

6. Dates of Historical Significance in the Rise of the Baha'i Faith .

PART FIVE

IN MEMORIAM

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IN MEMORIAM

JOHN FERRABY

19141973

John Ferraby was born in Southsea, England, on 9 January 1914 and grew up there. He was educated at Malvern and at King's College, Cambridge, to which he won a major scholarship.

It was in 1941 that he was told about the Faith by a non-Bahá'í. Wanting to know more, he found Dr. Esslemont's book in a public library. He was by then living in London, so he started to look for the Bahá'ís there, but he had difficulty in finding them because during the blitz the Bahá'í Centre was empty most of the time. However, finally he found someone and after a couple of visits he wanted to be accepted as a member of the community. Almost immediately he began to work for the Faith, becoming in less than a year a member of the London Spiritual Assembly and of the National Spiritual Assembly. In 1943 he married a fellow member of the National Assembly, Dorothy Cansdale.

.7ohn

Ferraby

In 1946 he became secretary of the National Spiritual Assembly, working at first in his spare time and from 1950 as full-time secretary. This work he continued, living in the National Haqiratu'l-Quds in London from December 1954, until he went to serve in the Holy Land at the end of 1959. During a good deal of the time he was also manager of the British Bahá'í Publishing Trust, as well as being an active teacher and committee member. From 1951 to 1956 he was busily involved in the work of the Africa Committee and during the opening of the various territories in Africa, at that time mostly

Guardian, which deepened

devotion to Shoghi

a tremendous impression on

consequence of advice from

write for the Faith that

Things Made New. He seemed

some special stimulation

in every moment of his

completed, as if he had

not stop. The book has

running to one edition in

three in the United

States.

colonies or protectorates, he attended to most group of Hands of the of the government relationship, acting in his Guardian, John Fer-capacity of national secretary. He attended the consequently he carried first Intercontinental Conference, held in Kam-pala, Uganda, in 1953, as well as the successive Effendi died and Intercontinental Conferences which were held After that he took part in in Europe. the first sorrowful gathering of the Hands of the In January 1955, he made the pilgrimage to Cause in Haifa and stayed on there for over the Holy Land and was in the presence of the three months to help. In December 1959, John

T H E B A H A ' I W O R L D

went to live in Haifa as one of the Hands of the beliefs of the world, coming into contact with Cause resident in the Holy Land and remained the Theosophical Society which commended there until Ridvan 1963.1Afterthat he returned itself to her as being rather broadminded to England and lived in Cambridge for the last with regard to doctrine. It was while going to ten years of his life, working for the first few meetings at the Theosophical Lodge in Exeter, years as one of the Hands of the Cause in the where she was living after the war, that she met continent of Europe, dealing with their secre- Dr. McKinley, an Irish surgeon, who had aban-tariat and travelling a good deal. Later it doned operative medicine for osteopathy and became no longer possible for him to serve in dietetics. Like her, he was dissatisfied with this way. orthodoxy, yet sure that there must be some John's whole life as a Baha'i was one of master theme of life to put right the tortured activity and intense devotion. From the world that had succeeded the armistice. They moment of his declaration the Faith came were married in 1922, and went to live in Oxford absolutely first with him and nothing else mat- where their child, Hugh, was

born two years
tered, and this was true until the end of his life, later.
whatever his circumstances and condition. At a meeting of
Theosophists in that city,
DOROTHY FERRABY soon after their arrival, they heard a Mr. H.
Wooller give a talk on the Baha'i Faith. They
were deeply impressed and he lent them Dr.
Esslemont's book Baha'u'llah and the New Era.
They read this through together and on coming
VIOLET McKINLEY to the end they looked at each other and
simultaneously said, 'This is it! This is what
1882-1959
we've been looking for.' Although Baha'is were
Knight of BahB'u'llah
not formally registered in those days a number
Born on 25 May 1882 at Enfield, north of of people left the Theosophical Lodge
at the
London, into the prosperous trading environ- same time as the McKinleys and
thought of
ment of the late Victorian epoch, Violet Jessie themselves as believing in the
'BahSI'i Move-
McKinley (nbe Watson) was blessed with two ment'. (Subsequent enquiry has
ascertained that
great spiritual advantages: an extremely del- Mr. Wooller himself did not
become a declared
icate constitution, which kept the thought of believer in later years, though
he spoke at
the other world very close, and a persistently Oxford as 'a member'.)
enquiring mind-she always wanted to know Almost immediately after
hearing of and
'Why?' This condition was stimulated by an wholeheartedly accepting the Faith
of
orthodox but solid education at home. Too frail BahSI'u'llih, Dr. McKinley was
taken seriously
to go to school, she had a Continental governess ill. The family moved to
Cornwall for his health
for eight years, with hard study of the nine- but he passed away there in 1927,
leaving Violet
teenth century romantics: Schiller, Goethe, with a very young child to bring up
and with
Victor Hugo, Heine, Lamartine, etc. Her study extremely restricted means;
naturally she had
was conducted all in German one week, all in no commercial qualifications. She
lived very
French the other, and this, coupled with a deep quietly in that part of the
world until 1932 when
religious sense that had been instilled in her by a she and Hugh went for a

holiday to London.

very narrow but thoroughly sincere and right- While there she found out the address of the minded nurse during her early childhood, de- London BahB'i Centre and wrote asking for an veloped a viewpoint totally unsympathetic to appointment to talk of the Faith with some of the shallow and materialistic background of her the friends. This was a wonderful meeting and class and daily life. she went back to Cornwall

radiant and inspired,

Just before the first World War she left her but still deprived of any but written contact with

family and went to live with friends where she the believers. Lifelong friendships with Mrs.

could have freedom to act as she thought right. Isobel Slade, Miss Evelyn Baxter (who was to

Always interested in ideas and intolerant of the become the Knight of BahSI'u'llah for the Chan-

narrow dogmatism offered to her as 'religion', nel Islands) and Mrs. Routh date from that

she now studied what she could find of the other meeting.

the believers, at the onset of the Ten Year Crusade, to arise for the purpose of establishing the Cause of BahB'u'llah throughout the world they cabled the National Spiritual Assembly of the British Isles offering to go anywhere. A project was worked out in consultation, and confirmed at the subsequent intercontinental conference held in Stockholm, routing them to Cyprus, Hugh departing first, and Violet following in November 1953. Cyprus has a unique reputation in Baha'i history as the place of exile of Mirza Yahya, the treacherous half-brother of Bahi'u'llah, stigmatized by Shoghi Effendi in God Passes By as 'Arch-breaker of the Covenant of the Bab . . .' Tests and difficulties fell thick and fast for the pioneers who were labouring under conditions already made arduous because of a heated and militant political situation. They were sustained by their recollection of their pilgrimage to the Holy Land and the assurances given them on that occasion by Shoghi Effendi that whatever pool of negative force might have been left by Mirza Yahya, and Violet McKinley however great the tests that would assuredly

confront those who arose to offset this baleful influence, the ultimate victory would be, in proportion, overwhelming.

Three years later Violet moved to Devonshire from America, the

for Hugh's education. In 1936 she met Mark well as the con-

Tobey at Dartington Hall, Bernard Leach, Ar-believers, resulted in the

nold van Ogtrop and also Charles and Helen Spiritual Assembly in the

Bishop who were then visiting Torquay from

Two years later the

the Baha'i International Bureau in Geneva.

to move to Fam-

When the first Local Spiritual Assembly was where Mirzk Yahya had

established in Torquay, a little later on, she was

one of the members, although living several health was entirely

miles out in the country; civic limits were not she could only lie in

applied in those days.

up in her room.

On leaving school Hugh went to work on the and terrorism no

land, and from the beginning of the second could be initiated, but

World War was 'frozen' in this occupation until people were attracted

1946 when a providential road accident enabled aroused. During the ten-day

him to be classified as a disabled person for the illness, books were placed in

purposes of the Act. Forthwith Violet and he Educational Centre

moved into Torquay town to assist in the work of the Cause there. The next year, after con-

away shortly after

sultation, they made a pioneer move to Cardiff, Informed of her

and assisted in the formation of the first Local Cause residing in the

Spiritual Assembly there. Further pioneer serving as the cus-

moves to London and to Brighton took place in the interregnum before .

An influx of pioneers

Netherlands and fran, as

firmation of local

formation of a Local

capital, Nicosia, in 1956.

McKinleys were encouraged

agusta, the very place

lived and died.

By this time Violet's

broken; too weak to stand,

bed, occasionally getting

Amidst rabid communal strife

organized teaching work

individually two or three

and their interest

period of her final

the library of the Army

serving Eastern Cyprus.

Violet McKinley passed

dawn on 16 August 1959.

passing, the Hands of the

Holy Land, who were then

todians of the Faith in

1950 and 1952. the election of the
Universal House of Justice,
As soon as Violet and Hugh read the com- cabled in terms that can
only constitute her
munication from Shoghi Effendi calling upon crowning epitaph:
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GRIEVED PASSING DEVOTED SELFSACRIFICING gan where their daughter,
Evelyn Irene, was
KNIGHT BHAULLAH VIOLET MCKINLEY born in 1938. It was at this
time that Melba, who
HIGHLY ESTEEMED BY BELOVED GUARDIAN was seeking explanations to the
mysteries of life
EXAMPLE PERSEVERANCE UNFORGETTABLE through religion, encountered
and accepted the
PRAYING HOLY SHRINES PROGRESS SOUL Baha'i Faith. Although there
were a few Ameri-
REALMS BEYOND STOP FEEL IMPELLED BUILD can Indian believers in the
Southern United
HER GRAVE TRIBUTE HISTORIC SERVICES. States by that date, Melba was
the first Cana-

Violet's grave in the English Cemetery at dian Indian believer.
Famagusta, is marked by a plain slab of Carrara Jim was active in
community life. He was a
marble bearing the nine-pointed star and a foreman at Chrysler
Corporation. He acquired
quotation from the Writings of Baha'u'llah, a comfortable home and became the
first Indian
secured from Italy and put into place during the in Michigan to be accepted
into the Masonic
early 1960s. It has been visited by some of the Lodge. He enjoyed having a good
time and

Hands of the Cause and other distinguished appeared to have succeeded in
putting to rest

BahB'is. the spiritual questions
which had troubled him

HUGHMCKINLEY in his youth. Melba quietly began a life of active
Baha'i service and Jim went his own way con-
tent in the knowledge that he provided well for
his family and feeling that to live a good life was
sufficient. He was not to become a BahB'i for ten
years. Eventually he grew curious about his
wife's commitment to Baha'i activities and

ALFRED JAMES LOFT began to call for her at meetings. He
was

13 July 1908-22 May 1973 impressed by the friendliness and
sincerity of the

Baha'is and in May 1948 he declared his belief in James (Jim) Loft, a Mohawk Indian, was born BahB'u'llah at the home of Mrs. Kettle in

in Hiawatha, Ontario and spent his early years Marysville.

in Belleville and Oshawa. His parents were poor

and at the age of twelve or thirteen Jim went to

work. He did not like school because he felt

discriminated against

- and, as a result, achieved

little formal education; but he had a keen mind

and was quick to learn and he read avidly.

Although it did not show on the surface, he

sought, from early childhood, for something

that would enable him to feel equal to the rest of

humanity. He was puzzled by, but took comfort

in, his very earliest recollection: Jim was sitting

on a fence as a small boy watching a train crossing

the landscape. A man clothed in flowing white

robes was on the train smiling and waving at the

child who, in confusion and delight, toppled

backwards. This childhood memory lingered

vividly. When he found the Faith of Baha'u'llah,

Jim recognized the figure on the train as 'Abdu'l-

Bahi.

In 1930 Jim married Melba Whetung, a

beautiful Chippewa Indian from Curve Lake,

near Peterborough, Ontario. They established a

home in Detroit, Michigan where their two sons

were born, James Gordon in 1933 and Arthur

Edwin in 1934. Jim worked for Chrysler Corpo-

ration and was transferred to Marysville, Michi-

A b e d

James Loft

IN MEMORIAM

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'I was overjoyed that Jim had accepted the added-their fellow Indians did not accept

Faith and that we could now work together as a them. They were treated with suspicion and

Baha'i family', wrote Melba. 'But I knew that hostility and it was made clear to them that only

my life of ease and comfort was over, for I church members could be buried in the con-

realized that Jim would not rest until he had secured ground of the reservation. It was an

found some way to serve the Faith that would inauspicious beginning. The nearest BahB'is

bring happiness to the beloved Guardian for lived 120 miles distant and there

was no one on whom he had already conceived an overwhelm- whom they could call for help. The Lofts settled in to teach the Faith and continue the education in to teach the Faith and

In September 1948 he wrote to Shoghi Effendi of their children. The first fireside meetings held asking what service he could best render the in their new home were conducted against the Cause. The reply dated 14 October 1948 written background of the sound of water dripping on behalf of the Guardian by his secretary through the holes in the roof into pails on the stated, in part: 'He would greatly welcome your floor. returning to your own tribe, and giving them Jim found work as a mechanic in Belleville, a this great message you and your dear wife have few miles from the reservation, and in De- accepted.' The acceptance of the Faith by the cember 1949 one of his fellow workers, Bert Indians of North America, the letter continued, Curtis, became a Baha'i, together with his wife, represents the fulfillment of the hopes Elizabeth. It was the beginning of a lifelong 'Abdu'l-Baha held for them and 'marks an friendship. Not long after, Mr. and Mrs. Russell important step forward not only in the evolu- Hill and their seven children found themselves tion of our Faith itself, but also in the history homeless. Jim offered them the use of some of of the Indian peoples, for, through the universal his land on the reservation for the construction teachings of our Faith, they will come to not of a small dwelling. In September 1950 the only be loved as brothers by their compatriots of Russell Hill family became Bahi'is. They were European origin, but also develop the poten- the first Indian believers. Slowly the teaching tialities God has endowed them with, and thus work developed. Jim and Melba frequently contribute their share to world progress and drove long distances to Toronto, Ottawa and world unity.' The Lofts, in consultation with the Kingston to support the teaching efforts and National Spiritual Assembly of Canada, took their humble home was a centre of activity, filled immediate steps to return to their home reser- with laughter. Jim had a

marvellous sense of
vation in Canada, Tyendinaga, in Ontario. It humour and his love for all was
felt. 'I feel that
is perhaps significant that Tyendinaga is the they inspired many of the
pioneers who fol-
birthplace of Deganawidah, the fifteenth cen- lowed them', one friend writes.
'Some of their
tury figure whom tradition regards as the found- firesides were almost
electrifying in intensity.
er of the Iroquois Confederacy. Regarded as a One summer weekend there were
approximately
prophet by the Indian people, Deganawidah, 25 believers at their home; some
slept on the
who was Huron by birth and Mohawk by floor, and some outside under the stars.
Simple
adoption, united various tribes under one law but nourishing meals were
provided and coffee
and devoted his life to establishing peace, right- was made in an open pan;
everyone claimed
eousness and civil law. that Melba's coffee was the
best they ever tasted.
Leaving their beautiful home the Loft family Looking back, I realize that they
were conduct-
came to Canada in January 1949 in sub-zero ing a BahB'i institute, long before
the concept
temperature. The only accommodation avail- became generally accepted in BahB'i
com-
able to them on the reservation was a small' munities.'
three-room house without doors, windows or 'The Lofts were partly
instrumental in my
plumbing. A small cookstove provided meagre becoming a Baha'i,' Roger White,
the first
heat and required to be refueled throughout the believer of Belleville
contributes, 'and I attend-
night. For some period they slept huddled in ed my first Nineteen Day Feast in
their home. I
sleeping bags, the parents waking frequently to remember the bus ride to
Tyendinaga, the long
check on the children. Drinking water was hike from the highway across the
unlighted
carried from a school. To the physical and reservation, the warm welcome, the
meal of
economic difficulties another burden was potato gruel, the laughter, Melba
moving with

THE B A H A ' ~ W O R L D

Gravestone of A p e d Jnnzes Loft

the dignity of a queen in the rude surroundings, Although arrangements had
 been made for
 and the great reverence with which the de- his burial off the reserve
 in order not to offend
 votions were recited. I was a new Bahi'i and the people of Tyendinaga,
 the clergy and Indian
 although enchanted with the prayers, I had not Band Council requested that
 .he be buried in a
 yet discovered the writings of Shoghi Effendi. church cemetery on the
 reservation. His funeral
 Jim read aloud, and we discussed a recent was attended by hundreds of
 Indians and non-
 communication from the Guardian. The love Indians from all walks of
 life. Baha'i friends
 the Lofts felt for the Guardian was like a attended from as far away as
 Marysville, Michi-
 palpable force in the room and I suddenly gan. The clergy from the
 churches of Tyen-
 yearned, too, to become his servant. Their love dinaga reservation came and
 paid their respect
 for him had the quality of that usually seen in and church bells tolled the
 passing of this
 those who had met Shoghi Effendi, though they servant of the Lord. His
 grave marker-within
 never did.' the shadow of the monument
 erected to the
 Tragedy touched the Lofts when, in 1954, revered Deganawidah-bears
 the simple
 their eldest son was killed in a motor accident legend 'Alfred (Jim)
 Loft-BahB'i Pioneer' and
 leaving a young widow and three small daugh- is engraved with the Indian
 thunderbird symbol
 ters. Due to family circumstances which arose and a nine-pointed star.
 after the young man's death and his wife's On 13 June 1973 the
 Universal House of
 remarriage, Jim and Melba adopted one of the Justice wrote to Mrs. Loft:
 'Through a fellow
 children and raised, loved and educated her. BahB'i we have learned of
 the passing to the
 Indeed, throughout the years many homeless Abhi Kingdom of your dear
 husband James
 children were brought into their home and who, with you and your
 children, has pioneered
 became part of the Loft family. Jim and Melba these long years in the
 Mohawk Indian Reserve.
 loved children and many of those whom they The work among the
 spiritually gifted in-

helped to raise and educate became Baha'is, and indigenous groups of the
 American continent was
 all show great respect for the BahB'i Faith. As dear to the heart of the
 beloved Guardian,
 the years passed the Lofts won increasing love whose summons to pioneering
 you both heeded
 and respect from the residents of Tyendinaga. more than a quarter of a
 century ago. We shall
 On 21 May 1973 after attending a happy offer prayers at the Holy
 Shrines of our Faith
 gathering of friends and relatives held at the that your husband's immortal
 soul will progress
 home of their daughter in Cobourg, the Lofts in the worlds of God, and
 that you may be
 returned to Tyendinaga. Shortly after midnight enabled with high heart and
 unflagging de-
 Jim suffered a heart attack and passed into the votion to continue your
 services in the vital
 Abha kingdom. His wife was by his side. teaching of the Indian
 peoples.'
 'Promise me,' he asked as the end drew near,
 'to remain in Tyendinaga. That is what the
 Guardian wanted.'

IN MEMORIAM

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GRIEVED PASSING DEVOTED MAIDSERVANT
 ISHRAQIYYIH DHABIH STOP HER LONG SUS-
 TAINED SERVICES CAUSE GOD FIELDS TEACHING
 PIONEERING EDUCATION DISTINGUISHED HER
 AMONG WOMEN BAHAI COMMUNITY PERSIA
 STOP SUPPLICATING DIVINE THRESHOLD
 PROGRESS HER SOUL ABHA KINGDOM.

Universal House of Justice

This remarkable tribute from the Universal
 House of Justice is a striking testimony to the
 indomitable spirit that animated the soul of
 IAraqiyyih Dhabih whose passing plunged the
 entire BahB'i community of Iran into profound
 sorrow and deprived it of an outstanding
 worker and faithful exemplar of the teachings
 of Bahi'u'llah. Her life was a reflection to an
 eminent degree of His exhortation that knowl-
 edge and action must be wedded to each other.
 The admiration expressed for her conduct by
 both 'Abdu'l-Bahk and Shoghi Effendi attests
 this truth.

I&raqiyyih a a n u m ' s radiant countenance

and charming smile will long remain in the memory of those who knew her and her count- the constant coming and going of Bahi'is less services and selfless care for her fellow- through its portals. The sacred remains of the beings will not be soon forgotten. Throughout Bab had rested in that house and this invested it her long life she was mindful never to cause grief with a halo of sanctity and endeared it to the hearts or lay a burden on any soul. Her life was of the friends. The m a b i h s were not immune devoted to teaching the Cause and educating from the persecution to which Baha'is at that children in the capital and other towns and time were subject at the hands of their enemies. villages in Iran. The members of the family were the objects of Miss Dhabih was born in 1891 in Tihirkn. Her vile remarks and molestation on the streets and grandfather, Hiji Mirza Isma'il m a b i h , sur- on retiring at night were never sure whether named Anis (Companion) by BahB'u'llah, had they would live to see the morning. Even their the priceless privilege of acting as host to the moving to another sector of the city with a large proportion of BahL'i Bab when He visited Kahan. Her father, residents did not secure for them the immunity desired aulam-'Ali, was a devoted believer who twice and in their new quarters they were often attained his cherished desire of entering the rough characters. On one the target of attacks by presence of BahB'u'lIbH. Ihraqiyyih was only ruffians broke down their occasion a group of an infant when her father died. Her mother, door and entered Nargis Khatcn, a member of a distinguished threatening to kill I&riqiyyih's brother, Mirza BahB'i family, was left destitute with three Jalal. Her interposition saved his life but the violence of this incident children to raise, a son and two daughters. profoundly affected the IArhqiyyih was the youngest child. She received family. In Ihraqiyyih it produced a strange her elementary education at home from her reaction and revealed the beauty of her charac- mother and subsequently attended the Ameri- ter which the early period of her life, replete with

can missionary school.

afflictions, had forged.

As a result of a com-

The family lived in a home situated in the
backed by the

southern sector of Tihrrhn, a home known in the

high position, against the

neighbourhood as 'the Bhbi house' because of

ringleader was arrested

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and sentenced to be flogged but Iaraqiyiyh's

ten classes in a

non-Baha'i school until the death

intervention procured his release. Such was the

had been in her care left her

generosity of her nature; such the kindness of

her time to teaching the Cause.

her soul.

At the outset, she

undertook the su~ervision

American missionaries at this time estab-

and organization of the

newly established

lished a high school in Tihran where I&raqiyiyh

'Abbis-Abad Baha'i

School situated near Tih-

studied until her graduation in 1913. Not only

travel on a donkey or even on

did she resist attempts to convert her to the

foot to the

surrounding villages to teach the

Christian faith but continued regularly attend-

their illiterate mothers. Con-

ing BahA'i teacher training courses. She qual-

established fireside meetings too

ified as a teacher of BahB'i classes and was fired

of years hostility by non-

with new zeal and conviction.

BahB'is put a stop

to these.

At the American school prize-giving cere-

Iaraqiyiyh returned

to Tihrk n and sub-

mony in her last year she was expected to

teaching and training trips to

appear unveiled. She asked 'Abdu'l-Bahi what

~ajaf- bad, Sarvistkn, s i r a z

she should do. His Tablet written in reply did

and Isfahan. In some

places, the enemies of the

not touch upon the subject at all! Instead He

her shameful indignities of

wrote that she should be thankful for having

the early believers. Once,

gained her objective, for having remained firm

during disturbances

directed against the friends
 and steadfast in the Covenant and bade her 'rise in Sarvistkn, she
 was taken into custody and conveyed to =raz in
 then, now, to serve and teach the Cause.' With a manner. The
 a shameful and cruel not crush her spirit
 heart brimming over with happiness she showed Shiraz, Isfahiin and
 humiliations heaped upon her did
 the friends this Tablet. She possessed two certifi-
 nor curtail her activities in
 cates now, she affirmed. One attested her
 the adjacent areas.

-
 secular knowledge (a creditable enough achieve- She subsequently
 applied for a visa to India where she hoped to
 ment for a woman of her circumstances in those
 pioneer, but was unsuccess- ful, whereupon she
 days) and the other, the Tablet, much more
 donated to the Baha'i Fund the entire sum she
 highly prized, testifying to her faith and stead-
 had reserved for this purpose.

fastness. Then, at the
 direction of the Spiritual Assembly,
 Not for a moment after this did she seek rest. she went to Babul.
 Here, and in a h i and surrounding areas,
 She obeyed the Master's behest. From her services, greatly
 she rendered noteworthy appreciated by the National
 spiritual guide, Dr. Susan I. Moody,1 she Spiritual Assembly.
 learned the way to contact and teach people
 After some years she re- turned to Tihrin to
 and spread the Faith. The illustrious Dr. 'Izzatu'llah
 tend her sick nephew, with another nephew
 Moody showed her how to go about this with a
 Dhabih.z After his death, she lived
 smile on her lips and love in her heart. life in comparative
 for the last decade of her ing weakness.
 I&raqiyyih gave private tuition at home and Even to the last
 seclusion due to her increas-
 took classes in the Tarbiyat Girls' School and all visits of the
 the while was mindful of imparting the Baha'i
 her greatest joy lay in the age of eighty-two.
 principles in an indirect manner to all her
 friends. She died in June 1973 at the
 students. On Fridays, the weekly holiday, she
 The large number of friends at her burial in the
 conducted character training classes for Baha'i
 Tihran Baha'i Cemetery was

youth. At the suggestion of the friends she was indication of the esteem in which she appointed headmistress of the Ta'yid Baha'i School at Hamadan when she was only twenty- to close this memorial with a seven. Three years later she returned to the letter written on behalf of Shoghi capital and was put in charge of the kindergar- effect, the Guardian assured ten section of the Tarbiyat School, newly in- that her steadfastness and troduced on Dr. Moody's recommendation. remembered and that he She supervised it until the school was closed by might attain the good of the Government. She later organized kindergar- the next.

a tangible

was held.

It is appropriate

reference to a

Effendi in which, in

Iaraqiyyih m a b i h

faithfulness were

would pray that she

this world and of

See 'In Memoriam', The Baha'i World, vol. VI, p. 483
The Bahb'i World, vol. XIV, p. 390.

See 'In Memoriam',

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there arose an urgent need for BahB'i pioneers in Chad. Abandoning the financial security he had just been offered he moved to Chad but unfor-

tunately he was unable to

Qudratu'llah Azamiuah was born.in 1911 in secure a residence visa

and in October 1961 he

'IAqabad where his father spent his last years in went to the neighbour-

ing Central African

service at the Ma&riqu'l-Aakar. When Republic, where he sup-

ported himself by

Qudratu'llah was sixteen his mother and her repairing primus stoves and

engaged in the great task

children settled in Persia where Qudratu'llah of teaching and

consolidating the Faith in

actively participated in Baha'i community life that newly-opened

country. He saw his

and quickly distinguished himself as a result of efforts rewarded in the

following year by the

his steadfast and devoted service. formation of the first

Spiritual Assembly of

In 1952 he pioneered to a number of difficult Bangui. The National

Spiritual Assembly of the

areas in Saudi Arabia where he assisted in the Central African Re-

public has paid tribute

establishment of the first Local Spiritual As- in these words: 'Al-

though there had been a

sembly of Medina and the first Baha'i group in

few Baha'is in Bangui Mecca, the chief spiritual centre of Islam. He was a catalyst to was imprisoned for his beliefs and expelled from actively taught the Saudi Arabia. The hardships he endured in so meetings in his home. He many difficult pioneering posts only increased respected for his his ardour and he constantly sought new areas and the Qur'an. Al- of service. He was a member of the first Spiritual to leave Bangui in Assembly of Khartoum and when this com- efforts the first believers munity was securely established he pioneered to Republic were well deep- Port Sudan to build a Spiritual Assembly there. of the Faith. He can He was unable to find employment during the instigator of the teaching year and one-half he spent in the Sudan but African Republic. His he cheerfully accepted every vicissitude which and dynamism have befell him. Just as he found employment that inspiration graven would enable him to maintain himself in Sudan Unable to remain in Bangui, Qudratu'llah chose Brazzaville, in the Congo, as his next post. Here he gathered together the first few early believers and began teaching the Cause. Due in part to his efforts the first Local Spiritual As- sembly of Brazzaville was formed at Ridvan 1964. Again he supported himself by repairing petroleum lamps, by which means he was brought into contact with many people. Soon the northern part of this country was also opened to the Faith. During the eleven years he spent in the Congo, Mr. Azamiuah's home was a meeting place for the BahB'is and their friends. Despite his limited means he was generous to everyone and was able to provide for the education of a few African youth. He had no desire in the world but to further the Faith of BahB'u'llah. It may be said that to a great extent the establish-

since 1956, Mr. Azami&Ah this young community. He Faith and held evening quickly became known and knowledge of the Bible though he was compelled May 1962, thanks to his in the Central African ened in their knowledge really be called the work in the Central consecration, sacrifices been and will always be an upon our spirits.'

ment of the National Spiritual Assembly of
Congo (Brazzaville) and Gabon in 1971 (the
following year to become the National Spiritual
Assembly of the Congo Republic) was the fruit
of his tireless services.

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T H E B A H A ' I W O R L D

In 1971 he was appointed a member of the Auxiliary Board. This appointment increased his opportunities to travel and teach in neighbouring countries. Despite an ailing heart and diabetes his pace was not slowed until the end of his life. He passed away on 25 July 1973. His passing was a deeply felt loss to the friends in the Congo and many Baha'is and other friends participated in his funeral service. He is survived by his wife and three children. His unforgettable services were acknowledged by the Universal House of Justice in its cable of 26 July 1973:

showered upon her as a bride in
the midwestern
university town of Urbana
home for thirty-five years.
openness and magnanimity of
overwhelmed her. With her
tional Swiss background, she
a new life style. Her two
Kunz Honnold and Margaret
Kunz Ruhe, were
born and raised in Urbana.
recognition for his
and, among other things,
first sound-on-film
developments.

DEEPLY GRIEVED SUDDEN PASSING OUTSTANDING SERVANT FAITH QUDRATULLAH AZAM- and religious in
IKHAH HIS SERVICES VARIOUS TERRITORIES
AFRICA UNFORGETTABLE ASSURE RELATIVES
FRIENDS FERVENT PRAYERS SHRINES PROGRESS
HIS SOUL ABHA KINGDOM STOP ADVISE HOLD
MEMORIAL GATHERINGS BAHAI CENTRES
CONGO.
class on the

Dr. and Mrs. Kunz, active
Methodist Church, were serious
their bent. Dr. Kunz, who was
deeply searching mind, was
1915 to attend a lecture about
accompanied by his wife and
Edwin and Annie Mattoon. They
themselves regular students in a

'IZZATULLAHTA'D tenets of the Bahi'i Faith given by Unitarian minister, Albert Vail, an eloquent and inspired teacher of comparative religions. Mrs. Kunz almost at once recognized BahB'u'llah as the Manifestation of God for this day and became

ANNA KUNZ one of the founders of the Urbana Baha'i 1889-1973 community which served as the seed-bed for many teachers of the Faith.

Anna Kunz, the eldest of ten children of the Reverend Adolph Bolliger, a prominent clergyman of the Reformed Church, was born in a new culture, Anna parsonage in Ober Entfelden, Aargau, Switzerland on 13 July 1889. Soon thereafter she showed signs of leadership, administrative ability, firmness and steadfastness

Reverend Professor of Theology at the University of Basel and in time became its president; thus it was in Basel that Anna spent her school years. Under the guidance of her conscientious and serious parents she received excellent spiritual and moral training which served as the foundation of her character throughout her life. After graduation from high school, she longed to enter university, but her father insisted that she study in a home economics seminary in Berne, on whose faculty she later became a teacher.

In 1921 Dr. and Mrs. Kunz made their pilgrimage to the Holy Shrines in Haifa and attained the presence of 'Abdu'l-Baha; this was the pinnacle of Mrs. Kunz's life.

She adored 'Abdu'l-Baha; He became her Exemplar and her Master. In an article published in Star of the West, vol. 13, No. 6,

September 1922, she wrote about her pilgrimage

At twenty-four years of age she married Dr. Jakob Kunz, a distinguished Swiss physicist on 27 March 1921 in a hotel at Tiberias on the Sea of Galilee where

who was a research professor at the University of Galilee where

'Abdu'l-Baha used to go
of Illinois in Urbana, Illinois. Thus she moved for rest and change of air she
stated: 'It was a
far away from her homeland, across the Atlantic bright and luminous Easter
morning when the
Ocean, to the new world. Instantly she fell in Master called us into His room .
. . . Though I
love with America and throughout her life she feared to approach Him, after His
loving words
loved to relate stories of the great kindness of welcome this fear vanished.

Here we sat

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safely and we met one another on the shore of
this same lake! You will receive great results
from this visit afterwards. You will become the
cause of the illumination of the world of hu-
manity. You will release the hearts of the people
from the intense darkness of different preju-
dices, so that each soul may love all the people
of the world, without distinction. Just like a
shepherd who is affectionate to all his sheep,
without preference or distinction, you should be
affectionate to all. You should not look at their
shortcomings. Consider that they are all created
by God who loves them all.'

Returning to Urbana with renewed zeal, Mrs.
Kunz served for long years on the Local Spirit-
tual Assembly of that city. Much of the time she
served as chairman. She also worked diligently
on many committees, and for years she was
elected delegate to the National Convention. At
the age of fifty she studied typing in order to
increase her ability to serve her beloved Faith.

The Kunz home was a haven of peace, rest,
beauty and hospitality for all who came there.

Anna Kunz

Dr. Kunz entertained Rabindranath Tagore

and other philosophers and scientists. Not only
before our Master, in a little room, with only the were BahL'i classes and
meetings held in the
most necessary furnishings, on top of the hotel, home but also a steady stream
of BahB'i
with a view of that blessed lake. His look seems teachers spent the night
there.

to go into one's very heart. Yes, he knows His Mrs. Kunz was thoughtful
of people in small
children and their need. As I think of Him now, and large ways; she took time
to listen to them

I always love to think, first of His great sim- and was perceptive of their inner needs and plicity, His marvellous humility which knows of aspirations. She liked to remember others with no self-existence, and last . . . of His boundless flowers, home-baked cookies, small gifts. At the love. To us His outward appearance seemed age of forty-three she learned to drive a car, and similar to that of the old Hebrew prophets; His one of her services was to drive about Urbana humility, His simplicity and love were like the gathering the Baha'is and their friends for the Christ. This boundless love conquered the meetings. In the personal and intimate details of hearts at once. 'Abdu'l-Baha talked to us with a her life she was a complete BahL'i: cleanliness, ringing, piercing voice which will forever sound neatness, frugality and meticulousness were her in my ears.' hallmark. Her person was immaculate, and On Monday, 28 March, 'Abdu'l-Baha looked her house was shiningly clean. Her spirit, at the picture of their two daughters for a long humble and pure, knew the power of prayer. while and He said: 'They have bright faces. Her prayer book was always at her side. She They will be real BahB'is because they will have prayed many times each day and loved to share a Baha'i education. They will become good the prayers with her family and friends. 'May we Baha'is.' Later, He revealed a wonderful prayer have a prayer together?' she would say. for them which is recorded in Star of the West. After the death of her husband Mrs. Kunz In the afternoon of that day He spoke these was free to pioneer and, having offered her words: 'This lake is very blessed. His Holiness services to the beloved Guardian, she sailed Christ and the other prophets walked along its from New York in July 1947 at the age of fifty- shore and were in communion with God all the eight, returning as a pioneer to her native time and spreading the divine teachings. Now, Switzerland, thus beginning a whole new phase praise be to God that you reached this land of her life. She settled in Berne, one of the goal

ANNA KUNZ STEAD-

The pioneering spirit had taken hold, and
BAHAULLAH

when news reached her in Urbana of the urgent
MASTER DEVOTED

needs in Switzerland, Mrs. Kunz felt restless
EUROPE OVER EXTENDED

and torn. To be near her children and grandchild-

dren was her personal longing and wish. She '
MARGARET KUNZRUE

again wrote to Shoghi Effendi seeking his advice. For a long time there was no answer. She was relieved. Then came the stunning reply-
proceed as quickly as possible to Switzerland.

She was crushed, but in October 1952 she valiantly set forth once again, this time locating in Zurich, a goal city. In the spring of 1953 she was elected a member of the newly-formed
1934-1973

National Spiritual Assembly of Italy and Switzerland and to her consternation was elected Isaac Eziukwu was one of the first believers to

secretary of this historic twelfth National Spiritual Assembly, which post she held for nine years. Now she understood why in mid-life she had been prompted to take up typing! At the request of Shoghi Effendi she moved back to Zurich. At Ridvan 1962 the National Spiritual Assembly of Switzerland was formed and she was again elected secretary for one year. She continued to serve on the National Assembly only a few days he returned it to the Bahi'i to until 1969 when, once again elected, she asked whom it belonged saying, 'I am convinced that I

FAST DISTINGUISHED HANDMAID

HER ASSOCIATIONS BELOVED

PIONEERING SERVICES

PERIOD UNFORGETTABLE . .

ISAAC EZIUKWU

repairer of kerosene lamps, a skill taught to him
by Mr. ~ z a m i b i h and

, gradually was able to

.. teach the Faith and gather together the first
believers. In April 1966 the first Local Spiritual
Assembly was formed in Libreville.

Greatly encouraged by visiting BahB'is, Isaac
began to teach the Faith in localities near
Libreville and later visited areas far inland.

With the help of another pioneer the Local
Spiritual Assembly of Mounana was estab-
lished, and so the Faith began to spread to
various parts of Gabon.

, ' Beginning in 1971, Isaac devoted himself to
?; the task of gaining recognition of the BahB'i

Faith in Gabon. The by-laws of the Local
Spiritual Assembly of Libreville were prepared
and submitted to the proper authorities and

Isaac was hopeful of success. However, to his
deep disappointment, months and finally years
went by without result. In July 1973 he heard of
the passing of his dear friend and fellow pioneer
Mr. h a m i b a h who had settled in Brazzaville.

He was heard to say, after reading some prayers,
Isaac Eziukwu 'If it please BahB'u'llah to take my own
life and

let the Faith be recognized here in Gabon, I will
am wasting my time with other religions. As
from today I must be a BahB'i.' He spent much
it became evident that Isaac

time with his new friend, an English-speaking
condition worsened rapidly

Cameroonian who was the first BahB'i to come
with his wife and infant

to Bangui. Isaac eagerly accepted the new Rev-
Nigeria where he died on 23

elation and immediately arose in its service
near his father's house in

with a devotion and enthusiasm that never
failed. After his friend returned to Cameroon in
of Isaac that he was a

1960, it was Isaac who held aloft the standard of
From the time he was first

the Faith in Bangui until the arrival of
until his passing, he lived

Qudratu'llah hami&ahl who came there as a

be grateful.'

Shortly after this

was not well. His

and in October 1973,

son, he returned to

October. He is buried

his home village.

It may be truly said

lover of Baha'u'llah.

attracted to the Faith

for the Cause and the

task he set himself, to raise
pioneer in October 1961. Isaac, athirst for the call of the
Kingdom. On learning of
greater knowledge and understanding of the Isaac's death the Universal
Cause, welcomed the new pioneer and eagerly House of Justice wrote
in a letter dated 6 December 1973 to the
worked to establish the first Local Spiritual Local Spiritual Assembly
Assembly of Bangui which was formed at Rid- of Libreville:
van 1962. When Mr. hamilcJiih was compelled ' . . . the sad news
of the passing of Mr. Isaac Eziukwu was received
to leave shortly thereafter, Isaac was again the and it brought deep sorrow to our hearts.
mainspring of the small community, continually This devoted and steadfast
offering encouragement to the other believer was a sincere
promoter of the Cause, and a true lover of the
believers. Blessed Beauty. He
When the Universal House of Justice called spent his days in
detachment and service, and set an example of
for pioneers at the beginning of the Nine Year dedication to his fellow-
Plan, Isaac left as soon as possible for Gabon believers wherever he
was. We assure you of our fervent prayers at the
and arrived in Libreville in June 1964. Behind Holy Shrines for the
the market-place in Libreville he worked as a continued progress of
his noble soul in the Abha Kingdom. . . '

'See 'In Memoriam', p. 519.

J A V J. ~ M U ~ R A B ~

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T H E B A H A ' ~ W O R L D

KAREN BARE A friend has written: 'Karen had a
deep love for the Faith, a sound knowledge of Baha'i
1942-1 974 administration and a strong sense of justice. Her
Karen (Stamper) Bare was born on 5 May 1942 loyalty to the Universal
House of Justice was truly ardent. Her life
in Cheyenne, Wyoming. She was in Hawaii in disappointments, but her
held many tragedies and devotion to the Faith
1968 waiting for news of her husband, William was the source of her
devotion to the Faith strength.'
Bare, an officer of the United States Air Force

who had been reported missing in action, when Africa, Mr. Jean- she became attracted to the Bahi'i Faith. She tribute to the memory of immediately identified herself with the Cause which the following and became a member of the Bahi'i community of Hawaii where she was supremely happy. A year later, in response to a call for pioneers to in the Kingdom now! Africa, she volunteered to serve in the United distribuais la force Republic of Cameroon. Within a few weeks she primordiale, arrived at her post, serving first in Douala and later in Victoria. Her activities as a pioneer were varied. She served as a member of the National Spiritual Assembly and on a number of national committees, was elected to the Local Spiritual Assembly of Victoria, devoted considerable time to travelling as a teacher of the Faith and offered friendship and hospitality to believers and visitors.

Mrs. Bare was killed in an automobile accident on 4 January 1974 while visiting her family in the United States. The National Spiritual Assembly of the Cameroon Republic wrote, in part:

'The tragic news of the death of our dearly-loved young BahB'i sister, . . . (an) ardent promoter and protector of the BahL'i Faith, came as a great blow to our BahB'i community. The friends in Cameroon are grief-stricken and . . . memorial meetings have been held in a number of places.

'Karen Bare was especially loved by the Cameroonian women and children, on whom Karen Bare she poured her love. She forgot ease and comfort and even during the Fast in the heat of the day would walk several miles to visit villages Source tu pro-

around Victoria for teaching and deepening.

'Her home was the home of all visitors and rBgBnBratrice de lYhumanitB

pioneers who came to Victoria. The Persians are famous for their hospitality but several re-

A fellow pioneer to

Christophe Casu, paid

Karen Bare in a poem from

excerpt is taken:

'Angel is dead, she is

Oh joie spirituelle tu

aimante pour la Cause

l'accomplissement divin.

diguais l'Bnergie,
l'eau merveilleuse

entikre,
toi frele femme jusqu'a

Bpuisement, jusqu'au
 marked that they had seen none to equal hers. bout!
 'When the BahB'is of Cameroon read the Angel is dead, she is in
 the Kingdom now!
 cabled message from the Universal House of Tu vis parmi nous
 semence prodigieuse,
 Justice, they will feel some comfort for their , toujours en symbiose
 avec
 sorrowing hearts. We hope that the youth both nos imes qui prient et
 nos oreilles palpitantes
 here and in her motherland will be inspired by entendent,
 her devoted service (in the) pioneer field (and) entendront Bernellement
 ton 'Al lah-u-
 splendid example.' Abha' !

I N M E M[O R I A M

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Aimable, fraternelle, genereuse pour tout le an employee, but Dad did not
 know of Mr.
 people de Baha. rand all'.^ connection with the
 Faith at that
 Angel is dead, she is in the Kingdom now!' time. Following their visit
 to Green Acre, my
 Karen's BahB'i books were presented to the parents became Baha'is.
 National Spiritual Assembly of the United Re- A few years later we
 moved to Portsmouth,
 public of Cameroon by her mother, Mrs. Stam- New Hampshire in order to
 be near Green
 per, and they will form the nucleus of the Karen Acre. Each summer many
 wonderful BahB'i
 Bare Memorial Library. teachers came to share
 their knowledge with
 On 10 January 1974 the Universal House of others. It was at Green Acre
 that my father
 Justice cabled : derived the inspiration and
 the desire to devote

DEEPLY GRIEVED UNTIMELY DEATH VALIANT

his life to teaching and spreading the Faith. He
DEDICATED MUCH LOVED MAIDSERVANT
 became a deep student of the Writings and
BAHAULLAH KAREN BARE STOP HER DEVOTED
 developed capacities as a public speaker. Being
SERVICE PIONEER FIELD SPLENDID EXAMPLE
 blessed with a beautiful speaking voice and a
OTHER YOUTHFUL BELIEVERS STOP ADVISE
 deep reservoir of enthusiasm, the result was a
HOLD MEMORIAL SERVICES STOP PRAYING
 dynamic presentation. However, most of his
SACRED THRESHOLD RICH REWARDS BLESSINGS

desire to teach and pioneer came as a result of
ABHA KINGDOM.

his love for and devotion to Shoghi Effendi,
the beloved Guardian of the Faith. Although
my father did not have the bounty of meeting
the Guardian, he frequently wrote to Shoghi
Effendi and, in turn, received many letters from
him encouraging my father in his efforts to teach
PHILIP A. MARANGELLA the Cause.

My father's travels on behalf of the Faith are
1895-1974

too numerous to mention but some stand out as
'A native returns . . .' These words were written being of special interest
at the time because he
in the summer of 1973 on the occasion of the wrote to Shoghi Effendi
about them and re-
visit to Potenza, Italy by my father, Philip ceived replies. In 1932 my
father sent to Shoghi
Antonio (Arnalfi) Marangella, who was present Effendi an account of his
teaching trip through
there for the Italian Baha'i Youth Conference, the southern United States
and the Guardian
held for the first time in the province of Italy replied through his
secretary, adding the follow-
where he was born on 18 October 1895. Al- ing note in his own hand:
though my father was a naturalized American 'Dear and valued
co-worker :I have read your
citizen and loved America deeply, he always splendid report and I am
thrilled by the news it
retained a special love for the land of his birth conveyed. You have
certainly rendered a service
and it was a particular pleasure for him to make which deserves to be ranked
as one of the most
one last trip to Italy during the last summer of outstanding achievements in
recent years in the
his life. In the summer of 1973 he had been a teaching field. May the
Beloved bless, sustain
Baha'i for fifty-two years and it seemed very and guide your efforts and
enable you to render
significant to him to be visiting his birthplace. still greater services in
the days to come. Per-
My parents first went to Green Acre, Eliot, severe, and rest assured that
my prayers will
Maine in July 1921 and attended their first continue to be offered in
your behalf. Your true
BahB'i meeting at Fellowship House. The speak- and grateful brother,
Shoghi.'

er was the renowned Baha'i teacher Jinab-i- still very active with Fadil who spoke on the subject, 'The Liberators response to a report the of Mankind'. This was Professor Fadil's last on his behalf: 'The lecture in America and he left the following day ~plendid~activities in connection for New York'to take the ship back to Haifa to greatly cheered his heart report to 'Abdu'l-Baha on his one year trip. The chairman of the meeting was Mr. William H. Randall of Boston, a member of the United States Shipping Board of which my father was increasingly blessed and

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become a means whereby many eager and sincere souls can be led to accept the Teachings.' Another way in which my father spread the Teachings was through his original poetry, some of which he sent to the Holy Land. In a postscript to a letter dated 6 August 1933 the Guardian wrote: 'Your poem dedicated to Nabil deeply touched me. I urge you to revise it and put it into final form and send to me a copy of it for inclusion in the next issue of The Bahb'i World . . . I would also welcome any other poems from your gifted pen on any phase or episode recounted in Nabil's immortal narrative. You are rendering the Cause unique and notable services. Be happy and persevere in your high endeavours.' The poem entitled 'Nabil' appeared in The Bahb'i World, vol. V , on page 673. His poem entitled 'Zanjan' appeared on page 674 of the same volume. Two poems he composed in memory of Keith Ransom-Kehler were acknowledged by the secretary of Shoghi Effendi who wrote on 27 February 1934 Marangella

stating that the Guardian hoped that the poems would enable both BahB'is and non-BahB'is to richest blessings. You 'better appreciate the magnificent services which

In 1933 my father was inter-racial work and in Guardian's secretary wrote news of your with inter-racial work and confirmed his hopes for efforts for the promotion peace in America. May your along this line be

Philip A.

of my heart, the Master's are often in my thoughts

and prayers, and I feel that devoted servant of the Cause has rendered confident that the Beloved is well pleased with it during her long and active career of service you, and will reinforce your meritorious and to the Faith'. high endeavors.'

For a long time my father had a great desire to Father remained as a pioneer in Italy for a go to a Spanish-speaking country or island to year and in 1948 he returned to the United States where he spent the years until 1953, teach the Faith. He wrote of this desire to the States where he spent the years until 1953, Guardian whose secretary responded in a letter broken briefly by an extended trip to Jamaica where he visited BahB'i of 30 September 1937 stating on the Guardian's where he visited BahB'i communities. He left the United States in October behalf that it would be preferable for my father 1953 and settled as a to 'travel to Cuba and to endeavor while there to pioneer in Japan where he spent the next twenty years. The last two years establish a group of believers who could be able years. The last two years of his life were spent to carry on the work after your departure'. pioneering in Hong Kong where he passed away on 31 January 1974.

My father made a trip to Cuba, remaining In this last period of there nine days. He sent a report of this to his life my father devoted his teaching efforts to his Shoghi Effendi which was acknowledged by his his teaching efforts to the East, travelling throughout Japan from its secretary on 24 March 1939. In his own hand the throughout Japan from its northernmost island of Hokkaido to the Guardian penned: 'Your letter and enclosures of Hokkaido to the southernmost island of Kyushu. He also visited rejoiced my heart. I feel proud of the spirit that Kyushu. He also visited Korea, Taiwan, the Pescadores Islands, so powerfully animates you . . .' Later in 1939 and India. He was elected Okinawa, Macao, Vietnam as a member of the my father was situated as a pioneer in Cuba and India. He was elected as a member of the where he remained for a year. National Spiritual Assembly of Northeast Asia

By the year 1947, however, my father was for ten successive years, serving in various capacities. pioneering in Italy and he wrote, as always, In addition to his reporting his activities to Shoghi Effendi. To a teaching work in Japan, letter dated 23 August 1947 Shoghi Effendi Hong Kong and adjacent

areas, father had the

appended the following postscript: 'I deeply
several very outstanding
appreciate your magnificent and historic ser-
nature. He attended the
vices. I will supplicate for you, from the depths
London in 1963 and had

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the bounty of being a delegate to the second
FAITH IRAQ UN-
International Conventiom in Haifa in 1968. He
HOLD MEMORIAL
obtained permission to make a pilgrimage at the
HAZIRATULQUDS STOP
end of 1970 while on a round-the-world teach-
CONDOLENCESASSUR-
ing trip. This tour was of more than six months'

experience of making

journeys of a wider

Jubilee celebration in

RECORD DEVOTED SERVICES

FORGETTABLE ADVISE

GATHERING NATIONAL

CONVEY FAMILY LOVING

ANCE PRAYERS SHRINES PROGRESS HIS SOUL. .

duration and took him to numerous countries
Justice

Universal House of

of Europe and Asia as well as to the United

On 1 February 1974Mr. Daoud Toeg, a staunch

States. In 1971 the Universal House of Justice

and faithful servant of Baha'u'llah, passed away

asked him to visit the seats of twenty established

and four newly-formed National Spiritual As-in Hull, Quebec where he had been a
pioneer

for almost three years.

semblies. This was a travel teaching programme.

Mr. Toeg was born in Baghdad, 'Iraq, of a

but it utilized his many years of experience as an

accountant and auditor and he was asked to wealthy, well-educated and devout

Jewish

prepare a handbook for National Assembly family. He received an excellent

education and

mastered seven languages but grew dissatisfied

treasurers. In 1973 he attended the third In-

ternational Convention to which he was a with the Jewish Faith and became an
atheist.

delegate.

Eventually he met Mr. Ezra Sofer, a

Baha'i of

Jewish background, and became attracted to his

During the more than thirty years since my

marriage, I kept in close contact with Dad ideas and the solutions he proposed

to the

through correspondence, and we met for briefproblems of individuals and

nations. Knowing that Mr. Sofer was not highly educated, he visits in London, Paris, Frankfurt, Amsterdam, Venice, Vienna and other places. The most always wondered what might be the source of his ideas. The night Mr. Sofer told him of the memorable, however, were his lengthy stays at our home in Zweibriicken, Germany during the teachings of Baha'u'llah they talked in a coffee shop until morning came and when they separated Mr. Toeg rushed to a library and observed he felt an urge to retire finally and be with us for the remaining years, he felt the even greater call to fulfill the ever-burning desire to spread the Baha'i Writings for the next three years and in 1927 declared his belief in Baha'u'llah. In this BahB'i teachings and help consolidate the victory won, so he remained at his pioneer post in Hong Kong to the very end. the Faith to send a written declaration of

acceptance directly to the beloved Guardian, The most appreciated tribute to his long years but Mr. Toeg waited until he had enrolled eight of devotion to the Faith was accorded him in a cablegram from the Universal House of Justice to the National Spiritual Assembly of North-letters of declaration to the Guardian. All these

east Asia on the occasion of his passing: believers remained steadfast and served faith-

DEEPLY GRIEVED LEARN PASSING PHILIP

fully on local and national administrative

MARANGELLA DEVOTED SERVANT BAHULLAH

bodies in 'Irkq and elsewhere. They also raised

STEADFAST SUPPORTER COVENANT HIS PIONEER

children who became dedicated servants of the

SERVICES TIRELESS WORLDWIDE TRAVELS

Cause.

BEHALF FAITH MOST PRAISEWORTHY PRAYING

In the early 1930s Mr. Toeg pioneered to Italy

SHRINES PROGRESS HIS SOUL ABHA KINGDOM

for about a year and a half. On his return to

ADVISE HOLD BEFITTING MEMORIAL SERVICE.

'Iraq he served on the first National Spiritual

AYNEDLOUISEMCCOMB Assembly of that country. He was elected to that body for twenty-five years and was many times its chairman.

Mr. Toeg was a hardworking merchant of substantial means and an adviser to the branch

DAOUD TOEG director of a well-known British trading company established in London. Mr. Toeg and his wife, Latifa, were married in 1942 and had three

DEEPLY GRIEVED PASSING FAITHFUL OUT- sons, Jamal, Kamal and Jalil, who assisted him

STANDING PROMOTER FAITH DAOUD TOEG HIS in the teaching work and other BahB'i activities.

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T H E B A H A ' ~ W O R L D

Mr. Toeg had the bounty of making his pilgrimage to the Holy Land twice. On his first pilgrimage, the Guardian was temporarily absent from Haifa, but he met the Greatest Holy Leaf on this occasion. On his second pilgrimage, documentation which the Guardian in 1935, Mr. Toeg spent twenty days in the Holy Land and attained the presence of Shoghi Effendi on many occasions. Four years earlier, at the behest of the Guardian, Mr. Toeg had learned the Persian language which aided him greatly in deepening his understanding of the Faith and further increased his capacity and effectiveness as a Baha'i teacher.

from 1854 to 1856. Mr. Toeg took a number of photographs and was able to interview several local inhabitants who had seen Bahi'u'llah. He sent an album of photographs to the Guardian with his report, and declared would be

invaluable to future historians of the Faith. On one of his three visits to Turkey, Mr. Toeg was able, with the assistance of local friends, to determine the exact location of the house which BahB'u'llah had occupied in Constantinople, and on another visit was able to locate the dwellings where Bahk'u'llah was kept

in 1954 Mr. Toeg was appointed an Auxiliary Board member for 'Iraq on the first Auxiliary Board of Asia. He served the Faith in this capacity for sixteen years.

During the Ten Year Crusade, the Toeg family pioneered to Kirkuk 'hiq where they spent seven

years.

years.

years.

years.

years.

years.

years.

years.

years.

years.

years.

years.

years until they

One of Mr. Toeg's outstanding services to the were requested by the National Spiritual As-

Faith in his homeland was the supervision of the ssembly to return to Baghdad in order to give

construction of the National Ha~iratu'l-Qudsin support and encouragement to the Baha'i com-

Baghdad, for which purpose he abandoned his munity.

job for six months. The Guardian was very In 1970 circumstances forced the Toeg family

satisfied with the design of the building and the to leave 'friq, and in the early part of 1971

way in which the work was carried out. Mr. they settled in Canada. At the request of the

Toeg was also helpful in securing land for the Canadian National Spiritual Assembly they

Temple in 'Iraq, a goal of the Ten Year Crusade. pioneered to Hull, Quebec, where they helped

For twenty years of his life in 'fraq, besides to re-establish the Spiritual Assembly which had

serving the national community, Mr. Toeg fallen below strength. Mr.

Toeg was a member

rendered valuable services to the Guardian in of that Spiritual Assembly until the time of his

channelling communications between the Holy Land and the Persian community at a time when there was no direct means of communication.

Correspondence, Tablets revealed by the BBb and Bah6'u71lah, relics associated with the Holy Family and the heroes and martyrs of the Faith, contributions to Baha'i funds, Huququ'llah

payments-all these passed through Mr. Toeg's hands on their journey from Persia to the Holy Land. He also received from the Guardian his messages for transmittal to Persia. The Guardian, in appreciation of this vital service, sent Mr. Toeg approximately fifty letters of encouragement, assuring him of his continued prayers and blessings. Mr. Toeg also served as representative of the Huququ'llah fund for the believers in 'fraq.

Mr. Toeg was involved in other spheres of BahB'i activity, some of which are of great historical importance. He was in the vanguard of those who located and visited the caves of Sar-Galu in Sulayminiyyih, Kurdistan, which are associated with Bahii'u'llih's two-year soli-

tary retreat and meditation in the wilderness,
Toeg

Daoud

I N M E M I O R I A M

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passing. The home of the Toeg family in Hull
fainting. When his brothers
became well known throughout the Ottawa
commercial centre in Tabriz,
Valley for its weekly fireside meetings. These
to work for them. He became
were regularly conducted by Mr. Toeg and
believer and participated in all
Baha'is and their friends were always assured of
activities.

leaving the child

established a

'Inayatu'llah went

a very studious

the BahB'i

a most warm welcome.

As a young man

he made the pilgrimage twice

during the lifetime of

The stresses and strains which Mr. Toeg

'Abdu'l-Baha, and twice

endured in his latter years sapped his strength.

again during the

lifetime of Shoghi Effendi. One

The evening before his passing, he stayed up

of his treasured

memories of the time spent in

until after midnight, talking and joking with his

the presence of the

Master was the procession of

family. The following day his heart failed and he

believers who in

spiritual exultation transported

passed away in the early evening. He had the

to Bahji the

beautiful carpet which one of the

distinction of being the first BahB'i to be buried

friends had

presented as a gift for use in the

in Hull. At the commemoration service held on

Shrine of

BahB'u'llah. He often spoke of the joy

3 February 1974 and the funeral service the

of that day when

the friends sang songs in the

following day, BahB'is from the Ottawa Valley,

presence of

'Abdu'l-Bahi. Throughout his life

Montreal and Quebec City were present.

he strove to follow

the example of the Master,

and his loving nature, his thoughtfulness and

generosity, won him the appellation 'Uncle', a

title of affection and respect by which he was

known throughout his life not only by the

BahB'is but by some Government officials.

'Inayatu'llah left a touching written account

of his pilgrimages

'Inayatu'llah Ahmadpur was born in the Per-

in the time of the Guardian,

sian province of Milan, the home of many

recording that

Shoghi Effendi asked him vari-

outstanding Baha'i scholars, calligraphers, what 'Abdu'l-Bahi had teachers and pioneers. His father, Hiji Ahmad 'Inayatu'llah was in His presence. Milini, was a prominent silk merchant who was treated him with much love and among the first to support and promulgate the after his family and com- teachings of S_hay&-Ahmad-i-AhsB'i and 'Inayatu'llih should be grateful Siyyid Kizim-i-Rashti, the 'twin resplendent his family were devout, lights' who heralded the Bab and BahB'u'llah, veteran believers. He said that and the family became followers of the Bib been twice confirmed in his when His Revelation was brought to Milan by Cause; that he had been confirmed the Letter of the Living, Mulla Yusif-i-Ardibili. 'Abdu'l-Baha and had continued On 11 July 1850, two days after the Bab was services after His passing. martyred in Tabriz, His remains were wrapped requested that 'Inayatu'llah in a cloak and secretly removed to the silk the Bab on his behalf when factory of Haji Ahmad Milani where they were deposited in a small wooden casket.l This was elected a member of the first the first of a long succession of places of con- Assembly of fran, cealment before the remains of the Bab were transferred his residence from befittingly interred on Mt. Carmel. His house in TihRBn gradually 'Inziyatu'llah's father died while the boy was the gatherings of the friends quite young and he was cared for by his mother believers who poured into and older brothers who surrounded him with the provinces. such love that in later life he often remarked that the believers in a village in the he did not feel that he had lost his father. Once A&irbayjan were about to be as a small child he was attacked and throttled on tribulations instigated by a fanati-

ous questions about said when The Guardian kindness, enquired mented that that the members of steadfast and 'Inayatu'llah had service to the in the days of to render outstanding The Guardian chant the verses of he visited Bihriq. After being National Spiritual 'Inayatu'llah Tabriz to Tihrin. became a centre for and a haven for the the capital from At a time when mountains of engulfed by

the street by a cruel and antagonistic butcher cal element, the
 Guardian asked him to go to the
 who fled at the approach of one of the believers, village immediately
 and make plans to protect
 'Shoghi Effendi, Information Statistical and Comparative the BahB'is.
 'Iniyatu'llih obeyed and upon his
 18441952, p. 20. arrival approached

the chief instigator of the
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T H E B A H A ' ~ W O R L D

LONG RECORD SERVICE LOVINGLY REMEM-
 BERED PRAYING SHRINES PROGRESS HIS SOUL
 CONVEY WARMEST SYMPATHY RELATIVES AD-
 VISE HOLD BEFITTING MEMORIAL GATHERINGS
 THROUGHOUT COUNTRY

A. Q. FAIZ~

MARY ASHLEY ELSTON

DEEPLY GRIEVED PASSING DEVOTED HANDMAID
 BAHULLAH STEADFAST PIONEER HIS CAUSE
 VARIOUS LANDS MARY ELSTON ASSURE DEAR
 ALLEN RELATIVES PROFOUND SYMPATHY LOV-
 ING PRAYERS HOLY SHRINES PROGRESS HER
 SOUL. Universal House of Justice

Mary Ashley Elston was born in Albion, Michi-
 gan on 23 November 1898 of an English father
 and an American mother. Her father, John P.
 Ashley, was President of Albion College in
 Michigan. Mary attended Albion College and
 revolt against the Baha'is. As a result of the then Grove Schools in
 California.

sincerity, bravery and purity of love displayed I first met Mary and
 her four children in 1951
 by 'In~yatu'llahthe man softened and not only when she was married to
 Raymond Farwell who
 pievented an uprising but opened his heart to became a BahB'i in that
 year. Mary had em-
 listen to the fundamental verities of the Cause. braced the Faith a year
 or so earlier. It was in
 In a later period, again at the request of their home that I
 accepted the Faith.

Shoghi Effendi, 'Inayatu'llih settled in a i h r i q Shortly after
 becoming a BahB'i, when I was
 where he built a house and lived alone for a very in Alaska, I learned of
 Raymond Farwell's
 long time, developing friendships with the death. Future events led

to my marriage to
Kurds, the townspeople and the government Mary and our decision to
pioneer. Mary told me that it had always been
officers which no doubt contributed to the safe- that it had always been
in her heart to perform some mission for God and
guarding of the Bahh'i historic sites in that area. some mission for God and
asked me to consider pioneering some place with
Eventually he had a heart attack which re- know that this was my
her. Little did she a BahB'i. We wrote to
sulted in partial paralysis but did not prevent a BahB'i. We wrote to
intention when I became structions in response
him from continuing his services to the Faith wrote on his behalf
the Guardian for in- great need for pioneers
he defended so valiantly, loved so abundantly
to which his secretary We left Seattle,
and supported so generously. He drew much
drawing attention to the 1952 and attended the
happiness from the knowledge that his own ference held in Kampala,
in Africa and Europe. Uganda, in February
children were dispersed as pioneers throughout
Washington in November
the world in Asia, Europe and Africa. 1953, the first of the four Baha'i In-
Intercontinental Con- tercontinental Conferences held in observance
The physical temple gradually gave way. ference held in Kampala,
Uganda, in February of the centenary of the
With his passing in Tihran in February 1974,the mission. We decided to
1953, the first of the four Baha'i In- pioneers.
Persian friends lost a kind and loving 'Uncle' Mary was always in the
tercontinental Conferences held in observance
whose services were extolled by the Universal thick of things and
birth of Bahi'u'llih's AHMADPUR STOP HIS PERSEVERANCE LOYALTY was very much loved by the
House of Justice in a cable dated 21 February: African believers
remain in Kampala as
HEARTS GRIEVED PASSING DEDICATED
STAUNCH PROMOTER CAUSE INAYATULLAH
thick of things and
AHMADPUR STOP HIS PERSEVERANCE LOYALTY
African believers
Assembly of Fort Myers for the first part of
1966 until we moved to Marco Island where a
Bahs'i group was formed. My work at Marco
Island ended in May 1967.
We promptly made the last move in our
BahB'i activities to Kailua-Kona, Hawaii. Mary
was elected to the Local Spiritual Assembly of
Kailua-Kona and again took on the re-
sponsibilities of secretary. She had to relinquish

her duties after the first year and over the next five years she slowly deteriorated and eventually became completely immobile. She passed away on 3 March 1974.

I was with her when she died and saw her buried in the very beautiful Bahi'i plot at the Hawaiian Memorial Park. The green rolling hills surrounded by the cathedral-like cliffs bordering Nuuanu and Kalihi Valleys, a small pond close by populated with swimming mallard that Mary loved so well-this is my earthly idea of what Mary would be very happy with.

Mary and I made our pilgrimage to the Holy

Mary Ashley Elston Land in 1954. During the ten days which were

spent in the presence of the beloved Guardian he and other BahB'i friends everywhere. During that caused us both never infused us with a spirit her fourteen years in East Africa, Mary made to fear again.

five major moves to places in that territory

ALLENELSTON

within the countries of Uganda, Kenya and Tanzania. During this time she helped to establish many Local Spiritual Assemblies and for twelve years served as secretary of various Local MILLS

MARY OLGA KATHERINE

Assemblies. Mary enjoyed reasonably good 1882-1974

health for the first ten years even though she Knight of Bahs'u'llkh

contracted the dreaded tick-typhus the first year. In 1954 her doctors recommended that she 24 October 1882 in

Olga Mills was born on

move to a lower altitude, preferably the sea-the German State of

Grimma, in what was then

coast, but she laboured on undeterred. Only the Katherine Swinburne

Saxony. Her mother was

last eight years of her pioneering efforts were Northumberland, England and

Bieyemann of

spent by the sea in Tanga, Tanzania. In that Bieyemann, a German

her father was Ferdinand

period she served on the Tanga Local Spiritual Halford Percival Mills, an

lawyer. Olga married

Assembly as secretary and, in 1964 when the was working in the

Englishman, while she

National Spiritual Assembly of Tanzania came of an enquiring mind

United States. Possessed

into being, she served as secretary. In 1965 she and an adventurous spirit, Olga began to travel again was elected to the same office. widely at the age of twenty-two. She visited During the last eight years of our pioneering many European countries and through the as- efforts in Africa I noticed a decline in her ability sistance of her brother, an officer in the German to perform her secretarial duties, a burden she Navy, she visited China, Manchuria, Japan and had carried cheerfully, without criticism or Russia. Until the end of her life she was able to tell fascinating stories complaint. Parkinson's disease had been slowly tell fascinating stories of her travels and partic- ularly of her visit to taking its toll and in the winter of 1965 I insisted the grave of Confucius in that we return to the United States. Mary finally China, an experience which thrilled her. agreed and we left for Florida where we lived for Olga's broad experience with the people of a year. Mary served on the Local Spiritual other religions led her along the path of search

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until she found the Bahh'i Faith. Although the exact date she visited the Holy Land is not known, it occurred some time before 1930; she remained there for a month at the request of the beloved Guardian to be companion to Effie Baker who was preparing to leave for Persia to photograph the Bahi'i holy sites. Olga would vividly describe her first meeting with the Greatest Holy Leaf; she ran to her and flung herself on the ground at the feet of Baha'iyyih Khanurn 'sobbing her heart out'.

The only record we have from those days is a letter written on behalf of the beloved Guardian, dated 12 July 1931, which refers to one she had written to him exactly a month earlier. The letter refers to Olga's 'last visit to the Holy Shrines' and her subsequent visit to the BahB'is in Leipzig and Berlin and the talks she gave there. An interesting reference is made in this letter to 'our zealous and competent BahB'i teacher, Mr. Benke,l who had gone to Sofia in order to help Miss J a ~ k ' .Apparently

~ Olga had

befriended George Adam Benke and, during World War II when she found herself stranded Olga Katherine Mills in Leipzig with her brother, she maintained close contact with Lina Benke, the widow of consolidation of its divinely appointed Mr. Benke. During the 'time of prohibition' in 'one of the most significant Germany, these two devoted ladies met several embarked upon by members of times a week for study and prayer and even National Assemblies during the when Mrs. Benke went to Neckargemünd the second Bahá'í centenary. In

.~

(about May 1944) they kept in touch by correspondence which continued after Mrs. Mills spiritual giant. She was of small left Germany.

apparently affected by the privations

On 4 July 1947, Olga wrote again to Shoghi Effendi and mentioned the possibility of her was widely read, possessed a moving to England. Through his secretary, the Guardian expressed happiness that she had society. She served as a travel- 'survived the terrible ordeal of the war' and in England and in early 1948, even his letter to her of 2 August 1947 he encouraged reached her sixty-sixth year, she her to seek the advice of the British National Nottingham. In March of that year Spiritual Assembly.

Guardian about her ex-

Olga arrived in England during the period pioneer and her efforts to teach when the believers in the British Isles were self-supporting. He graciously re-engaged in the Six Year Plan which extended assuring her of his 'loving and from 1944 to 1950 and which was described by In October 1948 she again Shoghi Effendi as 'the first collective enterprise time to Belfast. Within the next

Mary

and the

institutions' and

undertakings

the Bahá'í

opening years of

the service of

stand out as a

build, was

she had suffered in

nature; but she

great sense of

welcome in any

ling teacher in

though she had

pioneered to

she wrote to the

periences as a

and become

plied on 11 April

fervent prayers'.

pioneered, this

undertaken by them for the spread of the Faith year she
pioneered to Edinburgh and St. Ives.

By February ,1950 we read of her moving to
George Adam Benke, 'first European martyr for the Faith';
letter dated 21 June 1956, written on behalf of Shoghi
Brighton and, in the concluding months of the
Effendi to the National Spiritual Assembly of Germany. 'In Six Year Plan, she
moved into Bournemouth.

Memoriam', The Bahd'i World, vol. V, p. 416. Six pioneer moves
to three countries in just over

Marion Jack, 'immortal heroine', 'shining example to pio-
neers'; Shoghi Effendi, cablegram dated 29 March 1954.

'In Memoriam', The Bahh'i World, vol. XIX, p. 674. The Bahh'i World,
vol. X , p. 53

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two years on the part of a gentle lady in her late was minimal. In 1956 the
Guardian's secretary
sixties who always sought to be self-supporting, wrote on his behalf: '. . . He
advises you, if the
is service of the highest order! Yet on 4 August situation should become worse,
to try your

1950she again wrote to the Guardian offering to utmost to remain at your post,
which he knows

pioneer overseas. The Guardian's secretary is the deep desire of your heart,
also. He greatly

replied on his behalf 'It does not seem to him appreciates your constancy and
your spirit.' In a

you could very well undertake service outside letter written in March 1957 she
again received

the British Isles. . .' but Shoghi Effendi added in encouragement which gave
her renewed

his own handwriting, 'May the Almighty bless, strength: 'He is happy to see
that, although your

guide and protect you, aid you to extend the local resources have been depleted
. . . you

range of your activities, remove all obstacles --neverthelessare remaining to
"hold the fort", a

from your path, and enable you to win great service to which he attaches the
greatest impor-

victories for His Faith and its institutions . . .' tance . . .' The letter
invited her to take comfort

That was sufficient for Olga. When the Ten in the knowledge that eventually
receptivity to

Year Crusade was launched in 1953 she begged the Faith would increase and the
Cause would

him to allow her to move to another country. In become firmly established in
Malta. This was

July of that year he responded urging her to the last letter she received from the beloved
'leave as promptly as possible for either Malta Guardian and she was to sustain many vicissi-
or Cyprus, preferably Malta, and there engage tudes before witnessing her greatest triumph.
yourself with all your powers in teaching the At the end of the Ten Year Plan she spent
Faith'. In a postscript in his own hand Shoghi some time in hospital because of a fractured
Effendi expressed the hope that she would be wrist but even during her convalescence she
rewarded 'for your valour' and enabled 'to win wrote regular reports to the Teaching Com-
innumerable victories in the service of His mittee. A letter written in June 1963 and which
glorious Faith'. took three days to write
qescribes the deformity
Within three months this indomitable, inde- of her right wrist and fingers : '
. . It is suggested
fatigable stalwart of the Faith wrote to the I should have my wrist broken again and re-set,
Guardian stating that she hadjoined the Knight which is risky at my age. I do not feel the
of Baha'u'llah for Malta, Miss Una Town- courage to go through another four months like
shend, at her post. The Guardian added Olga's the last . . .' But a month later one of the
name to the Roll of Honour and his secretary pioneers wrote that Olga had visited her to
wrote on his behalf, 'He is praying for you both commemorate a BahB'i Holy Day and that
and urges you to persevere and never lose heart.' '. . . she seems much her old self again, though
By July 1954 Olga was able to write to the her wrist tires easily'.
Guardian that she had been joined by Dr. John Ten years were to pass before the exciting,
Mitchell who had resigned as treasurer of the long-awaited day arrived and this dear soul was
National Spiritual Assembly of the British Isles able to witness the establishment of the first
to pioneer to Malta and for whom she was Local Spiritual Assembly of the BahB'is of
acting as 'housekeeper. In one of her many Malta, in the spring of 1973. In the photographs
reports to the European and Asian Teaching taken of this first Spiritual Assembly and of the

Committee, this faithful soul, as zealous as ever subsequent visit to Malta of the Hand of the

in her seventy-second year, wrote that she had Cause Ugo Giachery we have our last glimpses

met ' . . . an old lady who knew Professor of Olga Mills; ninety-one years of age, happy

Browne and his family in Oxford, and seemed and triumphant, her constancy rewarded. Gil-

alert . . . ! lian Adamson who pioneered

to Malta shortly

Malta proved to be a difficult pioneer post to before Olga's death has written: 'Everyone was

maintain. Miss Townshend had to leave; Mr. filled with love for her . . . Those few days we

Mitchell returned home due to an illness from had the honour of visiting her in hospital had a

which he never recovered; pioneers tried to powerful and lasting effect on us. Her very being

settle but were unable to stay for long; con- seemed to sing, "Teach for Bahh'u'llah!!" One of

ditions for teaching were difficult and progress the friends said that the beloved Guardian had

told her to remain in Malta "until the wind

'Edward Granville Browne. blows you away': For

twenty-one years she has

lived in Malta . . . we will always be grateful for moved to fill a pioneer goal in one of the islands.

her devotion and her smile which inspires us to In 1969 she returned

to the United Kingdom

proclaim His Cause.' to pioneer in Hereford,

and then St. Austell in

On 2 May 1974, in her ninety-second year, Cornwall. Due to health

problems it became

after twenty-seven years of dedicated pioneer- necessary for her to move

into the Birmingham

ing in four territories, Olga passed away. The community to be with her

family, which she did

Universal House of Justice cabled: in early 1971. Her health

improved and as soon

as she began to feel better she insisted on

PASSING NOBLE SOUL OLGA MILLS GRIEVOUS

responding to the call from the Universal House

LOSS BRITISH BAHAI COMMUNITY STOP HER

of Justice for pioneers to the Canary Islands.

LONG STEADFAST DEVOTION BAHAUULLAH

She returned there in 1972 and at Ridvin 1974

SHEDS LUSTRE ANNALS FAITH THAT COM-

she helped to form the first Local Spiritual
 MUNITY STOP ISLAND MALTA HISTORICALLY
 Assembly of Arucas, Canary Islands. However,
 FAMOUS CLASSICAL CHRISTIAN ISLAMIC ERAS
 her physical condition had worsened and in
 RECIPIENT NEW SPIRITUAL POTENTIALITIES
 May 1974 she was forced to return to the United
 THROUGH HEROIC SERVICE KNIGHT
 Kingdom. Although mentally and spiritually
 BAHULLAH DEDICATED BAND PIONEERS STOP
 still active, her health continued to deteriorate
 EXPRESS FRIENDS RELATIVES LOVING SYMPATHY
 and she passed peacefully to the Abha Kingdom
 ASSURE ARDENT PRAYERS PROGRESS SOUL.
 on 12 July 1974, in her seventy-eighth year. Her
 resting place is at the Brandwood End Ceme-
 tery, Birmingham. Thus ended a pioneer ser-
 vice that spanned thirty years and covered three
 continents. At all times Prudence George was
 truly dedicated to the teaching of the Cause and
 PRUDENCE GEORGE would seldom let a day pass when she
 did not
 18961974 find an opportunity to mention the Faith
 to
 someone, an acquaintance made in a music
 Prudence George became a Baha'i in St. Lam- appreciation group or a
 stranger in a bus queue.
 bert, Quebec, Canada in 1941. Her first pioneer In order to support
 herself during her many
 move was from St. Lambert to Moncton, New pioneer moves she had a
 wide variety of employ-
 Brunswick in answer to a call for pioneers ment, often as a
 saleswoman. She particularly
 during the first Seven Year Plan of the Baha'is enjoyed her venture in
 Scotland selling pressure
 of the United States and Canada, which ended cookers from door to
 door. It was later discov-
 in 1944. In response to the Guardian's appeal ered that she had spent
 more time teaching the
 for pioneers to Europe, in 1946 Prudence Faith than extolling the
 virtues of the merchan-
 moved, with her daughter, Patricia, to Black- dise; 'The soul is more
 important than the
 burn, England, thus returning to the country body,' she said.
 she had left in 1928 to live in Canada. She Her utter faith in the
 power of the Greatest
 pioneered to many places during the Six Year Name was illustrated

during her stay in the
Plan in response to requests from the National
occasion a youth
Spiritual Assembly of the BahB'is of the British
handbag and her
Isles, including Norwich and Bournemouth
call out in a loud
and, in the years that followed 1950, Edinburgh
Baha'u'l-Abha!' whereupon the lad
and Portsmouth. In 1959 she settled in Luxem-
bourg, filling a number of pioneer posts during
her four-year stay. At the beginning of the Nine
i
stopped in his tracks, dropped t e handbag and
ran. Prudence was left calling .m back with
open arms in order to give him the benefits of the
Year Plan she reopened to the Faith Guernsey
Prudence felt that no
in the Channel Islands. During her stay there
low to receive this great
her health began to deteriorate and she moved
BahB'i in Canada,
once more to fill a pioneer post in opening
Christian, her iirst
Chelmsford in Essex. Pioneers were needed to
this precious gift to the
help open virgin territory in the Canary Islands
Montreal and she was
and, once more, Prudence responded and
rejected it.

Canary Islands. On one
attempted to snatch her
immediate reaction was to
voice, 'Ya
Message of Baha'u'llah.
one was too high or too
teaching. On becoming a
having been a very devout
desire was to pass on
Anglican Bishop of
utterly amazed when he

IN MEMORIAM 535
STOP MEMBER FIRST HISTORIC GROUP PARIS
TAUGHT BY MAY MAXWELL SHE ACHIEVED
IMMORTAL FAME THROUGH COMPILATION SOME
ANSWERED QUESTIONS UNIQUE ENTIRE FIELD
RELIGIOUS HISTORY STOP OFFERING ARDENT
PRAYERS SACRED THRESHOLD PROGRESS HER
SOUL ABHA KINGDOM URGE ALL COMMUNITIES
FRANCE HOLD MEMORIAL GATHERINGS GRATI-
TUDE OUTSTANDING ACHIEVEMENT.Universal
House of Justice

Laura Barney was born into a family of scholars
and artists in the United States of America. She
completed her education in France during the
last decade of the nineteenth century. With her
keen intelligence,logical mind and investigating

nature, she devoted her whole life, from adolescence, to improving human relations, bringing together peoples of different races, classes and nations. She was a brilliant speaker and made several trips around the world lecturing on the impelling necessity of a united world. She was a true pioneer in this field of activity at a time when the world was still geographically and politically divided and quite insensible to the call of spiritual unity. Her enthusiasm for this ideal never lessened. Those There must be many Baha'is in all parts of the world who had the rare privilege of knowing her over a period of many decades can testify that of Prudence George but common to all must be her undaunted zeal for a recognition of her exemplary dedication to the objective of the brotherhood of man re-service of the Bahi'i Cause and her deep love of remained alive and glowing to the very last day of her life on earth.

BahB'u'llah. Informed of the passing of Prudence George She became acquainted with the BahB'i the Universal House of Justice wrote to the Revelation through May Ellis Bolles (Maxwell) in Paris circa 1900. Laura National Spiritual Assembly of the United Kingdom on 25 July 1974: with the Faith of Barney's encounter Baha'u'llgh proved to be the spark that ignited a fire Kingdom on 25 July 1974: with the Faith of 'This ardent servant of BahB'u'llih rendered never to be quenched. Her ideals and aspirations devoted service to His Cause in the pioneering found fulfilment in Her ideals and aspirations field and we are confident that she now has her her activities in the service of the Baha'i Faith, reward. Please convey to her daughter and services that were joyfully rendered, with stead- relatives the expression of our loving sympathy; fastness and perseverance, for nearly four they may derive great comfort from the memory score years. Of the early pilgrims from the of her constant services and the fact that she West who visited 'Abdu'l-Baha in the Holy Land toward the end of the last century and in some remote and lonely outpost.' the opening years of the

present one, she emerges

as one of the most dedicated and active followers of Baha'u'llah. The writer recalls her vivid

LAURA CLIFFORD DREYFUS-BARNEY
meeting with 'Abdu'l-

description of her first

Baha and the expression of rapture and
1879-1974

wonderment with which, from time to time,

ASCENSION DISTINGUISHED MAIDSERVANT
her various visits

she related many details of

LAURA DREYFUS BARNEY FURTHER DEPLETES
devoted services she

to His household and the

SMALL BAND PROMOTERS FAITH HEROIC AGE
THE BAH L ' f WORLD

was able to render.

As her visits to the Holy Land became more frequent, she was privileged to spend long periods of time with the Master and His immediate family. She met Shoghi Effendi when he was a small boy and wrote of that first meeting: 'Shoghi Effendi! How well I remember the first time I saw him in the Holy Land. He was then a little boy of five or six years of age, clothed in a brown Persian garment, chanting a prayer in 'Abdu'l-BahB's presence; his earnest eyes, his firm mouth looked prede~tined.'~Her recollections of that extraordinary child were vivid and authentic. She became aware of 'Abdu'l-Bahi's plan to provide for His grandson an education in English literature. At the time of one of her visits, Shoghi Effendi had an Italian governess. Laura Barney was able to secure the services of a refined and cultured English lady who proved to be a great asset in the education of that gifted child in the study of the English language, a study which he joyfully pursued and Clifford Dreyfus-Barney

Laura

which led him to master that idiom to perfection in the years that followed. Laura Barney's Turkish government and per-
affection for the child grew into an ever deepening sense of admiration and respect.

prisoner of the

Shoghi Effendi in God

this juncture,' states

Visits to 'Abdu'l-Baha became the centre of celebrated compilation of

Passes By, 'that that

Laura Barney's life and inspiration. On a

His table talks,

published under the title *Some*
 month-long visit in 1905 she was accompanied *Answered Questions*, was
 made, talks given
 by her mother, Mrs Alice B a r n e ~ who , ~ had during the brief time
 He was able to spare, in,the
 become a BahB'i. Mrs. Alice Barney was a poet, course of which certain
 fundamental aspects of
 a painter, a musician and an architect. Her His Father's Faith were
 elucidated, traditional
 paintings even now can be seen in the National and rational proofs of
 its validity adduced, and
 Museum of Washington, D.C. In 1903 she had a great variety of
 subjects regarding the Chris-
 painted a portrait of the celebrated Bahi'i tian Dispensation, the
 Prophets of God, Biblical
 teacher, Mirza Abu'l-Fadl, during his visit to prophecies, the origin
 and condition of man and
 Washington. other kindred themes
 authoritatively ex-
 Among Laura Barney's many achievements plained.' The work was
 first published in Lon-
 and services in the Faith the most outstanding is don in 1908.
 the one that has immortalized her name the The existence of
 such a remarkable manu-
 world over-the compilation of the renowned script prompted the
 distinguished French
 volume *Some Answered Questions*. Unique in all scholar, Hippolyte
 Dreyfus? the first French
 religious literature, the book consists of 'table believer, whose
 acceptance of the Faith dated
 talks' given by the Master in response to the from 1901, to offer to
 translate the document
 questions of Laura Barney. I have given you my into French. M.
 Dreyfus and Laura Barney
 tired moments, Laura Barney records the Master collaborated on the
 translation and, -as she
 as saying as He arose from the table after later related, it was
 during this undertaking that
 answering one of her questions. These informal they discovered how
 well they could work
 discussions took place in the period from 1904 together. They were
 married in 1911, but the
 to 1906 described by Shoghi Effendi as the most intervening years were
 filled with many activities
 troublous and dramatic of 'Abdu'l-BahB's min- undertaken jointly,
 including travels, at the
 istry when He was still confined to 'Akki as a 'See Shoghi Effendi's

tribute to Hippolyte Dreyfus-Barney, letter of 21 .December 1928, published in Baha'i Adminis- 'Only a Word', The Baha'i World, vol. V , p. 667. tration, pp. 157-159, and in The Bahb'i World, vol. 111, p. See 'In Memoriam', The Bahb'i World, vol. V , p. 419. 210. request of 'Abdu'l-Baha, to Mah-Ku and other faith in the League of Nations and represented the International parts of Persia, to Ishqibad, Russian Turkistan, Council of .Women in that body, playing an where the construction of the first Bahb'i important role in cultural exchange. She was House of Worship was being completed, and the only woman named by the League Council to Indo-China and other regions of eastern Asia. to sit on the Sub-committee of Experts on After the passing of 'Abdu'l-Baha, but for- Education, a post which she held for many years, tunately before the beginning of the second beginning in 1926. On 23 July 1925 she was World War, the original Persian text of Some appointed Chevalier de la Ligion dlHonneur. In that same year she formed under the aegis of the and precious Tablets of 'Abdu'l-Bahi addressed the Committee of Major League of Nations the 'Liaison International Organi- zations to promote to Laura Barney and to a close friend, Mrs. Tewksbury Jackson, were transmitted to the through Education better Understanding Guardian through a trusted person. between Peoples and Classes' and became a permanent Laura's abiding devotion to the Master, the member of the com- mittee as well as Greatest Holy Leaf and Munirih a a n u m , the its liaison officer. In 1934 she became a member of wife of 'Abdu'l-Bahi, was repaid with trust, the Advisory Committee of the League of love and gratitude. 'Abdu'l-Baha extolled the variety of her services in many Tablets, and the also a member of the French Committee on Intellectual ladies of the household presented her with many Co-operation. Her services gifts, mostly pieces of jewellery, which were entrusted to this writer and delivered by him to were indeed extensive. She became the convenor

the Universal House of Justice a few years ago. of the
Cinematographic and Broadcasting Committee of the
At the request of Mrs. Tewksbury Jackson Women, and in 1931
International Council of auspices of the
who on one occasion accompanied her to the cational
she organized, under the Nations, the first
Holy Land, Laura Barney helped in the project Rome in 1934,
International Institute of Edu- of educational
of purchasing the land and of constructing a motion pictures. At
Cinematography of the League of Nations, the first
suitable home for 'Abdu'l-Baha and His family Rome in 1934,
congress for women, held in of educational
at No. 7 Haparsim (Persian) Street, Haifa.1 In motion pictures. At
specializing in the dissemination one of the six
relating this episode to the writer later, Mme chosen. In 1937 she
material for peace by means of French Minister of
Dreyfus-Barney said: 'For some time, there- cinema section of
this Congress she was elected In the same year
fore, and meeting with many obstacles, I was Oficier de la
vice-presidents, the only woman
occupied with purchasing the land, having a chosen. In 1937 she
was appointed, by the French Minister of
design for the house made-of course with the cinema section of
Commerce, a member of the
approval of the Master-and seeing that its In the same year
the International Exposition. Oficier de la
construction was carried out efficiently and
she was elevated to the rank of
promptly. All this kept me occupied for some Oficier de la
Ligion d'Honneur by a decree
time.' dated 3 1 January,
having been elected president
To recount in chronological order the Bahb'i of the Peace and
Arbitration Commission of the International
services of Laura Dreyfus-Barney in America, Council of Women.
Europe and other parts of the world is beyond After the death
of her husband in December 1928, she t ~ i e
the scope of these few pages but mention should
dto overcome her loneliness by intensifying her
be made of some of her humanitarian and social
efforts for the Faith of Baha'u'llah and the
activities in her work for world peace.2 During
cause of peace. In 1941 she was a member of the
World War I she served in Paris in the American
American delegation to the Conference on
Ambulance Corps, took part in the establish-

Cultural Co-operation held in
 ment of the first children's hospital in Avignon, Havana, Cuba. In May
 1944, at the request of
 and worked in a hospital with war refugees. At the Guardian, she
 attended the celebration in
 the end of that global conflict she placed her Wilmette of the
 first centenary of the birth of the
 Bahb'i Faith, although the second World War
 was raging in almost every continent of the
 See 'The House of the Master', Baha'i Holy Places at the globe. She gave, on
 that special occasion, a
 World Centre, The Universal House of Justice, 1968; pp. moving address that
 recalled her early days in
 54-57.

For a full account see Who's Who in America, vol. 29. 'Akka, and a review
 of forty years of
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developments in the Faith in which she mentioned PIONEER ALASKA PUNTA
 ARENAS CHILE MADE
 the names of many BahB'is who, like her, had VITAL CONTRTBUION
 ROOTS CAUSE NORTH
 laboured to spread the fragrances of SOUTH AMERICA STOP
 SUGGEST MEMORIAL
 BahB'u'llah's Revelation in many parts of the mETmG YOUR COMMUNITY.
 Universal House
 world. of Justice
 During the period of the second World War,
 Laura Dreyfus-Barney was the delegate of the Betty Becker was born into
 a German Men-
 French National Committee of Women to the nonite family and was
 raised on a farm in
 Commission on Racial Affairs. At the end of the Kansas, U.S.A. where she
 learned to love the
 war, with the birth of the United Nations, she good and simple things of
 life. Her quest for
 became an officer of the Commission of the spiritual truth was
 triggered by a childhood
 Council of Women for the Control and Re- experience of which she
 later wrote: 'I re-
 duction of Armaments, located in Geneva. Dur- member when my brother, who
 was a few years
 ing the years that followed she was very active in older than I, was
 baptized. The first thing I did
 the work of the Economic and Social Council of was rush him to my room
 and ask him whether
 United Nations in that city. As this writer had he felt changed and had

received the Holy Spirit.

been appointed Observer for the International terms: "No, I did Baha'i Community, we frequently met at up there in front of United Nations gatherings. When the Food and of yourself." This Agriculture Organization moved from Washing- profoundly and marked the ton to Rome, early in 1950, she often visited truth.'

Rome and was a welcome guest in our home. religion to which she could Those were unique opportunities to listen to the even after Betty com- reminiscences of her dedicated BahB'i life and to education and business hear at first hand many episodes and facts from for an insurance her personal experiences with 'Abdu'l-Baha, Missouri. She main- His family, Shoghi Effendi, and her much loved towards all religions, husband, Hippolyte. After my wife and I re- answer her needs. She turned to Europe from America in 1969, we sang in their choirs called on Mme Dreyfus-Barney whenever we but still was left were in Paris and there spoke joyfully of all that attended a lecture by was dear to our hearts.

(Louise Cutts-Powell)

For the last few years of her life she remained the Baha'i Faith at her home, seeing some friends occasionally November of that year. and living with the memories of her active and people, coupled with her fruitful life. Although her body was handi- teachings, qualified her as a capped by rheumatism, her mind was as alert teacher. She welcomed a and brilliant as ever. Her beautiful earthly life her home to hear the came to an end on 18 August 1974, five years When a Local Spiritual

He replied in no uncertain

not. And don't you ever go

everyone and make a fool

confused me very

start of my search for

The search for a

commit herself continued

pleted her university

training and began to work

company in Kansas City,

tained an open outlook

seeking one that would

attended many churches,

and listened to the clergy

unsatisfied. In 1933 she

Mrs. Orcella Rexfordl

and through her learned about

which she accepted in

Betty's love of life and

serious study of the

radiant and attractive

constant flow of guests to

message of BahB'u'llah.

before the centenary of her birth. She is buried in Kansas City in 1935 in the Passy Cemetery of Paris. she was elected its chairman.

(Excerpts from an English translation of 'Laura Clifford Dreyfus-Barney-An Appreciation' by Ugo R. Giachery, published in La Pensée Bahá'íe, No. 56, June 1976.) Betty said that all her life she had felt a desire to go to Alaska or to South America, or both. When the Guardian mentioned Alaska in his cablegram of 26 January 1939 encouraging

pioneers to settle in nine specific unsettled goal areas in North America under the first United States Seven Year Teaching Plan (1937-1944), MATILDA (BETTY) BECKER Betty responded. She left Kansas City on 11

July 1939, attended the Bahá'í Summer School 1887-1974

in Geyserville, California, sailed from Seattle, ASSURE PRAYERS HOLY SHRINES PROGRESS SOUL BETTY BECKER VALIANT SERVANT FAITH Bahá'í World, vol. XI, p. 495

' See 'In Memoriam', The

Washington a few days later and arrived in Juneau, Alaska on 1 August. Her efforts to settle in Juneau and Sitka proving fruitless, she joined Honor Kempton in Anchorage where she became permanently established in March 1941 and was a stable member of an ever-changing Bahá'í community for the next eighteen and a half years. In 1943 when the first Local Spiritual Assembly in Alaska was formed in Anchorage, Betty was elected recording secretary and served on that body for many years.

Betty was active in the U.S.O. (United Services Organization) in Anchorage from its inception and throughout World War II was a senior social hostess. She also sponsored recreational activities for civil servants and military personnel and contributed the money she earned in this way to support the construction of the Bahá'í House of Worship in Wilmette. She also helped to establish the Anchorage United Nations Association and was one of its officers. As a Welcome Wagon hostess she helped newcomers become acquainted with Anchorage and assisted them in finding housing

Matilda

(Betty) Beckev

accommodation during the scarcity of the war years. Her Sunday morning waffle breakfasts one of the first in South America. Betty tirelessly held on a regular basis she described as her most served as a member of this assembly for four-teen years. fertile teaching activity. These were always well attended and many enquirers became Baha'is as Des~itethe difficult climate of this austral region and the apathy and indifference she encountered, Betty's radiant nature overcame these obstacles and she served the Faith with a vitality and vibrancy of spirit which belied her years. She displayed great of service, confident that she was leaving behind generosity and kindness and during the course in her adopted and much loved land a firm ness and during the course of her never-ceasing foundation for the Faith of BahB'u'llah. She activities she greatly widened her social con-tacts. Impatient with her offered her services to the International Teach-weakening physical tacts. Impatient with her ing Committee of the United States and was condition she continued-in her own words- to recharge daily her assigned to Chile. On 8 October 1959 she spiritual and mental bat-eries, to keep on going arrived in Santiago and within three weeks took and not despair. Al-though her eyesight began up residence in Valdivia, a city with a large to fail she was able to attend the great BahB'i German-speaking population. Betty's fluency World Congress held in London in 1963 and to make in German enabled her to begin immediately a pilgrimage to the Holy Land in 1970. She also teaching the Faith even as she began a study of travelled to various Spanish. centres in Chile to attend conferences and con-ventions. On 12 May 1960-only nine days before a devastating earthquake hit Valdivia-Betty For fourteen years Betty sowed the seeds of the Faith in Punta Arenas. opened the final chapter in her physical life by Perhaps it was pioneering to Punta Arenas, Chile, the southern- during this constant

struggle that a dream was

most outpost of the Faith in the world, a city born in her soul, the establishment of a permanent Baha'i Centre in greatly praised and often mentioned by our Punta Arenas, a goal beloved Guardian. The Local Spiritual Assembly of Punta Arenas was formed in 1945, toward which she contributed sacrificially until her death.

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In April 1973 Betty suffered a stroke which ture and she became an eloquent speaker and fluent writer. She later kept her bedridden. One year and five months studied in the American School for Girls where later she contracted pneumonia which proved she learned English. She School for Girls where fatal to an already thin and frail body. On this married Jinib-i-SJaykh Muhsin who, immediately after declaring same day the deed to the Punta Arenas Baha'i himself a BahB'i as a result of the teaching Centre, the first local Haziratu'l-Quds in Chile, efforts of Jinab-i-Fadil Mazandirani, sold all his was placed in her hands. Seven days later, in her possessions including his collection of eighty-seventh year, she passed to the Abha his collection of precious and rare old books and made his way to the Holy realm, on 27 September 1974. Land to enter the From Anchorage to Punta Arenas this val- presence of 'Abdu'l-Baha. The Master called him 'Dabir Mu'ayyad', iant handmaiden truly lived these Words of meaning 'confirmed writer'; he became an Bahsu'llah, forever inscribed above her resting erudite and dedicated place :

exponent of the Faith. Let not a man glory in this, that he loves his Mrs. Na'imi and her husband were asked by the Spiritual Assembly country; let Izim vati'zer glory in this, that he by the Spiritual Assembly of Hamadan to go to that thriving BahB'i loves his kind. community and assume responsibility for the management and the teaching of classes of the Ta'id and Mahabbat BahB'i schools. Mahbubih a a n u m became seriously ill when in Hamadan and everyone despaired of her life. At this time she dreamed of the Master Who ordered her to arise. She humbly replied in

GRIEVED NEWS PASSING DEVOTED HANDMAID

that vision that she was unable to do so because

BAHAULLAH MAHBUBIH NAIMI HER LONG REC-

of illness. Again the Master repeated His com-

ORD SERVICES TEACHING PIONEERING FIELDS

mand and concluded by exclaiming that this is

UNFORGETTABLE SUPPLICATING HOLY SHRINES

the day of arising. The memory of this ex-

perience stayed vividly with Mahbubih through-

RICHEST REWARDS PROGRESS HER SOUL ABHA

out her life and the Master's words everlast-

KINGDOM CONVEY MEMBERS FAMILY LOVING

ingly inspired her responses to the needs of the

SYMPATHY. Universal House of Justice

Cause. When, after many years, she reached the

Any survey of outstanding Baha'i women in the shores of Africa as a

pioneer, she told the friends

Formative Age of our beloved Faith should of her dream and

emphasized the significance of

prominently include the dear name of Mah- arising to pioneer, teach

and dedicate one's life

bubih Na'imi. Generations yet unborn will to the service of the

Cause of God in this day.

derive encouragement and inspiration from For many years

Mahbubih a i n u m actively

contemplation of her feats, her self-sacrificial served on local and

national teaching com-

efforts, her dedication and heroism. She was a dis- mittees including

teaching committees for youth

tinguished promoter of the Cause and achieved and women, the Nineteen

Day Feast Committee

signal victories in the teaching and pioneering of Tihiran, and taught

BahB'i children's classes.

fields. At a time when their share in Baha'i She was instrumental in

winning many people

community activities was minimal, Mahbubih to the Faith and in

deepening their knowledge

. Na'imi was a source of inspiration and provided of the teachings. She

lovingly attended to the

much-needed spiritual leadership to the BahB'i needs of her family and

the education of her

women of Persia. The predominant passion of children but always gave

unstintingly of her

her life was teaching the Baha'i Faith, a love she time and energy to the

promotion of the Cause

must have learned from her immortal, devoted of Baha'u'llih.

and radiant father, the late Jinab-i-Na'im, one After the death of

her husband when her
 of the greatest teachers and poets of the early children were scattered
 in many different parts
 days of the Cause in Persia. of the world, Mahbfibih
 KhLnum left her home
 Mahbubih a a n u m was born in 1899 in and possessions and began
 her service as an
 Tihran, in a district where Baha'is lived, and international pioneer.
 She first settled in Zan-
 studied at a small BahB'i school. Her learned zibar and helped in the
 formation of its first
 father tutored her in Persian and Arabic litera- Baha'i community. Later
 she moved to Tan-
 I N MEP
 zania and opened the town of Morogoro to the to new centres or to visit
 her spiritual children in
 Faith. When the Local Spiritual Assembly of their homes. Her
 hospitable home in Morogoro
 Dar-es-Salaam requested her to go to Mwanza was open to the BahB'is
 and their friends; all
 for the formation of the first Local Spiritual were received with
 kindness and love. Although
 Assembly she immediately moved there, arriv- she was sometimes ill and
 weak she continued to
 ing on the eve of the first day of Ridvan, and was conduct deepening classes
 for new BahB'is and
 met at the railway station by many BahB'is and enquirers and persisted in
 her efforts to carry the
 their guests. The large and joyous reception Faith to the villages of
 the Uluguru mountains.
 accorded the arrival of this seemingly in- After years of service
 in Tanzania she re-
 significant and unassuming Persian woman turned to Persia to attend
 to some personal
 created some suspicion on the part of the Police matters and shortly after
 was asked by the
 Department. Becoming aware of this, Mah- National Spiritual
 Assembly of Persia to move
 bubih Khanum visited the Chief of Police, to Holland where pioneers
 were much needed.
 introduced herself, and explained the situation; She settled in Haarlem for
 the formation of its
 in this way the Cause became well known to the first Local Spiritual
 Assembly and after approx-
 officials, the BahB'is continued to teach the imately a year, in
 response to a message that

Faith without obstruction and the Local Spiritual Assembly of Mwanza was formed. 'When Morogoro where, after we arise to serve,' she wrote at this time, 'we was successful in having receive the promised confirmations and we accede to her request tually behold the angels who help us. We also curriculum of an African will be privileged to discover the hidden treasure of BahB'i religious sures of God . . . individuals who are soon walked to this class ignited by the love of God and ignite others.' Instructed to settle in Morogoro again, she students and en- launched this time a full-scale teaching programme. Alone and unaided, she travelled to Faith. Her house was a the neighbouring villages, walking many miles Bahb'is travelling in the area in sun or rain to bring the Faith of Bahb'u'llah limitless.

She served for many years on the National Spiritual Assembly of Tanzania and various national and local committees and remained at her post until her health broke down and she sought a more moderate climate. She returned to Haarlem and later pioneered to Liibeck, Germany to assist in the formation of the first Local Spiritual Assembly. Her last years were spent in Hamburg where she served on the Spiritual Assembly, instituted classes for children, conducted deepening classes for youth and devoted her rapidly diminishing strength to the teaching work.

Mahbubih Na'imi had the privilege of making a pilgrimage to the Holy Land three times and attained the presence of the beloved Guardian twice. To the last breath she remembered her African children and continued to pray for them. Two days before her sudden passing on 2 October 1974 a letter came from Africa: 'Come back to us, dear mother, we need you so much.'

her spiritual children in keenly, she returned to considerable effort, she the education authorities to have included in the agricultural school and study. Twice weekly she which bore considerable morning until late at night quirers would call at her discussion of the BahB'i port of call for all and her hospitality was

Alas, this time she could not respond.

Mahzibih Na'imi

TI-IE B A H A ' I W O R L D

SEYMOUR MALKIN

Seymour was born in Chicago, Illinois, on 19 June 1923. His mother, Leona Luber, was of Romanian descent. His father, Jacob Malkin, was born in Russia and came to the United States while still in his teens, shortly before World War I, to escape the religious persecutions of that time. Seymour was raised by his father and paternal grandmother. His grandmother was a devoted and saintly follower of the Jewish Faith and to her Seymour attributed all his spiritual guidance during his childhood.

At the age of nineteen, Seymour enlisted in the United States Air Force and served for three years in the Philippines and Australia. His duties were in radio and special services to uplift the morale of the servicemen through entertainment and radio programmes. Upon his discharge in 1945, he settled in California and studied theatre arts and drama. He did some acting- and later opened his own school of drama in Hollywood Malkin

Seymour

where he coached aspiring theatre, cinema and television actors. Shortly before hearing about pioneering for four the BahB'i Faith, Seymour abruptly closed his 1958 they were school, informing his students that he was going honeymoon was spent to search for God. He felt that life was the true theatre and his specific goal was to find the real remained for about purpose of existence. Although he had explored went to Campinas, many avenues of religious thought, he had never first Local Spiritual found the spiritual satisfaction he sought.

where Margot had been years and on 12 November married there. Their teaching in the Juan coast of Chile where they four months. They then Brazil to help form the Assembly of that city.

Here, Jesma Layli, their

Soon after closing his school in 1954, Seymour later he

daughter, was born in 1959. A

mour heard the word 'Baha'i' from one of his former students. In the home of Sando Berger he to help establish its saw a copy of The Hidden Words by Baha'u'llah Assembly in 1961. Their and knew at once that it was an inspired book. there. In 1962 He attended firesides and within a few weeks, Indiana to assist the after an intense study of the BahB'i Writings, there. Within a few Seymour wholeheartedly accepted BahB'u91lih from the Hand of the and decided to dedicate his life to Him. Jesma m asking if he were Herbert was one of his most beloved spiritual immediately. Seymour's teachers and he named his daughter for her. immediate and wholeheart- Seymour began his BahB'i life as a pioneer, within three weeks and first settling in various goal cities near Los Angeles and then, in 1958, in Guadalajara, Seymour's family joined Mexico. At Ridvan of that year he attended the national convention of the National Spiritual Assembly of Central America in Guatemala City collaborated with where he met Margot Miessler. They decided on Jalal Khkzeh in the work their future together at that convention. Seymour soon moved to Tegucigalpa, Honduras longstanding desire to attend

took his family back to settled in Kokomo, Indiana first Local Spiritual son, Edmund Jacob was born they settled in Muncie, struggling BahB'i group months he received a call Cause Dhikru'llah a i d e willing to go to Chile response was always ed. He arrived in Chile was met and assisted by Abu'l-Qasim Faizi. him shortly after and they During this period Seymour Auxiliary Board member and the Hand of the Cause of the protection of the unable to fulfil his

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 the London Congress in 1963, Seymour felt obtained his doctorate spiritually compensated by being able to witness the beginning of mass teaching in Chile and Switzerland, 'Abbas was the acceptance of the Faith by the first Mapuche Shoghi Effendi to Indians. work closely for the

spread of the Cause with
The Malkins returned to the United States the members of the European
Teaching
and served in various centres between 1964 and Committee of the National
Spiritual Assembly
1970. A third child, Vali, was born in 1964. They of the United States.
returned to South America in 1970 in response Commencing in the
1960s, 'Abbas taught
to an appeal from the International Goals geology at the University
of Baghdad. In the
Committee of the United States and settled in autumn of 1971 he was
invited by the Govern-
Santo Amaro, Brazil where they helped form ment of Morocco to serve
on the faculty of the
the first Local Spiritual Assembly the following University of Rabat.
Arriving in Rabat he
year. learned to his surprise
and disappointment that
From the day Seymour accepted it, the Faith he was expected to teach in
French rather than
became the dominating passion of his life. English. He communicated
with the University
Wherever he lived there was a weekly fireside of Baghdad about this
unexpected situation and,
held in his home. At the last Nineteen Day Feast meanwhile, complied with
the wishes of the
he attended before his death he had the happy National Spiritual
Assembly of North West
experience of welcoming his daughter, Jesma Africa by visiting a
number of Baha'i centres
Layli, as a declared Baha'i. under its jurisdiction,
imparting spiritual joy to
During the last month of his life he often all those with whom he came
in contact. In this
referred to his readiness to enter the next world, period he also visited
BahB'i communities in
when called. The family attended a beautiful France and Spain and had
the oppo'rtunity
gathering commemorating the birth of the B9b of visiting the resting
place of the beloved
on 20 October. At this meeting one beautiful Guardian.
spiritual quality was attributed to each of the 'Abbas had been
requested by a number of
BahB'is to demonstrate the beauty and power of believers in Morocco to
consider settling there.
the BahB'i human flower garden of the SLo He referred the question
to the Universal House

Paulo/Campinas areas. Seymour was called of Justice and received a
 reply stating that it
 'Elegance' and Margot 'Courage'. He brought would be highly
 meritorious if he were to remain
 home the love felt by all at the gathering and at his post in Baghdad in
 the vicinity of the
 bestowed it on his wife and children all evening. House of BahB'u'llah
 however great a sacrifice
 His heart became overwhelmed in its task of this might represent. He
 wrote again offering to
 keeping him here any longer; at about 2.00 a.m., lay down his life as a
 spiritual ransom for the
 with the words 'I'm going', his soul was freed. sublime purpose of
 hastening the redemption
 The Universal House of Justice cabled on 24 and restoration of the House
 of BahB'u'llah. In
 October 1974: reply the Universal House
 of Justice expressed

appreciation of this indication of his dedication
 GRIEVED LEARN PASSING PIONEER SEYMOUR
 to the Cause and assured him of its prayers for
 MALKIN DEVOTED FAITHFUL SERVANT
 the attainment of all his aspirations in service to
 BAHULLAH STOP ASSURE MARGOT OTHER
 the Faith.

MEMBERS FAMILY ARDENT LOVING PRAYERS

'Abbis resumed his work as professor of
 PROGRESS HIS SOUL ABHA KINGDOM.
 geology at the University of B a h d a d for a year
 or two. The decree of the 'Iraqi Government
 disbanding all BahB'i institutions and banning
 all Baha'i activities was by then in force and
 resulted in considerable hardship for the
 believers in that country. Whenever it was
 necessary, 'Abbs called upon the authorities
 'Abbas received his primary and secondary concerned, stating the
 BahB'i position with
 education in 'Iraq and pursued his higher courage and dignity,
 especially during the few
 studies in Europe, first in Berlin and then in months preceding his own
 imprisonment.

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T H E B A H A ' ~ W O R L D

GRESS HIS BLESSED SOUL REALM ON HIGH STOP
 CONVEY RELATIVES FRIENDS DEEPEST SYM-
 PATHY.

F A W Z ~ ZAYNU'L-'ABIDIN

1911-1975

Knight of Bahh'u'llih

DEEPLY GRIEVED PASSING KNIGHT BAHHAULLAH
FAWZI ZAYNUL ABIDIN HIS SELFLESS SERVICES
TEACHING PIONEERING FIELDS LOVINGLY RE-
MEMBERED CONVEY MEMBERS FAMILY WARM-
EST SYMPATHY FERVENTLY PRAYING SHRINES
PROGRESS HIS RADIANT SOUL. Universal House
of Justice

Two words from the message of sympathy of the
Universal House of Justice capture the essence
of a life consecrated to the Faith of God, for Mr.
-dadi

'Abbas Ihshn Bagh
'radiant

Fawzi Zaynu'l-'Abidin was truly a

soul'. He and his wife and children were hon-

On 27 December 1973 'Abbls was arrested
Guardian by being named

oured by the beloved

and badly treated by securitymen on the ground
for service in the

Knights of Baha'u'llah

that he was an active Baha'i. He was sentenced
virgin area of Spanish

pioneering field in the

to life imprisonment. When he displayed symp-
toms of a lung condition he was transferred to a
Zaynu'l-'Abidin, also known as 'Zayn',

Morocco.

Fawzi

jail hospital. After giving him thirty injections
on 28 January 1911.

was born in Cairo, Egypt

for his condition which was diagnosed as
fatherZaynu'l-'Abidin Ismh'il, surnamed by
tuberculosis his doctors discovered that he
'Zaynu'l-MuBlisin' (the adorning

His

the Master

was suffering from cancer.

of the sincere ones),

was a native of Hamadan,

Writing from the hospital in October 1974
illuminated by his belief in

Iran, who became

'Abbas told of his fast deteriorating health and
Egypt, 'Abdu'l-Baha

Baha'u'llah; while in

of his total resignation to the will of God. He felt
mother, Hamidih

spoke in his home. His

that the end was quickly approaching and
a native of a i r i z who

a a n u m - A q a , was

expressed the hope that his humble services to
her youth.

embraced the Faith in

the Faith of BahB'u'llah and his prolonged

In a childhood

blessed with an aura of spiri-

suffering would be acceptable in the sight of the
unforgettable memory: for a

tuality stood an

Universal House of Justice. He was released
Port Said, Fawzi Zaynu'l-
from this world on the morning of 20 January
walking in the dis-
1975.

very brief moment in
'Abidin saw 'Abdu'l-Baha

On 24 January 1975 the Universal House of
solace to his parents,
Justice cabled:

The young man was a

and a loving and
generous soul towards his
brothers and sisters, all faithful Bahi'is. At the
SADDENED NEWS PASSING DEVOTED STEADFAST
embarked on an artistic
SELFLESS SERVANT BAHAUULLAH DOCTOR ABBAS
respected teacher and
BAGHDADI WHOSE OUTSTANDING SERVICES
Technical Art Schools in
SHED LUSTRE ANNALS HISTORY FAITH MIDDLE
competition he
EAST STOP HIS SACRIFICES WILL NOT BE IN VAIN
unsurpassed watercolour
STOP SUPPLICATING DIVINE THRESHOLD PRO-
mosque.

early age of twenty he
career, first as a highly
then as Inspector of
Egypt. In an international
ranked first for his
rendition of a celebrated

IN MEMORIAM 545

A humble and devoted Baha'i, he exemplified
high standards of hospitality and courtesy and
served on the Local Spiritual Assemblies of
Cairo, Port Said and Tanta. His design for a
monument¹ in the BahB'i cemetery of Cairo,
honouring Lua Getsinger and MirzL Abu'l-
Fadl, was approved by the Guardian.

In 1946he married Bahiyyih 'Ali Sa'd'id-Din,
daughter of a devoted Lebanese believer who, in
obedience to 'Abdu'l-Baha's wishes, came to
Egypt where he married 'Ismat 'Ali Effendi,
the daughter of the first Egyptian Baha'i.

Following an inspiring appeal for pioneers,
voiced by the Hand of the Cause 'Ali-Akbar
Furutan, Mrs. Zayn challenged the family to
arise as pioneers. From that moment, Fawzi
Zayn and his wife became an inseparable, spiri-
tually unified couple, dedicated to the Faith of
BahB'u'llkh. With their two sons, Kamil and
Sharif, they arrived in Tetuan, Morocco at the

-
onset of the World Crusade, on 11 October
1953. The seemingly insurmountable difficulties
of language, material resources and permission

to remain in their adopted home beyond the zaynull-'kbidin fifteen days for which their visa was originally issued, simply vanished; they had received as- thus elected and came to be surances through' the Guardian's secretary of by Moroccan BahB'is. For Shoghi Effendi's appreciation and prayers. home was the focal point of The years that followed were years of mir- that gave birth to acles and victories. Mr. Zayn's reputation as an northern Morocco. artist and his impeccable character inspired the the believers were imprisoned respect of students and high officials, Moroccan yet the staunch faith of these and Spanish. He became a member of the were under sentence of faculty of the Fine Arts School of Tetuan and mark of distinction of that was asked to exhibit his work locally, then in beginning of this turmoil, Rabat, and won resounding praise from digni- miraculously a year later, Mr. taries and the press. From the beginning, friend- of the authorities was ships were established that were instrumental introducing the Faith, was asked in enabling the family to acquire permanent with fellow Baha'is and was residence and in facilitating discreet yet success- job. Great was the sadness of ful Baha'i teaching. A family photograph with the believers and unspeakable the first two believers 'deeply impressed' the sensitive soul who, by the Guardian who extended 'a hearty welcome into to leave a country where the the Faith to the new BahB'is'. Mr. Zayn's spiritual life in this world had taken profound knowledge of the Writings, his deep spiritual insights, his very sensitive approach to Zayn was the secretary of the needs of his hearers and his warm eloquence Teaching Committee and in Tunis, in his native Arabic attracted the hearts of many

Fawzi

tual Assembly was exclusively formed nine years the Zayn an expanding community Baha'i groups in In 1961 some of for their beliefs, youth, some of whom death, became the community. At the which was to end Zayn who in the eyes responsible for not to associate dismissed from his separation felt by the sorrow of this force of events, had best of his place. In Morocco, Mr. the National Tunisia, from 1962

to 1966, he served on the youth who joyously accepted the Faith and Assembly with undiminished shouldered in turn the responsibility of spreading the message of BahB'u'llih. A Local Spiritual Assemblies of Glendale, Arizona; West Hollywood; and Glendale, See The Baha'i World, vol. X, p. 23 ; vol. XI, p. 196. California. 546

THE BAHAI WORLD

His contribution to Tunisian art is attested by oldest in a family of four brothers and one sister. the high esteem in which he was held by his high in his praise of superiors in the Arts and Crafts section of the had to make a tremendous effort to obtain Government. Of his several exhibits in the an education. In an United States, the most noteworthy was pre-discouraged children from attending school, and with sented in the Brand Library of Glendale, California. His delicate masterpieces, from Iranian school fees, a child really had to display great determination to persist miniatures and landscapes to ceramic compositions and Arabic calligraphy, convey a necessary for a sincere student to persuade the Department of Education to peacefulness that speaks of his Faith. An artist give him a bursary and then to measure up to of the soul who painted to glorify the beauty of a high standard of achievement; no second God's creation, such was the life of this true chance was given if a child failed a course. believer, enamoured with the Cause of BahB'u'llah, and detached from worldly desires When Christopher was attending Matsapa High School the acting and ambitions. Principal learned that Chris had become a member of He passed away in Glendale, California on 23 March 1975. His last words were a plea to the religion called 'BahB'i' and a strange re- teachings among his fellow friends to deepen their knowledge of students. The acting Principal threatened him Baha'u'llah's Writings, 'because,' he said, 'this

with expulsion if he
is the only thing that remains in the heart.' continued to spread what
were considered false
Many will thank this gentle father for having led ideas. Chris pointed out
that Matsapa was, a
their steps towards the majestic shores of the Government school and that
the Government
ocean of Baha'u'llih's utterance. stood for freedom of
religion. The acting Prin-
cipal still tried to intimidate him but did not take
I ask of Thee by the splendour of the orb of
the step to expel the youth, as Chris asked for a
Thy revelation, mercifully to accept from him
written reason for his dismissal. It took great
that which he hath achieved in Thy days.
courage on his part not to recant his belief in the
Grant then that he may be invested with the
BahB'i Faith, although refusing to do so could
glory of Thy goodpleasure and adorned with
have resulted in Christopher's being deprived of
Thy acceptance.

a higher education after working so hard to

K A ~ (ZAYN)

L ZEIN

gain entry into the only school that could qualify
him for this.

After graduating from Matsapa High School
he entered Pope Pius II College at Roma,
Basutoland (now Lesotho) and qualified for a
CHRISTOPHER V. KUHLASE

junior secondary teacher's diploma in 1963.

1937-1975 From college, he entered the teaching pro-
0 Son of Spirit! My first counsel is this: fession and quickly rose to the
rank of Head-

Possess a pure, kindly and radiant heart that master of the Bhunya Primary
School which has

thine may be a sovereignty ancient, imperish- a student body of 1,000 pupils.

His success in

able and everlasting. Baha'u'llah raising the standard of education
there resulted

in his appointment to the position of Headmas-

These words of Baha'u'llah were the lodestar of ter at the Secondary School of
Lobamba in the

the life of Christopher Vikelizizwe Kuhlase. His heart and administrative
centre of the Swazi

'pure, kindly and radiant heart' won for him nation.

friends of all ages and from all walks of life. Just During these years

Christopher was exceed-
seeing his beaming smile, one would say 'he is ingly active in his service to
the Baha'i Faith. He
unquestionably a Baha'i.' was on various national
and local committees
Christopher was one of the early Baha'is of and was a member of the first
National Spiritual
Swaziland who, as a youth, accepted the Faith Assembly of Swaziland, Lesotho
and Mozam-
when he was a student at the Swazi National bique which was elected in 1967. He
served as
High School at Matsapa. He was born in the assistant secretary to this body
until he was
rural area of Nhlngano, Swaziland in 1937, the assigned overseas duties by the
Swazi nation.

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Faith and an appreciation of its capacity to
solve the complex problems of the world, and he
was able to impart that knowledge to many
outstanding people whom he met from divers
nations of the world.

His death, even as his life, was given in service
to his beloved Bahi'u'llah. Shortly before the
untimely automobile accident which took his
life on 29 March 1975, Christopher had in-
structed his wife that he must be given a Bahi'i
burial, little knowing how soon the occasion
would arise. His funeral was conducted from the
Leroy Ioas National Baha'i Centre in Mbabane,
Swaziland and was attended by between 400
and 500 mourners. The procession of cars which
slowly made its way to the immaculate and
beautiful gardens of the Bahi'i Centre was over
a mile in length. Many of his friends from
Government service attended the funeral and
spoke most lovingly of his services to the
Government and to the people of Swaziland;
they expressed the hope that another of his
calibre of integrity, honesty and brilliance
Christopher V. Kuhlase would arise in the service of the nation.

No event
the Bahi'i community could have arranged
He was a brilliant and convincing speaker and could have afforded an
opportunity for a more
travelled to many parts of Swaziland giving the eloquent proclamation of the
teachings of
message of Bahi'u'llah. Bahi'u'llah.

Swaziland gained its independence in 1968

BENJAMIN N. DLAMINI

and those of talent and recognized capacity

VALERA F. ALLEN

were called upon to assist the developing nation. -

Christopher was selected by His Majesty King Sobhuza II to serve on the staff of the Embassy of Swaziland in Washington, D.C. He also served as an alternate member of the delegation representing Swaziland at the United Nations headquarters in New York.

When he returned from the United States in Ruhi Arbab was born into a distinguished

1969, Christopher joined the Department of Bahi'i family in 'Ishqabad, Russian Turkistan

Establishment and Training as Assistant Sec- where his forebears had emigrated from frin.

retary and later was appointed Secretary of the He was a bright and capable child and had an

Public Service Commission. He then became exceptionally good memory. He studied in the

Under-Secretary in the Ministry of Works, Bahi'i primary school in 'Ihqibad and then

Power and Communications. In 1972 he was entered the State intermediate school. He ac-

transferred to the Ministry of Foreign Affairs as quired an extensive knowledge of the Faith

Under-Secretary, the position he held until the from notable Baha'i scholars including

time of his fatal accident. Muhammad-'Ali Qa'ini, Siyyid Mihdi

During his travels in his capacity as an em- Gulpaygani and 'Ali-Akbar Furutan.

He en-

ployee of the Swaziland Government, both in joyed literature and was encouraged to write

the United States and in various countries articles and stories about the Faith.

which he visited as a representative of the Ruhi was among those youth who were expel-

Ministry of Foreign Affairs, he met many led from the University of Leningrad and exiled

Baha'is and gained a deep knowledge of the to Persia because of their affiliation with the

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T H E B A H A ' ~ W O R L D

Faith. The young

- - men submitted the details of

their case to Shoghi Effendi from whom they

received a loving reply exhorting them not to be saddened or grieved by the event and stating

that if it were the will of God their exile and banishment might be the source of attracting divine confirmations in large measure. If love of God and turning to Him be accounted a crime, the Guardian wrote in effect, what can be better

than that; and were steadfastness and firmness, servitude and selflessness to rank as a sin, what can excel it?

Ruhi's father, Na'ru'llah, had nothing to offer him for the expenses of his journey but a gold watch he had saved. This he gave to his seventeen year old son as a parting gift with his blessing when Ruhi left for Persia. His mother could add only a scarf and her tear-laden kisses. For a time, Ruhi lived in Mahad. Then he

I

sold his watch to obtain funds with which to travel to Tihiran. The sensitive young man, already gravely affected by the enforced in-

I

terruption of his schooling, now suffered further ordeals. Illness, privation, discomfort and solitude contributed their share to making his lot

under such eminent almost unbearable. Other misfortunes now befell him: the imprisonment of his father in some time to a

Fadil-i-Mazandarini and Jinab-i-

some time to a 'Ihqabad, followed by his death; the exile of his brother and his disappearance; and the banishment of his mother and his brother's family to broadened the scope of

irkn. When informed of the death of Ruhi's father, the beloved Guardian whose gracious

for BahB'i youth and

spent three years studying

teachers as

Sulaymani. He also devoted

study of Islam acquiring

the subject as he

ing the Cause. He then

his service by conducting

character-forming classes

kindness sustained Ruhi throughout this dark period, in a letter written on his behalf by his secretary, consoled the young man with the thought that whatever had befallen the sore-motivating them to tried and faithful Arbab family had been in the In 1955 he was elected path of service to the Beloved. Ruhi secured a job in a newspaper office and until the outburst of later worked in the Finance Ministry. His youth which resulted in the in Tihirin was spent in service to the Cause and the National the sterling qualities of his character endeared him to his friends, Baha'i and non-Baha'i. He married in 1941 and continued his services to the Faith in such a manner as to evoke the appreciation of Shoghi Effendi. To discharge the Laying great stress upon the education of his children, Ruhi and his wife Furuhi agreed that she would reduce her Baha'i activities and he would increase his in like ratio. Accordingly, he devoted only one-half the day to earning a livelihood and the other half to Baha'i work. In order to increase his knowledge of the Faith he

children. After an as a home-front pioneer in to Tihiran and played a teaching Baha'i youth and arise and serve the Faith. to membership of the Local Spiritual Assembly and served as its secretary turbulence in that year demolition of the dome of Haziratu'l-Quds and the Bahi'i administrative During this upheaval, for the persecuted friends home for advice and help. duties devolving upon him in ure under such burden that taxed his brief period in the United to Tihiran and was again see6 ~ h~e ~ h~ k ~ i ~and the united Nations', The Bahd'i

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Local Spiritual Assembly. Later he served as a member of the National Spiritual Assembly of

ROBERT HENRY

1925-1975

Iran and on various committees. In 1968 he was elected secretary of the National Spiritual Assembly and served in that capacity until his death. Scotland on 19 September 1925. He worked as an accountant until his death. When he was himself a father of two children, 1949. After travelling he decided to study law. He obtained a law degree in 1950 and then studied Russian in the Queensland and it was here, university. He served in the Ministry of Agriculture and the Veterinary College. He was next transferred to the secretariat of the university and thence to the Ministry of Water and Power. His services attracted the favourable attention of the authorities, chiefly because of the honesty and integrity which characterized all his work. When his services at one of the national colleges in Tihran were terminated because he was a Baha'i, he devoted his time to translating valuable books into Persian; here he met with the same success as in the BahL'i sphere. He also produced a general book for children consisting of stories from different sources from various countries translated into Persian and offered to his countrymen. He translated for the benefit of youth biographies of some of the world's great men. Some of his translations were put to use by

Robert Henry Patterson on the west coast of Australia in around Australia for settled in Brisbane, in 1956, that he learned embraced it. From the beginning, Bob played an active role in the BahB'i community and his selfless devotion was greatly admired by all with whom he came in contact. He assisted in the formation of the national Assembly and he was also a founding member of the Queensland Baha'i Society. During the Nine Year Plan he responded to the call of the Universal House of Justice for pioneers to the Pacific islands, and in April 1968 arrived in Apia, Western Samoa, where he worked as chief accountant for one of the largest firms of general merchants in the Pacific. His home was always open to both BahB'is and their friends, and weekly firesides were held. Regular teaching trips

were made to villages
 members of the teaching profession. He made a outside Apia and on many
 occasions he was
 significant contribution to the Bahá'í com-
 munity of Persia by producing a work in five
 volumes for Baha'i children under the title of
 Stories of the Faith.

With the close of the National Convention at
 Ridvan 1975 it seemed that Ruhi Arbab's work
 on earth had terminated. His body could no
 longer bear the strain it had endured over the
 years. He was taken to hospital where he died on
 5 May. Though his passing was tragic, it seemed
 a fitting climax to a life devoted to serving the
 Cause of God with no thought of self, rest or
 comfort.

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

PROFOUNDLY SADDENED GRIEVOUS LOSS
 STEADFAST DEVOTED SERVANT PROMOTER
 FAITH RUHI ARBAB STOP HIS TREMENDOUS
 EFFORTS TEACHING ADMINISTRATIVE FIELDS
 CULMINATING IN HIS OUTSTANDING SERVICES
 AS SECRETARY NATIONAL SPIRITUAL ASSEMBLY
 UNFORGETTABLE HIGHLY MERITORIOUS ...
 FURIT= ARBAB

(Translated from Persian by Rustom Sabit) Robert Henry
 Patterson

550 T H E B A H A ' ~ W O R L D

joined by Mr. Sam Ale Ale, a devoted Samoan loved husband, Peleiupu
 (Pele) Patterson

believer, who acted as his translator. informed her family that
 she wished to be a

Bob was elected to the National Spiritual Baha'i and carry on his
 work. Since then she

Assembly of Samoa when it was formed in 1970 has become active in the
 Baha'i community

and served as national treasurer. He also served following in the
 footsteps of her husband.

on the Local Spiritual Assembly of Apia until Centre your energies
 the last months of his life when his severe illness

in the propagation of the Faith of God. Whoso is

precluded active participation. In the same year calling, let him arise
 worthy of so high a

he had the bounty of making his pilgrimage to and promote it.

the Holy Land and on the journey visited his BahB'u'llah family in Scotland for the first time since 1949. Early in 1971 Bob married Miss Peleiupu Less, a non-BahB'i, of a well-known family in Apia and became integrated into the social fabric of the island. The birth of their daughter, Mary Elizabeth, brought them much joy. During 1974 Bob was stricken by a severe illness which terminated in his death on 19 May 1975. He was the first Baha'i pioneer of Samoa to give up his life at his post. settled in Nicaragua in At Bob's request, the National Spiritual Assembly of Samoa consulted with his wife and her family regarding his funeral and in Her dearest wish was deference to their Christian background and be- the anniversary of the cause of the love and devotion which they had BahB'u'llah. She died always showered upon him, it was agreed that prior to the BahB'i service a few prayers and December 1911 in words of eulogy would be spoken in the family church. On the day of his burial, as a sign of respect, the firm for which he had worked flew her with a crippled left its flag at half mast. The many non-BahB'is who attended the funeral at the National Centre and she stammered and and the burial in the Baha'i cemetery were did not hinder her from deeply moved by the BahB'i readings and BahB'i Faith. She prayers and many lingered to ask questions an advanced course

BLANCA VICTORIA

Blanca Victoria Mejia was Nicaragua. She learned of Mathew Kaszab, one of the Central America, who 1939. Blanca enrolled in 1941 and was unceasingly the Cause of BahB'u'llah. to leave this world on declaration of the Bab or on 23 May 1975. Blanca was born on 3 Leon, Nicaragua of very parents. At the age of poliomyelitis which left foot and paralyzed her speech was also affected slurred her words, this studying and teaching the completed high school and

about the Faith. in the university, then
taught school for thirty
On learning of the passing of Robert Pat- years. Never married, she
was retired and re-
terson the Universal House of Justice cabled on ceiving a pension at the
time of her death. She

21 May 1975: wrote many stories and
poems which were
published in newspapers and magazines.

DEEPLY GRIEVED LEARN UNTIMELY PASSING
The growth of the Faith in Nicaragua is due
DEVOTED PIONEER SAMOA ROBERT PATTERSON
largely to the labours of Blanca. She taught
PRAYING HOLY SHRINES PROGRESS HIS SOUL
many prominent people about the Cause of
ABHA KINGDOM PLEASE CONVEY LOVING SYM-
BahB'u'llBh and some have become active in the
PATHY MEMBERS FAMILY.

Faith. In spite of her delicate health her free time
Robert Henry Patterson lies with his fellow was spent in visiting the
BahB'is and their
believers in Magiagi Cemetery. The melodies friends. People from many
different back-
and words of many BahB'i songs waft over their grounds sought her
friendship because she was
graves when the friends gather at the National loving, amiable, kind and
sincere to everyone?
Centre a short distance away. Bob will always When Mathew Kaszab was
imprisoned by the
be remembered in the hearts of many for his
loving spirit with its kind and gentle qualities. 'See 'In Memoriam', Tize
Balzd'i World, vol. IX, p. 614; The
A few months after the passing of her be- Balzri'i Centenary
1844-1944, p. 196.

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declaration of one of the Founders of the Faith.
She was a member of the first Local Spiritual
Assembly of Leon, and is buried there. Her place
in the history of the Cause in Central America is
assured, for the Universal House of Justice
cabled :

SADDENED LEARN PASSING BLANCA MEJIA
FIRST RECORDED BELIEVER NICARAGUA HER
DEVOTED SERVICE CAUSE FOR OVER THREE
DECADES LENDS LUSTRE ANNALS FAITH CEN-
TRAL AMERICA PRAYING HOLY THRESHOLD
PROGRESS HER SOUL ABHA KINGDOM.

ROSET. MANGAPIS

JAMES HENRY ISAAC BEETON

James Beeton, the first Cape Barren Islander to become a follower of Baha'u'llah, was born on 15 April 1907 on Cape Barren Island, the Blanca Victoria Mejia second largest island in the Furneaux group, north-east of Tasmania. Jim, as he was known Nicaraguan government for his Baha'i activities, spent his early years on friends, she never failed to visit him and bring him the island and when he grew up he raised sheep. food and persisted in her fruitless attempts to Later he moved to the Tasmanian mainland to manage a farm in partnership with his two brothers. with an accident and was in hospital, Blanca In April 1970 Jim recited many times daily the Tablet of Ahmad near Hobart, Tasmania's retired to live in Glenorchy, and his wife, Eliza,, until the believer recovered and returned to his Baha'i Faith through Mr. capital city. Here Jim Penrith. Harry is a home. This man is now a member of the original and his wife, and his wife, Eliza,, Baha'i Faith through Mr. National Spiritual Assembly of Nicaragua. Penrith. Harry is a and Mrs. Harry original and his wife, These incidents serve to show how highly spiri- It was a rare and beautiful full-blood Australian Ab- Cape Barren Island people tual she was, and how loving to the Bahi'is. meet an interracial Leone, a white Australian. respect to the BahB'i Through the generosity of some Baha'i Islanders regarded experience for the and tended to associate friends, Blanca attended the centenary celebra- Barren Islanders, holding tion of the BahB'is of the United States held in the Hobart area to the human race. At that couple and they listened with respect to the BahB'i Wilmette, Illinois in 1944. She was always very proud to show the photograph taken during the human race. At that time the Cape ~ a r r e n Islanders regarded that centenary convention. She can be seen and tended to associate themselves as a separate race Barren Islanders, holding standing in the right-hand corner of the picture and tended to associate only with other Cape Barren Islanders, holding which appears in vol. X of The Baha'i World. the white and Aboriginal themselves aloof from the white and Aboriginal Unfortunately her copy of the photograph was the white and Aboriginal

population.

buried during the earthquake which struck
anniversary of the Ascension of
Managua in 1972. Blanca escaped uninjured
by a public service

and moved to Leon to live with one of her
at Hobart Town

nieces. One day she fell, breaking her right
forty people in atten-
thigh, and died two days later, fulfilling her wish
them Cape Barren

to leave this earth on the anniversary of the
and Mrs. Penrith. Jim

Beeton who had never before attended a Baha'i

The Bahá'í World, vol. IX, p. 616.

audience. A brief intro-

two Knights of Bahs'u'llah, Miss Gretta Lamp-
rill,' the first BahC'i in Tasmania, and Miss
Gladys Parke,² the first BahC'i in Northern
Tasmania.

SIYYID AM~R-SHAH MUJAHID

1936-1975

Siyyid Amir- &ah Mujahid was born in a village
in the Province of Maydan, Afhanisthn in
1936. His father being a religious man en-
couraged him from childhood to study theol-
ogy. Arnir-Shah from an early age displayed a
great talent for acquiring knowledge. He soon
excelled in Persian and Arabic and showed a
keen interest in religious subjects. He went to
Kabul, the capital of the country, to complete
his studies with a famous 'ulama and while still a
young man became a mu119 entitled to teach
classes in theology. Although Mr. Mujahid was
a member of the Shi'ih sect of Islam he was

James Henry Isaac Beeton
literature and

without any hesitation had contact with Sunni
priests. Such was his integrity and character that
duction to the Faith was presented and
and respect of the 'ulamas

excerpts were read from a compilation of the
great popularity and

words of 'Abdu'l-Baha. The service was fol-
from the pulpit those

lowed by a dinner and informal BahB'i gather-

The fiftieth

'Abdu'l-Baha was marked

held on 27 November 1971

Hall with approximately

dance, three-quarters of

Islanders, friends of Mr.

meeting was in the

open-minded. He studied Sunni

he had the confidence

of both sects. He won

respect by denouncing

who, in the guise of

priests, sought material gain
ing. The Cape Barren guests who have scant and worldly acclaim. He
was a pious and highly-
social life expressed their delight at being in a principled man. When a
friend presented him
gathering of people of many races and listened with funds to enable him
to make a pilgrimage
with interest to the remarks of Miss Thelma to Mecca he refused the
gift explaining to his
Perks of the Continental Board of Counsellors friend that if his
intention were sincere the
in Australasia who described her travels in money should be
distributed among the poor.
various regions of the Pacific and spoke of the He lived modestly in a
very humble dwelling.
uniting influence of the teachings of How Mr. Mujahid
became interested in the
Bahs'u'llah. During the evening Jim Beeton BahB'i Faith is an
interesting story. Two BahB'is
expressed his desire to be a BahB'i. A humble independently dreamed
that 'Abdu'l-Baha told
and loving soul, he at first hesitantly said that he them to give the
message of God to Siyyid Amir-
felt he was 'too old and uneducated to become a -Shah Mujahid, and they
did so. After a very
Baha'i,' but his shining eyes betrayed that he brief investigation of
the teachings and a perusal
had already accepted the Faith in his heart. of the Tablets of
Baha'u'llah, Mr. Mujahid was
Shortly after declaring his acceptance of the confirmed in the Bahs'i
.Faith, exclaiming that
Cause, Mr. Beeton became seriously ill with what he had read could
only have been the
diabetes. Despite the restrictions this imposed revealed Word of God.
Although he was ad-
upon him he participated in Bahs'i community vided that a man in his
position might not
activities to the extent he could and served on relinquish his duties as
a mulli too soon, he did
the first Local Spiritual Assembly of Glenorchy. not agree, and he
refused immediately to con-
On the evening of 24 May 1975 he passed into a ' S e e 'In Memoriam',
coma and left this world. He was laid to rest in The Baha'i World, vol. XV, p. 534.
The Baha'i World, vol. XV, p. 457.
Launceston, only yards from the resting place of See 'In Memoriam', The
Baha'i World, vol. XV, p. 457.

dedication for thirty-five years. She died at her pioneering post in the Canary Islands on 10 June 1975.

One knows a great deal about the spirit of Ann Ashen after reading the pioneer application which she filled out in January 1961 at the age of sixty-six. In the area reserved for preferred pioneering location, Mrs. Ashen checked Europe, Central America, South America, Asia and Africa. At that time she was not in good health and her resources were limited to a small Social Security cheque. In spite of this she began a period of renewed service as an overseas pioneer, completing fifteen years in European goals before her passing. She represented her beloved Faith in Finland, in Luxembourg and, at the very end of her life, in the Canary Islands. The Baha'i friends in Las Palmas, calling for her to take her to a prayer meeting, found her lying on the floor, her hip broken as a result of a fall. She was operated on in the local hospital

* 9.BL

the following day, 10 June. When a number of BahL'is, including Virginia Orbison, called to Siyyid Amir Bcih Mujcihad see her after the surgery, they were told that she had died just as they arrived. One later reported, tinue giving lessons in Islamic theology, stating 'She looked as if she were seeing something that it was dishonest to waste the time of his wonderful!' Burial took place in the BahB'i cemetery the following day and a memorial gathering was held that evening. no importance to the advancement of their souls. However, because of popular demand, he Miss Orbison, recalling the passing of Mrs. Ashen, has written: 'Her continued for some time to preach from the Ashen, has written: 'Her stay, and her passing in the hospital, provided pulpit. opportunities for speak- As a Baha'i, Mr. Mujahid travelled to various ing about the Faith. She did the best she could without knowledge of the Provinces and was instrumental in bringing a language. The super- number of people into the Faith. He wrote two visor, who was with her at the end, had been

little booklets, one being an outline of the proofs extremely kind and attentive; she spoke English of the Baha'i Faith and the other a dissertation well and received the Message of BahB'u'llah on the laws of BahB'u'llah. with great interest . . .

I am thankful for having Unfortunately, his life as a Baha'i was very had the bounty of seeing Ann on . . . my first short and he died on 19 June 1975 after a brief visit to the Canary Islands. It was a very moving illness. A number of famous 'ulamis attended experience. All the believers were deeply his funeral and praised him publicly as one who touched, as they loved and admired Ann . . . loved the truth and who was courageous in Just two weeks before her fall, she had spoken to the friends in a meeting following the right path at all times. and all mentioned her radiance and the wisdom of her talk. Surely her soul is soaring into the heights of the Abha kingdom.'

Mrs. Ashen spoke very little about her early ELIZABETH ANN (ANNA) ASHEN years, but she did mention that her parents had 1895-1975 emigrated from Holland to the United States, and that she had had the opportunity to study Elizabeth Anna Jessuren Ashen was born on 19 German in school. After graduating from high October 1895 and served the BahB'i Faith with school in 1915 she worked first as a bookkeeper

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bourg. In its farewell letter the National Spiritual Assembly of Finland wrote: 'We are very grateful for your devoted services always in helping our country to reach her Crusade goals . . . May our Beloved Bahi'u'llah richly bless your efforts wherever you toil in the work of establishing His Kingdom on this earth of ours.'

After serving for some time in Esch-sur-Alzette, Mrs. Ashen settled in Lamadelaine; here, her dreams of assisting the youth were realized, with many attending her numerous fireside and social gatherings. Mrs. Ashen was elected to the National Spiritual Assembly of Luxembourg at the 1964 convention and served on that body for one year. By the time her failing

health prompted her to leave the unfavourable climate of Luxembourg and pioneer to the Canary Islands, a Local Spiritual Assembly had been established in Lamadelaine.

Informed by the National Spiritual Assembly of Spain of the passing of this devoted servant of Baha'u'llah, the Universal House of Justice wrote on 8 July 1975: 'We were profoundly

Elizabeth Ann (Anna) Ashen sorry to learn of the passing of Ann Ashen

whose devoted services in the pioneering field will long be remembered. That she has laid her and later became a licensed practical nurse. She mortal dust to rest in the soil of the Canary

embraced the Baha'i Faith in 1940 and from Islands is a crown to her pioneering achieve-

that time onward her efforts were directed ments which will assuredly be abundantly

towards the goals of the BahB'i teaching plans. blessed in the Abha kingdom. It is our prayer at

As early as 1945 she wrote to Shoghi Effendi the Sacred Threshold that the believers in the

about her desire to pioneer to Mexico. Even- Canary Islands will be inspired by her example

tually her homefront pioneering led her to to win great victories for the Cause of

Alaska, where she served in Ketchikan. At the BahB'u'llah.' time that she applied for overseas pioneering,

BETHMCKENTY

the National Spiritual Assembly of Alaska referred to her as a 'diligent and ceaseless worker'.

Exactly two months after she volunteered to pioneer abroad, she arrived at her post in Lahti, ISFAND~YARBAKHT~YAF~

Finland and wrote to the European Teaching 1895-1975

Committee : 'The friends here are very delightful

and I am sure that we will be able to do great Isfandiyar U u d a d a d Bahram Baatiyiri was

things . . . I spent Thursday and Friday in born in Nirsi-abad, Yazd, Iran in 1895. He

Stockholm at the Haziratu'l-Quds and then received little education and after completing

went to Turku where I had a long visit with elementary school he took up the family occu-

Mildred Clark and Loyce Lawrence and the pation of farming. Hardworking and quick to

Turku friends . . . There is such a wonderful learn, he became adept at his work. Isfandiyar's family were zealous Baha'i spirit here and such love that the Faith family were zealous Zoroastrians and as a young man he clung to his cannot help but grow.' and held a deep-rooted beliefs fanatically teachings of other At the end of the Ten Year Crusade, Mrs. and held a deep-rooted Ashen offered to remain in Europe and, after teachings of other Faiths. He loathed to hear the Mu'aadhin raise the call making pilgrimage to the Holy Land early in hated Isfandiyar Ardi&ir, to prayer and he 1964, she relocated in Esch-sur-Alzette, Luxem- a Baha'i teacher of wrote a letter to 'Abdu'l-Bahk which he signed 'Isfandiyar a u d a d k d ' and was favoured by a Tablet in reply in which the Master addressed him as 'Isfandiyar Khudidkd, known as Babtiyari' (literally, befriended by good fortune or destiny). From that day forward he adopted the name BaQtiyari and even applied for his identity card under this name. In 1920 he attained the presence of 'Abdu'l-Baha in the Holy Land. The pilgrimage brought him contentment, joy and a firmer belief in the Cause of God. A brighter future dawned for him and he acquired increased devotion and some measure of economic security. In 1921 he and his wife pioneered to Karachi, then a small developing city. He served successively on the National Spiritual Assembly of India and Burma which came into being in 1923 and on the National Spiritual Assembly of India, Pakistan and ~ u m which a was formed in 1947, and in 1957 when an independent National Spiritual Assembly was established in Pakistan he was its first chairman. In the half century during which he served on these bodies he often held the office of chairman or treasurer. He did not relish being called treasurer and would style himself the Yazd, joining with other youths in harassing trustee of the Baha'i funds. Although he pro- fessed himself ignorant of him. In 1914 he married Sarvar u a n u m , the cedures, he was of the accounting pro- daughter of Rustam Jam&id of Maryamabad. cedures, he was of the highest integrity and was

The turning point came for Isfandiyar well suited to his service. He continued to be

Bakhtiyari a year or so later when he met elected to the National Spiritual Assembly of

Burzu Isfandiyar, a nephew of a noted BahB'i, Pakistan until he was appointed to serve as a

at a memorial gathering held at the home of a member of the Auxiliary Board.

relative. The Bahi'i refrained from drinking Baatiyari radiated love and affection, a

wine which is a part of the Zoroastrian cere- capacity which attracted hundreds to him and

monial for the departed, and read extracts from won many friends for the Faith. He established

Tablets of Bahi'u711ah which so impressed the friendly and enduring relationships with munici-

young Bakhtiyari that he began to investigate pal officials, Government officers and leaders of

the Bahi'i Faith. As soon as he became the business community. The elite of the city

attracted he turned to Isfandiyar Ardihir whom considered it their privilege to serve the BahB'i

he had so vehemently opposed, was lovingly for- community. given and, under his tutelage, began a serious

of his BahB'i service During the half century study of the Baha'i Cause which he soon whole- Bakhtiyari travelled extensively in the subcon-

heartedly espoused. This declaration on the part tinent and in Burma, Ceylon and Bangladesh.

of one so orthodox gave rise to a battalion of The teaching tour on which he accompanied the

sorrows for Baktiyari. Relatives and friends Hand of the Cause Martha Root1 in 1938 was a

deserted him and it became impossible for him landmark in the history of the Faith in southern

to continue farming. Disgusted by the blindly Asia. They visited many centres and had audi-

dogmatic activity surrounding him he disposed ences with several outstanding figures including

of his land and in 1917-19 18 with his young wife the Maharaja of Travancore and Dr. Rabin-

he sailed for Bombay where he became a part of dranath Tagore. On another occasion he also

the active community of BahB'is and eventually See 'International Survey of Current BahL'i Activities', The

established himself as a partner in a hotel. He Baha'i World, vol. VII, pp. 95-98.

accompanied the renowned BahB'i scholar, the Board member, he began duties as an Auxiliary
 Hand of the Cause Tarazu'llah Samandari, in a tour of Frontier
 Province, an area inhabited mostly by the Pathans.
 his travels in India. His own teaching excursions Here the laity tend to be
 took him from Kashmir to Cape Comorin and orthodox and the mullas
 prejudiced. He based himself at the BahB'i
 from Karachi to Rangoon. The second World Centre in Rawalpindi and
 War had ravaged Burma. He undertook long began his work but his
 extensive travels and age took their toll at last
 and tiring visits to the BahB'i communities there and he fell ill. During his
 to encourage the friends who had suffered and illness his indomitable
 spirit prevailed and in an attitude of
 to revisit the resting-place of the Hand of the prayerfulness he breathed his last on
 Cause Mustafa Rumi at Daidanaw. Travelling 24 June. He was buried
 in the Karachi BahB'i cemetery, in land which
 and teaching became for him a way of life. For he had struggled to acquire from the
 months on end and sometimes for intervals of up to six months he would be away from home
 municipality. On 24 June 1975 the
 Universal House of teaching the Cause here, consolidating a centre Justice cabled :
 there and encouraging the friends wherever he
 DEEPLY GRIEVED PASSING VALIANT SELFLESS
 went. His travels were facilitated by the full co-
 STEADFAST PROMOTER FAITH ISFANDIYAR
 operation of his understanding wife whose
 BAKHTIYARI STOP HIS LIFELONG SERVICES SHED
 loneliness can only be imagined, for the couple
 LUSTRE ANNALS FAITH ENTIRE SUBCONTINENT
 had no issue. She passed her days in prayer,
 STOP ADVISE HOLD BEMTTING MEMORIAL MEET-
 content that her husband was engaged in the
 INGS STOP SUPPLICATING DIVINE THRESHOLD
 service of God. BaB'tiyari's business partners,
 RICH REWARD HIS LONG DEVOTED SERVICES
 too, consented to his travels so he was able to
 CAUSE GOD.
 move about with a light heart in serving his
 beloved Cause.

Mr. and Mrs. Baatiyari were twice able to visit the Holy Land and attain the presence of Shoghi Effendi. In 1963, Isfandiyar again went to the Holy Land to participate in the first election of the Universal House of Justice.

JAMES VASSAL

FACEY

Baatiyari's devotion to the Guardian may be measured by his dedicated implementation of Shoghi Effendi's advice to shift the national headquarters of the BahB'i community of India from Poona to New Delhi. As treasurer of the National Spiritual Assembly he spearheaded a drive for funds during the course of which he travelled thousands of miles, and successfully

James Vassal Facey

dom on 9 July 1975. He

BahB'i life, one that

Baha'u'llah's service.

mitment to the Cause he

which he contributed his

Jim and his wife

her friends-accepted the

1945 and were among the

who responded to the

Oliver and Louise

to the Faith in 1939.

the distinction of

roll of Panama's

among the first five

Cause of God in Panama.

Born in Jamaica on 8

negotiated the purchase of the present National Gladys-called Maisie by Haziratu'l-Quds of India. He was also responsible, with the help of various friends, for the first harvest of souls purchase of a site on which was constructed the teaching efforts of Cora first Bahi'i endowment in the Indian subcontinent, a structure which became the present

Mr. and Mrs. Facey shared National Haziratu'l-Quds of Pakistan. He also appearing on the membership acquired two adjacent lots which he donated to earliest believers and were the Faith and on one of which a building was privileged to promote the placed which he named 'The Happy Home' and for which he settled a trust for a future Baha'i August 1896, James kindergarten.

Facey came as a boy to

Colbn, the ancient

The last two decades of his life were spent in with his widowed pioneering to difficult areas in northern Paki- to support herself

Atlantic seaport of Panama,

mother. While she worked

stan, first to Sargodha and then to Murree, a hill station. In the spring of 1975, in relation to his Edward Cooper, and
IN MEM

went to school. As a youth, he served as acolyte in the church of which Father Cooper was pastor. As Jim grew to manhood, both Father Cooper and his mother encouraged him to study for the ministry. At first Jim accepted training for this vocation but he became increasingly dissatisfied with doctrinal teachings and finally was convinced that the ministry was not for him. He stopped attending school and feeling that under the circumstances he could no longer accept the hospitality of Father Cooper he left the parsonage and found employment in the Colon Import and Export Company where he remained as accountant for over fifty years. In 1924 he met and married a young Colon secretary, Gladys Abrahams, who was also a free thinker in matters of religion. They agreed that they would not affiliate with any church and, for the next twenty years, they practised no formal religion, though a high moral standard of conduct was practised in the home and their four children, Cedric, Kathleen, Alicia and Betty, were exhorted to achieve an education. In the early 1940s, Maisie met the two pioneers who were then living in Colon, Cora and Louise, and became attracted to the Baha'i teachings. After a course of serious study it did not take the Faceys long to realize that they were Baha'is and they applied for membership. Justice, for the acquisition of a One other student who was attending the class, subsequent construction of the Iola Edwards, was accepted formally as a member with the Faceys, and thus was formed the first Baha'i group in Colon, the second largest House of Worship on the soil

and her son, Jim lived
Anglican priest, Father

.Tames

Panama was assigned

sponsibility, under

versal House of

site and the

Mother Temple of Latin

ication to the work

of the first BahB'i

city in Panama. of Panama knew no
 bounds. When he was
 When the first Local Spiritual Assembly was appointed as one of the
 readers at the dedication of the Temple in April
 formed in Colon, circa 1950, both Jim and
 1972, his gratitude for this bounty was
 Maisie were members. Jim was elected as trea-
 surer, a service he rendered all the rest of his life. Jim's total
 immeasurable. commitment to the Cause of
 Their daughter, Kathleen, declared her faith in Baha'u'llah was
 readily apparent to all those who came into contact
 1953 and their daughter, Alicia, the following Cause was like an
 with him. To him, the swimming in this
 year. The girls were in their early twenties and
 ocean, and he was a fish thirty years with a
 both served on the Local Assembly. natural as breathing.
 ocean. He taught the Faith for him on a public park
 Jim was a member of the regional National on a bus, train or
 steadfastness which was as hear, however briefly,
 Spiritual Assembly of Central America and the ever-burning zeal to
 The stranger sitting beside ties of Baha'u'llah's
 Antilles which came into being in 1951 and greatest weakness in
 bench, his fellow passenger anyone reluctant to
 served as treasurer of that body until 1957 when often thin. Being so
 plane, within seconds would he could not
 the regional National Spiritual Assembly of
 of the BahB'i Faith. His
 Central America was formed. When an inde-
 present to others the veri-
 pendent National Spiritual Assembly was es-
 teachings was perhaps his
 tablished in Panama in 1961 he was again
 that his patience with
 elected as treasurer and in this office continued
 recognize or accept was
 to render faithful and dedicated service until
 totally convinced himself,
 1968. The National Spiritual Assembly of
 understand how anyone could fail

to see the truth. He avidly supported extension Assembly duties and
 private teaching and mak- ing an occasional trip.
 teaching projects on the national and local levels He was ill for only
 and he placed into circulation countless Baha'i
 three months before his

books and pamphlets. He would never write a death and passed away quietly with Maisie sitting beside him. We letter to a non-BahQ'i which did not contain history of the BahB'i know that when the some reference to the Faith. Faith in Panama is written, Jim had a keen grasp of the administrative and 'Abdu'l-Bahi's prophecy about Panama's principles of the Faith. He studied this aspect of role in the development of the Faith shall have been fulfilled, James Facey's contributions to its earliest stages will relationship to his fellow BahQ'isas members of merit singular recognition. . . . ye must give institutions or on a personal plane. Always an public of Panama . . great attention to the Re- . That place will become inspired guidelines,he expected the same loyalty very important in the future. The teachings, once established from others. As his service to the Colon West, the North and there, will unite the East and South, 'Abdu'l-Baha, Import and Export Company lengthened, he was increasingly able to arrange his vacations to Tablets of the Divine Plan coincide with BahB'i conferences and institutes, both in Panama and abroad, and made an effort to attend as many as possible, it giving him much satisfaction that he was able to finance his own travelling expenses thereby saving the FRED GRAHAM struggling national fund thousands of dollars. In 1913-1975 1952 he was privileged to witness the dedication of the Mother Temple of the West in Wilmette, Two weeks before his passing, Fred Graham attended the conference Illinois and he was also present at the All- that brought together at Wilmette in 1975 the two great branches of the Administrative Order, on both of which he had served for many years. The Universal House of Justice had national Convention in Haifa in 1963 for the called together all the 'high

first election of the Universal House of Justice ranking officers' and
 'senior administrative bodies' of the Faith in
 and served as a teller during that epoch-making
 North America for
 event. special consultation on
 the future protection of
 When the Faceys embraced the Baha'i Faith the Cause. It was in many
 respects the culmi-
 they became targets for taunts and ridicule from nation of his life, for
 his intensely enquiring
 friends and members of the clergy who pro- mind had had a unique
 opportunity to explore
 phesied that their allegiance to this 'strange cult' through consultation
 some of the most impor-
 was destined to be short lived, that they would tant themes in the
 Writings of the BahB'i Faith,
 soon abandon it in disillusion. Jim's faith was and the genius for
 loving which Fred possessed
 exposed to yet another test when the beloved was fully utilized in
 this gathering whose prin-
 Guardian announced that BahB'is should resign cipal achievement was to
 bind more closely than
 their membership in secret organizations in- ever before the
 institutions of the Faith. Step-
 cluding Freemasonry. A prominent member of ping out of the Temple
 shortly before the
 the Masonic Lodge for years, Jim unhesitat- closing session of the
 conference, Fred was seen
 ingly dissociated himself from this fraternal tie. taking a stroll in the
 gardens. His face was
 For him, there could be no other course; the literally radiant, his
 hat cocked on the side of his
 BahB'i Faith was the most important thing in his head in a fashion that
 was characteristic of him
 life. when he was especially
 happy, and his step was
 Five years before his final illness, Jim retired so jaunty that the phrase
 'walking on air'
 from business and built a new home at Puerto seemed not at all
 inappropriate. But what most
 Pilon, a suburb of Colon, where he laid out and struck those who saw him
 was his smile: he
 planted an extensive garden. He remained smiled as if he had
 discovered some marvellous
 interested, active and in good health until his secret.
 late seventies, continuing to carry on his Local His discovery of that
 secret began in 1949

He saw in every experience further confirmations of the Providence that guided his entire life.

His ability to see the good in everything was applied not only to his own life but to the lives of all who came in contact with him. To his family and friends he was a constant inspiration, a source of wit and a dear companion. He would frequently ask 'Are you happy?' with such a pure reflection of 'Abdu'l-Bah's spirit of love that he imparted happiness in the asking. He was both a serious student and a spontaneous optimist. He approached young people with the same open humility as he did leaders of thought. This humility, coupled with his humour, invited others to share in his delight with everything around him, and made him able to evoke in others a quality of response which they were unaware that they possessed. While remaining remarkably unaware of his own noble qualities, his audacious mind seemed to put him in touch with ideas that were at the very forefront of the unfoldment of the Cause, for he always strove to unravel their implications, and derived new joy from doing so in his teaching and administrative service.

when his former piano teacher, Miss Gertrude Barr, was moved to reacquaint herself with him for the express purpose of teaching him the Faith, after his name had come to her repeatedly during prayer. Aware of her interest in an unfamiliar religion, Fred at first tried to avoid her, but she was determined and finally succeeded in telling him about Bah'u'llah. It was not long before he responded to the wonderful nature of her message. He embraced the Cause awareness of the impor-

In 1954 he was elected to the National Spiritual Assembly of Canada on which body he served for nine years, election of the Universal House of Justice. In 1964, following a heart attack, he was appointed to the Auxiliary Board and, proved, devoted increasing travelling teaching responsibility. Fred's marked by a profound

in 1951 and immediately began a course of tance of its institutions
 and a deep love for them. During his years as an
 teaching which lasted until his death on 21 July Auxiliary Board member
 1975. the National Assembly
 derived great strength
 Fred was born in Rose Valley, Prince Edward and assurance from his efforts
 to communicate
 Island, Canada on 18 August 1913 and spent his to the friends the ardent
 appeals so often made
 childhood in both Canada and the eastern by the Guardian that they
 should 'rally round'
 United States. As his father's work involved a their local, and in
 particular their national,
 great deal of travelling, Fred's early education centres of activity. This
 special service was
 took place in many different towns and cities, a paralleled by Fred's love
 and appreciation of
 circumstance which may have contributed to the institution of the
 Hands of the Cause. His
 the impression he gave throughout his life of life became an occasion for
 the institutions of
 being at home in whatever situation he was in. the Covenant of Baha'u'llah
 to meet, to ap-
 His work also reflected this flexibility for not preciate the gifts with
 which each had been
 only did he at one time manage a large chain of endowed, and to serve the
 common purpose for
 restaurants and establish his own successful which they had been
 created.

business in Hamilton, Ontario, but he later On 22 July 1975 the
 Universal House of
 became equally adept in the automotive field. Justice cabled :
 560 THE B A H A ' ~ W O R L D

ASSURE FERVENT PRAYERS HOLY SHRINES geline, by giving German
 lessons. She managed
 PROGRESS SOUL ABHA KINGDOM AUXILIARY to book passage for herself
 and the child on the
 BOARD MEMBER FRED GRAHAM DEVOTED last steamer leaving Italy
 for New York. Had
 SERVANT BHAULLAH INSPIRING TEACHER she waited one more day she
 could not have left.
 CAUSE STOP EXTEND SYMPATHY WIFE FAMILY Some time after reaching
 America she mar-
 FRIENDS THROUGHOUT CANADA LOSS WARM- ried a Mr. Kropf and went to
 live in Michigan.

HEARTED EXEMPLARY BELIEVER.

Her interest in religion

continued and deepened.

On one occasion in 1915 she attended a Nine-
teen-Day Feast in a private home and on
hearing the beautiful prayers read recognized

VERENA VENTURINI that this was the Faith of God for
this day, the

Cause of which her sister had been speaking and
1878-1975

writing to her for so many years. Once when she

On 13 August 1975 the noble soul of our was invited by a literary
society in Lowell,

unforgettable Baha'i sister, Mrs. Verena Ven- Michigan to conduct one of
their meetings, she

turini, took its flight to the Abha kingdom. My felt it was her chance to
offer the message of

hand is stilled and unable to pen the loving Bahi'u'llih; a BahB'i
friend, Mrs. Perry of

remembrance and the sorrow that her departure Grand Rapids, read the
principles of the Faith

evokes in innumerable friends. Her life in the and Verena spoke of Tahirih.
BahB'i Faith, lasting well over half a century, Mrs. Agnes Parsons who

had given up her
sets an example, arouses admiration, inspires worldly life and become a
dedicated believer

and infuses courage. made her pilgrimage to the
Holy Land in 1918.

In 1909, in the city of New York, at the home Verena was prevented by family
obligations

of her sister, Mrs Maria Schober, Mrs. Ven- from joining her, so she
contented herself with

turini for the first time heard the names sending 'Abdu'l-Baha a pair
of tan silk gloves.

BahB'u'llah and 'Abdu'l-Bahi. It was the eve of When her sister's family
moved to San Fran-

her departure for Italy, as her husband Guido cisco, she was asked to join
them there. Among

Venturini, a distinguished musician, wished her new friends she counted
John and Louise

their child to be born in Rome. That evening Bosch.

Grace Ober and Ella Robarts visited Mrs. Two hard blows came in
rapid succession

Schober and spoke of a Personage Whose de- through the deaths of her
second husband and

scription made a deep impression upon Verena. her physical and spiritual
sister, Maria Schober.

Religion had been very important to her since Mrs. Schober's BahB'i

burial was conducted by
 childhood; therefore she was attentive and Mrs. Ella Cooper in
 Brentwood, California.
 anxious to know Who He was. She was told : He The desire of her
 daughter, Evangeline, to
 is the Son of BahB'u'llah; His name is 'Abdu'l- start her university
 studies in the fine arts and
 Bahi. The next day Mrs. Venturini departed for music in Italy brought
 Verena back to Rome in
 Rome. 1928. During the long period
 she spent in Rome,
 Mrs. Schober later became a BahB'i through from the date of her return to
 the end of World
 May Maxwell and accompanied her on one War 11, she remained
 steadfast in the Covenant
 occasion in 1912 to the hotel where 'Abdu'l- and was delighted to
 receive from time to time
 BahB was staying. Having attained His presence Baha'i travellers who
 visited Rome. In 1947,
 and, overcome with awe, having forgotten when Dr. and Mrs. Ugo
 Giachery arrived in
 everything she had wanted to ask the Master, Rome as pioneers, she was
 the first one to join
 Mrs. Schober remembered only her sister of them in their efforts to
 form the first Local
 whose difficulties she spoke to Him, and re- Spiritual Assembly of Italy
 in that city in 1948.
 ceived 'Abdu'l-BahB's assurance that He would On page 145 of his
 Recollections of Shoghi
 pray for Mrs. Venturini. Effendi, Dr. Giachery has
 written: ' . . . on the
 The death of Mr. Venturini initiated for wall by the head of his bed,
 Shoghi Effendi had
 Verena a period of anxiety and difficulties. She placed the photograph of
 the first Italian Local
 was in a desperate situation at the outbreak of Assembly, that of Rome . .
 . nothing had
 World War I in 1914 and was attempting to pleased him more than the
 establishment of a
 support herself and her little daughter, Evan- BahB'i administrative
 institution in the Christian

AORIAM

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She never missed a Nineteen-Day Feast, al-
 though her home was at least fifteen kilometres
 from Rome ;and even when she was eighty years
 old, if there was no one to accompany her, she
 would take a bus or tram in order to be present.

Unfailingly she brought bouquets of flowers which the younger believers recognized as the fragrant and gentle signs of her presence. Unforgettable are the memories of the Nineteen-Day Feasts she hosted yearly, usually in the spring, at her beautiful home. This setting was a perfect fusion of the beauty of her soul with the scent and colour of the flowers and plants in the surrounding gardens.

In a letter dated 16 July 1931 written on behalf of Shoghi Effendi it was stated: '. . . He expects from you splendid achievements and these you can certainly accomplish as you have been endowed with a deep and unwavering faith in the principles and the teachings of the Cause.' Appended in the handwriting of the beloved Guardian were the significant words: 'With the assurance of my loving prayers for your happiness and spiritual advancement . . .' What

perfect consonance came with time to exist between capital of the world,' and the Guardian said, the contents of the Guardian's letter and the life

"There are three religious centres in the world of our dear friend and spiritual sister!

with distinct functions: Rome, Mecca, and For many years in succession she was elected Cairo, where the Cause will register its greatest to the Local Spiritual Assembly of Rome. Her victories for the Faith in the future." ' wisdom and love of the Cause of God were a

Upon learning that a Local Spiritual As- source of inspiration to her colleagues on that body. Her faithful service ssembly was to be formed in Rome, Verena will never be forgotten, and it was with much regret that she was allowed to withdraw from many Bahi'i books and memorized many of the active administrative service because of her beautiful prayers. One day an American writer, advanced age.

Mrs. Frances Toor, came to her with a letter of We pray that she may intercede for us, and help to accelerate the introduction from mutual friends in the United progress in this world of States. She was invited by Mrs. Venturini to a those ideals whose universal acceptance,

meeting at the Giachery's home and later accepted the Faith. Mrs. Isabella Argenide Papa, her daughter's mother-in-law, also met Dr. and

MARIOPIARULLI

Mrs. Giachery and subsequently accepted the Faith. How great was her joy! Having one member of her family embrace the Faith was the source of one of her greatest spiritual comforts during the years she lived in Rome.

Mrs. Venturini attended the Intercontinental Teaching Conference held in Stockholm in 1953, one of the four conferences signaling the

launching of the unique Ten Year Crusade of highly placed govern-

Shoghi Effendi, and during the years that followed she attended some of the Italo-Swiss

When Mr. 'Ubbadi

Baha'i Summer Schools held at Bex-les-Bains. his father died and he

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was cared for by his only brother until he challenged the logic of

reached fifteen years of age at which time he left the BahB'i and he and

his brother's house where he was unhappy and house in a state of anger

began to work in the business world. He applied 'Ubbadi resolved to have

himself diligently, working far into the night, the BahB'is. The clerk

and soon became successful and prosperous. He behaviour towards Mr.

was highly respected by his colleagues and visit him and on one

tradesmen. He was a leading citizen in his with a BahB'i book. In

neighbourhood and won the respect of the local was changed by what

residents. One day the representative of the road BahB'is and became a

sweepers' organization, a clerk, came to him of the BahB'i com-

requesting a certificate approving the manner in

throughout her whole

ardent longing.

Ghulam-'Ali 'Ubbadi was

1899. His father was a

ment employee and a devout

the members of the family.

was in his early childhood

had extreme difficulty in

the teaching presented by

his associates left the

and perplexity. Mr.

nothing further to do with

did not change his

'Ubbadi but continued to

occasion presented him

time Mr. 'Ubbadi's heart

he read. He sought out the

devoted and active member

munity. He was at this

time about twenty years which the sweepers had performed their duties. He eventually married Ridviniyyih of age. He eventually

Mr. 'Ubbadi who was punctilious in all affairs Raw&an-Damir, a member of a distinguished BahB'i family, and she was personally inspected the streets of the district in all circumstances a constant source of and then signed the certificate. The clerk, who encouragement and help to him and a sincere and was a BahB'i, was impressed by Mr. 'Ubbadi's loving collaborator. In 1943, Mr. and Mrs. 'Ubbadi pioneered to Shah 'Abdu'l-'Azim, on the friendship developed between the two men and outskirts of Tihrin,

- eventually the clerk arranged a meeting between where they were successful in establishing the first Local Spiritual Mr. 'Ubbadi and an outstanding BahB'i Assembly. Mr. 'Ubbadi served as a member of the teacher. All that Mr. 'Ubbidi heard during that BahB'i Training Institute in Tihran. A first meeting disturbed him, but his heart was boarding school had been established for orphaned attracted to this new message. After a period of and needy children. Mr. 'Ubbadi helped the uneasiness he requested another meeting be- institute both finan- cially and spiritually. In- tween the Baha'i teacher and some of his Muslim his new home he continued to suvervise the friends who were well versed in Islamic theol- education of children and engaged a teacher from ogy. Mr. 'Ubbadi was distressed that his friends Tihran for their instruction. Unfortunately, after two years, he became seriously ill and suffered extreme pain and had to return to Tihrin, but he continued to send children to the institute and to pay their expenses. When his condition worsened and his physicians despaired of his life, Mr. 'Ubbdi wrote to the beloved Guardian requesting prayers for the restoration of his health. Receiving an assurance of Shoghi Effendi's prayers throgh.a letter written by his secretary on his behalf on 14 November 1945, Mr. 'Ubbadi gradually regained his strengthandcon- tinued his service in the cradle of the Faith. In

1955 Mr. and Mrs. 'Ubbadi made a pilgrimage to the Holy Land and entered the presence of ShoghiEffendiwho told them he was well pleased with their services. The visit to the holy Shrines and the moments spent with the Guardian were Mr. 'Ubbadi's most cherished memories.

The most fruitful period of Mr. 'Ubbadi's life was the last twenty years which he spent as a pioneer in Morocco. He and his wife came to Rabat on 23 August 1955, two years after the launching- of the Ten Year Crusade. Mr.

Ghulam-'Alt ' Ubbadi 'Ubbadi was elected to the Local Spiritual

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Assembly of Rabat and served on this body for PRAYERS HOLY WAYS REMEMBERED ASSURE

nineteen years, often in the capacity of chair- SHRINES PROGRESS HIS NOBLE SOUL.

man or treasurer. His broken health prevented his continuing this service during the last year of his life. During the period from 1965 to 1967 he was also a member of the National Spiritual Assembly of North West Africa. Despite the distance, his advanced age and his uncertain KRISHNAN

G. S. SANTHANAM

health he travelled to the meetings, some of which were held in Algeria and Tunisia. He had a profound affection for the friends in Morocco. In the Heroic Age of the Faith thousands of

He had a warm and generous nature and was God-intoxicated men, women and children joy-

always the first to offer assistance to those in fully sacrificed everything, including their very

distress. His help was always extended in a most lives, for their Beloved. In the Formative Age

discreet manner. such souls are rare. G.

S. Krishnan was one of

Although his most signal services were ren- them.

dered in Morocco, Mr. 'Ubbadi served the Krishnan was born in Singapore on 1 Oc-

entire Baha'i world through his unstinting gen- tober 1945. A quiet boy by nature, he would

erosity. He was indeed like a fathomless spring, never quarrel and he went his own way without

constantly pouring out his resources to advance troubling anyone. A very devout Hindu, he

the work of the Faith throughout the world, would frequently be found

meditating or in prayer. He became a
 through contributing to the purchase or con- prayer. He became a
 BahB'i followingthe Ocean- ic Conference of the
 struction of Ha~iratu'l-Quds,Temples, Teach- ic Conference of the
 South China Seas, held in Singapore in January
 ing Institutes and the publication of BahB'i Singapore in January
 1971. Thenceforward he never looked back, but
 literature. He received from Shoghi Effendi never looked back, but
 gave his whole heart and soul to the Cause of
 many expressions of gratitude including a cable soul to the Cause of
 Baha'u'llah. He immediately began
 acknowledgingwith 'deep appreciation' his 'his- He immediately began
 to serve the Faith by teaching and by working
 toric service' in purchasing the National teaching and by working
 on committees, and he even changed his
 Ha~iratu'l-Quds of Morocco. Among his even changed his
 residence in order that he could provide a place for
 papers were found more than 80 letters from the could provide a place for
 meetings. He was the chairman of the Local
 Universal House of Justice, many of them chairman of the Local
 Spiritual Assembly of Katong and was one of the
 containing expressions of appreciation of his Katong and was one of the
 nine delegates at the national convention for
 unflinching generosity in contributing to a wide national convention for
 the election of the first National Spiritual
 variety of Baha'i projects in every continent. National Spiritual
 Assembly of Singapore in 1972. He served as secretary
 On 19 August 1975, while in London for 1972. He served as secretary
 of the regional Bahi'i Youth Council of
 medical treatment, Mr. 'Ubbadi passed on to Bahi'i Youth Council of
 Singapore and was its press officer. His
 the Abha kingdom in his seventy-sixth year, press officer. His
 relations with the local press were good and Krishnan
 mourned by a wide circle of BahB'i friends. A were good and Krishnan
 would personally en- sure that the Baha'i Holy
 floral tribute was received from the broken- sure that the Baha'i Holy
 Days and other Baha'i observances were
 hearted believers in Morocco who had loved observances were
 announced. He would deprive himself to give whatever
 and highly valued him. He is buried near his himself to give whatever
 he had to the Baha'i Fund. While attending the
 heart's beloved, Shoghi Effendi, in the Great Fund. While attending the
 BahB'i Summer School in Johor Baru
 Northern London Cemetery, New Southgate. School in Johor Baru
 before he left Singapore, he gave away his camera
 The following cable from the Universal he gave away his camera
 although he knew he

House of Justice summarizes in a few words the one. would be lost without

qualities we loved in Mr. 'Ubbadi:

Although Krishnan was

slim and of slight

stature, his heart was large. His purity of heart,

REQUEST NATIONAL SPIRITUAL ASSEMBLY IN-

selflessness and good humour

endeared him to

FORM RIDVANIYYIH UBBADI DEEPLY GRIEVED

the friends. When he visited

Malaysia in con-

PASSING GHULAM UBBADI HIS STEADFAST DED-

nection with his employment

he would contact

ICATION HIS GENEROUS FINANCIAL SUPPORT

the Baha'is and offer his

services, and he was

VAST NUMBER VITAL PROJECTS HIS DEVOTED

very much loved by the

believers there. He

SERVICES PIONEERING TEACHING FIELDS AL-

was always punctual and

never broke a promise.

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drunkenness he witnessed. The only way to lay a foundation for the Faith, he concluded, was to educate the unspoiled children. He vigorously pursued this plan and started children's classes in seven villages, one for each day of the week. He conducted a children's class at Karaikal each Sunday morning and in the evening he offered classes for adults, but no one came and he was in great despair.

Karaikal was opened to the Faith in 1953 through the pioneering efforts of Mrs. S. M. Noorani and Mrs. Salisa Kermani and after years of struggle a BahB'i Centre was constructed through the generosity of Mr. and Mrs. Kermani. During her historic tour of India in 1964 the Hand of the Cause Amatu'l-Baha Ruhiiyyih a n u m had called for BahB'i teachers to visit Karaikal where she found a receptivity to the Faith, but she cautioned that they needed to be physically strong and capable of visiting the villages on foot over the rice-paddy walks. Krishnan visited the villages on foot but as time went on his health declined. The G. S. Santhanam Krishnan and he

spicy local food did not agree with him

existed mainly on bananas and rice. He became dispirited and wanted to leave Karaikal. In June

Krishnan arrived in India in January 1974 1975 he obtained an appointment in a

school in
and proceeded to his parents' home in Kumbha- Lucknow and there, too, he taught
the Faith
konam. He served the Cause in India just as incessantly although he spoke no
Hindi.
eagerly as in Singapore, systematically making At a regional teaching
conference in Hyder-
appointments with local dignitaries and pre- abad he volunteered with some
other Baha'is
sending literature to them. Soon a BahB'i group for a teaching project in an
interior tribal area in
formed and he enthusiastically assumed the Warangal. When the call for funds
was made at
responsibility of deepening the friends. A pro- the conference he gave his
watch, then all his
lific writer, he directed a steady flow of letters money and finally his
sandals. He proceeded
and reports to the National Spiritual Assembly with the team to Warangal where
they had some
of India and the State Teaching Committee. success but Krishnan soon fell ill.
He was
After a period of six months the National admitted to the University Hospital
there and
Assembly appointed him as a travelling teacher. succumbed to an internal
haemorrhage which
He later became an assistant to Auxiliary Board took his life on 6 December
1975. In his small
member B. Afan. battered suitcase were found
only BahB'i books
He was sent to Karaikal to assist with the and notebooks containing quotations
from the
work in a number of villages in the Thirunallar Baha'i Writings and carefully
transcribed
area where he visited government offices, schools prayers.
and colleges and spoke to members of service The National Spiritual
Assembly of India
organizations including the Lions Club and the wrote at the time of his
passing: 'Mr. Krishnan
Rotary Club. As he did not find any friends of served the Faith most diligently
and sincerely
his calibre there, he felt lonely. He attended all . . . He was a young man . .
. full of enthusiasm,
Baha'i conferences, near and far, to revive his devotion and love for
Baha'u'llah and had
spirits through the joy of BahC'i fellowship. In dedicated his life to the
service of the Faith. In
the villages of Thirunallar he was handicapped spite of the offer of a good job

in Singapore he
in teaching because he could not speak Tamil preferred to continue his
full-time services in
and he was distressed by the widespread India and had informed the National
Assembly
that till the end of the Five Year Plan he would
not leave his post.'

In reply, the Universal House of Justice wrote
on 22 December 1975: 'We were grieved to learn
of the passing of the devoted, brave and stead-
fast pioneer, Mr. S. Krishnan. His passing in the
field of service to the Cause of God no doubt
will confer upon him a special bounty which will
be a cause of the progress of his soul in the
eternal Kingdom of God.

'In his lifetime he has established a link
between the BahB'i communities in India and
Singapore. This bond of love and co-operation
between your two countries will be further
strengthened by his passing.

'Please convey our deepest sympathy to his
relatives and friends in Singapore and in India.
We shall offer prayers at the holy Shrines that
the mercy of Bahi'u'llih may rest upon his
soul.'

Muni'r Vakil

1900-1976

Knight of Bahs'u'llah addition to caring for his family and
pursuing

his studies. Under difficult circumstances, and

It is very difficult in a brief memoir to cover all with perseverance, he

obtained a degree in law,

aspects of the life and services of this coura- and was subsequently

enrolled in the army as

geous and devoted servant of Bahi'u'llah part of the reserve

force.

whose passing to the Abhi kingdom on 14

The 1920s witnessed a

stream of very sig-

February 1976 ended a brilliant page in the nificant events in 'Iraq.

King Faisal I of 'Iraq

annals of the history of the Faith in 'Iraq and handed the House of

Baha'u'llih to the Muslim

deprived the Baha'i world of an outstanding authorities. The entire

Baha'i world community

and firm believer.

was mustered, by the

beloved Guardian, to rise

He was born in Baghdad in a house adjacent and protest against that shattering decision which, in the words of to the blessed House of BahB'u'llah. His grand- which, in the words of Shoghi Effendi, deprived the Baha'is 'of yet father and father accepted the Faith during the the Baha'is 'of yet another BahB'i Shrine, the House occupied by days when Bahi'u'llah was in Baghdad and they House occupied by Baha'u'llah for well nigh the whole period of His exile served the Cause devotedly and looked after the whole period of His exile in 'Iraq, which had been acquired by Him, and later had been ordained as a centre of association with the House was a privilege pilgrimage, and had which Mr. Vakil and his family treasured. He continued in the unbroken and undisputed possession of His was also privileged, as a young boy, to be in the possession of His followers ever since His depar- ture from Baghdad.'1 presence of the beloved Master in the Holy care of the Holy Land. His mother and elder sister served caretaker of that blessed Spot, carried out the instructions of the 'Abdu'l-BahB's household for a short period instructions of the beloved Guardian with zeal, hope and selfless devotion.

Shoghi Effendi.

Mr. Vakil served on

the first National Spiri-

With the passing of his father, Munir Vakil, tual Assembly of 'Iraq and was enthusiastically who was then still a young man, inherited the responsibility of tending the blessed House in 'See God Passes By, Shoghi Effendi, pp. 356-357.

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involved in the progress of the Faith there. His to leave 'Iraq within five months of his arrival and to proceed to the position in the Ministry of Defence reached a goal area assigned to the Seychelles which was a peak when he was promoted to legal counsellor National Spiritual Assembly of 'Iraq. He to the Ministry with the rank of Brigadier. His stayed there arranging colleagues and superiors came to know Mr. for his entire family to join him, but was recalled to Baghdad in 1954 Vakil and witnessed his uprightness, fidelity and following the death of his

devotion in the discharge of his duties. He mother. In April 1955, Mr. Vakil and his family moved from 'Iriq to settle conveyed the Baha'i spirit in every aspect of his life and work, especially in looking after the activities in increasing the number of believers, particularly among the interests of minorities and upholding the rights native population, were untiring. The Vakil family of individuals regardless of class, rank or creed. stayed in the Seychelles until 1962, by His outstanding record and integrity won the which time the first Local Spiritual Assembly respect and admiration of many military officers. established and the number on these islands was of believers had At the onset of the Ten Year Global Crusade been increased considerably. Mr. Vakil pur- chased for the Faith the of the beloved Guardian Mr. Vakil attended the Haziratu'l-Quds in Victoria, Mahi: and Asian Intercontinental Teaching Conference maintained it until he left the islands. held in New Delhi in October 1953. Im- After his return to mediately after the conference he arose to an- ingly his vigorous service 'Iraq he continued unceas- ively his vigorous service to the Faith and later served on the National virgin territories. He left directly from India to spirituai Assembly. Following a heart attack, settle in the Kuria Muria Islands, a group of five he became bed-ridden for a long time. During rocky islets in the Arabian Sea off the south-west coast of Oman, an action for which he was passing, he was a tower of strength to the faithful believers in named by Shoghi Effendi a Knight of Baha'u'llah. The conditions on the islands were and obedience to the 'Iraq and his steadfastness orders of the Government were exemplary. Baha'u'llah. The conditions on the islands were extremely difficult, poor and perilous. He spent The meritorious life of a hazardous period of nine *months during this valiant servant of the Blessed Beauty is which he shared his primitive hut with the few summarized in the follow- ing cable of the Universal domestic animals of the island. The natives who House of Justice which bestowed loving lived entirely on the proceeds of fishing were

praises for his rich initially very sceptical of the presence of Mr. record of service : Vakil in their midst. The presence of a foreigner DEEPLY GRIEVED PASSING DEVOTED KNIGHT who sought to live as they did was without BAHULLAH MUNIR VAKIL HIS SELFSACRIFIC- precedent. He ate and dressed like the natives ING SERVICES TEACHING ADMINISTRATIVE and shared their subsistence-level existence. He PIONEER FIELDS LOVINGLY REMEMBERED SHED was visited only once by the British military LUSTRE ACHIEVEMENTS HEROIC COMMUNITY OF representative of the Hadhramaut and Masqat WHICH HE WAS SUCH DISTINGUISHED MEMBER area. This man and his wife were intrigued by PRAYING SHRINES PROGRESS HIS RADIANT the presence, in such a remote and non-civilized SOUL ASSURE FAMILY FRZENDS HEARTFELT island, of an 'Iraqi of high military rank. It was SYMPATHY.

through this contact that Mr. Vakil's family received the sole report that reached them about

F ~ Q V ~MUQBIL

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the conditions under which he lived; it was coupled with the admiration expressed by the British Governor for his selfless devotion and perseverance.

Following a period of illness Mr. Vakil was forced to return to Baghdad where increasing March 1976

pressure was placed upon him by the Ministry of Defence to resume his job and accept pro- names are en-

motion. However, the flame of pioneering ser- the BahB'i Faith as were

vice continued to blaze in his heart. This led him their services in life.

From the time of their

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marriage in 1936, 'they together had but one goal . . . They were like migratory birds, going where the divine wind of Baha'u'llih blew them : the world was their nest; their food: the goals of the Divine Plan; their only security: God will assist all those who arise to serve Him.' (G. S.)

This unity in service-so tenacious and touching-was often remarked by the Guardian

EDWARD L. BODE

25 August 1906-13

Edward and Mary Bode-these

twined in the history of

of the Faith, who launched their marriage with the hope that 'this union may serve to impart to your heart and to the heart of your dear husband a renewed and powerful stimulus to assist in spreading far and wide the Divine Word.'¹ Ten years later he urged them 'to persevere in your task, however great the sacrifice involved . . .', and, a year after, expressed his admiration of their 'passionate spirit of devotion to the service of our Faith. . .'² Fulfilling to the utmost of their powers the Guardian's trust, they attained that height of 'living sacrifice' to which Shoghi Effendi had called the 'spiritual descendants of the dawn-breakers' of the Heroic Age.

Edward's father had come from Germany to L. Bode

Edward

the United States as a child, and at the time of

Edward's birth his family lived in a small town in Missouri, which arrived in Rio de Janeiro on 16 January 1946. At

Missouri town, moving to St. Louis when he was long last they were 'enabled to . . . serve in those

was only three or four. Here, in vacations and foreign fields' that had for 'so long been luring

after graduation, he gained experience in a [them] from afar!⁴ The formation of the first

hardware store which qualified him for his Local Spiritual Assembly of Rio de Janeiro the

duties, during World War 11, as a civilian following April, its incorporation, and the de-

attached to the United States Air Force for the development of a Bahá'í Publishing Trust for the

supply of flying training fields in Arizona and Portuguese language were notable achievements-

California. Before this, after his family's movements in which they shared during their three

to California when Edward was seventeen, he spent years in Brazil. There followed short periods of

had made his way in Hollywood, as actor and teacher in Holland and Portugal in 1949-1950.

assistant director in silent films, and as theatrical- In 1952 Edward required major surgery in the

cal agent; to him came Mary, who had appeared in the United States; convalescence was long, but the

in a number of plays in New York. Their Guardian's 'loving fervent prayers' and their

marriage and Edward's acceptance of his own strong determination brought

complete

Baha'i Faith, into which he was welcomed by healing and return to the pioneer field, this time

Shoghi Effendi 'as a dear fellow-worker in the in Mexico, where from October 1954 to January

Divine Vineyard', set these two on the path of 1956 they worked in Cuernavaca, Puebla and

their 'pioneer labours, so faithfully and selflessly Mexico City, then briefly in the Canal Zone,

rendered³ in North and South America, Europe Panama. The next two years found them active

and the island of Madeira.

in teaching in

Mississippi and Florida, but

Their desire to pioneer had been awakened longing 'to win still more brilliant victories, in

through membership, in 1941-1942, of the distant fields . . .' (Shoghi Effendi)

Inter-America Committee during the first Seven In October 1959

they began their remarkable

Year Plan. Even before war's end, they had services to the Dutch BahB'i

community, lasting

turned their thoughts to South America, and for nine and a half years, in

Arnhem, The Hague

Nuumbered quotatioils are from letters written on behalf and Rotterdam, during

which time Edward

of Shoghi Effendi.

served for five years

as a member of the

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National Spiritual Assembly. The years 'we spent service was to find the BahB'i

Edward's last

in Holland,' he wrote, 'were a mixture of delight,

Centre, a

'lovely house' where enquirers happily

frustration, hard work and gratification. The

gathered.

Dutch people furnished the delight. . . . But

But Madeira's

climate was unsuitable for

their interest in the Faith was a thing of slow and

Edward. In

January 1976 he developed an

laborious growth. . . . So the years in Holland

agonizing

bronchial asthma after influenza, re-

were filled with work . . . for the Faith . . . for

covered slowly,

but suffered it again in March,

BahB'u'llBh. And what is more glorious than

followed by a

stroke; a day later, on 13 March,

that?

he rejoined his

dear partner in the Abhi realms,

In the spring of 1969, Edward aged sixty-

whose presence,

Muriel wrote, 'was so strong

three and Mary ten years older, both seriously and real' as
 'his breathing became fainter and fainter, lighter
 disabled in health, bravely took up their pioneer of butterfly
 and lighter, till it was like the beat of butterfly
 post in Funchal, Madeira, recommended to the British
 wings. . . .' Edward's burial was in the British
 them by the Universal House of Justice. Within Cemetery. He was known in Madeira
 six months, Mary's death occurred in Lisbon. as 'O homem de
 Deus' (man of God), for 'he was more of a saint
 Edward had received from his parents, Wil- and hero than anyone will ever
 and hero than anyone will ever know . . .' (V.
 imina and William Bode, whom he greatly 0.)He had held to Madeira until
 0.)He had held to Madeira until the end, and was
 cherished, an example of love in marriage, and House of Justice
 extolled by the Universal March 1976:
 for forty years Edward, by his 'patience, love
 in its cablegram dated 15
 and care' for Mary, had enriched his own
 marriage; 'their togetherness was endless and of
 HIS FIRM DETERMINATION REMAIN POST
 classic beauty'. (G. S.) 'Words cannot express
 MADEIRA EXEMPLIFIED SPIRIT DEVOTION CAUSE
 my feelings of despair as we were like one unit,'
 HE SERVED FOR MORE THAN THIRTY YEARS AS
 Edward himself commented.
 For nearly three years Edward soldiered on,
 PIONEER AMERICAS EUROPE ...
 ceaselessly, cautiously teaching; reinforced in
 1972 by others, but again alone in 1973 when
 Muriel Ives Newhall arrived in April to find him Note: The
 author is indebted to Gini Sijssling, Virginia
 Orbison and Muriel Ives Newhall for their letters about
 with 'the look of another Lincoln-solitary and Edward Bode's
 life and service; their initials are given after
 bowed'. She set herself to be, in Mary's stead, quotations from
 them. The National Spiritual Assembly of
 'the hands and feet' to see to his physical care the United
 States kindly sent Mr. Bode's report, 6 May 1975,
 describing his and his wife's pioneering in Brazil and Holland.
 and to share with him the continuous demands The 'In
 Memoriam' article about Mary Hotchkiss Bode
 of pioneering in restricted circumstances. appears in Tlze
 Bahd'i World, vol. XV, pp. 460-461.

Errata

Ednardo Dnarte Vieira, 1921-1966, the first African Bahb'i Salomon Pacora

Estrada, known as Pacora Blue Mountain, martyr, whose 'In Memoriam' appears in The Bahd'i World, 1889-1969, one of the first of Inca descent to embrace the Faith of BahB'u'llih. His 'In Memoriam' which appears on Illforlnation subsequently received at the World Centre con- p. 467 of The Baha'i World, vol. XV, is illustrated by the photograph of another believer.

— In Memoriam (Used by permission of the curator)