



*The Hands of the Cause and friends attending the Panama Conference.*

into maturity and to become completely self-supporting.

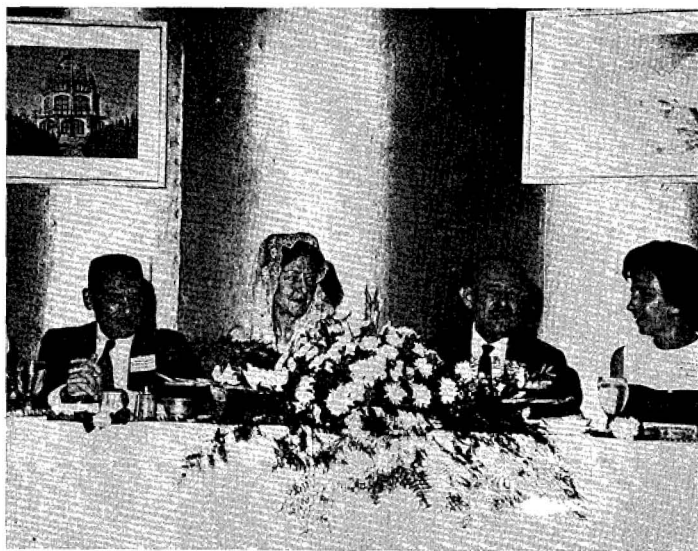
Rúhíyyih Khánúm said: "It seems to me that we should remember that just the way it does not matter what we eat, every human being eats with his mouth; the same thing is true of everything else we do in this world. Sometimes people say, 'Well, we had to give to the church in the past, or, we belonged to some society and they were forever asking for funds and now that we are Bahá'ís we do not want any more of that.' They say, 'That was the past and we are the future.' But the fact remains that all of us—families, communities, tribes, municipalities, nations—we all have to live by means. The whole Bahá'í system has to go forward also through making certain expenditures because we live in a material world and have to live with material means.

"We have no choice, so that it seems to me that everybody can grasp this point and certainly our Indian friends can grasp it with the same understanding that we do because they are men and we are men and it is understandable to everybody. The most precious thing has

already been emphasized here—that everybody should give. This is because this one peso or one penny or one centavo or whatever your smallest denomination here is, that you give to your Faith makes the work go along. Personally, I do not think anything in the world has the value of the contributions of the poor. No matter how much a rich man gives, he never succeeds really in giving because he is like a spring, he is fortunate enough to always have something coming out of the bottom of the well, he never really sacrifices.

"There is a tribe in Africa that lives in the desert and has so little water that they have to catch the dew, drop by drop, and one sip of that means the difference between life and death, so we see how precious this is. This is like a poor man's money. I think that we should sometimes remember that people who live in primitive societies are making the transition from a society that lives on barter and exchange of goods to our way of money. They have very little money but still they can give that one penny and it is their blessing to do so."

It was announced that over eighty thousand



*Amatu'l-Bahá Rúhiyyih Khánum and distinguished guests at the banquet attended by dignitaries of Panama.*

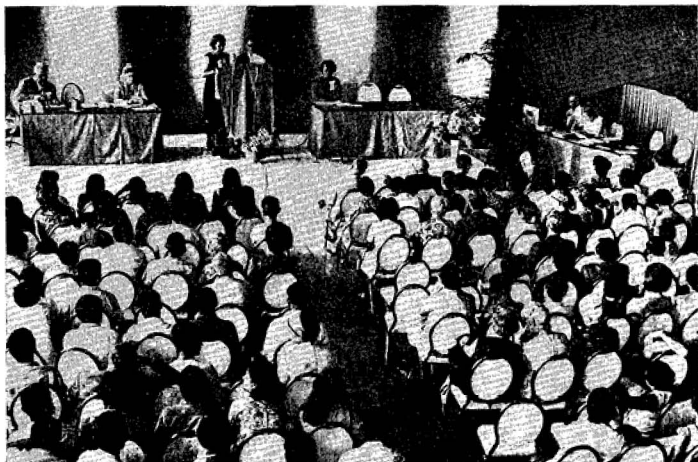
dollars had been contributed toward the building of the Temple by National Spiritual Assemblies and individuals, and many contributions were received during the Conference. Architect Peter Tillotson designated two years as building time, once the preliminaries are completed. The secretary of the National Spiritual Assembly of Panama, Leota Lockman, gave tribute to Bahá'í consulting architect, Robert McLaughlin, of the U.S.A., and to Paul Thiele of Hawaii who supervised the building of the road. The Kuna Indian tribe of Panama donated \$93.21 to the Temple Fund and an equal amount to their National Assembly Fund from the sale of *molas*, large pieces of beautifully designed fabric.

A banquet at the Hilton Hotel, to present the Hand of the Cause Amatu'l-Bahá Rúhiyyih Khánum, entertained many dignitaries of Panama, various foreign embassies and members of the press. Another banquet was held at the Lions' Club Camp on the outskirts of the

city. It was a joyous, festive evening. There were colorful decorations, beautiful costumes, an excellent meal, dances and songs by many tribal groups.

The publicity generated by the Conference was extensive. There were thirty-five press stories and photographs used in local papers, two features appearing on the Saturday after the close of the Conference; a five-minute television coverage of the dignitaries' banquet; two television interviews; five television news stories; five radio news stories; a ten-minute radio interview of four personalities at the Conference; a United Press International press interview sent throughout Latin America; and a press interview by the Copley newspapers to be distributed during Amatu'l-Bahá Rúhiyyih Khánum's scheduled tour of Latin American countries.

A number of people became Bahá'ís as a direct effect of the Conference, many of whom were moved by the spirit of the Indian believers



*The Panama Conference in session. Amatu'l-Bahá Rúhíyyih Khánun is seen in the upper left of the photograph.*

and by the joyful unity of so many people, all of which are only some of the visible manifestations of that invisible essence, the power of the love of Bahá'u'lláh.

A cable to the Universal House of Justice evoked the following reply, read at the Conference:

DEEPLY MOVED LOVING SENTIMENTS STIRRING  
MESSAGE OFFERING PRAYERS THANKSGIVING  
COMPLETION FORMAL LAYING BY AMATULBAHA  
OF CORNERSTONE MOTHER TEMPLE LATIN  
AMERICAN COMMUNITIES EXTOLLED GUARD-

IANS PEN AS EAGER WARMHEARTED SPIRI-  
TUALLY MINDED STAUNCH ASSOCIATES IN  
EXECUTION DIVINE PLAN STOP DELIGHTED  
LARGE PARTICIPATION REPRESENTATIVES  
INDIAN TRIBES WHOSE FUTURE DESTINY  
CLEARLY FORESHADOWED BY AUTHOR SAME  
PLAN STOP MAY THIS CONFERENCE HELD  
MEETING POINT TWIN OCEANS GALVANIZE VAST  
AREA IT REPRESENTS GENERATE SPIRITUAL  
FORCES THAT WILL OPEN NEW CHAPTER IN  
EVER UNFOLDING INFINITELY GLORIOUS LATIN  
AMERICAN BAHAI HISTORY

## 2. CHICAGO/WILMETTE

From every corner of the continent, drawn as by a magnet to its spiritual heart, the travellers came, three thousand in number. Some were on the way since early dawn; many had travelled all through the night. They turned into the quiet streets near the shore of Lake Michigan, moving through the pale windy sunlight, under the high thin clouds and olive-toned leaves of early autumn, and past the splash of the fountains in their fluttery circles of late-blooming petunias. Quietly they gathered, all the flowers of His garden together, the rich dark ones and the delicate oriental ones, accenting the rank and file of the occident. They assembled in happy expectancy to share, as the fitting beginning of the momentous Conference, the service of commemoration in the holiest House of Worship in the Bahá'í world.

The service began with the ringing voice of the Hand of the Cause ʿArázu'lláh Samandari chanting in Persian the Words of Him to Whose voice he had once listened as a youth. Then in the English tongue came Words from Bahá'u'lláh's Writings: "*Magnified be Thy Name, O my God, for that Thou hast manifested the Day which is the King of Days. . .*"

And again: "*Many a chilled heart, O my God, hath been set ablaze with the Fire of Thy Cause. . . How many are the strangers . . . how numerous the thirsty ones. . .*"

And yet again: "*Release yourselves, O nightingales of God, from the thorns and brambles of wretchedness and misery . . . now is the time to gaze upon His beauty . . . to hearken to His voice. . .*"

Young voices welled into the dome of the Temple of Light. All turned toward the Holy Land as the Hand of the Cause of God John Robarts recited the beautiful *Tablet of Visitation*: "*. . . the glory which hath shone forth from Thy most effulgent Beauty rest upon Thee, O Thou Who art the Manifestation of Grandeur . . . through Thee . . . the Beauty of the Unseen hath shone forth above the horizon of creation. . .*"

In the hush that followed Mr. Samandari, clasping to his breast with both arms the portrait of Him Who is known as the Glory of God, walked to the table and placed the portrait beside a bouquet of deep red roses. Row by row and one by one every person in the Temple

filed past that table. Each had his precious moment to gaze at the photograph of Bahá'u'lláh. Thus, with hearts lifted and illuminated by prayer, and refreshed by the unique privilege of viewing the likeness of the Beloved, the friends began the historic days of the Conference.

The Grand Ballroom of the Palmer House in Chicago was full at the opening of the meeting on Thursday evening for commemoration of the momentous events in Adrianople one hundred years ago. On the platform were seated the three Hands of the Cause and members of their Auxiliary Boards in North America. Auxiliary Board member Velma Sherrill introduced the Hands of the Cause: ʿArázu'lláh Samandari, representative of the Universal House of Justice at this historic Conference; Dhikru'lláh Khádem, who had been sent to the United States by the beloved Guardian; and John Robarts, recently returned to Canada from Africa.

After the singing of one of Bahá'u'lláh's poems by Mrs. Zhálih Khádem, accompanied on the violin by Dr. Parviz Movagh, Mr. Khádem spoke of the great privilege the believers of today have in being able to deliver to all the world the Message of Bahá'u'lláh rejected by the rulers of the earth one hundred years ago. He introduced Mr. Samandari, a member of one of the oldest families in the Faith, who (Mrs. Marzieh Gail interpreting) gave loving greetings from the Universal House of Justice. This is a precious Faith, he pointed out, a Faith the like of which appears not once in one thousand years, but once in five hundred thousand years; a Faith which came to the whole world, not just to one people.

The message from the Universal House of Justice to the Conference was read by Mr. Robarts after which Mr. Samandari continued with an admonition which had been emphasized by 'Abdu'l-Bahá, by Shoghi Effendi, and by the Universal House of Justice: you must know the value of these days. He spoke of the sacrifices made by the Exalted Báb and His Letters of the Living, and by Bahá'u'lláh for almost fifty years. He quoted Shoghi Effendi as saying that all the peoples of the world must pass through three stages: they must suffer for what their hands have wrought; they will awaken after a



*The Bahá'ís assembled on the steps of the House of Worship before the first service.*

punishment which will burn away the drunken fumes from their brains; and then they will come into the Cause of God in troops. He spoke of the importance of teaching ("begin tonight" Mr. Khádem interpolated), and urged each one to deepen in his understanding of the Faith by concentrating on the Holy Tablets, and to remain firm and united.

In closing he told the moving account of being in the presence of Bahá'u'lláh just seven days before His passing. As the Blessed Beauty lay in His bed, He spoke of the importance of preventing disunity and unhappiness among the Bahá'ís, of investigating the motives of people, and of being alert. It will take strength to meet the great upheavals which the Guardian has said were certain to take place; first in the Holy Land; second in Persia; and third in America. The friends must be steadfast and detached, they must *be* the Teachings, and must immediately obey the commands of the Universal House of Justice.

Throughout the day and evening of Friday, the Conference continued in the ballroom of the Palmer House, under the glittering, many-tiered crystal chandeliers of the room's sumptuous

décor. The theme on this day was "World-Wide Proclamation—A New Dimension". From the opening morning prayers, raised in concert with the beautiful musical supplication of *Alláh-u-Abhá* by the California Victory Chorus, to the climactic afternoon's reading of President Lyndon B. Johnson's letter of greeting to the Conference sent through the delegation of the National Spiritual Assembly of the United States, the day was one of a rising spiritual *élan*. There were loving cabled greetings from around the world. A thrilling roll-call of nations brought to their feet representatives of the far-flung sovereignty of the Greatest Name as well as those Knights of Bahá'u'lláh who carried His banner to distant outposts.

The Hand of the Cause Dhjúkrulláh Khádem gave an overwhelming account from Nabil's unpublished narrative telling of Bahá'u'lláh's last night in Constantinople when, in reference to the royal Ottoman farmán banishing Him still further, to the "land of mystery", He vowed that with the twelve followers then with Him He would "overthrow their dynasty and establish the Kingdom of God on earth". That night every-

one could see the great power emanating from Bahá'u'lláh. Then in a poignant tribute of remembrance, Mr. Khádem chanted two verses from the *Tablet of Naw-Rúz* revealed on that night, a group of Persian friends chanting the response as the original faithful twelve had done.

"Look what happened through twelve that night, and now with one hundred thousand think what will happen to the world!" exclaimed the beloved Hand.

Glenford Mitchell, Chairman of the National Teaching Committee, followed with a stirring appeal for each individual to recall the "contract" into which he entered when he declared his acceptance of the Faith, and emphasized such potent phrases from the message of the Universal House of Justice as "the time is ripe"; "the hundred years respite having ended"; "as humanity enters the dark heart of this age of transition". He discussed the burgeoning population with its growing preponderance of youth and pointed out the special opportunities for Bahá'í youth to teach, remembering as their models the illustrious first believers who were all under thirty years of age. The responsibility of the entire Bahá'í community at this time is to take the Message to the "byways and back alleys of the world", he said.

Speaking for Alaska, Robert Moul, member of the National Spiritual Assembly, gave a detailed *résumé* of their proclamation plans, the highlights of which include: preparation of special pamphlets for direct mailing to villages unreached by the usual communication media; preparation for mass mailing in two Indian languages of *A Message to the Native Peoples of Alaska*; presentation to one hundred and thirty Alaskan personages of the book, *The Proclamation of Bahá'u'lláh*; posters, spot radio announcements and a television show.

Canadian National Spiritual Assembly member, Dr. Suheil Bushru'í, presented a broad picture of that country's spiritual heritage and gave details of their plan for six annual phases of proclamation, each directed toward a particular segment of the population. Delegations are being sent to thirty-four religious organizations to present *The Proclamation of Bahá'u'lláh* and on October 15 a copy of this book is being presented to the Prime Minister. Ten thousand clergymen are receiving a series of four letters from the Canadian Bahá'í community, these

letters to be dispatched at eight-week intervals. Proclamation material will be sent to Indian Chiefs of Councils and Reservations and there will be a special emphasis on the Bahá'í teachings on social justice in the hope that eventually the majority of the Canadian Bahá'í membership will be Indians.

Highlights of the American proclamation plan, given by the secretary of the National Spiritual Assembly, Dr. David Ruhe, include: presentation to President Lyndon B. Johnson of *The Proclamation of Bahá'u'lláh*; mailing to ten thousand national leaders the booklet *Bahá'u'lláh; His Call to the Nations*; fully capitalizing on the United Nations' 1968 Human Rights Year beginning with the issuing of a statement on human rights during this Conference; publicity on the Mark Tobey exhibit at the Roosevelt University, Chicago, during October; and the six-continent radio-telephone hook-up at the Conference.

The crowning moment of the day was the reading of the letter from President Johnson to the Conference. It said, in part: "I am pleased . . . to acknowledge the growing good you do. Yours has been a work of love. You have sown seeds of righteousness and justice, and humanity will reap rich harvests from your toil. Your purpose is the purpose of America, your hope the hope of men of goodwill everywhere. . . All thoughtful and farsighted men respect the mission of your faith. For every one of us looks forward to that day when the earth will truly be one country—and mankind its citizens."

That evening at the public meeting in the ballroom an overflow crowd numbering well above three thousand, including many guests, heard Bishop James A. Pike, well-known Episcopalian clergyman, and Dr. Firuz Kazemzadeh, former chairman of the National Spiritual Assembly, speak respectively on "Qualm and Quest" and "Bahá'u'lláh: His Call to the Nations".

Bishop Pike instantly commanded attention with an opening series of humorous remarks about the world political scene and a gracious acknowledgement that "We're very fortunate there is in the world . . . an inclusive Faith. . ." After exploring current trends of religious interest among the *avant-garde* youth who are "seeking a short-cut to mystical experience", Bishop Pike's summation included an admonition to the Bahá'ís to emulate Bahá'u'lláh, Who

promoted truths unpopular in His time and even endorsed the religion whose adherents persecuted Him. "Carry on. Say it loud and clear", were his parting words.

Dr. Kazemzadeh, historian, scholar and writer, prefaced his delivery of the Message of Bahá'u'lláh with a comment on the historical significance of His call to the nations as constituting a turning point in world history. He called special attention to Bahá'u'lláh's counsels of justice and peace and His plea to world rulers to reduce armaments and use the money to relieve the plight of the poor. The summation of the talk affirmed Bahá'í belief in the inevitability of a new World Order and brought a standing ovation from the audience.

On Saturday the scene of the Conference was the Continental Room of the Conrad Hilton Hotel. Here as in the previous sessions the spirit rose from climax to climax until one was sure it could rise no higher, only to be thrilled by the next great climax.

The Hand of the Cause John Roberts spoke movingly of the *Tablets of the Divine Plan* which are instructions from God Himself. In them the North American Bahá'ís are given the responsibility of taking the Faith to all parts of the world. The prayers which are in these Tablets should be used by the friends daily. Had this been done fifty years ago there might have been masses of believers today. A power has been infused into the world by the Universal House of Justice by which the Faith will advance on the unknown seas of proclamation, but the results depend ultimately on the efforts of the individual Bahá'ís.

As Mr. Roberts finished speaking it was announced that the telephone hook-up with the other Intercontinental Conferences was ready. For the first time in history a conference call was made connecting six continents simultaneously. What a thrill it was to hear Dr. Daniel Jordan speak words of greeting and then to hear similar greetings from each of the five other continents. Over three hundred and fifty Bahá'ís and six National Spiritual Assemblies of Australasia were gathered in Sydney for this great event. In Frankfurt there were one thousand six hundred believers. More than seven hundred Bahá'ís gathered in Panama were thrilled about the laying of the cornerstone of a new *Maṣṣriqu'l-Adhkár*. From New Delhi came the greetings from three thousand Bahá'ís

of Asia. The Hand of the Cause Enoch Olinga spoke on behalf of the Bahá'ís gathered in Kampala.

The telephone company's communications engineer was almost as excited as the Bahá'ís. This moment was a forceful reminder of the first telegraphic message, "What hath God wrought?" on the night of the Declaration of the Báb, and was a fitting event for the centenary of Bahá'u'lláh's proclamation. Many present thought of the Hand of the Cause *Dhikru'lláh Khádem's* favourite quotation, "O Lord, increase my astonishment in Thee!"

The morning session ended with a beautifully narrated slide program, prepared and presented by the Centenary Committee, showing highlights of the role played by North American Bahá'ís in the spread of the Faith. The story of early American believers, skillfully woven together into an inspiring presentation of past victories was a challenge to go on without faltering to win the victories assigned by the Universal House of Justice today.

In the afternoon the three National Assemblies gave illuminating reports of the Nine Year Plan goals of their countries, the progress made to date, and their needs to win those remaining. Mrs. Beverly Kolstoe drew a striking picture of the vast, varied country of Alaska. Michael Rochester outlined clearly the assets of the Canadian Bahá'ís as well as their problems of geographical barriers and ethnic diversity. Dr. Dwight Allen presented the U.S. picture with attractive and informative charts of progress and needs. In all three countries the administrative goals such as legal recognition, incorporation of local assemblies, and translating and publishing of literature seem to be well in hand. For the goals of opening new localities, forming new Assemblies, and meeting foreign pioneering commitments, however, Bahá'ís who are willing to arise and move to serve Bahá'u'lláh are needed in all three countries. Indian teaching, as well as teaching all minority groups, is emphasized in all three countries, and examples of successes in one place are valuable as guidance for others.

After a beautiful musical interlude by a Bahá'í choral group, the afternoon program was presented by the Hands of the Cause. A Tablet of 'Abdu'l-Bahá addressed to the father of the Hand of the Cause *Tarázu'lláh Samandari*, read both in English and Persian, stated

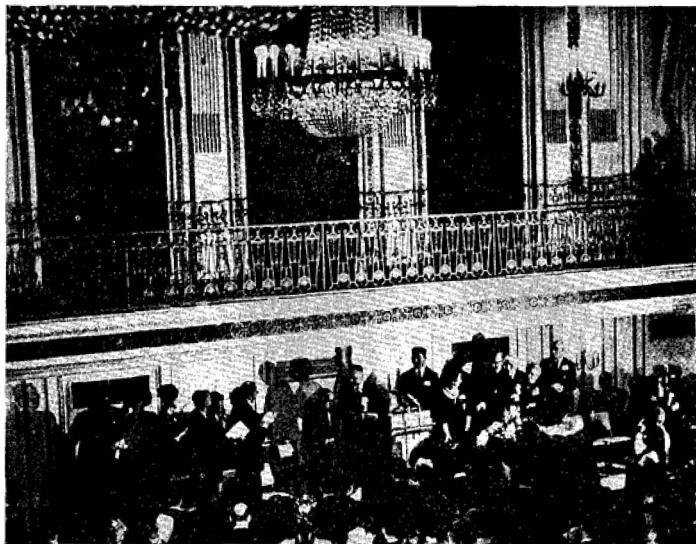


*Dr. Firuz Kazemzadeh addressing the public meeting. On the right are Bishop James A. Pike, guest speaker, and Dr. Sarah Pereira.*



*Dr. Daniel Jordan extends greetings in the unique telephonic call connecting the six Intercontinental Conferences.*





*The Hand of the Cause ʿArázu'lláh Samandari accepting the greetings of the friends.*

that He was waiting for the souls who would work ceaselessly day and night for the Cause. Auxiliary Board member Florence Mayberry in introducing the Hands referred to the National Spiritual Assemblies as generals, the kind who go into the thick of battle with the troops, and characterized the Hands of the Cause as Standard Bearers who go out ahead, but who want their followers to catch up with them and who are continually calling them to come ahead.

The Hand of the Cause Dhikru'lláh Khádem spoke of the rich heritage of the North American Bahá'ís as spiritual descendants of the Dawn-Breakers, and reminded them that the Universal House of Justice would not have given them the tasks if it were not possible for these valiant believers to meet them.

The Hand of the Cause ʿArázu'lláh Samandari, with Mrs. Marzieh Gail as interpreter, referred to the telephone communication, quoting a poet who wrote, "This is only the tracing of the dawn; wait until you see what the

morning brings." He called for sacrificial services on the part of all believers, recalling the ceaseless labors of the beloved Guardian and reminding the believers that today the Universal House of Justice waits anxiously for the Bahá'ís, particularly the young believers, to arise to serve the Faith.

At seven in the evening of Saturday, October 7, the foyer outside the Continental Room of the Hilton Hotel was the scene of a happy milling crowd awaiting the small miracle achieved by the caterers who were able to metamorphose the huge assembly room of the Conference sessions into a festive, candlelit banquet hall. No one seemed to need the reminder, but Master of Ceremonies Arthur Dahl called attention to the fact that this banquet was the opportunity for Bahá'ís to pause in their work and enjoy each other's company—that life is to be enjoyed and everyone should be happy and can be so, when he knows that in spite of the grimness of the times there are counterforces working right now to

build a wonderful world. And so, this night, the Bahá'ís did enjoy art, music, poetry and humor.

The magnificent voice of young Thomas Paul, bass, who has appeared with all the major American symphonies, winning significant awards, gave a thrilling recital of songs including two of the lovely scriptural verses set to music by Charles Wolcott, *Blessed is the Spot* and *O Thou by Whose Name*.

Edwin C. Berry, Executive Director of the Chicago Urban League—who has written extensively on, and is considered one of the outstanding creative thinkers in, the field of race relations, who has spent years in social work, taught in nine universities, and has been named Chicagoan of the year—spoke on "The Current Dilemma". He reminded the audience that he does not condone violence but he does understand it. Referring to the fetish of "law and order", he wisely indicated that it should read "law and justice", and that an impossible burden has been placed on police who must keep order in an unjust society. He pointed out the vast difference between suppressing riots and eliminating their cause. Hitler, too, he said, had

a society with order, but no justice. In conclusion he spoke for his people, that "We do not seek more (than everyone's right to be the person he was meant to be) . . . but we will settle for no less!"

The Bahá'í answer to Mr. Berry's appeal had already been prepared for distribution on Sunday morning, but that statement by the National Spiritual Assemblies of North America was so right and timely an answer that it was read then and there—the statement, "Human Rights are God-Given Rights".

Robert Hayden, one of the faculty of Fisk University, an award-winning poet and Poetry Editor of *World Order* magazine, gave the first public reading of the beautiful verses he had composed especially for this Intercontinental Conference, *And All the Atoms Cry Aloud*.

Mrs. Mildred Mottahedeh spoke of "The Coming Century", yet another reminder that "Now," indeed, "is the time for very great things," even in the contingent world. "For a hundred years now, Bahá'u'lláh has unrolled for sensitive hearts. His mighty Message—ushering in the day of justice and world unity—



*A selection of the paintings of Mark Tobey from the collection of Mr. Arthur Dahl was displayed as part of the centennial observance.*

Bahá'ís have barely understood the implications of His words, when He referred to 'advancing civilization'."

She reminded the audience that Bahá'u'lláh spoke of unreligious things like free commerce between countries. . . He spoke of the dignity of labor. . . She pointed out that the Bahá'í concept of world language is not simply the bare business of one utilitarian international language, but the whole concept of intercommunication of ideas. There is room in this brave, new world only for unity, never for prejudice. World government is the only logical conclusion of this burgeoning new civilization. "A new race will inhabit the earth," she said, "linked in love—rising at last after the years of struggle to the brink of maturity. The Great Wind of God is changing the earth—the world of the future will look upon the past century as a century of travail that gave birth to a beautiful civilization."

Following the banquet, a music festival taking as its theme, "Sounds of a New World", featured a number of highly talented young Bahá'ís and the Southern California Bahá'í Chorus. The enthusiastic performers began with a monologue to musical accompaniment.

The musical monologue was followed with selections by the Chorus and various popular young singers. And thus with music in the modern vein did the evening of joy and relaxation come to a happy conclusion.

The last session, held Sunday morning was, like the first, given over to the Hands of the Cause of God and rose to great heights of power and dedication.

Mr. John Roberts made a heartfelt appeal for more fervent use of prayer, begging those in the audience to say the Greatest Name for him while he was speaking. He told stories of how the power of intense concentration in prayer to remove personal difficulties had changed the course of the Faith in Canada to miraculous success in teaching. Dedication and love are not enough. Pray, he said, and God will send the hungry, waiting people to you.

Mr. Samandari spoke (with his son Dr. Samandari interpreting) on the necessity for prayer. He told of being in the presence of Bahá'u'lláh with two or three others when he was sixteen years old. As they were leaving, Bahá'u'lláh said to them, "*Pray for Us. Pray*

*for Us.*" Prayer is not just saying or reading the words; it is heartfelt feeling.

He quoted from Bahá'u'lláh to show the greatness of this day, spoke of the enormous quantity of His Writings, and then brought home the responsibility to each of us. The result of these Conferences will be, he said, that each will gain from them whatever he should. Each must make a new covenant with Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice that he will bring one soul to the Faith.

He spoke at some length about detachment from material goods, warning that wealth is ephemeral. Whatever is given to the treasury of Bahá'u'lláh will be protected and will remain when all else is swept away. The needs for the Faith in the Holy Land are enormous, the duties of the Universal House of Justice are great and are expensive, but the world will be changed by their activities.

He told of the pilgrimage to Adrianople of the six Hands of the Cause delegated by the Universal House of Justice to represent them at the Conferences. Before they left Haifa they gathered at the Holy Shrines, praying for the Bahá'ís throughout the world. The six delegates flew to Istanbul, where they stayed one night before going on to Adrianople, accompanied by the National Spiritual Assembly of Turkey and two Auxiliary Board members. In Adrianople the six Hands of the Cause, alone in the House of Bahá'u'lláh, read together the *Súriy-i-Mulúk*. On the following day the other believers (members of the National Assembly of Turkey, of the Local Assembly of Adrianople and two Auxiliary Board members) were present and a reception was held in the home of one of the believers. The House of Bahá'u'lláh, he said, is very beautiful and is exactly as it was in His time. It has been a silent teacher in all Turkey. The holy places in Adrianople are owned by the Bahá'ís, are looked after by the Assemblies and are in excellent condition.

At the end of Mr. Samandari's talk a prayer was movingly recited with the pure simplicity of childhood, by a little girl—his great granddaughter.

After a summary of the Conference ably presented by Dr. Peter Khan, Auxiliary Board member, the audience was permitted to see, in a beautifully arranged slide program, the House of Bahá'u'lláh in Adrianople, the places sancti-



*The Hand of the Cause Tarázu'lláh Samandari addressing the Conference.*

fied by His presence in 'Akká, and all the Holy Shrines and gardens at the World Center.

The great surge of the spirit, which had risen steadily throughout the Conference, now reached its peak, a spirit expressed not in noisy emotionalism, but in deep and quiet dedication. The points Peter Khan had brought out in his review of the Conference brought home to all the realization that they stand on the threshold of years without precedence, that much of the future welfare of mankind rests in their hands, and that on leaving the Conference they face a world of turbulence in which only the Bahá'ís can proclaim the healing Message of Bahá'u'lláh, that the Promised One has come.

It was in that spirit that the friends listened and silently participated in the message from this Conference to the Universal House of Justice, read by Mrs. Janet Smith of the National Spiritual Assembly of Alaska. It was in that spirit that two hundred and sixteen believers rose, quietly, deeply moved, but without fanfare to answer the call of the Hands of the Cause for pioneers.

The friends left the Conference with a deep sense of gratitude to all those who, working unobtrusively, had made this meeting possible; to the Hands of the Cause of God, who had stirred them out of their lethargy and deepened their awareness; and above all to the Universal House of Justice for its guidance of the friends in six Conferences throughout the world, friends linked together by an indissoluble bond.

Only when it was over did one realize that all the events of the North American Conference had been arranged to bring us closer to Bahá'u'lláh. We had looked upon His face as recorded by an actual photograph; had seen and heard one who had looked upon His living face and heard His voice, and had been shown the places where He had walked. The Universal House of Justice, that supreme, infallible vehicle of divine guidance today, had focused the light on Bahá'u'lláh alone. Seeking no glory for themselves, they had taken loving care to enable each one to "gaze on" His "beauty and observe whatsoever is in" His "book".



*Some of the friends who volunteered to pioneer.*

The Universal House of Justice cabled the Conference on October 9:

DEEPLY MOVED STIRRING MESSAGE BUILDERS  
 GODS KINGDOM IMPRESSIVE NUMBER PARTICI-  
 PANTS REMARKABLE RESPONSE CHIEF EXECU-  
 TORS DIVINE PLAN AND THEIR ALLIES FER-  
 VENTLY PRAYING HOLY SHRINES SPIRITUAL  
 DESCENDANTS HEROES APOSTOLIC AGE MAY

DURING MOMENTOUS PERIOD JUST INAUGU-  
 RATED EXEMPLIFY BEFORE EYES ENTIRE BAHAI  
 WORLD THEIR STERLING DETERMINATION  
 VALIANTLY ACCOMPLISH GOD GIVEN MISSION  
 AND DEMONSTRATE THEIR WORTHINESS FULFIL  
 PREPONDERATING ROLE PROPAGATION WORLD-  
 WIDE ESTABLISHMENT FAITH BAHÁULLAH

### 3. SYDNEY

Proclamation in Australasia was sounded on an auspicious and joyous opening note. The Lord Mayor of Sydney gave a civic reception in honor of the Hand of the Cause of God Dr. Ugo Giachery and seventy Bahá'ís representing all areas of the Pacific and the Australian continent. This event, held at noon, Thursday, October 5, generated an Australian Broadcasting Commission television program presented on the opening night of the Conference, giving an extra stimulus to the extensive newspaper coverage. The Lord Mayor was deeply impressed by the wide representation of visitors coming from such a far-flung area and by the tenor of the Bahá'í principles, and gave a warm welcome to the assemblage.

The Conference itself opened with the introduction of the Hand of the Cause of God Dr. Ugo Giachery, representative of the Universal House of Justice, as well as Collis Featherstone, the Hand of the Cause of God from Australia. Jeff Rodwell, chairman of the National Spiritual Assembly, greeted the nine Auxiliary Board members, the members of National Spiritual Assemblies and other believers from Australia, New Zealand, Western and American Samoa, French Polynesia, British Solomon Islands, Fiji, Gilbert and Ellice Islands, Guam, Hawaii, Írán, Mariana Islands, New Hebrides, Portuguese Timor, Territory of Papua and New Guinea, Tonga, Cook Islands, New Caledonia, the Philippines, the United States of America, Canada and Great Britain.

Could anything but the love of Bahá'u'lláh bring together so many people from such distant and disparate areas in such joy and unity? There were over three hundred and fifty of them from twenty-one countries and islands, a true expression of the uniting power of the Faith. Later that evening the friends were shown the film, *And His Name Shall Be One*, from the Columbia Broadcasting System television program, *A Lamp Unto My Feet*.

On the morning of Friday, October 6, Dr. Giachery presented the message of the Universal House of Justice and spoke of the visit of the six Hands to the holy places associated with the exile of Bahá'u'lláh to Constantinople and Adrianople. He expressed the hope that he might convey some of the emotions experienced

on this journey, the first official pilgrimage to these places. He explained that with every step of the journey from Istanbul to Adrianople they contemplated the sufferings of Bahá'u'lláh, Who had made the same journey one hundred years before. He mentioned the prayers of the Hands in the house of Riḍá Big, which has been restored to its original condition, and the Feast of Maḥjyyat with readings from the *Súriy-i-Mulúk*.

Mrs. Viva Rodwell reviewed the events which transpired in Adrianople, culminating in Bahá'u'lláh's revelation of the *Súriy-i-Mulúk*. As background she gave an outline of European history and of the oppressed conditions of the masses, pointing out the relevancy of Bahá'u'lláh's Message to the leaders of the world. This review was followed with the reading of the *Súriy-i-Mulúk* and other Tablets of Bahá'u'lláh to the rulers, interspersed with appropriate musical selections.

John Davidson gave a presentation of the history and scope of Bahá'u'lláh's proclamation, not only conveying the historical facts, but also the deep suffering of Bahá'u'lláh because of Mirzá Yaḥyá's transgression and the subsequent oppression of Sulṭán 'Abdu'l-'Azíz. In outlining the scope of Bahá'u'lláh's proclamation he summarized the major themes of the Divine Summons of Bahá'u'lláh. Auxiliary Board member Miss Thelma Perks spoke on the monarchs and religious leaders and institutions who were the recipients of the Message of Bahá'u'lláh. William Washington continued with the account of the effect of Bahá'u'lláh's Teachings on the world, and Niualcava Tuataga terminated this session with a spirited and inspiring talk on the Faith.

On Friday night a special commemorative Temple service was held at which a youth choir sang selections of Bahá'u'lláh's Words. After the service the assembled believers viewed the portrait of Bahá'u'lláh brought from the Holy Land for this occasion. The atmosphere in the Temple was intense as each believer approached and gazed on the face of Bahá'u'lláh, recalling the words of Professor E. G. Browne, "The face of Him on Whom I gazed I can never forget, though I cannot describe it. . ."

The National Spiritual Assembly of Aus-



*Distinguished guests at reception; left to right: The Lord Mayor of Sydney; the Hand of the Cause Dr. Ugo Giachery; Mr. James Heggie, Secretary of the National Spiritual Assembly of Australia; the Hand of the Cause H. Collis Featherstone.*

tralia, through its representative, Mr. P. de Vogel, announced its plans to present the book, *The Proclamation of Bahá'u'lláh*, to the Governor-General, the Prime Minister, political leaders, religious dignitaries and people of eminence throughout Australia. These activities are to be accompanied by an intensive proclamation to all sections of the community. The representative of the National Spiritual Assembly of New Zealand, Mrs. Freda Butler, mentioned that a special proclamation conference in Auckland was held prior to the Intercontinental Conference, which resulted in a plan being launched to culminate with a public meeting on November 12, the birthday of Bahá'u'lláh. Their plan included the presentation of one hundred and fifty books to leaders and a special weekend festival on October 19-20.

Mrs. Lillian 'Alá'í of the National Spiritual Assembly of the South Pacific Ocean stated that with the distances involved in the South Pacific the difficulties of proclamation were evident. Two special copies of *The Proclamation of Bahá'u'lláh* are to be presented to the King of Tonga and the King of Samoa.

The National Spiritual Assembly of the South Pacific announced plans to present the book, *The Proclamation of Bahá'u'lláh*, to fifty leaders and cabinet members, together with the pamphlet on loyalty to government.

Mrs. Gertrude Blum of the National Spiritual Assembly of the South West Pacific Ocean spoke of the difficulties of teaching the Faith in Noumea and the New Hebrides. However, with the help of pioneers Mr. and Mrs. Owen Battrick who speak French, it is hoped that greater progress will be made in these islands.

Mrs. Mabel Aritera of the Gilbert and Ellice Islands spoke of the excellent relationship developing with the magistrates in these islands, but explained that in over two million square miles of sea there are only forty to fifty square miles of land. She mentioned the need for traveling teachers.

Dr. Claude Caver of the National Spiritual Assembly of Hawaii presented an inspiring program of events, some interesting features being a letter to all believers in Hawaii on the importance of proclamation, the formation of a national proclamation committee, a series of



*The Hands of the Cause and friends assembled on the steps of the House of Worship, Sydney.*

Sunday afternoon programs at the Waikiki band shell, the production of a four-page newspaper to be distributed free to all, an exhibition of art at the Ala Moana shopping center and the presentations to leaders and religious dignitaries.

On Saturday evening a special public meeting attended by over three hundred and eighty people was held featuring the Hand of the Cause Dr. Giachery, Marc Towers and Stanley Bolton as speakers, with Alvin Blum as chairman. Following immediately, seventy-nine friends gathered at the Háziratu'l-Quds for the intercontinental telephone hook-up. This thrilling moment came at 2 a.m. Sunday and proved of great interest to the Australian newspapers.

The entire Conference felt privileged to hear Dr. Ugo Giachery speak on the beloved Guardian whom he intimately portrayed to the friends on several occasions.

The Hands of the Cause and members of National Spiritual Assemblies met together to discuss mutual plans and problems of teaching. The call for pioneers was raised during various sessions and by the closing session nineteen had responded, as well as a number who offered themselves for traveling teaching. The entire Conference was conducted in English. Special

gratitude is due Mrs. Battrick who translated many of the discourses into French for the indigenous Bahá'ís from French Oceania.

A public service was held at the Bahá'í Temple on Sunday at 3 p.m. This was preceded by the taking of an official photograph on the Temple steps. Over four hundred people attended the service, a record since the dedication of the Temple. The Lindfield *a capella* choir sang, including three songs especially composed by one of their members for dedication, using words from Bahá'í Writings.

Sunday evening was given over to social activities and an address by the Hand of the Cause Dr. Ugo Giachery, followed by the showing of the slides of Mount Carmel.

The last poignant hours of the Conference were unforgettable. The pioneers who had arisen came forward amidst applause and excitement and stood before the gathered friends as Mrs. Giachery read the prayer, *O Thou Incomparable God*. The chairman of the Australian National Spiritual Assembly returned and told of the presentation of *The Proclamation of Bahá'u'lláh* to the Chief Justice of Australia who was the first national dignitary to receive the book. Alvin Blum, pioneer to Honiara, raised the call to universal participa-



tion and spoke of the bounty of pioneering. Indigenous believers from New Guinea came forward to tell how they had accepted the Faith. Mr. Hamuel, a tribal chief from the Solomons, enacted the story of his people and his acceptance of the Faith with a sparkling vivacity and humor. An Australian aboriginal from the River Murray greeted the Conference on behalf of his people, and friends from Hawaii and New Zealand came forward to express their greetings. Then there was the poignancy of the Maori farewell and the words which carried everyone on wings of peace to the Land of the Long White Cloud.

The chairman spoke for everyone when he extended heartfelt thanks to Dr. and Mrs. Giachery who had given a new vision of the grandeur of the Faith and a new spirit to uplift all hearts: "Surely, we have been blessed far

beyond our deserving and can but turn to Bahá'u'lláh in praise and thanksgiving that He has brought us together in this Bahá'í family."

In response to the cable sent to the World Center by the Conference, the Universal House of Justice replied:

DELIGHTED OUTSTANDING SUCCESS INTER-CONTINENTAL CONFERENCE HELD VICINITY MOTHER TEMPLE AUSTRALASIA FERVENTLY PRAYING SHRINES DIVERSIFIED COMMUNITIES VAST AREA COMPRISING ANTIPODES WIDELY SCATTERED PACIFIC ISLANDS WHOSE PEOPLES AS TESTIFIED BY GUARDIANS PEN ARE ENDOWED WITH UNIMAGINABLE POTENTIALITIES WILL RAPIDLY EXPAND STEADILY CONSOLIDATE CONFIDENTLY DEPLOY INHERENT FORCES HOIST STILL HIGHER STANDARDS GODS HOLY CAUSE MIDMOST HEART AND LENGTH BREADTH MIGHTY OCEAN



*The Hand of the Cause H. Collis Featherstone, and Mrs. Featherstone, meeting with nine members of the Auxiliary Board of Australasia at the Ḥaḏiratu'l-Quds, Sydney.*

#### 4. KAMPALA

The Intercontinental Conference for Africa was unique in the highlights it produced and the emotions it evoked in the more than four hundred and fifty Bahá'ís from twenty-four nations gathered in the Lugogo Stadium Club-house, Kampala, Uganda. Scenes lively, joyful, refreshing and sad, moving but inspiring, combined to raise the spirits of all to renewed heights of awareness, enthusiasm and determination.

A great African animal-hide drum sounded the call to consultation at the beginning of each session and prayers rose in innumerable tongues, chants and choruses of the believers of Africa—black, white and brown. Here and there simultaneous translations conveyed knowledge of the wide representation of tribes and peoples. The weather was warm and sunny, the flowers colorful and sweet-scented. The messages and greetings that poured in from the Holy Land, the other Conferences, many parts of Africa and friends around the world brought a warm feeling of oneness. And the news was good, encouragingly good. Yes, there were problems, many and serious problems, but there was accomplishment and victories, too, handsome victories won by believers and communities laboring in difficult circumstances.

When it was over it seemed that the believers of Africa were poised, ready and eager to flood this vast continent with the swelling tide of proclamation in order that "*the wilderness, the mountain, the valley, the forests, the prairies and the seas*" should resound with the Name of the Lord.

This had not been an easy Conference to arrange. A large committee had labored for months over details without number. For a period the government had refused permission for the selected dates as it was also the season for celebrating independence in Uganda. One by one the members of the committee were stricken by illness or personal crisis. But through it all was seen the finger of God opening the long-closed door of radio, attracting journalists and photographers from home and abroad to a fine press conference and to cover the events of the weekend, providing sponsors for a four-page Bahá'í supplement in the daily English language newspaper, offering a pro-

gram on television through which the Hands of the Cause A. A. Furútan and Enoch Olinga introduced the Faith, sending a Bahá'í writer, Mrs. Beth McKenty, and a photographer from the American magazine, *Ebony*, to cover the Conference in meticulous detail.

On the first evening the friends gathered for registration and to join in a unity feast punctuated by laughter and loving spirit. The choirs of Kenya and Uganda sang. Greetings were exchanged as the roll call of countries was read. When all had finally arrived, seventeen countries in Africa were presented, two in the Indian Ocean and five in other parts of the world. Tape-recorded messages from the other Conferences were heard. A great banner was arrayed across one wall announcing the purpose of the Conference, and the auditorium was embellished with numerous Bahá'í photographs including a large colored reproduction of the design of the Panama House of Worship.

Mr. Kolonerio Oule, chairman of the National Spiritual Assembly of Uganda and Central Africa, opened the Conference on the first day, welcoming and greeting the friends. The Hands of the Cause of God started the Conference along its threefold path of celebrating the centenary of the declaration of Bahá'u'lláh to the rulers of the world, of opening the six-year period of world-wide proclamation of the Faith, and of deliberating on the progress of the Nine Year Plan in Africa.

Most ably representing the Universal House of Justice, the Hand of the Cause 'Ali-Akbar Furútan read the inspiring message sent from the World Center to the six Intercontinental Conferences. He spoke of the arduous life of Bahá'u'lláh in Adrianople and the revelation of the *Súriy-i-Mulúk*. He told of the moving experiences of the Hands of the Cause on the pilgrimage to the house of Bahá'u'lláh in Adrianople. He was followed by the Hand of the Cause Enoch Olinga speaking with eloquence about the history and scope of Bahá'u'lláh's proclamation.

On the afternoon of the first day the believers were taken by bus to the Mashriqu'l-Adhkár on Kikaaya Hill where they attended a special service and viewed the portrait of Bahá'u'lláh. On a far crest of that same hill the new national

Ḥazíratu'l-Quds for Uganda and Central Africa and a Teaching Institute have just been completed. The Ḥazíratu'l-Quds is a circular building having a round central auditorium surrounded by a group of offices, a library, archives room, publishing room, guest room and kitchen. Following the service, Mr. Furútan dedicated the new buildings designed by Bahá'í architect Patrick Robarts, who spoke briefly about their construction. Ḥasan Şabrí explained the history of the Ḥazíratu'l-Quds in Uganda. Sacred relics of Bahá'u'lláh from the national archives were on view as the believers passed through the auditorium.

In the evening the friends were privileged to see the exquisite slide productions with sound, *Carmel*, *Mountain of God*, and *International Bahá'í Convention and World Congress 1963* and the film, *And His Name Shall Be One*.

The second day of the Conference was given to reports of plans and consultation on methods of proclaiming the Faith in Africa. The subject was brought into sharp focus through the thought-provoking words of chairman William Masehla and speaker Dr. Elsie Austin, who put definition to public proclamation and its techniques and stressed the role of individual responsibility in the teaching work. As the representatives of the National Assemblies reported on their plans and progress, it was clearly seen that much thought and effort had gone into the preparations for this great campaign and that each Assembly is dealing with the situation in



*The Hands of the Cause and friends on the speaker's platform. The traditional African drum in the foreground was used to call the sessions to order.*

its own region with a fine blend of audacity and wisdom. Step by careful, well-planned step, the Name of Bahá'u'lláh will be carried from the cities to the towns, villages, homes and hearts of the people. The high and the low, rich and poor, literate and illiterate, religious and pagan, young and old, men and women, all will hear His Message. That is the plan.

At 5.30 p.m. on the afternoon of the second day a public meeting was held in the main auditorium of Makerere University College. Approximately five hundred people were present to hear Mr. Furútan and Mr. Olinga speak. Over one thousand invitations had been sent to leaders in government and public life in Uganda. Each invitation had been accompanied by a letter, a specially prepared pamphlet giving extracts from Bahá'í Teachings, and a brief statement of the history and purpose of the Cause. Following the public meeting a reception for two hundred and fifty people was held at the new State Hotel, attended by representatives of the government, the diplomatic corps, the clergy, educational institutions and the business and professional communities.

Saturday was a day of sober reflection on the problems and prospects of fulfilling that "lion's share" of the Nine Year Plan so confidently given to Africa by the Universal House of



*Mrs. Margaret Clayton awaiting completion of the intercontinental telephone hook-up, as a technician looks on. The Hand of the Cause Enoch Olinga is seated on the left.*



*The Hands of the Cause 'Ali Akbar Furútan and Enoch Olinga greeting the friends.*

Justice. As the friends listened to chairman Ḥasan Šabrá and the reports from each National Assembly they marvelled; for whereas the Plan is orderly and methodical, destined to anchor the Faith in every land, the ways by which God aids His Cause are mysterious and fascinating. Believers are imprisoned, persecuted, and the Faith gains inner strength and outward recognition. New nations are disrupted, torn asunder with strife, and the Bahá'í refugees plant the banner of Bahá'u'lláh in their foster homelands. Pioneers are badly needed here or there; none appears, but a Bahá'í is transferred across the world in his profession and fills the breach. A white pioneer dies, is buried in a black burial ground, and the barriers of race tumble. A Bahá'í cemetery is acquired. The sweet spur of enthusiasm far exceeds goals—nine Local Assemblies where five were wanted in the harsh heartlands of prejudice; twenty Assemblies called for, and one hundred and two formed where breathes the air of freedom.

New believers have been contacted; large numbers enrolled; National and Local Assemblies formed; Temple and endowment lands acquired; Bahá'í Schools, Teaching Institutes, Ḥazíratu'l-Quds erected; whole institutions launched; communities incorporated; legal

recognition obtained; Bahá'í literature translated, published and disseminated; Summer Schools started; funds contributed; women, youth and children trained and the believers deepened. The friends all over the continent are active in the service of this precious and sacred Cause.

The previous day a cablegram had been sent to the Universal House of Justice by the Conference. The following reply was read on Saturday:

DEEPLY MOVED LOVING SENTIMENTS RECALL WITH PROFOUND EMOTION MESSAGE BELOVED GUARDIAN OCCASION 1953 CONFERENCE WHEREIN HE EXTOLLED PUREHEARTED SPIRITUALLY RECEPTIVE INDIGENOUS PEOPLE AFRICA WHOM BAHAUILLAH COMPARED PUPIL EYE THROUGH WHICH LIGHT OF SPIRIT SHINETH FORTH AND FOR WHOSE CONVERSION BOTH GUARDIAN AND MASTER BEFORE HIM YEARNED AND LABOURED STOP PRAYING FERVENTLY HOLY SHRINES THIS CONFERENCE MAY WELD PARTICIPANTS AND COMMUNITIES THEY REPRESENT AS WELL AS ENTIRE VAST CONTINENT INTO ONE MIGHTY INSTRUMENT EXECUTING ENERGETICALLY CAMPAIGN PROMOTION PROPAGATION DIVINELY ORDAINED UNIVERSAL FAITH BAHAUILLAH

The Canadian National Assembly had sent a beautifully illuminated and framed Tablet which was presented by their representative, Roger White. A cablegram of greeting and encouragement was received from the only remaining believer in Africa who met Bahá'u'lláh, Mrs. Muraṣṣa' Rawḥání Yazdí.

On Saturday afternoon Elton Smith of Kenya chaired the consultation on the Nine Year Plan. Peter Mazibuko of South Africa said, "Although it was the pioneers who carried the Faith to Africa, it is the African believers who must now arise and carry the Message to their fellow-Africans." He emphasized the vital role in the teaching work played by the African Bahá'í women in his area in training children and holding firesides in the home. "The future of the Faith lies with our youth and children. If we are in love with our Faith, we cannot resist teaching and spreading it."

S. Mooten of Mauritius said, "An army cannot march on an empty stomach, and the Faith cannot progress without funds. The Universal House of Justice has called for universal participation in contribution to the Fund. A child, for a time, is dependent on his

parents, but when he reaches maturity he becomes self-supporting."

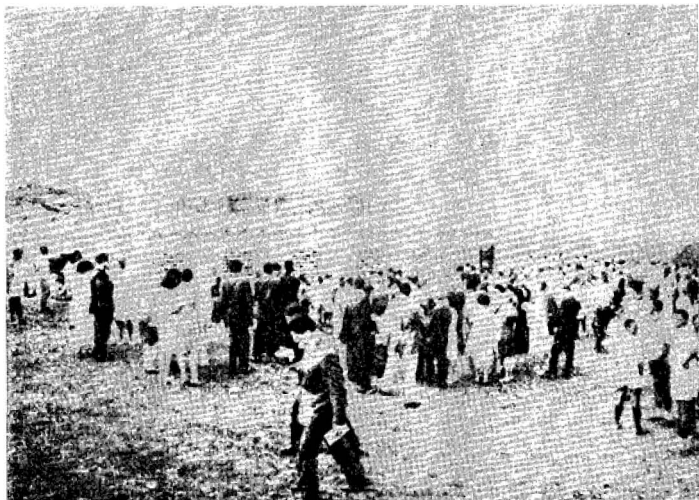
Festus Mukalama of Kenya reminded us, "If it were possible for the Master to walk in the street, or from place to place, teaching and winning hearts for the Faith, we should not be too proud to follow His example."

Saturday evening the believers crowded into the auditorium in the hope of hearing the inter-continental telephonic greetings to be exchanged by the six Conferences. The loudspeakers were connected to the telephone. First the Kampala operator, then London—a long pause—repeated apologies from London—prayers—White Plains, New York and finally Chicago. Mr. Olinga conveyed the message from Africa. Then silence. Nothing was received. It was a low point.

But later that evening high spirits prevailed during the "traditional welcome" accorded the representative of the Universal House of Justice and the Hands of the Cause, hosted by Auxiliary Board member, Max Kenyerezi. The choirs, some in customary dress, sang in the warm and exhilarating tempos of Africa. An orchestra of hand-carved African instruments



*A Bahá'í singing group entertaining the friends during the "Traditional Welcome".*



*The Ḥaẓiratu'l-Quds, Kampala, Uganda, dedicated October 5, 1967.*

played by youthful, skilled, blind musicians put ear to the heartbeat of Africa. A group of Ugandan children performed a small play *The Day of God*.

On the last day the children performed again in a brief series of recitations and prayers. Mrs. Helen Wilks, Auxiliary Board member for Swaziland, displayed and explained the visual aids she devised for training and encouraging children in the Cause.

Sunday brought the Conference to a climax and conclusion. It started in the morning with an inspiring talk by Auxiliary Board member Pouva Murday, chaired by Auxiliary Board member 'Aziz Yazdi, on the spirit of love and devotion which can carry the believers and the Cause through to total victory in the Plan. This was followed by a statement, lighted with sage humor, by Jack McCants of America, speaking on the role of the Hands of the Cause in the achievement of the Plan.

On Sunday afternoon there were four Hands of the Cause together for the first time during the Conference, under the chairmanship of Auxiliary Board member Oloro Epyeru. 'Ali-Akbar Furūtan, representative of the

Universal House of Justice, admonished us to be united and to obey the Law of God if we would win victory for Bahá'u'lláh. "Love is the essence of all religions and the greatest gift of God to humanity. Bahá'u'lláh declared that the principal teaching of His Cause was the unity of humanity, and that all His laws, ordinances and teachings were to bring about unity."

Enoch Olinga reminded us that though we are far apart we are one in spirit and this will be our strength. "*Great mercies and blessings,*" said the Master, "*are promised unto you provided your hearts are filled with the fire of love, that you live in perfect kindness and harmony, as one soul in different bodies. . . Take no thought of yourselves or your lives, whether you eat or whether you sleep, whether you are comfortable, whether you are ill or well, whether you are with friends or foes, whether you receive praise or blame—for all these things you must not care at all. You must die to yourselves and to the world. Behold a candle, how it weeps its life away drop by drop in order to give forth its flame of light. . . As you have faith so shall your powers and your blessings be.*"

The Hand of the Cause William Sears was seriously ill, en route to the United States for major surgery, only able to leave his bed long enough to attend the *Mashriqu'l-Adhkár* service and to pour his heart and spirit into that final magnificent exhortation with which we were sent forth to "mount our steeds". He reminded us that the Universal House of Justice pointed out that humanity is entering the dark heart of the age of transition, and said: "The beloved Guardian told us that we were being swept into the vortex of unprecedented disasters, undreamed of afflictions and sufferings. The world around us is suffering. It is tragic, but the real tragedy is that the Bahá'ís within the community may fail to respond to His exhortations to accomplish the task before them. . . Unless we are Bahá'ís outwardly and within, we cannot win the victories. . . Sometimes we appear outwardly devoted and active, but inwardly we lack dedication; we go through the motions but our hearts are not in it, the fire seems to have gone out. We can fool other people, but we cannot fool Bahá'u'lláh. Sometimes we can fool ourselves, but not for long. No man is happy without the love of God in his heart. . . 'One thing and only one thing,' said Shoghi Effendi, 'will unflinchingly and alone secure the undoubted triumph of this sacred Cause, namely the extent to which our own inner lives and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh.'"

And then, as we were all there, gathered to hear the words of these "stewards" of the Faith of God, beloved Áqá Ján, our "dear father" as he is known here, the Hand of the Cause Músá

Banání, was carried down the stairs and into the auditorium in the arms of a loving friend, was gently placed in his wheelchair and taken to the speakers' platform. Every believer rose to his feet in spontaneous, deeply sincere love, respect and honor. Here was the hero of Africa, scarred but unbent and unwavering, Mr. Banání, sixteen years a pioneer to Africa, and in the twilight of his life, ill and almost blind with diabetes, paralyzed on his right side by a devastating stroke, and now straight from bed, his left leg amputated above the knee three weeks ago to arrest the angry thrust of gangrene. We sang *Alláh-u-Abhá* when he entered; we listened intently while his daughter, Violette Nakhjavání, translated his message; we admired his stern self-control as he sat in obvious physical discomfort throughout the talks of his fellow-Hands. An era seemed to have ended; we sensed it. Would he ever come amongst us like that again? Never mind—we have lived with the towering example of his dedication, loyalty, obedience, sacrifice, service and long-suffering; is this not blessing enough? Are these not the lessons which no eloquence can teach? How great the wisdom of God, that here amongst the simple, unlettered people of Africa He placed a giant who would, without the aid of words, teach all Africa the meaning of the word "faithful".

That evening there was a final service at the *Mashriqu'l-Adhkár* in supplication for God's blessing on our proclamation efforts and the remaining years of the Nine Year Plan. It was a warm, starlit night. God seemed very close. We pledged ourselves to His work.

## 5. FRANKFURT



*British Bahá'ís attending the Intercontinental Conference, Frankfurt, gathered at the Centenary Hall.*

The praise of God was raised in many languages in the heart of Europe as one thousand seven hundred Bahá'ís participated in the Intercontinental Conference in Frankfurt-am-Main, Germany. All western Europe was represented. There were two hundred and fifty-five from the British Isles. Nineteen came from Turkey, five from Iceland, and over a hundred from Irán. African voices, Middle Eastern voices, North and South American—even Pákistánian and Indonesian voices blended with those of their Western brothers. One by one they viewed the precious portrait of Bahá'u'lláh. Together they greeted the Hand of the Cause of God Paul Haney, arriving from Adrianople, the representative sent by the Universal House of Justice. His guidance for proclaiming the Faith in Europe came in clear, purposeful words to those gathered in the *Jahrhunderthalle* (Centenary Hall), so appropriately named for the occasion.

Fifteen countries sent representatives to consult upon the plans for proclamation, their

individual plans and the co-ordination of those plans with others. The prayers in various languages brought a unity of worship, and all worldly differences of a groping humanity were forgotten, drowned out by the tide of love through the power of Bahá'u'lláh. Berbers of North Africa had combined to weave a rug of many colors to send with a friend as a gift, its bright reds and blues bringing a warm note of joy. The intercontinental telephone hook-up was a physical evidence to all of a growing interdependence as hundreds of nations and thousands of hearts were united for a few moments.

In addition to Mr. Haney, three other Hands of the Cause of God were present: Dr. Hermann Grossmann whose illness permitted him to attend only one day; John Ferraby and Dr. Adelbert Mühlischlegel. Twenty-one Auxiliary Board members were there. Europe hastened on its busy path while the Bahá'ís began to comprehend more fully the immense significance of this day as the Conference unfolded.





*The Hand of the Cause Paul Haney  
addressing the Conference.*

Mr. Haney read the message from the Universal House of Justice. His commentary on the sufferings of Bahá'u'lláh in Adrianople brought an expectancy to the Conference and placed an urgency underneath the joy and thanksgiving. Bahá'ís alone have been given the vision to understand the reality of today's world and yet have no fear. He called for a vision of the greatness of the Cause and "a faith within to fulfil our responsibilities". Mr. Haney quoted from the message sent by the Hands of the Cause to the Frankfurt Conference of 1958: "The work of Bahá'u'lláh remains to be completed. No one generation will achieve this. Great moments require great deeds."

Dr. Mühlischlegel encouraged a dedication that would not fade as the Conference ended and as the weeks passed, but rather a total offering to the great things that were happening in the world. "As we become more aware of these great movements of history, as we begin to see how this age is the greatest event since the time of Adam, when man became aware of himself, so will we be able to take the action that fits the times." The action required is teaching, pioneering and travel teaching. With this in mind, Dr. Mühlischlegel quoted a passage by Shoghi Effendi: "All must participate, however humble their origin, however limited their experience, however restricted their means, however deficient their education, however pressing their cares and preoccupations, how-

ever unfavourable the environment in which they live. . . The field is indeed so immense, the period so critical, the Cause so great, the workers so few, the time so short, the privilege so priceless, that no follower of the Faith of Bahá'u'lláh, worthy to bear His name, can afford a moment's hesitation."

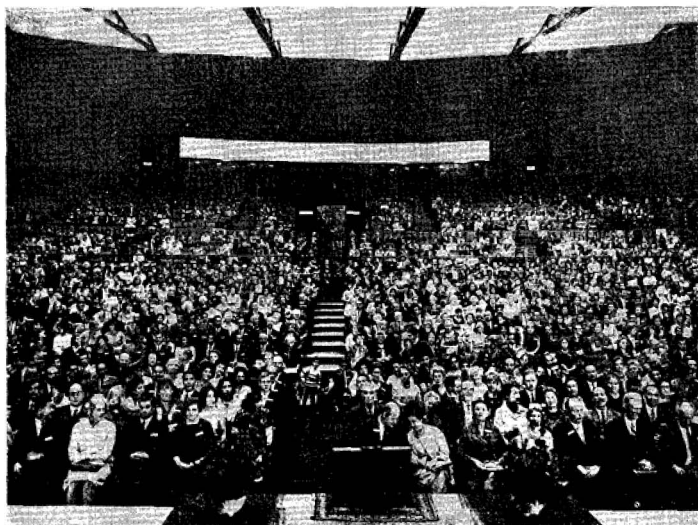
The Hand of the Cause John Ferraby stressed most powerfully the need of the day for heroic deeds, as repeated by the Universal House of Justice in recent messages. When people empty themselves completely so that all they offer comes from God, then will their teaching be effective, he said.

As the news of the Conference began to come through on radio and in the newspapers, the Bahá'ís centred their consultation on the Nine Year Plan. Mr. Ferraby introduced this discussion with a probing study of 'Abdu'l-Bahá's *Tablets of the Divine Plan*, the teaching charter and basis of all later Plans. He spoke of the two great movements revealed in these Plans: the movement within the Bahá'í world community and the movement in the outside world seen in the founding of the United Nations and developments that would eventually lead to the Lesser Peace, and then the coming of the Most Great Peace of Bahá'u'lláh.

Following a survey of the financial needs of Europe by Charles Macdonald, the Hand of the Cause Paul Haney brought the Funds into a world perspective. He said that the greatest



*The Bahá'ís, some in native costume,  
assembled at the House of Worship.*



*Jahrhunderthalle (Centenary Hall), Frankfurt, where the Conference was held.*

flow of Bahá'ís was coming from the underdeveloped countries where capacity to give was very small, thus placing extra responsibility on the Bahá'ís of Europe for the financial needs of the world. He also referred to the needs of the World Center in respect to its maintenance and development.

Some of the good news shared was the success of the Faith in Iceland, the nine pioneers ready to form an Assembly on Rhodes, the developments in the Balearics. The goals to be won are still many. Special stress was laid on the importance of the islands around the mainland of Europe, those of the North Sea and the islands off Scotland and Eire. The need for pioneers, for traveling teachers, for sacrificial giving, the need to generate universal participation became sobering responsibilities, almost overwhelming in relation to the seemingly few available to carry on the tasks. Slowly, through the fear that the challenge was too great, came the realization that not the few souls but only the power of God would win the objectives. Some results were immediately apparent—

several volunteered to pioneer, some started on their way. New confidence was engendered to sail with unbounded faith upon the "unknown sea" of proclamation.

A full conference hall heard Mr. Haney give clear answers to a troubled world at the public meeting held on Sunday evening. Just prior to the opening of the Conference a reception was held at the Continental Hotel attended by a number of dignitaries, including Dr. Ernst Benz, Professor of Comparative Religion at Marburg, who had spoken on the Faith on a series of national broadcasts. A press conference attracted Dr. Barres, Director of Social Studies at Palermo.

A special session was devoted to youth. Charles Ioas of Spain, Auxiliary Board member, stressed their "energy, enthusiasm, imagination and spirituality" on which is based the "future strength of the Faith". The representatives from the twelve countries consulted on the special message of the Universal House of Justice to youth.<sup>1</sup> The young people present

<sup>1</sup> See p. 259 this volume.



*Friends meeting at the Bahá'í book display booth, Frankfurt.*

showed their practical approach to the real challenges when they asked the adults to give them more intense moral education to help them live up to the required standards. This education, they said, must be frank and allow the youth to freely discuss the pressures they feel today in the outside world. Inter-religious round table discussions, special group trips to goal towns, literature with quotations relevant to youth, holiday teaching—these were just a few of the ideas generated.

The Conference concluded with a final address by the Hand of the Cause Paul Haney and the friends returned to their homes renewed and refreshed, more aware than ever of the glorious task to which their efforts had been and were to be directed. Fresh in their memories were the words of the message cabled by the Universal House of Justice in response to the cable sent to the World Center from the Conference:

HEARTS WARMED AWARENESS ATTENDANTS  
CONFERENCE BLESSINGS RESPONSIBILITIES PRE-  
SENT HOUR PRAYING FERVENTLY HOLY SHRINES

BOUNTIFUL CONFIRMATIONS BAHÁ'Í EVERY  
EFFORT MADE FIELDS PIONEERING TEACHING  
PROCLAMATION CAUSE GOD CRADLE WESTERN  
CIVILIZATION SO URGENTLY IN NEED SPIRIT-  
UALIZATION AWAKENING THROUGH DIVINE  
MESSAGE

The spirit of the European Conference is best summed up in the words of an observer: "The significance of this Conference and the others with which it was linked in so many ways—by phone, by love, by common worship and purpose and by a common authority on earth that had called them together—was in fact too overwhelming for people to realize and fully understand. Its place in history is dimly seen as we look back at the history of God's renewed religion, at the turmoil of a century in which a bewildered continent lost its empires and its glory, at the sacrifice of those who had labored to bring the new truth. But its true significance will be seen only after the spiritual rebirth of Europe is apparent, not only to Bahá'ís in the spirit of such momentous gatherings, but to everyone."

## 6. NEW DELHI

Heartwarming smiles, radiant love and joyous companionship permeated the massive gathering of diverse cultures, nationalities, language groups and religious backgrounds at the Intercontinental Bahá'í Conference held at New Delhi, attended by more than three thousand Bahá'ís, a multicolored garden of humanity. The Conference was held on the spacious and beautiful lawns of the national Ĥazíratu'l-Quds of India, a large, white, stately and imposing building. A huge tent made of bright fabric of the vivid, vibrant colors of India covered the entire area, offering seating capacity for more than three thousand. The speakers platform was tastefully decorated with Indian and Persian carpets. Directly in front was a carpeted area where the children of various Bahá'í schools usually sat.

During the first evening and the next day people poured into the grounds and all roads led to the Ĥazíratu'l-Quds. Messages of greetings by letter and cable started arriving in great numbers some days prior to the Conference and continued in a steady flow throughout. Bus-loads of Bahá'ís from Uttar Pradesh, Madhya

Pradesh, Mysore, Gujarat and other provinces, people from major cities and from every nook and corner of India, including remote tribal representatives, participated. Bahá'ís from eighteen Asian countries and four western nations, as well as from Africa and Australia, attended the inspiring gathering. They came by plane-loads from Persia numbering about four hundred, including some people from the tribes. The next largest representation outside India was from the Arabian countries.

On Saturday evening, October 7, the Conference was formally opened by Mrs. Shirin Boman, chairman of the National Spiritual Assembly of India. Hindi, English and Persian were the languages used throughout the Conference, but prayers were heard in many different tongues.

The Hand of the Cause of God A. Q. Faizí, representative of the Universal House of Justice, was introduced and greeted the friends. The Hands of the Cause Dr. A. M. Varqá, General S. 'Alá'í and Dr. R. Muhájír briefly addressed the Conference, saying that at the time of the first Asian Intercontinental Teach-



*The Hand of the Cause Abu'l-Qásim Faizí (in rear of photograph) with some of the Bahá'ís of Tibet.*



*A close view of some of the Bahá'ís during the Conference session.*

ing Conference held in New Delhi in October 1953<sup>1</sup> there were only twelve National Spiritual Assemblies in the world compared with the present eighty-one. A message to the Conference from the Hand of the Cause Agnes Alexander was read. The Hand of the Cause for Asia, Dr. R. Muhájir, introduced the twenty-two Auxiliary Board members present of a total of thirty-six in Asia.

The National Spiritual Assemblies represented were: India, Ceylon, Arabia, Laos, Thailand, North East Africa, Philippines, Írán, Indonesia, Korea, Taiwan, Malaysia, South and Central Arabia, Turkey and Pákistán. This session was covered by the Government of India newsreel department and a representative from London Television Company, in addition to many newspaper reporters and photographers.

On Sunday, October 8, the Hand of the Cause A. Q. Faizí spoke movingly of the meeting of the six Hands with the members of the Universal House of Justice in Bahjí, prior to leaving for Adrianople and then proceeding to the six Conferences. This was followed by

his reading of the message from the Universal House of Justice.

The latest to enter the Faith, the Indian masses, were given the first opportunity to view the portrait of Bahá'u'lláh, while Mr. Faizí stood in silent reverence.

A cable was sent to the Universal House of Justice and a reply received. A cable was also sent to the Hand of the Cause Amatu'l-Bahá Rúhiyyih Khánum informing her of the acceptance of the Faith by Tibetans, much loved by her, and her cabled response was received.

Tapes of telephone messages of the Conferences, sent in advance to be played in case there was a breakdown of communications between the Conferences (which did occur) were played.

On Monday morning, October 9, with M. Salmanpour, representative of the National Spiritual Assembly of Arabia presiding, Mr. Faizí spoke on the Guardian of the Faith, Shoghi Effendi, and his thirty-six years of ceaseless labor. He said that the friends probably do not realize fully the many things the beloved Guardian did personally over a period of so many years that made it possible for the significant victories to be won. He then asked

<sup>1</sup> See *The Bahá'í World*, vol. xii, p. 178.

the Indian teachers to come upon the platform. Among them was a badly crippled old man who must walk with crutches on the tips of his toes. This gentleman has walked through the villages of India enrolling thousands under the banner of the Faith. Also called to the stage were five of the first Tibetans to become Bahá'ís from among the Tibetan refugees in northern India.

The afternoon session was chaired by the representative of Írán, Jalál Shaḥihí, with representatives of participating National Assemblies speaking on proclamation plans.

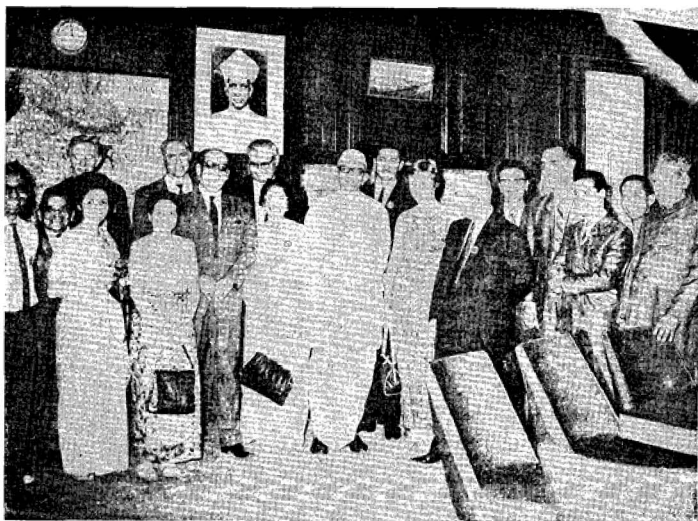
A public meeting featured the Food and Agriculture Minister of India, Jagjivan Ram, in the public hall of the spacious Vigyan Bhavan. The two Bahá'í speakers were Dr. M. Salmanpour and Mrs. Shirin Fozdar. In summing up, the minister, Jagjivan Ram, spoke with warmth and eloquence about the Bahá'í Faith and said that the Message of Bahá'u'lláh, the Prophet for the present age, provided the foundation for a spiritual basis of universal peace and that in it one found all the ancient wisdom expressed in terms of the needs of a

modern age. He further said that in his opinion every rational person is a potential Bahá'í, and he wished the Bahá'ís every success in their endeavours.

On the evening of October 9, a delegation of four friends, including the Hand of the Cause A. Q. Faizi, had an audience with His Excellency the President of India, Dr. Zakir Hussain. The chairman of the National Spiritual Assembly of the Bahá'ís of India, Mrs. Shirin Boman, and the vice-chairman Dr. K. K. Bhargava, presented the proclamation book compiled by the Universal House of Justice to the Head of the State of India, who received it with great respect and promised to read its contents.

The proclamation book for the King of Nepal, sent by the Universal House of Justice to India to be presented to His Highness, was taken to Katmandu and presented to the king by Auxiliary Board members Dr. (Mrs.) Perin Oliyai and Mr. Lal Harvansh Singh.

Deliberation on the Nine Year Plan occupied most of the Tuesday sessions, with addresses by the Hands of the Cause Dr. Varqá and Dr.



*Mr. Morarji Desai, Deputy Prime Minister of India, receiving a delegation of Hands of the Cause and Bahá'í friends.*



*A group of Bahá'ís from Indian villages with two friends from abroad.*

Muhájir. Mrs. Sadaquat, representative of the Continental Pioneer Committee of Asia, and Vic Samaniego, representative of the National Spiritual Assembly of the Philippines, presided over the morning and afternoon sessions.

The Deputy Prime Minister of India, Mr. Morarji Desai, received a delegation from the Intercontinental Conference on Tuesday at 3 p.m., consisting of representatives from countries literally encircling the globe. Mr. Faizi, General 'Alá'í and Dr. Varqá were first presented, followed by the introduction of individuals from most of the thirty countries represented at the Conference. As individuals were being introduced to him, Mr. Desai commented on the wide spread of the Bahá'í Faith. After these introductions Mr. Desai invited everyone to sit at a long conference table in his office where he gave a short talk stating that he believed in all religions, including the Bahá'í Faith. Mr. Faizi told him about a Tablet of 'Abdu'l-Bahá in which the Master foretold of the future spiritual importance of India.

General 'Alá'í told of meeting Mr. Nehru some years ago and of his friendly attitude toward the Faith.

Dr. C. J. Sundram, representative of the National Assembly of Malaysia, chaired the Wednesday session after an address by Ishráq Khávarí, internationally known Bahá'í teacher from Irán, when the role of youth in teaching the Faith in Asia was discussed. Some of the youth spoke on their teaching experiences among the masses and urged other youth to come forward. During the Conference a special program was arranged by the youth to discuss teaching in colleges. Dr. Suzuki, representative of the National Spiritual Assembly of North East Asia, chaired an afternoon session highlighted by the Hands of the Cause and the Auxiliary Board members.

A reception for the dignitaries of India and abroad was held at the Hotel Oberoi Intercontinental at 5.30 p.m. The guest of honor was the Mayor of Delhi. It was attended by about a thousand persons and the hall was filled to

capacity. The Hand of the Cause A. Q. Faizi was the chief speaker and was well received.

One of the important features of the Conference was the arrangement made to lodge and board the Indian Bahá'ís at the Talkatora Garden where well over two thousand believers stayed. The whole ground, measuring over half a mile, was covered with huge tents partitioned into compartments to house the various representations. Separate arrangements were made for women and children. A temporary telephone connection, first-aid camps supervised by Bahá'í doctors, loud-speaker connections and a reception and registration office were provided to make the stay of the friends a happy and memorable one. Night sessions were regularly held there for the benefit of the Hindi-speaking believers who came forward to relate their experiences of various ways in which they became Bahá'ís. Many volunteered as pioneers and teachers, including a number of very new Bahá'ís.

Immediately after the Conference a press interview was organized for two days, October 12-13, the first press conference in the history

of the Faith in India. The conference was honored by the chief guest, J. R. Mudholkar, president of the Press Council of India, who remarked: "... All spiritual teachings speak of a common source for all creation, yet we continue to separate each other. . . The only effective way in which man can hope to be saved from nuclear warfare is to launch a concerted spiritual movement for the regeneration of mankind. The Bahá'í Faith, from what I have been able to gather, contains a universal medicine. . . It is my instruction to the representatives of the press here today to continue a regular discussion on this subject and to be the *avant-garde* of the new world which is to be ushered in soon. If the press serves humanity in this way, you would be focusing public attention upon the most important aspect of life, the spiritual development of man."

The press conference consisted of twelve sessions comprised of panel discussions or lectures, talks by various Bahá'ís in which selected subjects were presented to the press. Each session was followed by questions or comments. The presentation of the conference



Mr. Jagjivan Ram, Minister of Food and Agriculture (left in photograph), with the Hands of the Cause Abu'l-Qásim Faizi and Shu'á'u'lláh 'Alá'í.



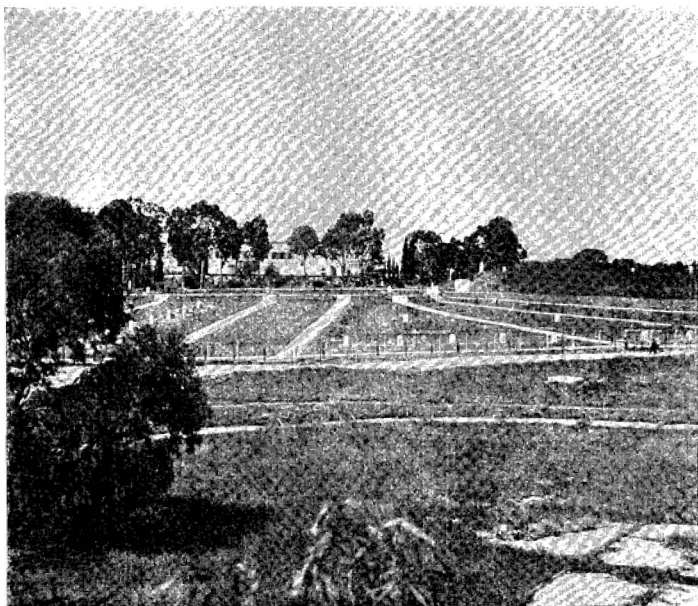
of the press was under the guidance of Auxiliary Board member Keith de Folo. The Hand of the Cause A. Q. Faizí is to be warmly thanked for the wise and thoughtful comments he provided at the conclusion of many of the press sessions. His calm and loving wisdom provided the perfect background for every subject. He commanded great respect from everyone and his summing up always gave the subject a new and larger scope.

K. H. Vajdi, secretary of the National Spiritual Assembly of India, has written: "This great Intercontinental Conference which was so anxiously awaited in the picturesque metropolis of New Delhi was all too quickly over. To most of us it all seemed like a beautiful dream come true in the garden of delight. . . Some of the friends were heard to say, 'Perhaps we may not be able to meet again,' while those of younger age promised to meet again at one of the Inter-Oceanic Conferences. Thus came to

an end yet one more great and glorious gathering reminiscent of the Bahá'í World Congress in London."

Those who attended the Conference departed for their homes with a heightened awareness of the significance of the task to which the Universal House of Justice directed their attention in the cable sent to the Conference on October 9:

DELIGHTED EXCELLENT ATTENDANCE WELCOME PARTICIPATION BELIEVERS RURAL AREAS IMPRESSIVE REPRESENTATION NATIONAL ASSEMBLIES IN CONTINENT ABOVE WHOSE HORIZONS AROSE SUNS BOTH REVELATIONS THIS GLORIOUS DAY ON WHOSE SOIL BLOOD COUNTLESS MARTYRS WAS SHED FERVENTLY PRAYING HOLY SHRINES STEADFAST COMMUNITIES THIS PRIVILEGED CONTINENT MAY ACCOMPLISH VALOROUS FEATS THAT WILL RECALL GLORY ACTS AUDACIOUS SELFSACRIFICE RENDERED HEROES APOSTOLIC AGE BAHAI DISPENSATION



*The new garden at Bahjí to the north-east of the mansion of Bahá'u'lláh; April, 1968.*

## VII

### YOUTH ACTIVITY

A MIGHTY crescendo of activity among Bahá'í youth coupled with increased receptivity to the Teachings by their non-Bahá'í contemporaries was a significant development during the period covered by this report (1963-1968). The upward trend in the enrollment of youth indicated that a period of rapid expansion of the Faith was in prospect.<sup>1</sup>

This ever-increasing interest by youth in the Bahá'í Teachings was set against the wave of immorality and permissiveness sweeping through the ranks of young people the world over—the rise in the incidence of drug use among teenagers, resentment of parental authority, sexual promiscuity, campus unrest and rioting, excesses in deportment and dress, affronts to law and order, and a general revolt against what was ambiguously referred to as “the establishment”. In an effort to fortify Bahá'í youth in their teaching activity and to enable them to resist the temptations of the wave of materialism engulfing contemporary society, the Universal House of Justice sent out the following letter:

*June 10, 1966*

To the Bahá'í Youth in Every Land.

Dear Bahá'í Friends,

In country after country the achievements of Bahá'í youth are increasingly advancing the work of the Nine Year Plan and arousing the admiration of their fellow believers. From the very beginning of the Bahá'í Era, youth have played a vital part in the promulgation of God's Revelation. The Báb Himself was but twenty-five years old when He declared His Mission, while many of the Letters of the Living were even younger. The Master, as a very young man, was called upon to shoulder heavy responsibilities in the service of His Father in 'Iráq and Turkey; and His brother, the Purest Branch, yielded up his life to God in the Most Great Prison at the age of twenty-two that the servants of God might “be quickened, and all that dwell on earth be united”. Shoghi Effendi was a student at Oxford when called to the

throne of his Guardianship, and many of the Knights of Bahá'u'lláh, who won imperishable fame during the Ten Year Crusade, were young people. Let it, therefore, never be imagined that youth must await their years of maturity before they can render invaluable services to the Cause of God.

For any person, whether Bahá'í or not, his youthful years are those in which he will make many decisions which will set the course of his life. In these years he is most likely to choose his life's work, complete his education, begin to earn his own living, marry, and start to raise his own family. Most important of all, it is during this period that the mind is most questioning and that the spiritual values that will guide the person's future behaviour are adopted. These factors present Bahá'í youth with their greatest opportunities, their greatest challenges, and their greatest tests—opportunities to truly apprehend the teachings of their Faith and to give them to their contemporaries, challenges to overcome the pressures of the world and to provide leadership for their and succeeding generations, and tests enabling them to exemplify in their lives the high moral standards set forth in the Bahá'í writings. Indeed, the Guardian wrote of the Bahá'í youth that it is they “who can contribute so decisively to the virility, the purity, and the driving force of the life of the Bahá'í community, and upon whom must depend the future orientation of its destiny, and the complete unfolding of the potentialities with which God has endowed it.”

Those who now are in their teens and twenties are faced with a special challenge and can seize an opportunity that is unique in human history. During the Ten Year Crusade—the ninth part of that majestic process described so vividly by our beloved Guardian—the community of the Most Great Name spread with the speed of lightning over the major territories and islands of the globe, increased manifoldly its manpower and resources, saw the beginning of the entry of the peoples by troops into the Cause of God, and completed

<sup>1</sup> For example, during the year 1966-67 the United States Bahá'í community increased by 13% while the increase among youth was nearly 35%.

the structure of the Administrative Order of Bahá'u'lláh. Now, firmly established in the world, the Cause, in the opening years of the tenth part of that same process, is perceptibly emerging from the obscurity that has, for the most part, shrouded it since its inception and is arising to challenge the outworn concepts of a corrupt society and proclaim the solution for the agonizing problems of a disordered humanity. During the lifetime of those who are now young the condition of the world, and the place of the Bahá'í Cause in it, will change immeasurably, for we are entering a highly critical phase in this era of transition.

Three great fields of service lie open before young Bahá'ís, in which they will simultaneously be remaking the character of human society and preparing themselves for the work they can undertake later in their lives.

*First*, the foundation of all their other accomplishments, is their study of the teachings, the spiritualization of their lives, and the forming of their characters in accordance with the standards of Bahá'u'lláh. As the moral standards of the people around us collapse and decay, whether of the centuries-old civilizations of the East, the more recent cultures of Christendom and Islám, or of the rapidly changing tribal societies of the world, the Bahá'ís must increasingly stand out as pillars of righteousness and forbearance. The life of a Bahá'í will be characterized by truthfulness and decency; he will walk uprightly among his fellowmen, dependent upon none save God, yet linked by bonds of love and brotherhood with all mankind; he will be entirely detached from the loose standards, the decadent theories, the frenetic experimentation, the desperation of present-day society, will look upon his neighbours with a bright and friendly face, and be a beacon light and a haven for all those who would emulate his strength of character and assurance of soul.

*The second field of service*, which is linked intimately with the first, is teaching the Faith, particularly to their fellow youth, among whom are some of the most open and seeking minds in the world. Not yet having acquired all the responsibilities of a family or a long-established home and job, youth can the more easily choose where they will live and study or work. In the world at large young people travel hither and thither seeking amusement, educa-

tion, and experiences. Bahá'í youth, bearing the incomparable treasure of the Word of God for this Day, can harness this mobility into service for mankind and can choose their places of residence, their areas of travel, and their types of work with the goal in mind of how they can best serve the Faith.

*The third field of service* is the preparation by youth for their later years. It is the obligation of a Bahá'í to educate his children; likewise it is the duty of the children to acquire knowledge of the arts and sciences and to learn a trade or a profession whereby they, in turn, can earn their living and support their families. This, for a Bahá'í youth, is in itself a service to God, a service, moreover, which can be combined with teaching the Faith and often with pioneering. The Bahá'í community will need men and women of many skills and qualifications; for, as it grows in size the sphere of its activities in the life of society will increase and diversify. Let Bahá'í youth, therefore, consider the best ways in which they can use and develop their native abilities for the service of mankind and the Cause of God, whether this be as farmers, teachers, doctors, artisans, musicians, or any one of the multitude of livelihoods that are open to them.

When studying at school or university Bahá'í youth will often find themselves in the unusual and slightly embarrassing position of having a more profound insight into a subject than their instructors. The Teachings of Bahá'u'lláh throw light on so many aspects of human life and knowledge that a Bahá'í must learn, earlier than most, to weigh the information that is given to him rather than to accept it blindly. A Bahá'í has the advantage of the Divine Revelation for this age, which shines like a searchlight on so many problems that baffle modern thinkers; he must therefore develop the ability to learn everything from those around him, showing proper humility before his teachers, but always relating what he hears to the Bahá'í teachings, for they will enable him to sort out the gold from the dross of human error.

Paralleling the growth of their inner life through prayer, meditation, service, and study of the teachings, Bahá'í youth have the opportunity to learn in practice the very functioning of the Order of Bahá'u'lláh. Through taking part in conferences and summer schools as well as Nineteen Day Feasts, and in service on com-



*Youth Project Training Session, Green Acre Bahá'í School, Eliot, Maine; July, 1966.*



*Youth Project Training Session, Bahá'í Summer School, Davison, Michigan; 1965.*



*Youth Institute, Dexter, Michigan; November, 1965.*



*Bahá'í Youth Conference, Sarasota, Florida; February, 1968.*

mittees, they can develop the wonderful skill of Bahá'í consultation, thus tracing new paths of human corporate action. Consultation is no easy skill to learn, requiring as it does the subjugation of all egotism and unruly passions, the cultivation of frankness and freedom of thought as well as courtesy, openness of mind, and wholehearted acquiescence in a majority decision. In this field Bahá'í youth may demonstrate the efficiency, the vigour, the access of unity which arise from true consultation and, by contrast, demonstrate the futility of partisanship, lobbying, debate, secret diplomacy, and unilateral action which characterize modern affairs. Youth also take part in the life of the Bahá'í community as a whole and promote a society in which all generations—elderly, middle-aged, youth, children—are fully integrated and make up an organic whole. By refusing to carry over the antagonisms and mistrust between the generations which perplex and bedevil modern society, they will again demonstrate the healing and life-giving nature of their religion.

The Nine Year Plan has just entered its third year. The youth have already played a vital part in winning its goals. We now call upon them, with great love and highest hopes and the assurance of our fervent prayers, to consider, individually and in consultation, wherever they live and whatever their circumstances, those steps which they should take now to deepen themselves in their knowledge of the Divine Message, to develop their characters after the pattern of the Master, to acquire those skills, trades, and professions in which they can best serve God and man, to intensify their service to the Cause of Bahá'u'lláh, and to radiate its Message to the seekers among their contemporaries.

The effect of this letter is indicated in the following extract from a report, written by a Bahá'í youth in the United States for the National Spiritual Assembly of that country:

"These formative years (1963-68) of the American Bahá'í youth movement were punctuated by a letter from the Universal House of Justice dated June 10, 1966 and addressed 'To the Bahá'í Youth in every Land.' It was the first communication of its kind to be sent out from the World Centre of the Faith. The letter, written in masterful prose, outlined three great fields of service to the Faith which lie before all

youth. . . The letter came without warning at a time when many youth were gathered at summer project training sessions where it was quickly reproduced and distributed. It was received with surprise and awe, almost with disbelief, by youth gathered at these sessions. The words of this letter, though only dimly understood at the time, sunk deeply into the consciousness of all youth who read them. This letter . . . became a standard of youth identity and set a tone for youth activities for some time . . . it was distributed to every Bahá'í youth in the country and was studied again and again at youth conferences and institutes. In later years, quotations from 'Abdu'l-Bahá and Shoghi Effendi on Bahá'í youth and their special mission in the Faith were to become more common. But for a time this letter was the primary source of direction for Bahá'í youth activities. . .

"During the years from 1963 to 1968, within the American nation as a whole, youth in huge numbers were shaken to a new awareness of the decay and corruption of their society. A new youth culture grew to claim the allegiance of millions of alienated young people who had rejected the old order, but had not yet discovered the new one. This mood of the youth culture within the United States was reflected in the young Bahá'ís. Its positive elements affected the Bahá'í community as a whole, revitalizing and strengthening it and advancing Bahá'í youth to new levels of commitment and sacrifice and eagerness for direct action and service. Its negative elements were largely eliminated by the laws and standards of Bahá'u'lláh and the guidance of the Administrative Order. By 1964, many Bahá'í youth had been infected by this spirit of urgency and activism. They brought their concerns to the National Convention of that year where a responsive chord was struck in many adult Bahá'ís who were also aroused by the racial struggles which gripped the nation. As a result, the National Spiritual Assembly promptly developed a program of summer youth projects into which this new energy could be channelled. The area of activist service to the Cause, especially in the form of summer service projects, became the domain of Bahá'í youth. Youth were, almost universally, thrilled and challenged by this new arena of service . . . the opportunity to completely dedicate six or eight weeks to a Bahá'í



*Summer Youth Project,  
Martha Root Institute,  
Muna, Yucatán;  
1967.*

*Bahá'í Children's Class,  
Quezaltenango, Guatemala;  
1965.*



*Bahá'í Children's Class,  
Summer School,  
Turkey;  
1965.*



*Young Bahá'í teacher with his students, Bahá'í School, Jankarachi, Bolivia; 1967.*



*Youth Conference, Sucre, Bolivia; 1966.*



project was enthralling. Youth listened eagerly to the reports of the successes of the projects and swelled with pride that youth could win such victories for the Cause of God.

"The political pressure of American society had another effect upon Bahá'í youth. Stirred to a new awareness of political realities, youth began to read the writings of Shoghi Effendi with new eyes. The revolutionary scope of the Faith suddenly came into view and was appreciated, as Bahá'ís began to explore the implications of the World Order of Bahá'u'lláh. Bahá'í youth began to understand that the Revelation of Bahá'u'lláh demanded changes more complete and more radical than those demanded by the movements that made the headlines. They discovered that the foundation of such changes lay in their own personal conduct. Such books as *The World Order of Bahá'u'lláh* and *The Advent of Divine Justice* became the center of attention. These discoveries stimulated both a more clear and complete rejection of the values of a dying order and a firmer commitment to a fully Bahá'í identity."

Bahá'í youth served the Faith in a wide variety of ways. The most obvious and most direct, of course, was in teaching and these activities ranged all the way from simple fire-sides at home to long-distance travel-teaching projects in far off lands. In between were summer youth projects involving travelling through their own countries or settling for a few weeks in a single locality where assistance was needed.

Two of the more ambitious travel-teaching projects were those of groups of American youth to Yucatan and Bolivia. A team of four youths embarked on a six-week pilot project in the native villages of Yucatan in the summer of 1967. They made daily trips to the villages with Auxiliary Board member Artemus Lamb, a week-end trip to the territory of Quintana Roo, assisted in two courses in the Martha Root Bahá'í Institute in Muna, and held an institute in Komchen. The account of their project in *Bahá'í News* stated: "The inspiration of the example of their lives, their knowledge of the Teachings and their loving dedication brought rich confirmations. Their visit has given a great surge forward to youth activities." Among other accomplishments they, with the help of an enthusiastic group of Mayan youth, opened a new village to the Faith.

In September 1966 two young Bahá'í men

set out from Miami on a pilot youth teaching project to the high altiplano of Bolivia. They soon learned that Bolivia is a country almost entirely bereft of the material advancements and personal comforts to which they had been accustomed. They travelled by steam train, open trucks, in "rickety over-crowded" buses and on foot to reach the remote villages where they were to teach, and once there they stayed in very simple accommodations and observed that even some of the larger towns were not yet blessed with running water, electricity or sanitary facilities. The purpose of the project was to give them experience in Bahá'í teaching, to expose them to the problems and the rewards of work in an isolated mass teaching area, and to test the feasibility of future youth projects of a similar nature. In participating in the project the youths were to contribute as much as they could to the difficult teaching and consolidation work in Bolivia and to encourage the local believers in their endeavours. In addition to the physical privations which they had to endure, the youths experienced the difficulties of speaking through an interpreter, and they learned of the problems associated with teaching among primitive peoples who cannot read or write. Teachers must be sent to each of the hundreds of villages where Bahá'ís reside to train and deepen the believers, and yet there are so few teachers available. The report in the United States *Bahá'í News* stated:

"The rural-dwelling Bahá'í of Bolivia farm the barren land and herd sheep and llamas, raising potatoes to eat and fibers to protect them from the freezing cold and mountain winds. They have only wooden plows for tilling the soil, the wood itself being scarce in a land of few trees, and there is no wheel in their daily life. Disease, hard work and hunger serve to shorten their life expectancy to a fraction of ours, and many die at birth or in childhood. And yet their hearts are so pure that they are truly thankful for that which God has given them, and they were able to teach their North American brothers to appreciate deeply the beauty and peace of their life and attitude, the perfection of their hospitality and the light in their worn faces. These were experiences never to be forgotten."

American Bahá'í youth engaged in a number of summer projects. The following are excerpts from some of the reports:



*First Bahá'í Children's School, Burzaco, Argentina; 1965.*



*First National Bahá'í Youth Conference of Brazil; 1965. The Hand of the Cause Jalál Kházezh is seen seated in the centre of the photograph.*



*Bahá'í Youth Conference, Panama; January, 1967.*



*Bahá'í Youth Conference, Belle Rose, Mauritius Island; June, 1967. The Hand of the Cause Amatu'l-Bahá Rúhiyyih Khánúm is seen seated in the centre foreground of the photograph.*

"South Carolina—Youth Teachers—In the South there is a rapid social evolution which focuses upon the emergent Negro minority. It is a place of bright hope for Bahá'í progress through interracial teaching and living . . . a team of six youth was sent to Greenville, South Carolina to undertake, under the guidance of the Local Spiritual Assembly, a six-week combined program of tutorial assistance to Negro students, of rural Bahá'í teaching, and of Bahá'í human rights activities . . . fifty-five Negro students of primary and secondary school age had applied for transfer to heretofore all-white schools. Their tutoring program, designed to prepare them for the stiffer requirements of the new schools was staffed by four youth . . . the six weeks were rich in experience, in the planting of Bahá'í seeds, in the public recognition of the unequivocal Bahá'í position on the oneness of mankind, in new declarations, and in the opportunities to serve the community and its neediest citizens.

"New Mexico—Arizona—At Gallup, in two periods of two weeks each, the girls undertook to canvass the town to inform about the Cause, and helped to recruit students for a free art class conducted at the Bahá'í Center. . . They worked with the juvenile probation officer . . . accompanying him on his rounds and contacting Indian parents . . . to staff the Bahá'í booth full time, there to make friends for the Faith . . . in Phoenix, tutoring of high school drop-outs and work in the Golden Gate Settlement House was combined with Bahá'í discussion meetings both in the city and in nearby Tempe.

"Canada—Across eastern Canada went a handsome teaching-by-singing group whose enthusiasm was so infectious that 'it brought an absolute transformation of the Canadian communities' which they visited."

No less spectacular were some of the summer youth projects undertaken elsewhere. The National Bahá'í Youth Committee of Malaysia requested youth groups to elect state representatives to consolidate activities within the state and also to furnish regular reports from their districts. Very high standards were fixed for the representatives. They were expected to read and study selected books, to memorize a number of prayers, and to be prepared to travel in their state to arrange youth activities. One of the youth projects of Malaysia was to help with

the cleaning of the newly-acquired national *Ḥazíratu'l-Quds*. The youth of Kuala Lumpur are permitted to use it for their activities.

In Kenya the services of Bahá'í youth are summed up in the following adaptation from an article by Samuel Obura:

"The first Kenya Africans to embrace the Bahá'í Faith were four youths studying at a medical training school in 1953. From these four, the beloved Faith of God has now spread to more than twenty thousand believers (residing in approximately two thousand localities). Many of these believers are youth under thirty years of age. Through the unfailing guidance and assistance of the Blessed Perfection, Bahá'í youth in Kenya have played a vital role in achieving this wonderful success. Two main obstacles came in the way of teaching progress: First of all, there is poor public transport especially in remote rural areas, and a lack of adequate private transport among the Bahá'ís. Consequently, a good part of any teaching trip included travelling on foot or by bicycle. Secondly, in a country with probably fifty spoken languages and dialects, and where academic education came only recently, when the Faith reached Kenya, only the youth had any reasonable educational standard and could read and speak English. Thus the English language, in which most of the literature is available, was not *lingua franca*, and the task of translating pamphlets and a few books into the local languages was enormous.

"Through the divine love, and devotion, different Regional Teaching Committees organized the youth into teaching groups, and these groups arranged regular teaching trips to the rural areas. Many a time they stayed the weekends with the villagers, spending most of the evenings (when the villagers had finished their day's work), sitting and discussing with them till very late in the night. It was during one of such trips to a semi-nomadic pastoral tribe (the Masai) who had rejected all previous Faiths, and who in this particular part had forced Christian missionaries to abandon their enterprise in the face of failure after twenty years of strenuous effort, that a significant victory was won. On the second teaching trip to this same place, a group of Masai accepted the Bahá'í Faith, declaring that it was the one they have been waiting for all these years. And with subsequent trips many of them embraced

*Bahá'í Youth  
Winter School,  
Freudenstadt,  
Germany; 1967.*



*Bahá'í Youth Symposium, Rimini, Italy; March, 1967.*



*Bahá'i Youth, Swiss Autumn School, Rietbad, Switzerland; October, 1966.*



*National Bahá'i Youth School, Valencia, Spain; July, 1966.*

the Faith despite the hostile attitude of and propaganda by missionaries and priests.

"At the same time, weekly fireside meetings were held, and every youth made it a point to bring a friend or interested inquirer. On the occasions of Bahá'í Anniversaries, or when a Hand of the Cause, Auxiliary Board member or Bahá'í teacher from another country was present, round table discussions were sometimes organized, and these attracted large crowds. Many of those who attended became interested and keen investigators, who ultimately found the one truth and accepted the Bahá'í Faith. It is mainly through the tireless efforts of the youth, supported by the unfailing assistance of the Blessed Beauty, that such tremendous achievements were registered and could be pointed to with joy.

"It is indeed very wonderful how through the invisible power of God, His Cause spread so rapidly in a most difficult environment. The Mau Mau rebellion had begun two years before the first Bahá'í pioneer set foot in Kenya, and the country was torn with bitter strife, ruled by stringent emergency regulations, and race relations were at the lowest ebb. The churches which used to overflow with enthusiastic African Christians were half empty as the attendance dwindled Sunday after Sunday. Many of those in authority looked at the Bahá'í Faith with dislike, and most of the rebel Christians were very sceptical about anything to do with religion because they had identified Christianity with the decadent Colonial rule, but they gave a very sympathetic hearing to the wonderful message of the Bahá'í Faith."

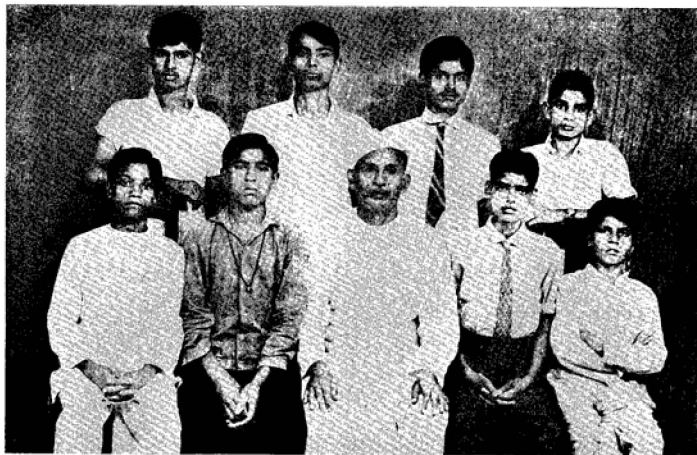
By 1964 there were active Youth Committees working throughout the British Isles, some publishing their own newsletters and magazines. In the year 1964-65 in Ireland, sixty per cent of the new declarants were youth who actively assisted in accomplishing many of the important and difficult goals of the Nine Year Plan. After a special mass in one of the city's most important Catholic churches, the youth of Belfast were asked to have tea with the Monsignor, several priests and a few Catholic businessmen, thus establishing a friendly and important relationship with the Catholic church in Belfast. The youth of Dublin were equally active despite the problems of teaching in that community. Weekend schools, workshops, seminars were organized throughout

the British Isles; book displays were arranged and there was participation in youth discussion panels. Youth teaching teams were active in 1965-66 visiting weak Assembly areas to establish new friendships and aid the teaching effort. Teaching projects sponsored by youth were undertaken in villages throughout the country and to some of the remote islands off the coast of Scotland. A number of Youth Conferences were held during 1966-67 under the auspices of the National Youth Committee. Youth were quick to consult with the National Teaching Committee about summer teaching projects and to participate in its plans during the summer vacations. Discussions were commenced with the National Youth Committees of several European countries to foster international youth teaching projects, which led to tremendous activity in later years.

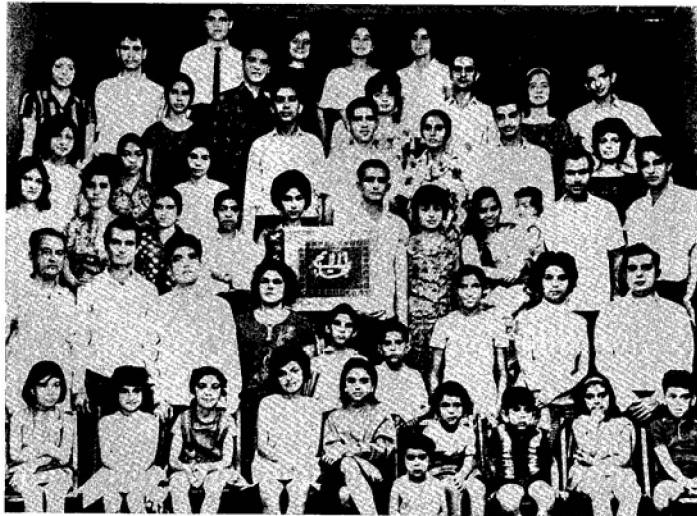
Significant increases in the tempo of Bahá'í activity in high schools and on college campuses throughout the world kept pace with other advances. More college clubs were organized than ever before, many opportunities were offered to talk about the Faith from the college lecture platform and in classroom situations, the Faith was proclaimed in many ways, and enrollments among high school and college students multiplied. Throughout the five continents it was evident that Bahá'í youth were on the move. An outstanding example of this vitality was the news from Ujjain, India, that sixty college students, some of whom were from the government Polytechnic College, had accepted the Faith.

Enthusiasm, knowledge and inspiration were freely dispensed at innumerable Youth Conferences, institutes, summer schools, retreats, workshops and rallies in all parts of the Bahá'í world. Here youth shared experiences, discussed topics of particular interest to them, studied the Writings, planned their teaching objectives, and prayed for success.

Music became an increasingly important medium by which Bahá'í youth shared with the world the Glad Tidings of the coming of Bahá'u'lláh. Many composed songs with a Bahá'í theme or set to music extracts from the Sacred Writings. Pioneers and travelling teachers carried the songs of the Bahá'ís of Africa, Persia and North America to every part of the globe and eagerly added to their repertoire a new song written by the Bahá'ís of Asia, Europe,



*Bahá'í Youth of Ujjain, India; 1965.*



*Bahá'í Youth of Bombay, India; 1968.*





*World Peace Symposium sponsored by the Bahá'í Youth of Karachi, Pákiistán; 1967.*



*Bahá'í Choir of the Mother Temple of the Antipodes, Sydney, Australia; December, 1966.*

Latin America or the South Pacific. Both formal and informal music groups were formed, some travelling widely to proclaim the Faith. Spontaneous musical firesides were held, public musical programmes were arranged, and ambitious and creative sound-and-light presentations were designed and staged by youth. A successful and widely publicized youth chorus sprang up, the California Victory Chorus, which soon found a counterpart in the Dawn-Breakers Chorus of Australia, and later in the United Kingdom. These groups were interviewed by the press, radio and television in various places they visited. Attractively attired, enthusiastic, interracial, these singing groups were widely acclaimed as "the happy people", "musical ambassadors," and their message of hope, joy and confidence in a dissonant age attracted a warm response among all age groups. In December 1966 a Young Peoples' Choir was organized to sing at the public

services held every Sunday at the Bahá'í House of Worship in Sydney, Australia, and at the Intercontinental Conference in 1967 "The Dawn-Breakers" of Australia presented their first concert of Bahá'í songs. They later toured through the states of Queensland, New South Wales and South Australia, visiting major towns, presenting their "Musical Fireside" and several songs adapted to the sing-along format with audience participation.

A compelling testimony to the striking flexibility of the divinely-conceived administrative order was the remarkable capacity of the newly-enriched Bahá'í world community to absorb such a large influx of youth and harness their zeal and dynamism to the task of speedily accomplishing the goals of the Nine Year Plan. The problems arising from this challenging situation, one youth observed, "never failed to resolve themselves when brought into the open and frankly and lovingly discussed. Bahá'ís of



*A group of Bahá'í youth and friends at the Inter-Continental Conference in New Delhi, 1967.*

all ages were to discover that the unifying power of the Faith of Bahá'u'lláh was awesome indeed!" An adult believer who served actively with youth in this period affirms: "Bahá'í youth respected the authority of Bahá'í institutions and trusted the integrity of adult Bahá'ís . . . they vitalized and strengthened the community and gave invaluable support and assistance . . . the Bahá'í spirit, young and old, demonstrated its power to meld into dynamic unity elements locked in a cycle of accelerating animosity outside the refuge of the Faith of Bahá'u'lláh."

Wherever they laboured the Bahá'í youth had before them a vision of the magnitude of their role in the words of Shoghi Effendi written on October 26, 1932, to which the Universal House of Justice had directed their

attention by having his letter reprinted in *Bahá'í News*:

"The activities, hopes and ideals of the Bahá'í youth . . . of the world, are close and dear to my heart. Upon them rests the supreme and challenging responsibility to promote the interests of the Cause of God in the days to come, to coordinate its world-wide activities, to extend its scope, to safeguard its integrity, to exalt its virtues, define its purpose, and translate its ideals and aims into memorable and abiding achievements. Theirs is a mighty task at once holy, stupendous and enthralling. May the spirit of Bahá'u'lláh protect, inspire and sustain them in the prosecution of their divinely appointed task!"

## VIII

# THE BAHÁ'Í FAITH AND THE UNITED NATIONS

(Reprinted from *The Bahá'í World*— vols. XII and XIII)

IN the spring of 1947 the National Spiritual Assembly of the Bahá'ís of the United States and Canada was accredited to United Nations as a national non-governmental organization qualified to be represented at United Nations Conferences through an observer.

A year later the eight National Spiritual Assemblies then existing were recognized collectively as an international non-governmental organization under the title "The Bahá'í International Community." These eight Assemblies were those of North America; the British Isles; Germany and Austria; Egypt and Súdán; 'Iráq; Írán (Persia); India, Pákistán and Burma; and Australia and New Zealand. To these eight bodies have since been added the National Spiritual Assemblies of the Bahá'ís of Canada, of Central America and of South America. Each National Spiritual Assembly in its application established the National Assembly of the United States as its representative in relation to United Nations.<sup>1</sup>

A significant action was taken in July, 1947, when the United Nations Special Committee in Palestine addressed a letter to Shoghi Effendi Rabbani, as Head of the Bahá'í Faith resident in the Bahá'í World Centre at Haifa, requesting an expression of the Bahá'í attitude on the future of Palestine. In his reply, Shoghi Effendi made it clear that "Our aim is the establishment of universal peace in the world and our desire to see justice prevail in every domain of human society, including the domain of politics." The Guardian also pointed out his concern that "the fact be recognized by whoever exercises sovereignty over Haifa and 'Akká, that within this area exists the spiritual and administrative centre of a world Faith, and that the independence of that Faith, its right to manage its international affairs from this source, the rights of

Bahá'ís from any and every country of the globe to visit it as pilgrims (enjoying the same privilege in this respect as Jews, Muslims and Christians do in regard to visiting Jerusalem) be acknowledged and permanently safeguarded."

With this communication the Guardian enclosed a summary of the history and teachings of the Bahá'í Faith which the Bahá'ís of the United States reprinted and distributed widely.

In addition to participation in a number of United Nations regional and international conferences four Bahá'í documents have been formally submitted: "A Bahá'í Declaration of Human Obligations and Rights," 1947; "A Bahá'í Statement on the Rights of Women," 1947; and "The Work of Bahá'ís in Promotion of Human Rights," 1948. On November 9th, 1949, a letter was addressed to United Nations explaining the Bahá'í concept of worship, in connection with the effort of United Nations to formulate a method of worship acceptable for use in its future prayer building.

On May 9th, 1947, the Guardian wrote through his secretary to explain why he was encouraging Bahá'í association with United Nations: "He feels that the friends should bear in mind that the primary reason that he is encouraging Bahá'í association with the United Nations is to give the Cause due publicity as an agency working for and firmly believing in the unification of the human family and permanent peace, and not because he believes that we are at present in a position to shape or influence directly the course of human affairs! Also, he believes this association will afford the believers an opportunity of contacting prominent and progressive-minded people from different countries and calling the Faith and its principles to their attention. We should associate ourselves in every way with all movements of UN which are in accordance with our principles and objectives; but we should not seek to take the

<sup>1</sup> The number of National Spiritual Assemblies has increased to eighty-one. See *Bahá'í Directory* (1968), p. 560.

initiative or . . . focus a glare of publicity and public attention on a very wide scale upon ourselves which might prove very detrimental to our own interests. He considered, for instance, the 'Bahá'í Declaration of Human Obligations and Rights' appropriate and believes this type of action to be wise and suitable."

Other references in words of the Guardian include the following. From cablegram dated April 16th, 1948, addressed to the National Convention of the Bahá'ís of the United States: "Recognition extended to the Faith by United Nations as an international non-governmental body, enabling appointment of accredited representatives to United Nations conferences is heralding world recognition for a universal proclamation of the Faith of Bahá'u'lláh." From cable of April 26th, 1948, a passage included recognition by United Nations as one of the achievements of the American Bahá'í Community, "whose spokesmen are securing recognition of the institutions of Bahá'u'lláh's rising world order in the United Nations." From letter dated May 18th, 1948: "The recognition given your Assembly (as representative of the other National Spiritual Assemblies) by UNO as a non-governmental body entitled to send representatives to various UNO conferences marks an important step forward in the struggle of our beloved Faith to receive in the eyes of the world its just due, and be recognized as an independent World Religion. Indeed, this step should have a favorable reaction on the progress of the Cause everywhere, especially in those parts of the world where it is still persecuted, belittled, or scorned, particularly in the East."

All Non-Governmental Organizations make

contact with United Nations through its Department of Public Information, section for Non-Governmental Organizations. The status of the non-governmental organization has been defined by the Section for Non-Governmental Organizations in a letter written to the Bahá'í United Nations Committee:

"The Department of Public Information does not accredit organizations, but accredits the person nominated by an organization as an observer. This system is similar to the accreditation of newspaper correspondents, which does not give accreditation to the paper, but to the man. Of course, the accreditation of the observer or the correspondent is dependent upon the standing of the organization or paper. This may seem a fine line, but it is specifically designed to avoid the impression that we give status to organizations as such. The only way in which an organization can receive status from the United Nations is through having been granted consultative status by the Economic and Social Council."

This definition of the Bahá'í relationship to United Nations is important. In referring to that relationship in public talks or publicity, the correct statement to make is: Bahá'í observers are accredited from the Bahá'í International Community (or from the National Spiritual Assembly of the Bahá'ís of the United States if reference to the national non-governmental organization is intended).

In 1947 a United Nations Committee was appointed by the National Spiritual Assembly of the Bahá'ís of the United States, and Bahá'í relations with United Nations have been channelled through that committee.

## THE BAHÁ'Í INTERNATIONAL COMMUNITY AND THE UNITED NATIONS

1954-1963

THE period of 1954 to 1963 was a highly eventful one, marking an increase of strength through the participation of the newly elected National and Regional Assemblies. These years contained, as well, the desperate appeal to the United Nations to save the lives of the Persian Bahá'ís. As in previous years, the

Bahá'í International Community sent delegates to many international, regional and state conferences.

By the end of 1956 the scope of the international activities had reached the point where it was desirable to divide the tasks previously assigned to the Bahá'í United Nations Com-



*Ambassador Fakhri'd-Din Muhammad of the Sudan talks with Mr. and Mrs. Rafi Mottahedeh at a reception given by the Ambassador at the United Nations on January 5, 1967, in honour of Sudan Independence Day. Mrs. Mottahedeh for many years served as Observer at the United Nations on behalf of the International Bahá'í Community.*

mittee. That Committee was given the specific task of developing relations between the American Bahá'ís and the United Nations and included the increasingly important function of assisting the American Bahá'í Community to celebrate properly United Nations Day and Human Rights Day, dates which soon became annual events in the calendar of the Bahá'í communities. The work of the Bahá'í International Community was assigned to our international observer at the United Nations, Mrs. Mildred R. Mottahedeh, in consultation with the Executive Secretary of the Community, Mr. Horace Holley.

In that same year Shoghi Effendi appointed a special committee to be called into action for matters of international importance. Permanent members of the committee were Dr. Ugo R. Giachery, John Ferraby, 'Azíz Navídí, Dr. Amín Banání and Mildred R. Mottahedeh.

During the period of the Ten Year Crusade the Bahá'í observers accredited to the United Nations were the Hand of the Cause Ugo R. Giachery, Europe; Mrs. O. H. Blackwell, United States; and Mrs. Mildred R. Mottahedeh, International.

#### CHARTER REVISION CONFERENCE

When the United Nations wrote its Charter in 1945 in San Francisco, the member nations realized that changing world conditions might necessitate changes in its Charter. It, therefore, arranged for a Charter Revision Conference to be convened in 1955. In anticipation of this significant event each Bahá'í National Spiritual Assembly was solicited for suggestions which might be incorporated in Bahá'í proposals for Charter revision. Bearing these suggestions in mind, a carefully conceived pamphlet representing the first united effort of all the National Spiritual Assemblies in a non-Bahá'í field was prepared. Entitled "Proposals for Charter Revision Submitted to the United Nations by the Bahá'í International Community", a copy of this pamphlet, together with a covering letter written by the Executive Secretary, Mr. Horace Holley, was sent to each of the delegates at the Conference. In addition, copies were presented to officials of many universities, to librarians, and newspaper men. The distribution of this pamphlet is specially to be noted as a point of future reference.

Preceding the opening of the Charter Revision Conference, a "Festival of Faith" was held in the San Francisco Cow Palace. The seven Faiths represented were: Buddhist, Christian-Eastern Orthodox, Orthodox, Christian-Protestant, Hindu, Jewish, Moslem, and Bahá'í. Mr. Arthur L. Dahl, Jr., representing the Bahá'í Faith, read a prayer taken from the words of 'Abdu'l-Bahá. Fifteen thousand people were present at the Festival and the programme was both televised and broadcast by several nations, as well as being widely covered by the press.

#### UNITED NATIONS NON-GOVERNMENTAL ORGANIZATIONS CONFERENCES

The Bahá'í International Community was represented in many international, regional and local conferences of United Nations Non-Governmental Organizations. Bahá'í delegations chosen from many racial backgrounds attended international conferences held in the New York and the Geneva headquarters of the United Nations. Their contributions to the discussion on various subjects were highly constructive and received serious attention.

On May 20th-21st, 1959, at the New York headquarters, a United Nations Conference for Non-Governmental Organizations was held on the problems of technical aid given by the United Nations and its specialized agencies in the social and economic fields. In connection with those in the social field, a delegation representing the Bahá'í International Community and the National Spiritual Assembly of the Bahá'ís of the United States presented a resolution recommending that Non-Governmental Organizations endeavor to obtain endorsements of the Genocide Convention from their respective organizations. Typical of local conferences, in the United States two delegates were sent each year to the Kansas Conference organized for the Non-Governmental Organizations in that state.

#### THE BAHÁ'Í APPEAL TO THE UNITED NATIONS

In May 1955, a sudden, violent storm of persecutions against the Persian Bahá'ís broke loose—wanton murder, rape, imprisonment,

desecration of Bahá'í graves, dismissal of Bahá'ís from all civil service, destruction of the dome of the Bahá'í National Headquarters in Tíhrán by government officials, and destruction of the House of the Báb in Shíráz. In short, these acts all denying human rights threatened the existence of the entire community of Persian Bahá'ís. Cables to the Sháh and the Prime Minister from Bahá'ís all over the world brought no cessation of the persecutions. The frenzy of the mobs, who were not only unrestrained but actually encouraged, reached such heights that the possibility of a widespread massacre of the Persian Bahá'ís became very real. This massacre was, in fact, openly promised in the press and in public meetings.

In July 1955, Shoghi Effendi cabled the Bahá'í International Community to lodge an appeal for immediate assistance with the United Nations. At that moment, the Economic and Social Council of the United Nations was meeting in Geneva, Switzerland, and it was to this Council, or to some division of it, that the petition would have to be addressed. The chances that the Bahá'ís could present their case in time to save their coreligionists was slim. It was well known that the files of the Human Rights Commission contained thousands of appeals for relief from religious persecution and that the United Nations was able to do very little to alleviate the distress of the victims. It was decided to send a committee to Geneva to make a desperate appeal for help. The Committee consisted of Dr. Ugo R. Giachery, Dr. Hermann Grossmann, John Ferraby, 'Azíz Navídí and Mildred R. Mottahedeh, each coming from a different country and meeting within thirty-six hours of the time that the decision had been taken to convene.

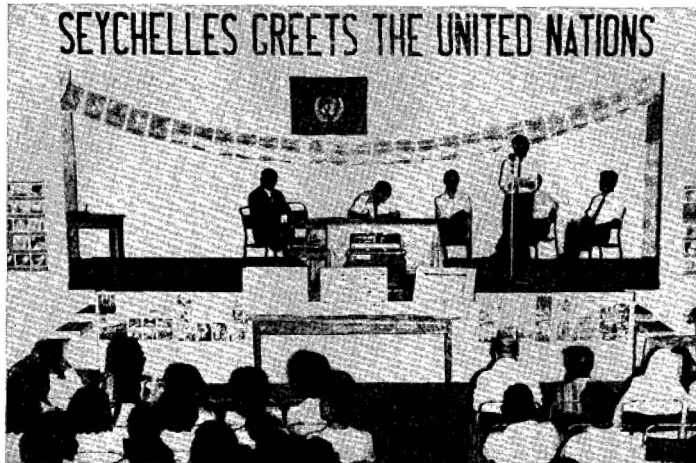
First, the Committee tried to get one of the delegates sitting on the Economic and Social Council to present their case from the floor of the Council. All delegates, except those from Communist or Arab countries, were interviewed and to each a strong appeal was made. At the same time, the Committee pressed for an interview with the Secretary-General of the United Nations. Despite days of ceaseless efforts, only the personal sympathy of many of the delegates was won. Each passing day brought news of still more violent attacks on

the Persian Bahá'ís and the date for the promised massacre drew steadily closer. The Committee redoubled its efforts but without effect. The head of the Human Rights Commission could offer little hope. Though many were friendly and sympathetic, no delegate or organization wished to speak up for the Bahá'ís. The day of the adjournment of the Economic and Social Council was drawing near. It was decided to seek the assistance of a competent lawyer to frame the appeal. Mr. Max Habicht was chosen, though at the time, the Committee did not know that it was this same lawyer who had represented the Bahá'ís before the League of Nations.

The appeal, together with the evidence of the persecutions, was presented to the Secretary-General, to all members of the Economic and Social Council who had been interviewed, to the Human Rights Commission, to the Specialized Agencies, and to the international Non-Governmental organizations. A press conference was held and the news of the appeal circulated. The Committee could do no more in Geneva. With hearts made heavy by a sense of their failure to save their Persian brothers from extermination, they left Geneva to return to their native lands to launch a publicity campaign to arouse the public conscience.

A few days before the scheduled massacre, the Committee received the startling news that the Secretary-General, Dag Hammarskjöld, yielding to the pleas of the American delegates and of the High Commissioner for Refugees, Dr. G. J. van Heuven Goedhart, decided to send Dr. Goedhart to meet with Mr. Naşru'lláh Intizám, chief Iranian delegate to the United Nations, and his brother, Mr. 'Abdu'lláh Intizám, Minister of Foreign Affairs in Írán. The meeting took place in Bonn, West Germany, where the two brothers were visiting at the time. Their government had been certain that the United Nations would not intervene to save the Bahá'ís since the provisions of the Charter for upholding human rights and fundamental freedoms were morally, but not legally, binding. The intervention of the Secretary-General astounded the Iranian government. This intervention, the efforts of prominent Bahá'ís in Írán, the appeals of the National Spiritual Assembly of the Bahá'ís of the United States to the American State Department, and the publicity campaign, brought an immediate





*Speakers and part of the audience of three hundred who were present at the Bahá'í observance of United Nations Day in Victoria, Seychelles Islands, 1966.*

end to the physical persecution and lifted the danger of massacre.

Economic reprisals against the Bahá'ís continued. Bahá'ís who had been summarily dismissed from civil service or from teaching posts were not restored to their posts. They were still denied the fundamental religious right of assembly for worship, and their centers were still being held by the government. After months of attempts by individual Bahá'ís in Tíhrán and many appeals by the Americans to their State Department, Shoghi Effendi instructed the Bahá'ís to launch another appeal to the United Nations.

In July 1956, Dr. Amín Banání and Mildred Mottahedeh again went to Geneva. They spoke individually with the delegates of the Economic and Social Council, but were unable to get them to present the Bahá'í case. Finally, Dr. Jose Vicente Trujillo, the delegate from Ecuador and Chairman of the Social Commission, opened the session of that Commission with the following words:

“ . . . In regard to prevention of discrimination against religious minorities, we have received many complaints. One of these, which, in my estimate, is of great importance, regards

the curtailment of rights of a religious group in a country which is an honored member of the United Nations and which has a good record in human rights matters—I am referring to the complaints of a new religious group called the Bahá'ís which have been distributed to the Secretary-General and other delegates. I believe this matter should receive the close attention of the Subcommittee on Prevention of Discrimination and Protection of Minorities and should receive equal attention with other instances of religious discrimination. This new religion should be respected like all other religions in the world.”<sup>1</sup>

#### ENDORSEMENT OF THE GENOCIDE CONVENTION

On April 10th, 1959, representatives of the Bahá'í International Community presented to the President of the Human Rights Commission, Ambassador Gunewardene of Ceylon, a statement endorsing the Genocide Convention. For the second time, the National Spiritual Assemblies representing Bahá'í communities

<sup>1</sup> Further details of these appeals and the successful outcome appear in *The Bahá'í World*, vol. XIII, pp. 292-296.



*Approximately sixty Bahá'ís participated in the seminar at the United Nations on May 21-22, 1966, sponsored by the UN Committee, for the purpose of increasing their knowledge about the organization and learning how it relates to the Bahá'í Faith. The seminar included a tour of the United Nations, films, slides, lectures and discussion. The keynote address was given by Mr. Erik Valters, United Nations Information Officer.*

located in North and South America, Europe, Africa, Asia, Australia and New Zealand, made a joint effort in regard to the United Nations.

Mr. H. Borrah Kavelin, Chairman of the National Spiritual Assembly of the Bahá'ís of the United States, made the following statement: "Mr. President, I have the honor and the privilege to present to you, as the keeper of the conscience of the United Nations and therefore of the world at large, documents which represent an act of conscience of my fellow co-religionists of more than eighty countries and territories.

"The resolution they have adopted reads: 'Since the teaching and practice of the oneness of mankind is the cornerstone of the religion revealed by Bahá'u'lláh, His followers throughout our jurisdiction recognize the vital importance of the Genocide Convention for assuring the protection of small and helpless races and peoples.'

"The Bahá'ís of the world have endorsed the Genocide Convention as an expression of their firmly held conviction of the oneness of mankind and of the human race.

"Nations, races and religious groups are called upon to enrich, through their own inherent gifts, the common treasury of civiliza-

tion. Therefore, the destruction of any one of them impoverishes the whole of the human race.

"Upon the preservation of this basic noble principle depend all the other efforts of the United Nations. By endorsing the Genocide Convention, the Bahá'ís express, through us, the hope that all the nations of the world will rally around this great Convention."

Ambassador Ratnakirti Gunewardene replied as follows:

"Mr. Kavelin and Members of the Bahá'í International Community: I am greatly impressed by the endorsement of the Genocide Convention by eighty National and Regional Assemblies of the Bahá'ís, coming as they do from countries and territories all over the globe. This is a most powerful expression of world opinion. It makes us feel that our work here in the United Nations is supported indeed not only by the Governments, but by the people themselves.

"The Genocide Convention is a treaty by the people and for the people. It has been ratified by an impressive number of fifty-nine Parliaments for the purpose of protecting not the Governments but the people themselves. It is people who provide the backbone of human history,



*Representatives of more than forty Bahá'í communities participated in the third United Nations seminar held in New York, May 26-28, 1967. The seminar focused interest on those activities of the United Nations which relate to improving conditions for the world's population and to promoting cooperation between the nations. Four prominent United Nations officials highlighted the programme with challenging addresses.*

and by destroying them, history itself is interrupted. Millions of innocent men and women perished from genocide throughout the ages, but death did not silence their voices. These voices have awakened and nourished our conscience. It is with the ink of their blood that the Genocide Convention was written by the United Nations. We have now in this Convention a meaningful compact between East and West for the preservation of mankind.

"The Genocide Convention has already made an impact on human consciousness. The word 'genocide' carries in itself a moral judgment which the world will not suffer to be circumvented or weakened. To weaken a treaty which deals with the protection of life would mean undermining life itself. It is for this reason that nations have been unwilling to let the Genocide Convention lose its forcefulness by having its concept included in other documents which are not enforceable. We hope that more nations will ratify the Genocide Convention and will adopt domestic laws against genocide. Let us rededicate ourselves to an affirmation of our belief in this great Convention which is so basic to civilization."

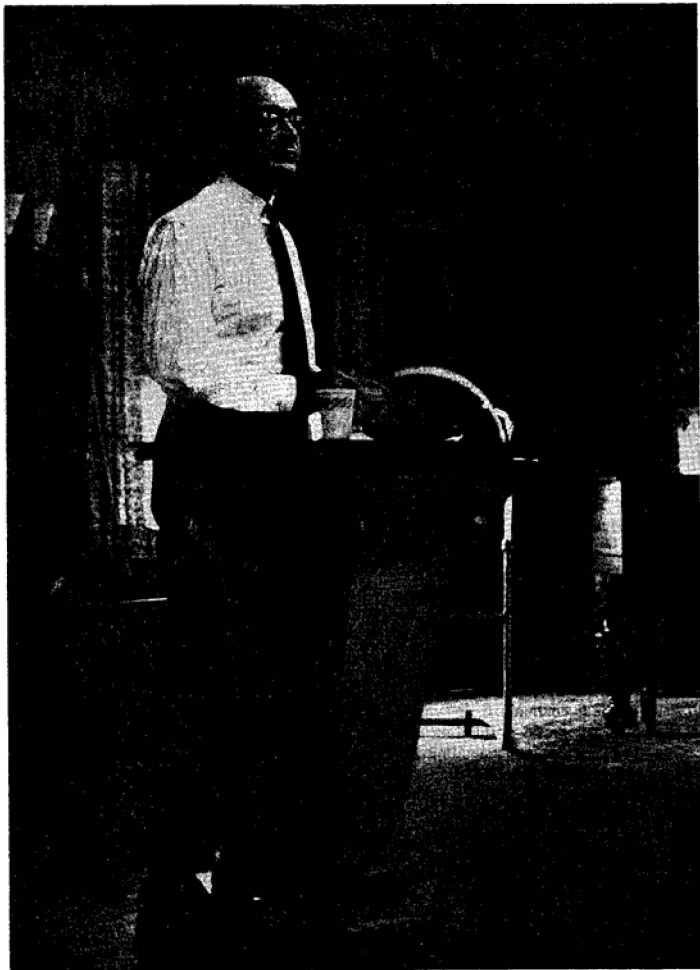
The Second Indian National Conference of

Non-Governmental Organizations on United Nations Information was held at Vigyan Bhavan, New Delhi, from April 3rd to 5th, 1959. This Conference was opened by the Prime Minister, Shri Jawaharlal Nehru, with an address advocating the idea of the oneness of nations of the whole world, thus attaining the federation of all nations.

About one hundred non-governmental organizations of India were represented at this Conference, including political, semi-political, non-political, social welfare, trade unionist and some religious organizations. The Bahá'í Community was represented by Mrs. Shirin Fozdar, Dr. K. K. Bhargava, R. R. Williams, and P. C. Auplish.

Among the most important resolutions passed by the Conference were those on peace, universality, universal education for peace, and a world language. Several resolutions sponsored by the Bahá'í delegates were also passed.

On May 17th and 18th, 1960 the United Nations Office of Public Information, in cooperation with the Executive Committee of the Non-Governmental Organizations, called a meeting at United Nations Headquarters to discuss problems of co-operation "with the



*Mr. Asdrubal Salsmendi, Deputy Director of UNESCO, was the guest speaker at the United Nations Institute held at Bahá'í Hall, Green Acre Summer School, Eliot, Maine, in August 1966. The institute was sponsored by the United Nations Committee of the National Spiritual Assembly of the Bahá'ís of the United States and consisted of a series of workshops on the peace-building efforts of the United Nations and the relationship of these activities to the Bahá'í Faith.*

United Nations family in so far as its program affects the new nations." Each organization was invited to nominate two delegates and not more than three observers. In addition, each organization was asked to invite a member of its own executive governing board. Some 400 delegates and observers attended.

The Bahá'í International Community nominated Eugene Moye and Mildred Mottahedeh as delegates and Harriett Wolcott as observer. Charles Wolcott participated as secretary of the Bahá'í International Community.

During the final plenary session the non-governmental organizations were invited to submit statements regarding their work in the "new nations". The Bahá'í International Community submitted the following which became part of the record of the conference:

"The Bahá'í International Community, representing the Bahá'ís of over eighty countries in all five continents of the globe, wishes to present a few of its achievements in the new nations.

"Community centres have been established both in rural and urban areas. In the urban areas, vigorous assistance has been provided the primitive peoples enabling them to integrate successfully into these more highly developed societies.

"Since a fundamental principle of the Bahá'í Faith is education for all, schools at various scholastic levels form an important part of a continuously expanding educational programme for adults as well as children.

"Each Bahá'í community endeavors to develop in its members a world point of view leading to a broader understanding of the fundamental oneness of the human race. This serves to eliminate the traditional prejudices between nations, races and religions.

"Since so many of our aims and those of the United Nations are identical, Bahá'í communities all over the world support a vigorous programme explaining the structure and purposes of the United Nations, an important part of which is the annual observance of United Nations and Human Rights Days.

"In the field of Human Rights, the equality of men and women has been firmly established in every Bahá'í community. In many of these communities situated in primitive areas where

the status of women has been very low, women are now increasingly being elected to serve on governing bodies. Bahá'ís are active in the promotion of all fundamental Human Rights, even to the extent of the sacrifice of their own lives to preserve and uphold these principles on which the ultimate peace and security of all peoples depend."

During the conference our observers and delegates had many opportunities to meet members of the United Nations Secretariat and members of other non-governmental organizations. Those attending on behalf of the Bahá'í International Community felt that the 1960 Conference was yet another step in the process of "strengthening our ties with the United Nations," one of the ten goals which the beloved Guardian had set for the World Center of the Faith during the Ten-Year Crusade.

In 1962, for the second time in the nine-year period covered by this report, persecution of Bahá'ís made it necessary to appeal to the United Nations for redress. This time the events took place in Morocco in the form of arrests and imprisonment of a number of believers on April 12th of that year. It was not until October 31st, however, that they were finally arraigned before the Regional Court of Nador, and not until December 10th that trial was finally held in the Criminal Court of Nador. Death sentences were imposed upon three, five were sentenced to life imprisonment, and one was sentenced to imprisonment for fifteen years.

As the session of the General Assembly of the United Nations was to close on the evening of the 21st of December, telegrams were sent to thirty-five delegations appealing for help under the Genocide Convention, which is a part of International Law. The Bahá'í International Community wrote to U Thant, Secretary-General of the United Nations, and the British United Nations Association, quite independently, cabled U Thant requesting his intervention.<sup>1</sup>

—Adapted from the report of Mildred R. Mottahedeh, Bahá'í International Observer at the United Nations.

<sup>1</sup> Further details concerning the Moroccan affair are reported in *The Bahá'í World*, vol. XIII, pp. 288-9.

Proposals for Charter Revision  
Submitted to The United Nations  
by the

**BAHÁ'Í**  
INTERNATIONAL COMMUNITY

*National Spiritual Assemblies  
of the Bahá'ís of*

AUSTRALIA  
NEW ZEALAND

BRITISH ISLES

CANADA

CENTRAL AMERICA

EGYPT

SUDAN

GERMANY

AUSTRIA

INDIA

PAKISTAN

BURMA

IRAN

IRAQ

ITALY

SWITZERLAND

SOUTH AMERICA

UNITED STATES

May 23, 1955

Mr. Dag Hammarskjöld  
Secretary-General  
United Nations  
New York, N. Y.

Dear Mr. Secretary-General:

The Bahá'í International Community, in its capacity of an international nongovernmental organization, submits recommendations for revision of the Charter of United Nations and the Statute of the International Court of Justice.

These recommendations constitute the considered views of the twelve<sup>3</sup> National Bahá'í Assemblies representing the Bahá'ís of Irán, India, Pákestán and Burma, Australia and New Zealand, 'Iráq, Egypt and Súdán, Germany and Austria, Italy and Switzerland, the British Isles, Canada, Central America, South America and the United States. Their participation unites a wide diversity of national, racial and religious backgrounds in one common concept of the structure needed to establish justice and peace.

In submitting its recommendations the Bahá'í International Community is concerned with the desperate condition into which the nations and peoples of the world have fallen. The seeds of destruction are sown within as well as without the present membership of United Nations. No minor and legalistic adjustment of the Charter, the Bahá'ís are convinced, can restore the supremacy of moral law in the conduct of human affairs nor seize control of events from the chaos which engulfs mankind. The Bahá'ís appeal to every enlightened and responsible statesman associated with United Nations to grasp, before it is too late, this providential opportunity to create a political organism commensurate with the new and unprecedented character of the world in our time.

The Bahá'í recommendations are based upon three apparent truths: that real sovereignty is no longer vested in the institutions of the national state because the nations have become interdependent; that the existing crisis is moral and spiritual as well as political; and that the existing crisis can only be surmounted by the achievement

of a world order representative of the peoples as well as the nations of mankind.

The Bahá'í concept of world order is defined in these terms: A world Super-State in whose favor all the nations of the world will have ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. This State will have to include an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the Commonwealth; a World Parliament whose members are elected by the peoples in their respective countries and whose election is confirmed by their respective governments; a Supreme Tribunal whose judgment has a binding effect even in cases where the parties concerned have not voluntarily agreed to submit their case to its consideration.

Since action by peoples as well as governments is essential, the Bahá'í recommendations include the proposal that consideration of revision by United Nations be accompanied by wide dissemination of the principles of international relations and the calling of peoples' conventions to register the general will.

Impossible as the achievement of world order may appear to traditionalist or partisan, mankind is passing through a crucial stage likened to that of an individual entering maturity and using new powers and faculties beyond the grasp of irresponsible youth. Unassailable is the position that any lesser international body represents a compromise with the forces of disaster and destruction.

In support of its thesis the Bahá'í International Community presents with this letter an annex citing references to the subject in Bahá'í writings, and an annex proposing specific revisions.

Sincerely,

BAHÁ'Í INTERNATIONAL COMMUNITY

<sup>3</sup> Since the submission of these Proposals for Charter Revision the number of National Spiritual Assemblies comprising the Bahá'í International Community has (1968) increased to eighty-one. See *Bahá'í Directory*, p. 560.

## BAHÁ'Í PROPOSALS TO THE UNITED NATIONS FOR CHARTER REVISION

THE experiences of the last decade have demonstrated the need for certain fundamental changes in the charter of the United Nations if that organization is "to save succeeding generations from the scourge of war . . . , reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small; to promote social progress and better standards of living in larger freedom."

In order to insure the realization of the principles proclaimed in the Preamble of the Charter of the United Nations, that organization must be given real authority and military power to maintain Peace and uphold international Justice; it must operate in accordance with the principle of equality of nations large and small; it must become the guarantor of human rights, faith in which was so eloquently proclaimed in the Preamble.

The authors of the Charter foresaw a time when its terms would need revision and provided, in articles 108 and 109, for changes and revisions. In this connection, the Bahá'í International Community submits, in addition to its statement of principle, a number of specific and general suggestions listed below.

I. Membership in the United Nations being an indispensable condition for the preservation of international peace, no nation should be allowed to leave the organization. It is therefore proposed that Article 6 of the Charter be amended to read:

*A member of the United Nations which has persistently violated the Principles contained in the present Charter may be subjected by the General Assembly, upon recommendation of the Security Council, to economic and other sanctions, and, in extreme cases, may be compelled by force to abide by the principles of the Charter.*

II. In order to give the General Assembly more freedom of discussion, it is suggested that Article 12 of the Charter and all references to it which occur in any other Article (such as Articles 10, 11, 35, etc.) be eliminated.

III. It is suggested that membership in the General Assembly be apportioned according to some form of proportionate representation and Paragraph 1, of Article 18 of the Charter, be amended accordingly.

IV. The Principle of the equality of nations large and small, proclaimed in the Preamble, must not be disregarded or contradicted in any article of the Charter. Therefore, it is suggested that Article 23 be changed to read:

1. *The Security Council shall consist of eleven Members of the United Nations elected by the General Assembly for a term of two years, no retiring member being eligible for immediate re-election.*
2. *Each member of the Security Council shall have one representative.*

All reference to permanent members of the Security Council found in any of the articles of the Charter to be eliminated.

V. In conformity with Article 23 (as revised), Paragraph 2 of Article 27 shall read:

*Decisions of the Security Council shall be made by an affirmative vote of seven members; provided that in decisions made under Chapter VI, and under Paragraph 3 of Article 52, a party to the dispute shall abstain from voting.*

Paragraph 3 of Article 27 to be eliminated.

VI. The maintenance of peace being a task incumbent upon all members of the United Nations, it is proposed that the first sentence of Paragraph 2, Article 47, be amended to read:

*The Military Staff Committee shall consist of the Chiefs of Staff of the members of the Security Council or their representatives.*

VII. In the interests of justice, it is proposed that Article 50 be amended to read:

*If preventive or enforcement measures against any state are taken by the Security Council, any other state, whether a member of the United Nations or not, which finds itself confronted with special economic problems*



*arising from the carrying out of those measures, shall have the right to ask the Security Council for a solution of its problems.*

VIII. Having been written and adopted during the course of the Second World War, the United Nations Charter at times reflects the feelings and conditions which prevailed then and which do not exist any longer. It is inappropriate to perpetuate the use of the term *enemy* in relation to certain states which must inevitably cooperate in the establishment and the maintenance of world peace. It is suggested that Paragraph 2 of Article 53, as well as references to "enemy states" in any other article of the Charter, be eliminated.

IX. In the interests of Justice, which is the only principle upon which the edifice of durable peace can be raised it is proposed that the International Court of Justice be given compulsory jurisdiction in all legal disputes between states and Article 35 of the "Statute of the International Court of Justice" be amended to read:

1. *The jurisdiction of the Court comprises all cases and all matters especially provided for in the Charter of the United Nations or in treaties and conventions in force.*
2. *The states parties to the present Statute*

*declare that they recognize as compulsory ipso facto and without special agreement, the jurisdiction of the Court in all legal disputes concerning:*

- a. *the interpretation of a treaty;*
  - b. *any question of international law;*
  - c. *the existence of any fact which, if established, would constitute a breach of an international obligation;*
  - d. *the nature or extent of the reparation to be made for the breach of an international obligation;*
3. *In the event of a dispute as to whether the Court has jurisdiction, the matter shall be settled by the decision of the Court.*

X. It is recommended that the United Nations adopt a Bill of Rights, which guarantees to every individual freedom of speech, of the press, of religion, and of thought, as well as freedom from racial and religious discrimination, freedom from arbitrary arrest and imprisonment, equality of sexes, equality before law, equality of opportunity, and other basic human rights. The individual human being is a spiritual as well as a physical creation and the purpose of society is to provide for the evolution of spiritual qualities in a framework of unity sustained by law.

*(See Development of the Relationship Between the Bahá'í Community and the United Nations, 1963-1968.)*

# 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. Ioas*

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,"<sup>1</sup> 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*

<sup>1</sup> 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".<sup>1</sup>

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

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 other 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

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

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 Riqvân 1957.<sup>1</sup>

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

<sup>1</sup> 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,<sup>1</sup> 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 tranquillity 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

<sup>1</sup> 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 *Házíratu'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,<sup>1</sup> 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

<sup>1</sup> *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 SER-  
VICES 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.<sup>1</sup> 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'ís . . . will be thrilled to hear of the historic enterprise on which you have embarked. I have already informed the friends in 'Íraq 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

<sup>1</sup> 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 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 gen  
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.

#### FRANCISCO PIMENTA ARPUSHANA

First Guajiro Martyr  
April 15, 1966

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

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.

## 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 Duns 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 Duns. 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."<sup>1</sup> 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, "Aunty Lou" Beecher, planned to pioneer in Grenada. By then Frank had sold his bakery and retired. He and Aunty Lou were *en route* to meet Dorothy in Trinidad when the tragic news came of her death, when the air-

<sup>1</sup> Dorothy B. 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 Aunty 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'adhdhín. 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

## ŞUHÎ DANIEL

1910-1968

On January 4, 1968, at the age of fifty-eight, Mr. Şubhî 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



*Şubhî 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. Rawshan 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 *Nabil's Narrative*, Esslemont's *Bahá'u'lláh and the New Era*, and *Kitáb-i-Fará'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,<sup>1</sup> 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.<sup>2</sup> 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

<sup>1</sup> *The Bahá'í World*, vol. v, p. 76.    <sup>2</sup> *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-Fáḏīl*

### JINÁB-I-FÁḌĪL

1880(?)–1957

Mírzá Asadu'lláh Fáḏīl, one of the prominent teachers and scholars of the Faith, was born into a noble family in Bárfarúsh (Bábul), a city in Mázinadaran, 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. Fáḏīl 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 Fáḏīl 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. Fáḏīl traveled to Ṭíhrán 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 Ṭíhrán 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 Ṭíhrán 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.

Fáḏīl 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 Fáḏīl a mission. He was asked to travel to 'Írác 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 Ḥusayn 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 *Maṣábiḥ-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 insight 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'ís 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'ís and amused their friends, one of whom said, 'Oh, you Bahá'ís! 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 might 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-'Antáb, 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.



*Majdu'd-Din Inan*

Jináb-i Majdí Inan 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 Inan 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 Inan 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. Inan 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 unflagging 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 Íránian 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 Írán 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 Amín, 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 Breed<sup>1</sup> 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

<sup>1</sup> *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.<sup>1</sup>

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

<sup>1</sup> 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 Riqván 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 Maṣṣriqu'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.<sup>1</sup> 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

<sup>1</sup> *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 there<sup>1</sup> 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

<sup>1</sup> *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; Valparaíso 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 will 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*

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

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

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 Mühlischlegel*

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 prophesied in a Tablet addressed to Adelbert Mühlischlegel: "*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. Mühlischlegel 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 Ḥakīm, 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. Ḥakīm 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 *Khurramshahr* and *Manyúhí*. For a number of years he served on the Spiritual Assemblies of *Ábádán* and *Khurramshahr* 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 'Irâq. One pioneer family wrote to Shoghi 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.



*Muḥammad Ḥusayn 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 RIḌVÁNÍ

1894-1964

Siyyid 'Alí Riḏvání 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. Riḏvání 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. Riḏvání 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 Ramaḏán. . . 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. Riḏvání 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-

<sup>1</sup> *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 Borissovna 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 Işfáhán. 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 Işfáhán and served that institution for forty years. He undertook numerous travel teaching trips throughout Írán. '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*

#### SAIALALA TAMASESE

1912-1965

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 Mírzá 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 Riḍvān 1956, she served as member of that body to Riḍvān 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-Adhikár* 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 Sears<sup>1</sup> 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

<sup>1</sup> 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 Vāṭankháh*

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. Vāṭankháh 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 Mírzá 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.



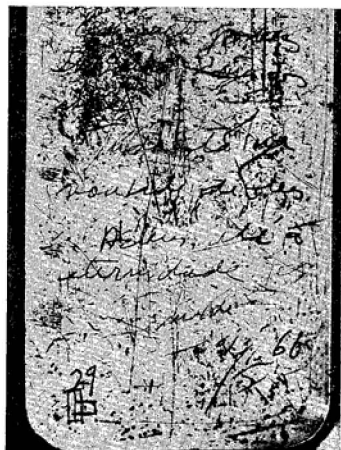
*'Izzatu'lláh Zabih*

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.*

# X

## RECOGNITION OF THE BAHÁ'Í FAITH

### DOCUMENTATION

THE Bahá'í Faith has been officially recognized by governments—national, state, provincial and municipal—in more than three hundred countries, significant territories and islands of the world. Previous volumes of *The Bahá'í World* have printed hundreds of facsimiles of certificates, proclamations, statutes and other documents attesting recognition of the Faith in a variety of aspects such as the incorporation of its administrative institutions, authority to conduct Bahá'í marriage ceremonies, and recognition of its Holy Days.

As the Faith grows the volume of documentation increases to the point where it is no longer possible to publish an exhaustive compilation of these documents. In this volume, therefore, are included only the certificates of incorporation of some of the National Spiritual Assemblies incorporated between Ríḍván 1963 and Ríḍván 1968, a few local incorporation certificates, and a few documents indicating other forms of civil recognition.

### 1. INCORPORATION OF NATIONAL SPIRITUAL ASSEMBLIES

*In previous volumes, Certificates of Incorporation of thirty-two National Spiritual Assemblies have been reproduced. The following fourteen were obtained during the period covered by this volume.*

1. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the Hawaiian Islands. June 5, 1964.
2. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Vietnam. October 8, 1964.
3. Certificate of Filing of By-Laws of the National Spiritual Assembly of the Bahá'ís of the Philippines. February 18, 1965.
4. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Korea. March 19, 1965.
5. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Tanzania. May 5, 1965.
6. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Kenya. June 11, 1965.
7. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the South Pacific Ocean. July 14, 1965.
8. Certificate of Incorporation of the Regional Spiritual Assembly of the Bahá'ís of Mauritius (Indian Ocean). September 8, 1966.
9. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Italy. November 21, 1966.
10. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Malaysia. May 10, 1967.
11. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Cameroon Republic. June 30, 1967.
12. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Burma. September 18, 1967.
13. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the Leeward, Windward and Virgin Islands. February 1, 1968.
14. Certificate of Change of Name in Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Zambia. February 10, 1968.

**State of Hawaii**  
**Department of Regulatory Agencies**  
Honolulu

*It is hereby certified that the attached is a true and exact copy of:*

PETITION FOR CHARTER OF INCORPORATION  
filed in this Department on June 2, 1964

and  
CHARTER OF INCORPORATION  
of

THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE HAWAIIAN ISLANDS  
granted on June 5, 1964.

*In witness whereof, I have herewith  
set my hand and affixed the seal of the  
Department of Regulatory Agencies, at  
Honolulu, this 9th day of June,  
1964.*

*Mike N. Tokunaga*  
Acting Director of Regulatory Agencies



1966-1967

1966-1967

1966-1967

1966-1967

Chiều Thứ ba-cửu ngày 27.8.1964 của Hội đồng Quản-  
đội Quốc gia ;

Chiều ngày Thứ hai ngày 27.8.1964 của Hội đồng Quản-  
đội Quốc gia thành lập Ban Lãnh đạo lâm-thời Quốc gia và  
Quản-đội ;

Chiều Quyết-định ngày 27.8.1964 của Ban Lãnh đạo  
Lâm-thời Quốc gia và Quản-đội lâm-thời thành lập  
do Sắc-lệnh số 99-TTP ngày 8.2.1964 và sắc văn-quản kê cấp,  
tại thời điểm hiện Quốc gia ;

Chiều Ủy số 10 ngày 6.9.1964 của Hội đồng Bộ trưởng  
ngày 19.11.1952 và Ủy số 6 ngày 3.4.1954 ấn-quản qui-chức  
Hội-đội ;

Chiều Quyết-định số 91-BHHC/VP ngày 15.12.1963 của  
Ban Bahá'í được ban thời hạn nhậm-vụ trên địa-phần  
Trung-âm và Cơ-nghiên Trung-phần ;

Chiều đơn xin của Hội đồng Tinh-thần Đạo Bahá'í  
Quốc gia Việt-Nam ;

**H O A H I - D I E N :**

**Hội đồng Quốc gia** - Ủy điều-chức, Ủy-đồng Tinh-thần  
Quốc gia Việt-Nam được thành-lập và hoạt-động trên  
toàn lãnh-thổ Việt-Nam Cộng-Hoa.

**Hội đồng Bộ** - Tổng-Đường Bộ Nội-vụ, Bộ-Trưởng tại  
Hà Nội, Ủy-đồng điều-chức, Ủy-đồng Tinh-thần này.

Địa-điểm : Sài-gon, ngày 6 tháng 10 năm 1964

Ký tên : Trung-Đường NGUYỄN-KHÁNH

- Ủy-Vụ Văn-Chức và Tổ-Chức  
- Ủy-Vụ Quốc-Gia và Quản-Lực

- Ủy-Vụ Văn-Chức và Tổ-Chức  
- Ủy-Vụ Quốc-Gia và Quản-Lực

PHỤ TÊN :  
ĐỒNG-Ý VŨ-THƯỜNG  
PHÓ ĐỒNG-Ý,

- Bộ Nội-Vụ
- Văn-Phòng Bộ-Trưởng
- Văn-Phòng Ủy-đồng điều-chức
- Ủy-Vụ Văn-Chức và Tổ-Chức
- Ủy-Vụ Quốc-Gia và Quản-Lực
- Ủy-Vụ Văn-Chức và Tổ-Chức
- Ủy-Vụ Quốc-Gia và Quản-Lực



LI-MINH-DANH

- Các Ủy-Vụ Văn-Chức và Tổ-Chức
- Văn-Phòng Bộ-Trưởng và Văn-Phòng Ủy-đồng điều-chức
- Các Ủy-Vụ Quốc-Gia và Quản-Lực, Ủy-đồng Tinh-thần và Ủy-Vụ Văn-Chức

2. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Vietnam. October 8, 1964.

Republic of the Philippines  
 Department of Commerce and Industry  
 SECURITIES AND EXCHANGE COMMISSION  
 Makati, Rizal

CERTIFICATE OF FILING OF BY-LAWS

TO ALL TO WHOM THESE PRESENTS MAY COME, GREETINGS:

THIS IS TO CERTIFY that the By-Laws of the

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS  
 OF THE PHILIPPINES, INC.

copy annexed, adopted by the majority of the members  
 on January 4 1965, certified to by a  
 majority of the Board of Directors and countersigned  
 by the Secretary of the corporation, was filed in  
 this Office on the 18th day of February,  
 1965, pursuant to the provisions of Section 20 of  
 the Corporation Law, Act 1459, as amended and attach-  
 ed to the other papers pertaining to said corporation.

IN WITNESS WHEREOF, I have hereunto set my hand  
 and caused the seal of this Commission to be affixed  
 at Makati, Rizal, Philippines, this 18th day of  
February in the year of our Lord nineteen hun-  
 dred and sixty-five.



*Mariano G. Pineda*  
 MARIANO G. PINEDA  
 Securities and Exchange Commissioner







*The Trustees' Incorporation Ordinance, 1956*

(No. 18 of 1956)

### CERTIFICATE OF INCORPORATION

**THIS IS TO CERTIFY that REGISTERED TRUSTEES OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF TANZANIA**

is a body incorporated under the provisions of the Trustees' Incorporation Ordinance, 1956; SUBJECT to the following conditions, that is to say—First that such body corporate shall not, without first obtaining my consent in writing, acquire any estate or interest in land; and Secondly, that such body corporate shall not, without like consent, use or permit or suffer to be used any land vested in it otherwise than in direct fulfilment of the trusts for which such body corporate is established.

GIVEN at Dar es Salaam under my hand this 5th day of May 19 65.

TANGANYIKA	
STAMP DUTY Shs. ....	Paid
Receipt No. ....	of 56-1-15
ADMINISTRATOR - GENERAL	

Sd. D.J.A. DOWDALL  
REGISTRAR-GENERAL

Certified True Copy	
ADMINISTRATOR - GENERAL	
Date 22th January 1965	

CERTIFICATE OF INCORPORATION

under

THE LAND (SPECIAL PROVISIONS) ACT  
(CHAPTER 206)

I, JARSON HARVEY ALIALLA, Minister for Lands and Settlement of Kenya, do hereby GRANT a Certificate of Registration as a corporate body under the name of "NATIONAL SPIRITUAL ASSEMBLY INCORPORATED IN FAVOR OF THE BAHÁ'Í OF KENYA" to:-

- (1) JULIUS MAMANDA, Post Office Box Number 159, Bungoma Kenya.
- (2) RONALD JOHN AFILA, Post Office Box Number 7560 Nairobi.
- (3) AMIZ YAKI, Post Office Box Number 2191 Nairobi.
- (4) FRANK MURONGI, Post Office Box Number 2 Kimilili.
- (5) MRS. TANIRIF ALI'Í, Post Office Box Number 14349 Nairobi.
- (6) FRANK MURONGI, Post Office Nakasega.
- (7) WILSON MURONGI MURONGI, Post Office Box Number 2 Kimilili.
- (8) ELAMU MURONGI, Post Office Box Number 2 Kimilili and
- (9) JAMES WADILWA, Post Office Box Number 159 Bungoma.

who have been duly and properly appointed Trustees by the Assembly at its first Annual Convention held on the twenty-fifth day of April One thousand nine hundred and sixty-four.

Each of the said Trustees shall hold Office until he resigns or dies or is removed by a majority of vote of the National Spiritual Assembly.

The appointment of every new trustee shall be certified to me in writing under the hands of the remaining Trustees and further within one month after the expiration of five years after the date of this Certificate (or whenever required by me) a return shall be made to me by the then Trustees of the names of the Trustees at the expiration of each such period with their addresses and description.

Page Two

4. The Common Seal of the corporate body shall be a seal circular in form with the words "National Spiritual Assembly (Registered Trustees)" inscribed around the circumference and the words "of the Bahá'ís of Kenya" inscribed in the interior thereof.

5. The Common Seal shall be kept in the custody of the Trustees and shall not be affixed to any instrument except in the presence of at least two of the Trustees who shall sign every instrument to which the Common Seal is so affixed.

6. The Trustees may hold ALL that piece of land described in the Schedule hereto and any other land or any interest in land in Kenya that may be vested in them by way of purchase or the acquisition (whether gift or other assurance which may hereafter be lawfully made) any such land and any interest in any land with any buildings on any land shall be held occupied used and enjoyed only for charitable educational and social purposes for the Bahá'ís of Kenya and in the case of gifts or donations subject to any trusts imposed or wishes expressed by the donors not inconsistent with the foregoing user.

#### SCHEDULE

ALL THAT piece of land situate in Nairobi Municipality in the Nairobi District of Kenya containing Nought decimal seven six three (0.763) of an acre or thereabouts known as Land Reference Number 37/384.

GIVEN under my hand this 17th day of June 1965.  
One thousand nine hundred and sixty-five.

MINISTER FOR LAND AND SETTLEMENT

REGD. FILE NO. 128, 274/1.

DATED: 17th June, 1965.

Registry of Documents





*Price 85 cents*

THE REGIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS  
OF MAURITIUS (INCORPORATION) ORDINANCE, 1966

**Ordinance No. 42 of 1966**

*I assent,*

*8th September, 1966.*

J. S. RENNIE,  
*Governor.*

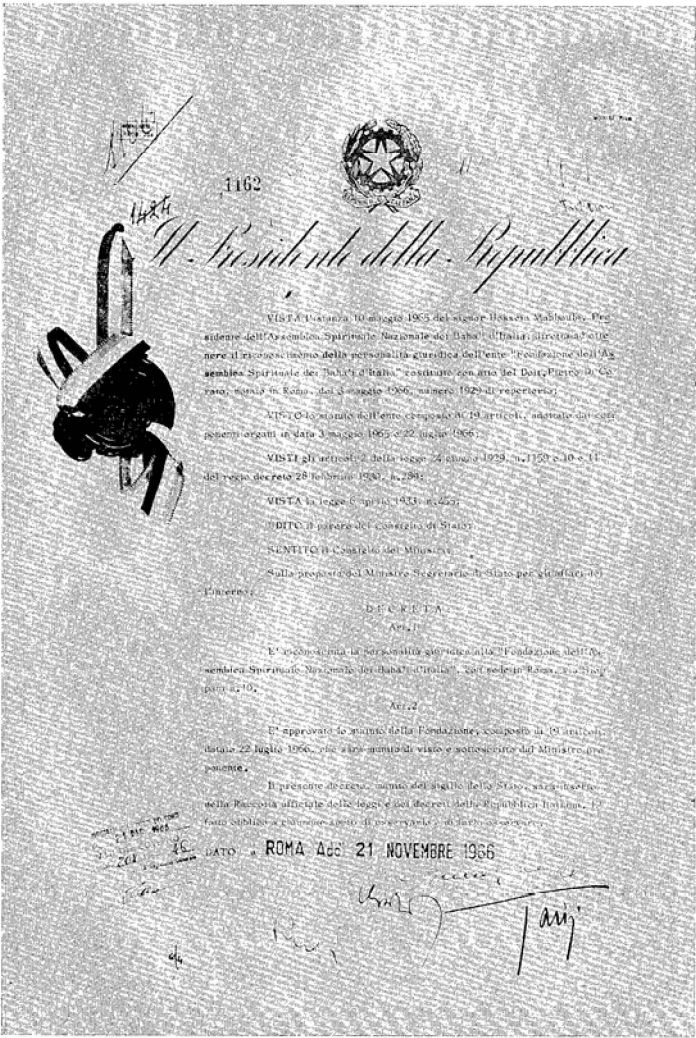
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ARRANGEMENT OF SECTIONS

*Section*

1. Short title.
2. Establishment and Incorporation.
3. Seat of the Spiritual Assembly.
4. Objects.
5. Powers of the Spiritual Assembly.
6. Constitution and Management.
7. The Convention of the Baha'is of Mauritius.
8. Delegates to Annual Convention.
9. Vacancy by death or otherwise in the Spiritual Assembly.
10. Voting.
11. Acts not to be invalid in spite of vacancy.
12. Proceedings, Quorum etc., of the Spiritual Assembly.
13. Records.
14. Power to sign documents.
15. Legal Proceedings.
16. Accounts of the Spiritual Assembly.
17. Application of funds.
18. Article 910 of the Civil Code not to apply.
19. Powers of the Spiritual Assembly to make by-laws.
20. Saving clause.

*8. Certificate of Incorporation of the Regional Spiritual Assembly of the Bahá'is of Mauritius (Indian Ocean). September 8, 1966.*



1162



*U. Presidente della Repubblica*

VISTA l'istanza 10 maggio 1966 del signor Hossein Walsheley, Presidente dell'Assemblea Spirituale Nazionale dei Bahá'í d'Italia, intitolata all'effere il riconoscimento della personalità giuridica dell'ente "Fondazione dell'Assemblea Spirituale dei Bahá'í d'Italia", costituita con atto del Dott. Pietro Di Carato, notaio in Roma, del 3 maggio 1966, numero 1929 di repertorio;

VISTI lo statuto dell'ente, composto di 19 articoli, adottato dai costituenti organi in data 3 maggio 1966, e 22 luglio 1966;

VISTI gli articoli della legge 24 gennaio 1929, n. 1159 e 10 e 11 del regio decreto 28 febbraio 1929, n. 299;

VISTA la legge 6 aprile 1933, n. 423;

UDITO il parere del Consiglio di Stato;

SENTITO il Consiglio dei Ministri;

Sulla proposta del Ministro Segretario di Stato per gli affari di Interni;

**D E C R E T A :**

**Art. 1.**

È riconosciuta la personalità giuridica alla "Fondazione dell'Assemblea Spirituale Nazionale dei Bahá'í d'Italia", con sede in Roma, via Salaria, par. 1210.

**Art. 2.**

È approvato lo statuto della Fondazione, composto di 19 articoli, datato 22 luglio 1966, che sarà munito di visto e sottoscritto dal Ministro competente.

Il presente decreto, munito del sigillo dello Stato, sarà inserito nella Raccolta ufficiale delle leggi e dei decreti della Repubblica Italiana. È fatta pubblica e promulgato questo di essere parte di un altro decreto.

DATO a ROMA Add 21 NOVEMBRE 1966

9. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'í of Italy. November 21, 1966.

B11. R.S.M. 479/66(13)  
ARS/Sel. 113/66

(Soc. 3)

MALAYSIA  
SOCIETIES ACT, 1966  
FORM 3

THE SOCIETIES REGULATIONS, 1966  
(Regulation 5)

## *Certificate of Registration*

It is hereby certified that the

**The National Spiritual Assembly of the  
Bahá'ís of Malaysia;**

**32, Jalan Angsana, Setapak, Kuala Lumpur**

has this day been registered as a society under section 7 of the Societies  
Act, 1966, and that its registration number is 163 (Selangor).

Given under my hand this 10th day of May, 19 67.



*(Signature)*  
**( CHIN HON HIAN )**  
Registrar of Societies,  
Malaysia



No. 11

WEST CAMEROON  
Federal Republic of Cameroon

*The Land (Perpetual Succession) Ordinance (Cap. 98:1, 1958) (a)*

# Certificate of Incorporation

of the Registered Trustee(s) of **THE NATIONAL SPIRITUAL ASSEMBLY**  
OF THE **REPUBLIC OF CAMEROON**

*Whereby Certify that*

**namely** Messrs Ntantang Eyereh Akombi, Mr. Simon Klob  
Afonkeke, Mrs. Janet Valérie Muzhrabi, Mr. Jamal Dale Mchireh,  
Mr. Peter Acha Tanyi, Mr. Peter Ayuk Arrey, Mr. Samuel Snow  
Fotshak, Mr. Stephen Njick Tabe, and Mr. Solomon Tanyi **Trustee**  
**OF THE BAHÁ'Í ASSEMBLY OF THE NATIONAL SPIRITUAL ASSEMBLY**  
**OF THE REPUBLIC OF CAMEROON** **have this day been appointed as a Corporation subject to the**  
**terms, conditions, and directions**

*Dated this 30th day of June 1967*

*Prime Minister of the Republic*

### CONDITIONS AND DIRECTIONS

THE CORPORATION shall be subject to the terms, conditions and directions of the Bahá'í Faith as set forth in the Charter without the previous consent or written approval of the Bahá'í Faith of West Africa, and shall be subject to the laws, regulations, conditions and directions of the Government of the Republic of Cameroon.

*Certificate received*

*James F. Hughes  
N.S.A. Secretary  
Date 30th July 1967*

"   
 TRUE COPY

CERTIFICATE OF REGISTRATION OF SOCIETIES.

No. 16 of 1966-1967.

I hereby certify that (ဇန်နဝါရီလ-၁၉၆၆-ခုနှစ် ဇူလိုင်လ-၁၉၆၆-ခုနှစ်) the National Spiritual Assembly of the Bahá'ís of Burma, Rangoon, has this day been registered under the Societies Registration Act.

Given under my hand at R A N G O O N,

this 18th day of S E P T E M B E R

One thousand nine hundred and S I X T Y - S E V E N.

( S B A I )

( Khin Maung Aye )

Registrar of Joint-Stock Companies, Burma.

C-195-68

GOVERNMENT OF  
THE VIRGIN ISLANDS OF THE UNITED STATES

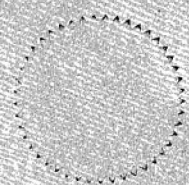
CHARLOTTE AMALIE, ST. THOMAS

To All To Whom These Presents Shall Come:

I, the undersigned, GOVERNMENT SECRETARY, do hereby certify that  
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF  
THE LEEWARD, WINDWARD AND VIRGIN ISLANDS, INC.  
NON-PROFIT  
of the Virgin Islands filed in my office on December 29, 1967, as provided  
for by law, Articles of Incorporation, duly acknowledged, and that a duplicate  
original thereof has been filed in the Office of the Clerk of the District Court  
of the Virgin Islands.

WHEREFORE the persons named in the said Articles, and who have  
signed the same, and their successors, are hereby declared to be from the  
date aforesaid, a corporation by the name and for the purposes set forth in  
said Articles, with the right of succession as therein stated.

Witness my hand and the Seal of the Government  
of the Virgin Islands of the United States, at Char-  
lotte Amalie, St. Thomas, this 1st day of  
February, A. D. 1968.



*Carl E. King*  
Carl E. King  
Government Secretary for the Virgin Islands

our Clerk of the District Court  
Collector of Customs

13. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'is of the Leeward, Windward and Virgin Islands, February 1, 1968.

REGISTERED ..... 28.2.1968  
 REGISTERED AS ..... C.I. 104  
 FEES PAID ..... K2-50  
 RECEIPT No. 12888 Date 1.4.1968  
 REGISTRY OF LANDS  
 LUSAKA  
 REGISTRAR OF LANDS AND DEEDS

REPUBLIC  OF ZAMBIA

CERTIFICATE OF CHANGE OF NAME:

THIS IS TO CERTIFY THAT PURSUANT TO THE PROVISIONS OF SECTION 12 OF THE ORDINANCE THE NAME OF THE CORPORATE BODY SET OUT IN THE WITHIN CERTIFICATE OF INCORPORATION DATED 15TH SEPTEMBER, 1962 HAS BEEN CHANGED TO "THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF ZAMBIA REGISTERED TRUSTEES" THAT THE CERTIFICATE SHALL HENCEFORTH BE READ AND CONSTRUED ACCORDINGLY AND THAT THE DEVICE OF THE COMMON SEAL OF THE CORPORATE BODY SHALL HENCEFORTH BE THE IMPRESSION SET OUT HEREUNDER:



SIGNED THIS

10th

DAY OF

February 1968

  
 MINISTER OF LANDS AND MINES

14. Certificate of Change of Name in Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Zambia. February 10, 1968.

## 2. INCORPORATION OF LOCAL SPIRITUAL ASSEMBLIES

*In previous volumes, Certificates of Incorporation of one hundred and eighty-five Local Spiritual Assemblies have been reproduced. The following five are representative of the more than two hundred that were obtained during the period covered by this volume.*

1. Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Monaco. October 21, 1963.
2. Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Santa Fe, New Mexico, U.S.A. December 10, 1963.
3. Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Fort Worth, Texas, U.S.A. December 23, 1963.
4. Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of San José, Occidental Mindoro, Philippine Islands. January 2, 1968.
5. Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Cochabamba, Bolivia. January 17, 1968.





René SANGIORGIO-CAZES  
NOTAIRE  
MONACO

PARDEVANT Maître René SANGIORGIO-CAZES,  
Diplôme d'Etudes Supérieures de Droit, licencié  
en Lettres, Notaire à Monaco (Principauté),  
sous-signé,

DNY COMPARD :

Madame André Marie ROCHE, sans profession,  
demeurant à Monte Carlo " LE CONTINENTAL ", Place  
des Moulins, épouse de Monsieur Serge BLAGI WESCHENS  
KY?

De nationalité Française,  
Née au BALINCY ( S.G.O )  
Le quinze septembre mil neuf cent dix.

Et Mademoiselle Anne Marie DUPEYRON,  
attachée de Direction, demeurant à MONTE CARLO  
" LE CONTINENTAL ", Place des Moulins,

De nationalité Française,  
Née à TUNIS ( Tunisie )  
Le trente et un mars mil neuf cent  
trente six.

LESQUELLES, ont par ces présentes, déposé  
à Maître René SANGIORGIO-CAZES, notaire sous-signé,  
pour être mis au rang de ses minutes à la date de  
ce jour pour qu'il en soit tous extraits au expedi-  
tions qu'il appartiendra :

L'original d'un acte sous seings privés  
en date à Monaco, du ~~deux~~ deux ~~à six~~ à six  
mil neuf cent soixante trois, aux termes duquel  
les comparantes ont établi les statuts de l' :  
ASSEMBLEE SPIRITUELLE LOCALE DES BAHÁ'IS DE LA  
PRINCIPAUTÉ DE MONACO " .

Les comparantes déclarent que ledit acte  
a été dactylographié sur deux feuilles de papier  
timbré à UN FRANC chacune, et que les mentions  
" Lu et Approuvé " et les signatures qui y sont  
apposées émanent bien d'elles.

Lequel original sera enregistré en même  
temps que les présentes auxquelles il est demeuré  
ci-annexé après mention.

ENREGISTRÉ à MONACO, le 21 OCT. 1963

64-1222 C. 2. Page deux faces

*[Handwritten signature]*

*delivered / AM*

*[Handwritten initials]*

*[Handwritten initials]*

State of New Mexico



Certificate of Comparison

United States of America }  
 State of New Mexico } ss.

It Is Hereby Certified that the annexed is a full, true and complete transcript of the

CERTIFICATE OF INCORPORATION

OF

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF SANTA FE, INC.

(50,230)

with the endorsement thereon, as same appears on file and of record in the State Corporation Commission.



In Testimony Whereof, the State Corporation Commission of the State of New Mexico has caused this certificate to be signed by its Chairman and the seal of said Commission to be affixed at the City of Santa Fe on this ----- 10th ----- day of ----- December, 1963----

Attest:  
  
 ALBERT P. BENAVIDES, ACTING Clerk

 Chairman  
 G. Y. FALLS

2. Certificate of Incorporation of the Bahá'ís of Santa Fe, New Mexico, U.S.A. December 10, 1963.

NON-PROFIT



OFFICE OF THE SECRETARY OF STATE

CERTIFICATE OF INCORPORATION  
OF

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF FORT WORTH, TEXAS  
Charter No. 198959

The undersigned, as Secretary of State of the State of Texas, hereby certifies that duplicate originals of Articles of Incorporation for the above corporation duly signed and verified pursuant to the provisions of the Texas Non-Profit Corporation Act, have been received in this office and are found to conform to law.

ACCORDINGLY the undersigned, as such Secretary of State, and by virtue of the authority vested in him by law, hereby issues this Certificate of Incorporation and attaches hereto a duplicate original of the Articles of Incorporation.

Dated December 23, 1963.

*Gregory B. ...*  
Secretary of State



3. Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Fort Worth, Texas, U.S.A. December 23, 1963.

S. E. C. Form No. 16

REPUBLIC OF THE PHILIPPINES  
DEPARTMENT OF COMMERCE AND INDUSTRY  
Securities and Exchange Commission  
MANILA

15376  
11-11-68

To ALL TO WHOM THESE PRESENTS MAY COME, GALLINGS:

Witness, Articles of Incorporation duly signed and acknowledged for the organization of the LOCAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF SAN JOSÉ (POB.) OCCIDENTAL MINDORO, INC.

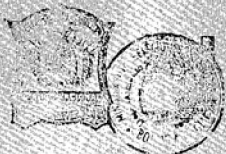
under and in accordance with the provisions of Act of the Philippine Commission Numbered Fourteen hundred and fifty-nine, enacted March first, Nineteen hundred and six, as amended by Acts of the Philippine Legislature, Numbered Fifteen hundred and six, Fifteen hundred and sixty-five, Sixteen hundred and thirty, Seventeen hundred and forty-four, Eighteen hundred and thirty-four, Eighteen hundred and ninety-five, Twenty hundred and three, Twenty hundred and twelve, Twenty hundred and thirty-seven, Twenty hundred and ninety-two, Twenty-one hundred, Twenty-one hundred and thirty-five, Twenty-four hundred and fifty-two, Twenty-seven hundred and twenty-eight, Twenty-seven hundred and ninety-two, Twenty-nine hundred, Twenty-nine hundred and ninety-four, Thirty-five hundred and eighteen, Thirty-six hundred and ten, Thirty-seven hundred and forty-one, forty-eight hundred and forty-nine and Thirty-eight hundred and fifty, and miscellaneous Acts Numbered Two hundred and eighty-seven, and Four hundred and thirty-seven, were presented for filing in this Commission on December 29, 1967, and a copy of which said Articles is hereto

attached. In virtue of the powers and duties vested in me by law, I do hereby certify that the said Articles of Incorporation were, after due canvass, determined to be in accordance with law, duly registered in this Commission on the 2nd day of January, Anno Domini nineteen hundred and sixty-eight.

In testimony whereof, I have hereunto set my hand and caused the seal of this Commission to be affixed at Manila, Philippines, this 2nd day of January, in the year of our Lord nineteen hundred and sixty-eight.

Mariano G. Pineda  
MARIANO G. PINEDA  
Secretary of Commerce and Industry

4. Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of San José, Occidental Mindoro, Philippine Islands. January 2, 1968.



**COPIA LEGALIZADA**  
N.º 18448

DECRETO SUPREMO

N.º 0756

DE 16-2-66

RESOLUCIÓN SUPLENTE N.º 144281

Administración Distrital  
de la Renta  
SICCIÓN VALORES

17 de FEBRERO 1968

N.º 5

BOLIVIA

La Paz, 3 de enero de 1968.

**VISTOS:**

La solicitud presentada por el personero legal de la Institución "ASAMBLEA ESPIRITUAL LOCAL DE LOS BAHÁ'IS DE COCHABAMBA", con domicilio en la ciudad de Cochabamba pidiendo reconocimiento de personería jurídica;

**CONSIDERANDO:**

que por el expediente organizado al efecto, se establece que se ha dado cumplimiento a las disposiciones previstas por el Decreto Supremo de 22 de noviembre de 1933, referente al trámite de reconocimiento de personería jurídica;

que los estatutos de la citada entidad religiosa para sus finalidades de orden educativo, moral y cultural y no se hallan en contradicción con las leyes de la República;

Con el dictamen afirmativo del señor Fiscal de Gobierno;

**RESUELVE:**

Reconocer personería jurídica a la Institución religiosa denominada "ASAMBLEA ESPIRITUAL LOCAL DE LOS BAHÁ'IS DE COCHABAMBA" y aprobar sus estatutos en el texto de sus catorce capítulos treinta y seis artículos principales y un artículo transitorio.

Hágase saber, regístrese y archívese.

Fdo. Dr. LUIS AGUIRRE OJEDA, Pdo. Dr. JAIR A. GUAYARA ARCE  
Presidente Constitucional a.i. Ministro de Relaciones Exteriores y Culto

Registrado en el LIBRO CORRESPONDIENTE CON EL NÚMERO 56 EN FECHA 17 DE ENERO DE 1968.

*J. Julio Olmos de Blanes*  
Canciller del Libro, Justicia y Culto  
Ministerio de Relaciones Exteriores  
La Paz, Bolivia


5. Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Cochabamba, Bolivia, January 17, 1968.

### 3. A SELECTION OF OTHER DOCUMENTS GIVING OFFICIAL RECOGNITION TO THE BAHÁ'Í FAITH

*Ridván 1963 to Ridván 1968*

1. Certificate of Marriage, Brazil. October 31, 1963.
2. Proclamation of Human Rights Day, Bakersfield, California, U.S.A. December 10, 1963.
3. Judgement of a Court of Tekirdag, Turkey, approved July 4, 1966, permitting the Claimants to change the religious designation of their identity cards from "Islám" to "Bahá'í" and stating that the Bahá'í Faith is recognized as an independent religion.
4. Police Certificate permitting Bahá'ís to engage in teaching activity, Guatemala. November 13, 1963.
5. Letter dated December 19, 1963, from Department of Education, Pago Pago, American Samoa, exempting Bahá'í children from attendance at school on Bahá'í Holy Days.

**ESTADO DO RIO GRANDE DO SUL**



**PODER JUDICIÁRIO**

**João Francisco Magalhães**

*Oficial do Registro Civil de Nascimentos, Casamentos e Óbitos  
da 3.ª Zona da Cidade de Porto Alegre*

**Rua Moura de Azevedo, 637 - 1.º Andar - Fone 2-3475**

CERTIFICO que a fl. 131 v do livron. B. E. sob n.º 30240  
foi registrado o casamento de **RAZI ABBASI MILANI** e **GUITTY MASROUR**, ambos solteiros, residentes e domiciliados nesta Capital,  
realizado no dia 29 de agosto de 1963, perante o Sr. \_\_\_\_\_  
Juiz \_\_\_\_\_ e as testemunhas  
**Rangvald Taetz e Enayatollah Chayani.**

**ELE**, nascido em Ira \_\_\_\_\_, aos 23 de  
fevereiro de 1927, de profissão dentista, filho de **Gulam  
Abbasi Milani e Djambal Abbasi Milani.**

**ELA**, nascida em Ira \_\_\_\_\_, aos 25 de  
maio de 1940, de profissão doméstica, filha de **Man-  
sour Masroure e Hajeh Chayani.**

A nubente pediu a assinar-se: **GUITTY MASROUR MILANI.**

Foram apresentados os documentos a que se refe-  
re o artigo 1.º, n.º 1, 2 e 4, do Código Civil Brasileiro.

**OBSEQUIOS:** O casamento foi celebrado religiosamente em 24  
de maio deste ano na cidade do Rio de Janeiro, pela Assembleia Es-  
piritual Nacional dos Bahá'ís do Brasil e registrado hoje, neste  
Cartório, digo, registrado em 29 de agosto deste ano, neste Cartório.  
**REFERIDO E VERDADE E DOU FE.**

Porto Alegre, 31 de outubro de 1963

*João Francisco Magalhães*  
Oficial do Registro

O Cr\$ 1.000  
B Cr\$ 400  
S Cr\$ 200  
Total Cr\$ 1.600

M. C.

1. Certificate of Marriage, Brazil. October 31, 1963.

P R O C L A M A T I O N

WHEREAS, this year of 1963 marks the Fifteenth Anniversary of the Universal Declaration of Human Rights by the United Nations' General Assembly, and

WHEREAS, members of the Baha'i Faith in Bakersfield are joining with members of their faith throughout the world in the observance of HUMAN RIGHTS DAY, and

WHEREAS, the Declaration of the General Assembly proclaims in 30 Articles contained therein, that

Human beings are born free and equal in dignity and rights and are entitled to the human rights of life, liberty and security of person;

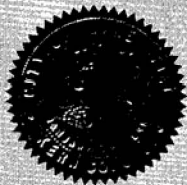
Are all equal before the law, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, and other human rights;

And that everyone has duties to the community in which the free and full development of his personality is possible and that in the exercise of these rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

NOW, THEREFORE, I, GENE WINER, MAYOR of the City of Bakersfield, do hereby proclaim December 10, 1963, as "HUMAN RIGHTS DAY" in the City of Bakersfield.

Dated at Bakersfield, California, this 10th day of December, 1963.

MAYOR of the City of Bakersfield







- 2 -

2646

red kayıtlı Davacıların Dinlerinin, Nüfus sicilinde Bahá'í olarak yazılmalarına bir ön ol bulunmaktadır. İddia yerinde görülmüştür.

1- Adana ilinin Erkek ilçesi Sarıyakup Köyünde Ev:229, Kütük: 100, Sahife:62 de kayıtlı Davacılar Nurettin oğlu Meyir Üzgeca ile Abdülhak kıza Puru iye Üzgeca nan Nüfus sicilinde İslâm olarak yazılı Dinlerinin Bahá'í olarak düzeltilmesine, yargılama giderlerinin Davacılarca biricilmesine yarınay yolu açık olmak üzere Davacıların ve Davalı Mahkeme idaresine isnafetle Nüfus Müdürlüğüne yazılarına karşı 6/6/1966 tarihinde açık olarak karar verilip anlatıldı,6/6/1966

Kâtip

Hakim 8571  
Resmî Mühür

Bu ilân aslına uygundur. 7/6/1966

Başkâtip  
İmza

İşbu ilân aslına aynı olup hükmü taraflara 16/6/1966 tarihinde tebliğ edilerek Temyiz edilmemesinin 4/7/1966 tarihinde kesinleşmiştir. 5/7/1966

Başkâtip  
İmza

Bu fişte yazılan işbu mahkemenin hükmüne tasdik için getirilen işbu suretin Tokirda'da Devlet Hastanesinde doktor Meyir Üzgeca tarafından mübreyz çerh verildikten sonra kendisine iade olunmuş aslının aynı olduğunu tasdik ederim.

6.7.1966  
Tokirda, Motor vekili  
Halilullah Cici

26 Temmuz 1966



"SEMPER PARATUS"

*El Director General de la Policía Nacional*

HACE CONSTAR: que los Directivos de la "Asamblea Espiritual Nacional de los BAHÁ'IS", están debidamente autorizados para sus actividades religiosas en jiras de enseñanza en los Departamentos de la República; - por lo que a las autoridades bajo su mando ordena y a las de ajena jurisdicción suplica, no ocasionarles ninguna molestia en el desenvolvimiento de su religión.-



Guatemala, 13 de noviembre de 1963.

**CNEL. VICTOR RODRIGUEZ T.**  
DIRECTOR GENERAL DE LA POLICIA  
NACIONAL

4. Police Certificate permitting Bahá'is to engage in teaching activity, Guatemala, November 13, 1963.

GOVERNMENT OF AMERICAN SAMOA  
 DEPARTMENT OF EDUCATION

DATE: 12/19/63  
 TIME: 10:00 AM  
 SERIAL: 5896

December 19, 1963

Mrs. Lillian Alafisi, Secretary  
 Spiritual Assembly of the Bahá'ís of Pago Pago  
 P. O. Box 1222  
 Pago Pago

Dear Mrs. Alafisi:

Thank you for your letter of December 14, 1963.

Bahá'í children who are pupils in the public schools of American Samoa may be excused from attending school when it is in session on the following nine holy days of your Faiths:

March 21  
 April 21  
 April 29  
 May 2  
 May 23  
 May 29  
 July 9  
 October 20  
 November 12

Pupils shall be expected to bring a written excuse from their parents or guardians after being absent on one of these Holy days just as they bring excuses now for other absences during the school year.

Sincerely yours,

J. C. BRIGHT  
 Director of Education

cc: Assistant Director of Education  
 Director of Elementary Education  
 High School Principal  
 Director of Teacher Training School  
 Head-Teacher, Dependents' School



*Bahá'ís of fifteen eastern states converged on New York City in April 1966 to commemorate the fiftieth anniversary of the revelation of the Tablets of the Divine Plan. On April 3 they went on a walking tour of the most important places visited by 'Abdu'l-Bahá. They are shown here leaving the Church of the Ascension.*

PART THREE

THE WORLD ORDER OF BAHÁ'U'LLÁH



# I

## THE UNIVERSAL HOUSE OF JUSTICE

*"It is incumbent upon the Trustees of the House of Justice, to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He, verily, is the Provider, the Omniscient."*

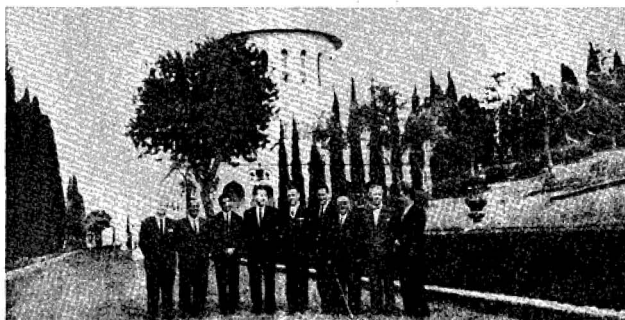
Bahá'u'lláh

### 1. THE HISTORIC ELECTION OF THE FIRST UNIVERSAL HOUSE OF JUSTICE

OCCASION WORLDWIDE CELEBRATIONS MOST GREAT JUBILEE COMMEMORATING CENTENARY ASCENSION BAHAUILLAH THRONE HIS SOVEREIGNTY WITH HEARTS OVERFLOWING GRATITUDE HIS UNFAILING PROTECTION OVERFLOWING BOUNTIES JOYOUSLY ANNOUNCE FRIENDS EAST WEST ELECTION SUPREME LEGISLATIVE BODY ORDAINED BY HIM IN HIS MOST HOLY BOOK PROMISED BY HIM RECEIVE HIS INFALLIBLE GUIDANCE STOP MEMBERS FIRST HISTORIC HOUSE JUSTICE DULY ELECTED BY DELEGATES COMPRISING MEMBERS FIFTY SIX NATIONAL ASSEMBLIES ARE CHARLES WOLCOTT ALI NAKHJAVANI H BORRAH KAVELIN IAN SEMPLE LUTFULLAH HAKIM DAVID HOFMAN HUGH CHANCE AMOZ GIBSON HUSHMAND FATHEAZAM STOP TO JUBILATION ENTIRE BAHAI WORLD VICTORIOUS COMPLETION BELOVED GUARDIANS UNIQUE CRUSADE NOW ADDED HUMBLE GRATITUDE PROFOUND THANKSGIVING FOLLOWERS BAHAUILLAH FOR ERECTION UNIVERSAL HOUSE JUSTICE AUGUST BODY TO WHOM ALL BELIEVERS MUST TURN WHOSE DESTINY IS TO GUIDE UNFOLDMENT HIS EMBRYONIC WORLD ORDER THROUGH ADMINISTRATIVE INSTITUTIONS PRESCRIBED BY BAHAUILLAH ELABORATED BY ABDULBAHA LABORIOUSLY ERECTED BY SHOHHI EFFENDI AND ENSURE EARLY DAWN GOLDEN AGE FAITH WHEN THE WORD OF THE LORD WILL COVER THE EARTH AS THE WATERS COVER THE SEA

HAIFA 22 APRIL 1963

HANDSFAITH

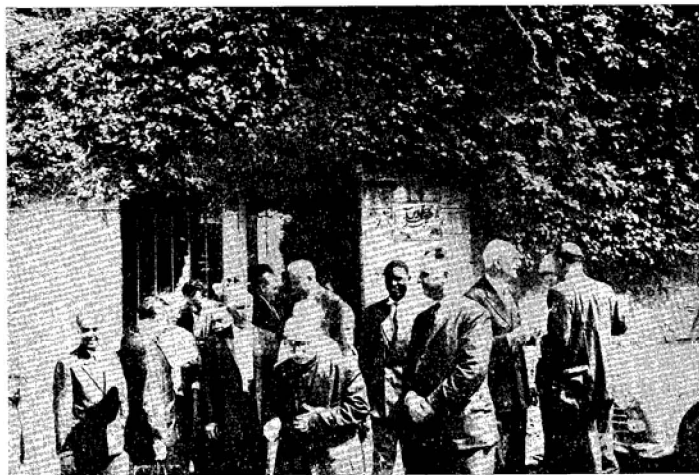


*The members of the Universal House of Justice assembled in the gardens surrounding the Shrine of the Báb on Mt. Carmel. From left to right: Charles Wolcott, Amoz Gibson, Hushmand Fatheazam, Hugh Chance, H. Borrah Kavelin, Ian Semple, Lutfu'lláh Hakim, David Hofman, 'Ali Nakhjaváni.*





*Amatu'l-Bahá Rúhiyyih Khánum instructing the tellers who worked through the night in order to report the election results promptly.*



*The home of the Master, No. 7 Haparsim Street, Haifa, where the delegates cast their ballots. In the centre foreground is the Hand of the Cause Tarázu'lláh Samandari and, to his right, the Hands of the Cause Dhikru'lláh Khádem and Ugo Giachery.*

## 2. FIRST INTERNATIONAL CONVENTION

BY CHARLOTTE M. LINFOOT<sup>1</sup>

THE date of April 21, 1963, the first day of Riḍvān, year 120, the hundredth anniversary of the declaration by Bahá'u'lláh of His sacred mission, has now been recorded in history as the day that witnessed the birth of the Universal House of Justice, that supreme administrative body of the Bahá'í Faith referred to in Bahá'u'lláh's prophetic *Tablet of Carmel* and which Shoghi Effendi stated "is to be the exponent and guardian of that Divine Justice which can alone insure the security of, and establish the reign of law and order in, a strangely disordered world."

As early as November 5, 1961, the Hands of the Cause had called the First International Convention of the Bahá'í Faith at which the election of this crowning administrative institution was to take place. The delegates were the five hundred and four members of the fifty-six National and Regional Spiritual Assemblies elected at their respective Annual Conventions in Riḍvān 1962, charged with the sacred privilege and duty of voting for the nine members of the Bahá'í world community who would comprise the membership of the Universal House of Justice.

To enable the delegates to prepare themselves spiritually for their great responsibility, arrangements had been made by the Hands of the Cause, with the cooperation of the International Bahá'í Council, for all to visit the several holy places on God's sacred mountain, Mt. Carmel in Haifa, and in its twin city, 'Akká. This was the greatest mass pilgrimage ever to have been made to the World Center of our Faith. For the five-day period, April 20 to April 24, the Shrine of the Báb was closed to the public, thus making it possible for the delegates to visit this most sacred spot on Mt. Carmel to pray and meditate at any hour and as many times as they wished.

Also, on each of three evenings, a designated group of delegates spent more than two hours in the International Archives Building viewing the sacred relics and documents, beautifully

preserved and arranged in accordance with the personal instructions of the beloved Guardian, and gaining a deeper understanding of the significance of this edifice which he said is the first of the several structures which will eventually constitute the Ark referred to by Bahá'u'lláh in His *Tablet of Carmel* and become the World Administrative Center of the World Order of Bahá'u'lláh whose beginnings trace back to the concluding years of the Heroic Age of the Faith.

The election of the Universal House of Justice, designated by Shoghi Effendi as "the supreme legislative body of the Administrative Order of the Faith of Bahá'u'lláh", took place on the morning of the first day of Riḍvān. The manner in which it was carried out and the results were reported by the Hand of the Cause Paul E. Haney at the Most Great Jubilee a few days later, as follows:

The election was held in the House of the Master and the Guardian in Haifa.

The delegates gathered and entered the main hall silently and all were in their designated places by 9.30 a.m.

The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum gave a brief address of welcome and explained the mechanics of the election. There were two prayers only, preceding the election itself.

The two hundred and eighty-eight members of the fifty-one National and Regional Spiritual Assemblies present proceeded to fill out their ballot papers.

Ballots were received from every National and Regional Spiritual Assembly—fifty-six in all. Representatives were present from all but five of these fifty-six Assemblies.

In silence the roll was called, each National Assembly in alphabetical order. The members present placed their ballots in the ballot box and those from absentee delegates were called and deposited by the chief tellers.

As the various Assemblies came forward, Mr. Haney commented, one was continuously impressed by the widely representative charac-

<sup>1</sup> Reprinted from U.S. *Bahá'í News*, June, 1963.



*Amatu'l-Bahá Rúhiyyih Khánum extending greetings and good wishes to the members of the Universal House of Justice.*



*Mr. Charles Wolcott, who received the highest number of votes, responding to the applause of the delegates.*



*Interior view of Beit Harofe Auditorium, Haifa, where the general sessions of the International convention were held.*

ter of the electors and that we "were privileged to witness one of the great events of history taking place before our eyes."

"When the balloting was completed," he concluded, "every one felt that Bahá'u'lláh had indeed been present in that gathering and that a unique and wonderful pattern had been established for the world to marvel at and, in the fullness of time, to follow."

Following the casting of the ballots and the appointment of eighteen tellers representing as many countries, all the delegates except the tellers adjourned for luncheon. In mid-afternoon they gathered a second time at Bahjí where, in the beautiful gardens in front of the Shrine of Bahá'u'lláh, they, together with the believers who reside in and near the twin holy cities of 'Akká and Haifa, commemorated the Feast of Ridván, followed by another visit to the resting place of Bahá'u'lláh.

The three-day convention resumed the following morning, and was opened by the Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum. There were three sessions on each of the remaining two days, with a Hand of the

Cause presiding and the discussion led by a different delegate. The discussions were very spirited, and while no formal resolutions were presented or adopted, all delegates took back to their national communities many valuable ideas which they may be able to incorporate in their own teaching and proclamation plans in the years ahead.

The results of the election were announced at the close of the morning session of the convention on April 22. The nine members were greeted and introduced by Amatu'l-Bahá Rúhíyyih Khánum and each believer present felt that he had witnessed not only the birth of an institution which would be regarded by posterity as the "last refuge of a tottering civilization" but also the beginning of a new and more glorious stage in the evolution of the World Order of Bahá'u'lláh. This was indeed an occasion of great rejoicing in the community of the Most Great Name around the world and another historic and history-making step toward "that blissful consummation" envisioned by the beloved Guardian in his message of April 1955 "when the shackles



*The International Archives Building where the delegates assembled for the official convention photograph.*

hampering the growth of their beloved Faith will have been finally burst asunder, when its independent status will have been officially and universally recognized, when it will have ascended the throne and wielded the scepter of spiritual and temporal authority, when the brightness of its glory will have illuminated the

whole earth, and its dominion will have been established over the entire planet."

*... from the heart of Zion there cometh the cry: "The promise is fulfilled. That which had been announced in the holy Writ of God, the most Exalted, the Almighty, the Best-Beloved, is made manifest."*

### 3. FIRST STATEMENT FROM THE UNIVERSAL HOUSE OF JUSTICE

Presented by DAVID HOFMAN

on April 30, 1963, at the World Congress

*All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honour, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou willest Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honour of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Wise.*

**B**ELOVED friends: On this glorious occasion, the celebration of the Most Great Jubilee, we raise our grateful thanks to Bahá'u'lláh for all His bounties showered upon the friends throughout the world. This historic moment marks at one and the same time the fulfilment of Daniel's prophecy, the hundredth anniversary of the Declaration of the Promised One of all ages, the termination of the first epoch of the Divine Plan of 'Abdu'l-Bahá designed to establish the Faith of God in all the world, and the successful conclusion of our beloved Guardian's world-encircling Crusade, enabling his lovers and loved ones everywhere to lay this glorious harvest of victory in his name at the feet of the Blessed Beauty. This Most Great Jubilee is the crowning victory of the life work of Shoghi Effendi, Guardian of the Cause of God. He it was, and he alone, who unfolded the potentialities of the widely scattered, numerically small, and largely unorganized Bahá'í community which had been called into being during the Heroic Age of the Faith. He it was who unfolded the grand design of God's Holy Cause; set in motion the great plans of teaching already outlined by 'Abdu'l-Bahá; established the institutions and greatly extended the endowments at the World Centre, and raised the Temples of America, Africa, Australasia, and Europe; developed the Administrative Order of the Cause throughout the world; and set the ark of the Cause true on its course. He appointed the Hands of the Cause of God.

The paeans of joy and gratitude, of love and adoration which we now raise to the throne of Bahá'u'lláh would be inadequate, and the celebrations of this Most Great Jubilee in which, as promised by our beloved Guardian, we are now engaged would be marred, were no tribute paid at this time to the Hands of the Cause of God. For they share the victory with their beloved commander, he who raised them up and appointed them. They kept the ship on its course and brought it safe to port. The Universal House of Justice, with pride and love, records on this supreme occasion its profound admiration for the heroic work which they have accomplished. We do not wish to dwell on the appalling dangers which faced the infant Cause when it was suddenly deprived of our beloved Shoghi Effendi, but rather to acknowledge with all the love and gratitude of our hearts the reality of the sacrifice, the labour, the self-discipline, the superb stewardship of the Hands of the Cause of God. We can think of no more fitting words to express our tribute to these dearly loved and valiant souls than to recall the words of Bahá'u'lláh Himself: "*Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of long-suffering hath shone forth, and the declaration of authority is proven of God, the Powerful, the Mighty, the Independent; and through whom the sea of bestowal hath moved, and the breeze of the favour of God, the Lord of mankind, hath wafted.*"

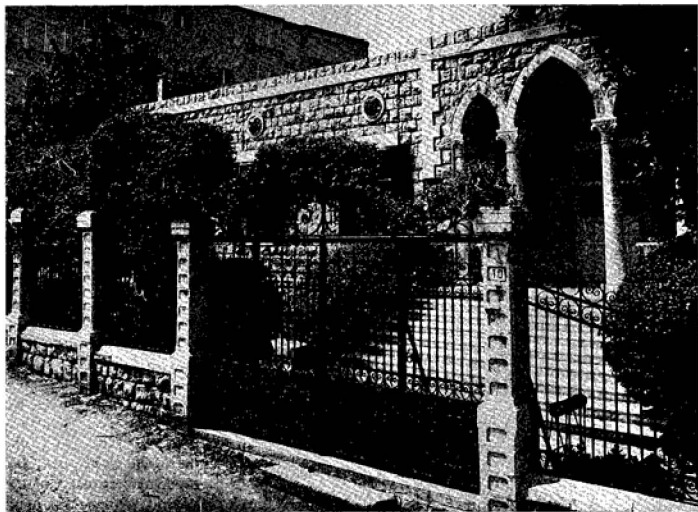
The members of the Universal House of

Justice, all being in Haifa at the time of the election, were able to visit the Holy Shrines of Bahá'u'lláh, the Báb, and of 'Abdu'l-Bahá, where they prostrated themselves at the Sacred Thresholds and humbly sought strength and assistance in the mighty task before them. Later, in London, they have paid homage at the resting-place of Shoghi Effendi, the blessed and sacred bough of the Tree of Holiness.

As soon as the House of Justice is able to organize its work and deploy its forces, it will examine carefully all the conditions of the Cause of God, and communications will be made to the friends. At this time we call upon the believers everywhere to follow up vigorously

the opportunities opened up by the World Crusade. Consolidation and deepening must go hand in hand with an eager extension of the teaching work so that the onward march of the Cause may continue unabated in preparation for future plans. Now that the attention of the public is becoming more and more drawn to the Cause of God, the friends must brace themselves and prepare their institutions to sustain the gaze of the world, whether it be friendly or hostile, eager or idle.

The Universal House of Justice greets you all lovingly and joyfully at this time, and asks you to pray fervently for its speedy development and the spiritual strengthening of its members.



*Exterior view of No. 10 Haparsim Street, Haifa. This building which had formerly accommodated western pilgrims was converted to offices for the Universal House of Justice in 1963.*

#### 4. THE WORLD CENTRE OF THE BAHÁ'Í FAITH— ITS SUPREME ADMINISTRATIVE IMPORTANCE

*Address by the Hand of the Cause PAUL HANEY  
on April 30, 1963, at the World Congress*

IN many of his glorious messages to the Bahá'í world the beloved Guardian described for us the twin spiritual and administrative World Centres existing and fixed permanently in the Holy Land, "constituting the midmost heart of the entire planet", the source of spiritual power and the object of adoration of all Bahá'ís. He also drew for us a clear and inspiring picture of those sacred and divinely-ordained institutions which comprise the heart and the nerve centre of our Faith in the twin holy cities of 'Akká and Haifa.

Our Guardian explained to us that there are three divinely revealed charters which have set in motion three distinct processes in the unfolding of the World Order of Bahá'u'lláh.

1. The *Tablet of Carmel*, revealed by Bahá'u'lláh Himself, which is the charter for the development of the institutions of the Faith at its World Centre, including the establishment of the supreme edifice of the Universal House of Justice.

2. The *Will and Testament* of 'Abdu'l-Bahá, the charter for the establishment of the Administrative Order throughout the world; and

3. The *Tablets of the Divine Plan*, constituting the charter for the propagation of the Faith and the spiritual conquest of the planet.

It was the *Tablet of Carmel* which generated the spiritual impulse for the rise and establishment of the Bahá'í international institutions in the Holy Land, a process the beginnings of which, Shoghi Effendi told us, "may be traced as far back as the concluding years of the Heroic Age of the Faith", and which will attain its final consummation in the Golden Age, "through the raising of the standard of the Most Great Peace and the emergence in the plenitude of its power and glory of the focal centre of the agencies constituting the World Order of Bahá'u'lláh. The final establishment of this seat of the future Bahá'í World Commonwealth will," he told us, "signalize at once the proclamation of the sovereignty of the Founder of our

Faith and the advent of the Kingdom of the Father. . ."

##### PROFOUND SIGNIFICANCE OF THE INSTITUTIONS

As long ago as 1939, at the time of the transfer of the sacred remains of the Holy Mother and the Purest Branch to Mt. Carmel and their interment in the vicinity of the Tomb of the Greatest Holy Leaf, the beloved Guardian, in a stirring message to the American Bahá'ís, began to reveal the profound importance and administrative significance of the institutions which in the future would be established within the shadow of the Shrine of the Báb on God's Holy Mountain.

In commenting on the reburial of these holy souls, he told us that: "The transfer of the sacred remains of the brother and mother of our Lord and Master 'Abdu'l-Bahá to Mt. Carmel and their final interment within the hallowed precincts of the Shrine of the Báb, and in the immediate neighbourhood of the resting-place of the Greatest Holy Leaf, constitute, apart from their historic associations and the tender sentiments they arouse, events of such capital institutional significance as only future happenings, steadily and mysteriously unfolding at the World Centre of our Faith, can adequately demonstrate."

In that same message he referred to the *Tablet of Carmel*, quoting from its various passages, such as: "*Haste thee, O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee.*" . . . "*Rejoice, for God hath made thee the dawning-place of His signs and the dayspring of His Revelation.*"

He also stated that: "It must be clearly understood, nor can it be sufficiently emphasized, that the conjunction of the resting-place of the Greatest Holy Leaf with those of her brother and mother incalculably reinforces the spiritual



potencies of that consecrated spot which, under the wings of the Báb's over-shadowing Sepulchre, and in the vicinity of the future Mashriqu'l-Adhikár, which will be reared on its flank, is destined to evolve into the focal centre of those world-shaking, world-embracing, world-directing administrative institutions, ordained by Bahá'u'lláh and anticipated by 'Abdu'l-Bahá. . ."

"To attempt to visualize, even in its barest outline, the glory that must envelop these institutions, to essay even a tentative and partial description of their character or the manner of their operation, or to trace however inadequately the course of events leading to their rise and eventual establishment is far beyond my own capacity and power. Suffice it to say that at this troubled stage in world history the association of these three incomparably precious souls who, next to the three Central Figures of our Faith, tower in rank above the vast multitude of the heroes, letters, martyrs, hands, teachers and administrators of the Cause of Bahá'u'lláh, in such a potentially powerful spiritual and administrative Centre, is in itself an event which will release forces that are bound to hasten the emergence in a land which, geographically, spiritually and administratively, constitutes the heart of the entire planet, of some of the brightest gems of that World Order now shaping in the womb of this travailing age."

On July 7, 1950, in announcing to the Bahá'í world the completion of the initial stage of the building of the superstructure of the Shrine of the Báb, the beloved Guardian referred to "the process set in motion sixty years ago by Bahá'u'lláh's visit to Mt. Carmel", and after reviewing the contribution to its unfoldment made by the successive stages in the construction of the Shrine, stated that this process would attain its consummation "through the emergence of the institutions of the World Administrative Centre of the Faith in the vicinity of its World Spiritual Centre, signaling the sailing of the Divine Ark on God's Mountain, prophesied in the *Tablet of Carmel*."

#### THE FIRST INTERNATIONAL COUNCIL

On January 9, 1951, the beloved Guardian announced the formation of the first International Bahá'í Council and characterized it as

the "forerunner of supreme administrative institution destined to emerge in fullness of time within precincts and beneath the shadow of World Spiritual Centre of the Faith already established in the twin cities of 'Akká and Haifa."

During the Riḍván period of the same year (1951), Shoghi Effendi, in opening the door to direct contributions to the International Fund in the Holy Land by individual believers throughout the world, as well as by National and Local Assemblies, referred to "the establishment of the International Bahá'í Council and the construction of the superstructure of the Báb's Sepulchre" as constituting "the initial major evidences" of "the rise and consolidation of the Administrative Centre of the World Faith of Bahá'u'lláh." In that same message he told the believers that upon their response to the needs which he described would "depend the nature and rapidity of the evolution of the World Administrative Centre designed to culminate in the erection of the last unit crowning the structure of the embryonic World Order of Bahá'u'lláh", this of course being a reference to the establishment of the Universal House of Justice.

More than three years later, after completion of the superstructure of the Shrine of the Báb, the Guardian, in announcing the acquisition of a thirteen hundred metre plot located in "a central position amidst the extensive Bahá'í domains in the heart of God's Holy Mountain", indicated that the ownership of this plot would permit the location of the site, the excavation of the foundations and the erection of the structure of the International Bahá'í Archives, constituting one of the foremost objectives of the Ten Year Plan.

In this historic message he also disclosed that the raising of the edifice of an International Archives would "in turn herald the construction, in the course of successive epochs of the Formative Age of the Faith, of several other structures" designed to serve as the administrative seat of the various divinely-appointed institutions of the Faith, including the Universal House of Justice. These edifices, he explained, will be in the shape of a far-flung arc surrounding the resting-places of the Greatest Holy Leaf, the Purest Branch and the Holy Mother. "The ultimate completion of this stupendous undertaking," he told us, "will mark the culmination

of the development of a world-wide divinely appointed Administrative Order.”

#### PROGRESS REFLECTED IN THE GUARDIAN'S MESSAGES

In each of his last three annual *Riḍván* Messages our beloved Guardian shared with the friends throughout the world additional news reflecting the rapid progress of construction of the International Archives Building and the expansion of the ownership of properties on Mt. Carmel, safeguarding the future development of the Bahá'í spiritual and administrative institutions.

In April 1955 announcement was made of steps “being taken for the purchase of several properties . . . the acquisition of which is essential for the safeguarding of the area in the close vicinity of the Báb's Sepulchre, as well as for the future expansion of the arc around which the edifices destined to serve as the seat of the future Bahá'í World Commonwealth are to be erected.”

A year later, in his *Riḍván* Message for 1956, Shoghi Effendi informed the Bahá'í world that: “In the Holy Land, the centre and pivot round which the divinely appointed, fast multiplying institutions of a world-encircling, resistlessly marching Faith revolve, the double process, so noticeable in recent years, involving a rapid decline in the fortunes of the breakers of Bahá'u'lláh's Covenant and proclaiming the rise of the institutions of its World Administrative Centre, in the shadow of His Shrine, has been accelerated on the one hand, through the death, in miserable circumstances, of the treacherous and malignant Majdi'd-Din, the last survivor of the principal instigators of the rebellion against the Will of the Founder of our Faith, and on the other, through the laying of the foundation, and the erection of some of the pillars, of the façade and of the northern side of the International Bahá'í Archives—the first of the major edifices destined to constitute the seat of the World Bahá'í Administrative Centre to be established on Mt. Carmel.”

And finally, in his last *Riḍván* Message in April 1957, the beloved Guardian was able to share with the friends the following joyful announcement: “In the Holy Land, the Qiblih of a world community, the heart from which the energizing influences of a vivifying Faith con-

tinually stream, and the seat and centre around which the diversified activities of a divinely appointed Administrative Order revolve—following upon the termination of the construction of the Báb's Holy Sepulchre, marking the closing of the first chapter in the history of the evolution of the central institutions of a World Faith, a marked progress in the rise and establishment of these institutions has been clearly noticeable. The remaining twenty-two pillars of the International Bahá'í Archives—the initial edifice heralding the establishment of the Bahá'í World Administrative Centre on Mt. Carmel—have been erected. The last half of the nine hundred tons of stone, ordered in Italy for its construction, have reached their destination, enabling the exterior of the building to be completed, while the forty-four tons of glazed green tiles, manufactured in Utrecht, to cover the five hundred square metres of roof, have been placed in position, the whole contributing to an unprecedented degree through its colourfulness, its classic style and graceful proportions, and in conjunction with the stately golden-crowned Mausoleum rising beyond it, to the unfolding glory of the central institutions of a World Faith, nestling in the heart of God's Holy Mountain.

“Simultaneous with this striking development, the plan designed to insure the extension and completion of the arc serving as a base for the erection of future edifices constituting the World Bahá'í Administrative Centre, has been successfully carried out.”

#### LAST UNIT OF THE EMBRYONIC WORLD ORDER

And now, in this *Riḍván* period, at the termination of the World Crusade of our beloved Guardian, coinciding with the end of the first epoch of the unfolding of the Divine Plan of 'Abdu'l-Bahá, that “last unit crowning the structure of the embryonic World Order of Bahá'u'lláh”, the Universal House of Justice, has been established.

The election of this glorious institution which Shoghi Effendi said would be regarded by posterity as “the last refuge of a tottering civilization”, brings to fruition at long last the ardent hopes of the Master and the Guardian, both of whom confidently anticipated the time when this august institution would come into

being and fulfil its divinely-ordained function as "the Supreme Legislative Body of the Administrative Order of the Faith of Bahá'u'lláh."

The first foundations of this sacred edifice were reared in the days of the Master, Who devoted so much of His time and effort to raising up and training the Local Spiritual Assemblies and committees in the countries where groups of Bahá'ís existed.

Then the beloved Guardian, acting under the infallible guidance and supreme authority conferred upon him in the *Will and Testament* of 'Abdu'l-Bahá, steadily expanded these foundations as he strove to educate and deepen the believers in their knowledge of the administration and its true purpose.

At length this process of preparation reached the point where our Guardian could assign definite plans with specific objectives to the various national communities, and, finally, a World Crusade for the spiritual conquest of the entire planet, making possible the erection of no less than fifty-six National and Regional Assemblies which now constitute the pillars of the supreme edifice of the Universal House of Justice.

The importance of this process and its glorious consummation were described by Shoghi Effendi in various communications, some written as early as 1923. In a letter written in December of that year he said:

"As to the order and management of the spiritual affairs of the friends, that which is very important now is the consolidation of the Spiritual Assemblies in every centre, because on these fortified and unshakable foundations, God's Supreme House of Justice shall be erected and firmly established in the days to come. When this most great edifice shall be reared on such an immovable foundation, God's purpose, wisdom, universal truths, mysteries and realities of the Kingdom, which the mystic Revelation of Bahá'u'lláh has deposited within *The Will and Testament* of 'Abdu'l-Bahá, shall gradually be revealed and made manifest."

And less than a year later, in October 1924, he told us that:

"These Spiritual Assemblies have been primarily constituted to carry out these affairs, and secondly to lay a perfect and strong foundation for the establishment of the divine and

Universal House of Justice. When that central pivot of the people of Bahá shall be effectively, majestically and firmly established, a new era will dawn, heavenly bounties and graces will pour out from that Source, and the all-encompassing promises will be fulfilled."

#### IMPORTANCE OF THE BELIEVERS' TASKS

Then in a communication written a number of years preceding the inception of the Ten Year Plan, he gave us another glimpse of the supreme future importance of the tasks which the believers were being called upon to perform:

"The purpose of so much perpetual and intensive emphasis on the support and consolidation of these Spiritual Assemblies is this . . . that the foundation of the Cause of God must become broader and stronger day by day, that no confusion ever enter the divine order, that new and strong ties be forged between East and West, that Bahá'í unity be safeguarded and illumine the eyes of the people of the world with its resplendent beauty, so that upon these assemblies God's Houses of Justice may be firmly established and upon these secondary Houses of Justice the lofty edifice of the Universal House of Justice may, with complete order, perfection and glory, and with no delay, be raised up. When the Universal House of Justice shall have stepped forth from the realm of hope into that of visible fulfilment and its fame be established in every corner and clime of the world, then that august body, solidly grounded and founded on the firm and unshakable foundation of the entire Bahá'í community of East and West, and the recipient of the bounties of God and His inspiration . . . will proceed to devise and carry out important undertakings, world-wide activities and the establishment of glorious institutions. By this means the renown of the Cause of God will become world-wide and its light will illumine the whole earth."

In one of his messages written in the period between the end of the Second World War and the beginning of the World Crusade, the beloved Guardian promised us that the long process of building the foundations of the Administrative Order would eventually bring us to the time—"During this Formative Age of the Faith" . . . when the "last and crowning stage in

the erection of the framework of the Administrative Order of Bahá'u'lláh, the election of the Universal House of Justice", would take place.

#### PROMISES, INJUNCTIONS FROM THE WILL AND TESTAMENT

Although every Bahá'í is familiar with the spiritual authority conferred upon the Universal House of Justice by Bahá'u'lláh and the Centre of His Covenant, it is appropriate at this historic moment to review some of the passages from the sacred *Will and Testament* of 'Abdu'l-Bahá which set forth the divine promises and injunctions relating to this august institution.

*"And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text."*

*"The sacred and youthful branch, the guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God. . ."*

*"This is the foundation of the belief of the people of Bahá (may my life be offered up for them). 'His Holiness, the Exalted One, (the Báb) is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty.*

*His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.' Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."*

*"All must seek guidance and turn unto the Centre of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.*

*"The Glory of Glories rest upon you!"*

In many of his writings during the thirty-six year period of his ministry, the beloved Guardian explained the functions of the House of Justice and described the bounties which would descend upon the world following its establishment. He made it clear that Bahá'u'lláh's promise that "God will verily inspire them with whatsoever He willeth" referred to the institution of the House of Justice acting as the consultative body having the "exclusive right and prerogative . . . to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed."

In a message sent early in 1951 commenting on the participation of four National Spiritual Assemblies in the newly opened African teaching campaign which was to bring such joy to his heart, Shoghi Effendi gave an indication of the future role of the Universal House of Justice in linking the various National Assemblies in world-wide undertakings.

*"Fervently praying participation British American Persian Egyptian National Assemblies unique epoch making enterprise African continent may prove prelude convocation first African Teaching Conference leading eventually initiation undertakings involving collaboration all national assemblies of Bahá'í world, thereby paving way ultimate organic union these assemblies through formation International House of Justice destined launch enterprises embracing whole Bahá'í world."*

### THE BLESSING CONFERRED UPON THE WORLD

In closing let us attempt to understand, through these majestic words of our beloved Guardian, the extent of the blessing now conferred upon the entire world through the establishment of Bahá'u'lláh's Universal House of Justice.

Referring to the first charter mentioned earlier, Shoghi Effendi, in one of his messages explained that:

"In this great Tablet (of Carmel) which unveils divine mysteries and heralds the establishment of two mighty, majestic and momentous undertakings . . . the Spiritual and Administrative World Centres of the Faith . . . Bahá'u'lláh refers to an 'Ark', whose dwellers are the men of the Supreme House of Justice, which in conformity with the exact provisions of the *Will and Testament* of the Centre of the Mighty Covenant is the body which should legislate on laws not explicitly revealed in the Text. In this dispensation, these laws are destined to flow from this Holy Mountain, even as in the Mosaic Dispensation, the law of God was promulgated from Zion. The 'sailing of the Ark' of His laws is a reference to the establishment of the Universal House of Justice, which is indeed the House of Legislature, one of the branches of the World Administrative Centre of the Bahá'ís on this Holy Mountain."

And in other messages referring to the time when this supreme institution would be established, he told us that:

"Through it the pillars of the Faith on this

earth will be firmly established and its hidden powers be revealed, its signs shine forth, its banners be unfurled and its light be shed upon all peoples." . . . "Then will all our cherished hopes and aspirations be realized, the tree of our endeavours bear fruit, the *Will and Testament* of our Master and our Beloved be fully and firmly established, and the hidden powers of the Cause of our Lord and God be fully manifested. Then will be unveiled before our eyes the inauguration of an era the like of which has never been witnessed in past ages." . . . "Then will the throne of Bahá'u'lláh's sovereignty be founded in the promised land and the scales of justice be raised on high. Then will the banner of the independence of the Faith be unfurled, and His Most Great Law be unveiled and rivers of laws and ordinances stream forth from this snow-white spot with all-conquering power and awe-inspiring majesty, the like of which past ages have never seen. Then will appear the truth of what was revealed by the Tongue of Grandeur: '*Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed . . . O Carmel . . . well is it with him that circleteth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord, thy God, hath showered upon thee. . . Ere long will God sail His Ark upon thee, and will manifest the people of Bahá, who have been mentioned in the Book of Names.*'"

## 5. THE AUTHORITY, POWERS AND FUNCTIONS OF THE UNIVERSAL HOUSE OF JUSTICE

THE Guardian stated in his World Order letters<sup>2</sup> that "we stand . . . too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains. Only future generations can comprehend the value and the significance attached to this Divine Master-piece, which the hand of the Master-builder of the world has designed for the unification and the triumph of the world-wide Faith of Bahá'u'lláh. Only those who come after us will be in a position to realize the value of the surprisingly strong emphasis that has been placed on the institution of the House of Justice and of the Guardianship."

One of the ways in which the friends will come to a fuller understanding of the authority, powers and functions of the Universal House of Justice will be through elucidations and statements made from time to time by that supreme body itself. Twice during the first five years of its existence the Universal House of Justice was called upon to make major statements in response to questions asked—once by a National Spiritual Assembly and at another time by an individual believer. The elucidations provided by the Universal House of Justice in response to those questions are reprinted here.

### *Excerpts from a Letter to a National Spiritual Assembly\**

March 9, 1965

We are glad that you have brought to our attention the questions perplexing some of the believers. It is much better for these questions to be put freely and openly than to have them, unexpressed, burdening the hearts of devoted believers. Once one grasps certain basic principles of the Revelation of Bahá'u'lláh such uncertainties are easily dispelled. This is not to say that the Cause of God contains no mysteries. Mysteries there are indeed, but they are not of a kind to shake one's faith once the essential tenets of the Cause and the indisputable facts of any situation are clearly understood.

The questions put by the various believers fall into three groups. The first group centres upon the following queries: Why were steps taken to elect a Universal House of Justice with the foreknowledge that there would be no Guardian? Was the time ripe for such an action? Could not the International Bahá'í Council have carried on the work?

At the time of our beloved Shoghi Effendi's death it was evident, from the circumstances and from the explicit requirements of the Holy Texts, that it had been impossible for him to appoint a successor in accordance with the

provisions of the *Will and Testament* of 'Abdu'l-Bahá. This situation, in which the Guardian died without being able to appoint a successor, presented an obscure question not covered by the explicit Holy Text, and had to be referred to the Universal House of Justice. The friends should clearly understand that before the election of the Universal House of Justice there was no knowledge that there would be no Guardian. There could not have been any such foreknowledge, whatever opinions individual believers may have held. Neither the Hands of the Cause of God, nor the International Bahá'í Council, nor any other existing body could make a decision upon this all-important matter. Only the House of Justice had authority to pronounce upon it. This was one urgent reason for calling the election of the Universal House of Justice as soon as possible.

Following the passing of Shoghi Effendi the international administration of the Faith was carried on by the Hands of the Cause of God with the complete agreement and loyalty of the National Spiritual Assemblies and the body of the believers. This was in accordance with the Guardian's designation of the Hands as the "Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth."

<sup>2</sup> *The World Order of Bahá'u'lláh*, p. 8.

<sup>3</sup> *Wellspring of Guidance*, pp. 44-56.

From the very outset of their custodianship of the Cause of God the Hands realized that since they had no certainty of Divine guidance such as is incontrovertibly assured to the Guardian and to the Universal House of Justice, their one safe course was to follow with undeviating firmness the instructions and policies of Shoghi Effendi. The entire history of religion shows no comparable record of such strict self-discipline, such absolute loyalty, and such complete self-abnegation by the leaders of a religion finding themselves suddenly deprived of their divinely inspired guide. The debt of gratitude which mankind for generations, nay, ages to come, owes to this handful of grief-stricken, steadfast, heroic souls is beyond estimation.

The Guardian had given the Bahá'í world explicit and detailed plans covering the period until Riqdán 1963, the end of the Ten Year Crusade. From that point onward, unless the Faith were to be endangered, further Divine guidance was essential. This was the second pressing reason for the calling of the election of the Universal House of Justice. The rightness of the time was further confirmed by references in Shoghi Effendi's letters to the Ten Year Crusade's being followed by other plans under the direction of the Universal House of Justice. One such reference is the following passage from a letter addressed to the National Spiritual Assembly of the British Isles on February 25, 1951, concerning its Two Year Plan which immediately preceded the Ten Year Crusade:

"On the success of this enterprise, unprecedented in its scope, unique in its character, and immense in its spiritual potentialities, must depend the initiation, at a later period in the Formative Age of the Faith, of undertakings embracing within their range all National Assemblies functioning throughout the Bahá'í world, undertakings constituting in themselves a prelude to the launching of worldwide enterprises destined to be embarked upon, in future epochs of that same age, by the Universal House of Justice, that will symbolize the unity and coordinate and unify the activities of these National Assemblies."

Having been in charge of the Cause of God for six years, the Hands, with absolute faith in the Holy Writings, called upon the believers to elect the Universal House of Justice, and even

went so far as to ask that they themselves be not voted for. The sole, sad instance of anyone succumbing to the allurements of power was the pitiful attempt of Charles Mason Remey to usurp the Guardianship. . .

*"At whatever time all the beloved of God in each country appoint their delegates, and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme House of Justice.*

*"The establishment of that House is not dependent upon the conversion of all the nations of the world. For example, if conditions were favourable and no disturbances would be caused, the friends in Persia would elect their representatives, and likewise the friends in America, in India, and other areas would also elect their representatives, and these would elect a House of Justice. That House of Justice would be the Supreme House of Justice. That is all."* (Persian and Arabic Tablets of 'Abdu'l-Bahá, vol. III, pp. 499-501.)

The friends should realize that there is nothing in the Texts to indicate that the election of the Universal House of Justice could be called only by the Guardian. On the contrary, 'Abdu'l-Bahá envisaged the calling of its election in His own lifetime. At a time described by the Guardian as "the darkest moments of His (the Master's) life, under 'Abdu'l-Hamid's regime, when He stood to be deported to the most inhospitable regions of Northern Africa", and when even His life was threatened, 'Abdu'l-Bahá wrote to Hájí Mirzá Taqí Afán, the cousin of the Báb and chief builder of the 'Ishqábád Temple, commanding him to arrange for the election of the Universal House of Justice should the threats against the Master materialize. The second part of the Master's Will is also relevant to such a situation and should be studied by the friends.

The second series of problems vexing some of the friends centres on the question of the infallibility of the Universal House of Justice and its ability to function without the presence of the Guardian. . .

It should be understood by the friends that before legislating upon any matter the Universal House of Justice studies carefully and exhaustively both the Sacred Texts and the writings of Shoghi Effendi on the subject. The interpretations written by the beloved Guardian

cover a vast range of subjects and are equally as binding as the Text itself.

There is a profound difference between the interpretations of the Guardian and the elucidations of the House of Justice in exercise of its function to "*deliberate upon all problems which have caused difference, questions that are obscure, and matters that are not expressly recorded in the Book.*" The Guardian reveals what the Scripture means; his interpretation is a statement of truth which cannot be varied. Upon the Universal House of Justice, in the words of the Guardian, "has been conferred the exclusive right of legislating on matters not expressly revealed in the Bahá'í Writings." Its pronouncements, which are susceptible of amendment or abrogation by the House of Justice itself, serve to supplement and apply the Law of God. Although not invested with the function of interpretation, the House of Justice is in a position to do everything necessary to establish the World Order of Bahá'u'lláh on this earth. Unity of doctrine is maintained by the existence of the authentic texts of Scripture and the voluminous interpretations of 'Abdu'l-Bahá and Shoghi Effendi, together with the absolute prohibition against anyone propounding "authoritative" or "inspired" interpretations or usurping the function of Guardian. Unity of administration is assured by the authority of the Universal House of Justice.

"Such," in the words of Shoghi Effendi, "is the immutability of His revealed Word. Such is the elasticity which characterizes the functions of His appointed ministers. The first preserves the identity of His Faith, and guards the integrity of His law. The second enables it, even as a living organism, to expand and adapt itself to the needs and requirements of an ever-changing society."

... The third group of queries raised by the friends concerns details of functioning of the Universal House of Justice in the absence of the Guardian, particularly the matter of expulsion of members of the House of Justice. Such questions will be clarified in the Constitution of the House of Justice, the formulation of which is a goal of the Nine Year Plan. Meanwhile the friends are informed that any member committing a "*sin injurious to the common weal*" may be expelled from membership of the House of Justice by a majority vote of the House itself. Should any member, God forbid, be guilty of breaking the Covenant, the matter would be investigated by the Hands of the Cause of God, and the Covenant-breaker would be expelled by decision of the Hands of the Cause of God residing in the Holy Land, subject to the approval of the House of Justice, as in the case of any other believer. The decision of the Hands in such a case would be announced to the Bahá'í world by the Universal House of Justice.

### *Excerpts from a Letter to an Individual Believer<sup>1</sup>*

May 27, 1966

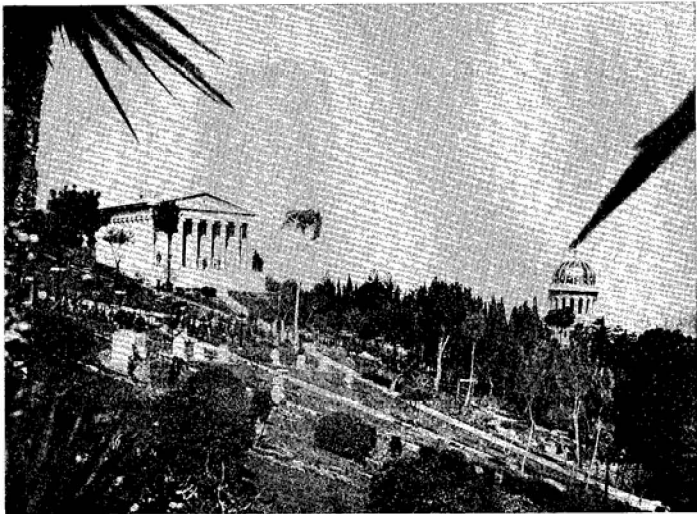
... You query the timing of the election of the Universal House of Justice in view of the Guardian's statement: "... given favourable circumstances under which the Bahá'ís of Persia and the adjoining countries under Soviet rule may be enabled to elect their national representatives ... the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed." On April 19, 1947, the Guardian, in a letter written on his behalf by his secretary, replied to the inquiry of an individual believer about this passage: "At the time he referred to Russia there were Bahá'ís there. Now the community has practically ceased to exist; therefore the formation of the

International House of Justice cannot depend on a Russian National Spiritual Assembly, but other strong National Spiritual Assemblies will have to be built up before it can be established."

You suggest the possibility that, for the good of the Cause, certain information concerning the succession to Shoghi Effendi is being withheld from the believers. We assure you that nothing whatsoever is being withheld from the friends for whatever reason. There is no doubt at all that in the *Will and Testament* of 'Abdu'l-Bahá, Shoghi Effendi was the authority designated to appoint his successor; but he had no children and all the surviving Aghsán had broken the Covenant. Thus, as the Hands of the Cause stated in 1957, it is clear that there was no one he could have appointed in accor-

<sup>1</sup> *Wellspring of Guidance*, pp. 81-91.





*View of the Shrine of the Báb and the International Archives Building and what was described by Shoghi Effendi in his April, 1955, message as: "... the arc around which the edifices destined to serve as the seat of the future Bahá'í World Commonwealth are to be erected."*

dance with the provisions of the Will. To have made an appointment outside the clear and specific provisions of the Master's *Will and Testament* would obviously have been an impossible and unthinkable course of action for the Guardian, the divinely appointed upholder and defender of the Covenant. Moreover, that same Will had provided a clear means for the confirmation of the Guardian's appointment of his successor, as you are aware. The nine Hands to be elected by the body of the Hands were to give their assent by secret ballot to the Guardian's choice. In 1957 the entire body of the Hands, after fully investigating the matter, announced that Shoghi Effendi had appointed no successor and left no will. This is documented and established.

The fact that Shoghi Effendi did not leave a will cannot be adduced as evidence of his failure to obey Bahá'u'lláh—rather should we acknowledge that in his very silence there is a wisdom and a sign of his infallible guidance. We should ponder deeply the Writings that we

have, and seek to understand the multitudinous significances that they contain. Do not forget that Shoghi Effendi said two things were necessary for a growing understanding of the World Order of Bahá'u'lláh: the passage of time and the guidance of the Universal House of Justice.

The infallibility of the Universal House of Justice, operating within its ordained sphere, has not been made dependent upon the presence in its membership of the Guardian of the Cause. Although in the realm of interpretation the Guardian's pronouncements are always binding, in the area of the Guardian's participation in legislation it is always the decision of the House itself which must prevail. This is supported by the words of the Guardian: "The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgement on such laws and ordinan-

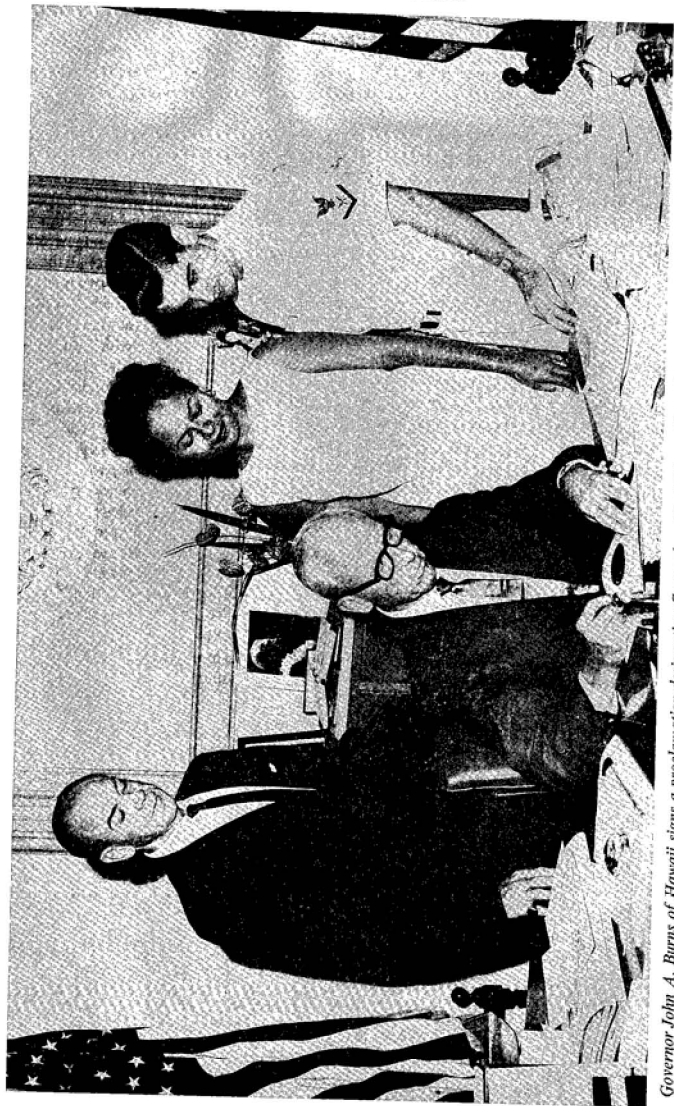
ces as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.

"Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances."

. . . As you point out with many quotations, Shoghi Effendi repeatedly stressed the inseparability of these two institutions. Whereas he obviously envisaged their functioning together, it cannot logically be deduced from this that one is unable to function in the absence of the other. During the whole thirty-six years of his Guardianship Shoghi Effendi functioned without the Universal House of Justice. Now the Universal House of Justice must function without the Guardian, but the principle of inseparability remains. The Guardianship does not lose its significance nor position in the Order of Bahá'u'lláh merely because there is no living Guardian. We must guard against two extremes: one is to argue that because there is no Guardian all that was written about the Guardianship and its position in the Bahá'í World Order is a dead letter and was unim-

portant; the other is to be so overwhelmed by the significance of the Guardianship as to underestimate the strength of the Covenant, or to be tempted to compromise with the clear Texts in order to find somehow, in some way, a "Guardian".

. . . As the Universal House of Justice has already announced, it cannot legislate to make possible the appointment of a successor to Shoghi Effendi, nor can it legislate to make possible the appointment of any more Hands of the Cause, but it must do everything within its power to ensure the performance of all those functions which it shares with these two mighty institutions. It must make provision for the proper discharge in future of the functions of protection and propagation, which the administrative bodies share with the Guardianship and the Hands of the Cause; it must, in the absence of the Guardian, receive and disburse the Huqúq'ulláh, in accordance with the following statement of 'Abdu'l-Bahá: "*Disposition of the Huqúq, wholly or partly, is permissible, but this should be done by permission of the authority in the Cause to whom all must turn.*" It must make provision in its Constitution for the removal of any of its members who commits a sin "*injurious to the common weal*". Above all, it must, with perfect faith in Bahá'u'lláh, proclaim His Cause and enforce His law so that the Most Great Peace shall be firmly established in this world and the foundation of the Kingdom of God on earth shall be accomplished.



*Governor John A. Burns of Hawaii signs a proclamation designating September 15, 1963, as "World Peace Day". "World Peace Day" is an annual proclamation event sponsored by Bahá'ís in many parts of the world.*

## II

# THE HANDS OF THE CAUSE OF GOD

## HANDS OF THE CAUSE APPOINTED BY BAHÁ'U'LLÁH



Hájí Mullá 'Alí-Akbar-i-Shahmírzadí, known  
as Hájí Ákhúnd



Hájí Mírzá Muḥammad Taqíy-i-Abharí,  
known as Ibn-i-Abhar



Mírzá Muḥammad-Ḥasan, entitled Adíbu'l-  
'Ulamá, known as Adíb



Mírzá 'Alí-Muḥammad, known as Ibn-i-Aṣḍaq

"The Hands of the Cause, of Bahá'u'lláh's days, will be known to the friends by name when the history of the Cause in Persia and the Near East is written and available." (*Letter written by the Guardian's secretary on his behalf.*)

BELIEVERS REFERRED TO BY 'ABDU'L-BAHÁ AS  
HANDS OF THE CAUSE



Áqá Muḥammad-i-Qá'íní, known as  
Nabíl-i-Akbar



Mírzá 'Alf-Muḥammad-i-Varqá, the martyr

Shaykh Muḥammad-Riḏáy-i-Yazdí

Mullá Šádiq-i-Muqaddas, entitled  
Ismu'lláhu'l-Ašdaq

“You have asked me about the Hands: The Hands are persons appointed by the Pen of the Most High [Bahá'u'lláh], or addressed with such an appellation by the Pen of 'Abdu'l-Bahá and honoured by Him with such a title. Any one of the Hands who is firm in the Covenant is the genuine bearer of this title.” (Translated into English from a Tablet of 'Abdu'l-Bahá.)

*Editor's note:* Those referred to as Hands of the Cause in *Memorials of the Faithful*, by 'Abdu'l-Bahá, p. 5, are listed above.

HANDS OF THE CAUSE APPOINTED POSTHUMOUSLY BY  
SHOGHI EFFENDI



Hájí Abú'l-Ḥasan, the Trustee of  
Huqúqu'lláh, known as Hájí Amin



John E. Esslemont



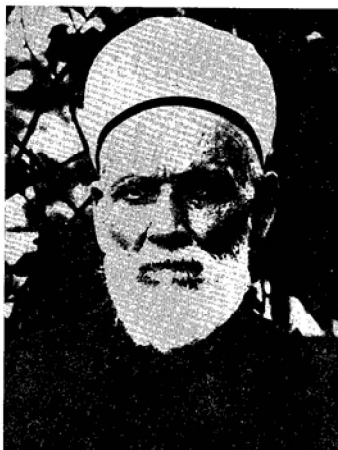
Louis Gregory



Keith Ransom-Kehler



Martha Root



Muṣṭafá Rúmí



'Abdu'l-Jalíl Bey Sa'd



Roy C. Wilhelm



John Henry Hyde-Dunn



Muḥammad Taqī-y-i-İşfahānī

FIRST CONTINGENT OF HANDS OF THE CAUSE APPOINTED  
BY SHOGHI EFFENDI

(DECEMBER 24, 1951)



Dorothy B. Baker\*



Amelia E. Collins\*

\* Deceased.





'Alí-Akbar Furútan



Ugo Giachery



Hermann Grossmann



Horace Holley\*

\* Deceased.



Leroy Ioas\*



William Sutherland Maxwell\*



Tarazu'lláh Samandari



George Townshend\*

\* Deceased.



Valíyu'lláh Varqá\*

SECOND CONTINGENT OF HANDS OF THE CAUSE APPOINTED  
BY SHOGHI EFFENDI

(FEBRUARY 29, 1952)



Shu'á'u'lláh 'Alá'í



Músá Banání

\* Deceased.



Clara Dunn\*



Dhikru'lláh Khádem



Adelbert Mühlshlegel



Siegfried Schopflocher\*

\* Deceased.



Corinne True\*

HANDS OF THE CAUSE APPOINTED SINGLY BY  
SHOGHI EFFENDI



Amatu'l-Bahá Rúhíyyih Khánum  
(March 26, 1952)



Jalál Kházeh  
(December 7, 1953)

\* Deceased.



Paul E. Haney  
(March 19, 1954)



'Ali-Muhammad Varqá  
(November 15, 1955)



Agnes B. Alexander  
(March 27, 1957)

FINAL CONTINGENT OF HANDS OF THE CAUSE APPOINTED  
BY SHOGHI EFFENDI

(OCTOBER, 1957)



Enoch Olinga



William Sears



Hasan M. Balyuzi



John Roberts



John Ferraby



H. Collis Featherstone



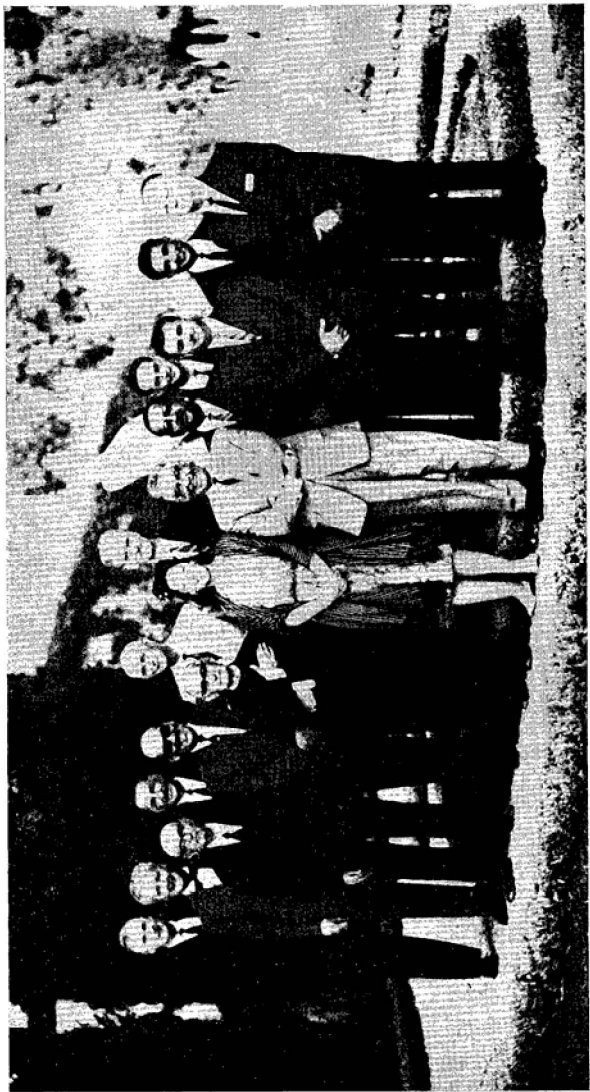
Raḥmatu'lláh Muhájir



Abu'l-Qásim Faizí

Charles Mason Remy was appointed a Hand of the Cause by Shoghi Effendi among the first contingent and was subsequently expelled.





The Hands of the Cause who delivered the Message from the Universal House of Justice to the six Intercontinental Conferences held in October, 1967, were photographed with the members of the Universal House of Justice at Bahjí where they gathered for prayers before the departure of the Hands of the Cause for Adriaticople. (Left to right: Mr. Hugh Chance, Mr. David Hofman, Dr. Lutfi'lláh Hakím, Mr. H. Borrah Kavelin; the Hands of the Cause 'Abu'l-Qásim Fa'izí, Tarzá'u'lláh Samandari, Ugo Giachery, Amatu'l-Bahá Rúhíyyih Klánúm, Paul E. Haney, 'Alí-Akbar Furútan; Mr. Amoz Gibson, Mr. Ian Semple, Mr. 'Alí Nakhjaváni, Mr. Husáimand Fa'izazam, Mr. Charles Wolcott.

## I. THE INSTITUTION OF THE HANDS OF THE CAUSE OF GOD

*Adapted from Bahá'í Journal of the British Isles, November 1965*

DURING the last years of Bahá'u'lláh's ministry the work of the Cause expanded greatly, centres were multiplying, and correspondence greatly increased. It was during this period that Professor E. G. Browne of Cambridge was granted his four successive interviews with Bahá'u'lláh during the five days he was His guest (April 15–20, 1890).<sup>1</sup> In that same year Bahá'u'lláh's tent, the "Tabernacle of Glory", was raised on Mt. Carmel and it was during this period that a few of His followers were appointed as "Hands of the Cause of God", one of the "preliminary steps aiming at the disclosure of the scope and working of this Administrative Order".<sup>2</sup>

In the *Tablet of Tajalliyát* Bahá'u'lláh addresses one of those whom He appointed as a Hand of the Cause:

*"O 'Ali Qabl-i-Akbar! We have heard thy voice repeatedly, and We have responded to thee in that which the sayings of the world cannot equal, and from which the sincere ones find the perfume of the utterance of the clement One, the lovers the fragrances of union, and the thirsty one the murmur of the kawthar of life. Blessed is he who attains thereto and discovers that sweet fragrance which is now being diffused from the Pen of God, the Protector, the Mighty, the Bestower! . . ."*

And further in that same *Tablet*:

*"Blessed is thy face, for it turned unto Our direction; thine ears, for they heard, and thy tongue, for it uttered the praise of God, the Lord of Lords! We beg of God to make thee a banner for assistance of His Cause, and to draw thee nearer unto Him under all circumstances. We make mention of the friends of God and His beloved ones in that place, and We gladden them through that which is revealed unto them from the kingdom of the utterance of their Lord, the King of the Day of Judgement.*

*Remember them on My part, and illumine*

*them with the lights of the orb of My utterance. Verily thy Lord is the Mighty, the Gracious."*<sup>3</sup>

Surely we may read in these words a confirmation of Bahá'u'lláh's love and trust, and a loving instruction to one who had been appointed by Him to the station of service, a Hand of the Cause of God.

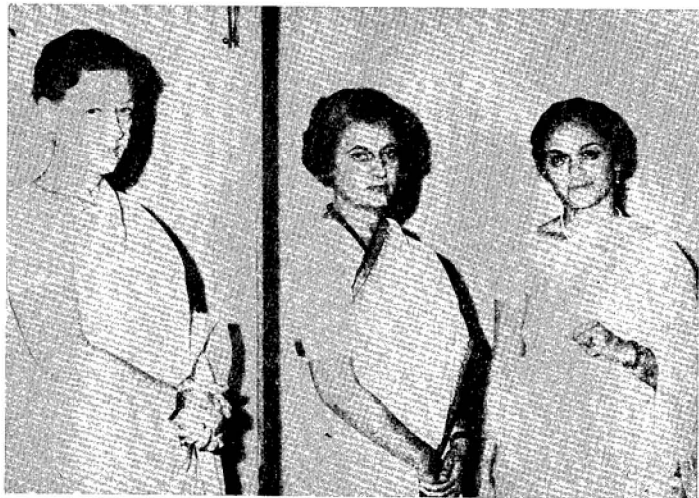
Bahá'u'lláh exhorts the Hands of the Cause to "illumine them (the friends) with the lights of the orb of My utterance" and 'Abdu'l-Bahá in His *Will and Testament* lays down very clearly their obligations. It is of interest to note that within the first few hundred words of His *Will and Testament* 'Abdu'l-Bahá refers to the Hands:

*"Salutation and praise, blessing and glory rest . . . upon the Hands (pillars) of the Cause of God that have  
Diffused widely the Divine Fragrances  
Declared His Proofs  
Proclaimed His Faith  
Published abroad His Law  
Detached themselves from all things but Him  
Stood for righteousness in this world  
And kindled the Fire of the Love of God in the very hearts and souls of His servants; . . ."*<sup>4</sup>

In this beautiful passage 'Abdu'l-Bahá expresses to the Hands His joy and praise for their work. Then further on in that same *Will and Testament* He reiterates in clear language their obligations:

*"The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men, and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words."*<sup>5</sup>

Although 'Abdu'l-Bahá did not appoint Hands of the Cause in His lifetime, He referred in writing to a few believers as "Hands". He



*The Hand of the Cause Amatu'l-Bahá Rúhiyyih Khánum and Mrs. Violette Nakhjaváni with the Prime Minister of India, Mrs. Indira Gandhi, May 26th, 1967, in New Delhi.*

indicated in His *Will and Testament* that the Guardian of the Cause of God would make such appointments:

*"O friends! The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God."*<sup>6</sup>

The Guardian appointed the first twelve living Hands in December, 1951, "equally allocated Holy Land, Asiatic, American, European continents. . ."<sup>7</sup>

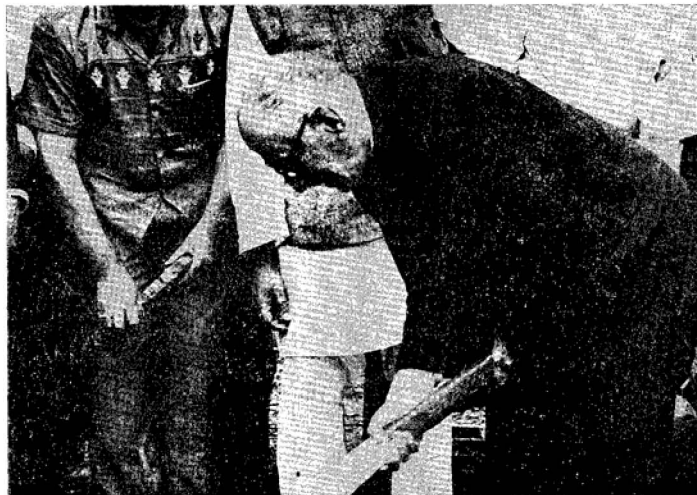
It is important to realise that this long-deferred step was taken in conjunction with six steps that were "greatly accelerated through series of swiftly succeeding events originated in World Centre of Faith."

These six steps (given in detail in *Messages to the Bahá'í World*, pp. 19-20) were momentous; in the words of the Guardian:

"Opening years of the second epoch of the Formative Age now witnessing at long last commencement of third vast majestic fate-laden process following two above-mentioned developments destined through gradual emergence of the manifold institutions in World Centre of the Faith as crown of the administrative structure of Bahá'u'lláh's embryonic World Order."<sup>8</sup>

Again it is important to realise that the first "four Conferences embracing eleven National Assemblies in all continents of globe" were attended by Hands of the Cause of God as representatives of the Guardian. You can now see how clearly the Guardian foresaw these unfolding events when you read in *God Passes By*, written in 1944, the words quoted at the beginning of this article: one of the "preliminary steps aiming at the disclosure of the scope and working of this Administrative Order. . ."

Then in February 1952 a further seven Hands were appointed, raising the number to nineteen, and in this message the Guardian mentions specifically twofold sacred functions:



*The Hand of the Cause Tarázu'lláh Samandari breaking ground for the New Era High School, Panchgani, India, March 12th, 1967.*



*The Hand of the Cause Enoch Olinga (left of centre) with the friends attending the first National Convention of the Indian Ocean, Port Louis, Mauritius, Riqvân 1967.*

"Members august body invested in conformity with 'Abdu'l-Bahá's Testament, twofold sacred function, the propagation and preservation of the unity of the Faith of Bahá'u'lláh, and destined to assume individually in the course of time the direction of institutions paralleling those revolving around the Universal House of Justice. . . ."

In December 1953<sup>10</sup> a further appointment was made to the ranks of the Hands of the Cause and it was in May of that same year that the Guardian sent a message to the Wilmette Intercontinental Conference:

"... Let there be no mistake. The avowed, the primary aim of this Spiritual Crusade is none other than the conquest of the citadels of men's hearts. The theatre of its operations is the entire planet. Its duration a whole decade. . . Its Marshal is none other than the Author of the Divine Plan. Its standard-bearers are the Hands of the Cause of God appointed in every continent of the globe. Its generals are the twelve National Spiritual Assemblies participating in the execution of its design. . . ."

In March 1954 a further appointment to the ranks of the Hands of the Cause was announced

and finally, the Guardian in his last message to the Bahá'í world, of October, 1957, appointed a further eight Hands of the Cause, thus raising their number to twenty-seven. It was in this same message that the designation "Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth" was given them, thus investing them with the authority they were, unbeknown, to need. In the words of the Guardian

"... who have been invested by the unerring Pen of the Centre of His Covenant with the dual function of guarding over the security, and of ensuring the propagation, of His Father's Faith."<sup>12</sup>

From 1951 the Guardian was creating this truly wonderful institution, carefully and slowly disclosing its functions, advising, guiding, not only the Hands, but the Bahá'í world so that, when the time came, we should understand their purpose and thus together face any problems that might come.

It was during March 1954 that the Guardian sent to all the Hands of the Cause and National Spiritual Assemblies of the world a message in which the Auxiliary Boards were mentioned for the first time:

"Greatly value their (Hands) support in



*The Hand of the Cause Agnes Alexander (centre front) with the friends attending the seventh National Convention of the Bahá'ís of North East Asia, Tokyo, Japan; May, 1963.*



*The Hand of the Cause **Dhikru'lláh Khádém** with Auxiliary Board member Curtis Kelsey (right) at the Church of the Divine Paternity, New York, where, on May 19th, 1912, 'Abdu'l-Bahá addressed the congregation. Mr. Khádém led a walking tour of the important places visited by 'Abdu'l-Bahá in the City of the Covenant on the occasion of the observance of the fiftieth anniversary of the revelation of the Tablets of the Divine Plan. Approximately three hundred Bahá'is participated in the observance held on April 2nd and 3rd, 1966.*

the erection of the Báb's Sepulchre on Mt. Carmel; in reinforcing ties with the newly-emerged State of Israel; in the extension of the international endowments in the Holy Land; in the initiation of the preliminary measures for the establishment of the Bahá'í World Administrative Centre, as well as in their participation in four successive Inter-continental Teaching Conferences; in their extensive travels in African territories, in North, Central and South America, in the European, Asiatic and Australian continents.

"This newly constituted body, embarked on its mission with such auspicious circumstances, is now entering the second phase of its evolution signaled by forging of ties with the National Spiritual Assemblies of the Bahá'í world for the purpose of lending them assistance in attaining the objectives of the Ten Year Plan."<sup>13</sup>

Then follows the request to appoint Auxiliary Board members with other details con-

cerning arrangements. We need only note here the breadth and scope of the work of our Hands of the Cause and realise that from November 1957 to April 1963 these same Hands, so assiduously trained by the Guardian, were, with words of loving comfort, guidance, and support, indeed the Chief Stewards of Bahá'u'lláh's embryonic world commonwealth. Only time will disclose the immensity of the burden they bore. But we can see quite plainly how the law of consultation worked the miracle of welding their hearts into one heart, their wisdom pooled to guide the Bahá'í world to victory. In the words of the Universal House of Justice in its 1963 Convention message:

"The Universal House of Justice wishes to reaffirm at this time the tribute which it felt moved to pay to the Hands of the Cause of God at the World Congress, those precious souls who have brought the Cause safely to victory in the name of Shoghi Effendi."<sup>14</sup>

In its message of April 1964 announcing to

the Bahá'í world the world-embracing Nine Year Plan, the Universal House of Justice refers to the Hands as the "standard bearers of the Nine Year Plan":

"The standard bearers of the Nine Year Plan are those same divinely appointed, tried, and victorious souls who bore the standard of the World Crusade, the Hands of the Cause of God, whose advice and consultation have been invaluable in the working out of this Nine Year Plan. Supported by their 'deputies, assistants, and advisers', the members of the Auxiliary Boards, they will inspire and protect the army of God, lead through every breach to the limit of available resources, and sustain those communities struggling over intractable or stony ground, so that by 1973 the celebrations befitting the centenary of the revelation of the Most Holy Book may be undertaken by a victorious, firmly established, organically united world community, dedicated to the service of God and the final triumph of His Cause."<sup>15</sup>

From the foregoing passages we can, perhaps, understand just a little the vital role played by the institution of the Hands of the

Cause, an institution initiated by Bahá'u'lláh Himself, whose members have collectively and singly, by their example, shown the world how the love of Bahá'u'lláh leads to the knowledge of God and the love of our fellowmen. They have by their example shown the Bahá'í world true consultation in action, and we have witnessed the victories that flow therefrom; have opened our eyes to the meaning of dedicated service to the Cause of God, and by their sacrifice of personal considerations have helped us to a greater understanding of the meaning of detachment.

It was the Hands of the Cause who from 1957 kept the light of the Guardianship guiding the Cause; it was they who deviated not an inch from his instructions, and by this act of wisdom, devotion and faith kept the light of God's infant Faith burning in our hearts with ever-increasing intensity until the time when God's divinely ordained institution, the Universal House of Justice, assumed the guidance of the Bahá'í world, a guidance therefore which has been continuous and uninterrupted for over one hundred years and will continue throughout the Bahá'í dispensation.

In November 1964 the World Centre of our Faith "was the scene of historic events, affecting



*The Hand of the Cause Músá Banání as he appeared at the time of the Intercontinental Conference held in Kampala, Uganda, in October, 1967. On the left is Mrs. Banání and on the right Mr. 'Alí Nakhjavání.*

profoundly the immediate prosecution of the Nine Year Plan and the future development of the World Order of Bahá'u'lláh." The Universal House of Justice in full consultation with the Hands of the Cause considered the "development of the institution of the Hands of the Cause of God, and after study of the sacred texts and hearing the views of the Hands of the Cause themselves," arrived at the following decision: "There is no way to appoint, or to legislate to make it possible to appoint, Hands of the Cause of God."<sup>16</sup>

Therefore, these few "precious souls" must be sustained with our love and prayers, but above all by our teaching activity so that the burden of their work is lightened and the years left to them can be devoted to the vitally important duties conferred upon them in the Holy Writings.

We must always remember that, just as we cannot "see" into another's mind, so we cannot probe the mysteries of God's inscrutable wisdom. The exalted rank and specific functions conferred upon the Hands of the Cause surround them with a spiritual power commensurate with their spiritual duties and we can be sure that Bahá'u'lláh is with them working in ways both mysterious and powerful to achieve the ends He has ordained.

The secret of the full functioning of our Administrative Order in all its parts is for each individual believer to be centred and firmly rooted in the Covenant. The Universal House of Justice gives us the key to firmness in the Covenant in its message of September 1964, a message deserving of particularly careful study. If only we could see with clear spiritual sight we should realise that the firmness in the Covenant of the individual believer affects the whole Bahá'í world; it is as if the light of Bahá'u'lláh shining in each one of us were welded into one light. The firmer we are in the Covenant, the brighter will be that effulgence and that "power and vitality as yet unknown to us" will be gradually disclosed.

*"Know this for a certainty that today, the penetrative power in the arteries of the world of humanity is the power of the Covenant. The body of the world will not be moved through any power except through the power of the Covenant. There is no other power like unto this. This Spirit of the Covenant is the real Centre of love and is reflecting its rays to all parts of the globe, which are resuscitating and regenerating man and illuminating the path to Divine Kingdom."* 'Abdu'l-Bahá.<sup>17</sup>

#### References

1. *God Passes By*, p. 194.
2. *ibid.* p. 329.
3. *Bahá'í Revelation*, pp. 152-153.
4. *The Covenant of Bahá'u'lláh*, 1963, p. 89.
5. *ibid.* pp. 101-102.
6. *ibid.* p. 101.
7. *Messages to the Bahá'í World*, 1950-1957, p. 20.
8. *ibid.* p. 19.
9. *ibid.* p. 21.
10. *ibid.* p. 55.
11. *The Bahá'í World*, vol. XII, p. 136.
12. *Messages to the Bahá'í World*, 1950-1957, p. 127.
13. *ibid.* p. 58.
14. *Wellspring of Guidance*, p. 5.
15. *ibid.* p. 26-27.
16. *ibid.* pp. 40-41.
17. *The Covenant of Bahá'u'lláh*, 1963, p. 71.



*The Hand of the Cause William Sears (centre) during a visit to the Bahá'ís of Tanzania at Dar-es-Salaam; January, 1967. Auxiliary Board member 'Aziz Yazdi is seen in the left background.*





*The Hand of the Cause John Ferraby (centre front) with the friends attending the third national Bahá'í Summer School, Larochette, Luxembourg; August, 1964.*



*In September, 1965, the Hands of the Cause in Africa sponsored a conference attended by members of their Auxillary Boards and the National Spiritual Assemblies of South and West, and South Central Africa. The Hands of the Cause Enoch Olinga and John Roberts are seen in the front row, third from left and third from right, respectively.*

## 2. THE WORK AND TRAVELS OF THE HANDS OF THE CAUSE OF GOD

FOR nearly five-and-a-half years following the tragic loss of the beloved Guardian, the Hands of the Cause of God, acting in their assigned role as Custodians of the Bahá'í Faith, had effectively managed the affairs of the Cause, bringing into being in 1961 the first elected International Bahá'í Council, guiding the Bahá'ís of the world toward the achievement of a triumphant conclusion of the Guardian's Ten Year Crusade, calling for the election of the first Universal House of Justice, and providing for the celebration of the Most Great Jubilee in London at Riqvân, 1963.

Their sterling efforts during that awesome and critical period in the history of the Faith moved the Universal House of Justice to pay special tribute to the Hands of the Cause in its first message, on the occasion of the World Congress.<sup>1</sup> With the election of the Universal House of Justice they could lay down the heavy administrative burdens which had been thrust upon them in November, 1957, and concentrate their energies on their specialized duties of protection and propagation.

It was decided that the five Hands of the Cause residing in the Holy Land would be Amatu'l-Bahá Rúhiyyih Khánum, Leroy C. Ioas, 'Alí Akbar Furútan, Paul Haney and Abú'l-Qásim Faizí. The other Hands of the Cause were assigned to the five continents, carrying out their functions personally and through their Auxiliary Boards.

Designated by the Universal House of Justice as "The Standard Bearers of the Nine Year Plan" the Hands of the Cause ranged far and wide throughout the Bahá'í world raising the call of service to the Cause of Bahá'u'lláh, inspiring the believers and directing their labours toward the attainment of the prodigious goals assigned to the various National Bahá'í communities. Most of the Hands of the Cause built up very impressive records of travel. Notable among these were the journeys of Amatu'l-Bahá Rúhiyyih Khánum to India, Southeast Asia, the Indian Ocean, Africa, Europe and Central and South America. She

visited hundreds of Bahá'í communities, large and small; went to remote places which no Hand of the Cause and few teachers had ever dared visit before; met all manner of people, high and low alike, from the Maharajah of Sikkim and the President and Prime Minister of India down to the humblest Indian village believers, to the Amerindians in the far-off San Blas Islands and in the high plateaus of Bolivia. It was during this period that Amatu'l-Bahá Rúhiyyih Khánum released that precious volume *The Priceless Pearl*, an intimate and personally authoritative account of the life and work of the beloved Guardian, Shoghi Effendi, an abridged version of which appears in *The Bahá'í World*, vol. XIII.

The Hand of the Cause Leroy Ioas,<sup>1</sup> though in failing health, nevertheless embarked upon an extensive teaching trip to the United States during the early months of 1964, attending the National Convention in Wilmette at Riqvân of that year.

The Hand of the Cause Ugo Gaichery transferred his residence from Europe to the United States in 1964, settling in southern California whence he was able to schedule many trips into Central America and the Caribbean area. He also travelled in Europe, Indonesia, Australia, New Zealand and the Pacific area. It was Dr. Gaichery who, at the request of the Universal House of Justice, presented *The Proclamation of Bahá'u'lláh* to the Vatican, carrying out this mission by presenting the book to Cardinal Paolo Morella in Vatican City on April 9, 1968.

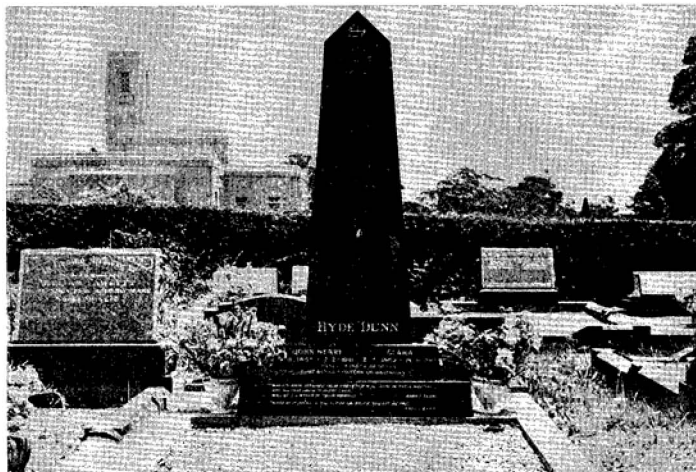
The Hand of the Cause ʿArázu'lláh Samandari, the only living Hand of the Cause to have attained the presence of Bahá'u'lláh, was in his late eighties and early nineties during the period covered by this report. Displaying more vigour than most men many years his junior, Jináb-i-Samandari travelled in almost every part of the northern hemisphere—North Africa, the Arabian Peninsula, Turkey, Pákestán, Europe, India, Malaysia, Indonesia, Japan, the United States, Canada and Alaska. He was one of the few authorities on the handwriting of Bahá'í-

<sup>1</sup> For full text see p. 57 *supra*.

<sup>1</sup> Deceased July 22, 1965. See *In Memoriam*, p. 291 *supra*.



*The Hands of the Cause Shu'á'u'lláh 'Alá'i and 'Ali-Muhammad Varqá (front row, second from the right and the left, respectively) meeting with the members of the National Spiritual Assembly of Persia in August, 1966. Seen in the centre of the photograph is Mr. H. Borrah Kavelin.*



*Monument erected at Sydney, Australia, in 1966 to mark the resting place of the Hands of the Cause Hyde and Clara Dunn who, in response to the call of 'Abdu'l-Bahá in the Tablets of the Divine Plan and with His cabled words "highly commendable" ringing in their hearts, settled in Sydney in April, 1919. Upon both Father and Mother Dunn, as they were affectionately known, rests the eternal honour of having established the Cause of Bahá'u'lláh in the continent of Australia.*

u'lláh and His amanuenses, and when he was in the Holy Land he would spend much of his time identifying and classifying original manuscripts, letters and Tablets.

The Hand of the Cause A. A. Furútan assisted with the pilgrimage programme whenever he was in the Holy Land, spending as much time with the pilgrims as his other duties permitted. He also undertook teaching trips to Turkey, Persia, Kenya, Uganda, Tanzania and Ethiopia. In 1967, at the request of the National Spiritual Assembly of Persia, Mr. Furútan wrote a pamphlet answering the attacks made by the enemies of the Faith in that country.

The Hand of the Cause Hermann Grossmann, though in ill health much of the time during the period covered by this report, nevertheless made frequent visits to European centres and participated in summer schools.

The Hand of the Cause Dhikru'lláh Khádem travelled extensively in the United States, Canada and Alaska, participating in many conferences and summer schools and attending several National Conventions, including the National Convention of the Hawaiian Islands in 1966.

The Hand of the Cause Shu'á'u'lláh 'Alá'í rendered invaluable services in Persia in connection with the management of the extensive properties of the Faith there, including many Holy Places, and in these matters he was frequently called upon to conduct important negotiations with the Persian government. His travels outside Persia included India, Algeria and Tunisia.

The Hand of the Cause Adelbert Mühl-schlegel visited literally hundreds of European centres and attended many conventions, conferences and summer schools. His travels included Germany, Austria, Scandinavia, Switzerland, France, the Benelux countries, the Iberian Peninsula, Yugoslavia and Hungary.

The Hand of the Cause Músá Banání, called by the beloved Guardian "The Conqueror of Africa", was forced by physical disabilities and poor health to carry on most of his work from his home in Kampala, Uganda. However, he was able to travel briefly to Tanzania, Kenya and the Holy Land. Notwithstanding his inability to travel, the indomitable spirit of Mr. Banání permeated the remotest parts of the continent he loved so dearly, and was a source of constant reassurance to the friends.

The Hand of the Cause Jalál Kházeleh made his headquarters in South America during the years 1963-1968, and travelled widely throughout that continent. He also visited centres in Persia and Europe as well as in North and Central America. He was very active in the teaching work, and was the initiator of a newsletter in Spanish which was published in Latin America and widely circulated.

The Hand of the Cause Paul Haney, together with his fellow Hands of the Cause residing in the Holy Land, was busily engaged in co-ordinating the work of the Continental Hands of the Cause and also assisted in the supervision of the pilgrimage programme. He travelled to many centres in Europe, Vietnam, Japan and the United States.

The Hand of the Cause 'Alí Muḥammad Varqá has acted as Trustee of Huqúqu'lláh since his appointment as a Hand of the Cause in 1955. He was active in the affairs of the Hands of the Cause in his native Persia and during the summers of several years he came to the Holy Land to assist in administering the affairs of the Hands of the Cause residing in the Holy Land so that those regularly attending to these duties could be released for special teaching assignments or other duties abroad.

The Hand of the Cause Agnes Alexander made her headquarters in Tokyo, Japan. Her travels included visits to centres in Persia, the Philippines, Korea, Taiwan, Hong Kong and the Hawaiian Islands. In the summer of 1965, at the age of ninety, she suffered a fall and for the remaining years covered by this report was confined to hospital with a fractured hip. Despite pain and the restrictive nature of her disability, Miss Alexander maintained her usual cheerful spirit, receiving many Bahá'í visitors from all over the world.

The Hand of the Cause Enoch Olinga, the only native African to have been appointed a Hand of the Cause, travelled in many countries in both East and West Africa during the years 1963 to 1968, transferring his residence to Kenya in 1963. Admired and loved as he is by his fellow African believers, he was spectacularly successful in other continents.

The Hand of the Cause William Sears served in both Africa and the Western Hemisphere. He was in Africa for a brief period in 1963 and early 1964, returning to the United States in February of that year. In 1966 he went to



*The Hand of the Cause Adelbert Mühlischlegel (fifth from the left) with the newly elected members of the National Spiritual Assembly of the Bahá'ís of Switzerland; Riqvân 1967.*



*The Hand of the Cause Leroy Ioas was photographed shortly before his passing in 1965 at the Shrine of the Báb, standing beside the octagon door named after him (Báb-i-Ioas) by Shoghi Effendi. The naming of the door was announced by the Guardian in a message to the Inter-continental Conference in New Delhi, October, 1953, acknowledging Mr. Ioas's "assiduous constant care . . ." in supervising the construction of both the drum and the dome of the Shrine. (The Bahá'í World, vol. xii, p. 239.)*

Africa once more when the Hand of the Cause John Roberts transferred his residence to Canada. Mr. Sears, in addition to his extensive travels in Africa, the United States and Canada, went to Australia in 1963 and to many European countries in 1967. He attended the summer school in Alaska in 1966. In 1965 and 1966 he figured prominently in the California Victory Campaign which proved to be a very effective mass teaching programme and launched a similar project in British Columbia, Canada.

In 1966, after more than thirteen years of pioneering and travelling in Africa, the Hand of the Cause John Roberts returned to his native Canada and took up residence in Rawdon, Quebec. While in Africa, he visited almost every part of that continent. He also travelled in Europe, the United States, Canada and Alaska.

Although his health did not permit travel, the Hand of the Cause Hasan Balyuzi devoted himself unstintingly to works of scholarship, undertaking extensive research preparatory to the completion of his volumes on the Central Figures of the Faith as well as a critique of the relationship to the Faith of the orientalist, the late Edward Granville Browne.

The Hand of the Cause John Ferraby travelled extensively throughout Europe, attending many summer schools, conferences and conventions.

The Hand of the Cause Collis Featherstone bore the burden of responsibility for the whole vast Australian area (Australia, New Zealand, Papua, New Guinea and the islands of the South Pacific), traversing frequently its huge distances, visiting remote outposts, island groups, and attending conferences, conventions and summer schools, as well as participating directly in the teaching work. He also travelled in other areas, notably in Northeast

Asia, Southeast Asia, Burma, India and Ceylon.

The Hand of the Cause Raḥmatu'lláh Muḥájir travelled to almost every part of the world. Making his headquarters in the Philippines, he travelled many times to Taiwan, Japan, Korea, Hong Kong and centres in Southeast Asia as well as to India and Ceylon. In 1965 he made an extensive tour of the mass teaching centres in South and Central America. When in the Holy Land at different times he helped with the cataloguing of some of the Tablets.

The Hand of the Cause Abu'l-Qásim Faizi made several extensive teaching trips, visiting centres in Europe, Asia, the Philippines, Taiwan, Korea, Japan, Hawaii and the United States. He wrote many short stories, articles, plays and commentaries, and made a valuable contribution in translating Bahá'í books, including *The Priceless Pearl*, from English into Persian.

In addition to these continuous and world-embracing services, individual Hands of the Cause were called upon at various times to represent the Universal House of Justice at Conventions, Conferences and Dedications. These are set forth in separate listings in this section.

In its Riḍván message, 1967, the Universal House of Justice said of the Hands of the Cause:

"These few gallant and dedicated believers, whose place in history is forever assured by virtue of their appointment to their high office, are indeed a precious legacy left to us by our beloved Guardian, and as the years go by there is increasingly added to the honour and respect which is their due by reason of their exalted rank, the love and admiration of the friends evoked by their constant services."



*The Hand of the Cause Jalál Kházeš (centre) with Auxiliary Board members Margot Worley and Hooper Dunbar at the fourth Regional Teaching Congress of South America held in Buenos Aires, Argentina; November, 1965.*



*Members of the Auxiliary Board in Europe, and other Bahá'í friends, gathered at the home of the Hand of the Cause Hermann Grossmann in March, 1968, to welcome the Hand of the Cause Tarázu'lláh Samandari. The three Hands of the Cause seated in the middle of the second row are, from left to right, Dr. Mühlischlegel, Mr. Samandari and Dr. Grossmann.*

3. HANDS OF THE CAUSE WHO REPRESENTED  
THE UNIVERSAL HOUSE OF JUSTICE AT  
CONVENTIONS FOR THE ELECTION OF NEW  
NATIONAL SPIRITUAL ASSEMBLIES

*Riḍván 1964*

Northwest Africa—Tunis	
West Africa—Monrovia	John Robarts
West Central Africa—Victoria	John Robarts
Uganda and Central Africa—Kampala	
Kenya—Nairobi	Músá Banání
Tanganyika and Zanzibar—Dar-es-Salaam	Músá Banání
South Central Africa—Salisbury	Enoch Olinga
South and West Africa—Johannesburg	
Indian Ocean—Port Louis	Enoch Olinga
Hawaiian Islands—Honolulu	Agnes Alexander
South Pacific Ocean—Suva	
South West Pacific Ocean—Honiara	Collis Featherstone
North East Asia—Tokyo	
Korea—Seoul	Raḥmatu'lláh Muhájir
Malaysia—Kuala Lumpur	Amatu'l-Bahá
	Rúḥíyyih Khánum
Indonesia—Djakarta	
Vietnam—Saigon	Raḥmatu'lláh Muhájir
Thailand—Bangkok	Amatu'l-Bahá
	Rúḥíyyih Khánum
Philippines—Manila	Raḥmatu'lláh Muhájir

*Riḍván 1966*

Brunei—Brunei	Collis Featherstone
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*Riḍván 1967*

Algeria and Tunisia—Algiers	Shu'á'u'lláh 'Alá'í
Cameroon Republic—Victoria	William Sears
Swaziland, Lesotho and Mozambique—Mbabane	Enoch Olinga
Zambia—Lusaka (unable to attend—visa)	Enoch Olinga
Leeward, Windward and Virgin Islands— Charlotte Amalie	Ugo Giachery
Eastern and Southern Arabia—Bahrayn	Ṭarázu'lláh Samandari
Taiwan—Taipei (unable to attend—visa)	Raḥmatu'lláh Muhájir
Gilbert and Ellice Islands—Tarawa	Collis Featherstone
Laos—Vientiane	Raḥmatu'lláh Muhájir
Sikkim—Gangtok	Amatu'l-Bahá
	Rúḥíyyih Khánum
Belize—Belize	Ugo Giachery



4. HANDS OF THE CAUSE WHO REPRESENTED  
THE UNIVERSAL HOUSE OF JUSTICE AT  
CONFERENCES AND DEDICATIONS

*Dedication of the Mother Temple of Europe at Frankfurt,  
West Germany—July, 1964*

Amatu'l-Bahá Rúhíyyih Khánum

*Intercontinental Conferences—October, 1967*

Panama City, Panama  
Wilmette, Illinois, U.S.A.

Sydney, New South Wales, Australia  
Kampala, Uganda  
Frankfurt, West Germany  
New Delhi, India

Amatu'l-Bahá Rúhíyyih Khánum  
Leroy Ioas—replaced by  
Ṭarázu'lláh Samandarí  
Ugo Giachery  
'Alí-Akbar Furútan  
Paul Haney  
Abu'l-Qásim Faizí

*Laying of the Foundation Stone of the Mother Temple of  
Latin America—Panama City, Panama—October, 1967*

Amatu'l-Bahá Rúhíyyih Khánum

### III

## THE INSTITUTION OF THE MASHRIQU'L-ADHKÁR

### I. FOREWORD

*"Blessed is he who directeth his steps towards the Mashriqu'l-Adhkár at the hour of dawn, communing with Him, attuned to His remembrance, imploring His forgiveness. And having entered therein, let him sit in silence to hearken unto the verses of God, the Sovereign, the Almighty, the All-Praised. Say, the Mashriqu'l-Adhkár is in truth any House raised in towns or villages, for mention of Me. Thus hath it been named before His Throne; would that ye know it."* Bahá'u'lláh, *Kitáb-i-Aqdas*

MANY discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

Instead of considering that religion is a matter of turning toward an abstract creed, the average religionist today is concerned with the practical applications of religion to the problems of human life. Religion, in brief, after having apparently lost its influence in terms of theology, has been restored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mashriqu'l-Adhkár stands revealed as the supreme expression of all those modern religious tendencies animated by social ideals which do not repudiate the reality of spiritual experience but seek to transform it into a dynamic striving for unity. The Mashriqu'l-Adhkár, when clearly understood, gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realized until the dawn of this universal age.

The term "Mashriqu'l-Adhkár" means literally, "Dawning-place of the praise of God."

To appreciate the significance of this Bahá'í

institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkár fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

The Mashriqu'l-Adhkár is a channel releasing spiritual powers for social regeneration because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshipper and the Supreme. Thus, the Mashriqu'l-Adhkár is freely open to people of all Faiths on equal terms, who now realize the universality of Bahá'u'lláh in revealing the oneness of all the Prophets. Moreover, since the Bahá'í Faith has no professional clergy, the worshipper entering the Temple hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

HORACE HOLLEY

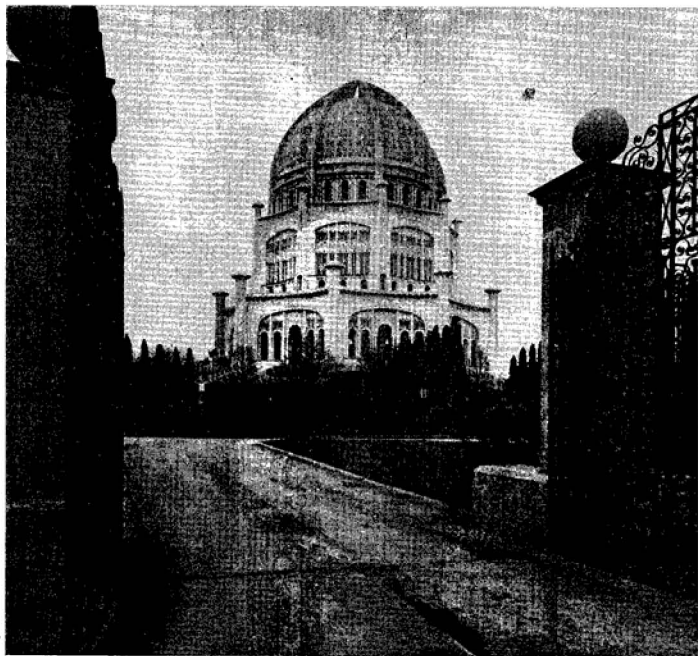
## 2. THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKÁR

A LETTER FROM SHOGHI EFFENDI

It should be borne in mind that the central Edifice of the *Mashriqu'l-Adhkár*, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh in the *Kitáb-i-Aqdas*. It should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulae and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith within separately defined sections of Bahá'u'lláh's Universal House of Worship. Far from the *Mashriqu'l-Adhkár* offering such a spectacle of incoherent and confused sectarian observances and rites, a condition wholly incompatible with the provisions of the *Aqdas* and irreconcilable with the spirit it inculcates, the central House of Bahá'í worship, enshrined within the *Mashriqu'l-Adhkár*, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshippers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. To them will the *Mashriqu'l-Adhkár* symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. Theirs will be the conviction that

an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhampered by ceremonials and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the *Mashriqu'l-Adhkár*, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the *Mashriqu'l-Adhkár*, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the *Mashriqu'l-*



*The Mother Temple of America, Wilmette, Illinois; dedicated May 2, 1953.*

Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted

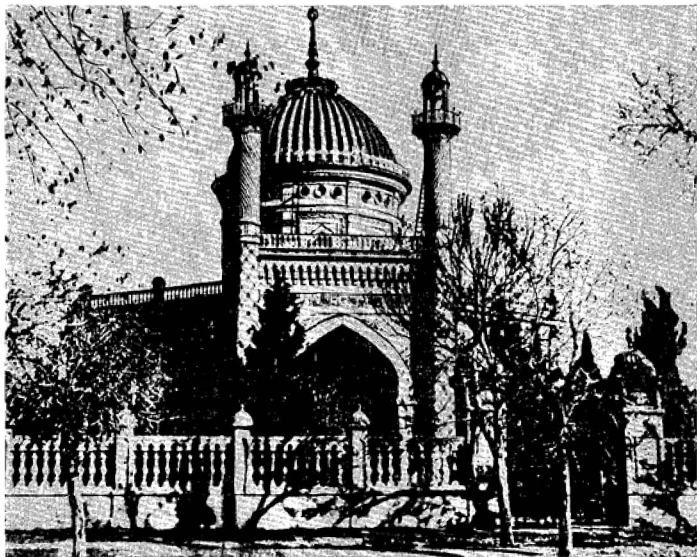
humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

*October 25, 1929.*



*The Mother Temple of the Antipodes, Mona Vale (Sydney), New South Wales, Australia; dedicated September 16, 1961.*

### 3. THE RAZING OF THE MASHRIQU'L-ADHKÁR OF 'ISHQÁBÁD



*The Mashriqu'l-Adhkár of 'Ishqábád, Turkistán.*

ON August 25, 1963, the Universal House of Justice announced to the Bahá'í world that the Mashriqu'l-Adhkár in 'Ishqábád, the first Temple raised to the glory of Bahá'u'lláh, had been demolished by the authorities and the site cleared. It was in an unsafe condition due to damage by earthquake.

Other than a brief account by a pilgrim, appearing in very early volumes of *The Bahá'í World*, no adequate description of the building or of the real significance of the 'Ishqábád Temple has yet appeared in this series. The history of the erection of this edifice, described by Shoghi Effendi as one of "... the outstanding achievements that have embellished the brilliant record of 'Abdu'l-Bahá's unique ministry" is recounted by the Guardian in *God Passes By*:<sup>1</sup>

"More conspicuous than any of these undertakings, however, was the erection of the first Mashriqu'l-Adhkár of the Bahá'í world in the city of 'Ishqábád, a center founded in the days of Bahá'u'lláh, where the initial steps preparatory to its construction, had been already undertaken during His lifetime. Initiated at about the close of the first decade of 'Abdu'l-Bahá's ministry (1902); fostered by Him at every stage in its development; personally supervised by the venerable Hájí Mirzá Muḥammad-Taqí, the Vakílu'd-Dawlih, a cousin of the Báb, who dedicated his entire resources to its establishment, and whose dust now reposes at the foot of Mt Carmel under the shadow of the Tomb of his beloved Kinsman; carried out according to the directions laid down by the Center of the Covenant Himself; a lasting witness to the

<sup>1</sup> pp. 300-301.

fervor and the self-sacrifice of the Oriental believers who were resolved to execute the bidding of Bahá'u'lláh as revealed in the *Kitáb-i-Aqdas*, this enterprise must rank not only as the first major undertaking launched through the concerted efforts of His followers in the Heroic Age of His Faith, but as one of the most brilliant and enduring achievements in the history of the first Bahá'í century.

"The edifice itself, the foundation stone of which was laid in the presence of General Krupatkin, the governor-general of Turkistán, who had been delegated by the Czar to represent him at the ceremony, has thus been minutely described by a Bahá'í visitor from the West: 'The *Mashriqu'l-Adhkár* stands in the heart of the city; its high dome standing out above the trees and house tops being visible for miles to the travelers as they approach the town. It is in the center of a garden bounded by four streets. In the four corners of this enclosure are four buildings: one is the Bahá'í school; one is the traveler's house, where pilgrims and wayfarers are lodged; one is for the keepers, while the fourth one is to be used as a hospital. Nine radial avenues approach the Temple from the several parts of the grounds, one of which, the principal approach to the building, leads from the main gateway of the grounds to the principal portal of the Temple.' 'In plan,' he further adds, 'the building is composed of three sections; namely, the central rotunda, the aisle or ambulatory which surrounds it, and the loggia which surrounds the entire building. It is built on the plan of a regular polygon of nine sides. One side is occupied by the monumental main entrance, flanked by minarets—a high arched portico extending two stories in height recalling in arrangement the architecture of the world famous Taj Mahal at Agra in India, the delight of the world to travelers, many of whom pronounce it to be the most beautiful temple in the world. Thus the principal doorway opens toward the direction of the Holy Land. The entire building is surrounded by two series of loggias—one upper and one lower—which opens out upon the garden giving a very beautiful architectural effect in harmony with the luxuriant semi-tropical vegetation which fills the garden. . . . The interior walls of the

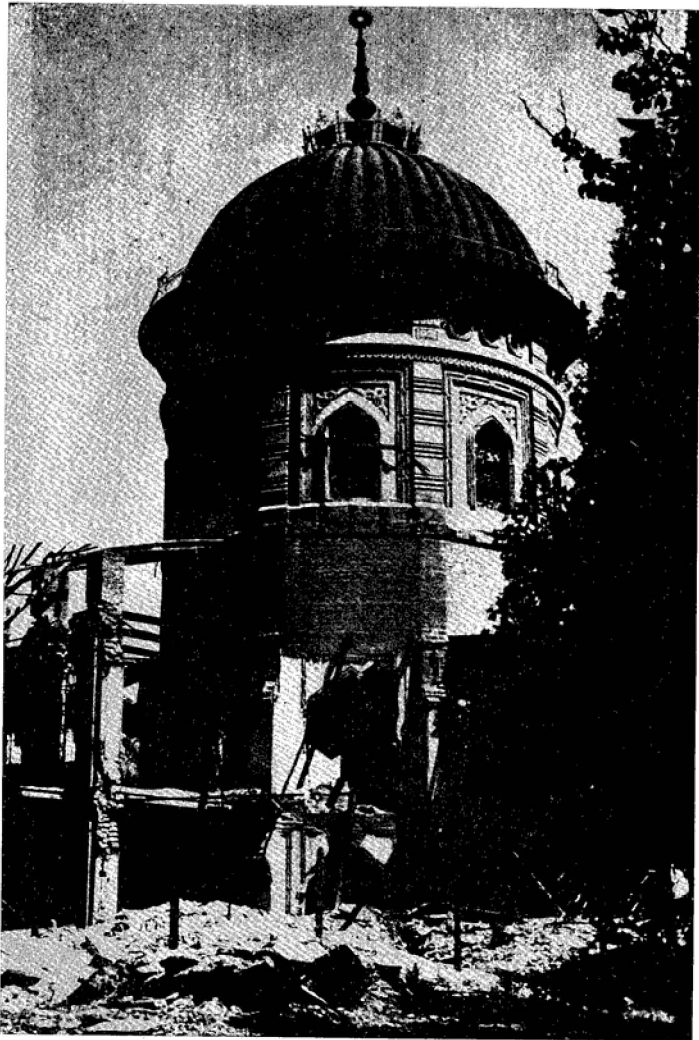
rotunda are treated in five distinct stories. First, a series of nine arches and piers which separate the rotunda from the ambulatory. Second, a similar treatment with balustrades which separate the triforium gallery (which is above the ambulatory and is reached by two staircases in the loggias placed one on either side of the main entrance) from the well of the rotunda. Third, a series of nine blank arches filled with fretwork, between which are escutcheons bearing the Greatest Name. Fourth, a series of nine large arched windows. Fifth, a series of eighteen bull's-eye windows. Above and resting on a cornice surmounting this last story rises the inner hemispherical shell of the dome. The interior is elaborately decorated in plaster relief work. . . . The whole structure impresses one by its mass and strength.'"

The local community and the activities of the friends throughout the provinces of Turkistán expanded and developed in stature until 1928, when the law expropriating religious edifices was applied to this Temple. However, under the terms of two five-year leases, the Bahá'í community was permitted to continue to use the building as a House of Worship. In 1938 the Temple was completely expropriated and converted into an art gallery.

In 1948 violent earthquakes shook the whole town causing devastation and ruin. The building was seriously damaged. The only section which remained relatively secure was the central rotunda. Heavy yearly rains further weakened the structure to such a degree as to endanger the safety of houses in the vicinity. It was at this point that the authorities decided to demolish the remaining edifice and clear the site.

A reliable report indicated that had the Temple been restored to us at this point, we would have had no option but to raze the building ourselves.

The Universal House of Justice appealed to Chairman Nikita Khrushchev to set aside the Temple ground as a public park and to agree to the erection of a suitable marker pointing out the significance of this site to the Bahá'ís of the world. It is not known whether any action was taken. The letter remains unanswered.



*Close-up view of the Mashriqu'l-Adhkár of 'Ishqábád showing earthquake damage; 1963.*