

# EXHIBIT 21

Espanola, N.M.  
September 13, 1966

Charles Mason Remey  
Second Guardian, Baha'i World Faith

Dear Guardian:

You will have received by now a letter to you from Mr. Frank Schlatter, dated September 9, 1966, purporting to speak for the NSA of the United States, Under the Hereditary Guardianship.

I have just received a copy of that letter and was much disturbed by its content, about which there was no NSA consultation.

I immediately phoned IBC Member, John Byers, through whose hands the letter would have passed had it been sent through requested channels, in order to ask him to hold the letter for consultation before sending it on to you through Mr. Marangella--only to learn that it had been sent direct to you.

Mr. Byers advised that this letter be sent directly to you, in this case, for the sake of speed, and that he would write a covering letter to Joel Marangella upon its receipt to him.

Since we (I and my wife, Marilyn) came back from the Chicago meeting with our lawyer, Mr. Frey, in which all legal action on our part was stopped and dropped, we have met with several groups and individuals to inform them of the action taken and answer their questions. We talked with some of the friends in Quincy, the Los Alamos group, Santa Fe County group and friends from Mora, N.M..

All with whom we spoke showed a great understanding of the situation and a willingness to work on ahead under the conditions in which we find ourselves. As we talked together, we became almost enthusiastic in our search for new and different ways to teach and spread the message--a uniting anew to the banner of the Second Guardian and the Cause of Baha'u'llah, even in the face of this grave set-back and crisis in the Faith.

Those NSA members (5) who met with Mr. Frey on that day in Chicago, left the meeting far from feeling depressed--actually feeling as if a great weight had been lifted off--not feeling beaten, but feeling spiritually invigorated through obedience to the Guardian of the Cause of God. Looking forward with interest to whatever the future would unroll.

At the meeting we discussed just how much we were bound under the conditions of the injunction and many ways in which we could still teach the Faith under the conditions imposed upon us by the injunction--we found, surprisingly enough, that we could still be very active and teach in many ways. This is our job now--to find the ways of teaching--not to look back with regret to those ways no longer open to us--they were not remarkably successful anyway!

We shall indeed need a change of name for PUBLIC USE. We can continue to use our own incorporate name, as it is now, within the organization. The main point of a name change for public use is to

EXHIBIT

159

OBF 005307

choose one that accurately describes that we are followers of Baha'u'llah, and yet clearly distinguish us from the group in Wilmette who claim to be the only Baha'i Faith. We know this is wrong but this we must do by law. The friends under the Guardianship are concerned only that we let the public know somehow that we do still exist. We are forbidden the use of the word "Baha'i" in any way.

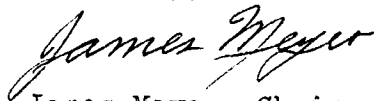
There has been no question (at least to my knowledge) of a disbanding of the NSA in the United States. We can clearly and without prohibition (according to our legal counsel) act as a National Assembly for our own believers and fulfill all the functions of an NSA. We can hold our incorporations, both NSA and LSA's, retain our name, publish the Glad Tidings and in effect carry on business as usual within our organization. I firmly believe that we need the NSA now more than ever before, as a point of unity, a link of communication among the friends, a cohesive force and a protection to the friends--without which each would be subject to persecution from Wilmette.

The injunction in no way prohibits us from calling ourselves individually, Baha'is--particularly if we take care to explain the difference between ourselves and Wilmette--explain that we adhere to the Guardianship principle whereas they do not and that we are not associated with them in any way. This we would like to do when given an opportunity anyway! The point is always not to create confusion in the minds of the public that we are they.

I feel that the NSA has as much control over the situation as is possible at the moment and that we shall find our solutions to problems as they arise if we go forward with confidence. We shall act as things and questions arise and do our best to serve not only the friends but the best interests of the Faith as well.

This letter is, to some degree, a personal letter reflecting my own opinions and feelings, so I ask that you reserve your opinion on the situation in the United States as a result of dropping all legal action, until complete NSA consultation can be achieved, our needs analyzed and our views harmonized. Thank you.

Sincerely, in the Service of the Cause



James Meyer, Chairman, NSA

copies to all NSA, John Byers, Joel Marangella

THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF THE UNITED STATES OF AMERICA  
UNDER THE HEREDITARY GUARDIANSHIP, INC.

2500 Vermont Street  
Quincy, Illinois  
October 12, 1966

Charles Mason Kney  
Guardian of the Baha'i World Faith  
c/o American Express Company  
Florence, Italy

My Dear Guardian:

Your letter of October 4, 1966 was received and consulted upon by several members of the NSA with Mr. Donald S. Frey as you suggested in your letter.

Some members of the NSA were of the opinion, also, that the dissolution of the National Spiritual Assembly would render the injunction invalid, but Mr. Frey gave us an entirely different picture in our consultation with him. Therefore, we are presenting the picture to you as it exists legally for your further consideration.

In carefully questioning our attorney in regard to our present situation, as you advise we do, he advised us that the change of our name to the Abha Faith would render the injunction pointless. He said dissolution of the NSA would, not serve the purpose of rendering the injunction ineffective, but on the other hand would subject each individual to open and unprotected legal prosecution. The injunction is so directed and worded.

This would mean that the American members of the International Baha'i Council, as it is not an American incorporation or corporation, would be subjected to individual prosecution, should the affairs be turned over to it.

Mr. Frey's advice, therefore is:

1. To immediately change to and trademark the name of "The Abha Faith".
2. To maintain the NSA but change the name to "National Council Of The Abha Faith Under The Hereditary Guardianship, Inc."
3. To maintain the Declaration of Trust and Incorporation, amending same to agree with the changes of names.

It is his opinion, then, that we could function legally using the original text of our Baha'i Writings, both publicly and privately which is essential in teaching the Faith.

Attached is a copy of a letter from Mr. Frey, dated October 9, 1966, giving his legal opinion on the matter discussed above.

In view of the above stated conditions, especially in regard to the functioning of the International Baha'i Council and each individual believer being subject to unprotected prosecution, are you still of the opinion that the NSA should cease to exist?

Warmest Baha'i Love and Greetings  
Faithfully yours,

cc: Mr. Joel Marangola  
Mr. John B. Byers  
Mr. Franklin D. Schlatter

A. S. Petzoldt, Chairman, Legal Committee

EXHIBIT

164

OBF 005326

DONALD S. FREY  
COUNSELLOR AT LAW  
1814 ELMWOOD AVENUE  
EVANSTON, ILLINOIS 60001  
TELEPHONE 388-1321-1322

1 November 1966

Mr. A. S. Petzoldt  
Chairman, Legal Committee  
2500 Vermont Street  
Quincy, Illinois

Dear Mr. Petzoldt:

Your letter dated September 30 was just received by me today. There must have been some real mix-up in the Chicago Postoffice, or elsewhere.

I appreciated seeing Mr. Marangella's letter saying he thought my letter to Mr. Jerome Gilson was "very well written."

Now, as to his questions:

- 1) **WHATEVER HAPPENED TO THE TRADEMARK INFRINGEMENT SUIT THE WILMETTE GROUP HAD ENTERED AGAINST US? That suit has been ended with the judgment of Judge Austin.**
- 2) **WAS IT SUPERCEDED BY THE INJUNCTION? Yes.**
- 3) **IF SO, DOES THIS THEN MEAN THAT BECAUSE WE HAVE AGREED TO ABIDE BY THE INJUNCTION THAT THE LEGAL ACTION ON THEIR SIDE IS ALSO TERMINATED? Yes.**
- 4) **WHAT ARE THE ADVANTAGES AND DISADVANTAGES OF RETAINING THE CORPORATE STATUS OF THE NATIONAL SPIRITUAL ASSEMBLY IN LIGHT OF THE FACT THAT THE INJUNCTION WAS PLACED AGAINST YOUR ASSEMBLY AS A CORPORATE BODY? There are really no advantages. The chief disadvantage is the Wilmette group would probably sue further to implement or enforce the injunction and ask the body to be put in contempt of court and to be fined. There is an advantage, of course, in a group of people having some corporate limited liability. I therefore have recommended that the group file an amendment to their name, in effect changing the name of the present corporation to a name that will be equally definitive and all-embracing.**

EXHIBIT

165

OBF 005317

5) WOULD OR COULD THE INJUNCTION BE OPERATIVE AGAINST THE FAITHFUL BAHAI OF THE UNITED STATES IF THE CORPORATION WERE DISSOLVED? Yes, the injunction clearly states groups of individuals who were affiliated with the organization that had the confusing name could also be placed in contempt of court. It would be best, therefore, for groups of the Believers to use a name that is not confusing with Wilmette.

I believe the above answers the questions you wanted me to answer.

I will get to work in reporting to you on the trademark registrations soon. Certainly we do not want to go forward with the trademark as far as the present name of the Mexico corporation is concerned.

Best wishes.

Sincerely,

*Donald S. Frey*  
Donald S. Frey

To: Mrs. James A. Meyer

Worms, Germany  
8 February 1970

Dear Baha'i sister,

Thank you very much for your kind letter of January 22nd with its several enclosures which were most welcome. I noted with great interest the inventory list of the publications which remain in your stock for which I feel certain there will be some demand as time goes on. Also I was glad to peruse again the enclosure showing the scope of your activities there which have been so meritorious in the past and for which the faithful friends owe you a great debt of gratitude. While for the moment these activities have been suspended you should regard this as only a temporary condition made necessary by the present state of affairs in our beloved Faith.

I read with great interest the enclosure entitled "A Message of vital importance to all believers in the US . . ." concerning the injunction. The important thing which this brings out is that the injunction was taken out against "The National Spiritual Assembly of the Baha'is of the United States Under the Hereditary Guardianship" as the counter-defendant. It therefore has no applicability to the faithful friends who are no longer under the jurisdiction of this administrative body which has ceased to exist. The activities of the friends in America under my guardianship are being taken on an individual basis. In the October 1966 issue of the Glad Tidings which you so kindly called to my attention I note that under the article entitled "NSA Accepts Terms" there is the statement that "Privately we may call ourselves Baha'is as the Conclusions of Law states that the Wilmette NSA does not presume to infringe on our right to religious liberty to organize and worship according to our dictates. One might add that they cannot under the constitutional guarantees of this same religious liberty prevent ~~ourselves~~ from announcing to anyone whom we choose our convictions of faith. Such an infringement is preposterous and can never be accepted. How many of those heroes of God in the days of the Dawnbreakers suffered death rather than recant publicly their faith? The same principle is involved now.

Thank you so much for your kind offer of help. As time goes on I am sure that your assistance will be required either directly or indirectly.

You have by this time received my general letter dated 8 January and will have noted that for the time being at least I am planning to shift the <sup>the focal point</sup> focal point of our activities in the United States to the East. This seems to have advantages for the time being for several reasons not the least important of which is that it may contribute to a lessening of the frictions that have existed for all too long a period between the friends in the Rocky mountain area.

Your continued support of the guardianship is greatly treasured and I pray that Baha'u'llah may open the way for your future services to His Cause and on behalf of the Covenant.

With warmest Baha'i greetings to you and all of the Meyers.

Faithfully, your brother in El Abha

OBF 006595

EXHIBIT

170

January 22, 1970  
Espanola, N.M.

Dear Joel Marangella:

We have received your letter of January 13, 1970. Thank you for your warm welcome.

Enclosed are several tiems you may find informative. One paper explains the position of the believers after the injunction was accepted by the NSA, but while the NSA was still a functioning body. After that, of course, the NSA was ordered dissolved by Mason Remey and his wishes were obeyed. This left the believers in a "every man for himself" position, a position which we still occupy individually.

One of the enclosed Glad Tidings has an article which explains the function of the Distribution and Reproduction Committee which we manned, and what we are able to do here.

Enclosed also is a literature list of supplies on hand. The friends received most of this when it was first printed, hence there were not too many calls for the remainder. The quantities made at the time were, in most cases, far in excess of the need. Any future printings should be limited to the actual need. We have retained the original mimeo stencils of the work we have done here, and were this to be continued, it would assure that new quantities of any given article could be made at any time. Some of this literature is quite obsolete but some of it will remain pertinent always.

In addition to the literature and archives, we have the large mimeograph and an addressograph machine. Many of the addresses are now incorrect but we have a good supply of blanks so new ones can be cut if we can ascertain and correlate addresses.

The typewriters are our own. We are short of supplies at the moment, but there remains a fund of about \$30.00 with which to replenish.

We offer these things and ourselves for whatever use you may wish to employ them.

In regard to Box 182, Santa Fe, this was used firstly as a permanent address for the Faith Under the Hereditary Guardianship. The only legal address for the NSA, a permanent address of continuity no matter who the members of the NSA. It was further used as a clearing house for inter-Fith mail for all members of the Faith. It was an entirely impersonal address, having no direct connection with the friends in Santa Fe, accessible only to members of the NSA and the D & R committee. It was with the idea of keeping this well-known address as a point of continuity that it has been kept open.

You also mentioned in your letter the only faithful Baha'i left in Santa Fe. She is Mrs. Helen Pettit, 73 years old and partially blind. She loves the Faith but is very confused due to the sometimes conflicting letters she received over the past several years. I am sure that time and patient explanation will enable her to accept the third Guardian.

We look forward to receiving your general letter which you also mentioned.

Baha'i Regards,

OBF 006596

*Mrs James A. Meyer*

Switzerland  
8 January 1970

To the faithful supporters of the third Guardian in the United States.

Dearly beloved brothers and sisters in El Abha:

A little more than a month has passed since my proclamatory letter was sent forth to the former supporters of the second Guardian. I have been heartened by the response which this letter has evoked and have been particularly cheered to receive pledges of fidelity and support from some of our oldest believers in the Cause who have once again displayed their unswerving fidelity and constancy in the Covenant. Having successfully come through the fiery ordeal that faced them at the inception of the Great Violation, it is my earnest hope that all of the supporters of the second Guardian will once again face the present test with equal perception and courage and as time goes on rally to the support of the third Guardian.

Several questions have been raised by the friends which are deserving of general discussion for the benefit of all of the believers. It should be clearly understood at the very outset that the third Guardian has no intention of changing the Faith in any way from the time of Shoghi Effendi. Only those divinely conceived Institutions will function (when conditions permit) which have been delineated by Abdu'l-Baha in His immortal Will and Testament - a Document in which, together with the Kitab-i-Aqdas, "are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of our Faith."

As for the reestablishment of the Administrative Order in America under the Guardianship, this depends on several factors, not the least important of which is the unity and spiritual maturity of the faithful friends. In some letters I have received there have been expressions of continued feelings of division and the calling to mind of past personal affronts or injuries sustained at the hands of the friends. To my amazement there have even been statements to the effect that faithful friends living close to each other are not speaking to one another. This un-Baha'i state of affairs can only be regarded as a cancerous sore eating at the vitals of the Community of the Most Great Name which must be eradicated before there can be any hope of success in our labors for the victory of the Covenant and the Cause. The third Guardian can wave no magic wand to make these ills disappear, anymore so than could the second or the first Guardian before him. The friends must look within themselves and reexamine their behavior in the light of the glorious Teachings given us for the spiritual regeneration of mankind and there determine and admit where they have fallen short of the shining example set before us by Abdu'l-Baha, our true Exemplar. All must then play their part in excising this cancerous growth by eliminating from their hearts all attitudes of self righteousness, envy, pride, and estrangement or feelings of personal hurt

EXHIBIT

171

OBF 001166

or injustice suffered at the hands of another. If one realizes that he has been the cause of injury to any soul, however unintentionally, he should humbly beg forgiveness and that person should in the same spirit be ready to forgive and to forget the past (in fact, in his heart he should have already done so). All have weaknesses, limitations and shortcomings. Let us not judge one another nor level an accusing finger at one another on any point. The small band of faithful champions of the Covenant can ill afford to be divided amongst themselves in this critical juncture in the fortunes of our precious Faith when the very survival of the true Faith rests upon their shoulders. Assuredly the three Central Figures of our Faith on High as well as the Celestial Concourse whose aid we have been promised await expectedly and impatiently for this faithful band to arise to the spiritual stature to which they have been called and to do battle with the forces of darkness which have all but destroyed this infant Faith of God - a Faith for which so many blessed and heroic souls have shed their life's blood on the field of martyrdom.

Another factor which precludes the reestablishment of the Administrative Order this coming Ridvan is the present enrollment of faithful believers under the third Guardian. Although a good beginning has been made it does not appear likely that there will be a sufficient number of believers in any one locality to permit the establishment of a Mother Assembly. Unless there is a sudden additional influx of new believers by Ridvan our reestablishment of the Administration must be deferred to at least until Ridvan 1971.

For those who may be concerned about the legal ramifications of reestablishing the Administration in America I have the utmost confidence that we shall be able to resolve this problem without getting into a legal battle for which we do not presently have the resources. As I understand the problem, the injunction against the former National Spiritual Assembly of the Baha'is Under the Hereditary Guardianship (with seat in Santa Fe) was against a corporate body using the name Baha'i. This body no longer exists and we have no intention of reestablishing it in that corporate entity or title or with its headquarters in that location. As the Supreme Court of New York State has previously ruled (in 1941) that no organization can claim the exclusive right to the name Baha'i, we are perfectly free to organize ourselves openly in that State. For this reason it is my hope that it may be possible to establish the Mother Assembly in that State and desirably in the City of the Covenant itself, as difficult as this may seem now, as that city has been endowed with a special station by the Center of the Covenant. It is a most fitting place for the champions and Knights of the Covenant now fighting valiantly for the defence of the Covenant to make the base of their operations. In order to differentiate our Assemblies when they are formed from the organization of sans-Guardian Baha'is (especially from a legal point of view), the title

Local Baha'i Council (and later, National Baha'i Council) will be used, titles which fit perfectly with the International Baha'i Council which will ultimately be reestablished at some future time. (In fact, Shoghi Effendi has referred to our Assemblies as Councils, a fact that was conveniently overlooked by the violators when they denounced the International Baha'i Council as a temporary body although it was the forerunner of the Universal House of Justice.)

In the meantime our primary efforts must be devoted to teaching the Faith. We should feel under no restraints whatsoever in our individual teaching work. There is no law nor power on earth that can prevent the faithful friends from teaching on an individual contact basis. In fact, the past history of the teaching work in America provides ample evidence that the most fruitful results have come from the personal teaching method in which a heart-to-heart relationship is established whereas public meetings and other public media have had very little success. Consider what the results would have been had each of the 200 or so believers in America who originally accepted the second Guardian set for himself the goal of bringing into the Faith only one new believer each year who, in turn, would have set for himself the same goal and so on. In the nine year period since 1960, if this goal had been met, we would have brought into the Faith the staggering total of 50,000 new believers. Who then would have been in a minority, the sans or pro-Guardian Baha'is? Who then would have been in the strongest position to join legal battle with the violators and to win those victories which lie inevitably in wait for the Knights of the Covenant? Alas, this battle must now wait for another day. The faithful friends must take up their renewed labors in a modest way and, much as did the early believers in America, devote their present efforts to winning adherents to our Faith in the manner discussed above while standing ready to enlarge the scope of their endeavors as opportunities present themselves. They should endeavor to widen the circle of their contacts by associating with organizations which are promoting one or more of the Baha'i principles and where they may expect to find receptive souls prepared for the Message of Baha'u'llah.

As important and vital as are these efforts to teach the Faith directly, they should never lose sight of the fact that the Cause of God is not dependent solely on their labors, however meritorious. God is the best of Workers for His Cause. In His own mysterious and inscrutable ways He is propelling mankind towards the realization of its divinely promised destiny - the recognition of His Manifestation in this Day of God and the establishment of His Kingdom on earth, the World Order of Baha'u'llah.

As a prerequisite for their labors the friends should re-study the sacred Writings of their Faith. I would also particularly urge them to reread those writings of Shoghi Effendi found in the compilation entitled "World Order of Baha'u'llah" and in Chapter XVI of "God Passes By". These latter writings will give you a renewed assurance in the ultimate victory of the Covenant of Baha'u'llah that no earthly power will be able to take from you.