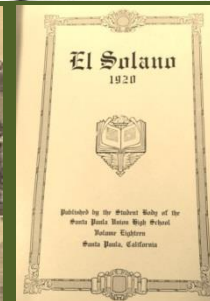
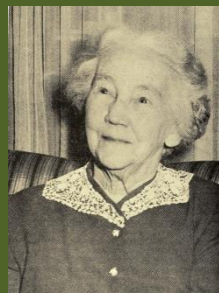


Promoting Peace: One Hundred Years of the Bahá'í Faith in Santa Paula, California 1914-2014

A History



Compiled and Edited by Anne King Sadeghpour

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***O SON OF SPIRIT! My first counsel is this: Possess a pure,
kindly and radiant heart, that thine may be a sovereignty
ancient, imperishable and everlasting.***

- Bahá'u'lláh, from The Hidden Words

***Dedicated to the pure and radiant souls of Alma Elizabeth Carpenter,
who promoted peace in Santa Paula for thirty years, and to my mother,
Molly S. King, who joyfully took up the torch for fifty.***

Thank you.

**October 2017
In honor of the 200th anniversary
of the Birth of Bahá'u'lláh
1817**

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Introduction

As the need for peace becomes more urgent, [a] fundamental contradiction, which hinders its realization, demands a reassessment of the assumptions upon which the commonly held view of mankind's historical predicament is based. Dispassionately examined, the evidence reveals that such conduct, far from expressing man's true self, represents a distortion of the human spirit. Satisfaction on this point will enable all people to set in motion constructive social forces which, because they are consistent with human nature, will encourage harmony and co-operation instead of war and conflict.

To choose such a course is not to deny humanity's past but to understand it. The Bahá'í Faith regards the current world confusion and calamitous condition in human affairs as a natural phase in an organic process leading ultimately and irresistibly to the unification of the human race in a single social order whose boundaries are those of the planet. The human race, as a distinct, organic unit, has passed through evolutionary stages analogous to the stages of infancy and childhood in the lives of its individual members, and is now in the culminating period of its turbulent adolescence approaching its long-awaited coming of age.

– *The Promise of World Peace*, from The Universal House of Justice to the Peoples of the World, October 1985

Preface

In thousands upon thousands of locations around the world, the teachings of the Bahá'í Faith inspire individuals and communities as they work to improve their own lives and contribute to the advancement of civilization. Bahá'í beliefs address such essential themes as the oneness of God and religion, the oneness of humanity and freedom from prejudice, the inherent nobility of the human being, the progressive revelation of religious truth, the development of spiritual qualities, the integration of worship and service, the fundamental equality of the sexes, the harmony between religion and science, the centrality of justice to all human endeavours, the importance of education, and the dynamics of the relationships that are to bind together individuals, communities, and institutions as humanity advances towards its collective maturity (*from a statement by the Bahá'í International Community*).

This particular historical narrative is written in the form of a timeline from 1914, the year members of this worldwide faith first lived in Santa Paula, and includes stories and available information about some of the earliest Bahá'ís associated with this town. Extensive information is available on and by Mrs. Florence (Wilson) Mayberry who first heard of the Bahá'í Faith from Mrs. Elizabeth Carpenter, and on and by Marion Carpenter Yazdí , the daughter of Elizabeth. We have attempted to convey here available

insights about their lives and others who formed an important part of the history of the Bahá'í Faith in Santa Paula, including Eleanor Crane (Neville) Carter, Michiaki "Mich" Yamamoto, Augusta Wexham, and with reference to Mrs. Ethelwyn Drew Hall, who never lived in Santa Paula but whose family is closely connected with this town.

The first part of the history constitutes the years 1914-1965, the latter being the year the first Spiritual Assembly of the Bahá'ís of Santa Paula was elected.

The second half includes the years 1965-2014 with periods of great activity and public awareness and relations, including the prestigious Human Rights Awards and consistent gatherings of all kinds, in homes and in public venues. After 2012 there was a lull in activities, as Bahá'ís who gave impetus and maintained connections throughout Santa Paula moved away.

At this writing, the Faith in Santa Paula has become quiet once more, perhaps waiting for souls who, like the Carpenter family in 1914 and throughout the early years, will again find themselves inspired to promote peace through a posture of learning and camaraderie with individuals of like minds in this charming and historic town.

It is important to place any historical narrative of this kind within the context of the history of the Bahá'í Faith itself, and thus is preceded by a brief explanation of this mid-19th century phenomenon, born in Persia (Iran) in perhaps one of the most oppressive societies of the time. Tenets of the Bahá'í Faith, such as the equality of men and women and a universal education available to all, were considered much too liberal for the prevailing trend of thought and Founders and promoters of this new ideology were thought of as heretics. A religion with no clergy and no hierarchy based on individual importance or power, but promoting instead a completely new administrative order founded on spiritual principles, would naturally be a threat to the clergy at the time, who stood to lose their positions were they to accept this latest Revelation. The Báb, and then Bahá'u'lláh, were considered by Their followers to be not only the fulfillment of the prophecies of Islam but of those of Christianity, Judaism, Zoroastrianism, Buddhism, and Hinduism as well. In short, the Teachings of Bahá'u'lláh deliver uplifting and socially relevant principles for people of all backgrounds and nationalities, philosophical persuasions, cultures, and socioeconomic status and is considered the latest chapter in the religious history of mankind. The early Bahá'ís in Persia, its birthplace, faced certain persecution and even martyrdom upon acceptance of this new Faith. In the early to mid-nineteenth century approximately 20,000 men, women and children were killed for their beliefs. At this writing, the persecution of the Bahá'ís in Iran and other mid-eastern countries continues. The early history of the Faith has been well-documented and is easily accessible to those who would like to explore more.

The first known public mention of the Bahá'í Faith in North America was made by Dr. Henry H. Jessup, D.D. on September 23, 1893 at the World's Parliament of Religions, in Chicago. Perhaps his mention of the Faith was of inadvertent significance. Jessup never voiced support of its precepts nor of its place in religious history; however, his words were riveting. In a paper read to the gathered audience, he makes mention of Bahá'u'lláh, describing Him as "a famous Persian Sage" and "the Bábí Saint"; "the Glory of God" who had died recently in Akká [Bahá'u'lláh passed away on May 29, 1892]. Jessup described how Professor Edward Granville Browne of Cambridge University had visited and interviewed Bahá'u'lláh in Bahjí just outside the fortress of Akká on the Syrian coast in April 1890 and that during those four interviews Bahá'u'lláh had expressed "sentiments so noble, so Christ-like" that the author of the paper, in his "closing words," wished to share them with his audience. Jessup closed his paper with these sentiments, spoken by Bahá'u'lláh to the aforementioned Professor E.G. Browne: "*That all*

nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should, and differences of race, be annulled; what harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'most great peace' shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this that he loves his kind."

This statement by Bahá'u'lláh, quoted at the Parliament, piqued the curiosity of those seeking enlightenment, and little by little news of this new Faith spread slowly, especially among philanthropists of some means, who were able to organize the first visit of American believers to Akká in 1898 to meet personally with 'Abdu'l-Bahá, son of Bahá'u'lláh, and the Person to Whom Bahá'ís were to turn for guidance after the passing of Bahá'u'lláh. In the wake of the Parliament, a Syrian believer of Christian background, Ibrahim Kheirulláh, moved from New York to Chicago and began to hold classes through which the earliest Bahá'ís were able to first hear about the Teachings.

As regards the crucial relationship of 'Abdu'l-Bahá (1844-1921) to the early western believers, it must be remembered that the sharing of the Bahá'í Faith was almost exclusively by personal contact and letters, and the early believers depended on correspondence from 'Abdu'l-Bahá for guidance. These letters came from Akká, Palestine (and later from Haifa) where 'Abdu'l-Bahá had resided as a prisoner with His Father from the age of nine, when the entire family was exiled from Persia in 1853 in an attempt to stop the influence of the new Teachings. In 1908 political upheavals of the mid-east freed 'Abdu'l-Bahá. He then, after considerable insistence of the western Bahá'ís, made an unprecedented trip to the west, in spite of His advanced age and debilitated circumstances as a result of having lived almost His entire life in oppressive conditions. 'Abdu'l-Bahá arrived in America in April of 1912 and departed in December. In October He visited California, including three brief days October 18-21 in Los Angeles. It is there that His association with the Santa Paula community truly began, through newspaper articles announcing His presence. Mrs. Ethelwyn Drew Hall met Him in Los Angeles. Mrs. Alma Elizabeth Carpenter read about Him in Los Angeles and later was drawn to the Faith by a happenstance visit to her home by Mrs. Lesley O'Keefe, who had met 'Abdu'l-Bahá in San Francisco and even traveled with Him the length of California. The first tiny connections grew into a vibrant life of service to the Santa Paula community, through believers who took to heart the little that they knew about the Bahá'í Faith at the time, knowing only that they had found a path of service that included the promotion of peace mostly through small gatherings, both in private homes and in public venues.

This story is merely a drop in the ocean of what occurred in America in the early days of the history of the Bahá'í Faith here, and is specifically about Santa Paula, a little town of probably only about 4,000 inhabitants in the year 1914, or perhaps even fewer, judging from the census of 1911 and estimating its approximate growth thereafter.

Worldwide stages of growth of the Bahá'í Faith:

First stage of growth is from 1894-1911 (from just after the passing of Bahá'u'lláh to the initiation of His son 'Abdu'l-Bahá's trip to the west).

Second stage of growth is from 1912 to 1921 (from the date of 'Abdu'l-Bahá's visit to America to His ascension).

Third stage of growth is from 1921 to 1937 (the beginning of a teaching effort outlined in the

1937-1944 Seven Year Plan, orchestrated by the new and very young Guardian of the Bahá'í Faith, Shoghi Effendi).

[Source: p. 155 *The Bahá'í Centenary 1844-1944: A record of America's Response to Bahá'u'lláh's Call to the Realization of the Oneness of Mankind. To Commemorate the One Hundredth Anniversary of the Birth of the Bahá'í Faith.* Compiled by the National Spiritual Assembly of the Bahá'ís of the United States and Canada. Bahá'í Publishing Committee, Wilmette Illinois 1944]

Santa Paula figures into this history by the second stage of growth 1912-1921.

Part 1

Early Historical Background

1868

Jefferson Crane settles in Santa Paula. He was the father of Emmett C. Crane, whose wife Mary E. Cross Crane (1864 – 1924) and daughter Eleanor Perly Crane (January 4, 1887 - May 1, 1972) became the first Santa Paulan Bahá'ís after the arrival of Elizabeth Carpenter in 1914. Mary and Eleanor are listed as Bahá'ís in the *Star of the West* Vol. IX, p. 164, March 2, 1919 and thereafter. Eleanor married Lorne Simcoe Neville in 1918 and the Nevilles moved to Glendale by 1923. Eleanor continued to visit Santa Paula after her move and sustained a lifetime relationship with the Ventura County Bahá'í community.

In Medina County, Ohio, October 4, 1861, Jefferson Crane married Janette Briggs, a native of Massachusetts and a foster daughter of Daniel Briggs. They were the parents of five children: Emmett C. of Santa Paula; Lincoln P., Cora, (Mrs. A. C. Hardison of Santa Paula); Charles and Chauncey I.

In October 1861 Jefferson L. Crane arrived in California. He was at that time twenty-two years of age. He had attended country schools back in Ohio, and was possessed of the knowledge and experience that were part of a farmer boy's training. In California he became associated with his uncle G. G. Briggs, who was the pioneer of pioneers in the development of fruit as a part of California's wealth. Mr. Crane was first employed by his uncle in the Santa Clara Valley, and managed the Briggs ranch there for seven years.

During 1868 Jefferson Crane returned to Ohio, but remained there only ten months until he was lured back to the Golden West, where his real destiny has been worked out. On returning he settled in Santa Paula, where previously he had bought twenty acres. He erected the first house in that settlement, but after six months of farming experience sold his land and moved to Carpinteria where he bought 160 acres. He utilized that land as one of the pioneers in the planting of lima beans.

“A place of distinction is enjoyed by Jefferson L. Crane of Santa Paula. In the annals of Southern California horticulture and agriculture his name and service should always be remembered.”

(Source of above information: *History of Santa Barbara, San Luis Obispo and Ventura Counties, California* by C. M. Gidney - Santa Barbara. Benjamin Brooks, San Luis Obispo, Edwin M. Sheridan – Ventura

Volumes II - Lewis Publishing Company, Chicago, Illinois, 1917. This file is part of the California Genealogy & History Archives).

In August of 1868, Bahá'u'lláh (1817-1892) was in the middle of His exile from Persia. He had written many Tablets, letters, prayers, and exhortations, including letters to the kings, queens, presidents, and leaders of the world, and to the clergy in general. He is considered the Promised One of all ages by His followers, called Bahá'ís. He and his wife, children, other family members and followers left Adrianople (now known as Edirne, Turkey) and after a journey by land and sea arrived in 'Akká (Acre) on August 31 and were confined to prison barracks. Bahá'u'lláh passed away in Palestine in 1892 and it is where His eldest son 'Abdu'l-Bahá spent the rest of His life.

Emmett C. Crane

Emmett C. Crane was born on April 6, 1863. to Jefferson L. Crane and Jeanette B. Crane. He married Mary E. (Cross) Crane on March 28, 1883. They had three children, Cora Leonor, Eleanor Perly (born January 4, 1887), and Clarence. He passed away in 1929.

Mr. Crane was affiliated with the Independent Order of Odd Fellows, the Fraternal Order of Eagles and the Independent Order of Foresters. Politically he was a democrat. He was elected supervisor in 1896 and served for four years. He managed the Santa Paula Packing Company. He grew up locally, attended the public schools of Ventura County, and also the schools of Carpinteria in Santa Barbara County, until he was fourteen. He attended Ventura High School for six months.

(Source of above information: History of Santa Barbara, San Luis Obispo and Ventura Counties, California by: C M Gidney - Santa Barbara. Benjamin Brooks - San Luis Obispo, Edwin M Sheridan - Ventura Volumes II - Lewis Publishing Company, Chicago, ILL., 1917).

An article dated October 28, 1925 from San Bernardino *County Sun* announces wedding of Emmett C. Crane and Mrs. Kathryn Higgins on October 21, 1925. Emmett remarried after Mary's death. Their residence is listed as 447 Virginia Terrace and states "the groom is a retired business man."

Crane family relations

In December, 1892, in Santa Paula, Mr. Allen C. Hardison married Miss Cora L. Crane, Emmett Crane's sister and Eleanor P. Crane's aunt. They had nine children: Helen, Warren, Ernest Domingo, Ruth, Louise, Robert, Coralyn, Wallace and Jeanette. The sons Warren and Ernest D. were connected with the management of the Hardison Ranch Company, the former having charge of the orchards near Santa Paula, while the latter had supervision of the company's land at Fillmore. Son Robert is the father of (Robert) Logan Hardison and Dorcas Hardison McFarlane and the father-in-law of Carol Essert Hardison.

An oral history of Mrs. Louise Harpham Strong, wife of Santa Paula surgeon Dr. Artemus Jacob Strong, states that her aunt Ethel Harpham's first cousin was Cora Crane Hardison, and that through Cora, Ethel was introduced to the town's eligible physician Dr. J. C. Strong, who was a widower. They later married. Louise states that "after graduation I came to California and stayed with Aunt Ethel and Uncle Jacob [Strong] and their horrid little son Artemus. I was 17 and he was 21." In 1932 Louise married this intriguing step-son of her aunt, who was one of Santa Paula's most beloved citizens. Through marriages of cousins Cora and Ethel, the first Santa Paula Bahá'ís are not only related to the Hardison family, but to the Strongs, as well (*Source: Santa Paula Historical Society*).



Cora Lenore Crane Hardison (1872-1946), wife of A.C. Hardison, aunt of Eleanor Crane (Neville) Carter and sister of Emmett C. Crane. The Cranes are related to the Hardison family, the Briggs family, and the family of Dr. Artemus Strong, through marriage.

Photo courtesy of the Santa Paula Historical Society

Mary E. Cross Crane and Eleanor Crane

Mary E. Cross Crane appears in a group picture taken in 1925 in Santa Paula (see Timeline 1925, below). The only other picture available at this writing of her daughter, Eleanor Perly, was taken in 1960 in Ventura, California on the occasion of the election of the first Spiritual Assembly of the Bahá'ís of Ventura (see Timeline 1960, below). Eleanor is also in another group picture taken in 1925 where she appears with her mother Mary.



Pictured above, by number 3) Mrs. B. Mattern of Glendale 4) Mary E. Crane of Santa Paula 5) Grace Lamb of Glendale 6) Mae M. Auforth of Glendale 7) Eleanor Crane Neville (Carter) of Santa Paula 8) Jean Lamb of Glendale 9) Harriett Cline of Glendale 10) Elizabeth Carpenter, hostess

Taken at Sunny Slope in Santa Paula, home of the Carpenters in 1925 at a Bahá'í gathering

Photo courtesy of the Los Angeles Bahá'í archives

Thanks to Mr. Craig Held of the Santa Paula Historical Society, we have a glimpse into the character of Mrs. Mary E. Cross Crane, published at the time of her passing in the *Santa Paula Chronicle*, March 22, 1924 and March 24, 1924, respectively. The first, which proclaims "Last sad rites tomorrow afternoon; many mourn loss of beloved woman" states that "she took an active part and found great comfort in the Bahá'í teachings. Her loveable manner and kindly acts won her a host of friends." The second attests

that “Many attend last rites for Mrs. E.C. Crane” and that she was known and loved for many years. “The entire front of the chapel was carpeted with masses of flowers.” A hymn by Bahá’í Louise Waite entitled “Softly His Voice is Calling” was sung by Prof. and Mrs. Howard Kavanaugh of Los Angeles, “expressing the hope and faith of the Bahá’í religion of which Mrs. Crane was a follower.” Mirza Ahmed [Ahmad] Sohrab, “a Persian leader and teacher in the Bahá’í faith, gave a short talk on the tenets of the Bahá’í followers and outlined the salient points in this creed, which had animated Mrs. Crane in a life of continual usefulness, helpfulness and friendliness to those among whom her life was passed. At the graveside Mirzah Ahmed Sohrab read prayers from the Bahá’í prayer book and the committal service was pronounced by the Rev. Miller...Mrs. Crane, who was fifty-nine years old [and apparently passed away suddenly because of heart trouble], was a native of Wisconsin and had lived in this valley since she was fourteen years old...[she] was a practical friend, a charitable neighbor and a help to many a needy soul in time of distress. In the large assembly gathered at the funeral it was significant that there were many who had been extended a helping hand and a word of common sense and encouragement in troubled hour by Mrs. Crane.”

In Memoriam *Bahá’í Review* August 1972 lists Eleanor Crane Carter having passed away on May 1, 1972 in Ventura. Her obituary in the *Santa Paula Chronicle* on May 2, 1972 states she was a lifelong resident of the area and was living at 2838 Porter Lane in Ventura. She is buried in Santa Paula in the Crane family plot.

Cliff Vigé’s history of Ventura Bahá’í community mentions Eleanor. Cliff and his wife Mary Lou were active and devoted citizens of Ventura from 1950 to their respective deaths. “[*Eleanor Crane Carter*] ...[and] her second husband Marcellus “Red” Carter ... moved to Ventura ... Eleanor was quite knowledgeable of the Teachings of the Faith” [Vigé, Cliff, “A History of the Ventura Bahá’í Community” November 13, 1985, unpublished].

Eleanor Crane and her first husband, Lorne Neville, are listed as early as 1923 in the U.S. Census as living in Glendale at 330 (later 417) E. Cypress Avenue, Glendale and are still listed there as of 1932 (*Sources*: historians Craig Held and Paulette Pappas).

Lorne S. Neville was born January 8, 1886 in Bothwell, Ontario, Canada and passed away in 1934 in Glendale. By 1910 he is listed in the U.S. Census as being an entomologist living in Santa Paula. The 1916-1917 Ventura County Directory has him in Nordhoff, near Ojai, as a horticultural inspector. He and Eleanor Crane married on December 25, 1918. He is mentioned in the In Memoriam section of *Bahá’í News* May 1934 page 2 where a request for the believers “to remember in prayer the following Bahá’ís who have entered the Kingdom” and includes Lorne Neville of Glendale, so apparently he was a Bahá’í. He is buried in Forest Lawn Memorial Park.

Eleanor is listed as the wife of Marcellus “Red” Carter in the 1940 census. She was actually 11 years his elder. Even though her name is recorded as Eleanor on the hand written census document, it was transposed as Leonor on the data entry. It looks as if Marcellus lived in the San Bernardino area, and she in Beverly Hills in 1935 (Information from historian Paulette Pappas).



Grave of Lorne Neville in Glendale, California
He was first husband of Eleanor P. Crane, Bahá'í from Santa Paula. They were married on December 25, 1918.

From 1873-1928 Marriages register Ventura county, below.

<http://www.venturacogensoc.org/cpage.php?pt=109> (Extractions by Ventura County Genealogical Society Volunteers)

NEVILLE, Lorne Simcoe	CRANE, Eleanor Perly	Dec 25, 1918	Bk 10:471
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1876

The first refrigerator cars on the Southern Pacific entered operation. The loading of refrigerator cars with oranges, first performed at Los Angeles, California on February 14, contributed to an economic boom in the famous citrus industry of Southern California, by making deliveries of perishable fruits and vegetables to the eastern United States possible. This would be important to the citrus industry in Santa Paula.

1883

Mary E. Cross marries Emmett Crane on March 28, 1883.

1884

Crowell Eddy Carpenter and Alma Elizabeth Young marry in Michigan on June 25 and are married nearly 66 years, until parted by the death of C.E. in 1949. They have four children: Albert James "Bert" (born 1885), Margery (born 1894), Marion (born October 9, 1902), and Howard (born 1906). Elizabeth is the first Bahá'í to live in Santa Paula starting in late 1914.

1887

The Southern Pacific Railroad comes to Santa Paula. Overnight trains 75 and 76, the *Lark*, were initiated on May 8, 1910. The SP ensured first-class service with the latest equipment, top-flight restaurant and lounge service and a choice of accommodations. In 1926 the schedule was 13-1/2 hours each way. Marion Carpenter caught this train at the Montalvo flag stop to travel to Berkeley, 1920-1924 (until she acquired that most treasured of all gifts: a motor!) as passenger trains did not stop in Santa Paula, except for something unusual such as the brief visit of a U.S. president or president-elect. The Santa Paula Southern Pacific Railroad Depot was constructed in Sacramento and sent in sections to Santa Paula and reconstructed there. It is a registered historical landmark.

Weekly publication of the *Santa Paula Chronicle* begins.

1890

John Corey, bookkeeper, beekeeper, and notary builds 126 N. 8th St. in which Arthur Blanchard later practiced law. The office was also used by Edwin Beach whose youngest daughter Meg Beach married Bahá'í Paul Phelps. The office was rented by C. Russell King in 1963, purchased by him in 1976, and used as his law office until Russell's passing in 2006. It is owned by the King family as of 2017 after the passing of Molly King November 11, 2016. [See page 388 to 479 pages of the following document: http://vcrma.org/pdf/programs/Historic_Survey/PHASE%20I_Santa_Paula.pdf]

In Báhhj, near the prison-city of Akká, Palestine the only known westerner to visit Bahá'u'lláh, Professor Edward Granville Browne, of Cambridge, England, interviews Him in His home.

1893

The first known public mention of the Bahá'í Faith in North America is made by Dr. Henry H. Jessup, D.D. at the World's Parliament of Religion, 13th Day, under Criticism and Discussion of Missionary Methods, Chicago, on September 23.

1895

Thornton Chase (1847-1912) enrolls in the Faith after studying with Syrian believer and visitor to the U.S., Mr. Ibrahim Kheirulláh, since 1894. Mr. Chase is considered to be the first North American Bahá'í. His passing in September 1912 is commemorated annually by the Bahá'í community at his gravesite in Inglewood Cemetery in California.

1898

Phoebe Hearst "in all probability" was the first Bahá'í in California. She learned of the Bahá'í Faith through Lua and Edward Getsinger. She was the widow of Senator George Hearst and perhaps California's "leading woman." She sponsored the first pilgrimage of American Bahá'ís to the Holy Land in 1898-99 [Stockman, Robert H., *The Bahá'í Faith in America: origins 1892-1900 Vol. I*; Wilmette, IL 1985] and met 'Abdu'l-Bahá. 'Abdu'l-Bahá spoke in her home in northern Berkeley during his trip to California in 1912. Her butler, Robert Turner, was the first Bahá'í of African descent in North America and accompanied Mrs. Hearst to Akká in 1898. The story of 'Abdu'l-Bahá's kindness, deference to and respect for Robert Turner is legendary and a complete departure from the racial mores of the era.



Mrs. Phoebe Hearst



**Robert Turner (1856-1909), butler of Phoebe Hearst
and first U.S. Bahá'í of African descent**

1909

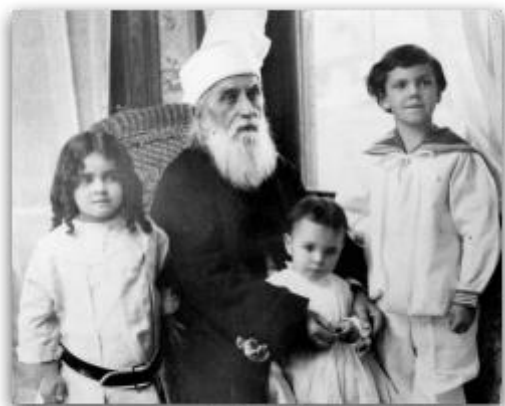
In March 1909, a convention representative of various Bahá'í centers was called according to instructions received from 'Abdu'l-Bahá. The thirty-nine delegates, representing thirty-six cities, who had assembled in Chicago on the very day the remains of the Báb were laid to rest by 'Abdu'l-Bahá in the specially erected mausoleum on Mt. Carmel, in Haifa, Israel established a permanent national organization, known as the Bahá'í Temple Unity. Later this organization was incorporated as a religious corporation, functioning under the laws of the State of Illinois, and invested with full authority to hold

title to the property of the Temple and to provide ways and means for its construction. Santa Paula henceforth is represented by delegates to the Temple Unity conventions.

1911

The population of Santa Paula in 1911 was 2,216 and had grown to 5,600 by 1923,¹ which indicates the numbers of people that the Carpenters tried to reach between 1914 and 1923. By the time the Carpenters left in 1944, the population was approximately 9,000 (see Census of Population and Housing Statistics).

Marzieh Nabil Khan (1908-1993) first met 'Abdu'l-Bahá in 1911 in Paris when she was three years old and until His passing her family was closely associated with Him. She married Howard Carpenter who lived in Santa Paula with his parents Elizabeth Carpenter and C.E. Carpenter and sister Marion, beginning in 1914. Marzieh is the second child and eldest daughter born of the first Persian-American marriage in the Bahá'í Faith. Her parents, Persian diplomat Ali-Kuli Khan and Boston debutante Florence Breed were called upon by 'Abdu'l-Bahá to "unite East and West."



**Marzieh Nabil on left "looking tense," with 'Abdu'l-Bahá
Marzieh married Howard Carpenter, SPUHS class of 1924 after they met at Stanford University.
She visited Santa Paula several times with her husband and after his passing.**

Ali Kuli Khan was the charge d'affaires at the Persian Embassy in Washington, D.C. in 1912. During 'Abdu'l-Bahá's visit to that city, Khan's wife Florence asked Him if He would consent to a photograph with the Khan children, and He assented. Marzieh is on the left of the photo. She later wrote the following about that memorable event.

'Abdu'l-Bahá had given Florence permission, much coveted, to have her three children photographed in His presence, and had assigned a definite hour and date...

...Now Florence worried, thinking that if the photographers did not come upstairs at once, the three active children would play about and crush their well-ironed clothes. Everyone's garments were complicated then, for it was long decades before the era of do-it-yourself and a maid could spend half an hour ironing an infant's lacy, layered dress.

... The children were told to hold very still because there was going to be a flash and a loud noise. The older girl braced herself, the right hand a tense fist, the left supporting her rigidly against the side of the Master's chair. . .

¹ Henderson, Mary Alice. compiler. *Glancing Through the Headlines: Santa Paula Chronicle 1916-1924.* for the Santa Paula Historical Society, Santa Paula 1986. p. 179

He is shown seated for the photographer, one child at either side of Him, the third held before Him in a standing position and encircled by His arms. He is pressing candy into her hand, not making a special thing of it, not demonstratively but routinely, feeding her the way a bird feeds its young in the nest, because it has to: He could not help helping, He was all-bountiful (Marzieh Gail, Arches of the Years, The colorful story of the first Persian-American Bahá'í family and their travels in the service of Persia and her princes, George Ronald, Oxford, England 1991 p. 84).

1912

October 1912 Florence Mayberry (September 18, 1906 Sleeper, Missouri – April 8, 1998 Springfield, Missouri) states in her autobiography *The Great Adventure*² that she was in Golden Gate Park in San Francisco with her mother Myrtle and they saw a crowd of laughing, happy people. A woman called “Come! Come see Him!” Florence said to her mother, who did not allow her to approach the group, that “these are My People.” She says “I am unable to factually prove the identity of My People, even though the year and the month and a corroborating event indicate the truth of my discovery. I am inwardly certain they formed a group of early American Bahá'ís who escorted ‘Abdu’l-Bahá, Son of Bahá’u’lláh, Founder of the Bahá’í Faith, to Golden Gate Park during his 1912 visit to America” (p. 51). Florence Mayberry first heard of the Bahá’í Faith through Elizabeth Carpenter in Santa Paula, and later enrolled in Reno, Nevada, again through efforts of Mrs. Carpenter. She became a member of the Board of Counselors and of the first International Teaching Center in Haifa, Israel. She was a renowned author, speaker, and traveler and a member of the National Spiritual Assembly of two countries. She was a former manager of the Santa Paula Chamber of Commerce. Her story is interspersed throughout the Timeline of this narrative and easily available in many resources for those that would like to know about her life in more detail.

On Friday, October 18, 1912 Abdu’l-Bahá boarded the train for Los Angeles from San Francisco. His express purpose for visiting Los Angeles was to visit the gravesite of Thornton Chase, the first American Bahá’í. He gave no public addresses in Los Angeles. He arrived at the Old River Station, North Spring Street. On Saturday, October 19 he took a train from Los Angeles to Inglewood and walked straight to Thornton Chase’s grave without asking directions. He then left for San Francisco on Monday, October 21. During his brief stay in Los Angeles He met as many friends and visitors as possible, and it is there that Ethelwyn Drew Hall and her daughters Ruth and Ginny would have met Him.

Mrs. Goodall [an occasional visitor to Santa Paula] arrived with her car to drive him and his party to the train station for the ride to Los Angeles, and he insisted that she come along, which she did “most happily’, though without even a comb or brush by way of preparation.” [Star of the West, Nov. 1922]. The long train ride culminated with his arrival at Los Angeles’ Lankershim Hotel in the early evening...

As yet it has not been conclusively determined as to the exact route ‘Abdu’l-Bahá took from San Francisco to Los Angeles on that October weekend; this question was researched in preparation for the 2012 centenary of His visit to California. He would have come by way of one of the several Southern Pacific lines, and possibly through the newer Santa Susana pass completed in 1904. The popular inland routes connecting northern and southern California in 1912 included the *Sunset* route and the *Overland* route. Bahá’í historian Paulette Pappas relates the following regarding the Inland route(s):

² Nine Pines Publishing, Ontario, Canada, 1994 p. 50

According to the Southern Pacific Timetable dated Sept. 13, 1912, the trip from the Oakland Pier (foot of Market Street) to Los Angeles was an 8-1/2 hour journey leaving at 10:40 AM and arriving in Los Angeles at 7:10 PM (this was the "Los Angeles Passenger" inland route). This coincides with the historical record.

He could not have taken the "Valley Flyer," leaving at 4:40 PM as it was a much longer journey of about 20 hours, arriving in LA at 12:50 PM (afternoon) the following day, nor the "Owl Limited" which left at 6:20 PM and arrived in Los Angeles at 8:10 AM, as these can't be reconciled with the historical record.

If 'Abdu'l-Bahá indeed arrived in Los Angeles in the early evening of Friday, Oct. 18, it is very unlikely that He took the "Shore Line Limited," (about a 14 hour journey) as it left San Francisco at 8:00 AM and arrived in Los Angeles at 9:50 PM. In addition, it seems that such an early departure would not have allowed time for 'Abdu'l-Bahá to meet with the Portland and Seattle Bahá'ís in the morning. Any later train via the coastal route would have arrived the following day.

Seventy-Five Years of Progress: An Historical Sketch of the Southern Pacific 1869-1944 [with Historical Map of Southern Pacific's Rail Lines] by Erle Heath Editor, The Southern Pacific "Bulletin" (Transcribed and annotated by Bruce C. Cooper) states:

Overland passenger service was first operated to Alameda Wharf on September 6, 1869, and then transferred to Oakland Wharf the following November 8. Ferry boats carried passengers across the bay to San Francisco. The two-mile Oakland Long Wharf, opened for traffic January 16, 1871, remained the terminal for passenger trains until the present-day Oakland Pier (earlier known as the "Mole") was opened January 22, 1882.

Another link in the Coast Line route of today's famed "Daylight" streamliners between San Francisco and Los Angeles was opened March 31, 1901, when first trains operated between the two cities, making use of the Santa Paula branch between Santa Barbara and Saugus to bring trains into Los Angeles.



Thornton Chase (1847-1912) first American Bahá'í
He is buried in Inglewood, California and it was expressly to visit his gravesite that 'Abdu'l-Bahá came to Los Angeles October 18-21, 1912

Ethelwyn Drew Hall

The son of Ethelwyn Drew Hall, Mr. Kempton Bishop “Pete” Hall lived at 1301 Manzanita Drive, around the corner from Molly King, until his passing at 96 years old on March 12, 2013. They often chatted about his mother, and he shared pictures and other artifacts. Born in 1916 in Long Beach, before coming to Santa Paula, Pete Hall was a resident of Ojai and farmed the KB Hall apricot and almond ranch in the Upper Ojai . More on this remarkable man whose “machinery of life simply wore out” is available in his obituary.

He was a faithful family man, married to his wife Emily for 52 years and father to sons Peter (Ann) of Sacramento, Matthew (Donna) of Orlando, FL, Mark (Susan) of Stockton, Luke of Ojai, John of Ojai, Andrew (Mary) of Saratoga Springs, UT and Thomas (Laura) of Ojai. He is also survived by a nephew Ron (Judy) Johnson of Fresno, nieces Dinah (Gonzalo) Medina of KS and Kathleen (Lindoro) Zanghi of Woodland Hills, eighteen grandchildren and seventeen great-grandchildren.

Ethelwyn Drew Hall heard of the Bahá’í Faith and met ‘Abdu’l-Bahá in Los Angeles. The exact date of Mrs. Hall’s enrollment as a Bahá’í is not known, but as per Roger Dahl, archivist, it could possibly be among individual papers in the national Bahá’í archives in Wilmette, Illinois.



Seated, Mrs. Ruth Hall Johnson in 1996, who confirmed that she met ‘Abdu’l-Bahá in 1912 in Los Angeles (she was four) with her mother, Ethelwyn Drew Hall, an early Bahá’í of Los Angeles County, and her six-year-old sister, Virginia “Ginny” Hall. Ruth Hall Johnson was the sister of K.B. “Pete” Hall (1916-2013) of Santa Paula. Ruth is shown here with Molly S. King and Molly’s grandson Russell Sadeghpour.

During interviews with Molly King prior to 2008, Pete Hall says the midwife at his birth in 1916 was a Bahá’í, and her name was Georgiana Dean. He said that this midwife shared the Faith with his mother.

He also concurred with his sister Ruth Hall (Johnson) that she and her mother and her sister Virginia “Ginny” (born December 29, 1906 in Suffolk, Massachusetts, died May 27, 1983 in Los Angeles), met ‘Abdu’l-Bahá in 1912 in Los Angeles. Ruth was born in Boston, Massachusetts on February 2, 1908 and died in Fresno, California on May 10, 1998. Ruth Hall Johnson’s son Ron Johnson states that “I do recall my grandmother telling me the she attended the lecture and, I believe, meeting ‘Abdu’l-Bahá. The event left an indelible impression on her. I also recall someone telling me that my aunt [Ginny] had seen Him at the foot of her bed when she was ill.” Ron also said of his grandmother that she was “sweet and tolerant” with never a hint of prejudice towards anyone. She kept a picture of her Japanese-American gardener Ben Yoshita on her dresser. Ben served in the decorated 152nd infantry during WW II at the same time his parents were in a relocation camp. There was great affection between Ben Yoshita, his wife Mary, and the Hall family. Ben served as a pallbearer at Ethelwyn’s funeral.

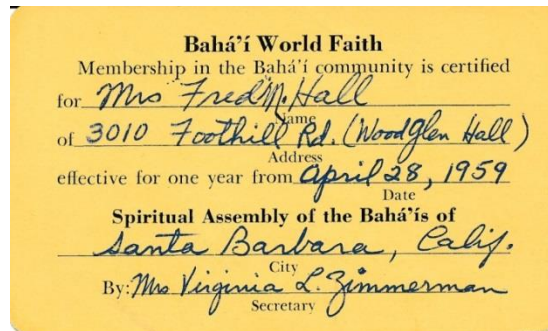


Ethelwyn Drew (Hall) – 1868-1962
Back of picture says taken in Brockport, N.Y. in 1900
She was 22 years old.

Regarding whereabouts of Mrs. Hall during her long lifetime, a letter from Harvard postmarked Sep 3, 1901 is mailed to Miss Ethelwyn Drew at 31 Marshall St., Somerville, Massachusetts. She would have been 23 years old. Correspondence dated September 8, 2008 from Lewis Walker of the national Bahá’í archives to Molly King identifies a first address listed for Ethelwyn Drew Hall as North Hollywood in 1955 but that there is no declaration date. Ethelwyn moved in 1955 to Oxnard and in 1958 to Santa Barbara, where she lived when she passed away on June 2, 1962 in Oxnard.

A card postmarked June 23, 1932 from Ethelwyn Drew Hall to son K.B. Hall is among artifacts given to Molly King by Pete Hall. The birthday card contains a handwritten “Allah’u’abhá” so we know she considered herself a Bahá’í by then. “Allah’u’abhá” translates literally as “God is Most Glorious” and is a salutation used sometimes among Bahá’ís. There are also several Bahá’í pamphlets among her artifacts and notices of Bahá’í events, dating back as early as 1929 [papers of Molly S. King].

By April 28, 1959 Ethelwyn Drew Hall aka Mrs. Fred Hall lived at 3010 Foothill Rd., Santa Barbara, California according to Bahá’í World Faith membership card of the same date. She still lived in Santa Barbara at the time of her passing in 1962 and is buried in the Forest Lawn Memorial Park in Los Angeles.



According to her grandson, Ethelwyn was visiting his parents (her daughter Ruth and son-in-law) in Oxnard when she suffered a cerebral hemorrhage and was transported to a hospital where she passed. He says “her body and mind were exceptionally healthy to that point.” The Oxnard *Press Courier* carried her obituary on June 4, 1962 and states that “she was a member of the Spiritual Assembly of the Bahá’í [sic] in Santa Barbara and the Episcopal Church in Santa Barbara. She is survived by two sons, L. D. Hall of Kansas City, Mo., and K. B. “Pete” Hall of Upper Ojai; two daughters, Mrs. Virginia H. Reiter of Hollywood and Mrs. Ruth H. Johnson of Oxnard; a sister, Mrs. Vera Peckham of Winchester, Mass.; 10 grandchildren and three great grandchildren.”



Molly King holds a picture of Ethelwyn Drew Hall and her husband Fred Hall while visiting her friend and neighbor K.B. “Pete” Hall in Santa Paula in 2012 on Manzanita Drive

During ‘Abdu’l-Bahá’s visit to America in 1912, hundreds of articles were published about Him, and a curious press followed Him, surprisingly even the most abrasive journalists maintaining an unusual regard and respect for His person, calling Him absolutely sincere in His presentation. Below are just two of the articles published local in the Los Angeles area, which could have been sources of “first sightings” of ‘Abdu’l-Bahá by early believers such as Ethelwyn Drew Hall, who met Him, and Elizabeth Carpenter and her daughter Marion Carpenter (Yazdí) who did not, but who were drawn to the Teachings of the Faith in 1914 through the event of His visit to California two years prior.

Extensive information surrounding ‘Abdu’l-Bahá’s 1912 visit was compiled for the centenary of His journey to America and is available through the website <http://centenary.bahai.us/daily>.

From the Los Angeles, California *Herald*, October 19, 1912:

‘Abdu’l-Bahá Abbas of Teheran, Persia, head of the great Bahá’í movement, a leader in the campaign for universal peace and a man whose teachings are read in every land, arrived in the city today to preach the gospel of universal peace and to address the local followers of the Bahá’í faith.

With him are Dr. Ameer N. Fareed, Mirza Ali Akbar, Mirza Ahmed Sohrab and Mirza Mahmoud of Persia, who act as his interpreters. Upon his arrival he immediately took quarters at the Hotel Lankershim. He had hardly become seated when the telephone began ringing and his followers came flocking in to see him.

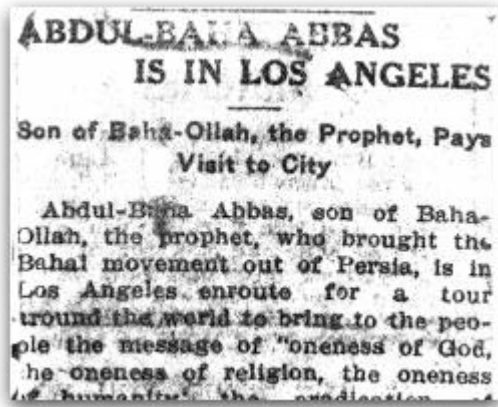
This morning ‘Abdu’l-Bahá announced that one of the causes for his visit here was to conduct a memorial service for Thornton Chase of 227 Rampart Boulevard, who up to the time of his death two weeks ago was one of the strongest followers of the Bahá’í movement on the Pacific coast. The ceremony took place this morning in Inglewood cemetery in the presence of several friends of the deceased.

“Will you take a message to the people of Los Angeles?” he asked The Evening Herald through his interpreter. And then he spoke the following:

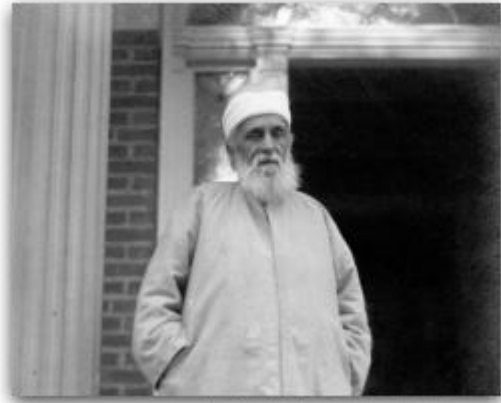
“Praise be to God. The United States has made wonderful progress. Its prosperity is daily on the increase. Educational facilities are unsurpassed, science is marching on, industrialism is expanding and agriculture is thoroughly scientific.

“America’s success is due to the fact that she is a commercial, not a fighting nation. She is not contemplating war with other nations.

“International peace is the greatest issue of today. The time will come when all races and creeds will be united into one race and religion.”



Los Angeles *California Tribune*



'Abdu'l-Bahá in front of Mrs. Agnes Parson's home, Washington, D.C. April 22, 1912

From the Los Angeles *California Tribune* October 20, 1912:

Son of Bahá'u'lláh, the Prophet, Pays Visit to City

'Abdul-Bahá Abbas, son of Bahá'u'lláh, the prophet, who brought the Bahá'í movement out of Persia, is in Los Angeles enroute for a tour around the world to bring to the people the message of "oneness of God, the oneness of religion, the oneness of humanity, the eradication of prejudice, and universal peace." This Persian comes out of the east as an oriental missionary to the modern world. He is a patriarchal figure who wears his native costume with flowing robe, and oriental trousers, and head dress. He speaks little English and usually talks through an interpreter.

In 1912 Mrs. Alma Elizabeth Carpenter read aloud a newspaper article about the visit of 'Abdu'l-Bahá to Los Angeles. It was a Sunday in October, most likely October 27 according to records of Marion Carpenter. "I'll always remember an extraordinary Sabbath in late October, 1912. My parents, Howard and I, back from church, were sitting for a quiet afternoon. Mother and Father were reading sections of the *Los Angeles Times*, and my brother the comics...Suddenly we were all alerted when Mother said, 'Listen to this: 'Abdu'l-Bahá, son of the Persian Prophet [Bahá'u'lláh] has been in Los Angeles. He has come and gone'...We heard no more of 'Abdu'l-Bahá, no more for two whole years, that is. In 1914, a year which would prove to be the most eventful and blessed of our lives, an attractive lady with radiance and charm knocked on our door. She was a widow, down on her luck, selling a health product door-to-door." This was Mrs. Lesley O'Keefe, who, when the conversation turned to religion, told Elizabeth about the Bahá'í Faith. The Carpenters soon moved to Santa Paula, California, and Mrs. O'Keefe and her daughter Frances followed right along. The O'Keefes met 'Abdu'l-Bahá in San Francisco while living in Spokane, Washington in 1912. They traveled with Him to Los Angeles and accompanied Him to Inglewood to visit the grave of Thornton Chase. A full account has been written by Frances O'Keefe [MacDonald] and is found in the addendum of this Timeline.

On December 5, 1912 'Abdu'l-Bahá left the U.S. from New York City on the S.S. Cedric.

Part 2

The Formative Years: 1914-1965

1914

World War I breaks out; almost all communication with 'Abdu'l-Bahá cut off until 1916

Alma Elizabeth Carpenter hears again about the Bahá'í Faith and enrolls the same year. Her twelve-year old daughter Marion is already intrigued by the Teachings embraced by her mother.



Mrs. Alma Elizabeth Carpenter

Photo from the archives of Marion Carpenter Yazdí

Crowell Eddy and Elizabeth Carpenter moved to Santa Paula with their two younger children, Marion and Howard in 1914. Elizabeth was forty-seven years old, a “sheltered, quiet little lady” but a valiant promoter of the Faith. Her daughter Marion states that “I recall no Friday night without inquirers. People were drawn to the shining example, the personal attention, the sincerity and kindness of ‘Mother Carpenter.’ Mrs. Harrison, Emily Lamb and Mrs. [Mary F.] Gillette,³ faithful seekers, would come. Mrs. Charlotte Windsor⁴ and her sister Jane Rouse⁵ would surely be there, with the rose for the

³ Mary Frances [Alquist] Gillette (1882-1974) and Emily [Alquist] Lamb (1875-1953) were sisters and shared the same home address at both 1405 Richmond Road and 226 Stanford St., in Santa Paula, for many years. Both were widows.

⁴ Charlotte Windsor is later listed in the December 11, 1941 *San Bernardino Sun* as the “oldest member of the Santa Paula Episcopal Church.” According to accounts by Dr. Maude Emi Jenkins and Marion Carpenter Yazdi, both Charlotte Windsor and Jane Rouse were enthusiastic about the Bahá'í Faith and faithful attendees at the Friday night gatherings at Sunny Slope from the early days through the time the Carpenters left Santa Paula in 1944.

⁵ Miss Jane Rouse served as “popular Santa Paula [assistant] librarian” at the Dean Hobbs Blanchard Memorial Library starting in 1915 under Librarian Mary J. Birdsall. In December 1918 she took over Librarian Mabel G. Wood’s duties when Miss Wood was called east by the illness of her mother, and Miss Rouse was assisted by

vase by 'Abdu'l-Bahá's picture." Another daughter, Margery, appears in an American Red Cross periodical *Pacific Division Activities Vol. II, No. 3* in July 1919 as living in Santa Paula, and also in the Ventura County directory of 1921-1922 at the Carpenter address on 6th St. She worked as an assistant librarian in the Dean Hobbs Blanchard Memorial library with Jane Rouse. An older son, Bert, did not move to Santa Paula but may have visited. Bert and later wife Josephine remained in Michigan, where the Carpenters lived before coming to California. Children of Bert and Josephine later spent summers in Santa Paula (*Why They Became Bahá'ís: First Generation Bahá'ís by 1963*, compiled and edited by Annamarie Honnold, p. 311).

Mrs. O'Keefe moved to Santa Paula with her high-school aged daughter Frances shortly after the Carpenters did and lived on "Sunny Slope" with the Carpenters, 415-439 North 6th St., Santa Paula. Frances appears as a sophomore in the 1916 SPUHS yearbook *El Solano* but not thereafter, and they moved back to Los Angeles within a year or two. Mr. C.E. Carpenter said he would like to be a Bahá'í in March of 1945 in Berkeley. He passed away on January 21, 1949 at the age of 87. His obituary appeared in the January 26, 1949 edition of the *Santa Paula Chronicle*.

Marzieh Carpenter Gail in a talk recorded at Bosch Bahá'í school on July 1, 1992 (archives of Molly S. King) says that the Carpenters bought Sunny Slope with apartments to rent for income. Father Carpenter was opposed to the Faith and later became a Bahá'í. He would "rattle his newspaper" in the next room while a fireside was going on and wouldn't want to come to the meeting.

In an interview by Molly King and Jean Eaton with Dr. Maude Emi Jenkins in Santa Paula in 1975, Dr. Jenkins described Sunny Slope: "There were [several] cottages. The high school backed onto Virginia Terrace. [Sunny Slope] had a big living room with a fireplace at one end. There were weekly gatherings at Sunny Slope. Sometimes we were only one or two."

Mrs. C.E. Carpenter is listed as contact person in Santa Paula in at 415 North 6th St. in successive editions of *Bahá'í World*.

Marjorie [Margery] Carpenter, daughter of A. Elizabeth [Source: *California Libraries Quarterly* Vol. 14, No. 1, January 1919, p. 75].



Eight cottages belonging to Sunny Slope in 1914, now numbered 433 N. 6th St., Santa Paula. Built circa 1909, the back of property is along Virginia Terrace. The very first firesides and 19-Day Feasts in Santa Paula were held in Apartment A, where Lesley O’Keefe [Long] and her daughter Frances lived for a time before moving back to Los Angeles.

“My parents exchanged their property in Los Angeles for a home, and a separate complex of eight small apartments, high on the hill in Santa Paula, California. ‘Sunny Slope’ had a large lot with citrus loquat and walnut trees, beautiful shrubs, rose arbors, and trellises covered with wisteria and clematis. Across a valley was South Mountain, and Rincon Beach on the Pacific Ocean was only fourteen miles away. We loved our new home.” (Honnold, Why They Became Bahá’ís: First Generation Bahá’ís by 1963, In Memoriam on Elizabeth Carpenter by her daughter, Marion Carpenter Yazdí pp. 305-316). “Mrs. O’Keefe and her high school-aged daughter, Frances, moved too, soon after us, to live in apartment A and held the first firesides and feasts in Santa Paula in its tiny rooms.”

The house has been described as a brown bungalow with long veranda and trellises all around.

Since Marion Carpenter would have been twelve when her parents moved to Santa Paula, and her brother Howard eight, they would have attended North Grammar School north of Main Street through the eighth grade. In 1926 it was renamed McKeveitt Elementary and remains at 955 Pleasant Street. [see Henderson, *Santa Paula*, p. 104]



Santa Paula Grammar School. Eight rooms about a simple court.

“Shortly after moving to Santa Paula [in 1914] two new members, Mary E. Crane (Mrs. Emmett Crane) and her daughter, Eleanor Crane (Carter) joined our little group before Lesley and Frances returned to the Los Angeles area.”

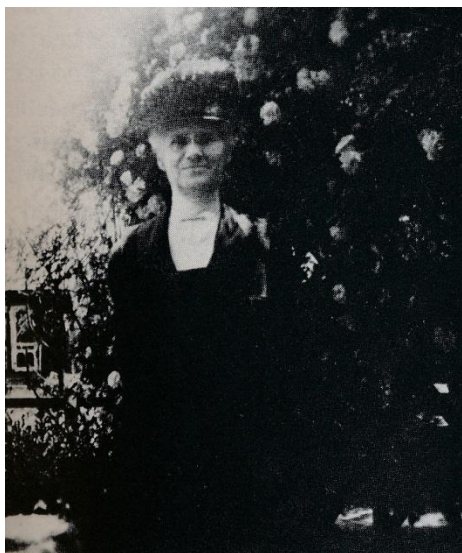
Note: Numbers currently start at south portion of N. 6th Street at 411 and end with the original cottages lining Virginia Terrace which now are numbered 433. There is no 415 or 439, both used as addresses of Sunny Slope where Carpenters lived 1914-1944. Santa Paula historian Mitch Stone clarifies: “The address system in the city changed in the late 1920s when east/west north/south numbering was added. This can be really confusing. Prior to WWII addresses could be pretty vague also. The Sanborn Map...[indicates that] the apartment had two sets of addresses at that time, 455-469 and 421 A-H. The house was 415-17. Though I suppose anything in that range (of odd numbers) would have to apply to this property.”

Molly King interviewed Mich Yamamoto and Marion Carpenter Yazdí at 1328 Forest Dr. Santa Paula on May 30, 1971. During the interview Marion states that in 1914 her family moved to Santa Paula and “Lesley O’Keefe [Long] moved right along with us!” She tells the story of going on an errand to the Baptist Church one day in 1916. The minister called the Bahá’í Faith “Mrs. Carpenter’s religion” and he talked vehemently against it. “I knew then that it was my religion, too! Eleanor Crane and Mrs. Crane became Bahá’ís ...so there were five counting Mrs. O’Keefe.” Mrs. Windsor and her sister who was a librarian [Jane Rouse] – would bring rose buds and put in vase next to ‘Abdu’l-Bahá’s picture. Dr. Artemus Strong’s nurse came too, and her sister. [Mary F. Gillette, the nurse, and her sister Emily Lamb]. Said they would become Bahá’ís when there were seven other members. Florence Mayberry was working at the *Santa Paula Chronicle*. [Opera singer] Walter Olitzki came to Santa Paula.” Mich says on

this tape that at Berkeley, as a little boy he said “equality of men and women means men and women should be united!” and Marion chimed in that this comment “brought down the house.”

1915

Mrs. Helen S. Goodall, a dedicated Bahá’í speaker, first visited Sunny Slope in Santa Paula. Mrs. Goodall and her daughter Ella had become intensely interested in the Bahá’í Faith when they heard about it in San Francisco and attended classes in Phoebe Hearst’s penthouse [Yazdí, *Youth in the Vanguard* p. 5].



Helen S. Goodall

One of the earliest Bahá’ís in California
Standing in front of Sunny Slope at 415-439 6th St., Santa Paula
Home of the Carpenters, circa 1915

She was often hostess to activities in Berkeley, California to which Kanichi Yamamoto and his young children, including son Mich, attended in the early 1900’s. ‘Abdu’l-Bahá gave a talk in her home in October 1912

Students moved into Santa Paula High School’s new three-story building after Christmas vacation. Marion Carpenter and Howard Carpenter would have attended this brand new campus, right across their home of Sunny Slope on 6th St.

”The new high school with the plain lines of one of the finest high schools of the southland makes a picture in itself with the sloping hills as a fitting background, the green lawn and ornamental trees on the plot of ground just finished. The retaining wall and cement grandstand is not only novel but unique in its architecture as one passes along Santa Paula St.” (see *Campus on the Hill: The Story of Santa Paula High School and a Century of Community Yesterdays* by Robert L. Raitt, SPUHS Alumni Association, 1988 p. 67)

An English teacher at SPUHS when Marion was in 9th grade often visited Sunny Slope (Yazdí, *Youth in the Vanguard* p. 127). The only English teacher listed in the 1917 yearbook *El Solano*, when Marion was a freshman, is Ms. Hazel Ball. Marion expressed in her autobiography that she was disappointed at Ms. Ball’s seemingly lack of understanding about the new Teachings of Bahá’u’lláh. One can imagine that the hospitality and warmth of the Carpenter’s Sunny Slope home may have indeed served as a welcome

respite for teachers, in that it was directly across from the high school, whether or not they were particularly interested in the Bahá'í Faith.

1916

March 17, 1916 first mention of Bahá'í Faith in the *Santa Paula Chronicle*. Editor at that time was E.L. Boardman. April 28, 1916 marked his final edition. He sold the newspaper to Horace McPhee, who took it over as editor from May 1916 to March 1924. [See *Glancing Through the Headlines: Santa Paula Chronicle "H. McPhee & Co., Proprietors" 1916-1924* by Mary Alice Orcutt Henderson for the Santa Paula Historical Society, 1986]. Horace McPhee is the grandfather of photographer Horace Bristol, who according to Howard Carpenter's sister Marion was Howard's "best friend." In mid-1924 Leo Smith took over as editor.

March 17, 1916 Volume XXVII

"Several Donations of Valuable Books to Public Library" – [among other books mentioned] "Six books on the Bahá'í movement have been presented to the library by Mr. C. M. Remy [Remy] the author of two of them, by Mrs. M. L. O'Keefe, Mrs. A. Elizabeth Carpenter, and Mr. R.O. Parker."

Friday, June 16, 1916 is the second mention of the Faith in the *Chronicle*.

"Recent Accessions at the Public Library" [among other books, Bahá'í books probably given by Elizabeth Carpenter].

The *Santa Paula Chronicle* and the story of Mrs. Florence Mayberry 1916-1927

The *Santa Paula Chronicle* began circulation in 1887 and was destined to serve the city of Santa Paula for the next 105 years until its last edition in December of 1992. Publisher 1916-1924 was Horace Greeley McPhee. His daughter Edith Bristol was also a newspaper reporter, and her son Horace Bristol would go on to become a renowned photojournalist. The McPhee-Bristols were "best friends" of the Carpenters and most assuredly were all familiar with the principles of the Faith, having published regular announcements about the Faith in the *Santa Paula Chronicle* during their tenure. The early importance of the newspaper in promulgating the Teachings of the Bahá'í Faith and, indeed, of any cause, cannot be overestimated. Mrs. Elizabeth Carpenter was quiet, shy, a dedicated homemaker, and not disposed to speaking in public, although she was fearless in her determination to share the Teachings of Bahá'u'lláh. She relied principally on cultivating friendships and on the newspaper as a vehicle through which to announce public meetings, mostly in her home, during the nascent days of the Bahá'í Faith in Santa Paula.

Bahá'u'lláh Himself wrote about the importance of the press in the late 1800's from Palestine where He had been confined since his exile from Persia:

In this day the mysteries of this earth are unfolded and visible before the eyes, and the pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter.

But it behooves the writers and editors thereof to be sanctified from the prejudice of egotism and desire, and to be adorned with the ornament of equity and justice. They must inquire into matters as fully as possible in order that they may be informed of the real facts, and commit the same to writing...
—from “*Tablet of Tarazát*” (revealed circa 1888, Bahji)

The Oxnard *Press Courier*, March 9, 1926 carried a brief social piece about Bahá’í Eleanor Crane Neville, the Bristols, and the McPhees, all of whom were friends in Santa Paula. The McPhee-Bristol family is mentioned in letters of both Alma Elizabeth and Marion Carpenter (Yazdí). A letter from Marion Carpenter Yazdí dated November 24, 1986 to Molly King states: “*I’ve been savoring the book [Glancing Through the Headlines by Mary Alice Henderson] page by page ...these are some of the highlights I’ve much appreciated; Sulphur Mountain springs up S.P. Canyon, where we regularly filled our bottles; uniform dress for high school girls fall term 1919...the Glen City Theater with the silent movies. (Mother rented the theater once for a big Bahá’í event – Mr. MacNutt was the speaker...one of the ministers wanted to help mother pay the cost! We were really touched by his offer). The McPhees were the Carpenter’s best friends: Mrs. McPhee, my mother’s, Roxanna, mine, and Horace Bristol [Edith’s son], Howard’s. They were all very smart and fun people.*” Horace Bristol was born in Whittier, California and came to Santa Paula at age eight with his parents in 1916. Howard Carpenter would have been ten, and they both attended what was then North Grammar School (now McKeveitt Elementary) and Santa Paula High School. His cousin Roxanna McPhee graduated from SPUHS in 1921 as president of her senior class so she was one year younger than Marion Carpenter, who graduated in 1920. Horace moved to Hollywood with his family before high school graduation and received his diploma from Hollywood High School. [sic – he actually graduated from Belmont High School in Los Angeles. *Source*: Kimberly Rivers, *Santa Paula Times*, October 29, 2004 “Richard ‘Horace’ Bristol: Class of 1926”]. During the Great Depression Horace worked with photographer Dorothea Lange and with author John Steinbeck in migratory labor camps taking pictures while Steinbeck interviewed the workers.⁶ In an interview produced by Blackside Inc. published on September 4, 2013 (Washington University Film and Media Archive, St. Louis, Missouri) Mr. Bristol describes befriending the beleaguered population of workers whose properties and jobs were destroyed by the Oklahoma Dust Bowl during the nationwide depression. He and Steinbeck “broke bread” with families in order to gain their confidences and had true empathy for their fellow human beings, surely a trait which developed early in Horace’s life, and shared by Howard Carpenter, his best friend during his youth in Santa Paula. Horace Bristol passed away on August 4, 1997 in Ojai, California.

Leo A. Smith first leased the Santa Paula newspaper plant from H. McPhee & Company in 1924 and then purchased it in 1926. He incorporated the newspaper property under the name of the Santa Paula Chronicle Publishing Company, Inc., Ltd., in 1930, and became president of the corporation, as well as publisher. Mr. Smith’s wife was the former Miss Dorothy Gardiner, of Lynn, Massachusetts, member of one of the old New England families. [*Source: California of the South Vol. IV, by John Steven McGroarty, Pages 51-52, Clarke Pub., Chicago, Los Angeles, Indianapolis, 1933*]

⁶ The back of the house Horace Bristol had built in 1932, most likely with the assistance of Savage Klein, is on the southside of the home located at 1124 Cliff Drive, Santa Paula. Its original address was 1119 Grant Line, on the opposite side of Cliff Drive. It was rented in 1935 by John Savage and Margaret “Peg” Klein, he a home-builder in the Oaks neighborhood in which the Bristol home is nestled among newer residences. In 1936 Savage Klein finished building the home purchased by C. Russell and Molly King in 1963 [*Source: Stone, Mitch R. The Oaks of Santa Paula: A History of Santa Paula Canyon and the Oaks Neighborhood, Fern Oaks Press, Santa Paula, California 2011*]. That home became a center of Bahá’í activities for fifty years.

Mrs. Smith became vice president of the *Santa Paula Chronicle*. Matching dates and considering the friendship of the Carpenters with the McPhees, it stands to reason that it was she who was not interested in publishing further articles on the Bahá'í Faith, and in fact, called quiet little Mrs. Carpenter and her faithful husband, C.E. "kooks" when they attempted to publish an article while Florence Wilson [Mayberry] was working in the *Chronicle* office.

Florence apparently arrived in Santa Paula sometime between October of 1924 and September of 1925, as her autobiography states she was eighteen. She did not start working for the *Santa Paula Chronicle* right away. The incident most likely happened in 1925 or 1926 and was probably summer or early fall since the weather was warm.

"Out of the blue" the *Santa Paula Chronicle* offered her a job as a reporter and society editor. At the time, "squibs" or what we call "blurbs" about the activities of the Faith in the Carpenter home had been published with relative regularity.

In Florence Mayberry's own words, from her autobiography:

"One afternoon a rather unusual couple entered the office...they were pink-cheeked, immaculate and fresh...the tiny lady, who smiled sweetly at me, wore a flower-bedecked hat, a pretty understated dress...particularly noted on a warm Southern California afternoon were her spotless white gloves. Santa Paula ladies wore gloves to club meetings, which in role of society reporter I occasionally attended. But gloves were not seen on Main Street on warm afternoons.

"The tiny lady asked politely that an article be placed in the paper, regarding a discussion to take place in her home on the theme 'The Unity of Mankind.'" Enchanted by the charming pair, Florence accepted the piece of paper then watched them walk down the street.

"The crisp voice of the editor's wife cut sharply into my reverie. 'Bring me that paper!' she demanded. She took the single sheet, scanned it, ripped it in half, tossed it in the waste basket. 'Bahá'ís! Crazy kooks!' she pronounced. 'Screwball religion. I'll not have it in our paper!'

"I stood frozen, numb with shock. I felt deeply, personally offended. Kooks? This beautiful couple?

"I waited until the editor's wife left for home, then retrieved the torn paper and read it. In effect it stated that on the designated evening an informal discussion group, open to all who were interested, would gather at the C.E. Carpenter residence at the Sunny Slope apartments (which they owned, I later learned).

"A week passed and again the charming little lady, later known to me as Elizabeth Carpenter, entered our office alone, to hand me a second hand-written announcement of a forthcoming meetings."

Embarrassed at not publishing the articles submitted week after week by this sweet and demure lady, Florence wanted to do something in response to what she felt was inappropriate behavior on the part of the editor's wife. "One development helped me through this. The delightful lady and I became friendly...and I would, without criticism from the boss's desk, occasionally slip in 'squibs' about Bahá'í events going on in the Carpenter home."

“Then, hallelujah! The editor’s wife departed on a several months’ trip. At last I was in charge of all social news.” Florence immediately began to publish any and all items that Mrs. Carpenter brought in, and, interestingly, upon the return of Mrs. Smith, the latter suddenly said, “Florence, what say we call on Mrs. Carpenter and find out just what this Bahá’í religion is? After all, it’s in our paper all the time.”

The two called on Mrs. Carpenter in her “attractive, rustic home that was perched on a flowering, tree-shaded hillside overlooking the town” [Sunny Slope at 415 N. 6th Street]. The two newspaper ladies spent an enlightened afternoon learning about the Faith that Elizabeth Carpenter so humbly espoused.

Florence and her mother Myrtle then moved to Stockton, California, and to Reno after another brief visit to cousin Gertrude Harpold’s “haven” in Santa Paula. Myrtle eventually remained in Santa Paula, and Florence returned to Reno, where she met and married quick-thinking, wise-cracking, country-loving, kind-hearted David Maurice Mayberry in 1939. Missing her mother, Florence returned to Santa Paula shortly after her marriage and it was then that she again visited Mrs. Carpenter on Sunny Slope, this time accompanied by Myrtle. Elizabeth’s beautiful widowed daughter-in-law Marzieh was there. During their conversation in answer to Florence’s assertion that “genius can be found anywhere” without the need for Divine intervention or guidance, Marzieh agreed, but pointed out that genius is within a limited field and that “the spark of genius is itself quickened into a higher perception by the renewed spiritual power released each time a new Messenger appears.” She then good-naturedly advised that Florence not just rely upon what she said, but to decide for herself after reading Bahá’u’lláh’s Words and using her own inquiring mind. The day before Florence returned to Reno, Elizabeth and Marzieh Carpenter visited her at Gertrude’s ranch and Elizabeth “shyly” handed her a book.

It took two years for Florence to read the book, called *Bahá’í Scriptures*. She was visited by Mrs. Carpenter in Reno, and continued to question and investigate, and found her niche in public speaking when she was unexpectedly asked to cover a Bahá’í meeting. In May of 1941 this intrepid inspirer of many a soul enrolled as a Bahá’í, along with her husband David, her brother and sister-in-law, and her mother, Myrtle Robinette.

In 1945 the Mayberrys and Myrtle moved back to Santa Paula. Florence served for a time as Secretary Manager of the Santa Paula Chamber of Commerce, the first female to serve in this position. She is listed in the Ventura County directory as being the Secretary-Manager 1948-49 but may have begun and ended her tenure before and after that year. She successfully carried out what may well be considered the first truly culturally-integrated Santa Paula annual Fiesta Parade, with the unanimous agreement of the “wonderful directors” of the parade, and popularly-assessed as the best Fiesta Parade ever by the “splendid community” of Santa Paula (Mayberry, *The Great Adventure* p. 109). The Fiesta Parade began in 1939 and was a popular event, bringing as many as 20,000 visitors to the city for the two-hour spectacular (referenced in *Santa Paula Times*, August 13, 2008). Interestingly, in her doctoral thesis *The Mexican Outsiders*,⁷ which focuses primarily on segregation practices in Santa Paula, author Martha Menchaca makes the following observation regarding a separate affair: “Members of the Mexican community became more assertive and demanded to hold their ethnic celebrations in public. In 1949 they obtained a permit to hold a parade in celebration of Mexico’s independence. The *Santa Paula Chronicle* recorded the event [September 16, 1949].”

⁷ Menchaca, Martha, *The Mexican Outsiders: A Community History of Marginalization and Discrimination in California*, Austin, Texas, University of Texas Press 1995, p. 105

Thursday November 30, 1916: “Lectures Heard During the Week: Bahá’í Speaker” – “The Fundamental Unity of all Religions” was the topic of a lecture given by Mr. Charles Mason Remey of Washington, D.C. on Sunday night at the universalist church of Santa Paula. The Rev. Mr. Miller introduced the speaker...”

An interesting article appeared in the periodical *The Retail Growers Advocate, San Francisco, CA*, January 5, 1917, No. 1, Vol. 22: “Santa Paula – C.E. Carpenter, a well-known resident of Santa Paula, has bought out a general merchandise stock in the town of El Toro, and is making a big slaughter sale to dispose of the stock. Mr. Carpenter is going to establish a grocery business here.” There is further indication that Mr. Carpenter went into business in Santa Paula: an October 24, 1925 blurb in the *Santa Paula Chronicle* indicates that House, Carpenter, & Crane sold walnuts at the packing house on Santa Barbara and Ojai Streets, stating “packages shipped anywhere.”

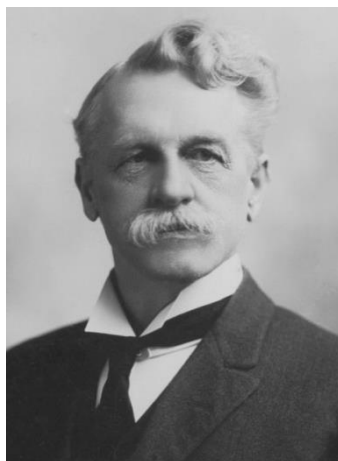
1916-1917

Tablets of the Divine Plan revealed by ‘Abdu’l-Bahá reach the United States and Canada. By 1919 all have been revealed. These Tablets comprise specific guidance to the Bahá’ís of the U.S. and Canada.

1917

Bahá’í Temple Unity Convention, Boston, 1917

Santa Paula is represented by Dr. F. W. D’Evelyn (he was representative of Santa Cruz and Santa Paula). 55 cities of U.S. were represented – seven from California. An executive Board of nine individuals was elected.



Frederick D'Evelyn

Frederick W. D'Evelyn appears to have been the first person of Irish birth to accept the Bahá’í Faith. He was born in Belfast in or about 1855. He became a Bahá’í in San Francisco in 1901 and was a member of the Temple Unity Board. He represented Santa Paula several times during Conventions in Chicago for benefit of the building of the House of Worship on the shores of Lake Michigan. This Bahá’í administrative body established by direction of ‘Abdu’l-Bahá, the *Bahá’í Temple Unity*, began purchasing land and gradually assumed larger responsibilities across communities until the development of the National Spiritual Assembly as the national administrative body.

From the Santa Paula Chronicle: Note: Spelling of names from Santa Paula Chronicle varies and names are spelled as in original notices.

Thursday May 17, 1917 (page 2) “The Bahá’í Movement: Written for The Chronicle” [two column article] by Isabella D. Brittingham. Also on page 3: “Bahá’í Lecture” Mrs. Isabella D. Brittingham of New York City “who is spending a couple of weeks in Santa Paula, will speak upon the Bahá’í Movement at the Universalist church Monday evening, May 21st at 8 o’clock....no offering.”

1918

April 27-30, 1918 delegate to the Bahá’í Temple Unity convention: **Santa Paula, California—Mrs. M. Lesley O’Keefe Long, delegate;** Mrs. Helen S. Goodall, alternate. (*Star of the West* Vol. IX, Azamat 1, 74 (May 17, 1918) No. 4 *Report of the Tenth Annual Convention of the Bahá’í Temple Unity. Held at the Auditorium Hotel, Chicago, April 27th to 30th, 1918.* Note: by April 1918 Mrs. Lesley O’Keefe had moved to Pine City, Minnesota but acted as a delegate representing Santa Paula that year.

From the Santa Paula Chronicle:

Thursday June 27, 1918 “New Books at Santa Paula’s City Library” [lists several new books, including Bahá’í books donated by Elizabeth Carpenter]. Author of all four titles is C.M. Remy.



Santa Paula circa 1919

l to r back: Marion Carpenter,
Margery Carpenter, Mrs. Marco
Zim, Elizabeth Carpenter,
Herbert Zim, Marco Zim

l to r front: Milton Zim, Howard
Carpenter

*Photo courtesy of the U.S.
national Bahá’í archives*

Article in the May 29, 1919 edition of the *Santa Paula Chronicle* is entitled “Renowned Artist Visits Santa Paula” and reports an opportunity for friends to meet Mr. Zim, the “celebrated sculpture-artist of Santa Barbara.”

1919

The Carpenters received a Tablet from ‘Abdu’l-Bahá (appears in *Star of the West* March 21, 1921 Vol. 12, No. 1 page 28). **Please note:** The use of the word “Assembly” in the time of ‘Abdu’l-Bahá referred to a Bahá’í community in its entirety, no matter the size. The use of the word “Assembly” to refer to administrative institutions of the Faith did not become customary until several years later, during Shoghi Effendi’s ministry as Guardian of the Bahá’í Faith (beginning in 1921) – Yazdí, *Youth in the Vanguard* p. 228-229.

To the members of the Spiritual Assembly, Santa Paula, Calif.

Upon them be Baha'u'llah El Abha.

HE IS GOD!

O ye who are firm in the Covenant!

'Abdu'l-Baha is constantly engaged in ideal communication with any spiritual assembly which is instituted through the Divine Bounty, and the members of which are in the utmost devotion are turning to the Divine Kingdom and are firm in the Covenant.

To them He is heartily attached and with them He is linked by everlasting ties. Thus correspondence with that gathering is sincere, constant, and uninterrupted.

At every instance, I beg for ye assistance, bounty, and fresh favor and blessing; so that the confirmations of His Holiness Baha'u'llah may like unto the sea be constantly surging, the lights of the Sun of Truth may shine upon you all and that ye may be confirmed in service, may become the manifestation of bounty and that each one of ye may at dawn turn unto the Holy Land and may experience spiritual emotions with all their intensity.

Upon ye be Baha' El Abha.

Haifa, Palestine.
November 12th. 1919.

Elizabeth Carpenter also received a personal Tablet dated November 12, 1919 from 'Abdu'l-Bahá.

To the maid-servant of God, Mrs. Carpenter, the secretary of the Spiritual Assembly of Santa Paula, California.

Upon her be Bahá'u'lláh El Abhá!

He is God!

O thou wooer of the love of God!

For a long time I have desired to correspond with thee, but I had no time whatever. At present as that respected maid-servant of God, Mrs. True, is returning to those regions I am writing thee in brief that thou mayest know that thou art ever in sight and present before me.

I beg for thee from the bounties of God, advancement in the Kingdom and nearness to His Highness the Merciful One. Thy services in the Spiritual Assembly are accepted in the sight of the Almighty and are well-known to the friends.

I supplicate thy reward from His Holiness Bahá'u'lláh. Upon thee be Bahá El Abhá.

(Signed) 'Abdu'l-Bahá Abbás

(Translated by Shoghi Rabbani, Haifa, Palestine, November 12, 1919. The original is in the U.S. national Bahá'í archives)

From the Santa Paula Chronicle:

Thursday March 27, 1919 “Bahá’ís Observe New Year.”

Thursday October 2, 1919 “The Bahá’í Religion” (an article follows, reprinted by request from the New Era, Riverton N.J. July 25, 1919 – a lecture by Charles Mason Remey of Washington, D.C. giving the history and explaining the spiritual principles of the Bahá’í Movement).

Thursday, October 30, 1919 (page 6) “The Bahá’í Religion and World Unity” article written by Charles Mason Remey appeared in the *Santa Paula Chronicle*.

Librarian of Dean Hobbs Blanchard Memorial Library is Mabel Wood [Henderson, *Glancing Through the Headlines* p. 100]

1920

[from 1983 cassette tape of Marion Carpenter Yazdí at Bosch Bahá’í School] November 20, 1920 Marion Carpenter received letter from ‘Abdu’l-Bahá telling her what to study. But she wasn’t invited to go on pilgrimage, even though she had asked (was not given permission). Then ‘Abdu’l-Bahá passed away, so Marion never met Him. Her husband Ali Yazdí had been a classmate and intimate friend of Shoghi Effendi, and met ‘Abdu’l-Bahá as a young child. He visited Shoghi Effendi at Oxford before coming to Berkeley.

From the Santa Paula Chronicle:

Thursday, January 15, 1920 (front page): “Noted Persian Here Tonight” at Universalist church at 8:15. Also page nine: “Mirza Ahmad Sohrab Coming”

Thursday January 22, 1920 “Social Items of the Week” – For Foreign Guest: “In honor of Mirza Ahmed Sohrab, the noted Persian, who spoke in this city on Thursday evening.” An accompanying article on page 3 of the Santa Paula Chronicle, same date, “Noted Persian Traveler Speaks to Santa Paulans: Mirza Ahmed Sohrab Talks of Persian History and of Bahá’í Religion” at the universalist church. “Mirza Ahmed Sohrab speaks English fluently, yet selects his words from among the simplest in the language, thus adding to the strength and sincerity of his address.”

Thursday May 6, 1920 (front page) “Distinguished Bahá’ís in Santa Paula” Mrs. Ella G. Cooper and Mrs. [Kathryn] Frankland of San Francisco will speak Friday night on subject ‘Prophecies Concerning the New Day’ at Carpenter home” [no address listed – she is becoming well known as the hostess for Bahá’í events at Sunny Slope].

June 1920 Marion Carpenter graduates from Santa Paula High School. A classmate was Artemus Strong who became a respected Santa Paula surgeon and whose nurse attended Bahá’í firesides at the Carpenters. Marion moved to Berkeley, California and lived with Kathryn Frankland during first year; later she transferred to Stanford.



Marion Carpenter 1920
 Santa Paula Union High School
 Society editor of *El Solano* yearbook

Birdseye View of Seniors

Name	Alias	Birthplace	Profession	In Sweet Bye and Bye
Julia Ballard	Jule	Hardy, Neb.	Smiling	Stenographer
Marion Carpenter	Just Marion	Marcellus, Mich.	Chumming with Roxy	Renowned Writer
Clara Claberg	Peggy	Santa Paula, Calif.	Studying	Violinist
Ardis Decker	Pat	Hueneme, Calif.	Blushing	Farmerette
Marshall Dickenson	Dick	Saticoy, Calif.	Flirting	Warden at San Quentin
Alta Dunning	Al	Salt Lake City, Utah	Trying to Bluff	Famous Movie Actress
Collie Dyer	Jimmy	Paducah, Ky.	Teasing the Girls	Evangellist
Dorothy Hall	Dot	Santa Paula, Calif.	Looking Innocent	Matron Girls' Boarding School
Viva Harms	Viv	Long Beach, Calif.	Annoying Others	Missionary, South Sea Islanders
Ethel Hunt	Eddie	Crystal, North Dakota.	Talking	Nurse
Bernice Jones	Berny	Newberg, Oregon.	Bossing	Old Maid School Marm
Josephine Knick	Jo	Santa Paula, Calif.	Giggling	Practicing Domestic Science
Charles Leavens	Shorty	Chelsea, Mass.	Stretching	Detective
Karl Leopold	Lee	Bardsdale, Calif.	Acting Cute	Circus Clown
Louise Martinez	Lou	San Luis Potosi, Mex.	Helping Others	World's Champion Tennis Player
Clifford Maltby	Cliff	Greensburg, Kansas.	Escorting Jo	College Professor
Ruth McMillan	Rufus	Los Angeles, Calif.	Trying To Be Good	Suffragette
James Pinkerton	Pink	Santa Paula, Calif.	Queening	Rancher
Raymond Ransdell	Boob	Bolivar, Mo.	Visiting Office	Boss Road Gang
Glenn Robinson	Rotten	Colorado Springs, Colo.	Finding a Girl	Hen Pecked Husband
Howard Sheldon	Al	Oxnard, Calif.	Avoiding Girls	Doctor
Artemas Strong	Art	Santa Paula, Calif.	Arguing	President League of Nations
Elizabeth Tucker	Bessie	Saticoy, Calif.	Spooning With Lufe	Housewife

Below is from the *Santa Paula Times*, March 15, 2002.

Marion Carpenter Yazdí , Class of 1920

March 15, 2002, By Kimberly Rivers

Born in Marcellus, Michigan to Crowell E. and Elizabeth Carpenter, Marion had a brother, Howard Carpenter, a member of the SPUHS Class of 1924, and a sister, Margery. In school Marion was an active student and served the school as society editor of El Solano. Among her classmates were Howard Sheldon, Louise Hardison, Lafe Brown, Milton Teague, Paul Churchill, and Artemus Strong who served as student body president. Marion first heard about the Bahá'í Faith in 1912, when her mother read a newspaper article in the Los Angeles Times. Two years later her family learned more about the new religion from a door to door salesman [a saleswoman, named Lesley O'Keefe]. Her mother became a member of the Bahá'í Faith immediately. Marion joined in 1914. From then on throughout her life, her first love was Bahá'í. Bahá'í is not a sect of some other religion, it is an independent religion. Some of the principles emphasized are equality of women and men, the elimination of prejudice, universal education, religious tolerance, harmony of science and religion, and a world commonwealth of nations. Following graduation from SPUHS, Marion left Santa Paula for the University of California at Berkeley. In Berkeley she took part in all aspects of Bahá'í work and was the first Bahá'í student at the university. In 1923 she transferred to Stanford University, and went on to get her master's degree in 1928. In her work at both universities Marion came to know old believers of Bahá'í and began to take notes, realizing that someday the old believers would be gone. It is from these notes and memoirs she collected that she was able to publish her book Youth in the Vanguard in 1982, telling of her experiences in Bahá'í.

Brother Howard also followed Bahá'í and became a physician at Stanford. He and his wife, Marzieh Khan, toured Central Europe and the Balkans teaching Bahá'í. While in Haifa he became ill with Malta fever, and was then stricken with poliomyelitis and paralyzed from the waist down. After an agonizing two-month trip back to the United States, Howard died in San Francisco November 4, 1935. In August of 1926 Marion married Ali M. Yazdí , the second love of her life, whom she met while at the University of California in Berkeley. Ali, also a student of Bahá'í, was from Persia, where Bahá'í began in 1844. Together they had two children, Robert and Barbara, who, with their three grandchildren, have all been raised as students of Bahá'í. Marion returned to Santa Paula in 1983 to present a copy of her book to the Blanchard Memorial Library and to talk with friends from her SPUHS days. Her lifetime of teaching and living Bahá'í was ended in her daughter's care in Wellesley, Massachusetts on February 2, 1996.

1921

Santa Paula Chronicle notices and articles: ***Please note*** that all citations from the *Santa Paula Chronicle* throughout the years are written here as originally appearing in the newspaper, so spellings of names of individuals, especially Persian names, will change. No attempt is made to correct spelling, which in the case of mid-Eastern names will often vary.

Thursday February 10, 1921 page 7 "Bahá'í Teacher Coming to Santa Paula" re "a teacher of international repute, sent to America by 'Abdu'l-Bahá" [regarding Jenáb-i-Fádíl].

Thursday, February 17, 1921 “What are the Bahá’í Principles?” Lengthy article. Address for meetings is listed at Carpenters, 514 N. 6th St.

Thursday March 3, 1921 [two articles same date] front page Santa Paula Chronicle “Persian Scholars speak before local audiences” re “Professor Jenabe Fazal Mazandarani, professor of logic and jurisprudence in the Shah’s University, Teheran, Persia spoke at Universalist Church. [Note: Jenáb-i -Fádíl also visited Santa Paula in 1925 so he visited twice]. At this meeting Mirza Ahmed Sohrab was the interpreter. “Howard Carpenter rendered cornet selections.” Scholars were “entertained at noon at luncheon at the C.E. Carpenter home and in the evening were house guests of the E. C. Crane home.” A subsequent large meeting was also held in Fillmore, with the attendance of over 200 guests.

Thursday April 14, 1921 *Santa Paula Chronicle* “Mr. and Mrs. E.C. Carpenter will leave on Monday for an extended Eastern trip....will be met by their son, Bert Carpenter and wife of Battle Creek, Mich.”

Front page *Santa Paula Chronicle* Thursday, July 14, 1921 “Lecturer Here for Bahá’í Movement.” Mr. George Latimer of Portland, Oregon is guest at the homes of Mrs. Emmett Crane and Mrs. C.E. Carpenter on Sunday. [Mary E. Cross Crane and daughter Eleanor lived in a cottage at Sunny Slope. By 1918 Eleanor was married to Lorne Neville so it is possible she had another address by 1921].

1921-1923

Sisters Margery Carpenter and Marion Carpenter lived together in Berkeley, where Marion attended UC Berkeley.

November 29, 1921 Ascension of ‘Abdu’l-Bahá in Haifa, Israel. In His Last Will and Testament he has named his grandson, Shoghi Effendi, as Guardian of the Bahá’í Faith, that is, the source of guidance to whom the Bahá’ís should now turn. Shoghi Effendi was only 24 years old at the time, and so overcome by the news of his appointment as Guardian that he removed himself from Haifa for a short time to gather his strength. He subsequently took the reins of guiding the Bahá’í world through a course of vision, crisis, and victory until his passing in 1957. Mrs. Elizabeth Carpenter and her children, like most of the Bahá’ís worldwide, pledged unquestioned loyalty to the young Guardian, understanding as much as they were able at the time, his place in the development of a new world order, under a Covenant “the like of which the sacred Dispensations of the past have never witnessed.” (Shoghi Effendi, *God Passes By* p. 239).

1922

Marion Carpenter “heard good news of the appointment of the Guardian” [from 1983 cassette tape of Marion Carpenter Yazdí at Bosch].

1923

Marion Carpenter again requested pilgrimage. Again told “not at this time.” She really wanted to meet the Guardian!

Letter from the Guardian to several cities in the United States includes Santa Paula.

[To] The beloved of the Lord and the handmaids of the Merciful in Asbury Park, N. Augusta, Ga.; Beverly-Salem, Mass.; Bisbee, Ariz.; Buffalo, N. Y.; Eliot, Maine; Cambridge Springs, Penn.; Fernandina, Fla.; Fruitport, Mich.; Grand Rapids, Mich.; Geyserville, Cal.; Grand Haven, Mich.; Haverhill, Mass.; Ithaca, N. Y.; Johnstown, N. Y.; Miami, Fla.; Milwaukee, Wis.; New Haven, Conn.; Omaha, Neb.; Okanagan, Wash.;

Peoria, Ill.; San Diego, Cal.; Santa Barbara, Cal.; **Santa Paula, Cal.**; Santa Rosa, Cal.; Springfield, Ill.; St. John, N. B.; St. Louis, Mo.; St. Paul, Minn.; Trenton, N. /.; Worcester, Mass.

Care of the members of the National Spiritual Assembly
Dearest Fellow-workers in the Vineyard of God:

Though your number in each of these cities be small and limited, yet by virtue of that Celestial Potency bequeathed to every one of you by our departed Master, you are assured that ere long your small company shall expand and wield such power and influence as no earthly power can ever hope for or attain. Who can doubt that he is ever watching from his Station on High over his scattered fold and is guiding and strengthening his faithful lovers who toil and labour for the fulfillment of his Word and the realization of his Purpose for mankind? As we observe the sad conditions of the world and the complexity of the problems that are besetting humanity, we may at times lose heart and grow forgetful of the promised dawn of the New Day, so repeatedly and emphatically foretold in the Sacred Writings. But we need only refer to some of the earliest writings of our beloved Master to regain that confidence which the vicissitudes of the world, however distressing, can never shake. Are not these words wherein he assures us of the onward march of the Cause—a march which no one can resist and which is sure to lead humanity to its glorious destiny?— “Now in the world of being, the Hand of Divine Power hath firmly laid the foundations of this all-highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this Holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs. Ere the close of this century and of this age it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift!” And as the outlook grows darker and despondency overtakes the hearts, it is incumbent upon us to arise with greater confidence than ever before, endeavoring to clear the mists of hate and prejudice that have dimmed the vision of mankind and, relying upon these assuring words of his, point out to a weary world the Way of True Salvation. I very eagerly await the news of the progress of the Movement in your cities and shall be grateful and delighted to hear that you have reinforced your numbers, extended your activities, established a centre and founded a Spiritual Assembly that shall direct and co-ordinate your efforts for the promotion of the Cause. Awaiting your joyful news and beseeching the blessings of the Almighty upon your efforts, I am your brother and co-worker, (Signed) S h o g h i . Haifa, Palestine January 8th, 1923 [published in *Star of the West* Vol. 14, No. 2 May 1923, page 4].

Letters written on behalf of the Guardian to Mrs. A. Elizabeth Carpenter and sent to her at Sunny Slope, Santa Paula invariably included a handwritten, personal note from Shoghi Effendi. His letters uplifted and encouraged her. Following are two excerpts:

March 23, 1923: “At the three Holy Shrines⁸ Shoghi Effendi supplicates the Divine favors in your behalf and that of the friends in that locality [Santa Paula] asking the Lord to bless and guide you in your life of service, to strengthen you spiritually, and render your small community a center of...light, peace and joy.”

May 12, 1923: “He hopes that through your persistent endeavors and the self-sacrifice of the friends there a new period will dawn in that city [Santa Paula] and the number of the friends will increase many fold. Jenabe Fazel I am sure will again visit that city...”

⁸ The Shrine of Bahá'u'lláh, the Shrine of The Báb, and the Shrine of 'Abdu'l-Bahá. The former in Bahjí, near 'Akká, the latter two in Haifa, on Mount Carmel.

Regular notices in the *Santa Paula Chronicle* regarding weekly Bahá'í meetings are under "Church Activities" at home of Mrs. A. Elizabeth Carpenter, 439 6th St. Spelling of names are referenced here unchanged from original notices.

Thursday January 25, 1923 re speaker Mrs. Louise R. Waite of Los Angeles: "Mrs. Waite was named by 'Abdu'l-Bahá 'The Nightingale of the Kingdom', she having composed the words and music of the Bahá'í hymns."

Thursday March 8, 1923 re "Musician and lecturer in Santa Paula This Week: Mrs. Louise R. Waite, of Hollywood." "Mrs. Waite is the composer of the song, 'America' sung last Tuesday evening in Los Angeles by the children's community chorus under the direction of Hugo Kirchofer and later broadcasted all over the country at the Anthony radio station. This song was dedicated to the children of America and was approved by Woodrow Wilson."

1924 or 1925

Florence Wilson – later Mayberry – moved to Santa Paula to cousin Gertrude "Gigi" Harpold's when she was eighteen. Gertrude lived in a cottage at 15081 West Telegraph Road (see Timeline 1916 "The *Santa Paula Chronicle* and the story of Mrs. Florence Mayberry 1916-1927" for details on her meeting the Carpenter family and becoming acquainted with the Bahá'í Faith). Her story of lifelong travel, writing, and speaking on behalf of the Bahá'í Faith has been documented in her autobiography.



The Great Adventure, Nine Pines Publishing, Ontario, Canada, 1994.

1924

The MacNutts (Howard) and Julia Grundy visited Santa Paula in November, spoke at a gathering at the Carpenters, then at the Glen City Theatre. [Glen City Theatre was at 856-858 Main St. and the manager was L.A. Baumgartner].



Juniors at Santa Paula High School 1923 from the yearbook *El Solano*
Howard Carpenter is on the extreme left, second from the top



June 1924 Howard Carpenter graduates from Santa Paula High School. He was influenced by Howard MacNutt in becoming a Bahá'í, according to his family members. Mr. MacNutt spoke at the Carpenter home at 439 N. 6th St. and also at the Glenn City Theater on Main Street.

Marzieh Gail Carpenter in *Arches of the Years* says that Howard MacNutt “impressed the young college group, and had a good deal to do with confirming Howard Carpenter as a Bahá'í in 1924.”

In 1924 there are regular notices in the *Santa Paula Chronicle* regarding weekly Bahá'í meetings under “Church Activities” at home of Mrs. A. Elizabeth Carpenter, 439 6th St.

Saturday July 12, 1924 under “Directory of Churches” Bahá'í Movement, “Sunday July 13 the regular Nineteen Day Feast will be served at seven o'clock. All friends are invited to meet Mr. and Mrs. Henry Kuphal of the Sacramento Bahá'í Assembly.”

Thursday July 24, 1924 re Bahá'í meeting on Friday. Speaker “Shiek Oli Mahhamed Yazdí formerly of Haifa, Palestine is in Santa Paula in the interests of the Bahá'í Movement. He will speak at the Friday night meeting on ‘The life and Teachings of ‘Abdu'l-Bahá.’”

Wednesday August 6, 1924 re census (see below, August 18) includes Marion Carpenter

Thursday, August 14, 1924 quotes and announcement of regular Friday night meeting. Speaker Miss Barbara Sherman Probasco of Stanford University.

Monday, August 18, 1924 “a census of the church affiliations and religious preferences of the people of Santa Paula was commenced today and will be continued until completed by a corp of fifty volunteer workers...” Committee in charge of the work includes Miss Marion Carpenter, Bahá'í Assembly, secretary-treasurer...”

Wednesday, Oct 1, 1924 reports that Mrs. C.E. Carpenter and son Howard attended Bahá'í Convention and Congress in San Francisco and returned with Mrs. Ida Finch of Seattle, Washington.

Thursday October 2, 1924 announces speaker Mrs. Ida A. Finch, recently returned from Japan who will speak on “Immortality.”

1925

May 1925: Jinab'i-Fadil (Mirza Asadu'llah Fadil Mazandarani – 1880-1957) was photographed with group of friends in Santa Paula. He spoke at Sunny Slope, the home of Elizabeth Carpenter, the home which is known as the “Bahá'í Mecca of Unity.” A note that accompanies the picture, below, was written from St. West in August 1925 and states that “Jenab-i-Fadl addressed several gatherings in the same town; spoke to the students of the High School. While there were innumerable meetings in the large cities of vital importance, these meetings in the town of Santa Paula were particularly notable because of their deep spirituality.”



Bahá'ís and friends in Santa Paula in 1925 with Jináb-i-Fádil

Marion Carpenter Yazdí identified several of those pictured, above.

(List of individuals courtesy of historian Paulette Pappas. Photo appeared in Bahá'í Year Book 1925-1926 Vol. 1, p. 106).

Individuals identified in picture above, if known, starting with those standing, left to right: #21 Mae Auforth; #24 Edith Camp; #25 possibly Eleanor P. Crane; #26 Rosella Dennis; #28 Jináb-i-Fádil; #29 C.E. Carpenter; #31 Elizabeth Carpenter; #32 Shahnaz Waite; #34 Nellie French; #36 possibly Mary E. Cross Crane; #37 Lesley O'Keefe Long; #38 Roscoe Lamb; #39 Flora Clark; #40 (in polka dot dress) Jean Lamb; middle left to right: #10 Frances Kuphal; #11 Charlotte Boyle; #13 Farhang, son of Jináb-i-Fádil; #14 Grace Lamb; #15 Ziya'iyiyih, wife of Jináb-i-Fádil; #17 Amelia Collins (later Hand of the Cause of God)⁹; #18 Minna Madsen; sitting left to right: #1 William Scholling; #2 Henry E. Kuphal; #5 Houshang, son of Jináb-i-Fádil; #7 William Madsen (son of Minna Madsen)

More articles in 1925 from the *Santa Paula Chronicle*:

Monday March 30, 1925 “Luncheon for Out-of-Town Guests” Inc. NSA member Mrs. Florence Morton of Worchester, MA. At Carpenters

⁹ A Hand of the Cause of God in the Bahá'í Faith is one of specially-named individuals of distinctive learning and wisdom, only 36 recognized during the Guardianship of Shoghi Effendi, some posthumously. Their task was to uplift and inspire the believers and to propagate and protect the ideals of the Cause. Unlike the elected Spiritual Assemblies, the Hands of the Cause of God had no administrative functions. ‘Abdu’l-Bahá states in His Will, “*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.*”



Reading from left to right

Back Row Standing -

- 1 Roscoe Lamb
- 2 Olive B. Dible
- 3 Rosella Dennis
- 4 Florence Clapp
- 5 Mrs (Billey) Cline
- 6 Mr Carpenter (Host)
- 7 Dr Ettinger - (Non Bahá'í)
- 8 Ahmad Sohrab
- 9 Dexter Lamb.

Center Row (Sitting)

- 1 Elizabeth
Mrs Householder
holding Betty Jane Dible
- (2) Strange Woman (Name not known)
- 3 Mother Mattern
- 4 Mrs Crane
- 5 Grace Lamb
- 6 Mae Anforth
- 7 Eleonora Neville (Mrs Carter)
- 8 Jean Lamb
- 9 Harriett Cline
- 10 Mrs Carpenter (Hostess)
- 11 Wilfred Cline

Front Row

- 1 Fred West
2 West Child
- 3 Frank Beckett
- 4 Ambrose Cline - Child - (Bill Cline)
- 5 Louisa Beckett (Von Keetley)
- 6 Frances Cline
- 7 Frances West

1925

at the home of
Mr & Mrs Carpenter
Santa Paula, Calif

E. B. ELLIOTT
PHOTOGRAPHER
114 S. Orange
Santa Paula, Calif

Known visits of Ahmad Sohrab to Santa Paula are in 1920, 1921, 1924, and 1925
Above is a photograph of his 1925 visit, with Bahá'ís and friends at the Carpenter residence, Sunny Slope

Regarding some of the friends named above, Bahá'í World 1926-1928 Directory p. 183 lists Mrs. Grace R. Lamb at 1131 N. Jackson St., Glendale, and Bahá'í World 1933-1934 p. 437 lists Mrs. Jean Lamb as chairman of the Glendale Spiritual Assembly, and Mrs. Harriet Cline and Mr. Dexter Lamb as Glendale members. Historian Paulette Pappas offers the following information about Grace and Roscoe Lamb, and Dexter and Jean Lamb. *“Roscoe and Dexter were brothers. The Lambs were friends and at one point neighbors to my mother and her parents in the late 1930s in the Glendale area. Grace and Roscoe are buried in Inglewood. Dexter is buried at the Glendale Forest Lawn, as is Jean. We know that Glendale (and Tropic), Pasadena and Los Angeles were one Spiritual Assembly from 1909 until 1920, and that during this time Grace Lamb served on that Assembly. After 1920 the Lambs are not listed as members of the Los Angeles Spiritual Assembly, - although 3 to 4 years of those records are missing –but served on the then newly formed Glendale Assembly. As far as I know, all four of them were longtime residents of Glendale.”*

1925 from the Santa Paula Chronicle, continued:

Wednesday April 15, 1925 re trip to Pasadena by Mrs. and Mrs. C.E. Carpenter, Mrs. Charlotte Windsor, Mrs. Ernest Harrison and son, Arthur to hear Jináb-i-Fádil speak. “May 22, 23, and 24 Jinabi Fadil will be here” [in Santa Paula].

Wednesday May 20, 1925 long article re Jenabe Fazel

Thursday, May 21, 1925 re gathering on Friday with Jenabe Fazel at 439 6th St.

Saturday May 23, 1925 announcing talk by Jenabe Fazel at 439 6th St., Carpenter home; also “Unity Feast” to be held on Sunday, May 24. **Monday, May 25, 1925** p. 3 re gathering; farewell to Jenabe Fazel.

Many, many notable visitors came to Santa Paula to speak at the Carpenter home, including Horace Holley, Mrs. and Mrs. Howard MacNutt and Julia Grundy, Isabella D. Brittingham, Jináb-i-Fádil, Helen S. Goodall, Ella G. Cooper, Kathryn Frankland, Keith Ransom-Kehler, Dr. Susan Moody,¹⁰ Dr. and Mme. Alí-Kulí Khan, Orcella Rexford, Amelia Collins and Nellie French, Shahnaz Waite, Marion Holley (Hofman), Virginia Orbison, Helen Bishop, and others (Honnold, *Why They Became Bahá'ís*, p. 308). Marion Carpenter remembers Horace Holley, secretary of the National Spiritual Assembly and future Hand of the Cause of God as saying, “If I had my little [wife] Doris with me, I’d like to settle down and stay right here.”

Below, letter from Dr. John E. Esslemont to Marion Carpenter, mentioning Barbara Probasco, and on behalf of the Guardian letting Marion know not a good time to come to Haifa (Cited Yazdí, *Youth in the Vanguard*, pp. 148-50, original in USBNC archives).

c/o Shoghi Effendi, Persian Colony, Haifa, Palestine
3rd May, 1925

To Miss Marion Carpenter
1209 Stanford University
California

¹⁰ In 1930 Keith Ransom-Kehler traveled extensively in California. A visit to Santa Paula by Dr. Moody could have occurred in 1927 when she was visiting California (Ruhe-Schoen, Janet, *A Love Which Does Not Wait*, Palabra Publications, Florida, 1998, pp. 135 and 195).

Alláh-u-abhá!¹¹

Dear Bahá'í Sister,

Shoghi Effendi was greatly interested and pleased by your letter of March 31st—so much so that he had it translated into Persian and read at a meeting of the friends. We are delighted to hear that you have managed to establish a regular weekly Bahá'í meeting in the Club House in the campus and we pray that it may become permanent and grow in numbers and influence, and that soon you may have a Local Spiritual Assembly in the University.

I was greatly interested lately in reading a book called "The Life Changers", by Harold Bigbie, describing a movement among University Students for a consecrated Christian life, initiated by a man called Frank Buckmann [Buchman], which has already become international and seems to have achieved really remarkable results in many cases. Mr. Buckmann and a party of his friends called on Shoghi Effendi a few months ago. I hope this start you have made at Leland Stanford University may be the beginning of a work among University undergraduates that will spread to other Universities and become something much bigger even than that of Mr. Buckmann and his group of "Life-changers." If, as we believe, Bahá'u'lláh is the prophet of the new age in which we live, then in the light of His teachings and in the strength of the new spiritual outpouring through Him, we ought to achieve even greater things than are possible to those who walk in the light of the "old dispensation" and have not yet become fully aware of the value of the New Revelation.

We hope that soon you may find opportunities of carrying the message to the undergraduates of other universities, or of linking up with Bahá'í students at other Universities and encouraging them to start Bahá'í meetings also. Then inter-university meetings of Bahá'í groups could be arranged, exchange of speakers and so on, and from this germ you have started an organization might grow that would have very powerful and far-reaching effects. A "summer school" or Bahá'í Camp for undergraduates in Vacation time might prove very valuable.

We are very glad to hear that the lectures given by Mr. Remy [Remey], Mrs. Cooper, Jináb-i-Fádil and others were so successful and that your friend . . . has already become a devoted and active Bahá'í. Entire and selfless devotion is what is most needful. The brighter our torch burns, the more light will it give and the more readily will it impart its blaze to others. It is fine too that you have the cooperation of your brother Howard, and of friends on the staff of the college paper.

The blessings of Bahá'u'lláh and the Beloved Master will assuredly be with you in this work and Shoghi Effendi and the friends here will offer heartfelt prayers that you may be richly confirmed in your service to the Kingdom.

Shoghi Effendi does not think it necessary for you to come to Haifa at present. His correspondence and other duties leave him very little time for translation work, and the Girls School on Mt. Carmel cannot be started until there is a good deal more money in hand for it. Conditions in Persia are at present too unsettled to make it advisable for you to go there. So it seems as if, for the near future, it would be better for you to work in America, where there is certainly ample opportunity. We pray that you will be clearly guided to whatever God would have you do, and we hope you will keep us informed of your

¹¹ "Alláh'u'abhá" is a greeting often used by Bahá'ís of all backgrounds and languages, and literally means "God is Most Glorious."

activities, from time to time, so that we may keep in as close touch as possible with you and your group of coworkers. Shoghi Effendi was very pleased to see the articles by your brother, Barbara Probasco and yourself in the March Star and hopes that you will all three be enabled to do great service to the Cause both by tongue and pen.

With kindest regards and best wishes in which Shoghi Effendi and all the friends here join.

Your brother in the service of the Beloved,

(signed) J. E. Esslemont [Hand of the Cause of God, author of *Bahá'u'lláh and the New Era*, and serving as assistant to the Guardian in Haifa]

Also in May, Marion Carpenter writes her mother, Elizabeth, from Berkeley saying, "Howard had a letter from Father today in which he said he hoped you would consent to sell the Santa Paula property and move nearer us children...It's hard to tell what the best time is to break away but...the sooner, the better, am I not right? I believe you would like it in the north. ..And bless your dear untiring heart, you surely need a new field to work in! If the ground is not fertile, it is better to go where the fresh plants are...longing for cultivation...I can't keep from crying as I write this because I know more than anyone else how you have struggled in Santa Paula. I'm not the only one who knows either, because 'Abdu'l-Bahá said that your efforts are 'well-known to the friends,' and it is very true...you are indeed an angel." (Yazdí, *Youth in the Vanguard* p. 183)

There is considerable activity in Santa Paula in 1925-1926 and the Carpenters remain there until 1944.

August 31, 1925 Marion arrives in Santa Paula, having graduated from Stanford. (Yazdí, *Youth in the Vanguard* p. 186)

1926

Santa Paula Chronicle Thursday, July 15, entitled "Bahá'í Movement" – "Mrs. Louise R. Waite, who has made many friends on her former visits to Santa Paula, will speak here tonight at 7:30 on 'The Cosmic Consciousness.' Tomorrow afternoon at 3:00 she will speak on 'The Bahá'í Movement' at a tea given in her honor by Mrs. C.E. Carpenter. Tomorrow evening at 7:30 she will speak on 'The Influence of the Holy Spirit on the Lives of Men.' These meetings will be held at 415 Sixth Street and the public is cordially invited. No collection will be taken. These talks are given by Mrs. Waite in the interest of world unity and peace."

Marion Carpenter and Ali Yazdí married at Sunny Slope. Theirs is the first Bahá'í marriage in Santa Paula. Notice of wedding in *Santa Paula Chronicle* cites groom as "Sheik Ali." Ali Yazdí's family lived in Egypt. Sheik Ali's name was given by 'Abdu'l-Bahá in honor of Ali's uncle who was the first believer in the Yazdí family. Shoghi Effendi and Ali Yazdí were friends in Ramleh, Beirut, and Haifa; they attended school and university together.



The Oxnard Press Courier of Friday, September 3, 1926 carried the above notice on page 4

To one of many of her letters to Shoghi Effendi Elizabeth Carpenter received the following response. She had apparently as a dutiful parent asked the Guardian for some kind of recommendation regarding her possible future son-in-law. From July 19, 1926 letter written on the Guardian's behalf: *"Concerning Ali Yazdí he is not quite a stranger to us. He spent quite a number of years with Shoghi Effendi in the University of Beirut and is considered by the young Bahá'ís in Haifa as a very dear friend...his character was exemplary and we cannot believe that the California climate has in any way affected him...As to his marriage, that is a totally different proposition. According to the book of Aqdas the decision rests on the parties themselves...if your daughter and Ali Yazdí are fond of each other and you as well as his parents approve they can surely marry. The whole question rests with the parties. Shoghi Effendi cannot interfere. His only wish is that in case such a union should take place he would like you to extend to them his hearty congratulations and his best wishes for a happy and prosperous life."* [Added is a note in the Guardian's handwriting. Source: National Bahá'í archives of the United States].

Marion Carpenter notes in *Why They Became Bahá'ís*, p. 310 that "in those days, to be legal, either a minister, or a justice of the peace, had to officiate at weddings. Because of his interest, Ali Yazdí and I, about to be married, asked the Reverend L.M. Smith [of the Episcopal Church in Santa Paula] to take part in our Bahá'í marriage. He cooperated fully and read with feeling the vows, the exalted words of Bahá'u'lláh which made us man and wife."

Marriages.

Day and Date.	Place.	No.	NAMES.	Age.	Residence.
Feb 28 th 1926	Howard Boulevard Santa Paula	25	William James Dupont Catherine Lillian Adams	20	Santa Paula Fillmore
Aug. 31 st 1926	Santa Paula	26	Ali Mohamed Yazdi Marion Bernice Carpenter	27 24	San Francisco Santa Paula

Marriages.

Parents' Names and Residence.	Signature of Clergyman.	Witnesses and Remarks
Haj Mohamed Yazdi Crown Eddy Carpenter Alma Elizabeth Young	Jamile Yazdi Egypt Lloyd M. Smith	Crown Eddy Carpenter Alma Elizabeth Carpenter
6 th St. Santa Paula		

Marriage registration of Marion Bernice Carpenter and Ali Yazdí , 1926
 The Episcopalian minister at the time was Rev. Lloyd M. Smith.
 It is the first Bahá'í marriage celebrated in Santa Paula.



Mr. and Mrs. S. Ali Yazdi, recently married at Santa Paula, California.

Star of the West Vol. 17, Issue 7, page 228

“Union of the East and West: The marriage of S. Ali Yazdí and Miss Marion Carpenter” by Shahnaz Waite

We are departing somewhat from our editorial policy to give space to the following interesting news. We do so because the marriage is a significant one from many points of view, especially as it means another union of the East and West. Both ardent Bahá'ís and both cultured earnest students, the union of these two brilliant young people must surely result in an enlarged field of service. Such souls demonstrate the love, unity, kindness, fellowship and divine worship of true Bahá'ís. – Editor

“A marriage of deepest interest to Bahá'ís in general and most unique in its nature in that it manifested the union of East and West, the Orient and Occident – together with the combined Bahá'í and Episcopal marriage service, occurred on August 31, at 4:30 p.m. in the home of Mr. and Mrs. E.C. Carpenter, of Santa Paula, Calif, when their youngest daughter Marion Bernice Carpenter became the wife of Ali Yazdí – son of Mrs. and Mrs. H.M. Yazdi of Port Said, Egypt...

“These two radiant young Bahá'ís were both members of Mrs. Kathryn Frankland's “Bahá'í Junior Class” in Berkeley while students at the university of California, and are well known among the Bahá'ís of the West. The bride is a graduate of Stanford University of California and the groom a graduate of the American College at Beirut, Syria, and has taken post graduate work at the University of Berlin, and the University of California.

“The Bahá'í wedding service from the Words of ‘Abdu’l-Bahá was most beautifully and impressively read by Mrs. Kathryn Frankland, who preceded the bride and her father, with the bride's maid and best man, as they entered the room, to the strains of Mendelssohn's wedding march and joined the groom with the Rev. Lloyd M. Smith, the Episcopal minister, who stood before the embanked fireplace, lighted with yellow candles; Mrs. Frankland taking her place beside the minister where she stood throughout the two services. The words of ‘Abdu’l-Bahá, which she read, on the sacredness of marriage, the eternity of the spiritual union, through divine love and the nature of the home that the newly married couple should strive to establish dedicated to God and His service, bore with them a confirming power that was felt and realized by all present, many of whom were not of the Bahá'í faith. After the closing prayer from the pen of Bahá'u'lláh, the Episcopal service was read by Dr. Smith. All during the services the Bahá'í benediction was softly played by the musicians in an adjoining room. It sounded like celestial strains from the Eternal Kingdom. The musical program preceded the nuptials. Miss Eleanor Powell of Brookline, Mass rendered exquisitely Liszt' immortal “Liebestraum” (Song of Love) which was followed by two cello and piano numbers, after which the wedding march announced the approach of the bridal party. The spirit of radiant joy and happiness which illumined the faces of these two “children of the kingdom” was indeed beautiful to see, and this union of the East and West Persia and America, so truly Bahá'í in its nature may, we all pray be one that will bind together with stronger ties of spiritual oneness, not only these ardent, dedicated Bahá'í hearts, but the two countries, and that the future home of these earnest believers may be, as ‘Abdu’l-Bahá has so perfectly expressed it, “a nest and shelter for the birds of the Kingdom and a house and dwelling for the meeting place of the spiritual ones. Know that in every home where God is praised and prayed to and His kingdom proclaimed, that home is a garden of God and the paradise of His happiness.” May they ever dwell in this paradise and continue in service to the Glorious Cause so dear to their hearts.

“Regarding the question of matrimony: know thou that the command of marriage is eternal. It will never be changed or altered. This is divine creation and there is not the slightest possibility that change or alteration affect this divine creation.” – ‘Abdu’l-Bahá

“The marriage of Bahá’ís means that the man and woman must become spiritually and physically united, so that they may have eternal unity throughout all the divine worlds, and improve the spiritual life of each other.” – ‘Abdu’l-Bahá

1927

Article appeared on January 4, 1927, page 3 of the Oxnard *Press Courier* published “a few months” after Florence Wilson was asked to write an article about the Bahá’í Faith for the *Santa Paula Chronicle*. Article in part announces publishing of first “Bahá’í Year Book” Vol. I.

**New Religion Starts
In 69 U. S. Cities**

The remarkable growth in this country and Europe of the comparatively new religion of brotherhood, founded by Baha'u'lla in Persia 80 years ago, is graphically presented in the first annual Baha'i Year Book which shows that 69 cities of the United States and Canada have assemblies or groups of believers in that faith.

Great Britain, Germany, Egypt, Persia, Turkey and India are among the nine countries which have Baha'i organizations, while local centers also exist in the larger cities of Europe, Africa, Australia and the Far East.

The year book is the first attempt of its kind to present in comprehensive form an international summary of Baha'i activities and is published under the direction of the American National Spiritual Assembly, the central administrative committee of the Baha'is of the United States and Canada. Horace Holley, of New York, one of the editors of the book, points out that the facts presented warrant the claim that this movement must now be recognized as an independent religion and no mere sect or offshoot of the Muslim faith.

What prominent persons who have studied this new religion think of its tenets, is given at length in a series of excerpts from current books and magazine articles. Professor Jowett, of Oxford, is quoted as thinking that this might prove to be the most important religious movement since the founding of Christianity.

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Circa 1928

Marion and Ali were visiting his family in Egypt when they received a message from the Guardian that said “come at once.” They took the train from Katar to Haifa. They could see Mount Carmel from the train, and the Shrine of the Báb. They were met by Fujita who became a Bahá’í while working at Kathryn Frankland’s, after hearing a talk given by Ella Brittingham. Fujita went to serve ‘Abdu’l-Bahá in Haifa, and came with ‘Abdu’l-Bahá to California in 1912. He returned to Haifa to serve Guardian.

In this year Ali Yazdí met Shoghi Effendi for the first time as The Guardian. They were invited to meet with the Guardian at the house of ‘Abdu’l-Bahá.

1928

St. Francis Dam disaster affects communities from Newhall to Ventura

Howard Carpenter (1906-1935) and Marzieh Khan Carpenter (1908-1993)

Of all the stories of early Santa Paula High School graduates, there is perhaps none more tragically glorious than that of Howard Carpenter, SPUHS class of 1924. During his eighteenth year he felt himself confirmed as a Bahá'í, mostly through conversations with Mr. Howard MacNutt, an early believer and visitor to Santa Paula. Delving into Howard Carpenter's story, one feels his quiet intellect, his resignation to trials, and his acquiescent sense of humor. He married one of the most spirited women of his time, called "our Persian princess" at Stanford University, where both attended. Because of his short life and because seven years of that fleeting life were spent with his beloved companion Marzieh, we take a brief look at the two, together.

During his university years Howard attended Bahá'í meetings at Stanford and in San Francisco and served on the San Francisco Assembly in various capacities including that of Chairman. He was present at the sessions of the Geyserville Summer School, and was the first to build a cabin on land offered to the Bahá'í School by John Bosch.

A letter from Howard written from Santa Paula dated September 11, 1927 to "My dear Mr. and Mrs. Bosch" states: *"I wish to thank you for the wonderful two weeks which you gave me at Geyserville in your Bahá'í Village. It was the happiest period of my life. Although my school work will be rather strenuous this Fall, I am looking forward to doing more work on my cabin. Needless to say I am enthusiastic about your plans for a future community of Bahá'ís at Geyserville. With Bahá'í greetings I am Very Truly yours, (signed) Howard L. Carpenter."*¹²

At Stanford Howard exemplified the Bahá'í principle of race oneness somewhat startling his university contemporaries by rooming with Yoshio Okumoto, a Japanese fellow-student. He married Marzieh Nabil (Khan) in 1929, and in 1932 he received M.D. from Stanford medical school, the same year Marzieh Carpenter received her M.A. in English.

Marzieh had transferred to Mills College for her sophomore year when her family moved to California. In 1927, David Starr Jordan broke the quota on women to allow Marzieh to finish her last two years at Stanford University, where she was known among her classmates as "our Persian princess." Using the attention to great advantage, she and Howard Carpenter organized small weekly discussion groups on the Bahá'í Faith. In 1929, she was elected to Phi Beta Kappa and obtained her BA with Great Distinction (the honours being the non-Latin equivalent of *summa cum laude*); in June 1929, she also became Marzieh Carpenter. Marzieh had begun to write for the Faith during her junior year at Stanford, producing several essays for *Star of the West* Bahá'í periodical.

On September 9, 1932 Howard and Marzieh Carpenter left for Persia from San Pedro, first traveling to Vienna, where Howard received a certificate in advanced ophthalmology.

¹² Papers of John and Louise Bosch, courtesy of the Bahá'í national archives, Wilmette, Illinois

At the request of Shoghi Effendi, they travelled with Martha Root¹³ for three weeks in Central Europe and the Balkans, teaching the Faith and following up on contacts 'Abdu'l-Bahá had made during his Budapest journey. This was followed by five weeks of teaching in Bulgaria with Marion Jack¹⁴, and then more teaching in Greece and Albania en route to Haifa.

In 1933, Marzieh and Howard Carpenter spent three weeks in Haifa receiving instructions from Shoghi Effendi, who hoped that they would be the "vital link connecting the East and the West in the Bahá'í World." Specifically, the Guardian wanted them to bring seeds of the developing Administrative Order from the West to the East. Marzieh found a job as the first female reporter on the staff of a Tehran newspaper. Fluent in English, French, Persian, and Arabic, as well as some Russian, she also worked on various Bahá'í translations. Howard, however, was prevented by the authorities from obtaining a medical license for over a year. Once the license was granted, he was stricken with poliomyelitis and paralyzed from the waist down. For seven months, he lay in a hospital bed until Rahmat and Najmia 'Ala'i lovingly took him into their home, caring for him as they had for Keith Ransom-Kehler¹⁵ a year earlier. In letter after letter, the Guardian urged the Carpenters to be patient, to consult competent physicians, and to continue their labors in Persia. Marzieh and Howard were obedient, but when doctors advised a return to the United States as Howard's only hope for recovery, the Guardian contributed funds for their release from Tehran and to their long journey by plane and ship back to San Francisco.

On June 13, 1935 Marzieh and Howard were met in Boston by all nine members of the National Spiritual Assembly of the U.S. and others after a 40-day boat trip.

On July 2 they were met in San Francisco by Howard's sister Margery and Berkeley Chief of Police Greening. Howard was taken immediately by ambulance to the UC hospital.

San Francisco newspapers quoted Howard: *"You never know how the scenery looks until you see it horizontally...and you don't know how kind people are, of all nationalities, until you undertake to do your traveling on a stretcher, absolutely motionless."*

On November 24, 1935, within months of returning home, Howard Carpenter died in Northern California and the Carpenters attended his funeral from Santa Paula. His wife wrote in a memorial article in *The Bahá'í World*: *"His brilliance, his almost surgical frankness, his hatred of sentimentalism, his intellectual approach to the Cause of Bahá'u'lláh, his utter devotion to the furtherance of Bahá'í institutions, were a light and guide to those who accompanied him through his brief life."* A letter of December 18, 1935 written on behalf of the Guardian to Elizabeth Carpenter expresses his deepest condolences and states *"next to the late Mrs. Ransom-Kehler he may, indeed, be well considered as the foremost American believer who has, in the last few years, been assisted in rendering invaluable help to the Persian believers in their efforts for the establishment of the Administration in their country..."* (Yazdí, *Youth in the Vanguard* p. 198)

¹³ Martha Root, a journalist, traveled throughout the world. As a dedicated Esperantist she established Esperanto groups, stayed with Lydia Zamenhof in Poland and confirmed her as a Bahá'í. She met with Queen Marie of Rumania after which the queen and her daughter voiced their support of the Bahá'í teachings. Martha Root was called "the foremost Hand of the Cause" by the Guardian, Shoghi Effendi.

¹⁴ Marion Jack is another intrepid American Bahá'í and artist, who staunchly remained in Bulgaria during WWII, applauded for her bravery by Shoghi Effendi.

¹⁵ See story of Keith Ransom-Kehler in *A Love Which Does Not Wait* by Janet Ruhe-Schoen, Palabra Publications, Florida 1998

As Marzieh herself would write of a fellow believer, "The same test which drives one soul away only confirms another." In an unpublished letter to Marzieh Carpenter on June 10, 1939, Shoghi Effendi wrote: "I truly prize your services and the spirit that prompts you to render them. Your perseverance is magnificent, your accomplishments notable, and your loyalty exemplary."¹⁶

Below from Marzieh Carpenter Gail's *Arches of the Years*, Chapter 55: "Rejoice for a Season."

People very often bring back from their travels only themselves. If they do describe some great experience, they are apt to assure you that it was indescribable, and they had never seen anything like it before. Since you have no way of knowing what they had seen before, this and their similar comments are of little help. On the other hand, visitors to Haifa, however inarticulate, often return with an atmosphere, a scent or an aura which means much. The Guardian encouraged the believers to share their pilgrimage with those at home. He also made it clear that pilgrims' accounts are not authoritative; it is the Bahá'í Texts themselves which are the standards of belief, the rest is of interest but not authoritative, like any believer's personal interpretations of the Teachings.

The Guardian was always exceptionally kind and thoughtful when disaster had struck an individual. He arranged for Howard Carpenter to be taken by ambulance to Bahjí as well as the Mount Carmel Shrine when he returned paralyzed from Iran on his second pilgrimage. He told me not to dissipate my efforts, but to think only of Howard's recovery. He told Howard his primary consideration was to recover, and everything else, even teaching the Cause, was secondary. He said he would do the praying and Howard must make the effort to get well.

Shoghi Effendi told us he would pray for Howard's mother, A. Elizabeth Carpenter, at the Shrines, particularly Bahá'u'lláh's, so that she would be able to form a Local Spiritual Assembly at her home in Santa Paula, California. Also that he would wire the friends at Beirut, Alexandria and New York to meet our ship, and that we were to cable him from New York. He gave us each a tiny, perfect photograph of the Master's portrait, found in 'Abdu'l-Bahá's papers after His ascension, and certainly blessed by the touch of His hand. This was the Paris portrait, and Shoghi Effendi said the reproduction was made in Germany. One copy is still with me, but when Howard died I put his in the jacket of his suit, since it belonged to him" (p. 311).

¹⁶ Chen, Constance M., obituary of Marzieh Nabil Carpenter Gail published in *Bahá'í Studies Review*, Association for Bahá'í Studies, 1996 p. 6



Dr. Howard Luxmoore Carpenter, 1906-1935.
1924 graduate of SPUHS



Marzieh Nabil Khan Carpenter
Married to Dr. Howard Carpenter of Santa Paula 1929

Marzieh Carpenter returned home after her husband's funeral and found a cable from the Guardian that comforted her heart. From *Arches of the Years*: ... "details [about the Guardian] are few and incomplete. They say nothing of Shoghi Effendi's tenderness toward the believers: cables when they were ill, tributes when they died. All too often, every affliction from which they suffered made its way straight to him. They say nothing of the sums he disbursed for the poor, denying himself, traveling inexpensively when he was abroad for a brief rest, carrying little luggage along. They say nothing of how, when Howard Carpenter fell mortally ill in Tehran, the Guardian, unasked, sent me money through the Tehran Assembly; or how, in California one year later, on the day and at the very moment when I came home from Howard's burial to a life that had collapsed, I was handed a cable from Shoghi Effendi (p. 316)."

A biography of Dr. Howard Luxmoore Carpenter's life is found in *Bahá'í World* Vol. VI.

1935 (below from *Bahá'í World* Vol. VI)

A survey of the American community in 1935 showed that there were 12 States without a registered believer. It was at this time that the Guardian made his first appeal for Bahá'í pioneers to go forth to teach and to settle in these areas. The time for lectures on the philosophy of the Faith had temporarily passed, for in the words of Shoghi Effendi: *The Cause is not a system of philosophy; it is essentially a way of life, a religious faith that seeks to unite all people on a common basis of mutual understanding and love and in common devotion to God.* (p. 170)

"Cities and Postal Zones having Isolated Believers" – Santa Paula is included here on page 227.

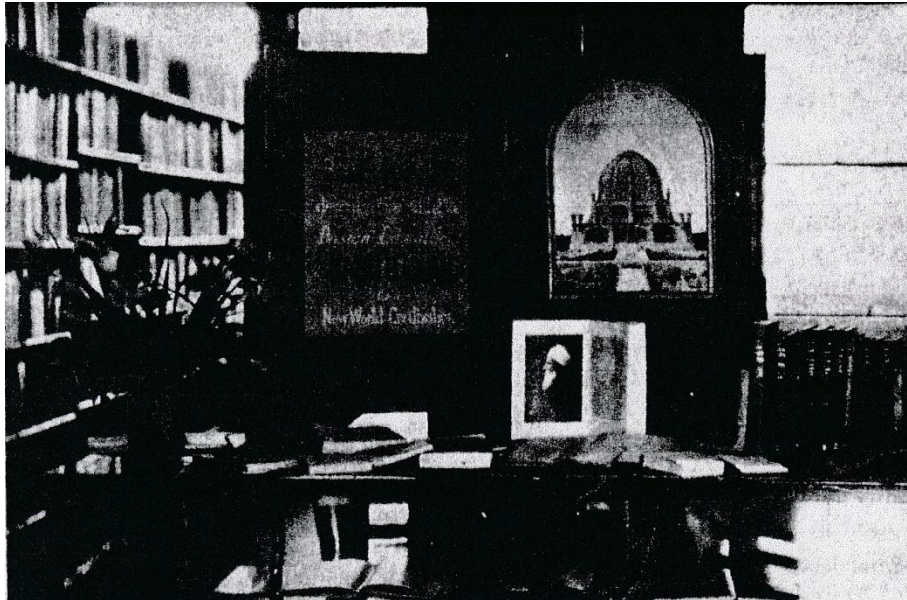
1938

An October 1938 book exhibit was sponsored by the Dean Hobbs Blanchard Community Library on the corner of Main St. and 8th St. [that library opened on March 1, 1910 and was torn down in 1972 after being vacant for several years]. The present Blanchard Community Library is at 119 N. 8th St., across the street from the former law office of Arthur Blanchard and Edwin Beach, and then C. Russell King at 126 N. 8th St.

Librarian at the time of the Bahá'í book display in 1938 at the Dean Hobbs Blanchard community library was Gladys B. Kennedy who by 1939 lived in the historic home of Jefferson Crane at 237 N. 8th Street. [from "Santa Paula Firsts" written by Gene Gear, published in the March 6, 1939 edition of the Ventura County Star Free Press and reprinted on a Blanchard Community flier circa 2010 "*Santa Paula's first home stands today at 237 N. 8th St., a few feet from Santa Paula St. It is occupied by Mrs. Gladys B. Kennedy, city librarian.*"] That first home was built in 1861, just west of the Universalist Church. According to Judy Triem, Santa Paula Historical Society historian, the original house of Jefferson Crane was torn down in the 1990's.

From *Bahá'í World 1938-1948 Vol. VIII p. 132* under "Current Bahá'í Activities":

"A national committee has been requested to report a definite plan for exhibiting the model at State Fairs throughout the country. The Book Exhibit held at Santa Paula, California, as illustrated in BAHÁ'Í NEWS for October, 1938, represents still another possibility for a new form of public teaching which will undoubtedly be developed by local Assemblies and groups."



Bahá'í Book Exhibit 1938

An exhibit of Bahá'í books placed on view at the Dean Hobbs Blanchard Memorial Library in Santa Paula, California

From *Bahá'í World Vol. VIII, 1938-1940 p. 841* under "Oneness of Religion":

An exhibit of Bahá'í books placed on view at the Dean Hobbs Blanchard Memorial Library in Santa Paula, California. The librarian, Mrs. Gladys Kennedy, cooperated in making this display possible, which included recent Bahá'í books published in the U. S., pictures of 'Abdu'l-Bahá and the Temple, some texts in Persian and Arabic, enhanced in attractiveness by flowers and Persian art objects. The exhibit attracted much attention.

Dr. Maude Emi Jenkins

During the early days of the Bahá'í Faith in Santa Paula, physician Dr. Maude Emi Jenkins was actively attending Bahá'í gatherings and read and shared Bahá'í literature and the Bahá'í concepts but never officially enrolled in the Faith. She is one of the earliest female osteopathic physicians in the country. She was born November 9, 1883 in New York and passed away on March 3, 1977, living most of her professional life in Santa Paula. In 1938 her office was at 701 Main Street and her home at 137 Davis Street. According to an interview with Florence Mayberry by Molly King in 1973, Florence observed that Dr. Jenkins "never quite understood the Faith." In 1975 Molly King and Jean Eaton interviewed her at her home at 912 E. Santa Barbara Street, where she lived as of 1963. She was showing signs of memory loss. Dr. Jenkins also attended the Methodist Church and was an active life member of the Santa Paula Soroptimists.

Portions of the 1975 interview is transcribed as follows:

"Mary Gillette was interested in the Bahá'í Cause. Emily Lamb was her sister; older than Mary Gillette. Mary was nurse of Dr. Strong for years and years. 'Pert near' 30 years ago.

"I was taking my medical training living below Southgate. A wealthy woman, widow, lived mile and a half towards Long Beach. She was interested in the Bahá'í Cause. We had meetings in her house. She was liberal in her thinking...Alice met someone that was interested in Bahá'í Cause – widow, lived below South Gate, beautiful big home... I've always been a free thinker..." [Note: *The Bahá'í World 1933-1934 Directory*, page 445 lists Josephine F. Clark as contact person for the Bahá'ís of Southgate, living at 8158 San Juan Ave. This could possibly be the widow in whose home Maude Emi Jenkins attended gatherings].

"Dr. Artemus Strong's nurse came, too [to gatherings at the Carpenters], and her sister. Said they would become Bahá'ís when there were seven other members." [Note: *there were not enough adult members of the Bahá'í Faith in Santa Paula – nine- to form a Spiritual Assembly until 1965*].

Surviving Dr. Jenkins at her passing in 1977 were nephew Carlton Kinley of Santa Paula (deceased 1982) and two nieces, Pearl and Marguerite Kinley of Santa Paula, and another nephew Tom Kinley in Riverside [*Santa Paula Chronicle* obituary of March 30, 1977]. One good friend with whom she shared the Faith was Mary Frances Gillette (December 8, 1882 Missouri – October 25, 1974 Santa Paula).

Dr. Jenkins wrote to the Guardian, Shoghi Effendi in 1940. She received a letter written on his behalf, handwritten, including his own note, dated April 11, 1940. The original letter at today's writing (March 15, 2017) is in Augusta Wexham's papers in the Santa Paula Bahá'í archives. The letter is inside another envelope that is typed "Given to me as a gift from Maude Emi Jenkins about July 6, 1967."

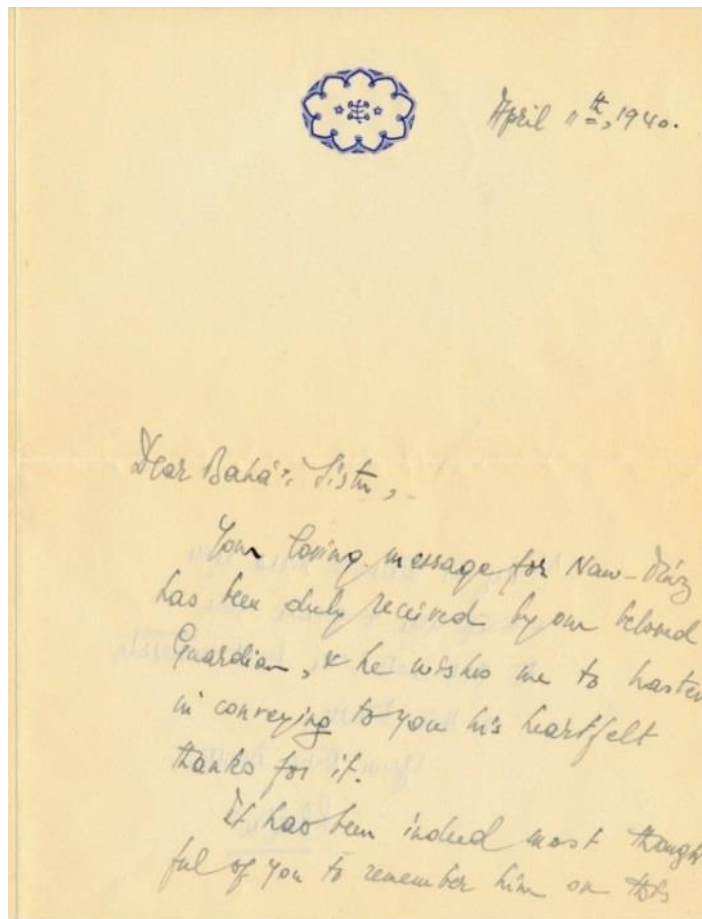
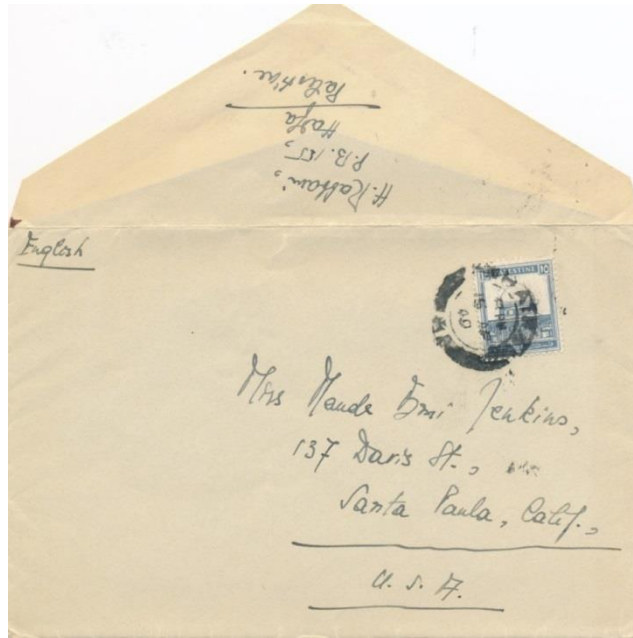
The letter, copied below says,

"Dear Bahá'í sister, Your loving message for Naw-Ruz has been duly received by our beloved Guardian, and he wishes me to hasten in conveying to you his heartfelt thanks for it.

It has been indeed most thoughtful of you to remember him on this happy occasion, and he wishes me to take this opportunity of conveying to you also his warmest good wishes and greetings for the season.

It is his earnest hope and prayer that this new Bahá'í year we have just entered will bring you all the happiness and blessings you need for the successful discharge of your services to the Cause, and will witness a steady furtherance of its light in Santa Paula. Again with cordial thanks for your message
Yours in His Service. H. Rabbani."

Note in Shoghi Effendi's handwriting: "May the Beloved bless you and keep you and guide you to promote the best interests of His Faith, Your true brother, (signed) Shoghi."



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Again with cordial thanks for your
message, Yours in His Service,
H. Kabbani.

May the Beloved Bless you
& keep you & guide you
to promote the best interests
of His Faith,

Your true brother,

Shoghi

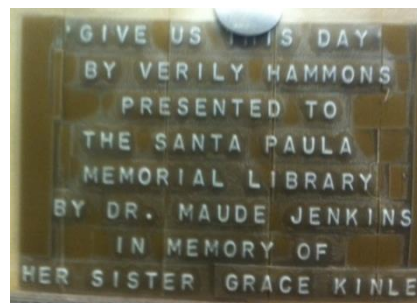


Dr. Maude Emi Jenkins 1975 at her home, 912 E. Santa Barbara St., Santa Paula
photo by Molly King (Santa Paula Bahá'í archives)

She attended Bahá'í gatherings for decades but never officially enrolled in the Faith.



One of the most iconic paintings held by the Blanchard Community Library in Santa Paula is "Give Us This Day" on left, by Verily Hammons. It was donated by Dr. Maude Jenkins. See plaque, right.



1939

Bahá'í News No. 130 of October 1939 carried the following news article:

From Santa Barbara Mrs. Marzieh Carpenter has reported a talk to the local chapter of the American Society for the Hard of Hearing. About 35 members heard the Bahá'í teaching for the first time, using auditory equipment provided. Similar groups throughout the country would doubtless welcome lectures. Mrs. Carpenter also carried on a teaching circuit of Central California cities in April, speaking twelve times in eight days to service clubs, church, public meetings and firesides. under sponsorship of the Oakland and Sacramento Assemblies. and the Regional Committee. A further activity of Mrs. Carpenter, cooperating with the Santa Barbara Group and Mrs. C. E. Carpenter of Santa Paula, was a weekend

campaign in the new territory of Ojai and Ventura. Principal speaker was Miss Virginia Orbison of Los Angeles.

1941

David and Florence Mayberry and Myrtle Robinette, Florence's mother, enrolled in the Bahá'í Faith in Reno, Nevada, along with Florence's brother and sister-in-law. Elizabeth Carpenter had kept in touch with her since meeting her in Santa Paula in about 1925.

In her autobiography, Florence tells us of her experience in May of 1941. She felt an intense need to clean her home. She did a good job – and then found herself very upset and yelled, “you hypocrite!” for not joining the Bahá'í Faith. She called her husband and announced she was joining the religion. He said “when you ask for your membership card, ask for two.” That night her brother's family also joined the religion. The next morning her mother did as well. The October *Bahá'í News* noted the Reno community had six adults (Helen plus these five) and hoped to elect an assembly soon. The community had been founded a decade earlier when Gertrude Frazier first moved to Reno. Seven adults were noted in October 1942 with the arrival of Eleanor Adler in July. Further meetings were held and Florence says she gained a greater depth of appreciation of the history of the religion in the East and the West. The declaration of Robert Takeshi Imagire in 1942 at the Mayberry home made the ninth member of the community and a Local Spiritual Assembly, the foundational administrative institution of the religion, was elected. Later Imagire was inspired by one of Florence's poems to make a painting. Gladys was chair of the assembly and Florence secretary by December 1944. In 1945 Florence was on the regional committee.

The U.S. entered World War II in December and both brother and husband of Florence were drafted - her brother was found to have a birth defect and was excused from service. Her husband David asked for non-combatant status as a Bahá'í and was assigned to the Army Postal Field Service.

In Honnold, *Why They Became Bahá'ís*, p. 314, Florence Mayberry is quoted as writing to Marion Carpenter Yazdí : “My family, along with me, believes that any accomplishment in the Bahá'í Faith brought about in Santa Paula will be due to your mother's [Elizabeth Carpenter's] loyal and sustained efforts here. She will be truly the mother of the Cause in this city.” Marion remarks that “Robert [Takashi] Imagire, who pioneered to Japan after the war, was also a direct result of Mrs. Carpenter's thirty year consecration to spreading the Bahá'í ideals in Santa Paula.”

On the Reno, Nevada Spiritual Assembly's website regarding the history of the Spiritual Assembly in that city is noted the following: *The blend of races represented in the first Bahá'í Local Spiritual Assembly in Reno [in 1943] is noteworthy since the Bahá'í Faith teaches the equality of the races and the unity of mankind. It is especially remarkable in light of the degree of prejudice at the time. African Americans were not allowed in many public places, few were even allowed to work in the casinos, while prejudice against the Japanese population was at a peak because of the war. The cosmopolitan nature of the first Nevada Spiritual Assembly was an important progressive step to race unity in Nevada.* The nine members who were elected were: David Mayberry, Chairman; Ray Cheatham, Vice Chairman; Robert Takashi Imagire, Secretary; Florence Mayberry, Treasurer; Margery Dixon, Myrtle Robinette, Gladys Bodmer, Mary Bode, and Helen Griffing.

Walter Olitzki (1899-1949) was born in Hamburg, Germany and grew up in Berlin. He was a Metropolitan Opera baritone and visited Santa Paula with his wife, with a letter of introduction by Virginia Orbison, through whom they met many believers and attended the annual picnic held in Santa Paula. The

hospitality of the friends made this one of the happiest summers of their life...In September 1941, at the Feast of Mashiyat in Los Angeles, the Olitzkis became declared Bahá'ís [see *The Bahá'í World 1946-1950* p. 471]

1943

Jean Eaton became a Bahá'í in Pasadena. Her daughter Cameron Eaton West recalls, “she had a cousin Carol that was a Bahá'í and a pianist and she was giving mom piano lessons and invited mom to her first Bahá'í fireside in Pasadena” [correspondence of April 2017 with the author].

1944

In August the Carpenters left Santa Paula for Berkeley.

1945

Mich and Helen Yamamoto married at relocation center, Gila River, Arizona.

The Mayberrys returned to Santa Paula from Reno, Nevada in October, 1945. Son Michael, born March 24, 1945 was six and a half months old. They lived at 338 Ojai Road and later at 233 Moultrie Place. Their home at the ranch of Florence's cousin, artist Gertrude Meyer Harpold (“Gigi” – born 1888 in Missouri, passed away 1984 in Philadelphia) at 15081 West Telegraph Road was where they were happiest. The two-story house the Mayberrys lived in burned down in the 1990's, a result of an accident. Musicians that lived there had used cardboard egg crates to soundproof the house; something sparked, and everything went up in flames. The small house of Gertrude Harpold was not affected. Gertrude moved out of the “honeymoon cottage” in the late '70's and the property was purchased by Mr. Wesley Pinkerton. His daughters Mary Lu and Arlene each have lived in it, Arlene since approximately 1989. She explains, “The basic house is the same as it was when Mrs. Harpold lived in it but the color was a rustic brown and there was a red rose bush and linear, skinny cactus/succulent plant in her garden. I added the wooden patio and gazebos.”

This house was built circa 1920 as employee housing for the Harpold Ranch, originally a 40 acre ranch. The main house burned down and all that remains today on the remaining 14.99 acre site is this small bungalow. Christopher Harpold, a native of Missouri, purchased the ranch about 1875 and raised corn and lima beans before turning to apricots. He is credited as the inventor of the first lima bean cutter. He later raised walnuts on his property. [Gertrude Meyer Harpold was married to Frank Harpold].

Source: http://vcrma.org/pdf/programs/CHB/Historic_Survey/PHASE_V_Santa_Clara_Valley.pdf



Left, above, cottage of artist Gertrude Harpold, whose relatives Myrtle Robinette and daughter Florence often came to stay with her, thinking of her ranch as a haven. Later Florence and her husband David Mayberry lived in the farmhouse, the former site of the first office of the Bahá'í North American Continental Counselors, now marked by a beautiful jacaranda tree.

In Berkeley, California on May 22, 1945 “Crowell Eddy Carpenter, after his early serious opposition to the Bahá'í Faith, had done yeoman service: driven speakers from Los Angeles to Santa Paula, on to Santa Barbara and returned them to Los Angeles, times on end; picked up inquirers for meetings, washed endless dishes, - all the things Bahá'ís do, yet he never had become a member...’Abdu’l-Bahá Himself had written me in 1919, ‘I hope your father will become converted to the Cause.’” The prayers were at last fulfilled, C.E. Carpenter was eighty-three years old, keen and active, and declared himself a Bahá'í. “In a month we would celebrate both father’s declaration and the Carpenters’ sixty-first wedding anniversary” (Marion Carpenter Yazdí in Honnold, *Why They Became Bahá'ís*, p. 315-16).

1947

Mich and Helen Yamamoto arrived to Santa Paula. Local Bahá'ís were David and Florence Mayberry with toddler Michael, and Myrtle Robinette, Florence’s mother. Santa Paula was wife Helen’s hometown. It is important to pause here for some background on this beloved member of the Santa Paula community.

Michiaki “Mich” Yamamoto

September 30, 1914, Berkeley, CA – January 10, 2006, Santa Paula, CA

On October 3, 1912, ‘Abdu’l-Bahá arrived in San Francisco, California. Kanichi Yamamoto, the first Japanese Bahá'í in the world, asked ‘Abdu’l-Bahá to give Persian names to his three children. Later He gave Hiroshi, the oldest, the name Hasan; Shinji He called Husayn, and Masao, Farok. [Yazdí , *Youth in the Vanguard* p. 98] Michiaki “Mich” Yamamoto was born two years later and lived his early years in Berkeley.



Kanichi Yamamoto (standing) photographed in 1913, shortly after 'Abdu'l-Bahá's departure from California. Seated, left to right: Hiroshi, Shinji, Masao, and Ima, Kanichi's first wife (image from National Bahá'í archives, U.S.A.)

On Monday, October 7, at a meeting arranged by Mr. Yamamoto, 'Abdu'l-Bahá addressed the Japanese YMCA at the Japanese Independent Church in Oakland, the talk being translated first into English, and then into Japanese. From that time on some of the Japanese inquirers were present in almost every gathering. (see *239 Days: 'Abdu'l-Bahá's Journey in America* by Allan L. Ward, p. 166, published 1979 by the National Spiritual Assembly of the Bahá'ís of the U.S.) This information confirmed by a telephone conversation between author Allan Ward and Mr. Shinji Yamamoto on January 23, 1979.



'Abdu'l-Bahá in Oakland, California, 1912, at the home of Mrs. Helen Goodall, an early California Bahá'í. Mr. Kanichi Yamamoto, holding one of his sons, can be seen in the front right. Mr. Fujita is standing between trees at the top left. It was during those days that Mr. Yamamoto arranged for 'Abdu'l-Bahá to speak before the Japanese Independent Church in Oakland.
(photo courtesy of the U.S. Bahá'í archives)

Mich and Marion Carpenter [Yazdí] knew each other in Berkeley, when she arrived to study at Stanford after graduating from Santa Paula High School in 1920. Mich was a little boy and attended Bahá'í children's classes. Once he said, "equality of men and women means men and women should be united!" and he "brought down the house." (from interview with Mich Yamamoto and Marion Carpenter Yazdí at 1328 Forest Dr. Santa Paula on May 30, 1971 by Molly S. King)



It was important to Yamamoto that his five children attend the Bahá'í Junior Classes in Berkeley, California, taught by Kathryn Frankland. Four of his sons are in the front row. Left to right: Hiroshi, Michiaki, Masao, Shinji. In the back row are Mahmoud Amerie; a niece of Ella Cooper; Marion Carpenter; Mr. Milad; Helen Frankland; a niece of Ella Cooper; and Kathryn Frankland.

from *Bahá'í News* N. 556, July 1977 p. 6
 Classes were held at 1199 Spruce Street in Berkeley

*"Bahá'í children and youth had been almost unknown to me in Santa Paula. In Berkeley I was happy to find Mrs. Frankland's Sunday class of Bahá'í children: Hiroshi, Shinji, Masao, Michiaki, and Fumiko Yamamoto; Eleanor and Marion Cooper...and others. During my freshman year [1920] I was drawn into teaching this delightful group, and I also brought my college friends." (Marion Carpenter Yazdí, *Youth in the Vanguard* p. 40)*

In 1942 the Yamamoto family was forced into relocation camps. "After Pearl Harbor, when the Japanese were being rushed to relocation camps, the Yamamotos telephoned to say goodbye. They had just a few hours to pack. Moto's [Kanichi Yamamoto] attitude was cheerfulness itself: 'The W.P.A. is moving us. Isn't that wonderful! We can take our own clothes. Everything is fine. Hiroshi and Shinji can stay and come later.' I remarked on his courage and optimism. He replied, 'Bahá'u'lláh and 'Abdu'l-Bahá were forty years in prison; so we can't mind this.' To Fumiko, his daughter, I said that we would pray for their safety and comfort. She expressed her gratitude: 'Now I know we will be all right.' When Moto returned to Berkeley after the war, we were relieved and happy to have him with us again. He always served the Berkeley friends; in times of need he was there with help, concern, and flowers." [Yazdí, *Youth in the Vanguard* p. 99].

Shinji Yamamoto (May 25, 1911 – December 20, 2004), Mich's older brother and State Architect of Wisconsin, was interviewed in 1975 and an article titled "Conversations with Americans" was published in *World Order* magazine Winter 1975-76, pages 53-61. He stated that in 1942 he was in San Francisco and employed by an architectural firm concentrating on construction work related to the war efforts for the Navy. He and his older brother and wife were first relocated at Tanforan Race Track in South San Francisco and then to what became Camp Topaz in Utah. His son Steven was born in camp. "My parents [Kanichi and Tame] and other brothers [including Mich] and sisters were relocated to a camp at Gila Bend, Arizona. We became separated when they voluntarily moved out to a "white area" seemingly out of the area where evacuation would take place."

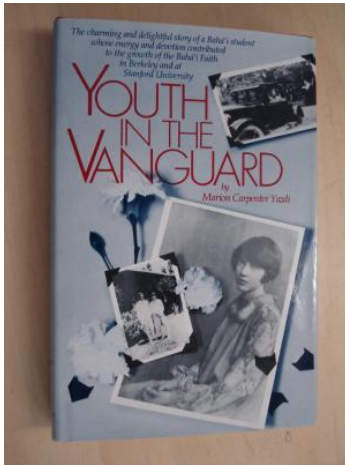
While I was at Topaz, a number of people were so disturbed by what had taken place that they wanted to emigrate to Japan and were allowed to do so. There were many others like myself who felt differently. I have not forgotten the injustice. This kind of experience cannot be easily erased from one's mind, but to dwell on grievances forevermore does no one any good. It think the Bahá'í Faith really helped us. My wife and I realized that we had to be positive in our outlook. Being Bahá'ís we were more interested in working on a positive basis for the future than dwelling on the bad aspects of the past...the Bahá'í friends were wonderful to us and my family. [They] helped us with encouragement when we were evacuated, and during the time when we were in these camps, we had continuous communication with the Bahá'ís. These contacts gave us spiritual and moral uplifts."

In 1944 Shinji Yamamoto was given the option to leave internment early if he moved inland. He left Camp Topaz and found a job through a friend in Madison, Wisconsin. Astonishingly, people in much of the U.S. were oblivious of what had happened to the Japanese American citizens during WWII. Shinji reported that "The people [in Madison] were completely unaware of what had taken place. They did not know about the evacuation of the Japanese people from the West Coast. Very few people knew about the details. The architects and engineers I worked with in the state office were completely unaware of what had happened. So I experienced no prejudice." ("Conversations with Americans" *World Order* p. 57)

In 1945 Mich and Helen Yamamoto married at Gila River relocation center. Mich's wife Helen Kimura was from Santa Paula and graduated from Santa Paula Union High School in 1933. They had three sons; Paul Akira, Richard Michio, and Dean Tetsuo Yamamoto. All three studied biology. Paul [SPUHS 1964] became a junior high science teacher and a curriculum consultant for professional development, Richard [SPUHS 1966] a respected Santa Paula dentist, and Dean [SPUHS 1969] works in bio-pharmaceuticals in Southern California.

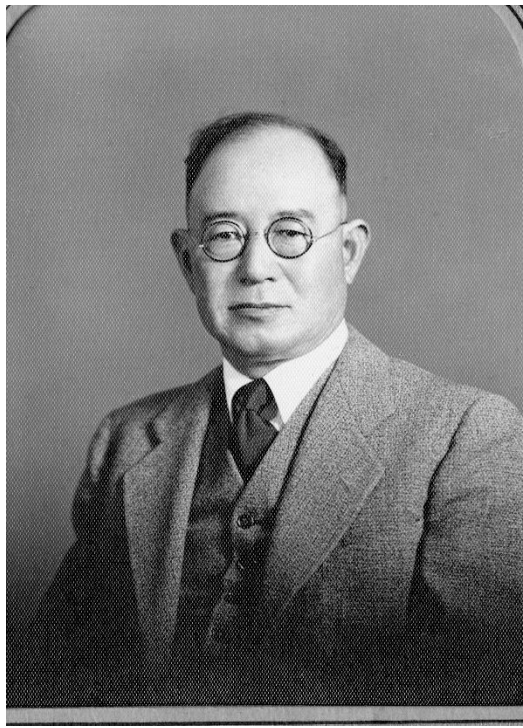
Mich and Helen Yamamoto arrived in Santa Paula in 1947 after one year in Wisconsin, where Mich reunited with his brother, Shinji. Mich remembered that oranges would come to San Francisco from Santa Paula on the train when he lived in Berkeley. Otherwise he had never heard of Santa Paula and never imagined he would live there. He and Helen first lived on the Kimura property and in 1960 moved to 977 La Vuelta Place where they lived until their passing; Mich in 2006 and Helen in 2010. The Yamamotos owned Garden Market at 447 N. 10th Street and were legendary for their kindness and compassion. Garden Market became a "check in" place for friends to meet as well as an old fashioned "put it on my account" kind of store.

Mich met Cliff and Mary Lou Vigé who moved to Ventura in 1950 and held study classes in Santa Paula from 1951 to 1953. Santa Paula Bahá'ís at the time were Florence and David Mayberry, Myrtle Robinette, Mich Yamamoto, and Catherine Grant Smith. The Vigés attended Feasts in Santa Paula before focusing in Ventura, where they lived (Vigé, "A History of the Ventura Bahá'í Community p. 7).



Marion Carpenter Yazdi visited Santa Paula in May of 1983 and presented her book *Youth in the Vanguard* to the Santa Paula library. She has written about her warm relationship with the Yamamoto family in this autobiography.

A FAMILY HISTORY



Kanichi Yamamoto "Moto" (1871, Japan – May 1, 1961, Berkeley, CA)

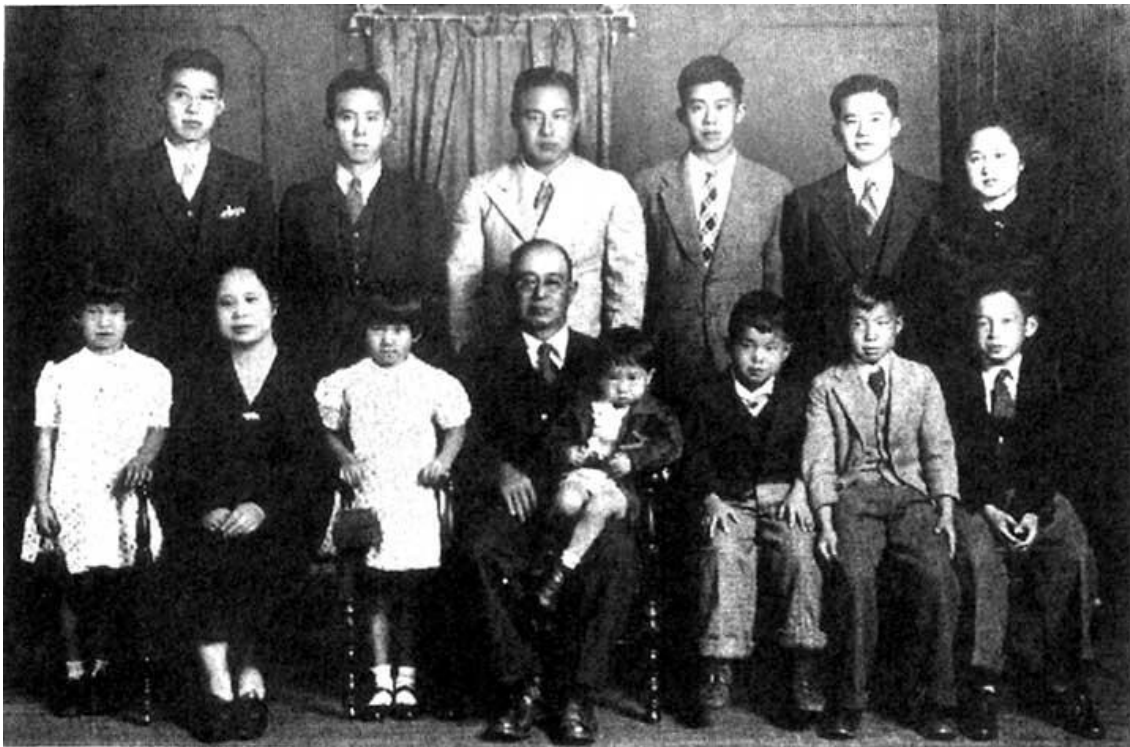
Photo taken 1939 and given to Marzieh (Carpenter) Gail on May 16, 1942 for her to give to the archives.

Courtesy of the Archives of the National Spiritual Assembly of the Bahá'ís of the United States

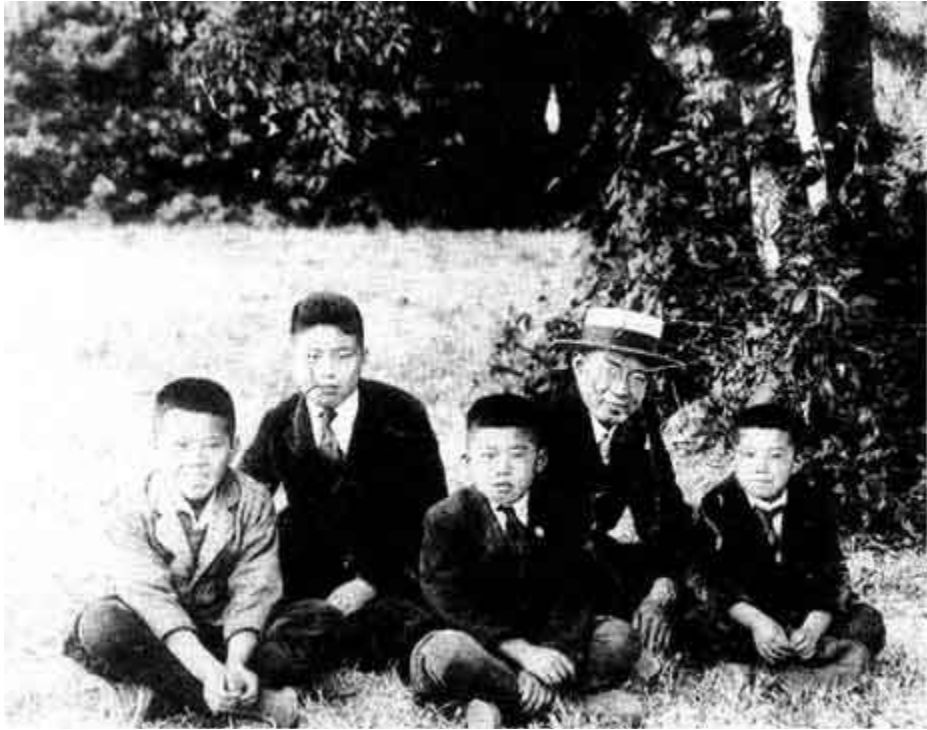
Kanichi Yamamoto was raised as a Buddhist in Tosaki, in the prefecture of Yamaguchi, Japan, but his seeking spirit led him to explore other faiths. As a young man, he became a Christian. Then, in 1902, he left Japan and learned about the Bahá'í Faith from Miss Elizabeth Muther, who helped him with his English in Hawaii, where he had stopped on his way to America and found employment in the home of Mr. and Mrs. William Owen Smith. Moto wrote to 'Abdu'l-Bahá, encouraged by Miss Muther to do so in

Japanese. He received two Tablets in reply from ‘Abdu’l-Bahá, one in 1902 and another in 1903. In Oakland, California Moto became a butler in the home of Mr. Helen S. Goodall who lived at 1537 Jackson St. On August 4, 1904 ‘Abdu’l-Bahá revealed another Tablet to Moto and an English translation was sent from Akká, Palestine, addressed to Mr. Yamamoto as: “O thou who art the single one of Japan and the unique one of the Extreme Orient!” The familiar words of ‘Abdu’l-Bahá on marriage were revealed in a Tablet to Mr. Yamamoto: “O thou youth of God!...As to the question of marriage, according to the law of God; first you must select one, and then it depends upon the consent of the father and mother. Before your selection they have no right of interference.” [*Tablets of Abdul-Baha Abbas*, III, 560-61, quoted in YITV p. 96] Mr. Yamamoto was married in 1908 in the ballroom of Mrs. Goodall’s Oakland home. Five sons and a daughter were born to this union, [including Mich Yamamoto of Santa Paula]. After his wife’s death in 1919, Mr. Yamamoto married her sister Tame, which was the custom, with whom he had six children.

While ‘Abdu’l-Bahá stayed in San Francisco at 1815 California Street, Moto lived there and served Him. “Abdu’l-Bahá greatly loved Kanichi’s ... little boys - he held them on His knee, talked to them, and gave them special names. Those early meetings presided over by Mrs. Goodall and her daughter, Ella, assisted by the devoted Mr. Yamamoto, were happy affairs indeed. It was Moto who opened the door and greeted each guest with a beaming smile. In 1904 Mr. Yamamoto wrote to ‘Abdu’l-Bahá, again in Japanese. We are fortunate to have an account of the receipt of that letter in ‘Akká.” [Yazdí, *Youth in the Vanguard* p. 95].



This photograph was taken November 14, 1937 and shows Kanichi Yamamoto with his wife, Tame. In the back row are the children by his first wife, Ima, who died after the birth of Fumiko. Back row: Michiaki (“Mich” Yamamoto of Santa Paula, CA), Shinji, Hiroshi, Masao, Goro, Fumiko Front row, left to right: Chiyoko, Tame Tamaye, Kanichi, William Koreaki, Wataru, Eiji, Yoshio



Mr. Yamamoto and four of his sons. Michiaki "Mich" is on the far right.

Taken in Berkeley, 1920

Mr. Yamamoto "Moto" became a Bahá'í in 1902 in Hawaii

His children attended Bahá'í children's classes in Berkeley and met 'Abdu'l-Bahá

Mrs. Marion Carpenter [Yazdí] (SPUHS 1920) was a young woman at Stanford 1920-1925 and met Mich Yamamoto when he was only six years old.



Kanichi Yamamoto as a young man

Tributes to Mich Yamamoto

Mich Yamamoto's middle son, Dr. Richard Yamamoto, was interviewed on January 9, 2014 at 1328 Forest Dr., Santa Paula. His mother Helen was from the San Jose area. She came to Santa Paula with her parents and they bought property. They planted strawberries first, then later avocados and citrus. Their farm was on Hallock Road.

Richard said of his father that he was "humble, gentle, giving; a simple man with simple ethos: work hard, do your best, do well and make things better." He read a Bahá'í book every night and "lived by Bahá'í teachings." Mich was dedicated to family, friends, customers, and community. He always sought to serve people: "the customer is always right." He loved people, especially children.

Mich always had a prayer book in his drawer next to his bed. The Faith gave him the most joy. People gave him the most joy. He loved his store [Garden Market]. Loved being of service, loved what he did, including delivery of groceries to people's homes. [His wife] Helen had a good business sense. During WWII, the Buddhist "ying yang" helped them do whatever they had to do. Helen was from the San Jose, California area. Came to Santa Paula with her dad where they bought property on Hallock Road. Mich came to Santa Paula after the war. Helen's farm had strawberries first, then, avocados and citrus. The alien land law made it possible that the land was in Helen's name, not her father's. There were five siblings in Helen's family: Helen, Alice, Lili, Albert, and Irene.



January 9, 2014 at 1328 Forest Drive, Santa Paula
Molly King, Mim King, and Dr. Richard Yamamoto



Mich Yamamoto

November 1980 at the home of Russell and Molly King
Wedding of Anne King and Saeed Sadeghpour
Photo by Walter King

(below from *Santa Paula Times* of January 13, 2006)

“Mich” Yamamoto holding the hands of generations of McKeveett School students as they carefully crossed the street after buying goodies at Garden Market is a sight – or experience - familiar to generations of Santa Paulans. Mich, a Berkeley native who found his true love while interned in a detention camp during World War II, passed away Tuesday, January 10, 2006 after a short illness. Mich was 91 years old, and had been gardening with a grandson the day before he passed. Mich, his wife Helen and her sister Lilli Nakagawa owned the Garden Market for 40 years. With Helen, Mich was honored as Santa Paula Citizen of the Year, and the couple was further lauded several years ago by the Boys & Girls Club of Santa Clara Valley as the Toast of the Town recipients. The Yamamotos were also heavily involved in the Ventura County and Santa Paula Historical Societies. So strong was Mich’s community support that he garnered a Paul Harris Fellowship Award from the Rotary Club, although not a member of the service organization. One of 12 children, Mich was born September 30, 1940. His father was the first Japanese convert to Bahá’í faith in the United States, and Mich was also a devoted follower. He helped support the family while his siblings attained college degrees, and Mich had a strong work ethic. During World War II, Mich and his family were forced to relocate inland and later moved into the Gila Relocation Center in Arizona. That’s where he met Helen Kimura, whose family had been moved from their Santa Paula ranch. Helen said she met Mich while she was trying to secure a mattress for her ill mother. “We were issued army beds, just the springs, and mother couldn’t sleep, she in misery,” leading to Helen’s quest for a mattress. Mich was in charge of those who could acquire mattresses, and although Helen’s need didn’t meet the parameters of fulfillment, “Mich, who was very precise about it, said he had a doctor friend and to see him for the necessary permit. I was issued a very thin mattress, and told my sisters, ‘I met this fellow that got me a mattress... I think I’ll marry him.’” Mich and Helen had camp wedding on January 21, 1945, and were poised to celebrate their upcoming 61st anniversary. Although Helen said that life in the relocation camp was “holy chaos, something good comes from everything.... I met Mich; that was the plus.” Finally allowed to leave the camp, the Yamamotos honeymooned in New York and Washington, D.C. before settling in Minnesota “just long enough for one blizzard.” They returned to Santa Paula about 58 years ago and found that Paul Leavens Sr. – their son Paul is named in his honor – had ensured the return of Helen’s family property. Mich and Helen had two other sons, Dick and Dean. The dream of owning a grocery was realized with Garden Market, which

became a legendary meeting place and the focus of fond memories by generations of Santa Paulans. "I've known Mich since I was a kid, he was a fixture here in town," said Councilman John Procter. "Mich was legendary for his encyclopedic knowledge of those who visited the store... it was like a clearing house for our lives."

"The year our daughter was down after a skiing accident, Mich and his boys not only delivered the groceries but put them away," said Cathy Barringer. "They even fixed a flat tire for me. "Mich knew everybody and extended credit at the Garden Market for all sorts of people, he was just a good, good man," said Carl Barringer. "Mich was sort of an icon in Santa Paula." Ed Beach met the Yamamotos when his family moved to Santa Paula in 1950. "We're losing a wonderful friend, our families were very close.... Mich was a wonderful person. He was always supportive of the kids in the high school, the football teams. He would provide oranges for them, among other beneficiaries of Mich's generosity and caring. "He was very kindly, especially to children," added Beach. "The market was across the street from McKeveitt School, and Mich would help the kids count out their pennies, and if they were short he would make up the difference. Mich was very gentle, hardworking and devoted to his family, as well as to his extended Santa Paula community family. We're going to miss our dear friend Mich." "We just figured he would go on forever," said Dick Yamamoto. "He got to be himself up to the very end... he did live a wonderful life, he was grateful and we were grateful. He loved life and he loved people. Mich's service will be held the day after his and Helen's 61st wedding anniversary and the day before Helen's 90th birthday, two events highly anticipated by Mich."

The National Spiritual Assembly of the Bahá'ís of the United States wrote the following letter on January 20, 2006 "To the family and the many friends of Michiaki Yamamoto."

"The National Spiritual Assembly was saddened to learn of the passing of Michiaki Yamamoto, a lifelong Bahá'í whose gemlike integrity, quiet dignity, and exceptional kindness were a living testament to the rich moral training he had received in his youth from his illustrious father and memorable Bahá'í teachers. ..Mich for years remained friends with Marion Carpenter Yazdí, a well-known Bay Area Bahá'í who had been the first Bahá'í student on the Berkeley and Stanford campuses, as well as one of his early teachers.

"Indicative of his gentle nature and positive spirit, though he was among the 100,000 Japanese-Americans uprooted from their homes and careers following the attack on Pearl Harbor in December 1941 and was compelled to enter an internment camp, Mich never complained of the injustice, preferring to recall the sense of community the experience had engendered and how it was there that he had met his beautiful wife, Helen...We extend our heartfelt condolences to Helen, to the couple's three cherished sons and to all their family and loved ones. Be assured of our prayers, offered beneath the lofty dome of the majestic Wilmette Bahá'í House of Worship, for the eternal progress of the 'pure, kindly and radiant' soul of Michiaki Yamamoto."

TWO YAMAMOTO BROTHERS

Hiroshi Yamamoto (from article in *Bahá'í News*, No. 599, pages 10-12 by Marion Carpenter Yazdí)

Hiroshi Yamamoto, eldest son of Kanichi (Moto) Yamamoto, the first Japanese Bahá'í in the world, died September 18, 1979, at the age of 70.

“Hiroshi was the brother of Shinji Yamamoto, retired State Architect of Wisconsin who now serves on committees planning the new national archives building in Wilmette. He was also the brother of Mas Yamamoto of Oakland, Fumiko Ono of Berkeley, and Mich Yamamoto of Santa Paula, California. Hiroshi's childhood was exceptional. He lived with his parents in the Oakland home of Mrs. Helen S. Goodall at 1537 Jackson St. Mrs. Goodall, after moving to San Francisco, kept the Jackson St. house open for Bahá'í gatherings with Moto in charge. His sons, Hiroshi, Shinji and Masao, were favorites with the early believers who met there.

“When ‘Abdu’l-Bahá came to California on October 3, 1912, He stayed at 1815 California St., San Francisco, and it was Moto who lived in that house and joyously served Him. The Master showed great love for three-year-old Hiroshi and his two brothers. He would hold Hiroshi on His knee and talk and play with him. He gave the young boy the Arabic name "Hassan," meaning "goodness." For a description of Hiroshi at that time we are indebted to Juanita Storch (who was 17 years old at the time) and the entry in her diary on October 12, 1912. She described the scene as the Bahá'í children, their parents and friends started to gather for an historic afternoon meeting with ‘Abdu’l-Bahá:

...Catherine and I went outside into the garden. Moto's wife and little boys were on the lawn in the back yard . . . Catherine and I sat in the teahouse for a while and then walked around the house a few times. ...

I asked Hiroshi to walk with me but he only smiled and scampered off. As we went around one side of the house, he went around the other and when we met he slipped his little soft hand into mine and looked up with his little black shiny eyes and gave me another of his happy smiles. He sat between us for a while on a big seat in the teahouse and didn't say a word, but his face was actually aglow with smiles. Then he gently slipped from us and ran to his mother who was sitting in a swing under a Magnolia tree.

(Later that afternoon when a photo was taken of ‘Abdu’l-Bahá on the top step of Mrs. Goodall's home and the friends were gathered on the other steps, I was on the bottom one, and Hiroshi was sitting on my lap.)

“In 1919, after the Oakland home was sold, Moto moved to Berkeley to be near Alec and Kathryn Frankland. It was most important to him that his children be taught the Bahá'í Faith. Mrs. Frankland, and later Marion Carpenter (Yazdí) held weekly Junior classes attended by Hiroshi and his brothers and sister. Hiroshi learned prayers and *Hidden Words* and gave little talks in a shy, endearing way. At the first Western Bahá'í Teaching Conference, held in San Francisco on November 24-26, 1922, he and the other children took part. They were irresistible—attractive, well-mannered, sparkling and intelligent. Hiroshi was a member of the Berkeley Bahá'í community until December 7, 1941. After the attack at Pearl Harbor he and his family were interned with other Japanese-Americans, first at the Tanforan race track in South San Francisco, and later at Camp Topaz, south of Salt Lake City, Utah. The family was allotted one room. Even though faced with severe hardships, they never complained.

“After the war, Hiroshi taught at Yale University for the Navy. He attended the Bahá'í National Convention in 1948 with his father and Kathryn Frankland. There was always a special bond between Hiroshi (in fact, all the Yamamotos) and Mrs. Frankland.

“Hiroshi worked for more than 20 years for Pan American World Airways. He moved from Berkeley to Los Angeles and Hawaii, traveling for his company as a field representative. Always, a letter of identification written by the secretary of the Spiritual Assembly of Berkeley went with him. He

presented the letter to the Assembly when he returned in the spring of 1977 to become once again a member of the Berkeley Bahá'í community.

“Hiroshi was quite ill during his last years. Still, it was good to talk to him on the telephone and to receive his letters. He was always cheerful, kind, and full of appreciation. He was devoted to the Faith, his family, and his friends.

“It was in keeping with his character that he made a heroic effort in 1978 to attend the memorial services for a close friend, Ali Yazdí . He sat next to Ali's wife [Marion Carpenter Yazdí] at the graveside and stood with the others for prayers. Because he was paralyzed on one side, it was difficult for him. He had a tremendous sense of loyalty.

“As we pay loving tribute to dear, courageous Hiroshi Yamamoto, we feel acutely the loss of yet another of that valiant little band of early believers who knew the Master.” *Marion Carpenter Yazdí*

Shinji Yamamoto

Shinji Yamamoto passed away quietly on Monday, Dec. 20, 2004 at St. Mary's Care Center at age 93. A longtime resident of Madison, Shinji was born in Oakland, California the second oldest of nine brothers and three sisters. He helped support his family while earning bachelor's and master's degrees in architecture from the University of California –Berkeley. Forced into a relocation center for Japanese-Americans in Topaz, Utah, during World War II, he found employment inland and was able to move his family, including his wife, Hifumi, and infant son, Steve, to Wisconsin. He spent most of his career working for the state of Wisconsin. He started at the bottom as a draftsman and worked his way up to become the state architect. His most lasting contribution was his championship of the restoration and preservation of the State Capitol Building. He was a respected and beloved member of the Madison Bahá'í community for almost 60 years and was an avid golfer. He was preceded in death by his wife, Hifumi, in October 2000. [from obituary published in Madison, Wisconsin online at madisonwest61.com/obit-s_yamamoto-father.htm]

Shinji Yamamoto wrote a revealing account of his family's life in camp in the Bahá'í magazine, *World Order* No. 10 “Conversations with Americans,” Winter 1975-76, p. 53-58 [see above].



Photo on left: Mr. Shinji Yamamoto and his wife Hifumi with their son Dr. Stephen Yamamoto holding Michael Kanichi.¹⁷ They later had two more children, Diane (died 1996) and JoAnn. All achieved doctorate degrees. Photo on right: Stephen Yamamoto and Molly King in 1978 in Santa Paula.

It is impossible to speak of Mich without also making reference to his beautiful and petite, strong and loving wife, Helen Kimura Yamamoto. They were united in marriage for more than 60 years. Helen was born in Palo Alto near the location where Stanford University is currently located. The relocation of the Kimura family to Santa Paula took place when a relative informed her father, Sakuji Kimura, of available land to farm. The drawback was Sakuji could not own the land due to the exclusion law in place prohibiting aliens from owning property. It wasn't until Helen was old enough for the land to be registered in her name that the family could own the property on which the ranch was located. [Source: Dean Yamamoto to author May 2017].

Below is her story of December 10, 2010 from *The Santa Paula Times*.

Helen (Tsuyuko) Yamamoto passed away peacefully on December 4, 2010 in Santa Paula, California. Helen had suffered a stroke shortly before Thanksgiving and had spent the intervening time in recovery at the local convalescent hospital.

Helen was preceded in death by her husband Michiaki (Mich) Yamamoto, sisters, Lillie Nakagawa and Lucy Kimura, as well as parents Sakuji and Tama Kimura. She is survived by sister Alice Morooka (daughters Margie and Ruthie), sister Irene Yoshiyama (husband Ets and daughter Lorie), brother Albert Kimura as well as son Paul Yamamoto (wife Claudia and son Matt), son Dick Yamamoto (wife Sue, son Seth and daughter Kimi), and son Dean Yamamoto.

Helen was born in Alviso, California, near Palo Alto, in 1916. The Kimura family, in those days, migrated to different locations in the Northern California area to work in the fields since they could not own property. Since there were no hospitals available when her mother Tama went into labor, Helen's birth was not registered for two years.

¹⁷ Image from: Sims, Barbara R., *Traces That Remain: A Pictorial History of the Early Days of the Bahá'í Faith among the Japanese*, Bahá'í Publishing Trust of Japan, Tokyo, 1989

In 1924 a family member told Sakuji, Helen's father, of a place in Southern California where his family could relocate and there was land available for farming; this place turned out to be Santa Paula. The Kimura family labored to make the riverbed property productive. Based on Sakuji's familiarity with crops in Northern California, strawberries were the crop of choice, thus the Kimura berry farm was born. [To supplement their meager income her mom, Tama, opened a roadside grocery store, a precursor to the stands of present day Highway 126, Kimura Farm Stand, 18004 E. Telegraph Rd., Santa Paula. *Note: as of 2017 the farm stand is no longer there*]. Due to circumstances at the time, it was necessary to put the property in Helen's name because her father Sakuji was unable to own property. Helen attended the local schools, including Isbell School in 1928, the year of the St. Francis dam collapse, as well as graduated from Santa Paula High School in 1933. Helen relished her time in school, learning the fundamentals of home economics and other classes that served her throughout her life, including catering for many prominent families in Santa Paula.

After graduation Helen was able to attend Reisen's Finishing School in Japan, where she learned several formal rituals befitting an eligible young Japanese woman of her age, including floral arranging painting and the tea ceremony. Shortly thereafter, hostilities erupted which led to the United States entering World War II.

As a result of Executive Order 9066, the Kimura family, along with another 100,000 persons of Japanese descent, was required to relocate to sites east of the 99 Highway or into relocation centers away from the West Coast. Along with several other families from the Ventura County area, the Kimuras gathered what they could carry on their backs and were transported, first, to a temporary assembly center at the Tulare Relocation Center and on to their eventual destination, the Gila (Arizona) Relocation Center, where Helen served as a social worker and medical aide.

In spite of this trying period in her life, fate fortunately intervened and Helen met Mich Yamamoto and their life together began in the sweltering heat and bitter cold of the Arizona Desert. Mich and Helen were married in camp and were eventually able to leave as the war came to an end.

They could not return to the west coast yet, so temporarily moved to Milwaukee, Wisconsin, where family friends had space for them to stay. While in Milwaukee, in the cold winter of 1946, first son Paul was born. The family decided Wisconsin was too cold for two native Californians. Leaving the cold, they headed for Mich's boyhood home Berkeley, California with a "temporary" stopover in Santa Paula to visit Helen's family farm, which had been cared for by family friends. Fate along with the small town charm of Santa Paula intervened. The temporary stopover became an enduring relationship between Mich, Helen and Santa Paula. Mich took over Tama's roadside stand and Garden Market was born. Their sons Dick and Dean were also born.

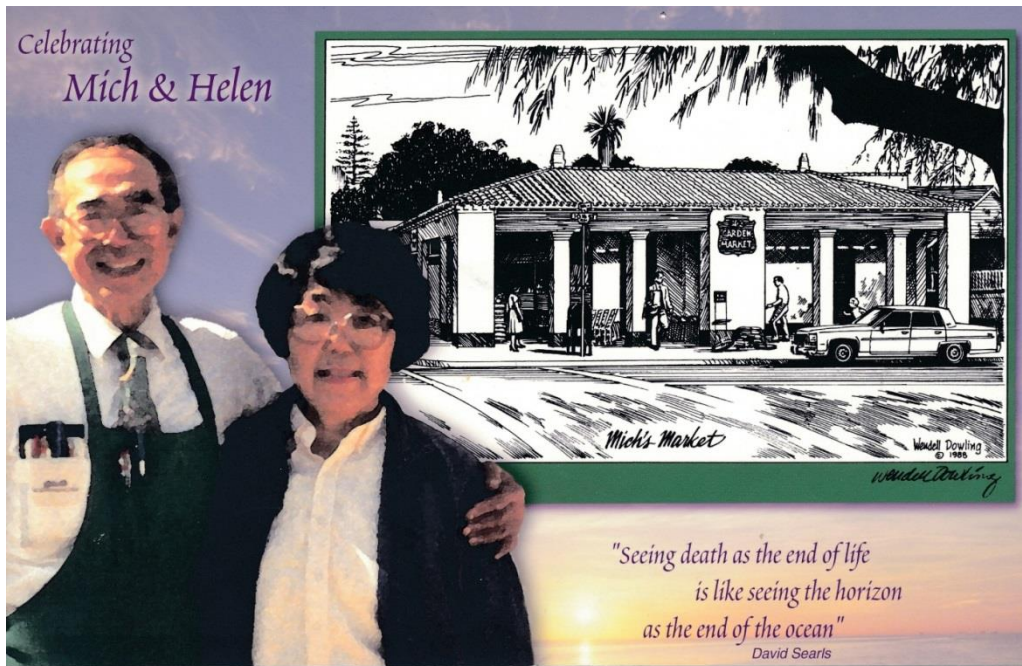
Eventually a grocery store in town became available, and after much soul searching Garden Market was moved to its present location. Through tough times and finger crossing, the market became much more than a grocery store. It was a place to see friends and renew acquaintances. With help of sister Lillie, longtime associate, Jesse Lopez, innumerable box boys and other memorable individuals, Garden Market provided a niche of comfort and convenience to the people of Santa Paula. Countless children who passed the store on the way to and from school remember their kindness helpfulness and concern.

Mich and Helen retired in 1988. During the following years Helen and Lillie provided care for grandma Tama, who lived to be over a 100. After Tama's passing, Mich and Helen enjoyed an overdue trip to Japan. Then in 2002, Helen was deeply honored to be recognized by the Santa Paula Alumni Association as Alumni of the Year. She and Mich were also honored in 1985 as Business of the Year by the Chamber of Commerce, and by the Boys and Girls Club in 2003 with the Toast of the Town.

Throughout her years Helen enjoyed time in her garden, and many an occasion was enhanced by her floral arrangements. Other special times were spent with friends tending the Rose Garden of the Santa Paula Hospital.

Helen loved life and loved people. Helen was a remarkably resourceful homemaker, working more than a full time job and successfully meeting the needs of her husband and three sons. She lived a great life, leaving her family and friends many wonderful memories.





Memorial Designs by Lorelei Mariana, Santa Paula, California



Mich and Helen Yamamoto at wedding of Margaret King and Jamie O'Boyle
 May 7, 1995 in the home of Russell and Molly King, 1328 Forest Dr., Santa Paula
 holding Nadia Sadeghpour, 5 months old (photo by Saeed Sadeghpour)

Below is letter dated October 15, 1947 from Elizabeth Carpenter to David and Florence Mayberry [copy in Augusta Wexham papers in the Santa Paula archives].

Dear Mr. and Mrs. Mayberry:

October 15, 1947

The news came to the Teaching Committee that Mr. and Mrs. Michiaki Yamamoto were now in Santa Paula. Marion Yazdí, my daughter, wrote this hurried note to enclose to you. We have known the Yamamoto family since the boys were small then the war took them away from Berkeley. I hope they again find a place to do Bahá'í service.

The same letter goes on to say (to the Mayberrys):

Mrs. Olive Good and others speak so highly of your work in Santa Paula which makes me happy. For thirty years I struggled there always hoping but I was only a pioneer, a seed-sower. I loved them and they were friends of the Cause. Do you know the Seward Whites? They did live at 319 N. 9th St., relative of Dagmar Dole. [Note: Mrs. Clara Dole White was a Santa Paula artist and the first cousin of Bahá'í Dagmar Dole. See "Other Associations" in this Timeline]. Mrs. White was friendly and I was very fond of her. If I can do anything to help or Marzieh, we would be happy to help as Shoghi Effendi is looking forward to this April 21st. I am still sending World Order Magazine to the [Dean Hobbs Blanchard] library. I wish it could be taken out. Few people have time to go to a library to read, it should do better work as it has been sent there. Many years I am not strong enough to travel much but could send books if you thought they would help. The year 1919 'Abdu'l-Bahá sent a Tablet to me and also to the Spiritual Assembly of Santa Paula as it was then called, as that was before 9 was the number of Bahá'ís that constituted an Assembly... At any time you have a need for it I would love to send it to you. Now I must close as I have written a long hurried letter as we are attending a 19-Day Feast tonight at the Wards and Robert Gulick will be the host, who has just recently returned from a trip to Persia. – With dearest Bahá'í love, (signed) Elizabeth Carpenter

P.S. Dear Mrs. Windsor who writes me each week cuts out and sends your interesting Bahá'í notices to me. Mrs. Lamb and Mrs. Gillett also sends (sic) any Bahá'í news they hear like listening to Town Hall meeting on the air and Mrs. Stone, and her daughter Mary talking of Bahá'í Faith and attending meeting at your house, A.E.C. [Alma Elizabeth Carpenter]

1948

Enrollment of Miss Catherine Grant Smith of Santa Paula. Noted in the "Welcome to New Believers" section of the Regional Teaching Committee for Southern California and Arizona newsletter, April 1948, Bahá'í Year 105, Vol. 10, No. 1. Mrs. David [Florence] Mayberry of Santa Paula is chairman of the committee. The newsletter also states, "outside of Assembly status there are now 126 believers in group or isolated status; we have 21 groups and 23 Assemblies in this region."

1951

July 24, 1951 August Wexham declares as Bahá'í in Beverly Hills, CA.

1951-1953

Cliff and Mary Lou Vigé, who moved to Ventura in 1950, have study classes in Santa Paula with the Santa Paula Bahá'ís at the time, along with Marie Weaver, Mary Lou's Bahá'í mother who arrived with her husband Ezra Weaver to Ventura in 1953. Bahá'ís of Santa Paula are Florence and David Mayberry, Myrtle Robinette, Mich Yamamoto, and Catherine Smith. The Vigés also attend Feasts in Santa Paula before focusing in Ventura (Vigé, "A History of the Ventura Bahá'í Community" p. 7).

1953

May 2, 1953 – dedication of the House of Worship in Wilmette, Illinois. The Bahá'ís of Santa Paula helped build this “Mother Temple of the West” through diligent contributions since 1914.

August 2, 1953 - Mrs. Elizabeth Carpenter passes away in Berkeley, California. Her obituary in the *Santa Paula Chronicle* dated August 6, 1953 states, “Mrs. Carpenter...conducted weekly meetings in her home for many years, working actively to promote the Bahá'í teachings for world unity. She will be remembered by many friends here.”



Headstone of Alma Elizabeth Carpenter (1887-1953) and
Crowell Eddy Carpenter (1862-1949) next to their son
Howard Luxmoore Carpenter
Sunset View Cemetery, El Cerrito, near Berkeley
Photo by Adam Tosh

1954

Florence Mayberry named to the Auxiliary Board, a member of the “learned” branch of Bahá'í administration. Freed from those administrative functions assigned to elected bodies, Auxiliary Board members are able to concentrate their energies on the task of promoting adherence to principle on the part of individual Bahá'ís, Bahá'í institutions and Bahá'í communities. Their understanding of the Teachings, together with the wisdom that comes from the experience gained through intimate involvement in the many aspects of Bahá'í activity, especially qualifies them to offer advice that assists the work of elected bodies (*Source: a statement by the International Bahá'í Community*).

1956

Bahá'ís of Ventura, Santa Paula, and Oxnard jointly put a float in the Ventura County Fair parade “*One Universal Family*” theme or something similar, and it wins first prize (Vigé, “A History of the Ventura Bahá'í Community” p. 9).

1957

Florence Mayberry met the Guardian in Haifa. In a 1983 talk at Bosch Bahá'í School in Santa Cruz,¹⁸ Florence relates a conversation with the Guardian about parenting: she said he emphasized it is the responsibility of the mother to give the children spiritual direction and that she will be responsible to God if she fails in this responsibility. She says he also mentioned the lack of respect to parents that

¹⁸ Recorded talk in papers of Molly King

children in the United States often demonstrate. Children must be raised to venerate their elders. As a result, Florence thought she'd better "get on the ball" with her son Michael, who was then twelve years old. Michael later remarked to his father, David, "I don't think you should have let Florence go to Haifa. She's getting rough!"

Molly S. King enrolled in the Bahá'í Faith in Ann Arbor, Michigan. She first heard mention of the Faith while attending a lecture by Arnold Toynbee at Oxford, England in about 1949.

1959

Maude Jenkins lives in Santa Paula at 137 Davis St. Born: 9 November 1883 Died: March 29, 1977

Florence Mayberry elected to the National Spiritual Assembly of the Bahá'ís of the United States and serves until 1961.

Myrtle Robinette (Florence's mother) pioneers to Switzerland until 1961 when she returns to Santa Paula.

1960

Election of the first Spiritual Assembly of the Bahá'ís of Ventura



First Spiritual Assembly of the Bahá'ís of Ventura

Sitting l to r: Marie Weaver, Inez Ford Brant

Standing l to r: Cliff Vigé, Mary Lou Vigé, Eleanor [Crane] Carter, Marcellus (Red) Carter,
Jan Ray, James Ray, Janice Wildman

Eleanor had become a Bahá'í around 1916 in Santa Paula and moved several times before settling in Ventura. She passed away there and is buried in Santa Paula, as is Marcellus, next to each other in the Crane family portion of the cemetery.

1961

Mayberrys move to Mexico. Florence elected to the National Spiritual Assembly of the Bahá'ís of Mexico and serves until 1963. She travels extensively throughout Latin America.



Florence Mayberry in Bluefields, Nicaragua in 1962
Photo from *Bahá'í News* No. 383, February 1963

1962

Molly King, a Bahá'í living in Claremont, California is keynote speaker for the 50th anniversary of 'Abdu'l-Bahá's visit to America, at the Geyserville Bahá'í School in northern California. The next year Molly moves to Santa Paula.

1963

November 1963 - Molly King moves to Santa Paula from Claremont, into home purchased at 1328 Forest Dr., a residence built in part by Savage Klein. Members of Molly's family are husband C. Russell King, attorney, who takes over law practice of deceased lawyer Arthur Blanchard at 126 N. 8th St., daughter Margaret King who is in 11th grade at Santa Paula High, daughter Anne who attends 7th grade at Isbell, son Walter, 5th grade at Barbara Webster, daughter Nancy in 4th grade also at Barbara Webster and youngest, Mim, born January 23, 1963. We all remember, as everyone does who is old enough, where we were when President Kennedy was shot in Dallas, Texas on November 22, 1963, as it was just days after the move to Santa Paula.

Dr. Maude Emi Jenkins lives at 912 Santa Barbara St. She's an osteopathic physician and active in the Bahá'í activities.

Florence and David Mayberry return to Santa Paula from their travels; 20-year old Michael Mayberry and his wife Barbara soon join them.

1964

Augusta Wexham moves from Beverly Hills, CA to 123.1/2 N. Mill St. Apt 3, Santa Paula. She is elected to the first Spiritual Assembly of Santa Paula and serves faithfully as treasurer on that body until she is no longer physically able and moves to assisted living in 1980.

Augusta Wexham

July 21, 1900 London, England –February 2, 1984 Santa Paula, California

Augusta Florence Gertrude Annie Elwood was born July 21, 1900 in London, England. On June 25, 1927 Augusta married Robert Martin Wexham at the Parish Church of St. Paul Herne Hill in the County of London. She was predeceased by her husband, a warrant supply officer in the British Royal Navy. Robert M. Wexham was on a troopship, the S.S. Tamar, which was scuttled off Hong Kong in December 1941. He and Augusta had a daughter, Jane, in 1937, her death being registered in the same year, and a son, age unknown when he disappeared with his father in 1942. The Wexhams were stationed in Malta and Hong Kong, and Robert is listed as having died “on or since October 2, 1942” after disappearing as a prisoner of war. His official death certificate is dated November 9, 1945. On March 24, 1946 Augusta entered the United States at New York [*papers of Augusta Wexham*].

According to Lisa Janti, who knew Augusta in Beverly Hills, their young son was with Augusta and her husband at the time they were taken prisoners of war; he met the same fate as his father, and she never saw either of them again once they were separated in 1942. Lisa also recalls that Augusta possibly learned of the Bahá'í Faith while in the internment camp, which prompted her to contact Bahá'ís in Los Angeles. Lisa's very first fireside was in the humble upstairs home up a flight of “rickety stairs” where Augusta lived in 1956 and which she says was “packed with people of diverse backgrounds” and so unusual in its simplicity and modesty in comparison to many homes in Beverly Hills. Maury Willows was the speaker at that fireside.

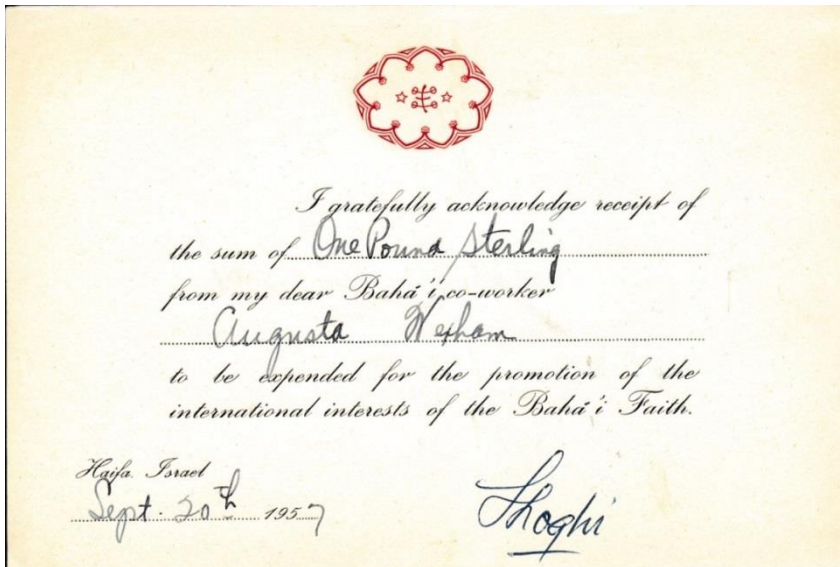
Augusta Wexham was a prisoner of war in the Stanley Camp in Hong Kong during Japanese occupation from 1942 until her release in 1945. Her original birth certificate was lost during her imprisonment. She moved to Los Angeles in 1946, after WWII, to live with her sister, Muriel Elwood, a writer (1902 London, England – 1976 Ojai, California).

Augusta enrolled in the Faith in the United States on July 16, 1951 through the firesides held by Maury and Lois Willows in Beverly Hills, and her enrollment was recognized by the National Spiritual Assembly on July 24, 1951. Horace Holley was secretary at the time. Augusta lived at 1070 Casiano Rd., Los Angeles. She noted in her prayer book, given to her by the Spiritual Assembly of the Bahá'ís of Los Angeles on the date of her enrollment, that she had attended her first fireside on May 18, 1950, and attended those firesides for fourteen months.



Local Spiritual Assembly of the Bahá'ís of Beverly Hills, California 1959-1960
Standing l to r Mohi Sobhani, Margaret Naismith, Mary Ellen Reese, Richard Mares, Eulalia Bobo, Azemat Janti. Seated l to r Augusta Wexham, Lisa Janti, Myrtie Barnes

From July 16, 1954 through September 20, 1957 Augusta received 40 fund receipt cards each for the sum of "One Pound Sterling" personally signed by Shoghi Effendi.



An account by a British friend of Augusta's named Jan Mughrabi, dated October 2001 says:

"I first met Augusta in April, 1957 when I was living in Beverly Hills, California. Augusta was known to a neighbor of mine, Mary Ellen, with whom I had become friendly...[Augusta] had married a young naval officer whom she adored. At the outbreak of the Second World War, her husband was stationed in Singapore [sic] where Augusta joined him. After the Japanese attack on Pearl Harbor and their invasion of Malaysia, Augusta and her husband were taken prisoners in Singapore, separated, and sent to prisoner of war camps for the duration of the conflict [Augusta was in the Stanley Camp in Hong Kong]. I remember I was horrified when she told me this and commented that she must have suffered greatly, to which Augusta gently replied that of course it was often very difficult, but also some of her happiest and most important life experiences had happened during her internment for which she would always be grateful. I got the impression that these may have been deeply spiritual experiences, possibly due to being stripped of everything she held most dear, but this is because I found Augusta to be a calm, loving, but strong personality who seemed to live continually at a much deeper level than most people. ..At the end of the war, Augusta was released and repatriated, but she said never knew for sure what had happened to her beloved husband. She was nevertheless calm about her great loss and felt that he was ever with her in spirit, and she had 'wonderful memories' which sustained her. She said she had never wished to marry again...During the relatively short time that I was in close contact with her, Augusta was always kindly, hospitable and helpful, with a calm, wise, and loving personality...I remember her as being quite tall and stately; a fine looking woman." - *Jan Mughrabi, October 2001, 143 Southfield Avenue, Paignton, Devon. TQ31LD England*

Augusta's sister Muriel Elwood at some point moved to Ojai, California, and Augusta moved to Santa Paula in 1964, encouraged by friends and also to be nearer to her sister. Her first address was 123.1/2 N. Mill St., Apt. 3. Previous to her passing, she lived at 965 Railroad Avenue in Santa Paula.

Upon moving to Santa Paula, Augusta discovered Mich Yamamoto, and they became devoted friends. An instant bond formed between them; he having been in a relocation camp in the U.S. at the same time that Augusta was in a Japanese internment camp in Hong Kong.

In 1980 Augusta moved to Merriman Manor assisted living at 404 Main Street in Santa Paula, where she lived until 1984. Bahá'í friends visited her regularly. When she passed away in 1984 in the Santa Paula hospital, Jean Eaton and Molly King were sitting on either side of her, holding her hands.





Augusta's funeral was held on February 4, 1984. Margaret Naismith (on left, above, with Molly S. King) and Maurice Willows (gentleman on right with Dorris Bolibaugh) came from Beverly Hills and Los Angeles for the service, as well as Lorna (Sapir) Bergner, with whom Augusta worked briefly in the office of Florence Mayberry. Above, front, Nura Sadeghpour, three years old.



Augusta's apartment at 965 Railroad Ave., Santa Paula, rented to her by realtor Al Hudson. Her home was always an oasis of calm, peace, and hot tea.



Mrs. Augusta Wexham of Santa Paula, 1970

1965

The first Spiritual Assembly of the Bahá'ís of Santa Paula was formed April 20, 1965 with a joint declaration, which means that there are exactly nine adult members living in the community and therefore a formal election is not needed. Members were Molly King, Barbara Mayberry, David Mayberry, Florence Mayberry, Myrtle Robinette (lived at 123.1/2 Mill Street, Santa Paula), James Snyder, Len Snyder, Augusta Wexham, and Mich Yamamoto. Youth in Santa Paula: Cheri Lynn Cartledge, Margaret King, and Michael Mayberry

Part 3 Years of Movement and Stillness: 1965-2014

Make me ready, in all circumstances, O my Lord, to serve Thee and to set myself towards the adored sanctuary of Thy Revelation and of Thy Beauty. If it be Thy pleasure, make me to grow as a tender herb in the meadows of Thy grace, that the gentle winds of Thy will may stir me up and bend me into conformity with Thy pleasure, in such wise that my movement and my stillness may be wholly directed by Thee. - Bahá'u'lláh

1965

March 31, 1965 Mr. James and Mrs. Len Snyder move from Ventura to Santa Paula bringing the number of adult members of the Santa Paula Bahá'í community to nine. Mrs. Barbara Mayberry has turned 21 by April 21. which is the minimum age to be eligible to vote for and be elected to the Spiritual Assembly.

First Spiritual Assembly of the Bahá'ís of Santa Paula formed April 20, 1965 with a joint declaration

1966-1967 Spiritual Assembly is re-elected for the new Bahá'í year April 21 to April 20. On July 1, 1966 Mr. James and Mrs. Len Snyder regretfully leave Santa Paula and move to Oxnard. Membership goes down to 7. The community lacks the nine members necessary to elect its Spiritual Assembly on April 20, 1967 and becomes a "group" (less than nine members) and remains a group until 1972 when new members move into the community.

1968

Florence Mayberry appointed a Counselor in North America at the inception of the establishment of Boards of Counselors. The International Bahá'í Community states that "the institution of the Counselors was established by the Universal House of Justice in 1968. Its members, who have no legislative, executive, or judicial authority, encourage action, foster individual initiative, and promote learning within the Bahá'í community as a whole, this in addition to offering advice to Spiritual Assemblies. The institution plays a vital role in advancing the interests of the Bahá'í Faith, exerting influence on the life of the Bahá'í community, from the grassroots to the international level."

Walter Russell King, son of C. Russell and Molly King, enrolled as a Bahá'í youth on his fifteenth birthday on June 2. One's fifteenth year is the age at which a person is considered to have the maturity to choose his or her spiritual path. Children of all ages are encouraged to perform a myriad of services, to develop friendships of all kinds, and to learn and internalize spiritual principles, and, of course, many begin their strong identity with the Bahá'í community at a very young age. Walter traveled to Mexico, Costa Rica and Panama with his good friend Richard Rovin of Costa Mesa, California that same summer, visiting and participating with the Bahá'í communities of those countries. After graduating from SPUHS the summer after his junior year (1970), Walter attended Ventura College for a year and was part of an active Bahá'í Club and Teatro Quetzalcoatl (Mexican dance group). In 1971 Walter moved to Salmon, Idaho as a homefront pioneer for two years, giving much the same services as Elizabeth Carpenter did in Santa Paula; making friends and promoting peace. Later he attended Ventura College where he met his wife, Connie Kubota. While undergraduates at UC Davis they were married in Ventura on December 26, 1976 in the home of her parents Kiyoshi and Chieko Kubota.



Baha'i Children Present Books To Library

AS PART OF their celebration of the Baha'i New Year, which was March 21, children from the Baha'i community presented two volumes to the children of Santa Paula through the Blanchard Memorial Library. The books are titled "Blessed Is The Spot", a selection from the Baha'i writings and "Red

Man, White Man, African Chief", the story of skin color, one of a series of medical books for children and winner of the Brotherhood Award from the National Conference of Christians and Jews. Shown left to right, Miriam King, Mark Mayberry and Mrs. Elszbeth Blake, City Librarian.

Activities for children were consistently in motion during the second half of the history of the Bahá'í Faith in Santa Paula. Giving gifts to the Blanchard Community library was one way in which children were taught to serve the community. (*Santa Paula Chronicle* 1967 or 1968)

1969



November 1969: Bahá'í children of Santa Paula plant tree at Blanchard Community Library
with Robert Fleckenstein, Landscape Architect
In front: Timothy Mayberry, holding shovel, Paul Fleckenstein (in stripes)
In back: Michael Richard "Corky" Mayberry, Walter King, Mim King, and Mark Mayberry



April 1969 Bahá'í children's activity in Ventura
Teacher: Molly King

Elementary school teacher Alice Louise Richardson Hazeltine (1917 – 1995), enrolls on November 13, 1969. She was the wife of SPUHS Spanish teacher Charles Hazeltine, from whom she was divorced, and the mother of Richard Grant Hazeltine and David Hazeltine. She moved to New Mexico before she passed away in 1995.



From left, Jean Davis of Camarillo (secretary and “copy queen”), Augusta Wexham, and Florence Mayberry. Counselor’s office, 15081 West Telegraph Road, Santa Paula
(photo courtesy of Payam Afsharian, Los Angeles Bahá’í archivist)

1970 Dr. Blase Bonpane and wife Theresa move to Santa Paula. Dr. Bonpane was hired by the SPUSD as the bilingual, bicultural coordinator, and then not allowed to work when some of his past activities came to light and perceived by some of the more conservative population to be inconsistent with the town’s needs. The Bonpanes moved to 139 Mupu Street, and in his autobiography *Imagine No Religion* (Red Hen press 2011) Dr. Bonpane states:

Two days after Theresa and I moved to Santa Paula, The Santa Paula Chronicle came up with its stunning scoop, ‘Radical Background of Title VII Leader Bared.’ Day after day the paper screamed about my ‘radical past.’ I was an instant pariah in Santa Paula. I reported for work. The superintendent of Schools obviously wanted me to be on hold. They had no grounds to fire me, yet they were afraid to unleash me into the community. I was given some silly office work to do while the matter was pending for nine months. My demeanor was not always genteel. While I did try to be humorous, in hindsight I think my responses to allegations of the board and the public were often sarcastic, confrontational, and adversarial. Yes, I was angry. ‘We should show some concern for the Bonpane family; they are expecting a child,’ said a concerned citizen. ‘We have thrown pregnant women out of this town before,’ was the reply. ‘We don’t want a communist baby born in Santa Paula.’ All of this created enormous stress for Theresa. She was isolated by the community except for a few Chicano friends, Molly King of the Bahá’í Faith, and Dennis Renault, cartoonist for the Ventura Star and later for the Sacramento Bee (p.61-62).

By 1971 the Bonpanes left Santa Paula to work with Cesar Chavez. They founded the Office of the Americas in Santa Monica in 1983 <http://officeoftheamericas.org/> and continue their rigorous efforts towards social justice. Their daughter, Dr. Colleen Maria Bonpane Londono, a physician at UCLA, was born in Santa Paula. Their son Blase Martin is a musician, political organizer, and community college professor. On October 27, 2017 Dr. Bonpane sent Molly King a copy of his autobiography and inscribed it as follows: *Dear Molly, you were one blessed person that acknowledged the birth of our daughter Colleen in December of 1970. You were the only Anglo in Santa Paula that ever invited us to dinner. With much love and appreciation, (signed) Blase and Theresa Bonpane*

Theresa remembers that when Colleen was born (December 12, 1970), “we arrived at home one night and found [Molly’s] note for Colleen on our doorstep. We had sometimes come home to find hate notes instead! “(Correspondence with Molly’s daughter Anne dated October 3, 2016)

This is the power of love and unity. Those blessed with such an encounter never forget it. Molly exemplified love in every instance and at every opportunity, knowing that her actions were a reflection of her Bahá’í beliefs.



Blase and Theresa Bonpane 2011, photo by Bob Jimenez

1971-1972 Group Molly King is named P.R. officer and there are various public relations activities. On September 1, 1971 Bobby C. Antunez transferred from Alaska to Santa Paula. He was originally from Santa Paula and learned of the Faith while in the Army in Alaska. He lived at 609 Sycamore St., Santa Paula, then moved to 114 Ellfred Court. Anne King enrolls in the Faith in January and begins travels and the study of Spanish, including Mexico, a school semester working at San Benito High School in Hollister, California, several months at the national Bahá’í center in Wilmette, Illinois, then later to Spain and Nicaragua.

Not all Bahá'í couples live happily ever after. Bahá'í couples face challenges in their quest for peaceful home lives as much as everyone else. Some Bahá'í marriages end in divorce. Bahá'ís are encouraged to leave no stone unturned in trying to make a marriage successful, including counseling, consultation with those that can assist them, and asking for assistance from the Bahá'í institutions. Prayer, meditation, and working on one's own shortcomings are important towards the improvement of any relationship. Part of the process in working towards solutions is the institution of a Bahá'í "year of waiting" which was established by Bahá'u'lláh as an assistance to couples contemplating divorce. During this waiting period, the husband and wife live apart and neither dates other people. The purpose is to use all resources available in an attempt to reconcile, without physically living under the same roof. If it is determined that indeed an aversion or antipathy has developed between the two and cannot be reconciled, divorce is permissible. The Bahá'í year of waiting is finalized, recognized by the local Spiritual Assembly, and a Bahá'í divorce is granted, following the couple's civil divorce. They follow all laws in whatever country or state they may live, as regards properties, finances, and child support.

1972 In July, Bahá'í "year of waiting" for Michael and Barbara Mayberry ends and they are legally divorced. Their young son Timothy Maurice enrolls in the Faith this same year.

As of 1972 the address of Continental Board of Counselors for Northern American is Santa Paula, California. From *Bahá'í News* February 1972: "Local Spiritual Assemblies, groups and individual Bahá'ís may contact directly the Auxiliary Board member assigned to their territory. If they desire the assistance of an Auxiliary Board member not assigned to their territory, they should contact the Continental Board of Counselors for North America, P.O. Box 369, Santa Paula, California 93060."

1972-1973 Spiritual Assembly is elected. November 1973 Mark and Jean Eaton and daughter Jenny move to Santa Paula, 1316 Forest Dr., after living briefly in Fillmore, California. Total membership: eleven adults and six children. Bahá'í marriage of Michael Mayberry and Sharon Marie Schaerges takes place on December 3, 1972. Gary and Barbara Coots and son "young" Gary have moved to Santa Paula.



Spiritual Assembly of the Bahá'ís of Santa Paula
April 20, 1972 election for year 1972-73

l to r standing: Gary Coots, Molly S. King, Augusta Wexham, Barbara Mayberry, Michael Mayberry,
Mich Yamamoto l to r sitting: Barbara Coots, Betty Causey, Alice Hazeltine

1973

Florence Mayberry appointed a Counselor member of the International Teaching Centre of the Bahá'í Faith, when that Institution was established in 1973. She and her husband David move to Haifa, Israel.

Mark and Jean Eaton and children move to Santa Paula. Jean enrolled in the Faith in 1943 and her husband Mark in 1967. They were married on November 3, 1950, the first Bahá'í marriage ever performed in Pasadena.



Florence, son Michael, and husband David Mayberry 1973
233 Moultrie Place, Santa Paula. Photo by Molly S. King

1973-1974 Spiritual Assembly is elected. Total membership: Adults 10, Youth 2, Children 6. There is one enrollment, youth Gary R. Coots, Jr. May 30, 1973.

July 16, 1973 Lorna Sapir (later Bergner) moves briefly to 312 Steckel Dr. from Oxnard. She is working as administrative assistant to Florence Mayberry. She moves to Brentwood, Missouri in September the same year to work for Counselor Velma Sherrill when Florence Mayberry is called to work at the International Teaching Centre in Haifa.

1974-1975 Spiritual Assembly is elected. Total membership: Adults 13, Youth 1, Children 7

1975

Bahá'ís of Santa Paula send a globe as a gift to the new International Teaching Centre in Haifa, Israel, delivered by Arroyo Grande, California Bahá'í couple Guenter and Annelie Mayer-Harnisch during their pilgrimage. Annelie apologized for poor quality of photo, with heads truncated and eyes closed. Counselor members are, from left, below, Aziz Yazdí, Florence Mayberry, with Hand of the Cause Mr. Paul Haney, and Mr. Hooper Dunbar.



MOLLY KING

By ELAINE FULTON

As some women seek to bring order to their personal lives, and some women want to structure a home and family, and still others use their influence in their community, so Molly King works to bring order, rule, and love to a hurting world.

Molly is a Bahai". This means that she is a follower of Bahauallah, a prophet who was born on November 12, 1813. Fifty years later he announced to the world that he was a divine light sent by God to be the next manifestation of God's spirit, and that his work and his writings were to be the next dispensation of the word of God.

Bahauallah made his announcement by writing letters to world and religious leaders, including Abraham Lincoln, to let them know just who and what he believed himself to be.

Some of the leaders took him and his claim and his writings seriously and received him with honor, but for the most part few people in the western world even heard of him before his death May 29, 1892.

Before Molly became a Bahai, she was a Presbyterian. She defines herself as having been a active member, serving on many parish committees. She said she has a deep and profound belief in the divinity of Jesus. Of her Christian experience, Molly says, "I am grateful that my church so taught and exemplified the teachings of Jesus, that I was able to recognize the Christ spirit when it came in a new name."

She said that it is very exciting to live and to work at the beginning of a new dispensation of world law.

Molly said "Bahauallah wrote of a time of world peace and order. Political institutions, as we know them do not have the capacity to deal with a global society. He told his followers to work tapiently to build the institutions that could be the foundation of a world civilization.

As a sidelight to the discussion, Molly said that Woodrow Wilson's 14 points which he used to base his concept of the League of Nations were very much like some of Bahauallah's principles.

In 1911, speaking in California, Bahauallah said that a great organization for world peace would spread from these shores. Bahai prayers were read at the organization of the UN in 1945.

Although Bahai writings offer hope for a future world of harmony, peace, and order, Bahauallah also offered guidance for individuals. She said that much of his work still remains to be translated into English.

Molly's new challenge is the job of program director for the Bosch Bahai School, located in the Redwood forest overlooking the Pacific Ocean in the Santa Cruz Mountains.

She said the school has a lodge, classrooms, a library, and cabin-type residences for Bahai families who will come from all over the world to study Bahai principles and to learn to apply them to their lives.

She said her curriculum would be designed to take advantage of the site, and to use the out-of-doors to bring her students, adults, adolescents and children to an expanded understanding of their place and their importance in God's plan for the earth.

The school operates year round on week ends and on holidays. For the summer, the school will offer a series of week-long sessions. Bahais work to disseminate the principles which will bring peace and plenty into the world according to God's plan. In the size of the task before her she has found serenity.

Molly said that since her discovery of Bahai, she has been moving in a world of discovery. She has learned that the potential of the individual is unlimited as long as the human being is in harmony with God's purpose.

Errata: the above article says that Bahá'u'lláh spoke in California. It was Bahá'u'lláh's eldest son, 'Abdu'l-Bahá, who visited America in 1912, not 1911. Bahá'u'lláh Himself was in prison and exile in Israel and passed away there in 1892. Also, His birthday is erroneously stated as 1813. He was born November 12, 1817.

1977

The Santa Paula Historical Society is formed, to “preserve, protect and perpetuate the history of Santa Paula and its environs.” Molly King is interviewed by Doris Wood Murphy in on October 5, 1999 and hers is the only known oral history on file that includes information about the Bahá’í Faith.

1977-1978 Spiritual Assembly is elected. January 8, 1978 Molly King named as assistant to Auxiliary Board member Joyce Dahl. Total membership: 11 adults, 1 youth, 3 children.

1978-1979 Spiritual Assembly is formed. There are nine adult members of the community thus the Assembly is formed through joint declaration.

October 1978 to September 1982 Mark and Jean Eaton are serving at the national Bahá’í Center in Wilmette, Illinois.

1979-1980 Group (Unable to form Spiritual Assembly) –Total membership: Adults 6, Youth, 3, Children 1

1979

Political revolution in Iran once again make it increasingly dangerous to be a member of the Bahá’í Faith in that country. During the next several years, hundreds of men and women are executed for their Faith, including teenager Mona Mahmudnizhad who is a teacher of children’s classes. She is hung for this activity along with nine other outstanding and educated Bahá’í women of Shiraz. By 1980, Persian Bahá’ís are seeking refuge all over the globe, including in the United States. They must leave the country under cover as all of their rights, including that of travel, have been removed. There begins considerable worldwide publicity of this denial of human rights and religious persecution. Under the guidance of the National Spiritual Assembly of the United States the Bahá’ís of Santa Paula assist in publicizing such conditions in the land of their Faith’s birth.

1980-1981 Group (Augusta Wexham in assisted living care) Total membership: 11 adults, youth 2, children 3. Bahá’ís of Santa Paula have put announcement in winter 1980 *American Bahá’í* asking that individuals consider moving to Santa Paula to help establish Spiritual Assembly status. Marion Carpenter Yazdí reacts to notice “As to the statement: ‘this Bahá’í community is more than 35 years old,’ may I state that it is much more than 35 years old. Indeed, the Faith was established in Santa Paula by my mother, Mrs. A. Elizabeth Carpenter, in January 1914 – 67 years ago!” [Letter dated January 19, 1981 to the Bahá’í Group of Santa Paula, Box 1008, Santa Paula]. Marion also adds: “P.S. I have heard that Sunnyslope at 415 6th St., my family’s home and center of the Faith in Santa Paula, is now torn down.”

1981-1982 Spiritual Assembly is once again elected with the arrival of new members to the community, including Artemis Ledesma with daughter Victoria and Jafar and Mary Foghi. They live in neighboring apartments on South Steckel Dr. There are 10 adults. Other adults on the roster: Eleanor Hulphers, Molly King, Michael Mayberry, Sharon Mayberry, Mary T. Smith, Augusta Wexham, and Mich Yamamoto. Youth and pre-youth are Mim King, Olga Ledesma, Victoria Ledesma, and Tim Mayberry.

June 10, 1982 Molly King hands over key to post office box to Mary Foghi who is acting secretary. Molly away at Bosch June-Sept. 1982 and most summers until retirement from Bosch in July 1994.

1982-1983 Spiritual Assembly is elected. April 1982 there is a “Bahá’ís of Santa Paula” newsletter. Mark and Jean Eaton and daughter Jenny return to Santa Paula in October. There are thirteen adults and four youth in October 1982. June 1982 Mary Smith goes pioneering and leaves the country.

1983-1984 Spiritual Assembly is elected.

1983

David and Florence Mayberry retire from service in the Holy Land, after ten years of international service and move to the state of Missouri, where Florence lived as a child.

Marion Carpenter Yazdí visits Santa Paula and presents her autobiographical book *Youth in the Vanguard* (Bahá’í Publishing Trust, Wilmette, Illinois 1982) to the Santa Paula library. Her story includes experiences in Santa Paula 1914-1920 and letters home to her parents after moving to Berkeley.



l to r Dan Robles, Blanchard Community Librarian; Marion Carpenter Yazdí ,
Molly S. King, Mich Yamamoto



May 1983

Bahá'ís of Santa Paula and guests l to r, seated:
Mr. Shohab Sabai, Mrs. Nouran Sabai (of Rancho Palos Verdes, CA), Marion Carpenter Yazdí ,
Jean Eaton, Dorris Bolibaugh l to r, standing:
Molly S. King, Mich Yamamoto, Mark Eaton (*image from Santa Paula Bahá'í Archives*)

1984

Mrs. Augusta Wexham passes away February 2, 1984. Artemis Ledesma and daughter Victoria pioneer to Nicaragua February 1984.



Good-bye party for Artemis Ledesma and daughter Victoria at the Santa Paula train depot
Mich Yamamoto and Mark Eaton February 3, 1984

1984-1986 The election of the Spiritual Assembly is evidently carried out for at least two more administrative years and apparently until April 2008 when it was unable to form. ***Election records from 1987 until 1994 are unavailable at this writing.***

1985-1986

Santa Paula is blessed by the arrival of Tongan sisters Papai Hokafonu (Ladosky), Ana Hokafonu (Zeigler), and Salaevalu Hokafonu. Papai's husband was working in Point Mugu and they found Santa Paula to be a near-enough commute. They are daughters of Mosese Hokafonu (1927-1979) who lived on the island of Tongatapu when he first heard of the Bahá'í Faith in the 1950's. He was appointed to the Auxiliary Board in 1968. "Mosese was the first Pacific Islander to undertake teaching trips of long duration. His wife and children saw him but rarely as he journeyed, under the guidance of the Counselors and various National Spiritual Assemblies" to dozens of islands and localities in the region. His daughter Ana at this writing lives in Oxnard and is compiling a history of her gentle and luminous father.¹⁹ Several great-grandchildren of Mr. Hokafonu continue to live in Santa Paula and nearby cities.

Another tree planting takes place at the Blanchard Community Library, this time in honor of the Bahá'ís martyred in Iran after the 1979 revolution. Shidan Taslímí of Santa Monica, a builder completing a shopping center on Harvard Blvd. in Santa Paula, later attends a gathering at this special spot. He is the son of Mr. 'Abdu'l-Husayn Taslímí, a member of the National Spiritual Assembly of the Bahá'ís of Iran who was arrested and subsequently disappeared along with eight other members and two colleagues for their beliefs in 1980, in Tehran, Iran. Shidan remembers: "[Molly] called me and said they had planted a tree and I think she was preparing an article about it for the local paper. I met her and we went to the site where the tree was planted. I think there may have been one or two other Bahá'ís there. We said some prayers and took a couple of pictures. It was a special feeling to honor Bahá'ís who had given their lives all the way in the other side of the world by planting a tree that lives in their memory in Santa Paula." (May 2017 in a correspondence with the author)

¹⁹ For more on Mosese Hokafonu see *Bahá'í World Vol. XVIII 1979-1983* p. 686 published by the Bahá'í World Centre, Haifa, Israel 1986



Baha'i members planted a Krauter Vesuvius Flower Plum tree in the garden of the Blanchard Community Library last Friday in memory of the Baha'is martyred in Iran. From left to right are Mark Eaton, library landscape architect Bill Gourley, Molly King, Mich Yamamoto and Jean Eaton.

*Santa Paula
Daily Chronicle*

May 9, 1986
page 5A

Tree represents peace, youth

Its bursting single light pink roses and dark purple foliage bloom in memory of Baha'is martyred in Iran and represent the hope for peace.

Last week several Baha'i members of Santa Paula gathered at the library garden to plant a tree to commemorate 1985 as the international Year of Youth and 1986 as the Year of Peace.

Baha'is around the world planted trees honoring the Baha'i martyrs in 1985. Sixteen years ago, the Baha'is planted a cherry tree at the library and it has grown considerably since then.

"Tree planting is sort of special and the library needs donations and help," said Baha'i member Mark Eaton. "This is our way of helping the city."

The Baha'is of Santa Paula will be working with several peace groups to gather a display of books on peace at the library in August.



Two precious souls
Summer 1988, Glenn Tavern wedding of Jennifer Eaton, Santa Paula
Mich Yamamoto and Mark Eaton
Photo by Saeed Sadeghpour

October 1989 Red Grammer at Blanchard Community library for first time. Also performs there to a full house in November 2004.

December 1992 daily newspaper *Santa Paula Chronicle* closes down after 105 years. It is replaced later by twice-weekly and online editions of *Santa Paula Times*.

1995-1996 The Spiritual Assembly is elected. The decade of the '90s sees scores of public gatherings and home "firesides" - all announced in the *Santa Paula Times* and including such themes as the power of race unity, equality of men and women, and life after death. The many presenters include Liz Gibson, Dr. Fred and Mrs. Hazel Littman, Dr. Hoda Mahmoudi, and Mr. Alex Rocco.

1995

On May 12 Florence Mayberry returns to Santa Paula to present her autobiography *The Great Adventure* published in 1994.

Mr. Nichols holding book signing for Florence Mayberry

Mr. Nichols will host a booksigning for former Santa Paula resident Florence Mayberry, who will greet friends and share her recent autobiography, *The Great Adventure*, on Friday, May 12 from 3 to 5 p.m. Mr. Nichols is located at 901 E. Main St. in historic downtown Santa Paula.

Florence Mayberry has traveled extensively, several times around the world, as a speaker about Baha'i Faith and as a consultant to Baha'i communities. Her autobiography, *The Great Adventure*, is about these experiences, told with honesty and humor. Mrs. Mayberry is also a writer of mystery stories which have appeared in *Ellery Queen Magazine*. Some of her stories are included in "Fifty Best Mysteries".

1998

Florence Mayberry passes away in Missouri. The Universal House of Justice sends the following telegram to all National Spiritual Assemblies on April 9, 1998:

DEEPLY SADDENED LOSS OUTSTANDING STAUNCH PROMOTER FAITH FLORENCE MAYBERRY. HER TIRELESS INSPIRED SERVICES, LOCAL, NATIONAL, AND INTERNATIONAL, IN BOTH TEACHING AND ADMINISTRATIVE FIELDS, SPANNING OVER FORTY YEARS, CROWNED BY UNFORGETTABLE DECADE AS COUNSELOR MEMBER INTERNATIONAL TEACHING CENTER. VALIANT DEFENSE COVENANT, UNFLAGGING EFFORTS BLAZON NAME CAUSE, INTREPID FAR-FLUNG TRAVELS DISTINGUISH HER SPLENDID RECORD ACHIEVEMENTS. ASSURE FERVENT PRAYERS PROGRESS HER LUMINOUS SPIRIT. CONFIDENT BOUNTIFUL REWARDS ABHÁ KINGDOM.



Marshfield, Missouri gravesite of Florence Virginia Wilson Mayberry
Florence was a resident of Santa Paula from approximately 1925 to 1930,
and again from 1945-1973 with her husband David Maurice Mayberry,
whom she married in 1935 in Reno, Nevada.

She was an internationally-known speaker and writer and traveled much of her time.
(photo by Debbie Clardy)

1999 During this period Santa Paula is being held responsible for its election practices [“U.S. tells Santa Paula to Change or else” *Ventura County Star* August 31, 1999; “Santa Paula voting patterns show that strong white voter turnout shuts out Latino candidates” *VC Star* September 5, 1999]. Molly King as a conscientious upholder of the principle of unity while celebrating diversity, attends what she called the “out to lunch bunch” meetings, designed so that, in her words, Mexican-Americans and Anglo-Americans stop “being so tacky to each other” but more specifically because of ‘Abdu’l-Bahá’s exhortation, “*Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance.*”²⁰ Anecdotal efforts regarding Molly’s promotion of peace include her friendship with the Bonpanes in 1970 (see Timeline, above) and similarly the deep bond between C. Russell, Molly and Jesus (“Chuy”) and Rosa Rodriguez, the latter natives of Durango, Mexico living in Santa Paula. The couples met at a PTA meeting at Barbara Webster Elementary where both had children enrolled. The King family spent Christmas in their home in Lerdo, Durango and the two families were consistent guests at each other’s homes, sharing raucous commentary about life in general. Rosa had been an actress and is quite beautiful (no small reason, surely, why Russell enjoyed her company so

²⁰ *Bahá’í World Faith: Selected Writings of Bahá’u’lláh and ‘Abdu’l-Bahá*, Wilmette, Illinois, Bahá’í Publishing Trust 1956 p. 233

much). Chuy, a clever and capable house painter, while working in Mr. King's law office would on occasion answer the phone in his thick Spanish accent (with the attorney's whole-hearted permission). Molly also attended awards ceremonies given by the Latino Town Hall community throughout the years.



Sheri Rudd Klittich

A Bahá'í from Fillmore, California who was instrumental in the development of the Santa Paula Faulkner Farms educational projects.

Her husband, Chris Johnson, enrolled in the Faith prior to Sheri's passing at the age of 53 on November 20, 2008.

Sheri Rudd Klittich worked with the Santa Paula Faulkner Farms educational projects. In 1995, Sheri's love of agriculture and her passion for teaching were recognized when she moved on to lead the University of California Hansen Trust, which Sheri administered to promote, benefit and sustain agriculture in Ventura County.

Sheri assisted the Trust in its purchase of the 27-acre Faulkner Farm, a National Register of Historic Places demonstration. At the Faulkner Farm, Sheri developed research and education projects in agricultural literacy, teaching students (and hundreds of teachers) where food originates. Sheri was active in the School Garden Network and in the Agriculture in the Classroom program. Sheri was also involved in the Farm to School program, linking local growers with the school lunch program, and in the Ag Futures Alliance, formulating and implementing consensus positions on sustainable agriculture in Ventura County.

The UC Hansen Trust established the Sheri Rudd Klittich Agricultural Literacy and Issues Grant in her honor, and the UC Hansen Trust has dedicated a Faulkner Farm Instructional Barn in her name. [Source: The *Fillmore Gazette*]

Bahá'í Human Rights Awards

Ventura County Human Rights awards were a major focus from 1989 to 2005 and were diligently organized by the Bahá'ís of Ventura County, with the enthusiastic participation of the Santa Paula community. Below are just a few of those honored.

1991 D.A.R.E. Program



l to r: Marlene Lyksett, Mark Hanson, Jon Lyksett, Mark Eaton, Jamal Lyksett, Mich Yamamoto, Molly King, Jean Eaton

1996 Blanchard Community Librarian Dan Robles



Dan Robles accepts his award

From the *Santa Paula Times* December 11, 1996:

Saying the honor "is the culmination of my lifetime work to make a difference," Dan Robles, the librarian of the Blanchard Community Library, and a dedicated community activist, was lauded with the prestigious Bahá'í Human Rights Award on Sunday, Dec 8, in Westlake Village. Robles was presented the award by Molly King of Santa Paula.

2000 Santa Clara Valley Hospice

Hospice receives Human Rights Day Award



Above, Mark Eaton, Molly King, and Mitch Yamamoto show the Human Rights Award given to Hospice of Santa Clara Valley for their efforts on behalf of patients.
Photo by Don Johnson

About 40 Santa Paulans and their guests, many of them serving currently on the Santa Clara Valley Hospice Board of Directors, were among the 350 people commemorating United Nations Human Rights Day on Sunday, December 10 at a luncheon at the Oxnard Radisson. Sponsored by 17 Baha'i Communities in Ventura and Western Los Angeles Counties, the event was the tenth annual opportunity for Baha'is to recognize individuals and organizations whose goals and efforts exemplify service to their fellow citizens.

Honorees, including Santa Clara Valley Hospice, a Home Support Group, were selected as examples of the qualities of selflessness, lack of prejudice, generosity, caring, passion for their work in the spirit of service, honesty and loyalty.

Hospice Board President and Founder Cathy Barringer and Executive Director Pattie Reeder-Cooke accepted the award on behalf of our local Hospice, which serves Piru, Fillmore, Santa Paula, and the Saticoy area, explaining how Hospice began in this area and what it does. They acknowledged Auxiliary members and volunteers and another Founder, Kathy Zwiers, who is also an on-call nurse for Hospice. Commendations were presented on behalf of Congressman Elton Gallegly and Supervisor Kathy Long, who was present.

As the Hospice representatives explained the goals and activities of this volunteer Hospice, images of fundraising and service activities, photographs of many volunteers and staff members, were shown on twin screens displayed on each side of the podium. Hospice nurses Becky Walkup and Irene Farraez, and Hospice social worker/bereavement counselor Deborah Ray were acknowledged, as well as the other Board members who were present: Gerald Zwiers, Jane Lax, Joe Galvan, Bob Russell, Eleanor Karneke, Molly King, Joanne Wright and Carole Burhoe.

Officer Karl Dye of the Oxnard Police was honored for outstanding work with the youth of the Oxnard area. Several young people were introduced and applauded. Twelve other individuals and organizations also received recognition.

For information about Hospice, to inquire about volunteer training, or to inquire about Light Up A Life, the holiday fundraising and community service project of Hospice, call the Hospice Office at 525-1333.

Santa Paula Times December 27, 2000
Mark Eaton, Molly King, and Mich Yamamoto

Sharing Bahá'í history with the
Santa Paula community
April 21, 2001

A history program was celebrated by the Bahá'ís of Santa Paula to which the public was invited. Molly King had been collecting historical data of the history of the Santa Paula Bahá'í community for several decades and it had long been her hope to sponsor a "history walk" showcasing some of the places of historic significance to this community, such as the property of Sunny Slope on N. 6th Street and the homes of Florence Mayberry. The program included a theatrical performance by Bahá'ís of the area.

Santa Paula Times April 20, 2001 (below) and April 27, 2001 (to right)

Bahai history program tomorrow

Jaine Toth of Carpinteria will tell the story of Florence Mayberry, and Scott Phelps of Camarillo will represent Dr. Howard Carpenter on Saturday morning, April 21 at the community room of the Santa Paula Depot as the Baha'is of Santa Paula tell the story of the Baha'is of Santa Paula since 1915.

The program begins with welcome at 10 a.m., music by Darrell Metcalf of Fillmore (with tunes from the 1920s and later), and will include brunch at noon and a "history walk" for those who want to see the sites mentioned in the story of the Baha'is who have lived in Santa Paula.

Guests are cordially invited. Please phone 525-5455 or 933-1253 to let the caterers know how many to expect for lunch.

Guests enjoy Santa Paula

To the Editor:

To the City of Santa Paula:
The restoration of the Old Train Depot, in the opinion of many visitors to the City, was highly successful. On April 21 at a Holy Day observance the local Baha'i community hosted a gathering at the Depot, and the praise for the restoration work was continually heard throughout the day.

The 30-40 visitors from several other Baha'i communities in Ventura County were particularly impressed that our City had made such a notable attempt to preserve this charming and quaint old historical site. The neat contraption for transporting the handicapped to the main floor is super. Those of us who put on the event found the support received from the City's community staff outstanding, namely Louise Taylor in the office making the arrangements, and Jesse Dueno at the site with his helpful and courteous manner.

It's a pleasure inviting guests to our City when they have such a good time and leave with such good vibes. Because of that, our Spiritual Assembly will again use the facility for a similar event when we help host a County-wide Holy Day observance of the "Declaration of the Bab" on May 22 at 8 p.m. The public is always welcome to attend Baha'i events of this sort. Thank you Santa Paula for having the foresight to preserve this "Old Masterpiece."

Mark A. Eaton, Jr.
Secretary
Local Spiritual
Assembly of Baha'is
of Santa Paula

2002

SPUHS is collecting biographies on SPUHS alumni: letter to granddaughter of C.E. and Elizabeth Carpenter:



March 18, 2002

Barbara Yazdi Markert
91 Royalston Rd.
Wellesley, MA 02181

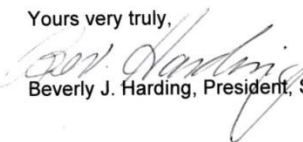
Dear Barbara,

The Santa Paula Union High School Alumni Association has a program of writing and publishing biographies on outstanding alumni. I have just done one on your Mother from facts I have obtained from her book "Youth in the Vanguard", tips from my dear friend Molly King and things my late Mother has told me about your Mother. I hope it gives a short sketch of her full and busy life. I am enclosing copies for you, your brother and your children.

If you have the time and some facts about your Uncle Howard and could send them to me sometime with a picture of Howard, more recent than his senior class picture, I would be happy to publish a brief story of his life. Howard was in the class with my Mother, Mildred King Harding. Perhaps you heard your Mother or Howard mention her in passing. I know Mother spoke of Howard and Marion many times.

Molly tells me you are very busy keeping up with your Mother's work. I am sure you are as proud of your Mother as I of mine. In the 1920's Santa Paula was a much closer knit community than it is today and I feel fortunate to have been born and raised here, as my parents and grandparents were before me.

Yours very truly,


Beverly J. Harding, President, SPUHS AA

cc: Molly King ✓

2002

July 3, 2002 - collection of Bahá'í books owned by the Blanchard Community library is verified with six titles from the Writings of Bahá'u'lláh and 'Abdu'l-Bahá, four from Shoghi Effendi and the Universal House of Justice, and thirteen secondary sources. Special collections (non-circulating) include *The Great Adventure* by Florence Mayberry (1994) and *Youth in the Vanguard* by Marion Carpenter Yazdí (1982). There are a total 23 holdings in acceptable condition.

2003-2004 Spiritual Assembly is elected. Mark Eaton is secretary.

Summer of 2003 Molly King's granddaughter Melanie King (daughter of Walter and Connie Kubota King) spends the summer in Santa Paula, setting up her silkscreen studio in the garage of 1328 Forest Drive, and participating in Full Circle Learning at Sespe Ranch east of Fillmore, an educational program founded by Teresa Langness, Ph.D. in 2000. The program's mission: "Full-Circle Learning, a non-profit organization, seeks to develop a generation of people who will see the relationship between self-

mastery, human kindness, skills development and the greater social goals of curing disease, preventing war, addressing poverty, advocating equity, and preserving the planet. Its programs offer young people the chance to become the leaders of their generation by each making a unique contribution to a more whole and sustainable society.” In 2017 the program’s website *fullcirclelearning.org* reported that “the excellent staff at Rancho Sespe, a Full-Circle Learning project founded in 2000, has detailed their work in an annual newspaper, originally titled ‘Planters of Peace’ by the students.”



2004-2005 The Spiritual Assembly is elected. Ten adult members in Santa Paula eligible are Yvonne Adan, Jean Eaton, Mark Eaton, Molly King, Rebecca Mayberry, Mark Mayberry, Timothy Mayberry, Meg Phelps, Paul Phelps, and Mich Yamamoto.

November 2004 Red Grammer performs at the Blanchard Community Library

2005 Mark Eaton moves to Texas in May to live with his daughter Linda Eaton McClain and husband Frank and shortly thereafter Jean joins him.

2005-2006 Spiritual Assembly is formed. Total membership: nine adults, 4 youth and children Roster June 2005: Yvonne Adan (who lives at 1235 Grant Line), Molly King, Mark Mayberry, Becky Mayberry, (227 N. Blanchard Street), Tim Mayberry, Paul Phelps, Meg Phelps, Mich Yamamoto. *Youth/children:* Michelle Mayberry, Steven Mayberry, Cole Phelps, Emily Phelps

2006

January 10, 2006 Mich Yamamoto passes away in Santa Paula. A brief history of his life as a Bahá'í is shared at his intimate funeral, as well as readings and special prayers. Cole and Emily, children of Paul and Meg Phelps, share a Bahá'í prayer in song. At the conclusion of the service, Mich's middle son Dr. Richard Yamamoto expresses, "My father always loved the Bahá'í Faith. Now I know why."

February 19, 2006 Molly's husband of almost sixty years, C. Russell King, passes away in Santa Paula, at home as he wished, with three generations beside him; wife, daughter, and granddaughter. His memorial service was held March 4 in a hangar at the Santa Paula airport, and there is a "missing man" formation fly-by over the airport in his honor. For the heretofore fifty years of his wife Molly's involvement in the Bahá'í Faith, much like C.E. Carpenter in the first half of the century, he did duty as a tolerant and supportive spouse, although never interested in becoming a Bahá'í. The closest was his recitation, unprompted, of Bahá'u'lláh's words at his daughter Anne's wedding: "We are all the 'fruits of one tree and the leaves of one branch.'" Russell thoroughly enjoyed the variety of people from all corners of the globe who passed through his home at 1328 Forest Drive, due for the most part to Molly's wide network of friends in this very universal Faith. Although he never "rattled his newspaper" during Bahá'í meetings as did C.E. Carpenter at Sunny Slope, he would usually be absent.

August 6, 2006 Pastor Ron Dybvig, interim pastor at St. Paul's Episcopal church asked Molly King to take his place as presenter on Sunday as he would be out of town. He requested that Molly talk about the Bahá'í Faith. Molly's husband Russell King, although not a member of any church or faith, used to sing in the Episcopal choir on occasion. His children always felt that this was because he got to wear a black robe and feel as if he were a judge in a courtroom. Because Russell had passed away a mere five months before his wife was asked to take the pulpit, it's entirely possible our father had arranged this from the next world! Molly spoke of the glorification of Christ in the Bahá'í Writings, about progressive revelation, and about how she became a Bahá'í. The only Hispanic gentleman in the audience, Mr. Ignacio Duran, felt moved to invite Molly and her family out to lunch after the service. Within three years, Ignacio enrolled in the Bahá'í Faith and became a treasured friend within the community.



Molly King at St. Paul's Episcopal Church August 2006
She was asked by pastor Ron Dybvig to talk about the Bahá'í Faith

2008

January 16, 2008 Mark Eaton passes away in Liberty Hill, Texas. His obituary states: “Mark could be seen generously volunteering for many community service activities, such as the Santa Paula Ministerial Association, as a tutor for the Blanchard Community Library Literacy Program, and Santa Paula’s Neighborhood Watch. Mark was a devoted member of the Bahá’í Faith, serving for years on the Bahá’í Local Spiritual Assembly and teaching children’s classes” (*Santa Paula Times* March 28, 2008).

The National Spiritual Assembly of the Bahá’ís of the United States wrote on January 19 to his wife Jean: “The passing of your beloved husband, Mark A. Eaton, Jr., saddened us deeply...We pleasure in memories of Mark’s more than 40 years of devoted endeavors on behalf of our beloved Faith...as well as his wholehearted efforts, along with those of your own, to resettle in Nicaragua as a Bahá’í pioneer, his faithful exertions as a California delegate to Bahá’í National Convention, and the many and varied appointed and elected posts he held on state committees and on Spiritual Assemblies in several different localities, to all of which he generously gave dedicated and outstanding service.”

The Santa Paula community held a memorial gathering for him in April on the Forest Drive island he maintained so beautifully, as a service to the neighborhood. The island is called “Eaton Island.”



Molly King at Eaton Island on Forest Drive, Santa Paula 2014

By 2008 Jean Eaton is living near her daughter Cameron Eaton West at the Orange Blossom assisted living in Fillmore.

April 2008 Santa Paula loses Spiritual Assembly status. Only four signatures were obtained for joint declaration. At this writing, the Spiritual Assembly has not been regained.

In May of 2008 there is correspondence between Molly King and Jill Lapple regarding a teaching project planned by the “core team” for Cluster SW-28, an administrative demarcation of which Santa Paula is a part. Members of the core team are Jeff Albert, Rad Schreiber, Arnold Stein, and Jill Lapple “who with the help of the assistants and within the guidance of this Five-Year Plan, the Regional Council, the Continental Counselors, the Universal House of Justice – not obviously in that order –and the NSA – will move forward, having established that the Santa Paula community – for many reasons – is fertile ground for planting seeds and directly teaching the Cause of Bahá’u’lláh.” This direct teaching plan is met with some trepidation by the Santa Paula community and consequently is not carried out. Molly by this time is feeling less confident about her own capacities to take on large projects of this kind.

2011 Jean Eaton (born 1922) passes away in California and is buried in Altadena. The Eatons happily resided in Santa Paula for 30 years, with a brief time serving in Wilmette, and with their children were devoted and active believers.

October 2008-May 2010 Molly King’s granddaughter Melanie again comes to live at 1328 as “year of service” to her grandmother and to the community. She speaks Spanish and finds work in Camarillo in social services.



Above: Full Circle service project

Rancho Sespe, east of Fillmore, California 2008

l to r Molly King, Dora Crouch, Joyce Carlson. Standing, in back, Lesley Carson (passed away 2016) who was a beloved friend, artist, and drama teacher



During 2008-2009 a clean-up service project in Santa Paula was coordinated by Melanie King and Darrell Metcalf to assist the elderly owner at his home. Participants/planners included Chris Johnson, husband of Sheri Rudd Klittich of Fillmore (in front). Seated l to r: Beau Stockdill (son of former SPUHS Spanish teacher Mr. John L. Stockdill) of Fillmore and Ray Phelps of Camarillo. Standing l to r: Molly King of Santa Paula, Socorro Rodriguez of Oxnard, and Melanie King who spent 1.1/2 years of voluntary service to her grandmother and to the community.

Ignacio Durán enrolls on March 29, 2009 after hearing Molly speak in St. Paul's church August 2006 and later studying the Faith with Melanie King for about a year. Shortly afterwards he moved to Ventura.

Up through 2010 there is considerable publicity and public relations regarding the Faith, including Human Rights Awards involvement from 1989 through 2005. Consistent gatherings – more than one hundred - are held in the home of Molly King, with assistance of Darrell Metcalf of Fillmore, and others. In November 2004 Children's award-winning Bahá'í musician Red Grammer performs at the Blanchard Community Library. According to children's librarian Ilene Gavenman, the library filled to capacity, the "fullest I've ever seen it."

2012

Molly King moves to Ventura Townhouse assisted living December 1, 2012. She continued to be a magnetic force of attraction and weekly study circles began, facilitated first by Jill Lapple of Ventura and Fred White of Camarillo, and later, after Molly moved to Kerman, California in March of 2014, by Craig Quick of Ventura, Bill Low of Oxnard and Afshin Khazra of Calabasas. She was wheelchair bound as of 2013. As of this writing, the Tuesday evening study of the Bahá'í Faith at the Townhouse continues.

2013

Reed and Ana Chandler, originally from Chile, move into 1328 Forest Drive February 2013 until November 14, 2014 after which the home is rented to the Glass family from March 2015-April 2017. The Chandlers retained activities and kept in contact with the Bahá'ís of the area for the two years they

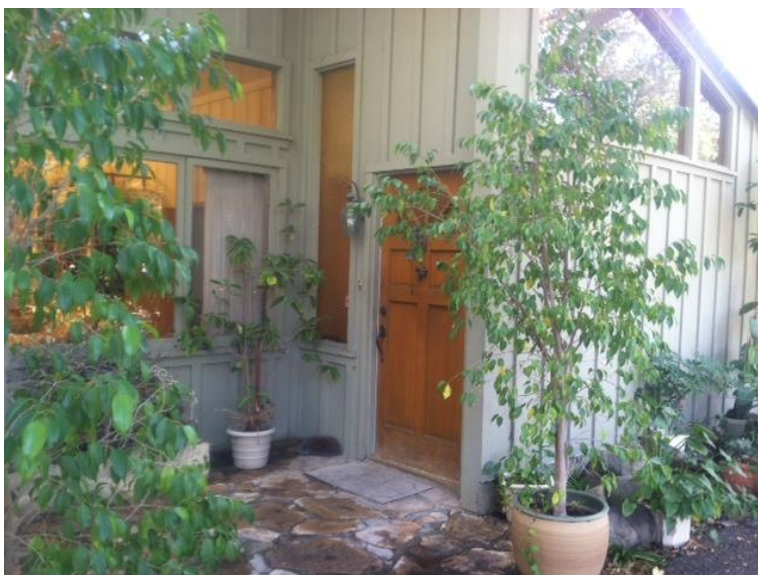
were there, maintaining the spirit of hospitality that was an integral part of the home of C. Russell and Molly King.²¹

2014

January 2014 Ms. Haleh Rabani buys a condominium in Santa Paula, until December 2016 when she moves to Sacramento. She is the first Persian Bahá'í woman to move to Santa Paula in the entire hundred years of the Bahá'í Faith in this community and for two years gives devoted services in many different capacities. Her talented and skillful flower and food arrangements can be counted on to provide a beautiful setting for any occasion.

Soheil Roshan-Zamir, an avid cyclist and retired aerospace engineer, moves to Santa Paula from Seattle, Washington. At this writing, Soheil tutors computer classes as a service to the Blanchard Community Library volunteer program.

December 2014 Molly King and her daughter Anne stayed at 1328 and with the assistance of Haleh Rabani hosted the Feast of Sharaf/Honor in her home on December 30. It was the 100th anniversary of the Faith in Santa Paula.



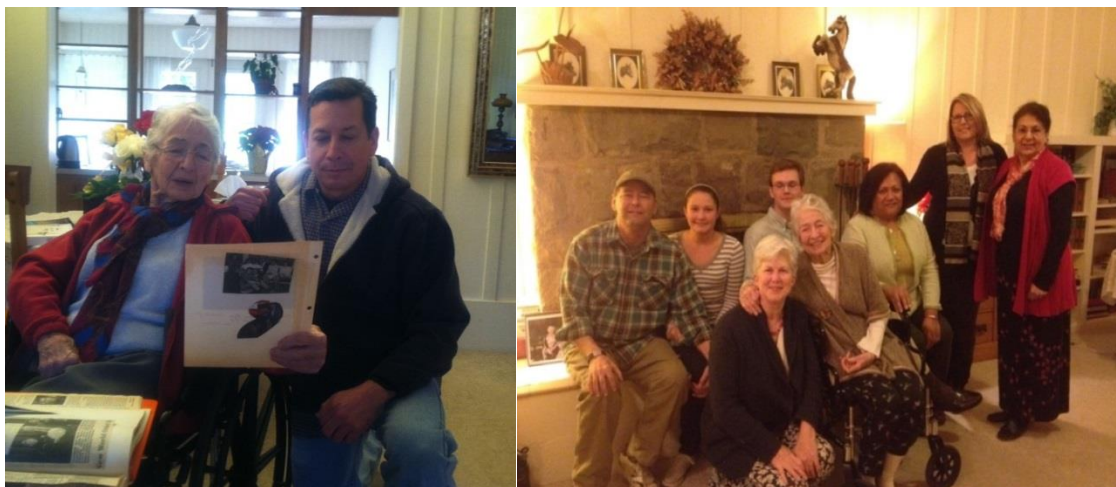
1328 Forest Drive in Santa Paula

If Sunny Slope on north 6th Street was the “Mecca of Unity” during the first half of the century of the Faith in Santa Paula, the home of C. Russell and Molly King was the “beacon” - welcoming all who came there with love, hospitality, conversation, and relaxing, meaningful activities indoors and out. Friends would drop by “for a minute” and be drawn in by the fireplace or by the distinct feeling that Molly had been waiting just for them, and stay for hours.

Molly King returns to 1328 Forest Drive for three weeks December 2104 – January 2015 assisted by her daughter Anne. The Feast of Sharaf/Honor is celebrated on December 30 with guests the Phelps family,

²¹ 1328 Forest Drive was sold in July 2017 and started a new life in the care of a young family who loves it as their “forever home.”

(Paul, Meg, Cole, and Emily), Haleh Rabani, Shekoofeh Kiani, Anne King Sadeghpour from Santa Monica and Ana Zeigler from Oxnard. It is the end of the hundredth year anniversary of the establishment of the Bahá'í Faith in Santa Paula, and approximately the same month – December 1914 – that the Carpenters moved to Santa Paula one hundred years ago. Following are pictures of that poignant period of Molly's final homecoming and of the last gathering of the friends at 1328, a "beacon" to all, for so many years.



Left, above: Mark Mayberry, grandson of Florence Mayberry, looks at scrapbooks with Molly. Right, above: Feast of Sharaf/Honor held on December 30, 2014. From left, in back: Paul Phelps (deceased less than two months later, on February 19, 2015) Emily Phelps, Cole Phelps, Ana Zeigler (from Oxnard), Meg Phelps, and Shekoofeh Kiani. In front: Anne King Sadeghpour (Santa Monica) and Molly King 1328 Forest Drive, Santa Paula



Haleh Rabani

Part 4 In Memoriam

Dorris Gene Richards Bolibaugh

Dorris Gene Richards Bolibaugh was born in Urbana, Illinois, on Dec. 26, 1921, a daughter of Lee and Florence Courtney Richards, and graduated from Decatur High School in Illinois. Dorris served in the U.S. Coast Guard during World War II as a nurse, stationed in Washington D.C. In 1952 she and her husband Jerry Bolibaugh, whom she married in 1946, lived in Sausalito, Marin County, California.

She was employed as a dental hygienist in San Francisco until 1954 and in 1960 served on the Geyserville Schools committee in California. She traveled throughout Mali, West Africa and to Tunisia, North Africa, and Paris, France, for 15 years. In 1976, she retired to Santa Paula where she resided until 1990. She then moved to New York to be closer to her family.

Dorris passed away in at the age of 80 in New York in 2001. At that time her survivors included a son and daughter-in-law, Terry Lee and Kate Bolibaugh of New York, four grandsons, three granddaughters and a “spiritual” daughter.

The author remembers Dorris as absolutely self-abnegating and humble, devoted to the Cause. They shared many a good laugh together.

Alice Hazeltine



Alice enrolled in the Bahá'í Faith on November 13, 1969 in Santa Paula, and was the main reason her good friend and colleague Betty Causey (Onstot) enrolled as well, shortly afterwards. They were both elementary school teachers. Alice passed away in Tucson, Arizona in 1995. She was a lovely, gracious woman of great humility and patience, with a quick appreciation of humor and a delightful laugh. The author lived with Alice briefly in 1971 at her Santa Paula West trailer home on Telegraph Road. Upon hosting the Nineteen-Day Feast once she served enormous cookies, calling them “The Most Great Cookie.”

Paul Phelps

Paul Phelps was the beloved son of Artie and Ray Phelps of Camarillo, California and his resting place is near theirs, in Camarillo. He was raised in a devoted Bahá'í family.

From Paul's obituary published March 4, 2015 in the *Santa Paula Times*:

Paul Phelps died Thursday, February 19 at Community Memorial Hospital from heart failure brought on by renal failure and complications of diabetes. Paul fought a long and hard battle against his disease to be with his beloved family as long as possible. He is survived by wife Margaret (Meg), son Cole, 17, and daughter Emily, 14, brother Scott Phelps of Pasadena, California, and sister Stacey Kimmerer of Lexington, Kentucky. Paul was 56 years old.

Paul was born in Santa Monica, California, the first child of Newell Ray and Arthella Phelps. He was diagnosed with Type-1 diabetes at the age of 2. In 1965 the family moved to Camarillo, where Paul grew up. He graduated from Rio Mesa High School in 1976, and later attended Ventura and Moorpark College, and California State University, Northridge. As a young man Paul's greatest passions were beach volleyball, music, rock-climbing, fast cars, camping in the Eastern Sierras, Tae-Kwon-Do, carpentry, woodworking, and photography.

Paul had a long tenure at Camarillo's Las Posas Country Club, where he began working in high school as a bus-boy, eventually becoming General Manager. After leaving Las Posas in 2006, he worked with the Glass family at Hydro-Pressure Corporation in Camarillo.

In 1991, Paul married Margaret (Meg) Beach from Santa Paula. The couple resided in Santa Paula and raised their two children there. Paul enjoyed his many pets, Aikido, target shooting, Japanese woodworking tools, and cooking holiday meals. He was an active supporter of all his children's activities and a member of the local Bahá'í community.

Paul was well-loved by all who knew him. He was an eternal optimist, never complained about his many illnesses, and was always at the ready with a smile and hearty laugh for his many friends.

His memorial service was held on Saturday, March 14 at the Unitarian Universalist Church, 740 East Main Street, Santa Paula.

Molly S. King

September 30, 1925, Wichita Falls, Texas – November 11, 2016 Santa Monica, California



Molly King with her husband C. Russell King (1921 North Carolina – 2006 Santa Paula)
1328 Forest Drive, Santa Paula in 1996

Molly liked to tell the story of her first introduction to the Bahá'í Faith, so remarkable for “a little girl from Texas.” Around 1949, while living in French Morocco with her husband Russell she made a trip to Oxford University in England where she heard the great historian Arnold Toynbee liken human civilization to a wagon on wheels, and where the wagon would go depended on certain great events, some to which, he said, the Bahá'í Faith might hold the key. Shortly after the Kings returned to Ann Arbor, Michigan, Molly was invited by Mrs. Jane Reynolds to Bahá'í informal gatherings, called “firesides” in the home of Mrs. Helen McClusky. Molly enrolled in the Faith on March 14, 1957 and served energetically for the rest of her life.

The following is from Molly's obituary, published in the *Santa Paula Times*.

Molly was freed from the bonds of this world on November 11, 2016. She lived 91 "lucky and wonderful years," as she often said herself. She was born Molly Virginia Skinner in Wichita Falls, Texas, on September 30, 1925. She was the first daughter of Walter Raymond Skinner, Electra city manager, and Irene Aderholt Skinner, schoolteacher and crossword puzzle champion.

Molly attended North Texas State Teacher's College in Denton, and graduated with a major in English from University of Texas at Austin in 1946, where she had the privilege of working for tuition as a student assistant in the Rare Books Collection of the University (then located in the famous Texas Tower). She later received a master's degree in English from the University of Michigan, and a teaching credential from Claremont Graduate School.

In 1945, she met Charlton Russell King, LTJG, an Annapolis graduate in flight training in Odessa, Texas and Pensacola, Florida; they married the following year. Their first child, Margaret Jane, was born in 1947 at the Naval Hospital in Bethesda, Maryland. A second daughter, Charlton Anne, was born in 1951 in Ann Arbor, Michigan while Russell was teaching in the NROTC program. During Russell's post-war

service as a Naval Aviator, the Kings were stationed in French Morocco, then Naples, Italy where son Walter Russell was born in 1953. The family of five returned to the U.S. on the RMS Queen Elizabeth and settled back in Ann Arbor, where Russell attended law school at the University of Michigan, and a third daughter, Nancy Randolph, was born in 1954. In 1957 the family moved to California, first to Palo Alto, then in 1959 to Claremont. In 1963 the King family, now with their fifth child, Miriam Irene, born that same year, moved to Santa Paula. Russell's private law practice served the community until his passing in 2006.

Molly's efforts to help end discrimination and dedication to equality and justice blossomed in the late 1950s. In service to the Bahá'í Faith, she was a member of the National Bahá'í Advisory Committee on Education, the Southern California Bahá'í Schools Committee, and a first contributor of the award-winning *Brilliant Star* magazine for children. Molly traveled to Nicaragua and many destinations throughout the U.S. as a speaker and consultant for Bahá'í education, and fulfilled Bahá'í pilgrimage to Haifa, Israel in 1970. From 1976 until her retirement in 1994, Molly's work as Program Director of the Bosch Bahá'í School in Santa Cruz, California would be her most gratifying. For many years she served on the Local Spiritual Assembly of the Bahá'ís of Santa Paula, where she was a stalwart and inspiring leader.

Molly's home was a beacon to all, for Bahá'ís and any curious seeker and friend alike, where regular "fireside" and interfaith meetings, Bahá'í Holy Day celebrations and Feast gatherings overflowed with love and fellowship. She joyfully shared, tirelessly taught, and consistently embodied the Bahá'í tenet of the unity of the human race.

Molly's interests and commitments to the city of Santa Paula were many. From 1990 to 2004 she served as a volunteer docent/tour coordinator at the California Oil Museum. She could often be seen greeting guests arriving at the Santa Paula Train Depot, leading historic walking tours and promoting the town's museums, murals, and airport. She cultivated Elderhostel (Road Scholar) programs in Santa Paula with its co-founder, Marty Knowlton, served on the Santa Clara Valley Hospice Board, and for many years led home tours for their annual fundraiser. She was honored by Santa Paula's Women of History, taught Parent Effectiveness Training, coached by its founder, Thomas Gordon, was a driving force in Tale-Spinners, a group that showcases Ventura County figures of historical note, and with her late husband was a member of the Friends of Blanchard Library. Neighbors will remember her generous "open swim time" when she welcomed any and all to enjoy her backyard pool "when the flag is out." She was a gracious host, delighted in thoughtful conversations, and loved making connections between friends in her vast local, national, and international circle. Her grace and love, outreach and involvement, hospitality and friendship, dedication and inexhaustible energy have left a mark that will continue to reverberate around the world.

Molly remained an active Santa Paula citizen until 2012 when she moved to the Ventura Townhouse, then to Kerman to be near son Walter (and wife Connie), and spent her last months with daughters Anne and Mim in Santa Monica. She spent her final days surrounded by family and friends sharing prayers, songs, and happy reminiscences. She wanted all to know this passage from the Bahá'í Writings: "I have made death a messenger of joy to thee. Wherefore dost thou grieve?" Her memory will be cherished by all who knew her.

Molly was preceded in death by her husband of 59 years, Charlton Russell King, in 2006, and is survived by her younger sister Jane Skinner Isley (Max) of Durham, North Carolina and their four sons; her children Margaret King (Jamie O'Boyle) of Philadelphia, Pennsylvania; Anne (Saeed) Sadeghpour of Santa Monica, California; Walter (Connie) King of Kerman, California; Nancy King of Ventura; and Mim King

(Adam Tosh) of Saint Paul, Minnesota; as well as her eight grandchildren Nura, Amin, Russell, Soraya, and Nadia Sadeghpour, Meredith King Holkeboer, Melanie King-Dollie, Adam King, and her two great-grandchildren Quinne Holkeboer and Zisou King-Dollie.

Her life was joyously celebrated at the California Oil Museum in Santa Paula on Saturday, December 3, 2016 with the attendance of some 200 friends and family. Keynote speaker was personal friend and colleague Mrs. Mary Alice Henderson.

A tribute to Molly King after her passing, by long-time friend of the family Angelina DiLiberto Allen on November 12, 2016 states:

Remembering the luminous Mrs. Molly King who passed to the Abha Kingdom on November 11, 2016 at the age of 91: Every boy and girl who attended sessions at Bosch Bahá'í School wanted to be like her. How deeply she influenced so many of us! As program director at the school from 1976 until 1994, she dedicated herself to promoting Bahá'í education for children, youth, and adults. Inspired by John and Louise Bosch's hope that the school would one day become a powerful center of Bahá'í learning, she became a pivotal figure in the lives of those who attended the school. Every program she designed at Bosch Bahá'í School was guided by the principle outlined by the Guardian that "One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh."

Molly is survived by... thousands of children, youth, and adults whose lives were touched by the way in which she upheld the high standard of the Bahá'í teachings of the oneness of God, the oneness of mankind, and the oneness of religion.

Concerning the progress of the soul after death, Bahá'u'lláh writes: "And now concerning thy question regarding the soul of man and its survival after death. Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God and His attributes, and will reveal His loving kindness and bounty...The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds" (Gleanings, LXXXI).

The National Spiritual Assembly of the Bahá'ís of the United States wrote this kind letter dated December 3, 2016 to her children.

"We were most saddened to learn of the passing of Molly S. King, your beloved mother and our able and good friend. We join you in both mourning the loss of her ever-uplifting company and in celebrating her more than nine decades of vibrant life, some six of them spent in enthusiastic efforts in a myriad forms to further the advance of the Bahá'í Faith...Be assured your dear mother will be remembered fondly in our prayers beneath the lofty dome of the majestic Bahá'í House of Worship, where we will offer

supplications for the eternal progress of her radiant soul, now everlastingly reunited with her beloved husband, Russell, in the realms of Light.”



Molly King’s burial service on November 15, 2016 in Santa Paula
Nineteen red roses brought by Haleh Rabani

Dust from the tomb of Mullá Husayn, the first to recognize the Báb in Shiraz, 1844, is comingled with that of the resting place of Molly. She is a spiritual descendant of the “Dawnbreakers”²² and although not asked to give her physical life in martyrdom, she served with equal fervor all the sixty years of her Bahá’í life, fifty of which were dedicated to the community of Santa Paula.



Photo on left appeared in the *Santa Paula Chronicle* on December 12, 1986.

Molly championed the Bahá’í principle of the equality of men and women and was Santa Paula’s representative to the newly formed Committee on Women appointed by the National Spiritual Assembly of the Bahá’ís of the United States.

“Until the reality of equality between man and woman is fully established and attained, the highest social development of mankind is not possible.”

-‘Abdu’l-Bahá

²² “Dawnbreakers” refer to the early members of the Bábí and Bahá’í faiths, thousands of whom were imprisoned and martyred for their beliefs.



Molly King July 2013 at the Oil Museum, at which she was a docent. She is wearing her wooden nine-pointed star necklace, a favorite, which would initiate conversations about the Bahá'í Faith.

Photo by Anne King Sadeghpour



Part 5

Bahá'ís of Note Associated with Santa Paula in the early years

Prior to 1965

Mirza Jenáb-i-Fádil (circa 1880 – 1957) visited Santa Paula in 1921 and in 1925.



Mirza Jenáb-i-Fádil

The following is from *The Bahá'í Centenary 1844-1944: A record of America's Response to Bahá'u'lláh's Call to the Realization of the Oneness of Mankind. To Commemorate the One Hundredth Anniversary of the Birth of the Bahá'í Faith*. Compiled by the National Spiritual Assembly of the Bahá'ís of the United States and Canada. Bahá'í Publishing Committee, Wilmette Illinois 1944 p. 144-242.

...In 1919, Mirza Jenabe-Fadil of Teheran, Persia, with his family arrived in America. They traveled from coast to coast teaching and lecturing.

Mirza Jenabe-Fadil visited America a second time, in 1923, on invitation from the believers. He contributed much to our understanding of the Faith in those days following the ascension of 'Abdu'l-Bahá when it had become imperative for us to realize the true nature of the Bahá'í administrative order. This teacher had been sent by 'Abdu'l-Bahá, whose Tablets referring to him conveyed high praise of his spiritual capacity. Preceding his second visit, Mirza Fadil spent a number of days with Shoghi Effendi in Haifa, and his travels through America gave the believers a clearer insight into the unique station which the Master created in the Guardianship.

About a year after Shoghi Effendi took up his mission as the appointed Guardian of the Bahá'í Faith in accordance with the provisions of the Will and Testament of 'Abdu'l-Bahá, his second message (March 1922) to the western friends contained these words: "Now is the time to set aside, nay, to forget altogether, minor considerations regarding our internal relationships, and to present a solid and united front to the world, animated by no other desire but to serve and propagate His Cause." To further

reinforce the friends in their united efforts he again sent Jinab'i-Fadl to America to aid the inauguration of a nation-wide teaching campaign.

The results of the teaching tour of this learned Persian teacher were manifold. Numerous societies for peace, international clubs, women's organizations and progressive movements offered their platforms for his lectures which so impressed these organizations that in later years they were again happy to open their doors to other visiting Bahá'í teachers. (p. 169)

Guy Murchie

(January 25, 1907, Boston – July 8, 1997, Fullerton, California) Obituary in New York Times on July 13, 1997 lists him as an author, artist and aviator, war correspondent, and flight instructor.

Author: *Song of the Sky, Music of the Spheres, The Seven Mysteries of Life* and various articles and publications. "I seek and continue to seek an answer to the mysteries of life and death" (from *Contemporary Authors Autobiography Series Volume 19*, Gale Publishers 1994 p. 247). In January 1983 he gave a talk in Molly King's home and the *Santa Paula Chronicle* carried an article, "Acclaimed writer to visit SP."

Artist: In 1989 sketched 1328 which was logo Russell and Molly King used on their stationary (the framed original is part of the King family archives).

Below, December 27, 1988 at 1328 Forest Drive, Santa Paula
Guy Murchie sketches house with Meredith King looking on





1328 Forest Drive, Santa Paula CA 93060

As a boy, Guy attended summer camp in 1917 in Eliot, Maine, called Camp Lanier, founded by the son of Sidney Lanier, the poet, on his property on the north shore of the Piscataqua River. By that time, Green Acre Bahá'í summer school, also in Eliot, would have been established by Sarah Farmer. 'Abdu'l-Bahá visited there in 1912.

Spring of 1934 Mr. Murchie was hired as a feature writer by the *Chicago Tribune*. In 1938 he was assigned to investigate and write up a strange 9-sided temple being built on the shore of Lake Michigan. In 1939 Guy officially became Bahá'í (see *The Bahá'í World: A Biennial International Record*, Bahá'í Publishing Committee, 1997 p. 276).

By 1942 Guy had divorced his first wife and met Barbara Cooney, children's author and illustrator (*Miss Rumphius, The Ox-Cart Man, Chanticleer, Roxaboxen*) who he married on Christmas Eve 1942. Barbara is the mother of their children Gretel (later Gretel Goldsmith) and Barnaby. They were divorced by 1947.

1958 the *Chicago Sunday Tribune* of July 13 carried an article by Guy Murchie entitled "I Am a Bahá'í." He married his wife Marie (born 1906 in Holland) in 1987 and she became a Bahá'í. The two of them visited Santa Paula several times and in 1992 he gave a second public talk in the home of Molly King. Guy met Marzieh (Carpenter) Gail in 1947 in New York and she, her second husband Howard Gail, and the Murchies became fast friends.

Isabella Brittingham, who visited Santa Paula in 1917 and perhaps at other times. Below is from her biography by Robert Stockman, published in 1995.²³

Isabella D. Brittingham (February 21, 1852-1924) was the youngest of seven children and the great-granddaughter of a signer of the Declaration of Independence, John Morton. Her father was a staunch Presbyterian, serving as an elder of local Presbyterian churches for sixty years wherever he lived. Her mother was also of Pennsylvania Presbyterian descent. In the summer of 1897 her husband James's sister, Charlotte E. Dixon, heard of the Bahá'í Faith in Chicago and accepted it. She immediately wrote James about it, but in an indirect fashion, because she did not want his strong Episcopal beliefs to prejudice him against the new Faith. Isabella was much more receptive and when Ibrahim Kheirulláh, who first brought the Bahá'í Faith to the United States, went to New York to teach his Bahá'í lessons there starting in February 1898, both Brittinghams were members of his first class. They soon became active Bahá'ís. In September 1901 Isabella Brittingham went on pilgrimage, visiting 'Abdu'l-Bahá for

²³ Complete biography in Stockman, Robert H. *The Bahá'í Faith in America: Origins 1892-1900 Vol. 1*; Bahá'í Publishing Trust, Wilmette, Illinois 1985

several days. The knowledge of the Faith she gained helped her complete a book, *The Revelation of Bahá'u'lláh in a Sequence of Four Lessons*, published by the Bahá'í Publishing Society of Chicago in 1902 and subsequently issued in at least nine editions through 1920. Much of the book is a compilation of biblical prophecies that Bahá'u'lláh and `Abdu'l-Bahá claimed to fill; it also offered the American Bahá'ís one of the first accurate summaries of the life of Bahá'u'lláh available in English.

In addition to her book, Brittingham became an early traveling teacher for the Bahá'í Faith, making her perhaps the most prominent American Bahá'í woman in the 1900-12 period, and a prominent and highly respected American Bahá'í teacher right up to her death in 1924. She was also in frequent communication with `Abdu'l-Bahá; the Bahá'í national archives in Wilmette, Ill., contains about fifty-five tablets addressed to her.

In 1910 Brittingham began to correspond regularly with Bahá'í women in Iran, encouraging them to strive to become equal to Iranian men. She played a major part in bringing into the Faith three of the four American Bahá'í women who settled in Tehran between 1909 and 1911: Dr. Susan Moody, who became a Bahá'í during Brittingham's 1903 visit to Chicago; Brittingham's sister's daughter, Elizabeth Stewart; and Lillian Kappes, one of the former members of Grace Episcopal Church.

Throughout the 'teens Brittingham traveled to teach the Faith, especially in the Pacific states, [including California and specifically to Santa Paula]. When Brittingham's health began to decline she settled in Philadelphia, where she died of a heart attack on 28 January 1924. Her husband remained an active Bahá'í in the New York City area until his death on 24 July 1940.

Louise R. (Shahnáz) Waite, who visited Santa Paula in the 1920's and was present at the wedding of Marion Carpenter and Ali Yazdí on August 31, 1926 at Sunny Slope on N. 6th Street.



Louise Waite - Photo courtesy national Bahá'í archives, United States

Louise R. (Shahnáz) Waite, was born in LaCrosse, Wisconsin in 1866 and became a Bahá'í in Chicago a few years after Thornton Chase become one in 1894. She passed away in 1939 in Los Angeles, California.

She is buried next to her husband, Edgar F. Waite. Her papers are still a treasured part of the Los Angeles Bahá'í Archives.

Louise received her first (of forty-one) tablets (letters) from 'Abdu'l-Bahá in 1902. He praised the poems and songs that she sent to Him, praying in the 1902 letter that she might be "the first to praise the Beauty of El Abhá and the first utterer of His Name among the women." In other letters he discussed music, reincarnation, poetry, and marriage. Louise's husband, a man ahead of his time and Louise's spiritual partner in teaching the Faith, undertook many daily tasks to make it possible for her to serve the Faith.

By the time Shoghi Effendi became Guardian in 1921, Louise and Edgar had moved to Los Angeles, where Louise served on the Spiritual Assembly for many years and also corresponded with Shoghi Effendi.

Today Louise is perhaps best known for the Bahá'í hymns she wrote, including "The Temple Song" (written for and performed at the Temple Unity Convention held in Chicago, Illinois, in 1910) and "The Benediction" The Waite's only child, a daughter, died young, which may be why Louise wrote many songs for children. She also wrote a number of Bahá'í books, including song books, and pieces for Bahá'í publications.

When Louise died in 1939, Shoghi Effendi cabled the Spiritual Assembly of Los Angeles: "Passing of Shahnáz, beloved pioneer, deeply lamented. Record outstanding services imperishable. Reward assured. Ardent prayers." [information courtesy of Robert Stockman and Paulette Pappas]

Jane Alice Peters (Carole Lombard) - October 6, 1908 – January 16, 1942

Bahá'í actress Carole Lombard stayed in the Glen Tavern in the late 1930's and/or early 1940's. "Clark Gable and Carole Lombard were guests here too," said Kathy Hernandez in 1986 (*Los Angeles Times*, December 21, 1986 "Glen Tavern Inn – A Spirited History") who with Dolores Diehl operated the Inn. "We're just not certain which room was theirs. We're still researching and we hope to have a sign up in their room as soon as we're sure." At this writing it has not been determined which movie she or Clark Gable might have been filming, if any, during their visit. An excellent 2017 documentary on her life by director Vargha Mazlum gives a detailed and inspiring in-depth look at Carole's life and includes a record of her correspondence with 'Abdu'l-Bahá.

Miss Lombard enrolled in the Bahá'í Faith under her birth name, Jane Alice Peters in 1938 in Los Angeles, the same year she married Clark Gable. Her mother Elizabeth Knight Peters, with whom Carole was extremely close, was already an enrolled and active Bahá'í and Carol grew up attending and hosting Bahá'í activities with her mother. Excerpts from the Bahá'í Writings were read at Carole's funeral.

Santa Paula Times August 30, 2014: "'Oh, people do love the ghost aspect,' said Tom of the hauntings, especially on the third floor where major stars, from Henry Houdini and Clark Gable and Mary Pickford to Carole Lombard and John Wayne and Rin Tin Tin, often stayed during area filming."

Part 6

Other Associations

Reddick Teague family

In the late '60's Ruth Reddick Teague, wife of Dana Teague and a friend of Molly King, hosted a tea in her house so that Molly could explain about the Bahá'í Faith. As of 1967 her son Tim [SPUHS 1972], attracted to the basic principles of the Faith, considered himself a Bahá'í but never officially enrolled. He still has fond memories of the time he "flirted" with the Faith (correspondence 2016-2017 between the author and Tim, a professional photographer). It was extremely unusual for a youth of his age – only about 13 years old – to entirely on his own be attracted to such high ideals as are prominent in the Teachings of Bahá'u'lláh, and to follow through on that magnetic pull.

Ruth Teague's parents, City engineer Harry E. Reddick and his wife Ruth Dressler Reddick, lived in the Sunny Slope apartments on north 6th Street (perhaps before purchasing their home at 825 Ojai Road in 1920 - see Henderson *Santa Paula* p. 94) when owned by the Carpenters, so it is certain they were familiar with the Faith. While Ruth's husband Dana Teague was overseas during WWII she helped Louise Strong as a nurse's aide.

In 1967 Marion Carpenter Yazdí wrote a letter dated March 12 to Molly King in which she says: "I was very happy to hear that Timothy Teague is a new Santa Paula Bahá'í! He must be the grandson of Harry and Ruth Reddick, who lived in one of our apartments on Sunny Slope, when I was a girl in Santa Paula. When Tim's sister, Suzanne, returns from Italy, I shall certainly enjoy meeting her" (from the Santa Paula Bahá'í archives, papers of Augusta Wexham).

A letter to Molly King, Mrs. Mayberry, and the Bahá'í community from Timothy Teague is postmarked March 18, 1967 thanking them for their kindness and quoting the Writings. The letter was sent from 1713 O'Hara Canyon Road, Santa Paula. The letter itself is undated. In it he quotes 'Abdu'l-Bahá: "Joy gives us wings. In times of joy our strength is more vital, our intellect keener...but when sadness visits us our strength leaves us" from *Wisdom of 'Abdu'l-Bahá*. "You have helped kindle a fire in me of the love of humanity and God."

The author remembers that Mrs. Augusta Wexham, in particular, was very touched by Tim's interest in the Faith, and very fond of him, perhaps because she had lost her own son during WWII and felt a special affinity for this remarkable young man.

Clara Dole White (1917-2001)

Clara Dole White, noted Santa Paula artist, teacher of art, editor, photographer, columnist, and environmental activist was first cousins to Dagmar Dole, an early Bahá'í who served all over the world, especially in Denmark. Dagmar was born in San Francisco, California, on June 14, 1902 and heard of the Bahá'í Faith through Marion Holley Hofman in California. Her great grandfather Daniel Dole and his wife left Newburyport, Massachusetts, in 1841 to take up their duties as pioneer Protestant missionaries in the Hawaiian Islands. Her grandfather, George Dole, was born in Hawaii and Dagmar's father, Walter Dole, was the oldest son of a family of thirteen, twelve of whom were born in Hawaii. Dagmar's great uncle, Sanford Ballard Dole, the second son of Daniel, became the head of the Provisional Government

and then President of the Republic in 1893. After turning the islands over to the United States, he became the first Governor of Hawaii. Dagmar's mother was a member of the well-known Dreier family, of Copenhagen, Denmark. [from *Bahá'í World Vol. 12 1950-1954*, p. 701-702).

Clara Dole White's obituary states: "Of Sandwich Islands missionary stock, Clara was the great niece of the 1893 one-and-only president of the Hawaiian Republic, Sanford Ballard Dole, who subsequently became the first governor of the Territory of Hawaii."

Molly King of Santa Paula was a close friend of Clara's and cognizant of her family relationship with the Bahá'í Faith. Molly commissioned Clara to draw sketches of her daughters Anne and Mim, and later of her granddaughter, Anne's daughter Soraya Sadeghpour. These sketches form a valued part of the King family heirlooms.



Sanford Ballard Dole

Born April 23, 1833 – Died June 9, 1926 in Hawaii

Great-uncle of Bahá'í Dagmar Dole and Clara Dole White, who were cousins

Susan Marchant's Story

Mrs. Susan Marchant, a musician with Mockingbird Early Music Ensemble based in Oxford, Mississippi conveyed the following in correspondence with the author in March of 2017.

My husband and I visited Molly King in 2003. At that time, Mark Eaton and his family were living in Santa Paula. I had worked with him at the Bahá'í National Center (1979-1981).

My family moved from Rhode Island to Santa Paula in the early 1950's where I started first grade. We lived on Craig Drive, which was a cul de sac in a new development next to large lemon orchards. When I was in fourth grade we moved to 1143 Oakdale Place. For middle school I attended Isbell Junior High. We lived there until my father's change of employment had us moving to Santa Ynez in 1963.

My father, William L. Marchant, was manager of a plant genetics experimental station set up in Santa Paula by George Ball Seed Company to study, for one thing, smog-resistant petunias. My father developed several varieties of petunias for the Ball Co. (one of which was featured on the cover of a Bahá'í pamphlet showing them planted around the House of Worship in Wilmette!!!) When the Ball Co. merged with Burpee, my father was made co-manager and later we moved northward, where my father worked in Lompoc. My mother, Estella Thorp Marchant, was a pre-school teacher. However, for most of my upbringing she was a career mom. They are both deceased.

I declared my belief in Baha'u'lláh on September 1, 1970 in Burlington, Vermont. A friend came over to visit and catch up after our year in France, and she said she had become a Bahá'í. I remember from the next room my mother shouting -- "that's that religion I kept telling you you would like!" I remember nothing of her telling me this. However, I do remember, in one of those photo snapshot memories we sometimes have, my mother and the minister of St. Paul's Episcopal Church in Santa Paula, talking about the second coming of Christ. This snapshot memory is, as I recall, "taken" from an angle that would suggest I was about waist-height to them, looking up -- most likely in elementary school. I remember having a sudden jolt, and thinking -- Hey, wait a minute! What's this about Christ returning??!! This is really important! How come no one ever mentions this in church?! I was stunned, but did not, as I recall, interrupt their conversation. Years after I became a Bahá'í, my mother did mention that she and my father had attended one or perhaps several firesides in Santa Paula. It would have been in the mid-50's.

I don't have any family in Santa Paula. They all stayed in New England. However, I do feel a very strong connection, having spent my most formative years there. I've been a musician all my life. My biggest musical influence was Edward Roina, who taught me clarinet starting in the fourth grade and later a little cello. He and his wife Barbara were good friends with my parents. Ed was a wonderful and dedicated music teacher who almost single-handedly taught music to all the children of Santa Paula up until recently. My parents were also friends with Clara [Dole] White and her husband Pete [see "Other Associations" above]. Clara was a wonderful painter and I think she has or had a painting hanging in Santa Paula's city hall.

Here's a connection your mother may not have mentioned: I lived in Birmingham, Alabama from 1985 until 2002 and served on the LSA [Local Spiritual Assembly] there with Jim Markert.²⁴ We had served together on the LSA for several years before the Santa Paula connection became apparent! What a surprise! It is Jim who gave me your mother's contact information when we visited in 2003.

The jet you see on the playground (pictured below) was a gift to the school from some branch of the armed services. Air Force, I imagine. These are pics of the dedication ceremony. I'm the girl in the fetching red outfit on the platform. It was second grade, in 1955. Our teacher had heard of another school that got a jet for its playground, so she assigned us the project of writing letters to the government to see if we could get one. My letter and a couple of others were selected to represent the class. And ... voila! We got the jet! Turns out it had been involved in some important skirmish in the Korean war. News services picked this up, and we had a brief 15 minutes of fame on the newsreels which were frequently shown in movie theaters. As a consequence of that, we (the letter-writers) were invited to appear on the Art Linkletter show "Kids Say the Darndest Things." Evidently he had some connection to Santa Paula.

²⁴ James "Jim" MacDowell Markert Jr. is the grandson of Marion Carpenter Yazdi, whose daughter Barbara married James MacDowell Markert Sr. (1934-2017) in 1958. Marion and her mother Elizabeth and brother Howard Carpenter moved to Santa Paula in 1914 and were the first Bahá'ís to take residence there.



Glen City Elementary School 1955

Susan Marchant, a second grade student who wrote one of the letters requesting the plane says, "I'm the girl in the fetching red outfit on the platform." Newspapers from California to Michigan carried news items about the plane in December 1955

School Gets Real Jet for Children to Play On

*When it's recess time at the Glen City Elementary School, the youngsters make a bee line for an honest-to-goodness Thunder jet plane. Yep, there in a prominent spot on the school's 10-acre playground, stands a sleek, gray plane, steps leading to the cockpit on one side and a sliding board leading down the other. The playground's conventional swings and slides stand idle and forgotten; "It just got here," said Mrs. Ethel Hamilton, whose second-grade boys and girls were oh-ing and ah-ing about their new plaything. Mrs. Hamilton said the youngsters read a story last spring about another school being given a jet plane. The children at that school liked to explore it and draw pictures of it. When her own pupils pleaded with her to get them a Jet plane, Mrs. Hamilton, with the approval of the principal and superintendent, wrote to the Air Force. The pupils wrote some letters, too. Vacation time came and passed The Air Force information office at Los Angeles, pleased with the idea, was turning official wheels to see if a Jet aircraft could be procured for Glen City School. The big day finally came. A 70-foot, 20-ton trailer rolled down the highway toward the school. On top was the Thunderjet, complete except for its engine. A big red tag said, "For the students at Glen City Schools." The boys and girls were delighted. It did not matter that the plane was nearly 10 years old and had been classified as surplus. Mrs. Dorothy Pinkerton, principal, says the plane will be a functional piece of playground equipment and a subject for sketching and drawing. "The youngsters love to study it. They'll be able to learn with such a model to translate on paper their ideas of inanimate objects," she said. "Then too, the plane will be a symbol to them of the jet age, an era of danger, and it will foster respect for the Air Force which dedicates itself to our defense and safety." Alex Stalcup, 10, heartily agrees. "Boy, wowie, it's sure big. Can it fly? I'm so happy. We waited a long time. Gee." [this particular article from Bryan, Texas *The Eagle*, December 20, 1955, p. 6]*

Part 7 Passages

Bahá'í weddings in Santa Paula

When a member of the Bahá'í Faith wishes to marry and to celebrate a Bahá'í wedding, both bride and groom obtain written consent from all living, natural parents. The ceremony itself can be as simple or elaborate as the couple wishes, and the only requirement is that both recite, in the presence of a witness approved by a Spiritual Assembly, "We will all verily abide by the will of God."

Up to the wedding celebration, the couple has gotten to know each other's characters well and have determined that there is likelihood that each will improve the spiritual life of the other. In the words of 'Abdu'l-Bahá: "*Bahá'í marriage is union and cordial affection between the two parties. They must, however, exercise the utmost care and become acquainted with each other's character. This eternal bond should be made secure by a firm covenant, and the intention should be to foster harmony, fellowship and unity and to attain everlasting life.*" There is no clergy in the Bahá'í Faith, so aside from someone the couple may have chosen to officiate or otherwise see that the wedding goes smoothly, there are no further requirements. The couple usually chooses Readings, prayers, and music, which can be of any genre or from any faith; often one of the couple is not a Bahá'í.

The requirement to obtain permission from all living natural parents may seem strange to a North American, this being a culture which as often as not disregards the wishes and pleasure of parents. However, in much of the world, including the far and middle east, parents have often *chosen* the spouse for their child, so the Bahá'í guideline that the groom and bride choose each *other* with no parental interference, is indeed a radical concept! The Teachings of Bahá'u'lláh are universal, and what may seem strangely inhibitive to one culture, is highly liberating to another.

August 31 1926 Marion Carpenter and Ali Yazdí at Sunny Slope at 415-439 6th St. (for details, see Timeline, above, on the Carpenter family).

December 3, 1972 Michael Mayberry and Sharon Marie Schaerges at 233 Moultrie Place.

November 30, 1980 Anne King and Saeed Sadeghpour at 1328 Forest Dr.



Saeed Sadeghpour and Anne King
with C. Russell King

*"Ye are all the leaves of one
branch and the fruits of one tree."*

June 25, 1988 Jenny Eaton and Bill Walthall at the Glen Tavern Inn

August 18, 2001 Larry Anderson and Karen Parker at 1328 Forest Drive. Karen says she was introduced to the Faith around March of 2000 when someone suggested that she speak with Molly King. She met Larry Anderson who was already a Bahá'í when they both attended a gathering at Molly's home.



Wedding of Larry Anderson and Karen Parker at 1328 Forest Drive, Santa Paula
In back of pleased couple is Molly King. Photo by Alice Williams

January 15, 2012 Mim King and Adam Tosh at the Santa Paula airport museum, in honor of attorney C. Russell King, who was a pilot.



Mim King and Adam Tosh. Nura Sadeghpour looks on.

Photo by Keith Pickard

After the ceremony and true to her style, the bride kicked off her heels, put on her work shoes, and supervised the clean-up!

Bahá'ís who are known to have resided in Santa Paula before or as of 1965 “in order of appearance”

Elizabeth Carpenter 1914

Marion Carpenter (child) 1914

Howard Carpenter (child) 1914

Lesley O’Keefe (later Long) and teenage daughter Frances O’Keefe (later MacDonald) 1914

Mary E. Cross Crane (Mrs. Emmett Crane) circa 1915-1916
Eleanor Perly Crane (Neville) circa 1915-1916
Myrtle Robinette 1945
Florence Mayberry 1945
David Mayberry 1945
(*Son Michael, born March 24, 1945 was six and a half months old*)
Michiaki (Mich) Yamamoto 1947
Catherine Grant Smith 1948
Molly King 1963

Margaret King 1963 (youth): Margaret was fourteen years old in 1961 when she composed well-known children's song "God is One" which has been translated into a multitude of languages and dialects all over the world. She graduated SPUHS in 1965 and attended Lewis & Clark and the University of Oregon for her undergraduate studies.

Augusta Wexham 1964
Barbara Mayberry (youth, married to Michael Mayberry) 1964
James Snyder 1965
Len Snyder 1965

Santa Paula Bahá'ís associated with Nicaragua:

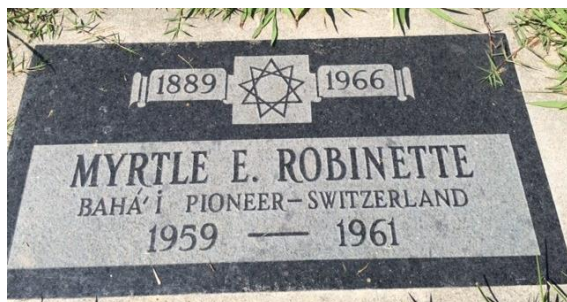
Florence Mayberry visited 1960 and 1962
Mark and Jean Eaton and children for six months 1969
Artemis Ledesma and daughter Victoria 1984-1985
Anne King (Sadeghpour) 1976-1983 and 1989-1990

Bahá'ís known to be buried in Santa Paula:

Carter, Eleanor Crane (Neville) January 4, 1887 Santa Paula - May 1, 1972 Ventura
Carter, Marcellus R. (August 18, 1898 in Kansas – October 8, 1963 in Ventura). *Bahá'í News* Memoriam February 1964 page 4. Corporal Carter was a WWI Veteran.
Crane, Mary E. Cross (1864 – 1924)
King, Molly Virginia (Skinner) - (husband Charlton Russell King) September 30, 1925, Texas – November 11, 2016, Santa Monica.
Robinette, Cora Myrtle (Foos, or Foose) - mother of Florence Mayberry - born March 27, 1869 Missouri, Died March 25, 1966 Santa Paula
Wexham, Augusta (July 21, 1900 London –February 2, 1984 Santa Paula)
Yamamoto, Michiaki (wife Helen Yamamoto) September 30, 1914, Berkeley – January 10, 2005, Santa Paula
Yazdí, Ebrahim (March 25, 1936, Iran – February 18, 2014). Died in Ojai where he had been in assisted living for several years. He had no living family in the United States so the Spiritual Assembly of the Bahá'ís of Ventura appealed to National Assembly to help with burial. A Persian Bahá'í couple stepped up and covered the cost. On March 27, 2017 Red Grammer in phone conversation states that Ebrahim was a refugee from Iran, a sociology professor, who came through Pakistan after the 1979 revolution. A Bahá'í doctor in Eugene, Oregon sponsored him. He then came to Ojai around 2009 and got an

apartment on Ojai Blvd. and was in senior housing for a number of years. He was quite ill. Pete Quick and Red would visit him and clean his place. Red finally called social services and he was moved to assisted living.

Note: Lee M. Richards, (December 27, 1899 in Illinois - March 9, 1982, Los Alamitos, California) father of Bahá'í Dorris Bolibaugh was not a Bahá'í but burial was officiated by the Bahá'ís of Santa Paula.



Addendum

Building description of 415 N. Sixth St., Santa Paula, 1929

Sunny Slope

Address was interchangeable with 439 N. 6th St.

Owner's name is Mrs. Alma Elizabeth Carpenter

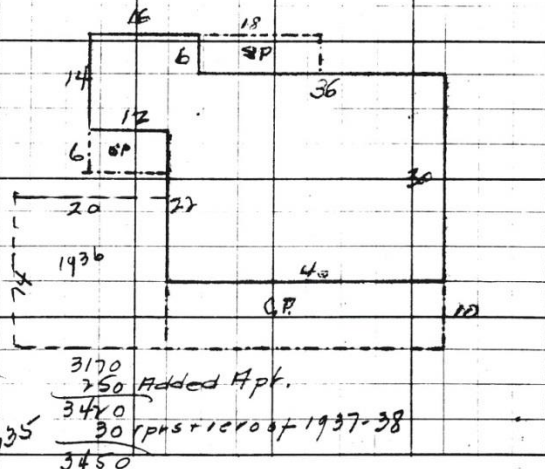
(from papers of Molly King, acquired from Al Hudson)

STREET NO. N. Sixth 415
 TRACT S.P. 16 Virginia Terrace
 LOT NO. 10 BLOCK NO. 15
 EXAMINED BY K.H.B. DATE Nov 4 1929

CLASS	EXTERIOR	HEATING	TRIM
Single ✓	1 story ✓	Fire-Place ✓	Cobble-stone
Double	1 1/2 "	False Mantel	Brick
Maverick	2 "	Gas Furnace	Stone
California ✓	3 "	Wood "	Plain
Bungalow	Plaster Metal Lath	Coal "	Plaster
Residence	" Wood "	Steam	Wood
Flat	" Chicken Wire	Gas Radiator	Ornamental
Apartment	Shakes, Rustic	Stove	INSIDE FINISH
Factory	Siding, B & B	PLUMBING	Plaster
Church	Brick	Number of	Plaster-Board
School	Corrugated Iron	Fixtures	Button-Lath
Store	Adobe	6+4	Beaver-Board
Garage	Plaster on Adobe		Paper
Barn	Plaster on Tile		Unfinished ✓
Shed			Woodwork, Plain
Poultry House	ROOF	Cheap	" Ornamental
Storage	Flat	Medium	BUILT-IN
	Hip	Good ✓	FEATURES
FOUNDATION	Gables ✓	Special	Sewer
Stone	Dormers	Cess-pool	Buffet
Concrete ✓	Cut-up	LIGHTING	Patent Bed
Brick	Shingle	Gas	Book-Cases
Wood	Gravel	Electricity ✓	BUILT
	Tile Paper	Cheap	1900
BASEMENT	Tile-Trim	Medium	CONSTRUCTION
feet x	Corrugated Iron	Good ✓	Cheap
feet deep	Composition	Special	Medium
@ cu. ft.	Slate		Good
			Special

36 x 52 = 1872 Sq. Ft.
 CNT 12 x 22 = 264
 EX 36 x 216 = 7776
 480 1392 I.E.H.
 B.A.P.G.
 168 x 22 = 3696 Sq. Ft.
 CNT 4 x 4 x 21 = 336
 3360
 1392 @ 2.00 = 2784 Dep 40% = 1670.4
 3360 @ 2.50 = 8400 " 25% = 6300
 11184 Total 7970
 Garage 50 x 18 = 900 @ .50 = 450
 5 14 x 18 = 252 @ .50 = 126
 576

BUILDING VALUES	
Basement	No. of Square Ft. (1392)
Attic	At \$ 2.00
Living Room 9	Building Cost 7970
Dining Room 7	Porch Cost 1168
Bed Rooms 3	Basement Cost
Bath Room 9	Heating Cost 70
Kitchen 9	Garage Cost 576
Hardwood Floors	Outbuildings Cost
Hardwood Finish	Total Cost 9784
No. of Permit	Physical Depreciation
Estimated Cost of Bldg. \$	Utility Depreciation 10% 978.4
No. of Permit	Depreciated Value 9784
Estimated Cost of Bldg. \$	Assessed Value 3640
Owner's Name <u>Mrs. A. Elizabeth Carpenter</u>	
Cost Factor Checked	
Computations	
Entered on Map Book	
Compared	
Building Register	



3170 - 1935 = 3450



Sunny Slope property at 415 N. 6th St. prepared for construction of new buildings, looking towards Santa Paula High School from the eastern side of the lot. This property was the site of the first Bahá'í residents and meetings in Santa Paula, and was called a "Mecca of Unity" from 1914-1944 when owners C.E. and Alma Elizabeth Carpenter lived there. In 1944 they moved to Berkeley to be nearer to their children.

(Photo from papers of Molly S. King)



Three stalwart Santa Paula women
l to r: Jean Eaton (1922-2011), Florence Mayberry (1906-1998), and Molly King (1925-2016)
Picture taken at Casa Mañana restaurant in Santa Paula in 1978

(Photo from papers of Molly King)

A Santa Paulan and ‘Abdu’l-Bahá

The following is a transcription of a letter typewritten in 1962 by Mrs. Frances L. [O’Keefe] MacDonald, daughter of Lesley O’Keefe [Long] on the occasion of the fiftieth anniversary of the visit of ‘Abdu’l-Bahá to America. Frances O’Keefe attended Santa Paula High School in 1916 and possibly 1915 (*Letter courtesy of Mr. Payam Afsharian, archivist for the Spiritual Assembly of the Bahá’ís of Los Angeles*).

“Letter written in response to a request by the National Spiritual Assembly of the Bahá’ís of the United States for information as to memories of my meeting with ‘Abdu’l-Bahá which occurred during His visit to America in 1912”

My mother, Mary Lesley Long, formerly O’Keefe, and I were living in Spokane, Washington at that time. We were hoping that He would include Washington in his visit but in response to an inquiry by my mother, she received a telegram from ‘Abdu’l-Bahá personally stating that He had not planned to come to Spokane and requesting mother to come to San Francisco, California. Mother immediately made arrangements for the trip. On arriving in San Francisco we went to the home He was occupying.

While I was a child I still can remember some things rather vividly. ‘Abdu’l-Bahá was out at the time and there were a great many people in the long foyer awaiting His return. The walls were lined with people. I was at mother’s side when He entered and smiled saying, “Is everybody happy?”

I cannot describe the emotion I felt but it was deep and reverent. Mother shed tears of joy for at last she was seeing ‘Abdu’l-Bahá and she whispered, “Master.” He looked like the pictures we had of Him, the wonderfully kind and beautiful face – the white beard and rather long white hair – the light turban and robe – and as He walked down the long foyer smiling to everyone gathered there and repeating, “Is everybody happy?” There was that spirit emanating from Him that words cannot describe.

Once I saw ‘Abdu’l-Bahá seated before the glassed doors overlooking the garden and some tiny children came over to Him. He laughed and played with them. On a nearby table was a bowl of fruit and a turban. He picked up the turban and placed it on a little boy’s head. They all laughed with Him. Then He gave them each some fruit.

Abdu’l-Bahá spent most of His time speaking at various places and mother attended them all. One day everyone was gone but Fugita [Fujita], the much loved and devoted Japanese who traveled with ‘Abdu’l-Bahá and His Persian followers. The kitchen was in the basement and during their absence I wandered down there where I met Fugita who was pressing ‘Abdu’l-Bahá’s robes. He allowed me to press one of them which was of course a very great privilege.

One evening there was a banquet at the home of, as I remember, either Mrs. Goodall or Mrs. Cooper in Oakland. When ‘Abdu’l-Bahá came down the winding stairs everyone stood up to greet their Beloved Master. It was a joyous occasion and like most children I was hungry and enjoyed the feast.

The morning came when 'Abdu'l-Bahá left San Francisco to travel by train for Los Angeles. There were in the car just 'Abdu'l-Bahá, some Persian Bahá'ís and mother and I. A delicious lunch had been packed in baskets, including fried chicken. Mahmoud, a Persian in black turban and Persian garb, and I ate lunch together and he was very kind to me. We talked and it was most enjoyable.

Later as the train rolled along the coast of California everyone was quiet. 'Abdu'l-Bahá was seated alone up at the front of the car and I felt myself being drawn to Him like a magnet. I realize now that what I did was very presumptuous. I took the seat in front of Him, knelt down with my arms folded over the back and silently gazed at my Beloved Master.

He was looking out over the ocean engrossed in His thoughts and fortunately didn't notice me – or was He being kind and allowing me those precious moments? I studied every feature and those wonderful grey eyes I noticed had a blue outline around the iris. What was He thinking as He gazed out over the blue Pacific Ocean? Gone was His dynamic presence. I saw weariness, yes, even sadness. Oh, how I loved Him and longed to serve Him in some way to ease His burden. But poor little me, what could I do but just kneel there before Him and worship Him. He granted me that wonderful privilege.

In Los Angeles at the Lankershim Hotel at 7th and Broadway mother and I came to 'Abdu'l-Bahá and were granted a short audience with Him in His suite. I do not remember everything He said to mother. I have often wished that I could but I do recall that He said that she had a lovely daughter.

We rode down in the elevator with the Master and then out to Inglewood where He made a special pilgrimage to the grave of Thornton Chase, the first believer to embrace the Cause of Bahá'u'lláh in the western world. There was quite a large gathering there – and a very moving ceremony. Though it was 50 years ago I can still see it as though it were yesterday; 'Abdu'l-Bahá standing beside the grave scattering rose petals from a bouquet of pink roses.

The foregoing is a summary of the events that were indelibly printed on my mind as a child and I have cherished them through the years as a gift from the Master Himself and which I now pass on to you so you may share with me the warmth and reverence in which I hold them.

- Mrs. Frances L. MacDonald

JOINT DECLARATION REPORT FORM

REPORT OF FORMATION OF LOCAL SPIRITUAL ASSEMBLY

April 21, 1965

This form is to be used in reporting the formation of a local Spiritual Assembly in a locality having only nine registered Bahá'ís able and willing to serve. One copy is to be mailed IMMEDIATELY after April 21 to the National Spiritual Assembly. One copy is to be kept in LSA file.

SANTA PAULA CALIFORNIA
(Town, City, Township or other approved Civil area) (State)

We, the undersigned nine Bahá'ís, certify that we have formed a local Spiritual Assembly by Joint Declaration, according to recognized procedure, and our certification attests our acceptance of the functions and duties of a local Bahá'í Assembly as set forth in Bahá'í administrative writings. We are all of adult, voting age and residents of the locality represented by the area of jurisdiction of this body.

(Each member to sign IN PERSON)

1. Len S. Snyder
2. Myrtle E. Robinette
3. James O. Snyder
4. Barbara Mayberry
5. Nachiki Yamamoto
6. David M. Mayberry
7. August Wexham
8. Molly S. King
9. Fluence V. Mayberry

DATE:

April 21, 1965

Report submitted by:

Molly S. King, Secy. Baha'i Group

God is One, Man is One
A song by
Margaret Jane King
written in 1962

C G
God is One; man is One;

C
And all the religions are One.

G C
Land and sea, hill and valley

A G
Under the beautiful sun.

C G
God is One; man is One;

C C7
And all the religions agree

F C
When everyone learns the three onenesses

G C
We'll have world unity.

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Mitch Stone

Judy Triem

Los Angeles Bahá'í Archives:

Deepest gratitude to:

Payam Afsharian

Paulette Pappas

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- *i* indicates a photograph
- *n* indicates content in a footnote

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This is the story of the Carpenter family who brought the Bahá'í Faith to Santa Paula, and of the many people and events that followed them. It is a story that has no beginning, and no end.

Photo: Jacaranda tree at 15081 West Telegraph Road, Santa Paula, marks the site of the first office of the Continental Board of Counselors for North America