

CHAPTER 4 - THE BAHÁ'Í WORLD VOLUMES: 1925-2006

Bahá'í Year Book: Vol. I 1925-1926

Bahá'í Message carried to Alaska - dogsled team shown. p. 124.

The Bahá'í World: Vol. II 1926-1928

Article on Inter-Racial Amity by Louis Gregory. pp. 281-285.

The Bahá'í World: Vol. III 1928-1930

1. Green Acre and the Bahá'í Ideal of Inter-racial Amity. p. 170.
2. A Significant Inter-Racial Conference, by Louis Gregory. pp. 175-179.
3. Talk on Racial Amity given at Green Acre by Louis Gregory. pp. 179-183.
4. The Races of Men: Many or One by Louis Gregory. pp. 330-339.
5. Some Experiences among the Poor in Brazil, by Leonora Holsapple. pp. 363-367.

The Bahá'í World: Vol. IV 1930-1932

Light on Basic Unity by Louis Gregory. p. 486.

The Bahá'í World: Vol. V 1932-1934 (checked)

The Bahá'í World: Vol. VI 1934-1936

1. **Articles and Reviews:**
 - a. Racial Likenesses and Differences: the Scientific Evidence and the Bahá'í Teachings, by Louis Gregory. pp. 659-664.
 - b. South America: Journey Taken in the Interest of the Bahá'í Cause, by Loulie A. Mathews. pp. 692-700.

The Bahá'í World: Vol. VII 1936-1938

1. Inter-America Committee formed in 1936 to teach in Mexico, Central and South America; The United States and Canada intensified teaching with Regional Committees. p. 18.
2. **Articles and Reviews:**
 - a. Racial Amity, by Louis Gregory. pp. 652-666.
 - b. Changing Race Relations, by Maxwell Miller. pp. 698-700.
 - c. Unity of Races, by Genevieve L. Coy. pp. 712-715.

The Bahá'í World: Vol. VIII 1938-1940

1. **Articles and Reviews:**
 - a. Yucatan 1939, by Loulie A. Mathews. pp. 888-891.
 - b. A Journey to the Arctic, by Nellie S. French. pp. 915-917.
2. **Maps** of the Teaching Regions of the United States and Canada, of Central and South America and of the Bahá'í World. pp. 1035-1039.

The Bahá'í World: Vol. IX 1940-1944

1. **International Survey of Current Bahá'í Activities in the East and West** includes:
 - a. "The Inter-America Work" and the publication of several diaries of teachers such as Martha Root. p. 34.
 - b. The American Bahá'ís teaching work in North, South, and Central America. pp. 55-56.
 - c. Detailed reports of the work of the Race Unity Committee and the southern college project from pages 70 to 76 include such items as:
 - i. Milwaukee Spiritual Assembly reports success with Indian councils and that two full-blooded Oneida Indians (Marian Steffes and ?) have become Bahá'ís. p. 71.
 - ii. College Speakers Bureau with Dorothy Baker visiting several Indian colleges and schools: Cherokee Indian School, Cherokee\Reservation, N.C.; Indian State Normal College, Pembroke, N.C. [*Normal colleges were colleges where you went to learn to be a teacher*]; Haskell Institute, Lawrence, Kansas; Bacone College, Bacone, OK; Sequoyal School, Tahlequah, Ok; Fort Sill School, and Lawton, OK. p. 71.
2. **Certificate of Incorporation** of the Spiritual Assembly of the Bahá'ís of St. Paul. Sarah Cogger (alias Mrs. Mal Kadrie), seen in the striped dress in the photo is Ojibway from the White Earth Indian Reservation in Minnesota. Mrs. Kadrie's grandchildren, Karen Pulkrabek (North Dakota) and Bonnie Cote (Washington, DC area) are quite proud of their grandmother to be the first in the family to become a Bahá'í. Sarah may also be the first Ojibway believer to enroll. And she may be the first Indian to serve on a Local Spiritual Assembly in the United States. pp. 433-438.
3. **In Memoriam**
Matthew Kaszab...Pioneer teacher to Nicaragua, Shoghi Effendi said;" His services are unforgettable." pp. 614-615.
4. **Bahá'í Directory**
Local Bahá'í Spiritual Assemblies, Groups, and Localities Where Isolated Believers Reside in the United States and Canada 1943-1944. pp. 660-671.
5. **Articles and Reviews**
 - a. The Bahá'í Faith in the Colleges, by Dorothy Baker. pp. 773-776.
 - b. The Bahá'í Faith and Problems of Color, Class and Creed, by Elsie Austin. pp. 829-831.
 - c. Accelerated Progress in Race Relations, by Louis Gregory. pp. 876-880.
 - d. Chili and Three Crucial Years, by Marcia Steward. pp. 880-896.
 - e. Pioneer Journey, by Flora Hottes. p. 900.
 - f. Conquistadores, by Flora Hottes. pp. 900-910.
 - g. El Peru, by Eve. B Nicklin. pp. 914-916.
 - h. Alaska, Our New Frontier, by Orcella Eexford. pp. 918-922.
 - i. Le Fe Bahai in Guatemala, by Edelberto Torres. pp. 922-926
 - j. La Aurora De Un Nuevo Dia by Diego B Garcia Monge. pp. 926-928.

6. **Maps** plus lists of teachers and communities:

- a. Mexico, West Indies. pp. 995-996.
- b. Central and South America. pp. 997-1002.
- c. Teaching Regions of the United States and Canada. Separate insert in back cover.

7. **Illustrations:**

- a. Bahá'ís and visiting believers in Bahia, Brazil. p. 99.
- b. Bahá'í students in Ascuncion, Paraguay. p. 187.
- c. Bahá'í Youth Day celebrated in Santiago de Chile. p. 191.
- d. First Alaskan Bahá'í Assembly, Anchorage, 1943. p. 208.
- e. The Spiritual Assembly of the Bahá'ís of Buenos Aires, Argentina. p. 224.
- f. A gathering of the Bahá'ís of Tegucigalpa, Honduras, 1942. p. 241.
- g. First Bahá'í Study Group of Caracas, Venezuela, 1944. p. 250.
- h. Some of the first Bahá'ís of La Paz, Bolivia. p. 250.
- i. First Spiritual Assembly of the Bahá'ís of Bogota, Colombia, 1944. p. 255.
- j. First Spiritual Assembly of the Bahá'ís of Tegucigalpa, Honduras, 1942. p. 256.
- k. The Spiritual Assembly of the Bahá'ís of San Salvador, E. Salvador. p. 291.
- l. Bahá'ís of Nicaragua. p. 300.
- m. Bahá'ís of Buenos Aires, Argentina celebrating a Nineteen Day Feast in their Center, November 1942. p. 307.
- n. Bahá'í Children's Class, Tegucigalpa, Honduras. p. 540.
- o. Believers celebrating Bahá'í Youth Day, San Salvador, 1941. p. 737.
- p. Bahá'í Youth Group, Buenos Aires, Argentina, 1941. p. 751.

The Bahá'í World: Vol. X 1944-1946

1. **World Survey of the Bahá'í Faith**, pp. 142-149, includes:

- a. Races represented in the Bahá'í World Community: 31 listed #11 - Eskimo, #25 - Red Indian. p. 146.
- b. Minority Groups and Races with which Contact has been Established: Cherokee Indians in North Carolina, Eskimos in Alaska, Inca Indians in Peru, Mayans in Yucatan, Mexican Indians in Mexico, Oneida Indians in Wisconsin, and Patagonian Indians in Argentina (lest we forget White Earth Ojibway in Minnesota via Sarah Cogger; see item#2 above in Vol IX). p. 146.
- c. Bahá'í radio broadcasts are also listed, some of which no doubt hit Indian areas pp. 90-92

2. **Latin-America Celebrates the Bahá'í Centenary**. pp. 228-233.

3. **Bahá'í Directory 1945-1946**. p. 582.

4. **Publications in Spanish**. p. 611.

5. **Articles and Reviews**

- a. The Meeting of the Americas, by Philip Leonard Green. pp. 689-693.
- b. Progress in Latin America, by Edna M. True. pp. 698-709.
- c. Recent Stirring Years in Chile, by Marcia Steward. pp. 717-729.
- d. Pioneer Journeys: Bolivia, Ecuador, Paraguay, by Virginia Orbison. pp. 771-782.
- e. The Spiritual Conquest of Magallanes, by Artemus Lamb. pp. 782-784.

- f. Costa Rica, the Beautiful, by Gayle Woolson. pp. 787-796.
 - g. Founding the Faith in Puerto Rico, by Ayned McComb. pp. 796-797.
 - h. The founding of the Bahá'í Faith in Venezuela, by Elizabeth Cheney. pp. 797-799.
6. **Maps** as in Vol IX (with symbols showing growth)
7. **Illustrations:**
- a. Bahá'í and friends of the Faith in San Salvador. p. 553.
 - b. The Bahá'í Community of Guatemala City, Guatemala, May 1944. p. 553.
 - c. Bahá'í social gathering, Asuncion, Paraguay, April 1945. p. 555.
 - d. Bahá'ís of San José, Costa Rica. p. 555
 - e. Spiritual Assembly of the Bahá'ís of Panama City, 1946. p. 558.
 - f. Spiritual Assembly of the Bahá'ís of Montevideo, Uruguay. p. 562.
 - g. First Spiritual Assembly of the Guayaquil, Ecuador, 1945. p. 567.
 - h. First Bahá'í Spiritual Assembly of Peru (in Lima), 1944. p. 577.
 - i. First Bahá'í Spiritual Assembly of Punta Arenas, Chile, 1945. p. 577.
 - j. Santiago Bahá'í community. p. 602.
 - k. First Bahá'í Latin-American Conference, held in Panama with attendees from United States, Nicaragua, Chile, Guatemala, Costa Rica, Honduras, El Salvador, Venezuela, the Canal Zone and Panama. 1946. p. 609.
 - l. Some Venezuelan Bahá'ís celebrate a Feast, 1944. p. 628.
 - m. Spiritual Assembly of Ascuncion, Paraguay and friends. p. 636.
 - n. Three pioneers to Chile: Estaban Canales Leyton of Santiago, Marcia Steward and Artemus Lamb. p. 638.
 - o. Bahá'ís and four students of the Faith in Managua, Nicaragua, 1946. p. 639.

The Bahá'í World: Vol. XI 1946-1950

1. **International Survey of Current Bahá'í Activities in the East and West:**
- a. See Latin American Mission. pp. 45-49.
2. **Bahá'í Directory.** pp. 519-574.
3. **Bahá'í Bibliography:** lists languages in which Bahá'í Literature is being translated including Eskimo and Red Indian. p. 623.
4. **Articles and Reviews**
- a. An Experiment with the Races, by Bob Powers. pp. 707-712.
 - b. Illusiones, by Hascle M. Cornbleth. pp. 753-761.
 - c. In the High Sierras, by Marzieh Gail. pp. 773-78.
5. **Maps:** as in previous volumes show growth
6. **Illustrations:**
- a. Party for Mothers and Children, Bahá'í Summer School, Loncoche, Chile, 1947. p. 213.
 - b. South American Bahá'í Summer School, Santiago, Chile. p. 218.
 - c. Delegates to Buenos Aires, Argentina, Conference. p. 219.
 - d. Bahá'í Youth and friends, Lima, Peru. p. 387.
 - e. Bahá'í Youth contacts, Punta Arenas, Chile. p. 391.
 - f. Bahá'í Youth Conference, Anchorage, Alaska. p. 395.

- g. Children attending Bahá'í Class, Tegucigalpa, Honduras. p. 415.
- h. All-Indian Bahá'í Spiritual Assembly, Macy, Nebraska. p. 536.
- i. Spiritual Assembly of the Bahá'ís of Caracas, Venezuela. p. 540.
- j. Spiritual Assembly of the Bahá'ís of Bogotá, Columbia. p. 551.
- k. Spiritual Assembly of the Bahá'ís Lima, Peru. p. 551.
- l. Manuel Gorgas, First Indian Bahá'í of Panama. p. 711.
- m. Picnic in Old Panama with Indian friends. p. 763.
- n. Picnic in Mexico City with friends. p. 768.
- o. Window Display during the Second South American Bahá'í Congress, Santiago, Chile. p. 770.
- p. Delegates to Bahá'í Congress, Guatemala. p. 776.
- q. Delegates and Visitors, Second Central American Bahá'í Congress, Mexico City. p. 776.
- r. Press Conference, First South American Bahá'í Congress, Buenos Aires. p. 777.
- s. Third South American Bahá'í Congress, Sao Paulo, Brazil. p. 781.
- t. Bahá'ís visiting ruins, Panama. p. 781.
- u. Bahá'ís attending First Regional Teaching Conference for Brazil. p. 788.

The Bahá'í World: Vol. XII 1950-1954

1. International Survey of Current Events:

- a. Races Represented in the Faith: By April 1954 contact had been established with twenty-two American Indian Tribes, raising to thirty-four the number of tribes contacted throughout the western hemisphere. p. 54.
- b. Languages to be translated-includes American Indian. p. 54.

2. Inauguration of the World Bahá'í Crusade:

- a. Alphabetical List of Languages into Which Bahá'í Literature is to be Translated, 1953-63. Includes Aguaruna (Peru), Arawak (Guiana), Blackfoot, Cherokee, Iroquois, Mataco (Argentina), Lengua (Paraguay), Maya (Yucatan), Mexican, and Yahgan (Chile). (Editors note: A copy of a translation will most often be included in the volume.) p. 265.
- b. Languages in which Bahá'í Literature is to be Translated, 1953-63 Listed according to Continent. p. 267.

3. Bahá'í Directory. pp. 721-774.

4. Bahá'í Publications in Spanish. p. 816.

5. Bahá'í Bibliography, Languages into Which Bahá'í Literature is Being Translated: Cherokee, Eskimo, Guaraní, Maya-Quiche, and Mexican. p. 827.

6. Articles and Reviews: Teaching among the American Indians, by Rex King includes mention on page 915 of Eli Powlas, the only Indian member of the Bahá'í American Indian Service Committee. pp. 914-917.

7. Maps continue to show growth: Central America and South America. In addition this volume included separate maps in envelopes in the front and back covers. pp. 992-995.

8. Illustrations:

- a. American Indian Bahá'ís at the All-America Intercontinental Conference, Chicago, Illinois, May 1953. p. 160.
- b. First National Spiritual Assembly of the Bahá'ís of Central America, Mexico and the Antilles, April 1951. p. 301.
- c. First National Spiritual Assembly of the Bahá'ís of South America, April 1951. p. 302.
- d. Bahá'ís attending the First National Bahá'í Convention of South America, Lima, Peru, April 1951. p. 352.
- e. Bahá'ís attending the First Bahá'í Convention of Central America, Mexico and the Antilles, Panama City, April 1951. p. 359.
- f. First Spiritual Assembly of the Bahá'ís of Callao, Peru, April 1951. p. 588.
- g. Delegates in session at the Fifth Bahá'í Congress, San Salvador, Central America, April 1950. p. between 588-739.
- h. Delegates and friends attending banquet of Fourth South American Bahá'í Congress, Lima, Peru, May 1950. p. between 588-739.
- i. First Bahá'í Teaching Conference of Colombia, Ecuador and Venezuela, in Bogota, October 1949. p. 739.
- j. International Bahá'í School, Loncoche, Chile, February 1953. p. 761.
- k. Display of Bahá'í photographs and texts, Punta Arenas, Magallenes, Chile, 1952. p. 844.

The Bahá'í World: Vol. XIII 1954-1963

1. International Survey of Current Bahá'í Activities in the East and West:

- a. Twenty-one National Spiritual Assemblies formed includes those of Argentina, Chile, Bolivia, Paraguay, Brazil Uruguay, Colombia, Costa Rica, Panama, Ecuador, Peru, El Salvador, Guatemala, Venezuela, Honduras, Nicaragua and Mexico. p. 258.
- b. Teaching the Indians. Includes First Indian Congress of Bolivia and the fact that First Indigenous Bahá'í school in Panama drew 9 Kuna and 10 Guaymi Indians from Chiriquí Province. p. 258 & 269.

2. The Completion of the Bahá'í World Crusade 1953-63 includes sections on:

- a. Languages into Which Bahá'í Literature Has Been Translated.
 - i. 37 are listed in The Americas. – some of which are Indian tribes I recognize and some are not. Aleut, Aymará, Blackfoot, Cakchiquel, Carib (Moreno), Cherokee, Eskimo, Guahibo, Guajiro, Guarani, Guaymi, Iroquois, -Kobuk Eskimo, Kuna, Lowland Maya, Mam, Manui, Maya, Maya-Quiché, Miskito, Mohawk, Nahuatl, Navajo, Negre, Ojibway, Oneida, Pocomchi, Quarani, Quecchi, Quechua, Rama, Sepultec, Sumo, and Yanquic Cualli Nahuatl). p. 462.
 - ii. Races Represented in the Bahá'í World Community includes includes: Aleut, Eskimo, Inca, Mayan, Navajo, and Red Indian. p. 464.

iii. G. Indian Tribes of the Western Hemisphere Represented in the Bahá'í Faith lists 82: Apache (U.S.A.), Apurian (Brazil), Arequipa (Peru), Assiniboine (Canada), Athabaskan (Alaska), Aymará, Aztec (Mexico), Blackfoot (Canada), Borus (Costa Rica), Carib (Morenos of Honduras), Catchiquel (Guatemala), Cayambe (Ecuador), Cerrobolo (Panama), Cherokee (U.S.A.), Chetco (U.S.A.), Chippewa (U.S.A.), Choctaw (U.S.A.), Chook Chansee (U.S.A.), Chulpa (Bolivia), Cora (Mexico), Cree (Canada), Creek (U.S.A.), Cuna (Nicaragua), Delaware (U.S.A.), Dogrib (Canada), Guajibo (Venezuela), Guajiro (Colombia), Guarani (Brazil), Guaymi (Panama), Haida (Alaska), Hesquiat (U.S.A.), Hopi (U.S.A.), Huanuni (Bolivia), Imbabura (Ecuador), Inca (Quechua/Peru), Itariri (Brazil), Kiriri (Brazil), Kuna (San Blas Is., Panama), Kutchin (Canada), Makah (U.S.A.), Mam (Guatemala), Maya (Mexico), Maya Quiché (Guatemala), Miskito (Nicaragua), Missisauga (Canada), Mohican (U.S.A.), Mohawk (Canada), Nuhatl (Mexico), Navajo (U.S.A.), Nez Percé (U.S.A.), Nisqually (U.S.A.), Ojibway (Canada), Omaha (U.S.A.), Oneida (U.S.A.), Otomi (Mexico), Paiute (U.S.A.), Papago (U.S.A.), Peigan (U.S.A.), Pocomchi (Guatemala), Quecchi (Guatemala), Quechua (Bolivia), Quiché (Guatemala), Ramacay (Nicaragua), Saulteaux (Canada), Shoshone (U.S.A.), Sioux (U.S.A.), Squamish (Canada), Stony (Canada), Sumo (Nicaragua), Talamanca (Costa Rica), Terraba (Costa Rica), Tesslin, Tlingit (Alaska), Tlingit (Canada), Tootootnay (Alaska), Tsimshian (Alaska), Tupy (Brazil), Uru (Bolivia), Washoe (U.S.A.), Yakima (U.S.A.), Yaruro (Venezuela), and Zuni (U.S.A.). p. 467.

3. **Bahá'í Youth Activities:**

- a. Alaska – Children of Eskimo and Indian descent participate in Bahá'í Children's Classes. p. 767.
- b. Albuquerque, New Mexico Bahá'í children invited to an Indian pueblo. p.769
- c. The Bahá'í Youth of Los Angeles report doing activities with non-Bahá'í groups such as the American Indian Service Committee. p. 770.
- d. Various reports from Central America include mention of a native believer who organized a football team sponsored by the Spiritual Assembly of the Bahá'ís of San José, Costa Rica; and a Maya-Quiché youth who became a Bahá'í; the Bahá'í National Youth Committee of Brazil make plans to take the Message to Indian people in accordance with the Guardian's request. p. 776.
- e. Reports from South America include the work of the National Family Education Committee for the northern countries in South America; the Bahá'í community of Otavalo, Ecuador established a day school conforming to the New York State curriculum; the Bahá'í youth of Curitiba, Brazil regularly visit an orphanage. pp. 776-777.

4. **In Memoriam:** Frances Wells, whose teaching in Alaska led to the first Eskimo believer. p. 923.

5. Bahá'í Directory 1962-1963:

- a. Alaska: includes under Groups, Metlakatla, which is the only Indian Reserve in that state. p. 953.
- b. Canada. pp. 972-975:
 - i. Spiritual Assemblies- Blackfoot, Mosquito Reserve, Okenese, Pasqua Reserve, Peigan Reserve, Piapot Reserve, Poorman Reserve, and Wabamum Reserve...contain other native towns.
 - ii. Groups- Baker Lake*, Caughnawaga Reserve, Cowessas Reserve, Curve Lake Reserve, Day Star Reserve, Kahkewistaha Reserve, Kesekoos Reserve, Kinistino Reserve, Louis Bull Reserve, Muscowequan Reserve, Muscowpetung Reserve, North West River*, Nut Lake Reserve, Onion Lake Reserve, Pigeon Lake Reserve, Pond Inlet*, Sakimay Reserve, Samson Reserve, Sandy Bay Reserve, Six Nations Reserve, and Stony Reserve. (Note: Those marked with an * are in the Arctic or Labrador and may have and Eskimo (Inuit) members.)
 - iii. Isolated Centers: Capilano Reserve, Gordon Reserve, and Long Plains Reserve. There may be other Indian locations mentioned here.
 - iv. Yukon: Page 975 lists 3 Assemblies, 7 Groups and 10 Isolated Centres some of whom probably had Indian members.
- c. United States: pp. 1036-1059 (Editor's Note: review this section for yourselves for I don't know all the Indian areas)
 - i. Spiritual Assemblies in the Western Washington, Makah Indian Reservation (Neah Bay) p. 1040
 - ii. Groups-Arizona: Na-Ah Tee Trading Post, Navajo Indian Reservation Districts 3, 10 & 17
 - iii. Isolated Centres-Hunters Point Trading Post, Klagetoth Trading Post, and Navajo Indian Reserve District 18.

6. Bibliography:

- a. Bahá'í Publications in Blackfoot. p. 1084.
- b. Bahá'í Publications in Cherokee. p. 1085.
- c. Bahá'í Publications in Eskimo. p. 1089.
- d. Bahá'í Publications in Iroquois. p. 1095.
- e. Bahá'í Publications in Maya. p. 1099.
- f. Bahá'í Publications in Navajo. p. 1099.
- g. Bahá'í Publications in Ojibwa. p. 1100.
- h. Bahá'í Publications in Oneida. p. 1100.
- i. Bahá'í Publications in Quechua. p. 1101.

7. Maps: Includes fold up maps in envelopes in the front and back covers showing expansion.

- a. Tribes listed on the map: Apache, Apurinan, Arequipa, Aymar , Cherokee, Chippewa, Choctaw, Creek, Haida, Hesquiat, Huanuni, Macaw, Makah, Mayan, Maya-Quiche, Navajo, Nisqually, Omaha, Quechua, Sioux, Tlingit, and Tsimshian Languages: Blackfoot, Cherokee, Iroquois, Maya, Nahuatl, and Nengre. Goal Languages: Are-

quipa, Guarani, Huancayo, Maya-Quiche, Mohawk, Navajo, and Oneida. You will find a lot more information on this map.

8. Illustrations:

- a. Pages 259-269 show pictures of the National Spiritual Assemblies elected in the Americas listed in Section 1a above.
- b. Sixth National Convention of Bahá'ís of Alaska (may be Indians amongst the crowd). p. 488.
- c. First National Convention of the Bahá'ís of Bolivia. p. 491.
- d. Second National Convention of the Bahá'ís of Brazil (may include Indians), p. 492. In fact several pages from 504-515 include several photographs that are worth viewing of National Conventions in the Americas.
- e. Children of Indian and Eskimo descent attending the First Alaskan National Convention. p. 767.
- f. Bahá'ís of Nenana, Alaska, includes several Indians and the 1st Athabaskan Indian to embrace the Faith there. p. 970.
- g. First All-Indian Spiritual Assembly of Brazil composed of members of the Kiriri Tribe. p. 1052.
- h. First Indigenous Spiritual Assembly in Peru - Descendants of the Incas. p. 1144.
- i. First All-Indian Bahá'í Community of Ecuador. p. 1097.
- j. Local Spiritual Assembly of the Bahá'ís of Jankohuyo, 1959. p. 1097.

The Bahá'í World: Vol. XIV 1963-1968

1. **International Survey of Current Bahá'í Activities:** Western Hemisphere report mentions a total of 165 American Indian Tribes and ethnic minorities represented in the Faith and Bahá'í literature in fifty-eight American languages and dialects had been published. p. 93.
2. **Launching the Nine year Plan.** Pages 101-140 report on Goals throughout the World. It is good to review all of them but especially:
 - a. Territories to be opened: America - 27. p. 110.
 - b. Languages in Which Bahá'í Literature is to Be Translated: America - 26. p. 111.
 - c. Languages in Which Bahá'í Literature is to be Enriched: America - 5. p. 112.
 - d. Minority Groups and Races Which are to Increasingly Taught and Enrolled: America - 12 and includes: Chocoas (Colombia), Guajiras (Colombia), Indian Tribes (U.S.A.), Mayan Indians of Campeche (Mexico), Mayan Indians in Chiapas (Mexico), Mayan Indians in Yucatan (Mexico), Motilón (Colombia), Indians in Quintana Roo (Mexico) and Negroes and Spanish speakers (U.S.A.). p. 113.
 - e. Statistical charts showing current numbers in 1964 and goals by 1973. For the Americas see. pp. 126-129.
3. **Expansion and Consolidation of the Bahá'í Faith-Statistics.** For the Americas see pp. 151-157.
4. **In Memoriam:**
 - a. Francisco Pimienta Arpushana (First Guajiro Martyr, Colombia). p. 319.
 - b. Feliciano Mamani (Bolivian Indian). p. 356.

- c. Edmund Many Bears (Canadian Black Foot) by Roger White. pp. 357-358.
 - d. Jean Many Bears (Canadian Black Foot) by Roger White. p. 358.
5. **Bahá'í Bibliography** Translation of the Literature and Sacred Writings of the Bahá'í Faith: The Short Obligatory Prayer has been translated into the following Indian languages and is reproduced in this volume: Barren Lands Eskimo (Keewatin District, Canada), Maya (Central America), and Navajo (U.S.A.). p. 573.
6. **Illustrations:**
- a. First Yaqui Indian to become a Bahá'í in Mexico. p. 94.
 - b. Sr. Martin Zamora of Embaración, Argentina, first believer of the Mataco tribe who assisted in the first translation of the Bahá'í Writings into his language. p. 94
 - c. Napoleon Bergamaschi, Alaskan Eskimo and pioneer, who with his three children opened St. Lawrence Islands to the Faith. p. 146.
 - d. Piaroa Indian Bahá'ís. p. 148.
 - e. Guajiro Indian Bahá'ís of Venezuela with Hand of the Cause of God Rúhíyyih Khánúm. p. 150.
 - f. Mataco Indians in Argentina with Auxiliary Board member Hooper Dunbar. p. 150.
 - g. Bahá'í Children's Classes in Bolivia. p. 156.
 - h. Guajiro Indian Bahá'í at Teacher Training Institute in Colombia. p. 174.
 - i. National Spiritual Assembly of Guatemala members and friends planting trees. p. 218.
 - j. Panama Conference attendees and the Hands of the Cause. p. 226.
 - k. Summer Youth Project in Yucatán. p. 264.
 - l. Children's classes in Guatemala. p. 264.
 - m. Youth Conference in Bolivia, 1966. p. 265.
 - n. Young Bahá'í teaching school in Bolivia, 1967. p. 265.

The Bahá'í World: Vol. XV 1968-1973

1. International Survey of Current Bahá'í Activities:

Reports from The Americas pp. 211 to 242 include:

- a. Costa Rica: the National Spiritual Assembly reported that the believers of Talamanca, a mountainous area sparsely populated by various indigenous tribes, "are self-sufficient, responsible, devoted and engaged in active service to the Faith. Two Bahá'í Centres were constructed with their own materials and labor." p. 212.
- b. Mexico: Due to radio programs, enrollments were recorded among the Seri Indians and the Tarahumaras of Chihuahua. Some of the Mayan pioneers served as home front pioneers. p. 214.
- c. Alaska: used Programmes of Indian and/or Eskimo dancing in their 'Proclamation' events. p. 222.
- d. Argentina: while it already had Mataco and Chiriguano Indians reports further diversification to the community with the addition of Indian tribes including

- Toba, Twelche, and Mapuche. Chile: Mentions teaching among the Mapuche (Araucanian) Indians had been successfully launched. p. 231.
- e. Peru: mention of Quechua Indians and mass enrollments as well as opening all of Peru including the Machigena Indians of Cuzco. p. 240
 - f. Venezuela: in May, 1970, more than 1000 Guajiro Indians enrolled in the Faith.
2. **Expansion and Consolidation of the Bahá'í Faith in the Nine Year Plan** - Information Statistical and Comparative: The report on the The Americas shows that the Indigenous tribes, races, and ethnic groups represented in the Bahá'í Faith rose from 83 in 1964 to 243 in 1973. p. 292.
3. **In Memoriam:**
- a. Charlie Roberts (First Athabascan to become a Bahá'í), John Kolstoe. pp. 454-456.
 - b. Pacora Blue Mountain (Inca) . p. 466.
 - c. Peter Simple (Second Athabascan to become a Bahá'í), John Kolstoe. pp. 498-499.
 - d. Napoleon Bergamaschi (Eskimo), by John Kolstoe; pp. 503-504.
 - e. William Paul Coppock (Eskimo); by Lori Eakan; pp. 517-518.
 - f. Ethel Murray (taught on the Cherokee Reservation). p.521.
4. **Bahá'í Bibliography:**
- a. Languages into Which Bahá'í Literature has been Translated. The section on The Americas lists nearly 100 Indian tribes: Aguacateco (Guatemala), Aguaruna (Peru), Aleut (AK), Apache (U.S.A.), Araucan (Panama), Arhuaco (Panama), Athabascan (Fort Yukon-Alaska and Canada), Athabascan (Kutchin-Alaska), Aymará, Aztec (Mexico), Bauré (Bolivia), Blackfoot (Canada and U.S.A.), Bribri (Costa Rica), Cayapa (Ecuador), Carib (Moreno/Garifunja: Belize, Nicaragua, Honduras, Venezuela), Cayapa (Ecuador), Chahuanco (Chiriguano-Bolivia), Cherokee (U.S.A. and Canada), Chocó (Bolivia and Panama), Chorti (Guatemala), Chuj (Guatemala), Chulpas (Bolivia), Cree (Canada), Cuna (Columbia and Panama), Diegueno (Kum-Yiy -U.S.A.), Eskimo (Barren Lands and Keewatin and Southern Baffin in Canada plus Kobuk and Kotzebue and Kuskokwim in Alaska), Flathead (U.S.), Guajibo (Venezuela and Columbia), Guajiro (Columbia and Venezuela), Guarani (Both Classical and Modern in Argentina, Brazil, and Paraguay), Guaymi (Panama), Haida (AK), Haida (Alaska and Canada), Iroquois (U.S.A. and Canada), Jicaque (Honduras), Kanjobel (Guatemala), Ketchi (Guatemala), Loucheus (Alaska and Canada), Machiguenga (Peru), Mam (Guatemala and Mexico), Mapuche (Argentina and Chile), Matacho (Argentina, Bolivia, and Paraguay), Maya (Central America), Maya (lowlands-Mexico), Maya (Quiché-Guatemala), Micmac (Canada), Mohawk (Canada), Mono (Monachi-Canada), Moskito (Honduras and Nicaragua), Motilón-Yukpa (Columbia and Venezuela), Nuhatl (Mexico), Navajo (U.S.A.), Ojibway (Canada), Oneida (U.S.A.), Otomi (Mexico), Paiute (U.S.A.), Papago (Mexico and U.S.A.), Pascuense (Chile), Piapoco (Columbia), Pocomchi (Guatemala), Pukina (Bolivia), Quechua (Bolivia, Ecuador, and Peru), Rama (Nicaragua), Salish (Puget Sound-

- U.S.A.), Saulteaux (Canada), Sepultec (Mexico), Shoshone (U.S.A.), Shuara (Jivaro-Ecuador), Sioux (U.S.A.), Sirionó (Bolivia), Slavey (Canada), Tacana (Canada), Tarasco (Mexico), Tewa (U.S.A.), Tlingit (Canada and Alaska), Toba (Argentina), Trinitario (Moxos-Bolivia), Tupi-Xavante (Brazil), Twakha-Sumo (Nicaragua), Urus (Brazil (Bolivia), Uspanteca (Guatemala), Ute (U.S.A.) Yanaigua (Tapiete-Bolivia), Yaqui (Mexico), Yauro (Venezuela) and Zapoteca (Mexico). pp. 711-712.
- b. The Short Obligatory Prayer in Two-Hundred and Ninety-five Languages including: Aguaruna (Peru), Aleut (AK), Apache (U.S.A.), Arhuaco (Panama), Athabascan (Ft. Yukon dialect, AK), Athabascan (Kutchin dialect, AK), Aymar  (Bolivia, Peru), Baur  (Bolivia), Bribri (Costa Rica), Carib (Moreno/Garifuna), Chahuanco (Bolivia), Cherokee (U.S.A.), Chippewa (Woodlawn dialect-Canada), Choc  (Columbia), Choc  (Panama), Cuna (Columbia, Panama), Diegueno (U.S.A.), Eskimo (Barren Lands, Canada), Eskimo (Eastern arctic syllabics-Canada), Eskimo (Keewatin, Canada), Eskimo (Kobuk, Alaska), Guajira (Columbia, Venezuela), Guarani (Argentina, Brazil, Paraguay), Guaymi (Panama), Haida (Alaska, Canada), Jicaque (Honduras), Loucheux (Alaska, Canada), Machiguenga (Peru), Mapuche (Argentina, Chile), Mataco (Argentina, Bolivia, Paraguay), Maya (Lowlands-Mexico), Maya/Quich  (Guatemala), Micmac (Canada), Mohawk (U.S.A. and Canada), Moskito (Honduras, Nicaragua), Motil n (Columbia, Venezuela), Motil n/Yukpa (Columbia, Venezuela), Navajo (U.S.A.), Otomi (Mexico), Pukina (Bolivia), Quechua (Bolivia), Quechua (Ecuadorian), Quechua (Peru), Salish (Puget Sound dialect-U.S.A.), Saulteaux (Canada, U.S.A.), Shoshone (U.S.A.), Sioux (Lakota dialect-U.S.A.), Sumo (Honduras, Nicaragua), Tacana (Bolivia), Tewa (Santa Clara Pueblo-U.S.A.), Tlingit (Alaska, Canada), Toba (Argentina), Trinitario (Moxos-Bolivia), Yaqui (Mexico), Yaruro (Venezuela), and Zapoteca (Mexico). pp. 726-732.
5. **Literary and Musical Works:** Che Bah '  (I am a Bah ' ) Lyrics are in the Indian language Guarani from Paraguay and the music is a Paraguayan Polka. p. 801.
6. **Illustrations:**
- National Spiritual Assembly of the Bah ' s of Puerto Rico. p. 155.
 - Bah '  International Teaching Conference, El Salvador with Hand of the Cause of God Dr. Rahmatu'll h Muh jir. p. 213.
 - Members of the National Spiritual Assembly of Alaska. p. 223.
 - Ecuadorian Children at Bah '  School. p. 236.
 - Bah ' s at a Bah '  Teaching Institute in Paraguay. p. 239.
 - Indian village of Racchi, Peru. p. 240.
 - Bah '  Teaching Institute in Guajira, Venezuela. p. 242.

The Bah '  World: Vol. XVI 1973-1976

International Survey of Current Bah '  Activities:

1. It may be fruitful to look at the data on pages 107-130 that shows growth in Spiritual Assemblies statistically.

- a. National Spiritual Assemblies which are to Develop and Conduct Correspondence Courses: **Americas**: Argentina, Bolivia, Brazil, Panama, Uruguay, and Venezuela. p. 128.
- b. National Spiritual Assemblies Called Upon to Increasingly Teach and Enroll People from Specific Minorities and Other Groups: **Americas**: includes -Alaska (Eskimos, Indians, Aleuts), Belize (Mayas), Chile (Easter Islanders). p. 128.
2. **Survey by Continents: The Americas**...pp.175-229 (All of this is worth looking at. I am just mentioning enough to be able to locate the items.)
 - a. Mention of Mrs. Hazel Lovelace, an Indian Believer from Alaska to launch a teaching project. pp.175-176.
 - b. There is mention of giving a copy of Bahá'u'lláh and the New Era to Mas Clam, the Carib Indian chief in Dominica. p.176
 - c. Mention of Guaymí, Cuna, and Chocó Indian students at the Villa Virginia Technical Training Institute. p 193.
 - d. There is mention of the Bergamaschi Bahá'í School in Juneau, named after an exemplary Eskimo Bahá'í pioneer, Napoleon Bergamaschi. Hand of the Cause of God Rúhíyyih Khánum was in attendance and was adopted into the Eagle Clan of the Tlingit Tribe. They bestowed upon her an Indian name meaning 'Precious Lady'. p. 196.
 - e. There is mention of Three Native Councils held in Alaska. p. 197.
 - f. The entire page 198 is devoted to lots about Alaska Native, Eskimo, Indian, and Aleut activities.
 - g. Noted that the northernmost Local Spiritual Assembly in Alaska formed in Port Barrow.
 - h. There is mention of the first Native Council in the Yukon. p. 201.
 - i. The mention of the diversity increasing in the Bahá'í community with the acceptance of the Faith of members of Indian tribes not previously represented including Acoma, Alamo, Bannock, Colville, Kickapoo, Koyukon, Mattinecok, Northern Cheyenne, Shoshone, Umatilla, Walla Walla, Wapato, Warm Springs, Wichita, and Yakima. Bahá'í Literature was translated into seven American Indian languages and - Flathead, Papago, Puget Salish, Shoshone, and Tewa. pp. 206-207.
 - j. Bolivia - mention of more Indian tribes represented in and that the all-Indian community of Yuraj K'asa had acquired its own local endowment and Hazíratu'l-Quds. The Indian community of Autijipiña also constructed a Bahá'í Center. Other Indian communities established their own Centres and similar projects including their own extension teaching programmes and observing dawn prayers. pp. 210-212.
 - k. Chile - mention of teaching the Mapuche Indians; using radio to teach, Bahá'í group in Iquique teaching the Faith; 1,400 new believers in the Mapuche area, a strong desire on the part of the Bahá'í parents to educate their children in the Divine Teachings; a pioneer teaching the Alacalufe Indians of which there were only 25 left and 9 became Bahá'í. p. 216.

- l. Colombia - mention of bringing the Faith to members of the Ticuna tribe; translating into the Guajiran language; the Katio tribe was introduced to the Faith through a Native believer, Ines Grueso; children's classes in the villages. pp. 216-217.
- m. Ecuador - held its first Tandanakuy (conference of Quechua-speaking believers, similar to a North American Indian Native Council meeting or 'Pow-wow') held in Cuzco, Peru in summer of 1975; a Quechua translation of the New Garden was prepared for this event. p. 218.
- n. Paraguay and Peru-mentions Bahá'í radio programmes in Quechua over a Cuzco radio station; the first Bahá'í talk in Quechua ever to be given. p. 221.
- o. Mention of seven Natives pioneering to the Amazon; the visit of Hand of the Cause of God Rúhíyyih Khánúm stimulating the Inca believers; Bahá'í Indians of several countries coming together to consult on matters of the Faith. p. 222.
- p. Aguaruna tribe was mentioned by Shoghi Effendi in his Ten Year Crusade; places that blossomed after the Green Light Expedition. p. 223.
- q. Venezuela--mentions of the slow expansion of the Faith in Indian areas. p. 228.

3. **World Order of Bahá'u'lláh:**

The section on the Hands of the Cause of God includes many pictures documenting Rúhíyyih Khánúm's Green Light Expedition. pp. 419-448 Marvelous!

4. **In Memoriam:**

- a. Alfred James Loft (Mohawk); by Evelyn Loft Watts & Charles Jardine. Here is a lovely story about one of the first Canadian Bahá'ís. Taken right from the text: "Jim was sitting on a fence as a small boy watching a train crossing the landscape. A man clothed in flowing white robes was on the train smiling and waving at the child who, in confusion and delight, toppled backwards. This childhood memory lingered vividly. When he found the Faith of Bahá'u'lláh, Jim recognized the figure on the train as 'Abdu'l-Bahá.'" His wife, Melba Whetung (Chippewa) from Curve Lake, Canada was the first Indian believer in Canada. pp. 514-516.
- b. Luis Montenegro (Chocontá, Colombia). pp. 550-551.
- c. Blanca Victoria Mejia (first Bahá'í of Nicaragua). p. 551.
- d. Salomón Pacora Estra, known as Pacora Blue Mountain (1889-1969) one of the first of Inca descent to embrace the Faith. His Memoriam, which appeared on page 467 of the Bahá'í World Volume XV, is mistakenly illustrated by the photograph of another believer. What appears in this issue is his real picture. p. 568.

5. **Bahá'í Bibliography:**

Languages into which Bahá'í Literature has been Translated - Ridván-1973-1976. The Americas: p. 580.

- a. **New translations:** Inupiaq-Eskimo (U.S.A.), Katio (Columbia), Maco (Venezuela), Mississagi Chippewa-Ojibway (Canada), Piaroa (Venezuela), Tanacross Athabaskan (Alaska), and Upik Eskimo(Alaska). p. 580
- b. **Additional Translations:** Aguaruna (Peru), Aleut (Alaska), Apache (U.S.A.), Aymará (Bolivia), Ayoré (Bolivia), Blackfoot (Canada and U.S.A.), Bolivian

Quechua, Bribri (Costa Rica), Quechua (Ecuador), Flathead (Northern Cheyenne-U.S.A.), Guajira (Columbia and Venezuela), Guaraní (Argentina, Brazil, and Paraguay), Guaymi (Panama), Jicaque (Honduras), Kutchin Athabascan (Alaska), Machiguenga (Peru), Mapuche (Argentina and Chile), Matacho (Argentina, Bolivia, and Paraguay), Maya (Quiché-Guatemala), Mosquito (Honduras and Nicaragua), Moreno/Garífuna Carib (Belize, Honduras, Nicaragua, Surinam), Navajo (U.S.A.), Otomi (Mexico), Panamanian Chocó (Panama), Papago (Mexico and U.S.A.), Pascuense (Chile), Papiamentu (Aruba, Bonaire, Curaçao) Salish (Puget Sound-U.S.A.), Shoshone (U.S.A.), Sirionó (Bolivia), Sranan (Surinam), Sumo (Honduras and Nicaragua), Tewa (U.S.A.), Tlingit (Canada and Alaska), Toba (Argentina), Yukpa (Venezuela). pp. 580-581.

6. The Short Obligatory Prayer is now in 320 Languages, Dialects or Scripts.

The Americas, p. 594. Aguaruna (Peru), Aleut (AK), Apache (U.S.A.), *Arawak* (Surinam), Arhuaco (Panama), Athabascan (Ft. Yukon dialect, AK), Athabascan (Kutchin dialect, AK), Aymara (Bolivia, Peru), *Ayoré* (Bolivia and Paraguay), Bauré (Bolivia), Bribri (Costa Rica), *Cakchiquel* (Guatemala), Carib (Moreno/Garífuna), *Catio* (Columbia), Chahuanco (Bolivia), Cherokee (U.S.A.), *Chippewa* (Mississagi-Canada), Chippewa (Woodlawn dialect-Canada), Chocó (Columbia), Chocó (Panama), Cuna (Columbia, Panama), Diegueno (U.S.A.), Eskimo (Barren Lands, Canada), Eskimo (Eastern arctic syllabics-Canada), Eskimo (Keewatin, Canada), Eskimo (Kobuk, Alaska), *Flathead* (Cheyenne-U.S.A.), Guajira (Columbia, Venezuela), Guaraní (Argentina, Brazil, Paraguay), Guaymí (Panama), Haida (Alaska, Canada), Jicaque (Honduras), Loucheux (Alaska, Canada), Machiguenga (Peru), Mapuche (Argentina, Chile), Mataco (Argentina, Bolivia, Paraguay), Maya (Lowlands-Mexico), Maya/Quiché (Guatemala), Micmac (Canada), Mohawk (U.S.A. and Canada), Mosquito (Honduras, Nicaragua), Motilón (Columbia, Venezuela), Motilón/Yukpa (Columbia, Venezuela), Navajo (U.S.A.), Otomí (Mexico), *Papiamentu* (Aruba, Bonaire, and Curaçao), Pukina (Bolivia), Quechua (Bolivia), Quechua (Ecuadorian), Quechua (Peru), Salish (Puget Sound dialect-U.S.A.), Saulteaux (Canada, U.S.A.), Shoshone (U.S.A.), Sioux (Lakota dialect-U.S.A.), *Sirionó* (Bolivia), Sumo (Honduras, Nicaragua), *Sranan* (Surinam), Tacana (Bolivia), Tewa (Santa Clara Pueblo-U.S.A.), Tlingit (Alaska, Canada), Toba (Argentina), Trinitario (Moxos-Bolivia), Yaquí (Mexico), Yaruro (Venezuela), *Yukpa* (Columbia and Venezuela), and Zapoteca (Mexico). p. 594.

7. **Literary and Musical Works:** Warriors of the Rainbow by Roger D. Olsen. p. 731.

8. Illustrations:

- a. First National Bahá'í Conference in St. Louis, MO. You can't see them but there are Indians in this picture. p. 110.
- b. Teaching Conference in Peru—Indian Design with the Greatest Name p. 113.
- c. National Teaching Conference in Bolivia p. 114.
- d. National Teaching Conference in Chile p. 117.
- e. Bahá'í Children classes in Costa Rica. p. 179.
- f. A copy of Bahá'u'lláh and the New Era was presented to Mas Clam, the Carib Indian chief in Dominica. p. 181.

- g. El Salvador conference called by the Central American Counsellors. p. 183.
- h. Naw-Rúz observance in the Darien jungle of Panama. p. 192.
- i. Sharon Faverty (Athabascan believer) with Hand of the Cause of God Rúhíyyih Khánúm. p. 198.
- j. Hand of the Cause of God Rúhíyyih Khánúm with Bahá'ís at the Matthew Kaszab Institute in Anchorage. p. 199.
- k. Indian Council Fire, Chinle, Arizona 1975. p. 206.
- l. Argentina Bahá'ís attend an Institute. p. 209.
- m. Argentina Bahá'í Children's class. p. 210.
- n. Some of the first Alacalufe Indians to become Bahá'ís in Chile. p. 215.
- o. Peruvian Bahá'í Youth at a teaching project. p. 222.
- p. Teaching Project in Brazil and Bahá'í Children Classes in Uruguay. p. 227.

The Bahá'í World: Vol. XVII 1976-1979

1. Summary of National Goals and Accomplishments:

- a. National Spiritual Assemblies which are specifically called upon to expand the use of Radio and/or Television.
 - i. Success in Latin America is especially noted. p. 92.
 - ii. The Green Light Expedition film shown extensively throughout the World. p. 92.

2. Summary of Other Accomplishments:

- a. Increase the Number of Believers, Local Spiritual Assemblies and Localities where Bahá'ís reside. Mentions Alaska having more than 0.99 per cent of the population Bahá'í and Bolivia having 0.95 percent. p. 99.

3. Eight International Teaching conferences

- a. The Message to the International Teaching Conference in Anchorage, Alaska 23-25 July, 1976 contains a strong message to Eskimos and Indians. p. 130.
- b. The Message to the International Teaching Conference in Bahia, Brazil, 27-30 January, 1977, mentions that 'Abdu'l-Bahá stressed the importance of the Republics of the South American Continent. p. 137.
- c. The Message to the International Teaching Conference in Merida, Mexico, 4-6 February 1977 noted that this conference was held in a place whose ancestors developed one of the most brilliant pre-Colombian civilizations. p. 139.

4. International Survey of Current Bahá'í Activities:

- a. **Survey by Continents, The Americas**, is very rich in this issue. pp. 157-174.
 - i. A teaching project amongst the Carib and Mesquite Indians. p. 157.
 - ii. A Native Council was held after the International Teaching Conference to focus on specific aspects of teaching and establishing the Faith amongst the Aleuts, Eskimos, and Indians of North America. p. 158.
 - iii. The sponsoring by Alaska of a Continental Indigenous Council was well attended on the White Swan Reservation in Washington State. p. 161.

- iv. Mention of The Spiritual Assembly of the Bahá'ís of Nenana, a predominantly Native community. p. 161.
 - v. Mention of Canada and the teaching teams which included Indian believers, and Auxiliary Board member Mrs. Lauretta King with approximately sixty Assemblies formed on Indian reservations. p. 163.
 - b. **Survey of Activities of Bahá'í Women in the Five Year Plan.** This includes mention of Amatu'l-Bahá Rúhíyyih Khánum and her Green light expedition. pp. 203-204
 - c. **Survey of the Expanded use of Radio and Television in the Five Year Plan** includes extensive reporting for South America. pp. 215-220.
5. **In Memoriam:**
- a. AnguelMaría Salazar (Quechua Indian). p. 420.
 - b. Martha 'Nakiya' Trigg (Eskimo), adapted from a memoir by John Kolstoe. p. 447.
 - c. Marian Steffes (Oneida Indian)...the Universal House of Justice Sent this cablegram; "GRIEVED LOSS STAUNCH OUTSTANDING NATIVE AMERICAN TEACHER CAUSE MARIAN STEFFES STOP KINDLY CONVEY FAMILY OUR LOVING SYMPATHY AND ASSURANCE PRAYRS FOR THE PROGRESS OF HER SOUL IN THE KINGDOM OF GOD." pp. 458-459.
6. **Bibliography:**
- Language and Literature Achievements of the Five Year Plan: The Americas.
- a. **Newly Translated:** Alacaluf (Chile), Amuesha (Peru), Campa (Peru), Catio (Columbia & Panama), Chinantec (Mexico), Chiquitano (Bolivia), Conibo: Shipibo dialect (Peru), Cubeo (Brazil & Columbia), Macu (Venezuela), Masco (Peru), Mascoy: Lengua dialect (Paraguay), Maya (Mopan dialect (Belize & Guatemala), Mazatec (Mexico), Mbaya-Guaicurú (Paraguay, Bolivia, & Brazil), Menomini (United States), Mixtec (Mexico), Ojibway: Mississagi dialect (Canada), Paez (Columbia), Piaroa (Venezuela), Piro (Peru), Tanaina: Kenai dialect (Alaska), Tucuna (Brazil, Columbia, & Peru), Tupi: Guarayú dialect (Bolivia), Tzeltal (Mexico), Uapichana (Brazil), Yagua (Brazil, Columbia, & Peru), Yupik, Central Alaskan: Yuk dialect (Alaska), Zamucoan (Bolivia & Paraguay). pp. 491-492
 - b. Also mentions Literature enriched which includes many of the tribes mentioned in previous volumes. p. 492.
 - c. **The Short Obligatory Prayer: The Americas.**
Alacaluf (Chile), Aleut (AK), Amuesha (Peru), Apache (U.S.A.), Araucan (Panama), Arhuaco (Panama), Aymará (Bolivia, Peru), Bauré (Bolivia), Bribri (Costa Rica), *Cakchiquel* (Guatemala), Capa (Peru), Carib (Moreno/Garífuna), *Catio* (Columbia), Cherokee (U.S.A.), *Chipaya* (Bolivia), *Chiquitano* (Bolivia), Chocó (Columbia), Chocó (Panama), Conibo (Peru), Cuna (Columbia, Panama), Dakota (U.S.A.), Diegueño (Mexico & the U.S.A.), Goajiro (Columbia & Venezuela), Guahibo (Columbia & Venezuela), Guaymí (Panama), Haida (Alaska, Canada), Inuit (Barren Grounds, South Baffin Islands & Keewatin dialects, Canada, Barrow/North Slope & Kotbuk dialects, Alaska), Jicaque (Honduras), Kalispell (Salish: United States), Koyukon (Alaska), Kuchin (Fort Yukon and Loucheux \dialects: Alaska), Machiguenga (Peru), Mapuche (Argentina, Chile), Masco (Peru), Mascoy (Paraguay), Matabo (Argentina, Bolivia, Paraguay), Maya

(Mexico, Guatemala, & Belize), Micmac (Canada), Miskito (Honduras, Nicaragua), Mohawk (U.S.A. and Canada), Motilón (Venezuela), Moxo (Bolivia, Brazil, & Paraguay), Navajo (U.S.A.), Ojibway (Salteaux, Mississagi, Woodlands dialects in Canada & the United States), Otomí (Mexico), *Papiamento* (Aruba, Bonaire, and Curaçao), Piro (Peru), Quechua (Bolivia, Ecuadorian, & Peru), Quiché (Mexico & Guatemala), Salish (Puget Sound dialect-U.S.A.), Shoshone (U.S.A.), Shuara (Peru), *Sirionó* (Bolivia), Sumo (Honduras, Nicaragua), Tacana (Bolivia), Tanana (Alaska), Tewa (Santa Clara Pueblo-U.S.A.), Tlingit (Alaska, Canada), Toba (Argentina), Tucuna (Brazil, Columbia, & Peru), Tupi (Argentina Brazil, Paraguay, & Bolivia), Yagua (Brazil, Columbia, & Peru), Yaquí (Mexico), Yaruro (Venezuela), *Yukpa* (Columbia and Venezuela), Yupik (Alaska), Zamucian (Bolivia & Paraguay), and Zapoteca (Mexico). pp. 510-519.

7. Illustrations:

- a. Mrs. Dorothy Francis, a Salteaux was awarded the Order of Canada in April 1978 for her services to Canadian Indians and her efforts to preserve their culture. p. 103
- b. Navajo and Oneida Indians (Wayne, Alice, Regina, and Stephanie Steffes are pictured. Alice Steffes went on to the 'Abhá Kingdom in 1996) who attended the Helsinki conference. p. 112.
- c. Altiplano Indians from Bolivia. p. 113.
- d. Eskimo Bahá'í from Alaska. p. 113.
- e. Indian and Eskimo dancing and Naïve believers dancing at the Alaskan Conference. p. 117.
- f. Native believers at Bahá'í Native Council convened following the Alaskan Conference assuming responsibility for teaching their own peoples, the Indians and Eskimos. p. 117.
- g. Conference held in Yucatán, Mexico with representatives from 32 tribes in attendance. p. 126.
- h. Guaymí and Cuna Indians at a conference in Panama. p. 160.
- i. Participants in the first Canadian Bahá'í Native Council held in Tyendinaga, Ontario. Also shows Mrs. Melba Loft, an Ojibway, who pioneered there. p. 162.
- j. Mr. Mazco Kucel, a Mayan Bahá'í. p. 332.

The Bahá'í World: Vol. XVIII 1979-1983

1. International Survey of Current Bahá'í Activities:

- a. Survey by Continents – The Americas:
 - i. Mention of the Trail of Light launched by the Continental Board of Counsellors and several National Spiritual Assemblies to teach Indigenous people. Several Indigenous believers from North America traveled through Central and South America. p. 172.
 - ii. The Continental Indigenous Council was held on the Blood Reserve in Canada. p. 172.
 - iii. Mention of the Ruhí Institute in Latin American countries. p. 173
 - iv. First Native Council in Panama. p. 175.

- v. Mention of the Hand of the Cause of God Amatu'l-Bahá Rúhíyyih Khánum and her visit to the Blood Reserve, Alberta; Carcross Band Reserve, Yukon; Fountain Band and Thunder Bird Band Reserves in British Columbia; Peigan Reserve, Alberta; Dreamers Rock at Whitefish Bay Reserve, Ontario; Lennox Island Reserve, and Eskasoni Reserve, Nova Scotia. p. 177.
 - vi. The appointment to the Continental Board of Counselors of Laurretta King, a Tlingit and First Native Counsellor in North America. p. 177.
 - b. **Trail of Light** report by Barbara Barrett includes many pictures. Among the Natives on this teaching trip: Mrs. Laurretta King (Tlingit) of Alaska; Rita Blumenstein (Yupik) of Palmer, Alaska; Chester Kahn (Navajo) of Arizona; Rebecca McKennett (Tlingit) of Alaska; and Louise Profeit (Tlingit) of the Yukon Territory. Also Walter Austin (Tlingit) of Alaska; Rick Belcourte (Métis) from Alberta; Audrey McCarty (Makah) of Neah Bay, Washington; Rita Markishtum (Makah) of Neah Bay, Washington; and Pat Twigge (Blackfoot) from the Blood Reserve in Alberta. pp. 239-245.
2. **In Memoriam:**
- a. Dr. Rahmatu'lláh Muhájir (friend of Indians). pp. 651-659.
 - b. Amos Gibson (friend of Indians). p. 666.
 - c. Clementina Mejía De Pavón (Ecuador). pp. 671-674.
 - d. Segundo Pavón Barrera (Ecuador). pp. 671-674.
 - e. Melba King (Yupik Eskimo) was the first full-blooded Eskimo to become a Bahá'í. The is article includes part of a letter from Shoghi Effendi pp. 687-688
 - f. Cecilia King Blake (friend-served Indians in Panama, Nicaragua, and Costa Rica). pp. 723-724.
 - g. Pedro Vargas (Toba-Argentina). p. 743.
3. **Bibliography:**
- Language and Literature Achievements**
- a. **First Translations Made:** Amuzgo (Mexico), Chinotec (2 dialects in Mexico), Cocopa (United States), Cuicatec (Mexico), Fox (Kickapoo dialect in Mexico & United States), Huave (Mexico), Mixtec (several dialects in Mexico), Mocoví (Argentina), Paya (Honduras), Thompson (Canada), Totonac (Mexico), Zapotec (several dialects in Mexico), and Zoque (Mexico). pp. 841-842.
 - b. **Translations of the Short Obligatory Prayer.** Lists 89 published in previous volumes. **Additional Texts** not previously published (nearly 40) include: Amuzgo (Mexico), Chinantec (Mexico), Cocopa (United States), Creole (Dominica and Guadeloupe), Cuicatec (Mexico), Huave (Mexico), Mazatec (Mexico), Mixe (Mexico), Mixtec (many dialects in Mexico), Mocoví (Argentina), Otomo (Mexico), Thompson (Canada), Totonac (Mexico), Tzeltal (Mexico), Zapotec (many dialects in Mexico), and Zoque (Mexico). pp. 851-853.
4. **Illustrations:**
- a. Sr. Rufino Gualivisi, first believer of Ecuador to be appointed to the Auxiliary Board. p. 142.
 - b. Antonio Cruz of Veracruz, Mexico-the first Bahá'í of the Totonaco tribe. p. 174.

- c. Participants of the second Continental Indigenous Council held in 1980 at the House of Worship. p. 175.
- d. Indian performing group from Chile. p. 143.
- e. Spiritual Assembly of Chucuito, Puno, Peru. p. 178.
- f. Mapuche Bahá'ís of Chile. p. 222.

The Bahá'í World: Vol. XIX 1983-1986

1. International Survey of Current Bahá'í Activities

- a. **Completion of the Seven Year International Teaching Plan - Worldwide objectives: The Emergence of the Faith from obscurity** section is rich in information. pp. 130-134.
- b. **The Americas** section is very rich. pp. 155-160.
 - i. Mentions the radio work in South America and in the southern United States.
 - ii. Mentions Indigenous teaching in North, Central, and South America. In 1985 the first Arhuaco (Colombia) believers enroll.
 - iii. Dedication of the National Teaching Institute in the Yukon Territory of Canada, and subsequently the completion of the Yukon Bahá'í Institute in 1984.

2. The Association for Bahá'í Studies:

- a. Mentions the inclusion of the professional interest sections in the fields of American Indian and Inuit studies. p. 135 and also on p. 360.
- b. Louise LeBlanc, a native Bahá'í, shared her thoughts on peace in a moving address at the 1985 annual conference: "An Indigenous Perspective on Education for Peace". p. 363.
- c. Don Addison, a Native (Choctaw) was teaching at the University of Nigeria at Nsukka and the university offered a course on the Bahá'í Faith in the Department of Religion in 1983. p. 367.
- d. Don Addison, doctoral candidate at UCLA, presented a paper on the history of the Faith in West Africa. p. 370.

3. The World Order of Bahá'u'lláh:

- a. **The Work and Travels of the Hands of the Cause of God:**
 - i. Mentions Hands of the Cause of God John Robarts visiting Canadian Indian areas in 1983 beginning with the Eastern Canadian Native Council at Tyendinaga. p. 473.
 - ii. The dedication of the Yukon Bahá'í House with Hands of the Cause of God Dr. Ali-Muhammad Varqá and John Robarts attending with a taped message from Hand of the Cause of God William Sears and a message from the Universal House of Justice. p. 482.
 - iii. Hand of the Cause of God Dhikru'lláh Khádem was present at a mass teaching project on the Sioux Reservations in South Dakota begun in 1983 in which more than 250 people enrolled. p. 485.

- iv. Conference named in honor of Hand of the Cause of God Rúhíyyih Khánum where five Aymará-speaking Bahá'ís were in attendance. p. 485.
 - v. Hand of the Cause of God Rúhíyyih Khánum in Brazil attending a second conference entitled Bahá'ís of the Indian Nations of the Northeast held in a Fulniô tribe village. p. 487.
 - b. **Development of the International Teaching Centre and the Continental Boards of Counsellors:**
 - i. Appointment of Mrs. Laretta King (Tlingit) to the Continental Boards of Counsellors for the Americas in 1980. p. 499 and again in 1985. p. 503.
4. **In Memoriam:**
- a. Raúl Pavón indefatigable worker in teaching indigenous peoples in Latin America. pp. 616-619.
 - b. Samson Knowlton (Peigan Nation of the Blackfoot Tribe-Canada). Also mentions that Hand of the Cause of God, Rúhíyyih Khánum was given a Blackfoot name Natu-Okcist (Blessed Mother) by a Peigan Elder. pp. 668-669.
 - c. Melba Whetung Loft (Ojibway-Canada): She was the first Native Bahá'í of Canada. Also contains some excerpts from letters of the Guardian in response to their questions to him. Also mention of the first Indian believers in Tyendinaga-May and Russell Hill. Mention of the First Canadian Native Council in February 1977. Mention of a letter Melba had written to the Mayan Indians and the doors it opened. Mention of Melba's non-speaking role in the music video film "Mona with the Children". pp. 697-699.
 - d. Angus Cowan (friend of native peoples of North America). Very rich with mention of the February/March 1986 issue of Bahá'í Canada and the special supplement entitled;" A Special Measure of Love: A tribute to the native teaching work of Angus Cowan". pp. 703-706.
5. **Bahá'í Bibliography: Language and Literature Achievements**
- a. **First Translations Made:** Creole (Dominican dialect-Dominica) and Fulniô (Brazil). /Literature enriched: Aymará (Bolivia, Peru), Carib (Garífuna, Belize), *Chinanteco (Mexico)*, Cuna (Columbia, Panama), Dakota (U.S.A.), Guaymí (Panama), Haida (Alaska, Canada), Ica (Columbia), Inuit (Eskimo, Canada), Mapuche (Argentina, Chile), Maya (Mexico), Miskito (Honduras and Nicaragua), Mixteco (Mexico), Navajo (U.S.A.), *Papiamento (Venezuela)*, Paya (Honduras), Quechua (Bolivia and Ecuadorian), Rama (Nicaragua), Sumo (Nicaragua), Totona-co (Mexico), Tupi (Paraguay), Yaruro (Venezuela), *Yukpa (Columbia and Venezuela)*, Yupik (Alaska), and Zapoteca (Mexico). p. 722.
6. **Illustrations:**
- a. Bahá'í Youth in Lima, Peru. p. 83.
 - b. Bahá'í Tutorial school in Chuquisaca, Bolivia. p. 115.
 - c. Radio Bahá'í Staff member in Caracollos, Bolivia. p. 121.
 - d. Members of the Spiritual Assembly in Chile in 1984. p. 541.
 - e. Recording a programme in Quechua for Radio Bahá'í Ecuador. p. 406.

- f. Members of the Universal House of Justice, Counsellor Members of the Teaching Centre and members of the Continental Boards of Counsellors in Haifa. I believe Lauretta King (Tlingit) is in this photo. p. 494.

The Bahá'í World: Vol. XX 1986-1992

1. The Commemoration of Historic Anniversaries:

- a. Fiftieth Anniversary of the Faith in Latin America Celebrated. pp. 90-93.

2. International Survey of Current Bahá'í Activities: World Wide Objectives - Carrying the Healing Message of Bahá'u'lláh to the Generality of Mankind.

- a. **Large Scale Enrollment** section is rich in general information with Native Indian reports interspersed. pp. 136-140.
- b. Fifth Continental Indigenous Council held in August 1988 near the sacred burial site of Chief Sitting Bull in South Dakota, with representatives from 50 tribes attending. Written pledges to serve the Cause and carry the Faith to Africa, Europe, and South America were received by the National Spiritual Assembly of the Bahá'ís of the United States from that gathering. p. 171.
- c. International Collaboration Goals/

3. Survey by Continents:

The Americas

- a. Mass Media/mention of a radio station in the heart of Mapuche Indian territory, Radio Bahá'í Chile, two rural Bahá'í schools, lots to read here about radio in Latin American, which was primarily developed to reach the indigenous peoples there. pp. 276-277.
- b. Mention of Indigenous Bahá'ís participating in performances as a way to promote the Faith, Trail of Light Team in 1982 visiting parts of the Americas. p. 286-92.
- c. **Special section on teaching Indigenous peoples** from pages 293-298 is very rich.
 - i. Increasingly indigenous people from all parts of the continent arose to spread the Faith themselves.
 - ii. Major work with the Bahá'í Radio stations
 - iii. Work of the Faith in preserving the Guaymí culture, a seminar held in Latin America among Indians there was held in 1989 using the example of the Guaymí who decided to create their own culture in relationship to the Faith, drawing upon the Creative Word to strengthen their culture's positive characteristics.
 - iv. The importance of demonstrating appreciation for indigenous cultures eloquently emphasized by Hand of the Cause of God Rúhíyyih Khánúm in a telegram she sent from the heart of Canada's Blackfoot Indian regions in 1986
 - v. Mentions her extensive travel in Canada amongst Indian peoples; her subsequent visit to the Pine Ridge Reservation in South Dakota; the Fifth Continental Indigenous Council held in South Dakota near the burial site of Chief Sitting Bull, with a Universal House of Justice Member, a Coun-

sellor member of the International Teaching Centre, four members of Continental Board of Counsellors, and members of the National Spiritual Assemblies of Alaska and Canada present.

- vi. The National Spiritual Assembly visited the Looking Horse family-the keepers of the Sacred Pipe for the Lakota people.
- vii. The National Spiritual Assembly also met with the Cheyenne River Sioux Tribal Council in Eagle Butte, South Dakota where they presented each individual with a Peace Statement and the book: *The Seven Valleys and The Four Valleys*. p. 294-295.
- viii. Unity Council Fire held at the Native American Bahá'í Institute in Arizona.
- ix. Maynard Eakan (Inuit) traveled around to invite the Navajo, Hop, and Pueblo and more than 100 attended
- x. The Promise of World Peace in summary form was printed in Navajo
- xi. There was an International Indigenous Believers Seminar held in Sucre, Bolivia. p. 295.

4. **The Universal House of Justice/2.** The Sixth International Convention for the Election of the Universal House of Justice Riḍván 1988

5. **The Work and Travels of the Hands of the Cause:**

- a. Hand of the Cause of God Rúhíyyih Khánum-Mention of a cordial meeting held on the Kahnawake Mohawk Reserve.
- b. Mention of commemoration of the Martyrdom of the Báb and of radio and news coverage in Eskimo. p. 635.
- c. Mention of a 3 day visit to Yellowknife in the Northwest territories, with the representatives of the Yukon Indians, flying to Inuvik, flying to officially open the Peigan Bahá'í Centre in Blackfoot area, smoking the peace pipe with a small group of tribal leaders, arriving in Regina, Saskatchewan for a 3 days to meet prominent Indian Heads of various bands in the Province, flying to Fort Qu'Appelle, flying over the border to go to Pine Ridge, South Dakota to attend a potlatch and Pow-wow which was held at the Oglala Community College. pp. 635-636.
- d. Hand of the Cause of God, William Sears ("Kaa-Taan" or "Strong Man") was given this tribal name by the Tlingit near White Horse. Jens Lyberth chanted and played a traditional Eskimo drum as part of the ceremony in 1988. p. 645.
- e. Mention of Mr. Sears addressing the 25th Anniversary Council Fire in Tucson, Arizona, where he emphasized the references to American Indians in the Writings of the 'Abdu'l-Bahá and Shoghi Effendi. p. 648.
- f. Hand of the Cause of God Rúhíyyih Khánum traveled to China with Kevin Locke and his daughter, who were in China to present their traditional hoop dances. p. 660.
- g. Hand of the Cause of God Rúhíyyih Khánum visits the Toba communities in Chaco, Argentina. p. 661.

- h. Mention of the appointment of Laurretta King (Tlingit) to serve on the Continental Board of Counsellors (1980). p. 676, in 1985 on p. 679 and in 1988 on p. 681.
- i. Mrs. Laurretta King appointed as Counsellor Member of the International Teaching Centre in June 1988. p. 684.
- j. Appointment of Mrs. Jacqueline Delahunt (Rose Bud and Lakota Sioux) to the Continental Board of Counsellors in June 1988 p. 685 and again in 1990 p. 686 with Photo p. 688.

6. In Memoriam:

- a. Shirley Lindstrom (Tlingit). One of the first Indigenous North Americans to visit the House of the Báb in Shíráz, Irán. Article is rich in information: she was frequently a delegate to the National Convention, she was an assistant to Auxiliary Board member for the Yukon, Howard Brown of Alaska, and much more plus had a college named after her in the Yukon. pp. 920-921.
- b. Melitón Savedra Gallardo (Quechuan in the Auxiliary Bolivia). pp. 921-923.
- c. Dorothy Francis (Salteaux-Canada). Some of her art work is in the Royal Ontario Museum in Toronto; elected a delegate to Canada's National Convention many times; honored by the Canadian government; also there is a park named after her near Coquitlam, B.C. Canada. pp.990-991. -rich in information

7. Illustrations:

- a. Bahá'í Tutorial School in Chaco, Paraguay. p. 176.
- b. Believers at Dorothy Baker Center for Environmental Studies in Bolivia. p. 181.
- c. Bahá'í youth from the United States participate in a cross-border teaching project in Mexico. p. 237.
- d. Indigenous Bahá'í Mothers Club in Peru. p. 27.
- e. Indigenous Bahá'ís involved in Radio programming etc. pp. 278-279.
- f. Children performing traditional Guaymí dances. p. 292.
- g. Toba Bahá'í from Argentina. p. 296.
- h. Bahá'í Tutorial school in Guajira region in Columbia. So much more mentioned - a must read. p. 297.
- i. Louise Profeit-LeBlanc giving a presentation at the 14th Annual Association for Bahá'í Studies conference in 1989. p. 417.
- j. Indigenous Delegate. p. 620.
- k. Mrs. Laurretta King appointed as Counsellor Member of the International Teaching Centre in June 1988. p. 685.
- l. Mrs. Jacqueline Delahunt (Rose Bud and Lakota Sioux) member of the Continental Board of Counsellors. p. 688.
- m. A gift of Native Alaskan art was presented to the Bahá'ís of Samoa for the dedication of the House of Worship. p. 1137.

The Bahá'í World: 1992-93

- 1. Argentina magazine, *Ecology and the World*, dealing with among other things, indigenous culture. p. 134.

2. Illustrations:

- a. South or Central American Indian believers attending the Ascension of Bahá'u'lláh in the Holy Land. p. 97.
- b. South or Central American Indian believers attending the Second Bahá'í World Congress in New York. p. 100.
- c. Canada Live Unity Concert in Toronto p. 121.
- d. Brazil Native children participating in a “Culture, Education, Peace” Contest. p. 135.
- e. Kevin Locke (Lakota) at a Global Forum. p. 183.

3. The Bahá'í Faith in the Eyes of the World

- a. Indigenous Peoples. Article includes election of two Guajiros to the National Spiritual Assembly of Venezuela; Kathy Freeman Australian Aborigine Olympic athlete; the participation of native Americans at the Earth Summit. p. 161.

4. Obituaries:

- a. Roan Orloff Stone (Editor's note: What it needs to say as well is that she was the wife of Jim Stone and came from a Jewish background from New York. Both she and Jim were dearly loved by the Indians in the area and their home was a center of hospitality for all. Roan served as a sort of surrogate mother for many Natives in the Gallop, New Mexico area.). p. 276.
- b. Roger White (friend of Indians). p. 276.

The Bahá'í World: 1993-1994

1. The Year in Review

- a. The National Spiritual Assembly of Canada presented a submission Canada's Royal Commission on Aboriginal Peoples. p. 93.
- b. The City Council of Coquitlam, British Columbia, Canada, dedicated a park in memory of Dorothy Maquabeak Francis who spent her life preserving and promoting the Salteaux culture and teaching the Bahá'í Faith. p. 94.
- c. Reports on Indigenous people in Brazil, Chile, and Argentina. p. 94.
- d. Race Unity Day activity reports. p. 111.
- e. Mention of summer tour of Kevin Locke and daughter Kimimila sharing culture as part of the United Nations Year for Indigenous Peoples. p. 117.

2. In the Eyes of the World

- a. Mentions of Grace Growing Medicine Eagle. p. 159.

3. A Bahá'í Perspective on issues of Concern to the World's Aboriginal Peoples. This article is based on the National Spiritual Assembly of Canadas submission to Canada's Royal Commission on Aboriginal Peoples. pp. 277-294.

4. Illustrations:

- a. Counsellor members of the International Teaching Centre appointed in May 1993- including Mrs. Laretta King (Tlingit). p. 65.
- b. Three Native Canadian traveling teachers, Ernie Abel, Allison Healy, and Earl Healy at an annual Reindeer Festival in Ingra, Russia. p. 92.
- c. Brazil street children attending vocational class operated by the Bahá'ís. p. 100.
- d. Kevin Locke performing traditional Lakota Hoop Dance. p. 118.

5. Obituaries:

- a. Emily General (Mohawk) p. 321.
- b. Olavo Novaes (Brazil) p. 321.

The Bahá'í World 1994-1995

1. **New National Spiritual Assemblies:** This section includes mention of the 1993 trip of Kevin Locke and his daughter Kimimila as they shared Lakota culture with Mongolians, which included explanations of the Bahá'í principles. pp. 32-33.
2. **The Year in Review:**
 - a. Bahá'í communities continued to participate in efforts as the International Decade for Indigenous peoples was launched in December 1994. pp. 85-88.
 - b. A group of Maori Bahá'ís from New Zealand visiting Vancouver, Canada where they found common ground among Native Canadians. Similarly a group of Hopi elders were warmly received by a Lakota Bahá'í who spoke to them about Bahá'u'lláh. A group called INKA (intertribal Native American Kit of Artists) spent a year proclaiming the Faith in the Chicago area using Native American music and dance. p. 86.
 - c. The Ninth Spiritual Gathering of the Tribes in Siberia included tribes from Alaska, Canada, the United States, and /Siberia gathered for 8 days sharing traditions and perspectives. p. 86.
 - d. Race Unity activities in Walla Walla, WA which included music and dance from many cultures including American Indian. p. 103
 - e. American Indians attended 'Vanguard of the Dawning', a national Bahá'í Conference in support of African Americans. p. 103.
3. **In the Eyes of the World:**
 - a. Bahá'í Faith to celebrate the human spirit was the headline of an article in Canada's Cowichan News leader which began, "Art and belief in human potential will meet in Spirit Works" ...at the Native Heritage Centre. p.157.
4. **Bahá'í Youth:**
 - a. The Los Angeles Youth Workshop visit the Native American Bahá'í Institute in Houck, Arizona and a month later for the Navajo Nation and Gallup area. p. 174.
 - b. Visitors welcomed to a Bahá'í Center in Costa Rica by a traditional Guaymí chanter and musician who led singing and dancing. p. 188.
5. **Language of the Heart:**
 - a. Kevin Locke among other artists in a program called 'Live Unity' held in Toronto, Canada, in 1992. p. 254.
 - b. Kevin and Kimimila Locke perform at a conference hosted by Landegg Academy entitled; "Art, the Artist, and Unity". p. 268.
6. **One Country:** In the January-March 1995 issue the cover story focused on the Guaymí people of Panama and their efforts to make their own path to future progress while maintaining their important traditional values. p. 306.
7. **Illustrations:** Members of a Venezuela Bahá'í community consulting on their goals. p. 96.

The Bahá'í World: 1995-1996

1. The Year in Review:

- a. "Youth Pillars of Peace" a youth group from Alberta, Canada, welcomed at a native council in Yellowknife by the grand chief and invited to stay and participate in the conference. pp. 76-77.
 - b. Members of the Bahá'í community of Canada participated in the first Sacred Assembly held between aboriginal and non-aboriginal peoples. p. 85.
 - c. Costa Rica - Guaymi Bahá'ís took part in a celebration of the Day of the Cultures. p. 85.
 - d. Inuit Circumpolar Conference. p. 86.
 - e. Mrs. Patricia Locke, Member of the National Spiritual Assembly of the United States served as the Chair of the Indigenous Women's Caucus at the Fourth World Conference on Women in Beijing. p. 86.
 - f. Reports of many Race Unity Day activities around the world. pp. 86-93.
 - g. Radio Bahá'í seminar in Bolivia. p. 97.
 - h. Maoris visit American Indian peoples in Canada and the United States. p. 114.
2. **Profile:** Association for the Coherent Development of the Amazon. pp. 301-305.
 3. **Obituaries:** Gail Davis-Knight of Bahá'u'lláh-married and adopted into the Tlingit Tribe p. 312.
 4. **Statistics:** Tribes, races, and ethnic groups represented in the Bahá'í community are 2,112. p. 317.

The Bahá'í World: 1996-1997

1. From the Universal House of Justice: Riqvân Message (153 B.E.)

- a. The indigenous believers around the world taking more and more responsibility for teaching and consolidation work in their own communities. p. 28.
 - b. Mention of one of the common threads of thought through the letters from the Universal House of Justice throughout various regions-the efforts of indigenous peoples with pioneering and travel-teaching...and those from Arctic and sub-Arctic regions to travel and teach others from their own language or ethnic backgrounds are made in a letter to North America. pp. 33-34.
2. **Celebrating 75 Years of Community Growth (Brazil)**
 - a. Mention of assisting the Latin American Bahá'ís to assume responsibility for the functioning of their communities - including the first all-Indian Local Spiritual Assembly in Kiriri Indian community of Lagoa Grande, Bahia. pp.48-49.
 - b. Many mentions of Hand of the Cause of God Rúhíyyih Khánum and the Green Light Expedition in the Amazon and her visits to the natives in South America. pp. 49-54.
 3. **The Year in Review:**
 - a. Bahá'í Native Council in Panama. p. 57.
 - b. Bahá'í youth year of service volunteers at the Native American Bahá'í Institute in Houck, Arizona. p. 69.

- c. Ms. Patricia Locke, a member of the National Spiritual Assembly of the Bahá'ís of the United States successfully met with an indigenous women's meeting in Mt. Morgan. p. 73.
 - d. Bahá'ís of Marquette, Michigan held a commemoration in honor of Race Unity Day, planted a tree near the grave of native American Chief Kawbawgam. p. 77.
 - e. The Drums of Light, a group of native Alaskan Bahá'ís performed at a celebration in Juneau, Alaska, where over 4,000 attended to celebrate their native culture. p. 86.
 - f. Efforts made by Bahá'ís to promote dialogue between indigenous peoples of North America and New Zealand - a group of First Nations Bahá'ís from Canada visit New Zealand. p. 103.
 - g. Kevin Locke and his daughter Kimimila offer several performances in Turkey at the Habitat II Conference. p. 113.
4. **Bahá'í International Community:** One Country Magazine mentions Kevin Locke, a Native American Hoop Dancer who promotes the vision of world citizenship. p. 136.
 5. **Illustrations:**
 - a. Bahá'ís of Cochabamba, Bolivia Photo p. 78 The second International Native Council held in Panama. p. 59.
 - b. Second Annual International Children's Art Exhibition in Mexico. p. 112.
 6. **Obituaries**
 - a. Sergio Resend Couto (Brazil) p. 306.
 - b. Elena Hernandez Tartabú (Venezuela) p. 308.

The Bahá'í World: 1997-1998

1. **The Year in Review:**
 - a. Institutes and other Training Activities and the countries-Brazil, Columbia, Costa Rica, the Dominican Republic El Salvador, Honduras, Panama, Paraguay, Peru, and Venezuela-who met at the Ruhi Institute in Columbia to create a unified vision of the institutes begin developed in Latin America. p. 90.
 - b. Special Role of Indigenous Peoples—rich in information. First Nations Peoples of Canada and an Eskimo from Alaska visit Efate and Tanna, Vanuatu to develop relationships between Native American and Pacific Islanders; a prayer is translated into the Cowichan language (Vancouver, Canada); Kevin Locke visits Queensland and South Australia along with his mother, Mrs. Patricia Locke, and his daughter, Waniya; 30 Bahá'í representing 7 indigenous peoples-the Aymará, Guarani, Kariri, Yoco, Kiriri, Mapuche, Qom, and Quechua gather for the First Native Peoples Meeting of Consur. Each group was going to research their ancestors' prophecies and histories to the Holy Prophets; the National Spiritual Assembly of the Bahá'ís of Mexico declared Indigenous Peoples Appreciation Week; a visit to the School of Law at the University of the State of Oaxaca and an interview with its director to discuss the conditions in which indigenous people live among other things. pp. 145-146.
2. **Protection of Minorities** Statement by the Bahá'í International Community and presented to the 54th Session of the UN Commission on Human Rights. pp. 265-267.

3. Illustrations:

- a. Ruhi Institute in Columbia. p. 91
- b. Children's Summer school in Nicaragua. p. 108.
- c. Radio Bahá'í Ecuador marks its 20th year. p. 110.

The Bahá'í World: 1998-1999

1. **The Year in Review: Race Unity and Indigenous Peoples** - mention of Bahá'ís in Canada's Northwest Territories and their release of a compact disc of the Bahá'í Writings in the Inuinnaqtun language which took 2½ years to make. Bahá'ís in Peru translated a book of prayers and other materials into the languages of Aymará and Quechua. pp. 89-93.
2. **Protection of Minorities:** Statement by the Bahá'í International Community and presented to the 55th Session of the UN Commission on Human Rights. pp. 299-302.
3. Illustrations: Mary Hagen in artful straw hat (Tsimpian and often spelled Tsimshean) a member of the National Spiritual Assembly of the Bahá'ís of Alaska attending the Eighth International Bahá'í Convention. p. 41.

The Bahá'í World: 1999-2000

1. **Introduction to the Bahá'í Community:** Mention of a conference in Bolivia where hundreds of people from Quechua, Aymará, Mapuche, Wichí, Guaymí, Kariri, Xococ and Fulniô backgrounds came together to discuss the progress of their communities. p. 7.
2. **The Year in Review:** The section on the Americas from page 59-70 is rich in information
 - a. The second Encounter of the Native Peoples of the Americas, held in Sucre, Bolivia where more than 600 Bahá'ís who were Quechua, Aymará, Mapuche, Wichí, Guaymí, Kariri Xococ and Fulniô attended to consult on the progress of their communities. They specifically examined the elements of their native cultures which help or hinder their Bahá'í development. p. 61.
 - b. Bahá'ís of 10 northern communities met for the first circumpolar Bahá'í conference, held in Yellowknife, NW territories...The theme of the conference was 'Creating a Culture of Growth in the Circumpolar Regions'...topics discussed include challenges facing Bahá'ís in the circumpolar areas such as recovery from lingering effects of colonialism and social scourges such as alcoholism and family abuse. p. 62.
 - c. Mentions the National Unity Gathering held in Santiago, Chili which was designed to focus the community's efforts on two main objectives - one of which was teaching more intensely in the Mapuche Indian region in the south and in the north Copiapo desert. p. 63.
 - d. 6 of the 9 Pech Indian villages in the department of Olancho were represented at the Pech Bahá'í Congress held in Vallecito. The Secretary of the Federation of Pech Indian tribes of Honduras expressed his interest in working closely with the National Spiritual Assembly on projects related to the cultural, spiritual, and material progress of the Pech people in the area. p. 66.
 - e. Mentions the Green Light Project in the Suriname River district which is the home of the Saramaccan tribe and 30% of the Bahá'í population of that country. p. 68.

3. Illustrations:

- a. Training Institute in Bolivia. p. 60.
- b. Family literacy project in Bolivia. p. 64.
- c. Participants in an Institute course in Nicaragua. p. 67.

The Bahá'í World: 2000-2001

1. The Year in Review:

- a. Mentions the Spirit Run which began in Seattle, WA and ended 3 months and 3,000 miles later in New York City. In an effort to teach the Bahá'í Faith to Native Americans, Bahá'í youth and their supporters, ran collectively 54 miles each day. The Run was initiated by Arthur Fernandez-Scarberry (Choctaw). The Run began on May 29 and ended on August 9, the International Day of the World's Indigenous People. The runners were recognized in the United Nations General Assembly during the opening ceremonies of the Date and they were invited to participate in a consultation on indigenous children and youth. p. 54. (photo on p. 53.)
 - b. The celebration of indigenous culture featured on a CD of Bahá'í sacred writings set to music and translated into six languages spoken by the Dene people in Canada's NW Territories. mentions the meeting that was held at the K'atlodeeche, the Hay River Dene Band Reserve and the presenting of the CD to Chief Pat Martel of the Hays River Dene Band. pp. 54-55.
 - c. Indigenous Bahá'ís in Bolivia are working in their community to promote education where it was formerly unavailable. p. 55.
 - d. An early education program was established by the National Spiritual Assembly of Bolivia's Environmental Studies Center in a number of Aymará and Quechua areas. p. 61.
 - e. Religious education programs in Venezuela, Honduras and Brazil receive Bahá'í –inspired curricula materials. p. 61.
2. **Elimination of Racism:** A statement by the Bahá'í International Community at the request of the United Nations high commissioner for human rights. p. 261.
 3. **Illustrations:** The 'Spirit Run' Team- Bahá'í Youth running coast to coast in the United States to promote racial harmony. Pictured here are Arthur Fernandez (Choctaw); Billy Harris (Guamanian and Native American heritage); Alfred Khan, Jr. (Navajo, Cherokee and Hungarian background); Charles Nelson (Asian background); Micah Reed (African-American and European); Sahar Sattarzadeh (Persian American); Samaan Sattarzadeh (Persian American); Chris Shattuck; Nancy Torres (Latina); & Michael Pennington. p. 53.

The Bahá'í World: 2001-2002

1. **The Year in Review:** Mentions a trip made by the Honor All Nations Drum and Dance Group accompanied by Kevin Locke throughout Vancouver Island, British Columbia. The Honor of All Nations is an intercultural performance and service group. The trip focused on bringing the Bahá'í teachings to the children and youth of the First Nations areas and helping them deal with the marginalization of their language and culture and their struggles with discrimination, substance abuse, and violence. p. 84.

2. **Anniversaries:** Includes mention of a presentation made on the sacred feminine presence in the arts of Native American at a celebration in Honolulu by a community research outreach specialist who worked at the Smithsonian National Museum of the American Indian. p. 116.
3. **Spiritual Education:**
 - a. The Native American Bahá'í Institute developed a spiritual parenting program which was well received by the Navajo Nation. p. 190.
 - b. The mountain village of Quebrada Venado on the Ngäbe-Bugle (Guaymí) reservation in Panama very appreciative of the Bahá'í effort to help children to read and write. p. 191.
4. **Profile:** Features the Bayán Association of Indigenous Social and Economic Development organization in Honduras and its work in establishing a small rural hospital serving primarily Miskito, Garífuna, and Mestizo peoples. Additional programs are mentioned. pp. 243-253.
5. **Illustrations:**
 - a. Kevin Locke at the Mount Carmel Terraces Official Opening. Musical selections from several heritages including American native traditions were highlighted. p. 46.
 - b. Students at the Bahá'í-run school in Panama view exhibits at the school's science fair. p. 87.
6. **Obituaries:** Patricia Locke (Hunkpapa Lakota & White Earth Chippewa). pp. 306-307.

The Bahá'í World: 2002-2003

1. **Illustrations:**
 - a. Students in a Bahá'í run school in rural Bolivia. p. 49.
 - b. Bahá'í class in Santa Rosa, Ecuador. p. 51.
 - c. Ruhi Training for indigenous peoples held in Wakpala, South Dakota (Jerry & Alice Bathke, Kevin Locke, Mary Hagen). p. 53.
 - d. Bahá'is cut a ceremonial ribbon to inaugurate a new devotional centre in Guatemala City
 - e. Participants in a Bahá'í children's class in Belize. p. 72.

The Bahá'í World: 2003-04

1. **Worldwide Jubilee:**
 - a. A four-day gathering held at the Yukon Bahá'í Center on Lake Laberge in Canada. The celebration included the performance of a hoop dance by the grandson of Ted and Joan Anderson, Teddy. Other native elements included a healing circle, a pipe ceremony, a sweat, and a sacred campfire. p. 63.
 - b. Native American artist Kevin Locke performs in Tonga at a jubilee celebration. p. 69.
2. **The Year in Review:**
 - a. The conference of the Association for Bahá'í Studies in North America, held in San Francisco, CA inaugurated a new special interest group on indigenous studies, 'which opened with a discussion on the different ways of "knowing" and "seeing" among indigenous peoples'. (I was in attendance at this event and it went very well.). p. 95.

- b. A teacher training session in the Chiriqui Province of Panama, pp.107-108.
3. There are 2112 indigenous tribes, races, and ethnic groups represented in the Bahá'í community. p. 241.
4. **Illustrations:**
 - a. Participants at a four-day gathering held at the Yukon Bahá'í Center on Lake Laberge in the Yukon, Canada. p. 62.
 - b. Volunteer educators in Panama at the Ngäbe-Bugle Cultural Center. p. 107.
5. **Obituaries:** Jim Walton (Khaalaaxh Indian). p. 239.

The Bahá'í World: 2004-05

1. **From the Universal House of Justice:** The first Baha'i temple in South America will be constructed on a site north of Santiago, and a ground-breaking ceremony is anticipated. Representatives from all national Bahá'í communities in the Western hemisphere will be invited to attend, "with a special emphasis on the countries and indigenous peoples of South America." p. 34.
2. **The Year in Review:**
 - a. Since its inception 22 years ago, Nur University has been a leader in supporting Bolivia's under-served communities. The first private university in the country, it continues to successfully pioneer higher education as a catalyst for social and economic development in Latin America. Recently the Confederation of Bolivia's Indigenous People (CIDOB) awarded Nur University its highest honor, the Sombra Grande. The award was made to Nur for its many years of educational support to indigenous youth and for its promotion of social justice in the country, where indigenous peoples comprise 62 percent of the population, most of whom live in conditions of "extreme poverty" as defined by the United Nations Development Programme. p. 87.
 - b. In Canada, the Bahá'í community of Halifax, Nova Scotia, commemorated World Religion Day with an interfaith event that attracted an audience of 300 and included choral singing, dances, instrumental music, a drum dance by the Kippu (Eagle) dancers of the Mi'kmaq First Nation. p. 122.
 - c. The Secretary of the National Spiritual Assembly of Brazil, Carlos Alberto Silva, participated in the meetings of an ecumenical group with the Federal Government of Brazil, through its Secretariat for Human Rights, to create an educative booklet entitled Religious Diversity and Human Rights. p. 124.
3. **Arts in the Bahá'í Community:**
 - a. A Council-fire gathering in August 2004 in Washington State, USA, featured Makah traditional songs. p. 224.
 - b. In Honduras and Nicaragua, young people from Garifuna background have responded enthusiastically to the incorporation of dance, music, songs, painting, drama, and storytelling in their study. At a tutor training session, drummers and dancers analyzed their own cultural story dances, such as those performed at funerals, for movements and story elements upon which they could build dances appropriate for Bahá'í sacred occasions. As a result of this analysis and experimentation, the youth's attitudes, sense of inspiration, and their appreciation for reverence and beauty grew markedly. The

development of dramatic skits has also helped study circle participants relate the materials they are studying to situations in their local communities. p. 226.

- c. One Reflection meeting in the northern coastal region of Colombia featured songs and Hidden Words of Baha'u'llah chanted by a local musical group, while youth from a study circle presented local dances. p. 229.

4. Illustrations:

- a. Children at the Associapio Monte Carmela in Mogi Mirim, Brazil, an educational center that promotes the intellectual, physical, and spiritual development of children and adolescents, aged 7 to 14, from all religious backgrounds and ethnic groups. The center's after-school programs aim to reinforce academic studies and foster moral development. p. 96.
- b. Anita Vega and Juan Tamam of Ecuador at the "Growth and Victories" conference held in Otavalo, Ecuador. p. 98.

The Bahá'í World: 2005-06

1. **Introduction to the Bahá'í Community:** In Alaska, performers from diverse indigenous tribes provide the inspirational opening to a conference on the provision of essential services to children from low-income families. Young teenagers in Colombia dedicate their spare time to planting trees, visiting the elderly and teaching children. p. 7.
2. **The Year in Review:**
 - a. Junior youth in Colombia joined Bahá'í-inspired groups with great enthusiasm, resulting in the establishment of strong friendships and a sense of belonging. Their confidence in contributing to the betterment of society has increased as they have carried out service projects including tree planting, visiting the elderly, and helping children's class teachers. Also in Colombia, a Bahá'í mother planning a class invited a group of children she had noticed playing in the common area of their high-rise apartment buildings. More than a dozen of them attended for many months every Saturday morning. Their parents proved to be receptive to the idea of spiritual education for their children and supported the teacher's efforts. p. 48.
 - b. In Alaska, the Bahá'í intertribal group Drums of Light opened the statewide Head Start conference. Head Start provides education, health, nutrition, and parent-involvement services to children from low-income families. The creative devotional program featured the words of Bahá'u'lláh in a harmonious chorus of voices accompanied by a handheld drum. Performers wore traditional regalia representing Athabascan, Inupiaq, Tlingit, and Tsimshian tribal groups, and verses in the songs were offered in native languages. p. 68.
 - c. A vibrant performance by American Kevin Locke provided a fitting end to the celebration of World Peace Day organized by the Bahá'í community in Malaysia. More than 300 people, comprising mostly youth, were dazzled by the 52-year-old Native American folk dancer's energetic hoop dance performance at the event in Kuala Lumpur. Mr. Locke also showed his musical talent by playing the Lakota tribe's Eagle song on the indigenous flute. p. 79.
 - d. John Sargeant, a Canadian Aboriginal from the Six Nations, was invited to attend and observe the proceedings of the United Nations Permanent Forum on Indigenous Issues. The

16-member Permanent Forum, established in 2000, is a unique advisory body and subsidiary organ of the United Nations Economic and Social Council, with a mandate to discuss indigenous issues related to economic and social development, culture, the environment, education, health, and human rights. p. 108.

3. **Obituaries:** Ruth Katharine Meyer – Pioneered in Latin America and the Caribbean from 1947 until her death in Chile in 2006. She published a book in 1979 describing the Bahá'í Faith's development in Latin America. p. 224.

The Bahá'í World: In Memoriam 1992-1997:¹

1. EMMA "EMITA" CABEZAS GARCIA: 1895-1992. Emita was a member of the first National Spiritual Assembly of the Bahá'ís of Chile and was re-elected for several years, serving at times as its chairman. She was also a member of the Local Spiritual Assembly of the Baha'ís of Vita del Mar, and she took part in one of the early meetings of the Association of Non-Governmental Organizations of the United Nations in Santiago. pp. 16-17.
2. EMILY CHRISTINA GENERAL: 1902- 1993. Emily was a member of the Turtle Clan and lived on the Six Nations Reserve in Ontario, Canada. She was a school teacher and was a sought-after historian. It was important to her that her people retain their history. As well she dedicated herself to bridging the gap between native and non-native cultures. pp. 99-101.
3. CARMEN BURAFATO: ?-1994. Shoghi Effendi asked her to return to her own country so she pioneered from the USA to Mexico where she served as a member of the Continental Board of Counsellors for 17 years and later as a member of the National Spiritual Assembly. pp. 148-150
4. LUIS AUGUSTO SANCHEZ: 1933-1994. Born in Colombia, Luis first served on the Local Spiritual Assembly of the Bahá'ís of Bogota in 1959, and he was elected to the National Spiritual Assembly of the Bahá'ís of Colombia in 1967, serving on it until his passing. At different times he was its chairman, treasurer, or secretary. In 1985 he assisted in the delivery of the "The Promise of World Peace" statement to prominent individuals in Colombia, personally handing this important document to the magistrates of the Supreme Court of Justice. As a member of the National Spiritual Assembly, he participated in the election of the Universal House of Justice on three occasions. pp. 154-155.
5. MARGARET "PEGGY" MORRIS MASOUMI ("Tawala Peggy"): 1947-1994. She Pioneered to Venezuela in 1976 and began working as a teacher of English as a second language in Maracaibo, where the National Assembly had asked her to live. She served the Faith in this hot and dusty area dedicating herself to work with the Guajiro Indians, who called her "Tawala (sister) Peggy." She developed radio teaching programs and children's class materials in the Guajiro language. pp. 178-180.
6. MURIEL AUBLE MIESSLER: 1901- 1994. Muriel and her husband, Edmund, arrived in Brazil in October of 1946, and after a short stay in Rio de Janeiro they helped form the first Local Assembly in Sao Paulo in 1947. Muriel served as its secretary. Pioneering in Brazil for nearly fifty years, she was dedicated to both teaching and administrative activities. In 1961 she was elected to the first National Assembly of Brazil, and she served it for more than twenty years, often as secre-

¹ Available as two pdf files at http://bahai-library.com/bahai_world_memoriam_1992-1997

tary of international correspondence. She participated in the election of the first Universal House of Justice, and she attended three more International Conventions in Haifa. She was present at the first World Congress in 1963 and made her only pilgrimage in 1984 at the age of eighty-three. Her teaching trips included Argentina, Portugal, Madeira, and most of the states of Brazil. After the passing of her beloved husband, Edmund, in 1977, Muriel lived alone in the National Bahá'í Headquarters in Rio and continued with her teaching activities. pp. 180-181.

7. ISIDRO JACHAKOLLO: 1922- 1993. ANDRES JACHAKOLLO: 1921- 1994. These two obituaries of the first Indigenous believer in Bolivia (Andres) and his brother are marvelous reading and include too much to even synopsise here. pp. 187-192.
8. EILEEN DEWAR HILL: 1914-1995. Eileen was one of the early believers of British Guiana. She was elected in 1970 to the first National Spiritual Assembly of the Guianas and continued to serve it until she pioneered in 1982. For most of the time that she was on that body, she was its treasurer, having a reputation for meticulous bookkeeping. She will be remembered as an illustrious figure in the history of the Faith in Guyana. pp. 257-258.
9. DANIEL DEFENDER: 1925-1995. Daniel was a Sioux and grew up on the Standing Rock Reservation that straddles North and South Dakota, USA. He formally enrolled as a Bahá'í on January 25, 1970. His enthusiasm for his new Faith, his maturity, and his depth of experience in Indian affairs and as a member of the Fort Yates Spiritual Assembly quickly made him attractive for service at the national level. Appointments to the American Indian Teaching Committee in 1974 and 1975 followed. pp. 265-267.
10. LEONOR PORRAS: 1905-1996. Born in Bogota in 1905, she declared her belief in Bahá'u'lláh in 1943 and was a member of the first Local Spiritual Assembly of the Baha'is of Bogota, which formed that same year. At the end of the 1950s she moved to the city of Manizales to assist in forming the Local Spiritual Assembly there, helping to guarantee the number of Assemblies required for the election of the first National Assembly of Colombia in 1961. She was elected to the National Assembly, and as one of its members she participated in the election of the first Universal House of Justice and attended the first World Congress in 1963. pp. 286-288.
11. WILHELMINA "GWENDOLYN" HIRD WILLEMS: 1906-1996. During visits of pioneers in 1943 Gwendolyn and a few other residents of Punta Arenas, Chile, were attracted to the Faith. Gwendolyn Willems was among those declaring belief and becoming members of the first Local Spiritual Assembly in that distant outpost - the second Local Assembly to be established in Chile. Such was the Guardian's delight over this victory that he placed a photograph of this first Local Assembly of Punta Arenas in a hallway near the top of the stairway of the Mansion of Bahjí, on the wall facing the photograph of Aqa Jan-i-Khamsih – the colonel who carried out the execution of the Báb. pp. 306-310.
12. SERGIO RESENDE COUTO: 1942 -1996. Sergio Resende Couto was born in Aracaju, Sergipe, Brazil, on May 8, 1942. He moved to Salvador, Bahia, and embraced the Cause of Bahá'u'lláh while a pre-youth, participating in the youth club which brought Baha'is and non-Baha'is together for social activities. Sergio accepted Bahá'u'lláh in his heart when he was twelve years old. Nevertheless he had to wait impatiently until he was fifteen to be officially accepted into the Baha'i community. As was the practice in those days, the youth had the privilege of writing a letter directly to the Guardian announcing their acceptance of the Cause. Shoghi Effendi responded to

Sergio's letter by welcoming him and recommending that he take the teachings to the indigenous people. pp. 336-338.

13. ZORANA RINALDI: 1978-1996. Born into a bicultural family in Cali, Colombia, February 10, 1978, Zorana Rinaldi was the second of four children of Enidia Alfaro and Wiley Rinaldi, a pioneer from the United States. Zorana was a member of the committee organizing the 1996 Colombian National Youth Conference held at the Ruhi Institute. She designed the T-shirt and was in charge of many aspects of that event. pp. 371-373.

The Bahá'í World: years 2007 and beyond TBA