

**THE HISTORY OF THE BAHÁ'Í FAITH IN ARIZONA,
THE FIRST FIFTY YEARS
1900 – 1950**

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NOTE

The compiler of this material has used extensive endnotes so that references can be identified for possible future usefulness by someone better qualified to write a history of this Arizona period.

THE BEGINNING

In Bisbee and Douglas

The first public reference made in North America to the Bahá'í Faith occurred in 1893.¹ On September 23 of that year, at the World's Parliament of Religions held in Chicago in conjunction with the Columbian Exposition, the Rev. George A. Ford, a Presbyterian minister serving as a missionary in Syria, read a paper written by fellow-missionary Rev. Henry H. Jessup.² This public address included a reference to the recent death of Bahá'u'lláh and quoted Bahá'u'lláh's following words:

“That all nations should become one in faith and all men brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled; what harm is there in this? Yet so shall it be. These fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come....Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.”³

Seven years later, in 1900, a related event that also had its beginnings in Chicago occurred in a distant frontier town in rugged and isolated mountainous hills of the Territory of Arizona.*

An early account of Arizona Bahá'í history states, “The new century [1900] finds just one person who had heard and was deeply attracted to the Baha'i Message in the vast Territory in Arizona.”⁴ That person was Nellie Stevison French who had moved from Chicago to Bisbee, Arizona, in 1900.⁵

Nellie French, accompanied by her mother Mrs. (Sarah) Josiah Hill Stevison, had attended a few meetings around 1896 at the home of a Bahá'í, Dr. Ibrahim George Kheiralla, on West Adams Street in Chicago.⁶ Dr. Kheiralla usually presented a series of twelve or thirteen lessons that included discussing “various religious subjects current at the time” and the last three classes provided information about the Bahá'í religion, “presenting it as the fulfillment of biblical prophecy.”⁷

Nellie Stevison was born in Chicago in 1868 and was raised to be a cultivated woman of her day. Around the age of twenty she went to Europe where she remained for four years and trained for the operatic stage and studied the French and Italian languages.⁸ Her plans to devote her life to operatic singing were interrupted by a serious illness, however, and the resultant damage to her vocal chords forced her to abandon her plans.⁹ Following her

*Arizona would become a State in 1912.



Talking Drum, February 2003

Nellie French. She lived in Bisbee from 1900 to 1904 and founded the Bisbee Woman's Club. This photo of her was placed in the Woman's Club building in 1904 and hangs there today.



Amelia Engelder Collins. As a young woman she lived in Bisbee briefly in the early 1900s, became a Bahá'í in California in 1919 and was appointed a Hand of the Cause in 1946.



Bessie Duckett in 1980. In 1915 she and her Mother and sister, all Bahá'ís, moved from Virginia to South Bisbee where they lived until 1922 when they moved to California.

return home she married Stuart French in 1894,¹⁰ about two years before she attended Dr. Kheiralla's Bahá'í meetings. It was Mr. French's business interests that took the couple in 1900 to Bisbee, a town in the southeastern corner of the Territory of Arizona. In Bisbee, Mr. French worked for the Copper Queen Mining Company, owner of the famous Copper Queen Mine one of Arizona's great ore producers, where he was Assistant Superintendent of mines.¹¹

Toward the end of the 1800s, Bisbee had evolved from a mining camp and "raw settlement of prospectors, burros, and saloon keepers"¹² into an established mining town of several thousand people¹³ in one of the richest copper districts in America. By 1900 Bisbee had become a lively boomtown of nearly 20,000¹⁴ people as the rich copper bearing hills produced tons of the ore in a twenty-four hours a day mining operation. A daily train brought mail, news, and supplies.¹⁵ Other amenities included the Copper Queen's large department store, a library built by the Copper Queen Company, a YMCA, hospital, school, and a few churches. Management personnel and many of the U.S. and European professional miners and engineers brought their wives and "built fine homes" to house their families—although the setting of a "rocky, forlorn landscape couldn't compare to even a modest middle-class neighborhood back East"¹⁶—while saloons, gambling halls, dance halls and boarding houses lined the popular Brewery Gulch area, one of the town's main thoroughfares.

Hand of the Cause Amelia Collins,¹⁷ who would become a Bahá'í in 1919 in Pasadena, California, lived in Bisbee briefly in the early 1900s. She later recalled the dirt road through the middle of town with boards to enter the rickety and noisy saloons that lined the road where, she stated, "I was safe walking past those saloons as any lady on Park Avenue... Rowdy and dirty as those miners were—they were all gentlemen."¹⁸ But it was a man's town with little to offer respectable women in the way of cultural, intellectual or social pursuits. It was to this setting that the refined Nellie French, with her background of foreign travel, two foreign languages and with training in operatic singing, arrived in 1900. Perhaps Nellie noticed the sign OPERA HOUSE over the door of a large barnlike structure up on a hill¹⁹ where local entertainment and dances were held but where no operas familiar to Nellie took place.

In response to their longing for companionship and meaningful activities, the women of Bisbee had formed sewing and reading clubs. Nellie French belonged to the Bisbee Reading Club in 1900²⁰ and perhaps prior experience in Chicago led her to propose the well-received idea of an even larger club. Twenty women responded to her idea and on October 24, 1900, they met and formed the Bisbee Woman's Club, a club through which the women could "be of service to the community as well as to each other,"²¹ and Mrs. French was elected its first president.²² A year later the club was asked to send representatives to Phoenix to consider forming an Arizona Federation. The Bisbee ladies were pleased to receive such "outside recognition—a sense of belonging" being isolated in those rugged mountains of southeastern Arizona and "enduring the local 'razzing' that all club women were given" in those early days.²³

During Mrs. French's term of office, the Bisbee Woman's Club raised money for a clubhouse on Quality Hill²⁴ where they built and owned the first Woman's Club building in Arizona. It was finished in time for their fall meeting in October 1903.²⁵ Club members and officials of the mining companies and their wives, among them Mrs. French, provided

most of the furnishings. One of the officials, Thomas Collins,²⁶ husband of Amelia Engelder Collins, gave the kitchen stove that burned wood and coal.²⁷

Perhaps through Nellie's influence, the pledge of the Bisbee Woman's Club was copied from the Chicago Woman's Club.²⁸ The Bisbee club's objective was to foster the intellectual and social advancement of its members through the formation of four departments: Literary, Educational, Current Events, and Social. After a few months, an addition was made to the Club's aims: "and the general improvement of our city."²⁹ A photo of Nellie French, founding president and president for three years, was placed in the Bisbee Woman's Club building in 1904³⁰ and is still displayed there today.³¹ Nellie's significant and continued association with the Bisbee club and, later, the Arizona Federation of Women's Clubs, provided receptive audiences that would hear of the Bahá'í Faith.

In 1904 Mr. and Mrs. French moved to Douglas, about twenty-five miles east of Bisbee, when the copper smelter was moved there. The townsite of Douglas was laid out to support the new and needed smelter center and the town "literally grew up overnight, right around those mines."³² Mr. French was made head of the new smelter³³ and Douglas became home to the Frenches until 1917.

During their years in Douglas, Nellie French continued to be active in the work of women's clubs and served as the third president of the Arizona Federation of Women's Clubs from 1905-1907.³⁴ She was described as "the ideal type to lead the federation in its pioneer days. She was a woman of distinctly feminine charm, financially independent, with the funds and leisure to travel in the State, spread in the 'new gospel' [the Bahá'í message?] and advance federation interest."³⁵ It is recorded that her visits to Chicago and New York furnished a few Baha'i contacts with meager information³⁶ and after first hearing about the Bahá'í Faith in 1896 in Chicago she had kept up a sporadic interest.³⁷

In 1916, most likely toward the end of the year, Miss Ella Bailey, a dedicated Bahá'í from Berkeley, California, was visiting in Douglas and unexpectedly encountered Nellie there.³⁸ Miss Bailey somehow learned that Nellie had heard the Bahá'í message and she promptly summoned Isabella D. Brittingham,³⁹ an early prominent Bahá'í lecturer and writer who was able to devote time to extensive traveling, visiting the Bahá'ís and spreading the message of the Bahá'í Faith. Mrs. Brittingham was soon at the side of this "newly found Bahá'í."⁴⁰ It was reported that Isabella Brittingham's visit in 1917 "confirmed Nellie who became the first resident Bahá'í teacher in Arizona."⁴¹ (As will be seen, earlier, in 1915, a family of active Bahá'í teachers had moved to South Bisbee.)

An account by Mrs. Brittingham of her visit to Nellie French in Douglas was published in *Star of the West*, March 21, 1917:

Early on the morning of my arrival there, this dear newly-found Baha'i sister came to me and arranged for an open meeting to be held the next Saturday night at the Y.W.C.A. club rooms....Then this dear sister opened her home and during the two weeks of my stay in Douglas a number of beautiful meetings and personal interviews were held....⁴²

Those "beautiful meetings" apparently included Bahá'í-related study classes at the Frenches' home.⁴³ Mrs. Brittingham also spoke about the Bahá'í Faith to individuals and

small groups during visits to Tucson and Phoenix.⁴⁴ “In Phoenix,” reported Mrs. Brittingham, “one of Miss Bailey’s letters of introduction brought to us an invitation to the home of some lovely Christian Scientists, to meet at dinner the Governor of Arizona [George W. P. Hunt] and his wife and several well known New York City people. All were interested in the message. Our hostess⁴⁵ opened her home one afternoon and called a number of her friends to hear the glad tidings. The governor’s wife was present and brought the wife of the governor’s private secretary. This secretary is the brother of our own dear [Bahá’í] Isabel Fraser.”⁴⁶

On Thursday, January 25, 1917; Mrs. Brittingham gave an address on “Universal Peace” at the Annual Convention of the Arizona Federation of Women’s Clubs that was held that year in Globe.⁴⁷ A minister at the small mining town of Pearce invited her to give “the principles of the Baha’i Movement” in his church one Sunday evening and the following morning the minister gave her a letter of introduction to a brother clergyman in Tucson.⁴⁸

Mrs. Brittingham reported, “In Bisbee, several small meetings were held in homes.⁴⁹ At one of them, there were nine guests, seven of whom were Mormons” and she concluded, “About a hundred and fifty souls in Arizona, some in groups, some individually, have heard the message, and now the ground has just been broken for other traveling teachers to accomplish a fuller work in the glorious Cause of God.”⁵⁰ Her report also stated that as a result of her two weeks in Douglas, “the first Baha’i assembly of Arizona has been established.”⁵¹ This has led some to conclude that Arizona’s first *Local Spiritual Assembly*, the local administrative body in the Bahá’í Faith, was established in Douglas. However, the Local Spiritual Assembly of Phoenix is documented as being the first in Arizona; it was formed by election in 1930.⁵²

In 1917 Nellie French’s mother, who apparently also had embraced the Faith, appears to have been staying with the Frenches and she was a delegate that year to the Bahá’í Temple Unity* Convention representing Douglas, Arizona.⁵³ In May, an observance of the Declaration of the Báb was held at the Frenches’ home with about thirty-five women present.⁵⁴

Bahá’í visitors to Douglas in 1917 included Helen S. Goodall⁵⁵ and her daughter, Mrs. Ella Cooper, both from California; also Mason Remy from Washington, DC, who spoke about the Faith to a large audience gathered at the local High School building.⁵⁶

Later in 1917 Nellie with her husband and mother moved from Douglas to Pasadena, California.⁵⁷ But Arizona was not left bereft of Bahá’í activity because shortly before Miss Bailey’s 1916 discovery of Nellie French in Douglas and Mrs. Brittingham’s subsequent visit there, the Duckett family had moved to Bisbee (South Bisbee).

In 1915 Mrs. Viola Duckett, a Bahá’í who was a widow with two grown daughters, Bessie and Gladys, moved from Fauquier County, Virginia, near Washington, DC, to Bisbee where according to Bessie they had relatives, “an aunt and uncle.”⁵⁸ The uncle, Richard Duckett, was foreman for a shift at the Briggs Mine in the Bisbee-Warren mining district. Bessie and her family lived about three miles south of Bisbee (South Bisbee, a mineworkers’ enclave) near the Briggs Mine in a house that was located “off the road to

* “The first representative national Bahá’í administrative body....established by the North American Bahá’ís in 1909 to oversee the project to construct a Bahá’í *MASHRIQU’L-ADHKAR* [Bahá’í House of Worship] in the Chicago area....The Executive Board developed into the American national spiritual assembly during the early 1920s.” (Smith, *Concise Encyclopedia*, p. 70.)

Douglas between two hills.” Bessie and Gladys⁵⁹ Duckett worked in Bisbee; Gladys at the Fair Store, a general merchandising store, while Bessie sold and fitted women’s undergarments (corsets, etc.) at Mrs. Norris’s hat shop where she received rental space in return for also selling hats.⁶⁰ Their jobs would have brought the two sisters into contact with women residents of Bisbee and perhaps presented opportunities to invite some of them to hear about the Bahá’í Faith.

Bessie and her mother were ardent teachers of the Faith all their lives. Bessie’s mother, Viola Duckett (later known as Viola Everly),⁶¹ actively taught up to the time of her death in 1967 at the age of 102.⁶² She first heard the Bahá’í message in 1904 through a friend, Marie Watson, in Washington, DC. The death of Viola Duckett’s nine year old son in 1909 caused her to search for answers that she found in the Bahá’í teachings. This led her and her daughters, Bessie and Gladys, to become Bahá’ís in 1910.⁶³ In June of that year Viola Duckett arranged a public meeting in a schoolhouse in Sumerduck, Virginia, close to her home. It was attended by more than 100 people who heard the message of the Bahá’í Faith from Mr. and Mrs. Joseph Hannen, Bahá’ís who lived in nearby Washington, DC.⁶⁴ Bahá’í meetings with the Hannens on the fourth Sunday of each month continued for three years.⁶⁵

In 1912 the Ducketts attended a meeting in Washington, DC, to see and hear ‘Abdu’l-Bahá. Charles Mason Remey, a Bahá’í from Washington, DC, took the Ducketts to the gathering and in a 1980 interview Bessie recalled meeting ‘Abdu’l-Bahá at a gathering of children on that occasion. She remembered very clearly that ‘Abdu’l-Bahá said to her, “You have had many blessings and will have many more.” Bessie told the interviewer that her greatest blessing was her son, Kenneth, with whom she was living in Monrovia, California, where the interview took place.⁶⁶

After the Ducketts moved to Bisbee in 1915, they held weekly Bahá’í-related meetings in their home.⁶⁷ Sunday school classes were hosted for about twelve children but when the subject of “Bahá’í” was introduced, the parents went to their ministers for more information and apparently they were advised not to allow their children to attend the classes.⁶⁸ Although the children still came to see Bessie, “because they loved me,” she respectfully withheld further mention about the Bahá’í Faith. Bessie recalled the 1917 visit of Mrs. Brittingham in Bisbee and that she was a guest in the Duckett home; also that Ahmad Sohrab was a Bahá’í guest for two weeks in their home and spoke at the Bisbee YMCA.⁶⁹ Neighbors of the Ducketts met and heard both of the visiting Bahá’ís speak about the Faith. Bessie also recalled that a Bisbee resident at some point joined the ranks of the Faith.

Bessie’s cousin from Colorado, Elmore Eugene Duckett, and his family visited their relatives in South Bisbee from time to time and it was during one of these visits in 1915 that Bessie, aided by her mother, “convinced him [Elmore] of the truth of the Bahá’í Faith.”⁷⁰ Elmore’s father and brother also became Bahá’ís.⁷¹ Bessie and Elmore were married in Houston, Texas, on June 5, 1918,⁷² and they and Viola and Gladys moved to Los Angeles in May 1922. They may have had friends or at least an interest in Los Angeles as indicated in the July 6, 1921, issue of the *Bisbee Ore* that notes: “Miss Gladys Duckett is leaving today for Los Angeles for a three months’ visit in that city.”⁷³

Bessie stated in 1980 that there was no contact with Mrs. French when the Frenches lived in Arizona during the period the Ducketts lived in South Bisbee and that she didn't meet Mrs. French until after they both had moved to California.⁷⁴ In 1922, a Bahá'í whose name Bessie couldn't recall in 1980, remained behind in Bisbee; they corresponded for a number of years.⁷⁵

It appears that other Bahá'ís resided in isolated mining communities in Arizona during those early days. In an article published in *Star of the West*, June 5, 1912, a report from Corinne True, financial secretary of Bahá'í Temple Unity, listed cities and towns from which Bahá'í contributions had been received since the Convention of 1911. One of two towns listed in Arizona was Tombstone; the other was Morenci.⁷⁶ In 1919 a supplication to 'Abdu'l-Bahá requesting Him to revisit America contained more than 1,000 signatures of Bahá'ís from the United States and Canada, and included two from Arizona—Alletta B. Martin and Geo. E. Witte—under the heading of “Wilcox, Ariz.”⁷⁷ At that time Wilcox was associated with cattle ranches and was an important cattle shipping center.

With the approach of 1920, it was evident that Phoenix was developing into an increasingly important center in Arizona and there were also signs that indicated its future as an important center for the Faith from which other Arizona Bahá'í communities would spring.

PHOENIX IS OPENED TO THE FAITH

*1913-1923 was "a period of quiet and uninterrupted consolidation, [that] had as its inevitable result the birth of that divinely-appointed Administration...."*⁷⁸

—SHOGHI EFFENDI, 1933

The United States enters the First World War in 1917.

During the summer of 1917, the same year the Frenches moved from Douglas, Arizona, to California, Edward and Amanda Rupperts and children moved to Phoenix⁷⁹ and became the first permanent Bahá'í residents in Phoenix. The Ruppertes had accepted the Faith in the early years of 1900⁸⁰ and before moving to Phoenix, Edward, Amanda and their four children lived in Chicago where they were in the presence of 'Abdu'l-Bahá on a number of occasions during His visit to that city in 1912. Mr. Rupperts' account, undated, of those occasions is preserved in the Phoenix Bahá'í archives.⁸¹

At the time of 'Abdu'l-Baha's visit to America, I with my wife and four children resided at 4746 Langley Ave., Chicago. Living with us at the time was Mrs P.[aul] K.[ingston] Dealey [Dealy]. Mrs. Dealey was totally blind, having met with a serious accident by falling off a high platform on[to] her back, injuring her spine. Mrs Dealey was a devout follower of 'Abdu'l-Baha, and had received several Tablets from Him while He was in the prison of Acca.

When we heard that 'Abdu'l-Baha was to be in Chicago, and that he was to give an address in Drill Hall in the Masonic Temple, and were anxious to see and hear the one who became known to us as "the Master", all the members of my family including Mrs Dealey went early to the hall on that Sunday morning of April 30th, 1912. We got seats in the third row from the front. There were seven of us; I was sitting in the first seat from the end, then Mrs Rupperts with Nina⁸² on her lap, next sat Mrs Dealey, then the three boys. The hall soon became filled. Lua Getsinger was giving the preliminary talk prior to 'Abdu'l-Baha's arrival. Suddenly everyone in that hall arose as one person, for there on the threshold with his interpreters stood the Master. Every eye was turned towards that "Unusual, Majestic Personality; A World Commanding Figure had appeared for the Uplift, Unification, and Peace of Mankind."

Majestically He walked to the rostrum, and with a gesture of His hand, signaled the audience to be seated; then glancing over the assemblage, His

eyes fell on that of Mrs Dealey. Like a flash He came down to where we were sitting and reaching across Mrs. Rupperts and I, He grasped both of Mrs. Dealey's hands in His, saying: "O Mrs. Dealey, so happy am I to see you, so very happy." She was so thoroughly overcome that she couldn't utter a word for a few moments, then with tears streaming down her cheeks she said, "O, 'Abdu'l-Baha, I am so happy to be so near you. Will I ever be able to see again?" He answered: "Physically, no, but spiritually you will see wondrous things."⁸³ At that he returned to the rostrum and delivered about a 20-minute talk. I marvelled at the time, and have often wondered since; how could he know and pick out Mrs Dealey out of that vast audience, not ever having seen her before.

The next day was the dedication of the Temple [Bahá'í House of Worship] grounds, and the laying of the Temple corner stone. It was a cheerless day, cold wind blowing off the lake, yet quite a crowd was there for the occasion.

The next day Mrs Rupperts and I called on 'Abdu'l-Baha at his suite in the Plaza Hotel. He welcomed us with outstretched arms, and asked us a few questions. Then He said to Mrs. R.[upperts], "You have been in very poor health, but your health will be much better for some years to come." (Her health was much better as he had predicted.) Then after giving us His blessing with His hand on each of our heads and then a fatherly embrace to each of us, we left His Holy Presence. To me, it was a great joy and privilege to have talked with Him, and to have had that loving close contact with Him. My family had the joy of being with Him on another occasion when the children gathered in the Plaza Gardens to meet with Him.

I had the pleasure of hearing Him give two more addresses - one before the Theosophical Society, and another at the All Saints Church.

The Rupperts not only welcomed visiting Bahá'ís to give the message of the Bahá'í Faith in their Phoenix home, but Mrs. Rupperts is described as being "afame with the love of the Cause" and she "lost no time in speaking of it in her modest way...."⁸⁴

Their first Bahá'í visitors arrived in 1918;⁸⁵ they were Mrs. Corinne True⁸⁶ with two of her daughters, Edna and Katherine.⁸⁷ They spent the winter in Phoenix during a period when Mrs. True whose life and energies were dedicated to the development of the Bahá'í House of Worship outside of Chicago, was actively involved in various aspects of its early stages. Also visiting that winter were Mr. and Mrs. J. W. Gift, Bahá'ís from Peoria, Illinois,⁸⁸ who would spend several more winters in Phoenix. On *this* occasion, however, Mrs. Gift and Corinne True spoke at meetings held in the Phoenix home of the Rupperts and at the Phoenix Theosophical Center. In addition, Mr. and Mrs. Gift visited Douglas and spoke to small groups.⁸⁹

Support and reinforcement of the Rupperses' teaching efforts continued in 1919 when Amanda Ruppers' sister, Miss Josephine Nelson, a Bahá'í, arrived in Phoenix to live with the Ruppers family.⁹⁰

The year 1919 finds Nellie French and her mother, Mrs. Stevison, in Pasadena, California, where they, with Mr. French, had moved in 1917. It was from there that both Nellie French and her mother signed the 1919 supplication appealing to 'Abdu'l-Bahá to re-visit America.⁹¹ Amelia Collins and her husband had moved to Massachusetts.⁹² According to her sister-in-law, Amelia attended Bahá'í meetings in Pasadena, California, when she and her husband spent the winters there. It was there that Amelia heard about the Faith from former Arizonan, Nellie French.⁹³ Amelia became a Bahá'í in 1919⁹⁴ in Pasadena, as previously noted; she and her husband eventually moved there.⁹⁵

From 1919 to 1926, Amelia's brother Oscar Engelder and his wife Louetta, not yet Bahá'ís, lived in Jerome, Arizona, where Amelia's husband had a financial investment in Jerome's United Verde Extension Copper Mine.⁹⁶ Oscar worked at the United Verde Mine as a mining engineer. Louetta and Oscar Engelder would become Bahá'ís in the 1940s in the Greater Phoenix area where they were long-time residents. Amelia Collins lived with them in their Phoenix area home for some years following the death of her husband in 1937 and later stayed there during her periodic visits to Phoenix. Amelia Collins visited Jerome two times during the period her brother and sister-in-law lived there. Upon her arrival in Jerome in November 1921, Amelia was observed by her sister-in-law to be unusually and uncharacteristically sad. Amelia explained that when she stepped off the train in Prescott on her way to Jerome, she received word that 'Abdu'l-Bahá had died in Haifa, Palestine (now Israel). Years later, Louetta Engelder recalled having been puzzled at the time about "Milly's" deep concern and grief over someone who had died in far-off Haifa and that Milly said many prayers on the slopes of Jerome on that occasion.⁹⁷

The previous year, 1920, Viola Duckett of Bisbee and John W. Gift (winter visitor in Phoenix) were listed as delegates to the Twelfth Annual Mashrekal Azkar (Bahá'í) Convention in New York representing, respectively, the communities of Bisbee and Phoenix.⁹⁸ The matter of delegates was evolving as indicated in a report of the Convention published in *Star of the West* in 1920:⁹⁹ "It was thereupon moved that not only at future Conventions, but at this Convention any delegate representing **more than one assembly** should have but one vote in the Convention"¹⁰⁰ (emphasis added).

An article in the November 1930 issue of *Bahá'í News* provides some clarification about the matter of delegates: "With the institution of the local Spiritual Assemblies in localities having nine believers or more, as instructed by Shoghi Effendi, the National Spiritual Assembly could no longer recognize as Bahá'í bodies those smaller local groups which under the by-laws of Bahá'í Temple Unity had enjoyed a status equal to that possessed by believers in centers able to elect a Spiritual Assembly."¹⁰¹

By 1920, in addition to Bahá'ís residing in Bisbee (the Ducketts and, likely, at least one other person) and in Phoenix (the Ruppers family and Miss Josephine Nelson plus winter visitors Mr. and Mrs. John W. Gift), and a few other Arizona localities, some of which have been mentioned, Mr. and Mrs. Samuel Robarts resided in Kelvin, Arizona, (Cochran mail)¹⁰² located in Pinal County. They gave the Bahá'í message as opportunity arose.¹⁰³

During 1921, a Dr. Fisher was in Phoenix where he made his home for a brief time and Mr. and Mrs. Charles Q. Adams and family moved to Phoenix from Denver and

contributed considerably to the teaching work.¹⁰⁴ The Adamses received a Tablet from ‘Abdu’l-Bahá sent in care of Roy Wilhelm¹⁰⁵ for forwarding to their Phoenix residence. They later sent it to the National Assembly.¹⁰⁶ In April of 1921, Nellie French and her husband (not a Bahá’í) visited Haifa and ‘Akká (now in Israel) where Nellie met ‘Abdu’l-Bahá and members of the Holy Family.¹⁰⁷ This pilgrimage to the Holy Land undoubtedly provided her with first-hand information for a presentation two years later at the annual convention of the Arizona Federation of Women’s Clubs.¹⁰⁸

More support and reinforcement of the teaching work in Phoenix occurred when Louis Gregory visited in 1922.¹⁰⁹ Mr. Gregory, an African-American, had participated in the first Bahá’í (Race) Amity Convention held in Washington, DC, in 1921, organized by Agnes Parsons at the request of ‘Abdu’l-Bahá.¹¹⁰ It spawned interracial amity meetings in Bahá’í communities throughout the U.S.¹¹¹ including in Phoenix in the 1930s.

During his 1922 visit in Phoenix, Mr. Gregory spoke at daily meetings in the Rupperts home; also at a morning and evening service at Tanner Chapel¹¹² at the invitation of the minister. Tanner Chapel, located at 20 S. Eighth Street, was described during their 1986 centennial celebration as the oldest black congregation in Arizona that had originally struggled for existence in a region of the country populated by few blacks.¹¹³ The church that welcomed Mr. Gregory was part of the African Methodist Episcopal (A.M.E.) denomination and Mr. Gregory appears to be the first Bahá’í to personally contact African-American residents in Phoenix about the Faith.

While Phoenix was becoming firmly-rooted as a Bahá’í focal center, Bisbee, where it all began, was one of several small Bahá’í communities addressed in a letter from Shoghi Effendi early in his ministry and which was printed in *Star of the West*, May 1923:

*The beloved of the Lord and the handmaids of the Merciful in Asbury Park, N.J.; Augusta, Ga.; Beverly Salem, Mass.; **Bisbee, Ariz.**...[emphasis added]. 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 [‘Abdu’l-Bahá], 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?....

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) SHOGHL.

Haifa, Palestine
January 8th, 1923¹¹⁴

It appears that Bisbee had a Local Spiritual Assembly sporadically in the 1980s (e.g., 1982 and 1988, but not in 1986 and 1987, according to available records¹¹⁵) but the present compiler's recollection is that Bisbee didn't have a sufficient number of Bahá'ís to form a Local Assembly either before or after that period to the present time (year 2004).

In 1923 Nellie French, former Arizona resident, visited Phoenix where she was a guest in the home of Mrs. Charlotte Ellis for three days.¹¹⁶ Mrs. French spoke about the Bahá'í Faith to a group of prominent women¹¹⁷ in a private home, and at a public meeting arranged by Mrs. Rupperts and the Gifts at the Woman's Club building where she addressed "quite a large audience."¹¹⁸ She also attended the Twenty-First Annual Convention of the Arizona Federation of Women's Clubs held in Prescott, April 4-7,¹¹⁹ where she mentioned the Bahá'í Faith publicly and where two or three individuals sought more information, among them Miss Sharlot Hall.¹²⁰ (Miss Hall was named poet of the Arizona Federation of Women's Clubs at their 1923 convention.¹²¹ She was also the first Territorial Historian of Arizona, appointed in 1909, and she founded the Sharlot Hall Museum in Prescott in 1928.¹²²)

During the 1923 convention of the Arizona Federation of Women's Clubs, an evening banquet on April 5th was dedicated to State Federation presidents and Nellie addressed the audience on the topic "Shrines of the Holy Land."¹²³ She most likely drew upon travel experiences during the time of her Bahá'í pilgrimage to Haifa and 'Akká in 1921. She spoke on the same subject at a meeting of Prescott's Rotary Club and placed some books in the Prescott Public Library.¹²⁴

That same year another former Arizona resident, Amelia Collins, also returned to visit Phoenix and Prescott in addition to Jerome. At each place, she spoke to individuals about the Faith and she, too, donated books to the Prescott library.¹²⁵

By 1924 the Bahá'í children's magazine, *The Children of the Kingdom*, went to three homes in Arizona.¹²⁶

In 1926 Phoenix received Bahá'í visitors, Mr. and Mrs. Howard McNutt from New York (he prepared the compilation of 'Abdu'l-Bahá's talks published as *Promulgation of Universal Peace*), accompanied by their friend Julia Grundy (author of *Ten Days in the Light of Acca*, originally published ca. 1907).¹²⁷ Mr. McNutt spoke at several meetings held in private homes.¹²⁸

As the foundation of the Faith was becoming rooted in Phoenix, a significant expansion and consolidation was about to occur at the end of the decade.

“GOD’S GREAT MESSAGE FOR THE NEW DAY”

Arise to further My Cause, and to exalt My Word amongst men. ¹²⁹
 —BAHÁ’U’LLÁH

In the 1930s the Great Depression gripped the United States and affected the world economy as well. By 1932 almost 30 per cent of America’s labor force was looking for work. ¹³⁰

The years 1929 and 1930 were particularly significant years for the Bahá’í Faith in both Phoenix and Arizona. In January 1929, Bahá’ís Orcella Rexford (Louise Cutts-Powell)¹³¹ and Dr. Gayne Gregory, her husband and business manager, came to Phoenix for Miss Rexford to give her series of paid lectures that could last several weeks.¹³²

Among her published materials were manuals, two of which were titled *Advanced Course of Names and Numbers*, and *Cities and Their Vibrations – Where To Live*, and one of her books was titled *Your Name and You. Does Your Name Spell Dollars?*¹³³ She also wrote a number of articles for the Bahá’í magazine, *World Order*, some of which were reprinted as Bahá’í pamphlets, for example, *The Art of Tranquillity* and *Radiant Acquiescence*.¹³⁴

Miss Rexford earned her living as “a teacher of psychology and healing,” giving paid lectures throughout the United States to large audiences of several hundred to one thousand.¹³⁵ At the end of her lecture series, she would offer her classes a *free* lecture on a topic that she said was far greater than anything she had already presented. This particular lecture embodied the message of the Bahá’í Faith and at the conclusion, the audience was informed that anyone interested and attracted was invited to a series of free lectures that would be given by a Bahá’í teacher.¹³⁶ (A later policy altered this method of Bahá’í teaching. See APPENDIX 2, pages 58-59, for details.)

In Phoenix on March 15, 1929, Miss Rexford concluded a six weeks paid course of lectures and study classes and offered her students her usual final free lecture. In the afternoon of the following Sunday, March 17,¹³⁷ she presented her free lecture on the Bahá’í topic “God’s Great Message for the New Day” at the Masonic Temple to an audience of some 450 people that included students from her paid lecture series and the general public.¹³⁸

At an evening lecture on the same day, she presented “pictures” (slides?) of the Holy Land including scenes of Haifa and ‘Akká and one of the Bahá’í House of Worship that was in the early stages of construction outside of Chicago. At the close of her presentation she announced the formation of a class to study the Bahá’í teachings and invited all who were interested to meet the following evening at the Phoenix Woman’s Club building located at Second Avenue and Filmore Street. Bahá’í books had been placed for sale at the rear of the room—*Abdul Baha on Divine Philosophy*, *The Divine Art of Living* (Mary

Rabb, compiler), and Paul Kingston Dealy's booklet *Dawn of Knowledge and the Most Great Peace*; about twenty-five copies of each were sold.¹³⁹

On the evening of Monday, March 18, about seventy-five people responded and met for the formation of the Bahá'í study class at the Woman's Club building that had been rented for ten dollars per week. After a brief talk, Miss Rexford introduced her Bahá'í friend, Edwinna Powell, who had come from La Jolla, California, to conduct the classes on Monday and Thursday evenings. All those interested in joining the study class or who wanted to receive notices of Bahá'í lectures were asked to sign cards giving their names and addresses; sixty-eight cards were handed in.¹⁴⁰

Since the following Thursday evening was set aside for the celebration of Naw-Rúz (Bahá'í New Year), Miss Rexford extended an invitation to all present and any of their friends, to attend what she characterized as a meeting in which social and spiritual features would be combined and there would be a "party." Among the approximately 125 who came were many strangers who apparently came out of curiosity or to enjoy the party and refreshments. The program included a brief presentation on Naw-Rúz by Miss Rexford and another on "The Báb" by Mrs. Powell.¹⁴¹

The first scheduled study class on Monday, March 25, was attended by thirty-five persons, most of whom were in their early twenties. The class consisted of a presentation on the topic of "Bahá'u'lláh" as well as readings, questions and discussion, with the pamphlet *Bahá'u'lláh and His Message* being distributed to all at the end of the session.¹⁴²

On the following Thursday evening, March 28 ("a rainy evening"), the second scheduled class was attended by twenty-two persons and the topic was "'Abdu'l-Bahá." This time the book *Bahá'u'lláh and the New Era* was offered for sale and twenty copies were sold.¹⁴³ While attendance varied slightly, a core group of approximately twenty-eight committed individuals joined the on-going study class.¹⁴⁴

Weekly classes were conducted by Mrs. Powell for about six weeks¹⁴⁵ and covered a variety of Bahá'í topics with presentations and elaborations on, for example, "What it Means to be a Believer" and "The Local Spiritual Assembly—its requirements, aims, its methods and its desirability."¹⁴⁶ Some classes consisted of presentations by students who were assigned such subjects as: The Proclamation, The Message of the Báb, Bahá'u'lláh, The Divine Plan, Oneness of Religion, Oneness of Mankind, and Elimination of Prejudice.¹⁴⁷

At an appropriate time, an opportunity was provided for the students to express their interest in identifying themselves as Bahá'ís. Twenty-one adults and three youth responded affirmatively; three others also responded affirmatively but were in Phoenix temporarily and actually resided elsewhere, so apparently were advised that their enrollments needed to be submitted through Bahá'í administrative channels where they lived.¹⁴⁸ The core group was comprised of an almost equal number of men and women.¹⁴⁹

Mrs. Powell reported that during her six weeks in Phoenix, in addition to conducting the classes, she gave private interviews lasting from one to three hours with twenty-seven people, visited in homes or had luncheon with eleven more, held several small group meetings in her room, and attended two picnics—one attended by twenty-nine people, the other by twenty-four—where the Faith was explained.¹⁵⁰

Before she left Phoenix in April, her enthusiastic students met together and with Mrs. Powell presiding, elected officers and a Program Committee to organize plans for future

activities of the class.¹⁵¹ After Mrs. Powell returned to her home in California, the group's weekly study classes were held in the home of two of her students, Clinton and Miriam Bugbee¹⁵² at 1738 West Van Buren Street¹⁵³ and continued for two years; all the Nineteen Day Feasts were observed.¹⁵⁴

Edwinna Powell and Orcella Rexford both corresponded with this fledgling group of Bahá'ís for many years and made occasional return visits.¹⁵⁵

On May 5, 1929, John Bosch and George Latimer were returning to the West Coast following their attendance at the Bahá'í National Convention in Wilmette, Illinois. They stopped off in Phoenix, met the Bahá'ís, presented a report of the Convention, and attended a picnic supper arranged in their honor.¹⁵⁶

In June, the secretary of the Phoenix group wrote to Orcella Rexford and reported that the average attendance at their meetings was thirty and many were asking for more meetings.¹⁵⁷

Miss Josephine Nelson, who moved to Phoenix in 1919 to live with her sister Amanda Rupperts and family, had left Phoenix at some point and moved back to Phoenix in September 1929 from Los Angeles with her mother.¹⁵⁸ During this period of her residency in Phoenix, Miss Nelson along with her mother and Amanda Rupperts, donated some books that created the foundation of a Bahá'í library for their small group.¹⁵⁹

Miss Nelson also started a weekly evening Esperanto¹⁶⁰ class held at the High School and most of the members of the Bahá'í study class attended it.¹⁶¹ Bahá'u'lláh enjoins the adoption of a universal auxiliary language¹⁶² and 'Abdu'l-Bahá had praised Esperanto as having "all the potential qualities" of becoming an international language.¹⁶³ Over the years many Bahá'ís have supported Esperanto in the spirit of Bahá'u'lláh's directive and Josephine Nelson obviously was one of its supporters.

Elizabeth Greenleaf,¹⁶⁴ one of the early American Bahá'ís, spent most of the winter of 1929 and early spring of 1930 in Phoenix working with the study class and helped prepare the group to become a Bahá'í community with a Local Spiritual Assembly.¹⁶⁵ Mrs. Greenleaf was known to be modest about her "beautiful talks"¹⁶⁶ and in Phoenix her inspiring presentations included Bahá'í administration.¹⁶⁷ By December 1929, two to three and four meetings per week were being held including the Esperanto classes and Feasts.¹⁶⁸ In a letter dated December 17, 1929, Mrs. Greenleaf wrote that she had received a number of inquirers with questions about the Faith and that there were enough confirmed believers to form a good working Local Spiritual Assembly.¹⁶⁹

The National Spiritual Assembly had requested the Regional Teaching Committee—the Pacific Coast Teaching Committee—through Leroy Ioas¹⁷⁰ of San Francisco, to keep in touch with the Phoenix Bahá'ís¹⁷¹ and before the close of 1929, Mr. Ioas assumed personal responsibility for this. He provided additional support of the teaching and consolidation when he and his wife made a brief visit to Phoenix on Sunday, December 15.¹⁷² Their eager friends met the Ioases' train when it came into Phoenix at 6:30 A.M.—the Ioases were not even up yet. Members of the Bahá'í study group greeted and accompanied Mr. and Mrs. Ioas until they again boarded the train late that night.¹⁷³ In the afternoon, Mr. Ioas had addressed an enthusiastic and interested audience at the Woman's Club House where a photograph of the attendees with the Ioases was taken on the steps of the Club House.¹⁷⁴ In the evening he gave a talk at the home of Mr. and Mrs. Bugbee that he began by showing "the moving pictures of 'Abdu'l-Bahá."¹⁷⁵ Mr. Ioas and his wife left Phoenix by

train around 11:20 P.M.¹⁷⁶ and were seen off by many of the friends who, Mrs. Greenleaf reported, “were talking of plans for the next visit of this young man who seemed to them and to me a tower of light.”¹⁷⁷

Mrs. Greenleaf went to Long Beach, California, to spend an extended Christmas period with her son. She returned the latter part of January 1930 and resumed her work with the Phoenix Bahá’í group.¹⁷⁸ Also in January, Curtis Kelsey of New York arrived for a two-week’s visit and presented some inspiring and interesting talks¹⁷⁹ that included his experiences in Haifa¹⁸⁰ and he showed his beautiful slides of the Holy Land.¹⁸¹

On February 6, Mrs. Greenleaf wrote to a Bahá’í friend, Roland Estall, from the Apache Hotel in downtown Phoenix:

We have a stirring enthusiastic group in Phoenix which will be organized into an Assembly on April 21st. They hope to send a delegate to the Convention...the work is continually increasing here, so many questions coming up in the minds of the friends concerning administration...There are also a number of people who, up to the present time, have not met with the group, so taken all in all it keeps me busy from morning until night almost every day. Once in awhile I run off to the desert and there in its glories and solitude, I find quiet and refreshment....¹⁸²

Kathryn Frankland,¹⁸³ an active Bahá’í teacher from Berkeley, California, arrived in Phoenix in February to lend assistance to Mrs. Greenleaf’s services.¹⁸⁴ On February 18, Leroy Ioas returned for a visit along with John Bosch and Fred Schopflocher.¹⁸⁵ The group welcomed them and a Feast of Attraction was held with about sixty people in attendance.¹⁸⁶

After being in Phoenix for almost five months, Mrs. Greenleaf concluded her services of assisting the group for the next stage of their collective Bahá’í development, and she left Phoenix on April 14, 1930,¹⁸⁷ to continue her fruitful services to the Faith elsewhere.

By this time, the Phoenix group had been studying together for slightly over one year in preparation for the next historic step they were about to take.

THE FIRST LOCAL SPIRITUAL ASSEMBLY IN ARIZONA IS FORMED¹⁸⁸

The following appeared in the *Phoenix Evening Gazette* on April 18, 1930, under the large heading “**LOCAL BAHAI GROUP TO FORM ASSEMBLY**”:

At a meeting of the Bahai community of Phoenix to be held Monday evening, beginning at 8 o'clock, a local Assembly to be known as the Bahai Assembly of Phoenix, affiliated with the National Bahai Assembly of the United States and Canada,¹⁸⁹ will be organized....

Thirty members are enrolled in the Phoenix community which has been staging regular meetings for more than a year as a study group.

The national assembly will meet in Chicago, April 24, 25 and 26, and several delegates from the Pacific coast cities will be in Phoenix on Easter Sunday speaking at a free public meeting to be held at the Woman's club auditorium at 3 o'clock in the afternoon....

The Bahai movement proclaims the time of universal peace and provides the base for universal religion. It is not a new religious movement but is religion revived and renewed.

A similar article appeared in the *Arizona Republican* newspaper (a few months later it would be known as today's *Arizona Republic*).¹⁹⁰

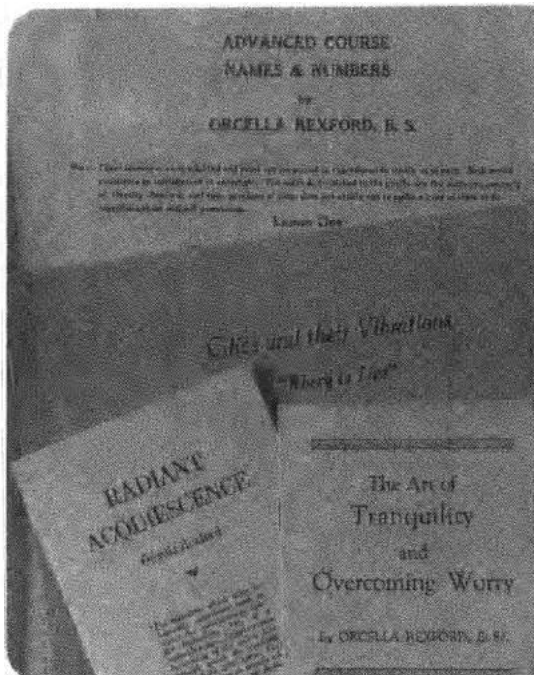
In anticipation of this step, several fellow-Bahá'ís from the West Coast on their way to attend the National Convention in Wilmette, Illinois, stopped in Phoenix to offer their services and witnessed the historic event. On April 20th, National Assembly member and former Arizonan Nellie French, Louise Caswell, George Latimer, Leroy Ioas and his wife Sylvia, and John Bosch all arrived for an evening meeting in the home of Mr. and Mrs. Bugbee.¹⁹¹ At this meeting with Mr. Latimer acting as chairman, the first Local Spiritual Assembly in Arizona was formed—the Spiritual Assembly of the Bahá'ís of Phoenix.¹⁹²

The Phoenix Bahá'ís elected from among their number the following individuals to be the nine members of the Assembly: Clinton Bugbee, Miriam Bugbee, Emma Jacobs, Wm. V. McCoy, Amanda Rupperts, Nina Rupperts, Paul Schoeny, Pearl (later known as “Zahrah”) Schoeny and Ross Seibert.¹⁹³

Attached to Miriam Bugbee's Bahá'í Historical Record card¹⁹⁴ in the Phoenix Bahá'í archives, is her photograph and also a photo of the Bugbees' home on the back of which is written: “First Baha'i Assembly in the State of Arizona [was] organized in this home April 21, 1930. Residence of Mr. and Mrs. C. H. Bugbee[,] 1738 West Van Buren St, Phoenix, Ariz.” This home continued to be a site of Bahá'í activities for many years.



Orcella Rexford, c.1930. Her paid business lectures in Phoenix in January 1929, led some attendees to join a Bahá'í study class, become Bahá'ís and elect the first Local Assembly of Phoenix (the first in Arizona) in 1930.



What Do You Want

CHECK YOURSELF!

- A Better Income
- Freedom From Worry
- A Happy Marriage
- Youthfulness
- Self-Confidence
- Radiant Health



?? ??

If you really want them, you can have them and much more besides, and you can obtain them easier than you now get along without them. Regardless of what you have been told, and how discouraged you may be from experimenting, changing climates and false promises, do not give up hope until you have...

THE GREATEST MESSAGE OF THE AGE
POSITIVE LIVING
 FOR MORE JOY OUT OF LIFE

You can start having your HEART'S DESIRE the very first time you hear this remarkable woman who overcame failure, and ill-health in her own life and will show you how to do the same.

ORCELLA REXFORD

Bachelor of Science, University of California. Doctor of Science, Write Lecturer, World Traveler, returns to her many Miami pupils and friends twenty years younger, a modern miracle of vitality, rejuvenation and POSITIVE LIVING.

FREE LECTURES - 8 p. m.
HOTEL ALCAZAR ROOF

Highway Boulevard at N. E. 5th

Miami

Some published items written by Orcella Rexford. The two, bottom left, were Bahá'í publications, the rest were related to her profession.



Leroy Ioas (back row, third from left) addressed a group interested in the Bahá'í Faith at the Phoenix Women's Club where this photo was taken in December 1929. The lady with white hair in front of Mr. Ioas is Elizabeth Greenleaf.



The home of Mr. Clinton and Mrs. Miriam Bugbee, 1738 West Van Buren Street, where the first Assembly of Phoenix (and Arizona) was formed in April 1930.

EXPANSION AND CONSOLIDATION

*Expansion and consolidation are twin processes that must go hand in hand.*¹⁹⁵ —UNIVERSAL HOUSE OF JUSTICE, 1964

*Any activities you plan which will not allow the new believers to be left alone are efforts in consolidation.*¹⁹⁶

—HAND OF THE CAUSE ENOCH OLINGA, 1970

In the early 1930s a number of Bahá'ís visited the newly organized Bahá'í community of Phoenix. On May 2, 1930, Ella Cooper from San Francisco and Amelia Collins from Pasadena visited on their way home after attending the National Convention in Wilmette. They gave a report of the Convention at a picnic supper hosted for them.¹⁹⁷ Mrs. Collins reported that cables and telegrams from all over the world had been read at the Convention including one sent to the Phoenix Assembly from Shoghi Effendi¹⁹⁸ in response to a cablegram sent to him following the election of their Local Spiritual Assembly.¹⁹⁹

Many of the early Bahá'í visitors, whose contact and services were so valuable to the Bahá'ís in Phoenix, maintained close bonds with the Assembly, the community, and individual Bahá'ís through repeated visits and correspondence. These deep spiritual bonds embodied a sincere interest and concern for the well being of the individual Bahá'ís, their families and friends and, no doubt, contributed greatly to the sense of Bahá'í family that existed among the Bahá'ís in Arizona.

The Phoenix Bahá'ís showed positive and concrete response to this attention and encouragement, and from the beginning participated in activities and programs instituted for the establishment and progress of the Faith. During the first year following the election of the Assembly, a study class was held every Monday evening and fruitful Feasts of Attraction for inquirers were hosted throughout the year. Three Phoenix residents joined the Faith that Bahá'í year and on January 12, 1931, a Feast of Attraction was held in their honor.²⁰⁰ Phoenix membership records that year also included Mrs. J. J. Patterson, San Carlos Hotel, Yuma.²⁰¹ (The following Bahá'í year, 1931-1932, two more residents joined.²⁰² In addition, Emma Maxwell Almonte, who had accepted the Faith in 1927 in Honolulu, Hawaii, transferred her Bahá'í membership from Honolulu to the Phoenix Bahá'í Community.²⁰³)

In November 1930, the Phoenix Assembly had written to the regional West Coast Teaching Committee stating, "The colored people of Phoenix have gone to the Governor... and requested him to appoint a committee for Amity work. He appointed five colored people on the committee and was to appoint five white." The Assembly "sent a committee to call on him in regards to the white committee..." hoping it would "make a new opening for us."²⁰⁴ In compliance with the Governor's request, the Assembly put the offer of their services for the interracial amity work being planned, in a letter to him and enclosed a piece of literature explaining the Bahá'í principles. Apparently nothing came from their offer but the Assembly continued pursuing interracial activity. In January 1931,

they changed the name of the “Social Welfare Committee” to “Amity Committee”²⁰⁵ and they persevered in promoting race amity as will be seen.

Phoenix Bahá’ís showed an early interest in attending the Bahá’í Summer School at Geyserville, California, and from the 1930s onward some regularly attended each summer.²⁰⁶ The school was located on property offered by Mr. and Mrs. John Bosch and they deeded it to the Bahá’í National Assembly in 1936.²⁰⁷ Mr. Bosch was among the periodic Bahá’í visitors to Phoenix and he and his wife, Louise, kept in touch with Phoenix Bahá’ís through correspondence including personal notes on school announcements.²⁰⁸ Thirteen Bahá’ís from Phoenix attended the Bahá’í School at Geyserville during the summer of 1933.²⁰⁹

The early history of the Phoenix Bahá’í Community is linked with many luminaries of the Faith, some of whom have been mentioned. Another was Keith Ransom-Kehler²¹⁰ who visited for a week in March 1931 under the auspices of the National Assembly and the National Teaching Committee.²¹¹ Her schedule included speaking to gatherings of Bahá’ís and Bahá’ís-and-their-friends, in addition to ladies at the Phoenix Woman’s Club, an interracial audience at the State Interracial Commission meeting at the Phoenix Union High School, the Parent-Teacher Association at Emerson School, an audience of 125 at a public meeting at the Masonic Temple Auditorium (her topic: “The Great Message of Bahá’u’lláh”), and to youth at the “Colored Baptist Church.”²¹² She also made the first²¹³ known Phoenix radio presentation by a Bahá’í, fifteen-minutes long on station KOY.²¹⁴ Her talk before the State Interracial Commission put the local Assembly in touch with a group of African-Americans, and the Assembly anticipated that this would prove of value when followed up.²¹⁵

In May, Mrs. Ransom-Kehler wrote the Phoenix Assembly requesting ten more copies of the newspaper publicity regarding her Phoenix visit because she wanted to send a copy as advance publicity to the various Assemblies she soon would be visiting in the Far East, Middle East, Europe and elsewhere. She added that she considered the Phoenix publicity articles as one of the most satisfactory write-ups that she’d had.²¹⁶ The Phoenix Bahá’í archives contains several letters from her. In one letter dated May 18, 1932, addressed to the Spiritual Assembly of the Bahá’ís of Phoenix and postmarked from India, she wrote that she had remembered the members in prayers at the Shrine of Bahá’u’lláh at Bahjí (then in Palestine). She died of smallpox almost one and one-half years later in Persia while on a mission for Shoghi Effendi to appeal to the Shah and Moslem clergy to end the large-scale persecution of Bahá’ís. She was given the stations both of a martyr (the first American Bahá’í martyr) and a Hand of the Cause, by Shoghi Effendi following her death in October 1933.²¹⁷

Elected to the Phoenix Assembly in April 1931 were George Jacobs, chairman; Amanda Rupperts, vice-chairman; Nina Rupperts, recording secretary; Ross Seibert, treasurer; Paul Schoeny, librarian; Jennie Bowman, Annette Douglass, Miriam Bugbee and Walter Jones. When Mrs. Bugbee withdrew because of responsibilities as president of the Phoenix Woman’s Club, Clarence Iverson was elected to replace her on the Assembly²¹⁸ and he was appointed corresponding secretary.²¹⁹

In anticipation of the Twenty-third Annual Convention of the National Assembly scheduled for May 1931, a report in *Bahá’í News* listed Phoenix as one of two new Bahá’í communities among a total of fifty with delegates.²²⁰ Phoenix was designated as having

two delegates, Clinton and Miriam Bugbee,²²¹ but it appears that neither of them attended the gathering that year. George Latimer and John Bosch stopped in Phoenix one morning on their way to the Convention and spoke to several groups before leaving in the evening.²²² Ella Cooper also stopped in Phoenix, afterwards, en route to her home in California and presented a report of the Convention.²²³

Early on, the firmly established Phoenix Bahá'í Community utilized the media, print and radio, to proclaim the Faith and its teachings and to share news of its activities. A May 1931 issue of *The Arizona Gleam*, a weekly newspaper²²⁴ that primarily served the African-American community throughout the state, published a twenty-one column-inch article under the heading "Construction of Baha'i Temple Causes Inquiries" with a subtitle "'True Religion the Only Solu-[tion] to Race Problem' Is the Baha'i Faith [sic]." It quoted local Assembly member Ross Seibert and presented Bahá'í views on racial matters and included extensive statements made by 'Abdu'l-Bahá.²²⁵ At the National Convention the following year, the secretary of the National Teaching Committee reported that "the progress of the Temple and the work of traveling teachers have drawn the attention of people."²²⁶

Edwinna Powell, one of the instructors of the study class in 1929, made a weeklong return visit to Phoenix at the end of May 1931 and gave the Bahá'ís "a great deal of inspiration" and answered many of their questions.²²⁷ At a meeting in June, Mrs. Powell said she thought there were too many meetings for one week and suggested combining one of them with a scheduled Feast of Attraction.²²⁸

On January 16, 1932, Shahnaz Waite,²²⁹ a fellow-Bahá'í from Los Angeles, arrived in Phoenix for a month-long stay. Her services were utilized almost daily at various Baha'i meetings—sometimes more than one meeting a day—and included a series of lessons she had compiled from the Bahá'í writings.²³⁰ A brief report appeared in *Bahá'í News* acknowledging the appreciation of the Phoenix Bahá'ís for the inspiration brought by this beloved teacher. It also acknowledged visits from other Bahá'ís including Mr. and Mrs. Ioas of San Francisco and stated, "Such visits are tremendously helpful and stimulating and a great aid in the spread of the Cause."²³¹ (According to Bahá'u'lláh, "The movement itself from place to place when undertaken for the sake of God hath always exerted, and can now exert, its influence in the world.")²³²

In November 1931, the Phoenix Assembly had appointed a committee to "formulate a children's Sunday School."²³³ The following January, a meeting for the children of the Bahá'í community was held and with Mrs. Waite's help, a children's group was organized and the name "The Phoenix Garden" was chosen for it. The ages of the five youngsters present ranged from two to five years and during the social part of the gathering, Mrs. Waite entertained the children with some of her musical compositions. Several Kodak pictures were taken.²³⁴

Mrs. Waite also "conducted"²³⁵ the first Bahá'í marriage²³⁶ in Phoenix (and in Arizona) in 1932 when Walter Jones and Emma Maxwell Almonte were married on February 11th.²³⁷ Their life-long Bahá'í services together included serving as members of the Phoenix Assembly²³⁸ and later as members of the first Local Spiritual Assembly of Glendale, Arizona.

During Shahnaz Waite's month-long visit, the regular weekly Bahá'í meetings were modified to be more appropriate for individuals interested in learning about the Faith.²³⁹

Among those who attended was Mrs. Frances Howard who brought a friend.²⁴⁰ Mrs. Howard was of African-American descent and would enroll as a Bahá'í in 1933.²⁴¹ In 1932 she hosted an afternoon meeting at her home with Shahnaz Waite who spoke to about thirteen African-American women.²⁴²

There were no racial barriers in the Phoenix Bahá'í Community in an otherwise generally segregated society. Open segregation of blacks was practiced in Phoenix until the late 1940s.²⁴³ In 1930, the total population of Phoenix was 48,118 of which 1,118 were listed as "negroes."²⁴⁴ A Phoenix survey reported that in 1940 Phoenix had "two negro elementary schools in addition to the Phoenix Union colored high school."²⁴⁵ Racial differentiation between the white and colored races seems to be an accepted fact in Phoenix....It might be said that Phoenix is practically free from racial conflicts....²⁴⁶ The survey also noted that racial segregation of "negroes" extended to special swimming pools, sections reserved for them in theaters, "sleeping quarters, restaurants and soda fountains."²⁴⁷

Interracial harmony reflecting the Bahá'í principles of the ONENESS OF HUMANITY, UNITY WITH DIVERSITY and ELIMINATION OF PREJUDICE OF ALL KINDS was evident in the formation of an Amity Committee back in January 1931 by the Bahá'ís of Phoenix.²⁴⁸ Such activities became an important focus of Bahá'í communities.

The natural sharing of the Bahá'í Faith and its teachings was typical of the early Phoenix residents who responded to it. This, combined with a vibrant, loving and unified Bahá'í community imbued with the Bahá'í spirit, adherence to the directives of Shoghi Effendi and the National Assembly, appealing meetings and activities including those scheduled around visiting Bahá'ís, and the extensive use of Bahá'í publicity and announcements in the local newspapers, contributed considerably to the consolidation of the early Phoenix Bahá'ís, individually and collectively, and to the expansion of the Bahá'í community.

The Arizona Gleam published a prominent article in the spring of 1932 under the heading "Interracial Group Honored with Beautiful Party." Hosted by Mr. and Mrs. (Frances) Howard, 726 E. Grant Street,²⁴⁹ the event was described as an afternoon Easter Sunday party and although no Bahá'í mention was made, one of the two interracial photographs showed Mrs. Howard with two of her guests—one was a Bahá'í, Kathryn Frankland,²⁵⁰ visiting from Berkeley, California. Mrs. Frankland had assisted with preparations for the formation of the Phoenix Assembly in 1930, and Mrs. Frankland and local Bahá'ís, although not identified, can be recognized in the second larger-group photo.²⁵¹

Another article in *The Arizona Gleam* reported Kathryn Frankland's visit in March to the Phoenix Union Colored High School and was captioned "Bahai Representative Lectures to Students of High School."²⁵² The article stated that "An inspiring address was delivered to the student body...by Mrs. Kathryn Franklin [Frankland] (white)...taking as her subject, 'The Unity of Mankind'" and that she "went to the very depths of science for a few minutes. Some call the universal law God, some call it nature, but man has never been able to understand that law, but when you catch the spirit you cannot let it go. It is a live wire." Her presentation was also "interspersed with bits of humor" and was obviously well received because at the conclusion it received loud applause.²⁵³

Plans of the 1932-1933 National Teaching Committee included an appeal to "enkindle the enthusiasm of all Bahá'í workers, and give free rein to initiative in serving the



Bahá'ís and others at a party on Easter Sunday 1932 at the Phoenix home of Frances Howard (in white dress, sitting in front), 726 W. Grant Street. Mrs. Howard was enrolled as a Bahá'í in October 1933.



Shahnaz Waite from Los Angeles with children in Phoenix, c. 1932. She assisted Phoenix with organizing a Bahá'í children's "Sunday school."



Most likely the Bahá'í children's group, "The Phoenix Garden", with their Phoenix Bahá'í teachers, Emma Jones (back row, left) and Zahrah Schoeny (back row, right), early 1930s.

Cause...every teacher should work directly under the supervision and recognition of his or her Spiritual Assembly” in the field of teaching. It also called for expansion into new localities and the Committee requested that each Local Spiritual Assembly “undertake the development of at least one new Bahá’í community in its locality.”²⁵⁴ Perhaps the example of meaningful visits to Phoenix by Bahá’ís from other communities reinforced the directive of the 1932-1933 National Teaching Committee and led the Phoenix Assembly and the Bahá’ís to reach out to the nearby community of Buckeye.²⁵⁵ In a loving three page letter dated March 13, 1932, to Zahrah Schoeny in Phoenix, Edith Edgar of Buckeye (she would be enrolled as a Bahá’í by the Phoenix Assembly on October 31, 1933)²⁵⁶ wrote, “I could feel and knew when you people pray for me. I was sick last Tuesday and by Wed.[nesday] morning I got up and were better. Earl remarked about it. I told him I knew I got divine help...I want to thank all of you...I don’t think for a minute that you people would quit praying for me.” In her letter Mrs. Edgar also referred to kindnesses extended to her visiting sister by Mrs. Schoeny and Kathryn Frankland when recently they all were together in Phoenix; also that she had received a “fine letter” from Mrs. Louise (Shahnaz) Waite along with “three lovely pieces of poetry she had composed.”²⁵⁷

Walter Jones was elected the Phoenix delegate to the 1932 Bahá’í National Convention²⁵⁸ but did not attend. However, Phoenix was among various cities at home and abroad that sent messages of loving greetings to the Convention.²⁵⁹

It was noted in May that contact had been made with about ten African-American individuals in Phoenix who had shown considerable interest in the teachings of Bahá’u’lláh²⁶⁰ and a Feast of Attraction that same month was attended by an interracial group of seven African-Americans and thirty-seven Caucasians.²⁶¹

During the year early April 1932 to early April 1933, Phoenix held weekly study classes that included a course of thirty-six lessons recommended by the National Assembly²⁶² in addition to a twice-monthly study of Shoghi Effendi’s recent translation of *The Dawn-Breakers*²⁶³—Nabil’s narrative of the early days of the Bahá’í Revelation—first published in 1932. In a cablegram dated November 2, 1931, Shoghi Effendi had urged a concentrated study of the soon to be published book “as essential preliminary to renewed intensive Teaching Campaign necessitated by completion of Mashriqu’l-Adhkár [Bahá’í House of Worship]. Strongly feel widespread use of its varied rich and authentic material constitutes most effective weapon to meet challenge of a critical hour.”²⁶⁴ As always, the Phoenix Bahá’ís had responded promptly to Shoghi Effendi’s appeal.

Also during the year, meetings of the children’s group (The Phoenix Garden) were attended by five girls, two of whom were from non-Bahá’í homes.²⁶⁵ A Young People’s Group that was started for older children in January 1932 by Shahnaz Waite²⁶⁶ met twice a month and their meetings, centered around “Principles of the Teachings,” were usually attended by seven youth.²⁶⁷ The Esperanto classes started by Josephine Nelson continued to be held and in September it was reported they were attended by seven to ten Bahá’ís.²⁶⁸

Early in 1933 the Assembly had received a program of Bahá’í lectures given in Los Angeles by Ruth Moffett of Chicago and the Assembly decided to try and get her to come to Phoenix.²⁶⁹ They were successful in their efforts and welcomed her in April.²⁷⁰ Mrs. Moffett was an accomplished Bahá’í lecturer, teacher and writer and she presented a series of public lectures on April 11 and 12 sponsored by the Phoenix Assembly. Within a twenty-four hour period, she gave seven lectures²⁷¹ including to audiences at the Junior

College Auditorium, the Woman's Club and the YWCA; she also presented an evening broadcast on radio station KTAR.²⁷² Specific lecture topics included "A New Outlook on World Problems," "The Cause of the Rise and Fall of Civilizations," "The Evolution of the Christian Bible and Its Effect on Present Day Thinking" and the general topic of "World Problems."²⁷³

Activities during the year also included continued race amity gatherings. In February 1933, Nina Rupperts (member of a one-person Amity Committee in 1932-1933²⁷⁴ and chairman of the four-member Committee in 1933-1934)²⁷⁵ had reported starting "a study class with the colored people."²⁷⁶ She hosted a weekly afternoon Bahá'í study class for an interracial group of thirteen individuals interested in the Faith. African-American members of the group hosted some events for the Bahá'í community—Lucy Lucas hosted the celebration of the Declaration of the Báb at her home on May 23 with thirty-nine people present, and Mrs. (Noble) Mathew White hosted an interracial ("equal number of colored and whites") social gathering at her home on May 25 consisting of music, readings and refreshments.²⁷⁷ By September it was reported that the Assembly agreed to a request of several members of the afternoon interracial study class who wanted to attend the weekly study meetings held for Bahá'ís so they could have the privilege of studying "the Administration."²⁷⁸ When the question arose regarding some who wanted to become members of the Bahá'í community, the Assembly decided they should first study "the Administration" for the next few meetings.²⁷⁹ Several of them were getting anxious to officially be accepted as Bahá'ís.²⁸⁰

In June, the Phoenix Assembly implemented a weekly "Training Class for Teachers" to prepare participants to present Bahá'í talks about the Faith.²⁸¹ Also in June, Walter Jones reported that two people who lived in or near Glendale were interested in the Faith.²⁸²

That summer, thirteen Phoenix Bahá'ís, including children and youth, attended the Bahá'í Summer School in Geyserville, California, traveling caravan-style in three cars. The interracial makeup of the four women occupants (two "colored" and two "white") of one car was significant enough to note in a report to the National Assembly that they were treated with every courtesy during their travel of some 2,000 miles, and although representing two races, they had no trouble in being admitted to "auto courts."²⁸³

On July 4, 1933, an amity dinner was held at the home of Mr. and Mrs. Rupperts with thirty-one individuals present.²⁸⁴ A special "amity or social meeting" held in September for a group of Moslems was attended by twenty-two people; seven were visitors. A presentation about the Bahá'í Faith and its principles was made and one of the guests translated for the other Moslems.²⁸⁵

The Phoenix Bahá'ís had responded significantly for a relatively young Bahá'í Assembly and community of its size—and still under the depressed economic conditions of the Great Depression—to the "Plan of Unified Action" (1926-1928; 1931-c. 1933), an American-initiated campaign to collect enough money to continue building the Bahá'í House of Worship at Wilmette, Illinois.²⁸⁶ There was a flow of appeals from Shoghi Effendi and the National Assembly for unabated financial support, especially for the "New Plan of Unified Action" implemented in July 1931 by the National Assembly to complete the Bahá'í Temple (it was dedicated in a public ceremony in May 1953)²⁸⁷ and promote the Cause in America.²⁸⁸ In a message from Shoghi Effendi in 1932, he wrote that eyes of countless people in the East and the West were fixed upon the Temple "eager and expectant to

know whether the growing vicissitudes and the successive crises” afflicting America “are such as to deflect the American believers from their high purpose or paralyze their efforts....Ours is the duty to vindicate the vitality and invincible power of our Faith.”²⁸⁹ For a community of approximately thirty Bahá’ís during the Bahá’í year 1931 to 1932, \$282.00 was contributed from Phoenix.²⁹⁰ This slightly more than met the estimated *average* monthly donation of \$9.00 from every Bahá’í to meet the National Assembly’s expenses that included construction costs of the Bahá’í House of Worship.²⁹¹

In the fall of 1932, the National Assembly had stated that reports indicated a great forward movement was taking place in the promulgation of the Faith.²⁹² Phoenix experienced this to some degree but Phoenix and Arizona were about to experience a surge of forward movement in the fall of 1933.

The Flow of Support Continues

*"A great forward movement is taking place in the promulgation of the Faith."*²⁹³

—NATIONAL SPIRITUAL ASSEMBLY, 1932

A considerable stimulus to the expansion and consolidation process occurred when Madame Margarita ("Gita") Orlova, a Bahá'í from New York City, came to Phoenix the latter part of October 1933 intending to stay for two days, but instead stayed for about five months—until the following March.²⁹⁴ As a lyric tragedienne and lecturer, she had performed before audiences in Europe—London, Paris, Berlin, Vienna and St. Petersburg—as well as in America.²⁹⁵ Soon after her arrival in Phoenix, she attended a Halloween party on October 27 given in her honor by the Bahá'í Assembly at the home of Mr. Mathew and Mrs. Noble White. Madame Orlova was one of sixty interracial guests at the party where many wore costumes and she was one of four who won a prize.²⁹⁶

On October 28 and 31, special meetings of the Phoenix Assembly were held to meet with and (following the usual procedure) welcome as Bahá'ís twelve individuals who had applied for Bahá'í membership²⁹⁷—eleven of whom were from the Wednesday afternoon interracial Bahá'í study class started in February by Nina Seibert. On the October 28 occasion, one of the newly enrolled Bahá'ís, Frances Howard, acting as spokesman for the group expressed appreciation for their teacher, Nina Seibert, who responded with words of encouragement. Among the October 28th group of newly welcomed Bahá'ís were Mr. and Mrs. White who had hosted the Halloween party the previous evening. They were among the first African-American residents of Phoenix to embrace the Faith.²⁹⁸

In 1980, Lillie Wiggins was identified by Patricia Harris (formerly Patricia Smith) as the first African-American resident in Phoenix to become a Bahá'í.²⁹⁹ Patricia Harris also recalled that Lillie Wiggins lived at 12th Street and Moreland³⁰⁰ before Phoenix was developed in that area and when the city's development expanded there, attempts were made to have Mrs. Wiggins move because she was African-American. However, Mrs. Wiggins' neighbors (who were not Bahá'ís) came to her aid because "they loved and respected her." Housing segregation of blacks in Phoenix continued through the 1950s with some progress made toward improving their housing in the late 1940s and early 1950s.³⁰¹

Joining Lillie Wiggins as being among the first African-Americans to embrace the Faith in Phoenix were Frances Howard and Mathew White;³⁰² also Emma Gardner, Lucy Lucas, and Noble (Mrs. Mathew) White, all in 1933.³⁰³ Mathew White's Bahá'í Historical Record card reveals he "was attracted to the Movement by Mrs. Lillie Wiggins, and I love the order very much." Frances Howard's Historical Record card states she was attracted "by the sinceress [*sic*] of the members. I had a great test, and I received a blessing that enables me to serve humanity." (When Mrs. Wiggins died in March 1934, a brief announcement reporting her death appeared on the front page of *The Arizona Gleam*³⁰⁴

noting that her funeral services were “conducted by members of the Bahai movement and Order of the Eastern Star.”³⁰⁵ The very first Bahá’í funeral service conducted in Phoenix [and in Arizona] was for Robert Edgar of Buckeye who died in February 1932.³⁰⁶ Shahnaz Waite conducted his funeral service during her month-long stay in Phoenix.)³⁰⁷

In November 1933, Madame Orlova stated she had spoken to over 300 people in Arizona and felt a Center was necessary. The enrollment of Bahá’ís and the expanded number attending meetings, including the Nineteen Day Feasts, led to the opening of a Bahá’í Center located in the Arizona Fire Building at 210 West Adams Street³⁰⁸ where Room 16 was rented for \$12.50 per month.³⁰⁹ By December it was decided to hold *all* the regular meetings at the Bahá’í Center³¹⁰ and this included meetings on Tuesday, Friday and Sunday nights for Bahá’ís and “seekers” to deepen on various Bahá’í subjects.³¹¹ The Center was open to the public six days a week.³¹² The very first meeting at the Center took place in November³¹³ with presentations on the Faith made by Madame Orlova and Mrs. A. Y. (Mamie) Seto.³¹⁴ Arrangements had been made for Mrs. Seto of San Francisco to conduct a new study class beginning the latter part of November for one month.³¹⁵ Also in November, the 116th anniversary of the Birth of Bahá’u’lláh was commemorated with a special public meeting held at the Phoenix YWCA building. Music was provided in addition to a presentation by Madame Orlova on the topic of “Bahá’u’lláh.”³¹⁶ Later that month the “Fête Day of ‘Abdu’l-Bahá” (later re-named Day of the Covenant)³¹⁷ was celebrated with a picnic dinner at the home of one of the Bahá’ís—65 people attended.³¹⁸

During her visit, in addition to consulting with the local Assembly, speaking at events for Bahá’ís and at gatherings of Bahá’ís and their friends,³¹⁹ Madame Orlova addressed audiences at the YWCA, Beth Israel Synagogue, a group of about sixty young Jewish people, the Dons Luncheon Club, Literary Department of the Woman’s Club, the student body at the State Teacher’s College,³²⁰ students at “Phoenix Colored High School,” the Woman’s Club in Glendale, and many meetings arranged in homes.³²¹ She also did some Bahá’í teaching in the prison at Florence, Arizona, where one young man was enrolled as a Bahá’í and as a member of the Phoenix community.³²² This was accomplished at a special meeting of the Phoenix Assembly held in the prison courtyard and was followed by a lunch together, to get better acquainted with the young man.³²³ The National Assembly acknowledged the enrollment of the prisoner and encouraged continued loving contact with him, but also suggested caution “in assuming any direct responsibility for the future conduct of this man before the Board of Pardons.”³²⁴ (It should be noted that according to current policy [year 2004], “The National Spiritual Assembly feels that it is in the best interest of the Faith in the United States at this time to discourage Spiritual Assemblies, committees and individual believers from initiating teaching projects in prisons.”)³²⁵ After the enrollment of the prisoner, the Phoenix Bahá’ís visited Florence, periodically, where they held informal gatherings including picnics. They also kept in touch with Leslie Greenshaw, brother of Phoenix Bahá’í Miriam Bugbee (she enrolled as a Bahá’í with the 1929-1930 group); Mr. Greenshaw was homesteading as a prospector in the area.³²⁶

Madame Orlova spoke about the Faith to groups in various other locales in Arizona, including Buckeye, Chandler, Gilbert, Mesa, Peoria and Tempe. During one of her visits to the Mormon Temple in Mesa, she spoke “to the President, two Vice-presidents and two Bishops for five hours on the Bahá’í Cause.”³²⁷



Bahá'í teacher Margarita ("Gita") Orlova in Phoenix, October 1933, during her five months visit.



"Gita" Orlova (right) and Mamie Seto in Phoenix, 1933. Mrs. Seto came from San Francisco to teach a month-long Bahá'í study class beginning November 1933.



Phoenix Bahá'ís around 1933. Amanda Rupperts, holding the photograph of 'Abdu'l-Bahá, and her husband and children moved from Chicago to Phoenix in 1917. They were the first permanent Bahá'í residents in Phoenix.



Members of the Phoenix Assembly, 1933. Standing, left to right: Clarence Iverson, Clinton Bugbee, Wm. McCoy, Walter Jones, Paul Schoeny. Sitting, left to right: Emma Jones, Jennie Bowman, Miriam Bugbee, Nina Rupperts.

BAHÁ'Í HISTORICAL RECORD

1. 2. Reported through Spiritual Assembly.....
Name of individual believer *City*
3. Address
Number *Street* *City* *State*
4. Birthplace Birthdate
5. Naturalization (if foreign born)
City and State *Date*
6. National origin 7. Race
(Whether of English or other stock)
8. Color 9. Sex 10. Married?
Date
11. Children or dependents
Minor *Adult* *Adopted*
12. Religious origin (religion before becoming a Bahá'í)
13. Date of acceptance of the Bahá'í Faith
- A. As isolated believer B. As member of Bahá'í group C. As member of Bahá'í Community
14. Place of acceptance of Bahá'í Faith [SEE OVER]

15. Date of enrollment in present Bahá'í community (No. 2)
- A. By transfer from previous community B. By enrollment as Bahá'í for first time
- C. Subsequent transfers (leave blank)

16. General information you would like to have preserved in this historical record (about Bahá'í services, connection with the Cause in early days, special talents, etc.)

18. Photograph

(If possible, please attach photograph to this record. Write name and date the picture was taken on back of photograph.)

(Additional notes may be attached to this card)

17. Additional information (do not fill in)

19. Signature

Bahá'í Historical Record cards were first distributed to Local Assemblies, Groups and Isolated Bahá'ís in 1935. The Phoenix Bahá'í archives has about fifteen of these completed by early Phoenix Bahá'ís.

The Bahá'í National Teaching Committee reported that Madame Orlova's visit included eleven talks on the Faith "in the Mormon Church" in Mesa and that study classes were conducted for the visitors at two resorts in the Phoenix area; one was at the Arizona Biltmore, the other at Jokake Inn.* "People from all parts of America were attracted and on returning to their homes will become voting members of Assemblies in those cities. Demonstrating how the efforts of every one will, if selflessly offered, bear fruit, the teaching achievement in these exclusive resorts was brought about through the services of a colored Bahá'í, seamstress [probably Lucy Lucas]³²⁸ at one of the hotels, who made contacts for Madame Orlova with those for whom she worked."³²⁹

In March 1934, the month Madame Orlova was to leave Phoenix, Nellie French visited again and spent two days while Madame Orlova was still there,³³⁰ and Florence Schopflocher (Mrs. Seigfried Schopflocher) visited for a few days and gave instructive talks on Bahá'í administration.³³¹ Also in March, Walter Jones reported progress in a Bahá'í study class in the Jonses' home in Glendale.³³²

Between April 21, 1933 and April 21, 1934 a total of approximately twenty-two individuals were enrolled as Bahá'ís by the Phoenix Assembly³³³ and 115 meetings were held, excluding Assembly meetings and public lectures by various Bahá'í traveling teachers.³³⁴ Also during this period, records indicate there were Bahá'ís in the following areas: Bisbee (Mr. and Mrs. H. R. Lillywhite³³⁵), Douglas (Rex Rice), Kelvin (Mr. and Mrs. Robarts), Lowell (Emily Keeler), Scottsdale (Walter P. Smith with "Star Route" address), Tombstone (Jonathan Gordon), Tucson (Theo. Bernard, U. of Arizona), and Wilcox (George Witte and Aletta Martin, sister of Mr. Witte).³³⁶

In 1933 the Phoenix Assembly maintained a Post Office Box as a permanent address for mail "regardless of any changes which may take place in the personnel of the Assembly membership" because "many of the members live in the metropolitan area outside the city limits making it difficult to assure satisfactory delivery, without a central and permanent address."³³⁷ During the early years of the Phoenix Bahá'í Assembly and Community, Bahá'ís residing outside the city limits of Phoenix were carried on the membership rolls of Phoenix. Therefore, when the young man at the prison in Florence was enrolled by the Phoenix Assembly in December 1933, the Assembly considered him a voting member of the Phoenix Bahá'í Community.³³⁸ The National Assembly advised Phoenix that since Florence was so distant from Phoenix ("about seventy miles"), it would be beyond the area of their (Phoenix Assembly's) jurisdiction and referred to the then current by-laws which provided that "people living near a Bahá'í community may become voting members but they must be so situated that they can attend meetings regularly."³³⁹ In February, the National Assembly wrote Phoenix that Mr. Burrows (in Florence Prison) could "be regarded from the spiritual point of view as a true Bahá'í, but with respect to membership in a local community, since association is impossible, it would be wrong to confer upon him voting rights under a condition making it impossible for him to fulfill the responsibility implied by such membership."³⁴⁰

The National Assembly also called the Phoenix Assembly's attention to a Bahá'í administrative principle that "the character of local Bahá'í community, as the very

*Jokake Inn Resort was located on the grounds of the present-day Phoenician Inn Resort.

foundation of a world order of Bahá'u'lláh, make[s] it incumbent upon all its members to associate together at all regular community meetings, and especially at the Nineteen Day Feasts. Without this intimate personal association, the members of the community cannot release the forces which come to the believers when unity is established.”³⁴¹ In compliance with this information, the Phoenix Assembly transferred five Bahá'ís from the Phoenix membership rolls to an “isolated” list—two were residing in Payson (140 miles away), one in Florence (seventy miles away), one in Buckeye (forty miles from Phoenix), and one was determined to be in Oklahoma permanently instead of temporarily—and all were in communities without a Local Spiritual Assembly.³⁴² The National Assembly acknowledged the correctness of this action.³⁴³ As late as 1940 the Phoenix Bahá'í voting list still contained some names and addresses of Bahá'ís living outside of Phoenix.³⁴⁴

Paul Schoeny and Mathew White were two of the nine Bahá'ís elected to the Phoenix Assembly in April 1934, making Mr. White the first African-American to serve on the Phoenix Assembly.³⁴⁵ Mr. Schoeny was elected chairman of the Assembly and Mr. White, treasurer;³⁴⁶ both were also elected as delegates to the Bahá'í National Convention that year and Mr. Schoeny was the first Phoenix delegate to attend and represent Phoenix in person.³⁴⁷

In June 1934, the Assembly was pursuing information regarding incorporation,³⁴⁸ but it would be several years before incorporation would be realized.

In November 1934, the Phoenix Assembly showed an interest in having a written record of the history of the Faith in Phoenix.³⁴⁹ At an Assembly meeting in January 1935 Nina Rupperts Seibert presented an historical record compiled by her mother, Amanda Rupperts, beginning with Orcella Rexford's meeting in Phoenix in 1929.³⁵⁰ (In July 1937, Assembly records note that the Assembly's secretary, Amy Dwelly, had completed editing the history notes of early Bahá'í work done in Arizona—notes written by Nina Seibert based on information from her mother, Amanda Rupperts, and other pioneer Bahá'ís beginning in 1900 through April 1930.)³⁵¹

At the Nineteen Day Feast in November 1934, it was decided by unanimous vote to temporarily close the rented Bahá'í Center because of the need for funds to continue construction of the Bahá'í House of Worship in Wilmette. The Phoenix Bahá'ís decided their meetings would be held in the homes of Bahá'ís until another public hall or Center became necessary.³⁵² The strain of the effects of the Great Depression continued to impact economic conditions throughout North America.

Regular meetings and Feasts continued to be held, but there were no special activities until January 1935 when Orcella Rexford, accompanied by her husband Dr. Gayne Gregory, again visited Phoenix.³⁵³ Reminiscent of her eventful, productive visit in 1929, Miss Rexford presented another series of paid lectures (“nutrition, color psychology and numerology”)³⁵⁴ followed by a *free* lecture about the Bahá'í Faith. Several hundred people were expected to attend the free lecture. A group of individuals responded and formed a Bahá'í study class which began in March and continued for several months, first taught by Mamie Seto of San Francisco, then by Edwinna Nicholson (formerly Edwinna Powell);³⁵⁵ both women previously had taught similar classes in Phoenix. The Assembly also utilized the services of both women for public meetings with the usual newspaper publicity.³⁵⁶

Current (year 2004) Phoenix Bahá'í John Eichenauer III recalled that as a lad in Phoenix in 1935, he accompanied his father and attended Orcella's five-day paid lecture series

followed by a free Saturday lecture that Orcella had been characterizing as a “wonderful event that will change your lives.” John found the free lecture very appealing—it introduced him to the Bahá’í Faith. He started going to Bahá’í meetings, including the follow-up classes by Mamie Seto and Edwinna Nicholson, and he considered himself a Bahá’í from then on.³⁵⁷

Miss Rexford’s visit and its outcome must have been particularly welcomed by the Phoenix Bahá’ís because records from 1935 note that a great many Bahá’ís had moved away, some had been withdrawn from membership, some were transferred to an “isolated” membership list³⁵⁸ and some had died, leaving a total of twenty-eight as members of the Phoenix Bahá’í Community.³⁵⁹ Among those listed as withdrawn were six who had been dropped from the Phoenix list of voting members for not attending meetings.³⁶⁰ A letter from the National Assembly soon explained why this action was not authorized, namely, that local Assemblies have the responsibility of “arousing the interest of those who can but do not attend Nineteen Day Feasts and other meetings” and that such action “should be decided only where a Bahá’í has moved to another city,” or “has specifically given up faith in the Cause of Bahá’u’lláh.”³⁶¹ Restoration of the six to voting membership brought the total number of adult Bahá’ís to thirty-four.

At the Annual Election Meeting in April 1935, just prior to the election of the Phoenix Assembly, various reports presented included committee reports—one of which was the “Glendale Activities (Study Group)” prepared by Emma Jones.³⁶² (More about the Glendale activities will be forthcoming.)

In October 1935, Shoghi Effendi sent the National Assembly a cablegram of congratulations to be conveyed to the Bahá’ís assembled in Wilmette to celebrate the completion of the dome unit of the House of Worship. He informed them that “The new hour has struck...calling for nation-wide, systematic, sustained efforts in teaching field....”³⁶³ “Ten weeks later he is even more categorical, and indeed prophetic, for one seems to feel the first cold shadow of the coming war: ‘This new stage in the gradual unfoldment of the Formative Period of our Faith into which we have just entered—the phase of concentrated teaching activity—synchronizes with a period of deepening gloom, of universal impotence, of ever-increasing destitution and wide-spread disillusionment in the fortunes of a declining age.’”³⁶⁴ In 1936, as will be seen, the Phoenix Assembly and individual Arizona Bahá’ís arose and responded to Shoghi Effendi’s appeal for concentrated teaching activity.

Around 1936 Arizona became home, briefly, to Arna True Perron, daughter of Corinne True. After Arna’s son Larry recovered from a bout of pneumonia while they were living in the Chicago area, his doctor indicated that the damp, cold winters there were dangerous for his weakened lungs. This prompted Arna and her three children to settle for about two years on a ranch in Wilcox where the dry climate, pure air, and plenty of sunshine contributed to an improvement in her son’s health.³⁶⁵ Corinne True, no stranger to Arizona, visited her grandchildren in Wilcox where “the boys enjoyed showing off their horse-riding skills to her.” The oldest of Arna’s children, daughter Patty, attended the University of Arizona in Tucson.³⁶⁶

In June 1936, *Bahá’í News* published a map of the United States showing the location of Bahá’í Assemblies and groups. Arizona was designated as having one Assembly—Phoenix—and Bahá’í groups were identified in Payson, Buckeye, Kelvin, Florence,

Wilcox and Tombstone.³⁶⁷ In addition, the town of Jerome was opened to the Faith when Nancy Phillips with her husband, Dr. Robert T. Phillips (not a Bahá'í), relocated there in 1936 from the Chicago area. Dr. Phillips worked for the United Verde (Copper Company) Hospital and was also County Health Officer and School Physician.³⁶⁸

Mrs. Phillips presented a series of talks on the Faith broadcast by the Jerome radio station³⁶⁹ KCRJ. In 1997, Mrs. Phillips' son Robert recalled that one of his mother's services to the Faith while living in Jerome was to slow down his birth so she could finish pre-recording one of these programs. She then hurried on to the hospital, up twenty-five stair steps, to give birth to him. Apparently the hospital personnel were quite startled to hear the voice of their patient being broadcast over the radio.³⁷⁰ In 1943 Dr. and Mrs. Phillips with their two children moved to Phoenix.³⁷¹ Nancy was promptly elected to the Phoenix Assembly and served on it for many years and many of those years as its secretary.³⁷²

During the fall of 1936, Miriam Bugbee was elected as the delegate from Phoenix to the National Convention.³⁷³ Also in the latter part of 1936, the Phoenix Assembly began a concerted effort to open nearby towns to the Faith³⁷⁴ and the city of Glendale was selected as a goal for a second Bahá'í Assembly in Arizona.³⁷⁵ Bahá'í teaching efforts had been underway there since at least June of 1933 when Walter Jones reported having interested "two new inquirers in or near Glendale" and Emma Jones reported that the (Bahá'í) books in the Glendale library showed use and she suggested planning for some meetings in Glendale.³⁷⁶ In June 1935, Walter Jones had reported at the Nineteen Day Feast in Phoenix that a woman from Glendale wished to join the Phoenix group as a Bahá'í,³⁷⁷ and in July 1935, Bertha Braden of Glendale was enrolled by the Phoenix Assembly.³⁷⁸

The National Teaching Committee reported in February 1937 that "the Glendale, Arizona members of the Phoenix Bahá'í Community have been working diligently toward the goal of a local Spiritual Assembly in their city....The friends are cooperating with a local peace group so that it now uses Bahá'í literature for reference purposes, and has used the 'Prayer for All Nations' at some of its meetings."³⁷⁹

It appears that the peace group was initiated by Bahá'ís and was called the Camelback Women's Peace Group. Their first meeting, "in the Camelback district near Glendale," was held on September 30, 1936, at the home of (Bahá'í) Emma Jones, on Camelback Road. The initial group consisted of seven women—four were listed from Glendale and three from Phoenix—and they decided to meet every second Wednesday.³⁸⁰ The Bahá'ís present were Zahrah Schoeny and Letitia Main from Phoenix and the hostess, Emma Jones. Mrs. Jones, whose address was given as Glendale, was International Corresponding Secretary for the Phoenix Assembly,³⁸¹ having been appointed in April 1934 to assist the Assembly's corresponding secretary,³⁸² a position she held until at least November 1936,³⁸³ she also kept minutes of the Peace Group's meetings.³⁸⁴

From the beginning, at their meetings members of the Women's Peace Group read passages from Bahá'í publications—*Gleanings*, *Bahá'u'lláh and the New Era*, *The Bahá'í Peace Program* and *World Order* magazine³⁸⁵—in addition to using occasional Bahá'í prayers. While their meetings centered around peace, topics were directly or indirectly related to Bahá'í themes such as "Necessity for Unity and Oneness," "The Divine Plan" and "Spiritual Education of Youth and Adults."³⁸⁶

On December 16 (1936) only three individuals attended the Peace Group's meeting either because of illness or disagreeable weather. "Due to unavoidable circumstances" the group's meetings lapsed and Emma Jones' secretarial records indicate "as soon as we can we hope to resume our study and efforts for Universal Peace."³⁸⁷ It appears December 16th was the last meeting.

Early in 1937, Elizabeth Greenleaf from Eliot, Maine, made a return visit to the Phoenix area. On February 29, she spoke at a public meeting at the Glendale Woman's Club with ten non-Bahá'ís present³⁸⁸ and at a public meeting on March 3 at the Schoeny home in Phoenix.³⁸⁹ A number of the Phoenix area Bahá'ís surely recalled her presence in 1929 when she spent five months in Phoenix instructing the group attracted to the Faith through Orcella's Rexford's first Phoenix lecture series.

The Phoenix Assembly received a report (by Emma Jones) regarding a Glendale study class that the Phoenix Assembly shared with the Bahá'í National Teaching Committee. As a result, the National Teaching Committee wrote on April 19, 1937, that they anticipated Glendale should have a Local Spiritual Assembly by the end of the next Bahá'í year.³⁹⁰

ARIZONA'S ACTIVITY DURING THE FIRST SEVEN YEAR PLAN 1937-1944

The foreboding of war is on the horizon. World War II (1939-1945) breaks out and is fought in Europe, Asia and the South Pacific.

“In 1936 the Guardian judged that the administrative structure of the Cause was sufficiently broad and consolidated in North America that he could begin the first stage of the implementation of the Divine Plan itself... Calling on... the believers in North America, the Guardian laid out a Seven Year Plan, scheduled to run from 1937 to 1944. Its objectives were to establish at least one Local Spiritual Assembly in every state of the United States and every province of Canada, and to open to the Cause fourteen republics in Latin America. To these objectives was added the task, immensely demanding of a community with still very limited numbers and severely straitened financial resources, of completing the exterior ornamentation of the ‘Mother Temple of the West’ [Bahá’í House of Worship in Wilmette].”³⁹¹

In slightly more than two years after launching the First Seven Year Plan in May 1937,³⁹² war broke out (1939) in Europe and two years later, in 1941, the United States was plunged into World War II. It was during this period, one of the darkest hours facing the United States and indeed the planet, that activity of the Seven Year Plan took place. During this period, the Phoenix area Bahá’ís continued their activities as directed; meetings and publicity often revolved around the subjects of “Peace” and the “Bahá’í House of Worship.”

In April 1937, the *Glendale News* and *Glendale Herald* each had published a lengthy article about a public meeting at the Phoenix YWCA to commemorate the twenty-fifth anniversary of ‘Abdu’l-Bahá’s 1912 visit to America. One of the articles had a photograph of ‘Abdu’l-Bahá,³⁹³ while the other had a photograph of the Bahá’í House of Worship in Wilmette.³⁹⁴ References were made to ‘Abdu’l-Bahá’s prediction of an imminent outbreak of war (WW I) and that ‘Abdu’l-Bahá had “called upon the American people in 1912 to assume the leadership in the promulgation of universal peace.” The *Glendale News* article referred to one of the speakers, Edward Rupperts of Phoenix, and noted he had seen ‘Abdu’l-Bahá during His 1912 visit to Chicago. The article also mentioned that Mr. Rupperts was elected a delegate³⁹⁵ to the Bahá’í National Convention and he was expected to leave that very week for Chicago to attend it.³⁹⁶ A brief article in the *Arizona Republic* also referred to Mr. Rupperts as a delegate.³⁹⁷

The editors of the Glendale newspapers were receptive to printing Bahá’í articles and the *Glendale Herald*, in particular, never hesitated to print what the Bahá’ís submitted.³⁹⁸

Between April 21, 1936 and April 21, 1937, two Phoenix residents were welcomed as Bahá’ís³⁹⁹ and all the regular Nineteen Day Feasts were observed by the Phoenix Bahá’í Community with “good average attendance.” The children participated by reciting from

memory some quotations from Bahá'u'lláh's *Hidden Words* learned in conjunction with children's classes taught by Nina Rupperts Seibert and then Amy Dwelly.⁴⁰⁰ The Phoenix Teaching Committee arranged programs for forty-seven regular meetings throughout the Bahá'í year.⁴⁰¹ On January 5, 1937, there were thirty-eight voting members (twenty-one years of age and over) in the Phoenix Bahá'í Community, although one person's address was given as San Francisco. During that period, Mrs. Schoeny requested that her given name be recorded as "Zahrah" instead of Pearl,⁴⁰² and the Phoenix Assembly's committees included a Glendale Committee and a Phoenix Archives Committee.⁴⁰³ By August, the Phoenix Teaching Committee was going to work with the Glendale Committee to organize Glendale activities throughout the winter.⁴⁰⁴

In April 1937, "America and the Most Great Peace" was the topic of the second in a series of youth symposiums by the Phoenix Bahá'í youth. An article in the *Phoenix Gazette* announced that the symposium was open to the young people of the city. It noted that speakers would identify some problems that young people working for international peace could expect to encounter, as well as solutions for them that could be found in the Bahá'í teachings.⁴⁰⁵

In May 1937, the Phoenix Assembly reported that new believers were asked to enroll in special study classes for one year covering spiritual teachings and then a six-week study class on Bahá'í administration before becoming voting members of the Phoenix Bahá'í Community.⁴⁰⁶

The commemoration of the Declaration of the Báb on May 23 was held at the Rupperts home with fifty-two individuals present.⁴⁰⁷ That same month, the Phoenix Bahá'í youth held a meeting at the Schoeny home where the topic of "Science and Religion" was presented by John Eichenauer, Lois Humphrey, Clarence Iverson and Lloyd Schoeny.⁴⁰⁸ Also in May the Phoenix Assembly sponsored a public symposium on world peace, held at the Glendale Legion Home. Bahá'í speakers were represented by Walter and Emma Jones whose topic was "The Bahá'í Peace Plan" and an open discussion welcomed questions and answers. An article in the *Phoenix Gazette* had publicized the event and invited the public to attend.⁴⁰⁹

The Bahá'ís began utilizing the Glendale newspapers with increased frequency for articles regarding Bahá'í news and activities, although many of the activities took place in Phoenix. In May, a special article was published in the *Glendale News*—an announcement by the Bahá'í National Assembly that it had been informed by cablegram from Haifa, Palestine, of the marriage of Shoghi Effendi and Mary Maxwell.⁴¹⁰ (It was on the occasion of their marriage that Shoghi Effendi gave Mary Maxwell the name Rúhíyyih Khánum.)⁴¹¹

Both the *Glendale News* and the *Glendale Herald* published an article about the July 9th commemoration of the Martyrdom of the Báb. The *Herald's* extensive article contained an abbreviated account of the Báb's martyrdom in 1850 as told by Nabil in *The Dawn-Breakers* and the article noted a joint commemoration would be observed by the Bahá'ís of Phoenix and Glendale.⁴¹²

In September, regular weekly Monday evening Bahá'í meetings were resumed at the Rupperts home in Phoenix on East Fairmont Avenue, apparently after a summer break, and the usual invitation was extended to the public.⁴¹³ It was fairly common for various businesses and activities to be suspended during the hottest summer months in Phoenix during this time. Although rather crude commercially produced evaporative coolers were

first introduced in 1930, it was not until after World War II that improved evaporative coolers became an established product and made Phoenix summers more tolerable.⁴¹⁴ (Evaporative coolers started giving way to refrigeration units in the 1950s.)⁴¹⁵

On November 1, 1937, the Phoenix Assembly notified the National Spiritual Assembly that Amanda Rupperts had died on October 14 in Los Angeles after a brief stay in the hospital there.⁴¹⁶ The Rupperts family, mother, father and children, are remembered as the first permanent Bahá'í residents of Phoenix, having moved there from Chicago in 1917.

During the fall and winter of 1937, Phoenix Bahá'ís assisted fellow-Bahá'í Laura Robarts of Coolidge with arrangements for several public meetings in her hometown. As in Phoenix, excellent newspaper publicity was provided that helped to stimulate interest in a study class.⁴¹⁷

In October 1937 Dorothy Baker,⁴¹⁸ member of the National Assembly, was the guest speaker at an afternoon Feast of Attraction held in the Phoenix home of Mr. and Mrs. Bugbee.⁴¹⁹ A newspaper article invited the public and noted that Mrs. Baker's topic would be "Cycles of Civilization" and would include an explanation of the Bahá'í principles as a basis on which people of all religions, races and classes can unite.⁴²⁰ During her visit she also spoke at a buffet dinner for Bahá'ís that was held at the Schoeny home and the occasion attracted Bahá'ís Nancy Phillips from Jerome and Amy Dwelly from Prescott.⁴²¹

Another member of the National Assembly, Leroy Ioas, paid a return visit to Phoenix and at the Nineteen Day Feast on November 4 he spoke to the Bahá'ís about the First Seven Year Plan⁴²² that had been launched in May.⁴²³ Later in November, the Bahá'ís of Phoenix and the surrounding areas came together to commemorate the Birth of Bahá'u'lláh held at the Schoeny home.⁴²⁴

Clarence Iverson informed the Phoenix Assembly that he was invited to visit with Mr. Baker (no relation to Dorothy Baker) and his group of students at the Cave Creek High School in January 1938, and the Assembly approved his plans for a short talk and songs and music.⁴²⁵ Also in January the Regional Teaching Committee sponsored a Sunday afternoon public meeting at the Coolidge Woman's Club with speakers from Phoenix. John Eichenauer, a member of the Phoenix Bahá'í youth group, spoke on the basic principles of the Faith and Zahrah Schoeny spoke on the "Gathering of the Peoples and Nations."⁴²⁶ The Committee sponsored a second public meeting in Coolidge in February, the Bahá'í topics being related to world unity⁴²⁷ and a third meeting in March featured the topics of "The Golden Age of the Human Race" and "God and His Creations."⁴²⁸ All three programs incorporated musical presentations by Phoenix Bahá'ís.

Simultaneous with activities extended to Glendale and Coolidge in 1937, the Phoenix Bahá'ís continued their activities of expansion and consolidation on the homefront. Monthly Feasts of Attraction were held featuring out of town guest speakers⁴²⁹ who were also welcomed at Nineteen Day Feasts and whose services were further utilized for public meetings with newspaper notices and articles that invited the public to attend. In addition, special meetings with the Bahá'í guest speakers were sometimes held only for the Bahá'ís.

In February 1938, Sylvia Matteson, a Bahá'í from Pasadena, was a guest of the Bugbees at their West Van Buren Street home. While in Phoenix, Miss Matteson gave a series of talks on the Faith and spoke to the students at the Junior College. A newspaper article about her and her visit featured her photograph and invited the public to attend her final talk at the Schoeny home.⁴³⁰ During her stay, Miss Matteson also attended one of the

weekly meetings of the Glendale Bahá'í study class where she spoke on the topic, "This World Has a Guardian," and she also presented a brief history of the Faith and its principles for the benefit of two new guests.⁴³¹

The National Youth Committee had issued a call in December 1937 to all Bahá'í youth to unanimously arise as an international body to promote the Third Annual International Bahá'í Youth Symposium on Sunday, February 27, 1938, and to begin making plans immediately. The Committee had urged that every possible means be used to publicize the event.⁴³² The Phoenix youth responded enthusiastically with a public meeting the afternoon of February 27 at the Phoenix YWCA. They followed the suggested general theme, "Humanity's Coming of Age," with youth speaking on topics recommended by the National Youth Committee: "The Dawnbreakers," "Why Religion?" and "World Order—Not Utopia." Publicity included a comprehensive nineteen column-inch article, in Spanish, published in *El Imparcial*, a Spanish-language newspaper.⁴³³

At Bahá'í events, the musical talents of various Phoenix Bahá'ís were increasingly used, particularly those of Paul Schoeny, a professional singer,⁴³⁴ and John Eichenauer and Clarence Iverson, pianists (Clarence occasionally also played the accordion). Their talents were utilized when fifty-nine Phoenix and Glendale Bahá'ís and guests celebrated Naw Rúz (Bahá'í New Year) in March at the Schoeny home. The evening event included talks by various Bahá'ís interspersed with music that included Paul Schoeny and Gertrude Cottrell singing a duet accompanied by pianist Clarence Iverson, a duet sung by Mathew and Noble White, and a piano duet by John Eichenauer and Clarence Iverson.⁴³⁵

Throughout the years, the Phoenix Bahá'í Assembly and Community, well-grounded beginning in 1930, attracted the attention of the National Bahá'í administration. In 1938, Maurice Besley, a Bahá'í in Tucson, attended occasional events in Phoenix. A matter regarding him prompted a letter to the Phoenix Assembly from Leroy Ioas as chairman of the National Teaching Committee (he was also a member of the National Assembly). In the letter, Mr. Ioas stated, "The Phoenix Assembly is well-known throughout the country for its high degree of unity, and the efficiency of its spiritual services."⁴³⁶ Such recognized characteristics contributed considerably to the significant role history bestows upon the early Phoenix Bahá'í Assemblies and their community members.

In March 1938, another public meeting in conjunction with the Regional Teaching Committee (RTC) was held at the Coolidge Woman's Club. Miriam Bugbee, Bahá'í from Phoenix and member of the RTC, chaired the meeting. Speakers included Mrs. (Oni) G.C. Finks, secretary of the RTC, whose topic was "The Golden Age of the Human Race." Music was provided by Phoenix Bahá'ís Gertrude Cottrell, Paul Schoeny, Clarence Iverson and John Eichenauer.⁴³⁷

Members of the Glendale study class had written a letter to the Bahá'í National Assembly in January 1938 expressing a desire to form a Local Spiritual Assembly on April 21 and requested instructions regarding the proper procedure and that they would appreciate having a teacher.⁴³⁸ The letter was signed by nine individuals, three of whom indicated they were preparing for Bahá'í membership—one was Mr. T. E. Dillon,⁴³⁹ an editor of the *Glendale Herald* (his office was used for a number of the study group's weekly meetings).⁴⁴⁰ Each of the remaining Bahá'ís signed as "member of Phoenix Community."⁴⁴¹ The minutes of the January meeting noted the comment made by each signatory.

A letter dated February 4, 1938, to the Phoenix Assembly stated that the National Assembly had received a letter signed by nine Bahá'ís residing in Glendale who desired to form a Glendale Assembly on April 21. The National Assembly acknowledged that five of the nine Glendale Bahá'ís were presently “enrolled as members of the Phoenix Assembly [community]” (by February 15 the number was noted as seven) and that the Guardian “always wants an Assembly formed when there are nine or more believers in the same civil community.” The secretary of the National Assembly wrote that as far as he could see, “the National Assembly will sanction the formation of a Glendale Assembly.”⁴⁴² This letter appears to have been read at the Phoenix Assembly’s meeting on February 14 and the Local Assembly, therefore, also sanctioned the formation of the Glendale Assembly and the transfer from the Phoenix Bahá'í membership list of the seven residents of Glendale who were registered as members of the Phoenix community. The Phoenix Assembly had mixed feelings about the matter—joy at the expansion of the Faith producing a sister Assembly in Glendale, but regret at losing a number of Phoenix Bahá'ís to Glendale.⁴⁴³

The members of the Glendale study class began studying a series of thirty-six lessons,⁴⁴⁴ and a special meeting of the Glendale Bahá'í group was held on March 28 to meet with Mrs. Oni Finks, member of the Regional Teaching Committee, who was authorized to ascertain if the group was sufficiently prepared to carry out the contemplated organization of the Glendale Spiritual Assembly.⁴⁴⁵

The concentrated efforts of individual Bahá'ís identified as residents of Glendale, the cooperation of the nearby Phoenix Bahá'í Assembly and its Community, and members of the Regional Teaching Committee, were credited with making possible the formation of the second Local Spiritual Assembly in Arizona—that of Glendale.⁴⁴⁶ It was formed by joint declaration⁴⁴⁷ on April 21, 1938, at the home of Walter and Emma Jones and was one of seven new local Spiritual Assemblies authorized by the National Assembly to be formed that year.⁴⁴⁸

Miriam Bugbee, a member of both the Phoenix Bahá'í Community and the Regional Teaching Committee, represented the Committee and assisted at the meeting scheduled for the formation of the Glendale Assembly. A message was read from Amelia Collins who sent gifts of a new edition of *Prayers and Meditations by Bahá'u'lláh*, and “flower petals from the Holy Shrines” in small individual cellophane envelopes for each of the nine members plus an extra one for the Assembly’s archives.⁴⁴⁹

A group photograph of the members of the Assembly was published in the July 1938 issue of *Bahá'í News*.⁴⁵⁰ The nine Glendale Assembly members were: Sylvanus French, Helen Burnett, Alice Bennett, Bertha Braden, Donna Braden (enrolled as a Bahá'í in February), Albert Smith, Patricia Smith, Emma Jones and Walter Jones. Patricia Smith was elected chairman; Walter Jones, vice-chairman; Alice Bennett, treasurer; Emma Jones, secretary; Donna Braden, librarian.⁴⁵¹ Mr. T. E. Dillon, who had been studying with the group for Bahá'í membership, previously had moved to Van Nuys, California.⁴⁵²

Between April 21, 1937 and April 21, 1938, the Phoenix Assembly reported that a total of 97 Bahá'í meetings were held with a grand total of 1,250 persons in attendance including children and adults. In addition, there were twenty-five meetings of the Local Assembly. Seventy-one “seekers” met with the Phoenix Bahá'ís at various meetings. Also during the year, Phoenix welcomed twenty-four visiting Bahá'ís and welcomed two women to Bahá'í membership.⁴⁵³



Members of the first Local Spiritual Assembly of Glendale, Arizona, April 1938. Standing, left to right: Voness French, Donna Braden, Albert Smith, Alice Bennett, Walter Jones. Sitting, left to right: Helen Burnett, Patricia Smith, Bertha Braden, Emma Jones. The Assembly was dissolved in 1940.

Phoenix delegates Clarence Iverson and Paul Schoeny attended the Thirtieth Annual Bahá'í National Convention in April, 1938,⁴⁵⁴ held in Foundation Hall of the Bahá'í House of Worship⁴⁵⁵ that was still under construction in Wilmette. They presented reports of the Convention for the Bahá'ís of Phoenix and Glendale at two meetings held at the Schoeny home.⁴⁵⁶ In May another joint meeting of the two communities was held, this time in the garden of the Bugbees' Phoenix home, to commemorate the Declaration of the Báb; the festivities included a potluck dinner.⁴⁵⁷

A special Bahá'í visitor welcomed in June was Agnes Alexander⁴⁵⁸ whose home was in Hawaii. On June 11, 1938, the Bugbees hosted a potluck dinner, again in the garden of their home, for the Phoenix and Glendale Bahá'ís with Miss Alexander who shared her recent notes from Haifa⁴⁵⁹—notes she had taken of Shoghi Effendi's talks at the dinner table.⁴⁶⁰ (She had made her first visit in April and May 1937 to the Holy Land where she met Shoghi Effendi and visited Bahá'í Holy Places.)⁴⁶¹ While in the Phoenix area, she also spoke to a group of twenty-two Bahá'ís and their friends at a Glendale-sponsored meeting at the home of Walter and Emma Jones.⁴⁶² Miss Alexander and Emma Jones no doubt enjoyed their reunion, having known each other in Honolulu where Emma (as Emma Maxwell Almonte) enrolled as a Bahá'í in 1927.⁴⁶³ Miss Alexander spoke at another meeting in a private home in Glendale where she told the seventeen people present about her fourteen years of Bahá'í service in Japan.⁴⁶⁴ She was also the guest speaker at a public meeting at the YWCA hall in Phoenix (twenty-five people were present, eight of whom were friends of Bahá'ís)⁴⁶⁵ and she presented a fifteen-minute talk on the Faith broadcast on a Saturday morning over Phoenix radio station KOY.⁴⁶⁶

During the summer of 1938, Clinton Bugbee of Phoenix attended the Eleventh Annual Bahá'í Summer School at Geyserville, California, where he presented the subject of a manuscript he wrote titled, "Religion As a Basis of World Order." It dealt with the effect of religion upon civilization and the renewal of basic spiritual principles.⁴⁶⁷ His manuscript was published in the January 1939 issue of the Bahá'í magazine, *World Order*.

That fall, in slightly over five months after its formation, the Glendale Assembly decided in September to concentrate extension teaching efforts in Mesa,⁴⁶⁸ a community with a predominately Mormon population where completion of the construction of a Mormon Temple had been celebrated in 1928.⁴⁶⁹ Referred to as "the Mormon Capital of Arizona,"⁴⁷⁰ Mesa was located about twenty miles east of Glendale.

Glendale's extension teaching decision might have been in response to an appeal because the Phoenix Assembly reported that following receipt of a letter from the National Teaching Committee in August, they also voted to officially sponsor extension teaching (in Coolidge where organized Bahá'í activity was inaugurated by the Regional Committee the previous year.)⁴⁷¹

On the afternoon of Sunday, November 6, 1938, the Phoenix Assembly held the first in a new series of public meetings at the Coolidge Woman's Club building.⁴⁷² Singer Paul Schoeny accompanied by pianist Clarence Iverson, contributed their musical talents to a program that included Phoenix Bahá'ís who spoke on "The History and Principles of the Bahá'í Faith," "The Creative Word of God," and "The Goal of a New World Order."⁴⁷³ The meeting was closed with Paul Schoeny's a cappella singing of "Benediction," written by Shahnaz Waite.⁴⁷⁴ Mr. Schoeny often sang the hymn at Nineteen Day Feasts in Phoenix.⁴⁷⁵ 'Abdu'l-Bahá had advised, "Sing this melody in all gatherings of Love and

Harmony of the beloved of God.”⁴⁷⁶ Another meeting at the same Coolidge location was held in December.⁴⁷⁷ (Around March 1940, Mrs. Robarts, a Bahá’í-pioneer resident of Coolidge, moved to Phoenix⁴⁷⁸ and Phoenix’s extension teaching in Coolidge apparently ceased.)

With the threat of a world war drawing ever closer, in January 1939 about eight months before World War II broke out, the *Glendale Herald* published a ten column-inch article under the heading, “‘Oneness of Mankind’ Baha’i Plan to Insure World Peace on Earth.” It included a quotation from Bahá’u’lláh that comprises almost one and one-half pages in *Gleanings from the Writings of Bahá’u’lláh*, and it credited both the Author of the quotation and the book. In introductory remarks, the article in the *Herald* referred to “the one hope” for world peace, “the greatest need for today,” as being the oneness of mankind, and “not conflict and disunion” facing the world.⁴⁷⁹

Encouragement continued to be provided by visiting Bahá’ís who, especially since 1930, frequently stopped over in the Phoenix area on their way to and from the West Coast. Toward the end of January 1939, Seigfried Schopflocher of Montreal, Canada, again stopped in Phoenix for two days. He was en route to Los Angeles to attend a meeting of the National Assembly of the U.S. and Canada.⁴⁸⁰ On a Saturday afternoon he met with the Phoenix and Glendale Bahá’ís at the Bugbee home, was guest speaker at a 6 P.M. supper-meeting with the Bahá’ís and their friends at the Schoeny home, followed by an 8 o’clock meeting open to the public with about forty-six persons in attendance.⁴⁸¹ On Sunday morning, he was a guest at a picnic breakfast at Papago Park hosted by the Bahá’ís⁴⁸²—before continuing on to Los Angeles.

As in the past two years, the Phoenix Bahá’í youth group’s 1939 activities included a symposium open to the public; this one centered around the theme “Unfoldment of World Civilization.” It was held February 26th at the Phoenix YMCA, was attended by thirty-two people and was scheduled as part of the worldwide observance of the Fourth Annual International Bahá’í Youth Day. The program included talks by John Eichenauer and other Bahá’í youth.⁴⁸³ The Bahá’ís secured fifteen-minutes for the subject of “One Common Faith” broadcast that evening on radio station KOY.⁴⁸⁴

In addition to Bahá’í publicity in Phoenix and Glendale newspapers that year, the Phoenix Assembly’s Publicity Committee reported that one item appeared in the *Tucson Daily Citizen*.⁴⁸⁵ (Back on April 21, 1938, Phoenix also had reported that “during the past Bahá’í year,” a Bahá’í item had been published in the *Tucson Daily Citizen*.)⁴⁸⁶

The Bahá’í communities of Phoenix and Glendale continued their mutually supportive activities in 1939 and in March they again celebrated Naw Rúz together with a buffet dinner. Fifty-one individuals were present including sixteen non-Bahá’í guests from Phoenix and one from Glendale.⁴⁸⁷

The Phoenix Assembly incorporated in 1939 with the filing of Articles of Incorporation on April 6,⁴⁸⁸ qualifying it for another “first” in Arizona Bahá’í history. (Seven of the incorporators were among the group of Bahá’ís that elected the first Phoenix Assembly in 1930.)⁴⁸⁹ The incorporation was given additional historic significance when Shoghi Effendi included Phoenix in a list of worldwide incorporated local Assemblies in his 1944 publication, *God Passes By*, a history of the Bahá’í Faith from 1844 to 1944.⁴⁹⁰

Phoenix teaching efforts continued to bear sporadic fruit in their own community. Two Phoenix residents were welcomed as Bahá’ís during the 1938-1939 Bahá’í year: Ann

Williamson and Helen Shearer.⁴⁹¹ Mrs. Shearer hosted the Nineteen Day Feast on April 9th at her South Central Avenue home two months after her Bahá'í enrollment.⁴⁹² During that Bahá'í year, Mathew White, first African-American elected to the Phoenix Assembly (1934), died.⁴⁹³

During this period, the Phoenix Assembly had a procedure in effect (later simplified) that complied with suggestions made by the National Assembly for enrolling individuals as Bahá'ís. The person first applied to the local Assembly for membership after having attended Bahá'í meetings, usually a series of study classes and the completion of a study of Bahá'í administration. The Assembly then arranged to meet with the individual and at this meeting read to the applicant relevant excerpts from *Bahá'í Administration*, qualifications of voting membership in a Bahá'í community, excerpts from the writings of 'Abdu'l-Bahá and an explanation of Bahá'í organization. Following acknowledgement from the applicant that he/she understood and accepted the tenets of the Faith and had carefully studied *Bahá'í Administration* and the *Will and Testament of 'Abdu'l-Bahá* (and usually other Bahá'í literature), the applicant retired to another area while the Assembly consulted. The applicant was then recalled to hear the Assembly's decision which in most cases, if not all, was to lovingly welcome them as a Bahá'í and as a member of the Phoenix Bahá'í Community. The Assembly then wrote a letter to the National Assembly with the name and address of the individual, the date admitted to voting membership, and any other pertinent information such as "brought into the Bahá'í Cause through lectures and teachings of..."⁴⁹⁴

The Bahá'í Summer School at Geyserville continued to attract Bahá'ís from Phoenix and attendance at the session in July 1939 was an occasion for publicity in at least three issues of Phoenix newspapers.⁴⁹⁵ An unusual one in the Sunday edition of the *Arizona Republic* consisted of a sketch of a map of the U.S. with cartoon-style drawings of an auto, a train engine and a boat, with the heading "By Highway – By Rail – By Boat and By Golly." Various Arizona residents had sent post cards to the newspaper that in turn identified the individuals and their travel locations on the map. Included were "John and Kenneth Eichenauer attending Baha'i Summer School at Geyserville, Calif. with Mr & Mrs C. H. Bugbee; Mr & Mrs Schoeny; Genay, Rocella and Zohrl [Zahrl] Schoeny; and Adrienne Ellis."⁴⁹⁶ The *Phoenix Index* published an article, about twelve column-inches, with the heading "America's Spiritual Mission" in large letters and noting its author, "By John Eichenauer [Phoenix Bahá'í], Geyserville Baha'i Summer School, July 12, 1939." It appears to be the text of a presentation Mr. Eichenauer made at the Summer School.⁴⁹⁷

In messages to the Bahá'ís of the U.S. and Canada in 1938 and early 1939, Shoghi Effendi had referred to the "marked deterioration in world affairs, and the steadily deepening gloom" enveloping the "Old World" that invested "the Seven Year Plan... with a significance and urgency that cannot be overestimated." He also referred to "the imperative, the spiritual needs of the remaining Republics of both Central and South America, for whose entry into the fellowship of Bahá'u'lláh the [Seven Year] Plan was primarily formulated."⁴⁹⁸

As the rumblings of a world war became louder and louder, the Second World War began when Hitler's Nazi troops invaded Poland on September 1, 1939. Two days earlier, in a cablegram dated August 30, 1939, Shoghi Effendi had referred to "Shades of night descending on imperilled humanity" that "are inexorably deepening."⁴⁹⁹

Shoghi Effendi's messages to the North American Bahá'ís through their National Assembly and at National Conventions spurred the Bahá'ís on through a continual flow of his encouraging words such as, "The privileged community of American believers forewarned, undismayed, spiritually equipped"⁵⁰⁰ and "Victories unsuspected are within reach of community. The sooner they are achieved, the sharper the contrast offered with distracting miseries afflicting a generation which the Faith alone can and must eventually redeem",⁵⁰¹ the American Bahá'ís "pursue their God-given task" of the Seven Year Plan "with a radiance that no earthly gloom can dim...."⁵⁰²

In September 1939, John Eichenauer at the age of seventeen, a recent graduate of Phoenix High School⁵⁰³ and a member of the National Bahá'í Youth Committee,⁵⁰⁴ became the (then) youngest Bahá'í foreign pioneer when he left Phoenix for San Salvador, El Salvador, in Central America in response to the First Seven Year Plan.⁵⁰⁵ According to Rúhiyyih Khanum, "Shoghi Effendi would mention with pride this young man's response to the need for pioneers." Initially, John "was advised he was too young and should wait until he was older and had finished more of his studies; Shoghi Effendi cabled the American National Assembly to reconsider letting him go...."⁵⁰⁶ Soon John was joined in San Salvador by his Bahá'í friend and co-worker from Phoenix, Clarence Iverson.⁵⁰⁷ Louise Caswell, a Bahá'í pioneer in Central America, witnessed the results of the services and activities of the two men in El Salvador and reported they had established the Faith there on a solid basis.⁵⁰⁸

In Arizona, Nancy Phillips' Bahá'í teaching efforts in Jerome continued with radio broadcasts and in September, the topic was "The Basis of the Brotherhood of Mankind." That same month, Paul Schoeny of Phoenix supported her efforts with a presentation on "Love, the Key to World Unity" broadcast by the Jerome station.⁵⁰⁹ In Phoenix, a Bahá'í study class began in November 1939 at the Bugbee home that was attended by eleven individuals (six of whom were basically hearing about the Faith for the first time) including one person from Tolleson.⁵¹⁰

The previous month, October 1939, the Phoenix Assembly had decided to rent a room at the YWCA for a period of six months. Plans included public meetings to be held there on the first and third Sunday evenings of each month. The rental charge was \$1.50 per meeting.⁵¹¹ The location was changed when the Schoenys offered two rooms in their spacious home at 302 West Portland for use as a Bahá'í Center.⁵¹² In preparation for this, some furnishings were loaned and others donated by Bahá'ís of the community;⁵¹³ even the children helped by washing the windows and woodwork.⁵¹⁴ On November 23, guest Amelia Collins officially opened the Center with a short prayer service.⁵¹⁵ The significance of the occasion was apparent by the attendance of members of the Glendale Assembly and by former Phoenix Bahá'í residents Frances Howard of Pasadena, California, Letitia Main of Prescott and Nina Rupperts Seibert of Payson.⁵¹⁶ Within the first five months a variety of activities took place. Weekly Sunday evening Bahá'í meetings were attended by an average of nineteen individuals and a (non-Bahá'í) Phoenix Health Study Class held every other Sunday afternoon during March and April attracted a number of people who became "interested in the Bahá'í teachings, many of them hearing of the teachings for the first time." A Bahá'í Reading Room opened in February (every Tuesday and Thursday from 1 to 4PM) and on March 21, a tea was held announcing that the Reading Room and the Bahá'í Center were available to the public. The Reading Room was furnished with fifty-

Baha'i Leader Is Wed In Far East

(Contributed)

The present head of the Baha'i Faith, Shoghi Effendi, has married Miss Mary Maxwell, daughter of Mr. and Mrs. Sutherland Maxwell of Montreal, the National Baha'i Assembly has been informed in a cablegram received from Haifa, Palestine.

Shoghi Effendi, the Assembly states, is the eldest great-grandson of Baha'u'llah, founder of the Faith, and was appointed first Guardian of the Baha'i world community in the testament left by 'Abdu'l-Baha, Baha'u'llah's eldest son and Inter-

preter of his teachings, who died November 28, 1921. The institution of Guardianship, according to the American Baha'i Assembly, is hereditary and successive throughout the cycle of the Dispensation of Baha'u'llah, combining the function of interpreter of the teachings with the chairmanship of the House of Justice established by the founder to administer the international affairs of the religion.

Shoghi Effendi's marriage to an

American Baha'i, the Assembly reports, is acclaimed by all its American adherents as a symbol of the union of East and West which Baha'u'llah's teaching has made possible, and the highest honor which the Baha'i Faith can confer upon people of British descent. It likewise, the Assembly explains, links more closely than ever before the destinies of the Baha'is of Iran and North America.

GLENDALE, ARIZONA, FRIDAY, NOVEMBER 12, 1937

THE GLENDALE NEWS

Baha'i People Will Celebrate Leader's Birth

A universal religious commemoration. Birthday of Baha'u'llah. The world's first truly international religious day is observed annually by the followers of the Baha'i faith, the world over on November 12. On this date they will celebrate the 120th anniversary of the founder of their faith, Baha'u'llah, who was born in the city of Nur, Persia, November 12, 1817.

Commemorative programs will be held in this, and other countries, the same for Christian, Jewish, Mohammedan, Buddhist and Zoroastrian followers of Baha'u'llah.

The Baha'is of Phoenix and its surrounding suburbs, will gather together at a feast of celebration, to be held at the home of Mr. and Mrs. Paul A. Schoeny, 317 West Portland, in the evening.

These commemorations throughout the world, though varying in form, for there is no set ritual, will be basic in thought. Selections from the books of all the great founders of religions as well as from the published works of Baha'u'llah, will be read. The Baha'i faith is founded on the oneness of mankind and the fundamental oneness of all religions. The Baha'is believe this to be the broad spiritual foundation on which will be reared in the future, the framework of the charter of universal peace.

Friday, January 27, 1939

THE GLENDALE HERALD

MEETINGS TO BE HELD BY BAHAI ASSEMBLIES

Mr. Seigfried Schlapflocker of Montreal, Canada, a member of the National Spiritual Assembly of the Baha'is of the United States and Canada, will address the members of the Glendale and Phoenix Baha'i communities at 2 p. m. Saturday, January 28, at 1738 West Van Buren street in the C. H. Bugbee home.

At 6 p. m. a covered dish supper will be served by the Baha'is and their friends in the home of Mr. and Mrs. Paul Schoeny, 317 West Portland. At 8 o'clock, Mr. Schlapflocker will lecture. This meeting is open to the public.

Sunday afternoon at 2:15 there will be a public meeting at the Y.W.C.A. sponsored by the Phoenix Baha'i Assembly on "The Oneness of Mankind." Speakers will be Mrs. Zahrah Schoeny, Mr. C. H. Bugbee and John Eicheur.

At 8 Sunday evening in the home of Mrs. June Owen Meredith in Glendale, a symposium on "Oneness of Mankind" will be sponsored by the Glendale Baha'i Assembly. This meeting is also open to the public.

THURSDAY, JANUARY 6, 1938

THE COOLIDGE EXAMINER

THE BAHAI FAITH will be the subject of a free public lecture held at the Coolidge Woman's Club Building on Sunday afternoon at 2:15 o'clock adv.

THE COOLIDGE EXAMINER

THURSDAY, JANUARY 6, 1938

**Special Services
Sunday, Jan. 9th**

A symposium on the Spiritual Teachings of the Baha'i Faith is to be held in the Coolidge Woman's Club, Sunday afternoon, January 9, at 2:15 o'clock. The program is being sponsored by the Regional Teaching Committee for Arizona, California and Nevada. Mrs. C. H. Bugbee, member of this committee will preside.

Speakers from the Phoenix Baha'i Assembly will include John Eichenauer on "Principles of the Baha'i Faith." Mrs. Paul A. Schoeny on "The Gathering of the Peoples and Nations" and Clinton H. Bugbee on "Progressive Revelation."

The program of music will be furnished by Clarence Iverson and Paul A. Schoeny.

The public is invited to attend.

The Baha'i teachings center largely around concepts of world unity and brotherhood, universal peace and an effective League of Nations, universal justice and equality, abolishment of class warfare, and the establishment of economic security and prosperity, and the reconciliation of the conflict between science and religion.

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FRIDAY, JANUARY 7, 1938

A free public lecture on the **BAHAI FAITH** will be held at the Coolidge Woman's Club Building Sunday Afternoon at 2:15 o'clock

COOLIDGE, ARIZONA, FRIDAY,

JANUARY 14, 1938

THE COOLIDGE NEWS

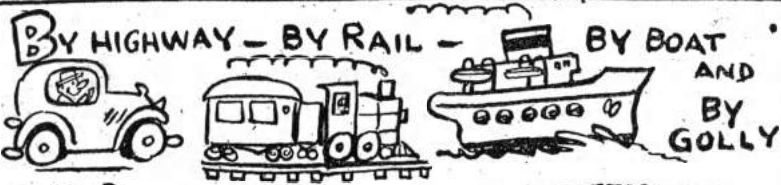
**Baha'i Followers
Hold Open Meeting
At Woman's Club**

The Baha'i regional teaching committee for Arizona, California and Nevada sponsored a public meeting at the Coolidge Woman's club Sunday afternoon, when Mrs. C. H. Bugbee, member of the regional committee presided. Speakers from the Phoenix Baha'i assembly were John Eichenauer, member of the youth group whose topic was the twelve basic principles of the Baha'i faith which may be briefly summarized as follows: "The oneness of mankind; independent investigation of truth; the foundation of all religions is one; religion must be the cause of unity; religion must be in accord with science and reason; equality between men and women; prejudices of all kinds must be forgotten; universal peace; universal education; spiritual solution of the economic problem; a universal language and an international tribunal."

Mrs. Paul A. Schoeny spoke on "The Gathering of the Peoples and Nations," taking as a basis of her talk a discourse given by Abdu'l-Baha in Washington, D. C., in 1912 from which is quoted the following excerpt: "May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the universality of mankind. May it be the first to upraise the standard of the 'Most Great Peace,' and through this nation of democracy may these intentions and institutions be spread broadcast throughout the world."

Clinton H. Bugbee, speaking on "Progressive Revelation," called attention to Arizona's prehistoric civilization as similar to that of the people of Egypt and Chaldea, 5000 B.C.

SUNDAY **ARIZONA REPUBLIC** JULY 23, 1939
 THE STATES' GREATEST NEWSPAPER



OUR POST CARD PIONEERS ARE SPOTTED ALL OVER TH' GLOBE, THE FOLLOWING CHART SHOWS WHERE THEY WERE AT LAST WRITING -



PHOENIX HIGH GRAD TO STUDY OUT OF U. S.

John Carl Eichenauer, Jr., 1938 graduate of Phoenix Union High school, left for the city of San Salvador, El Salvador in Central America where he will enter the University of Salvador. He sailed from the Los Angeles harbor on Monday. He is representing the Baha'is of the United States and Canada in El Salvador where he intends to teach the Baha'i Faith. He will choose a course of study at the University that will familiarize him with the conditions of the countries of Central America and South America and also assist him in teaching the Baha's Faith in these countries.

The newly inaugurated teaching campaign in these countries is another step toward the establishment of a new World Order founded on the principles of the Baha'i Faith. The Baha'i Faith recognizes the unity of God and His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society.

It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace.

Arizona Republic, Phoenix, Thursday Morning,

June 29, 1939

Local Baha'i Group To Attend Session

Several members of the local Baha'i group are planning to attend the 13th annual session of the western states' Baha'i summer school which will open in Geyserville, Calif., Sunday, to extend through July 23.

These include Mr. and Mrs. Clinton H. Bugbee, Mrs. Paul Schoeny and children, John and Kenneth Eichenauer and Miss Adrienne Ellis. Mr. Bugbee will direct one of the study courses during the summer school.

some books and twenty-seven magazines for use, and Nineteen Day Feasts, Spiritual Assembly meetings, Bahá'í child education classes and a number of Feasts of Attraction were also held at the Center. The Library Room was rented beginning in February, generating a "nice" fund for additional furnishings.⁵¹⁷ The Center was attributed with attracting increased interest in the Faith.⁵¹⁸

Various other Phoenix activities during the Bahá'í year 1939 to 1940 included the donation of Bahá'í books and/or magazine subscriptions to Fort Grant Boys School, Maricopa County Library, Phoenix Junior College and the Phoenix Public Library.⁵¹⁹

In November 1939, a farewell party was held at the Bahá'í Center for Clarence Iverson who was leaving to join his friend John Eichenauer in San Salvador.⁵²⁰ A newspaper article reported Clarence's and John's "purpose is to establish the Baha'i faith in that country through helping to spread throughout the Western hemisphere the teachings of Baha'u'llah establishing human brotherhood and universal peace."⁵²¹

Between April 21, 1939 and April 1940, the brother of Amelia Collins, Oscar Engelder and his wife, and also John and Clarice Eichenauer—who were supportive, including financially, of their son going to pioneer in Central America—were among a number of individuals attending Bahá'í meetings to learn more about the Faith.⁵²² Three adults were welcomed and enrolled as Bahá'ís during the year and three youth declared their intention of becoming voting members of the Bahá'í community when they attained the age of twenty-one.⁵²³

Twenty-two children from Phoenix and Glendale attended Bahá'í children's classes that year plus a child from Tempe⁵²⁴ whose mother was accepted as a voting member of the Phoenix Bahá'í Community on June 30, 1940.⁵²⁵

In 1940, ten years after the election of the first Assembly of Phoenix, the Assembly had ten committees to assist the community's activities: Publicity and Radio, Teaching, Nineteen Day Feasts, Archives and History, Youth, Child Education, Auditing, Hospitality (all members), Contact and Circuit, and a Center Committee.⁵²⁶

The September 1940 issue of *Bahá'í News* reported a directive from Shoghi Effendi that stated, "In connection with the formation of new Assemblies and the maintenance of their Assembly status, the Guardian wishes to reaffirm the general principle that only those who reside within the city limits of any given locality have the right to either vote or be elected as member of the Assembly, even though this may involve frequent dissolution of the Assembly owing to insufficient number of members.... This principle should be closely adhered to, otherwise it will lead to confusion and overlapping."⁵²⁷ The October 1940 issue of *Bahá'í News* listed nine local Assemblies that had been dissolved as a result of the application of the Guardian's instruction concerning the residence of voting believers; one of them was the Assembly of Glendale, Arizona.⁵²⁸ Glendale was without a Spiritual Assembly until one was again formed in 1963 by Joint Declaration of nine Bahá'ís.⁵²⁹

One can perhaps identify some of the confusion and overlapping that may have led to the 1938 formation of the Glendale Assembly and then its termination two years later. For example, a report of the National Teaching Committee early in 1937 referred to "the Glendale, Arizona members of the Phoenix Bahá'í Community...."⁵³⁰ Also, the letter from Glendale dated January 21, 1938, addressed to the National Assembly expressing the "desire to form a Baha'i Spiritual Assembly in Glendale, Arizona, on April 21, 1938," as noted earlier, was signed with the names and addresses of nine individuals, all listing

Glendale addresses. Six listed a Glendale address with a Route and Box number or “P.O.” and each of those six added they were a member of the Phoenix Bahá’í Community.⁵³¹ The City of Glendale incorporated in 1910 and some of the Bahá’ís may have assumed their Glendale mailing addresses constituted their place of residence when in reality, they did not reside within the required “civil limits” (incorporated limits) of the City of Glendale.

The 1940 announcement of Shoghi Effendi’s directive that led to the dissolution of the Glendale Assembly also led the Phoenix Assembly to make some adjustments in its membership roster, and the Assembly transferred to an “isolated list” a number of Phoenix Bahá’ís determined to be living outside the city limits of Phoenix. This step resulted in the need for a by-election to replace two members of the Assembly.⁵³² The adjustments made to its community membership also resulted in a group of Bahá’ís living just outside the Phoenix city limits. On January 18, 1941, four of these Bahá’ís decided to form an organized group—“the first rural Bahá’í Community in Arizona” and they elected a recording secretary.⁵³³ The four individuals were Amelia Engelder Collins, her brother Oscar Engelder and his wife Louetta (who were now Bahá’ís) and Edward Rupperts. Louetta Engelder was elected secretary. (This account will follow the development of this Bahá’í group.)

In March 1941, the National Teaching Committee reported highlights of a teaching project in a number of cities in the southwest that included Phoenix. The services of a travel teacher, Beatrice Irwin, and various National Committees were coordinated with the Bahá’ís of selected cities to obtain wide publicity and personal contacts and to consolidate with adequate literature, a traveling library and plans for follow-up study. Among the materials provided in Phoenix were a traveling library for display, radio transcriptions, “diversified” free literature, books for library placements and sale, and a small model of the Bahá’í House of Worship with publicity material about it.⁵³⁴

Miss Irwin spoke at three public meetings in Phoenix that attracted about 150 people—at the YWCA, and at the Adams and Westward Ho Hotels. Another public meeting held at the Veteran’s Hall in Glendale attracted about forty people. Broadcasts about the Faith were made on radio stations KTAR and KPHO, a small plaster model of the Bahá’í House of Worship was displayed for a few days at two different Phoenix stores and Bahá’í books were displayed in a local bookstore. Miss Irwin also addressed about 500 students of the Phoenix Junior College in addition to having personal interviews with individuals including an Episcopalian Dean, a Rabbi, and the Dean of Phoenix Junior College. She also contacted the managers of a number of prominent area hotels—Camelback Inn, Jokake Inn, San Carlos Hotel, and the Wigwam Hotel at Litchfield—the Tempe College, Dean Gammage, and the Optimist Club. As a result of the activities, a Monday evening study class began for people interested in learning more about the Faith.⁵³⁵

During the 1940-1941 Bahá’í year, the Phoenix Assembly reported it enrolled six individuals as Bahá’ís including the woman who lived in Tempe and one individual who lived outside the city limits of Phoenix.⁵³⁶

Miriam Bugbee of Phoenix was re-appointed as a member of the 1941-1942 Regional Teaching Committee that served, among other states, Arizona. She had been a member of the Committee since its inception in 1936.⁵³⁷ The 1941-1942 RTC also included other current and former Arizona Bahá’ís—Amy Dwelly, Sadie Ellis, Mrs. I. A. (Nellie) Ircadia and Paul Schoeny.⁵³⁸

Expansion-consolidation activities resulted in the formation of a new Local Spiritual Assembly in 1941—the Phoenix East Rural Assembly,⁵³⁹ apparently formerly the “first rural Bahá’í Community [Group] in Arizona.” There was some question about what name to use for the Assembly but Arizona again had two Bahá’í Assemblies. Three organized Bahá’í groups were reported that spring—the city of Glendale and two separate Glendale Township groups.⁵⁴⁰

Following the Japanese bombing of Pearl Harbor on December 7, 1941, the United States entered World War II. The National Assembly published a cablegram dated six days later from Shoghi Effendi to be shared with the Spiritual Assemblies, Communities and Groups of the Bahá’ís of the United States and Canada.⁵⁴¹ It stated, in part, that “the great Republic of the New World, the enviable parent of System heralding the World Order of Bahá’u’lláh, must assume through adversity its preponderating share of responsibility to lay down, once for all, broad, worldwide, unassailable foundations of that discredited yet immortal System” and he appealed to all the Bahá’ís not to relax their teaching efforts or “slaken their sacred task of building the institutions whose progress destiny has indissolubly linked with the fortunes of the most disastrous, most challenging, most pregnant period of human history.”⁵⁴² The onward progress of the Faith continued nationally and locally.

After one and one-half years as a Bahá’í pioneer in San Salvador, former Phoenix resident John Eichenauer went on to assist the formation of the first Local Spiritual Assembly of Tegucigalpa, Honduras, in April 1941 and he visited Bahá’ís in Nicaragua, Costa Rica, Panama, Guatemala and Mexico.⁵⁴³ His pioneering was cut short by World War II and in October 1942 he was drafted into the U.S. Army. In a letter addressed to “Messrs. John and Marshall [John’s brother] Eichenauer” from Haifa written on behalf of Shoghi Effendi and dated December 5, 1942, Shoghi Effendi recognized that John was “doing such good work in Central America” where his “labours were much needed” and regretfully acknowledged it was necessary for him to return to the United States—“since there seemed no choice in the matter, it cannot be helped.”⁵⁴⁴ John ended up being stationed in Germany where he helped reorganize the persecuted German Bahá’í community after V-E Day (May 8, 1945, Victory in Europe Day—the end of the World War II fighting in Europe) and he assisted the communication between Shoghi Effendi at the Bahá’í World Centre and the Bahá’ís in Germany.⁵⁴⁵ He received the American Bronze Star and French Croix de Guerre (War Cross) for his military services.⁵⁴⁶

During this time, construction of the Bahá’í House of Worship in Wilmette was progressing and was becoming an increasingly attractive subject for Bahá’í publicity. In February 1942, a plaster model of it was displayed with pots of planted tulips in the window of Keen’s Flower Shop in Phoenix for a little over two weeks.⁵⁴⁷ That same month Miss Adrienne Ellis, chairman of the Bahá’í youth group in Phoenix, spoke about the architecture and significance of the House of Worship in a program broadcast by radio station KPHO. The announcer, who introduced Miss Ellis and her subject, told the listening audience that the “Bahá’í Temple” was dedicated to the promulgation of universal religion and universal peace. He also announced details of plans of the Phoenix Bahá’í youth to observe the approaching International Bahá’í Youth Day with a symposium on February 22 at the Phoenix YWCA and the public was invited to attend.⁵⁴⁸

A year later Adrienne Ellis was listed on the National Assembly's Pioneer Roll of Honor as a homefront pioneer to Greensboro, North Carolina.⁵⁴⁹

Four adults had applied to the Phoenix Assembly for membership and were welcomed as Bahá'ís by the Assembly on February 4, 1943.⁵⁵⁰ (Another adult whose first introduction to the Faith was through lectures given by Madame Orlova in 1933, had been welcomed as a new Phoenix Bahá'í in August 1942;⁵⁵¹ also, two youth joined the Bahá'í youth group during the Bahá'í year 1942-1943.)⁵⁵²

In March 1943, Amelia Collins of the Phoenix East Rural Township community was elected delegate to the National Convention.⁵⁵³ Local Assemblies elected in April 1943 included one in Phoenix and one in "Phoenix (East Rural),"⁵⁵⁴ also referred to as East Phoenix, or Phoenix East Rural Township. Also listed for that same year were Bahá'í groups in Glendale Rural, Phoenix Rural (West), Poston, and Tucson; cities and postal zones having isolated Bahá'ís were Buckeye, Coolidge, Douglas, Glendale, Kingman, Payson, Phoenix, Prescott, Sonoita and Tucson.⁵⁵⁵

The Schoenys' Phoenix home at 302 West Portland Street was no longer used as a Bahá'í Center by April 1943 because the Assembly decided it (the Assembly) "should have complete jurisdiction of a Bahá'í Center, keys and etc."⁵⁵⁶ The Assembly had previously expressed concern at one of their meetings about ways and means of advancing the Bahá'í Faith in Phoenix and one suggestion was to have a Center in downtown Phoenix.⁵⁵⁷ In May, the Assembly appointed a committee to find a location for a Center and it was successfully accomplished that summer.⁵⁵⁸

In August 1943, just prior to a national teaching campaign and in time to accommodate related local activities, a Bahá'í Center was opened in downtown Phoenix⁵⁵⁹—a room in the Printery Building at 210 West Adams Street was rented for \$35.00 per month.⁵⁶⁰ The address was the same as the very first Phoenix Bahá'í Center rented briefly beginning in November 1933; in 1933 the building had been known as the Arizona Fire Building.⁵⁶¹

The year 1944 would mark the first year of the second Bahá'í Century and in anticipation of, and in preparation for, the centenary of the Faith (1844 to 1944) to be celebrated following the final phase of the Seven Year Plan, the National Assembly called for a nationwide teaching campaign. The plan called for a series of public meetings in each local Bahá'í community from September 1943 to April 1944, culminating in a centenary celebration on May 23. Four proposed themes, each within a specific time frame, were Race Unity, Religious Unity, World Unity, and The Manifestation of God. A public meeting was to be keyed to each subject within its time frame along with publicity and study classes.⁵⁶²

As always, the Phoenix Assembly and the Bahá'ís, as is evident in their activities, closely followed directives and appeals from Shoghi Effendi and the National Assembly. On this occasion, the Phoenix and Phoenix East Rural Assemblies responded with plans for an ambitious series of events. Dorothy Baker, member of the National Assembly and five national committees including the Race Unity Committee,⁵⁶³ gave a public lecture in the first of the series on September 30, 1943, at the Phoenix Woman's Club on the theme of Race Unity and followed it up with a ten-minute radio talk the next morning. The event at the Woman's Club had been promoted through radio announcements, display ads, items in the newspapers and the mailing of a letter with a dignified invitational card to civic clubs and individuals.⁵⁶⁴



Bahá'ís in front of the Phoenix Printery Building. In 1943 a room was rented for a Bahá'í Center.

You are cordially invited to hear a talk by
Dorothy Baker
on
Race Unity
Thursday, September 30, 8:00 p. m.
Phoenix Woman's Club
Mrs. Baker is a nationally known author, teacher, and lecturer.
Her approach to this subject is one of universal appeal.
Sponsored by the Phoenix Bahá'í Assembly
No admission charge *No collections*



In 1943 Dorothy Baker spoke at the first of a series of public meetings during a teaching campaign in Phoenix.

The teaching campaign's program with the theme of Religious Unity was scheduled for the end of the 1943⁵⁶⁵ and had as its high point an evening of music. It was held at the Schoeny home and fifty invitations had been sent to friends.⁵⁶⁶ For January and February 1944, the time frame specified for the theme of World Unity, a series of public meetings was held on various related topics on Sunday evenings at the Bahá'í Center where a library and a reading room were open to the public on Monday, Wednesday and Friday afternoons. Small folded invitational leaflets featuring a picture of the Bahá'í House of Worship in Wilmette on the cover and containing the January-February schedules were printed and distributed. The leaflet also contained two quotations from Bahá'í writings and a brief statement of Bahá'í teachings and principles. A symposium for the public by the Bahá'í youth concluded this phase of the campaign on February 27.⁵⁶⁷

Programs and schedules were also printed and distributed for public meetings in March and April, the final phase of the campaign that had as its theme The Manifestation of God.⁵⁶⁸ The Phoenix and Phoenix East Rural Assemblies entered into a contract in April with the *Arizona Republic* and *Phoenix Gazette* for a weekly insertion, during April and May, of a short quotation from the Bahá'í writings.⁵⁶⁹

Thus, the Bahá'í communities of Phoenix and Phoenix East Rural joined the National Assembly (whose actions included a letter and a telegram to the President of the United States)⁵⁷⁰ and Bahá'í communities throughout the world, in ushering in the historic Bahá'í Centenary Celebrations in May 1944.

A TWO-YEAR RESPITE

*"The two-year respite...is now ended."*⁵⁷¹

-SHOGHI EFFENDI, APRIL 1946

Between the end of the first Seven Year Plan (April 1944)⁵⁷² and the launching of the Second Seven Year Plan (April 1946) there was what Shoghi Effendi called a "two year respite." Rúhíyyih Khánum wrote, "It is unlikely that the American Community had realized their arduous labours between 1944 and 1946...had been a 'respite' until the Guardian called it that."⁵⁷³

In a message dated April 2, 1944, Shoghi Effendi had referred to the total victory of the first Seven Year Plan: "The brilliant achievements of the heroic pioneers, the itinerant teachers, the indefatigable administrators of Bahá'í teaching activities whether local, regional or national, set the seal of total victory on the Seven Year Plan...."⁵⁷⁴ He stated in another message on April 15, again referring to the first Seven Year Plan, "The structural basis of the Administrative Order of the Faith of Bahá'u'lláh has, through this superb victory, and on the very eve of the world-wide celebrations of the Centenary of His Faith, been firmly laid by the champion-builders of His World Order in every state of the Great Republic of the West and in every Province of the Dominion of Canada."⁵⁷⁵

Prior to the centenary celebrations, Arizona's first Bahá'í State Convention was held in April 1944,⁵⁷⁶ the first time delegates were selected at state conventions by votes from the eligible Bahá'ís of each state rather than by communities with Local Spiritual Assemblies.⁵⁷⁷ That same month a visit from journalist and world traveler Marzieh Gail provided another opportunity for the Phoenix Assembly to publicize and promote the Faith. Mrs. Gail, a Bahá'í from San Francisco, was the daughter of distinguished Bahá'í parents and she spent many years in Persia (Iran). Articles in the *Arizona Republic* and *Phoenix Gazette* publicized her two public lectures at the Bahá'í Center—a Saturday evening lecture on "Persia As I Saw It" and the other, Sunday afternoon, on "A New Faith for a New World."⁵⁷⁸ She spoke to seventy-five students of Sociology and English at the Phoenix Junior College using "Persia As I Saw It" as a background for a presentation on the Faith. She also spoke to 150 students and teachers of Carver High School (African-American) at a special assembly meeting. In addition to "Persia and the Bahá'í Faith," she referred to the tribute that the school's namesake, George Washington Carver, had made to the Faith. That same day she also spoke to a combined class of 7th and 8th graders at Booker T. Washington School. It was reported that Mrs. Gail brought the Bahá'í message to a total of 305 young people through her visits to the three schools.⁵⁷⁹

On the 22nd of May 1944, the *Arizona Republic* carried a sixteen column-inch article about the Bahá'í Faith and the centenary celebration in the U.S. and during the centennial week, a related broadcast was made on Phoenix radio station KPHO. The Phoenix community had ordered special radio transcripts offered by the Bahá'í National Radio

Committee.⁵⁸⁰ A local gathering held to celebrate the centenary included listening to the KPHO radio program, a transcription of a talk by Marzieh Gail.⁵⁸¹

The Phoenix Assembly wrote the national Bahá'í Contacts Committee in September 1944, regarding Italian and German internment camps, Japanese relocation camps and several army bases situated in the Phoenix area and inquired if the Committee had any plans or suggestions as to how such camps could be contacted and teaching undertaken.⁵⁸² The National Assembly replied that the Bahá'í administrative body that had jurisdiction in the area (Local Assembly or Regional Committee) and not individual initiative, had authorization for distribution of all Bahá'í literature to military prisoners through established channels recognized by the War Department.⁵⁸³ Available records don't indicate what, if any, action was taken by the Phoenix Assembly. However, the Youth Symposium that year utilized the Jubilee Singers from the Luke Air Force Base singing a group of spirituals.⁵⁸⁴

The youth were reported as "quite active" during the year. Their activities included Sunday meetings and they conducted several of the community's regular public meetings at the Bahá'í Center; they helped, as needed, with children's classes on Sunday mornings and they planned picnics jointly with the children's group. Several of the Bahá'í youth joined the adults on extended teaching trips and participated in the programs that were presented.⁵⁸⁵

Approximately ninety-eight inquirers attended Phoenix Bahá'í meetings throughout the 1944–1945 Bahá'í year; at least one individual in Phoenix embraced the Faith that year.⁵⁸⁶

In March 1945, the Bahá'ís of Phoenix sponsored a series of weekly group study meetings for the public that were held on Sunday afternoons at the Bahá'í Center in the Printery Building beginning with a series of five sessions conducted by Mrs. E. R. (Loulie) Matthews, chairman of the International Bahá'í School at Colorado Springs. On March 4 and 11 the subject was Unity as the Pattern for Future Society, followed by Race Amity on March 18, Education for World Peace on March 25 and Prayer and Meditation on April 8. The meetings were all well publicized in the *Arizona Republic*, *Phoenix Gazette* and the *Arizona Sun*, a "Negro weekly" that carried many reports of Phoenix and Tucson Bahá'í activities.⁵⁸⁷ Although no large numbers of inquirers were attracted, the same ones came again and again.⁵⁸⁸

On Saturday, March 31, the *Phoenix Gazette* printed an extensive article listing the sponsors and locations of Easter Sunday observances. Near the end of the article was an announcement that the Phoenix Bahá'ís would conduct an afternoon group study and discussion on "Resurrection" at their Bahá'í Center on West Adams Street (Printery Building).⁵⁸⁹

Following the April 1945 election of Assemblies for the Bahá'í year 1945-1946, Arizona had two Assemblies—Phoenix, and East Phoenix where two residents⁵⁹⁰ had been welcomed as new Bahá'ís during the past year. Bahá'í groups were reported in Phoenix Rural (West) and Poston; cities and postal zones listed with isolated Bahá'ís were Coolidge, Buckeye, Florence, Glendale, Kingman, Payson, Phoenix, Prescott, Tempe and Tucson.⁵⁹¹

In June, the Phoenix Assembly submitted to the *Bisbee Daily Review* a manuscript released by the National Bahá'í News Service and the Assembly expressed the hope the newspaper would publish it in an early issue.⁵⁹²

World War II officially ended in September 1945 when Japan signed the terms of surrender following the atom bombing of Hiroshima in August. That fall, the Phoenix Assembly sponsored another series of public meetings at the Center, this time on the general theme, Steps Toward World Peace.⁵⁹³ They also planned a separate weekly series of hour-long study classes for the Bahá'í community beginning with the then recent publication, *God Passes By*, the Guardian's history of the first Bahá'í century.⁵⁹⁴

The Assembly was notified by the Printery Building manager in November that the space rented for the Bahá'í Center was being requisitioned for commercial use, so activities were carried on without a Center; public meetings took the form of informal study classes held in the homes of the Bahá'ís.⁵⁹⁵

The Second Seven Year Plan

“The time is ripe...for inauguration of a Second Seven Year Plan.”⁵⁹⁶ –SHOGHI EFFENDI, APRIL 1946.

In April of 1946, a message from the Guardian to the Thirty-Eighth Annual Convention at the Bahá’í House of Worship in Wilmette, announced the inauguration of a second Seven Year Plan (1946-1953) for the American Bahá’ís. The first of several goals was the consolidation of victories already won throughout the Americas, involving multiplication of Bahá’í centers and bolder proclamation to the masses. The second was completion of the interior ornamentation of the Bahá’í House of Worship in time for the celebration of its fiftieth anniversary in 1953.⁵⁹⁷

A cablegram received from the Guardian on June 13, 1946, included an appeal for the “number of Assemblies functioning in North America” to reach 175 before the expiration of the second year of the second stage of the Divine Plan (April 1948).⁵⁹⁸ The Phoenix Assembly responded by sponsoring Tucson as a goal to be raised to Assembly status.⁵⁹⁹ Between April 1946 and April 1947, Tucson was the main objective of the Phoenix Extension Teaching Committee that arranged seven meetings there, some in conjunction with the Regional Teaching Committee, and the Bahá’ís began a series of radio programs.⁶⁰⁰ A number of the meetings were held in the Tucson home of a Bahá’í, Isabelle Dodge. Twenty-two individuals attended a meeting held in the home of a former Phoenix Bahá’í, Frances Lewis (formerly Frances Howard), who lived outside of Tucson. Mrs. Joy Allen from California was the speaker and she remained in Tucson for one week to do additional teaching.⁶⁰¹

Among the highlights of activities in 1946, was a Bahá’í exhibit at the Arizona State Fair in November. The exhibit was sponsored by the Phoenix Assembly with assistance from the Assembly of East Phoenix, and it featured a small white plaster model of the Bahá’í House of Worship in Wilmette with a series of color slides of the actual edifice that were automatically projected onto a screen. Two large circular maps of the world displayed colored flags designating countries where the Faith was represented and above the maps a large sign read “The earth is but one country and mankind its citizens – Bahá’ulláh.” The Bahá’í exhibit attracted approximately 4,000 people and 2,000 pieces of literature were handed out. Even State Fair personnel were enthusiastically attracted by the exhibit and they assured the Bahá’ís that space would be available for them at the next year’s Fair.⁶⁰²

Helen Reed Bishop visited Phoenix in January 1947 and spoke to a capacity audience of 180 at the Adams Hotel on “The Meaning of Crisis.” A follow-up meeting the next evening attracted thirty-five individuals. Mrs. Bishop remained in Phoenix for a week during which she “did much teaching work” and a study class began for those who were attracted to the Faith.⁶⁰³

Sometime around June 1947, four Bahá’ís including two from the East Phoenix community visited Safford and Duncan where an evening meeting was attended by

nineteen adults and six children.⁶⁰⁴ On June 23, the East Phoenix Rural Assembly had expressed concern at their meeting that a letter from Amelia Collins “should receive an answer and a request made for...[her] official transfer” to Evanston, Illinois.⁶⁰⁵

Following communications back and forth between the East Phoenix Rural Assembly and the National Assembly and its Regional Teaching Committee, on July 22, 1947, the National Assembly wrote that the conditions for electing the East Phoenix Rural Assembly on April 21 (1947) did not exist due to an inadequate number of resident Bahá'ís and it therefore had reverted to Group status.⁶⁰⁶ Although the local Bahá'ís must have been deeply disappointed over the changed status of their community, they anticipated re-forming as an Assembly in April 1948.⁶⁰⁷

In September 1947, the East Phoenix Group contacted Zahrah Schoeny of Phoenix about initiating a series of meetings with Bahá'ís living close to Phoenix and it was reported that several meetings were being held in Tempe.⁶⁰⁸

In a cablegram to the National Assembly dated January 10, 1948, Shoghi Effendi made an urgent “last minute appeal to every single member of the community, the champion warriors in the army of Bahá'u'lláh” to “fill the gap” regarding attainment of the goal of 175 functioning Assemblies in North America (the United States and Canada) by April 21, 1948.⁶⁰⁹ At the National U.S. Bahá'í Convention in 1948, the National Teaching Committee was able to report the goal of 175 actually had been surpassed with a total of 194 functioning Assemblies.⁶¹⁰

Contributing to this success was an Arizona Bahá'í *Group* (most likely East Phoenix Rural, having reverted from Assembly to Group status) designated as “East Phoenix.”⁶¹¹ The name was soon changed to “North Phoenix”⁶¹² and it soon changed from a Bahá'í Group to a Local Spiritual Assembly. A special meeting with Nancy Phillips (Phoenix Bahá'í), who was a member of the Regional Teaching Committee, was held with the Group in early April to discuss forming a Local Spiritual Assembly on April 21st. Mrs. Phillips noted that the Group was known both as East Phoenix and North Phoenix and she offered to try to clarify the matter with the National Assembly.⁶¹³ The Assembly was to be designated as “North Phoenix.”

In 1948 two new Bahá'í Assemblies in Arizona were formed in response to Shoghi Effendi's emergency appeal—the Assembly of North Phoenix⁶¹⁴ and the Assembly of Tucson that was assisted by eight Bahá'ís relocating there.⁶¹⁵ Phoenix Bahá'ís were involved in the formation of both—Clarence Iverson and Owen Trowbridge relocated to “North Phoenix” and Paul and Zahrah Schoeny and family relocated to Tucson. The four adult Phoenix Bahá'ís were among 134 who arose to resettle in areas of the U.S. to secure endangered Assemblies and enable new ones to be formed.⁶¹⁶ Clarence Iverson had returned to Phoenix after serving as a Bahá'í pioneer to El Salvador, Central America, from 1939 to 1946, initially under the First Seven Year Plan. (He died in 1979—again serving the Faith as a pioneer, this time to the French island of Corsica in fulfillment of one of the goals of the Nine Year Plan, 1964-1973.)⁶¹⁷

Members of the first Assembly of Tucson in 1948 were: Isabelle Dodge, Maida Merriam from Chicago, Mabel Hoegner from Tucson Township #13, Paul and Zahrah Schoeny from Phoenix, Kathryn Frankland from Kentucky, Mary Louise Kelsey from New Jersey, and Evelyn and Richard Walters from New Mexico.⁶¹⁸

Also in 1948, “the oldest National Assembly in the Bahá’í world, that of the United States and Canada,”⁶¹⁹ became two separate Assemblies when Shoghi Effendi “launched Canada on her own independent administrative destiny” with her own first National Convention in April.⁶²⁰

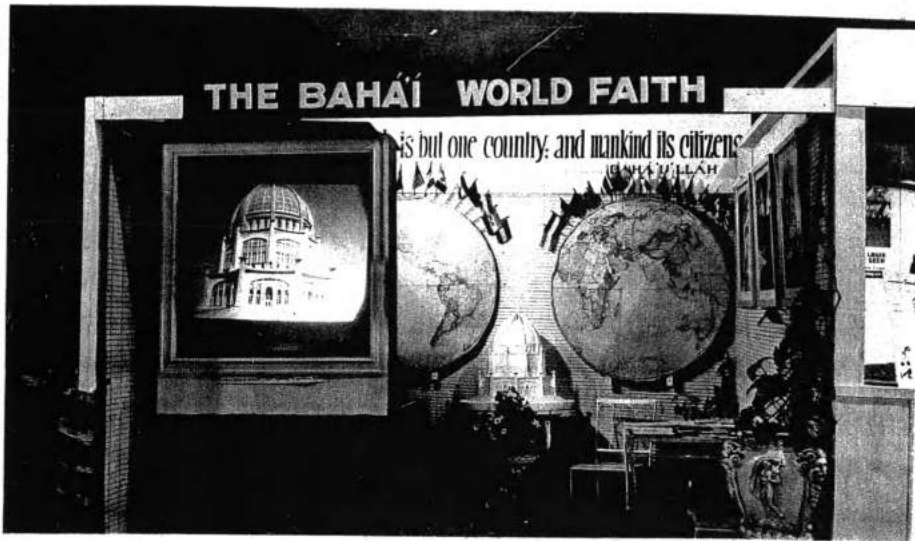
Throughout 1948, the Phoenix Bahá’í activities included fairly regular public meetings, with notices and articles in newspapers serving the Phoenix area. Local Bahá’ís generally were utilized as speakers at the public meetings and occasional visiting Bahá’í speakers included Mamie Seto from San Francisco. She had conducted the Bahá’í study class that was formed in Phoenix in 1935 following Orcella Rexford’s series of lectures, and she was one of several speakers at a Phoenix Bahá’í Winter Institute in 1948.⁶²¹

By the summer of 1948 the Bugbees, early Phoenix Bahá’ís, had built an addition onto their West Van Buren Street home that accommodated many Bahá’í gatherings. This addition had the name “Assembly Hall” printed in large letters over the front doorway. In 1989 the building could still be identified, but abandoned and deteriorating in a setting quite different from the upper middle class residential neighborhood of the 1930s and into the 1950s. On July 9, 1948, the Bahá’ís commemorated the Martyrdom of the Báb at the Assembly Hall site followed by a memorial service for George Latimer⁶²² who had died in June.⁶²³ He was remembered for his many Bahá’í services including his membership on the National Assembly and for his assistance as chairman at the 1930 meeting for the election of the very first Phoenix Assembly.⁶²⁴ In the fall of 1948, the Bugbees offered the use of Assembly Hall to the Phoenix Bahá’í community for a Bahá’í Center.⁶²⁵

Assembly Hall became the site of many Bahá’í events including the four-day first annual Winter Institute on Bahá’í Education sponsored by the Phoenix Assembly in December 1948 with Bahá’í and non-Bahá’í participants and open to the public.⁶²⁶ On the evening of the first day’s session a Fellowship (or “Friendship”) Feast was held, attended by approximately sixty-three people.⁶²⁷ One of several Bahá’í speakers was Amelia Engelder Collins from Wilmette,⁶²⁸ whose brother Oscar Engelder and his wife were now members of the Bahá’í Assembly of North Phoenix. Filmstrips, movies, music, and dancing filled the Winter Institute’s evenings.⁶²⁹ The cover of the program for the Institute had a photo of the Bugbee residence with its Assembly Hall addition.⁶³⁰ Advance publicity, mailed programs, personal invitations and prayers all contributed to the Institute’s success “from which,” according to the National Teaching Committee, “have come many confirmations.”⁶³¹ On Saturday, December 25, the day before the Institute began, Clinton Bugbee spoke at a public meeting held in Assembly Hall. His topic, appropriate for Christmas Day, was “The Prince of Peace” (Bahá’u’lláh).⁶³²

The Bahá’í State Convention in February 1949, held in Assembly Hall,⁶³³ was attended by twenty-eight eligible Bahá’í voters, plus children, and guests who were Bahá’ís. The total number of eligible voters in Arizona that February was reported to be seventy.⁶³⁴ Forty-seven ballots were cast that elected John Eichenauer and Paul Schoeny as delegates to the National Convention.⁶³⁵

In April 1949, following the formation of local Spiritual Assemblies, Arizona had three Assemblies—Phoenix, North Phoenix and Tucson; cities and townships having Bahá’í groups were located in Duncan, Glendale Rural West, Prescott and Tucson Township 14; localities having isolated Bahá’ís were Buckeye, Coolidge, Flagstaff, Florence, Glendale,



Popular Bahá'í exhibit at the Arizona State Fair, 1946.



Most likely members of the first Local Spiritual Assembly of North Phoenix formed in 1948. Standing, left to right: Oscar Engelder, Louetta Engelder, Edith Goranson, Clarence Iverson, Edward Rupperts, Owen Trowbridge. Sitting, left to right: Laura Roberts(?), Nina Rupperts Seibert, Alice Goetz(?).

FIRST ANNUAL
Winter Institute for Baha'i Education

ASSEMBLY HALL

1738 WEST VAN BUREN STREET — PHOENIX, ARIZONA

December 26 - 29, 1948

Year 105

Baha'i Era



Cover of the program for the Winter Institute held in 1948.

General Theme

**"WHAT MODERN MAN SHOULD KNOW
ABOUT RELIGION"**

Sponsored By The
BAHA'I ASSEMBLY OF PHOENIX

Approved By The
National Baha'i Assembly of the United States



Bahá'ís and guests at the Winter Institute.



Bahá'ís in front of Assembly Hall, late 1940s.



The former Bugbee home and its Assembly Hall addition as it appeared in 1989, abandoned and deteriorating.



Presumably, members of the first Local Spiritual Assembly of Tucson formed in 1948. Back row, left to right: Richard Walters, Isabelle Dodge, unidentified, Paul Schoeny. Front row, left to right: Zahrah Schoeny, Mary Louise Kelsey, Kathryn Frankland, unidentified, unidentified. Unidentified members pictured: Mabel Hoegner, Maida Merriam, Evelyn Walters.

Mesa, Payson, Phoenix Maricopa County, Tempe, Tucson Township 13, Wickenburg and Williams.⁶³⁶

Among the goals of the Second Seven Year Plan, as noted, was the completion of the interior ornamentation of the Bahá'í House of Worship in Wilmette by 1953⁶³⁷ and in July 1949, work began on it.⁶³⁸ Ever mindful of the directives of Shoghi Effendi and their current status, the Arizona Bahá'ís must have been gratified to see the article published in the *Arizona Sun* on July 15, 1949, explaining details of masonry techniques and the work underway, just four days after the work began on completion of the interior ornamentation. The article was accompanied by a four inch by six and one-half inch sketch of what three of the lace-like sections of stonework would look like when they were assembled and in place. It would be several more years before it was completed.

Conclusion

Looking back over the years 1900 to 1950, one can see the evolving process of the establishment of the Bahá'í Faith in Arizona during a period that overlapped the ministries and guidance of 'Abdu'l-Bahá and then Shoghi Effendi. Progress of the Faith in Arizona can also be attributed to close association and cooperation of the unified Bahá'ís with the National Assembly and its committees that coordinated and directed national and some related local Bahá'í activities. Among the services and guidance provided by the National Assembly and its committees were the invaluable services of many Bahá'í visitors, encouraging and clarifying communications, newspaper releases, radio scripts, and Bahá'í publications that included Bahá'í periodicals which kept Bahá'ís apprised of directives, needs, progress and activities, regionally, nationally and worldwide.

In February 1953, the Ten Year Crusade was launched⁶³⁹ and in May of that same year the House of Worship in Wilmette was dedicated in a public ceremony.⁶⁴⁰

By August 1953 there was a newly formed Arizona Assembly, Tucson Township 14, that wanted to adopt Clifton, Arizona, as their Extension Teaching Committee project.⁶⁴¹ The Tucson Township 14 Assembly appears to have been renamed Tucson Suburban Area North and after Assembly elections in 1956 its status was first reported as "undetermined," and by August it was reported it had lost its Assembly status⁶⁴² (presumably due to an inadequate number of Bahá'ís).

In May 1954, a Local Assembly was reported formed in Yuma,⁶⁴³ but it lost its Assembly status by 1955 because it lacked the required number of Bahá'ís.⁶⁴⁴ However, in April 1956, it was restored to Assembly status.⁶⁴⁵

In July 1954, the Tucson Assembly had reported that their community's first legal Bahá'í marriage had taken place.⁶⁴⁶

Two cablegrams from Shoghi Effendi in 1954 pertained to Freemasonry and stated, "Disapprove membership (in) Freemasonry" (November 11, 1954); "Any Bahá'í determined retain membership (in) Freemasonry loses voting rights" (December 22, 1954). The National Assembly noted that the directive was an application of the general principle Shoghi Effendi "laid down some years ago" that "Bahá'ís are not to affiliate with organizations, any of whose purposes and methods contradict fundamental principles of the Bahá'í teachings."⁶⁴⁷ Toward the end of the 1950s, Phoenix Bahá'ís Clinton and Miriam Bugbee and Clarice Eichenauer chose to remain in their respective Masonic Order and Eastern Star organizations and forfeited their membership in the Bahá'í Faith. The Bugbees apparently had invested money in Freemasonry that included pre-paid burial, an arrangement they chose not to give up. Clarice Eichenauer (mother of John) was later reinstated as a Bahá'í.⁶⁴⁸ She died in March 2002 at the age of 106.⁶⁴⁹

John Eichenauer, following his pilgrimage to the Bahá'í World Centre in 1956, went on to pioneer in Monterey, Mexico, for two years and assisted the formation of Monterey's

first Local Spiritual Assembly.⁶⁵⁰ He currently (year 2004) resides in Phoenix where he continues serving the Faith.

By 1956 Zahrah Schoeny, who relocated with husband and family to Tucson in 1948 for the formation of the Assembly there, had returned to Phoenix and the Schoeny home at 302 West Portland, apparently confident that the continuation of a Tucson Assembly was assured. Correct in that assessment, the Tucson Bahá'í community has expanded in membership over the years and has maintained its Assembly status.

Also by 1956, there were five Local Spiritual Assemblies in Arizona: Phoenix, Phoenix Suburban Area North (earlier known as “North Phoenix,” it apparently was annexed to the incorporated City of Phoenix sometime between October 1958 and October 1959), Tempe, Tucson, and Yuma (which lost its Assembly status by April 1957).⁶⁵¹

Among the early Arizona Bahá'ís mentioned who left their communities to settle in locations with either few or no Bahá'ís or who responded to serve in other lands, was Nina Rupperts Seibert. She and her daughter, Carol (in year 2004, known as Carol Agahi of Phoenix) moved to Lincoln, Nebraska, as Bahá'í homefront pioneers there—Carol had turned twenty-one so both were instrumental in the formation of the first Local Spiritual Assembly of Lincoln, Nebraska, and both were members of the Assembly. Eventually, Nina went on to pioneer in Panama where a Bahá'í school was named after her. She had dropped the name Nina, which she wasn't fond of and in its place adopted her middle name, Virginia.⁶⁵²

The Bahá'ís in Arizona during the early period covered by this history were very representative of the early Bahá'ís in general—dedicated, devoted and committed individuals who translated their love and devotion for Bahá'u'lláh, the Bahá'í Faith and its teachings, into action and deeds of service. A solid core of individuals built a firm foundation for the Faith in Arizona. They did it with an eagerness, exertion of effort, and perseverance, during the extremely disruptive conditions of two world wars and the Great Depression and they achieved promised victories for the Faith.

APPENDIX 1

AMELIA ENGELDER COLLINS

1873-1962

Louetta Engelder, who was married to Amelia's brother Oscar, provided the following information (unless designated otherwise) on the dates noted.

Amelia was a housekeeper for her oldest brother, Conrad, when she and Thomas Collins met in Calumet, Michigan.* Conrad was a minister in Calumet. (Notes of present writer's conversation with Louetta Engelder on July 21, 1977.)

Amelia Engelder and Thomas Hoatson Collins were married [on August 22, 1895] at Marwood, Pennsylvania, outside of Butler. Milly's father married them. Her father was a Lutheran minister there and lived in the parsonage. Milly had been away from home taking care of her brother Conrad in Calumet, Michigan. (Notes from writer's conversation with Louetta Engelder on March 9, 1979.)

Tom's relatives and friends were interested in mining and they had Tom go to Arizona [in the late 1890s?] to look over possible mining property. He and Walter Douglas dickered over buying the Irish Mag mine property. Tom was responsible for choosing the land that was bought and he became a director. It was the Hoatson family—his mother's family and their friends—that bought the stock. Tom and Amelia Collins left Bisbee in 1904. They had made their fortune before that. The Calumet and Arizona Mine [see endnote 18], associated with the Hoatson family, became Phelps Dodge after the Depression. Louetta Engelder said it would be fair to say that the generous financial contributions Milly made to the Faith had their origins in the wealth from the Collinses' financial interests in Arizona mining businesses. (July 21, 1977.)

Thomas Hoatson Collins' Hoatson relatives sent him out to Bisbee from Michigan (to oversee the copper mining business that his uncle, "Captain" Jim Hoatson, had become involved in). Tom and Milly lived on Quality Hill in Bisbee, where Mike Brophy or "Baldy" E. B. Mason lived. Tom exercised his wisdom in "picking up property that no one else saw [copper mining] potential for." Mr. Frank Cullen Brophy complimented Tom's wisdom and foresight and said Tom was "closely connected with Bisbee." (Notes from conversation of Lou Engelder and Maureen Thur with Mr. Frank C. Brophy at his Phoenix home, July 1977.)

**Portraits of Some Bahá'í Women* by O. Z. Whitehead, George Ronald, 1996, states (p. 74), "When Milly was a young girl, she and her brothers visited in Copper Harbor, Michigan. Here she met Thomas H. Collins, whom she later married."

According to Louetta Engelder, Tom and Amelia Collins left Bisbee, Arizona, around 1904 and visited Europe, then returned to Calumet, Michigan; they visited various mines and visited in Pasadena, California. By 1904, Tom had acquired their considerable wealth from the [copper] mining business.

Mr. Thomas and Mrs. Amelia Collins had a farm called “Ahk-in-doony” [phonetic spelling]—Scottish for “house on the hill”—in Princeton, Massachusetts, located forty or so miles from Boston. They had purchased the farmland about 1915 and had a house built. They had a small model of the house made prior to building it, wherein every piece of furniture, etc., was represented. By 1919 the Collinses were occupying it. It was in this house that “Milly” received the Tablet from ‘Abdu’l-Bahá [complete text is at the end of this APPENDIX]. She had expected to spend the rest of her life there but Tom Collins did not want to stay there because it was too “dead”—too far from people he wanted to visit with. Louetta Engelder felt Tom preferred the atmosphere of California. They had cattle on the farm and fruit trees. Milly had the fruit canned—“she was very thrifty, she wasn’t going to have anything go to waste.” (Notes from conversation of Maureen Thur with Louetta Engelder on July 17, 1979.)

The Collinses had spent their winters in Pasadena, California. (Shortly after 1919 they sold the Massachusetts farm, per Louetta Engelder.) Between 1928 and 1930 they were living at the Vista Del Arroyo (near the Rose Bowl), a very exclusive hotel in Pasadena. Tom’s aunt, Mrs. Thomas Hoatson, was living on Los Feliz in Hollywood and took... (Louetta Engelder to show her) where Milly was going to build a beautiful new home in Pacific Palisades.* Milly and Tom lived in the house about two years when Tom died. After Tom died, Milly sold the house to actor Charles Laughton. She visited Mr. Laughton there on at least a couple occasions. Mr. Laughton sold the house to a Spanish lady.

After Tom died (1937), Milly went to see Shoghi Effendi in Haifa and he took her up into the Bahá’í Gardens and talked with her. She didn’t get a chance to tell him all her problems as she intended, and on return to serving on the National Assembly, she found she was prepared through her visit with Shoghi Effendi regarding certain matters concerning Bahá’í administration. Before Tom died, he had made arrangements for Milly to live with Oscar and Louetta by buying five acres next to their Phoenix area home, saying his “pump” (heart) wasn’t too good. Tom then said he could “go happily; I only have two wishes”—one, knowing “that you [Oscar] and Lou take care of Milly the rest of her life, and (two) I want to go to Geyserville to see Collins Hall, the dorm and the little bridge.” Oscar said he would take care of Milly. Milly went to Louetta—“would you like to do something for Tom, Lou?” Milly asked Louetta to give Tom a hooked rug she’d made that was always under the favorite chair that Tom used at the Engelder home. Milly and

*A book that was in the possession of Mabel Helmick (deceased) in Phoenix had a small 1932 calendar in the front along with the name “Amelia E. Collins” with the address “14954 Corona Del Mar, Pacific Palisades [California].”

Tom went home. Tom wasn't well. Milly suggested they (she and Tom) take a boat trip on a freighter—he always felt better on the water. He went into a coma and was taken off the boat in Rotterdam, Holland, and he died either then or on the boat just before.

Leroy Ioas read selections at a (funeral) service for Tom. Milly returned to their Palisades home and prepared to sell it and build onto Lou and Oscar's house where she lived off and on for eighteen years. She also lived at the Evanston, (Illinois) Hotel during this period. In the 1940s or 50s, she moved to the house that she had built in Wilmette [located across the street from the Bahá'í House of Worship according to an article in the *Arizona Republic*, August 23, 1958, p. 20]. She was never a member of the North Phoenix Bahá'í community. (Notes from conversation of Maureen Thur with Louetta Engelder on July 18, 1977.)

Miscellaneous notes about Amelia and Tom Collins by Maureen Thur, some related by Louetta Engelder and some from personal knowledge.

Louetta and Oscar were very close to Milly and Tom Collins and, after the death of her husband, Milly stayed with her brother and his wife in their Phoenix area home, sometimes for extended periods. As Milly developed arthritis, she would come from the Holy Land to Phoenix for its warm climate and medical attention. At first, the address of the Engelders' home was Route 2, Box 394; later the address changed to 7540 N. 7th Street. A room was built onto the house for Milly. After the death of Oscar, Louetta sold the property that was then re-developed.

Louetta Engelder told the present writer that during a difficult period in Amelia's married life, Amelia wrote a letter to 'Abdu'l-Bahá about a personal problem (Louetta didn't identify the problem).⁶⁵³ However, Amelia decided not to send the letter and tossed it into the fireplace where it was burned. Shortly thereafter, Amelia received a Tablet from 'Abdu'l-Bahá in which Milly said her concerns were answered, unasked. O. Z. Whitehead in *Portraits of Some Bahá'í Women*, page 74, most likely documents the problem: "It seems that while Tom was serving his country in Paris in World War I [One] he fell in love with a nurse. On his return to the United States he asked Milly for a divorce. Deeply shocked by his request, she flatly refused to grant it. He was furious and vowed he would leave her virtually nothing in his will. Milly did not change her mind. Her spiritual strength and adherence to high principles saved their marriage."

The following Tablet from 'Abdu'l-Bahá to Amelia Collins is faithfully copied from a carbon (or mimeographed?) copy received by Maureen Thur from Louetta Engelder:

**To the maid-servant of God, Mrs. Collins,
care his honor Mr. Harlan F. Ober, Boston, Mass. U.S.A.**

Upon her be Baha'o'llah el Abha.

He Is GOD!

O thou lady of the Kingdom!

Praise thou God that in this century----
the century of the Dispensation of Baha'o'llah---thou hast been
awakened, hast been made aware of the manifestation of the Lord of
Hosts. All the people of the world are buried in the graves of
nature or are slumbering, heedless and unaware. Just as His Holiness,
Christ says: "I may come when you are not aware. The coming of the
Son of Man is like the coming of a thief into a house, the owner of
which is utterly unaware."

In brief, from the bounties of His Holiness Baha'o'llah my
hope is that thou mayest daily advance in the Kingdom, that thou
mayest become a heavenly angel, confirmed by the breaths of the
Holy Spirit, and may erect a structure that shall eternally remain
firm and unshakable.

The contribution thou hast given for the propagation of the
Lights of the Kingdom has been highly acceptable and the Committee
on Teaching in America will expend this sum for Teaching the Cause
of God.

Convey on my behalf to thy respected husband respectful
greetings and say to him----"These days are very precious; grasp the
present opportunity and ignite a candle that shall never be
extinguished and which shall pour out It's [*sic*] light eternally and
illumine the world of mankind!"

Upon thee be Baha el Abha.

Translated by Shogie Rabbani,
Haifa, Palestine.
December 6th, 1919.

Typed by
DBE.8/20.

APPENDIX 2

ORCELLA REXFORD

(Louise Cutts-Powell)

1887-1946

“Planning in her youth to become a college professor, she [Orcella] attended the University of California at Berkeley, where she studied four languages and majored in education and domestic science. On receiving her Bachelor of Science degree, she took graduate work in philosophy and psychology, found her interests changing, and became a writer and lecturer.

The name ‘Orcella Rexford’ is a cryptogram, made up of letters chosen for her by an acquaintance....To Orcella this name symbolized her wish to link her personality to cosmic forces for good, which would give her the greatest impetus for development.”

She became a Bahá’í “in 1918-1919....‘Abdu’l-Bahá’s newly-revealed Tablets of the Divine Plan called for pioneers to spread the Faith. In response, Orcella set out for Alaska in 1922....The first Alaskan to accept the Faith through Orcella was Gayne V. Gregory, who soon became the husband of his teacher and...[he] gave up his extensive dental practice to serve as business manager of Orcella’s lecture tours....conducting classes on various subjects (among other topics, such as diet, she did much to popularize the use of color in clothing and in household furnishings and utensils, at that time traditionally drab) she would refer her students to a lecture that would follow the paid series of talks, and would bring them a knowledge that was beyond price. This final talk was on the advent of Bahá’u’lláh. Invariably, she left a Bahá’í study class, which was then conducted by other Bahá’í teachers. That her method was successful is proved by the large numbers of Bahá’ís who first learned of the Faith through Orcella. In Denver [in 1930], for example, eighteen hundred people attended...on each of two nights to hear Orcella speak on the Cause, and a study class of four hundred and thirty-five people resulted.” (*Bahá’í World*, vol. 11, 1946-1950, pp. 495-496, ‘In Memoriam.’)

Phoenix Bahá’í Pearl Schoeny changed her first name to “Zahrah” based on a technique used and practiced by Orcella. The Schoenys also sought Orcella’s recommendation for the names of some of the Schoeny children. The present writer’s collection contains a copy of a telegram dated May 11, 1935, that was sent by “Paul A. Schoeny” to Orcella in San Francisco: “Boy arrived eight ten this morning [stop] Zahrah and baby fine [stop] name please [stop].” The baby boy was named “Zahl”.

In her biography of Louis Gregory, *To Move the World* (p. 236), Gayle Morrison refers to a letter written on behalf of Shoghi Effendi to Louis Gregory in 1932 regarding the kind of work that Mr. Gregory should pursue. Shoghi Effendi advised Mr. Gregory not to pursue the “kind of work Miss [Orcella] Rexford has...for even though there is no harm in it, it may cause misunderstanding. The people may confuse what you say on the subject of the Cause with what you say in your other lectures.”

By 1943 the National Assembly had prepared a statement “defining the relationship between Miss Orcella Rexford’s teaching activities and the Bahá’í administrative body of

the city in which her work is being carried on.” A letter containing the statement was sent to local Assemblies of the cities in which Miss Rexford would be conducting her lectures. Among the six specific issues addressed, the statement explained that “her lectures and classes on non-Bahá’í subjects” were “to be entirely dissociated from the Bahá’í Faith.” It also explained how the process of the follow-up study classes was to proceed to the point where the group would be turned over to a Bahá’í administrative body for “direct and continuous Bahá’í instruction.” The sixth and concluding item was that Local Assemblies were requested to appreciate that Miss Rexford was capable of establishing large study classes and this presented an opportunity for increasing Bahá’í membership and promoting the Faith. (Letter dated February 9, 1943, “To the Spiritual Assembly” with the letterhead of the National Assembly and signed by Horace Holley, Secretary.)*

Orcella had been in the Phoenix area in late 1942 and spoke to students at a Glendale High School assembly. (Nina Seibert was appointed “follow up teacher”.)⁶⁵⁴

“While visiting Phoenix, Orcella was injured in a fall, which ended her professional career as a lecturer. In Hollywood to regain her health, she was active in teaching and administrative work.” (*Bahá’í World*, vol. 11, 1946-1950, p. 496.)

A Los Angeles Bahá’í newsletter⁶⁵⁵ reported that Orcella died at her Los Angeles, California, home in August 1946 and that Mr. and Mrs. (Zahrah) Paul Schoeny, Bahá’ís of Phoenix, assisted Orcella’s husband in making arrangements for Orcella to be buried near the grave site of Thornton Chase (called by ‘Abdu’l-Bahá, “the first American Bahá’í”) at the Inglewood Cemetery in Inglewood, California. Paul Schoeny sang at Orcella’s funeral service “ending with the Bahá’í Benediction,” the a cappella hymn that he frequently sang at Bahá’í events in Phoenix and elsewhere.

* A photocopy of an original letter is in the present writer’s collection. The original of it is in the possession of Robert Cadwalader, Watsonville, California—it was among the items of Phoenix Bahá’í, Zahrah Schoeny (deceased, 1978), when they were being disposed of and were made available to all the Bahá’ís of the area.

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*DWELLY, AMY BRADY, ed. *History of the Bahai Movement in Arizona, 1900-1930.* "(Edited by Amy Brady Dwelly from notes compiled by Nina Rupperts Seibert)" Three typed pages, concluding with "Phoenix, Arizona, July 7th., 1937". Photocopy was provided the present writer by the National Bahá'í Archives with their letter dated 3 September 1997 in response to a related request.

*(NOTE from M. Thur: Comparison of the two Dwelly documents, above, reveal they are very similar. However, the one from the National Archives appears to contain some clarifying variations in sentence structure and occasional additional clarifying information. There are at least four omissions noted in the National Archives' version—re Sharlot Hall on page 2, the name of Mrs. Heard on page 2 and the name of "Howard Rupperts" (he may have been listed in error) on page 3; and it omits mention of Mrs. Greenleaf's visit to her son in Long Beach at Christmas time, on page 3. The present writer concluded that the National Archives' version of the document is a slight revision by Dwelly(?) of the version in the Phoenix archives.)

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Geneological Chart Chronologically Arranged of the Descendents of Reverend Conrad Engelder. The chart is in the present compiler's personal collection given by Mrs (Louetta) Oscar Engelder. (Oscar was the brother of Amelia Engelder Collins.)

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History of the Baha'i Movement in Arizona, The. (n.a., n.d., no pagination; 4 pages in pencil and ink; from Zahrah Schoeny material; original is in present compiler's collection). NOTE from M. Thur: The author is presumed by the present writer to be Amanda Rupperts and daughter Nina Rupperts Seibert, Bahá'ís who moved to Phoenix in 1917. Dwelly states her histories were edited/compiled from notes written by Nina Rupperts Seibert. Those notes may have been, at least in part, based on the pencil and ink document of the same title, possibly a collaboration of Nina with her mother, Amanda Rupperts.

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- POWELL, EDWINNA A. *Report of Bahai Activities at Phoenix, Arizona, to Mrs. May Maxwell, Secretary National Teaching Committee*. A carbon copy (5 typed pages, with the signature of Edwinna A Powell) from Zahrah Schoeny's materials is in the collection of present writer. The very same report is published in *Bahá'í News Letter*, no. 37, January, 1930. The period it covers is March 15 through April 15, 1929.
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The new century. n.a., n.d., no pagination, no title (the first three words are "The new century"), six-page Arizona Bahá'í history written in ink and pencil; from Zahrah Schoeny material. The original is in the present compiler's collection; present writer attributes this work to Mrs. Amanda Rupperts and her daughter Nina Rupperts Seibert.

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MISCELLANEOUS

"Schoeny scrapbook." Many pages are missing items that obviously had been pasted onto them and some items have come loose. It was given in this condition to the present writer by the Bahá'í who had acquired it when Barbara Rocella, Zahrah Schoeny's daughter, disposed of some of her deceased mother's effects.

"Schoeny Materials" include minutes of the Phoenix Assembly's Feast Committee meetings, April 1937 to April 1940 (and report of the Committee for "year April 21, 1936 to April 21, 1937"). Zahrah Schoeny was a member of the Committee and apparently was sometimes secretary, sometimes chairman during those years. (Some minutes are originals? and some are carbon copies). They are in a 3-hole binder along with a carbon copy of "Annual Teaching Committee Report April 21, 1939 to April 21, 1940." This material was acquired when Barbara Rocella, Mrs. Schoeny's daughter, disposed of some of her deceased mother's effects and was given to the present writer by the Bahá'í who acquired it.

Notes

There are two very slightly different accounts of *History of the Bahai Movement in Arizona*, edited by Amy Brady Dwelly from notes compiled by Nina Rupperts Seibert. Both are dated July 7th 1937. One was apparently first prepared for the Phoenix Bahá'í Assembly and is in its archives. The other version with some revisions obviously was sent to the National Bahá'í Archives. In the following, all references to "Dwelly, *History of the Bahai Movement...*" refer to the one in the National Bahá'í Archives, unless noted otherwise.

ABBREVIATIONS

PBA, CD-R: Phoenix Bahá'í Archives, Compact Disc, Recordable.

NSA: National Spiritual Assembly

LSA: Local Spiritual Assembly

NTC: National Teaching Committee

I. THE BEGINNING

¹ Cameron, *Bahá'í Chronology*, p. 126.

² Shoghi Effendi, *God Passes By*, p. 256; Balyuzi, 'Abdu'l-Bahá, *Centre of the Covenant*, pp. 63-64.

³ Barrows, *World's Parliament of Religions*, pp. 1125-1126.

⁴ *The new century* (p. 1). "The Bahá'í religion did not have a name. Bahá'u'lláh did not name the religion in His writings.... 'Bahaism' was a natural early coinage.... The Americans preferred such terms as 'the Bahá'í Cause,' 'the Bahá'í Revelation,' and 'the Bahá'í Movement' " (Stockman, *Bahá'í Faith in America*, vol. 2, pp. 397-398). In a 1936 message Shoghi Effendi stated, "Ceasing to call itself a movement, a fellowship and the like—designations that did grave injustice to its ever-unfolding system—...refusing to be labeled as a mere philosophy of life, or as an eclectic code of ethical conduct, or even as a new religion, the Faith of Bahá'u'lláh is now visibly succeeding in demonstrating its claim and title to be regarded as a World Religion" (*Bahá'í News*, no. 190, December, 1946. "Twenty-fifth Anniversary of the Guardianship, January 4, 1947," special 4 page supplement, p. 3).

⁵ 'Nellie Stevison French', *Bahá'í World*, vol. 12, p. 700; Dwelly, *History of the Bahai Movement*, page 1.

⁶ Dr. Kheiralla became a Covenant-breaker. See, *Power of the Covenant, Part 2*, p. 17. For further information on Kheiralla (Ibráhím-i-Khayru'lláh) and his presentations see Stockman, *Bahá'í Faith in America*, vol. 1, chs. 1 - 8, *passim*. 'Nellie Stevison French', *Bahá'í World*, vol. 12, p. 700.

⁷ Hollinger, ed., *Community Histories, Studies in the Bábi and Bahá'í Religions*, vol. 6, 'History of the Kenosha Bahá'í Community' by Roger M. Dahl, pp. 2-3.

- ⁸ ‘Nellie Stevison French’, *Bahá’i World*, vol. 12, pp. 699-700. (*Bahá’i World* cite states she was twenty when she went to Europe and Ross, *Tale is Told*, states she was eighteen.)
- ⁹ *Ibid.*; Ross, *Tale is Told*, p. 53.
- ¹⁰ ‘Nellie Stevison French’, *Bahá’i World*, vol. 12, pp. 699-700. Mr. French never became a Bahá’í.
- ¹¹ The Copper Queen Mine was later included in the Copper Queen Branch of Phelps Dodge (Williams, *From the Ground Up*, p. 13). See Bailey, *Bisbee*, p. 81 and Ross, *Tale is Told*, p. 20, regarding Mr. French’s job title.
- ¹² Alsberg, *Arizona, the Grand Canyon State*, pp. 174-175.
- ¹³ Ross, *Tale is Told*, p. 19.
- ¹⁴ Epler, *Bisbee Vignettes*, ‘Downtown Bisbee in the 1890s’ (no pagination).
- ¹⁵ Ross, *Tale is Told*, p. 19.
- ¹⁶ Alsberg, *Arizona, the Grand Canyon State*, p. 175. Schwantes, *Bisbee*, p. 74 (photo caption).
- ¹⁷ She was elevated to the rank of Hand of the Cause by Shoghi Effendi. In His cable of November 22, 1946, informing her of this, Shoghi Effendi stated, “You are first be told this honour in lifetime.” His official announcement was not made until December 1951 (Rúhiyyih Rabbani, *Priceless Pearl*, pp. 253, 258-259). Amelia Collins died in Haifa in 1962 (‘Amelia E. Collins’, *Bahá’i World*, vol. 13, p. 840).
- ¹⁸ Savoy, *Arizona Republic*, 8/23/58, ‘She’s Young at 85’, p. 20. Amelia Engelder married Thomas Hoatson Collins on August 22, 1895 (*Genealogical Chart... of the Descendants of Rev. Conrad Engelder—* in present compiler’s collection). In *Bisbee*, Mr. Collins was “one of the directors of the old Calumet and Arizona Mine” (Savoy). By 1902 the Calumet and Arizona had established itself as one of Bisbee’s great copper producers (Bailey, *Bisbee, Queen of the Copper Camps*, p. 43).
- ¹⁹ Ross, *Tale is Told*, p. 19.
- ²⁰ *Ibid.*, p. 20.
- ²¹ *Ibid.*, pp. 20, 21.
- ²² *Ibid.*, pp 21, 53.
- ²³ *Ibid.*, p. 20.
- ²⁴ *Ibid.*, p. 21; *60th Anniversary, October 24, 1900 to October 28, 1960*, Bisbee Woman’s Club, p. 4. Mr. Frank C. Brophy (born in Bisbee in 1894) told the present writer that Mr. and Mrs. French and Mr. and Mrs. Collins probably lived in homes on Quality Hill. While there may be a number of versions of how Quality Hill got its name, Frank Brophy said that an Irish driver who worked for his father (William H. Brophy, founder and president of the Bank of Bisbee and the Bank of Douglas) and delivered groceries, gave Quality Hill its name...it was “an Irish expression” (notes from conversation, partly audiotaped, with Frank Brophy at his Phoenix home July 1977; the meeting was arranged by Louetta Engelder, a friend and former neighbor of Mr. Brophy).
- ²⁵ Ross, *Tale is Told*, p. 22.
- ²⁶ Thomas Hoatson Collins was related to the Hoatson family associated with early mining in Bisbee (see Bailey, *Bisbee, Queen of the Copper Camps*, p. 41-42). According to Louetta Engelder (her husband was the brother of Amelia Engelder Collins) to the present writer, Captain James Hoatson of Calumet, Michigan, sent his nephew Thomas H. Collins to Bisbee (1890s?). They and family members, friends and associates invested financially and became involved in mining operations including the Calumet and Arizona Mine which was the source of Tom and Amelia Collins’ considerable wealth. *Bahá’i News*, no. 116, June 1938, p. 11, notes the passing of Mr. Collins (he died in 1937) and that his “name will ever be associated with the American Pilgrim House at Haifa and with the Hall and dormitory at the Geyserville Summer School, though he was not enrolled officially as a Bahá’í.” Mr. Collins accompanied his wife on her pilgrimage in 1923 and according to his wife, Amelia Collins, “after two or three days of my pilgrimage, he became so enthralled with love for the Guardian that one day, while looking at the new and uncompleted building of the Western Pilgrim House, he became angry and exclaimed, ‘How can the Bahá’is see an unfinished building every day in front of the Guardian’s eyes? You will see that the building is brought to completion’” and she along with seven other Bahá’is contributed funds for its completion, for which, in December 1925, the Guardian expressed his “heartfelt and abiding gratitude” (Faizi, *Milly*, p. 7). *Bahá’i News*, no. 107, April 1937, p. 16, relates that at the Geyserville, California, Bahá’i School, Mr. Collins and his wife arranged to have erected, and presented to the Faith in 1936, a

beautiful hall or auditorium used for school sessions and public meetings. It was “completely equipped [by the Collinses] with chairs and a kitchen.” *Bahá’i News*, no. 108, June 1937, pp. 18-19 again refers to the “Hall” (auditorium) and notes that in 1937, they presented the School with yet another gift—a “much needed” dormitory “equipped with beds and linens” (estimated cost, \$20,000). They also provided for fire insurance on the two school buildings and their contents for a period of three years.

²⁷ Ross, *Tale is Told*, p. 22.

²⁸ *Ibid.*, p. 21.

²⁹ *Ibid.*

³⁰ *Ibid.*, p. 22.

³¹ Year 2003 (*Talking Drum*, February 2003, ‘A Historical Profile of the Faith in Arizona’ by Richard Dodge, [p.4], and photo caption [p. 1]). Mr. Dodge also provides additional information regarding Nellie French’s early Bahá’i associations and regarding early Bahá’is in Bisbee.

³² Savoy, *Arizona Republic*, 8/23/58, ‘She’s Young at 85’, p. 20.

³³ Interview of Mr. Frank Brophy (1894-1978) at his Phoenix home by the present writer in July 1977.

³⁴ Ross, *Tale is Told*, p. 53. Bird, *Baha’i Faith in Phoenix* [p. 1 of 4 pages], lists Mrs. French as President of the Arizona State Federation of Women's Clubs, 1912-1914. This appears to be erroneous, probably as a result of the ‘In Memoriam’ article about Mrs. French in *Bahá’i World*, vol. 12, p. 700, which states, “being elected Arizona State President of the Federation of Women's Clubs; she served from 1912 to 1914.” Ross, *Tale is Told*, pp. 76-77, refers to Dr. Agnes M. Wallace as Federation president elected in January 1912, and on page 80, reporting the Eleventh Annual Federation Convention held in January 1913, reports refer to Dr. Wallace as Federation President and to Mrs. French as “a former State [Federation] President.” The 1905-1907 date of Mrs. French’s Federation presidency appears to be the correct one.

³⁵ Ross, *Tale is Told*, p. 54.

³⁶ ‘Nellie Stevison French’, *Bahá’i World*, vol. 12, p. 700.

³⁷ Whitehead, *Portraits*, p. 74.

³⁸ Dwelly, *History of the Bahai Movement*, p. 1; *History of the Bahai Movement* (n.a., pencil and ink); *Brief Outline of Dates*, p. 1.

³⁹ *Ibid.* Mrs. Brittingham “was one of the first Baha’is in America” (*Star of the West*, vol. 8, March 1924, p. 354), and she was one of nineteen Bahá’is designated by Shoghi Effendi as “The Disciples of ‘Abdu’l-Bahá” and “Heralds of the Covenant” (*Bahá’i World*, vol. 3, pp. 84-85). Regarding her life and Bahá’i activities see, Whitehead, *Some Early Bahá’is*, pp.131-138 and Stockman, *Bahá’i Faith in America*, vol. 1, pp. 121, 123, 127-128, 178 and vol. 2, *passim*.

⁴⁰ Whitehead, *Some Early Bahá’is*, p. 136, refers to “a newly declared believer [Nellie French]” in Douglas early in 1917. *History of the Bahai Movement* (n.a., n.d., pencil and ink), refers to Miss Ella Bailey’s discovery of Nellie French in Douglas, Arizona, in 1916 whereupon she summoned Mrs. Brittingham to come to Douglas.

⁴¹ ‘Nellie Stevison French’, *Baha’i World*, vol. 12, pp. 699-700.

⁴² *Star of the West*, March 21, 1917, p. 10.

⁴³ *The new century* (pp. 1-2); *Brief Outline of Dates*, p. 1 (presumably written by Nellie French).

⁴⁴ *Ibid.* Whitehead, *Some Early Bahá’is*, p. 136, states “early in 1917 Mrs. Brittingham spent “several months in Arizona.”

⁴⁵ Mrs. Arnold? Dwelly, *History of the Bahai Movement*, p. 1, states “On her [Mrs. Brittingham] way to Douglas she stopped at Phoenix and gave the Message in Mrs. Arnold’s home.” Also, *History of the Bahai Movement* (n.a., n.d., pencil and ink, [p. 1]).

⁴⁶ *Star of the West*, vol. 5, March 21, 1917, p. 10. Miss Fraser was later known as Mrs. Isabel Fraser Chamberlain (also known as Soraya Chamberlain), author of *Abdul Baha on Divine Philosophy*, published in 1918.

⁴⁷ *Tale is Told*, p. 91. *Brief Outline of Dates*, p. 1, and subsequent Bahá’i reports apparently based upon it, states that in 1916 “Mrs. Brittingham speaks before the State Federation of Women’s Clubs at Wilcox about the Baha’i Cause.” The site of “Wilcox” might be erroneous since in 1916 the Federation's Annual Convention was in Tucson, January 19-21 (Ross, *Tale is Told*, p. 86). Ross, *Tale is Told*, p. 91, states Mrs.

Brittingham addressed the morning session on January 25—the Federation’s Convention in 1917 was held January 24 and 25 in Globe. *Brief Outline of Dates*, p. 1, also indicates some possible confusion in dates by its author, presumed by the present writer to be Nellie French, because there are type-overs of dates 1916 and 1917. The present writer presumes January 25, 1917, in Globe the most likely.

⁴⁸ *Star of the West*, vol. 5, March 21, 1917, p. 10.

⁴⁹ *Ibid.* At least one of these meetings was most likely in the home of Viola Duckett and her two grown daughters, all Bahá’ís. (See pp. 4-5 of this compilation regarding the Ducketts in Bisbee.)

⁵⁰ *Star of the West*, vol. 5, March 21, 1917, p. 10.

⁵¹ Some confusion has resulted from citing this statement by Mrs. Brittingham (e.g., Whitehead, *Some Early Bahá’ís*, p. 136) and other early Bahá’í references to the use of the word “assembly.” For example, Viola Duckett is listed in several issues of *Star of the West* as secretary of the Bisbee Assembly (e.g., vol. 7, May 17, 1922, p. 94) although there was never a Local Spiritual Assembly, the Bahá’í administrative body of nine Bahá’ís, during her residence in Bisbee. “[S]piritual assemblies’...became the standard appellation for the governing body of a Bahá’í community only after 1921....” (Stockman, *Bahá’í Faith in America*, vol. 2, p. 12). According to Whitehead, *Some Early Bahá’ís*, p. 7, “During the early years of the Bahá’í Cause in North America, the term ‘Bahá’í Assembly’ usually referred not to an elected body of nine persons, but rather to all the Bahá’ís in one locality.”

⁵² Dwelly, *History of the Bahai Movement*, p. 3, refers to the “Phoenix Bahai Group...forming the First Bahai Community in the State of Arizona, April 21st, 1930” and “The members elected to the first Phoenix Spiritual Assembly were....” There is a photograph of the Bugbee home with Miriam Bugbee’s Historical Record card that is in the Phoenix Bahá’í archives and on the back of the photo is written: “First Baha’i Assembly in the State of Arizona organized in this home April 21, 1930. Residence of Mr. and Mrs. C. H. Bugbee[,] 1738 West Van Buren St[.], Phoenix, Ariz.” (See p. 16 of this compilation.) Report of the Teaching Committee of the Phoenix Assembly dated 4/10/31 (PBA, CD-R) refers, under number 5, to “Inter-Assembly activities” and to several visiting Bahá’ís as having been “with us at the instituting of the first Assembly in the State of Arizona.”

⁵³ *Star of the West*, vol. 8, no. 10, September 8, 1917, p.130. Delegate listed is Mrs. J. H. [Josiah Hill] Stevison, Douglas, Arizona.

⁵⁴ Dwelly, *History of the Bahai Movement*, p. 1.

⁵⁵ *Ibid.* In *Star of the West*, vol. 7, no. 12, October 16, 1916, p. 112, an article refers to “the Teaching Campaign” and lists five individuals through whom “the five great Tablets were received” from ‘Abdu’l-Bahá. The one for the “Western Territory” was received by Mrs. Helen S. Goodall and included Arizona. These were the first of the Tablets from ‘Abdu’l-Bahá later known as “Tablets of the Divine Plan.” The first five Tablets were published in *Star of the West*, vol. 7, no. 10, September 8, 1916, pp. 87-91. The complete series of the Tablets was published in 1936 by the Bahá’í Publishing Committee, New York, under the title, *America’s Spiritual Mission* and then in 1959 by the Bahá’í Publishing Trust, Wilmette, under the title, *Tablets of the Divine Plan* and publications (revised in 1977) continue to be titled *Tablets of the Divine Plan*.

⁵⁶ Dwelly, *History of Bahai Movement*, p. 1; *Brief Outline of Dates*, p. 1; *History of Bahai Movement* (n.a., n.d., pencil and ink), [p. 2]. Charles Mason Remey was among the first contingent of Hands of the Cause appointed by Shoghi Effendi and whose appointments were officially announced by him on December 24, 1951 (Rúhiyyih Rabbání, *Priceless Pearl*, p. 253). “It is clear that by claiming that he is the Guardian, Mr. Remey has abandoned his station as a Hand of the Cause.... (*Ministry of the Custodians, 1957-1963*. Universal House of Justice. Haifa: Bahá’í World Centre, 1992, p.198). He was declared a Covenant Breaker July 26, 1960 (*Ibid.*, p. 223). On April 8, 1974 the Universal House of Justice announced Mr. Remey’s passing in a cable to the Bahá’ís. He “died in Florence Italy in hundredth year of his life buried without religious rites abandoned by erstwhile followers. History pitiable defection by one who had received great honors from both Master [‘Abdu’l-Bahá] and Guardian [Shoghi Effendi] constitutes yet another example futility attempts to undermine impregnable Covenant Cause Bahá’u’lláh” (*Power of the Covenant, Part Two*, p. 27 and *Bahá’í News*, no. 517, April 1974, p. 3).

⁵⁷ *Bahá’í World*, vol. 12, p. 700 (‘Nellie Stevison French’), states “Mr. and Mrs. French decided in 1918 to make Pasadena, California, their permanent home.” A reference by Ross, *Tale is Told*, p. 53, states

“Mr. and Mrs. French left Arizona permanently in 1916 and are now residing in Pasadena, California.” Page 2 of *Brief Outline of Dates* (presumably written by Nellie French) indicates Mrs. French moved to California in 1917. The present writer has chosen 1917 as the date when the Frenches left Arizona.

⁵⁸ Interview of Bessie Duckett by present writer in Mrs. Duckett’s home in Monrovia, California, on June 21, 1980; also, Viola Duckett’s personal recollections dated November 19, 1926 (National Bahá’í Archives. Photocopy is in present compiler’s collection).

⁵⁹ During the 1980 interview by the present writer, Bessie Duckett explained that her sister Gladys (Duckett) Hays withdrew her Bahá’í membership following her marriage to a man who did not share her interest in the Bahá’í Faith but she continued to use Bahá’í prayers. In 1980, Gladys was living with Bessie Duckett and Bessie’s son, Kenneth, but Gladys was ill and confined to bed, so we (present writer and Julie Cadwalader) didn’t meet her.

⁶⁰ Notes from compiler’s 1980 interview of Bessie Duckett.

⁶¹ Viola Duckett, mother of Bessie and Gladys, later re-married and became known as Viola Everly (*Bahá’í News*, U.S. Supplement no. 118, December 1967, p. 6, corroborates this). To clarify possible confusion about names—Robert Stockman in *Bahá’í Faith in America*, vol. 2, p. 346, refers to 1909 and 1910 as the year when “Bessie C. Duckett, Gladys V. Hays Duckett and Viola A. Everly all became Bahá’ís in Sumerduck.” In 1910, all three would likely have had the surname of “Duckett.” “Hays” was the surname Gladys used following her marriage. In a 1980 interview, Bessie Duckett (whose maiden and married surnames were the same—she married a cousin named Elmore Duckett) stated that when her sister Gladys married, she was known as Gladys [Duckett] Hays. There are references to Viola Duckett in early issues of *Star of the West*, especially 1910. (Issues of *Star of the West* published in its first Bahá’í year, March 21, 1910 through March 2, 1911, were published under the title *Bahá’í News*.)

⁶² *Bahá’í News*, U.S. Supplement no. 118, December 1967, p. 6. Bessie Duckett died May 19, 1985 (Letter dated September 3, 1997, from National Bahá’í Archives to present writer).

⁶³ Viola Duckett’s personal recollections dated November 19, 1926 (National Bahá’í Archives. Photocopy is in compiler’s collection).

⁶⁴ *Star of the West*, vol. 1, no. 7, July 13, 1910, p. 16. This report by Joseph Hannen states he visited “the family of Mrs. Duckett, of Sumerduck, Va., an isolated believer” on Sunday, June 26th (1910). Since Viola Duckett became a Bahá’í in 1910 or 1909 (Stockman, *Bahá’í Faith in America*, vol. 2, p. 346), she must have arranged to have monthly meetings (*Star of the West*, vol. 1, no. 12, October 16, 1910, p. 11) to spread the message of the Bahá’í Faith almost immediately. Joseph Hannen, referring to the teaching work in Sumerduck on July 13, 1910, and the plans for monthly meetings there, reported “this may now be termed an organized assembly” (*Star of the West*, vol. 1, no. 9, August 20, 1910, p. 15). See endnote 51, regarding early Bahá’í use of the word “assembly.”

⁶⁵ Viola Duckett’s personal recollections dated November 19, 1926 (photocopy is in compiler’s collection), National Bahá’í Archives.

⁶⁶ Kenneth, a Bahá’í, died in 1988 (*American Bahá’í*, July 13, 1993, ‘In Memoriam’, p. 19). An article in the *Monrovia News-Post* newspaper dated October 13, 1977, states that meetings of the Monrovia (California) Bahá’í group were held in a house that Kenneth had purchased next door to the Duckett’s home. He converted it into a meeting room to hold about thirty-five people.

⁶⁷ Interview of Bessie Duckett by present writer in Mrs. Duckett’s home in Monrovia, California, on June 21, 1980.

⁶⁸ Bessie Duckett (notes by present writer of a telephone conversation on July 11, 1977). Viola Duckett in her personal recollections (November 19, 1926, National Bahá’í Archives) states, “We also established a little Sunday school for nine children, having taught them the Bahai prayers and Hidden Words. At last our Sunday school became so persecuted by other children and their parents, that for the children’s sakes, we gave it up.”

⁶⁹ Ahmad Sohrab became a Bahá’í Covenant-breaker. For information about him see *The Covenant of Bahá’u’lláh* by Adib Taherzadeh, pp. 343-350 (Oxford: George Ronald, 1992).

⁷⁰ ‘Elmore Eugene Duckett’, *Bahá’í World*, vol. 7, 1936-1938, p. 544.

⁷¹ Interview of Bessie Duckett by present writer in Mrs. Duckett’s home in Monrovia, California, on June 21, 1980.

⁷² 'Elmore Eugene Duckett', *Bahá'í World*, vol. 7, 1936-1938, p. 544.

⁷³ *Bisbee Ore* newspaper: See 'City Briefs—Leaving for Vacation.'

⁷⁴ According to Schwantes, *Bisbee*, p. 16, Bisbee was "unabashed in its class distinctions, from Quality Hill, location of some of Bisbee's most substantial homes, to Tintown, an across-the-tracks Hispanic settlement." Based on Schwantes' statement, in Bisbee (and possibly also in Douglas) Mrs. French would most likely have associated and interacted with the mine management upper class while the Ducketts would have associated and interacted with the mineworkers class.

⁷⁵ Notes from compiler's interview of Bessie on 6/21/80. Bessie told the interviewer that the Bahá'í National Archives would have a record of the "woman's" name; also, they (Ducketts) sent the National Bahá'í Archives a scrapbook of information that the Duckett family had preserved. A letter to the present writer from the National Archives dated 9/3/97 states the scrapbook doesn't contain items related to Arizona.

⁷⁶ *Star of the West*, vol. 3, no. 5, June 5, 1912, p. 5. While the persons' identities are not known to the writer, *Baha'i News Letter (Bahá'í News)*, no. 29, January 1929, p. 3, indicates that (Bahá'í) mail had been returned, undelivered, addressed to Mr. A. M. Morris, Tombstone, Ariz. In a letter from Nellie French (on National Assembly letterhead) dated 4/9/33, addressed to the "Baha'i Friends in Phoenix," Mrs. French refers to Mrs. Aura Gordon of Tombstone, Arizona, as "an old believer who has been isolated for years and deeply needs and appreciates any attention the friends may be able to give her." PBA, CD-R.

⁷⁷ *Star of the West*, vol. 6, August 1, 1919, p. 164.

2. PHOENIX IS OPENED TO THE FAITH

⁷⁸ Shoghi Effendi, *World Order of Bahá'u'lláh*, p. 80

⁷⁹ Dwelly, *History of the Bahai Movement*, p. 1. Other Arizona Bahá'í history documents already cited that cover this period also mention the Rupperts family's move to Phoenix.

⁸⁰ Mr. Rupperts' Bahá'í Historical Record card in the Phoenix Bahá'í archives, records that Mr. Edward Rupperts (no card available for his wife, Amanda) accepted the Faith in 1906 at Morgan Park, Illinois, and was a member of the Chicago Bahá'í Community. See endnote 194 for information regarding Historical Record cards. *Written in the Light, 'Abdu'l-Bahá and the American Bahá'í Community, 1898-1921* by R. Jackson Armstrong-Ingram, Kalimat Press, 1998, contains a full-page photograph on p. 77 of Morgan Park Bahá'ís and their friends that was taken in 1907. Mr. and Mrs. Edward Rupperts and their four children are identified.

⁸¹ Present writer has a photocopy (of the account) made with permission on 6/16/77.

⁸² She married and was known as Nina Rupperts Seibert, mother of Carol Agahi (nee Seibert), who is (year 2004) a member of the Bahá'í Community of Phoenix. *The Magazine of The Children of the Kingdom*, June 1920, p. 22 states, "We welcome to our Baha'i family Nina Rupperts 13, Phoenix." Therefore, Nina (depending on the month of her birth) would have been 10 years old in 1917 when the family moved to Phoenix and 5 years old when she was in the presence of 'Abdu'l-Bahá.

⁸³ A very slightly different version is recorded in *Star of the West*, vol. 9, no. 19, March 2, 1919, pp. 224-225, in an article announcing the death of Mrs. Paul K. Dealy on February 27th, 1919.

⁸⁴ *The new century* (pp. 3-4). Dwelly, *History of the Bahai Movement*, makes a similar reference on p. 1.

⁸⁵ Dwelly, *History of the Bahai Movement*, p. 1, records the Rupperts arrival in Phoenix in 1917 and that in 1918 Corinne True and daughters and also the Gifts, "spent the winter in Phoenix." *Brief Outline of Dates*, records the visit of the Gifts (typed "1919" but a correction? written beside it is "1918") and makes no mention of the Corinne True visit. *History of the Baha'i Movement* (n.a., n.d., pencil and ink), records that Corinne True and daughters and also the Gifts spent the winter of 1918 in Phoenix. *The new century*, (p. 4), records that the Gifts "were the first to come [no date given but it's in the context of the Rupperts arrival in Phoenix] and make Phoenix their home for a part of each year" and it makes no mention of a visit by Corinne True.

⁸⁶ Appointed a Hand of the Cause by Shoghi Effendi in 1952. For detailed information of her life and Bahá'í services see Rutstein, *Corinne True*.

- ⁸⁷ Dwelly, *History of the Bahai Movement*, p. 1. *History of the Bahai Movement* (n.a., n.d., pencil and ink), also mentions the Trues' visit.
- ⁸⁸ *Ibid.*
- ⁸⁹ *Ibid.*; *Brief Outline of Dates*.
- ⁹⁰ Dwelly, *History of the Bahai Movement*, p. 1; *History of the Bahai Movement* (n.a., n.d., pencil and ink). Phoenix Bahá'í, Carol Agahi, told the present writer that her aunt, Miss Josephine Nelson, was a Bahá'í when she went to live with the Rupperts family in Phoenix in 1919. Miss Nelson is identified in a 1907 photo of Morgan Park Bahá'ís and their friends (see endnote 80).
- ⁹¹ *Star of the West*, vol. 10, no. 8, August 1, 1919, p. 162. Names of signatories under "Pasadena, Cal." include Mrs. Stuart W. French and Mrs. J. H. Stevison (mother of Nellie French).
- ⁹² Louetta Engelder (sister-in-law of Amelia Engelder Collins) from notes of conversation with the present writer on July 17, 1979.
- ⁹³ Whitehead, *Portraits*, p. 74. Also, Louetta Engelder (sister-in-law of Amelia Engelder Collins) to present writer. Mrs. Collins and Mrs. French served together as members of the National Spiritual Assembly of the United States and Canada in the late 1920s and early 30s and also together in the 1930s as members of the Local Spiritual Assembly of Pasadena, California.
- ⁹⁴ Whitehead, *Portraits*, p. 74.
- ⁹⁵ Louetta Engelder (notes from conversation on 6/18/77 with present writer).
- ⁹⁶ *Ibid.*
- ⁹⁷ Louetta Engelder in conversation with present writer.
- ⁹⁸ *Star of the West*, vol. 11, no. 11, September 27, 1920, p. 174. Ahmad Sohrab was the "alternate" for Bisbee in 1917 but was not a resident of Bisbee.
- ⁹⁹ *Ibid.*, pp. 175-176.
- ¹⁰⁰ *Ibid.*, p. 172. The Convention report lists Bisbee, Arizona, as being recommended by the Executive Board "for admission to the Bahai Temple Unity roll" of Assemblies and was one of six "admitted to the rolls" as a member of Bahá'í Temple Unity. See endnote 51 regarding the early Bahá'í use of the word "Assembly."
- ¹⁰¹ *Baha'i News*, no. 46, November 1930, p. 6. In a message dated March 5, 1922, Shoghi Effendi stated, "Hence the vital necessity of having a local Spiritual Assembly in every locality where the number of adult declared believers exceeds nine, and of making provision for the indirect election of a Body that shall adequately represent the interests of all the friends and Assemblies throughout the American Continent" (Shoghi Effendi, *Bahá'í Administration*, p. 20). "The Guardian's first instruction was that a Spiritual Assembly should be elected in communities having more than nine declared believers; this instruction was later modified by the statement that a group of exactly nine believers may constitute themselves a Spiritual Assembly by joint declaration.—EDITOR" (*Bahá'í News*, no. 79, November 1933, p. 7 footnote).
- ¹⁰² Dwelly, *History of the Bahai Movement*... p. 1, says, "In 1921 Mr. and Mrs. Samuel Robarts moved to Cochran...." Later they are listed as residing in Kelvin with a Cochran Mail address ("Isolated Believers in Arizona." PBA, CD-R, 1933-1934).
- ¹⁰³ *Ibid.*
- ¹⁰⁴ *Ibid.*, pp. 1-2; *History of the Bahai Movement* (n.a., n.d., pencil and ink), refers to the Adams family in 1921 but no mention is made of Dr. Fisher. Bird, *Baha'i Faith in Phoenix*, records the C. Q. Adams family moved to Phoenix in 1921. The Phoenix Bahá'í archives contains a letter dated 5/1/22 from Alfred Lunt, secretary of Bahai Temple Unity to "C. Q. Adams, c/o Western Union Telegraph Co., Phoenix, Arizona." Mr. Lunt writes, "...in consultation with Mr. Gregory we recommended, as representative of the new Phoenix Assembly [see endnote 51 for early meaning of Bahá'í "Assembly"]", Miss Julia Culver, a well known and firm believer....represented you in a very spiritual way [presumably at the Temple Unity Convention]. The Executive Board at its meeting before the Convention took application of the Phoenix Assembly and recommended that it be placed on the rolls and at the first session of the Convention this was done." Mr. Lunt concludes his letter, "Please give my love and greetings to the members of the new Assembly." The Fourteenth Annual Convention of Bahai Temple Unity was held in April 1922. A report of that Convention appeared in the May 17, 1922 issue of *Star of the West* and its "Directory of Bahai

Assemblies in North America,” p. 94, lists Bisbee, Arizona, but not Phoenix. See endnote 51 regarding the early use of “Assembly.”

¹⁰⁵ He was posthumously appointed a Hand of the Cause by Shoghi Effendi December 23, 1951.

¹⁰⁶ *Star of the West*, vol. 12, no. 12, October 16, 1921, p. 202, reports a Tablet from ‘Abdu’l-Bahá, addressed to “Mr. C. Q. Adams, 936 East McKinley St., Phoenix, Arizona, care of Roy Wilhelm” was unclaimed. Dwelly, *History of the Bahai Movement*, p. 2, states “They had a tablet from Abdulbaha which later they sent to N.S.A.”

¹⁰⁷ ‘Nellie French’, *Bahá’i World*, vol. 12, p. 700.

¹⁰⁸ Ross, *Tale Is Told*, p. 112.

¹⁰⁹ Dwelly, *History of the Bahai Movement*, p. 2, *History of the Bahai Movement* (n.a., n.d., pencil and ink) and Bird, *Bahá’i Faith in Phoenix*, all mention Mr. Gregory’s visit. Shoghi Effendi appointed Mr. Gregory, posthumously, a Hand of the Cause on August 5, 1951.

¹¹⁰ Morrison, *To Move the World*, pp. 134-136, and photo caption opposite p. 136. See also ‘Louis G. Gregory’, *Bahá’i World*, vol. 12, p. 669.

¹¹¹ Morrison, *To Move the World*, p. 143. See also ‘Louis G. Gregory’, *Bahá’i World*, vol. 12, p. 669.

¹¹² Various local documents of Arizona/Phoenix Bahá’i history (*History of the Bahai Movement* [n.a., n.d., pencil and ink], both of Dwelly’s accounts and Bird’s account) all refer to “Lanner” Chapel, an error perpetuated in spelling “Tanner” with “L” instead of “T”, most likely due to originally mistaking the cursive letter “T” for an “L” in the *History of the Bahai Movement* “pencil and ink” [p. 3].

¹¹³ *Arizona Republic*, Section C, 7/26/86, p. 1.

¹¹⁴ *Star of the West*, vol. 14, no. 2, May 23, 1923, p. 48 (complete text including addressees). The full text of the letter beginning with the salutation (omits the list of addressees) is published in *Bahá’i News*, April 1933, p. 5.

¹¹⁵ Bahá’i directories. Copies of compiler’s written reports dated 4/15/87 and 2/23/90 to ABM Nancy Phillips refer to invitations from the Bisbee Bahá’is to “participate in a teaching effort” on April 11, 1987 “to save the [Bisbee] Assembly.” The resultant three declarations anticipated a re-election of the Bisbee Assembly that April. February 1990: “According to Bob Dix, Bisbee now has 11 Bahá’is (adults?) which indicates the Assembly can be re-formed at Ridvan.” Attempts to verify with Arizona sources the dates when Bisbee had an Assembly were unsuccessful but National Archives would have that information.)

¹¹⁶ Dwelly, *History of the Bahai Movement*, p. 2; *History of the Bahai Movement* (n.a., n.d., pencil and ink); *Brief Outline of Dates*.

¹¹⁷ Dwelly, *History of the Bahai Movement*, p. 2; *History of the Bahai Movement* (n.a., n.d., pencil and ink); *Brief Outline of Dates*; *The new century*. The first three documents cited record the following women’s names: Mme Kyle, Mrs Russel Kyle, and Mrs H. T. Cuthbert. Dwelly and *Brief Outline of Dates* (presumably written by Mrs. French) add the name of Mrs. Dwight B. Heard who founded and endowed the well-known Heard Museum of Phoenix in memory of her husband according to Horton, *Survey of Phoenix*, p. 259. *The new century* refers to a meeting with “prominent women” but mentions no names. (The present writer was unable to determine the “prominence” of the ladies other than Mrs. Heard.)

¹¹⁸ *Brief Outline of Dates* (presumably written by Nellie French); Dwelly, *History of the Bahai Movement*; *History of the Bahai Movement* (n.a., n.d., pencil and ink).

¹¹⁹ *Brief Outline of Dates*; Dwelly, *History of the Bahai Movement*, p. 2; *History of the Bahai Movement* (n.a., n.d., pencil and ink); Ross, *Tale is Told*, p. 112.

¹²⁰ *Brief Outline of Dates*; Dwelly, *History of the Bahai Movement*, p. 2 (Phoenix archives version only); *History of the Bahai Movement* (n.a., n.d., pencil and ink).

¹²¹ Ross, *Tale is Told*, p. 111.

¹²² Sharlot Hall Museum, 8/22/03. <<http://www.sharlot.org/index.shtm>> and <http://wwwsharlot.org/exhibits/sharlot/Sharlot_as_Historian.html>. The Museum in Prescott houses Miss Hall’s library of early printed matter, books, and historical documents relating to Arizona (Alsberg, *Arizona, the Grand Canyon State*, p. 241).

¹²³ Ross, *Tale is Told*, p. 112; *Brief Outline of Dates*; Dwelly, *History of the Bahai Movement*, p. 2; *History of the Bahai Movement* (n.a., n.d., pencil and ink).

¹²⁴ *Brief Outline of Dates*; Dwelly, *History of the Bahai Movement*, p. 2 (but doesn't mention placement of books); *History of the Bahai Movement in Arizona* (n.a., n.d., pencil and ink), p. 4.

¹²⁵ *Brief Outline of Dates*; Dwelly, *History of the Bahai Movement*, p. 2 (Phoenix archives version only); *History of the Bahai Movement* (n.a., n.d., pencil and ink), p. 4; *The new century*.

¹²⁶ *Magazine of The Children of the Kingdom*, March 1924, vol. 5, no.2, p. 41.

¹²⁷ Dwelly, *History of the Bahai Movement*, p. 2; *History of the Bahai Movement* (n.a., n.d., pencil and ink), p. 4. See also, Whitehead, *Some Early Bahá'ís*, pp.35-42, regarding the McNutts and their friend Julia Grundy. Together they made a Bahá'í pilgrimage to the Holy Land in 1905 (p. 36). Mr. McNutt prepared a compilation of talks made by 'Abdu'l-Bahá during His journey in the United States in 1912 with the intention of publishing them. 'Abdu'l-Bahá approved his plans and He directed the book be named "Promulgation of Universal Peace" and that Mr. McNutt write its introduction "so that he may leave a permanent trace behind him" (*Promulgation of Universal Peace*, p. xx).

3. "GOD'S GREAT MESSAGE FOR THE NEW DAY"

¹²⁸ Dwelly, *History of the Bahai Movement*, p. 2.

¹²⁹ *Gleanings*, p. 137.

¹³⁰ McElvaine, "One Depression," p. 117.

¹³¹ See APPENDIX 2 about her and regarding her teaching method.

¹³² Powell in *Report of Bahai Activities*, p. 1, states that in Phoenix Miss Rexford "closed a six week course of lectures and study classes" on March 15, 1929. The account, *In January*, p. 1, states Miss Rexford came to Phoenix in January 1929 "and opened her courses in psychology" and that her "class work" lasted for two months.

¹³³ Photocopies of both manuals are in present compiler's collection. Originals are in possession of Robert Cadwalader, Watsonville, California. He acquired them when items of Zahrah Schoeny were being disposed of and were made available to the Bahá'ís of Greater Phoenix.

¹³⁴ *The Succession of the Prophet*, July 1937; *Radiant Acquiescence*, September 1937; *The Art of Tranquillity*, February 1938; *Overcoming Worry* September 1938; *Fear Not!*, February 1939.

¹³⁵ *Baha'i News Letter*, no. 40, April 1930, p. 14.

¹³⁶ *Ibid.*; 'Orcella Rexford', *Bahá'í World*, vol. 11, p. 496.

¹³⁷ Powell, *Report of Bahai Activities*, p. 1; Dwelly, *History of the Bahai Movement...*, p. 2; *In January...*, p.1; *Baha'i News Letter*, no. 36, November 1929, p. 7.

¹³⁸ Powell, *Report of Bahai Activities*, p. 1; Dwelly, *History of the Bahai Movement*, p. 2; *In January* p. 1.

¹³⁹ Powell, *Report of Bahai Activities*, p. 1, states the title of "Mr. Dealy's pamphlet" was "Most Great Peace." However, the full title most likely was *Dawn of Knowledge and the Most Great Peace*.

¹⁴⁰ *Ibid.*, p. 2; Dwelly, *History of the Bahai Movement*, p. 2.

¹⁴¹ Powell, *Report of Bahai Activities*, p. 2.

¹⁴² *Ibid.*

¹⁴³ *Ibid.*

¹⁴⁴ Dwelly, in *History of the Bahai Movement*, p. 2 and *In January*, p. 2 state "twenty-nine" joined the class and both list twenty-eight names and both omit Mr. Rupperts. Both identify the students as Mrs. Jennie Bowman, Mrs. Olive Stewart, Mrs. Willard Daws, Mr. Paul A. Schoeny, Mrs. Pearl (later known as "Zahrah") Schoeny, Mr. George Jacobs, Mrs. Emma Jacobs, Miss Dorothy Iverson, Mr. Clarence Iverson, Mrs. [Amanda] Edward Rupperts (already a Bahá'í), Mr. S. B. Reed, Mr. F. S. Mittoalsky, Mr. Ried E. Smith, Miss Nina Rupperts [already a Bahá'í], Miss Gertrude Cottrell, Mrs. Jean Bea Richards, Mrs. Catherine Smith, Mr. Albert Smith, Mr. Walter Jones, Mr. C. J. Ward, Mrs. (Miriam) C. H. Bugbee, Mr. C[linton] H. Bugbee, Mrs. Fay McCoy, Mr. W. A. McCoy, Mr. S[amuel] Hadsell, Miss Margaret Sells, Mr. Edward Robinson. Both history accounts list the individuals in a similar order. (The number twenty-nine most likely came from a list dated 4/18/29 of signatures indicating the individuals wished to

- belong to the study class [PBA, CD-R]. The same names are listed but S. B. Reid signed twice and when counted twice, the list of names totals twenty-nine.)
- ¹⁴⁵ Dwelly, *History of the Bahai Movement*, p. 2.
- ¹⁴⁶ Powell, *Report of Bahai Activities* p. 3, 4.
- ¹⁴⁷ *Ibid.*, p.3.
- ¹⁴⁸ *Ibid.*, p. 4.
- ¹⁴⁹ *Baha'i News*, no. 44, September 1930, p. 5
- ¹⁵⁰ Powell, *Report of Bahai Activities*, p 4.
- ¹⁵¹ Report (of organization) dated "Phoenix, Arizona, April 18, 1929" and signed "Carol J. Richards, secretary" (PBA, CD-R).
- ¹⁵² Dwelly, *History of the Bahai Movement*, p. 2; *In January*, p. 3.
- ¹⁵³ Listed on the Bugbees' Bahá'í Historical Record cards in the Phoenix Bahá'í archives.
- ¹⁵⁴ Dwelly, *History of the Bahai Movement*, p. 2. Elizabeth Greenleaf, in a letter dated December 17, 1929 (*Baha'i News*, no. 44, September 1930, p. 5), reported that "since the forming of the Bahá'í study group [in Phoenix], many of the meetings and nearly all the Feasts have been held in their [Mr. and Mrs. Rappers] hospitable home." Their residence was most likely at 1080 E. Fairmont. The Rappers' granddaughter, Carol Agahi of Phoenix, stated they had lived in two different houses on E. Fairmont that were located fairly close to each other
- ¹⁵⁵ Bird, *Baha'i Faith in Arizona* (p. 1 of 3) and corroborated by records in the Phoenix archives.
- ¹⁵⁶ Dwelly, *History of the Bahai Movement*, p. 3. *In January*, p. 3. (Group) Secretary's letter dated 6/5/29 (PBA, CD-R).
- ¹⁵⁷ (Group) Secretary's letter dated 6/5/29 (PBA, CD-R).
- ¹⁵⁸ Dwelly, *History of the Bahai Movement*, p. 3. *In January*, p. 3
- ¹⁵⁹ *Ibid.* Both list the amount as "about One Hundred Dollars" worth of books.
- ¹⁶⁰ *Ibid.* An international artificial language introduced in 1887 by its inventor Dr. L.L. Zamenhof of Poland. *Baha'i News*, no. 85, July 1934, p. 5, lists "Esperanto" as a Committee of the National Spiritual Assembly, 1933-1934; its appointment and purpose as a new committee is reported in *Baha'i News*, no. 82, April 1934, p. 3 ("to find ways and means to make more effective Bahá'í contact with Esperanto groups"). In 1935-1936, the committee was called "Universal Language" (*Baha'i News*, no. 94, August 1935, p. 6); in 1936-1937, the committee was known as the "Universal Auxiliary Language Committee" (*Baha'i News*, Insert, July, 1936, 'National Committees 1936-1937').
- ¹⁶¹ *Baha'i News*, no. 44, September 1930, p. 5 ("Practically every Bahá'í attends"). Dwelly, *History of the Bahai Movement*, p. 3, records Miss Nelson taught Esperanto to "a goodly number." *In January*, p. 3, records "quite a few." All three reports state Miss Nelson taught Esperanto "in the High School night classes." The school most likely was Phoenix Union High School.
- ¹⁶² Bahá'u'lláh, *The Kitáb-i-Aqdas* (Haifa: The Bahá'í World Centre, 1992), p. 250, no. 193. 'Abdu'l-Bahá in *Promulgation of Universal Peace*, pp. 232-233, stated that Bahá'u'lláh "wrote to the kings and rulers of the various nations, recommending that one language should be sanctioned and adopted by all governments....each nation should acquire the universal language in addition to its native tongue."
- ¹⁶³ Esselmont, *Bahá'u'lláh and the New Era*, pp. 165-166, records the reference of 'Abdu'l-Bahá's praise of Esperanto and adds "Which language to adopt, and whether it is to be a natural or constructed one, is a decision which the nations of the world will have to make."
- ¹⁶⁴ For details of Mrs. Greenleaf's life and Bahá'í activities, see Whitehead, *Some Bahá'ís To Remember*, pp. 99-117 and *Bahá'í World*, vol. 9, 'Elizabeth R. Greenleaf', p. 608.
- ¹⁶⁵ Dwelly, *History of the Bahai Movement*, p. 3; *In January*, p. 3, 4.
- ¹⁶⁶ Whitehead, *Some Bahá'ís to Remember*, p. 112.
- ¹⁶⁷ Dwelly, *History of the Bahai Movement*, p. 3; *In January*, p. 4.
- ¹⁶⁸ *Baha'i News*, no. 44, September 1930, p. 5.
- ¹⁶⁹ *Ibid.*
- ¹⁷⁰ Mr. Ioas was appointed a Hand of the Cause in December 1951. For an account of his distinguished life of Bahá'í service see *Bahá'í World*, vol. 14, 'Leroy C. Ioas', p. 291. Also see Chapman, *Leory Ioas, Hand of the Cause of God*, the biography of Mr. Ioas, written by his daughter.

¹⁷¹ Letter dated 9/25/29 from NSA to (Phoenix Group secretary) Carol Richards (PBA, CD-R).

¹⁷² Mrs. Greenleaf records this date (*Bahá'i News*, no. 44, September 1930, p. 5). Dwelly, *History of the Bahai Movement*, p. 3, and *In January*, p. 3, both record the date as December 16th. Chapman, *Leroy Ioas*, p. 70, records, "Sylvia and I [Mr. Ioas] went to Phoenix on December 12th [1929]...." Present compiler's research revealed that December 15, 1929 was a **Sunday**, as reported contemporaneously by Mrs. Greenleaf.

¹⁷³ *Bahá'i News*, no. 44, September 1930, p. 5; Chapman, *Leroy Ioas*, p. 70.

¹⁷⁴ *Bahá'i News*, no. 44, September 1930, p. 5.

¹⁷⁵ *Ibid.*

¹⁷⁶ *Ibid.* Chapman, *Leroy Ioas*, p. 70, writes that the train left at 11:30 p.m. – an insignificant ten minutes discrepancy.

¹⁷⁷ *Ibid.*

¹⁷⁸ Only *In January*, p.4. It also states Mrs. Greenleaf returned the latter part of January.

¹⁷⁹ Dwelly, *History of the Bahai Movement*, p. 3, and *In January*, p. 3 "continued."

¹⁸⁰ Report of meeting dated 1/13/30 (PBA, CD-R).

¹⁸¹ *Bahá'i News Letter*, no. 40, April 1930, p. 13. (Dwelly, *History of the Bahai Movement*, p. 3 and *In January*, p. 3 "continued", both record Mr. Kelsey showed "motion pictures" or "movies", respectively, taken of 'Abdu'l-Bahá while He was in this country.) A contemporaneous report dated January 6, 1930, of a meeting of the Phoenix study group states that it was announced "an extra meeting" would be scheduled "the 10th" (of January) to "see the slides [emphasis added] that Mr. Kelsey had brought with him" (PBA, CD-R).

¹⁸² Whitehead, *Some Bahá'is to Remember*, pp. 111-112.

¹⁸³ Spelled variously: "Kathryn Franklyn" (*Index, Bahá'i News*, January, 1945-December 1947, p. 43), "Kathryn Frankland" (*Bahá'i News*, no. 228, February 1950, 'Messages from the Guardian' p. 4) and "Katherine Franklin" (Dwelly, *History of the Bahá'i Movement*, p.3). The correct spelling appears to be: "Kathryn Frankland." This version is also on a signed card from her postmarked 1931, in the Schoeny scrapbook that is in present compiler's collection.

¹⁸⁴ Dwelly, *History of the Bahá'i Movement*, p. 3. *In January*, p. 3 continued.

¹⁸⁵ Mr. Schopflocher was appointed a Hand of the Cause by Shoghi Effendi on February 29, 1952, and he was a member of the National Assembly of the U.S. and Canada for fifteen years between 1924 through 1943, then of the National Assembly of Canada from 1948 until his death in 1953.

¹⁸⁶ Dwelly, *History of the Bahá'i Movement*, p. 3. "Feast of Attraction" was a term apparently applied to special Bahá'í meetings with non-Bahá'í guests/friends in attendance.

¹⁸⁷ *Ibid. In January*, p. 4.

4. THE FIRST LOCAL SPIRITUAL ASSEMBLY IN ARIZONA IS FORMED

¹⁸⁸ See endnote 52. *Bahá'i News*, no. 49, March 1931, p. 2, lists Phoenix as a new Bahá'í community (Local Spiritual Assembly) in a list of "Participating Bahá'í Communities" in the Twenty-Third Annual Convention (of the Bahá'is of the United States and Canada to be held in May 1931) along with the number a delegates assigned to each.

¹⁸⁹ The two became independent National bodies in 1948 (Rúhiyyih Rabbani, *Priceless Pearl*, p. 397).

¹⁹⁰ *Arizona Republican*, 4/20/30. The newspaper became known as the *Arizona Republic* in November 1930 according to the *Arizona Republic*, 5/17/38, Section Four, p. 2.

¹⁹¹ Dwelly, *History of the Bahá'i Movement*, p. 3. Some records report the Assembly formation meeting took place on April 20, others on April 21. It appears it took place the evening of April 20th and since some of the Bahá'í guests were members of the National Assembly, it undoubtedly would have met the date and time requirements.

¹⁹² See endnote 52.

¹⁹³ According to Dwelly (p. 3), in addition to the nine elected to the Assembly, the Bahá'í community consisted of the following individuals: Jennie Bowman, Gertrude Cottrell, Annette M. Douglas, Samuel Hadsell, Mrs. John Iverson, Clarence Iverson, George Jacobs, Walter Jones, Fay McCoy, Jane Patterson,

Jean Bea Richardson, Rose Ruff, Patricia (“Patty”) Smith, Edward Rupperts, Hattie Seibert, Albert Smith, Olive Stewart and Marie Etta (in later records spelled “Marietta”) Wilson. Dwelly’s history account in the Phoenix Archives lists Howard Rupperts as a member of the Phoenix community but the version in the National Archives omits his name.

¹⁹⁴ It was intended for these cards to be completed by every Bahá’í and they were first distributed to Local Spiritual Assemblies, Groups and Isolated Bahá’ís in 1935 by the National Spiritual Assembly. The cards, five- by eight-inches, provided spaces for information including date and place of acceptance of the Bahá’í Faith, date of enrollment in their current Bahá’í community and whether it was by transfer from a previous community or enrollment as a Bahá’í for the first time, religion before becoming a Bahá’í, and space for a photograph and signature as well as any additional information the individual wished to have preserved, e.g., Bahá’í services, connection with the early days of the Faith, etc. Assemblies were requested “to have the form filled out by each Bahá’í in triplicate, one to be retained by the local Assembly and the other two copies sent to the N.S.A.” (August, no. 94, 1935, p. 2—this notice changed some details of the plan as originally reported in *Bahá’í News*, no. 93, July, 1935, p. 2). For more information on these cards see, Morrison, *To Move the World*, pp. 203-209. The Phoenix Bahá’í archives has about fifteen of these cards.

5. EXPANSION AND CONSOLIDATION

¹⁹⁵ Universal House of Justice, *Wellspring of Guidance*, p. 33.

¹⁹⁶ *American Bahá’í*, November 1970, p. 11. The article also states that Mr. Olinga was “referred to as the ‘Father of Victories’ by the beloved Guardian.”

¹⁹⁷ *In January*, p. 5.

¹⁹⁸ Report dated 5/2/30, signed by Nina Rupperts, (Phoenix LSA) secretary (PBA, CD-R).

¹⁹⁹ Report (of election of Phoenix Assembly) dated 4/21/30, signed by Carol J. Richards, secretary—prior to election of officers of the newly elected Assembly (PBA, CD-R).

²⁰⁰ Report dated 4/10/31 of the Teaching Committee of the Phoenix Assembly of activities during the past Bahá’í year, pp. 4-5 (PBA, CD-R).

²⁰¹ “Membership List” (PBA, CD-R, 1930-1931).

²⁰² Reports of Phoenix Assembly dated 9/5/31 (“Spiritual Meeting”) re Mrs. Hayt and transfer of Mrs. Almonte from Honolulu (PBA, CD-R) and 1/12/32 re Carrie Smith (PBA, CD-R). *In January*, p. 6.

²⁰³ Report of Phoenix Assembly dated 9/5/31, “Spiritual Meeting” (PBA, CD-R). *In January*, p. 6. Bahá’í Historical Record card of Emma Maxwell Jones in the Phoenix Bahá’í archives. (Emma Maxwell Almonte married Phoenix Bahá’í Walter Jones in 1932.)

²⁰⁴ Letter dated 11/23/30 to West Coast Teaching Committee from (Phoenix LSA) secretary (PBA, CD-R); Letter dated 12/12/30 to Governor John C. Phillips from Phoenix LSA, Chairman of Amity Committee (PBA, CD-R).

²⁰⁵ Report of LSA meeting dated 1/2/31 (PBA, CD-R); Report of “Bahá’í Feast Night “ dated 4/28/30 (PBA, CD-R).

²⁰⁶ Geyserville Bahá’í Summer School, the first American Bahá’í summer school established in 1927 (Cameron, *Basic Bahá’í Chronology*, pp. 231-232). (Bahá’ís also referred to it as the Bosch Bahá’í Summer School.) The Geyserville school’s 80-acre campus was purchased by the State of California in January 1973 to facilitate a highway expansion project. It was replaced by a 67-acre John and Louise Bosch Bahá’í School, located sixteen miles from Santa Cruz, California, on the north end of Monterey Bay. It was dedicated in July 1974 (*Bahá’í News*, no. 518, May, 1974, pp. 9-10 and no. 520, July 1974, pp. 19-20).

²⁰⁷ ‘John David Bosch’, *Bahá’í World*, vol. 11, p. 493.

²⁰⁸ Example in Schoeny scrapbook.

²⁰⁹ *Bahá’í News*, no. 78, October 1933, p. 6.

²¹⁰ See *Bahá’í News*, no. 80, January 1934, pp. 3-4 and *Bahá’í World*, vol. 5, pp. 389-410 for an account of her illustrious life of Bahá’í service. Page 411 of *Bahá’í World*, vol 5, has a sketch of a gravesite memorial at Isfáhán to be constructed in her honor by the American Bahá’ís.

- ²¹¹ Report dated 4/10/31 of the Teaching Committee of the Phoenix Assembly (PBA, CD-R).
- ²¹² *Ibid.*
- ²¹³ Bird, *Baha'i Faith in Phoenix*, p. 2 of 3. The source of Bird's citation that this was "the first" was not verified but is presumed accurate.
- ²¹⁴ Meeting report dated 3/19/31 (PBA, CD-R); Report dated 4/10/31 of the Teaching Committee of the Phoenix Assembly ("On Friday March 20th Keith broadcasted from Station K.O.Y. for 15 minutes beginning at 6:30 o'clock, her subject being 'The New Order of the Orient'") PBA, CD-R.
- ²¹⁵ Report dated 4/10/31 of the Teaching Committee of the Phoenix Assembly (PBA, CD-R).
- ²¹⁶ Letter dated 5/8/31 from Mrs. Ransom-Kehler to Phoenix Assembly(PBA, CD-R).
- ²¹⁷ *Bahá'i World*, vol. 5, p. 398.
- ²¹⁸ Minutes of Phoenix Annual Election meeting dated 4/21/31 (PBA, CD-R); Minutes of Phoenix Assembly Meeting (to elect officers) dated 4/21/31 (PBA, CD-R).
- ²¹⁹ Minutes of Phoenix Assembly Meeting 4/23/31 (PBA, CD-R).
- ²²⁰ *Bahá'i News*, no. 49, March 1931, page 2.
- ²²¹ *Ibid.* (lists Phoenix with two Delegates); *In January 1929...*, p. 6.
- ²²² *In January*, pp. 5-6; Report of Annual Election Meeting, p. 2, dated 4/21/31, signed by Nina Rupperts, secretary (PBA, CD-R).
- ²²³ Report of "a feast for Mrs. Cooper" dated 5/7/31 (PBA, CD-R); *In January.*, pp. 5-6.
- ²²⁴ (Annual) Report of Publicity Committee, undated, ca. 1933-1934 (PBA, CD-R).
- ²²⁵ *Arizona Gleam*, 5/16/31, p. 2.
- ²²⁶ *Bahá'i News*, no. 62, May 1932, p. 3.
- ²²⁷ Letter dated 6/13/31 from Phoenix LSA to Clarence Iverson (PBA, CD-R).
- ²²⁸ Minutes of Nineteen Day Feast 6/5/31 (PBA, CD-R).
- ²²⁹ Also known as Louise Waite, she utilized her talents as writer, poet and composer of song, in serving the Bahá'í Faith. "Among her writings her *Advanced Lessons in the Bahá'í Faith* are approved by both the Guardian and the National Spiritual Assembly and are awaiting publication. Her published works include *Bahá'í Hymns of Peace and Praise and Songs for Children...*" ('Sháhnaz Khánum' [Mrs. Louise R. Waite], *Bahá'í World*, vol. 8, pp. 663-664).
- ²³⁰ Letter dated 3/12/32 from Phoenix LSA to Los Angeles Assembly (PBA, CD-R).
- ²³¹ *Bahá'í News*, no. 60, March 1932, p. 4.
- ²³² Universal House of Justice, *Wellspring of Guidance*, p. 76.
- ²³³ Minutes of Phoenix LSA meeting dated 11/1/31 (PBA, CD-R).
- ²³⁴ Minutes of meeting, undated (1/28/32, "Committee on Children's Work") PBA, CD-R.
- ²³⁵ Letter dated 3/12/32 from Phoenix LSA to LSA of Los Angeles (PBA, CD-R).
- ²³⁶ Bird, *Baha'i Faith in Phoenix*, p. 2 of 3.
- ²³⁷ Letter dated 3/12/32 from Phoenix Assembly to the Assembly of Los Angeles (PBA, CD-R) and Phoenix (Assembly) Annual Report 1931-1932 (PBA, CD-R) both list February 11, 1932 as the marriage date. Emma Jones' Bahá'í Historical Record cards (2) in the Phoenix Bahá'í archives both give the date as **January** 11, 1932. Since the Historical Record cards were first distributed in 1935 (see endnote 194) Emma Jones apparently listed the wrong month of her marriage on her card—apparently 3 years after her marriage.
- ²³⁸ Both were elected to the Phoenix Assembly on 4/21/32 per report of Annual Election Meeting dated 4/21/32 (PBA, CD-R) and on 4/21/33 per letter dated 4/26/33 to NSA from Phoenix LSA (PBA, CD-R). *In January*, pp. 7-8.
- ²³⁹ Copy of letter dated 2/4/32, from "Schoenys" to Mrs. Frankland (Schoeny scrapbook).
- ²⁴⁰ *Ibid.*
- ²⁴¹ Mrs. Howard's Bahá'í Historical Record card in the Phoenix Bahá'í archives.
- ²⁴² Letter dated 3/12/32 from Phoenix LSA to LSA of Los Angeles (PBA, CD-R).
- ²⁴³ König, *Phoenix in the 1950s*, p. 37.
- ²⁴⁴ Horton, *An Economic, Political and Social Survey*, pp. 97, 105.
- ²⁴⁵ "Phoenix Union Colored High became George Washington Carver High School in 1942...." (*Phoenix Magazine, Special Collector's Issue*, December 1999, p. 95).

- ²⁴⁶ *Ibid.*, p. 105. The Phoenix Union School, a segregated school for “Blacks,” opened in 1923, and the name was changed to “George W. Carver” in 1942. It closed in 1954 when the U.S. Supreme Court ordered desegregation of schools. The School eventually became a museum of Black history (Scottsdale *Tribune*, June 13, 1998, p. A5). Woznicki, in *History of Arizona*, p. 152, states that “Phoenix Union High School District took action on desegregation a year prior to the United States Supreme Court decision of 1954.”
- ²⁴⁷ Horton, *An Economic, Political and Social Survey*, p. 105.
- ²⁴⁸ Minutes of Phoenix Spiritual Assembly 1/2/31—“The Welfare Committee was changed to the Amity Committee” (PBA, CD-R).
- ²⁴⁹ *Arizona Gleam*, “Sports–Socials–Churches” section (original, full page of the *Arizona Gleam* issue cited is in compiler’s collection but bears no date; research indicates that Easter was on March 27th in 1932). The Howards’ address is written on a photo, obviously of the same occasion, dated “Easter 1932” (in compiler’s collection and is one of a number of photos preserved by Zahrah Schoeny).
- ²⁵⁰ Caption on the newspaper photo featuring three people identified her as “Mrs. Katherine Franklin” (Kathryn Frankland).
- ²⁵¹ Local Bahá’is recognized by the present writer are Mr. and Mrs. Schoeny, Nina Rupperts and Amanda Rupperts(?). There most likely are others not recognized by the present writer.
- ²⁵² *Arizona Gleam*, 3/29/32, page 1.
- ²⁵³ *Ibid.*
- ²⁵⁴ *Bahá’i News*, no. 64, July 1932, p. 3.
- ²⁵⁵ In a letter to NTC secretary, Charlotte Linfoot (dated March 8, but the year is unclear, 193(?)—possibly 1933 from the context—but the letter is on PBA’s CD-R for “APR 1936-1938”) the Phoenix Assembly wrote, “In introducing the Cause into a new community we have made contact with friends at Buckeye, Arizona and have had two or three meetings with them at their request.”
- ²⁵⁶ Minutes of special meeting of Phoenix LSA dated 10/31/33 (PBA, CD-R).
- ²⁵⁷ Letter to Zahrah Schoeny from Mrs. Edgar in Schoeny scrapbook. [NOTE: This letter has either been misplaced or lost by the present writer (2/7/03).]
- ²⁵⁸ Report of Nineteen Day Feast dated 3/20/32. In *January*, p.7. The first delegate to represent Phoenix in person at the National Convention was Mr. Paul Schoeny in 1934 (see page 27 of this compilation).
- ²⁵⁹ *Bahá’i News*, no. 62, May 1932, p. 1.
- ²⁶⁰ Letter, copy, dated 5/12/32 from Phoenix LSA to Racine (Wisconsin) Bahá’i Assembly (PBA, CD-R).
- ²⁶¹ Report dated 9/8/32 from Phoenix LSA to Leroy chairman of the National Teaching Committee (PBA, CD-R). Mr. Ioas was also a member of the National Assembly.
- ²⁶² *Ibid.*
- ²⁶³ Secretary’s Report, April 21, 1932 to April 28[?], 1933 (PBA, CD-R); In *January*, p. 7.
- ²⁶⁴ *Bahá’i News*, no. 56, October-November 1931, p. 2.
- ²⁶⁵ Report dated 9/8/32 from Phoenix LSA to Leroy (Leory Ioas, member of the National Assembly and chairman of the National Teaching Committee) PBA, CD-R.
- ²⁶⁶ Letter dated 3/12/32 to the Bahá’i Assembly of Los Angeles from the Phoenix Assembly (PBA, CD-R).
- ²⁶⁷ *Ibid.*; also a report (1931-1932) beginning “January 20, - The beginning of Mrs. Waite’s lessons...” signed Nina Rupperts, secretary (PBA, CD-R); Report dated 9/8/32 from Phoenix LSA to Leroy, member of the National Assembly and chairman of the National Teaching Committee (PBA, CD-R).
- ²⁶⁸ Report dated 9/8/32 from Phoenix LSA to Leroy Ioas (PBA, CD-R).
- ²⁶⁹ Report dated “March 19, 1933, Spiritual Assembly Meeting at the Schoeny’s” (PBA, CD-R).
- ²⁷⁰ Post card dated 4/3/33 to Mrs. (Pearl) Paul Schoeny from Shahnaz (Waite). PBA, CD-R.
- ²⁷¹ Letter dated 4/22/33 from Mrs. Moffett to Mr. and Mrs. Paul Schoeny for Phoenix (LSA’s) report to the NSA regarding her visit. (PBA, CD-R).
- ²⁷² *Arizona Republic*, Morning 4/12/33; Report (top of page, “Jalal (Glory) 1933”) under “April 11” and “April 12” (PBA, CD-R); program-invitation leaflet in Schoeny scrapbook that includes Mrs. Moffett’s schedule in Phoenix; In *January*, p.7.

- ²⁷³ 1933 report headed “Baha (concluded)” and signed “Clarence Iverson, Recording Secretary” (PBA, CD-R). Leaflet inviting the public to Mrs. Moffet’s lectures with dates, locations, topics (in Schoeny scrapbook).
- ²⁷⁴ Report of Spiritual Assembly meeting 4/24/33. (PBA, CD-R).
- ²⁷⁵ Report of S.A. (Spiritual Assembly) Meeting of 5/11/33 (PBA, CD-R).
- ²⁷⁶ Report of “Activities for Sultan (concluded)” dated 2/3/33, Spiritual Assembly Meeting and signed Clarence Iverson, Recording Secretary. (PBA, CD-R).
- ²⁷⁷ Letter dated 5/17/33 from Phoenix LSA to secretary of NSA (PBA, CD-R); letter dated 8/26/33 from Phoenix LSA corresponding secretary to NSA secretary Horace Holley (PBA, CD-R); report of LSA dated 2/3/33 (PBA, CD-R).
- ²⁷⁸ Report dated 9/8/33 “Meeting of ‘Izzat (Might).” PBACD-R.
- ²⁷⁹ Report dated “9/25/33 continued” (PBA, CD-R).
- ²⁸⁰ Report dated “9/27/33. Continued;” PBA, CD-R.
- ²⁸¹ Letter designated COPY and dated 5/17/33 from Phoenix LSA to secretary of NSA (PBA, CD-R). This letter **dated 5/17/33** refers to a number of activities in May, **after May 17**, and “for the month ending June 5th.” Therefore the May 17 date of the letter is appears to be inaccurate.
- ²⁸² Report of Phoenix Assembly dated 6/2/33. (PBA, CD-R).
- ²⁸³ Letter dated 8/26/33 from Phoenix LSA corresponding secretary to Horace Holley, NSA secretary (PBA, CD-R).
- ²⁸⁴ *Baha’i News*, no. 78, October 1933, p. 6.
- ²⁸⁵ Report dated “9/23/33, Continued” (PBA, CD-R). Other than a brief mention to have another meeting with them, the present writer didn’t uncover further information in the available Phoenix records.
- ²⁸⁶ Smith. *Concise Encyclopedia*, p. 271; Rúhiyyih Rabbani, *Priceless Pearl*, p. 429.
- ²⁸⁷ Cameron, *Basic Bahá’i Chronology*, pp. 295.
- ²⁸⁸ *Bahá’i News*, no. 53, July 1931, pp. 3-4.
- ²⁸⁹ *Ibid.*, no. 61, April 1932, p. 1 (Message from Shoghi Effendi to the NSA, March 14, 1932).
- ²⁹⁰ Statement of Cash Receipts and Disbursements, April 21, 1931 to April 21, 1932 (PBA, CD-R); List of “Voting Members” (PBA, CD-R).
- ²⁹¹ *Bahá’i News*, no. 53, July 1931, p. 4: “Financial Summary of the Plan of Unified Action 1931-1934.”
- ²⁹² *Ibid.*, no. 66, September 1932, p. 2.

6. THE FLOW OF SUPPORT CONTINUES

- ²⁹³ *Ibid.*
- ²⁹⁴ Letter dated 10/17/33 from NTC chairman Leroy Ioas to Phoenix LSA (PBA, CD-R) and Report, “COPY”, dated 4/19/34 (Final Report of activities of Madame Orlova...) PBA, CD-R; *In January*, p. 8.
- ²⁹⁵ Folded (eight and one-half inches by five and one-half inches) publicity leaflet in compiler’s collection features a sepia cameo-photo of “Madame Barry-Orlova” on the cover, and inside a brief description of her performances, comments of praise from viewers and a list of ten lectures topics, e.g., “Civilization in Cycles,” “Immortal Mankind,” “Can Science and Religion Agree?” *Bahá’i News*, no. 177, November 1945, p. 2, published a number of messages from Shoghi Effendi and one regarding Mme. Orlova stated, “as it is now clear that she is openly associating with the New History group [Covenant-breakers], the friends should ignore her and have nothing more to do with her.”
- ²⁹⁶ *Arizona Gleam*, November 4, 1933, p. 8.
- ²⁹⁷ Minutes dated 10/28/33 and 10/31/33 of special meetings of the Phoenix LSA (PBA, CD-R). (Recorded as new Bahá’is on 10/28/33 were Frances Howard, Emma Gardner, Mathew White, Noble White, Lily Wiggins, Lucy Lucas, Marie McLamore, and Ismael Ircadia; and on 10/31/33 they were Edith Edgar of Buckeye, Latitia Main, Stella Hogan and Clara Hopkins.)
- ²⁹⁸ Report of special Assembly meeting dated 10/28/33 (PBA, CD-R).
- ²⁹⁹ Patricia Harris in a letter dated 7/4/80 to present writer states, “Lillie Wiggins was the first black Bahai [in Phoenix]”—also notes from a phone conversation in July 1980 between the writer and Patricia Harris.

Mrs. Harris knew Mrs. Wiggins when they were both Bahá'ís in Phoenix in the 1930s. At that time Patricia Harris was known as Patricia ("Patty") Smith—her first husband was Albert Smith.

³⁰⁰ A typed note in Schoeny scrapbook lists her address as 1038 E. Moreland.

³⁰¹ König, *Phoenix in the 1950s*, p. 37.

³⁰² Their Historical Record cards in the Phoenix archives give the date 10/28/33 as their acceptance of the Bahá'í Faith. There are some discrepancies in accounts regarding the *month*—the end of October and/or beginning of November as their and other African-Americans' acceptance of, or enrollment in, the Faith.

³⁰³ *In January 1929...*, p. 9, states they were among a number of individuals "who came into the teachings" in November. Morrison, *To Move the World*, p. 205, shows and explains a "Table" of "Information about 99 black respondents among 1,813 Bahá'ís surveyed, 1935-c. 1937, from Bahá'í Historical Records Cards in the National Bahá'í Archives...." It shows enrollments of two blacks in 1933 in Phoenix for a total of only two blacks in the Phoenix Bahá'í community. Morrison acknowledges the "limitations of the sample." The Phoenix Archives, as the National Archives, also has only two Historical Record cards for African-American Bahá'ís in Phoenix—Mathew White and Frances Howard.

³⁰⁴ *Arizona Gleam*, 3/31/34, p. 1.

³⁰⁵ In a 1955 letter written on behalf of Shoghi Effendi to the National Assembly of the British Isles, he refers to and elaborates regarding "Bahá'ís belonging to churches, synagogues, Freemasonry, etc." and for them to "cut themselves off entirely from those of the past..." (Hornby, 422, no. 1387 and pp. 422-424, nos. 1388, 1389, 140.)

³⁰⁶ 'In Memoriam', *Bahá'í News*, no. 60, March 1932, p. 8. The brief article also states that Mr. Edgar was a "member of the Phoenix Assembly." He was not a member of the Local Spiritual Assembly, the administrative body of nine. See endnote 51 regarding the early Bahá'í use of the word "Assembly." A Letter dated 2/21/32 in the Phoenix Archives from the Local Assembly to the Edgar family in Buckeye states Robert Edgar's funeral was their (Phoenix Assembly) first one (Bahá'í funeral). A document in the Phoenix archives (no date, ca. 2/21/32) titled "In Memoriam" regarding Robert J. Edgar; handwritten in lower left corner, "Copy, Sent to Bahai News" (PBA, CD-R).

³⁰⁷ Letter dated 3/12/32 from Phoenix LSA to LSA of Los Angeles (PBA, CD-R).

³⁰⁸ *Baha'i News*, no. 81, February 1934, p. 7.

³⁰⁹ Minutes dated 11/18/34 of special meeting of the Phoenix LSA (PBA, CD-R). **NOTE:** This citation appears to have been erroneously dated 1934 whereas it should have been 1933.

³¹⁰ Phoenix Assembly records dated 12/11/33, 12/17/33, 12/19/33, 12/22/33 (PBA, CD-R).

³¹¹ *Ibid.* Phoenix Assembly record dated 12/12/33, p. 2 (PBA, CD-R);

³¹² Report dated 4/20/34 by Jennie Bowman, chairman of the Center Committee (PBA, CD-R).

³¹³ Newspaper article (name of newspaper and date not identified on the clipping, but handwritten on the clipping is "Nov. 1933") captioned "Baha'i Group Opens Center," is in Schoeny scrapbook. The present writer was unable to locate the newspaper article in the Arizona State archives collection of newspapers.

³¹⁴ *Ibid.*

³¹⁵ Report of LSA dated 11/12/33 (PBA, CD-R). *In January*, p. 8.

³¹⁶ Newspaper article (no newspaper name, no date) in Schoeny scrapbook. The present writer was unable to locate the article in the Arizona State archives collection of newspapers.

³¹⁷ See *Bahá'í News*, no. 415, October 1965, p. 8 for details.

³¹⁸ LSA report dated 11/26/33 (PBA, CD-R).

³¹⁹ Report, undated (ca. December 1933), of Phoenix LSA—"Joint Activities of Madame Orlova and Mrs. A. Y. Seto" (PBA, CD-R).

³²⁰ In 1885 the Arizona Territorial Normal School was established; in 1925, the Normal School was renamed Tempe State Teachers College; four years later it became Arizona State Teachers College and in 1958 it achieved university status as Arizona State University (Woznicki, *History of Arizona*, p. 129 and Luckingham, *Phoenix...*, p. 126).

³²¹ *Baha'i News*, no. 81, February 1934, p. 7.

³²² Phoenix Assembly record dated 12/3/33. (PBA, CD-R). Also, *In January*, p. 8. The Phoenix archives record dated 12/3/33 lists his name as "David Barry Ballinger" (also known as "Dick [Richard] Burrows" according to "Joint Activities of Madame Orlova and Mrs. A.Y. Seto," ca. 11/22/33-12/21/33. PBA, CD-

R). In a conversation with the writer, Barbara Rocella and also Patricia Harris, each more or less recalled that the young man in the Florence prison was related to Madame Orlova, possibly her son (note “Madame Barry-Orlova” and “David Barry Ballinger”) who was an innocent hitchiker-passenger in an auto from which gun shots were fired that may have killed someone. In a letter dated 3/25/34 from the Phoenix LSA secretary to the NSA (PBA, CD-R) regarding “Richard Burrows, Box B, Florence.... Please do not use the name David Barry Ballinger as he is not known in Florence under that name, but it was to be used in case of his release [from prison] for his protection.”

³²³ Phoenix Assembly record dated 12/3/33 (PBA, CD-R). (The report also notes the some Kodak pictures were taken.)

³²⁴ Letter dated 12/27/33 from NSA to Phoenix LSA (PBA, CD-R).

³²⁵ *Developing Distinctive Bahá’i Communities*, p. 7.63.

³²⁶ Notes from phone conversation between writer and Patricia Harris (known as Mrs. Albert Smith during her first marriage) in July 1980.

³²⁷ Report, undated (ca. December 1933), of Phoenix LSA—“Joint Activities of Madame Orlova and Mrs. A. Y. Seto” (PBA, CD-R); report of Phoenix LSA dated 2/18/34—“Further report on teaching activities of Madame Orlova in Phoenix and vicinity” (PBA, CD-R).

³²⁸ In a 1999 conversation with Barbara Rocella, daughter of Zahrah and Paul Schoeny, she stated to the writer that she knew Lucy Lucas and that she was a seamstress.

³²⁹ *Bahá’i News*, no. 85, July 1934, p. 8.

³³⁰ *In January*, p. 8.

³³¹ *Ibid.*, p. 9. Record of LSA meetings 3/26/34 and 3/27/34 (PBA, CD-R).

³³² Record of meeting of Nineteen Day Feast of ‘Alá/Loftiness at the Bahá’i Center dated 3/2/34, p. 2 (PBA, CD-R).

³³³ *In January* (four who studied with the regular group: Clara and William Hopkins, Mrs. Edgar and Dr. Ircadia [p. 9]; five through Orlova’s teaching: Noel Kaho, Marshall Humphrey, Ruth Humphrey, Russell Fitzpatrick, David Burrows [p. 8]; thirteen who enrolled in November 1933 as a result of the Race Amity activities [pp. 8, 9]). There is some slight discrepancy in names between the “*In January*” document and the Phoenix archives records.

³³⁴ “Rec[ording] Secy’s Annual Report” 1933-1934 (PBA, CD-R).

³³⁵ In 1936, *Bahá’i News* reported that in response to the first Seven Year Plan, Mr. and Mrs. Raphael Lillywhite expected “to follow through their objective which is the establishment of the Cause in Wyoming” (*Bahá’i News*, no. 104, December 1936, p. 3).

³³⁶ List of “Isolated Believers in Arizona” 1933-1934 (PBA, CD-R).

³³⁷ Letter dated 8/26/33 from Phoenix LSA corresponding secretary to Horace Holley, NSA secretary (PBA, CD-R); *Bahá’i World*, vol. 5 (1932-34), p. 436, ‘Bahá’i Directory 1933-1934’.

³³⁸ Report, undated (ca. December 1933) of Phoenix LSA—“Joint Activities of Madame Orlova and Mrs. A. Y. Seto.” PBA, CD-R. Letter dated 12/27/33 from NSA to Phoenix LSA (PBA, CD-R).

³³⁹ Letter dated 12/27/33 from NSA to Phoenix LSA (PBA, CD-R).

³⁴⁰ Letter dated 2/12/33 from NSA to Phoenix LSA (PBA, CD-R).

³⁴¹ *Ibid.*

³⁴² Letter, “COPY”, dated 4/12/34 from Phoenix Assembly to “Dear Baha’i friend” to five designated individuals (PBA, CD-R). Letter dated 3/25/34 from Phoenix LSA to NSA (PBA, CD-R).

³⁴³ Letter dated 3/30/34 from NSA to Phoenix LSA (PBA, CD-R).

³⁴⁴ Letter from Phoenix Assembly dated 9/18/40 to NSA (PBA, CD-R).

³⁴⁵ Assembly record dated 4/21/34 (PBA, CD-R). Bird, *Bahá’i Faith in Phoenix*, p. 1 of 3, erroneously credits Lucy Lucas with the distinction of being “the first Black [Phoenix] Assembly member,” having been elected to the Assembly in 1939. In 1935, the second African-American to be elected to the Phoenix Assembly was Mrs. Frances Howard.

³⁴⁶ Assembly record dated 4/21/34 (PBA, CD-R).

³⁴⁷ *In January*, p. 9.

³⁴⁸ Minutes of Phoenix LSA meeting 6/22/34 (PBA, CD-R).

³⁴⁹ *Ibid.*, 11/21/34 (PBA, CD-R).

- ³⁵⁰ Ibid., 1/7/35 (PBA, CD-R).
- ³⁵¹ Ibid., June-July 1937 (PBA, CD-R).
- ³⁵² Report of Phoenix's Nineteen Day Feast 11/23/34 (PBA, CD-R).
- ³⁵³ Report dated 1/13/35 (PBA, CD-R). In *January*, p. 10.
- ³⁵⁴ John Eichenauer III, note handwritten on 2/21/81, on present compiler's narrative (photocopy) of a slide presentation, "The Early History of Bahá'í Faith in Arizona."
- ³⁵⁵ In *January*, p. 10. (A letter dated 1/20/35 to Mrs. Brandt from the Phoenix LSA states, "Miss Rexford on closing her campaign expects to give the message to several hundred and to form a large class who will wish to become Baha'is...." PBA, CD-R.) Also, John Eichenauer III in a note handwritten on 2/21/81, on present compiler's narrative (photocopy) for a slide presentation, "The Early History of Bahá'í Faith in Arizona."
- ³⁵⁶ Mamie Seto spoke on "Emotional Control," at the YWCA building on the afternoon of March 12th (*Arizona Republic*, Tuesday Morning, 3/12/35) and Edwinna Powell Nicholson gave an evening lecture at the YWCA building on "Good Security for a Failing World," on March 18th (*Arizona Republic*, Monday Morning, 3/18/35).
- ³⁵⁷ John Eichenauer III in a phone conversation with the present writer on 2/12/2003.
- ³⁵⁸ As an example of five (David Barry Ballinger, Noel Kahoe, Ross Seibert, Hattie Seibert and Edith Edgar), see Phoenix Assembly record dated 3/17/34 (PBA, CD-R).
- ³⁵⁹ In *January*, pp.11-12. The record lists as withdrawn (an erroneous action, later corrected): Bea Durando, Emma Gardner, Edith Hayte, Stella Hogan, Alice Stewart and Ishmael Ircadia. Listed as members: Mrs. Bowman, Clinton Bugbee, Miriam Bugbee, Sabina Fike, Samuel Hadsell, Marshall Humphrey, Ruth Humphrey, W. D. Hopkins, Clara Hopkins, Fannie (Frances) Howard, Clarence Iverson, Mrs. John Iverson, Walter Jones, Emma Jones, Lucy Lucas, Letitia Main, Marie Payne, Mrs. Edw. Rupperts, Edward Rupperts, Paul Schoeny, Pearl Schoeny, Nina Seibert, Albert Smith, Patty Smith, Mathew White, Noble White, Marietta Wilson.
- ³⁶⁰ Meeting dated 4/3/35 of Phoenix LSA (PBA, CD-R).
- ³⁶¹ Letter dated 4/18/35 from NSA to Phoenix LSA (PBA, CD-R).
- ³⁶² Report dated 4/21/35 of Annual Meeting for election of (Phoenix) Assembly (PBA, CD-R).
- ³⁶³ Shoghi Effendi, *Messages to America 1932 – 1946*, p.5.
- ³⁶⁴ Rúhiyyih Rabbani, *Priceless Pearl*, p. 384-385.
- ³⁶⁵ Rutstein, *Corinne True*, p. 180.
- ³⁶⁶ Ibid.
- ³⁶⁷ *Bahá'í News*, no. 101, June 1936, Insert. Some of the designated "Bahá'í Groups" in Arizona apparently consisted of only *one* resident Bahá'í. The term "Bahá'í Group" came to mean that two or more Bahá'ís resided in a locale without a Local Spiritual Assembly. The term "Isolated Bahá'í" came to be used to indicate that only one Bahá'í resided in a locale.
- ³⁶⁸ Notes from May 1997 telephone conversation between Mrs. Phillips and the present writer and also obituary notice in *Argus Observer*, Ontario, Ore., Friday, January 29, 1999. Young, *They Came to Jerome*, p. 166, records the names of most of the doctors who served in Jerome during "the life of the Jerome mines." Among several "whose initials are not at hand" was (Doctor) "Phillips."
- ³⁶⁹ Notes from May 1997 telephone conversation between Mrs. Phillips and the present writer.
- ³⁷⁰ Notes from compiler's phone conversation with Robert T. Phillips, Jr. in May 1997.
- ³⁷¹ Conversation of writer with Mrs. Phillips in 1997 in preparation of a 5-minute presentation by present writer on 5/18/97 at a local event honoring a number of veteran Bahá'ís and also obituary notice in *Argus Observer*, Ontario, Ore., Friday, January 29, 1999.
- ³⁷² Mrs. Phillips was first elected to the Phoenix Assembly in 1943, according to a report dated 4/20/43, annual election meeting (PBA, CD-R).
- ³⁷³ *Bahá'í News*, no. 103, October 1936, p. 9.
- ³⁷⁴ Ibid., no. 107, April 1937, p. 12.
- ³⁷⁵ Ibid., no. 105, February 1937, p. 4.
- ³⁷⁶ Minutes dated 6/2/33 of Phoenix LSA meeting (PBA, CD-R).
- ³⁷⁷ Report of Phoenix Nineteen Day Feast, 6/24/35 (PBA, CD-R).

- ³⁷⁸ Copy of letter dated 9/27/35 to NSA from Phoenix LSA (PBA, CD-R). Also minutes dated 7/7/35 of Phoenix LSA (PBA, CD-R).
- ³⁷⁹ *Bahá'í News*, no. 105, February 1937, p. 4; Glendale Bahá'í records, "Corres. Sec. 1936-1939" (minutes of Camelback Woman's Peace Group, 10/28/36 and 11/11/36).
- ³⁸⁰ Glendale Bahá'í records, "Corres. Sec. 1936-1939" (minutes of Camelback Woman's Peace Group, 9/30/36).
- ³⁸¹ Letter dated 10/27/36 was closed with "The Phoenix Assembly, P.O. Box 2172...by Emma M. Jones, Internat'l Cor. Sec." (Glendale Bahá'í records, "Corres. Sec., 1936-1937.").
- ³⁸² Minutes of Phoenix LSA meeting 4/25/34 (PBA, CD-R).
- ³⁸³ Letter dated 11/3/36. Glendale Bahá'í records, "Corres. Sec. 1936-1937."
- ³⁸⁴ Glendale Bahá'í records, "Corres. Sec. 1936-1937" (minutes of Camelback Woman's Peace Group, 9/30/36) and, for example, letters written by Emma Jones as international secretary of the Phoenix Assembly dated 10/27/36, 11/3/36, 11/23/36.
- ³⁸⁵ Glendale Bahá'í records, "Corres. Sec. 1936-1939" (minutes, 9/30/36, 10/14/36, 10/18/36, 11/11/36).
- ³⁸⁶ *Ibid.*, (minutes, 10/14/36, 11/11/36, 11/18/36).
- ³⁸⁷ *Ibid.*, minutes 12/16/36.
- ³⁸⁸ *Ibid.* Annual Report, Glendale Study Class, April 21, 1936 to April 9, 1937.
- ³⁸⁹ *Phoenix Gazette*, Wednesday, 3/3/37.
- ³⁹⁰ Letter dated 4/19/37 from National Teaching Committee to Mrs. C. H. Bugbee, secretary of Phoenix LSA (PBA, CD-R).

7. ARIZONA'S ACTIVITY DURING THE FIRST SEVEN YEAR PLAN 1937-1944

- ³⁹¹ Universal House of Justice, *Century of Light*, p. 68.
- ³⁹² Cameron, *Basic Bahá'í Chronology*, p. 250.
- ³⁹³ *Glendale News*, 4/16/37.
- ³⁹⁴ *Glendale Herald*, 4/16/37.
- ³⁹⁵ *Bahá'í News*, no. 108, June 1937, p. 4, also reports Edward Rupperts as the delegate.
- ³⁹⁶ *Glendale News*, 4/16/37.
- ³⁹⁷ *Arizona Republic*, 4/28/37.
- ³⁹⁸ Glendale Bahá'í records, "Corres. Sec., 1936-1939" (Annual Report, Glendale Study Class, April 21, 1936 to April 9, 1937).
- ³⁹⁹ Emily Bowler on 9/5/36 (letter to NSA dated 9/9/36. PBA, CD-R) and Della Mae Robertson on 2/7/37 (letter to NSA dated 2/20/37. PBA, CD-R).
- ⁴⁰⁰ Report of Feast Program Committee for year April 21 1936 to April 21, 1937 (PBA, CD-R) and Reports on the Bahá'í Children's' Classes in Phoenix, Arizona, during the year from April 1936 through April 1937 (PBA, CD-R).
- ⁴⁰¹ Phoenix Assembly Bahá'í Teaching Committee Report for Year ending April 21, 1937 (dated 4/21/37). PBA, CD-R.
- ⁴⁰² "Voting Members of the Bahá'í Community of Phoenix, Ariz., January 5, 1937. Copy" (PBA, CD-R).
- ⁴⁰³ Minutes of Phoenix Local Spiritual Assembly, 6/4/36 (PBA, CD-R).
- ⁴⁰⁴ Minutes of meeting of the Phoenix Local Spiritual Assembly dated 8/18/36 (PBA, CD-R).
- ⁴⁰⁵ *Phoenix Gazette*, 4/2/37.
- ⁴⁰⁶ "Questionnaire on Local Bahá'í History and Records to be Filled Out by the Local Assembly and Returned to the National Spiritual Assembly" dated 5/19/37 (PBA, CD-R).
- ⁴⁰⁷ Phoenix (Assembly) Bahá'í Feast Committee records (Report of Feast Program Committee for year April 21, 1937 to April 21, 1938, and Feast committee report dated 4/28/37).
- ⁴⁰⁸ *Arizona Republic*, Thursday Morning, 5/20/37.
- ⁴⁰⁹ *Phoenix Gazette*, 5/5/37.

- ⁴¹⁰ *Glendale News*, 5/7/37. The marriage took place on March 25, 1937 (Rúhiyyih Khánum, *Priceless Pearl*, p. 151). In *A Tribute to Amatu'l-Bahá Rúhiyyih Khánum*, pp. 26 and 27, author Violette Nakhjaváni gives the marriage date as March 24, 1937.
- ⁴¹¹ Nakhjaváni, *Tribute to Amatu'l-Bahá Rúhiyyih Khánum*, p. 26.
- ⁴¹² *Glendale Herald*, 7/9/37. Note: Presumably, this was one of the news releases provided by the National Assembly through one of its committees (report dated 8/1/37 of "Bahá'í Assembly, Phoenix Arizona" submitted by "Publicity Committee" and signed by C. H. Bugbee. PBA, CD-R). Dorothy Baker (1898-1954) was appointed a Hand of the Cause by Shoghi Effendi in 1951. For details of her Bahá'í life see *Lights of Fortitude* by Barron Harper, pp. 191-201.
- ⁴¹³ *Phoenix Gazette*, Saturday, 9/4/37.
- ⁴¹⁴ Konig, "Phoenix in the 1950s," p. 22.
- ⁴¹⁵ *Ibid.*
- ⁴¹⁶ Letter to NSA dated 11/1/37 from Phoenix LSA (PBA, CD-R).
- ⁴¹⁷ *Bahá'í News*, no. 116, June 1938, p. 6.
- ⁴¹⁸ *Phoenix Gazette*, Tuesday, 10/26/37; *Arizona Republic*, Tuesday Morning, 10/26/37.
- ⁴¹⁹ *Ibid.*; Phoenix (Assembly) Bahá'í Feast Committee records (Report of Feast Program Committee for year April 21, 1937 to April 21, 1938).
- ⁴²⁰ *Phoenix Gazette*, Tuesday, 10/26/37.
- ⁴²¹ Phoenix (Assembly) Bahá'í Feast Committee records (report dated 11/4/37).
- ⁴²² *Ibid.* (report dated 11/23/37).
- ⁴²³ Cameron, *Basic Bahá'í Chronology*, p. 250.
- ⁴²⁴ *Glendale News*, Friday, 11/12/37.
- ⁴²⁵ Phoenix Assembly meeting dated 12/30/37, page 11 (PBA, CD-R).
- ⁴²⁶ *Coolidge Examiner*, Thursday, 1/6/38; *Coolidge News*, Friday, 1/7/38.
- ⁴²⁷ *Phoenix Gazette*, Saturday, 2/5/38; *Arizona Republic*, Saturday Morning, 2/5/38.
- ⁴²⁸ *Coolidge Examiner*, 3/31/38.
- ⁴²⁹ Dr A. L. Morris on 7/19/37, Leroy Ioas, member of the National Assembly on 8/5/37, H. R. Hurlbut on 9/29/37, National Assembly Member Dorothy Baker on 10/28/37, Mamie Seto on 12/3/37, Sylvia Matteson on 2/18/38 (Phoenix [Assembly] Bahá'í Feast Committee records [Report of Feast Program Committee for year April 21, 1937 to April 21, 1938]).
- ⁴³⁰ *Phoenix Gazette*, Friday, 2/18/38.
- ⁴³¹ Glendale Bahá'í records, "Corres. Sec., 1936-1939" (minutes of 2/17/38).
- ⁴³² *Bahá'í News*, no 112, December 1937, p. 6.
- ⁴³³ *Bahá'í News*, no. 115, April 1938, p. 2; Newspaper, *El Imparcial*, Viernes 25, de Febrero 1938; program: "Humanity's Coming of Age, A Baha'i World Youth Symposium, Sunday February 17, 1938, Y.W.C.A." (program in Schoeny scrapbook—in present compiler's collection).
- ⁴³⁴ Barbara Rocella, daughter of Zahrah and Paul Schoeny, to present writer on 2/25/99, at the former Scottsdale Bahá'í Information Center on Miller Road.
- ⁴³⁵ *Arizona Republic*, Sunday, 3/20/38; and program, "Naw Ruz Feast (Bahá'í New Year) Ninty [Ninety] fifth year of Baha'i Era..." (Schoeny scrapbook in present compiler's collection). The Phoenix Assembly Bahá'í Feast Committee record titled "Yearly Report of Feast Committee April 21, 1939."
- ⁴³⁶ Letter, copy, dated 4/26/38 from Phoenix LSA to NTC (PBA, CD-R); letter dated 5/8/38 from (National) Bahá'í Teaching Committee to Phoenix LSA (PBA, CD-R).
- ⁴³⁷ *Coolidge Examiner*, Thursday, 3/31/38.
- ⁴³⁸ Glendale Bahá'í records, "Corres. Sec., 1936-1939" (minutes of 1/21/38) and copy of letter dated 1/21/38 to the Bahá'í National Assembly signed by nine individuals.
- ⁴³⁹ The other two preparing for membership were Sylvanus French and Donna Braden.
- ⁴⁴⁰ Glendale Bahá'í records "Corres. Sec., 1936-1939" (minutes of meetings dated 1/21/38, 1/27/38, 2/3/38).
- ⁴⁴¹ The three studying for membership, as previously noted: Sylvanus French, Donna Braden, T. Earl Dillon. Signing as "member of Phoenix community": Bertha Braden, Emma Jones, Walter Jones, Helen Burnett, Patricia Smith and Albert Smith.

- ⁴⁴² Letter to Phoenix Assembly dated 2/4/38 from NSA, Horace Holley, Secretary (PBA, CD-R); copy of letter dated 2/15/38 from Phoenix LSA to NSA (PBA, CD-R).
- ⁴⁴³ Report of Phoenix LSA "Meeting, February 14th [1938]," p. 13B (PBA, CD-R). The seven residents of Glendale who were withdrawn as Phoenix Bahá'ís (and transferred, as Bahá'ís, to Glendale) were Bertha Braden & Miss Donna Braden, Walter and Emma Jones, Albert and Patricia Smith and Helen Burnett.
- ⁴⁴⁴ Glendale Bahá'í records, "Corres. Sec., 1936-1939" (minutes of meeting on 1/27/38 and some subsequent minutes identify them as "36 McKay Lesson Series").
- ⁴⁴⁵ *Ibid.*, minutes of meeting 3/28/38.
- ⁴⁴⁶ *Bahá'í News*, no. 117, July 1938, p. 12. ('Roll of Spiritual Assemblies Elected April 21, 1938'); Glendale Bahá'í records, "Corres. Sec., 1936-1939" (minutes of "Organization Meeting, April 21, 1938").
- ⁴⁴⁷ "The Guardian's original direction concerning Assemblies (1922) limited them to towns having more than nine believers. A later direction permits nine believers to constitute themselves an Assembly by joint declaration" (report of the National Assembly's "Assembly Development Committee," *Bahá'í News*, no. 174, Apr-May 1945, p. 5, fn.; also *Bahá'í News*, no. 79, November 1933, p. 7, fn.). The Glendale Bahá'ís had anticipated formation of their Local Assembly by election until a tenth member unexpectedly moved to Kingman, leaving Glendale with nine Bahá'ís (Glendale Bahá'í records, "Corres. Sec., 1936-1939", letter dated 3/29/38 to National Teaching Committee, Oakland, California).
- ⁴⁴⁸ *Bahá'í News*, no. 115, April 1938, pp. 1-2.
- ⁴⁴⁹ Glendale Bahá'í records, "Corres. Sec., 1936-1939" (minutes of "Organization Meeting, April 21, 1938").
- ⁴⁵⁰ *Bahá'í News*, no. 117, July 1938, p. 5.
- ⁴⁵¹ Glendale Bahá'í records, "Corres. Sec., 1936-1939". There are 2 pages of (rough?) handwritten notes dated April 21, 1938 that include most of the same information in the handwritten notes (minutes?) of the same date of "Organization Meeting, April 21, 1938". Some confusion is presented for the present writer regarding the names designated as vice-chairman and librarian and the number of votes each received.
- ⁴⁵² *Ibid.*, minutes of meeting dated 9/27/38.
- ⁴⁵³ Annual Report of the Recording Secretary of the Phoenix Spiritual Assembly, April 21, 1937–April 21, 1938 (PBA, CD-R).
- ⁴⁵⁴ *Arizona Republic*, Sunday Morning, 5/22/38. *Bahá'í News*, no. 114, February 1938, p. 4, lists Phoenix, Arizona, as having two delegates.
- ⁴⁵⁵ *Bahá'í News*, no. 115, April 1938, p. 5.
- ⁴⁵⁶ *Arizona Republic*, Sunday Morning, 5/22/38.
- ⁴⁵⁷ Phoenix (Assembly) Bahá'í Feast Committee records (Yearly Report of Feast Committee, April 21, 1939). Also see Glendale Bahá'í records, "Corres. Sec., 1936-1939" (back of page dated "May 17 — [1938]").
- ⁴⁵⁸ She was appointed by Shoghi Effendi a Hand of the Cause, March 27, 1957.
- ⁴⁵⁹ Phoenix (Assembly) Bahá'í Feast Committee records (Yearly Report of Feast Committee, April 21, 1939).
- ⁴⁶⁰ Alexander, *Personal Recollections*, p. 43.
- ⁴⁶¹ *Ibid.*, p. 42.
- ⁴⁶² Report of Phoenix LSA dated 6/9/38 (PBA, CD-R).
- ⁴⁶³ Alexander, *Personal Recollections*, p. 31.
- ⁴⁶⁴ Report dated 6/12/38 (PBA, CD-R).
- ⁴⁶⁵ *Ibid.*
- ⁴⁶⁶ Report dated 6/11/38 (PBA, CD-R). Report of Phoenix LSA Radio Committee dated 4/21/38 to 4/21/39 (PBA, CD-R).
- ⁴⁶⁷ *Arizona Republic*, Saturday Morning, 1/21/39.
- ⁴⁶⁸ *Bahá'í News*, no. 122, January 1939, p. 4; Glendale Bahá'í records, "Corres. Sec., 1936-1939" (minutes 9/27/38).
- ⁴⁶⁹ Luckingham, *Phoenix*, p. 128.
- ⁴⁷⁰ *Ibid.*

- ⁴⁷¹ Annual Report of Phoenix Bahá'í Assembly Teaching Committee, April 21, 1938 to April 21, 1939 (PBA, CD-R).
- ⁴⁷² Report dated 11/6/38 (PBA, CD-R).
- ⁴⁷³ *Coolidge Examiner*, 11/10/38.
- ⁴⁷⁴ *Ibid.*
- ⁴⁷⁵ Information was provided to the present writer by his daughter, Barbara Rocella.
- ⁴⁷⁶ Waite, *Bahai Hymns*, p. 16.
- ⁴⁷⁷ Annual Report of Phoenix Bahá'í Assembly Teaching Committee, April 21, 1938 to April 21, 1939 (PBA, CD-R).
- ⁴⁷⁸ Letter dated 3/25/40 to NSA from Phoenix Assembly (PBA, CD-R).
- ⁴⁷⁹ *Glendale Herald*, 1/13/39. The quote from *Gleanings*, pp. 249-250 (CXVII).
- ⁴⁸⁰ Phoenix (Assembly) Bahá'í Feast Committee records (report dated 2/7/39) and Yearly Report of Phoenix Feast Committee dated April 21, 1939.
- ⁴⁸¹ *Ibid.*; *Glendale Herald*, Friday, 1/27/39; *Glendale Examiner*, Friday, 1/27/39.
- ⁴⁸² Yearly Report of [Phoenix] Feast Committee, April 21, 1939.
- ⁴⁸³ *Arizona Republic*, Saturday Morning, 2/25/39; Annual Report of Bahá'í Youth Committee of Phoenix 4/21/38 to 4/21/39 (PBA, CD-R).
- ⁴⁸⁴ Report of (Phoenix Assembly) Radio Committee, 4/21/38 to 4/21/39 (PBA, CD-R); Newspaper clipping (2/26/39?) in Schoeny scrapbook.
- ⁴⁸⁵ (Phoenix LSA) Publicity Committee Report 4/21/39 (PBA, CD-R).
- ⁴⁸⁶ Report by Clinton Bugbee, chairman (of Phoenix LSA Publicity Committee), 4/21/38 (PBA, CD-R).
- ⁴⁸⁷ Phoenix (Assembly) Bahá'í Feast Committee records (report dated 4/6/39).
- ⁴⁸⁸ *Arizona Republic*, Friday Morning, 4/7/39.
- ⁴⁸⁹ Incorporators were Jennie Bowman, Clinton Bugbee, Miriam Bugbee, Clarence Iverson, Edward Rupperts, Paul Schoeny, Zahrah (also known as "Pearl") Schoeny, Ruth Humphrey, and Lucy Lucas (*Arizona Republic*, 4/7/39).
- ⁴⁹⁰ A total of 62 incorporated Local Assemblies worldwide. Shoghi Effendi, *God Passes By*, p. 336.
- ⁴⁹¹ Phoenix LSA meetings 11/9/38 and 2/7/39 (PBA, CD-R).
- ⁴⁹² Phoenix (Assembly) Bahá'í Feast Committee records (report dated 4/6/39).
- ⁴⁹³ Report of Phoenix Bahá'í Assembly, dated 4/21/39 (PBA, CD-R).
- ⁴⁹⁴ Examples: Report by Miriam Bugbee, recording secretary, dated 11/9/38 (PBA, CD-R); report by Miriam Bugbee, recording secretary, dated 11/21/38 re Mrs. Shearer (PBA, CD-R); two letters dated 6/26/39 re Sadie Ellis and Olive Walker from Phoenix LSA to NSA (PBA, CD-R).
- ⁴⁹⁵ *Phoenix Index*, Saturday, 7/1/39; *Arizona Republic*, Sunday, 7/23/39 and Thursday, 6/29/39.
- ⁴⁹⁶ *Arizona Republic*, 7/23/39.
- ⁴⁹⁷ *Phoenix Index* newspaper, Saturday, 7/29/39.
- ⁴⁹⁸ Shoghi Effendi, *Messages to America 1932-1946*, pp. 14, 16.
- ⁴⁹⁹ *Ibid.*, p. 29.
- ⁵⁰⁰ *Ibid.*, p. 18 (Cablegram March 24, 1939).
- ⁵⁰¹ *Ibid.*, p. 38 (Cablegram January 18, 1940).
- ⁵⁰² *Ibid.*, p.40. (Message dated April 15, 1940.)
- ⁵⁰³ *Phoenix Index* newspaper, Saturday, 10/7/39.
- ⁵⁰⁴ *Bahá'í World*, vol. 8, p. 556, 'Bahá'í Youth Activities' and p. 547 caption under photo of Mr. Eichenauer.
- ⁵⁰⁵ *Ibid.*, p. 35, 'El Salvador'; *Bahá'í Centenary*, p. 196.
- ⁵⁰⁶ Rúhiyyih Rabbani, *Priceless Pearl*, p. 126 (although he is not mentioned by name).
- ⁵⁰⁷ *Glendale Herald with State Farm News*, 12/1/39, p. 8.
- ⁵⁰⁸ Wegener, *Divine Springtime*, p. 41.
- ⁵⁰⁹ Minutes of Phoenix LSA meetings on 9/6/39 and 9/25/39 (PBA, CD-R).
- ⁵¹⁰ Report of Fire-side study class...dated 4/21/40 (PBA, CD-R).
- ⁵¹¹ Minutes of Phoenix LSA meeting 10/3/39 (PBA, CD-R).

- ⁵¹² Minutes of Phoenix LSA meeting 12/6/39 (PBA, CD-R). Minutes of Phoenix LSA meeting 4/25/43 (PBA, CD-R) refer to “two rooms which had been given to be used as a Bahá’í Center at 302 West Portland St.”
- ⁵¹³ Annual Report of the Phoenix Bahá’í Center Committee, 4/21/40 (PBA, CD-R). Phoenix Bahá’í Center Committee report dated 3/1/40 (Schoeny materials in compiler’s collection).
- ⁵¹⁴ Phoenix Bahá’í Center Committee report dated 3/1/40 (Schoeny materials in compiler’s collection).
- ⁵¹⁵ Annual Report of the Phoenix Bahá’í Center Committee, April 21, 1940 (PBA, CD-R).
- ⁵¹⁶ *Ibid.*
- ⁵¹⁷ *Ibid.*
- ⁵¹⁸ Letter dated 4/11/40 from Clarence Iverson (in San Salvador) to Phoenix Assembly/Community (PBA, CD-R). In his letter Mr. Iverson wrote, “I am so happy to hear of your increase of interest in Phoenix since the opening of the new Center....”
- ⁵¹⁹ List of “Donation of Books” 1939-1940 (PBA, CD-R); Minutes of Phoenix LSA meeting 11/20/39 lists titles of books “delivered to Maricopa County Library” (PBA, CD-R).
- ⁵²⁰ *Glendale Herald with State Farm News*, 12/1/39.
- ⁵²¹ *Ibid.*
- ⁵²² Annual Report of Phoenix Teaching Committee dated April 21, 1939 to April 21, 1940 (in compiler’s collection of Schoeny materials. See g
- ⁵²³ Phoenix Bahá’í Assembly report dated 4/21/40 (by Miriam Bugbee, Recording Secretary) of a summary of the Bahá’í activities from April 21, 1939 to April 21, 1940 (PBA, CD-R). The adults were Beatrice Valenzuela, Sadie Ellis and Olive Walker (minutes of special LSA meeting on 6/15/39 and letters to NSA dated 6/26/39. PBA, CD-R); the youth were Mary Ann Kirn and Adrienne Ellis (minutes dated 6/7/39 of LSA meeting. PBA, CD-R).
- ⁵²⁴ Phoenix Child Education Committee’s Annual Report, April 21, 1940 (PBA, CD-R).
- ⁵²⁵ Copy of letter dated 6/30/40 from Phoenix LSA to NSA (PBA, CD-R).
- ⁵²⁶ List of “local committees [and the members]...appointed by the Phoenix Assembly [1940-1941]” (PBA, CD-R).
- ⁵²⁷ *Bahá’í News*, no. 138, September 1940, p. 1.
- ⁵²⁸ *Ibid.*, no. 139, October 1940, pp. 11-12.
- ⁵²⁹ Personal knowledge of current writer who was a member of the Assembly formed in 1963 and familiar with the history from former Glendale Bahá’ís and a Bahá’í, Bonnie Reaves, who had been living there for many years. When there are only nine Bahá’ís, the Local Assembly is formed by “Joint Declaration.”
- ⁵³⁰ *Bahá’í News*, no. 105, February 1937, p. 4.
- ⁵³¹ Glendale Bahá’í records, “Corres. Sec., 1936-1939” (minutes Glendale Bahá’í Group dated 1/21/38 and copy of letter to the National Assembly dated 1/21/38).
- ⁵³² The two Phoenix Assembly members, Helen Shearer and Edward Rupperts, were replaced by Marie Banks and Adrienne Ellis (minutes of Phoenix LSA meeting 9/18/40. PBA, CD-R).
- ⁵³³ Letter dated 1/18/41 written by Louetta Engelder, Recording Secretary (of newly organized Bahá’í Group). PBA, CD-R.
- ⁵³⁴ *Bahá’í News*, no. 142, March 1941, p. 5.
- ⁵³⁵ *Ibid.*; report, undated, beginning “On August 26, 1940 at a special meeting....” (PBA, CD-R).
- ⁵³⁶ PBA, CD-R for 1940-1941. (They were Mary Jane Olson, Evelyn Boutwell, Mildred Hiatt [Hayt], Louetta Engelder, Mrs. Kevah Bearden, and Adrienne Ellis. Mrs. Bearden lived in Tempe and Mrs. Engelder just outside Phoenix.)
- ⁵³⁷ *Bahá’í News*, no. 101, June 1936, p. 1, “National Assembly’s teaching policy for the coming year”, ‘III. The appointment of Regional Teaching Committees...’ (prior to this, there were “Regional Teaching Representatives [1935-1936]” or “Teaching Committee—Field Representatives [1933-1934]). *Bahá’í News*, July 1936, Insert, ‘National Committees 1936-1937’ (Regional Teaching Committees...For California, Nevada, Arizona...Mrs. C. H. [Miriam] Bugbee).
- ⁵³⁸ Bahá’í Directory, Part I, Committees of the National Assembly, 1941-1942.
- ⁵³⁹ There was some question and confusion over what name to use for the Assembly. *Bahá’í News*, no. 146, September 1941, p. 12 (‘Bahá’í Directory’, *Revisions to August 1*) identifies the Assembly as “East

Phoenix Township.” A letter from the National Assembly reported it had voted to extend recognition “under the title of the Phoenix East Rural Assembly” but wished “to adopt a more suitable designation” per letter from NSA dated 8/30/41 to the secretary of Phoenix East Rural Assembly (PBA, CD-R). After correspondence between the Local and National Assemblies, and the difficulty of “finding an appropriate as well as legally descriptive name for the township Assembly” the National Assembly “felt that it would be better...to continue using the title of Phoenix East Rural Township Assembly until a better solution could be found (letter dated 12/3/41 from NSA to “Phoenix East Rural Bahá’í Assembly.”(PBA, CD-R).

⁵⁴⁰ Bahá’í Directory, Part II, Local Spiritual Assemblies and Groups, 1941-1942, Corrected to July 1, 1941 (“A. Assemblies” and “B. Local Groups”).

⁵⁴¹ *Bahá’í News*, no. 150, January 1942, p. 3.

⁵⁴² Shoghi Effendi, *Messages to America, 1932-1946*, p.p. 53-54 and *Bahá’í News*, no. 150, January 1942, p. 3.

⁵⁴³ Notes handwritten on 2/21/82, by John Eichenauer on a copy of the present compiler’s narrative (photocopy) of a slide presentation on “The History of the Bahá’í Faith in Arizona.”

⁵⁴⁴ “Copy of letter from the Guardian...addressed to Messrs. John and Marshall Eichenauer.... dated “Haifa, Dec. 5th, 1942” (PBA, CD-R).

⁵⁴⁵ *Ibid*; Wegener, *Divine Springtime*, p. 24.

⁵⁴⁶ Notes from conversation of present writer with Mr. Eichenauer on 4/19/2000 at the Phoenix Bahá’í Center.

⁵⁴⁷ *Bahá’í News*, no. 152, April 1942, p. 3 (photo caption); *Bahá’í News*, no. 153, June 1942, p. 12.

⁵⁴⁸ *Ibid.*, no. 153, June 1942, p. 12.

⁵⁴⁹ *Ibid.*, no. 161, March 1943, p. 4.

⁵⁵⁰ Minutes dated 2/4/43 of the (Phoenix) Assembly (PBA, CD-R). The individuals: Belle Costanten Mary Coleman, Pegeen Walker, Lindsey Johnson.

⁵⁵¹ Letter dated 7/14/42 from Mabel Prather to Spiritual Assembly of the Bahá’is of Phoenix and letter dated 8/1/42 by Acting Recording Secretary, Miriam Bugbee (PBA, CD-R).

⁵⁵² They were Caswell Ellis on 5/13/42 and Rocella Schoeny on 1/16/43 (letters dated 5/13/42 and 1/16/43 by Phoenix Secretary, Miriam Bugbee. PBA, CD-R).

⁵⁵³ Report dated 3/28/43 of meeting of Phoenix East Rural Township Assembly (PBA, CD-R).

⁵⁵⁴ *Bahá’í News*, no. 164, July 1943, p. 11.

⁵⁵⁵ *Bahá’í World*, vol. 9, pp. 660, 662, 665. Page 665 lists “Sonita,” presumably a misspelling of “Sonoita.” The terminology for locales where Bahá’is reside changed slightly in the U.S. Bahá’í Directories listed in *Bahá’í World* vol. 10, pp. 564, 568 and *Bahá’í World* vol. 11, pp. 529, 532.

⁵⁵⁶ Meeting of Phoenix LSA 4/25/43 (PBA, CD-R).

⁵⁵⁷ Meeting of Phoenix LSA 4/20/43 following Annual Election Meeting (PBA, CD-R).

⁵⁵⁸ Meeting of Phoenix LSA 5/14/43 (PBA, CD-R); Meeting of Phoenix LSA 8/17/43 (PBA, CD-R).

⁵⁵⁹ Letter dated 8/23/43 from Phoenix LSA to NSA (PBA, CD-R). Small, folded invitational leaflet in compiler’s collection announces “Schedule of Meetings for January and February, 1944. Sponsored by The Spiritual Assembly of the Baha’is of Phoenix, Arizona. Room 3, Printery Bldg., Adams at 2nd Avenue....” Also local newspaper clippings from Zahrah Schoeny’s collection (in compiler’s possession) publicize Bahá’í meetings at 210 W. Adams Street including in August 1945, in addition to occasional meetings at the Schoeny home address.

⁵⁶⁰ Report dated 8/17/43 of (Phoenix) LSA meeting (PBA, CD-R).

⁵⁶¹ See page 25.

⁵⁶² *Bahá’í News*, no. 164, July 1943, p. 7.

⁵⁶³ *Ibid.*, no. 163, June 1943, p. 3 (Dorothy Baker elected member of National Assembly); *Bahá’í News*, no. 164, July 1943, p. 13 (member of Race Unity Committee).

⁵⁶⁴ *Ibid.*, no. 174, April-May 1945, p. 18. Carbon copy of “Letter sent to clubs, etc.” and an invitational card, both from Schoeny materials, are in compiler’s collection.

⁵⁶⁵ November and December 1942 (*Bahá’í News*, no. 164, July 1943, p. 7).

⁵⁶⁶ *Bahá’í News*, no. 174, April-May 1945, p. 18.

⁵⁶⁷ *Ibid. Arizona Republic*, 2/26/44, p. 4 (brief article about the Youth Symposium).

⁵⁶⁸ *Bahá'í News*, no. 174, April-May 1945, p. 18.

⁵⁶⁹ *Ibid.* (Phoenix) Teaching Committee – Annual Report, 1943-1944 also records details of the local campaign (PBA, CD-R).

⁵⁷⁰ *Bahá'í News*, no. 174, April-May 1945, pp. 12-13.

8. A TWO YEAR RESPITE

⁵⁷¹ Shoghi Effendi, *Messages to America*, 1932-1946, p. 87 (Message to 1946 Convention).

⁵⁷² *Ibid.*, p. 69. (In a message dated April 2, 1944, he stated that “achievements...set the seal of total victory on the Seven Year Plan....”)

⁵⁷³ Rúhiyyih Rabbani, *Priceless Pearl*, p. 401.

⁵⁷⁴ Shoghi Effendi, *Messages to America 1932-1946*, p. 69 (message dated April 2, 1944).

⁵⁷⁵ *Ibid.*

⁵⁷⁶ Phoenix LSA meeting 4/6/44 (PBA, CD-R).

⁵⁷⁷ *Bahá'í News*, no. 168, March 1944, p. 2, reported, “Beginning this year, the 171 [National] Convention delegates will be elected by all the believers and not merely by those who are members of organized local communities [i.e., those with a local Spiritual Assembly].” *Bahá'í News*, no. 172, December 1944, p. 17, reported that the National Assembly received direction from the Guardian in 1943 regarding this change in the election of delegates. Also, Cameron, *Basic Bahá'í Chronology*, p. 266.

⁵⁷⁸ *Phoenix Gazette*, Friday, 4/13/45; *Arizona Republic*, Monday, 4/16/45. Also a page with the heading “Spiritual Assembly of the Baha'is[,] Phoenix, Arizona” titled “Special Announcement” that gives Miss Gail's background, with details and an invitation regarding her two public meetings—in compiler's collection of Schoeny material.

⁵⁷⁹ Annual Report (of Phoenix LSA) Teaching Committee, April 1944 to April 1945 (PBA, CD-R).

⁵⁸⁰ *Bahá'í News*, no. 172, December 1944, p. 9. Report dated 5/22/44, “Centennial Celebration” refers to the radio program on KPHO, a “transcription of a talk by Marzieh Gail on a trip to the Holy Land. This program had been especially prepared by the National Radio Committee....” (PBA, CD-R).

⁵⁸¹ Report dated 5/22/44, “Centennial Celebration (PBA, CD-R).

⁵⁸² Letter dated 9/5/44 from Phoenix LSA to National Contacts Committee of the Baha'is of the United States and Canada (PBA, CD-R).

⁵⁸³ Letter dated 10/5/44 from NSA to Phoenix LSA (PBA, CD-R).

⁵⁸⁴ (Annual report of) Youth Activities, Phoenix, Arizona, 1944-1945 (PBA, CD-R).

⁵⁸⁵ *Ibid.* Also, Annual Report of (Phoenix LSA) Teaching Committee, April 1944 to April 1945 (PBA, CD-R).

⁵⁸⁶ Letter dated 6/22/44 from Phoenix LSA to NSA (PBA, CD-R). The newly declared Bahá'í was Owen Trowbridge.

⁵⁸⁷ Annual Report of (Phoenix LSA) Teaching Committee, April 1944 to April 1945 (PBA, CD-R).

Arizona Sun, Friday, 3/2/45; *Arizona Republic*, Saturday, 3/17/45; *Phoenix Gazette*, Thursday, 3/22/45;

Arizona Sun, Friday, 3/16/45; *Bahá'í News*, no. 175, June 1945, p. 11.

⁵⁸⁸ Annual Report of (Phoenix LSA) Teaching Committee, April 1944 to April 1945. PBA, CD-R.

⁵⁸⁹ *Phoenix Gazette*, Saturday, 3/31/45.

⁵⁹⁰ “Summary for the Bahá'í year 100” dated 4/21/45 and signed by Nina Seibert, secretary (Assembly of Phoenix East Rural). PBA, CD-R. The newly declared Bahá'is were Mr. and Mrs. Carl Deppe.

⁵⁹¹ *Bahá'í World*, vol. 10, ‘Bahá'í Directory, 1945-1946’, pp. 561, 564, 568.

⁵⁹² Letter dated 6/3/45 from Phoenix LSA to *Bisbee Daily Review* (PBA, CD-R). The present writer does not know the result of the request.

⁵⁹³ Carbon copy of letter from the Phoenix Bahá'í Assembly dated 9/27/45 to “Patty and Jim [Harris]” (compiler's collection of Schoeny materials).

⁵⁹⁴ *Ibid.*

⁵⁹⁵ Teaching Committee—Annual Report 1945-1946 (PBA, CD-R).

9. THE SECOND SEVEN YEAR PLAN

- ⁵⁹⁶ 1946-1953, *The Guardian's Seven Year Plan for the American Bahá'ís*. Issued by the NSA of the Bahá'ís of the U.S. and Canada, n.d., no pagination.
- ⁵⁹⁷ *Ibid.* *Bahá'í News*, no. 184, June 1946, p. 1.
- ⁵⁹⁸ *Bahá'í News*, no. 185, July 1946, p. 2.
- ⁵⁹⁹ *Ibid.*, no. 202, December 1947, p. 10.
- ⁶⁰⁰ (Phoenix) Extension Teaching Committee Annual Report 4/21/47 (PBA, CD-R).
- ⁶⁰¹ Reports of the (Phoenix) Extension Teaching Committee dated January 12th (1947) and 9/6/46 (PBA, CD-R, 1946-1947).
- ⁶⁰² *Bahá'í News*, no. 192, February 1947, p. 5.
- ⁶⁰³ *Ibid.*, no. 193, March 1947, p. 10.
- ⁶⁰⁴ Minutes of meeting (Phoenix East Rural) dated 6/23/47 (PBA, CD-R).
- ⁶⁰⁵ Minutes dated 6/23/47 of East Phoenix Rural... (PBA, CD-R). Also, copy of letter dated 6/28/47 from the "East Rural Phoenix Assembly" to NSA (PBA, CD-R).
- ⁶⁰⁶ Letter from NSA to Louise Deppe (secy.) dated 7/22/47 (PBA, CD-R).
- ⁶⁰⁷ Minutes of meeting of East Phoenix Group 3/21/48 (PBA, CD-R).
- ⁶⁰⁸ Minutes of meetings of East Phoenix Group dated 9/7/47 and 9/26/47 (PBA, CD-R).
- ⁶⁰⁹ *Bahá'í News*, Insert, January 1948. *Bahá'í News*, no. 204, February 1948, p. 2.
- ⁶¹⁰ *Bahá'í News*, no. 208, June 1948, p. 2.
- ⁶¹¹ *Ibid.*, no. 206, April 1948, p. 12.
- ⁶¹² *Ibid.*, no. 207, May 1948, p. 7.
- ⁶¹³ Minutes of meeting 4/4/48 (PBA, CD-R).
- ⁶¹⁴ *Bahá'í News*, no. 209, July 1948, p. 11.
- ⁶¹⁵ *Ibid.*
- ⁶¹⁶ *Ibid.*, pp. 11-12.
- ⁶¹⁷ 'Clarence John Iverson', *Bahá'í World*, vol. 17, p. 474.
- ⁶¹⁸ *Bahá'í News*, no. 209, July 1948, p. 11. Photocopy copy of carbon copy? of completed form, "Report on Formation of Local Spiritual Assembly, April 21, 1948" for Tucson, Arizona (from compiler's collection of Schoeny material). "Original [carbon copy?]" of the form was sent by writer in November 1997 to Gail Powers of Tucson for use at the celebration of the 50th anniversary of the establishment of the Tucson Assembly. That copy of the form is now presumed by the present writer to be in the Tucson Bahá'í Archives.
- ⁶¹⁹ Rúhíyyih Rabbani, *Priceless Pearl*, p. 397.
- ⁶²⁰ *Ibid.*; Shoghi Effendi, *Messages to Canada*, p. v.
- ⁶²¹ *Arizona Sun*, Friday, December 24, 1948 (article "By John C. Eichenauer III"); *Phoenix Gazette*, Wednesday, 12/29/48; *Arizona Times*, Wednesday, 12/29/48.
- ⁶²² *Arizona Sun* Friday, 7/9/48; *Arizona Republic*, Saturday, 7/10/48.
- ⁶²³ *Bahá'í News*, no. 210, August 1948, p. 9.
- ⁶²⁴ *Arizona Sun* Friday, 7/9/48; *Arizona Republic*, Saturday, 7/10/48. See page 16 of this history compilation.
- ⁶²⁵ Report of LSA meeting on December 9 (1947) included with report titled "Summary of Minutes Month of Speech" beginning with "The Feast of Speech was observed on November 22 [1947]...." (PBA, CD-R).
- ⁶²⁶ *Phoenix Gazette*, Saturday, 12/18/48; *Arizona Sun*, Friday, 12/24/48; *Phoenix Gazette*, Wednesday, 12/29/48, *Arizona Times*, Wednesday, 12/29/48.
- ⁶²⁷ *Bahá'í World*, vol. 11, p. 583 (photo caption). *Bahá'í News*, no. 216, February 1949, p. 4.
- ⁶²⁸ *Arizona Sun*, Friday, 12/24/48; *Phoenix Gazette*, Wednesday, 12/29/48.
- ⁶²⁹ *Bahá'í News*, no. 216, February 1949, p. 4.
- ⁶³⁰ Program of the First Annual Winter School in compiler's collection of Schoeny material. *Bahá'í News*, no. 216, February 1949, p. 4, has a photo of Bugbee residence and its attached Assembly Hall.
- ⁶³¹ *Bahá'í News*, no. 216, February 1949, p. 4.
- ⁶³² *Ibid.*; *Arizona Times*, Saturday, 12/25/48.

⁶³³ Report (copy) to National Assembly of “Sixth Annual Arizona Bahá’í Convention, Phoenix, Arizona, February 6, 1949” and copy of minutes of the Convention recorded by Convention secretary, Zahrah Schoeny (both in compiler’s collection of Schoeny material).

⁶³⁴ Ibid.

⁶³⁵ Ibid.

⁶³⁶ *Bahá’í World*, vol. 11, pp. 526, 529, 532. By the time of the 1949 State (Delegate) Election, a Baha’i Membership List for the Arizona Electoral District listed in addition to the Assemblies of Phoenix, North Phoenix and Tucson, Bahá’í Groups in Duncan (Mr. and Mrs. Toomes), Glendale (Mrs. Pearl Fletcher, Chancy French and Sylvanus French), Tucson Township #14 (Jack Kuhns, Frances Howard Lewis, Pearl Wogahn and Ruth Wogahn); Isolated Bahá’ís were listed in Buckeye (Edith Edgar), Coolidge (Mrs. O. H. Albers), Florence (Leslie Greenshaw), Glendale (Bertha Braden and Helen Burnett), Payson (Mrs. H. B. Davis, Ross Seibert), Phoenix [outside] (Kevah Bearden, Mr. and Mrs. Howard Douglass, Mrs. Ralph Rewick, and Mrs. Genay Schoeny Thomson) and Prescott (Letitia Main). (The list referred to is in the present compiler’s collection of materials from Zahrah Schoeny.)

⁶³⁷ Rúhíyyih Rabbaní, *Priceless Pearl*, p. 403.

⁶³⁸ *Bahá’í World*, vol. 11, p. 19.

10. CONCLUSION

⁶³⁹ Cameron, *Basic Bahá’í Chronology*, p. 292

⁶⁴⁰ Ibid., p. 295.

⁶⁴¹ Southwestern Area Bulletin... Vol. 1, No. 2, August 1953, p. 2. The September, October, 1953 issue (Vol. 1, No. 3), p. 4, reports “Twp. 13 is assisting (Clifton, Arizona) in Ext. Tch. Work” where 2 resident Bahá’ís were having public meetings and firesides. (Both the bulletins are in compiler’s collection.)

⁶⁴² Southwestern Bahá’í Area Bulletins, Vol. 3, N. 13, May 1956, p. 2 and Vol. 4, No. 2, August 1956, p. 1. Both in compiler’s collection.

⁶⁴³ Southwestern Bahá’í Area Bulletin... Vol. 2, No. 1, May 1954, p. 1. (In compiler’s collection.)

⁶⁴⁴ Southwestern Bahá’í Area Bulletin... Vol. 3, No. 4, August 1955, p. 1 (reports the restoration of an Assembly in Yuma as a task for “this year”; bulletin is in the compiler’s collection.)

⁶⁴⁵ Southwestern Bahá’í Area Bulletin... Vol. 3, No. 13, May 1956, p. 2. (In compiler’s collection.)

⁶⁴⁶ Southwestern Bahá’í Area Bulletin... Vol. 2, No. 3, July 1954, p. 1. (In compiler’s collection.)

⁶⁴⁷ *Bahá’í News*, no. 295, September 1955, p. 4.

⁶⁴⁸ Information furnished by her son, John Eichenauer.

⁶⁴⁹ *American Bahá’í*, June 5, 2002, p. 33; *Talking Drum*, February 2002, p. 4.

⁶⁵⁰ Handwritten note, February 21, 1982, by John Eichenauer on a copy of the present compiler’s narrative (photocopy) of a slide presentation.

⁶⁵¹ Arizona State Voting List – dated 1957 (Corrected to October 1) but is believed to be 1956. In compiler’s collection there are 2 Arizona voting lists identified as 1957, both “corrected to Oct. 1” (in addition to Arizona voting lists dated 1958 through 1966 but none dated prior to 1957). The one cited here appears to refer to a year prior to 1957 and is assumed to be 1956 because the total number of Bahá’ís is less than 1957 and later years, and because of the variations in lists of Assemblies, Groups and Isolated. The Southwestern Bahá’í Area Bulletin... Vol. 3, No. 13, May 1956, p. 2 reports Tempe, Arizona as having a “newly formed Assembly”; the Area Bulletin for the Southwestern States, Vol. 5, No. 2, June 1957, p. 1 reported the Assembly of Yuma was “lost this year.” (Bulletins are in compiler’s collection.)

⁶⁵² Information about the school and Nina’s name change was furnished by Nina Seibert’s daughter, Carol Agahi, in a phone conversation with the compiler on 4/16/03. Carol is currently (year 2004) a member of the Phoenix Bahá’í Community and served as a member of the Phoenix Assembly for many years.

APPENDIX I

⁶⁵³ *Bahá’í World*, vol. 15, 1954-1963, In Memoriam, p. 834, states that the reason Amelia Collins wrote to ‘Abdu’l-Bahá was the longing of her “newly awakened heart to serve the Kingdom of God.”

APPENDIX 2

⁶⁵⁴ Minutes of Phoenix LSA dated 12/28/42. PBA, CD-R.

⁶⁵⁵ *The Bahá'í Journal*. Los Angeles: Spiritual Assembly of the Bahá'ís of Los Angeles, California, vol. 13, no. 6, September 1946, p. 42.
