in the Independence Day parade in September, carrying a banner which reads, "Bahá'í long to see the diverse peoples

living in Papua New Guinea become united as one people." The Bahá'í marching group, the only multi-racial group in the parade, received enthusiastic applause.

In Lae, the Bahá'ís marched in the Independence Day Parade, wearing blue T-shirts and bright sarongs. On the front of the T-shirts was a dove in the form of praying hands and the words "Bahá'í Faith—Peace for Mankind." On the back was a nine-pointed star surrounding a map of Papua New Guinea.

The lead marchers carried a large banner which said "Bahá'ís long to see the diverse peoples living in Papua New Guinea become united as one people." The marching group consisted of nine women and 10 men who represented seven different provinces and included pioneers of Chinese and European descent. Behind the group, two Bahá'ís from the highlands marched, playing traditional bamboo flutes.

The only multi-racial group in the parade, the Bahá'í marchers attracted enthusiastic attention and applause, especially when they passed the official dais. The Bahá'ís feel their participation in the parade was "the most successful proclamation event ever held in Lae."

The believers of Rabaul entered a float in Rabaul's Independence Day Parade. The float was frequently photographed and attracted favorable comments. Its theme was "A New Nation United Under God."

In Rabaul, just before the raising of the flag of Papua New Guinea on Independence Day, a Bahá'í recited, from the official grandstand and in Pidgin, the national language, 'Abdu'l-Bahá's "Prayer for Mankind." The Bahá'í was one of the representatives of the major religions of the country, and the prayer was printed in the Independence Day Program in Pidgin and in English.

Bahá'ís of New Ireland held a special service commemorating Independence Day. About 1,000 people crowded to the service in the playground of a school. The Bahá'ís read from Bahá'í Writings and from the Bible, and the program concluded with songs by the Madina youth string band. This was the first public Bahá'í service in New Ireland.

Rhodesia

Youth teachers go to Botswana

Two Bahá'í youth from Rhodesia recently completed a teaching trip to Botswana, the first trip under a new plan for exchange traveling teachers.

The young women conducted a five-day institute in the village of Bobonong, holding classes for children and youth, for women, and the general community. The

village has regular Bahá'í children's classes and the children were thrilled to welcome guest teachers. The traveling teachers demonstrated sewing and handcrafts and encouraged the women to start a Women's Club. One of the Five Year Plan goals for Botswana is to organize more women's activities.

In another area, plans for a meeting fell through, so the two youth taught in the villages and at cattle posts. "Most people were very friendly and very surprised to see us," they reported, "We told them some of the Teachings of the Faith and gave them pamphlets. One man invited us back to his home to teach his family about the Bahá'í Faith."

In Molepolole, three more teachers, including two local youth, joined the travelers, and they gave a fireside with a selection of Bahá'í songs.

United States

Each One Teach One conferences' theme

Two United States National Teaching Conferences held in Brockport, New York, and Joliet, Illinois, on Nov. 1-2 were called Each One Teach One Conferences because they focused on the individual Bahá'ís responsibility to teach the Faith.

Illinois and New York are special goal areas for the United States during the Five Year Plan, as are California and Washington, D.C., because the Master spent much time in these places during His visit to the U.S. in 1912.

Each conference was well-attended, with hundreds of participants. The Hand of the Cause of God *Dhikru'lláh Khádém*; Counsellor Edna True; Glenford Mitchell, secretary of the United States National Spiritual Assembly; and Charlotte Linfoot, assistant secretary, addressed the gathering in Illinois. In New York, the friends heard Counsellor Sarah Pereira; Auxiliary Board member Peter Khan; Firuz Kazemzadeh, chairman of the National Assembly; and Magdelene Carney, member of the National Assembly.

Speakers at the conferences mentioned the special blessings given to the American believers by 'Abdu'l-Bahá.

Bahá'ís living in New York state enjoy a special blessing in that New York City is the City of the Covenant," Dr. Kazemzadeh pointed out. "New York City plays an important part in the life of the state and

country, but to Bahá'ís its special significance is that it was here the Master announced Himself to be the Center of the Covenant . . . the blessing of His presence in this area will surround all our teaching efforts here."

At the Illinois Conference, Miss True said that the Master, according to the beloved Guardian, endured the saddest period of His life when He was cut off from the believers during World War I. During this time He revealed the *Tablets of the Divine Plan*, outlining the missions of the Bahá'ís of the West.

"These missions are great; worldwide civilization, worldwide peace," Miss True

plans don't bear fruit. No teaching: no Local Spiritual Assemblies, no new World Order. The continued confusion of humanity, the continued corruption of humanity will not be stopped unless each arises to teach the Cause to somebody else."

In New York, Dr. Khan, newly assigned to assist that state, said: "After visiting 20 countries during a six-month sabbatical leave this past year, I can assure you that there are many opportunities for the spread of the Faith now which may not exist in a few years' time. The collapse of the old world and the building of the new World Order means that Bahá'ís are being called to transcend themselves and achieve



*The Hand of the Cause of God *Dhikru'lláh Khádém* addresses the believers at the Each One Teach One Conference held in*

November at Joliet, Illinois. A similar conference was held at Brockport, New York.

said. "The Guardian and 'Abdu'l-Bahá saw the end in the beginning and once in awhile they would lift the curtain and let us look down the aisle and see the things which are going to happen. We have this in the Writings. The beloved Guardian brought into being the Administrative Order needed to carry out the Divine Plan of 'Abdu'l-Bahá."

Citing the Guardian's brilliant, global teaching Crusades, and the challenging Plans of The Universal House of Justice, she said that "we must look at all these plans as one and the same Plan, the Plan of God. At this time, The Universal House of Justice is concerned. The goals of the Plan are not where they should be. So this is a weighty moment."

The two teaching conferences inspired the believers with a vision of the new World Order, and what that order really means.

"The planning is done," said Mr. Mitchell when he addressed the Illinois Conference. "Our Assembly has done all it can do. If individuals don't respond,

a new response to the will of God."

Dr. Khan pointed out that the Faith is becoming more significant to the people of the world. Bahá'ís are being observed. "The Bahá'í community is growing in strength far more than we know," Dr. Khan said. "Until you go into a country and experience the ethos of the Bahá'í community, seeing how it is shining in contrast to the rest of society, statistics do not mean too much. In traveling, you can more and more predict who are Bahá'ís, when you look into the faces of crowds in airports and railway terminals. In many countries, statesmen, leaders and the judiciary are becoming deeply aware of the Faith, no longer regarding it as a Utopian organization."

The conferences devoted Saturday afternoon to workshop sessions, stressing the Each One Teach One theme. Consultation during the workshops centered on individual teaching experiences, ways of meeting, teaching, and deepening friends.

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Workshop leaders reported practical tips on teaching and these were summarized and presented to each conference.

Suggestions included: have Bahá'í decorations and literature displayed in your home, give Bahá'í literature and posters as gifts, listen to the seekers and find a way to mention the Faith by speaking to their interests, hold special children's parties on festive Holy Days, and make our homes centers of hospitality.

Speakers at both conferences stressed that the friends must realize their individual responsibility. Each must hold a fireside in his or her home once in 19 days where new people are invited and where some phase of the Faith is mentioned and discussed.

"Do we know the station of the believers?" asked Mr. Khádem as he addressed the Illinois Conference. "The beloved Guardian calls you the spiritual descendants of the Dawn-Breakers. And what did the Dawn-Breakers do? Your forefathers—and you have the same capacity—within three years, four years, five years, changed the whole of Persia—Iraq, every village, every town. Wherever you went there was the Light of the Báb; all classes, everybody heard and was moved. And friends, they had no freedom did they? They suffered so much. They had 20,000 people who gave their lives for this very purpose: to teach. Each one teach one? Each one teach more than one!"

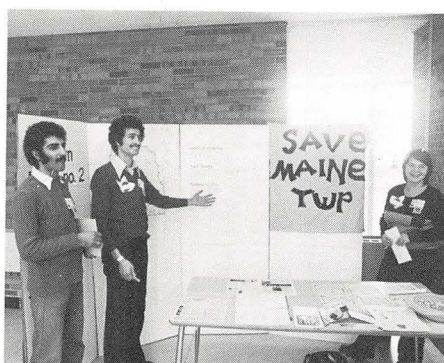
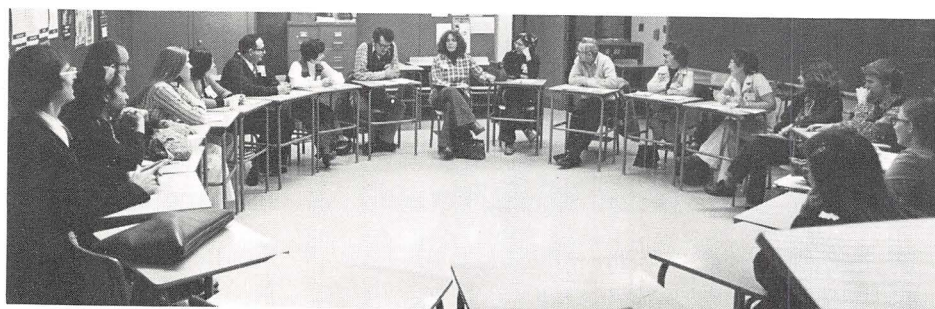
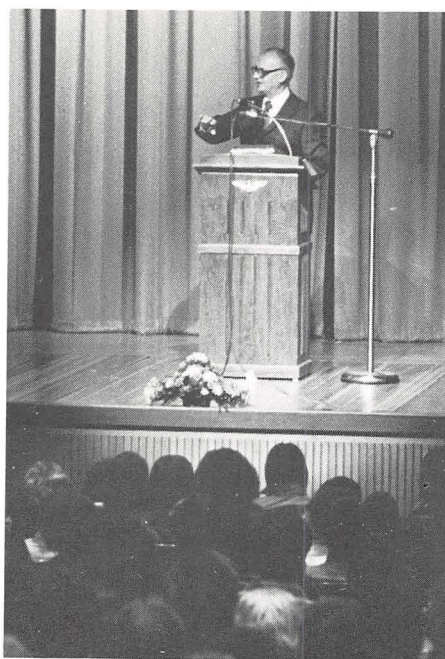
Local Assembly Program praised

First reaction from Assemblies which have completed the Local Spiritual Assembly Development Program has been very enthusiastic.

A group of Bahá'ís who were trained at the National Center in August in turn trained 28 Local Assemblies in 12 states in October.

One Local Assembly which completed the program wrote to the National Spiritual Assembly that "the training will assist all mankind towards establishing the Kingdom of God on His earth." Another Assembly called the program fantastic and beautifully organized. This program "demonstrates again the powers of Bahá'u'lláh's Administrative Order and what can be accomplished when we arise

Some pictures of the Each One Teach One Conferences: 1. The Hand of the Cause of God Dhikru'lláh Khádem addresses the conference in Joliet, Illinois. 2. Friends share teaching methods in a workshop session. 3. Part of the audience at the Brockport, New York, conference. 4. An information booth in Illinois, showing the friends where their services are most needed. 5. Youth lead a conference sing-along. Some words of the "Each One Teach One" song, written especially for the conferences: "... if each would teach, we'd have one world for Bahá'u'lláh ..."



and serve His Cause," another Assembly wrote.

The purpose of the program is to assist Local Assemblies in accomplishing one of the major goals of the Five Year Plan, the development of Bahá'í life, particularly in local communities.

"The program is one of the most significant developments in the history of the American Bahá'í community," said John Berry, coordinator of the Local Spiritual Assembly Development Program. "It is the most comprehensive program ever developed to assist Local Assemblies in meshing the administrative and spiritual wings of the Faith into balance," Mr. Berry said.

The persons trained at the National Center have broken into two-man teams, and will now school 400 Bahá'ís in the details of the comprehensive materials used in 10 three-hour classes. The 400 will then divide into two-man teams and train more Local Assemblies. It is expected that more than 250 Assemblies will have completed the program by Ridván.

The purpose of the trainers is to assist Local Assemblies in making the most effective use of the materials developed for the program.

The materials consist of two new volumes and videotaped talks by Counsellors and members of the National Spiritual Assembly. The volumes—the 365-page *Development of the Local Spiritual Assembly* and the 154-page *Guidelines for Local Spiritual Assemblies*—were developed under the guidance of the National Assembly as part of the Bahá'í Comprehensive Deepening Program.

Indian Reservation Assembly formed

Another Local Spiritual Assembly has been formed on an Indian Reservation, bringing to 13 the total of new Local Assemblies on Indian Reservations since the beginning of the Five Year Plan. The goal of the Plan is the formation of 25 such Assemblies.

The latest was elected on October 19 on the Umatilla Indian Reservation in Oregon. The Umatilla Group had been assisted by the Local Spiritual Assembly of Pendleton, Oregon, to raise its number to 12 adults, several youth, and several children.

The Pendleton Bahá'ís were stimulated by a visit by Auxiliary Board member Paul

Pettit who pointed out the importance of this Indian Assembly. They encouraged the Umatilla Group to begin working with the wife of one of the Bahá'ís on the Reservation. She is an Umatilla Indian. The Bahá'ís also worked more earnestly with other seekers and they located an Indian Bahá'í from Alaska who had just moved to the Reservation and who was eager to be active. Soon, some of the seekers declared, including the Umatilla Indian woman and an entire family.

Master's Lake Mohonk visit commemorated

The visit of 'Abdu'l-Bahá to the Conference on Peace and International Arbitration in 1912 at Lake Mohonk, New Paltz, New York, was commemorated on October 20.

More than 200 Bahá'ís gathered for the program which was held in the same parlor where the Master had delivered a memorable address on "The Oneness of the Reality of Human Kind." 'Abdu'l-Bahá's talk, as recorded in the Mohonk records, was read.



Firuz Kazemzadeh delivers address.

In the commemorative address, Firuz Kazemzadeh, chairman of the National Spiritual Assembly, said that 'Abdu'l-Bahá, as the true Exemplar, was religion in action. He had shown by His life how to live the teachings of His Father, Bahá'u'lláh.

Dr. Kazemzadeh talked about the Master's early childhood difficulties and the sorrows He endured during His youth with Bahá'u'lláh in exile; of 'Abdu'l-Bahá's timeless wisdom and His all-encompassing completeness.

Teaching stressed by Mr. Roberts

The Hand of the Cause of God John Roberts, Auxiliary Board members Peter Khan and Catherine McLaughlin, and Mrs. Audrey Roberts spent a weekend in October with the Bahá'ís of New York City. Friends came from surrounding areas; some even from Maine and Michigan.

The two Auxiliary Board members introduced Mr. Roberts. He emphasized the importance of teaching, stressing the value of obedience to our institutions and of trusting in God.

"God will assist all those who arise to serve Him," said Mr. Roberts. "If I can get this point across, it will have been a good day." Mr. Roberts and his wife, Audrey, told anecdotes of pioneers and dedicated homefront settlers, drawing on their experiences in Canada and Africa.

New York state is a special goal area for the United States during the Five Year Plan. Mr. Roberts stressed the need for increased teaching "so that believers shall come into the Faith in droves."

The New York City community is buying a building to use as a Bahá'í Center. The purchase of the new center fulfills one of their Five Year Plan goals. The friends saw a slide presentation of the new building on Saturday evening.

On Sunday, Dr. Khan, who was recently given the special assignment of assisting New York state, inspired the Bahá'ís by sharing his thoughts on the problems and bounties of spiritual development in the United States.

Windward Islands Faith proclaimed to Carib leader

The Carib Indian Chief, Mas Clam, recently received *Bahá'u'lláh and the New Era* and *The Proclamation of Bahá'u'lláh* from a teaching team which traveled to the island of Dominica to meet him.

The team was sponsored by the National Spiritual Assembly of the Windward Islands. The teachers reported that Mas Clam heard a brief discussion of the Faith and told the teachers that he was happy they had come.

This proclamation of the Message to the Carib leader fills a goal of the Five Year Plan.