The Nuggets

Volume 5, Issue No.5

Baha'i Stories

Agriculture

There was a large agricultural convention and State Fair in town when they arrived which interested the Master. 'Abdu'l-Bahá visited the agricultural exhibition and spent some time exploring it. He visited a display of agricultural machines, asking about their cost and use, then went to the area where fruits and vegetables were displayed. As He examined the grapes, apples, pears, pomegranates, cabbages and very large pumpkins, He praised American agricultural progress. When the section manager saw his exotic visitor he rushed over to be introduced, then accompanied 'Abdu'l-Bahá through the area, offering him samples of fruit (though sale and consumption were prohibited). Afterwards, 'Abdu'l-Bahá directed his attendants to buy seeds of some of the fruits and flowers to be sent to the Holy Land to be planted at the shrine of Bahá'u'lláh. **~Earl Redman, 'Abdu'l-Bahá in Their Midst**

Events and News

UN Secretary-General's Report Highlights Persecution of Bahá'ís in Iran

GENEVA — *A new report by United Nations Secretary-General, António Guterres, has placed the persecution of the Bahá'ís in Iran among the world's gravest human rights concerns. Issued as part of his latest global report on intolerance and violence based on religion or belief, the document was prepared at the request of the Office of the High Commissioner for Human Rights with input from 15 civil society organizations and 10 UN human rights bodies.*

The Secretary-General's recognition of the gravity of the situation underscores that the persecution of Bahá'ís is a longstanding and systematic policy of religious repression that demands urgent international attention. Bahá'ís in the Islamic Republic of Iran continue to face arbitrary arrests, imprisonment, and restrictions on access to education and livelihoods, targeted solely for their religious beliefs. Authorities routinely invoke vague charges such as "spreading propaganda against the regime" to criminalize peaceful community activities. The rights of Bahá'ís, including to manifest their religion or belief, remain severely curtailed.

The Secretary-General's report carries special weight as it is issued on behalf of the entire UN system and reflects a consensus view at the highest level of the international community. The report places Iran's persecution of the Bahá'ís firmly on the global agenda—undercutting the Iranian government's repeated denials of human rights violations at its United Nations appearances. The report also noted positive actions in some countries, such as Azerbaijan, regarding registration of religious minorities including the Bahá'í community.

"This is yet another powerful recognition, from the highest levels of the UN, that Iran's persecution of the Bahá'ís is not only continuing but intensifying," said Simin Fahandej, Representative of the Bahá'í International Community to the UN in Geneva. "The Secretary-General's report now joins that of the

UN Fact-Finding Mission on Iran, successive Special Rapporteurs, Human Rights Watch, the Human Rights Council and many governments and organizations around the world, all of which have condemned this state-driven campaign to eliminate the Bahá'í community as a viable entity within Iranian society."

The Secretary-General's report adds to a growing international outcry against the persecution of the Bahá'ís in Iran. The UN Fact-Finding Mission reported about the disproportionate targeting of Bahá'í women since the 2022 arrests that took place in Iran, for instance, while a former Iran Special Rapporteur concluded that the persecution of Bahá'ís has been carried out with "genocidal intent." Eighteen UN experts also issued a joint statement condemning attacks on Bahá'í women and the Human Rights Watch determined the persecution amounts to the "crime against humanity of persecution." The Boroumand Foundation, in their report "Outsiders," documented "multifaceted violence" against Bahá'ís in Iran, ranging from imprisonment and dispossession to social exclusion.

"The evidence is overwhelming and the worldwide community is speaking with one voice to call for an end to the persecution of the Bahá'ís in Iran," Ms. Fahandej said. "The Bahá'ís of Iran are being targeted through state-sponsored harassment, dispossession of their belongings, hate speech, arbitrary detentions, and unjust imprisonment with long jail sentences. Iran must heed the calls of the international community immediately and bring to an end the grave violations of fundamental human rights against the Bahá'ís in the country."

News from the Twin Community of Jaipur, India

Junior youth groups, Ruhi study groups, children's classes, home visits, and devotional and prayer meetings continued in different parts of Jaipur and Rajasthan.

The winter campaign started with 75 new participants from different communities. 12 participants are part of Grade 2, and 5 teenagers are taking part in the teen camp. A total of about 90 participants are taking part in 6 groups.






Food for the Mind, Heart and Soul

GOOD NEWS NETWORK

Police Officers Save a Suicidal Woman

Ohio police officers recently saved a suicidal woman threatening to jump from the 5th floor of a parking garage. Captured on the officers' body cameras, the harrowing, yet inspiring moments demonstrate the city's finest in their finest hour.

Multiple bystanders called 911 after seeing a silhouette on the roof of the garage, sending officers from the Cincinnati Fraternal Order of Police racing to the scene. Officers Newman and Ramey arrived to find a woman standing on the wrong side of the railing. The situation, Police spokesmen said, is one which their officers are trained to encounter, and Officer Newman jumped into action. He tried soothing the woman with words of comfort, to please step back from the edge, and a personal anecdote that ultimately struck a chord.

"I lost my daughter many years ago, and I wish she could be here," Officer Newman said in released body cam footage, demonstrating that the deepest sadness and despair can be overcome. The woman responded by saying that her children had also died, but quick-thinking Newman didn't give up.

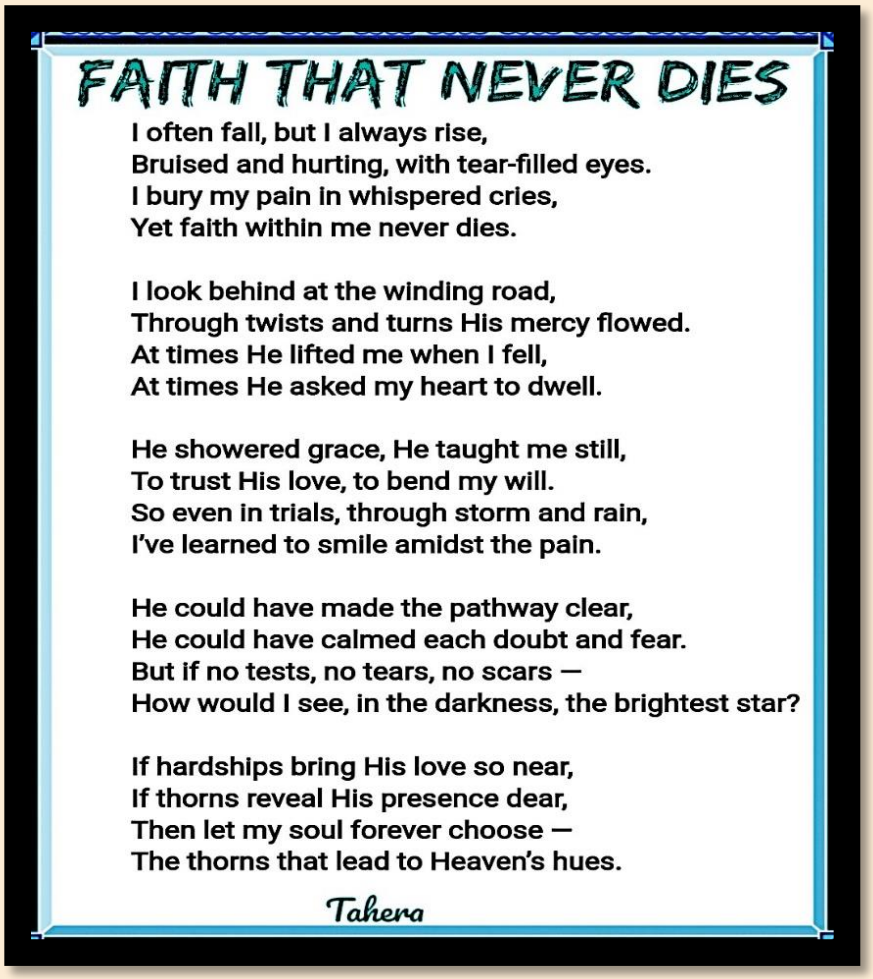
"They are angels looking over us—there's an angel for you," he said.

Evidently that empathy won over the would-be jumper who quickly called out for the officers to save her. As if the encounter wasn't already stressful enough, at that moment, the woman slipped and was suddenly hanging on with only the strength in her hands. They managed to reach her before the worst, pull her up, and bring her to safety.

Cincinnati Police Chief Theresa Theetge commended her officers saying that training for situations like this is made available, but at the end of the day, it's their passion for public service that ultimately makes the difference.
"They're supposed to be public servants; they're passionate about their work." she said.

Poetry

by Tahera:



Social Action

Working hard to Serve all Students

LAS MORAS, El Salvador *— When schools across El Salvador had to abandon face-to-face instruction because of the pandemic, a Bahá'í-inspired school in the country found a tremendous reservoir of capacity in families, teachers, and other community members to help maintain a high standard of education for all of its 200 students.*
"Unity was essential to progress during the crisis," said Vanesa Renderos, principal of the Riḍván School established in 1989. "We learned to work as a team with the entire community to continue educating the children. The teachers were going out of their way for their students, striving to achieve educational quality and promoting moral concepts that were like a pillar in that moment of crisis."

Marcella Contreras, a teacher at the elementary school, said, "Like everyone else, we were experiencing an unprecedented year. Yet, thanks to the Bahá'í teachings about service, the light of hope kept shining for parents and my colleagues, encouraging us to serve these precious gems, our students. During this time, teachers learned to become much closer to the students' families, who were integral to the process."
Early on, the school sent out a series of surveys to assess the circumstances of each family. As the year progressed, it responded on a case-by-case basis when difficulties were raised by parents.

In addition to offering classes online, teachers conducted lessons at a safe distance in neighborhood streets where families had limited or no internet access. The school then worked within government guidelines to reintroduce limited in-person learning, adhering to public health measures.

Rene Lemus, a collaborator with the school, explained that teaching methods had to be responsive to the needs of each age group. "The youngest children needed the highest engagement from the parents to learn effectively. Those were the children who would suffer the most from a gap in their education, and

the method of online classes was not as effective for them. So the Riḍván School created an at-home program, where teachers accompanied parents of the younger children in homeschooling."

Moral and spiritual education are essential aspects of students' learning at the school and were integrated into programs during the crisis.
"Our spirits were strengthened by thinking about what was most important—helping and serving one another," said one student. Another added, "The spiritual aspect of our studies helped give me all the strength I needed to move ahead in those difficult times. I have great love for my teachers and classmates, because everyone was concerned about the needs of others and less focused on themselves."

Mr. Lemus reflected on the close collaboration between parents and teachers and the impact this had on the community as a whole. "Bringing school into the home had an effect on broader education and literacy for some parents who did not themselves have the opportunity for formal education when they were younger. The student was sitting in front of the screen learning, and at the same time, the parent was sitting next to his or her child and was also learning.

"In the past, all matters of education were left in the hands of the school. But new circumstances demonstrated that everyone—the school, the teachers, and the parents—had to play a part. A new path for the intellectual and spiritual education of an entire community emerged"

From the Pages of History

The Bab's Journey from Kashan to Tabriz

ATTENDED by His escort, the Bab proceeded in the direction of Qum.[)] His alluring charm, combined with a compelling dignity and unfailing benevolence, had, by this time, completely disarmed and transformed His guards. They seemed to have abdicated all their rights and duties and to have resigned themselves to His will and pleasure. In their eagerness to serve and please Him, they, one day, remarked: "We are strictly forbidden by the government to allow You to enter the city of Qum, and have been ordered to proceed by an unfrequented route directly to Tihran. We have been particularly directed to keep away from the Haram-i-Ma'sumih,[(1)] that inviolable sanctuary under whose shelter the most notorious criminals are immune from arrest. We are ready, however, to ignore utterly for Your sake whatever instructions we have received. If it be Your wish, we shall unhesitatingly conduct You through the streets of Qum and enable You to visit its holy shrine." "`The heart of the true believer is the throne of God,'" observed the Bab. "He who is the ark of salvation and the Almighty's impregnable stronghold is now journeying with you through this wilderness. I prefer the way of the country rather than to enter this unholy city. The immaculate one whose remains are interred within this shrine, her brother, and her illustrious ancestors no doubt bewail the plight of this wicked people. With their lips they pay homage to her; by their acts they heap dishonour upon her name. Outwardly they serve and reverence her shrine; inwardly they disgrace her dignity."
Such lofty sentiments had instilled such confidence in the hearts of those who accompanied the Bab that had He at any time chosen to turn away suddenly and leave them, no one among His guards would have felt in the least perturbed or would have attempted to pursue Him. Proceeding by a route that skirted the northern end of the city of Qum, they halted at the village of Qumrud, which was owned by a relative of Muhammad Big, and the inhabitants of which all belonged to the sect of the Aliyu'llahi. At the invitation of the headman of the village, the Bab tarried one night in that place and was touched by the warmth and spontaneity of the reception which those simple folk had accorded Him. Ere He resumed His journey, He invoked the blessings of the Almighty in their behalf and cheered their hearts

with assurances of His appreciation and love.

After a march of two days from that village, they arrived, on the afternoon of the eighth day after Naw-Ruz, at the fortress of Kinar-Gird, which lies six farsangs to the south of Tihran. They were planning to reach the capital on ensuing day, and had decided to spend the night in the neighbourhood of that fortress, when a messenger unexpectedly arrived from Tihran, bearing a written order from Haji Mirza Aqasi to Muhammad Big. That message instructed him to proceed immediately with the Bab to the village of Kulayn, where Shaykh-i-Kulayni, Muhammad-ibn-i-Ya'qub, the author of the Usul-i-Kafi, who was born in that place, had been laid to rest with his father, and whose shrines are greatly honoured by the people of that neighbourhood. Muhammad Big was commanded, in view of the unsuitability of the houses in that village, to pitch a special tent for the Bab and keep the escort in its neighbourhood pending the receipt of further instructions. On the morning of the ninth day after Naw-Ruz, the eleventh day of the month of Rabi'u'th-Thani, in the year 1263 A.H.,[)] in the immediate vicinity of that village, which belonged to Haji Mirza Aqasi, a tent which had served for his own use whenever he visited that place was erected for the Bab, on the slopes of a hill pleasantly situated amid wide stretches of orchards and smiling meadows. The peacefulness of that spot, the luxuriance of its vegetation, and the unceasing murmur of its streams greatly pleased the Bab. He was joined two days after by Siyyid Husayn-i-Yazdi, Siyyid Hasan, his brother; Mulla Abdu'l-Karim, and Shaykh Hasan-i-Zunuzi, all of whom were invited to lodge in the immediate surroundings of His tent. On the fourteenth day of the month of Rabi'u'th-Thani,[(3)] the twelfth day after Naw-Ruz, Mulla Mihdiy-i-Khu'i and Mulla Muhammad-Mihdiy-i-Kandi arrived from Tihran. The latter, who had been closely associated with Baha'u'llah in Tihran, had been commissioned by Him to present to the Bab a sealed letter together with certain gifts which, as soon as they were delivered into His hands, provoked in His soul sentiments of unusual delight. His face glowed with joy as He overwhelmed the bearer with marks of His gratitude and favour.

That message, received at an hour of uncertainty and suspense, imparted solace and strength to the Bab. It dispelled the gloom that had settled upon His heart, and imbued His soul with the certainty of victory. The sadness which had long lingered upon His face, and which the perils of His captivity had served to aggravate, visibly diminished. He no longer shed those tears of anguish which had streamed so profusely from His eyes ever since the days of His arrest and departure from Shiraz. The cry "Beloved, My Well-Beloved," which in His bitter grief and loneliness He was wont to utter, gave way to expressions of thanksgiving and praise, of hope and triumph. The exultation which glowed upon His face never forsook Him until the day when the news of the great disaster which befell the heroes of Shaykh Tabarsi again beclouded the radiance of His countenance and dimmed the joy of His heart.

I have heard Mulla Abdu'l-Karim recount the following incident: "My companions and I were fast asleep in the vicinity of the tent of the Bab when the trampling of horsemen suddenly awakened us. We were soon informed that the tent of the Bab was vacant and that those who had gone out in search of Him had failed to find Him. We heard Muhammad Big remonstrate with the guards. `Why feel disturbed?' he pleaded. `Are not His magnanimity and nobleness of soul sufficiently established in your eyes to convince you that He will never, for the sake of His own safety, consent to involve others in embarrassment? He, no doubt, must have retired, in the silence of this moonlit night, to a place where He can seek undisturbed communion with God. He will unquestionably return to His tent. He will never desert us.' In his eagerness to reassure his colleagues, Muhammad Big set out on foot along the road leading to Tihran. I, too, with my companions, followed him. Shortly after, the rest of the guards were seen, each on horseback, marching behind us. We had covered about a maydan[(1)] when, by the dim light of the early dawn, we discerned in the distance the lonely figure of the Bab. He was coming towards us from the direction of Tihran. `Did you believe Me to have escaped?' were His words to Muhammad Big as He approached him. `Far be it from me,' was the instant reply as he flung himself at the feet of the Bab, `to entertain such thoughts.' Muhammad Big was too much awed by the serene majesty which that

radiant face revealed that morning to venture any further remark. A look of confidence had settled upon His countenance, His words were invested with such transcendent power, that a feeling of profound reverence wrapped our very souls. No one dared to question Him as to the cause of so remarkable a change in His speech demeanour. Nor did He Himself choose to allay our curiosity and wonder." ~ **The Dawn Breakers & Nabil's Narrative**

Sharing

Douglas Wilson's artwork:

History, News and Nuggets from Other Religions and Communities

Ha-Shilth-Sa
Canada's Oldest First Nation's Newspaper

Huu-ay-aht man's final battle brings health care changes five years after his death

Vancouver, BC

While he didn't live long enough to benefit from his win over British Columbia's organ transplant rules, David Dennis' victory five years after his death will benefit Indigenous people on waitlists into the future.

David Dennis, a Huu-ay-aht father of five, was known for his work as a First Nations activist, and he served as Southern Region co-chair at the Nuu-chah-nulth Tribal Council. As a young man, Dennis joined the Native Youth Movement rallying against the B.C. treaty process. He later started up the West Coast Warrior Society to continue fighting for Indigenous title and rights in a more direct, assertive style, according to fellow Warrior, Terry Dorward.

But the West Coast Warrior Society eventually disbanded. Dennis went on to work for and with Indigenous organizations, taking a less confrontational approach in his fight for the rights of his people.

In June of 2019 Dennis was diagnosed with end-stage liver disease. In urgent need of a life-saving liver transplant, Dennis was referred to the BC Transplant, a program of the Provincial Health Services Authority. BC Transplant oversees all aspects of organ donation and transplant across the province and manages the BC Organ Donor Registry.

Following his assessment for transplant suitability Dennis received distressing news. He could not join the waitlist for a transplant because of a policy that required abstinence from alcohol for six months. When he received this news he had quit drinking since his diagnosis two months earlier, but the disease was progressing quickly.

Calling the policy discriminatory, Dennis, with the support of the BC Union of Indian Chiefs and the Frank Paul Society, filed a complaint with BC Human Rights Tribunal.

"The abstinence policy places Mr. Dennis' health at risk, potentially fatally, by delaying his access to a transplant," reads the complaint.

The Union of BC Indian Chiefs went on to say that the policy, "is also an affront to his sense of dignity, respect and self worth."

By September 2019 BC Transplant said that they were changing the abstinence policy based on "new, emerging clinical evidence." But for David Dennis, the policy change came too late for him, and he knew it.

"They've changed their stance, which will benefit ultimately a lot of our kuu'us people because they won't be faced with the same barriers," he told Ha-Shilth-Sa in December 2019.

In November 2025 Dennis' daughter, Somer McCarthy, received a call from her father's lawyer

"His complaint has now been officially settled," she said.

McCarthy said the lawyer informed her that the provincial government settled the complaint before it went to the BC Tribunal Hearing, which was set to begin within days.

In a joint statement dated November 20, 2025, the Union of B.C. Indian Chiefs, Vancouver Coastal Health and PHSA confirmed that they had reached an agreement regarding class complaints made through the BC Human Rights Tribunal (BC HRT).

"Under the agreement, UBCIC will withdraw its complaints with the BC HRT and VCH and PHSA will make specific amendments to British Columbia's liver transplant guidelines," stated the parties.

Amendments to the guidelines are meant to ensure that if barriers to transplant eligibility and priority for Indigenous patients experiencing liver failure are identified, best efforts will be made to assist patients to mitigate or eliminate those roadblocks.

"This includes supporting Indigenous patients in accessing any needed psychosocial or financial supports throughout the referral, transplant eligibility review, and transplant processes," reads the joint statement.

"[T]his fight came at huge cost to my father," wrote McCarthy in an email to Ha-Shilth-Sa. "He filed the complaint while he was given weeks to live, arguing that the abstinence policy was discriminatory and ignored the realities our people face. The impacts of colonization, trauma, intergenerational harm, and the lack of culturally safe healthcare. He stood up even while he was suffering because he knew other Indigenous families would walk this same path behind him."

She went on to say that shortly after her father's complaint was filed in 2020, he was placed on the BC Transplant wait list. But his illness rapidly progressed, and Dennis died in hospice on May 29, 2020, at the age of 45.

Through her tears, McCarthy told Ha-Shilth-Sa that it is a relief that this is over. She said she and her siblings are sad but proud.

"Seeing change in policy brings pain and comfort at same time for all of us. My dad should still be here," she said.

The BC Transplant guidelines include policy changes that came as a result of new information. This includes knowledge that First Nations people have a genetic predisposition to liver diseases like primary biliary cholangitis, which is not caused by alcohol use.

According to the joint statement, guideline amendments were made concerning all patients with primary biliary cholangitis (PBC), auto-immune hepatitis (AIH), or other cholestatic liver diseases who are referred for transplant.

"PBC is an autoimmune disease disproportionately affecting Indigenous people, particularly coastal First Nations people, at approximately eight times the likelihood of non-Indigenous people, and nine out of 10 PBC patients are female," stated the parties.

"Even though he is no longer here, this settlement confirms what he always knew – the system treated him unfairly and his voice made a difference," said McCarthy.

But she is proud to say that it was his courage that forced the province to look at the harm these policies caused. This announcement, she said, proves that his life, his fight, created real change.

"As the recipient of a liver transplant myself, I am deeply proud of our joint work to ensure that Indigenous peoples have equitable access to liver transplantation," said Grand Chief Stewart Phillip, UBCIC president.

"I take comfort because his voice made a difference. Even though he's not alive, it will protect a lot of people," said McCarthy.

His voice may even make a difference in the life of McCarthy's infant daughter. Born earlier this year, McCarthy said her baby is Dennis' first granddaughter – one that he never got to meet.

The UBCIC acknowledged David Dennis in a statement.

"[He] raised concerns about inequities with a liver transplant policy and fought courageously for fairness and equality in organ transplant rights until his passing in 2020," said the organization.

"We recognize the historic harms and challenges Indigenous people have confronted and, in many cases, continue to face when accessing health care in B.C.," said Penny Ballem, interim president and CEO of the Provincial Health Services Authority. "These changes reflect our commitment to reconciliation and our ongoing efforts to create a safe and equitable health care system that serves all people living in British Columbia."

McCarthy said she and her siblings are proud of the fighter that their father was.

"My late father has helped move this province toward justice," she said. "Our people will remember him not just as an activist but as a father and a community leader not just in our homelands but also the work he's done on the Downtown Eastside in Vancouver and across Turtle Island."

British Columbia is the first province to make this change, but McCarthy expects that this settlement agreement will be far-reaching.

"He was a warrior who never stopped fighting even when he was running out of time," said McCarthy. "He told my mom, even if he changed one person's life, that is what mattered to him."

From the Editor's Desk

My Brother's Keeper: 9 Economic Tips for Uniting Humanity

*"**Am I my brother's keeper?**" Cain asked God after slaying his brother Abel. That famous question from Genesis forms one of the primary moral lessons of Judaism and Christianity – and of all religion.*

In the Torah, Abraham and Moses asked us to be our brother's keeper. In the New Testament, Christ asked everyone to be their brother's brother.

Can you imagine a world where most people follow that spiritual advice?

Along those lines, one of the solutions to contemporary issues outlined in the Baha'i writings involves addressing our economic problems through spiritual means. We need that approach to inequality because economic injustices have reached a critical level in today's world. Millions of our brothers and sisters suffer, dragged into a life of poverty every day.

Since my field of interest is economics, I concentrate on the suffering caused by the mismanagement of the world's economic resources, which has left billions of people in misery, not having enough to eat, while others with billions find ridiculous ways to hoard or waste it.

The rest of us, who are neither rich nor poor, can feel powerless about this unjust disparity. We may think we cannot do anything to bring about a change, and must wait for the arrival of a new system. I do not accept this excuse and believe we can gradually change the economic system by infusing it with morality and humanity, all while participating in our own economic activities. The global, democratically elected administrative body of the world's Baha'is recently wrote:

Every choice a Baha'i makes — as employee or employer, producer or consumer, borrower or lender, benefactor or beneficiary — leaves a trace, and the moral duty to lead a coherent life demands that one's economic decisions be in accordance with lofty ideals, that the purity of one's aims be matched by the purity of one's actions to fulfil those aims. - The Universal House of Justice

My book "Economics of the Future Begins Today" has a chapter called "Practical Economic Suggestions for Everyday Use." Here are 9 of them:

1. ***Changing our mindset.*** *The first action we all take is internal – by changing our mindset and recognizing that moral economics is fundamentally different and grounded in spiritual and moral principles.* ***"The secrets of the whole economic question are Divine in nature, and are concerned with the world of the heart and spirit." - Abdu'l-Baha***

2. ***Pay a fair price.*** *If you feel that the price of something is too low, pay more than the asking price. One of the most beautiful aspects of economic activity is the commitment of fair-minded people to disregard existing prices and pay more, because they believe their estimate of the price is just.*

3. ***Share profits with employees.*** *The workers need to have a share of the profits. Besides profit-sharing, there are many ways to help. Get medical coverage for employees. Support employees'*

emotional and physical well-being. Taking care of workers is a privilege and an opportunity to serve people. Looking for such opportunities is a beautiful act.

4. ***Pay fair wages,*** *not based on what society dictates. We do not need to follow the minimum wage guidelines. Society's wage guidelines should not prevent us from paying more if we think that is fair.*

5. ***Require reasonable interest rates****. If you lend money, ask for a reasonable interest rate, not the maximum one. The interest rate has to be fair and reasonable. Banks should not be the only ones setting interest rates.*

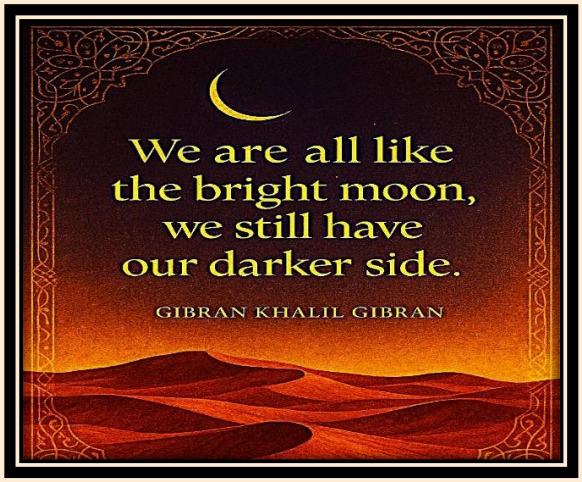
6. ***Participate in social and economic projects.*** *We can help change the world for the better by getting involved in these kinds of projects – they can be a valuable way to learn and contribute.*

7. ***Create a consciousness of the human family.*** *Your welfare, well-being and happiness ultimately depend on the welfare, prosperity and happiness of every poor, needy, and underprivileged person in the world. The real meaning of the oneness of humankind will come into being when we see others as members of our family.*

8. ***Give generously to those working for minimum wage or earning very little.*** *We can find ways to pay more to all those working for a minimum wage, whether by leaving a generous tip or by paying more than the asking price to street sellers who earn a pittance from their sales. How can we otherwise reduce the gap between the rich and the poor if we do not make selfless contributions?*

9. ***Be considerate to those who rent from you.*** *Be sensitive to everyone's situation. If they are in trouble, be flexible with their rent payments. Let them miss a payment or part of a payment. Besides the spiritual satisfaction you feel, you also gain a tenant who cares for you and your property and will use it as if it's theirs. It makes economic sense because you will likely reduce repair costs.*

Each of these tips can help us apply the spiritual counsels to prefer our brother above ourselves. First, though, we all must evolve to the point where we see the oneness of the human family and see all people as our brothers and sisters.



Writings to Ponder and Practice

"The question of economics must commence with the farmer and then be extended to the other classes inasmuch as the number of farmers is greater than all other classes, many many times greater. Therefore, it is fitting that the economic problem be first solved with the farmer, for the farmer is the first active agent in the body politic." ~Abdu'l-Bahá

For sharing materials and questions, write to bshams@telus.net