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IX

IN MEMORIAM

LEROY C. IOAS

February 15, 1896–July 22, 1965

Leroy, as he was affectionately known throughout the world by Bahá'ís and countless other associates, was the brightest luminary of a large and united family whose services to Bahá'u'lláh began shortly after the inception of His Faith in North America. Leroy was born in Wilmington, Illinois, in the heartland of America, soon after Bahá'u'lláh's Message first reached the West in 1893. His father, Charles Ioas, was of Lutheran background and had come from Munich to the United States in 1880. He accepted the Faith in 1898 and served it faithfully until his death in 1917, as a member and secretary of the House of Spirituality in Chicago, the first Local Spiritual Assembly. To him 'Abdu'l-Bahá made a remarkable promise: ". . . thou wilt behold thyself in a lofty station, having all that is in earth under its shadow. . ." He was "that wonderful man Ioas", whose seed, like Abraham's, scattered around the globe in succeeding generations, to carry the news of the New Day. Leroy's mother, Maria, born a German Catholic, accepted Bahá'u'lláh with her husband. For her son, she was "one of the angels of the American Bahá'í community", and lived to hear of his elevation to the rank of Hand of the Cause and to participate in the dedication of the *Mashriqu'l-Adhikár* in Wilmette in 1953, to the erection of which both husband and children had greatly contributed.

Leroy, as many have heard, was the Guardian's Hercules. His "vigorous spirit of determination . . . and of noble enthusiasm," his "energy, judgment, zeal and fidelity," his "incessant activities and prodigious labours", his "tireless vigilance, self sacrifice, and devotion to the Cause in all its multiple fields of activity"—these are the Guardian's words—were greatly prized by Shoghi Effendi as "assets for which I am deeply and truly thankful." "I admire the spirit that animates you [and] marvel at your stupendous efforts," he wrote to this "dearest and most valued co-worker".

Leroy was a practical man, of outstanding

attainment in business, shrewd, determined, hard-working, content only with success—all qualities essential to the achievement of the goals to which his life was dedicated. Yet such qualities are not unique. Leroy's rare gift was his spirit, which propelled him tirelessly—a spirit of impeccable loyalty and obedience to the greatest or least wish and guidance of the Covenant, as embodied in 'Abdu'l-Bahá and Shoghi Effendi. He was discerning, undeviating, trustful in his orientation to the Covenant, and this was the true source of his "enduring and remarkable" services. "The path is thorny and the problems many," he wrote in 1957, "but the spiritual confirmations are great, and the blessings of the Holy Spirit unending. I dare say, no one would trade his opportunity of service, and spiritual victory, for anything in the world."

Leroy himself described his life as moving through four episodes: his acceptance as a child and youth of spiritual truth and his meeting with 'Abdu'l-Bahá; his years in San Francisco (1919–46); his return to Chicago (1946–52); and his transfer to Haifa, the World Centre of the Faith (1952–65). These episodes provide a frame in which to examine his achievements.

I

From boyhood Leroy was sensitive to the light of the Spirit. When, in 1912, 'Abdu'l-Bahá came to Chicago, Leroy led his parents to Him in a crowded hotel lobby by the radiance which enveloped Him. Although only sixteen, he took the Master for his guide, and was aware of His guidance at several critical periods of his life. He was present when 'Abdu'l-Bahá laid the cornerstone of the Temple in Wilmette—his father had helped to draft the petition to the Master for permission to build it—and as a young man he taught classes on its grounds. Also at sixteen, after high school and some commercial training, he began work in the railway industry which he continued, chiefly with Southern Pacific Lines, for forty years, rising from an insignificant post to become Passenger Traffic Manager in the Eastern

United States. In 1919 he was married to Sylvia Kuhlman, and together they set out for San Francisco.

II

In his own estimation, his years in the West were the "most productive". (He evaluated them before transferring to Haifa.) As his business career grew in rank and responsibility, so did the scope of his Bahá'í activities. For Leroy had a creative vision matched by practical sense and determination, and his hopes for the expansion of the Faith were boundless. And he arrived in California at the threshold of the Formative Age, in which, led by the newly-appointed Guardian, the American Bahá'ís would pioneer the establishment of the Administrative Order.

Almost his first act on reaching San Francisco was to address a letter to 'Abdu'l-Bahá, begging confirmation for all his family and his children unborn, and for his own severance, knowledge, and steadfastness "that this faltering one may be quickened through that Divine Power, and thereby render some service which may be conducive to the happiness of the heart of 'Abdu'l-Bahá." He had heard the Master's Divine Plan Tablets read at the American Convention in New York that spring, and his desire to serve had been fully awakened.

Led by such pioneers as Mrs Goodall and her daughter Ella G. Cooper, the Faith had been established in San Francisco and the Bay area for a quarter of a century, and opportunities of teaching were rapidly developing. Sylvia and Leroy opened their home to study classes, and before long Leroy was conducting, almost unaided, classes of a hundred in San Francisco and Oakland. They had also moved to the Bahá'í Centre, which they kept open for all occasions, and to these responsibilities were added Leroy's chairmanship of the San Francisco Spiritual Assembly, an office he held for twenty years, and membership of the Western States Teaching Committee.

At this time so few believers in the West were available to teach and conduct study classes that, as Leroy wrote, "the situation became extremely discouraging" and the burdens he carried affected his health. He determined to change the situation, to train teachers, "that we should not again find ourselves in such a deplorable situation. By nature I have always

faced a situation and then tried to figure out the steps necessary for solving the problem. . . Thus, during this period of intensive teaching and great stress my mind began to work on steps towards a solution. . . Out of this period three different plans of teaching came to me. One was to establish in this liberal western area very large unity conferences. . . Another . . . was . . . the revised teaching plan which ultimately found its consummation in the first Seven Year Plan. . . The third was to . . . find a place where people could gather for a period of one or two weeks for the dual purpose of deepening their understanding of the Faith and preparing them for public teaching. . ."

These ideas were the genesis of projects which mightily influenced the growth of the Faith in America and, indeed, in the Bahá'í world.

In 1912, when bidding farewell to Bahá'ís gathered in San Francisco, 'Abdu'l-Bahá had been greatly moved and had voiced His hope that "*this amity . . . shall lead to spirituality in the world, to impart guidance to all who dwell on earth.*" Leroy remembered these words and sought to arrange an amity conference. He found support from Dr. David Starr Jordan of Stanford University, Rabbi Rudolf I. Coffee and other civic leaders, but had to overcome some timidity among the Bahá'ís. At last, they gave their blessing, and the Conference for World Unity, held at the Palace Hotel, San Francisco, on March 20-22, 1925, was a brilliant success. Shoghi Effendi, "much interested", hoped it would "prove a starting point for further important developments", and in 1926-7, a series of World Unity Conferences were sponsored by the Bahá'ís in sixteen cities of the United States and Canada. Two decades later, shortly before leaving the West, Leroy took an active part with the Bahá'ís of the Bay area in arranging another series of four great public meetings at the Palace Hotel (1943-4), followed a year later by a wide proclamation of the Faith on the occasion of the first United Nations Conference in 1945. His youthful vision had indeed attained maturity.

Leroy's association with Dr. Jordan brought him the offer of a scholarship for Stanford University: "he seems to me a young man of marked promise who ought not to lose the advantages, which may be extremely real, of a



Leroy C. Joas

college education." But Leroy could not accept, for his family and Bahá'í responsibilities were already too great; by then his two daughters, Farrukh and Anita, had been born. Ten years later this decision was fully vindicated when the Guardian wrote to him: "What the Cause now requires is not so much a group of highly-cultured and intellectual people . . . but a number of devoted, sincere and loyal supporters who, in utter disregard of their own weaknesses and limitations, and with hearts afire with the love of God, forsake their all for the sake of spreading and establishing His Faith." (Through his secretary, November 14, 1935.)

For some time Leroy had been seeking to implement his idea of a Bahá'í school, and had consulted several believers throughout California. A fortuitous circumstance led him to John and Louise Bosch in Geyserville, to find that they had long thought on similar lines and had even expressed to 'Abdu'l-Bahá their desire to dedicate their property to Bahá'í service. As John's seventieth birthday was approaching (August 1, 1925), they decided to invite the friends to celebrate it and the Feast of

Kamál under the Big Tree. About one hundred came from nine communities; they discussed a unified teaching plan and resolved to meet there annually. Consultation with the National Assembly brought the appointment of John Bosch, Leroy, and George Latimer to consider the establishment of a Bahá'í School; Geyserville was chosen for its venue and the first session opened in 1927. This is not the place for its history, unforgettable to early students, nor to extol all those who contributed to its development, most notably Mrs. Amelia Collins, nor to appreciate the gift, in the School's ninth year, of its property to the National Spiritual Assembly, thus making it the first truly Bahá'í school. But these words from Leroy are appropriate: "John and Louise were unique characters, and their devotion to the Faith, their spirit of dedication, is one of the strong pillars upon which the school is built. . . The Guardian has referred to the Geyserville Summer School as the child of the Administrative Order. This expresses the whole spirit of the school, how its goals are the goals of the Faith itself, namely, developing teachers, deepening the understanding of the believers, and confirming souls." "It would be no exaggeration to say," wrote Shoghi Effendi, "that the unique contribution which the Geyserville Summer School has made . . . has been to teach the friends and inspire them to live up to the high standard which the Teachings inculcate, and thus teach the Cause through the power of example." (Through his secretary, March 14, 1939.)

Leroy's first decade in San Francisco had indeed been productive, and his efforts had widened to include the San Joaquin Valley, Southern California and Arizona. But in 1932, with his election to the National Spiritual Assembly—its youngest member—his activities became national and his labours truly herculean. Shoghi Effendi greeted his election with a "deep sense of satisfaction" and looked to his "advice and executive ability" to "lend a fresh impetus . . . to the work that the Assembly has arisen to accomplish." (May 30, 1932.)

He was at once appointed to the National Teaching Committee and served as its chairman for fourteen years. This was the period of the First Seven Year Plan (1937-44), which the Guardian characterized "as the first and practical step" in fulfilling America's mission under the Divine Plan, and mid-way in its course as

an "urgent immense supreme task". (Cable to Leroy Ioas, May 14, 1941.) Leroy was already attuning himself to the coming challenge and, in May 1932, he submitted a plan of work for the National Teaching Committee which the *Guardian* found "most promising". But in fact it was Shoghi Effendi who was leading the American Bahá'ís toward their prodigious task, as his messages between 1932-5 amply attest, and Leroy responded to every word. In September 1935 he placed before Shoghi Effendi the Committee's plan to introduce the Faith into the twelve states of the United States where there were as yet no Bahá'ís; the *Guardian* "fully and gladly" endorsed it, and galvanized the American Community in October by heralding a "new hour" in the Faith, "calling for nation-wide, systematic, sustained efforts in teaching field. . ." (Cable, October 26, 1935.) The following Convention received this astounding call: ". . . Would to God every State within American Republic and every Republic in American continent might ere termination of this glorious century embrace the light of the Faith of Bahá'u'lláh and establish structural basis of His World Order." The First Seven Year Plan came to birth to fulfil this tremendous challenge.

And it did fulfil it, for it established Local Spiritual Assemblies in thirty-four states and provinces of the United States and Canada (including Alaska, Hawaii, and the District of Columbia) where none had existed in 1937, trebled the number of localities in North America where Bahá'ís lived, and achieved its Latin American goals. It was "the greatest collective undertaking in the annals of the first Bahá'í century,"¹ and it was a battle for heroes all the way.

The records of that time are ample and may be sought. What here concerns us is Leroy's share, pre-eminently his chairmanship of the Committee which led the great campaign in North America. The *Guardian* called it the "all-important National Teaching Committee" and acclaimed its work as "truly stupendous, highly meritorious and magnificent in all its aspects. In itself it constitutes a glorious chapter in the history of the Faith in the North American continent. . ." (To Leroy Ioas, December 17, 1943.) And to Sylvia Ioas he

wrote that "without the steady faith and tireless devotion" which Leroy had "brought to bear on the teaching work of North America, the Plan might not have gone ahead as smoothly to victory as it did." (Through his secretary, July 6, 1944.) The writer was privileged to experience six years of those "difficult but happy times", as Leroy wrote, when "we were struggling through the First Seven Year Plan, with all its implications of bringing about a balance between individual initiative and group co-ordination, in the creative field of teaching." No words could describe the debt which the American Community owes to Leroy as chairman and Charlotte Linfoot as secretary of the National Teaching Committee, in those years of incredible work, anxiety and strain, which were so joyously crowned with heart-thrilling victory.

III

In November 1946, Leroy received promotion and was transferred to Chicago by the Southern Pacific Company. Thus began a brief but useful phase, coinciding with the Second Seven Year Plan, when Leroy lived near the Mashriqu'l-Adhkár. As a member of the National Spiritual Assembly he had been a Temple trustee since 1932, but now he was able to assist more actively as the inner ornamentation proceeded and plans for the landscaping were begun. For the last three years of this period he was National Treasurer, a critical post for the completion of this project which had engaged the Bahá'ís during most of the twentieth century.

But further horizons were beckoning. In May 1948, Leroy represented, with four others, the International Bahá'í Community at the United Nations Conference on Human Rights in Geneva. He also participated in the first European Bahá'í Teaching Conference in that city, where he spoke memorably on the Covenant. Afterwards, he visited Bahá'í communities in the ten European goal countries of the Second Seven Year Plan, and in 1949 became a member of the European Teaching Committee. It was the beginning of his association with Bahá'í teaching in Europe.

Leroy's reputation outside Bahá'í circles was also steadily increasing. He was always a companionable man, with a ready sense of humour, and was warmly admired by people from all walks of life. "We believe in severance but *not*

¹ Shoghi Effendi, cited *The Bahá'í Centenary* (Wilmette, Illinois, 1944), p. 171.

separation from the world!" he wrote in 1933, and proved it by the scope of his social and humanitarian activities. Member of the Commonwealth, Kiwanis and Cosmos Clubs in San Francisco, and of the Rotary, Skal and Union League Clubs in Chicago, he was also elected to the National Association for the Advancement of Colored People in San Francisco as its first white member, and served on the executive committee of the American Association of Passenger Traffic Officers while working in Chicago. As he added to his multitudinous enterprises much public speaking, and never concealed his Bahá'í conviction, it is certain that his life was a continuous proclamation of the Faith of Bahá'u'lláh to his "legion of friends".¹

Thus his sudden resignation from his high business connection, to assist the Faith at its World Centre in Haifa, astonished colleagues throughout the United States, who yet respected a decision of such courage and principle.

The effect on his fellow Bahá'ís was no less far-reaching. When, in December 1951, the Guardian raised him to the rank of Hand of the Cause, scores of letters and telegrams arrived from all parts of America and the world, from individuals and Assemblies, in loving tribute to his past services and to wish him well. Only three months later these friends were stunned by the further news of his departure for Haifa. Again their messages flowed to him, in even greater number, filled with joy, pride, appreciation, and a sense of immense loss.

"We are bewildered by our loss of a friend and distinguished worker. . . It is a shock which we feel deep within." (National Spiritual Assembly of the Bahá'ís of the United States.)

"Words are inadequate to express the feelings in our hearts." (Chicago Local Spiritual Assembly.)

"We were profoundly surprised, grieved and overjoyed all at the same time. . ." (Pasadena Local Spiritual Assembly.)

"We are profoundly affected by spirit of dedication devotion obedience with which you have responded to beloved Guardian's summons." (New York Local Spiritual Assembly in telegram.)

"You will be greatly missed by the friends

¹ Quotation from Circular No. 232, issued by the General Traffic Manager of the Southern Pacific Company, to announce Leroy's resignation

over the entire nation. . ." (San Mateo Local Spiritual Assembly.)

To read these messages is to realize how deeply Leroy's years of service had influenced the American Bahá'ís. And his decision was significant in many ways, for it focused the thoughts of many on the needs at the World Centre, and prepared them to respond with like promptitude and sacrifice to the Guardian's call just one year later for pioneers for the World Crusade.

"It is the most difficult decision I have had to make in my entire Bahá'í life," Leroy wrote to Paul Haney on the eve of his departure. Yet events had been leading to this end for several months, and well before his appointment as a Hand of the Cause. In the spring of 1951, Mrs. Amelia Collins, ever his devoted friend, on a visit from the Holy Land where she then lived, described the tremendous and sorrowful burdens of the Guardian. "I was deeply moved, saddened, and agitated," Leroy wrote. "Only once have I felt more anguish . . . when the Beloved Master ascended. . ." In October he received a letter from Shoghi Effendi, expressing the hope that "a time will come when you can devote more time to the work, and internationally as well as nationally." (Through his secretary, September 28, 1951.) Striving to understand the implications of these words, Leroy consulted Milly Collins and his wife, drew up a statement of his personal position for Mrs. Collins to present to Shoghi Effendi when she returned, and later was moved by his appointment as a Hand of the Cause to send this directly to the Guardian. He received from Shoghi Effendi an invitation to come for consultation, but by February 15th the Guardian had reconsidered and wrote (through his secretary): ". . . what he needs, I might almost say desperately, is a capable, devoted believer to come and really take the work in hand here, relieve him of constant strain and details, and act as the secretary-general of the International Bahá'í Council."

We know from Leroy's letters that he faced then a "terrifically hard" decision, that his "steps . . . faltered," but that with the support of his wife—"a tower of spiritual strength"—he was able to reply at once, on February 25th: "Sylvia and I deeply moved privilege serve Beloved Guardian." He arrived in Haifa on March 17th, leaving Sylvia to settle their affairs

and follow, and carrying to the Guardian the love and greetings of a host of friends, many of whom had gathered in Temple Foundation Hall to bid farewell to one who for nearly forty years had served the Faith in America with all his loyalty and strength.

IV

Before Leroy arrived in Haifa, Shoghi Effendi had already announced the enlargement of the year-old International Bahá'í Council and the functions of its members, in an historic cablegram which first revealed his plan for a global ten-year crusade (March 8, 1952). Leroy was both its Secretary-General and one of the four Hands residing in the Holy Land, and very soon he became the Guardian's assistant secretary as well. Bahá'u'lláh Himself had inaugurated the World Centre of His Faith and had given it a charter in His *Tablet of Carmel*. Over the years this spiritual Centre had unfolded its potentialities, but its administrative development had only just begun. Thus Leroy found himself in the midst of enormous responsibilities, delegated by the Guardian, which he shared in lesser or greater degree with his fellow members of the Council. With them, and under the Guardian's close direction, he sought to consolidate the Council's relationship with the civil authorities of Israel; negotiated for the purchase of a number of properties on Mount Carmel and near the Shrine of Bahá'u'lláh; established Israel branches of four National Spiritual Assemblies to take title to these properties; and defended the Faith against virulent enemies who, at every turn, tried to hinder and forestall the Guardian in his cherished plans. Alone, guided only by the Guardian, he supervised the construction of the drum and dome of the Shrine of the Báb, thus bringing this noble building to its completion and full glory in October 1953. And he supervised the erection, in the space of two years, of the International Archives Building, which was completed before Riqdán 1957.¹

At the same time the progress of the Crusade needed constant stimulus and guidance, and in this Leroy had a significant share, both through a voluminous correspondence and by personal

contact in visits to various national and local communities. He was also making friends in Israel, was a member of half-a-dozen clubs and societies, and lectured widely on the Faith, particularly to Rotary Clubs, from Jerusalem and Beersheba to Nazareth and 'Akká. And he gave Press interviews which brought favourable and extensive publicity, not only in Israel but in the United States, South Africa and Europe.

Not much imagination is needed to realize that Leroy was a busy man! The fact is brought home more clearly if one turns to the Guardian's messages to the Bahá'í world, announcing the fast-succeeding achievements at the World Centre during these years, 1952-7. But only the few who lived and worked in Haifa at this time, handicapped by the austerities of a new State, the conditions of labour, the interminable procedures of officialdom, the excessive burdens which they strove to carry, and even their own inexperience for the tasks assigned, could ever truly say what their life was like in this period of the Faith's greatest expansion. Looking back on it in 1962, Leroy remarked, "When I think of the way in which I had to carry on the work here, alone, on foot, with no auto, in spite of every difficulty, of a new State, of new people, of situations within the . . . community. . ." What a contrast, indeed, to his conditions of work in America. And little wonder that those early years in Haifa changed him from a vigorous man in the prime of life—"Ioas could have been stepping off a Chicago bus," wrote a *Chicago Tribune* reporter, who was hoisted with him to the base of the dome of the Shrine on a 3-foot square wooden tray—to a man perpetually troubled in health, in need of long periods of rest and cure which he sought almost annually in Europe or America. Indeed, by October 1953, with the completion of the Shrine of the Báb, his heart was already weakened, and in January 1955 the Guardian was cabling him: "Be not anxious. Rest full month. . ."

For Shoghi Effendi, having toiled for decades almost alone and in even more difficult circumstances, well appreciated what his Hands and Council were performing. As success followed success, Leroy received through Amatu'l-Bahá Rúhiyyih Khánum a number of cablegrams: "Tell Leroy loving appreciation. . ."; "delighted victories. . ."; "deeply appreciate splendid achievement". And to Leroy's mother he had

¹ The carved stone and components of these buildings were supplied from Italy by the Hand of the Cause Ugo Giachery, Leroy's task being to supervise their assembly and erection in Haifa.

written, in his own hand, when her son first came to Haifa: "The work in which your very dear and highly esteemed son is now so devotedly and actively engaged is highly meritorious . . . his self-sacrificing labours will be richly rewarded by Bahá'u'lláh." (March 20, 1952.) One such reward was the naming after him of the Octagon door of the Shrine of the Báb, soon after he had stayed back from the public dedication of the Temple in Wilmette to complete the dome of the Shrine,¹ and another he must have realized when he accompanied Shoghi Effendi to the base of the dome on the Ninth Day of Ridván, 1953, and assisted him to place beneath a golden tile some plaster from the room of the Báb's imprisonment at Máh-Kú. The most memorable expression of the Guardian's appreciation is contained in his last long message to the American Bahá'í Community, sent only six weeks before his passing, in which he praises "the magnificent and imperishable contribution" made by members of that community, "singly and collectively, to the rise and establishment of the institutions of their beloved Faith at its World Centre, through the assistance given by their distinguished representatives serving in the Holy Land. . .", and he lists all that had been achieved in "four brief years of unremitting devotion to the interests of the Ten-Year Plan. . ." (September 21, 1957.)

A book could be written about these "enduring achievements", but here only two will be specially mentioned. The acquisition of the Temple land on Mount Carmel involved most intricate negotiations. The Guardian had chosen a singularly beautiful site at the mountain's head, overlooking both sea and city, with a view of the Shrine along Carmel's flank. Bahá'u'lláh had visited this land and revealed there His *Tablet of Carmel*. Except for the unique problems posed by its purchase, it was an ideal site. But its position was strategic and the Army controlled the property, which belonged to the Catholic Church. Leroy needed over two years to resolve this tangle and obtain the title deeds.

The last service Leroy rendered to his beloved Guardian while he lived was the one most valued—"the final and definite purification, after the lapse of no less than six decades, of the

Outer Sanctuary of the Most Holy Shrine of the Bahá'í World. . ." It was the climax of "a long-drawn-out process" for expropriation by the State of Israel of the entire property owned and controlled by the Covenant-breakers, which surrounded Bahá'u'lláh's resting-place and the Mansion of Bahjí. (Shoghi Effendi, September 21, 1957.) In entrusting this task to Leroy, the Guardian had told him that all else he had done, even his work for the Shrine of the Báb, was as silver; to accomplish this assignment would be as gold. A thrill of happiness went round the Bahá'í world when, on June 3, 1957, the Guardian cabled: "With feelings of profound joy, exultation and thankfulness, announce . . . signal, epoch-making victory won over the ignoble band of breakers of His Covenant. . ." They had appealed to the Supreme Court against the expropriation order and had lost, and by September 6, 1957, they and all their belongings had gone from the precincts of the Shrine. On December 2, 1957, title to the Shrine of Bahá'u'lláh, the Mansion, and all other buildings and lands which the Covenant-breakers had owned there, passed on Leroy's signature to the Israel Branch of the United States National Spiritual Assembly, in an historic transaction witnessed also by the Hand of the Cause Ugo Giachery and Mrs. Ioas. We who today enjoy the supreme tranquility and peace of those holy surroundings should pause to recall that neither the Master nor the Guardian ever walked there without knowing the presence of those tainted souls.

In all his services at the World Centre in the lifetime of the Guardian, Leroy knew full well that he was but an instrument guided and impelled by Shoghi Effendi. Happily, he was an instrument uniquely prepared for the demanding tasks which were laid upon him. His forty years of preliminary service to the Cause of Bahá'u'lláh, his unexcelled loyalty to His Covenant, his character steeled by experience to unremitting effort and perseverance, and his practical wisdom, provided the qualities which enabled him to bring them to fulfilment at that crucial stage of the Faith's development.

And now something must be said of his activities outside the World Centre. For Leroy managed, between 1953 and 1964, to travel in four continents. His most important missions were as Shoghi Effendi's special representative to the first Intercontinental Conference in

¹ The naming of the door was announced by Shoghi Effendi, in a message to the Intercontinental Conference in New Delhi, October 1953, acknowledging Leroy's "assiduous constant care. . ." (*Bahá'í World*, vol. XII, p. 239.)

Kampala in February 1953, when the World Crusade in Africa was launched; and after the Guardian's passing, to the last of the Intercontinental Conferences at the mid-way point of the Crusade, held in Djakarta and Singapore, September 1958. Here, as so many times before and after, Leroy spoke so movingly of Shoghi Effendi "that every eye in the audience was in tears". He had the power to evoke the life, the spirit and the very presence of the Guardian, and there are many of us who will remember him in eternity for this.

Shoghi Effendi also sent Leroy to Frankfurt, Germany, in January 1956, to assist that National Spiritual Assembly with its project of erecting the first European Temple, and to consult on teaching. Again in July 1961 and in June 1962 he met with the German National Assembly on problems concerning the Temple.

Two memorable visits were made to the British Isles, the first in January 1955, on the occasion of the dedication of the British *Háziratu'l-Quds* during the annual Teaching Conference, and the second for the month-long commemoration of the fiftieth anniversary of 'Abdu'l-Bahá's sojourn in Britain in September 1911. He participated in the Northern Irish Summer School celebration on the very date of the Master's coming (September 4th); then spoke in Edinburgh and at the national celebration in London on September 8th, after which he met the National Assembly in session and visited seven other communities in England and South Wales. It was a strenuous schedule for one not well, but Leroy's love for the Master carried him through as, in the words of the National Spiritual Assembly, he poured out "spiritual bounties" on the British friends.

For Leroy, teaching was "the creative phase of the Faith", the service which brought him the greatest happiness and for which he had a special genius. After the Guardian's passing and with the approval, sometimes at the request, of his fellow Hands, he found more and more opportunities to visit Bahá'í communities in many lands, always awakening in those whom he met a deeper love for the Master and the Guardian; a greater consciousness of the significance of the World Centre, of the functions of the Hands of the Cause and, after its election, of the Universal House of Justice; and an increased determination to play an active part in the Ten Year Plan. These were his con-

stant themes, the "spiritual realities"; to deepen understanding of them was, he believed, a particular responsibility of the Hands. He had always been a perceptive teacher—logical, persuasive, yet mild—but now, after his years in Haifa, wrote one Bahá'í, "your spiritual power is . . . entirely irresistible".

In 1958 he participated in the Intercontinental Conference in Chicago and Wilmette, and later that year visited South Africa after the Conference at Singapore. In 1960 he attended the United States Annual Convention, spoke thrice at the Geyserville Summer School, and visited a number of communities in America. This was the year of his daughter Anita's marriage, followed closely by the unanticipated and tragic death of Farrukh, his elder daughter. Both had served the Faith internationally as pioneers, bringing much joy to their parents. In 1961 he met German Bahá'ís attending a regional conference in Frankfurt, and imparted "a new energy to the work" in Switzerland by visiting all twelve of their Local Spiritual Assemblies. In August and September 1962, though advised to rest for three months, he cut short his cure to go to Scandinavia (July 30–September 1), for a teaching tour which included the Finnish Summer School in Lahti, a meeting with the National Spiritual Assembly and Board members, and stops in Helsinki and Turku; meetings in Sweden in Stockholm, Uppsala, Göteborg and Malmö; consultation with the National Spiritual Assembly of Denmark and gatherings in Copenhagen; participation in the Scandinavian Summer School near Hälsingborg, Sweden; and visits to Bergen, Stavanger and Hetland in Norway. On his way to the first Summer School of Luxembourg (Echternach, September 4–6), he stopped at the Temple in Frankfurt. Although his public teaching was limited by his damaged heart, his meetings with the Bahá'ís brought them "wonderful contributions of knowledge, spirit and radiance".

The death of Shoghi Effendi in London in November 1957 had been for Leroy, as for the Bahá'ís of the world, a wholly-unexpected and grievous blow. Already he had overspent his health in the work of the World Centre. There followed his most taxing years when, as one of the nine Hands elected to serve in Haifa, he faced with them the incalculable problems of this unparalleled hiatus between the death of

the divinely-guided Guardian and the birth of the divinely-ordained Universal House of Justice. That body has paid memorable tribute to the services of the Hands of the Cause in this critical period. For Leroy, except when teaching, it was a troubled time, unfit as he was to sustain the stresses which beset them. The winter months of 1962-3 were particularly demanding, with the annual Conclave of the Hands, the crisis of the Moroccan persecutions, the final months of the Crusade, and the preparations for the first World Convention and election of the Universal House of Justice in Haifa, to be followed immediately by the World Congress in London at the Albert Hall. In all this Leroy played his part.

Unhappily, in London he contracted pneumonia at the opening of the World Congress and had to recuperate in Germany until the October meetings of the Hands with the Universal House of Justice, sessions leading to decisions of the greatest import for the future of the Faith. After these meetings he departed for the United States for further convalescence in Washington, D.C. and Bradenton, Florida, where his family, always loyal and affectionate, surrounded him. Never yielding, he held study classes in both areas.

The news of his intended American visit had been the signal for an invitation in July 1963 from the United States National Assembly to assist them in deepening the new believers and inspiring the community to greater teaching effort. They renewed their invitation in December; the opportunity to plan a tour of the South and West came when Leroy accepted an invitation from the Hands in the Western Hemisphere to attend their January conference in Wilmette with their Auxiliary Boards. Members returned from that conference "aglow with spirit and enthusiasm. . ." for the approaching Nine Year Plan and their roles in it.

Then followed Leroy's last magnificent service to Bahá'u'lláh. From February 22 to April 12, 1964, he travelled to meet the Bahá'is of eight regions, in week-end gatherings in the following centres: Sarasota and Miami Beach, Florida; Atlanta, Georgia; New Orleans; Austin, Texas; Albuquerque, New Mexico; Phoenix, Arizona; Riverside and Los Angeles, San Francisco and Oakland, California. A photograph taken in Austin is evidence of the frailty of his physical constitution, which,

strained by his heart and a now chronic bronchitis, was unequal to the magnitude of this teaching journey, and at its close his fatigue and weakness were such that he was unable to return to Haifa until October. But his spiritual powers were perhaps never greater, as he unfolded his lofty themes, made vivid for the Bahá'is the "vital spirit emanating always from the World Centre," spurred them, particularly the youth, to arise as pioneers, and prepared them for the Nine Year Plan. He met nearly sixteen hundred believers, many of them newly-declared. And at the close, he represented the Hands in Haifa at the Annual Convention which launched that Plan in the United States.

Significantly, when in Atlanta and Greenville, South Carolina, he sensed the latent capacity of the Deep South to recognize Bahá'u'lláh. "The spirit of the entire area is afire," he informed the National Spiritual Assembly, "and if the blaze starts mounting you may have a conflagration. . ." And he also remarked to them on a new development, that "nearly all of the new Bahá'is are young people . . . the real source of the power for the rapid spread of the Faith. . ."

Too many to quote were the letters to Leroy of love and appreciation for this fruitful journey which crowned his closing years. While convalescing in Germany he received an encouraging message from the Hands in Haifa: "The House of Justice is aware of the great need for the type of deepening in the Faith which you have been able to give the friends in America, particularly the newer believers and young people who are entering the Faith in such large numbers." (August 20, 1964.) And a few days later came a tribute from the United States National Spiritual Assembly: "We cannot express in words how grateful we are to you and Sylvia for your visit and for the inspiration which you have given to so many hundreds of the newer believers." (August 25, 1964.)

It was fitting to include Sylvia, for she was ever Leroy's strong support, his champion, and his tireless companion in the last months of his life. He returned to Haifa in October, broken in health but rejoiced in spirit, surely, that he had carried out to the last ounce of his strength the Guardian's hope so long ago expressed: "You will, I am sure, persevere till the very end."

Leroy died, after some weeks in hospital, on July 22, 1965, at the age of sixty-nine, and lies

buried in the Bahá'í Cemetery on Mount Carmel, near to his fellow Hands and life-long colleagues, Amelia Collins and Horace Holley. His death brought many testimonies of grief and admiration from Israelis in all walks of life. He was remembered in memorial services at the Bahá'í Temple in Wilmette, the Geyserville Summer School, and in Bahá'í communities throughout the world. One will find Bahá'í institutions bearing his name, and overlooking the town of Geyserville a Sequoia Redwood grove stands dedicated to his memory.

One co-worker spoke for all when she wrote to Leroy in 1958: "What I feel in my heart is, I am certain, echoed in the hearts of countless of the friends—deep and humble gratitude for the work you have done and the sacrifices made for our loved Cause."

We are assured by the Universal House of Justice that the name of Leroy Ioas is immortal in the annals of the Faith.

MARION HOFMAN

JESSIE REVELL

March 23, 1891–April 14, 1966

More than fifty years ago Jessie Revell was addressed by 'Abdu'l-Bahá in these words:

"O thou who art firm in the Covenant! . . . Notwithstanding the lack of time, I write thee this letter that thou mayest know how dear thou art to me. As thou art brilliant and pure and hast no wish but to serve the Cause of God and promulgate the divine teachings, I pray and entreat at the threshold of God and beg for thee limitless assistance and bounty. . . Thou must engage in those regions, day and night, in service. . . As to the children with whom thou art speaking, thy pure breath will undoubtedly exert its influence upon them. . ."

(*Star of the West*, vol. x, p. 317)

Jessie Revell's brilliant record of service to the Cause of Bahá'u'lláh, extending from early in the century, came to an end with her passing in Haifa on April 14, 1966. Her story is best told in the words of her devoted sister, Ethel Revell.

"My mother, my sister and I first heard of the Faith in Philadelphia—it was approximately

1906—through Mrs. Annie McKinney, and attended the firesides of Mrs. Isabella D. Brittingham. On the evening when Jessie first heard Mrs. Brittingham speak on the Faith, Jessie followed her to the door as the speaker departed and said, 'I cannot remember all you said tonight, but I want what you have!' When she accepted the Faith she wrote to 'Abdu'l-Bahá and mentioned that our father had passed away when we were very young. The Master replied—I believe in these exact words—'*The real fatherhood is the spiritual fatherhood. Therefore rest thou assured that thou art the beloved daughter.*'

"In the early days of her Bahá'í life, as there was but little literature available to the friends, Jessie, who was then employed in an office, would spend her evenings typing copies of Tablets of 'Abdu'l-Bahá and sharing them with the Bahá'ís, who in turn would recopy them and pass them along to other believers.

"Jessie's dearest wish was to be of service to the Cause. 'Abdu'l-Bahá visited Philadelphia in June, 1912. After speaking to the friends on Sunday morning at the Rittenhouse Hotel where He was staying, the Master took a short walk, during which time Jessie and a brother visited the various newspaper offices with material on the Faith which appeared in the papers the following day.

"During the meeting at the hotel, 'Abdu'l-Bahá said to our mother that He would see us at nine o'clock the following morning at our house. Excitedly, everyone spread the news and the humble home was crowded. The Master spoke to the friends most beautifully and touchingly about the life of Bahá'u'lláh. Afterwards He went upstairs, and each one had a brief interview with him. When Jessie's turn came, she said 'I would like to be of service in the Kingdom.' 'Abdu'l-Bahá replied, '*You are a smiling angel; you will be of service in the Kingdom.*'

"Jessie visited 'Abdu'l-Bahá in New York City a few days before He sailed from America. As she was taking leave the Master said that He would see her again. Jessie always lived in the thought of again seeing Him on this earth. In 1921 she received a Tablet in which He told her she had permission to make her pilgrimage in the winter of that year. Everything was in order: the expense of her voyage was the loving gift of a Bahá'í friend; her employer consented



Jessie Revell

to her leave of absence and agreed to hold open her position until she returned; her plans were all made. When the news reached her of the ascension of 'Abdu'l-Bahá she was completely heartbroken. Slowly, painfully she reconciled herself to the realization that her meeting with the Master was not to be on this physical plane. At the suggestion of Mrs. Brittingham she postponed her pilgrimage for a few years and was very happy she did so, because when she arrived in Haifa she was able to meet the beloved Guardian which would not have been the case had she gone at the time originally planned.

"One day during her pilgrimage Shoghi Effendi invited her to stroll up Mount Carmel with him to visit the Shrine of the Báb. On that walk he said that the Bahá'ís must make a superhuman effort. Jessie often said there was something about the way the Guardian said 'superhuman' that engraved it for all time in her heart.

"Jessie constantly searched for ways of meeting souls who were longing for truth. With this object in view she had just completed a course in public speaking when the invitation came to travel to Haifa to assist the beloved Guardian. When she told of receiving this cable, she said she believed she lost con-

sciousness for a moment, it was so overwhelming."

A tribute to Jessie Revell by Mr. and Mrs. Lyall Hadden published in the Bulletin of the Spiritual Assembly of Philadelphia at the time of her death describes her early services in that community:

"Jessie's entire life was one of service to the Faith, first here in Pennsylvania where she served for many years on the Spiritual Assembly of Philadelphia and the regional teaching committee, and later in Haifa where she and Ethel were summoned by the Guardian in 1951.

"Her years of service in Haifa, her many travels throughout the world on behalf of the Faith, are well known to all, but we in Pennsylvania have a deeper knowledge of, and a great love for, this little person who gave of her time and energy so cheerfully and efficiently. No distance was too far for Jessie to travel; no demand upon her time too great in service to Bahá'u'lláh.

"When we first met the Revells back in 1936 both Jessie and Ethel were carrying out 'Abdu'l-Bahá's instructions in a most energetic and able manner. We had just arrived in the Philadelphia area from New York where we had been briefly introduced to the Faith. Almost immediately upon our arrival Jessie, Ethel and their mother came to call upon us, and every week thereafter these dear and faithful souls traveled the twenty miles to our home to further our instruction in the Faith of Bahá'u'lláh. After we declared our faith they, true to the Master's wish, continued to visit every Saturday morning to instruct our three small sons. So effective were their teaching methods that at one children's session at Davison Bahá'í School our boys were asked to refrain from raising their hands to answer questions and let some of the other children have the opportunity. *'Thy pure breath will undoubtedly exert its influence upon them. . .'*

"Many times we met the Revell sisters and drove them to Reading where they had engaged a room in order to hold Bahá'í meetings. Whether one person attended, or a dozen, or no one at all, those two devoted believers were always there on the designated night, and our own knowledge was strengthened and deepened."

It is fitting that Jessie Revell's services in the Holy Land be glimpsed through the eyes of one

of the countless pilgrims whose hearts she won. An account of her passing appeared in the Alaskan *Bahá'í News*, September, 1966:

"Late in 1950 two self-effacing little ladies from Philadelphia, Ethel and Jessie Revell, received a cablegram: WELCOME YOUR PRESENCE HAIFA—SHOGHI. These two lovely souls were overwhelmed and puzzled, but they soon began to pack. . .

"For Jessie, this was a return to the land of her heart's desire. . . What kind of woman was this 'little giant', barely five feet tall, who earned the trust, love and admiration of Shoghi Effendi, and became a loyal companion of Amatu'l-Bahá Rúhíyyih Khánum and the friend and counsellor of every pilgrim? The beloved Guardian received many letters from American believers but it was the rare Bahá'í who, like Jessie, would write to him, as she did in 1948, to thank him for his peerless translation of *Prayers and Meditations*.

"En route to Haifa the Revell sisters found an additional opportunity to proclaim the Faith. Three hundred miles east of the Azores, a floating observance of World Religion Day was held on the S.S. *LaGuardia* by Jessie and Ethel. Fifty people of various nationalities attended in response to the invitation listed in the ship's calendar."

Jessie Revell's services in Haifa were manifold: she was entrusted by the Guardian shortly after her arrival with the task of sending and collecting all his mail; this was a task to which he attached great importance as during his absences from the Holy Land no one had access to him except his "postman" whose integrity must be of the highest order. Even after the Guardian's passing she continued to collect the mail, in spite of her age, until the election of the Universal House of Justice.

In 1951 she was appointed treasurer of the International Bahá'í Council by the Guardian and after its election in 1961 continued to hold the same office. Her services to the Guardian and to the World Center in these and other capacities brought her in contact with many people in Haifa where she was widely known and respected as a Bahá'í.

"How Jessie loved to be with the pilgrims," Ethel Revell testifies. "She loved to look after their comfort and received them with a loving welcome, visiting with them, helping them on their shopping trips. At times the pilgrims

arrived very late at night from certain countries. On one occasion a group of dear pilgrims came at about eleven-thirty at night. It was raining heavily. They were shown their rooms and made comfortable by Jessie. The next morning Jessie awakened to find she had slept peacefully all night in a wet raincoat!"

A pilgrim writes, "She won the hearts of all the pilgrims and saw the best, the true Bahá'í, in everyone. In her quiet, unassuming way she would seek every avenue to serve her beloved Faith. No task was too great or too small. Pilgrims around the world treasure the picture of 'Abdu'l-Bahá in Philadelphia or some other small token from the Revell sisters. Dearly loved by the people of Haifa, they would voice concern: 'Please talk Miss Jessie into getting a car—a little one will do; she goes back and forth so much; I worry for her.' A friend of 'Miss Jessie's' would get a special price in the souvenir shops. Everyone in Haifa knew her; everyone loved her. Her calm, assured manner, regardless of the turbulence about her, seemed to be in natural setting in Haifa. While the Shrines, of course, stand apart as the very core of pilgrimage, Haifa unflinchingly brings to mind Jessie Revell."

Before his passing Shoghi Effendi had himself announced that Jessie Revell would attend the Intercontinental Conference to be held in the United States in 1958,¹ in addition to the Hand of the Cause he had delegated to represent him on that occasion. In 1961 she accompanied Amatu'l-Bahá Rúhíyyih Khánum on her trip to Australia to open the Mother Temple of the Antipodes to public worship. When Amatu'l-Bahá was taken ill, Jessie Revell, at her request, visited the New Zealand Bahá'í community in her stead, bringing the spirit of the beloved Guardian to all the friends there.

"I trust and pray that some day you may be enabled to visit Persia, and there render a distinct service to the Cause," Shoghi Effendi wrote to her on December 17, 1928. "Wherever you are, the Beloved will watch over you and sustain you, and you must feel encouraged to realize that your services, your faith and constancy, will in time be fully rewarded."

Ethel's words describe the joy her sister experienced in realizing this long-held hope:

"Persia and Turkey were the last countries

¹ *The Bahá'í World*, vol. xiii, p. 323.

which Jessie visited. She traveled to Írán just seven months before she passed away. To be in the land of Bahá'u'lláh was such a joy to her, to visit all the Holy Places such a sacred experience. Then too, the believers were so thoughtful, kind and hospitable in a quiet and efficient manner that she really felt at home. It seemed to me that with that accomplished, she in a way relaxed somewhat. A few days before she departed she said to me, "Since I went to Persia, I seem to be living there all the time."

Advising the Bahá'í world community of her passing, the Universal House of Justice cabled:

WITH PROFOUND GRIEF ANNOUNCE PASSING JESSIE REVELL HER TIRELESS STEADFAST DEVOTION FAITH SINCE BEFORE MASTERS VISIT AMERICAN CONTINENT EARNED LOVE TRUST ADMIRATION SHOGHI EFFENDI CROWNED BY APPOINTMENT INTERNATIONAL BAHAI COUNCIL DISTINGUISHED BY SERVICE TREASURER BOTH APPOINTED ELECTED COUNCILS STOP URGE NATIONAL ASSEMBLIES HOLD MEMORIAL GATHERINGS TRIBUTE UNFORGETTABLE EXEMPLARY SERVICES FAITH. . .

MILDRED EILEEN CLARK

Knight of Bahá'u'lláh
1892-1967

Mildred Eileen Clark was born on May 24, 1892 in Manchester, Illinois, and terminated her earthly life at her pioneer post in Turku, Finland, on May 27, 1967. Pioneering was her chosen field of service from the earliest days of her association with the Bahá'í Faith, and she never relaxed in this service.

In the first Seven Year Plan (1937-1944) assigned to the United States she pioneered to Denver, Colorado, and there married Mr. George Clark. In 1946, at the inception of the second Seven Year Plan, she offered to go to Europe and was requested by the European Teaching Committee to settle in Norway where, in 1948, she assisted in the formation of the first Spiritual Assembly of Oslo. In January, 1950 she pioneered to the Netherlands and in 1952 was asked to go to Luxembourg to assist in making the necessary arrangements for the European Teaching Conference held there in September, 1952. Following this she returned



Mildred Eileen Clark

to Oslo and actively resumed her service there.

While attending the European Intercontinental Teaching Conference held in Stockholm in July, 1953, Mildred Clark volunteered to serve in Svolvaer, Lofoten Islands. She was one of the first to arise in the Ten Year Crusade, arriving at her post in August, 1953. For this service she was named a Knight of Bahá'u'lláh by Shoghi Effendi. She remained at this distant post for more than ten years, later returning to Norway. When the need for pioneers in Finland became apparent, she moved to that country, her final pioneer goal.

After her passing, messages expressing appreciation of the services of Mildred Clark reached the World Center from the National Spiritual Assemblies of the United States, Norway and Finland. In cabling the American National Assembly the Universal House of Justice described Mildred Clark's services as "adding lustre" to the "overseas annals American Bahá'í community."

The National Spiritual Assembly of Finland, at the time of her passing, received the following message:

DEEPLY GRIEVED PASSING KNIGHT BAH-ULLAH MILDRED CLARK HER VALIANT SERVICES PROMOTION FAITH CONSTITUTE NOTABLE CHAPTER HISTORY ITS ESTABLISHMENT EURO-

PEAN CONTINENT STOP URGE HOLD MEMORIAL
SERVICES ALL COMMUNITIES FINLAND PRAYING
HOLY SHRINES PROGRESS HER SOUL ABHA
KINGDOM

UNIVERSAL HOUSE OF JUSTICE

MARCIA STEWARD de MATAMOROS

Knight of Bahá'u'lláh
1904-1966

Marcia Steward was born in 1904 in Pasadena, California, to the daughter of Dr. and Mrs. Rudolph Shiffman and to a Mr. Steward, one of the trio that founded the McCormick Harvester concern renowned in industrial history. She attended Girls' Collegiate School in Los Angeles and spent much of her childhood at her grandparents' home with its huge white columns, its great hall and double grand staircase and landscaped grounds dotted with greenhouses and gazebos which spread down to the very foot of the canyon. She graduated in late 1920 and made her *début* to a waiting society at Midwick Country Club, followed by a fashionable tour of Europe with an aunt. She was one of that large group of American exiles to Paris, where she lived for a good part of the 'twenties.

Marcia embraced the Bahá'í Faith in 1938 and was eager to pioneer before the conclusion of the first Seven Year Plan of Shoghi Effendi. She sailed from New Orleans, en route to Santiago de Chile, where she lived in a pension in order to learn the language. Within a year she was lecturing in Spanish on the Bahá'í Faith in the University of Santiago.¹ Marcia had launched upon a brilliant series of services to the Cause which the Guardian described, in his many letters to her, as "magnificent", "exemplary", "meritorious", and "unforgettable".

Determined to establish her residence in Latin America, Marcia purchased a rather elaborate hacienda on the outskirts of Santiago, entertaining the press and those in education and diplomatic circles. She wrote many articles for the press. Latin countries do not pay for editorial articles, as the prestige that comes with their publication is deemed to be coin of the

realm. When her funds were exhausted is not known. There are some who feel that her real pioneering began only after her personal fortune was expended. Marcia lavished her wealth, her abundant energy and eventually her health in the course of her service to the beloved Guardian in establishing the Faith in Latin America.

With the remnants of her means and the assistance of a friend or two, Marcia purchased a property in the mountains of Honduras, near Tegucigalpa. She named it "Karbilá". It was her dream that it eventually become a hospice for pioneers and a summer school for nearby Bahá'í communities. She acquired it for her beloved, the Guardian, and she was alone there most of her remaining years. An aged horse was her only tie with the outside world during the part of each year when abundant rains washed out the bridges and roads. She went cold and hungry in order to maintain "Karbilá". During these lonely years Marcia's companionship was in a copious exchange of letters with Shoghi Effendi. That beautiful relationship is glimpsed in the following few extracts from the letters Marcia received:

"July 29, 1942—I am thrilled by the news you give me, and I certainly urge you to resume your historic task in Chile, if you find it at all possible. The formation of an Assembly in that country will be an imperishable crown for you in the service of this glorious Cause. I long to hear the news of such a consummation and I will pray for it from the depths of my heart. Persevere in your magnificent and historic labors."

"January 23, 1944—I am deeply touched by, and feel profoundly grateful for, your immediate and exemplary response to my request. The Bahá'is . . . will be thrilled to hear of the historic enterprise on which you have embarked. I have already informed the friends in 'Irâq and Persia, and sent them the envelope bearing the stamp and name of that far-away city (Punta Arenas), as a clear evidence of the high accomplishments of the American believers. Persevere in your meritorious labors, however great the sacrifices required. The Beloved is well pleased with you and is watching over you. Be happy."

"July 31, 1946—May the Beloved bless continually your magnificent activities, sustain you at all times in your high endeavour, remove all

¹ See "Chile and Three Crucial Years", *The Bahá'í World*, vol. IX, p. 880.



Marcia Steward de Matamoros

obstacles from your path, and enable you to add fresh laurels to the crown you have already won in the service of His Faith."

"July 19, 1947—. . . you have, I assure you, been often in my thoughts and prayers, and the memory of your indefatigable and outstanding services has been a great encouragement to me in my labors. I greatly admire the spirit that so powerfully sustains and animates you, and I will continue to supplicate on your behalf the Almighty's richest blessings. Persevere in your glorious task, and rest assured that the Beloved is well pleased with your standard of service."

"October 25, 1949—Your magnificent services to the Faith, rendered so devotedly and energetically, under such difficult circumstances, and in such distant fields, deserve the highest praise, and will increasingly attract the blessings of Bahá'u'lláh Who is well pleased with the quality of your achievements. . ."

"October 24, 1957—May the Almighty, Whose Cause you have served so devotedly and diligently, reward you abundantly for your truly historic services, and assist you, in the days to come, to enrich considerably the record of your splendid, your meritorious and unforgettable accomplishments."

Marcia's greatest victory was to plant the

Banner of Bahá'u'lláh in the Marshall Islands in the Guardian's Ten Year Crusade in 1954, thus crowning an already distinguished record by joining the ranks of the Knights of Bahá'u'lláh. Past connections with the United States government and an indomitable will effected her clearance into an almost hermetically sealed area, which was then a bomb-testing site, open only to government employees and the native population.

In 1955 Marcia visited Texas *en route* from the Marshall Islands to "Karbilá", her beloved retreat. She was aged by hardship and illness and was physically almost beyond recognition, yet the flame of the spirit burned bright within and her smile was still youthful. She knew she was seriously ill, possibly the effect of the radiation in the Islands from which many of the natives had died or suffered a severe physical decline. After a period of recuperation she returned to Honduras.

Marcia next pioneered to San Salvador, the capital of El Salvador. Letters described the trips on foot from the city into the remote Indian mountain villages. Water was scarce and after spending two or three days with the indigenous people she loved so dearly, dry and caked mud had to be chipped from her limbs. She wrote that the Indians listened eagerly to the Great Message and that being with them was a great joy to her.

Marcia passed away in August 1966. I picture her, as a schoolgirl, climbing the rooftops of His Kingdom and, in quiet moments, gazing up, up into the Heavens of His Knowledge. Francis Thompson's *The Hound of Heaven* was her favorite poem. Borrowing some of its phrasing: God-intoxicated, Marcia will ever hear His Breath behind her, His Footfall ahead.

MARY BEAL EDSON

CHARLES WILLIAM DUNNING

Knight of Bahá'u'lláh

March 27, 1885—December 25, 1967

Charles Dunning was born, it would seem, to uphold the Faith of Bahá'u'lláh at the inception of its second century, to serve as a soldier of courage and fortitude in the greatest spiritual crusade of mankind's history, and thus to win a hero's accolade from the one he loved most

dearly, Shoghi Effendi, Guardian of the Cause of God.

The first sixty-three years of Charles' life ripened his native qualities and tempered his strength and will for all he would encounter and endure in the last nineteen years as a Bahá'í pioneer. For Charles, though short in stature, was physically strong and stalwart in character and optimistic faith. He came into this world a child of the British working class and was ever true to his birthright, conscious and proud of the special inheritance of his upbringing. He had the inquiring, attentive mind of a student, but his education came from the mine and the sea. He observed his fellow men with acumen and love, pondered on all that he heard and read, and carried into every experience of life his "torch of sincerity", not only as a guide to his own path, but as a light and stimulus to those about him.

Charles was a Yorkshireman, born in or near Leeds into a large family, chiefly of girls. Times were hard for them, but Charles learned both pride and love at home, watched "real life" in the procession of guests at his parents' boarding house, and was rooted in Christian teaching at his Church school and by hymns and Bible readings at home; he "loved a good sermon". His parents were strict but fair and his mother seems to have been their chief support. "We all loved her greatly," he wrote, and was ever loyal to her memory.

Charles did not walk until he was nine, but by thirteen he was driving a pit pony in a coal-mine, and at fifteen he went to sea from Liverpool as galley-boy in a three-masted schooner plying between Truro, Cornwall, and Lancaster. Later he returned to the mines, worked in cotton mills, and in 1914 sailed in a German ship carrying coal from Cardiff to the Canary Islands. During this voyage the Great War began; after touching the Canaries and the Azores the crew were taken aboard a German warship, then returned to England. Charles immediately joined another ship and sailed from London under sealed orders, with naval escort, to Archangel. Engrossed by the customs, dress and work of the Siberian prisoners there, as he was in every place he visited, Charles made friends, was invited into their homes and eagerly inquired into their ways of life. And he had always a special sympathy for animals and children.

Charles saw active service in both World Wars. On his return from Russia he enlisted in the Royal Flying Corps; after training at Hampton Court he was sent to France as a lorry driver. Stationed near Rouen, he often visited the tomb of Joan of Arc, whom he greatly admired. (He was ever without prejudice towards women.) Between the wars Charles was restless, tried shipbuilding, factory and hotel work, and tram-bus driving, all in the North of England. When the Second War came he managed to enlist by giving a wrong age, was sent to Brittany but was soon evacuated with British Forces, lived through the London blitz stationed at Richmond Park, was trained as a commando in the Welsh Guards, then transferred to the Royal Air Force at Driffield, from whence bombers were sent over Germany. Here he saw "terrible sights" in the returning planes and himself made many trips across the Channel. At the end of the war he was sent to Leeds Hospital for major surgery.

By 1948 Charles was a storekeeper with Metropolitan Vickers in Manchester. His war experiences had disturbed him greatly and he began to seek "mental reassurance" in various churches and religious groups. Thus he came to the Manchester Bahá'í Centre where, from the moment he read the Bahá'í principles framed on the wall, his life attained its destiny. Under the guidance for six months of Alfred Sugar and John Craven, and through meeting on holiday in Edinburgh Isobel Locke (Sabri) and John Marshall, Charles recognized his faith and declared it. Within a fortnight he arose at a conference in Manchester to offer himself as pioneer to Belfast, most intractable goal of the British Six Year Plan.

Charles has said that he knew instantly the truth of Bahá'u'lláh's teaching of the oneness of mankind because he had witnessed that oneness in mass graves in France. Bahá'í principles spoke to Charles' heart and mind because his whole life had led him to them. They were, henceforward, his constant motivation.

His pioneer road opened in March 1948 when, after Committee consultation in Birmingham and a brief period of training in Cardiff, he departed by boat from Liverpool for Belfast. There he found, after weary search, a room with the Copley family, who aided his teaching, and whose daughter Claire, then but twelve, later became a Bahá'í. Moving amongst



Charles William Dunning

the people of Belfast, Charles soon met its difficulties, "the suspicion and mistrust"—"there is a terrifying bitterness here"—the religious antagonism which greatly puzzled him. "For how can we say we love God, whom we have never seen, if we do not love all those around us, whom we can see?" Nevertheless, he perceived that Belfast would "make great strides" should it come to understand the Bahá'í teachings. Within ten weeks he was arranging the first public meetings, to which George Townshend and his son Brian came from Dublin to speak.

Charles spent one year in Belfast, during which he saw to his joy the first acceptance of Bahá'u'lláh, the arrival of Ursula Newman (Samandarí) whom he highly valued, and the strengthening of the Faith by other pioneers and teachers. But that winter his health was gravely affected, for he suffered periodically from acute bronchitis. Wisdom indicated a change and he was sent to recuperate in Cardiff.

In Belfast Charles had learned what it is to pioneer: to strive to live as a Bahá'í, to persevere despite setback, to rely upon prayer, and to sow widely the seed of the Faith. "... At

times," he wrote, "things seemed so distressing, and what you worked so hard for seemed to be leaving your grasp. But as a pioneer you had to... steel yourself both bodily and spiritually, to face events as they arise." All this he pondered in his months in Cardiff. By June he could record in his notebook: "... for when these lines (were written) your pioneer Charles was happy and getting well again."

To Belfast he meant to return but it was not to be, for by then the need was greater to open Sheffield before the end of the Six Year Plan. It cost him "a severe battle, as I could not bring my heart from Belfast. . . . But soon I found out, a pioneer must go wherever he is sent and get down to it." And so he did, finding trying work as a baker, and participating in the intensive campaign to establish a Spiritual Assembly by Riqdván 1950. He served in Sheffield until 1953.

His life in these years was preparing him for his greatest battle, not only by active teaching but in thoughtful study of Bahá'í Writings. In Sheffield he came to know of Hájí Sulaymán Khán, who met his death in the streets of Tíhrán in terrible circumstances, with a song of praise on his lips. The vision of this intrepid martyr was to sustain Charles in his darkest hours in the Orkney Islands.

Charles was prompt to answer the Guardian's call to settle the unopened territories in the Ten Year Crusade. He was sent to Glasgow to consult Brigitte Hasselblatt and chose Kirkwall as his goal, arriving there in September, 1953. (Brigitte proceeded to the Shetland Islands and these two, exchanging visits, were a great consolation to each other in lonely years.) Then in his sixty-ninth year, with winter closing in on these northern windswept islands, he set out to support himself as a salesman, trudging many miles in country and town. Little wonder that he ended in hospital.

In those days Kirkwall was not linked to the mainland by small aircraft nor was its isolation relieved by the motor car. Its narrow High Street was an unblemished vista of stone and old buildings, set off by a single great tree, and its people looked with suspicion on newcomers. Active as ever, Charles explored every corner of Kirkwall, learned its history, attended churches and lectures, and made friends where he could, chiefly in cafés and the street. "... Our work is to tell the people and leave the

rest to God," he wrote. But he was dogged by distrust and resentment, and the oddity of his face and figure called forth ridicule and even personal abuse from gangs of boys who pursued him. There were days when he walked that High Street supported only by his mind's picture of Hájí Sulaymán Khán. "You are a true Knight of the Faith," wrote Ben Levy in March 1954, "a champion soldier of the Cause. Your privations sadden me, but your spirit gladdens me."

Indeed, Charles was not a fragile spirit. A lifetime of hardship had steeled him for this post and he bravely maintained it alone for four years. Gradually, teaching work developed, items appeared in the Kirkwall paper, and meetings were held when visitors came. But, essentially, Charles was left to win his goal alone—to win it by qualities of tenacity, devotion and sacrifice which defy description but which, without doubt, opened the way for the founding of the Kirkwall Spiritual Assembly, the first in the island goals around Britain. Charles, however, did not see this; broken by ill health and persecution, for his own safety he was sent once again to Cardiff.

The shining event in Charles' life, his "greatest moment", was his pilgrimage to Haifa in January 1957. Quite simply, Charles loved Shoghi Effendi both as man and Guardian. And the Guardian loved Charles, was cheered by his Yorkshire humour and touched by his pure-hearted sincerity. He expressed a wish that Charles might visit Bahá'í communities in Britain before returning to Orkney and this was arranged. On hearing the news Shoghi Effendi cabled: "Delighted. Assure Charles loving prayers accompanying him."

The thought of the Guardian accompanied Charles all through the last nine years he spent in Cardiff. How many times, in gatherings of the friends, he recounted his unforgettable experiences of pilgrimage; nor will those who heard him ever forget. The theme of his words was always the same—the "radiance" and capacity implanted in each human soul, the value of each one's contribution, the need to carry on the work of the Faith ever hopeful and assured. These thoughts imbue his notebooks, written in those years, with a dynamism and poignancy which may well in future make him better known as the vivid and unique man he was. Much of his writing was done on the bench

outside Cardiff Castle, where, too, he taught hundreds of people about Bahá'u'lláh.

Charles had a bad fall in early 1967 from which he never fully recovered. Yet he was as ardent in faith in his last months as he had ever been, and nine days before his death he arose and went out to attend the wedding of youthful Bahá'í friends. He passed quietly in his sleep on Christmas day. His life's story is best told in his own words:

"I did at least go and I can assure whoever goes will have rebuffs. But remember this, no one can remove the footprints you made, or the echo of your voice, or the smiles you gave and those you got in return, and as you go around in your travels, you will see beauty spots, all belonging to God."

MARION HOFMAN

ROY FERNIE

Knight of Bahá'u'lláh
1922-1964

Roy Fernie, Knight of Bahá'u'lláh and first pioneer to the Gilbert and Ellice Islands, was the only son of Evelyn Granthame-Hayes and Cyril Fernie, owner of the C. Fernie Steamship Company in the Panama Canal Zone. He was born on January 20, 1922 at Ancon in the Canal Zone, but spent most of his school years in England with his grandparents.

Since Roy was the only son, his father definitely expected him to major in business administration and take over the reins of the Steamship Company. Accordingly, he sent him to business college in England. But Roy, from childhood on, manifested a tremendous variety of talents, none of them in the least related to the business world. He had an excellent ear for harmony and learned to play both the accordion and piano by ear. He painted, wrote science fiction stories, directed stage plays, and was a superb actor. His abilities were so diverse they seemed to include almost everything but business. But his greatest ambition, he often said, was always to be a doctor.

When World War II broke out Roy was only too glad to escape what he considered to be the dull routine of business school and he joined the Royal Air Force. Because of illness he was discharged from the Air Force, but then



Roy Fernie

emigrated to the United States and again entered the Armed Services. When the war ended he became an American citizen and lived for several years in St. Louis, Missouri.

By that time Roy's father had retired from active participation in the Steamship Agency, but he constantly kept hope that Roy would take over the business, and eventually, to please his father, Roy returned to the Canal Zone. It was there that he first heard of the Bahá'í Faith. He was recuperating from a severe tropical fever at his sister's home in Panama City when he heard her mention a Bahá'í girl she had just met. It was late in the evening, and to his sister's consternation he insisted he must meet the "Bahá'í girl" immediately. He was so dogged in his determination that she called the girl and practically begged her to let Roy come over.

That same night Roy found himself in the headquarters of the National Spiritual Assembly of Central America and the Antilles. The "Bahá'í girl" was Elena Maria Marsella, secretary of the National Spiritual Assembly. Roy's family background was Anglican, but he himself had long since ceased to adhere to any "organized religion". With his naturally inquisitive mind he had investigated many

faiths but had never found one that seemed sensible or, in his words, "logical".

From that point onward Roy's life took a very different turn. He made his declaration in March of 1953; two months later he and Elena were married, and in another three months the newlyweds had answered the call of the Guardian and were settling their affairs and preparing to pioneer in the Gilbert and Ellice Islands.

For Roy's father this was the last straw. He disinherited his son. This was a great shock to Roy who attached little importance to wealth, because he genuinely wished his father to understand what he called a "new job that was worth more than a million dollars".

After many interesting adventures the Fernies found themselves on Abaiang in the Gilbert and Ellice Islands. The beloved Guardian had warned them not to teach the Faith but to make friends with the people and win their love.

From the first the Gilbertese were fascinated with this tall, lanky American with the brilliant blue eyes, the bubbling personality, the unfailing sense of humor. He kept them constantly intrigued. He put on magic shows for them, played the piano, sang with them, learned their language and started English classes for them. Although he could not openly teach the Faith, he actually taught all the principles by example. And before long he had a myriad opportunities to teach that way, for the missionaries began to suspect that the Fernies were not just visiting the Gilbert Islands to study the flora and fauna. Soon they were hinting that the Fernies were a "dangerous" couple who were under investigation by the Federal Bureau of Investigation and Scotland Yard. The Colonial Government, without giving Roy an opportunity to defend himself, accepted the accusations as true.

Day by day the persecution grew more intense, but it served only to draw the people themselves closer and closer to the Fernies. When finally a Catholic priest saw the word "Bahá'í" on a letter addressed to the "dangerous Americans" he proclaimed the Faith for them. He obtained information about it from Australia, then wrote scathing articles in *The Star of the Gilberts* magazine which went to every island in the atoll. Meanwhile, one Gilbertese had actually declared his acceptance

of the Bahá'í Faith. Peter became Roy's constant companion. He could read English and he eagerly devoured every book in the Fernie library. The Guardian, in a letter to him, also told him not to teach his people yet, but to follow the example of the Fernies.

With the proclamation of the Faith by the Catholic priest, Roy, and Peter the first Gilbertese Bahá'í, were constantly harassed, both by the missionaries and the heads of the Colonial Government. It was because neither of them displayed any hatred to their malefactors nor retaliated in any way that three hundred and twenty-five Gilbertese affixed their names to a document expressing sympathy with the Faith.

But time was short for Roy. First Peter was deported to his own island in the Southern Gilberts, accused of crimes he had never committed. Then Roy was accused of being a divisive influence, and was deported to Canton Island. And he was alone, for the Acting Resident Commissioner, who favored the Fernies and the Faith, intimated that only Roy's name was on the deportation order. For Roy it was truly a tragedy. He loved the Gilberts and the Gilbertese people with all his heart; had he not been deported he would have remained all his life in those Islands.

He went to Hawaii to be as near as possible to the Gilberts, hoping always that as a result of the Colonial Government's investigation in London and the efforts of the British National Spiritual Assembly, he would be allowed to return. But it was not to be. He passed on to the Abhá Kingdom on October 21, 1964, in Honolulu, Hawaii.

Before Elena left the Gilberts, after having tried to arrange for Roy's return in Tarawa, a delegation of Catholic "unimane," revered old men, who had served on the Island Council, came to her and said: "We want you to tell Mr. Fernie that we are sorry for what we did. We did not realize he would be deported. We did not intend for things to happen that way. We liked Mr. Fernie and we wish he would come back."

The last letter Roy received from Shoghi Effendi, dated October 20, 1957, bore the following postscript in the Guardian's handwriting:

"May the Almighty abundantly reward you for your vast, unforgettable and historic

services in so remote an area of the globe; to graciously assist you to return to that field and there enrich the record of your splendid and enduring achievements."

ELENA MARSELLA FERNIE

MABEL GRACE GEARY

Knight of Bahá'u'lláh
1888-1965

In the Fall of 1937 Grace Geary attended public meetings given at the Brunswick Hotel, Moncton, New Brunswick, Canada, where she heard several lectures given by Mrs. Mabel Ives on the New Revelation of God, the Bahá'í Faith. Inspired by what she heard, Grace accepted the invitation of Mrs. Ives to join a study group to learn more of the new teachings. After a period of several weeks' study, Grace and a number of other friends arose to embrace the Bahá'í Faith. From that point on Grace expressed her love for Bahá'u'lláh through courageous and indefatigable service. Through her efforts the Cause of God in the Maritime region of Canada was established on an unassailable foundation.

Early in 1938 Grace became a member of the first Spiritual Assembly in Moncton. The Geary home became a haven for traveling Bahá'í teachers, a point of attraction in the entire area. Many visitors from other places were speakers at informal fireside meetings sponsored by Grace—the Hands of the Cause Dorothy Baker and Siegfried Schopflocher, Mr. Harlan Ober, Mrs. Rosemary Sala, and others.

During 1943 Grace joined Mrs. Doris McKay on a teaching trip to Charlottetown, Prince Edward Island and in 1944 became a member of the first Local Spiritual Assembly to be established there. Several years later, on the advice of the newly-formed National Spiritual Assembly of Canada, she brought her wisdom to bear in the consultations of the Spiritual Assembly of Halifax, Nova Scotia.

While attending the first All-America Intercontinental Teaching Conference in Chicago in 1953 the stirring message of the Guardian inspired Grace to offer to pioneer to the unopened territory of Cape Breton Island at the beginning of the Ten Year Spiritual Crusade. For this dedicated and sacrificial service she



Mabel Grace Geary

was awarded the title of Knight of Bahá'u'lláh by Shoghi Effendi.

The difficult years spent in Cape Breton Island were surmounted by her unwavering faith and characteristic courage. Her volunteer services as librarian at the public library in Baddeck afforded her excellent opportunities to spread the Glad Tidings of Bahá'u'lláh.

Always ready to meet a need in the Cause, she returned to Charlottetown in 1961 to help complete the Spiritual Assembly there. Called finally to the Abhá Kingdom Grace Geary must watch with tender pride and humility the rich harvest now being garnered in luxuriant abundance in the seemingly inhospitable soil of the Maritime region where she was among the first to plant with infinite loving patience the seed of a new truth.

ROGER WHITE

ELIZABETH G. HOPPER

Knight of Bahá'u'lláh
1883-1967

Elizabeth G. Hopper, Knight of Bahá'u'lláh, died at her pioneer post in Funchal, Madeira Islands, on May 3, 1967, after fourteen years of

dedicated effort for the promotion of the Bahá'í Faith in those islands.

Miss Hopper was born on April 8, 1883, at Hume, Allegheny County, New York. She was an ambitious and spirited woman for her period. She completed her Bachelor of Arts degree at Cornell University, and entered the field of library science, serving for some time as senior librarian for an international agency for the United States.

Her interest in education and new ideas led her to the Bahá'í Faith. She became a Bahá'í during the prime of her life, and worked for the Faith with intensity and devotion. She was a member of the Spiritual Assembly of the Bahá'ís of Washington, D.C. for more than twenty years, serving it as secretary and on local and national Bahá'í committees involved with teaching and publication.

Fragile in appearance, gentle in manner and yet possessed of tremendous will and a capacity for generosity and deep loyalty to the Faith and the friends she loved, Elizabeth entered the pioneering service during her late years. After years of service in her professional field, she had retired (in 1952) secure and established in her comfortable apartment in Washington, D.C. However, in 1953 the stirring appeals of the beloved Guardian for pioneers to take the Faith to the virgin areas of the world had become increasingly urgent, and were directed to the friends of all ages and backgrounds. In the sensitive heart of Elizabeth Hopper there was an irresistible prompting that bade her arise and respond to the Guardian's appeal. Although she was entering her seventies she heeded this inner call and changed the whole course of her life. She offered to go as a pioneer settler to the virgin area of the Madeira Islands. Such was her determination that by September of 1953 she had given up her apartment, packed her belongings and set forth for her goal. Joining her in this pioneer venture was another, younger Bahá'í, Miss Ada Schott, who volunteered to go so that Madeira would have a pioneer team to teach the Faith and establish a new community.

On September 20, 1953, Elizabeth and Ada landed in Funchal, Madeira's chief port and city, and cabled the news of their arrival. Their names were added to the World Crusade map and they were assured that they brought joy to the beloved Guardian, to the National As-

sembly of the United States and to the Africa Committee which supervised the pioneering efforts in the islands off the coast of Africa. The early months of that first year were mercifully pleasant for the two pioneers. They made friends and were courteously received and assisted by the people and the officials of that charming island.

By 1956 after three years of ardent prayer, patiently cultivated contacts and innumerable firesides, they were at last able to report the declaration of three new Bahá'ís in Funchal. The joy of this hard-won achievement brought new problems. They were required to leave the island temporarily before their permanent residence visas could be obtained. Then personal circumstances made it necessary for Miss Schott to return to the United States. This meant that Elizabeth was alone. She was seventy-six years of age at that time, feeling the inevitable handicaps of age, subject to bouts of discouragement, and yet impelled to continue the work of deepening, strengthening and teaching new believers and contacts. She appealed for help from additional settlers and through visitors from the accessible Bahá'í communities. There was an encouraging trickle of visitors who came and stayed for a time and added much happiness and help through their presence. She mentioned them all so lovingly: Mrs. Sara Kenney and her mother, Mrs. Ella Duffield, Mrs. Peggy True, Miss Trudy Eisenberg, Miss Katherine Meyer, Miss Elsie Austin, Mr. and Mrs. Valine from the Canaries, Mrs. Elizabeth Stamp, Mr. Missaghieh, and others. The friends tried to help by writing to her of tourists and visitors they knew who would come to the island, but to her great dismay no permanent settler could be found to come and stay.

During the period from 1956 to 1961 when Elizabeth was the only resident pioneer, her letters and reports to the United States Africa Committee unfold a moving account of the problems and situations which many pioneers must face. They are worthy of mention and reflection since we who view the pioneers at a distance may sometimes miss the significance and impact of the challenges they encounter. When the progress of the teaching work is slow and the area inhospitable, the pioneer must constantly struggle against discouragement and loneliness. Elizabeth fought this battle alone.



Elizabeth G. Hopper

There was also the constant strain of communication in a language which she could not master. There were the subtle barriers with which cultural differences can impair understanding and confidence. Elizabeth grieved deeply over the "spiritual drop-outs" she encountered when she had worked so hard to give a redeeming message. She also had to deal with the conflict and confusion which can result from situations where actions and attitudes of the believers fail to uphold the moral standards and spiritual responsibilities of the Bahá'í Faith.

Only once, during this lonely period, did Elizabeth look back in anguish. In a letter to a dear friend she wrote of her loneliness and despair and wondered whether another place might have yielded better results. But in the same letter her strength of spirit was expressed for she corrected herself, writing, "... and then I have to remember that Madeira is in the Divine Plan and the Guardian wanted an Assembly there."

In this period of tests two of her most wonderful Bahá'í experiences occurred. She attended the Most Great Jubilee in London and also received permission to go on a pilgrimage to the Holy Land. How happy these two confirming experiences made her and how much she learned from seeing the devotion of the friends who serve at the World Center.

In 1961 a new Bahá'í pioneer arrived to spend six months. Elizabeth warmly welcomed and praised Mr. Joseph Kubik who came and helped with the Bahá'í community responsibilities. Then came a new Bahá'í family from the Canaries. There was great happiness and activity for several months, and then again Elizabeth was alone.

In 1963, at the age of eighty, Elizabeth, still alone and with her hearing growing steadily worse, was urged by friends to return to the United States. She had the courage to reply, "No, dears, I do not want to come back regardless of how difficult things are becoming." Her greatest solace was reflection on the beloved Guardian's appreciation of steadfastness in the believers, and how reluctant he was to remove from his Crusade map the name of an area shown as settled. She knew that Madeira would always have a Bahá'í identification if she remained and persevered in that difficult pioneer post.

Great happiness came to Elizabeth in 1964. She felt near the end of her time. A Bahá'í came to be with her, Mrs. Isabel Horton, who stayed with her until her end, giving her the assurance she needed that her lifelong accumulation of Bahá'í literature and archives materials would be safely preserved. She passed away serene in the knowledge that she had been faithful to her pioneer trust, and that her weary body would rest in that island she had chosen. Elizabeth must have met that radiant "Messenger of Joy" confident of the promise of Bahá'u'lláh:

"They that have forsaken their country for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power. . . By My Life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is, indeed, the prince of all goodly deeds, and the ornament of every goodly act."

Madeira is indeed illumined by the memory of this loyal pioneer. The Universal House of Justice in recognition of her self-sacrifice cabled the National Spiritual Assembly of the United States on May 5, 1967:

PLEASE ASSURE FRIENDS PRAYERS HOLY
SHRINES PROGRESS SOUL ELIZABETH HOPPER
KNIGHT OF BAHUULLAH OUTSTANDING EX-
AMPLE DEVOTION STEADFASTNESS

H. ELSIE AUSTIN

CATHERINE HEWARD HUXTABLE

Knight of Bahá'u'lláh
1932-1967

The young people listened attentively as Clifford Huxtable answered their question about how he had met his remarkable wife. "I first met Catherine at a dance at the University of Toronto. I had never seen such a beautiful girl. I was halfway across the room to ask her to be my partner before I realized that she was seated in a wheelchair. Instead of my dancing partner, she became my wife."

Catherine Huxtable was born in England on January 6, 1932. Upon her family's return to Canada she entered Havergal College at the age of seven. Following an almost fatal attack of scarlet fever in her tenth year it was discovered that she suffered from muscular dystrophy of a rare type which indicated a rapid decline and a greatly shortened life span which would probably not reach twenty years. She was to be confined to a wheelchair for half her life. At sixteen her worsening condition made it impossible to continue formal schooling. Despite her physical limitations and waning strength Catherine developed into a self-reliant young woman of diversified interests. She attracted to her a widening circle of friends who accompanied her to concerts, ballets, theatres, art galleries, lectures. She became a gifted writer and an accomplished artist in needlepoint. In 1951 she and Clifford Huxtable, by then one of her determined suitors, embraced the Bahá'í Faith; in 1955 they were married.

Catherine served on the Spiritual Assembly of Toronto with dedication and became an extremely effective and informed speaker. She had an unusual capacity for sharing the insights gathered from her intensive study of the Teachings. The intimate "fireside" meetings in her home with Catherine presiding as gracious hostess were a source of confirmation to many; cynicism, doubt and the qualified acceptance of the power of God receded in her presence, so marvellously did she exemplify the Message she presented.

A friend records: "The overpowering combination of Cathy's serenity and saintliness of spirit, her nobility and radiance of character, and the sheer beauty of her physical person—a beauty at one time curiously both regal and winsome—served to almost blind one to her



Catherine Heward Huxtable

great humanness. Only after being with her did one reflect: she is a truly splendid human being, total and balanced and genuine. She lived to an unusual degree in a condition of consciousness of the presence of God, equally committed to the victory of the spirit and to the joy of a full human life. Perhaps this balance was the source of her power and tranquillity. She seemed always to be simultaneously static and meditative, engaged in some higher communion, and soaring in an authoritative, graceful motion that the eye could hardly trace. Wherever she went she was described as a saint, a heroine and a true Bahá'í. She was perhaps never more saintly than when withstanding our fussy, needless solicitousness, the limitations we sought to impose on her Bahá'í service, our unconscious projection on her of both our hidden doubts about the assistance promised in the Cause and our desire to see fulfilled in her existence our own deepest spiritual aspirations; nor was she more heroic than when accosted by our need for vindication of the power of the Faith to raise a saint in our midst; nor more a true Bahá'í than when yielding to our efforts to come to her assistance with an empty cup, only to withdraw from her strengthened, renewed and with cup overflowing.

"One cannot imagine the countless subtle hurts and humiliations that arose from her

physical condition nor measure the will she applied to overcoming them. Once I found her weeping in a brief and rare surrender to self-pity and rejection. Her child had run to her for comfort and brushing the cold steel of her chair had turned away baffled and accepted solace from the housekeeper. Catherine asked for five minutes in which to pray and regain her composure, then invited me to introduce the friend I had brought to meet her. My companion, a cynical, pragmatic businessman emerged from his meeting with Catherine with an altered attitude, a confirming experience which led him into the Faith. "What an incredible power that woman has!" he commented. "She tells me that there is a God, and I believe her. Furthermore I suspect that Catherine Huxtable must be one of God's favourite teddybears!"

The sensitive observer noting Catherine's special love for the pioneers and her frequent letters to those serving in distant areas would have known that inevitably she would pioneer. The passing of the Guardian whom she loved wholeheartedly crystallized her intention; in response, the Huxtables pioneered to Regina, Saskatchewan, to assist in rebuilding the Spiritual Assembly in 1957. That task successfully accomplished, a more distant and less hospitable goal was selected still farther removed from their home base and offering fewer amenities and comforts. The Huxtables founded the first Spiritual Assembly in the Gulf Islands, a virgin territory of the Ten Year Crusade. By this sacrificial service they joined the ranks of the Knights of Bahá'u'lláh. In this remote outpost in the North Pacific Ocean, in 1962, as though in reward for this devoted service, Catherine bore a child, Gavin. Her happiness was complete.

When the call for pioneers in the Nine Year Plan was raised in 1965, again the hearts of Catherine and Clifford Huxtable were touched. They volunteered to settle on the lonely volcanic island of St. Helena, final prison and resting place of Napoleon Bonaparte. Catherine confided to a friend on the eve of her departure for Africa: "I don't aspire to be a saint; I would rather be one of God's teddybears. I am really no different from anyone else. It is just that I know I shall have less time than others; I cannot be like the unwary bird Bahá'u'lláh speaks of in *The Hidden Words*. Only by

centering myself in the Covenant of God can my life or death have any significance. If I have a private prayer, it's this: Let my life and death count in the Faith!"

On October 25, 1967, just nineteen months after arriving at St. Helena, Catherine passed away. "The end came suddenly after only one day of discomfort," Clifford wrote. "Her last words were an earnest but not anguished prayer, 'I want to die.'"

The frail vessel which contained her triumphant spirit rests in the bosom of a soft green hill high in the centre of St. Helena looking out to the South Atlantic. From the uncertain and circumscribed fabric of her brief life Catherine fashioned a cloak of immortality, hers to wear through all the worlds of God. As she draws closer to His Throne of Glory, assuredly she is dancing.

ROGER WHITE



Alyce Barbara May Janssen

ALYCE BARBARA MAY JANSSEN

Knight of Bahá'u'lláh
1900-1964

Alyce Janssen answered the call of the beloved Guardian to pioneer during the Ten Year Crusade and as a result of settling in Spanish Morocco joined the ranks of the Knights of Bahá'u'lláh.

To capture a picture of Alyce one would visualize neatly bobbed graying brown hair, sparkling blue-gray eyes, a small stature and an enchanting smile. Deeply spiritual in nature and vivacious and loving in personality, her warm appeal and genuine concern for the rights and equalities of all races attracted many responsive souls who became confirmed in the Cause of Bahá'u'lláh.

Although handicapped by age and poor health Alyce successfully pioneered in several foreign lands including Switzerland, Italy and the Canary Islands. As part of an interracial party of five crusaders, she assisted in establishing the Faith in Ceuta, Spanish Morocco. The writer of this memoir, whose family together with Alyce and others composed that pioneer team, recalls with profound tenderness the feeling of oneness, the mutual sharing of resources both tangible and intangible, that marked every step of what might otherwise

have been a harrowing and distressing experience: the bedsprings without mattresses, the leaks in the ceilings, the unwanted lice, the bugs in the flour. These physical inconveniences intensified our fervor and increased our dedication to the goal we had set out to accomplish. The courage, understanding, love and fortitude that characterized the spirit of our dearly-loved spiritual sister, Alyce, as we met each new hardship, was a splendid example and a source of great inspiration to us all.

Alyce ended her days on earth in Santa Rosa, California, on December 10, 1964, mourned by her family and a wide circle of friends whose lives she touched: the sad of heart for whom she performed countless deeds of kindness, the discouraged and disillusioned to whom she offered words of comfort, the little bands of Arab and Spanish children who clustered around to hear her beautiful stories related in her special brand of broken Spanish, and those to whom she so generously gave of her material goods. Our sadness at our loss is sweetened by the certain knowledge that Alyce has won an everlasting crown.

LUELLA MCKAY

MALCOLM KING

Knight of Bahá'u'lláh
1885(?)–1966

Dr. Malcolm King made his declaration of faith as a Bahá'í in March 1931 and such was his capacity that he was elected as a member of the Spiritual Assembly of the Bahá'ís of Milwaukee, Wisconsin, on April 20, 1931. He served with distinction on the Milwaukee Spiritual Assembly for nine years during which time he stressed that the Bahá'ís must ever be on the alert, seeking, planning, consulting and praying that they might be illumined with the glorious and effulgent light of the Holy Spirit and that Bahá'u'lláh would guide and direct them so that they could blaze a new path and unfold new vistas of social, spiritual orientation for the American Bahá'í communities and hasten the realization of the Kingdom of the Most Great Peace. Dr. King left Milwaukee to pioneer in the First Seven Year Plan set forth by the beloved Guardian (1937–1944). He remained a pioneer for the rest of his life, serving also in the Second Seven Year Plan, the World Crusade and even in the Nine Year Plan.

This stalwart pioneer concentrated his efforts on the Caribbean area. He taught the Faith of Bahá'u'lláh in Nicaragua, Haiti, Dominican Republic, Antigua, British Guiana and Jamaica. The Guardian appointed him a Knight of Bahá'u'lláh in October 1953 when he set out for British Guiana at the beginning of the World Crusade.

In Nicaragua Dr. King worked diligently toward the establishment of a Spiritual Assembly. Much time and effort were necessary in order to obtain official approval for holding public meetings and publicizing the Cause in that country. A statement of the aims and principles of the Faith was placed in the government records. This delicate situation was handled with tact and patience by him. Weekly study classes were organized which interested and attracted all classes of people. Regular weekly broadcasts were given over a radio station that was heard throughout Central America.

Later Dr. King settled in Haiti to teach for an indefinite period of time. He held meetings three times a week and worked to enable the Spiritual Assembly to become strong, virile and functioning. He worked diligently to have the



Malcolm King

Faith registered in that country. While in Haiti Dr. King traveled to Santiago, Dominican Republic, to start a regional project there. He then went to Kingston, Jamaica, to help work out an extension project before returning to Haiti.

As a pioneer Dr. King frequently felt the frustration of a foreigner in a strange country who does not speak the native language. He feared that it would affect his teaching for he firmly believed that a professional interpreter lacked the motive to impart the spirit of the Faith in his translations. Yet Dr. King's sincerity and great faith must have reached his listeners because he left behind him in each of his pioneering posts many believers and many assemblies which remained strong, active and pulsating with life.

Dr. King was distinguished for his knowledge of the Sacred Writings, many of which he could quote verbatim. He was an outstanding Bible scholar and so could relate his teaching work to the background of his listeners. He firmly believed in expansion and consolidation taking place simultaneously. He followed all his lectures by a series of classes which were well attended. He was an advocate of a direct

type of teaching for he stressed the importance and significance of this age, that Bahá'u'lláh is a Manifestation of God, that this is the Day of God and that Bahá'u'lláh has come to establish the Kingdom of God, and the Most Great Peace.

In 1961 Jamaica became his last pioneering post. He was inspired, despite his advancing years, by the spiritual and dynamic power of the Teachings of Bahá'u'lláh to the end of his life. Knight of Bahá'u'lláh Malcolm King, having served Bahá'u'lláh for more than thirty years, twenty of them as a pioneer in foreign lands, passed to the Abhá Kingdom in Jamaica at approximately eighty-one years of age on October 19, 1966.

RICHARD H. NOLEN

Knight of Bahá'u'lláh
1914-1964

Richard H. Nolen was born in Almont, Michigan, March 14, 1914. At the age of five he contracted rheumatic fever which left him with a defective heart and curtailed his physical activity all his life. Compelled to seek quiet pursuits he developed a deep love of good music and a burning thirst for spiritual truth. As a young man he composed and arranged orchestral music and played in local orchestras. He investigated religion. In 1948, through an advertisement in the area newspaper, he learned of the Bahá'í Faith and met Kenneth and Roberta Christian in Lansing, Michigan. His search was ended. He immediately accepted the Bahá'í Cause and it became the dominating passion of his life. He participated in local, state and national activities and was a tireless, humble and successful teacher.

Responding to the call of the beloved Guardian for pioneers to arise in the Ten Year Crusade, Mr. Nolen and his family immediately volunteered to go to a virgin territory. It was suggested by the National Spiritual Assembly of the United States that he go to the Azores Islands where the climate is mild. He resigned his job as a draftsman, disposed of his home and household furnishings, and with his wife and three children boarded a freighter which brought them to the Azores on October 8, 1953. For this sacrificial action, Mr. and Mrs.



Richard H. Nolen

Nolen were designated Knights of Bahá'u'lláh by Shoghi Effendi.

After a period of physical hardship, and handicapped in his search for employment because of lack of knowledge of the Portuguese language, Mr. Nolen found work with a building contractor at a United States air base and later he was employed by the United States Government as a draftsman at Lajes Air Force base on Terceira Island. Life became considerably easier. Mr. Nolen applied himself diligently to a study of the Portuguese language in order to equip himself to teach the Faith. He traveled to all nine islands in the group, teaching, presenting literature and raising the cry "Yá Bahá'u'l-Abhá" and in addition he also made several trips to meet the Bahá'ís of Portugal and Germany.

At Ridván 1958, the first Spiritual Assembly was formed on Terceira Island but it was not until December of that year that the first two native believers embraced the Faith. This was a time of great rejoicing and the Faith continued to grow slowly but steadily. By 1961 the local religious authorities grew concerned. The International Police summoned Mr. Nolen and advised him that he must discontinue teaching the Faith or leave the islands. Despite these

obstacles the Spiritual Assembly continued to meet and study classes were held in Bahá'í homes. A functioning body of believers was left in the Azores when Mr. Nolen's failing health led to his reluctant decision, in 1962, to return to the United States.

Two more children had been born to the Nolens in the Azores, and although the eldest daughter had matured and returned to America earlier, there was still a family of six who settled in Tacoma, Washington, in August 1962 and enjoyed the sorely-missed activities of Bahá'í schools, institutes and conventions. Mr. Nolen now enjoyed the bounty of unfettered teaching of the Faith he loved.

After a prolonged illness which confined him to hospital, Richard Nolen was called to join the Concourse on high on May 5, 1964.

In tribute to Richard Nolen, the following poem was written by Preble (Hazel) Mori:

Ring
of faith
is on his finger,
and nine fragrant
heart's red roses
at his feet;
enwrapped
in purest white
silken lining,
the memoried chalice
that housed
this Knight.

Ennobled is this glen
where rain-washed sun
sifts
through trees
lift-
ing their welcoming leaves
to the muted
harmonies of two
worlds mingled
here and now
under these boughs.

I yield Thee thanks
that Thou
hast allowed
Thy servant to find
greater realms
of Thine,
and claimed
in Thine own Name

this point of no return
where the outworn
vessel
rests.

'ALÍ AKBAR RAFÍ'Í RAFSANJÁNÍ

Knight of Bahá'u'lláh
1882-1965

Mr. Rafí'í was born in 1882 in Kirmán, a small town in the southeastern province of Írán. He embraced the Faith of Bahá'u'lláh at the age of



'Alí Akbar Rafí'í Rafsanjání

thirty and became one of its courageous, kind and generous servants. He was always ready to assist anyone in need and was constant in his support of Bahá'í funds. When difficulties arose for the Bahá'ís in the backward and fanatical community of Rafsanján, as they often did, he was a staunch, fearless and effective defender of the Cause.

After years of continuous and devoted service, he received permission in 1952 to make his pilgrimage with his family. The following

year he attended all four Inter-Continental Conferences including that held in New Delhi from where, in response to the call for pioneers to open unsettled territories, he went immediately to Tangier, Morocco, a goal of the Ten Year Crusade. For this action his name was recorded as one of the Knights of Bahá'u'lláh. He arrived at his goal in October 1953 and established himself in the International Zone. When problems were encountered in obtaining residence permits, he promptly secured the services of two lawyers and after two months of persistent effort he succeeded in dissipating all misunderstandings on the part of the officials regarding the intentions of the Bahá'ís, following which the necessary visas were granted for himself and other pioneers.

He participated in the formation of the first Local Spiritual Assembly of Tangier. Later he moved successively to Rabat to complete the Assembly, and to Larache to open that goal area and assist in the formation of its Assembly. He remained there in spite of his delicate health and the inclement climate and was widely known for his hospitality, outstanding kindness and his simple and cordial manners. When persecution of the Bahá'ís broke out in Naḍor he was advised to settle in a larger city.

He moved first to Rabat and then to Meknes. His ardent desire to be of service led him to establish residence not in the city but in the suburbs of Meknes in order to attempt to establish a new centre. He died there on June 27, 1965, leaving behind children and grandchildren who continue to follow his example of consecrated service.

It is impossible to correctly appraise the contribution of an individual to the success of a collective endeavour. Nevertheless, all who had the privilege of knowing Mr. Rafí'i are unanimous in their belief that his exemplary spiritual and material contributions had great impact in the achievements of Bahá'í communities in North West Africa.

are a semi-nomadic tribe composed of large castes or clans. Theirs is a relatively lawless life as they have no central authority nor do they turn to the government in settling problems arising from relationships among themselves.

Francisco was considered the chief of the Arpushana clan and wielded considerable authority and influence among his people. He embraced the Bahá'í Faith in April 1964 and was distinguished from the cultural pattern of the area by his constant efforts to create peaceful relationships among the various castes, attempting to persuade them to seek unity in the Teachings of Bahá'u'lláh and abandon ancient feuds and blood revenge. Through his teaching efforts and the example of his life, many Guajiros embraced the Faith. He accompanied the Bahá'í pioneers on teaching trips and translated into the Guajiro language a number of Bahá'í prayers.

For a long time the clan headed by Francisco had been engaged in a feud with another caste and a number of deaths had occurred on both sides. The unresolved quarrel continued to rankle and outbreaks of hostility threatened to lead to more deaths. Francisco sought to bring about a permanent peace by arranging to meet with the chief of the other clan. Hopeful of reaching a peaceful agreement, Francisco accompanied by his seven-year-old son and an older male relative set out for the meeting by bus on April 15, 1966. En route to their destination the vehicle was ambushed. Francisco was killed by members of the enemy clan and his companion was injured. The child escaped unharmed. Although urged by his relative to use his pistol in self-defense and not to "die like a woman", Francisco refused to resort to violence. One report indicated that eighteen bullets riddled his body.

Gathering with members of his family at his burial site, the Bahá'í pioneers were addressed by an uncle of Francisco who later accepted the Faith: "Yes, of course, you have a complete right to be here. Francisco was one of you, a Bahá'í."

One day his son who witnessed the senseless slaying will perhaps understand how well his father lived and how gallantly he died.

FRANCISCO PIMENTA ARPUSHANA

First Guajiro Martyr

April 15, 1966

Francisco Pimienta Arpushana was an Indian of the Guajira area of Colombia. The Guajiros

EFFIE BAKER

March 25, 1880-January 1, 1968

Shortly before John Henry Hyde Dunn and Clara Dunn left Sydney for Victoria late in 1922, Effie Baker had become disenchanted with the church. She and Miss Ruby Beaver were on the welcoming committee and were charged with the responsibility of arranging for speakers for the New Thought organization when Hyde Dunn visited Melbourne. One evening Effie noticed a benign looking white-haired gentleman in the audience and made a note of intention to request him to come as a speaker for their group. The next meeting Effie was late in arriving and saw that the notice board in the vestibule stated that Mr. Hyde Dunn would be speaking on the Bahá'í Faith. And so it was that Effie first heard of the Faith and accepted it that night. Miss Baker thus became the first woman believer in Australia. The first man to accept the Faith, Mr. O. Whitaker, had accepted earlier in the year in Lismore, New South Wales.

Effie's first activities were in accompanying the Dunns on their subsequent visits to other States; she also attended Martha Root on Martha's first lecture tour which took her to New Zealand where she met Mrs. and Miss E. Blundell and Mrs. Margaret Stevenson, New Zealand's first believers. The Bahá'ís of New Zealand were planning a trip to the Holy Land and Martha suggested that Effie join the party. Effie then sold her home and left with the first pilgrims from the Antipodes. The party was made up of Effie, Miss M. Stevenson, Mrs. Blundell, Ethel and Hugh Blundell, though Hugh had not then accepted the Faith. They left Melbourne on Tuesday, February 10, 1925.

The party arrived in Haifa on March 13 where they were met at the train by Fujita who took them to the Western Pilgrim House where they were welcomed by Mrs. Corinne True. Shoghi Effendi asked them to see him before lunch. Effie described this as a wonderful interview. The party visited the Shrines the next day and then met with the Greatest Holy Leaf, whom Effie eulogized. The group spent nineteen days in the Holy Land and then proceeded to London for three months. Effie accompanied the others on the Guardian's instructions to visit the friends there and then return to Australia and work with the Dunns. The ladies



Effie Baker

of the household of the Holy Family asked Effie to stop over at Haifa on her return journey to Australia.

Having spent three busy months in England Effie returned to Haifa in June and found that Mirzá Jináb-i-Fádíl, returning with his family to Persia from a lecture tour in America, had fallen ill while visiting Haifa, as had Fujita also, so Effie looked after them and the ladies of the household asked Effie to remain until Shoghi Effendi returned to the Holy Land.

When the Guardian came back to Haifa and took her to Bahjí, Effie offered her services to him in Haifa, but Shoghi Effendi said she was to return to Australia. The next day the Guardian told Effie he had reconsidered her offer to remain in Haifa, and thus began Effie's eleven years of service at the World Centre.

Besides carrying out the myriad tasks of hostess at the World Centre, Effie, being a photographer and an extremely artistic and talented craftswoman, was able to assist the Guardian by photographing events and places in Haifa. About 1930, when the need became apparent for the securing of photographs of historical places in Persia, it was decided by the

Guardian that Effie should travel there and take them. To travel from Haifa to Persia by automobile across Syria and 'Irâq, in territory where bandits were common, was Effie's introduction to an arduous but interesting and fruitful episode in her period of direct service to the Guardian. In all but a few places where it was too dangerous for a westerner to go, Effie photographed sites of Bahá'í interest. Most of the trip was accomplished by automobile supplied by the Persian believers, but at times it was necessary to travel on horseback, or sometimes by donkey or mule. On one of these occasions while on a mountain track, steep and dark, she fell and injured her collarbone, but continued the journey. A selection of the photographs taken by Effie during this period have been immortalized by their being selected by the Guardian for inclusion in *The Dawn-Breakers*.

In 1937 Effie returned to Australia. For a time she stayed in Sydney and then spent several years in her parent's home in Goldsborough, Victoria. The last years of her life were spent at the national Ḥazíratu'l-Quds where she lived at the invitation of the National Spiritual Assembly, from time to time visiting the friends in other States.

Effie's loyalty to the Guardian was absolute. Her dignity, humour and quiet unassuming manner made her a treasured companion of the friends. She had kept a day-by-day account of her Persian journey, but her modesty and humility were such that it was with some difficulty that she was finally persuaded to send a copy of her journal to the Universal House of Justice. Effie lived a true and exemplary Bahá'í life, helpful, loving and affectionate and ever encouraging those who sought to arise to serve the Cause she loved so well.

In a letter addressed to Miss Baker on August 27, 1951, the secretary of the Guardian wrote: "Often Shoghi Effendi remarks that if you were in Haifa, you would take some wonderful photos. He considers that no one has ever captured the beauty of the place as you did, and your photographs adorn his own rooms, and the archives and the Mansion, just as they did when you were with us!"

A postscript to this letter, in the handwriting of Shoghi Effendi, states: "Assuring you of my deep appreciation . . . of your unforgettable services at the World Centre of our beloved

Faith, and of my prayers for the success of every effort you exert for its promotion."

Death came to Effie gently, on January 1, 1968. She was laid to rest in Mona Valc Cemetery beneath weeping skies, mourned by a wide circle of friends.

JAMES HEGGIE

FRANK ALBERT BAKER

1889-1963

Frank Albert Baker was born on November 21, 1889, in Zanesville, Ohio. German was still the family language, and he spoke no English until he started school. When he was a small boy



Frank Albert Baker

Frank would sometimes stand at his window at night, thinking about the Bible prophecies concerning the time of the end. He felt that he might well be living in that time, and that perhaps during his lifetime Christ would return. Years later, when he told his father about the Bahá'í Faith, his father replied that while he was too old to change he thought that this message was true, and he felt privileged to know of it while still in this world.

When Frank was in his second year at Yale University he met Mary Stoltzenbach, and after a whirlwind romance they were married. His family knew his bride and were delighted with his choice. He went to work in his father's bakery, where he stayed for seven years until Mary died of pneumonia. He then left Zanesville with his two children, Conrad and Sarah, and became manager of the National Biscuit Company bread bakeries.

In the autumn of 1920 he met Dorothy Beecher, a young grammar school teacher, in Montclair, New Jersey, at the boarding house where she lived and he and his children usually ate dinner. They were married the following June and their first child, Winifred Louise, was born in May, 1922. Soon after her birth they moved to Buffalo, New York, where their second child, William King, was born. It was in Buffalo that they became actively involved in Bahá'í teaching. When Dorothy first told Frank about the Faith, before their marriage, he was very receptive and felt that it was probably true. In those days new believers did not register, and he simply grew closer and closer to the Faith, gradually moving from his Lutheran past into active Bahá'í participation.

When his daughter Sarah was almost thirteen Dorothy took her to hear Dr. Ali-Kuli Khan speak on *The Seven Valleys*. Sarah was so deeply moved that she wept through it all. That same night she told Dorothy, "Muzz, whatever happens, I want you to know that I am a Bahá'í." It was only a few weeks later that she died of leukemia.

Two years after Sarah's death Frank established his own wholesale bakery in Lima, Ohio. At Dorothy's request they bought a centrally located house, with a large, frosted, old-English "B" on the glass front door which eventually came to stand for "Bahá'í" when the house became the local Bahá'í centre, which it still is today.

During their second year in Lima Frank was approached by a group of people who were studying comparative religion. They said, "Frank, you and your wife have something that we don't have. What is it?" He told them that they had indeed, but that he could not explain it as well as Dorothy could. They arranged an evening when she would tell them about the Bahá'í Faith. The fourteen members of the group all came on a Tuesday, and those weekly

gatherings were continued throughout that season. It was Dorothy's first sustained, independent teaching, and she spent twenty to forty hours every week preparing the one hour class. The following April all fourteen members of the group accepted the Faith, and the first Local Spiritual Assembly was formed in Lima. When the community began to grow, a number of ministers attacked the Faith from their pulpits. Frank's business was badly hurt, to the point that he was not at all sure that it would survive. The local Bahá'í activity, which was largely centered in his home, increased dramatically in response to the attack. It was primarily through his efforts that the community got free time on the new local radio station. With a public forum available, the attacks quickly subsided.

From that time until he left Lima to pioneer in Grenada, British West Indies, some twenty-five years later, Frank served uninterruptedly as treasurer of the Lima Spiritual Assembly and was frequently a delegate to the National Convention. He contributed constantly, both directly and indirectly, to the life of the local, national and finally the international Bahá'í community, primarily in non-verbal ways. When his son Bill was eight or nine years old he told him, "You know, your mother may well go down in history as a prominent Bahá'í."¹ He had a constant and profound appreciation of her work, and gave her unflinching moral support and encouragement as well as full financial backing. It was not only to Dorothy that he extended such support. Many pioneers could not have gone out without his help. He also took Bahá'u'lláh's teachings on the importance of education very much to heart and helped several young people to go on to higher education.

All four of Frank's children became Bahá'ís, and two of them have been pioneers. Conrad, Frank's oldest son, died in 1948, but Conrad's son, Dwight, has continued to give dedicated service to the Faith.

In 1954 Frank and Dorothy, with Dorothy's mother, "Aunt Lou" Beecher, planned to pioneer in Grenada. By then Frank had sold his bakery and retired. He and Aunt Lou were en route to meet Dorothy in Trinidad when the tragic news came of her death, when the air-

¹ Dorothy R. Baker was appointed a Hand of the Cause by Shoghi Effendi on 24 December 1951. See *The Bahá'í World*, vol. xii, p. 670.

plane in which she was returning to the United States from a teaching tour in India exploded and crashed into the Tyrrhenian Sea. They returned briefly to Lima, and from there went to Italy, with Frank's two surviving children, Bill and Louise, for her funeral at sea near the island of Elba. At the Guardian's invitation he and Aunt Lou went on to Haifa. This was Frank's only pilgrimage to the World Centre. The following year they proceeded with their plans and went to Grenada where Frank bought a home which he opened to the Faith and where he supported pioneers to help in establishing the Cause in towns and villages throughout the island. Grenada and Lima continued to be his two bases until his death in June 1963 in Lima, shortly after his return from Grenada.

Frank was so generous, gregarious, relaxed and sympathetic that he fitted into almost any group and was at ease, and put others at ease, in almost any situation. He was totally faithful to his friends and wholly constant in his affections. Even though he knew deep suffering during his lifetime, he remained outgoing and responsive to the needs of others. He was grateful for the faith that sustained him and no matter what sorrow visited him he turned always to plans for the future. He taught by the example of his life more than by his words, and while his acts of kindness were performed without fanfare, and indeed often almost secretly, he is known, loved and remembered for the fruits of his deeds.

Following his passing on June 10, 1963, the Hands of the Cause of God in the Holy Land cabled:

GRIEVED NEWS PASSING DEVOTED SERVANT
FAITH FRANK BAKER HIS SELFSACRIFICING
PIONEER SERVICES UNFAILING SUPPORT ACTI-
VITIES HIS BELOVED WIFE HAND OF CAUSE ARE
UNFORGETTABLE

LOUISE B. MATTHIAS AND
WILLIAM KING BAKER

STANLEY WILLIAM BOLTON

1892-1966

So often when one looks back over a human life, one is astounded by the small coincidences which appear to have influenced that life. A



Stanley William Bolton

chance remark, a teacher, or someone met over a meal arc seen, later, as special threads in the fabric of human experience, giving colour and beauty to the finished design. And when those special incidents are added by the touch of the Master's hand they are especially significant. I see such coincidences in the life of the late Stanley William Bolton, whose deep love for Bahá'u'lláh is still felt by those who knew him best.

Late last century, in Canada, a young man, Hansford Bolton, married Mary E. Linton who, on March 24, 1892, brought forth a son whom she named Stanley William. At the time the parents were living on the Second Line North Adelaide Township and young Stanley was sent to the Crathie School, on No. 81 highway. Here he came under the instruction of Mr. Eli Oliver. Did this Eli, I wonder, like Eli of the Book of Samuel, arouse in the young boy a listening ear to the call of God?

When he was thirteen years of age, Stanley Bolton left the influence of Eli Oliver and went with his parents to live at Strathroy, Ontario. While there he attended Strathroy Collegiate on High and Princess Streets and displayed an aptitude for mathematics.

At the outbreak of World War I, Stanley joined the Canadian Armed Forces and served in France where he was wounded. On returning to civilian life, he joined the Fuller Brush Company and about three years later was transferred to Winnipeg, Manitoba. Here in the spring of 1922 he met and fell in love with Mariette Germaine Roy, an attractive girl from Quebec. Twelve months later they were married and, shortly afterwards, Stanley's company asked him to go to Australia as their representative. They sailed on the old *Makura*, berthing in Sydney on September 24, 1924. Stanley at once set about establishing the Fuller Brush Company in his adopted country. During the next ten years he saw much of Australia, visiting each of the various States.

Not long after their arrival in Sydney they were befriended by Dr. Coxon and his wife. This again seems to be the touch of the Master's hand, for one day the Coxons invited them to lunch. As Stanley and his wife walked up the path to the house, they saw their host on the balcony. With him was a striking looking white-haired gentleman. Drawing closer they noticed the visitor wore a lumberjack shirt having banded cuffs buttoned at the wrist. Around his waist he wore a cummerbund and at his neck a bow tie. The two men left the balcony and walked down the path towards them. They met on the path, Stanley and his wife making their first acquaintance with John Henry Hyde Dunn, the Bahá'í pioneer to Australia. Over luncheon, Mr. Dunn told them of the Bahá'í Faith, a world religion. He spoke of a universal language; he quoted Bahá'u'lláh's Words. A deep spiritual curiosity was aroused in Stanley Bolton and his wife. They became eager to know more of this amazing new revelation from God.

In the ensuing years, Stanley Bolton endeavoured to consolidate his business, while at the same time deepening his understanding of the claims of Bahá'u'lláh. Finally he answered the Voice of God by declaring himself a Bahá'í. In this his wife was one with him and they both devoted themselves to espousing the new Cause.

About the early 1930's the depression forced the closing of the Fuller Brush Company in Australia and Mr. and Mrs. Bolton returned to America where they both entered the Palmer School of Chiropractic. After qualification,

they returned to Australia in 1934 and commenced a joint practice. By now they had four children, Marie Antoinette, Mariette Elizabeth and sons Stanley Philip and John René. As a family they lived for the Cause of Bahá'u'lláh and, naturally enough, their material circumstances were so blessed they were able to do more and more for the Faith.

It was during 1936 that a third thread was woven into the pattern of Stanley's life, a thread that was to make a dream come true.

Set amidst wild gums of the Australian bushland, seventy miles from Sydney, they built the home that was to become Australia's first Summer School. Mr. and Mrs. Dunn (who had become known affectionately to the Australian Bahá'ís as Father and Mother Dunn) laid the foundation stone for them. Here, at first, they spent leisure days, but in 1942 Stanley and his wife made the property their permanent residence. Working more devotedly for the Faith, the Bolton property became more frequently used by other Bahá'ís for meetings of various kinds until 1952, when they handed over the property to the National Spiritual Assembly of Australia. Thus was established the first official cultural centre for Summer and Winter Schools on this continent.

From the day of his meeting with Hyde Dunn, Stanley William Bolton endeavoured to serve the Cause of Bahá'u'lláh. Whether on the Local Teaching Committee, the Summer School Committee, Temple Construction Committee or as a member of the National Spiritual Assembly, he was forthright and definite in both thought and deed. Of the twenty years, 1937-1958, he served on the National Spiritual Assembly for seventeen, frequently as chairman.

A source of encouragement and inspiration were the words of Shoghi Effendi addressed to Mr. and Mrs. Bolton in a letter dated July 30, 1941:

"... When I recall your magnificent services, and especially when I remember the spirit which animates you in your task, I feel grateful to Bahá'u'lláh for having raised you up in that far-away continent, and inspired you to promote and establish His Faith. He will surely watch over you both and bless the splendid work you are achieving..."

The year 1953 brought to Stanley and his

wife the joyous privilege of representing Australia and New Zealand at the dedication of the Wilmette Temple and the bounty of going on pilgrimage to Haifa. From their pilgrimage, they brought back to Australia gifts from the Guardian of the Faith—a cream fez of 'Abdu'l-Bahá and a sketch of the Shrine of the Báb. Amatu'l-Bahá Rúhíyyih Khlánum, too, entrusted to their care a picture of 'Abdu'l-Bahá as a young man, and peacock feathers and a Persian silk cloth.

Their Yerrinbool home was enriched by visits from many early pioneers, among whom were Keith Ransom-Kehler (appointed a Hand of the Cause in 1933), Martha Root (appointed a Hand of the Cause in 1939), and Siegfried Schopflocher (appointed a Hand of the Cause in 1952). It was Mr. Schopflocher who suggested "Bolton Place" as the name for the property.

Although with the passing years Stanley's physical activity had to be somewhat curtailed, his dedication to the Cause remained the passion of his life. Anyone who has been in the Faith for some years cannot visit the Házíratu'l-Quds without feeling the spirit, the vitality and the warmth of Stanley's presence. I recall him as a man immaculate in dress, dynamic in manner, having a keen sense of humour and warmly spontaneous in friendship. Above all, a dedicated follower of Bahá'u'lláh.

The measure of his service to the Faith can be judged from the cable sent by the Universal House of Justice at the time of his passing:

DEEPLY GRIEVED LEARN PASSING DEVOTED
BELIEVER STANLEY BOLTON LONG OUTSTAND-
ING SERVICES UPBUILDING FAITH AUSTRALIA
NEW ZEALAND FROM EARLY DAYS UNFOR-
GETTABLE ADVISE HOLDING MEMORIAL GATH-
ERING TEMPLE STOP PLEASE CONVEY LOVING
SYMPATHY MRS BOLTON FAMILY ASSURE
PRAYERS SHRINES PROGRESS HIS SOUL

ERIC S. G. BOWES

IBRÁHÍM CHALABÍ

1879-1963

Ibráhím Chalabí was born in Sulaymáníyyih, 'Iráq, in the year 1879. His parents died when he was a small child. He went to Turkey in 1900



Ibráhím Chalabí

and studied in the old schools in Kalis. In the year 1910 he took up residence in Áqsarái, Konya. In this period he was guided to the Bahá'í Faith by his brother who had come from Cairo to visit him.

Mr. Chalabí was initially engaged in commercial enterprises and then for thirty-five years served the Muslim community as a preacher and mu'adhdhin. About 1951 when organized Bahá'í activities commenced in that part of the world, Mr. Chalabí resigned from the above-mentioned spiritual position, was officially registered as a Bahá'í and arose to serve as a teacher and administrator of the Faith of Bahá'u'lláh.

Mr. Chalabí engaged in active teaching work in Saratlí, Baymış and Áqsarái, and a great number of the Bahá'ís in these centers are among his spiritual children. In 1955 he pioneered to Erzurum and enrolled a family of eight members who are now under the shadow of the Faith. He pioneered to Adrianople in 1957 and there served as a member of the Local Spiritual Assembly and as custodian of the House of Bahá'u'lláh. In addition, he served as a traveling teacher, visiting other Bahá'í

centers where all the friends benefited from his presence.

In 1963, at the age of nearly eighty-four, Mr. Chalabi passed to the Abhá Kingdom, mourned by a wide circle of friends and admirers, and leaving three children who have espoused the Faith which won their father's wholehearted allegiance and inspired his devoted service.

FRANCISCO CHIRIVITO

Francisco Chirivito was neither young nor in good health when he accepted the Bahá'í Faith in Calacala, Province of Bustillos, Bolivia, but he arose immediately to dedicate his remaining strength and health to its service, holding regular meetings in his home and traveling to attend Bahá'í conferences. He accompanied traveling teachers on their visits to the friends in the area and, although he was not literate, he was himself a splendid teacher. With his assistance the membership of the Calacala community grew to eighty.

A friend records a description of the passing of Mr. Chirivito in January 1967: "After attending the National Convention Mr. Chirivito did not have enough for his trip. He walked back to his village, a journey that took six days. He visited some huts on his way and talked about the Faith. This is an example of his service. When returning home on foot from another Bahá'í meeting during the rainy season we came to a river which he could not cross. We remained with him on the shore and during the night he passed away. Thus his sacrificial service to the Cause continued to the very end."

ISIDRO C. JACHAKOLLO

GENEVIEVE LENORE COY

1886-1963

Dr. Genevieve Coy, for more than half a century, served the Bahá'í Faith selflessly and unceasingly with distinction in a wide variety of roles, as pioneer, teacher, administrator and author. To have known Genevieve Coy was to

have found a confidant and friend, and to have had one's horizons expanded beyond the limitations of self. She was keenly interested in the spiritual capacity within the individual, the creative energy with which the Teachings tell us all men are endowed, and through her written articles and spoken discourses Dr. Coy endeavoured to bring others to this awareness of their latent capacities.

Before she came into contact with the Bahá'í Faith in 1911, Dr. Coy composed a poem, "Let Me Know Life", published in the early Bahá'í magazine, *Star of the West* (Vol. XXI, No. 4, July 1930, p. 101), of which the editors wrote: It was as if she had previously reached out subconsciously for truth and had arrived at an attitude of mind and spirit which made the truth of the Bahá'í Cause a complete fulfillment of her spiritual aspirations." One felt that Genevieve Coy's Bahá'í service was her grateful response to that fulfillment.

Of the many articles contributed by Dr. Coy to Bahá'í publications over the years, none is more precious than the account of her pilgrimage to the Holy Land, made between September 1-8, 1920, in company with Mabel and Sylvia Paine, and Cora Grey. Genevieve recounted this visit in several issues of *Star of the West* (Vol. XII, Nos. 10-13, Sept.-Nov. 1921, pp. 163-214). From her touching word portrait of the Master is derived, too, a portrait of Genevieve Coy:

"It is very difficult to remember much of what He said. Indeed, it was almost difficult to listen! I wished only to look and look at the beauty of His face! For that was what impressed me first, the exquisite beauty of the Master. It was like the most beautiful pictures we have of Him, with life and color added. His is a face of living silver—the wonderful silver of hair and beard, and the blue of His eyes. The side face is majestic and sweet and loving. It was that which we saw most of the time. The full face is more dignified; to me it seemed more awe-inspiring. And yet, when He smiled, it was most exquisitely friendly, and human! But He looked very, very tired . . . and yet the weariness was not, I think, a weariness of spirit. I cannot tell why I felt that way, partly because He can reach, as no one else can, the infinite sources of spiritual strength.

"I had no desire to speak to the Master; there was nothing that I could say. I do not



Genevieve Lenore Coy

know what happened in my mind and heart. There was no shock, no surprise, no sadness, no thought of my own faulty past. But I came to understand that for one who has been long in His presence, there can be no desire except to serve Him; that one's life would be happy only as one pleased Him; that one would be sad only as one grieved Him. I felt then that I had begun to learn—that the will to serve was becoming greater, as I had prayed that it might. . . .”

In 1921, after the passing of Miss Lillian Kappes who had served as director of the Tarbiyat School for girls in Tihrán, the Master asked whether someone from the American Bahá'í community could be sent to Persia to carry on her work. “The Annual Convention of last year (1921) with His confirmation chose Miss Genevieve L. Coy, a specialist in the education of gifted children and teacher of psychology in one of the great State Universities, who this spring took her Ph.D. at Columbia University, New York,” states the account of this incident in *Star of the West*. “During the year she has been studying Persian and preparing for her work of teaching English to the children in Tihrán. She sailed from New York for Egypt,

May 10, 1922. She will stop in the Holy Land on her way to Persia.” Under her able directorship the school continued to grow in reputation and stature and became the foremost institution of its kind in Persia. Dr. Coy's description of the Tarbiyat School appeared in an article entitled “Educating the Women of Persia”, *Star of the West*, Vol. XVII, No. 1, April 1926, p. 50.

Upon her return to the United States, Genevieve Coy made a highly effective contribution to the work of the Cause, serving for a number of years on the Spiritual Assembly of New York City. A friend describes this period: “I had the privilege of serving on the Spiritual Assembly at a time when Genevieve was chairman. I was deeply impressed by her sensitivity to others; how she drew out the timid Assembly member and, with loving kindness, subdued the too vocal member. She was boundless in her patience with others. She was never quick in passing judgment but always considered the motives of the individual. It is obvious that her educational background, her training as a doctor of psychology, gave her a deep insight into areas of thought and behaviour with which the average believer was unfamiliar. Her compassionate and warm nature drew many to her for counselling.

“Not only was she a fine administrator, but an outstanding teacher as well. Her own thirst for knowledge was contagious and a like thirst rapidly developed in her students. She made any topic so interesting that soon one became fascinated with the Writings on the subject. Early in the Ten Year Crusade I remember that Dr. Coy gathered a large number of believers at the New York Bahá'í Centre and had each one select for study one of the pioneer goals of the Plan. We were asked to go to the public library and return with all the information we could obtain about our particular subject. Genevieve made an adventure of learning. As a result of that research project, many of the participating believers pioneered to distant goals during the Crusade.”

Mr. H. Borrah Kavelin has provided this tribute to Genevieve Coy:

“I have the deepest admiration for Genevieve Coy with whom I was associated in service on the Spiritual Assembly of New York City from 1941 onward. Bahá'u'lláh has written: ‘O Son of Man! For everything there is

a sign. The sign of love is fortitude under My decree and patience under My trials. Fortitude, patience, detachment and integrity are the qualities that best describe the life and service of this devoted, highly competent and faithful maidservant of Bahá'u'lláh. Suffering for many years from a physical disability which caused her to walk with what must have been a painful limp, Genevieve Coy was always the essence of radiance and serene acceptance of God's Will.

"As a distinguished educator in the field of psychology, she was able to relate herself closely to the Teachings of 'Abdu'l-Bahá and His example in dealing with the various problems that came before the Spiritual Assembly in the City of the Covenant, New York. She served on the Assembly for many years and was a tower of strength for all who sought her wise counsel. By nature, she was modest and self-effacing, but in relation to matters affecting the Faith she was a model of courage, conviction and assurance. Although shy, she had a wry sense of humour and was always a pleasant and cheerful companion.

"Her entire life was an example of total dedication to the Faith. Assuredly, her passing was an unqualified passport to the Abhá Kingdom where loving arms awaited her arrival."

A contemporary of Genevieve Coy records:

"Those of us who had the privilege of serving with Dr. Coy at Green Acre Bahá'í School of which she was senior administrator and chairman of the program committee, would perhaps single out this contribution as one of her great services to the Faith, if not her greatest. She transformed Green Acre from a vacation place, where people of different religious and philosophical persuasions met, to a school of education. Her experience as principal of the Dalton School in New York City, one of the first progressive schools in the United States, and her deep understanding of the Writings, contributed much to the success of Green Acre during the years she administered it. She was always considerate in her planning of the programs of Green Acre, taking into account the needs of those who were just approaching the Faith and of those confirmed and longstanding believers 'who had read everything'. She found a way of including everyone in the classes and curriculum and, avoiding rigidity, allowed for creati-

vity and exploration. But study one *must* if he or she were to remain at Green Acre. The school could well be a memorial to Genevieve Coy."

In 1957, Dr. Coy retired from the Dalton School and looked forward to the freedom retirement would bring, but after six months she had had all she wanted of retirement and at the Intercontinental Conference held in Chicago in May 1958, she was one of those who came forward to the platform and volunteered to pioneer to Alaska or Africa. Her physician suggested the warmer climate. She left immediately for Salisbury, Rhodesia. Her concluding years of service were to be performed on a third continent. The National Spiritual Assembly of the Bahá'ís of Rhodesia has written:

"Genevieve Coy came to South Africa as a pioneer very late in her life but was of tremendous service to the Faith during the period she lived here. While in Salisbury she lived at the National Bahá'í Centre for a time, enabling many Bahá'í friends to benefit from her vast knowledge of and experience in the Faith. She wrote two correspondence courses which were and are in wide use, one on Bahá'í History and one on character development entitled 'To Live the Life.'

"Genevieve was a devoted and dedicated soul, serving Bahá'u'lláh under great physical stress in the last years of her life in Salisbury. She was sadly missed by all when she passed away on July 31, 1963. How fitting that she was laid to rest next to the first African woman to accept the message of Bahá'u'lláh in Rhodesia!"

Genevieve Coy's life was a rich and faithful exemplification of one of her favourite passages from the Writings of 'Abdu'l-Bahá:

"How wonderful it will be when the teachers are faithful, attracted and assured, educated and refined Bahá'ís, well-grounded in the science of pedagogy and familiar with child psychology; thus they may train the children with the fragrances of God. In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence."

(*Star of the West*, vol. XVII, No. 1, p. 55)

DOROTHEA MORRELL REED

ŠUBĤÍ DANIEL

1910-1968

On January 4, 1968, at the age of fifty-eight, Mr. Šubĥí Daniel passed away following a short illness.

Mr. Daniel first received the Bahá'í message in Alexandria, Egypt, in 1947. After embracing the Faith, Mr. Daniel rapidly distinguished



Šubĥí Daniel

himself as a well-qualified teacher. His particular interest, because of his orthodox Muslim background, was in gathering proofs from the Holy Books of other faiths, and especially Islám, pertaining to his newly-espoused religion. In 1957 he moved to Cairo and succeeded in enrolling four friends who, in turn, shared the message with their relatives at Suháj, upper Egypt, in 1964.

When an outbreak of hostility directed against Bahá'is occurred in 1965, Mr. Daniel was among the thirteen friends who were imprisoned and investigated. During his one-month internment he took an active part in establishing good relationships with prisoners of other faiths, winning their love and sympathy. An opportunity arose for Mr. Daniel to address a meeting held for the specific purpose of discussing the aims and purposes of the

Faith with the Chief Officer, the Director and the Secretary of the prison whose interest was won by his lucid exposition.

On another occasion an invitation was extended to Mr. Daniel to address the weekly prisoners' meeting, usually addressed by a teacher of the Muslim faith. The real intention clearly was to render Mr. Daniel embarrassed before the attending prisoners when he would be subjected to provocative cross-examination by the Muslim teacher during the question period. In the discussion that followed Mr. Daniel's talk the Muslim teacher enquired about Bahá'í moral and social laws. In explanation, Mr. Daniel described the renewal from age to age of the eternal spiritual verities of religion, and the evolving social teachings established by the Manifestations in keeping with the exigencies of the time. The teacher, angered by the explanation and the suggestion that Bahá'u'lláh had established the standards of justice for this age and had abrogated the Islamic tradition of punishing thieves by severing their hands, arose to protest that Islamic law was unchangeable and represented the sole remedy for the ills of society. His vitriolic defense of Muslim tradition aroused the bitter and vocal opposition of the prisoners to the old law and their recognition of the need to welcome the mitigation brought in the Teachings of Bahá'u'lláh.

In 1967 Mr. Daniel was again imprisoned, with twenty-six other Bahá'is, from June 8 to November 13. During that time he was active in establishing friendly relations with other prisoners and wherever possible sharing with them the Bahá'í Teachings. Mr. Rawšān Yazdí was among the interned Bahá'is and was well known to most members of the Muslim Brotherhood Association for his humane services at Port Said, which provided the opportunity for the Faith to become a topic of discussion among the prisoners. With the approval of the detention camp commander and his officers, evening meetings, attended by twenty or more members of the Muslim Brotherhood and four or five Bahá'is, were held for the purpose of discussing the Bahá'í Teachings. Often the meetings, held over a three-month period, would last until daybreak. Mr. Daniel's capacity to offer irrefutable proofs of Bahá'u'lláh's fulfillment of Islamic traditions and prophecies, drawn from his deep know-

ledge of the Muslim religion, amazed all those who heard him. He made an unforgettable contribution to the firm establishment and ultimate victory of the Cause.

Such was the rich life and blessed ending of Subhí Daniel. His wife and children stood firm and succeeded in arranging his interment in the Bahá'í cemetery despite the strong opposition of his unsympathetic relatives.

May his soul abide in peace in the Kingdom of Abhá!

WILLIAM deFORGE

1899-1963

The following cablegram from the Universal House of Justice was received by Mrs. deForge and her son, William Maurice deForge:

GRIEVED LEARN PASSING BELOVED DEVOTED
STEADFAST SERVANT WILLIAM DEFORGE STOP
HIS EXEMPLARY SERVICE MEMORABLE DEEPLY
APPRECIATED STOP PRAYERS OFFERED PRO-
GRESS HIS SOUL ABHA KINGDOM

To the National Spiritual Assembly of the United States, the Universal House of Justice added the note that the passing of William deForge was an "inexpressible loss teaching work Western Hemisphere."

How befitting his life was Billy's departure from this earth! On May 3, 1963, the morrow of the Most Great Jubilee, he died suddenly of a heart attack while sharing the glad tidings of Bahá'u'lláh with strangers on a Paris-bound train. Having left his own compartment to make friends in another, he was telling a French family about the Faith and with his arm around the shoulder of one of them had just made an appointment to meet them at the Paris Bahá'í Center. "Don't grieve," they later told his wife, "your husband was the happiest of men."

The personality of William deForge was so vibrant, the warmth of his heart so all-embracing, the area of his friendships so wide, that the news of his death was a shock that reverberated in many countries. He, whose life was completely dedicated to the Cause of Bahá'u'lláh, had shared in the blissful Centenary celebration of "the accession of Him Who is the Lord of the Kingdom to the throne of everlasting glory"; he, whose dearest desire was the promotion of

the divine institutions, had lived to witness the establishment of the supreme legislative body; he, who had contributed so much to the victories of the World Crusade, had just gone out from the center of the global thanksgiving for its triumphant conclusion; he, who so loved to be with people, had in the last few days of his life been among more than six thousand believers, spending the happiest hours with friends from all over the world; he who had proclaimed the principles of God's Holy Revelation far and wide spent his last breath talking of the oneness of mankind; he who had traveled to so many countries to teach the Cause of God, died while delivering the message to strangers in a foreign land.

In November of 1941 the Guardian had written to him, "May the Beloved aid you . . . to promote the teaching work in the most effective manner, to consolidate the institutions of the Faith, to promote unity and cooperation among the believers, and to proclaim far and wide the regenerative principles and laws of this glorious Revelation." How faithful was this steward to each one of these directives from the Sign of God!

William deForge was born in Jersey City on January 17, 1899, the son of a Canadian father whose parents had emigrated from France. Raised in that city, William married his childhood sweetheart, Catherine Marie de Garcia, and was a life-long resident of the State of New Jersey. For a period of eight years he organized and conducted the North Jersey Symphony Orchestra. Often he compared the part that each individual had to play in the Cause to the various instruments of a great orchestra. For thirty-five years, until his death, his work was in real estate in New York City, and he was a member of the New York Real Estate Board and the National Association of Realtors.

Mrs. Laura C. Wilhelm introduced Billy to the Faith which he accepted in April 1933 and to which he gave so many years of devoted, self-sacrificing service. In the words of his wife, "The Faith came first; it was his whole life." Elected almost immediately to the Teaneck Spiritual Assembly he was a member of that Assembly, and for some years its chairman, until the family moved to Hackensack where an Assembly was formed, due largely to Billy's untiring efforts.

In the first Seven Year Plan his great capacity



William deForge

for teaching was placed at the disposal of both the National Teaching Committee and the Inter-America Committee. Under the auspices of the latter committee he made "an important voyage" in 1938-1939 to the virgin territories of the Dominican Republic and Puerto Rico. "His success in these two countries was phenomenal. . . His list of contacts was so numerous that the Inter-America Committee was obliged to place them in its Bahá'í Bulletin." He succeeded in contacting President José Ramfrez Santefanez of Puerto Rico who was thrilled with the message and the literature. The librarians of both San Juan and the Trujillo libraries stated that they would be happy to accept Bahá'í books and place the Bahá'í magazine, *World Order*, on their reading tables. The newspapers wrote of his peace-bringing message.

Over the years the National Spiritual Assembly appointed Mr. deForge to the membership of various national committees. In addition, because of his loyalty, his tact, his exceptional capacity for meeting people in all walks of life and the confidence he inspired, he was often entrusted with special missions. He was the

official observer for the National Spiritual Assembly of the United States at the United Nations sessions until he could no longer continue because of his tremendous responsibilities as a member of the Auxiliary Board and chairman of the Western Hemisphere Teaching Committee. As chairman of the latter committee and its only continuous member for the entire decade of the World Crusade he guided its vast network of operations and, by his dynamic and enthusiastic leadership and his efficient attention to the innumerable details of its work, made a great contribution to the spread of the Faith in the West.

At Ridván 1954 through his appointment by the Hands of the Cause for the Western Hemisphere to their Auxiliary Board, he took part in the inauguration of the historic mission of the Hands of the Cause. It is difficult to estimate his great services as "deputy, assistant and adviser to the Hands". He combined the utmost loyalty to the institutions of the Faith and steadfast adherence to principle, with a gentle warm sympathy for each individual. While seeing clearly and feeling deeply the needs, the gaps between existing conditions and what they should be, always his loving enthusiasm inspired the believers to greater dedication and service. "Galvanize" was a word he often used, and when he visited the friends he effectively galvanized their efforts. He was a dynamic public speaker and an effective attractor in intimate meetings. His missions for the Auxiliary Board took him throughout the United States, Canada and Alaska, and most of the Latin American Republics. Following the 1958 Conference in Frankfurt, Germany, he visited eight European countries.

Billy exemplified Bahá'í hospitality and the warm, open-hearted atmosphere of the deForge home drew large numbers of people to their happy and instructive fireside meetings. Many friends now hold tender memories of the joyful hours spent in that home. But Billy was host not only in his own house but in whatever gathering he happened to be in, for Billy loved people and his love for man was universal. Once, when filling out a visa application, he wrote in the blank for race: "Human".

Everything he did combined his love for God and his love for man. The calls at his office were as likely to be for the Faith as for his business, and every call was answered with the same

kindly interest. With the vision of the Cause always in his heart, he responded to the duty at hand.

His body now lies in the Bogueux Cemetery in France, the home of his ancestors. He lived and died triumphantly for the Cause of God.

"Arise for the triumph of My Cause, that while yet on earth thou mayest obtain the victory."

KATHERINE McLAUGHLIN

'ABDU'L-QÁDIR DIRIÖZ

1888-1963

'Abdu'l-Qádir Dirioz was born in 1888 in Birecik, a town on the shore of the Euphrates in southeastern Turkey, and died in 1963 at the age of seventy-five in Ankara. After completion of his primary education, Mr. Dirioz successfully taught himself Persian and Arabic literature. At the age of twenty-six he came to know about the Bahá'í Faith through his uncle, the late Shihl Shaykh Muslim. Assisted in his study by the friends in Gházi 'Antáb, he readily embraced the Cause.

Three times—first in Birecik, his home; then in Adana; and finally in Aksaray, a dependency of Konya—he was tried for being a Bahá'í and imprisoned. He defended himself on all three occasions bravely and with absolute faith and assurance, and was the cause of awakening many people to the truth of the revelation of Bahá'u'lláh.

In 1957, at the request of the National Spiritual Assembly of Turkey, Mr. Dirioz took up residence in the national Háziratu'l-Quds in Istanbul and engaged in translating the Bahá'í Writings, teaching the friends, speaking at conferences and serving as a traveling teacher. Among the important translations made into old Turkish by Mr. Dirioz are *Nabíl's Narrative*, *Esslemont's Bahá'u'lláh and the New Era*, and *Kitáb-i-Far'id*. His original writings in old Turkish include *A History of the Bahá'í Faith in Birecik and Memories*, *The Promised One of all Nations*, and *Ihbát-i Ulúhiyyat* ("Proofs of the Existence of God").

At the age of thirty-three Mr. Dirioz married Miss Khayriyyih Doktoroglu. The three children of the marriage are all loyal supporters



'Abdu'l-Qádir Dirioz

of the Faith which their beloved father served with such distinction.

SALMÁN DLOOMY

1905-1965

Salmán Dloomy was one of the well-known believers of 'Iráq, a faithful, steadfast and devoted Bahá'í who served the Faith of Bahá'u'lláh until his last days. His entire Bahá'í life was full of various brilliant achievements. He was courageous in defending the Cause, active and extremely zealous, and he served the Faith in many fields. He was the treasurer of the National Spiritual Assembly and a member of the Spiritual Assembly of Baghdád until the end of his earthly life.

In his professional career Mr. Dloomy held an important position in one of the best known banks in Baghdád. By virtue of his constant contact with various merchants and government officials he used to seek propitious occasions to speak about the Faith. He distinguished himself particularly by his generous support of every achievement undertaken for the promo-



Salmán Dloomy

tion of the Cause in 'Iráq. His last gift to the Baghdád community was a portion of land to be used as a Bahá'í cemetery. His financial advice and the temporary aid he would generously provide to the National Spiritual Assembly were greatly valued and facilitated the vital work of the Cause in that area.

Mr. Dloomy's Bahá'í marriage was openly conducted amid a large gathering of Bahá'ís and other friends and served as a means of publicly proclaiming the Faith in Baghdád. His zeal and devotion won him the love and appreciation of Shoghi Effendi who cabled him on the occasion of his marriage tendering congratulations, extolling his exemplary behaviour and pledging prayers for unprecedented blessings.

FRANCES ESTY

1878-1963

Mrs. Frances Esty's name will long be remembered by the Bahá'í world for two particular actions: arranging for the painting of the

portrait of 'Abdu'l-Bahá by the distinguished Polish-American artist, Sigismond Ivanowski,¹ and the establishment with the cooperation of her husband, Harold M. Esty, of the Esty Scholarship Fund in the American University at Beirut, Lebanon, for Bahá'í students.

Mrs. Esty first learned of the Bahá'í Faith from her mother, Mrs. John D. Larkin, who read much about it but never became a Bahá'í. Two books that appear to have led Mrs. Esty to embrace the Faith were a compilation of excerpts from the Writings of Bahá'u'lláh and 'Abdu'l-Bahá, probably given her by an early believer, and one compiled by the Reverend James Storer, a Christian minister in Buffalo, New York, which included quotations from *The Hidden Words*, *Kitáb-i-Íqán* and *Tablets of 'Abdu'l-Bahá*.

In 1912 when 'Abdu'l-Bahá visited Buffalo the Esty family was living in nearby Queens-town, Ontario, Canada, but Frances was unable to visit Him, a fact she deeply regretted during the remainder of her life.

In 1927, in memory of 'Abdu'l-Bahá and with the permission of Shoghi Effendi, Mrs. Esty established the scholarship fund already mentioned.

In 1930 Mrs. Esty attended the annual Bahá'í Convention in Wilmette, Illinois, in company with Mrs. Grace Ober and Mrs. Harriett L. Bush and was a guest in the home of Mr. Louis Bourgeois, designer of the Bahá'í House of Worship. That same year she compiled a collection of Writings of Bahá'u'lláh and 'Abdu'l-Bahá which was published under the title, *The Garden of the Heart*. In that year she also arranged for the painting of the well-known portrait of the Master by Sigismond Ivanowski. The portrait was completed in 1931.² Soon afterwards Mrs. Esty visited Shoghi Effendi in Haifa, Palestine and there received permission from him to have the portrait sent to the Holy Land. The following year Mr. and Mrs. Ivanowski personally carried the portrait to Haifa and delivered it to the Guardian.

While Mrs. Esty was in the Holy Land, Mr. Ivanowski was inspired to paint another portrait of 'Abdu'l-Bahá. This one was hung in an upstairs room of Mrs. Esty's home where it became a beautiful teaching medium and an inspiration to Bahá'ís who frequently visited

¹ *The Bahá'í World*, vol. v, p. 76. ² *Ibid.*, pp. 77-79.

the room to pray and meditate. This portrait was sent some years later to the National Bahá'í Archives in Wilmette, Illinois.

For many years Mrs. Esty served as a member of the Spiritual Assembly of the Bahá'ís of Buffalo. Many distinguished persons, Bahá'ís and non-Bahá'ís, were guests in her home in Buffalo and her summer home in Lakeview, New York.

Suffering from Parkinson's disease, Mrs. Esty was confined from the early 1950's to a wheelchair and later to her bed. On January 13, 1963 she entered the Abhá Kingdom. Her close Bahá'í friend, Mrs. Harriett Bush, who supplied the facts for this article, wrote that Mrs. Esty was "a loving, sharing, friendly person, shy, but very firm and always courageous for her beloved Faith."

CHARLOTTE M. LINFOOT



Jináb-i-Fáḍil

JINÁB-I-FÁḌIL

1880(?)–1957

Mírzá Asadu'lláh Fáḍil, one of the prominent teachers and scholars of the Faith, was born into a noble family in Bárfarúsh (Bábul), a city in Mázinarán, Írán.

His studies began during his early childhood at his home under the tutelage of his father. When he was in his teens he participated in the discourses given by notable scholars in his city who were the followers of Shaykh Ahmad-i-Aḥsá'í. Fáḍil became a recognized scholar when he was only twenty years old. His assiduous study made him an authority in the current knowledge of his time, in Arabic literature, philosophy, astronomy, logic and Islamic traditions. When he was still under the care and tutelage of his teacher, a number of his fellow students chose him as their own teacher. It was at this time that Fáḍil became acquainted with Bahá'ís who were his father's friends. Moreover, he had the opportunity to meet some of the survivors of Fort Ṭabarsí. Fáḍil traveled to Ṭihrán with some of his own students in order to improve his knowledge and meet some of the outstanding scholars who lived in that city. At the same time, he himself used to teach.

In Ṭihrán he was able to contact some of the prominent Bahá'ís. He expressed the wish to

study the revealed Tablets of Bahá'u'lláh. The first of these which came to his hand was *Bishárát* ("The Glad Tidings"). As a result of reading this and other Tablets and Writings of Bahá'u'lláh, he became an enthusiastic Bahá'í. Thereafter he immersed himself in the ocean of the Writings and improved his knowledge of the Faith. He immediately began to teach the Faith to his fellow students in Ṭihrán and gradually he became known in the circle of his friends as a Bahá'í. Except for a number of broad-minded friends who continued their admiration and friendship, the rest, particularly the Mullás, ostracized him.

Fáḍil in this period wrote a letter to 'Abdu'l-Bahá and expressed his acceptance of the Faith and beseeched the Master to advise him about his future services. 'Abdu'l-Bahá encouraged him to teach the Faith. From that moment he left everything and became one of the best-known and most successful Bahá'í teachers.

Shortly after, the Master gave Fáḍil a mission. He was asked to travel to 'Iráq and meet Mullá Muḥammad Kázim, the head of the Shí'ah sect of Islám. The purpose of his mission was to acquaint this important Muslim personage with the Faith and assure him that Bahá'ís do not participate in political activities and are

free of religious prejudices. He was to assure the Mullá that Bahá'ís are well-wishers of the world and do not wish to harm any person. The reason 'Abdu'l-Bahá wanted Fádíl to seek this interview was that at that time in Persia there had been violent confrontations between those who supported the concept of a parliamentary form of government and those who supported the monarchy. In the ensuing confusion the Azalís, who were the active enemies of the Bahá'ís, joined hands with fanatical elements in the country and incited the heads of both factions against the Faith. To the monarchists the Bahá'ís were accused of being in favor of constitutional government and to the constitutional faction they were accused of being supporters of the monarchic régime. If the true position of the Bahá'ís were not made known to the prominent leaders, the Bahá'ís would be placed in very grave danger. Such a delicate and important mission was not carried out without considerable danger to the life of Fádíl and his companion, Mírzá 'Abdu'l-Husayn Ardístání.

In the first days of their arrival at Najaf which was the seat of the great Mullá both these friends were arrested, chained, imprisoned and later sent back to Persia. The letters and writings of Fádíl were confiscated. However, he was able to discharge the task entrusted to him by the Master as a result of these events. An elaborate and exhaustive interrogation was conducted in the presence of the representatives of the Persian government and others during which Fádíl had the opportunity to explain the purpose of his mission and defend the Bahá'í position. The details of these interrogations were conveyed officially to Mullá Kázim and through the Persian representative reached the ears of other political figures in the country.

Fádíl served the Cause until his last breath, both in Persia and beyond the borders of his native land. During his fifty years of service to the Faith he had the privilege of meeting 'Abdu'l-Bahá three times: on his return from 'Iráq and before his visit to India; when he was sent by the Master to the United States; and upon returning from his teaching trip to America.

After the ascension of 'Abdu'l-Bahá the beloved Guardian asked Fádíl and his family to come to the Holy Land and from there go to the United States to teach the Cause. The first visit of Fádíl to the United States lasted more

than one year. On the second journey he spent over two years in various parts of the United States and Canada. He won many individuals to the Faith in those countries and held lectures in synagogues, churches, universities and addressed various organizations such as the Theosophists and others.

A moving appreciation of Fádíl's services abroad is found in a publication of the Bahá'ís of the United States, *The Bahá'í Centenary (1844-1944)*, a booklet describing the development of the Cause in the West:

"Undoubtedly the crowning event of the latter part of this entire period (1917-1920) was the arrival in this country of the distinguished Bahá'í teacher from Persia, a precious gift from 'Abdu'l-Bahá to the Bahá'í teaching program in America for 'Abdu'l-Bahá had said He would send us *'a ripened soul.'* He did fulfill this promise in the person of Jináb-i-Fádíl who He said had been *'growing for a long time,'* that *'he was wise, well informed and a thinker, a revered person, learned, sincere, humble and severed from mortal things.'*

"Jináb-i-Fádíl's arrival in this country produced the greatest happiness. . . Literally volumes could be written about his brilliant services. . . He travelled from the Atlantic to the Pacific, visiting every Bahá'í Center en route and in each Center he spoke before crowded audiences in churches, colleges, organizations of every kind. Indeed he travelled a pathway of Light, the Light of the Kingdom, and there is no doubt that thousands and thousands heard the Bahá'í message proclaimed by him in a scholarly manner. He served sincerely and brilliantly, and, with wisdom, graciousness and eloquence. He proved to be indeed 'Abdu'l-Bahá's 'gift to America'. The story of his teaching tour when recorded in detail will form a unique chapter in the Bahá'í history of this country . . . his work was so deeply appreciated that it greatly surpassed any adequate expression of gratitude."

Other teaching trips were undertaken by Fádíl. He spent about eleven months in India and briefer periods of time in various parts of Caucasia and Turkistan. His last years were spent in the service of the Cause in Persia. He travelled to all the important places in that country and for some years served as a member of the National Spiritual Assembly as well as of the Spiritual Assembly of Tíhrán. His services

were greatly valued by the beloved Guardian and all those who entered his presence benefited from his vast knowledge.

The Persian section of the early Bahá'í magazine *Star of the West* was edited by Fádíl and the portions in Persian script were written in his own hand. In addition he wrote and compiled numerous books, some of which are encyclopedic works about the Faith. Perhaps his most significant work is a compilation of Bahá'í history in nine volumes called *Zuhúru'l-Haq*. He is the author of many articles which have appeared in Bahá'í periodicals.

In spite of his prominence and scholarship Fádíl was kind and humble by nature and was loved by all who came in contact with him. On December 26, 1957, when he was going to a Bahá'í meeting he passed away of a heart attack and his seventy-seven years of service to the Cause of God were ended. A more detailed biography of Fádíl is printed in the seventh volume of *Maşábih-i-Hidáyat*.

MARIO FIORENTINI

1887-1967

Professor Mario Fiorentini was a born artist. He had the great gift of being able to reproduce in drawings and colors the beauty of nature, which he saw with the eyes of a master. He was born and grew up in Rome. There he frequented the Academy of Fine Arts from which he graduated with distinction at the beginning of the twentieth century. He was fascinated by the great archeological riches of his native city, and he specialized in depicting, in various media, characteristic scenes of "old Rome" and other places. Some of his paintings found their way to foreign art galleries. In his youth he had traveled to England, France, Spain and the United States, absorbing the beauty of the works of the great masters in architecture, sculpture and painting. He also became very proficient in the languages of those countries to the point where he could lecture with great facility on the history of art in any of them. Although he was born into a Jewish family which in the Middle Ages had been raised to the rank of nobility, he himself was not a follower of any religion, including that of his forefathers, and considered himself an agnostic.



Mario Fiorentini

The year 1935 found him in Palestine where he had gone at the request of the Italian Consular authorities in Jerusalem to hold the first one-man Italian art show in that country. The success of his exhibit and the host of friends he won convinced him that he was justified in accepting a position of lecturer on art. He was also to teach English to beginners and to would-be teachers. When the Second World War started, he was arrested and interned in the prison of 'Akká as an enemy alien, where he remained until by the intervention of some friends he was permitted to pursue his occupation without any further restriction. It was during this period that he visited Haifa and had the rare privilege and good fortune to become acquainted with the Bahá'í Revelation, by visiting the Shrine of the Báb on Mt. Carmel.

After this visit, he wrote some years later:

"On leaving the Gardens I felt deeply transformed; from that day I knew with certainty that I had finally acquired a Faith, the culmination of all my spiritual aspirations, which I would be willing to serve with all my capabilities."

It was not until 1948, however, that this opportunity came to him. On completion of the war he returned to Italy to care for his beloved

wife who had become afflicted with an incurable disease. During the months of great sorrow and grief after her death, a painter who had been his school-mate and who had already accepted the Bahá'í Faith, brought him to our home in Rome, at Via Liguria 38. His earlier desire to serve the Cause of Bahá'u'lláh became fulfilled. After a few weeks of instruction he was formally enrolled, with deep joy and conviction. At last he had found a Faith in which he could believe. From that time until his last day on this earth he became an example of activity and dedication. He was one of the first members of the Local Spiritual Assembly of the Bahá'ís of Rome and its treasurer. He assisted efficiently in the translation into Italian of the Sacred Writings, undertook teaching trips to various cities of the country and, in 1953, at the beginning of the Ten Year Crusade, he was elected to the Italo-Swiss National Spiritual Assembly, the twelfth National Spiritual Assembly of the Bahá'í world, at its formation in Florence, becoming its treasurer for the Italian area. In 1961 he was elected to the first National Spiritual Assembly of the Bahá'ís of Italy, and became its treasurer. In 1964 he was appointed an Auxiliary Board member to the Hands of the Cause in Europe, a position he was holding at the time of his passing on December 16, 1967, a few months before his eighty-first birthday.

His two pilgrimages to the World Center of the Faith, one during the beloved Guardian's life, strengthened his faith, particularly because Shoghi Effendi had been extremely loving and kind to him. That love and kindness he brought with him wherever he went, and his passing grieved everyone who knew him. He was generous in his services to the Cause, jovial and entertaining, a highly cultured gentleman whose rich knowledge gave him a great advantage in presenting the Faith. Because of his profound understanding of art and archeology, he has friends and correspondents all over the world who feel his loss deeply.

We were in the Americas when the sad news of his passing reached us. We felt that the Faith had lost one of its most devoted and dynamic servants, that Italy had lost an illustrious artist and critic, and that we had lost a much loved friend, a companion in our work and a true brother in the Faith of Bahá'u'lláh.

UGO AND ANGELINE GIACHERY

KATHRYN FRANKLAND

1872-1963

Kathryn Frankland was a pioneer and trail blazer. She had the boldness, the faith, the indomitable spirit, the restless drive of a pioneer. Yet she was little in size, attractive in appearance, physically frail, and gentle in manner. She was kind and loving and easily won people's confidence, always ready to help, to encourage, to inspire. Early in life she found her goal and never deviated from it. She worked for it tirelessly, incessantly, and with great joy. And in her work she made many devoted friends all over the United States and in many parts of the world.

Kathryn Sherman Frankland was born on January 20, 1872, in the little town of Richland Center, Wisconsin. Her mother was a Universalist and very broad-minded; she felt that creeds should not obscure the underlying reality. Her father's family were Presbyterians. They were very religious and great believers in prayer. But they were serious people, almost austere. Richland Center was isolated and dull. Life there was too confining for a lively, spirited girl like Kathryn. She would often go to her little attic bedroom and pray for release.

When the opportunity came to visit her sister in Mitchell, South Dakota, she felt like a bird released from its cage. During her visit she met a young traveling salesman by the name of Alec Frankland. After a brief courtship, they were married. The family was shocked. Her sister fainted when she heard the news. Her mother did not write to her for six months. Undaunted, Kathryn returned to Richland Center to see her mother. She knocked on the door and said: "Here is your new son-in-law."

The young couple moved to Chicago. For a while they lived near the fair grounds where the great Columbian Exposition had been held. In 1901 Alec Frankland became a newspaper man. In that same year something happened which was to affect Kathryn deeply and shape her whole life. Through a neighbour she learned of the Bahá'í Faith and immediately she decided to inquire further. Few English translations of the Bahá'í Writings were available and fragmentary copies were scarce and eagerly sought. Kathryn obtained a copy of Bahá'u'lláh's *Tablet to the Christians*. She took it to her room

and read: "O Concourse of Christians. . . Ye make mention of Me, and know Me not. Ye call upon Me, and are heedless of My Revelation. . ." As she read she could not restrain her tears. Then and there she knew she believed. She was transformed. More than ever she wanted to learn. She attended the small gatherings where Persian teachers sent from the Holy Land explained the beliefs, the principles and the history of the new Faith. The more she learned, the more convinced and enthusiastic she became. She held meetings in her home, and once when the teacher was absent she took charge. To be one of the few to know of the Prophet of God for this age filled her with awe and happiness.

Kathryn loved children but did not have any of her own. A deep yearning for a child was in her heart as she wrote to 'Abdu'l-Bahá to declare her faith. In 1902 the reply came in the first of many Tablets she was to receive from the Master:

"O Thou Handmaid of God: It behooveth thee to turn thy whole being toward the Kingdom of God, to sever thyself from all save Him, to fill thyself with the love of God, to clothe thyself with the vesture of holiness and of freedom from worldly things, to adorn thyself with the robe of heavenly bestowals, to be a great sign amongst women—that the Supreme Concourse may breathe from thee a sweet fragrance that will rejoice the hearts and refresh the souls. Teach thou every soul thou findest ready to heed the call of God, for truly this is better for thee than the whole earth."

She had expected a different answer. At first she was stunned with disappointment. Then gradually as the message reached her heart she recognized the mission that had been assigned to her. It was a divine summons to teach, to spread the "Glad Tidings". This became the goal of her life and long before the end a host of "spiritual children" called her "Mother Frankland".

She wrote again to 'Abdu'l-Bahá with a great longing that her husband become a believer. She did not express this yearning, saying instead: "Master, do you know what is in my heart?" From 'Abdu'l-Bahá came the now classic words: "*Be confident in the bounty of thy Lord. Verily He will make thee a manifest example and an evident proof for the attainment*



Kathryn Frankland

of His Kingdom in this glorious century. . . The Spirit knoweth the spirit, the Spirit addresseth the spirit, and the Spirit associateth with the spirit."

In one year Alec became a Bahá'í. Now the Franklands served the Faith together.

Bahá'í teachers were needed in California. In 1903 Kathryn and Alec moved west and settled in Fruitvale (now part of Oakland). There they met Mrs. Helen S. Goodall and Mrs. Ella G. Cooper, prominent workers in the early days of the Cause in California. There they met the Mattesons who soon became Bahá'ís. There they met Kanichi Yamamoto, the first Japanese to join the Faith.

Kathryn became ill. It was at this time that a thirteen year old Japanese boy in knee pants came to the Franklands and asked to work for \$1.50 a week. His name was Fujita, and they called him "the little squirrel". He went to school, did the housework and washing. He was small, but his mistress was smaller and he would carry her down to the garden. While Mrs. Isabella D. Brittingham, a pioneer Bahá'í teacher, was a guest of the Franklands, Fujita declared that he was a Bahá'í. This marked the beginning of a long life of service that later took him to Haifa.

From Fruitvale the Franklands moved to Los Angeles, then to Glendale. In 1909 they took their newly-adopted baby and went to live in Mexico City. There they received 'Abdu'l-Bahá's first Tablet about teaching in Mexico.

They were living in their Tropico (Glendale) home when the Master visited California in 1912. Kathryn was suffering from poor health but nothing could prevent her going to San Francisco to attend the meetings at which He spoke. On one occasion, 'Abdu'l-Bahá took two little girls, one of them Helen Frankland, in His arms and held them while He talked: "*I longed very much to see you all . . .*" (then to the children) "*. . . to see you and to kiss you. All My endeavours are for the purpose that you may be happy.*"

In 1920, a year before the passing of the Master, Kathryn obtained permission to make a pilgrimage and was a guest in the home of 'Abdu'l-Bahá for thirty days, accompanied by Mrs. Goodall, Mrs. Cooper and other friends. 'Abdu'l-Bahá gave them many important teachings, saying, "*This is the Lord's Supper. . . Now we have gathered in this spot through the grace of His Holiness, Bahá'u'lláh. . . In the same way that we are gathered at this table, we hope that we shall be gathered at the table in the Kingdom of Abhá. . . His Holiness, Christ, gathered His disciples one evening at supper and bestowed upon them His teachings because it was near the time of His crucifixion. He gave them as much as was necessary.*" After the passing of the Master, Kathryn devoted her life to serving Shoghi Effendi.

In 1922, Alec Frankland died. Kathryn who had always been protected found herself without support. She joined the staff of Equitable Life, purchased a car, learned to drive, and became one of the company's most successful agents.

In 1925, she assisted in the establishment of the first Spiritual Assembly of Berkeley.

When the first Seven Year Plan was announced by the Guardian Kathryn wholeheartedly devoted herself to it and worked continuously towards its goals.

In 1944, at the age of seventy-two, when most people retire from active life, she embarked on a new and strenuous project. She again offered to teach the Faith anywhere in the United States where there were few or no Bahá'ís. With limited funds and failing health, her back

encased in a steel brace, she went from city to city, and from state to state, staying months here, years there, but always teaching, consolidating and building new Assemblies.

A poignant glimpse into the life of Kathryn Frankland is afforded by even the most cursory examination of the letters she received from Shoghi Effendi between the years 1924 and 1955, letters which reflect her deep love of the Cause, her unceasing service, the joy she brought the Guardian, and the pride and admiration her exemplary services evoked in him.

On November 11, 1924, Shoghi Effendi wrote, "I assure you of my deep affection and ardent prayers for the success of your spiritual activities." On November 24, 1925, he paid tribute to her long service: "Your magnificent services, your patient endeavours, your great devotion to the Cause of God will ever be remembered with gratitude and joy." "Your past services, your present-day endeavours and self-sacrificing labours are deeply appreciated by me, and will always be remembered with emotion and gratitude," he wrote on December 23, 1927.

Learning of her intention to pioneer, the Guardian wrote on September 22, 1936, "I am deeply touched and encouraged by your most welcome letter. Your pioneer move and above all your spirit of devotion will as a magnet attract the untold blessings of Bahá'u'lláh. How glorious the pioneer work which you are undertaking! Persevere and be happy." On November 1, 1940 he wrote saying, "I wish to assure you in person of my keen and abiding appreciation of the splendid services which you have, during so many years and with such marvellous devotion, rendered our beloved Faith. I will certainly continue to pray for your welfare and success from the bottom of my heart, and feel truly proud of your achievements. Persevere and rest assured."

Kathryn's success in confirming in the Cause an Eskimo believer inspired the Guardian to write on July 24, 1943, "I wish to congratulate you on your splendid and indeed historic achievement. I am deeply grateful to you, and greatly admire the spirit that so powerfully animates you in the service of our beloved Faith. . ."

In 1946 he wrote of her "splendid and meritorious labours" and "magnificent efforts"

and in a letter dated September 24, 1947, again voiced his pride in her: "I wish to express in person my deep sense of appreciation of your constant, your deeply valued and notable endeavours for the spread of our beloved Faith. I feel truly proud of the spirit that animates you. . ."

Kathryn was to outlive the Guardian whom she loved so deeply and served with such distinction. The sustaining comfort of her last years is found in the bright promise contained in a letter written by Shoghi Effendi through his secretary on May 22, 1955: "The Guardian greatly values your own devoted services to the Faith of Bahá'u'lláh. He assures you of rich spiritual rewards, not only in this world, but in the realms beyond. Your record of service is truly magnificent, having started in the early days of the Faith in America, and continuing through the first and second Seven Year Plans, and now the Ten Year Plan. He assures you of his prayers on your behalf, and sends you his loving greetings."

At the age of eighty-seven, she was granted permission to see the Guardian and to visit the Holy Shrines. Then, while she was making preparations for her journey, news came of the sudden death of Shoghi Effendi. She was grief-stricken, disappointed and disheartened. Hearing of this, the Hands of the Cause in the Holy Land sent her a special invitation to make her tragically interrupted pilgrimage.

She responded eagerly. Alone, frail, and with failing eyesight, she flew to the Holy Land and prayed at the Sacred Shrines. On the way back she went to London and prayed at the tomb of her beloved Shoghi Effendi. Then she came home.

She served faithfully to the end. On Sunday, November 4, 1963, shortly before her ninety-second birthday, she died peacefully in her sleep.

'ALÍ AND MARION YAZDÍ

HENRIETTE FROM

1875-1967

Miss Henriette From ascended to the Abhá Kingdom on July 19, 1967, after a long life of dedicated service to the Cause of God in Hawaii. Simple graveside services were held



Henriette From

at her request when she was laid to rest at Hawaiian Memorial Park. On August 20 a memorial service was held at the national Hazíratu'l-Quds for "Frommie" as she was known to her many friends.

Miss From was born in Frørup, Christiansfeldt, Denmark, on August 25, 1875. Leaving Denmark for America at the age of eighteen, she trained as a nurse and later won a diploma as a teacher from the International Montessori School. She became the beloved teacher of the children of the Baldwin family of Hawaii for twenty-one years and in this period learned of the Faith through Elizabeth Muther.

Long before she became a Bahá'í, Frommie told of a wonderful dream she had in which she saw a marvellous golden name written against a blue sky. Years later she was to recognize the letters as those of The Greatest Name. When she became a Bahá'í she wept, for she said the Master had come to America (1912) and she knew nothing about Him until she came to Hawaii. While she wept, a bell-clear voice said: "You can meet 'Abdu'l-Bahá any time you wish in His Writings."

Frommie contributed greatly to the work of the Cause in Hawaii. She served as secretary of the Honolulu Spiritual Assembly for many

years and was always the "steady rock" that acted as the balance during consultation. She is warmly remembered by the friends not only for her loving spirit and tireless effort on behalf of the Faith but for the many contributions her generous nature led her to make. She always donated generously whenever an emergency arose and greatly assisted the early struggles of the Hawaiian community.

A charming and cherished contribution is the beautiful little Japanese garden at the entrance to the Ḥaziratu'l-Quds. The bequest of Frommie's property in Manoa to the National Spiritual Assembly enabled Hawaii to fulfill another of the goals given by the Universal House of Justice.

CHARLOTTE GILLEN

1869-1962

Charlotte Thomas ZuTavern was born on July 10, 1869, in Springfield, Ohio. Her early schooling in the Word of God was in the United Lutheran Church. She began the study of music at the age of eight and taught professionally when she was twelve years old. She studied at Boston Conservatory of Music and later headed the music department of Stetson University, Deland, Florida. During that time she played the organ and directed the choir in the Baptist Church, then hurried across the street to do the same for the Presbyterian congregation. These early activities set the pattern for her future.

In 1894 she married Richard Henry Gillen, M.D., and a daughter, Evelyn June, was born. The family moved to Seattle, Washington, in 1901 where Mrs. Gillen opened the Seattle School of Music which she conducted for twenty years and where she became active in civic affairs. It was in Seattle that she learned of the Bahá'í movement from Mrs. Ida Finch, proprietress of an art supply shop, who only recently had been attracted by Mrs. Isabella D. Brittingham, an early itinerant Bahá'í teacher. Mrs. Finch sold her store and joined a party of early believers in San Francisco who came on pilgrimage to the Holy Land to visit 'Abdu'l-Bahá in prison. During Mrs. Finch's absence, Charlotte attended an Easter sunrise service on the shores of Lake Washington. She arrived early, praying and thinking of Ida's experiences.

She later related that she felt her mind suddenly illuminated by the presence of the Creator and the unity of Jesus and Bahá'u'lláh. Religion, which had always seemed like music to her, proper and natural, took on a new meaning. She had listened to the sermons of every persuasion with an intellectual interest but she was now flooded with an awareness that the Bahá'í pilgrims were experiencing the reality of living with God through obedience to His Manifestation and His Covenant on earth! God was for them a vital working force in their lives, not a beautiful, vague idea! In that moment, Mrs. Gillen's acceptance of the Bahá'í Faith crystallized and she devoted the rest of her life to teaching its truth.

In 1912 she and her sixteen-year-old daughter traveled to Chicago to experience the fullest moment of their lives in a private interview with 'Abdu'l-Bahá. As part of the ceremony when the Master laid the foundation stone of the Mother Temple of the West, Charlotte turned a shovelful of earth in the name of Alaska.

After the death of her husband in 1916, Mrs. Gillen divided her time between her Seattle school and an apple orchard the family had planted on Lake Chelan in eastern Washington. The village of Chelan was to be her home for many years. It proved a sterile ground for teaching and the few who were attracted moved on to other places, but it served as a spot to rest and garner resources between teaching trips.

In 1919, in response to the *Tablets of the Divine Plan*, Charlotte traveled through Idaho, Montana and Wyoming, financially assisted by Ella Cooper. She stopped in small towns, spoke to women's clubs, penitentiaries, wherever there were listeners. The high point of this trip, she records, was in giving the Message as guest speaker at the community New Year celebration in the rotunda of the new courthouse in Boise, Idaho, and, with characteristic wit, she notes that the low point was country hotel bedbugs.

A Tablet from the Master dated October, 1919, addressed to Helen Goodall and Ella Cooper, reached her on Christmas morning at Douglas, Wyoming:

"Convey to Mr. and Mrs. Killius, Mrs. Charlotte Gillen and Mr. Hyde Dunn the utmost love and kindness on my behalf. On their behalf I address the following supplication:

O Thou Omnipotent Lord! These souls have given up their rest, their happiness, their joy, and their comfort, have left their (homes) in order to raise the call of Thy Kingdom upon the seas, the plains and the mountains. They are giving the Glad Tidings of Thy Manifestation, are bestowing sight to the eyes, hearing to the ears. They are unloosing the tongues, vivifying the dead and purifying the unclean. O Divine Providence! Be Thou their companion during their travels, for they are helpless and lonely and they are firm in Thy love. Thou art the Powerful and the Omnipotent."

Another Tablet from the Master dated June 21, 1921, was received, addressed "To the Maid-Servant of God, Charlotte Z. Gillen" which said in part:

"O Thou who art attracted to the Kingdom of God! . . . 'Abdu'l-Bahá's associate, day and night, is the mention and thought of the friends. Praise be to God, thou art striving in service; thou hast a pure heart, and art bestowed with a luminous soul. No matter how much man may be sinful, yet divine pardon and forgiveness is greater than his sinfulness. Be thou confident in the infinite graces. The friends of God in those regions are the recipient of the divine favors and the reflectors of the heavenly bounties. . ."

During the long years in the conservative village of Lake Chelan, where she lived from 1916 until 1944, the Tablets of the Master were her solace. During this time she played the organ for the Catholic mass at 9.00 a.m. and for the Episcopal service at 11.00 a.m. In those days women did not run orchards without assistance, nor attend university, nor entertain people of all races, nor discuss international affairs, nor develop friendships with persons from all walks of life, nor drive old rattling cars around dangerous mountain roads. Fortunately, the village's need for an organist was greater than its frustration and bewilderment at her non-conformist ideas and behavior. However, it was a place of deep loneliness. Charlotte missed contact with the Bahá'í world. There were few books, only carefully copied letters and Tablets. At the age of fifty-five she enrolled at the University of Washington where she studied music and gave the Message for three years. She also attended Washington State Agricultural College during

this period. In 1937 and 1938 she held two-day summer schools at her Chelan orchard, which were attended by approximately fifty Bahá'ís. The small Caucasian town had never before witnessed a gathering of different races united in the love of God. To her grandchildren who had often heard of but had not witnessed such a gathering, this scene, so familiar to most Bahá'ís, provided a wonderful, beautiful and lifelong memory. The friends gathered there, later scattered to the corners of the earth as they arose to take their places in history as pioneers in the Seven Year Plans, the Ten Year Crusade or the Nine Year Plan.

In 1942, during the first Seven Year Plan, Charlotte made her first visit to the Mashriqu'l-Adhikár since 1912. Two years later she sold her orchard, attended the Centenary Celebration in Chicago and commenced a five-year teaching tour of the United States, remaining awhile in Arlington, Virginia, to maintain the Assembly there. In 1950, in response to a call for home-front pioneers, she settled in Laramie, Wyoming to maintain at nine the membership of the only Assembly in the State. At the age of eighty-one she enrolled at the University of Wyoming in order to establish a Bahá'í College Club and make contact with youth. It was here that she met one of the most beloved friends of a long lifetime, the young music student, Daniel Jordan. She was present at the dedication of the Temple in Chicago in 1953 and, leaving Wyoming, served during the next four years in Wenatchee and Monroe in Washington State where she created Bahá'í centers.

In 1959, sustained by the Tablets addressed to her by the Master forty years earlier assuring her of divine pardon and companionship, urged on by her love of Shoghi Effendi and by the sorrow of his passing, deeply moved by the courage and loving guidance of the Hands of the Cause of God and determined to give every ounce of her own strength to serve the Faith she loved, Charlotte Gillen at ninety years of age attended the National Convention, visited Ohio, Indiana and Michigan to give a last greeting to relatives and set forth to that frontier which had been the object of her love and prayers for many years, Alaska.

An Alaskan friend records: "Charlotte Gillen brought two special gifts to Alaska, a symbolic link with 'Abdu'l-Bahá and an unparalleled example of steadfast, determined

service despite seemingly insurmountable obstacles. She did much to infuse into the consciousness of the Alaskan Bahá'is the personality of 'Abdu'l-Bahá and His ever-abiding presence. She lost no opportunity in this endeavor. A Bahá'í teasingly told her once that he knew of one place she had never been, the Abhá Kingdom. 'Oh, yes I have!' was her instant retort. 'The day I saw 'Abdu'l-Bahá!'

"She imparted a measure of the private, intimate feelings of the friends when they lost their beloved Master in 1921. During a meeting commemorating the Ascension of 'Abdu'l-Bahá, after reading aloud from *God Passes By* about the passing of the Master, she lowered the book, gazed off into the distance and recounted those touching moments: 'I can remember it as if it were yesterday. It was nine o'clock in the morning in San Francisco when the friends first got the word that 'Abdu'l-Bahá had passed.' Then she related in moving terms the shock, the sense of loss and despair which swept over the believers.

"Aware of her unique role as the only Alaskan to have entered the presence of the Master she strived to pass on and preserve this link with the past. She gave gifts of books to babies born of Bahá'í parents so that 'they will have something from someone who knew 'Abdu'l-Bahá'.

"She was candid and forthright and her indomitable spirit and restless energy were always directed to the service of the Cause. The hesitant, inactive or disobedient person was rarely comfortable in her presence. Her candid manner sometimes embarrassed the Bahá'is and amused their friends, one of whom said, 'Oh, you Bahá'is! Every time Grandma Gillen says something, you worry about how it's going to affect us!' But her candor disarmed them and brought them closer to the spirit of the Faith.

"From Mrs. Gillen we learned the meaning of constancy. The well-meaning Bahá'í who, out of concern for Charlotte's advanced age suggested that it was no longer obligatory for her to fast, received a scolding: 'Young man, I've been fasting for fifty years and you're not going to stop me!' And he didn't.

"Her Civil War widow's pension was inadequate and her meager savings were being rapidly depleted. It was a trembling delegation that visited her one day to suggest that the expenses and hardships of living in Alaska may



Charlotte Gillen

be too much for her. Alert to the dilemma of the friends, she eased the tension and soon had everyone laughing. She had pioneered for more than a year in the north. Her life's dream had been fulfilled and the pledge she had made to herself as a young woman to serve 'Abdu'l-Bahá in Alaska had been redeemed. She left contented that she had done her part."

The spirit of Charlotte Gillen's entire life is summed up in the words she used, at the age of ninety, as she played with vitality for a group of singers, urging them to "Wake up! Wake up! Christ has returned! Sing your hearts out!"

MARIAM HANEY

1872-1965

Mother Haney, as she was affectionately called in her later years by the great number of friends whose lives were influenced by her strong and loving guidance, was one of the precious early believers in America.

Born November 13, 1872, in New York City, Mrs. Haney's maiden name was Mary Ida

Parkhurst. After she embraced the Faith, the name "Mariam" was given her by 'Abdu'l-Bahá, and was always used by her after this gift had been bestowed by the Master.

At the age of twenty-one, she was united in marriage with an attorney, Charles Freeborn Haney. The year was 1893. The marriage of these two spiritually receptive souls took place in the very year that the Cause of Bahá'u'lláh was first mentioned in North America.

Mr. and Mrs. Haney heard of the Faith in Chicago, in January 1900, through two American believers, Mr. and Mrs. Charles Greenleaf, and they became Bahá'ís almost immediately. This contact with the Cause was the culmination of years of questioning investigation and search for truth, which yielded them no convincing answer until they came in contact with the Cause of Bahá'u'lláh.

From the outset of her Bahá'í life Mariam Haney became very active in serving the Faith. In those early days there was little Bahá'í literature and the source of inspiration and encouragement to the friends was the flow of letters and Tablets from the beloved Master to the individual believers. Mrs. Haney for many years acted as a clearing-house for these precious Tablets, reproducing them and circulating them widely amongst the small but steadily growing band of followers of 'Abdu'l-Bahá.

One of her first services of an international character in those early years was to accompany Mrs. Lua Getsinger, the great early American teacher of the Faith, to Paris, when Mrs. Getsinger at the instruction of 'Abdu'l-Bahá journeyed to that city and had an audience with the Sháh of Persia, who was visiting Paris. The purpose of this interview was to plead for justice for the severely oppressed Bahá'ís in Persia and a halt to the endless persecution to which they were being subjected.

In February 1909 Mr. and Mrs. Haney had the bounty of a pilgrimage to 'Akká and spent nine days as guests of the Master in His home within the walls of the prison city. Those never-to-be-forgotten days as the guest and student of 'Abdu'l-Bahá were the highlight of Mrs. Haney's Bahá'í life. As a special gift she received the Master's blessing on her unborn son, Paul, who would later be appointed a Hand of the Cause by the beloved Guardian.

Stenographic notes of the utterances of 'Abdu'l-Bahá upon the occasions when Mr.



Mariam Haney

and Mrs. Haney were in His holy presence were taken by Mrs. Haney, and subsequently these pilgrim's notes were published, at the instruction of 'Abdu'l-Bahá, under the title *A Heavenly Feast*.

After basking in the sunlight of the presence of 'Abdu'l-Bahá, Mariam was almost consumed with grief as the days of her pilgrimage came to an end. On the final day the Master promised her that if she ever needed Him, He would be with her. In later years she often said that many times in her life she did call upon Him and knew that He came to her assistance. As Mariam left His Holy Presence she was able to hide her tears until she was safely aboard ship. Then there was no stopping them, she wept and wept. Later at home when she received the first letter from 'Abdu'l-Bahá, He had written: "*I was with you when you were weeping on the ship.*"

The Haney family was residing in Washington, D.C., in 1912 when the Master twice visited the capital city of the United States, and thus they had the bounty of participating in many of the events of His memorable sojourns there.

At the conclusion of 'Abdu'l-Bahá's stay in

America, Mrs. Haney journeyed to New York to have one last glimpse of the Master she loved so completely and by Whose utterances she had set the course of her life.

The last spoken words of 'Abdu'l-Bahá in America, when He addressed the friends who had gathered on board the S.S. *Celtic* on December 5, 1912, to bid Him farewell, were recorded stenographically by Mrs. Haney and comprise the final address published in *The Promulgation of Universal Peace*.

Following the death of Mr. Haney in Illinois in 1919, Mrs. Haney wrote to 'Abdu'l-Bahá asking Him where He wished her to go with her son to best serve the Faith. He instructed her to return to Washington, D.C.

After attending the Annual Convention in April 1920 in New York City, Mrs. Haney proceeded to Washington and immediately, at the request of the Bahá'í Temple Unity, at that time the governing body of the Faith in the United States, became the Secretary of the newly-established National Teaching Committee, serving in that capacity for several years. This committee published a series of Bulletins reporting the news of teaching activities throughout the United States and Canada, and containing inspiring addresses and Tablets of 'Abdu'l-Bahá. This Bulletin was compiled and edited by Mrs. Haney. In a Tablet addressed to her, the Master expressed His happiness at receiving this Bulletin and indicated that it was "very acceptable".

One of the foremost interests of Mrs. Haney throughout her Bahá'í life was the interracial work to which she dedicated herself unceasingly. She was a member of the committee of arrangements for the "First Convention for Amity between the Colored and White Races", held in Washington, D.C., in May 1921. This convention was called at the express instruction of 'Abdu'l-Bahá, and was the forerunner of many such gatherings held subsequently in different parts of the United States. Mrs. Haney's love for this aspect of the teaching work of the Faith was deep, and to it she brought tremendous enthusiasm and awareness of its supreme importance as stressed so often by the Master.

From 1924 to 1935 Mrs. Haney was the Associate Editor of the Bahá'í magazine *Star of the West* and during this period also served on many national committees appointed by the

National Spiritual Assembly. She was a member of the Editorial Board which produced the first two volumes of *The Bahá'í World*, the international periodical record of the worldwide activities and progress of the Faith.

Throughout the remaining years of her life Mrs. Haney continued to serve the Faith by carrying on extensive correspondence with believers in different parts of the world, including pioneers, deepening them in the Teachings, sharing with them precious quotations from the Sacred Writings, and encouraging them in their Bahá'í activities.

In 1944, as the first Bahá'í century drew to a close, the National Spiritual Assembly of the United States prepared for the occasion a centenary volume constituting the record of the response of the American believers to the call of Bahá'u'lláh. The historical material on Bahá'í teaching in North America appearing in this volume was prepared by Mrs. Haney at the request of the National Assembly.

Another service which Mrs. Haney continued to render in later years was the writing of "In Memoriam" articles for the successive volumes of *The Bahá'í World*, particularly those commemorating the lives and work of the early believers.

From the outset of their Bahá'í lives, both Mr. and Mrs. Haney were blessed in receiving numerous Tablets from 'Abdu'l-Bahá, encouraging them in their services to the Cause of God and testifying to their steadfastness in the Covenant.

A few quotations from some of the Tablets addressed to Mrs. Haney seem appropriate to this memorial:

"He is God!

O thou dear maid-servant of the Blessed Beauty:

All that thou hast written was perused, and I write an answer thereto notwithstanding the lack of time.

Thy services at the Threshold of the Beauty of Abhá have caused a smile in the face of 'Abdu'l-Bahá and conduced to joy and happiness; for that, praise be to God, one dear hand-maiden of God hath raised the Call of the Kingdom in such a region and engaged in quickening the dead souls, and that she hath circulated the cup overflowing with the love of God, in order to exhilarate every worshipper of Truth. This is a great attainment,

do thou know its value, and open thy mouth in thanksgiving."

"He is God!

O thou who art firm in the Covenant!

Thy letter was received. Its entire content was the utmost of supplication and invocation toward the Kingdom of Abhá. Truly I say thy respected husband, Mr. Haney, and thyself—both of you are firm and faithful, and are servants of the Kingdom of Bahá'u'lláh. You have no other aim except the good pleasure of God, and are longing for the realization of no other hope except servitude at the Divine Threshold. I am pleased with both of you."

"He is God!

O thou who art attracted by the breaths of the Holy Spirit: Thy letter was received. The text and the meanings were proof of firmness and steadfastness in the Cause of the Glorious Lord; . . ."

"O thou leaf of the Blessed Tree!

Thy letter was received. Although thou hast encountered great difficulties, and wert afflicted with violent trials, yet, praise be to God, that thou art patient and thankful, and art engaged in the praise and glorification of the Forgiving Lord.

Thou art not downhearted, but art free. Thou art not complaining, but offering thanks to the Lord. Thou art not lamenting and sighing, but art spending thy days in the utmost joy and fragrance. This is the characteristic of every assured believer. When man becomes firm and steadfast in faith—during the days of ordeal—he is long-suffering and thankful; and while he enjoys composure and tranquility, he is a loyal servant. Praise be to God that thou belongest to this class. . . ."

Following the ascension of 'Abdu'l-Bahá, Mrs. Haney gave to the beloved Guardian, Shoghi Effendi, from the very outset of his ministry the same quality of devotion and complete obedience which had characterized her relationship to the Master. During these thirty-six years she was blessed by receiving from the Guardian a great many letters, guiding and encouraging her in her services to the Faith. Many of these letters conveyed also beautiful and moving expressions of appreciation of her labors for the advancement of the Cause. Space does not permit the inclusion of any wide selection from those precious communications. However, the words addressed to her

by Shoghi Effendi in his own handwriting early in 1957, only a few months before his passing, are indicative of the bounties he bestowed upon her and the esteem in which he held this devoted pioneer of the Faith in America:

"May the Almighty bless your efforts, guide and sustain you always, and aid you to enrich the record of your unforgettable services to His Faith."

When the Universal House of Justice was informed of Mrs. Haney's passing on September 1, 1965, that Supreme Body immediately sent a beautiful cable to the National Spiritual Assembly of the United States, the text of which provides a befitting conclusion to this memorial:

GRIEVED ANNOUNCE PASSING MARIAM HANEY DEVOTED SERVANT BAHALLAH MOTHER BELOVED HAND CAUSE PAUL HANEY STOP HER TOTAL DEDICATION FAITH SPANNING PERIOD MORE THAN SIXTY FIVE YEARS STAUNCH UPHOLDER COVENANT EARLIEST DAYS TESTING TIRELESS ACTIVITIES CIRCULATING TABLETS MASTER SERVICES NATIONAL AND INTERNATIONAL LEVEL WHOLEHEARTED LOYALTY STEADFASTNESS ASSURE LOVING WELCOME ABHA KINGDOM. . .

LYDIA JANE MARTIN

SAYYID ḤASAN

"Glory to Thee, O my God! But for the tribulations which are sustained in Thy path, how could Thy true lovers be recognized; and were it not for the trials which are borne for love of Thee, how could the station of such as yearn for Thee be revealed?"

The above words from the Pen of Bahá'u'lláh and those which conclude this account, best describe the brief life of Sayyid Ḥasan who suffered greatly in his love for the Cause, and in his twenty-eighth year chose death so that his longing soul might find joy and reunion at the Threshold of the Beloved in the spiritual world.

Born in Needeh, a village near Suháj in upper Egypt, Sayyid Ḥasan established himself in Cairo where, in 1964, he first accepted the Faith through one of his relatives from Suháj who also lived in Cairo. In turn, Mr. Ḥasan



Sayyid Hasan

shared the message with his young wife who quickly embraced it, and together they looked forward to a life of active service to the Cause of Bahá'u'lláh.

In 1965 Mr. Hasan and his wife and six-month-old daughter were among those arrested and imprisoned in a wave of persecution directed against the Bahá'í community and accused of religious heresy, political subversion and high treason. During the interrogation Mr. Hasan was required to write a report about his involvement in the Bahá'í Faith. Fearlessly he wrote at the top of the report, in large capital letters, "Alláh-u-Abhá!" In searching his person the authorities found a short Bahá'í prayer which they seized as evidence and concerning which they questioned him. Unflinchingly he answered that the prayer was engraved on his heart and could not be effaced.

The investigation continued for four days during which the child became ill and required medical attention which was denied. Sleeping on the floor of the prison worsened the child's condition. The attempts of the mother to invoke the kindness of the chief officer to assist her ailing child were greeted by brutal unkindness. Powerless to assist, Mr. Hasan was forced to

witness the inhuman treatment of his wife and child in complete patience and utter surrender to God. On the fourth day his wife and baby were released. In the night, the child died.

On the following day Mr. Hasan was released on bail, while some others were sentenced to prison. He returned to his home to find his infant daughter dead. His wife had been taken to their home village by her brother who was also the cousin of Mr. Hasan. He encouraged Mr. Hasan to follow his wife to the village where an atmosphere of intolerance, bigotry and fanaticism prevailed. In an effort to make him recant his faith, the villagers set upon Mr. Hasan, beating and torturing him. He was spat upon, scoffed at, wounded about the head by a blade, throttled, and driven through the village in outworn clothing amid the hateful shouts and curses of the mob. Not a single word of complaint was uttered by Mr. Hasan and he endured the indignity and excruciating pain with the God-intoxicated tranquillity that characterizes the martyr who esteems suffering in the path of service a demonstration of fidelity. Joyfully, triumphantly, his voice rang out above the noise of the crowd: "Yá Bahá'u'l-Abhá!"

Failing in their attempts to force him to recant his faith, the authorities contrived a forced divorce between the couple, the wife being required to remain in the village.

Mr. Hasan returned to the desolating loneliness of Cairo. Grieved by the death of his child, deprived of the solace of his wife's companionship, rejected by his kin and townspeople, and living in a danger-fraught situation in which the Bahá'ís were forbidden to associate with each other, the young man surrendered to the irresistible impulse to seek the release of his spirit into the next world, and so died by his own hand on July 16, 1965.

Despite the blighting difficulties that beset her, his wife has remained firm and steadfast, accepting persecution and loss with deep spiritual content. She still lives at her home village, virtually a semi-prisoner, and refusing all offers for remarriage.

"Thy night beareth me witness! The companions of all who adore Thee are the tears they shed, and the comforters of such as seek Thee are the groans they utter, and the food of them who haste to meet Thee is the fragments of their broken hearts. . ."

LUCAS HILLANES

With the passing of Lucas Hillanes in July, 1965, the Bahá'í community of Bolivia lost one of its most active and outstanding native Indian teachers.

Before embracing the Bahá'í Cause he was known in his home community of Jancarachi, Province of Alonzo de Ibañez, as a profoundly spiritual man. It was his habit to go into the mountains to pray, to cross his hands and turn his face to the Almighty beseeching His blessings. He did not like to cheat or lie. His constant search for the spirit of truth was one of his distinguishing characteristics which was often the cause of misunderstanding and suspicion among his neighbors.

Mr. Hillanes' spiritual yearnings were fulfilled when he learned of and accepted the Bahá'í Faith. He wholeheartedly dedicated his life to its service, sponsoring meetings in his home community and voluntarily accompanying traveling teachers to the villages of the area. In time his health declined and his activities were curtailed, but he continued to use the Bahá'í prayers until his passing.

As the Bahá'ís gathered for a training course in the community of Totoroco the news reached them of the loss of their co-worker. Mrs. Hillanes walked four leagues (approximately twelve miles) to tell the Bahá'í friends of the passing of her husband. Prayers were immediately offered for the progress of his radiant soul on its homeward journey.

ISIDRO C. JACHAKOLLO

ALETHE HOLSAPPLE HÖGBERG

1897-1966

Eight months short of seventy years was the life span of Alethe Holsapple Högborg. The Bahá'í Faith was the influence from the beginning of Alethe's long, productive life. Her grandmother, Leonora Stirling, who raised Alethe, was one of the earliest American Bahá'ís.

With her husband, Carl Siquard, who became a Bahá'í in 1948, Alethe established the first Spiritual Assembly of Inglewood Judicial District, California. In 1953 they volunteered to pioneer to Sweden but these plans did not materialize. Instead they remained in California

where Alethe became known as "The Secretary", serving in this capacity a Local Assembly, the Regional Teaching Committee and the Committee for the Blind. In 1956 the Hogbergs pioneered to Auburn, California, which formed its assembly in 1957.

A second attempt to pioneer to Sweden was successful in June, 1960. While Sweden was Carl's native land, to Alethe it meant a new language, new friends, and a new way of life. Her knowledge of English and the Bahá'í Writings was of special value as she assisted in the translation of *Gleanings From the Writings of Bahá'u'lláh* and *Bahá'í Prayers* into new Swedish editions. She helped in the teaching work in the way she favored best, working quietly in the background in a constant spirit of service.

With the death of her husband in 1962, she felt the additional frustrations of one alone in a foreign land with meagre command of the language. Leaving Sweden, Alethe arrived in Kodiak, Alaska, to assist once more in the formation of a "first" Local Assembly and again she became the secretary.

In 1963 Alethe resumed her career as a social worker in Auburn, California. She was actively teaching and formulating exciting plans: retirement—a trip to Brazil to visit her sister whom she had not seen since 1934 and whom she had at times deputized during her forty years of pioneering—pilgrimage—a return to Sweden—on to Norway—perhaps to resettle in Scandinavia.

These dreams ended in Auburn in June, 1966, when an automobile accident released her soul from the cage of her body. Her soul is freed; her spirit lives in the hearts of those who knew and loved her; and her service continues through a most fitting memorial—the devoted services of her daughter, son-in-law and two granddaughters.

MAJDU'D-DÍN ÍNÁN

Majdu'd-Dín Ínán was the youngest son of the late Jináb-i Úkkásh Effendi of Gházi-Antab, Turkey. Jináb-i Chálbi Effendi went to Egypt in 1872 during the Turko-Russian wars to visit his uncle and, during his four-year stay in Egypt, he embraced the Faith. After his return to his homeland he was the cause of enrolling his relatives and many others.



Majdú'd-Din Ínán

Jináb-i Majdí Ínán successfully completed his studies in the schools of Rushdiyyih, and then at the American College in Gházi-'Antáb and thus acquired fluency in the Persian, Arabic and English languages. From the beginning he revealed much interest in reading and translating the Bahá'í Writings.

At the beginning of World War I, during his last years of college, he was called for military service and sent to Palestine. While there he requested permission to travel to Haifa and succeeded in visiting 'Abdu'l-Bahá. During his visit the Master prayed for him and said "God willing, they will not send you to Beersheba." Later he was informed that all his friends had been sent to Beersheba where they were all killed.

Jináb-i Majdí Ínán became a target of persecution in Úrfá. He was tried by a military court but was acquitted. It was no longer feasible for him to remain in Gházi-'Antáb so he moved to Istanbul and worked as a translator and served as secretary of the Local Spiritual Assembly.

In 1930 during an outbreak of hostility directed against the Bahá'ís he was arrested and brought to trial, but he was well defended and won an acquittal. On another occasion he was pursued but was freed without trial.

Mr. Majdí Ínán married in 1926 and four

children were born to him. His three sons predeceased him but he is survived by his daughter. He passed away in 1967 after a lengthy period of illness.

In addition to serving on administrative bodies on both the local and national level Mr. Ínán performed invaluable services in the field of translation. His translations of many of the most important Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi will keep the memory of his services alive for generations.

YADU'LLÁH KARÍMÍ

1915-1966

Though Hájí Asad, a devoted *Shaykhí*, prepared the people of his native Saysán, in the remote seclusion of Adhírbáyján, in Persia, for the appearance of the Promised One even prior to the Advent of the Báb, it was not until decades later, when Bahá'u'lláh was immured in the fortress-prison of 'Akká, that the descendants of these people heard of, and embraced, His divine Cause. Having accepted it, they clung to it with such tenacity that nothing could shake their faith. None of the guileful machinations that a cunning foe could devise—no propaganda of vilification over a broadcasting system specially contrived for that purpose; no allurements of pomp and power by association with the Establishment in the erection of a massive mosque; not even intimidation and threats to their lives—could succeed in undermining their belief or dampening their ardour.

Infuriated at their failure to win back the Bahá'ís by these means to the Muslim fold, the priests—headed by one of deeply evil intent—inflamed the passions of the mob and urged action. Anyone who arose to carry out their behests was promised full support for any deed he perpetrated and total immunity from its consequences.

Bálá *Khán* responded to this call. He prevailed on two ruffians to assault Yadu'lláh Karímí, born of Bahá'í parents, who had lived in Saysán all his life. He was fifty-one years of age at this time, married, with seven children. They chose to make an example of him because of his ardent devotion, his unflinching loyalty, his unwavering steadfastness. The opposition he encountered served but to intensify the



Yadu'lláh Karímí

fervour of his longing for sacrifice that he had always cherished in his heart.

As no threat could make him recant his belief, they beat him to death. It was on the 25th day of December 1966, that our beloved brother laid down his life for our precious Cause.

The local physician, biased against the Bahá'ís, specified the cause of death in the certificate he issued, as heart failure. The Saysán friends, however, questioned the validity of this document and, in consequence, Yadu'lláh's body was taken to Tabriz for an autopsy. The ensuing report confirmed that his death was due to internal injuries caused by heavy blows dealt by some blunt instrument on his head and body and a warrant issued for the apprehension of the murderers. The body of our martyred brother was then taken back to Saysán and accorded a befitting Bahá'í burial in the presence of the local believers and some police officers.

To round off their nefarious deed, the miscreants smashed the windowpanes of the new mosque in broad daylight before a crowd of Muslim and Bahá'í onlookers and laid it to the charge of nine Bahá'ís. Accused of vandalism, these nine were each sentenced to six months' imprisonment and a heavy fine. Their sentence was confirmed at the re-trial that was ordered.

GĤULÁM-ĤUSAYN KAYVÁN

GĤulám-Ĥusayn Kayván was born in Ĥihrán where he received his formal education and mastered the French language in addition to Persian and Arabic. Succeeding his father, Ismá'íl Khán Sartíp Šhaybání in the service of the Iránian Ministry of Post, Telegraph and Telephone, he soon attained fame and rank because of his native intelligence and his frank and independent character.

In his youth he was interested in politics. His exceptional talents and his outspoken and courageous discussions with political leaders of the newly-established constitutional government of Irán made him a popular companion and colleague of those leaders. However, his overwhelming passion for truth and his quest for knowledge caused him to lose patience with their vacillations and partisan manoeuvres and he soon broke away from all political affiliation.

During this period of uncertainty and disappointment he made the acquaintance of Arbáb Siyávašh, a devoted Bahá'í of Zoroastrian origin. Arbáb Siyávašh was by no means erudite, but he possessed the blessed gift of unaffected sincerity and a heart burning with the desire to serve his beloved Faith. Finding Mr. Kayván a pure and righteous soul earnestly in search of truth, he began telling him about the Faith in his own simple language and reciting passages from the Bahá'í Writings with much force and fervour. Increasingly Mr. Kayván grew impressed by the Tablets he had studied and the sincerity of his teacher. As he related afterwards, he marvelled at the power that could cause a Zoroastrian to learn quotations from the Qur'án in order to convince a Muslim of the divine origin and authenticity of this new revelation.

Mr. Kayván subsequently met other Bahá'í teachers including Ĥájí Abu'l-Ĥasan Amin, Dr. Arastú Khán Ĥakím and Šhaykh MuĤammad Ibráhim FáĤíl-i Šhírází and was profoundly affected and transformed through contact with these venerable souls. He was especially influenced by FáĤíl who possessed outstanding spiritual qualities and was also a well-known theologian and mystic. Mr. Kayván, his mother and two of his five sisters embraced the Faith and became sincere and steadfast servants of the Cause of God.

Mr. Kayván traveled in Europe and while in



Ghulám-Husayn Kayván

England mastered the English language. It was during this period that he twice visited the Holy Land and was so captivated by the Guardian that he returned to his own country completely galvanized and determined to devote his whole life to the service of the Cause. In spite of his official position he was proud of his service as a Bahá'í and, heedless of the intrigues of the envious, he used his vast knowledge and remarkable capacity in teaching the message of Bahá'u'lláh to his countrymen. Even when his enemies succeeded in making him retire on a meagre pension, he joyously welcomed the opportunity of devoting all his time to the service of his beloved Faith, translating, teaching or speaking in Bahá'í meetings. On behalf of the National Spiritual Assembly of Írán he spent almost a year supervising the construction of the tomb of the Hand of the Cause of God Keith Ransom-Kehler, in Işfáhán.

In 1954, despite his advanced age, he arose to participate in the Ten Year Crusade, setting out on a journey to Africa to visit pioneers. In consultation with the National Spiritual Assembly of North West Africa, he settled down in Kenitra, Morocco. There he lived alone in a hotel, contenting himself with very little material comfort and devoting his time

and effort to the service of God. Toward the end of his life he attended the Great Jubilee in London and returned to his goal town spiritually jubilant and determined to rededicate himself to his pioneering work. He spent the remaining months of his life in the city where he had helped create a strong Bahá'í community whose strength was demonstrated by the steadfast Moroccan friends who were imprisoned and condemned to death because of their adherence to the Faith of Bahá'u'lláh. He died in 1965 and, because of certain problems encountered in Kenitra, was buried in the Bahá'í cemetery in Rabat, where already a number of Persian pioneers are buried.

MÍRZÁ ALI-KULI KHAN

1879(?)–April 7, 1966

Mírzá Ali-Kuli Khan was born about 1879 in Káshán, Persia, into a family which traces its genealogy to King Nawshírván the Just. His father, Mírzá 'Abdu'r-Rahím Khán Zarrábí moved to Tíhrán in 1880, becoming Mayor (Kalántar) of that city. The youth was educated at the Sháh's Royal College, specializing in French and English. When the Mayor, a Bahá'í, died, Khan was fourteen or fifteen, took tutoring and translating positions and at seventeen was translator of foreign publications in the Secretariat of the Prime Minister. Becoming a Bahá'í some years later, with two friends he wandered across Persia, dressed as a dervish, and teaching his new religion, often at considerable risk.

Drawn by his love for 'Abdu'l-Bahá he then left Tíhrán, secretly and without resources, and spent arduous months sleeping on floors and traveling steerage to reach the Holy Land in the spring of 1899. Having served the Master well over a year as amanuensis, he was sent by Him to the United States as interpreter to the great Bahá'í philosopher, Mírzá Abu'l-Faḍl, arriving in 1901. The following year Khan became secretary to the Persian Minister at Washington, D.C., and in 1904 married Florence Breed¹ of Lynn and Boston. The couple had three children, Rahim, Marzieh and Hamideh.

With his wife and infant son, Khan made a pilgrimage to the Holy Land in 1906, going on

¹ *The Bahá'í World*, vol. xii, p. 703.



Mirzá Ali-Kuli Khan

to Persia and returning as Consul to the United States. In 1907, when Persia was in a state of crisis and looking to various European countries for help, Khan decisively intervened in favor of American assistance, and was accordingly instructed by his government to seek technical and financial aid in the United States. In 1910-1911, he was Chief Diplomatic Representative and Chargé d'Affaires in Washington.¹

Always a patriot, Khan's aim was the same as that expressed by 'Abdu'l-Bahá in 1912: "... establishing a perfect bond between Persia and America." (*The Promulgation of Universal Peace, Vol. I, p. 32.*) In 1912 Khan was able to receive 'Abdu'l-Bahá in a befitting manner at the Persian Legation in Washington, bringing leading Americans into the Master's presence and translating a number of His addresses, one of them the farewell address on board the *Celtic*. When, at the suggestion of President Wilson, Persia sent a Peace Delegation to the Versailles Conference, Khan was a member, he and his party traveling to France on a transport as guests of the United States.

With the rank of Minister Plenipotentiary, Khan later headed the Persian Embassy at Istanbul. From 1921 to 1923 he was Chief Minister of the Crown Prince Regent's Court in Tihrán, and was later appointed Minister Plenipotentiary to the Five Republics of the Caucasus. One of only a handful of Bahá'ís in the Diplomatic Corps, he then retired to private life. In continual touch with the Guardian as he had been with the Master, he had the honor of serving the youthful Shoghi Effendi (*en route* to Oxford) in Paris, and of another pilgrimage to Haifa in 1924.

Khan's state title, Nabilu'd-Dawliih, was conferred on him in 1911 by Ahmad Sháh. Among his decorations are the Gold Decoration of Learning with honorary Ph.D., the Lion and Sun Class I, and Persia's highest order, the "Timthál" which bears the Sháh's portrait.

A member of the National Spiritual Assembly of the United States in 1925 and 1926, his name appears in the Declaration of Trust. He served on a number of Local Assemblies, including New York, Washington and Los Angeles, and spoke from countless public platforms, including early talks on the Bahá'í Faith for the Harvard classes of philosopher William James. His eloquence was almost proverbial: the press reported how he once, in New York, delayed the sailing of an ocean liner, at high tide, when a traveling Persian dignitary was late. *Confirming many souls in the Faith*, he taught from the deep philosophical grounding received from the Master and Mirzá Abu'l-Faql.

Khan's Bahá'í translations include many Tablets, an early version of the *Íqán*, *The Seven Valleys and the Four Valleys*, and *The Bahá'í Proofs*. Never to be compared with the magnificent later renditions by the Guardian, these provisional translations were vitally needed in the Occident at that time.

As yet another service to the union of East and West, he brought to the United States a number of Persian students, including his Bahá'í brother's two sons, 'Abbás-Kuli and Allah K. Kalantar, and a niece, Bihjatu's-Saltanih, the first Persian woman ever to be received at the White House.

The last decade and a half of Khan's life was spent mostly in Washington. His portrait by Alice Pike Barney is in the Smithsonian; his grave is near that of other Bahá'ís in Rock

¹ See the references in W. Morgan Shuster *The Strangling of Persia*.

Creek cemetery. Altogether, his span of Bahá'í service totaled close to sixty-eight years.

MARZIEH GAIL

FARKHUNDIĤ KHUSRAVÍ

"Deeply saddened passing distinguished devoted steadfast pioneer Farkhundih Khusraví..." were the cabled words of tribute of the Universal House of Justice lamenting the loss of the Secretary of the National Spiritual Assembly of Arabia, Mrs. Farkhundih Khusraví.



Farkhundih Khusraví

In another communication to the National Spiritual Assembly on December 13, 1967, the Universal House of Justice assured the believers that "her services will never be effaced from the records of the Kingdom".

This precious and esteemed servant of Bahá'u'lláh was born in Qazvín into a Bahá'í family of Zoroastrian origin. In her childhood she was mentioned in the Tablets of 'Abdu'l-Bahá addressed to the Zoroastrian believers. He prayed for her promising future.

Mrs. Khusraví attended the Bahá'í Girls'

School of Qazvín and while obtaining her secondary education in Rasht contracted tuberculosis of the backbone which confined her to bed for years. While convalescing she continued her study of the Bahá'í Teachings. In response to her request for prayers the beloved Guardian wrote to her on February 25, 1938, expressing his sympathy and assuring her of his prayers for her complete recovery.

Her health regained, Mrs. Khusraví undertook travel teaching trips in Qazvín and Zanján, encouraged by the Hand of the Cause of God Abú'l-Qásim Faizí and Mr. Ishráq Khávarí. Her foreign pioneering services commenced in 1941 when she arose with the first throng of pioneers to 'Iráq and Arabia. Driven from her post in 'Iráq by the hostile actions of the authorities against Iránian Bahá'ís she returned to Persia and at the request of the National Spiritual Assembly commenced her services with the Bahá'í youth in Arák, Sulţán-Ábád.

In 1951 she again pioneered abroad, this time to Kuwait, and there married Mr. Khusraví, theirs being the first Bahá'í marriage to take place after the establishment of the Spiritual Assembly of Kuwait. Since its inception in 1957 Mrs. Khusraví was active in formulating the programmes of the Bahá'í Summer School of Arabia and served as a teacher of courses on Acquiring Bahá'í Attributes and other subjects.

Despite local social difficulties and the restrictions on the freedom of women in the area, Mrs. Khusraví made many journeys to visit various Bahá'í centres and isolated friends, by whom she is warmly remembered for her gallant example, sage advice and helpful instruction. Her understanding of the significance of pioneering, her loving admonishments and her outstanding hospitality won her many friends among the Bahá'í youth of Arabia.

In 1958 dear Farkhundih was happy to attend the Frankfurt Conference and in 1963 she travelled to London to attend the World Congress.

At Riqvân 1967 Mrs. Khusraví was elected Secretary of the National Spiritual Assembly of Arabia. In the same year she travelled with her husband and two daughters to visit her father, mother, brother and sister, pioneers in Morocco. On the return journey Mrs. Khusraví was killed in a motor accident near Ískandarún,

Turkey on September 9, 1967. Her husband and two daughters were only slightly injured. The dear friends and pioneers in Ískandarún were a great comfort to the bereaved husband and to the two little daughters, Nura and Lewa, aged fourteen and eleven respectively.

Schooled by her early suffering perhaps, Farkhúndih Khánúm possessed the quality of patience in an outstanding measure and the capacity to forgive those who sought to hurt her. No unkind word or thoughtless deed disturbed the deep spiritual tranquillity that surrounded her life. Through her untimely death the Bahá'ís of Arabia have lost a true sister.

SUSAN GOLDEN KILFORD

1883-1967

Miss Susan Golden Kilford, our beloved "Killie", at the age of eighty-four, passed to the Abhá Kingdom on October 6, 1967, after a very brief illness. Only a few months previously, she had fulfilled her longing to make the pilgrimage to the Holy Land.

Killie first heard of the Faith in 1923 and had been a Bahá'í for over forty years. She knew Dr. Esslemont personally and entertained, amongst other visitors, Martha Root when the latter visited the Bournemouth area. She lived five years at the nursing home, named Riqvân by Shoghi Effendi, of Sister Grace Challis at Broadstone, and was a member of that early Bournemouth Assembly on which Sister Challis, Miss Florence Pinchon, and Miss May Cheesman also served.

In 1935 Killie spent five months in the United States and Canada and there met many of the early American believers whose illustrious names are now household words throughout the Bahá'í world. She attended the two-day Congress held in the Foundation Hall of the Maṣṣriq'u'l-Adhkár in Wilmette, upon the completion of the clerestory of that edifice. She was asked to speak on the progress of the Faith in England, and was perhaps the first Bahá'í of Britain to speak in the Mother Temple of the West.

Returning in January 1936, Killie settled in London, became a member of the London Spiritual Assembly and served on various committees. She also served as hostess at the

London Bahá'í Centre open daily to enquirers.

In 1954, when she was over seventy years of age, Killie responded to the call of the Guardian for Bahá'ís to settle in Cathedral cities and selected Winchester as her goal. After working there alone for two or three years the Faith became firmly established and in 1962, before the conclusion of the Ten Year Crusade, the Spiritual Assembly of Winchester was formed.

Killie was a source of love and inspiration to everyone. We shall miss her but know that she must be serving even more happily in the Abhá Kingdom.

MARGARET LENTZ

1879-1965

Margaret was born in Cuxhaven, Germany, where she had a carefree, happy youth in a well-situated family. The First World War caused her to search for a deeper sense of life and after many years of disappointment her longing was finally fulfilled and Margaret was introduced to the Faith of Bahá'u'lláh. Here she found her real home. Soon after she joined the radiant spiritual army of the Blessed Beauty she received permission for a pilgrimage to the Most Holy Places of her new religion and to meet Shoghi Effendi, so much loved by her. These days were the highlights of her new life, and forty years later she still could refresh the spirit of young and old believers with her accounts of her experiences in the Holy Land.

After returning from the Holy Land she offered her services in all fields of Bahá'í work and soon went to Geneva where she served together with Anne Lynch for many years in the International Bahá'í Bureau as one of the most talented assistants of Emogene Hoagg.¹ These years in Geneva were the ones which deepened her still more firmly in the Cause, and Margaret developed outstanding qualities of absolute firmness in the Covenant, and strict and always immediate obedience to the call of the beloved Guardian.

When the Ten Year World Crusade started, Margaret offered to pioneer in Germany, but the German National Spiritual Assembly asked her to serve in Austria. Immediately she obeyed

¹ *The Bahá'í World*, vol. X, p. 520.



Margaret Lentz

and went to Vienna where she was one of the very first pioneers after the Second World War—and this was exactly the place where she was most needed. Her keen and most delightful sense of humour, her firmness in the Covenant, her deep and unfailing love for Shoghi Effendi—these outstanding qualities were a source of attraction to the friends of that long-deprived community. Together with the first Austrian believer, dear Franz Pöllinger, and the newly-arrived pioneers from Persia, they re-established the Bahá'í work in that country. After the purchase of the Ḥazíratu'l-Quds in the Thimiggasse 12 she became the "house-mother" for many years, much loved by all the friends and guests.

When she was eighty-three years old Margaret broke her hip-bone. During this period the book *Thief in the Night* by the Hand of the Cause of God William Sears became the focus of her life. Three days before the accident occurred this popular publication was received by the National Spiritual Assembly. Margaret avidly read the book and immediately decided to translate it. When she went to hospital with her broken hip, her only wish was to obtain enough paper to continue her translation work. When finally she was able to leave the hospital

she still was unable to sit up, but preferred to stand, and so she built herself a writing table out of several trunks and could thus continue with her translation by standing before her self-made writing table nearly the whole day long. Sometime before the conclusion of the Ten Year Teaching Crusade Margaret finished her German translation of *Thief in the Night*.

Soon afterwards Margaret's health failed considerably. She could no longer stay in the busy Ḥazíratu'l-Quds, so she went to a private old people's home in Klosterneuburg, near Vienna, where she opened one of the so-much-needed localities of the Plan. Until her end Margaret was a tireless worker in the Bahá'í Faith and a constant source of pleasure and joy to everyone.

URSULA MÜHLSCHLEGEL

ANNE SLASTONA LYNCH

1892-1966

With the passing of Anne Lynch, a unique and beautiful chapter of service to the Bahá'í Faith came to an end, in this world, to add its lustre to the immortal annals of the followers of Bahá'u'lláh.

Born in Russia in December 1892, Anne fled her home at the end of World War I to settle in England. She first heard of the Bahá'í Faith in Italy in 1926 from Mrs. Loulie Mathews, accepted it immediately, and spent the remainder of her life in service to Bahá'u'lláh, giving unstintingly of her capabilities and talents.

After a visit of several months' duration to the Guardian in the Holy Land early in her Bahá'í life, she went to Geneva to help in the work of the International Bahá'í Bureau, and later became its head. Her services in this post, which were directly under the guidance and supervision of the Guardian, were to last continuously until 1957 when the specific functions of the International Bureau had been fulfilled.

At the request of Shoghi Effendi, Mrs. Lynch remained at her post in Geneva throughout World War II, sending out from that centre news of the growth of the Faith and encouragement to the friends in the war-torn countries of Europe. She was thus enabled to help and



Anne Slastiona Lynch

comfort those who sorely needed contact with their Bahá'í world family.

Mrs. Lynch's extraordinary aptitude for languages made her services to her beloved Faith particularly valuable. She was completely fluent in Russian, French, English, German, Italian and Esperanto. Some of the important translations and publications produced during her years at the International Bahá'í Bureau are: *The Hidden Words* (Russian—1933); *Bahá'u'lláh and the New Era* (revised German—1939-1946); *Bahá'u'lláh and the New Era* (Zamenhof translation—Polish). In addition she was responsible for the translation and printing of a number of news bulletins into various languages including the European publication *News Exchange* in English, beginning in 1945. The latter is referred to by Shoghi Effendi in his message *The Challenging Requirements of the Present Hour*. In the period 1945-1948 she published and distributed a bulletin in Esperanto.

With the establishment of twelve National Spiritual Assemblies in Western Europe the specific functions of the International Bahá'í Bureau and of the office of the European

Teaching Committee, which had worked in close cooperation under the direction of the Guardian, came to an end and the Cause of God in Europe was launched on a new phase of development. With this work completed Anne, for the first time in her life, found the opportunity to fulfil her cherished desire to serve as a pioneer for the Faith. Although frail and failing in health, she set forth on a new adventure, a new path of service, which she trod until her death, pioneering in Neuchatel, Vevey and several other places around Lake Geneva. She would often speak of 'Abdu'l-Bahá's words as He looked across Lake Geneva during his visit to Thonon: "There is much work to be done around this lake." It gave her great joy to take an active part in the pioneer work which 'Abdu'l-Bahá said should be done. Her profound knowledge of the Teachings, her many years of experience and her wisdom contributed to her success as an outstanding teacher.

Until her last days on this earth, she continued to serve her Faith with an exemplary zeal, selfless devotion, steadfastness and courage which are her priceless legacy to those who follow after.

In a letter from Shoghi Effendi dated October 28, 1945, is found a fitting tribute with which to conclude:

"This is to assure you again of my abiding gratitude for, and appreciation of, your splendid services to our beloved Faith, despite the formidable obstacles you have encountered. The Beloved is well pleased with you, and will abundantly reward you for your perseverance, your devotion, your loyalty, and zeal in His service. Rest assured, and never lose heart. I am continually praying for you and your dear co-workers in that land. Persevere and be happy."

FELICIANO MAMANI

Feliciano Mamani, a Bolivian Indian of Negro-Kayma, Poopó Province, was noted for his high sense of honesty and integrity. He had an inquiring mind and had eagerly searched for truth, a quest which was rewarded when he embraced the Bahá'í Faith in 1960. He immediately arose to teach his neighbors and volunteered his services as a traveling teacher.

The believers of his community could not read or write. Through the efforts of Mr. Mamani a small private boys school was established in Negro-Kayma which functioned for three years. He obtained the use of a building for the holding of classes and maintained the teacher. The pupils memorized Bahá'í prayers and songs and were taught the history of the Central Figures of the Faith. Literacy classes were conducted for adults who learned to read. Drawings and visual-aids were used in teaching them about the Bahá'í Faith. One of the boys who attended the school went on to become a literacy teacher in Dejahuta.

Whenever possible Mr. Mamani attended Bahá'í meetings and conferences, always eager to increase his knowledge of the Faith. In 1962 he attended the National Conference in Sucre, returning to his home community on foot, a journey lasting nine days. He spent the nights in the mountains and taught in villages along the way. He reached Negro-Kayma in a weakened condition due to lack of food. Although his health was affected he continued teaching and receiving visitors in his home, until he fell ill on one of his journeys and, after a brief stay in hospital, passed away on May 11, 1966. With quiet dignity his wife now carries on the work her husband commenced and to which he gave his life, teaching her children the verities of the Bahá'í Cause so that it may be the star of guidance to their lives.

ISIDRO C. JACHAKOLLO

EDMUND MANY BEARS

1905-1968

JEAN MANY BEARS

1910-1968

The Many Bears learned of the Faith from Dr. Arthur Irwin and his wife, Lily Ann, and accepted it in October 1961, the first Canadian Indians of the Blackfoot tribe to become Bahá'ís. They immediately became active in carrying the Faith to others of the Blackfoot tribe and their determination and enthusiasm contributed greatly to the formation, at Rídván 1962, of the Spiritual Assembly of the Blackfoot Reserve, near Calgary, Alberta.



Edmund Many Bears

Edmund was a recognized leader among the Blackfoot people, as his father had been before him, and was accorded the courtesy title of Chief. He had served actively on the Indian Band Council and in a tribal organization called the Brave Dog Society. By occupation he was a farmer and although he had little formal education he had a thirst for knowledge and a deep desire to improve the condition of his people. In the Bahá'í Teachings he found a solution to the depressed state of his people and a heightened understanding of the spiritual capacity and noble station of man. Edmund and his wife, Jean, were instrumental in forming, in 1961, the Native Friendship Club, the purpose of which was to foster friendship and understanding between Indians and non-Indians by freely meeting together in social fellowship. It was here that they encountered the Bahá'í Faith. As an outgrowth of this club, the Calgary Indian Friendship Centre was established about 1964, and Edmund served as director for a period of time.

Although dogged from the beginning of their Bahá'í lives by ill health and the need of frequent medical care, the Many Bears and their white Bahá'í friends made many teaching trips



Jean Many Bears

throughout the Canadian west, winning friends among people of the Peigan, Blood and Cree Indian tribes. They also visited other Indian tribes in the States of Montana and Washington. Jean had a compelling and quiet manner, and was a very effective teacher. On many occasions she confirmed people in the Faith. Edmund was an especially effective teacher in the Blackfoot tongue and frequently at Bahá'í gatherings was asked to intone prayers in that language. He possessed a gentleness, strength and assurance which marked him as a leader. One could feel a spiritual strength emanating from him during periods of prayer.

A friend writes of them: "They were very genuine, loving Bahá'ís, inflamed with the spirit of the Cause. Due to ill health and the many pressures put upon those who move between two cultures, it was often with great personal sacrifice that they continued their service to the Cause."

And again: "They each had a profound understanding of and respect for Bahá'u'lláh and His Teachings. One felt a certain peace and tranquility in their company—quite assuredly a combination of their Indian heritage and the influence of their newly-found but well-beloved

Faith. Their teaching efforts and the example of their lives created a bridge of friendship between the Indian and white communities, and their influence assuredly will direct in some measure many whose lives they touched."

Succumbing at last to the physical frailties which had plagued them they died but several weeks apart. Even in death they taught—those attending the memorial service held by the Bahá'ís of Calgary described it as an outstanding demonstration of love and brotherhood.

ROGER WHITE

LUCY JANE MARSHALL

1879(?)–1967

The early dates are uncertain. Lucy Jane Marshall, third of the five children of Richard and Ann Brailey Marshall, was born in Nottingham, England, probably in 1879. The family emigrated to the United States in 1882, lived in the Chicago area, went back to England for a while, then returned to America to stay. In the Fall of 1912, the time of the visit of 'Abdu'l-Bahá to California, Lucy's story begins to come into focus for us.

The family had settled in San Francisco. Lucy at thirty-two was a trim and efficient little stenographer with intense bright eyes. She worked for a shipping firm, Goodall, Nelson and Perkins, which later became the Pacific Steamship Company. Her sister Elizabeth married into the Goodall-Cooper family, and so contacts opened up between the Marshalls and Ella Goodall Cooper, one of the most outstanding and beloved of the early American Bahá'ís. In October of 1912, when "Aunt Ella" and her mother took the lead in arranging meetings with 'Abdu'l-Bahá, the Marshall family came. Elizabeth took longhand notes as best she could. Her little boy, now a kindly San Francisco physician, remembers that the "Great Man" gave him marshmallows. But for Lucy a lasting transformation came about. Whether or not she had any verbal exchange with Master, she shook His hand, and her life became centered in the Teachings He exemplified. When formal membership records were kept in San Francisco the names of Lucy and her father and her brother Charles were there.



Lucy Jane Marshall

San Francisco's Bahá'í history is illumined with the services of many outstanding teachers and servants of the Faith. Lucy's light is a modest one but absolutely constant. In the records she is never listed as speaker or teacher. Instead she served on the Spiritual Assembly almost continuously until in her eighties, and sometimes she was a member of as many as four local committees and two national ones. Year in and year out she helped to produce the community newsletter with its careful covering of local events and its astonishing enrichment from national and world sources, items gleaned largely from the letters Lucy had received from friends abroad.

Her personal correspondence was prodigious. She had a talent for seeing all pioneers as equally wonderful, and kept in touch with as many as she could, sending little gifts when possible. On the National Contacts Committee where she was chairman for two years she took part in writing about the Faith to people listed in *Who's Who*. Person-to-person was Lucy's style in reaching out to others.

The other national committee on which she served for many years was first called the Esperanto, then the Universal Auxiliary Language, and finally the World Language Committee. An ardent student of Esperanto

herself, she maintained classes in the language season after season in her home, and sometimes they merged into Bahá'í study classes.

Hospitality was the other wing of Lucy Marshall's unobtrusive way of service. Her father had built a fine two-flat home at 20 Broderick Street, around the corner from their first house on Waller Street. They rented the lower flat, lived in the upper, and had beehives on the roof, with Lucy as beekeeper. In the big basement was the workshop, for Richard Marshall was a skilled cabinetmaker. He kept a printing press there too, and did a considerable amount of printing for the Bahá'ís. Meetings of many sorts were held in the family flat. While other Bahá'í families shared in this kind of service, it was the Marshall home that twice became the regular center for the Nineteen-Day Feasts. And it was Lucy who became the heart and center of the Marshall home. Her sisters married and moved away. Her mother died in 1932 and her father ten years later. Her brother Charles, ill for many years as the result of a stroke, stayed with her in the flat until his passing in 1953. Still their home was virtually the Bahá'í Center. And whatever the other friends brought for the feast, Lucy made the tea and served it graciously.

She had room and welcome for out-of-town visitors, expected or not. Martha Root stayed with her. Another highlight for her was the coming of the first group of Persian students, nine young men, in 1944. They had been given permission by the Guardian to come to America to continue their studies, and they went directly to 20 Broderick Street in San Francisco, telegraphing their parents from there that they had arrived safely. Three of them forever after spoke of her place as their American home, though they moved away to go to school and later to teach. Lucy treasured their lasting friendship.

It seems that her round of duties from typewriter to writing-desk to telephone and cook-stove, and her faithful visits to the sick, never degenerated into drudgery. She had a remarkable capacity for enjoyment. Her eyes would shine with enthusiasm whether she was with the world famous teacher or the shy new believer. She had a glorious time traveling in Europe with her fellow Esperantist Martha Root when the International Esperanto Conference was held in Danzig in 1927. Later that

same year she seems to have enjoyed immensely reporting, with Louis Gregory, the Nineteenth Annual Bahá'í Convention of the United States and Canada held in Montreal. And when she found she could not attend the Convention and Centenary celebration in Wilmette in 1953, she promptly paid the way for a new Bahá'í to go in her stead. She made trips to Hawaii and Alaska with Bahá'í interests uppermost. And there were motor jaunts with her family to Yosemite and Glacier National Park where, as they came upon bears and other wild creatures, she told her young nephews the Mowgli stories.

In 1963 she was one of the most enthusiastic of the visitors to the Bahá'í World Congress held in London. A photograph of her there¹ has caught her sparkling expression of wonder and delight. A year later, when someone at the last minute dropped out of a group leaving for Pine Springs, Arizona, to attend an Indian Council Fire, she was playfully asked if she would like to go. "I was just waiting to be invited!" she said, and in five minutes she was ready. Cheerfully she rode the long distance, slept outdoors in a sleeping bag, and with her courage and good spirits contributed much to that inspiring occasion.

In her last days, as her faculties dimmed, she never lost her cheerfulness, nor her childlike faith in Bahá'u'lláh. Loving friends stayed by her and felt privileged to do so. On January 26, 1967, her eyes closed in their last earthly sleep.

ANNA STEVENSON

LOULIE ALBEE MATHEWS

1869(?)–1966

Loulie's contribution to the teaching work of the Faith is inestimable. Her services over a period of many years in various fields of activity demonstrated the great reliance which she placed on prayer and through which she continually sought guidance.

She first heard of the Faith from a Mrs. Cocheran. One morning she was shown to a room in Mrs. Cocheran's house. On the table was a single rose and above it hung the portrait of a man of noble bearing in Oriental dress. His eyes penetrated her very soul! It was as though she was drawn by a magnet, a mysterious

attraction, which she could not understand. When she asked the identity of the man in the portrait, Mrs. Cocheran replied: "It is 'Abdu'l-Bahá, the Son of Bahá'u'lláh, the Great Prophet Who has recently come to earth in our own times to reveal the Word of God to all mankind. I am sending you on New Year's eve a book. It contains the key to that which you are seeking. You must begin to study His Teachings."

The promised book arrived at exactly one minute past twelve (January 1, 1914). It was the *Kitáb-i-Íqán* (*The Book of Certitude*) and on the fly-leaf Mrs. Cocheran had inscribed "To a Bahá'í Teacher." Loulie pondered: "Could I ever achieve such a mission?"

Sometime later, Loulie and her daughter Wanden (now Mrs. Andrew Kane) were motoring to their country place in the White Mountains and met with an accident when a speeding car ran into them. Loulie was thrown from the vehicle and severely injured. She was carried into the nearest house which proved to be that of her cousin, Harry Randall, and his wife, Ruth, two well-known early American Bahá'ís. When Loulie regained consciousness, there on the wall opposite her bed hung the same portrait of 'Abdu'l-Bahá. Both Harry and Ruth were eager to share their knowledge of the Faith with her. During the weeks before she was able to return to New York, many hours were spent speaking about 'Abdu'l-Bahá and His great wisdom and love. His interpretation of the Words of Bahá'u'lláh became a reality to her. Day by day she absorbed more and more and felt the power of this wondrous Cause. When she was able to return to her home, completely recovered, she accepted the Faith wholeheartedly and became active in the New York community.

At one of the Nineteen Day Feasts a letter was read from Edith Sanderson of Paris, in which she made a plea that a member of the community come to Paris to help in the teaching work. Loulie, with the consent of her husband, accepted and sailed shortly afterwards for France. She settled at the Hotel France et Choiseul, and rented a room on the ground floor for the meetings. At that time there were many Persian believers passing through Paris who always attended the meetings. One evening Loulie was passing the tea when one of the Persian friends held up his cup; his flowing sleeves fell back and exposed wrists

¹ *Bahá'í News*, June 1963, page 9.



Loulie Albee Mathews

that had been severed from the bone. She drew back in horror: "What has happened to you?" His answer came with a sad smile: "I was imprisoned for my Lord, my hands chained above my head." When the friends departed, she questioned her soul about the Faith she had embraced: Did she really know the Station of Bahá'u'lláh, the Manifestation of God? Could she have borne the chains and prison for His sake? Before she could teach, she concluded, she must first know herself. She decided to write to 'Abdu'l-Bahá:

"Dear 'Abdu'l-Bahá, I think I must go home. I don't know enough about the Faith to conduct a class and a Center, and besides I am not good enough. . ."

She laid the stamped envelope on the table planning to post it later. Just at that moment a visitor was announced. He was a tall Persian friend who had come directly from Haifa and the presence of the Master. He handed her a small envelope addressed to her in the handwriting of 'Abdu'l-Bahá. Alas! she must have it translated. She thought of a Persian friend who knew English perfectly and who would translate it without delay.

"The determination to return home is very dear

to the heart of 'Abdu'l-Bahá. The home is the center from which life radiates to all horizons. Do thou go home and be humble and obedient and by-and-by thou shalt become 'Abdu'l-Bahá's lion and roar across the Seven Seas."

These three episodes became the signposts of her future life. From then on she became an instrument to serve the Cause she loved so well.

After the passing of 'Abdu'l-Bahá (November 28, 1921) Loulie gave to the Guardian of the Faith the same love and devotion which she had rendered the Master. In 1928 Loulie had the inspiration to establish an International Lending Library which would have its seat at their villa in Portofino, Italy. She wrote to Shoghi Effendi to ask if they should include only Bahá'i literature. His prompt reply was to "include the Sacred Writings of all religions". Many friends entered into the spirit of the idea as a means of spreading the Faith in Europe and the library issued its catalogue and began operating, when suddenly Loulie succumbed to a virulent form of pneumonia. She hovered between life and death for weeks. Her daughter's cabled request for the Guardian's prayers brought a prompt response: "Your mother's work is not finished. She will live to complete it."

The faithful doctor who did not believe in miracles saw one now with his own eyes! He did not understand that Shoghi Effendi's prayers had returned her life, but he repeatedly said that nothing in his medical career had prepared him for her recovery. However, he told her she could no longer live near the sea. No New York, no Portofino. She must make her home in the Rocky Mountains of Colorado—"Destiny is a thing apart from knowledge, it is a dimension not in books but descends upon us, in the measure of the Supreme Being's will and no man knoweth."

The salubrious Colorado air, the high dry altitude, soon restored Loulie's health. Her vitality restored, her activity increased. They moved to Pine Valley. The winds and storms of the future held no terror. She chose the name "Temerity" for her home, a ranch which was destined to become the school for the pioneers to Latin America.

In 1933 Loulie, accompanied by her husband, undertook a teaching journey to the Antipodes and the Pacific. On the ship she interested many souls, one of whom had travelled on the *Cedric*

with 'Abdu'l-Bahá. She contemplated going to India and, as always, sought the Guardian's advice. He replied:

"Dear and Prized Co-Worker: I feel it would be wiser not to dissipate your energies in so vast a field as India. I would urge you to concentrate on the South American continent for the present, with particular attention to the Hawaiian Islands where the work you have performed is so deeply appreciated. Japan and China are, moreover, fields where, if feasible, you could render notable and timely services. I would also urge you to induce, whenever you find the occasion suitable, some of the friends to settle permanently in South America. Your experience, judgment and devotion fully qualify you in making the proper selection and in encouraging the friends to follow your noble example.

Lovingly and gratefully, Shoghi'"

With her husband, known to us all as Matt, Loulie began her work in the Latin American field. She visited Panama; Lima, Peru; Valparaiso and Santiago, Chile; the Chilian lakes; Buenos Aires, Argentina; Rio de Janeiro, Brazil; the Philippines. Each place was blessed with a dramatic and inspiring episode which made its mark and assured its future in the Faith. An account of some of Loulie's travels in which she fulfilled the promise of the Master that she would become a lion and "roar across the Seven Seas" has been left us in her book *Not Every Sea Hath Pearls*.

As interest grew in Latin America the need for pioneers became urgent and Loulie conceived the idea of establishing a training center at her Pine Valley home, "Temerity", for all who would volunteer to serve in that capacity. It filled a great need in preparing pioneers to settle in the goal countries. After several years the property was deeded to the National Spiritual Assembly of the United States. It was commandeered later by the United States government and purchased for military training purposes. Thus another chapter was closed.

Loulie will long be remembered throughout the Bahá'í world. Her brilliance, her never-failing sense of humor which opened the minds and hearts of those who heard her and unfolded the treasures of the Divine Revelation of Bahá'u'lláh, made her famous as a Bahá'í teacher. Her devotion to the Guardian was a

star to her life; his great appreciation of her services and of her spiritual quality is reflected in the following postscript, penned by his own hand, to a letter dated March 13, 1939:

"Dear and precious Co-Worker: I would assuredly pray from the depth of my heart that your request may be granted. . . . As to your own dear self I am thrilled by the news you give me and by the manner in which you discharge your manifold and vital duties. I am so pleased to know that Mr. Mathews is so closely collaborating with you. May the Beloved protect and guide you both in the great work you are doing for the Cause. I will place the photo of the Mexican Assembly and the Spanish translation in the Mansion, close to the room where Bahá'u'lláh passed away. Shoghi'"

MARION LITTLE

MARGERY McCORMICK

1889-1964

To have been one of the early American Bahá'ís who responded to the Tablets of the Divine Plan, devoting thirty-nine years to the promotion of its goals, must now bring great happiness to the soul of Mrs. Margery McCormick. Born in Winnetka, Illinois, on February 9, 1889, at a time when lamplighters made their rounds each evening to ignite the gas streetlights, she lived to see not only great technological changes in her country, but also the historic raising up of the Administrative Order of the Bahá'í Faith and the beginning of the enlistment of the masses in its ranks.

"Grieved passing much loved Margery McCormick devoted servant Faith outstanding teacher board member . . . her indefatigable services successive stages unfoldment divine plan unforgettable. . ." cabled the Hands of the Cause of God residing in the Holy Land on being informed of her passing.

Margery received many honors in her lifetime which she viewed as new opportunities for service. She was appointed as Auxiliary Board member for teaching in 1954, a position which she actively filled until her death in 1964. She was also a member of the National Spiritual Assembly of the Bahá'ís of the United States for a number of years, a member of the National



Margery McCormick

called *Spirit-lifters* and in encouraging seekers and Bahá'ís alike to turn to the Sacred Scripture for help, she would share a copy of this small selection, knowing it would increase thirst for the Word of God.

Prior to becoming a Bahá'í, Margery married a Canadian urologist and moved to Edmonton, Alberta. During a return visit to her family in 1925 she met Mr. Albert Vail and became attracted to the Bahá'í Teachings. Following the retirement of her husband the family moved back to the United States. After his death in 1935 she devoted her full attention to the Cause of God and set out for the Holy Land in 1937.

Margery's vivid account of her pilgrimage holds a special message for the shy and hesitant: "I wasn't sure then what would happen on pilgrimage; I just knew that I wanted to visit the Shrines and to meet the beloved Guardian. But no one had told me that I would be expected to find my role in the Faith. Each day, at the dinner table, the beloved Guardian would encourage me to prepare a public talk. When I explained to him that I was not able to speak in public and had all my life been shy, he listened carefully and then continued speaking of the talk—I knew I must make an effort." As a child, Margery had not been able to attend school during a lengthy illness, and had developed a love of reading which stayed with her all her life. Stored in her mind were numerous pertinent facts and observations which now came to assist her. By the end of her pilgrimage, the Guardian had helped her to edit a talk and urged her to commit it to memory. On her return to America, when the boat docked in New York, she was met by the Bahá'í friends and asked to speak in the Center. Her life as a platform speaker was launched. Years later, she mentioned that she experienced much anguish and uncertainty on her first pilgrimage and left Haifa a "frightened, raw recruit"; but when she returned on pilgrimage in 1955, she was showered with the warm praise of Shoghi Effendi. "It felt as if all the banners were flying!" she recalled. "It was the happiest time I have ever known." Having committed to memory so many passages from the Writings, Margery's public talks were charged with the spirit and power evoked by offering the Word unchanged, in all its purity. A generation of Bahá'ís in Canada and the United States came

Teaching Committee of that country, and a distinguished international traveling teacher.

Towards the end of her life she represented the National Spiritual Assembly of the United States at the establishment of the National Spiritual Assemblies of the South Pacific and of South East Asia and often recalled how thrilling she found those experiences.

Optimism was her gift—one lavishly shared with the thousands of visitors to the Bahá'í House of Worship in Wilmette during her many years of guiding there, and with countless audiences, especially students on university campuses where she was a popular speaker. At a time of great campus unrest the presence of this serene, assured lady, confidently presenting the vision of a united world and the solutions to contemporary problems contained in the Writings must have left an indelible impression.

If you went to Margery with a problem she would reach for her prayer book and say, "Just the other day I happened to read these words. . .", and then lead you to the Divine key for solving your problem. Certain passages in the Writings became so cherished by her that she gathered them together in a little booklet

under her influence; she would meet protestations about lack of capacity with keenly-recalled personal experiences from her first pilgrimage until each listener would feel that there must be something they, too, could do in service to the Cause.

Age failed to diminish Margery's service or slow its pace; instead, it added the lustre of continuous, consecrated effort. When an invitation came to visit some city or college campus that was new to her, she would study the map and joyfully set out for that area. When her physician warned her to curtail her activities, she told him she would rather "wear out than rust out!"

In addition to conducting a prodigious correspondence and devoting a large measure of her time to travel teaching, Margery was a successful business woman with investments in land, houses and dairy farms, and was active in various community organizations in Evanston. She lived toward the end of her life in the Bahá'í Home for the Aged in Wilmette of which she was a trustee and sponsor, as well as its first resident. Margery preferred to call it the Bahá'í Home for Senior Citizens, saying that the word "aged" applied only to her exterior.

Absolute faith was the hallmark of Margery's life. Writing to a friend she said: "No wonder the Word is called 'wine!' Never was anything else so intoxicating when one really has absolute faith in it." Then she quoted: "*I belong to him that loveth Me, that holdeth fast to My commandments, and casteth away the things forbidden him in My Book.*"

Her life was constantly guided, her achievements were an answer to prayer. Asked how she knew when "God answers us", she replied: "Because of something we experience. We have a dilation of the breast, a warm feeling of love and devotion for Him. Every word of our prayer becomes vivid and alive. We have a glorious sensation of companionship; we know that God is actually 'closer to us than breathing, nearer than hands and feet' . . . Bahá'u'lláh becomes our Best Beloved, our Comforter, our Refuge, our Strength, the Forgiver of our sins, our Savior and Redeemer. It is all too glorious to describe what it is that awaits each soul who learns to pray until God answers him."

At her passing on July 14, 1964, in her seventy-fifth year, the Universal House of Justice cabled:

GRIEVED LEARN PASSING MARGERY MC-CORMICK BELOVED DEVOTED SERVANT BAH-ULLAH LUSTROUS SERVICES FAITH SPANNING LONG LIFETIME BEFITTING MEMORIAL ASSURE FAMILY PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM

BETH MCKENTY

ALLEN B. MCDANIEL

1879-1965

Allen B. McDaniel was born in Exeter, New Hampshire, September 5, 1879. His father was a well-known Unitarian minister, and from childhood he was reared in an atmosphere of liberal religious thought.

As though in preparation for the services he was to render in the construction of the Mother Temple of the West, Mr. McDaniel chose to become a Civil Engineer, and in 1901 received a degree in Architectural Engineering from the Massachusetts Institute of Technology, the foremost university of its kind in the United States.

It was more than a decade after his graduation that Allen McDaniel found the Faith of Bahá'u'lláh. This occurred shortly after the passing of his wife, at about the time of the outbreak of World War I, when he was serving on the faculty of the University of Illinois and came in contact with the growing Bahá'í community in Urbana, the seat of this institution of higher learning.

In his book *The Spell of the Temple* Mr. McDaniel describes his experiences and reactions in learning of the Faith and reading for the first time *The Hidden Words* of Bahá'u'lláh.

Allen McDaniel became a Bahá'í in 1915, but it was not until about five years later that he began his association with the work of the first Bahá'í House of Worship in the Western world, when he was invited to advise the Temple Trustees on the elevation of the main floor of the Temple structure.

In the years which followed, Mr. McDaniel became increasingly absorbed in the challenging task of translating into a permanent and beautiful building the dream of Louis Bourgeois, the Bahá'í architect who designed the "Temple of Light". Finally, in 1930, the Temple Trustees requested Allen McDaniel and his



Allen B. McDaniel

firm to undertake the supervision of the erection of the superstructure of the Temple, which was begun in the Fall of that year.

Throughout the remaining difficult stages of completing this unique and spiritually significant building, the cornerstone of which was laid by 'Abdu'l-Bahá Himself, Mr. McDaniel devoted a major part of his professional activity to this highly important work, to which he brought the dedication and enthusiasm of a devoted believer in combination with his outstanding technical knowledge and experience.

Mr. McDaniel attended as a delegate the annual Bahá'í Convention of 1925, held in Green Acre, the site of one of the Bahá'í Summer Schools, and it was at this convention that he was for the first time elected as a member of the National Spiritual Assembly of the United States and Canada. Following this first call to service on the highest administrative body of the Faith in North America, he continued as one of its members for twenty-one consecutive years (1925-1946), a period coinciding with the intensive development of the Administrative Order in the West, under the unerring guidance of the Guardian of the Faith.

During most of these years, in addition to

his unique contribution to the technical aspects of completing the superstructure and exterior ornamentation of the Temple in Wilmette, Mr. McDaniel served as Chairman of the National Spiritual Assembly, and rendered many other significant services to the Faith, including contacts with officials of the government of the United States and official representatives of many other governments in connection with matters affecting the Faith.

In the final stage of the completion of the Temple, the execution of the interior ornamentation of this unique structure (1947-1952), Mr. McDaniel served as a member of the Technical Advisory Board appointed by the Temple Trustees, thus extending to a period of more than thirty years his direct and active association with the construction of the Mother Temple of the West.

In addition to the technical knowledge and experience which enabled Allen McDaniel to make such an invaluable contribution to the building of the Temple he had a vision of its true significance and purpose, based on his deep study of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. This is reflected in the following quotations from his book describing *The Spell of the Temple*:

"In the years to come, around this Universal House of Worship will cluster institutions of social service and public welfare . . . for under the New World Order, the salvation of a world in travail can come only from spiritual communion with God and the intelligent application of His laws to the daily life of humanity."

The following message, sent by the Universal House of Justice to the National Spiritual Assembly of the United States after Mr. McDaniel's passing, serves as a befitting epilogue to this memorial tribute to a distinguished and much beloved servant of the Faith:

GRIEVED LEARN PASSING DEVOTED GREATLY
LOVED SERVANT FAITH ALLEN MCDANIEL STOP
TIRELESS ACTIVITIES ASSOCIATED MOST DIFFI-
CULT PERIOD CONSTRUCTION MOTHER TEMPLE
WEST MANIFOLD SERVICES MEMBER NATIONAL
ASSEMBLY SPANNING NEARLY QUARTER CEN-
TURY UNFORGETTABLE STOP PRAYING SHRINES
PROGRESS SOUL ABUNDANT BLESSINGS ABHA
KINGDOM

PAUL E. HANEY

BAHMAN MIHRABÁNÍ
NÍ'MAT YIGÁNIGÍ
RAM DAYAL SHARMA

A motor accident on February 26, 1963, took the lives of Bahman Mihrabáni, Ní'mat Yigánigí and Ram Dayal Sharma and deprived



Bahman Mihrabáni

the Bahá'í community of India of three of its most outstanding teachers. They had played an active role in initiating teaching in the remote villages and mass enrollment areas of the country. They were travelling to New Delhi to attend a recently called conference to celebrate the teaching victories achieved and to plan a campaign of expansion and consolidation. The friends gathered at the conference held a memorial meeting to mourn the loss of their three companions whose dedicated service was a source of inspiration and an example deserving of emulation.

Bahman Mihrabáni, in his early teens, left his home in Yazd, Persia, and settled in Bombay. He learned of the Cause through his uncle and quickly embraced it. He was a gifted teacher and won to the Cause many people of capacity. With his wife and family he pioneered to Gwalior where there were no resident Bahá'ís



Ní'mat Yigánigí



Ram Dayal Sharma

and largely through his devoted efforts the area became an active centre of mass conversion. He is remembered as a gentle, humble and kind man whose actions were a source of attraction to those who met him.

Ni'mat Yigánigí was born in Poona, India, and was only twenty-three years of age at the time of his passing. He was a student of agriculture at the University of Poona and achieved recognition both as a scholar and as an athlete and sportsman. He was born into a family of Bahá'í pioneers who had assisted in building Spiritual Assemblies in various parts of India. Although just a few months remained before the completion of his studies, he was eager to participate in mass teaching before the end of the Ten Year Crusade and had volunteered to serve in Madhya Pradesh as a temporary settler. His loving spirit, lucid explanations and moving recitation of prayers won the hearts of the villagers he taught. In the last few months of his short life he assisted in carrying the Message to the remotest corners of Madhya Pradesh, forgetting rest and comfort in an outpouring of sacrificial service.

Ram Dayal Sharma was born into a Hindu family of high caste. Although he was a Brahmin by birth, he was devoid of caste prejudice. Before accepting the Faith he was elected President of Village Panchayat, a position which accorded him judicial powers to settle village disputes. He was deeply loved by the villagers for his strong sense of justice and his untiring services on behalf of rich and poor alike.

Upon accepting the Faith of Bahá'u'lláh, he became an enthusiastic teacher noted for his capacity to present, in simple and moving language, the glad tidings of the return of Krishna. He was a gifted organizer and a fine singer and in the short span of his Bahá'í life he brought the Faith to thousands of people representative of all castes and walks of life. His sincerity and love of service endear his memory to those who knew him.

HERMA MÜHLSCHLEGEL

1902-1964

GRIEVED NEWS ASSURE PRAYERS HOLY SHRINES
BEHALF NOBLE SOUL HERMA MUHLSCHLEGEL



Herma Mühschlegel

NOW PASSED TO ETERNAL WORLD HER SPIRIT
SERENE SELFSACRIFICE WORTHY EMULATION
ALL BELIEVERS

UNIVERSAL HOUSE OF JUSTICE

Herma Weidle was born in 1902 in Stuttgart, Germany. Her father was a policeman and the family lived in modest circumstances. Herma was a sunny, radiant girl with a fun-loving and vivacious nature, and was loved by everyone.

In 1920, five years before her husband became acquainted with her, the Master had prophesied in a Tablet addressed to Adelbert Mühschlegel: "*Thine honoured wife will be favoured at the Threshold of Oneness and looked upon with eyes of mercy.*" When she became a Bahá'í and married Dr. Mühschlegel she personified to everyone the ideal of a loving, deeply sympathetic heart completely without prejudices. Hence her home became a well-known centre of hospitality and friendship, and it was blessed with five joyful children. In 1936 Herma made a pilgrimage with her husband to the Bahá'í World Centre. The meeting with the Guardian confirmed, heightened and inflamed her devotion to the Faith.

When the suppression of the Faith in Ger-

many before World War II caused the interruption of Bahá'í activities and the severing of connections with the world at large, Herma devised a means of maintaining communication with the Holy Land. Possessed of a beautiful voice, Herma after some difficulty finally succeeded in obtaining permission from the State to take special singing lessons with a noted teacher and composer in Zürich, Switzerland. This made it possible for her to dispatch reports to the beloved Guardian and to bring his messages into Germany. Herma's courage, strengthened by her deep love for Bahá'u'lláh, made possible the bringing of much needed guidance from the World Centre to the German Bahá'ís in their difficulties before the beginning of the Second World War.

In the postwar years of rebuilding the German national Bahá'í community, again Herma arose to serve the Cause of God in a variety of ways. She was a reliable administrator as well as a loving teacher. Her Bahá'í life was an example of devotion and service. When a young Persian Bahá'í student lost part of her skin through an accident, Herma spontaneously offered a portion of her own skin tissue. The transplantation succeeded very well.

Later, the rhythm of Herma's life was calmer, her husband frequently travelling for the Cause and her children having established homes of their own. But her last illness had already begun. In 1964, after intense suffering, she radiantly ascended to the eternal homeland, on the blessings of which she had so often reflected on earth.

ADELBERT MÜHLSCHLEGEL

FRED MURRAY

1884-1963

Beneath a shady tree somewhere along the coast of Esperance Bay in West Australia, about the year 1884, an Australian aboriginal woman of the Minen tribe gave birth to a son. A pure soul was born, lived and grew to become probably the most well-known person of his race.

His parents died when he was quite young. He and his brother were fostered by a European woman, the wife of a sheep station manager, who lived in the area. This proved the means of



Fred Murray

saving their lives as during an extremely serious drought soon after they were orphaned, the entire tribe died from drinking poisoned water. The two boys later travelled by foot many hundreds of miles overland to Yalata Sheep Station in South Australia, living off the land as was their tribal custom.

Yalata Station was owned by a family by the name of Murray who loved and cared for the boys. It was during this period that the young men adopted the name Murray. And so Fred Murray became a named citizen of Australia. Fred worked herding sheep and cattle, riding horses, prospecting, and living the rough life that prevailed at that time. His brother was killed while taming wild horses and thus Fred became the last living member of his tribe. Much of his life was spent with a family named Crowder and it was through this association that he was eventually brought to the Teachings of Bahá'u'lláh.

Fred married one of his own race, an aboriginal woman from Lake Victoria. He lived and worked along the River Murray for the rest of his life. He travelled the river on the paddle steamers and worked in the dried fruits industry. On reaching the age of retirement, Fred went

with his wife, son and two daughters to live on Gerard Aboriginal Reserve in the Upper Murray River area of South Australia. His wife died a short time afterwards.

Bahá'ís from Renmark visited the reserve and so Fred Murray met the Harwood family who were descendants of the Crowder family he had known and loved so long. Learning of the Bahá'í Faith he was deeply impressed by its Teachings. "One people, one God, everybody one—that is good!" he often said. His decision to become a Bahá'í was made on June 23, 1961. He became an active teacher and served on the Spiritual Assembly of Renmark.

Fred was deeply loved by the Hand of the Cause Collis Featherstone. At the dedication of the Mother Temple of Australasia he met the Hand of the Cause of God Amatu'l-Bahá Rúhíyyih Khánum—"the dear Lady who sends out the love from Haifa," he called her. There he also met Jessie Revell and Bahá'í friends from all over the world, including the Hand of the Cause Dr. Raḥmatu'lláh Muhájir whom he accompanied on a teaching trip to South Australia and Victoria.

Perhaps the greatest thrill of Fred's life was attending the Most Great Jubilee celebration in London in 1963. There in Albert Hall, surrounded by thousands of Bahá'ís from around the globe, he spoke of the sorrow and suffering of his much persecuted people and added: "When I was a baby, my people died. I thought, 'I have no people!' But now I am Bahá'í—you are all my people." Fred was loved by everyone and his conduct and charm were so natural that he could enter any company and be perfectly at ease. His Bahá'í friends and others spontaneously called him "Uncle", a term of respect and affection. Fred had never been to school but had a wisdom and dignity of impressive dimensions.

Fred's advanced age and failing sight made it impossible for him to travel unaccompanied. Consequently he went to live in the city, transferring to the Burnside community. But God had other plans for him and Fred Murray, the first full-blooded Australian aboriginal to become a Bahá'í, passed on to the Abhá Kingdom on December 21, 1963, in his seventy-ninth year.

There is a bronze bust of Fred in the American National Museum and also in the South Australian Art Gallery. These were made when

Fred was about thirty-five years of age as he was considered to be a "perfect specimen" of his race. As time goes by, the world will learn how perfect.

Message from the Universal House of Justice:

"... we have just learned of the passing of Mr. Fred Murray, first full-blooded Aborigine Bahá'í. We recall Mr. Murray's attendance at the World Congress in London, and we are very grateful that he was permitted to observe this historic event before his passing to the Abhá Kingdom. Please assure members of his family that we have offered prayers at the Holy Shrines for the progress of his soul."

Message from the Hands of the Cause residing in the Holy Land:

GRIEVED NEWS PASSING MUCH LOVED FIRST
ABORIGINE BELIEVER FRED MURRAY STOP
PRAYING HIS EXAMPLE WILL OPEN WAY RAPID
SPREAD FAITH HIS LONG SUFFERING PEOPLE
STOP EXTEND LOVING SYMPATHY FAMILY
FRIENDS

Message from Amatu'l-Bahá Rúhíyyih
Khánum:

DEEPLY REGRET DEATH MY BELOVED UNCLE
FRED STOP KINDLY CONVEY LOVING SYM-
PATHY HIS FAMILY STOP WE ALL REJOICE HIS
SPIRIT SERVICES AND NO DOUBT RICH REWARD
ON HIGH

HOWARD HARWOOD

HENDRIK OLSEN

On June 20, 1967, the first indigenous Bahá'í of Greenland passed away. Although he was an elderly man when he became a believer in the summer of 1965, he rendered distinguished service to the Faith of Bahá'u'lláh. He began serving the Cause many years before he became formally affiliated with it, and the effect of his spirit, as well as his physical contribution to the work of the Cause in Greenland, will be felt for many years after his passing to the Abhá Kingdom.

Mr. Olsen's contact with the Faith began some twenty years before his declaration of belief, when Johanne Sørensen (later Mrs. Johanne Høeg), the first Danish Bahá'í, sent

letters and literature about the Faith to several places in Greenland. One of these many letters reached Mr. Olsen who replied courteously with words of appreciation. The ensuing correspondence led him to translate into the Greenlandic language the booklet *Bahá'u'lláh og Hans Budskab* (Bahá'u'lláh and His Message).

This was a remarkable contribution. The Greenlandic language had only recently been committed to written form, and although still evolving, its development since then has been very rapid. Mr. Olsen brought to bear on his task his own considerable skill as a writer and translator. Highly respected and trusted by his compatriots, Mr. Olsen more than once had served as an elected member of the local government, and had been selected by the well-known Danish-Greenlandic writer and explorer, Mr. Knud Rasmussen, to translate his books. He approached the Bahá'í translation with characteristic care and reverence, and seeking a measure of security for its accuracy sought the assistance of the kateket, the local Protestant priest, in reviewing his work.

Mr. Olsen's correspondence with Mrs. Johanne Høeg was maintained for many years. In the spring of 1965 he wrote expressing the desire to meet, once in his life, a believer in the Cause of Bahá'u'lláh, the principles and Teachings of which increasingly attracted him. Mrs. Høeg, then some seventy years of age, undertook the long and arduous journey to Greenland, an island highly exposed to inclement weather, and offering little accommodation. It was a great relief to the Danish Bahá'í community when young Dr. H. Ra'fat volunteered to accompany Mrs. Høeg. They travelled by ship and by plane, taking the long route.

The meeting in the summer of 1965 in Upernavik at Hendrik Olsen's home was both cordial and poignant for the long-time correspondents. Mr. Olsen signed a declaration of his acceptance of the Revelation of Bahá'u'lláh, expressing regret for not having done so much earlier. Eager to translate his belief into action, he offered to translate into Greenlandic *Bahá'u'lláh and the New Era*, a work he had only half accomplished when he passed away and which the Bahá'í group in Godthaab is making efforts to complete.

Hendrik Olsen was unquestionably a leader in Greenland, and in many ways a pioneer—a



Hendrik Olsen

feature apparently running in his family, as he was a direct descendant of the first Greenlandic Christian—and his prestige on this vast island is still very great. His name will long be remembered in the Bahá'í community. The humility and courteousness radiating from his letters, which Johanne Høeg has cherished and preserved, will be a source of inspiration for coming generations.

Informed of his passing, the Universal House of Justice cabled:

GRIEVED PASSING HENDRIK OLSEN PRAYING
SHRINES PROGRESS SOUL

FLORENCE E. PINCHON

Although she was one of the earliest luminaries of the Bahá'í Faith in the British Isles and one of its most able exponents, whose example, lectures and writings had a profound influence on those who subsequently embraced the Cause, and although the recipient of a glowing tribute from Shoghi Effendi, little is known about the personal life of Florence Pinchon,

even by those who deeply admired her and benefited from her tutelage. To one of her retiring and unostentatious nature the appreciations received upon her passing would have been a source of embarrassment. She was disciplined, patrician, impeccable in manner and dress, and for half a century served the Bahá'í Cause with serene conviction of its ultimate triumph.

The first written account of Miss Pinchon's association with the Bahá'í Faith is to be found in the letters of Dr. J. E. Esslemont to Dr. Luṭfu'lláh Ḥakím, written between 1915-1921. Dr. Esslemont was at that time resident medical officer at the Home Sanatorium, Bournemouth. He wrote on May 6, 1915: "This afternoon Miss Pinchon, Miss Duke, Miss Martyn and I had a little meeting; they are all deeply interested. . . ." And then, on May 19: "Miss Pinchon and one or two others are coming tomorrow. Quite a number of friends here are interested in reading the books and I am getting quite a little lending library now." "The interest continues to grow quietly," he wrote the following month. "I hope you will be able to pay a return visit to Bournemouth during the summer to help us along. . . I have Bahá'í talks here every Wednesday and Thursday with a few friends and am keeping a good deal of literature circulating, and am preparing the ground and sowing seed as I find opportunity."

In April 1916 Dr. Esslemont related that "our meetings are not very large but they are helpful" and three months later that Miss Pinchon was teaching a Bahá'í class for children; the class donated ten shillings to the Temple Fund and occasionally held their meetings at the home of Major Tudor Pole.

Dr. Esslemont records on August 2, 1919, that "Miss Pinchon's Progressive Thought Library seems to be getting on well. I am going to give a lecture on Esperanto there . . . and she hopes, after that lecture, to start Esperanto Classes at the library." A letter to Dr. Ḥakím dated March 21, 1920 states that Miss Pinchon was "delighted" to receive a message from 'Abdu'l-Bahá which had been forwarded through Dr. Esslemont. "I saw Miss Pinchon today," Esslemont wrote. "We were talking about starting a weekly Bahá'í meeting at her library. . . I have started revising and pruning the book. . ." The following summer Dr. Esslemont wrote of the visit of a Bahá'í teacher

from London, Mrs. George, who came to assist the struggling Bournemouth group. In the spring of 1921 he was able to report that he and Miss Pinchon had shared with some others the platform of a Bahá'í public meeting held at Boscombe which nine attended, and that Feasts were held regularly at Miss Pinchon's library.

After the passing of the Master in 1921, Miss Pinchon's love for 'Abdu'l-Bahá flowered into fruitful service. The interplay of the Bahá'í teachings upon her creative mind resulted in the publication of a book *The Coming of the Glory*. Written just six years after the Bahá'í world was deprived of the physical presence of the Centre of the Covenant, the book reflects a deep grasp of the history of the Cause and its spiritual and administrative teachings which are imaginatively presented. "Your book admirable in presentation exquisite in style," Shoghi Effendi cabled Miss Pinchon in 1927. Volume II of *The Bahá'í World* places *The Coming of the Glory* at the head of the twenty-one titles listed as "Bahá'í Publications of England" and notes that the book "has been highly endorsed by Shoghi Effendi".

In her preface to the slim volume Miss Pinchon states: "The following has been written in the hope that it may serve to awaken interest, particularly among the young and thoughtful, in a great modern Movement, the spirit and principles of which are, I believe, the spiritual light of the epoch now opening before us, and which is steadily gaining adherents, and the recognition of enlightened and progressive minds, in every quarter of the globe."

The book was serialized in *Star of the West*, commencing with Volume XVIII, in 1927. The footnote introducing it contained another appreciation from the Guardian: "The book is correct in its presentation of the essentials of the Faith, eminently readable, exquisitely arranged, and has a distinctive charm unsurpassed by any book of its kind, whether written by Eastern or Western believers. I heartily recommend it to every earnest and devout teacher of the Cause."

Between 1927-1936 Miss Pinchon contributed generously to Bahá'í periodicals. In addition to the instalments of her book, the pages of early issues of *Star of the West* and *World Order* magazine carried fifteen articles on an astonishingly wide variety of subjects, one play dramatizing an encounter between a devout Christian

clergyman and a travelling Bahá'í teacher from the East, and a series of four presentations of the Cause to those speaking from the position of sincere belief in the Church of England, Theosophy, Spiritualism and Christian Science.

In a letter to the Bahá'í friends in Great Britain written on December 16, 1922, the *Guardian* stated: "That in every one of you our departed Master reposed his future and truest hopes for an able and convincing presentation of the Cause to the outside world is abundantly revealed in His spoken and written words to you, as well as in His general references to the spirit of sincerity, of tenacity and devotion that animates His friends in that land . . . the rise . . . of a few but indeed capable, reliable, devoted and experienced followers and admirers of the Cause; the splendid and in many instances unique opportunities that are yours—these indeed are cherished thoughts for a land that illumines its past and should cheer its future." In the same message he wrote of the "comforting and sustaining" thought that his British, co-workers had offered "spontaneous and undiminished support, as well as wise and experienced assistance" which he assured them would "hearten me in the midst of my future labours for the Cause". Inspired by words like these, Miss Pinchon took up her gifted pen.

Of the many articles she wrote perhaps none was more treasured than her compilation of the Bahá'í teachings on the immortality of the soul, published as a pamphlet in Great Britain in 1945 and reprinted in the United States in 1954. One cannot estimate into how many homes this splendid booklet entitled *Life After Death* brought solace and comfort. For many years, nothing in Bahá'í literature was so appropriate a gift to friends who had suffered the loss of loved ones.

One who loved Miss Pinchon has written: "I spent a year in Bournemouth, 1946-1947. . . As a young Bahá'í I used to love to visit 'Floy' Pinchon in her modest bed-sitter and listen to her talking. She was very scholarly, had deep spiritual perception, and I grew very fond of this rare person. But she was the master and I was a grateful pupil. I like to think I was able to give Floy a little pleasure; our last meeting we celebrated by rowing up the river from Christchurch and had tea and scones—it was an ideal summer day. She did so enjoy simple things and really appreciated any small treat. I often

found in her a youthful enthusiasm, an almost childish delight, that, blended with her brilliant mind, made her such a delightful companion. Being shy and retiring she did not mix readily and sometimes one sensed that her world was far removed from this one for which she probably cared little. I am one who is glad to have enjoyed her companionship and who often recalls the refuge to which I fled in my youth, to seek the world of Floy Pinchon and rest awhile."

Another correspondent attests: "My recollections of Florence Pinchon go back to her visit to Bradford in 1939 when, as a year-old Bahá'í, I sat at her feet and absorbed a great deal from her. In later years I occasionally went on teaching trips to Bournemouth and spent precious hours with her. In spite of her quiet nature she kept herself amazingly well-informed about world events and had a tremendous vision of the future of the Cause. At a time when some of the friends were struggling to achieve an awareness of the station of the beloved *Guardian*, Floy had already achieved that insight and given him her heart, loyalty and obedience. I found her quietly hesitant when speaking privately, but she could give a firm, impressive, knowledgeable and well-planned public address. On the subject of immortality, she had no rival."

A third friend writes: "At an early summer school I heard Miss Pinchon give one of the most spiritually-uplifting and comprehensive talks that I have ever heard. Her intellectual capacity was amazing. Her wide reading, her intellectual gifts and her grasp of the Bahá'í teachings were of the utmost value and importance to the Bournemouth community."

Miss Pinchon's death on March 31, 1966, was recorded with deep sorrow by the National Spiritual Assembly of the British Isles: "... frail in body but indomitable in spirit, dear Miss Pinchon waited serenely to pass through the door of the Abhá Kingdom. Only a few days before her death we received a letter from her in which she welcomed the Messenger of Joy."

Perhaps Florence Pinchon's own epitaph would be found in the words attributed to one of the characters in her book, *The Coming of the Glory*: "It is not so much a new life, as life renewed. . ."

ROGER WHITE

AMPELIUS POSY

Mr. Ampelius Posy was born in Jacmel, Haiti, the son of a Baptist minister. He completed his studies in that city. In later years his business took him to the city of St. Marc where, in 1955,



Ampelius Posy

he first encountered the Bahá'í Faith. He was a member of the first Spiritual Assembly of that community and much of the Bahá'í activity there centered in and around his home. In 1961 he served as a member of the first historic National Spiritual Assembly of Haiti.

In 1963 when enrollment in significant numbers began in Haiti Mr. Posy emerged as a flame of fire and perhaps in this period made his most outstanding contribution to the work of the Cause. It was through his spirit, energy and enthusiasm that the first large community of Bahá'ís came into being in Haiti, the community of Pont Benoit in the Artibonite Valley. The Mount Carmel Bahá'í School flourishes in this active community today. Classes are conducted by the Bahá'ís of Pont Benoit. Entry by troops into the Faith of Bahá'u'lláh followed swiftly in other areas in the wake of the development of Pont Benoit and many large communities were established through the efforts of the

friends in the Artibonite Valley. A number of fine Bahá'í pioneers of Haitian nationality have also come from this region.

Mr. Posy passed away very suddenly on October 17, 1965, following a short illness. He was the first to have a strictly Bahá'í burial in the Republic of Haiti. He is interred in the cemetery of St. Marc.

RUTH BLACKWELL

MUHAMMAD HUSAYN RAWHÁNÍ

1899-1965

Muhammad Husayn Rawhání was born into a Muslim family in Kázirún, Írán. In 1926 he learned of the Bahá'í Faith through his eldest brother and after thorough investigation accepted it. Although formerly illiterate he commenced an assiduous study of the Teachings. His concentrated studies and constant association with knowledgeable Bahá'ís soon qualified him as an effective teacher. He taught actively in K̄hurramshahr and Manyúhí. For a number of years he served on the Spiritual Assemblies of Ábádán and K̄hurramshahr and was a delegate to the National Convention.

His business affairs suffered because he was known as a Bahá'í but soon his neighbours and associates learned that he was righteous and fair in his dealings and were drawn to him.

One day he was informed that his neighbours were stoning his house and abusing his pregnant wife. He rushed home to find that his wife had fainted and was bleeding profusely. The attending doctor urged him to complain to the authorities but instead he forgave the offenders. This incident increased his fame among his associates and those who were hostile toward him, and as he gained acceptance and recognition his financial affairs prospered.

The Rawhání home became a centre of hospitality for pioneers *en route* to 'Iráq. One pioneer family wrote to Shoghí Effendi expressing their gratitude for this assistance and in reply received a letter written on behalf of the beloved Guardian praising the actions of Mr. and Mrs. Rawhání in extending care and hospitality to the pioneers.

In 1949 Mr. Rawhání served for eight difficult months in Mecca, assisting the friends there in the establishment of the Spiritual Assembly.



Muhammad Husayn Rawhání

The airplane on which he was returning to Persia crashed. He rendered assistance to the injured passengers among whom was an eminent Egyptian who was a great enemy of the Faith. The enemy was moved by the kindness and affection Mr. Rawhání demonstrated toward the injured passengers. He invited Mr. Rawhání to visit Cairo as his personal guest, an incident which pleased the believers in Cairo.

The greatest task of Mr. Rawhání's life, one which assures his enduring fame, was the identification of the grave of the father of Bahá'u'lláh, Mírzá Buzurg, in Karbilá. This mission was entrusted to him by the National Spiritual Assembly of Persia and he persevered in this difficult assignment for three years, at the end of which time he identified the grave and photographed the tombstone for the approval of Shoghi Effendi. Having received assurance from the Guardian that it was correct he succeeded, with the aid of another Bahá'í friend, in transferring the remains to the Bahá'í cemetery in Baghdád.

During an outbreak of persecution in 1955 the Bahá'ís of Persia were in great danger. Mr. Rawhání's home in Kurranshahr was stoned several times but owing to the respect in which he was held by the local Chief of Police he was spared further ordeals.

Mr. Rawhání became ill in 1964 and sought

treatment in London where he passed away a year later. According to his wish he is buried in the Great Northern Cemetery in London, near the resting place of the Guardian of the Faith.

A modest man who never spoke of the many contributions he made to the work of the Cause, Mr. Rawhání became widely known within and without the Faith for his devotion, kindness and exemplary behaviour.

SIYYID 'ALÍ RIĐVÁNÍ

1894-1964

Siyyid 'Alí Riđvání was born into a conservative Muslim family and became a devoted Shaykhí. He learned of the Bahá'í Faith at an early age and quickly embraced it, devoting the rest of his life to its service. He made many teaching trips throughout eastern Írán from Mashhad to Bandar 'Abbás, and found great happiness in visiting the House of the Báb in Shíráz. Although ostracized and deprived of his inheritance by his family when he became a Bahá'í, Mr. Riđvání continued to serve the Cause wholeheartedly, and ultimately experienced the joy of welcoming his brother into the Faith.

A frequent victim of persecution because of his allegiance to the Bahá'í Cause, Mr. Riđvání on one occasion received a threatening communication from a religious group calling itself the Islamic Society which said: "Come, Oh you who have lost your way, your religion and your Faith, come and be Muslim. Come and drive away that satanic belief, repent to the Muslim mullá. . . If you fail to do so, be assured that we will kill you during the days of Ramađán. . . Your death will be accomplished easily . . . it will cost us just one bullet to correct your negation of truth. Come, have pity on your soul, and purify it from evil beliefs. If not, you will not escape certain and immediate death even if you remain in your home."

As a result of a conspiracy led by a hostile mullá, Mr. Riđvání was attacked and received twenty-three knife wounds. His body was cast into an abandoned well some distance from the village of Rávar, Írán, and he was considered dead. A Bahá'í friend who witnessed the assault informed the Bahá'ís who came thirty-six hours later, under cover of darkness, to transport the



Siyyid 'Alī Riḍvānī

body for burial. It was discovered that Mr. Riḍvānī was still alive. His recovery was effected after a lengthy recuperation in Kirmān.

Eager to participate in the Ten Year Crusade, Mr. Riḍvānī with his wife and some members of his family pioneered to Morocco in December 1954 where their home became a centre of attraction and confirmation. The devoted couple assisted in the establishment of the first Local Spiritual Assembly of Rabat in 1955. Later they served on the Spiritual Assemblies of Tetuan and Kenitra and, in 1958, assisted in the formation of the first Spiritual Assembly of Salé.

In 1930, and again in 1953, Mr. and Mrs. Riḍvānī made pilgrimages to the Holy Land. A treasured experience drawn from that first pilgrimage was that the beloved Guardian permitted Mr. Riḍvānī to serve as the host to the pilgrims attending the Feast held in the garden of Riḍvān on the ninth day of the Riḍvān period. Mr. Riḍvānī kept alive his memory of that occasion by requesting the Bahá'ís, wherever he was, to permit him to be their host on the ninth day of Riḍvān, a small personal tradition warmly remembered by his friends.

Mr. Riḍvānī was one of the happy, excited Bahá'ís who gathered in London in 1963 to celebrate the Most Great Jubilee and the successful conclusion of the Ten Year Crusade in which he had played a significant role in Morocco.

After a brief illness he passed away on June 28, 1964, and is buried in the Bahá'í cemetery of Rabat. He will long be remembered as an example of the courage and steadfastness to which Bahá'u'lláh calls those who arise to serve His Cause:

And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee. . .

SHOGHI R. RAWḤÁNÍ

ANNIE ROMER

1876-1955

GRIEVED PASSING ANNIE ROMER DEVOTED ABLE
PROMOTER PIONEER FAITH STOP SERVICES
HIGHLY MERITORIOUS STOP PRAYING PROGRESS
SOUL KINGDOM

This was the cabled reply by Shoghi Effendi, Guardian of the Bahá'í Faith, to the message from the National Spiritual Assembly of the Bahá'ís of the United States informing him of the death of Mrs. Annie Romer in Manchester, Connecticut, on March 6, 1955, after long months of intense suffering.

A review of the many letters Mrs. Romer received from the Guardian, several of which address her as "dearly loved and precious Bahá'í sister", reveals that most of her early work for the Faith was done under his personal direction.

Daughter of John B. and Isabel Seymour Brown, Annie Romer was born in South Windsor, Connecticut, on January 24, 1876. Her husband, Harry H. Romer, was a newspaper correspondent and held important posts during World War I with the Associated Press in Berlin and London after which he became a member of the staff of that organization in London where he was stationed at the time of the passing of 'Abdu'l-Bahá. It was largely through Mr. Romer's efforts that the news of

this heart-rending event was heralded to the Bahá'ís throughout the world.

Following their marriage in the United States, Mr. and Mrs. Romer moved to London and for several years Annie was very active in the London Bahá'í community, serving for some time as secretary of the Local Spiritual Assembly. The letters exchanged between Shoghi Effendi and herself, especially between 1930 and 1934, record that under his instructions she secured from a number of persons of international renown statements of appreciation of the Bahá'í Faith, some of which were later published in Volume VIII of *The Bahá'í World* and other Bahá'í documents. Among those she interviewed for this purpose were Sir Francis Younghusband, Arnold J. Toynbee, Dr. Hari Prasad Shastri, Lillian Helen Montague, and the Reverend Griffith J. Sparham. Also, at the Guardian's instructions, Mrs. Romer gave the message of the Bahá'í Faith to many other men and women of great influence and renown in the fields of science, literature and religion. Through her efforts persons prominent in public affairs were often invited to the Bahá'í Center in London and to speak at public meetings sponsored by the London Spiritual Assembly. Annie also arranged for a number of these individuals to meet Bahá'ís of prominence in other countries where they might be visiting. Furthermore, she maintained close contact with various organizations working for peace and often made arrangements to include Bahá'í speakers on their platforms. Ofttimes the speaker was Lady Blomfield and sometimes herself.

When Harry Romer passed away suddenly on April 13, 1935, Annie was plunged into deep grief and returned to the United States broken in health, almost without funds and without a home. About a year later she wrote to the Guardian from New York asking for guidance. "I am trying to sense a little of what Bahá'u'lláh means," she stated, "when He reiterates . . . that we are to go forth and teach His Cause if necessary *alone*. . . I have a little money and could use it and go somewhere to teach, or keep it for my old age . . . and then I may not live to be very old. . . I pray I may be a channel in some way for His glorious Message." The Guardian expressed his admiration for her "fortitude, unsparing devotion and unshakable resolve" and urged her "not to allow sorrow and be-

reavement to interfere with the progress of your historic services and activities". He advised her to "fully concentrate" on the matter of teaching and suggested that if possible she go back to England to aid in the new teaching campaign, or to Central or South America where "the future is full of promise".

Mrs. Romer returned to London a few months later but, unable to find employment and with her funds fast dwindling, she returned to New York at the end of October, 1937. Here she began to study Bahá'í Administration and to bring herself up to date on teaching methods. She attended classes at Green Acre and met Martha Root, Keith Ransom-Kehler and other pioneer teachers whose reports, as she wrote to Shoghi Effendi in April, 1938, "have stimulated me and given me new hope and helped clear away many questions and problems. May Bahá'u'lláh assist me to translate this into action and to spread the knowledge where it will do most good."

Again expressing his great gratitude for her historic services in England, the Guardian replied that for the present America "provides the best and most promising field on which to concentrate".

That was early in the first Seven Year Plan. From then on through the remainder of her life, Annie Romer was available for any and all teaching assignments, no matter how difficult. Her knowledge of the Teachings, her love and devotion to the Faith, her humility and self-sacrifice were a great inspiration to Bahá'ís and non-Bahá'ís wherever she went. One of her most significant services during this period was her settlement in Halifax, Nova Scotia, Canada, where she helped to bring into being the first Local Spiritual Assembly in that province in 1944.

In 1946 Mrs. Romer responded to the call to settle in the southern states to strengthen the new communities that had been formed during the first Seven Year Plan. Making Greenville, South Carolina, her headquarters for the next three years, she devoted all her time to teaching in the surrounding states. Next she moved to Columbia, South Carolina, for some months and later spent approximately a year in New Orleans, Louisiana, after which she settled in Louisville, Kentucky, from 1951 to 1953. Then after residing a few months in Knoxville, Tennessee, her health began to fail rapidly but

she never ceased to continue her teaching, even when recuperating from surgery for cancer. Finally, when all hope for recovery was abandoned, Annie was taken to the home of her brother, J. S. Brown, in Manchester, Connecticut, where she passed away, leaving, besides two brothers, a sister, a step-son, several grandchildren, nieces and nephews.

"*O thou lady of the Kingdom*," she was called by 'Abdu'l-Bahá in the one precious letter she had received from the Master. Her many loving letters of appreciation from the Guardian and her glowing record of service testify how brilliantly Annie Romer lived up to this title.

CHARLOTTE LINFOOT

ALICE SCHWARZ-SOLIVO

1875-1965

Alice Schwarz, the daughter of the Bavarian industrialist, Heinrich Solivo, was born on July 12, 1875, in Stuttgart. She spent part of her youth in Stuttgart and part in Unterhausen in Echaztal on the Alb, where her father had built the first hosiery mill in Württemberg.

Although very religious from her youth, she found no fulfilment in the Protestant beliefs. It is therefore readily understandable that she was indelibly impressed when she met, in 1912, the American dentist, Edwin Fisher—the first Bahá'í to come to Germany—who told her about the new world religion. Of her meeting with Edwin Fisher in her home, she said: "I have experienced this day either that which was sent to earth by the Most Glorious, or I have encountered a dreamer." When 'Abdu'l-Bahá visited Stuttgart a few months later in April, 1913, she was able to experience through her personal encounters with the Master the greatest bounty of her life. She was granted the inestimable honor of receiving 'Abdu'l-Bahá as a guest in her home.

From that time forward the life of Alice Schwarz was completely dedicated to the Bahá'í Faith. She gave numerous public talks and made translations of the Writings. In her service she enjoyed the wholehearted support of her husband, Albert Schwarz (deceased 1931), who also embraced the Cause and dedicated his life to its service. All the members of the



Alice Schwarz-Solivo

family were honored with personal Tablets from the Master. In 1922 the couple undertook a pilgrimage to Haifa where they met the Guardian. In 1936 Alice Schwarz again made a pilgrimage in company with other friends.

For many years Mr. and Mrs. Schwarz were members of the Spiritual Assembly of Stuttgart and both were closely associated with the initial propagation of the Faith in Germany and Austria. Shortly after World War I, she founded the *Sonne der Wahrheit* (Sun of Truth), the first German Bahá'í periodical. She also actively participated in the establishment of the Bahá'í Publishing Trust and translated and published Bahá'í articles in collaboration with Heinrich Jäger.

During the Nazi regime the Bahá'í library which was maintained at her home was confiscated and she was able to preserve only a few of the Writings. After her house and property were lost in air raids, she moved to her daughter's house in the Tyrol but as soon as conditions allowed she returned to her homeland in order to be of further service to the Faith. In an account of her life in this period a friend writes: "After World War II she worked with unreduced interest in spreading the Bahá'í mes-

¹ *The Bahá'í World*, vol. iv, p. 264.

sage. The two world disasters and the following events could not shake her faith in a better and more promising future. Thus she spent her last years under the loving care of her family, full of confidence in the future. She felt secure towards the end of her earthly life, remembering the worlds of Bahá'u'lláh: "I have made death a messenger of joy to thee. . ."

When she left this earth on April 7, 1965, Alice Schwarz left in her native land and far beyond its borders the memory of a woman who was unshakable in her Faith, loyal, energetic and brave.

At her graveside the following prayer, written for her by 'Abdu'l-Bahá, was read in accordance with her wish:

"To the Handmaid of God, Mrs. Alice Schwarz, above her is Bahá'u'lláh

O God! O God! In truth this Thy handmaid is dressed in Thy holy fragrances, and she has turned her face towards Thy merciful countenance. Destine for her all good in Thy Kingdom and let Thy blessings descend upon this noble family. Allow the lights of Thy mercy to surround them in all eternity and grant them the shield of Thy protection and support. Verily, Thou art the Charitable, the Mighty and the Giver of all Mercy."

AXEL SCHWARZ

'ABBÁS SHÁHQULÍ

1906-1967

Colonel 'Abbás Sháhqulí, who served for many years as secretary of the National Spiritual Assembly of Persia, passed away in Tíhrán on January 18, 1967. An account of his funeral was broadcast on television and six thousand people, Bahá'ís as well as members of other Faiths, attended the funeral ceremony held in the Bahá'í cemetery in that city.

In 1927 a group of Bahá'ís in Rašt, a city in north-western Persia, who were aware of Colonel Sháhqulí's concern with social problems and his broad-mindedness and natural capacity, slowly introduced him to the Teachings of Bahá'u'lláh. Through reading the Bahá'í Writings he came to an intellectual acceptance of the Teachings as representing the solution to the social problems of the age. As



'Abbás Sháhqulí

his study deepened, however, his heart became illumined with the light of faith and he became a faithful, devoted and outstanding follower of Bahá'u'lláh. He placed at the service of the Cause his many talents and capacities which became further refined and polished as time went on. He served in various administrative capacities with competence and zeal and was a distinguished secretary of the National Spiritual Assembly for many years. He brought to his task perseverance, interest, sincerity, devotion and fidelity. Sacrificially, he worked late into the night in performance of his duties.

The effective organization of the National Pioneering Committee of Persia and the successful fulfillment of the forty-five month pioneering plan were due in large measure to the cooperation, guidance and successive travels of Colonel Sháhqulí. The Bahá'í community of Tíhrán will never forget the courageous measures he took for the safeguarding of the Bahá'ís of that city and its suburbs during the outbreak of persecutions in 1955-56. He also rendered extremely valuable services through his indefatigable efforts in assisting the Bahá'í Publishing Committee of Írán to enrich

its range of literature through the addition of new books and articles and the reprinting in large quantities of out-of-stock and rare material.

In addition to his gifts in the administrative field, Colonel Sháhqulí was a capable teacher and until the last days of his life found his greatest happiness in this activity.

In his sixtieth year, at the height of his career as a distinguished attorney and officer in the military, he succumbed to a brain hemorrhage. After reciting with fervor and devotion a prayer he favoured, he slipped into a coma from which he did not recover.

Informed of his passing, the Universal House of Justice cabled:

DEEPLY GRIEVED PASSING OUTSTANDING PROMOTOR FAITH ABBAS SHAHQULI GRAVE LOSS PERSIAN COMMUNITY ADVISE HOLDING MEMORIAL COMMUNITIES COUNTRY HE SERVED SO DEVOTEDLY COMPETENTLY ASSURE RELATIVES FRIENDS FERVENT PRAYERS HOLY SHRINES PROGRESS HIS SOUL



Ala Sommerau

ALA SOMMERAU

(Alevtina Borissowna Proskorjakowa)

1911-1967

Those who knew Ala Sommerau have a lasting memory of her vibrant and dynamic personality, her keen intelligence and capacity, her enthusiasm and generosity and particularly her deep love of God and of her fellowman. Russian by birth, she came to Switzerland and through her marriage to a Swiss adopted the nationality of that country, but she retained a great love for the country of her birth.

In 1955 she encountered the Bahá'í Faith at Lausanne. She often said that this was the most important event of her life. In hearing the words of the Bahá'í speaker her soul recognized at once the power of the Message of Bahá'u'lláh. Without hesitation she accepted the truth of the new Revelation and became a member of the Lausanne community. At this time she was experiencing great personal problems but with characteristic tenacity and spiritual vigor she arose to conquer them.

Ala carried in her heart, like a precious treasure, the joy she found in her Faith. She

plunged deeply into the Writings and was stunned by their clarity and infinite wisdom. She realized that there was no time to be lost and determined that she would spend her life in service to the Cause of Bahá'u'lláh.

In 1955, but a few months after finding the Faith, she made a pilgrimage to the Holy Land. It was an unforgettable experience and she was deeply touched by the warm welcome extended to her by the Guardian. He reinforced and heightened her desire to serve and assigned her the task of contacting Russian refugees living in Europe. Since that day to the end of her life, she worked constantly to accomplish this goal. She translated into Russian a booklet designed to serve as a basic introduction to the Teachings. She was in contact with the editor of a Russian magazine published in Argentina and subscribed to by Russians all over the world. In this way she was able to accomplish the wish of Shoghi Effendi. She asked Anne Lynch to collaborate in the preparation of monthly articles for this publication.

'Abdu'l-Bahá was Ala's cherished Exemplar and Standard. To pray with her was always a heart-moving experience. Her loving heart and

sympathy embraced all she encountered. In speaking of the Cause her words were charged sometimes with excitement, sometimes with tenderness, and the strength and sincerity of her own conviction attracted many waiting souls. She was an example to everyone in her submissiveness in periods of illness and suffering, as well as in her modesty of life-style. Ala had an optimistic and courageous character, a feeling heart and a deep love for humankind; she cheered the depressed and moderated negative influences in any gathering she attended.

During her last years, despite poor health, Ala visited Russia twice. On her last visit, exercising much tact, she made contact with interested groups and experienced the joy of finding souls who warmly responded to the message of redemption for a suffering humanity. The Russian spirit was ready, and Ala understood it.

Ala Sommerau will never be forgotten. She was given the mission by Shoghi Effendi of taking the Message of Bahá'u'lláh to the Russians and her obedience is surely her crown.

EDWARD STRUVEN

1875-1965

Edward Struven, well known to and loved by Bahá'ís who visited the Mother Temple of the West during the years it was in process of construction, was born in Baltimore, Maryland, in 1875, the son of Dietrich Struven, a ship's chandler, and Rose Klaus Struven. He was a graduate in engineering from Cornell University in Ithaca, New York, where in 1904 he became acquainted with Mary Wood and Mrs. Lua Getsinger. Lua Getsinger imparted to him the Message of Bahá'u'lláh and confirmed him in the Bahá'í Faith in that year.

In 1912, Edward Struven was among those privileged ones who welcomed 'Abdu'l-Bahá upon His arrival in New York. In 1923, he was asked to assist in the construction of the Temple and in that year began a long period of dedicated and uninterrupted service in Wilmette. Long before any superstructure appeared above the foundation Mr. Struven conveyed to visitors to the Temple site an image of the glorious edifice that would soon begin to



Edward Struven

dominate the landscape and lakefront area of Wilmette.

As early as 1927, Mr. Struven was the recipient of letters from the Guardian underscoring the importance of the House of Worship. In a letter dated October, 1927, Shoghi Effendi wrote to Mr. Struven:

"My dear Co-worker: I will continue to pray for the steady development and consolidation of the newly-established centre at Wilmette. May it grow in radiance and power, cement the bonds that should unite the East and the West in the Bahá'í world, and raise, as no Assembly has as yet raised, the call to arise and hasten the construction of God's Universal House of Worship. . ."

On April 29, 1929, the Guardian wrote:

"I wish to add these few words in person as a token of my love and keen appreciation of your efforts. I will pray for you and your wife at the sacred Shrines that you may help advance the interests of the Temple and fulfil your heart's desire."

On November 7, 1933, the Guardian wrote to Mr. Struven expressing gratitude for his

"meritorious efforts and services in connection with our glorious and sacred Temple", and on May 15, 1937, assured him of "loving appreciation of the many services you are rendering our beloved Faith at such an important centre."

About the mid-forties Mr. Struven retired from active service at the Bahá'í House of Worship and briefly visited Arizona before settling in Florida where he continued to teach the Faith actively until his death on December 31, 1965, at the age of ninety. In the concluding years of his life he had become almost blind, but never for a day did he cease to teach to others the Faith he loved so deeply and served with such devotion for more than half a century.

SOPHIE LOEDING

'INÁYATU'LLÁH SUHRÁB

Colonel Suhráb was born into a family of learned and pious Muslims in Iṣfáhán. His father, Hájí Siyyid Zaynu'l-'Ábidín, accepted the Faith in his youth and because of being in a family of 'ulamás he was under great pressure and suffered persecution from members of his family. On three occasions the home of Hájí Siyyid Zaynu'l-'Ábidín was attacked and looted and he and his family of small children were under great difficulties. The sufferings he endured in the path of God were rewarded by 'Abdu'l-Bahá who sent him a beautiful Tablet consoling him and assuring him that soon these difficulties would be turned into comfort and would produce beneficial results. In the Tablet the Master reminded him that the tempestuous winds and storms of the winter give way to a beautiful harvest of flowers in the spring.

As a child Colonel Suhráb was an eye-witness to the acts of heroism of his father. He has recorded in his diary how he and his brother were frightened in these upheavals and feared for their lives. His father at last had to leave his native town. After having made pilgrimage to Karbilá, he requested permission to visit 'Abdu'l-Bahá in the Holy Land. He stayed several months in the Holy Land and has written a beautiful memoir of those days spent in the presence of the Master. In the absence of his father, Colonel Suhráb, who was the eldest son, accepted the responsibility of caring for his mother and three younger brothers. Because



'Ináyatu'lláh Suhráb

their properties were in the hands of enemies they had little with which to sustain themselves. In spite of the difficult circumstances in which they lived, the parents of Colonel Suhráb educated their children. Colonel Suhráb has written poignant biographies of his father and grandfather which graphically depict the situation of the Bahá'ís of Persia in those difficult days.

Although physically frail, Colonel Suhráb manifested a powerful spirit and learned valuable lessons in the school of adversity. In his twenty-fifth year he was invited to serve in the army in an administrative capacity. He achieved the rank of Colonel. His career in the service of his government reflected his honesty, sincerity and integrity.

Colonel Suhráb has an enviable record of Bahá'í service. He was one of the first members of the Spiritual Assembly of Iṣfáhán and served that institution for forty years. He undertook numerous travel teaching trips throughout Irán. 'Abdu'l-Bahá, in one of His Tablets to him, praised Colonel Suhráb for traveling to a remote tribal area and blessed him for his endeavour.

In 1939 Colonel Suhráb was sent to Europe to make purchases for his government. He sought permission to make pilgrimage at this time. In a letter written through his secretary on September 4, 1939, Shoghi Effendi advised him that the troubled situation in the Holy Land made it unwise to come at that time. Instead, the beloved Guardian requested that he visit the friends in France and England, and that he visit Miss Marion Jack, the lone pioneer in Sophia, Bulgaria. On his return to Írán he served the Cause with renewed vigor and dedication. Some years later, Colonel Suhráb had the bounty of coming on pilgrimage.

Colonel Suhráb was a wonderful teacher and was a well-loved and popular instructor of the Bahá'í youth. He compiled numerous study courses, articles and books many of which have been published. In the early spring of 1968 he was summoned to the Throne of Eternity.



SAIALALA TAMASESE

1912-1965

Saialala Tamasese

Saialala Tamasese Lealofi II was born at Vaimoso, Western Samoa, on December 1, 1912. Although descended from one of the royal families of Samoa, he was a very humble person and was known for his kindness and great love for all people. He was educated at the Seventh Day Adventist Theological College at Vailoa, Saluafata, but was not happy in his religion and continued his search for truth. He studied the Mormon teachings but, still unsatisfied, he decided to attend no church and to study the Christian Bible himself.

Late in 1955, Saialala and his wife, To'alima learned of the Bahá'í Faith through their daughter, Fuatino, who was employed by a Persian family who had pioneered to Samoa. Saialala's interest in the Teachings grew rapidly and he returned again and again as a guest to the home of Mr. and Mrs. Ni'mat 'Alá'í until he proved to his own satisfaction that Bahá'u'lláh is the Manifestation of God for this day. He then commenced to teach his wife and children who all became Bahá'ís.

Every Sunday Saialala accompanied Mr. Suhayl 'Alá'í on teaching trips, walking from village to village, serving as translator, and telling those who showed interest about the

Teachings of Bahá'u'lláh. Although the first Spiritual Assembly was formed in Apia in 1957, soon, as a result of the visits to the villages, groups and assemblies were formed in Sinamoga, Afega, Leauva'a, Nofalo'i and other places. Saialala interpreted for the Hand of the Cause Enoch Olinga during his visit to Western Samoa in 1958 during which large proclamation meetings were held in the villages of Leauva'a and Fasito'otai with hundreds attending. He also made a significant contribution by translating into Samoan some of the Bahá'í prayers, a portion of *The Hidden Words* and other Writings.

In later years he fell ill and for two years before his death he was not able to participate actively in teaching. But his spirit was ever strong and he continued to encourage his family and taught and deepened the friends who visited him. On the return to Samoa of Mr. and Mrs. Suhayl 'Alá'í, he said: "I am a Bahá'í and I will remain a Bahá'í. Now you have returned I can die."

A few weeks later, on September 25, 1965, he passed to the Abhá Kingdom, the first indigenous Samoan to believe in Bahá'u'lláh and

serve Him all the years of his life. Because of his rank, his funeral was attended by representatives of noble families, leading chiefs and church dignitaries. Despite pressure brought to bear by clergy and relatives his wife steadfastly insisted upon a Bahá'í burial service, the simplicity, beauty and dignity of which deeply impressed those who attended and further enhanced the prestige of the Faith. Thus, even in death, Saialala Tamasese served the Cause of God which he assisted in establishing in his island home in the midmost heart of the Pacific.

"In the East the light of His Revelation hath broken; in the West have appeared the signs of His dominion. . . Should they attempt to conceal its light on the continent, it will assuredly rear its head in the midmost heart of the ocean, and, raising its voice, proclaim 'I am the life-giver of the world!'"

Bahá'u'lláh

KATHERINE KNIGHT TRUE

1893-1963

Katherine Knight True and her twin brother, Kenneth Knight True, were born in Chicago, Illinois, on September 2, 1893. The attachment between these two children was very deep and Katherine herself seemed to wonder at her sense of loss, which continued throughout her life, from the time of Kenneth's sudden death when he was only seven years old.

Her mother's early interest in and acceptance of the Bahá'í Faith, the first mention of which in the Western Hemisphere had been made at the International Congress of Religions in Chicago just days after Katherine's birth, was undoubtedly of profound influence throughout her life. How early this influence became evident is manifested in an exchange of correspondence between the beloved Master and Katherine. When but nine years of age she wrote the following letter to 'Abdu'l-Bahá:

"Alláh-u-Abhá!

To the Dear Master, 'Abdu'l-Bahá:

Háji Mirzá Hasan promised to take me to the Holy City, Acca, in his robe to see the Beloved Master.

I am learning *The Hidden Words* of the

Blessed Perfection and desire to live according to His commands. I supplicate to you to pray to God for me to fill me with His Holy Spirit.

I ask you, won't you please send me a Tablet in your own handwriting.

Give my love to all your Household and dear Mirzá Assad'u'llah.

Your little maid-servant,
Katherine True

Chicago, Ill., April 11, 1903."

About two months later this "little maid-servant" received a much-treasured Tablet from her beloved Master, in His own handwriting and addressed to "The maid-servant of God, Kathryn True, the revered."

"O Thou who art attracted to God!

I send this letter written by my own hand, that thou mayest thank God, thy Lord, the Supreme, grow in happiness in the love of God and be kindled by the fire of His love, chanting verses of greetings and thanks, and be quickened by the breezes of life blown from the garden of the knowledge of God."

Again, some sixteen years later when Katherine was deciding on her life profession she wrote to 'Abdu'l-Bahá about her desire to study medicine, asking for His counsel in this decision. His reply came in the following Tablet dated March 31, 1919, and translated by Shoghi Effendi who was then serving as the Master's secretary:

"He is God.

O beloved daughter!

Your letter dated December 29th, 1919 arrived. From it, it became known that with a firm resolution you were determined to serve the world of humanity. One of the Divine Teachings is that man should be the source of a benevolent cause amongst the creatures and if it be universal good, all the better.

The study of medicines is highly acceptable and praiseworthy. With all thy power endeavor that thou mayest attain the utmost proficiency in this art and thus serve the world of humanity. . ."

This loving and inspiring Tablet from the Master, so characteristic of His sincere concern for all who turned to Him, cleared up any remaining questions in regard to her final decision, for in His Message she found not only the

approval of her choice in study but the encouragement and assurance she most needed, as well as the direction and purpose to which her life work should be dedicated; namely, "service to the world of humanity".

Ignoring the serious problems of health caused by a prolonged illness when about twelve years old, Katherine began her years of intensive study, astonishing her family and friends by her persistence and faithfulness in completing the difficult stages of her professional education, taking her pre-medics at Northwestern University and finally in 1926 receiving her degrees of Bachelor of Science, Master of Science and Doctorate in Medicine from the University of Pittsburg. Her high standing in her profession was later attested by the invitation which she received, in 1941, to become a Fellow in the American College of Surgeons, on an occasion when two women with some five hundred men received this honor.

During most of her professional life, while practising on the North Shore of Chicago, Dr. True was closely associated with the Mary Thompson Hospital in Chicago, and served in various administrative capacities such as Head of the Surgery Department and President of the Medical Staff.

While unusually dedicated to her profession, Katherine always found time for her continuous activities in the Bahá'í Faith. In her own community she was deeply interested in the development of the Local Spiritual Assembly, serving as its chairman for several years and as one of its most effective teachers both in her own firesides and in public meetings. Later, her Bahá'í activities were more in the national and international fields.

From 1945 through 1948 Katherine devoted most of her time to her work on the National Teaching Committee, acting as its chairman in the years 1947 and 1948. Elected to the National Spiritual Assembly at Riḍván 1956, she served as member of that body to Riḍván 1960, contributing especially to one of the specific goals of the Ten Year Crusade, namely, the establishment of the Bahá'í Home for the Aged, the first dependency of the Mashriqu'l-Adhkar in Wilmette. Because of her background of experience, she played an important part in this project through all its difficult stages—the selection of its location, its architectural plans,



Katherine Knight True

the construction of the building and the organization of the operation of the Home after its completion. For a number of years afterwards she was a very active member of its Admissions Committee.

One of the most important of Katherine's services to the Faith was her very able chairmanship of the Arrangements Committee for the historic All-America Intercontinental Teaching Conference commemorating the Centenary of the inception of the Mission of Bahá'u'lláh, held in Chicago and Wilmette, April 29–May 6, 1953, and which included the momentous dedication of the House of Worship on May 2.

Of all her various endeavors for the Cause, the one she seemed to particularly enjoy was that of the establishment of the Faith in the countries of Western Europe. As member and vice-chairman of the European Teaching Committee throughout its period of operation, from 1946 to 1963, she contributed richly to the achievement of the goals set by the beloved Guardian in this international field of action. It was during these years that she received (October 4, 1950) the following encouraging

and warmly cherished message from the Guardian:

"May the Beloved bless your deeply appreciated endeavours, reward you for your labours, remove all obstacles from your path, and enable you to extend continually the range of your activities.

Your true brother,
Shoghi"

It was Katherine's joyous privilege to make several pilgrimages to Haifa during the Guardian's lifetime. Of special interest and import was her first visit when she accompanied her mother to the Holy Land in the very early part of 1922, soon after the deeply lamented passing of the beloved Master. Each of her journeys to the Holy Land must surely have had its own particular place in the storehouse of her experiences, even to her last visit in November 1952 when the Guardian permitted her to accompany her mother on a very special occasion arranged by the Guardian for this Hand of the Cause of God, Corinne True.

The memory of Katherine True will, I believe, remain vivid in the hearts of her family and of her many, many friends even more for what she was than for what she accomplished in her rich and full life, for the rare qualities which she possessed and which combined to make her such a uniquely beautiful individual. Although gifted with an excellent mind, a deep and clear thinker known for her sound judgment and intellectual integrity, she constantly demonstrated a unique balance of her mental powers and the dictates of her beautiful spirit, her sincere compassion, loving understanding and extraordinary kindness. One of her most conspicuous endowments was her delightful and ever-present sense of humor, completely free of all caustic or sarcastic implications, and contagious to those who experienced it. Unconscious of her charm and attraction for people, she was extremely humble to the point of being, really, very shy, a surprising quality in one so gifted.

Dr. True passed away quite unexpectedly on September 26, 1963, from a sudden and virulent attack of leukemia. The great longing of her heart had been granted to her, the privilege and joy of living long enough to care for her beloved mother during her declining years. Katherine's professional skill and knowledge,

her most loving and tender care were poured out unstintingly upon this precious, most cherished of all of her patients, up to the moment of Mother True's passing to the Abhá Kingdom in April 1961.

To those who had been privileged to be associated with Katherine Knight True and to know her intimately, it seemed that the hopes expressed by 'Abdu'l-Bahá in His cherished Tablets to her had been beautifully fulfilled: "*With all thy power endeavor that thou mayest attain the utmost proficiency in this art and may thus serve the world of humanity.*" Katherine's life, as her beloved Master had directed in this early Tablet had indeed been a continuous service to the world of humanity.

EDNA M. TRUE

REGINALD TURVEY

1882-1968

Reginald Ernest George Turvey, the artist and "spiritual father of South Africa" ascended to the Abhá Kingdom from Durban, South Africa, on March 2, 1968.

The Turvey family traces its ancestors back to 1172 to Ireland, and through various families honored by royalty to Edward Turvey, Reg's artist grandfather, who headed a party of settlers from London to South Africa in 1820 and finally settled in Ladybrand, Orange Free State.

Reg was born in Ladybrand on August 29, 1882. His father who owned farms and operated a trading store was a member of the Raad, the first parliament of the Orange Free State. Reg was educated at Grey College, Bloemfontein. He did not complete school because his housemaster discovered his marked artistic talent and persuaded his father to send him to London for art training. In London he studied under Henry Tonks from 1903-07 at the Slade School of Art where he received an award for painting, and at the London School of Art.

While attending the Slade School Reg met Bernard Leach, Britain's master potter, who became his lifelong friend. In 1910 the two men attempted to open an art school in Japan but the venture failed and Reg returned to South Africa and barely made a living teaching art in

Durban. His father decided he could not go on being a starving artist so he bought him a farm in Kenya and sent Reg off to learn to be a farmer. The artist was not a farmer, however, and the farm made very little. After four years Reg returned to South Africa where he became very ill for many months. Eventually he recovered and began to paint. In 1922 he sold the farm in Kenya and used the money to get married and return to England to study and paint.

At Dartington both Reg and Bernard Leach made friends with the American painter, Mark Tobey, and heard from him of the life and teachings of Bahá'u'lláh. During all the years of their friendship both Reg and Bernard Leach had been searching for truth as well as beauty and they had spent endless hours discussing it. Reg at the time was interested in Theosophy. It was not long after Mark Tobey had told him of the Message of Bahá'u'lláh that he accepted. This was in 1936.

In 1939 the family returned to South Africa. Reg continued to paint and hold private exhibitions, but his paintings did not sell well. During these difficult years in Johannesburg Reg tried to make contact with other Bahá'ís in South Africa and although there were several, including a group established by Fanny Knobloch in nearby Pretoria, he failed to locate them. The Administrative Order of the Faith was not yet established in that part of the world and Reg was not in communication with the World Centre. There is little doubt, according to his friends, that had Reg not been sustained by the teachings of the Bahá'í Faith during those lean years he would have left the arts. He clung to and drew inspiration from the Bahá'í concept that the true artist is a servant of mankind.

In 1953, life suddenly changed. The Hands of the Cause Músá Banání and Dhikru'lláh Khádem and their wives visited Bahá'í Centers throughout Africa at the request of Shoghi Effendi. For an entire week Reg found himself surrounded by Bahá'í love and was uplifted by the news that soon, as part of the Ten Year Crusade, a group of Bahá'í pioneers would be arriving to re-establish the Faith in South Africa and lay a solid foundation for its administrative functioning. At last his many years of isolation and loneliness were broken. Within a few months Mr. and Mrs. Harry Ford and



Reginald Turvey (self portrait)

Mr. and Mrs. William Sears¹ and family arrived in Johannesburg. Reg was invited to live on the Sears farm where he found warm companionship, the inspiration of regular Bahá'í activities and was provided with a studio in which to work. Thus began the most fruitful period of Reg's artistic life and the full maturing of his talent. His paintings took on a more abstract and mystical aspect.

Under the direction of the Guardian teaching work began among the African people and Reg enthusiastically participated. He especially enjoyed serving as chauffeur for African teachers who needed transport and he made frequent trips to the remote rural areas of South Africa, Swaziland and Basutoland. Although he was not a public speaker, the Africans loved his gentle spirit and affectionately termed him "Uncle Reg".

In 1956 Reg made a pilgrimage to the Holy Land. At last the long-isolated believer achieved his heart's desire. His notes taken at the time record a deep appreciation of the beauty of the Shrines and a warm and tender love for Shoghi Effendi: "... a wonderful

¹ Mr. Sears was appointed a Hand of the Cause in October 1957.

person; he has a great sense of humor, a great kindness in his eyes. . . . Reg's journal indicates that the Guardian's table-talk revolved around the purification of mankind, the suffering humanity must endure in preparation for an era of unity, love and justice. He reports that the Guardian explained that the Faith had faded in South Africa mainly because the Administrative Order had not yet been firmly established in the world and that the establishment of the Administrative Order on a secure foundation would prevent "a reversion to a virgin state".

It was while Reg was in Haifa that Shoghi Effendi recognized the steadfastness and pure spirit of this believer and named him "the spiritual father of South Africa".

After returning from pilgrimage Reg continued to serve faithfully on the Spiritual Assembly of Johannesburg and he continued to paint prolifically. The year 1963 was a particularly happy one for him. One of his fondest hopes was fulfilled through a reunion with his fellow artists and friends, Bernard Leach and Mark Tobey, when they met at the World Congress in London. Reg carried with him three of his abstract paintings to show to his old friends. Between sessions of the Congress, and for several days afterwards, Reg haunted the art galleries with his companions and related afterwards how much he enjoyed their discussion of the significance of the New Day ushered in by the Bahá'í revelation.

Upon returning to South Africa a one-man exhibition of Reg's paintings at the Lidchi Gallery brought him the recognition that had been delayed for almost sixty years. In that same year, as if he knew his life's work had been completed, he laid down his brushes, never to lift them again. His eyesight deteriorated further and he suffered an almost total loss of hearing. Creeping arthritis had already gnarled his right hand. Reg withdrew within himself in serenity. His last days were spent quietly in a nursing home where he enjoyed frequent visits from those who loved and admired him.

Reg lived the Bahá'í teachings and is spoken of by his fellow artists and colleagues as a man who was "courteous, gentle and serene, firm, original, spiritual, mystical, honest, trusting, modest, genuine and a man of integrity". He is a man of history, a man who lived his life for tomorrow. His paintings are now widely dis-

tributed in outstanding private collections in South Africa, in all the major art galleries, and in collections as far afield as Germany, England and America. When the significance of his Bahá'í life in South Africa is understood, Reg's work will speak to generations to come.

Reginald Turvey was a fine artist who relied upon God and the deep spirit within for his inspiration. He was never without his treasured, well-thumbed prayer book. The steadfastness of faith of "the spiritual father of South Africa" assures his eternal progress in the spiritual world. He passed away peacefully in his eighty-fifth year. At his simple Bahá'í burial service was read a Tablet of 'Abdu'l-Bahá, the opening words of which define the lodestar of Reg's life:

"In this great dispensation, art is identical with an act of worship and this is a clear text of the Blessed Perfection. . . ."

LOWELL JOHNSON

BAHRÁM KAYKHUSRAW VAṬANKHĀH

1905-1966

Bahrám Kaykhusraw Vaṭankhāh was born in Naṣrābād, Yazd, Írán, in 1905 of Zoroastrian background. He settled in India when a youth of nineteen years. Immediately after becoming a Bahá'í in 1931 he made a pilgrimage to the Holy Land. He deeply loved Shoghi Effendi and wished never to part from him. The Guardian consoled him by saying that his service to the Cause would be the fulfillment of that wish. His exemplary obedience to the wishes of Shoghi Effendi and his willingness to respond to every need of the Cause despite considerations of health and limited finances were the hallmark of the sacrificial services rendered by Mr. Vaṭankhāh during the balance of his life.

In 1943, in response to the call of the Guardian for the Bahá'ís to disperse from the larger cities, Mr. Vaṭankhāh left Bombay and settled in Sholapur where he contributed greatly to the teaching work. An even more significant phase of his Bahá'í activity commenced in 1962 when he arose to serve as a teacher in areas where large masses were responding to the Teachings,



Bahrám Kaykhusraw Vaṭankháh

a task to which he dedicated his full time. With unswerving confidence he travelled to remote villages bringing the Faith to rich and poor, literate and illiterate, wherever his steps were guided. His greatest happiness was in teaching. Despite serious health problems he could not be persuaded to remain away from the teaching field for more than a day or two at a time. In the period 1962-66, Mr. Vaṭankháh visited more than three hundred villages in the Sholapur area and other parts of Maharashtra State and also journeyed to Hyderabad and Orissa.

In July 1966 he travelled fifteen hundred kilometers to assist the Spiritual Assembly of Kota develop a teaching plan to establish the Faith in area villages. He rested briefly at the insistence of the friends, but then immediately arose to undertake teaching journeys to the outlying villages. Accompanied by the Bahá'ís of Kota he visited the village of Tirath on July 10. It was his last teaching exploit. He fell ill the following day and was confined to bed in the care of a doctor. The next day he rallied briefly and conversed jubilantly with the friends, inviting them to accompany him that evening to open another village to the Faith,

but within a few hours he passed peacefully away. His last words before slipping into unconsciousness were: "Which village will we visit this evening?"

The Universal House of Justice expressed its sorrow at the loss of this outstanding teacher by cabling:

SADDENED PASSING BAHRAM VATANKHAH
INDEFATIGABLE DEVOTED SERVANT BAH-
ULLAH HIS EXEMPLARY SACRIFICIAL SERVICES
MASS TEACHING INDIA UNFORGETTABLE ASSURE
RELATIVES FRIENDS OUR PRAYERS

ARIANE DROLLET VERMEESCH

1901-1964

In the year 1920, John and Louise Bosch, two early American believers, took an extended journey to the French Polynesian Islands of the Pacific, settling in Papeete, Tahiti, for a period of five months. Their purpose was to bring the Message of Bahá'u'lláh to the inhabitants of this island, so much loved by the French impressionist Paul Gauguin, and by him defined a veritable paradise.

During their stay in Papeete they became well acquainted with Ariane Drollet, then seventeen years old, who was the first Tahitian to embrace the Bahá'í Faith. A photograph of Mlle. Drollet standing between Louise and John Bosch appears in *The Bahá'í World*, vol. iv, p. 349.

Some time later, Mlle. Drollet visited the United States and was the guest of Mr. and Mrs. Bosch at their home in Geyserville, California, for approximately a year. During this time she became acquainted with many Bahá'ís in California. After her return to Tahiti she went to France where she married and lived until the end of World War II. After the sudden death of her husband and one son, she returned to her native island.

In 1955 the French pioneer Jean Sévin went to Tahiti and found Mme. Vermeesch still aflame with the Cause of Bahá'u'lláh. Her daughter, Liliane, became the bride of Mr. Sévin and the mother of two lovely young girls who represent the third generation of Tahitian Bahá'ís.

Mme. Vermeesch passed away on May 8,



Ariane Drollet Vermeesch

1964. She is remembered by all who knew her for her winning character, sterling qualities and dedication to her Faith. A marble memorial bearing an inscription from *The Hidden Words* of Bahá'u'lláh marks her resting place.

EDUARDO DURANTE VIERA

First African Martyr

1921-1966

Eduardo Durante Viera was born in Portuguese Guinea, West Africa. He was well educated, charming, liberal-minded and profoundly spiritual. His noble qualities made him a popular figure among his people. He held a prominent position in the government of the colony and was often called upon to tender an address of welcome to important visitors to Bissau, the capital of Portuguese Guinea, on behalf of the government. He served as a member of the church council in Bissau.

Mr. Viera learned of the Bahá'í Faith while on a brief visit to Lisbon during the course of the Ten Year Crusade and became an eager

student of the Writings of Bahá'u'lláh. Quickly he embraced the Cause and became an enthusiastic, staunch and knowledgeable believer. The friends in Lisbon warmly remember the pleasure and stimulation he brought to the meetings.

On his return to Bissau, Mr. Viera severed his affiliation with the church and proceeded with courage and vigor to promote the Bahá'í Teachings among his countrymen. The first to embrace the Faith was his wife who recognized the truth of the Message of Bahá'u'lláh after a period of keen study and meditation. Soon a Bahá'í community of fifteen members was established in Bissau and a Bahá'í center in one of its suburbs.

A Bahá'í friend in Lisbon records: "In those days we used to receive magnificent letters from Mr. Viera. They were highly inspiring and instructive. Whenever his letters arrived I would share them with the friends who also drew much pleasure and enlightenment from them. However, as time went on, his letters grew more infrequent and fitful and eventually stopped altogether. He had often made some passing reference to the hardships and obstacles he encountered in his own work, and spoke of himself as being in a distressing position; but we in Portugal could hardly grasp the gravity of the situation, and when his letters stopped altogether, we grew very anxious about him. . ."

Although urged by the clergy to do so, Mr. Viera refused to apostatize his Faith. A brief, harsh interval followed. He was summarily dismissed from his post and deprived of all the benefits and privileges he had hitherto enjoyed. Faced with the need of providing for his wife and seven children, one of them a victim of paralysis, Mr. Viera established a travel agency and offered his services as legal advisor to the native population of his home town. He sustained a crushing disappointment when his application for a visa to enable him to attend the World Congress in London in 1963 was curtly rejected. His Bahá'í teaching activity continued unabated. The clergy instigated the authorities to take severe repressive measures: his house was raided, his Bahá'í books and literature were confiscated, and he was forbidden to hold meetings in his home. Moreover, a strict censorship was imposed on all his correspondence. Eventually all his letters were intercepted. On several occasions Mr. Viera



Eduardo Durante Viera

was arrested by the police on frivolous pretexts, was detained, maltreated and brutally beaten. This mounting tide of trials served only to increase the tenacity of his loyalty to the Cause of Bahá'u'lláh and to give fresh impetus to his heroic spirit.

Mr. Viera's final arrest, on a charge of subversive political activity, took place on March 11, 1966, following a period of increasing pressure and harassment. A cloud of obscurity surrounds the uncertain circumstances of his death in prison on March 31, 1966, the first African Bahá'í to lay down his life as a martyr for the Cause of Bahá'u'lláh, his sublime heroism thus immortalizing his name in the annals of the Faith.

An account of the tragic events of this period was recorded by Mrs. Viera: "At about 4 a.m. on March 11 the police suddenly broke into the house and ordered my husband to keep quiet and not to move. After a thorough search of the house they permitted him to change his clothes and they took him away. We could not have contact with him. Even when we were permitted to take him some food through the help of the prison physician, we were not allowed to see him. About ten days later the police brought him home to obtain the key to his office. It was

one o'clock in the morning. This was the last time he saw the children. His office was entered and the papers and books confiscated. One day when I took food to him the doctor informed me that he would be taken to another room and I could glimpse my husband passing by. That was the last time I saw him. The officials ordered me to leave. After his death, through the intervention of the doctor, I was permitted to prepare his body for Bahá'í burial. While washing we found his body full of the signs of tortures, especially on his head. But we had a Bahá'í funeral and prayers. . ."

Final messages for his wife and children were found crudely scratched with a sharp instrument on the metal biscuit box in which Mrs. Viera had transported food to the prison:

"Tonia: This was the way of destiny. All is terminated. Love your fellowman and raise your children with love. Love everybody. Forgive all the wrongs I have done. Be able to face life with naturalness. Goodbye, and I wish you a long life,
Durante 29-3-1966"

"Dear children: Always be friendly towards all people. Do not have hate towards anyone. Life is eternal and it never ends; it finishes one cycle and begins another. Forgive all the wrongs of your father. May God protect you,
Durante 29-3-1966"

Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.
Bahá'u'lláh

'IZZATU'LLÁH ZABÍḤ

'Izzatu'lláh ZabíḤ was born into a Bahá'í family related to Hájí Mirzá Jání of Káshán. His father passed away when he was only seven years of age and he was raised by his devoted and distinguished mother. At a very early age he displayed an aptitude for learning foreign languages, and developed a deep knowledge of the Faith. While still a youth, he organized and taught deepening classes, and his interest in teaching youth continued to the end of his life.



'Izzatu'lláh Zabih

Many of the young Bahá'ís who had the privilege of attending his classes have become pioneers and prominent teachers and servants of the Cause in various parts of the world.

Mr. Zabih studied textile design and engineering in Europe and made a valuable contribution, particularly to the emerging Bahá'í community of France, in stimulating and teaching the friends there, in a period when there were few Bahá'í teachers available. He was deeply loved by those outside the Bahá'í community as well. In a time of great unrest among laborers, his close and affectionate relationship with the workers in his textile factory and the respect in which they held him stood in marked contrast to conditions prevailing generally in similar organizations.

Mr. Zabih was one of the founders, organizers and most popular teachers of the Bahá'í Summer School of Irán and continued until his death to actively participate in its sessions.

It was Mr. Zabih's bounty to receive many letters from the beloved Guardian and to meet him on pilgrimage, a profound experience to which he frequently referred. He passed away on October 24, 1964, after a life of selfless service.



Photographs of the metal box on which Eduardo Durante Viera wrote messages for his family from his prison cell.