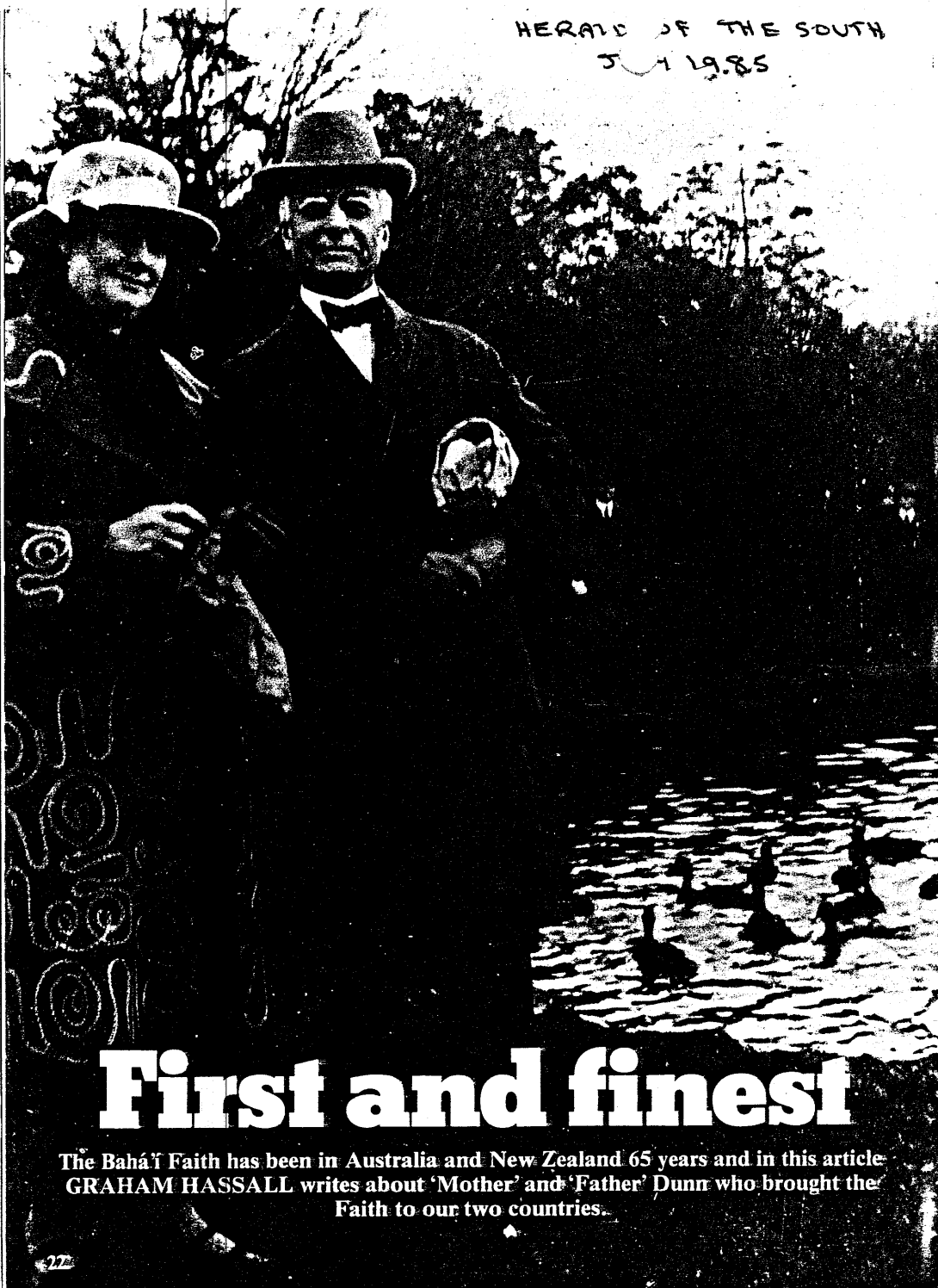


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First and finest

The Bahá'í Faith has been in Australia and New Zealand 65 years and in this article GRAHAM HASSALL writes about 'Mother' and 'Father' Dunn who brought the Faith to our two countries.

THE story of the introduction of the Bahá'í Faith to Australia is one of courage, strength and devotion. John Henry and Clara Hyde-Dunn had responded to the challenge issued by 'Abdu'l-Bahá in his *Tablets of the Divine Plan*.

Hyde has recorded: 'It was all very simple — a wave that came into our lives possessing us and satisfying every desire to serve our Beloved Cause, the Cause of Baha'u'llah and his glorious covenant. Mother was reading 'Abdu'l-Bahá's call to the United States and Canada, and his appeal was so penetrating and thrilling, it pierced our hearts. In one part it said "If only I could go in poverty and barefooted and raise the call of Ya Baha'u'l-Abha, but that is not now possible." Mother looked up and said "Shall we go father?" "Yes" was my reply, and no further discussion took place'.

Hyde was 65 when he came to Australia; his wife, Clara, 51. They arrived on the S.S. Sonoma on April 10, 1920. They journeyed with a mission, but were not missionaries by the common use of the term. They had accepted their endeavour quite spontaneously, were definitely not approached to do so, and were not funded from any direction. They had chosen to 'pioneer' for the principles they believed in. The Bahá'í Faith was, by 1920, established in many parts of the world. It was entering a period of further expansion, both geographic and administrative, and its followers were creating a world-wide network as they endeavoured to place the Bahá'í teachings before the masses.

Hyde and Clara Dunn were thus part of a larger picture, and the themes of their career were being expanded on concurrently in other countries. The Dunns received much encouragement from letters written to them by 'Abdu'l-Bahá, and upon his passing, in November 1921, this constant encouragement was continued by 'Abdu'l-Bahá's grandson Shoghi Effendi. The Dunns also maintained contact with many of their American Bahá'í friends, and with a growing number of Bahá'í friends in all parts of the world.

'Abdu'l-Bahá communicated with the Dunns at least four times. The first was a telegram confirming their offer to sail. It simply read 'highly desirable'. Aboard the 'Sonoma' the Dunns wrote to 'Abdu'l-Bahá, and again when they arrived in Sydney. They must surely have been encouraged by the response 'Abdu'l-Bahá made on December 9, 1920, which read:

'This journey is pregnant with greater prosperity, because great results will issue therefrom. At present it is full of hardship, but later on favour, comfort and happiness will be bestowed.'

The initial period in Sydney certainly was full of hardship. Hyde did not enjoy good health, and suffered an immediate setback when customs officials confiscated coral jewellery that he had invested in in Hawaii to sell in Australia. His health deteriorated

soon after arrival, and Clara had to find work for the first six months. After this period, Hyde-Dunn felt able to work, and later recorded:

'A voice, a mental voice spoke to me and said, "now the time is ripe for you to write the firm in Melbourne regarding a position." The mail that night carried a letter to a good firm in Melbourne to whom I thought my experiences would be valuable and to whom I felt able to give good service ... not one mail was lost. By return of post a reply arrived, and, the first words in the letter were "your application is most opportune. The writer will be in Sydney during the week — call and see our Sydney manager". This of course was attended to.'

Hyde began working as a travelling salesman for Nestles in about September, 1920. His area was the whole of New South Wales country. At the end of his first year he had topped the national sales figures. His manager was naturally pleased and asked Hyde what favour the company could do him. 'Make me an interstate man!' was his reply.

For nearly 12 years Hyde-Dunn travelled for Nestles, dedicating his time to both his work, and to informing people of the Bahá'í teachings. Sometime late in 1922, Hyde-Dunn was introduced to Oswald Whitaker in Lismore, NSW, who became the first Australian Bahá'í. Of this event Hyde recorded that he 'was at Lismore on business and had gathered round me a few businessmen to whom we were discussing the world problems and the 12 Bahá'í principles for its solution ... but they were all very sceptical and the Bahá'í truths too hard for them to handle. So one of them suggested that they would invite Mr Whitaker. His friends brought him in great triumph. He asked me one question and one question only, which they all thought would floor the Bahá'í Faith and Revelation. He asked me, "Can you tell me what love is?" My reply was: "Yes, the whole law and power of the Great Universe is formulated love in action". He said: "Is that what love is?" He never asked me another question. Some beautiful tablets were given him to read, which he brought back the next day and when I asked him what he thought of them his reply was: "Every line is an evidence of truth". From that day to this he has been a devout student and worker for the cause of God, also a loving and faithful friend'.

In about October, 1922 the Dunns moved to Melbourne. A pattern was soon established, with Clara living in the city, engaged in meeting people and inviting them home to hear of the Bahá'í teachings, while Hyde was in the country through the week, returning home on weekends. He would then give talks, either in his own home, or before various organizations. Soon after they arrived in Melbourne, Hyde-Dunn addressed a meeting of an organization formed by Dr Seaton Seers, a Californian lecturer, at which Effie Baker, who became the second Australian Bahá'í, was present.

Continued on page 40

First and finest — continued from page 22.

Effie later recalled: 'I accepted the teachings after hearing Mr Hyde-Dunn speak from the platform of the "New Civilization Centre", formed by Dr Seaton Seers, of which I had become a member. He opened with a prayer and then prefaced his talk by a quotation from the *Hidden Words*, "O Son of Spirit: Free thyself from the worldly bond, escape from the prison of self, appreciate the value of time for it will never come to thee again, or a like opportunity". Having heard this I thought "I must listen to what this speaker has to say". He then gave the principles given to the "world of mankind" for the age by Bahá'u'lláh. The one that arrested my attention was "Investigate truth for yourself. Don't follow the blind imitation of your forefathers". It suddenly dawned on me "Why!! I was born a Christian, my forebears were Christians for centuries. I certainly have never investigated truth for myself" ... after the meeting closed I immediately went to Mr Dunn and declared myself as accepting the Bahá'í message'.

Miss Ruby Beaver, a friend of Effie's who was also at the meeting, became a Bahá'í soon after Effie, so that just as the Dunns departed for a visit to New Zealand, there were three Bahá'ís in Australia. Three short years later Effie went on pilgrimage with four New Zealand Bahá'ís, expecting to be away for a few months. As it turned out, Effie was asked to stay in Haifa, to carry the responsibility as hostess of the Pilgrim Hostel. She stayed in Haifa for 11 years before returning to Australia and in 1930-31 spent eight months travelling through Persia taking the photographs that were included in the *Dawnbreakers*.

The Dunns returned to Melbourne late in 1923 and on December 9 took the first steps towards forming the first Bahá'í spiritual assembly in Australia. This was achieved on December 16, 1923 before the Dunns moved on to Adelaide and Perth. In October Hyde had written to Dr Esslemont saying there were 'some beautiful pioneers'. Two accepted 'from every angle'. Others believed but took time to be 'really strong enough to be declared'.

The Dunns had visited New Zealand in December, 1922. Hyde wrote of this trip to one of the Bahá'ís in Haifa, Fadl Mazanderani: 'We landed, not knowing one soul — the first night we met two — a man and his wife. They took dinner with us — listened to the message then said, "You must meet our friend, Mrs Blundell". The next night we both went to Mrs Blundell's home. She had her room filled with friends to listen to our message of the Covenant. From that gathering neither of us had a moment unoccupied — we had meetings and group meetings, private interviews and appointments. The people rallied and the love for the cause grew in their hearts. The night before leaving Auckland we held our first Bahá'í feast, 17 or 18 present'.

The Mrs Sarah Blundell that Hyde referred to had

first learnt of the Bahá'í Faith from an article that appeared in the *Christian Commonwealth* in 1912, which reported on 'Abdu'l-Bahá's visit to London. Having written for some literature, and being satisfied by what she read, Mrs Blundell had from that time considered herself to be a Bahá'í. The friends that she gathered in her home to listen to the Dunns were mostly members of a 'New Thought' group, established by the same Dr Seers who had established the Melbourne group. Hyde stayed in New Zealand for just two weeks before moving back to Melbourne, but Clara remained for about three months.

This time spent in Auckland was very productive, as a number of New Zealanders became devout Bahá'ís through it. One of these was Mrs Emily Axford, who was later elected to the first National Assembly and became for the Bahá'í community a prominent public speaker, travel teacher, and writer. Others who became Bahá'ís at this time included Miss Stevenson, Mrs Dewing and her son Ted (known to Australians as Bertram), who established *Herald of the South* in 1925. Miss Nora Lee, who was introduced to the Faith by the Dunns at this time, moved to Fiji, and was the first Bahá'í there.

By early 1923 Hyde was in Adelaide. He addressed a 'New Thought' meeting at which Percy Almond and his wife, Maisie, were present. After hearing what the 'white haired speaker' had to say, Percy turned to his wife and said: 'This is it'. The Almonds had been looking for teachings that satisfied their questions, and had at last found them. They invited Hyde to dinner a few days after the meeting and decided to become Bahá'ís.

By July, 1923 Hyde had visited 225 towns across Australia since commencing work for Nestles. This means he averaged a new town each four and a half days.

Early in 1924 the Dunns, Effie Baker, and Miss Hastings, another Melbourne Bahá'í, visited Hobart. Hyde wrote to a friend: 'We have just arrived in Hobart, and by invitation we speak on Sunday night at the Theosophical Society. This is our first in Tasmania — there are four of us here, we have taken a small cottage and opened up a small Bahá'í home'.

At the meeting the following Sunday night was Gretta Lamprill, who recalled: 'Mr Hyde-Dunn spoke passionately about the Faith. Then and there, with the whole of my inner and outer being, I dedicated my life to Bahá'u'lláh and the Bahá'í Faith'.

In later years Gretta served on the National Assembly as secretary and when in 1953 the Ten-Year Crusade required Australian Bahá'ís to take the Bahá'í teachings to the Pacific, Gretta pioneered to Tahiti with her close friend, Glad Parke.

Right: Hyde and Clara Dunn with Bahá'í friends in Melbourne 1924, before departing for Perth.



As with Sydney, Melbourne and Auckland, the Dunns were able to leave Hobart knowing that the Bahá'í teachings had been successfully taught and that in each a Bahá'í community, even though on the smallest of scales, had been established.

Later in 1924 the Dunns travelled, again with Effie, to the capital of Western Australia, Perth. Again, Hyde spoke from the platforms of various groups. He was using a new book by Dr Esselmont titled, *Bahá'u'lláh and the New Era*. A Mrs Miller, who had known Esselmont when he was a child, turned to Hyde and asked: 'Did you know of Dr Esselmont?'. Hyde replied: 'No, I never met him, but oh, how I love him'. Mrs Miller was satisfied with the Bahá'í teachings and became a Bahá'í.

While the small band of Bahá'ís, Hyde, Clara and Effie, were in Perth, Martha Root, the internationally renowned Bahá'í traveller, arrived by boat in Melbourne, having travelled from China. Learning of this, the Dunns cabled across to Martha the fare for the five-day rail journey from Melbourne to Perth. In July, 1924 Australia's second Spiritual Assembly was formed in Perth.

By the end of 1924 there were Bahá'í centres in Sydney, Auckland, Melbourne, Hobart, Adelaide and Perth. As the Bahá'í Faith has no clergy and since it was growing for the first time in these centres, it had no administrative form, and had no recognizable leadership. It was recognized that 'Abdu'l-Bahá had been the 'Centre of the Covenant' and that Shoghi Effendi was now the Guardian of the Bahá'í Faith, but organization at the local level was a different matter. The nature of the 'Spiritual Assembly' as the elected administrative body of the Bahá'í community only became clear with time and experience. At first it was not clear who could be elected to Assemblies and how they should be run. Neither was it clear who was a Bahá'í and who was not since many people readily accepted the purity of Bahá'í teachings without leaving the safety of their traditional church.

In March, 1922 Shoghi Effendi had outlined the necessity of forming Assemblies in accordance with the teachings of Bahá'u'lláh and 'Abdu'l-Bahá. He had spoken of the 'vital necessity of having a local Spiritual Assembly in every locality where the number of adult declared believers exceed nine, and of making provisions for the indirect election of a body that shall adequately represent the interests of all the friends and Assemblies'.

Once a number of Local Spiritual Assemblies had been formed, Hyde realized that a national Spiritual Assembly could be formed, such as those already established in India, Germany, Iraq, USA and Great Britain.

The first Adelaide Assembly was formed on December 5, 1924, and included 32 members. At Ridvan, 1925 (April 21) assemblies were formed in

Melbourne, a community of 17, Adelaide, a community of 21, Perth, a community of 30, and Auckland, New Zealand, which had 15.

Writing to the Australian Bahá'ís on April 21, 1925 the Dunns said: 'It is only through love and unity from the Bahá'í world will he (Shoghi Effendi) be able to function. So let us quickly as possible be ready to form our National Spiritual Assembly, should the word come from him to do so — such conditions as are now arising in Persia, makes us feel the necessity of a National Spiritual Assembly that were capable to communicate and act for all Australasia, as one unit'.

The first assemblies were formed on the judgment of the Dunns. As Hyde explained to the Perth Bahá'ís: 'These assemblies in Australia at present are merely preliminary'. In 1926 Clara explained in a letter: 'I will enclose Shoghi's instructions for conducting assemblies. The old way of electing officers is not the Bahá'í way and we must study the new Bahá'í law because it will hold sway in all the world later on'.

Although Sydney held the first Australian Bahá'í, Mr Whitaker, there was no assembly by 1925. Clara wrote to Gretta Lamprill in May, 1925 that she and Hyde were hoping to be sent to Sydney for business for Nestles so that they could also form an assembly there since she said: 'We think there are now enough firm believers there to form one, and Sydney being one of the larger cities in Australia it is time they had an active assembly'.

A further letter to Gretta in December, 1925 indicates that the assembly was formed. Wherever the Dunns travelled and mentioned the Bahá'í teachings, they were able to attract good attendances. From Adelaide, in October, 1924, Clara wrote to a friend: 'Had my first Bahá'í class yesterday — four present. We have engaged a room downtown where Father will speak every Tuesday eve'.

A letter in the same month said: 'Last night Father spoke in the room we have downtown. There were about 25 or 30 present — this was our first meeting downtown'.

Books and information on the Bahá'í Faith were a constant problem. Writing in June, 1923, Hyde said: 'We have scarcely a book left to work with'.

News of the progress of the Bahá'í Faith was obtained through the American magazine, *Star of the West*. At first only the Dunns subscribed to this as well as the American *Bulletin* and arranged for their single copy to be mailed in turn to all the assemblies.

A further source of information was the circular letter, which went by various names in the Bahá'í world. The Haifa Spiritual Assembly sent monthly letters, full of news.

In one letter of reply to Haifa the Dunns gave news of the activities in Melbourne: 'We have been here just over two months in Melbourne. Every Friday night, when I return from the outside towns with my wife, we

hold a meeting in the home of a herbalist. We often speak to 100 to 150 people. Last Sunday was our first Bahá'í feast in Melbourne — 27 dear friends came all full of interest and love'.

In 1924 Martha Root visited all the major cities. In 1925 Freddie Schopflocher, visited Australia, and promised to return two years later to help form the Australian National Spiritual Assembly. By 1925 communication between Bahá'í centres was becoming more organized. Clara Dunn wrote constantly to the Australian Bahá'ís suggesting they correspond with Bahá'ís in other countries.

Clara encouraged the Hobart Bahá'ís to write to the Guardian and to Effie Baker, as the Guardian wished to become familiar with the Bahá'í community. The Dunns also ensured that the Australian Bahá'ís got to know, through correspondence, some of their American friends.

On June 15, 1926, Adelaide sent their first printed circular letter: 'Bearing in mind the express wish of Shoghi Effendi, and knowing from our own past experience how helpful communication with other assemblies is, we arranged to send, if possible, a quarterly greeting of love to our brothers and sisters whose names are given on the Bahá'í directory. Our members much appreciate letters from Maine, Chicago, New York, Kenosha (USA), London (England), Hamburg, Karlsruhe (Germany), Shanghai (China), Haifa (Palestine), Sydney, Melbourne and Perth (Australia), Hobart (Tasmania), and Auckland (New Zealand)'.

The Auckland Bahá'ís also sent out letters. One, dated September, 1926, begins: 'We gratefully acknowledge letters from Spiritual Assemblies in many countries which are the great means of helping on the cause of unity and harmony, and for making friendships the world over. The Australasian magazine, *Herald of the South*, is now issued in print. Suitable articles are again asked for'.

The *Herald of the South* at that time was one of the few Bahá'í magazines being produced in the world, others being in India, America and Germany.

Initial correspondence from the Guardian was for the guidance and encouragement of the Dunns. First contact was a cablegram from the Guardian dated December 5, 1921, which read, 'PRAYING FOR GLORIOUS SUCCESS IN YOUR NOBLE ENDEAVOURS — SHOGHI'. Shoghi Effendi first wrote to the Australian Bahá'í community on December 20, 1922: 'My dear co-workers in that distant land — How great was my joy to learn that in that far-away continent, remote from the turmoil and restlessness of a weary world, the Voice of God has been raised and proclaimed and has attracted such a promising number of ardent and faithful lovers of Bahá'u'lláh! ...

'I shall await with eager expectation the welcome news of the extension of your activities, the widening

of your correspondence with the various spiritual centres throughout the world, the plans you contemplate for the spreading of the Movement and the means you will utilize for their speedy execution. On my part I shall never neglect to send you such news as will urge you to press forward your great work for the cause and hearten you in your labours of love and devotion at His Sacred Threshold.

'Your brother in His Service, Shoghi'.

Later correspondence centred on the progress of the teaching work, and the development of both spiritual and administrative aspects of the Bahá'í community. Hyde had been talking of the formation of the National Spiritual Assembly since early 1924. He reasoned that India had had one for five years already, and the Faith had not long been established there. He felt that a convention could be called as soon as Brisbane formed an assembly. He was sure that with the existence of firm assemblies in each city, the Guardian would call for the convention, and that call soon came.

In May, 1925, Clara wrote to Gretta: 'You will note the glorious news that Shoghi Effendi has promised to come to Australia and that we may form the National Spiritual Assembly this coming year'.

With the news that a convention was to be held in 1926, the Bahá'í communities were greatly enthused. Letters were sent to all so that consultation could decide the most appropriate venue and the nature of Bahá'í elections could be clearly understood. Shoghi Effendi sent a number of communications with details of how to do this. Although the various Bahá'í communities were willing to form the National Assembly, they were not at this time sufficiently strong to do so.

In December, 1925 Effie Baker wrote to the Australian Bahá'ís a general letter, in which she comments on the proposed formation of a National Assembly: 'These last few weeks have brought me word from various members of our Local Spiritual Assemblies, each referring to the proposed convention for the forming of a National Spiritual Assembly for Australia. I have been thinking and praying for it ever since ...

'Being a member of one of your groups, in fact through your confidence in me, one of the chosen nine, to form the Melbourne LSA, I know you wish me to give my opinion, so I say: let us endeavour first to get our Local Assemblies in true working order ... We are very young corn-stalks in the Bahá'í field ...

'The forming of our National Spiritual Assembly is a great issue. It must not be a mere figure-head, but must be a real live body, active and vigorous, and so firmly built as to be able to stand the stress of the years to come.'

As it turned out, the convention was not held. When this decision had been made, Clara wrote to Gretta: 'So

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now we know there is no thinking of a National Spiritual Assembly until all the assemblies are formed and working in unison ... we must grow in inner light and spirit to set the pace for those to follow'.

Interestingly, in the period from 1927 to 1934 a number of those who became Bahá'ís proved to be capable administrators. In Adelaide Bertha and Joe Dobbins and Harold and Florence Fitzner became Bahá'ís in 1927. Both couples gave nearly 40 years' service to the Australian Bahá'í community as both pioneers and administrators. In 1931, through the efforts of the international travel-teacher, Mrs Keith Ransom-Kehler, the Brooks family became Bahá'ís in South Australia. Hilda Brooks later served on the National Assembly for 14 years. With hindsight it is clear that when the National Assembly was formed it had greater depth than one that could have formed in earlier years.

Hyde did not see his business activities as separate from his involvement in actively promoting the Bahá'í teachings. He was a devoted businessman and held great concern about correct and just business principles. So satisfactory was his method of serving the Faith that when, in 1932, the renowned black American Bahá'í, Louis Gregory, was in need of an income, the Guardian advised him to take work similar to that of Hyde in order to 'both win your bread and serve the cause'.

Together with Ernest Brewer, a Sydney Bahá'í, Hyde wrote a series of 'lecturettes' for Nestles, designed to be broadcast. As he explained to Ernest: 'The ideas presented in the subject matter seem to have caught on and I think the time is nearly ripe to get the principles of Bahá' over to them'.

Hyde's attitude to his work is set forth in the same letter: 'Just as my life is a hard life, I find service in the Bahá'í cause a great help in every way and my health grows stronger each day. Business is softened, and the world eased in one's life, when we are able to give out spiritual qualities to others'.

Hyde was a successful businessman because he combined human qualities of honesty and integrity with businesslike perception. These qualities are apparent in his description of the lectures to Clara: 'You will note how I have handled the language and terms, so as to not give them a strict religious aspect — more a scientific aspect of the needs of life. I am aiming them before the public as Nestles company lectures. It is their approval I am after. Holden, I am sure, will enjoy the subject matter but whether they allow it — to look at the industrial question as I have presented it — remains to be seen'.

Hyde travelled mostly by train and some idea of the pace he moved at is indicated in this letter to his friend, Ernest: 'This is a hot country, everything you touch is hot, my machine is hot, chair is hot, table is hot — but a fairly dry heat. Tomorrow my work takes me to

Richmond, about 60 miles west of here, returning 12 o'clock Friday night and leaving again at 5.40am. So from 6am tomorrow I will be hustling until I reach Winton Saturday night'.

When the depression came to Australia, Hyde worked on. In 1930, business became uncertain, and Hyde, now aged 75, still could not find rest. He lamented to Ernest: 'We hope the time will come for all of us to meet again. It is hard to say as we never know when or where we may be sent next. Business conditions in regard to my special work have changed and become much harder to cope with. Business has taken the daylights out of me for a time'.

Hyde had a strong sense of mission. Clara went on pilgrimage to Haifa in 1932 and, writing later to the Guardian thanking him for the 'wonderful love, care, kindness and many privileges' bestowed on her, Hyde said he could only show his gratitude through his 'attempt to release more love and effort (in the remaining years of my life), imparting the true teachings of Bahá'u'lláh in Australasia and New Zealand and perhaps the South Seas — this is my desire'.

In this same letter he asked the Guardian about the accuracy of his understanding of the essential teachings of the Faith. After outlining his understanding of them he said: 'My heart and soul yearn to know if these fundamental teachings are the correct essentials. Deep down in my being these realities have dwelt for the past 25 years. Working hard and striving to spread the Blessed Revelation, whatever there may be wrong, I can only pray for the truth of correction'.

That Hyde could write such a letter at the age of 77, having first learnt of the Faith in 1905, 27 years earlier, shows the depth of his humility.

Clara Dunn, known affectionately as 'Mother' (just as Hyde was known as 'Father'), returned from her pilgrimage in 1932 with the instruction of the Guardian to 'awaken and encourage the whole of Australasia to the importance of the formation of the National Spiritual Assembly'. During all the years that Hyde was travelling for work, Clara played no less significant role in constantly encouraging the Bahá'ís and providing them with further access to an understanding of the Faith. In the early years she encouraged the Bahá'ís in charity work.

For example, from Brisbane, in 1926, Clara wrote to Gretta: 'We have formed a committee and are to call on the homes where foster mothers are caring for the babies who have no fathers. At our first meeting someone suggested a fund should be started to get them better food and clothes as their mothers were mostly working girls and before we realized what was happening £3-10s was on the table'.

Right: Hyde and Clara Dunn with the Adelaide Bahá'ís, 1930.



When the Dunns first came to Australia, Clara took on the role of a public speaker for the first time. Hyde had written to a friend in September, 1923: 'She had not spoken to numbers of people before — only to individuals or a few — but now she speaks to big groups of people, who invite her and reinvite her to hear and listen to the glad tidings of Bahá'u'lláh for her lips'.

A great boost was given to the Australian Bahá'í community in 1931 when Mrs Keith Ransom-Kehler visited Sydney, Brisbane, Melbourne, Adelaide and Auckland. From Adelaide Hyde reported to a friend: 'Her lectures are unique from a spiritual and scientific standpoint. Here she is getting quite good audiences and the listeners are most attentive. Her memory is quite remarkable — never takes a note on any subject'.

Hyde had hoped the National Spiritual Assembly would be formed in 1933, especially since Adelaide was working in conjunction with the other States and New Zealand towards this goal and had even written for instructions and details of procedure. Clara Dunn had returned from Haifa with valuable clarifications which preceded the formation of the Assembly. The first Convention was held in Sydney, May 15-18, 1934 in the Bahá'í Room, 114 Hunter St, Sydney.

In opening the Convention, Mr Robert Brown, of Adelaide, paid tribute to the Dunns. He said: 'They disposed of all they had and, with the fire of the love of God in their hearts, came to Australia and New Zealand, to implant in the hearts of the people of these distant lands the glorious message they had heard from the lips of the Master Himself. Our gathering today is the culmination of their labours in the cause of God, and the beginning here of the new world order of Bahá'u'lláh.

'Their loving self-sacrifice and unswerving devotion to that ideal receives its justification and confirmation from this meeting of friends from all parts of Australia and New Zealand, and we take this opportunity to express our heartfelt gratitude to them'.

Following the formation of the National Assembly, Hyde's health began to fail. He continued to type, but could not see the keys he was typing.

In 1936 he wrote to Gretta Lamprill: 'Don't be worried, Dear, about having a home. Mother and this servant have no home but are blessed with friends like you. Nestles Co considered me too old to give my services to them any longer and I had to leave them two years ago. Next year sees me in my 80th year. Mother is younger, not the strong constitution of this servant, but keeps fairly well. Our blessed friends have been most kind and hospitable to us. We are staying with our dear friends, Mr and Mrs Brewer, at Peshurst, just outside Sydney. Both Mother and I fortunately got the old age pension. It is not much, but such a blessing to have a little coming in. So see how beautiful and good God has been to us, but above all and

everything the National Bahá'í Assembly for Australia and New Zealand is established — nothing else matters or counts'.

On February 17, 1941 John Henry Hyde-Dunn passed away. Clara Dunn continued undaunted and with undiminished vigour to serve her beloved Faith. In February, 1952 — in her 83rd year — her service received a rare and consummating honour. She was raised by Shoghi Effendi to the station of 'Hand of the Cause of God', an honour conferred posthumously on Hyde in a following cable.

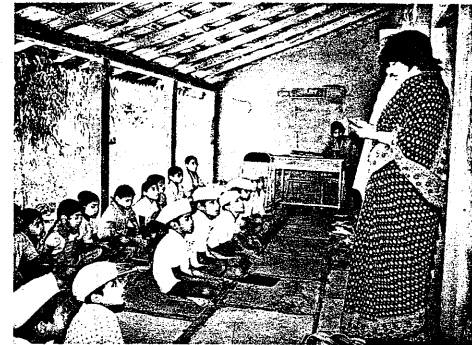
Her remaining years continued to be filled with service and saw work start on the first Bahá'í House of Worship in Australia — in Sydney, 34 years after the first Australian had enrolled in the Faith.

On November 18, 1960, aged 91, she died, leaving behind two national assemblies (Australia and New Zealand) and a scattering of Australian Bahá'í pioneers throughout the Pacific, whose labours would one day give rise to yet more national Bahá'í communities. ■



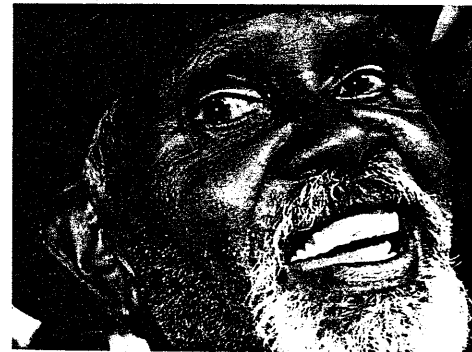
Next..

These and more in your next Herald of the South available in October.



EDUCATION BY EXAMPLE

'Suppose the father says to his son: "It is harmful to smoke cigarettes" He then takes out a long one and lights up. Do you really think the child is going to pay any attention to the words that were just spoken? Or the mother tells her daughter it is wrong to talk about other people, then goes to hang out the bedding for airing and spends the next half-hour gossiping with her next-door neighbour about their friends. What is to be believed by the daughter?' — Paul Stern, an American living in Japan, writes about the true meaning of education.



AN ABORIGINE GLIMPSES EQUALITY

'Fred believed that the Australian Aborigine race would become strong again if it accepted and lived by Bahá'u'lláh's teachings and fulfilled its responsibilities to its ancestors to carry its culture into the future so that all Aborigine people would be able to take their rightful place in society as citizens of one world, equal with all people.' — Howard Harwood writes about Australia's first Aborigine Bahá'í, Fred Murray.



SPECIAL PHOTOGRAPHIC FEATURE

See our October issue for a special colour picture feature on a remarkable journey by a remarkable woman. The villagers of Papua New Guinea's Papan Gulf gave Bahá'í Hand of the Cause, Amatu'l-Bahá Ruhíyyih Khanum, an enthusiastic welcome when she visited them last year — by canoe.