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II1

IN MEMORIAM

WILLIAM SUTHERLAND MAXWELL he was of Scotch descent, his grandfather
1874-1952 having migrated from Jedburgh with his family in the early part of the nineteenth
Cablegram from Shoghi Eflendi, Guardian century. Other ancestors had
come from
of the Bahri'i Faith: Aberdeen. Both William and his
older
brother Edward were interested in building.
With sorrowful heart announce through Edward graduated as an engineer
from
National Assemblies Hand of Cause of Ba- McGill University, but when
William left

highly esteemed dearly beloved
 follow this
 Sutherland Maxwell gathered into the glory
 architecture
 of the Abhb Kingdom. His saintly life ex-
 tended to Boston, at
 tending well-nigh four-score years, enriched
 the extraordinary
 during the course of 'Abdu'l-Bah's ministry
 drawing and design
 by services in the Dominion of Canada,
 was given or ennobled during Formative Age of the
 of important buildings to
 Faith by decade of services in Holy Land,
 form. In 1899 he
 during darkest days of my life, doubly hon-
 Arts in Paris
 ored through association with the crown
 attend as a cour of martyrdom won by May Maxwell and
 Canadian Government, in view
 incomparable honor bestowed upon his
 diplomas and was
 daughter, attained consummation through
 examinations. He
 his appointment as architect of the Arcade
 studio of the
 and Superstructure of the BLB's Sepulcher
 Paschal. It was in this
 as well as his elevation to the front ranks
 fellow-student, Ran of the Hands of the Cause of God. Advise
 Bolles, who introduced him to his
 all National Assemblies hold befitting me-
 sister, May Bolles,
 morial gatherings particularly in the Ma-
 active Bahgi
 ariqu'l-AQkir in Wilmette, and in the Ha-
 Paris from her
 ziratu'l-Quds in Tihirin.
 City of 'Akki,
 Have instructed Hands of the Cause in
 William's
 United States and Canada, Horace Holley
 was art and arand Fred Schopfloch, to attend as my rep-
 However, he made up his mind
 resentatives the f ~ ~ n e r i n
 a l Montreal. Moved Miss Bolles was the only woman he would
 to name after him the southern door of
 High School, he refused to
 course as he could not study
 there at that time. He went
 the age of seventeen, and
 ability he had for both
 soon became apparent and he
 namental details
 work up into their final
 went to the Bcole des Beaux
 where he was allowed to
 tesy to the
 of the fact he had no
 not planning to sit for any
 worked for two years in the
 well-known architect
 studio that he met a
 dolph
 mother and sister; the
 was already a convinced and
 and had just returned to
 pilgrimage to the Prison
 where she had met 'Abdu'l-Bahi.

his senti-

Bahá's Tomb as tribute to his services to sec- ments, but refused to leave
Paris and her
second holiest Shrine of Bahá'í World. The teaching work for the
Bahá'í Faith. He had
mantle of Hand of Cause now falls upon the to return to Canada, entered
the office of
shoulders of his distinguished daughter, his brother Edward, but
continued to corre-
Amatu'l-Bahí Ríhiyyih, who has already spond with Miss Bolles in
the hope she
rendered and is still rendering no less meri- would marry him. At last
Mrs. Bolles wrote
torious self-sacrificing services at World 'Abdu'l-Bahá and laid the
situation before
Center of Faith of Bahá'u'Yllih. Him. He gave His permission
for May
Bolles to leave France, and blessed the mar-
Haifa, Israel,
riage. In 1902 they were married in Lon-
March 26th, 1952.

don. May Maxwell introduced the Faith to
Canada, her home being its first Center.
William Sutherland Maxwell was born She never liked the name of
William for
in Montreal, Canada, in 1874. On both sides her husband, and called him
by his middle

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

name, Sutherland, all her life-a name no His arrival Sutherland was
waiting on the
one else had ever used. Sutherland became platform as 'Abdu'l-Bahí's
train drew in to
the partner of his brother, and the Firm of ask Him most humbly to honor
his home
Edward and W. S. Maxwell became famous by being his guest. The Master
accepted.
throughout Canada; before World War I He loved Sutherland very much;
He told
they had the biggest architectural offices in his wife once during His
three-day visit in
the country. The engineering and business their house: "He is a very
good man." He
sense of the older brother, as well as his also admonished her not to
neglect the faknowledge and fine taste, combined with ther, now that
she had a child. The Maxthe genius for proportion, design and de- wells
had been childless up until their visit

tail of the younger brother, turned out many to 'Akkl in 1909. At that time
 He had
 Canadian landmarks, such as: The Regina assured them He would pray for
 them to
 Parliament Buildings; Palliser Hotel, Cal- have a child. In 1910, Mary
 Sutherland,
 gary; Chateau Frontenac Hotel, Quebec; the their only child, had been
 born.
 Art Gallery, Church of the Messiah, and In order to appreciate
 Sutherland Max- well, and the achievements of
 Nurses Wing of Royal Victoria Hospital, in the last years
 Montreal, as well as many other public of his life, one has to
 recognize two great
 edifices and private homes. factors in his nature: The
 first is that he was
 In 1909, May and Sutherland Maxwell one of those souls whose nature
 is all goodmade a pilgrimage together to the Prison ness. This is what
 led the Guardian of the
 City of 'Akkl, to visit 'Abdu'l-Bah& Suther- BahQi Faith to attest to his
 "saintly life" in
 land was not yet a convinced Bahfi. One his obituary cable. It is a
 nature not unday at table, he said to 'Abdu'l-Bahl: "The common amongst
 the Scots. He was up-
 Christians worship God through Christ; my right, truthful, and never
 approached a huwife worships God through You; but I wor- man being
 except in courtesy, friendliness,
 ship Him direct." 'Abdu'l-Bahl smiled and and that graciousness that is
 the essence of
 said: "Where is He?" "Why, God is every- the democratic spirit. In
 spite of this trustwhere," replied Sutherland. "Everywhere is ing
 attitude, he had remarkably sound judgnowhere," said 'Abdu'l-Bahl. He then went
 ment. This was of great help in the workon to demonstrate that such
 worship was ings of the Montreal Spiritual Assembly, of
 worship of a figment of the imagination and which he was a member and most
 often
 had no reality; we must worship God Chairman, for decades.
 through something tangible and real to us, The second deep strain that
 colored all
 hence the r81e of the Manifestations. Suth- his nature was that he was an
 artist through
 erland bowed his head in acceptance. The and through. His wife, in one
 of her letters
 real seed of his faith germinated from that to him (and no one knew him
 better or
 hour. The way this faith grew in him was a appreciated him more) wrote:
 "You have

beautiful thing. He had all the profound things not the charm of originality." Two Scotch reticence, the horror of being pe- often found together were combined concular, talked about, or different. For years spicuously in him: an encyclopedic knowlin Montreal the BahQis were called "Mu- edge of all the arts, and a creative capacity hammadans," "Sun-Worshippers," "Here- for bringing new things into being. One tics," etc. A city composed of a large fanati- must remember that an architect almost cal French Canadian Catholic element, and never has free reign for his own ideas, but is constantly interfered with an equally conservative Protestant English- and limited by his clients' desires and Scotch element, was determined to think the worst, with no investigation whatsoever, of nothing he could not do with his hands in the strange Oriental Cult "that Mrs. Maxwell- fulfillment of his mental image. When the well" belonged to. Chateau Frontenac was built, he designed

Since he built his home in 1907-8 until not only the lines of the twenty-story modthe present day, the Maxwell house has ern structure, but practically every detail of been the center of BahQi activity in Mont- the interior: wrought-iron railings, furnireal; Mrs. Maxwell taught ceaselessly; Mr. ture, grills, lamps, ceilings, elevator interi- Maxwell was the silent but willing partner. ors, etc. He would take the chisel from the stone carver, the gouge from In 1912, 'Abdu'l-BahP visited Montreal, at- the wood tracted there, as He said Himself, by the de- carver, and "sweeten the lines" as he termed votion of May Maxwell. The morning of it. He was idolized by the workmen, need-

IN MEMORIAM

William Sutherland Maxwell.

less to say. In the course of years his had returned in the winter 1926-27 for anachievements and talents brought honors. other visit; but when a cable reached Suth- He was made a Fellow of the Royal In- erland, urging him to come at once in order stitute of British Architects; a Fellow and to be present for his daughter's marriage, past president of the Royal Architectural he was thrown into a turmoil

of feeling.

Institute of Canada; an Academician of the
the respect

Royal Canadian Academy and its vice-presi-
for Shoghi

dent and his water colors often hung in
profound and

Academy shows; a member and past presi-
end of his life,

dent of the Province of Quebec Association
touching beauty.

of Architects; a founding member of the
the thirty-

"Pen and Pencil Club" and the "Arts Club"
on invalidism,

in Montreal. The honors, medals and dis-
approached seventy.

tinctions which he received testified not only
months in

to his ability as an architect and artist, but
to their home

were also a recognition of his inner qualities
overwhelming

of character.
an intense

honor bestowed on them created

In 1937 the course of his life was dras-
to the

tically changed through the marriage of his
his profesdaughter, Mary, to the Guardian of the Ba-

kept Sutherland tied, exh2i Faith. May and Mary, after a two-year
for attendance at a few annual Consojo~rrnin France, Belgium and Germany,

ventions and visits to Green Acre BahL'i
had proceeded to Haifa as pilgrims. They

Montreal. Now

had already visited the Guardian in 1923,
together of

shortly after 'Abdu'l-BahA's passing. Mary
America, as

R6hiyyih KJhtinum at grave of her father, William Sutherland Maxwell, Hand of
the Cause of God, in Mount

Floral spray sent by the Guardian of the BahL'i World Faith from Haifa, in
foreground

Mrs. Amelia Collins stands to the right of R6hiyyih LhhCnum, and others include
National Spiritual Assembly members and Montreal BahL'is. Nay, 1953.

IN MEMORIAM

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well as visiting the 1938 Convention in Chi- Sutherland had the highest respect

From that moment he added to

and affection he already had

Effendi as his Guardian, a

tender love that grew, at the

into a thing of rare and

May's health, bordering all

eight years of their marriage,

was even frailer as she

She and Sutherland, after some

Haifa, returned by slow stages

in Montreal. The signal and

desire to render greater services

Faith. Hitherto the demands of

sional activity had

School in the summer, to

they made a much prized tour

some of the eastern cities in

for Shocago. In 1940, upon arrival with her niece ghi Effendi's taste and judgment.

Jeanne Bolles in Buenos Aires, where she By 1946-for a period of about one

had gone on a teaching trip with the con- year--Sutherland found himself in charge

sent of Sutherland, May suffered a heart of the Guardian's outside work. Mail, visiattack and died.

tors, Government contacts, errands were

The first act of the Guardian was to in- managed single-handed by the white-haired

vite Sutherland, now entirely alone, to come man of seventy-two. He did a good job, but

and live in Haifa. From 1940, until his it was too much for him-a blood-vessel

death in 1952, may be said to be the true broke in his ear and left him totally deaf on

years of burgeoning in this distinguished one side, shaken and dizzy for weeks on

man's life. He accepted the loss of his wife end,. In 1948, accompanied by Mr. Weeden,

with a meekness and faith, a gratitude for he flew to Italy and placed, in collaboration

all the happy years of marriage they had with Dr. Ugo Giachery, the first contract

shared, a pride in her death at the age of for the stone work of the BLb's Shrine. In

seventy in the field of service-a death of spite of failing strength he continued his

which Shoghi Effendi said she "laid down detailed and working drawings right up to

her life with such a spirit of consecration the night when his health broke down in

and self-sacrifice as has truly merited the 1949. There followed a long and serious

crown of Martyrdom." He always felt her illness, when he was condemned by the best

near him. doctors as being beyond hope of recovery.

The years he spent in Haifa coincided It was then that the deep spiritual attachwith some of the hardest in Shoghi Effendi's ment he had formed to Shoghi Effendi belife. Quietly, unassumingly, like a rock, came manifest. No matter how desperate his

Sutherland stood by him; the faith, planted state, he invariably responded to the Garduin his heart by 'Abdu'l-BahB, was now in ian. It was the Guardian's love, his determifullest flower. He was a tower of spiritual nation not to let him die, that brought him

strength. Gradually the Guardian referred back. The man condemned to die lived to small matters to Sutherland for his advice: visit the completed Arcade of the Shrine he a new flight of steps, a lamp post, a new had worked on with such love, and sacrientrance. To the architect of over forty ficed his health for. years' practical experience this was pleasant His age and the hard work of a lifetime child's play. He would make a pen sketch had, however, taken their toll. H e suffered in perspective, color it and submit it to the ups and downs, recovery followed collapse, Guardian, so he could see what the finished collapse recovery. It was a heart-breaking article would look like in situ. Shoghi Ef- two years for those who loved him. Sutherfendi was delighted. He decided to ask land's cherished wish was to visit Montreal Sutherland to work on a scheme for com- again. Arrangements were made for him to pleting the Shrine of the BBb. He knew pass the summer of 1951, accompanied by that 'Abdu'l-BahL had wanted a dome and his devoted nurse, in his home. He was to an arcade added to the original building. return in the autumn to Haifa. This plan By 1942, Sutherland submitted to him stud- suited him perfectly; but when Fall came, it ies for the Shrine. It was not an easy task; was evident that in view of the acute shorta square, fortress-like stone building, one ages in Israel, he could not be fed the fresh story high, already existed half-way up a food he needed, and which alone kept him steep mountain; about this and above this, from relapsing into violent gall-bladder upnot destroying or hiding any part of the sets. He remained in Canada, longing for previous structure erected "with tears" by the day he could return to his home in the 'Abdu'l-BahL, must come a worthy enve- Holy Land. lope, a case for the pearl. By 1944, the com- It was during this winter that Shoghi Efpleted and accepted design, in model form, fendi bestowed upon him the inestimable was exhibited to the Bahi'is gathered on the bounty of becoming a Hand of the Cause One Hundredth Anniversary of the Decla- of God. He understood and was deeply ration of the BLb's Mission, in the precincts touched; he said "I did not do it all alone; of His resting-place. A number of the ele- there were so many others who helped."

ments in Sutherland's design were either The humility was typical of the man.

After

suggested by or modified by the Guardian. a fall, and a relapse into his illness, he sank

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

rapidly. It was not possible for his daughter man of integrity who applied the high Bato reach him in time; he died in the night of hi'i standards of conduct to himself before

March 25, 1952; his nurse and his favorite he applied them to others.
nephew, Sterling Maxwell, by his side. Born in Zanesville, Ohio,
September 17,

On the slopes of Mt. Royal, where the 1875, Roy Wilhelm and his
parents moved

wind plays with the falling autumn leaves to West Englewood, New
Jersey, and

of gold and red, where the snow all winter opened their import firm in
New York City,

long lays its dazzling cloak and in spring which he actively conducted
until the last

snow drops break up through the ice, Wil- few years of his life. It was
on this property

liam Sutherland Maxwell, in the city of his in West Englewood that
'Abdu'l-Bahi in

birth, lies buried. 1912, during His North

American visit, held

On the slopes of Mt. Carmel an immortal a unity feast for the Bahi'is of
the New

monument to his abilities and his devotion York metropolitan area at
which He uncovers the Tomb of the Martyr Prophet of nounced that on
that date the Faith of Baa World Faith-the superstructure of the
hi'u'lILh was truly established in America.

Shrine of the Bib. The site of that gathering

will, in the future,

mark the only public Memorial which the
American ~ a h i ' f sare permitted to construct

in reverent observance of 'Abdu'l-Bahi's
visit from April to December, 1912.

ROY C . WILHELM

From a Bahi'i who was also associated
with a group which met in the Dodge home,

"Heart filled (with) sorrow (for) loss New York City, for many years
after 1900,

(of) greatly prized, much loved, highly ad- has come this description:

"The meetings

mired herald (of) Bahi'u'lilh's Covenant, were intensely interesting
and full of fervor.

Roy Wilhelm. Distinguished career enriched It was a happy group, and there was an apannals (of) concluding years (of) Heroic parent spiritual intelligence, one might say, (and) opening years (of) Formative Age even if our knowledge of the Teachings was (of) Faith. Sterling qualities endeared him limited. A baptism of the Holy Spirit must (to) his beloved Master, 'Abdu'l-Bahi. His have been the pure bounty of the Lord to saintliness, indomitable faith, outstanding this group. Without exception every one had a great and sincere desire to services local, national, international, (his) serve the Cause exemplary devotion, qualify him (to) join in the way he or she seemed to be guided. Roy (Wilhelm) attended these ranks (of) Hands (of) Cause, insure him meetings everlasting reward (in) Abhi Kingdom. . ."

regularly . Advise hold memorial gathering (in) Tem- At that time the available Bahi'i literaple befitting his unforgettable services (and) ture was slight, and copies of prayers and lofty rank." tablets were typewritten and distributed

-SHOGHI from friend to friend. One of the earliest December 24, 1951. efforts to make the sacred texts more widely available was voluntarily initiated and sus- tained by Mr. Wilhelm. His In the history of the Bahi'i Faith during compilations, the first half of the twentieth century, Roy successively translated into a number of lan- C . Wilhelm occupied an important place. guages, were widely used at fireside (home) The firmness of his faith, the purity of his and public meetings conducted more and more frequently as Bahi'i devotion, his self-sacrifice and his untiring more frequently as Bahi'i centers increased activity enabled him to make a unique con- in number in North America. T o this one devoted worker may be tribution to the establishment of the Faith attributed the great in North America and indirectly, through service of printing and making readily availhis generous aid to Miss Martha Root, and able hundreds of thousands of Bahi'i pamhis distribution of Bahi'i literature in manv phlets in the course of his lifetime. In addilanguages, to its spread in other continents. lion, his business advertisements in trade

Essentially humble, he carried heavy administrative responsibilities with a winning charm which endeared him to a host of friends. Bah'i centers on his business

trips through- Roy Wilhelm was first and foremost a great Message out the country, carrying the
IN MEMORIAM 663

to countless inquirers and strengthening the ardor of the active Bah'i workers themselves.

"The Bah'is everywhere looked forward to his coming, and prepared meetings for him . . ." one of his contemporaries has written.

The year 1907 marked the greatest experience in the formative years of his Bah'i

life. In April of that year Roy Wilhelm, accompanied by his mother, went on a pilgrimage to attain the presence of 'Abdu'l-BahL at 'AkkB in the Holy Land. The words

of welcome uttered by 'Abdu'l-BahL, as translated into English, were written down by Mr. Wilhelm immediately afterward and

quoted in a letter written to his fellow Bah'i teacher, Mrs. Mariam Haney:

"Welcome! Very welcome! I have been waiting for your coming. It is with God's help that you have reached 'AkkL . . . You represent all the American believers . . .

Thank

God that you came."

The following year Roy Wilhelm prepared and distributed a booklet recounting his pilgrimage, which he entitled "Knock, and it shall be opened unto you. (Matt.

7:7)." On the front cover was reproduced Roy C. Wilhelm.

a photograph of the door leading to 'Abdu'l-BahB's room. Quoting from the text:

"That which most impresses the pilgrim the West-after our visit . . .

. we undertook the 'Most Great Prison' at 'AkkL, is the stood . . . In the meeting of the West with

spirit of sacrifice. Nowhere have I witnessed the East is fulfilled the prophecies of the

such love, such perfect harmony. The de- Books . . . During our last

meal 'Abdu'l-BahB'sire of those in that prison was to serve one BahB broke a quantity of bread into His

another. In our Western liberty it is difficult bowl; then asking for the

plates of the pilto realize the bitter antagonism and hatred grims He

gave to each of us a portion.

which exists in the East between the follow- When the meal was finished,

He said: 'I

ers of the several great religious systems. have given you to eat from My
bowl-now

For example, a Jew and a Muhammadan distribute My Bread among the
people.' "

would refuse to sit at meat together: a The BahL'i message of the
oneness of

Hindu to draw water from the well of either. mankind and the essential
unity of Revela-

Yet, in the house of 'Abdu'l-BahL we found tion brought its own severe
tests to the fol-

Christians, Jews, Muhammadans, Zoroastri- lowers in all countries, that
the sincere

ans, Hindus, blending together as children might be separated from the
insincere. The

of the one God, living in perfect love and storm of bitter controversy
raged around

harmony . . . the calm and radiant Presence

of 'Abdu'l-

"At the house of 'Abdu'l-BahL, in 'Akki, Bahi, Center of

Bahb'uYillh'sCovenant to

we met many of these peoples, but they had humanity. Victim of official
persecution and

lost all trace of the discord and hatred confined to prison quarters
until 1908,

which has been inbred and cultivated for 'Abdu'l-BahL was also
assailed by the uncenturies, and now they are as members of faithful

within His own family, and these

one Household. They sacrifice their lives enemies attempted to create
the basis for

for one another. To what shall we attribute general disloyalty within the

BahL'i comthis miracle of unity? . . . We had heard munities of East
and West. With other

much of the love and kindness shown by stalwart souls of his

generation Roy Wilthe Oriental brothers to the pilgrims from helm stood
above a frequently bewildering

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

and subtle controversy and radiated the your house, I saw the charm of
the spot, the

spirit of firmness in that Covenant. beauty of its environment, and
the perfec-

He was very dear to 'Abdu'l-BahP and tion of its building.

received many evidences of his Master's "I am extremely pleased
with you because

trust and esteem. For a long period the house is My cablegrams and letters (tablets) sent by whatsoever be-'Abdu'l-Bahi to BahL'i groups and individuals in North America were addressed in -HORACE HOLLEY Roy Wilhelm's care and forwarded by him to their destinations.

In 1909 the American BahL'is, under the initiative of the Chicago group, elected a national BahB'i body to represent all the Bahi'is of North America in their united effort to purchase land and plan the construction of the House of Worship recently completed in Wilmette, Illinois. (His) numerous, magnificent services extending over active BahP'i service in 1946, with the administrative (and) ception of a single year of illness, Roy Wilhelm was elected annually to the BahB'i BahB'i World Center Temple Unity and to the later National Formative Age Spiritual Assembly, and for years served as its treasurer. No other American believer American Nahas achieved a comparable record. As treasurer, the integrity of his character and the generously helped simple, direct humanness of his exposition of financial matters brought about a rapid his emidevelopment of the Bahi'i fund as an organic institution of the community. Urge en- After the passing of 'Abdu'l-Bahi in neighborhood (of) 1921, the Guardian who was appointed in distinguished Hand (of)

you are a true Bahb'i. Your house; there is no difference between yours and Mine." "Profoundly grieved (at) dearly loved, outstandingly (of) Cause Fred Schopflocher. merous, magnificent services thirty years (in) teaching spheres (for) United ada, Institutions greatly enriched annals (of) (of) Faith. Abundant reward Abhi Kingdom. Advising tional Assembly gathering (at) Temple he raise. Advise hold memorial Maxwell home (to) commemorate nent part (in) rise Order (of) Faith (in) Canada. sure burial (in) close resting place (of)

His Will and Testament summoned two American Bahá'ís for conference in Haifa -SHOGHI

Cause Sutherland Maxwell."

-Roy Wilhelm and Mountfort Mills.

The Guardian's cablegram lamenting the great

A world-renowned symbol of the

passing of Roy Wilhelm from this world on Faith, the Ma&-

evolution of the Bahá'í

December 20, 1951, is cited at the beginning nearing comof this article. In conclusion it is appropriate, representing the collective effort of

riqul-Ad_hkb at Wilmette, is pletion,

ate to quote from letters addressed to him

believers throughout the

world and particubly 'Abdu'l-Bahi. They illumine the essential larly in

North America. Of the many interworth of this man, and his service as a

national services to the Faith rendered by

steadfast pillar of a new and world-wide last thirty years,

Fred Schopflocher over the

Faith.

perhaps none is more enduring

than his con-

"Verily thou art serving in every respect; tribution to the completion of the Temple.

thou art striving more than thine energy

Mr. Schopflocher early

understood the sigpermits, and thou art rendering self-sacri- nificance

of the Temple and through nufice. I am pleased with thee to the utmost."

merous visits to the Guardian realized its

"Verily thou art B a h 3 , thou art godly importance to the growth of the Faith. It

and heavenly. Thou art self-sacrificing in to Haifa that

was after one of these visits

service to the Kingdom. Even a minute thou

Mr. Schopflocher arrived at a

National Badost not neglect. Thy heart is overflowing hP'i Convention in

Wilmette and generated

with the love of God. Be thou assured that

afresh an enthusiasm for

resumption of conthou wilt receive great Confirmations!" struction

work on the exterior ornamenta-

"The sight of your portrait brought joy this service

tion of the Temple. It was for

to My heart, because it is luminous and Schopflocher

that the Guardian called Fred

celestial, and looking at the photograph of

"the Chief Temple Builder."

IN MEMORIAM

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variety of peoples in East and West, especially on short and relatively

infrequent visits to so many places, but the world-wide

community of the believers has destroyed all

barriers.

One of Mr. Schopflocher's earliest interests as a Bahá'í was in Green Acre

which, when he entered the Faith, was in need of considerable improvement and repair. Mr. Schopflocher donated several important properties to Green Acre and played a major role in the development and expansion of its facilities. Subsequently, when Geyserville was developed as a Summer School, Mr. Schopflocher also took a great personal interest in its success and attended many of its sessions.

During the period from 1924 to 1947, Mr. Schopflocher was elected a member of the National Spiritual Assembly of the Bahá'ís of the United States and Canada for fifteen different years. When the National Spiritual Assembly of Canada was formed as an independent administrative body in 1948, Mr. Schopflocher was elected a member and has continuously served on that body ever since. It was chiefly through Siegfried Schopflocher. Fred's efforts, with the able assistance of Horace Holley, that the National Spiritual Assembly of Canada secured a unique form of incorporation by an Act of the Parliament of Canada. Born in Germany in 1877 of Jewish parentage, Mr. Schopflocher was brought up along orthodox lines but, after leaving coincident with his school, ceased to follow the customs of his pointment as a Hand of the Cause of God, faith and leaned towards an agnosticism the Guardian instructed Fred to assist the which included a search for a more universal expression of religion. Years later, after the establishment of the Hazira. he had become permanently settled in business in Canada, Mr. Schopflocher heard of Schopflocher's life was approved by him in February, the Bahá'í Faith and, shortly thereafter, became a Bahá'í. This brief sketch of Mr. Two months later he attended the Canadian National Convention before proceeding to Haifa which was the beginning of his journey to the Intercontinental Conference in Chicago. At the Convention he made valuable

His devotion to the Guardian was immediate contributions to the discussion, particulate and lasting and, on several of his inter- larly of the Hazira and the Temple plans national tours, the Guardian gave him special and of financial matters. He yielded to the cific assignments to carry out. His trips, urgent appeals of the Western delegates to usually undertaken in conjunction with his visit their communities at an early date. He business, took him to every corner of the spoke at the Feast of Ridvfin on the funcglobe where he was able to visit BahL'i com- tions of the Hands of the Cause of God and munities and learned to appreciate, at first shared some of the notes from his pilgrimhand, the extraordinary bond linking the age to Haifa in January, 1953. This talk, so believers throughout the world in their love deeply moving, so inspiring, so revealing of for a common Cause. Normally, as Fred the profound humility and devotion of the said, it would have been impossible for a man, will be long remembered by the Westerner to make contact with so wide a fjends.

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Fred kept his promise to the Western Canadian believers in the latter part of June.

He brought them too a new understanding of the Hands of the Cause and a clearer appreciation of our Guardian and of the tremendous services he renders the Bahi'i world.

Fred had a deep affection for the friends in India. He had been eagerly looking forward to attending the New Delhi Conference. It was not to be. He passed away in Montreal at 9:30 A.M. on Monday, July 27, 1953, after a few days' illness.

The funeral service was conducted by the Canadian National Spiritual Assembly in Montreal on July 31. Burial was made, at the Guardian's request, close to the grave of Sutherland Maxwell, the first Canadian Hand of the Cause. On August 23, the Montreal Assembly arranged a memorial service in the Maxwell Home which was attended by members of the National Assembly and friends, mainly from the Montreal area. This service in Fred's home community was intimate and personal. Many Louis G. Gregory. people recalled with loving gratitude personal associations with Fred, kindly

and (of) first Hand (of the) Cause (of) his helpful things he had done in his unobtrusive race. Rising Bahá'í generation African conservative way, gifts of hospitality or consideration will glory (in) his memory (and)

tion that they had treasured sometimes for emulate his example. Advise hold memorial many years. gathering (in) Temple (in) token recognition

On August 28, a second memorial service (of his) unique position, outstanding was arranged by the National Spiritual Assembly of the United States. A report of this services."

-SHOGHI service is published in the September issue Cablegram received August 6, 1951. of their Bahá'í News.

The cable from the Guardian, the many Dearly loved, universally respected Louis G. Gregory passed away on July 30, 1951.

of God, from National and Local Assembly for Although he had been frail in bodies, from individuals throughout the Bahá'í many months, the luminous spirit and great heart were so apparent, so hi'i world and from many non-Bahá'í friends and business associates attested to that none anticipated his overwhelming, sudden departure.

the deep sense of loss felt in every continent Only a week before, he had arranged and carried out a meeting in his home in Eliot,

devoted soul. Maine, where he discussed the prophecies

in the Bible, with their import for these perilous times. The dozen or more who gathered there will forever treasure this

LOUIS G. GREGORY meeting which proved to be his last. Seated

at his desk, his warm and radiant smile welcoming everyone, with his indescribable "Profoundly deplore grievous loss dearly spiritual dignity, a manifest evidence of the

beloved, noble-minded, golden-hearted world in which he lived, he carried on the

Louis Gregory, pride (and) example (to meeting with joy and radiance. the) Negro adherents (of the) Faith, keenly His body was laid to rest

in the burying
 feel loss (of) one so loved, admired (and) ground at Eliot, Maine. On
 Wednesday
 trusted (by) 'Abdu'l-Bah5. Deserves rank afternoon, August 1, a
 Memorial Service
 I N M E R
 was held at Fellowship House in the large strong and outstanding. In
 other words he
 room which was filled to overflowing, not was a fine student, a lovely
 character and a
 only with the members of the Eliot BahL'i person with a great mind which
 he devoted
 Community but also with the many friends to the betterment of mankind.
 Those of us
 who were attending the Green Acre Bahi'i who knew him well cannot but
 mourn his
 School. In this room he had conducted loss, but there should be some
 comfort in
 teaching meetings, fireside groups and con- the fact that he lived long
 and well, and
 ferences on race amity, the subject so close those with whom he came in
 contact were
 to his heart, and it seemed fitting that in and are better for their
 association with him.
 this beautiful spot the prayers of the friends In fact, he was one of those
 who enriched
 should pour forth in gratitude for such a the life of America."
 wonderful life lived in their midst, and in Louis first heard about the
 BahL'i Faith
 supplication for his eternal progress. while he was employed with the
 Govern-
 On November 24, 1951, a memorial serv- ment, in 1908. He always spoke
 with great
 ice was held in the BahB'i House of Wor- love and appreciation of the
 cultivated,
 ship, Wilmette, Illinois, under the auspices southern white gentleman, a
 co-worker in
 of the National Spiritual Assembly. It was the same department, who first
 brought the
 attended by friends from various parts of Cause to his attention,
 saying: "I think that
 the United States and Canada who had this is something that will
 interest you. I
 come to pay tribute to this great soul. am too d d to investigate it.
 You are young
 Louis Gregory was born in Charleston, and I would like you to do so."

Although South Carolina, June 6, 1874. His father this gentleman did not accept the Faith, he died when he was five years of age; until was the means of putting Louis in contact his mother married again matters were d f i - with Mr. and Mrs. Joseph Hannen, Bacult for her and her two sons, and they h s s of Washington, D.C., who taught him were sometimes hungry. His stepfather was and exemplified in their lives the beauty of kind to him and when he became a youth the Teachings, thereby attracting his heart. apprenticed him to a tailor. Later his step- His first Tablet from 'Abdu'l-BahC came through Mr. Hannen. father paid the expenses of his first year at We know at present Fisk University, and Louis supported him- relatively little about self and put himself through this univer- his childhood and youth. The picture of his mother reveals a person of sity by obtaining scholarships, by work at great love and cleaning, pressing and tailoring for the spiritual beauty. We have no picture of his father. When we realize how students, and sometimes working as a waiter well prepared during the summer vacations. Louis was for the Bahi'i teachings, we can well appreciate how deep and wide After he graduated from Fisk he taught his inner life had really been. There is at Avery Institute, a small private school he was created with a great no doubt that he was created with a great destiny and that time would show that in the help students of exceptional intellectual ca- history of his race he would stand among its history of his capacity. He had studied there as a young boy. leaders. In fact, in response to his After this period of teaching he began the letter to 'Abdu'lstudy of law at Howard University, receiv- Bahi telling of his acceptance of the Faith, 'Abdu'l-BahA called upon him ing his LL.B. degree March 26, 1902. When to become the cause of guidance of both the he had passed the necessary examinations white and the colored races. In this white and the beautiful Tablet D.C., where he formed a partnership with 'Abdu'l-Bahi wrote:

another lawyer, James A. Cobb. They con- "O Thou Wooer of Truth! Thy
letter was received. Its contents
tinued as law partners until 1906, when ment to the Most Great
indicated thy attain- God that thou hast attained to
Louis took a position in the United States bounty, discovered the Path of
Guidance. Thank and received the Glad-Tidings
Treasury Department. James A. Cobb, later verse of the Most High. This
such a stowal is conducive to the
appointed Judge of the District Court, has in both worlds. I hope that
the Kingdom come the Herald
written of Louis Gregory: of the Uni- of the Kingdom, become
of the Uni- the means whereby the white
"It was my privilege to have known Mr. and colored
Divine Be- and colored
Gregory intimately from 1895 until a short time before his passing. I knew him as a
Everlasting Glory in both worlds. I hope that
time before his passing. I knew him as a thou mayest bestudent, teacher, practicing lawyer, lecturer
of the Kingdom, become
and friend, and in each capacity he was the means whereby the white
and colored

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

peoples shall close their eyes to racial differ- Louis did not return
directly to the United States but, at the
ences and behold the reality of humanity, United States but, at the
request of 'Abdu'l-land that is the universal unity which is the Bah6,
visited Germany amidst heavenly confirmations. Of this we
oneness of the kingdom of the human race, cause in a
are assured, bethe basic harmony of the world and the ap- cause in a
Tablet to one of the German friends 'Abdu'l-Bahi wrote:
pearance of the Bounty of the Almighty. "Your letter arrived and its
contents showed that Mr. Gregory, by
body and thy limited capacity; look thou Blessed Tomb, has received a
visiting the and a new life. When he
upon the Bounties a.nd Providence of the although being of black
new power and a new life. When he
Lord of the Kingdom, for His confirmation arrived at Stuttgart,
arrived at Stuttgart, although being of black
is great, and His Power unparalleled and color, yet he shone
color, yet he shone as a bright light in the
incomparable. . . ." meeting of the
meeting of the friends. . . ."
With a heart full of longing, Louis asked Louis Gregory returned to
permission to visit the Hcly Threshold, and the United
the United

in reply he received another Tablet early States radiant and happy,
 filled with a zeal
 in 1910: and a determination to bring
 to pass the ex-
 ..
 ". Thou hast asked for permission to pectations and hopes of
 'Abdu'l-Bahb. He
 present thyself in this Holy Land; it is not began a task which he
 pursued steadily until
 at present in accord with wisdom. Postpone his death-to unify the
 white and colored
 this matter to another and more appropriate peoples of the world and to
 aid in establishment." ing the
 oneness of humanity.
 However, through the Bounty of God the During the visit of
 'Abdu'l-Bahb in the
 doors opened, and in 1911 when 'Abdu'l- United States in 1912 a
 luncheon in His
 Bahi was in Ramleh, Egypt, Louis visited honor was given in
 Washington by Mirza
 Him. He arrived in Ramleh on April 10, Ali-Kuli Khan and Madame
 Khan, who
 1911. There and later in Haifa and 'Akki were both BahB'is. Khan was
 at that time
 where he went to visit the sacred Shrines of charg6 d'affaires of the
 Persian Legation in
 the Bib and BahL'u'ULh, he drank deeply the capital city. Many noted
 people were
 from the ocean of inspiration, guidance and invited, some of whom were
 members of
 steadfastness. His notes of this visit and ex- the official and social life
 of Washington, as
 tracts from some Tablets he received from well as a few Bahgis. Just
 an hour before
 'Abdu'l-Bahb were printed in a booklet en- the luncheon 'Abdu'l-BahL
 sent word to
 titled A Heavenly Vista. Louis Gregory that he might
 come to Him
 The words of 'Abdu'l-Bahb described this for the promised conference.
 Louis arrived
 visit in Tablets written at that time, for it at the appointed time, and
 the conference
 was apparent that this was not an ordinary went on and on; 'Abdu'l-Bahb
 seemed to
 pilgrimage. To an American BahB'i 'Abdu'l- want to prolong it. When
 luncheon was an-
 Bahb wrote: nounced, 'Abdu'l-Bahb led

the way and all

"Mr. Gregory arrived with the utmost love and spirituality and returned with infinite happiness. He added to his faith and found firmness and steadfastness. Undoubtedly you shall see these things at the time of his arrival. It is my hope that he may become the cause of increasing the love of the friends and the maid-servants of the Merciful."

Gregory came

To another 'Abdu'l-Bahi wrote: "Mr. Gregory is at present in great happiness; he went to 'AkkL and visited the Holy Threshold this time rearold and the Supreme Court. He is now, day and night mingling with the friends of God and 'Abdu'l-Bah6, in joy and gladness. He will return to America very soon, and you, the white people, should then honor and welcome this shining colored man in such a way that all the people will be astonished."

IN MEMORIAM

Addressing Mr. and Mrs. Gregory in the early months of 1914 'Abdu'l-BahB wrote: "O ye two believing souls! Continually do I remember you. I beg of God that through tireless in his acyou, good fellowship may be

followed Him into the dining room, except Louis. All were seated when 'Abdu'l-Bahb stood up, and then said to MirzL Khan, Gregory? Bring Mr. Gregory! nothing for Mirzi Khan to do Gregory, who fortunately had the house, but was quietly chance to do so. Finally Mr.

into the room with Mirzi Khan.

Bahi, Who was really the wherever He was), had by ranged the Mr. Gregory, giving him the at His right. He stated He to have Mr. Gregory there, most natural way as if happened, proceeded to give oneness of mankind.

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of the Bahb'i National Committee Unity or as a member, and he one or the other for a great as an individual, he was tivities in

promoting unity.

tween the white and colored races, for you Green Acre, in Eliot, Maine,
was the
are the introduction to this accomplishment scene of many Unity Conferences
at which
. . . I know also that your thought and prominent leaders shared the
platform, with
mention by day and by night is the guidance Mr. Gregory, the moving force
and the
of souls . . . white and black. Therefore organizer, oftentimes
completely in the
be ye most happy, because ye are confirmed background. He never lost
sight of the goal.

in this great matter." He was elected a member of
the National

When Mrs. Agnes Parsons visited Spiritual Assembly and served
faithfully for
'Abdu'l-BahB in the Holy Land in 1920 He many years. When he was
elected, Shoghi Effendi wrote him that he
asked her to inaugurate, in Washington, D.C., the first Conference for Amity and
welcomed his election but that he wished him
to concen-
Unity between the white and colored peo- trate, first and foremost, upon
the teaching
ples. Assisted by a capable committee Mrs. work and to arrange his affairs
in such a
Parsons organized this Conference. It was way that no administrative
responsibilities
held in Washington, May 19-21, 1921, and would in any way interfere with
the effecwas a great success, bringing together able tive conduct of his
teaching work. This

and important representatives of both white Louis Gregory accomplished by
arranging
and colored peoples. It became a prototype his teaching trips so that the
itinerary alof many similar meetings held in cities large lowed him to attend
the meetings of the Naand small throughout the United States and tional
Spiritual Assembly.

Canada in the years to come. Mr. Gregory That his dependable,
trustworthy and
was one of the speakers and reported the faithful services were
appreciated is eviproceedings of the Conference in the Star of denced by the
many letters he received from
the West? the Guardian through the years.

He made
It is probable that no individual teacher the Guardian happy. In one of his
letters

in the Faith has traveled more extensively throughout the United States than Mr. Shoghi Effendi wrote: strength and joy "Your letter has infused Gregory. Living in the utmost simplicity, in my heart . . . For your own dear self, I have nothing but admiration sacrificing at every turn, he spoke in and gratitude for the heroic constancy, and maturity, schools, colleges, churches, forums, conferences and with individuals throughout the tireless energy and shining love with which you are conducting your ever expanding land. With a marvelous blending of humility and courage, of tenderness and adamant work of service to the Cause of BahL'u'llbh. You hardly realize what a help firmness and steadfastness, he met high and low, rich and poor, educated and ignorant, and gave to them the cup of the Water of Gregory were me in my arduous task." Life. He spoke in Protestant, Catholic and as a delegate versatile, for he shone equally Jewish schools and before nondenominational of the Contional groups, and everywhere he was accepted. National Spiritual Assembly, as a speaker and as a writer. Articles by him His radiant and gentle spirit opened the doors for those who followed after him; in the Star of the West, The Bahd'i Magamany a B a h s teacher seeking an opening zine, the World Order Magazine, and in to teach has been met with the words: "0 nearly every issue of The Bahd'i World. These articles like the yes! We know Mr. Gregory and we love addresses he gave are thoughtful, factual and filled him. If you are a friend of his, you are welcome." of love and exaltation that characterized his For more than thirty-five years Louis life. Gregory was the mainspring behind the Twice at the invitation of the great Negro educator, Booker T. Washington, work for Race Amity. Whether as chairman Louis Gregory visited Tuskegee Institute and was 1 Vol. 12, p. 115, June, 1921. called upon to address the

Bahi' Faith. Their response to the Bahi' ideals and principles was most enthusiastic.

Here he made the acquaintance of that outstanding Negro genius and man of God, Dr.

George Washington Carver, who showed the utmost appreciation of the Faith. This was the beginning of an increasingly rich friendship. Whenever Mr. Gregory went to Tuskegee, and he visited there many times, he had understanding and sympathetic talks with Dr. Carver in his famous laboratory or in his room.

Louis Gregory's spiritual position was so well centered in the Teachings and in his complete obedience to 'Abdu'l-Bahi and the Guardian that he held the banner of oneness high in the heavens yet never became the subject of controversy. He showed

infinite patience, for his faith in the goal of his hopes was such that he possessed a long range view, and he met every opposition or intolerance with understanding and radiant acquiescence. His heart was full of fire but he knew the wishes of 'Abdu'l-Bah and Baker.

Dorothy Beecher

transmuted that fire into brilliant light.

When a serious operation and increasing bodily weakness curtailed his traveling and he was obliged to stay in Eliot and be con-

(for the) progress (of her)

sult with shorter trips, Louis Gregory

Abhi Kingdom.

turned to correspondence and to a deeper

Assure relatives profound

loving sympathy of the Teachings. His spiritual aware-

thy. (Her) noble

spirit (is) reaping bountiness became increasingly vivid. He lived full reward.

again the high lights of his life. He drew gathering (in the)

Advise hold memorial

ever nearer to the beloved of his heart, the (and) imperish-

Temple befitting her rank

Guardian. In retrospect we realize that he was being prepared for that transition which

able services . . .

-SHOGHI

came suddenly to a great personage, a great lover of all mankind, "golden-hearted"

Haifa, Israel,
January 13, 1954.

Louis Gregory.

-HARLAN F. OBER Mystery of mysteries is the tragic British
jet plane disaster near the island of Elba in
the Mediterranean Sea, which, on January
10, 1954, deprived the Bahb'i Cause of
DOROTHY BEECHER BAKER Dorothy Baker's spiritually
intelligent services in this world. Distinguished in her life
as a Hand of the Cause, an administrator,
Cablegram from the Guardian: a remarkably gifted teacher,
she was lifted
Hearts grieved (at) lamentable, untimely out of her lofty position at
the time when
passing (of) Dorothy Baker, distinguished she was in the full tide of
her capacities for
Hand (of the) Cause, eloquent exponent service to our beloved
Faith. Mere words
its teachings, indefatigable supporter its in- cannot express the quality
of grief which
stitutions, valiant defender its precepts. afflicted Bahi'is on every
continent. But a
(Her) long record (of) outstanding service life of genuine Bahi'i
service so pure and
(has) enriched (the) annals (of the) con- beautiful had its effect on
many lives, and,
cluding years (of the) Heroic (and the) even in this sudden passing
to her Heavenly
opening epoch (of the) Formative Age (of Home, she proclaimed the
Bah6'i Faith. The
the) BahB'i Dispensation. Fervently praying news of the disaster went
round the world,
IN MEMORIAM

and undoubtedly millions of people heard Bahb. She had been a very shy child,
sensithe word "BahCi" for the first time. tive to the point of deep
suffering in the
Dorothy Beecher Baker was born in presence of adults. She was so shy that years
Newark, New Jersey, December 21, 1898. later she still remembered the tension
she
Her father was related to Henry Ward Bee- felt when she entered the room where
cher, a liberal clergyman famous for his elo- 'Abdu'l-BahQ was speaking. He
smiled at
quence on the subjects of the abolition of her, and without speaking to her
directly,
slavery and prohibition, and to Harriet Bee- motioned her to a foot-stool at
His side.
cher Stowe, the author of Uncle Tom's At first she was so much afraid that He
Cabin. Dorothy was graduated from the might speak to her that she could hardly

Montclair Normal College and thereafter bear it, but as He seemed to pay no further taught in the public schools of Newark for attention to her, she gradually relaxed. She two years. She was then offered a contract was never able to remember what He talked to teach in the Ethical Culture School in about that day, but it was the moment of New York but declined the offer and, in the her birth as a Bahi'i, and from that time on summer of 1921, she was married to Frank she considered herself a BahCi. Although Baker. They had two children, Louise Baker she left without speaking to Him, she could Matthias and William, both of them com- think of nothing else for days afterward prehending and loyal Bahi'is. Frank Baker and finally wrote Him a letter saying that deserves much gratitude, for he stood by she wished to serve the Faith. He immedi- Dorothy's side always, and, in his own mag- ately sent her a Tablet in His own hand, nificent services and his support of Doro- translated by one of His secretaries which thy's teaching activities, there was the ele- is now in the National Archives, in which ment of true sacrifice. He told her that He would pray that God In the early pioneering days of the Ba- would grant her desire. h6'i Cause in New York City (1900-1905), A few nights after that meeting in I was closely associated with Dorothy's New York, 'Abdu'l-BahQ sent for Mother grandmother, known to the BahCis as Beecher, who went to Him immediately. Mother Beecher. We worked together, ar- When she entered the room He was speakranging the programs and meetings at Gen- ing to some people but interrupted what ealogical Hall and in many other activities. He was saying, turned to her, and said, Mother Beecher was an elderly person even rather abruptly: "I called you to say that then. She lived near us, and I used to see your granddaughter is My own daughter. her practically every day in connection with You must train her for Me." our BahCi duties. I loved to hear her dwell This rare and lovely soul was almost a on her religious experiences. Her stories perfect student; she studied the Bah6'i

were without end.

Teachings in such a way (that

is, with both

After Dorothy had grown to a little girl, mind and heart) that one would think her

Mother Beecher was full of anxiety, at very life depended on her being filled to

times, about her. Dorothy's parents were overflowing with the Revelation of BahL'uY-

not BahCis then, although now they are 1IQh. She often said something to this effect:

both active in the Faith, and Mother Nothing worth knowing is attained without Beecher would say to me: "I will train Dor- labor, tremendous effort, and undivided atothy; I will train her. She shall be my spirit- tention. She always felt sure that she was to

ual child. I would not be loyal to Bah2uy1IQh go forth to service and that her duty would

if my granddaughter did not receive the be to give out "thoughts that breathe." She

true Bahi'i Teachings." She said this so often said that she wished her service would

many times that it has remained indelibly "kindle the feelings" and touch the hearts.

impressed upon me.

She certainly attained this

wish, for as a

We have heard much about this mystispeaker in small or large groups, she was cal bond which brought grandmother and granddaughter together; and indeed it was eloquent, persuasive, and convincing. She

Mother Beecher who trained Dorothy and also had that quality of personality so necesbrought her safely into the BahL'i fold. sary for a public speaker, inimitable charm.

Louise Baker Matthias tells how in 1912 But the most important quality, which was

Mother Beecher took Dorothy, then four- ever present, and which strangers as well as

teen years old, to New York to see 'Abdu'l- friends could observe, was that of sincerity

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-her pure sincerity. She was an ardent Ba- the Islands), always working directly under

h2i first, last, and all the time. the Guardian's instructions.

He conferred

Her first talk before the public was given upon her the station of Hand of the Cause,

in Foundation Hall of the Temple, probably and in the last years of her life she promptly

about 1929, at a Ridvkn Feast. I shall never and joyously followed his
 direct instructions
 forget how the friends rejoiced in her "aris- to her. The story of her
 services in the couning," as they called it; in fact she was sur- tries
 below the borders of the United States
 rounded, both before and after this talk, and will one day be a very
 thrilling record of
 one could hear the comments about the at- magnificent work in the Most
 Great Cause.
 tainment of Mother Beecher's granddaugh- She must have had an unusual
 capacity for
 ter. It produced a profound sensation be- associating with, and reaching
 the hearts of,
 cause most of the friends did not know that the Latin people. They loved
 her enthusi-
 Dorothy had become (among all the young asm, her methods, her
 personality, her spirpeople) one of the best informed on the itual
 knowledge and achievements. She will
 Bahi'i Teachings. From that time on, the certainly be a cherished star
 in their memevolution of this Bahb'i speaker was rapid, ory forever.
 phenomenal. She was wanted everywhere. Mrs. Margot Worley,
 Chairman of the
 Soon thereafter she became very promi- National Bahi'i Assembly of South
 Amerment in inter-racial work and as a traveling ica, has sent us the
 following tribute:
 teacher, covering first one part and then "We were stunned at the
 news of Doroanother of this country and Canada, speak- thy's tragic end,
 and our hearts felt the treing before large audiences. One year she
 mendous void and loss. Ever since the news
 proclaimed the BahC'i Teachings in ninety of her passing reached us, the
 Bahia, Brazil,
 colleges throughout the South, and she fear- Bahb'i Community has been
 praying for
 lessly spoke in every one of them (both her. . . . We of South America
 can never
 white and Negro) on the Bahi'i doctrine of forget Dorothy, nay, she now
 stands close
 the brotherhood of man. "The future must to our hearts as never before.
 Her first visit
 be quite different from the past," she would to us was when she brought
 experience and
 say; and then she would enlarge upon this wisdom to our Fourth Congress,
 held in
 theme. "We must recognize and live in ac- Lima, Peru. We felt childlike
 in her prestual deeds as well as in words this great ence, for truly we
 were all so young and
 brotherhood." She never failed to give the puny by comparison, our

knowledge so
 Source of her Light as the Revelation of that Congress
 Bah2uYllih. She served always with zeal, whether it
 determination, sincerity, and a logic unan- Dorothy laid the
 swerable. Her own faith was so intense, so by her clear
 elevating, so noble, that she certainly could by step to
 easily be called one of the "vivifiers" of the where you dear souls stood. .
 . . We had
 world. a glimpse, as it were, of the
 glory of Baht?-
 We are not attempting to write here a u'llih's handiwork and of Shoghi
 Effendi's
 complete history of Dorothy Baker's life, guidance . . .
 but even briefly we must not fail to mention "We must confess we almost
 stood in
 her many services at the Bahi'i Summer awe in Dorothy's presence. We
 know she
 Schools: Green Acre, Louhelen, Interna- had ample preparation for her
 great work
 tional School in Colorado Springs. She gave and that she stood as a
 shining example to
 courses on the BahC'i Teachings in all these us all. When once again she
 was with us at
 schools, and reports from those in attend- Buenos Aires for our Second
 Convention,
 ance invariably referred to her influence on April, 1952, she stood before
 us in a differthe young people; they would gather around ent capacity.
 Shoghi Effendi had just conher, asking questions and trying to imbibe
 ferred upon her the station of Hand of the
 some of her enthusiasm. They did not just Cause of God. Upon her beamed
 a differadmire her, but they had for her esteem and ent light and her
 countenance was radiant
 reverence and love. . . . Her prayers were felt
 surrounding us;
 In the course of time our beloved Guard- her strong sense of duty threw a
 different
 ian sent her to Latin America. She not only light upon our tasks, and we
 of South Amermade one teaching tour there, but several ica came to
 understand that we were liv-
 (including Central and South America and ing in precious times. . . .
 Dorothy again

guided us in our decisions, helped us with questions intelligently and with entire conour plans, encouraged us with advice and fidence in the Teachings she proclaimed.

understanding. She showed us how the dear She had many personal interviews and prifriends in North America had sacrificed vate Bahi'i meetings in nearly every city over the years and had helped establish the she visited. We have often heard her quote Faith throughout the Bahi'i world. Dorothy these words of Bahi'u'lliih: "This is a had the gift of pointing out the way to sac- matchless Day. Matchless must, likewise, be rifice, the way to earn the right of being the tongue that celebrateth the praise of the known as a Bahi'i and thus become 'the Desire of all nations, and matchless the supreme moving impulse in the world of deed that aspireth to be acceptable in His being.' sight."

"Dorothy took part in every service our For sixteen years, although she was enbeloved Faith offered her; she had visited gaged so actively in the teaching work, she the Guardian, stepped upon the Thresholds served on the National Spiritual Assembly of the Holy Shrines, prayed where Bah2- and was its chairman for four years. As a u'lliih had spent His last days. Can any soul Hand of the Cause of God, she attended the ask for more!" four Intercontinental Conferences during Artemus Lamb, of the Central American the Holy Year of the Cause and was a National Spiritual Assembly, has written: speaker on the public programs of all of "Her influence in Central America is most them. After the New Delhi Conference, in powerful, and at the same time mysterious, the last months of her life, she made an arfor in reality she spent only a few days here duous teaching trip through India. on several occasions; yet all loved her A letter from Doris McKay, pioneer in deeply and feel dependent upon her like Charlottetown, Prince Edward Island, conchildren to a mother. After her passing, tains a tribute to Dorothy Baker and an inmany have written to say that her influence teresting account of her first meeting with is both felt and seen more powerfully than Martha Root. ". . . It was on a visit to

ever . . . Letters have poured in from all sides. On the night of February 19, all the another of her Central American Assemblies and Groups table in the have been requested to hold a Memorial waiting for Service in her honor. What tribute could be higher to that great and lovely soul that Dorothy was and is Dorothy than that a whole Continent of believers love her like a mother and sister and are now arising to new and Martha's tender greater service to the Faith in her memory meet her, and and to try in their way to make up for the met Martha's. crushing loss which they feel?" Dorothy Baker also visited many Centers in the goal countries of Europe and was a listening huspeaker on the public programs of many Bahfi Conferences. Of course her eloquent devoted themand persuasive presentation of the Faith to our friends. . . . In the won for her the plaudits of strangers and recently arfriends; and letters indicate that they longed this world. Because of for her services, her continued rich blessings closer to all of from the Court of the Divine King. . ."

The Master said: "The most efficient cap- almost miracuital of the Bahi'i teacher is the Cause was her pilgrimage Power. With that alone he may conquer the Guardian in cities of the hearts." She seemed always to first part of 1953. have that necessary confirmation. When any

Jamestown, N.Y., in, I think, Dorothy met Martha Root, kind. I sat with Martha at a dining room of the Y.W.C.A., Dorothy to join us. 'How very said to Martha, 'that you and have never met!' Then the and Dorothy's fragrance and through the room toward glow. We arose and went to Dorothy's outstretched hands Not a word was spoken in this great for words. At the table we Dorothy clad in a deep and mility. For a few were in conjunction as they selves to us and Supreme Concourse we have a rived delegate from her 'the world to come' is us who earnestly wish it. . .

The crowning event in her lous life in the to the presence of our beloved Haifa; this was during the She had asked permission a few

times prepublic meeting anywhere was open for ques- viously to be allowed
this pilgrimage, but
tions from the audience after the address, each time it was deferred
because her teach-
Dorothy was equal to what we might call a ing work was of such great
importance. In
pressure from all sides. She could answer all a letter to me about this
visit, she said:

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"I would not attempt to write the real fearlessness by none except (the)
incomthings, the things of the heart, but I can say parable Martha Root. Her
unremitting,
this, that the Glory of the Cause, its gran- highly-meritorious activities (in
the) course
deur, shines like the sun; and as for our be- (of) almost half (a) century,
both (in)
loved Guardian; he is at times a servant, North America (and) Southeast Europe,
atand again a king,; and he is at once the point taining (their) climax (in
the) darkest, most
of all joy and again the nerve center of suf- dangerous phase (of the) second
World
fering. One does not accept part of him and War, shed imperishable luster (on)
contemrefuse part. He is, alas, a ransom; we are his porary Bahb'i history.
beneficiaries. He suffers the grief of the (This) triumphant soul (is)
now gathered
Prophets, and yet is the 'true brother.' And (to the) distinguished band (of
her) coas he casts himself into the sea of sacrifice, workers (in the) Abhg
Kingdom: Martha
he is willing to cast us, one and all, into Root, Lua Getsinger, May Maxwell,
Hyde
that shining sea also. America is the lead Dunn, Susan Moody, Keith
Ransom-Kehhorse. He drives a chariot that must win ler, Ella Bailey (and)
Dorothy Baker, whose
over the combined forces of the world. He remains, lying (in) such widely
scattered
cracks the whip over the lead horse, not the areas (of the) globe as Honolulu,
Cairo,
others. Do the friends not realize this? The Buenos Aires, Sydney, Tihrgn,
IsfBhin,
pilgrimage begins when you take his hand, Tripoli (and the) depths (of the)
Mediterrand ends when you last look upon his dear ranean (Sea) attest the
magnificence (of
face, and in between you kneel at the the) pioneer services rendered (by the)
Shrines and ask for divine direction to serve North American Bahb'i community
(in the)
him. And when your prayer is answered, Apostolic (and) Formative Ages (of the)

there is no doubt about it at all; a thousand Bahb'i Dispensation.
mercies circle around such an answer, and Advise arrange (in)
association (with
the Guardian is in the center of them all." the) Canadian National Assembly
(and
The Master said: "The service of the the) European Teaching Committee (a)
friends belongs to God and not to them." befitting memorial gathering (in the)
Ma-
Dorothy Baker's services belonged to God. &riquo'l-AakCr. Moved (to) share with
He chose her for furthering the great Plan (the) United States (and) Canadian
Naof the Ages. She had ceaseless, tireless en- tional Assemblies (the) expenses
(of the)
ergy and used it to carry the Divine Reme- erection, (as) soon as circumstances
permit,
dies to a drifting world. But her place is (of a) worthy monument (at) her
grave,
empty. There is no one at present who pos- destined (to) confer eternal
benediction (on
sesses quite the same qualities. That which a) country already honored (by) its
close
will remain with us who knew her so well proximity (to the) sacred city
associated
will always be her freshness and vigor, her (with the) proclamation (of the)
Faith
lucidity in teaching the Bahi'i Faith, and (of) Bahi'u'llih.
her power to reach the hearts. Her assur- Share message all National
Assemblies.
ance, born of the spirit and of true knowl-
-SHOGHI
edge of the Teachings, made her a magnifi- Haifa, Israel,
cent demonstration of the power of the re- March 29, 1954.
vealed Word in this age.
-MARIAM HANEY Marion Jack, "immortal heroine," "shining example to pioneers,"
passed from this
life on March 25, 1954, in Sofia, Bulgaria,
where she had been living for twenty-four
MARION JACK years as a pioneer of the Bahb'i Faith. Her
remains are buried in the British cemetery
there. The Guardian's tribute, expressed in
Cablegram from the Guardian: his cablegram of March 29,
attests the high
Mourn loss (of) immortal heroine, Mar- station which this "triumphant soul" has
ion Jack, greatly-loved and deeply-admired attained.
by 'Abdu'l-BahS, (a) shining example (to) Marion Jack's services in the
BahB'i Faith
pioneers (of) present (and) future genera- began early in the new century. Born
in

tions (of) East (and) West, surpassed (in) Saint John, New Brunswick, Canada,
on
constancy, dedication, self-abnegation (and) December 1, 1866, of a prominent
family,
dedicated to the service of the Faith. She
spent some time in 'Akki and was there in
1908, where she taught English to 'Abdu'l-
Bahi's grandchildren. She continued her
painting while she was there.
By 1914 she had returned to North
America. She was one of the first to respond to the call of the Divine Plan of
'Abdu'l-Bahb, performing pioneer service
in Alaska and teaching in Toronto, Montreal, and many other places. She also
spent
a good deal of time in Green Acre, Eliot,
Maine, helping with the teaching work at
the Bahs'i School and continuing her painting.
Many friends remember this joyous,
wholly dedicated soul from those days. Impressed by her gracious charm, her
understanding, her twinkling sense of humor, everyone who recounts some
association with
her does so with a smile which seems to
Marion Jack.. spring spontaneously from the mention of
her name. "Jackie," as she was affectionately called, was ageless in her
complete
she received much of her education in Eng- at-home-ness with young and
old alike, was
land and partict~larly in France, where she beloved wherever she went,
drawing all to
studied art. Landscape painting was her spe- her and to each other through
the quality
cial field. Some of her paintings are pre- of her faith, love and
devotion to the Cause
served in the Holy Land at the World Cen- and to her beloved Guardian.
ter of the Faith. One of her Green Acre
friends writes:
She first learned of the Faith at a social "She was such a lovely person-so
joyous
gathering during her student days in Paris. and happy that one loved to
be with her.
Charles Mason Renley writes of this first Her shining eyes and
beautiful smile showed
introduction : how much the BahB'i Faith
meant to her
"My first remembrance of Marion Jack . . . We used to love to go to
her studio
was when we were students in the Latin and talk with her, also to

see her paintings
 Quarter in Paris. She was studying painting, of the Holy Land and familiar
 Green Acre
 I, architecture, and I used to see her in the landscapes. . . . She always
 entered into
 'Quarter' along the boulevard on Mont any plan with zest. . . . If
 we could all
 Parnasse. In the Quarter lived a Mme. Phi- radiate happiness as did
 Jackie, I am sure
 lippe who kept a Pension where a number we would attract more people
 to the Faith."
 of girl students lived. Mme. Philippe gave In 1930 Marion Jack
 returned to Haifa
 dancing parties at infrequent intervals. It and following this visit went
 to Sofia, Bulwas at one of these affairs, a fancy dress garia, where she
 spent the remainder of her
 dance, that I met Marion. She was dressed life. During the earlier
 years of this period
 in a fiery red costume that she had made she attended the German
 Summer School
 herself of crinkled tissue paper topped off and undertook teaching
 missions to Vienna
 by an enormous 'Merry Widow' hat deco- and Budapest. In Sofia she
 held frequent
 rated with large yellow paper flowers . . . meetings that were well
 attended by people
 It was as we danced and sat out between of prominence and capacity.
 As World
 dances that I told Marion of the BahL'i War II approached, and all
 who could fled
 Faith. She was, as many were in those early the country, the Guardian
 suggested that
 days, afire with the Faith then and there, all she go to Switzerlalld or to
 some safer place.
 at once. Marion met the BahL'is, came to She pleaded to be allowed to
 remain at her
 meetings in my studio and elsewhere, and post, preferring, as she put
 it, to "remain
 that was the beginning of her belief." at the switch." Living on a
 small pension,
 From this time forward, her life was which did not always reach her
 in recent

years, suffering serious deprivation, aged cial State Religion, the
 Greek Orthodox
 and in poor health, she remained at her Church, and only a few other

religions were permitted, like Catholic, Jewish, Lutheran, Baptist, Seventh Day Adventist and Islim.

Bahg used to call her "General Jack." Every Faith that was not permitted was

"She was much sought out and beloved forbidden and meetings like ours were illeverywhere she went. As the so-called Iron gal. State employees had to sign loyalty

curiain dropped, fewer people attended her oaths stating their adherence to the legal

meetings because of fear of the government. Faith and we had one girl who worked for

Towards the end of her life even her closest the government. friends no longer went to see her, except one "When World War II broke out, Marion

BahCi. . . . During the last months of her had to discontinue her meetings. Sofia besevere illness, I wrote Miss Jack almost ev- came the center of European spy systems.

ery week and in her last letter she bade me Neither she nor I (a German citizen of

goodbye, hoping for a reunion in the King- secondary quality) could dare to be seen

dom. When Miss Jack still corresponded, together. I kept contact with her indirectly

her letters were always cheerful, most spirit- through 'neutral' Bulgarian citizens. She

ual and even humorous. . . . The British was in financial difficulties because her

Consulate called her 'our friend.' . . . She funds did not get to her. But her spirit was

was a consecrated BahB'i teacher, full of unbroken. charm, understanding, gaiety and humor." "In October, 1940, when I finally got my

One of her devoted students, who became visa for the United States, I dared to call

a BahCi through her, writes of the later her on the phone and even to see her. She

years in Sofia: had moved to a cheaper hotel. Her room

"I met Miss Jack in June, 1938, in Sofia. was probably too small for two people and

I had left Austria when Hitler took over we met in the hotel lobby. I told her of my

and found a temporary position in Sofia, plan to go to the United States by the comwaiting for my visa to the United States. I plicated

way, crossing the Black Sea to Odessa, through Russia on the Trans-Siberian luncheon and she impressed me immediately with her friendly smile that she had Japan to the United States. I invited her to come along and promised that for everybody. One day when her regular waiter who spoke English had his day off, I would take care of her. But she declined. She told me that the Guardian had permitted her to go to Switzerland rather than and from that day on, I shared the luncheon table with her regularly. It did not take long German invasion in Bulgaria which was expected daily. She considered it her duty to of her friends with whom she had discussed stay in Sofia and would neither seek excursions in her hotel room, and that was how safety in Switzerland nor in her native Canada, I met the Faith. nor the United States. "Her room was a museum, full of her Bulgaria pictures, books and papers all over. We sat "We exchanged letters until Iron Curtain and she indicated wherever there was some place-on 'the' cated that it was too dangerous to receive chair, the bed, on the floor, and she always my letters and to write to me." In a letter dated June had some refreshments for her guests. The 17, 1954, to the National Spiritual Assembly discussions on the Faith were handicapped of the Bahá'ís by the complicated language question. Mar- of the British Isles, the Guardian, through his secretary, extols the ion had no Bahá'í literature in the Bulgarian standard set by Marion Jack as a pioneer: language, few people understood English, "To remain at one's and her favored book, 'Abdu'l-Bahá's Paris post, to undergo sac- rifice and hardship, Talks, had to be translated by one person rifice and hardship, loneliness and, if necessary from French into German or English and sary, persecution, in order to hold aloft the torch of Bahá'u'lláh, is the by somebody else into Bulgarian. It was every pioneer. true function of "Let them remember Marion fun, but how much of the original spirit Jack, who remained was questionable. "Marion had to be very careful in the for over twenty years, in a

country the lanchoice of her guests. Bulgaria had one offi- guage of
which she never mastered; during

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war and bombardment; evacuation and pov- know of, and turn their gaze
to, Marion
erty; and at length, serious illness, stuck to Jack."
her post, and has now blessed the soil of As requested by the
Guardian, a Memothe land she had chosen to serve at such cost rial gathering
was held for Marion Jack in
with her precious remains, every atom of the BahL'i House of Worship in
Wilmette,
which was dedicated to BahL'u'ILLh. Perhaps Illinois, the program prepared
by the Nathe friends are not aware that the Guard- tional Spiritual
Assembly of the Bahi'is of
ian, himself, during the war on more than the United States in
association with the
one occasion urged her to seek safety in Canadian National Bah6'i
Assembly and the
Switzerland rather than remain behind en- European Teaching Committee,
on July 3,
emy lines and be entirely cut off. Lovingly 1954. Among the over two
hundred Bahi'is
she pleaded that he would not require her attending were representatives
from the Cato leave her post; and he acquiesced to her nadian Bahi'i
Community. To permit more
request. Surely the standard of Marion Jack of the Canadian Bahi'is to
share in a Meshould be borne in mind by every pioneer!" morial to Marion
Jack, a time had been set
In a letter to the European Teaching aside at the Canadian National
Bahi'i Con-
Committee, dated May 24, 1954, through vention, on May 1, 1954, for
the Canadian
his secretary, the Guardian also stressed the friends to gather for
commemoration and
quality of Marion Jack's services to the prayers.
Cause and the heroic conditions under In their tribute to Marion
Jack, published
which she lived and worked: by the National Spiritual
Assembly of the
"He would suggest that, when writing to BahQ'is of Canada as an insert to
their Bathe European centers, you share with the hci'i News of April,
1955, are cited the folbelievers the glorious example of the life lowing
Words b f ~ a h i ' u ' l l ~ h(Gleanings,
of Marion Jack. Young or old could never v. 319):
find a more inspiring pioneer in whose "When the victory
arriveth, every man

footsteps to walk, than this wonderful soul. shall profess himself as
believer and shall

"For over thirty years, with an enlarged hasten to the shelter of God's
Faith. Happy

heart, and many other ailments she re- are they who in the days of
world-encomained at her post in Bulgaria. Never well- passing trials have
stood fast in the Cause

to-do, she often suffered actual poverty and and refused to swerve from
the Faith."

want: want of heat, want of clothing, want
of food, when her money failed to reach
her because Bulgaria had come under the
Soviet zone of influence. She was bombed,
lost her possessions, she was evacuated, she
lived in drafty, cold dormitories for many,

EDWARD B. KINNEY

many months in the country, she returned, "Grieve passing dearly
loved, highly advaliant, to the capital of Bulgaria after the mired, greatly
trusted, staunch, indefatigawar and continued, on foot, to carry out
ble, self-sacrificing teacher, pillar (of)

her teaching work. Faith, Saffa Kinney. His
leonine spirit, ex-

"The Guardian himself urged her emply steadfastness, notable
record (of)

strongly, when the war first began to services enriched annals (of)
closing period

threaten to cut her off in Bulgaria, to go to Heroic Age (and) opening phase
Forma-

Switzerland. She was a Canadian subject, tive Age (of) Bahi'i
Dispensation. Bountiand ran great risks by remaining, not to ful reward
assured (in) AbhL Kingdom bemention the dangers and privations of war.
neath shadow (of) Master he loved so

However, she begged the Guardian not to dearly, served so nobly,
defended so heroiinsist, and assured him her one desire was to cally until
last breath."

remain with her spiritual children. This she

-SHOGHI

did, up to the last breath of her glorious Cablegram dated December 16,
1950.

life. Her tomb will become a national
shrine, immensely loved and revered, as the Edward B. Kinney (beloved
Saffa) was

Faith rises in stature in that country. born of an old New York family
in the

"He thinks that every Bah6'i and most spring of 1863, the spring of
Bah6'u711ih's

particularly those who have left their homes epoch-making Declaration in the
Ridvin.

and gone to serve in foreign fields, should As though by coming at such a moment

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into the world, Saffa was gifted with unusual genius. His genius found two channels of expression-in this material world through the greatest of all arts, music, with its spiritual source; in the region of the soul through that purest evidence of faith which the human spirit can manifest: an immediate recognition of the Messenger of God and a life wholly devoted to Him.

"Saffa was so human," said a friend after he passed from this life into that other where his heart was centered. And perhaps when we think of him now, we think first of that endearing humanness of his-fiery and rash and vigorous and with a rollicking sense of humor. But, above and beyond his temperament and character was his power of love, caught directly from the heart of 'Abdu'l-BahL, on whom his heart was so passionately fixed.

It was my inestimable privilege to be with the Kinneys in 'Akki in 1909. One day when we were lunching with 'Abdu'l-Bahh He turned to Saffa an; said that He had Kinney.

Edward B. ("Saffa")

answered the questions of all, now Mr. Kinney was left.

Saffa replied, tears in his eyes: "There is only one question in my soul, How can I met-from Perlove you more?"

BahL'is from East and West
sia and India,

from Honolulu and Califor-

And the Master replied that He would between-and where

nia and all the points

answer later.
financial straits

many a BahL'i, in greater

He told Saffa, too, on that occasion that shelter.

even than the Kinneys, found a

his home would be one of the heavenly con-couch in that

There were times when every

stellations and that the stars would gather there.

real home was occupied.

Blows came that were

harder to bear

Later, in Haifa, while SaEa and his wife remarkable

than poverty. They had two

were sitting at night with 'Abdu'l-Bahh on

children who died in their

early youth, Santhe porch of His house, He began to talk ford and
 Howard, leaving them with only
 of poverty to them. He vividly described one son, Donald. Yet even
 such bitter conthe actual want of BahVu'ILh after all His ditions (to
 use words spoken to them by
 wealth had been swept away, and the dep- 'Abdu'l-Bah6) tasted sweet to
 them.
 rivations and sufferings of His family, and But before the collapse of
 their finances
 He ended with the words: and the death of the two
 boys, the joy of
 May God give you the treasure of the this family rose to a peak when,
 in the
 Kingdom, the breaths of the Holy Spirit. spring of 1912, 'Abdu'l-BahL
 visited the
 If, perchance, you are overtaken by pov- United States and spent much
 of His time
 erty, let it not make you sad. At best, you in their home, receiving
 there many of His
 will then become companions of Christ. countless visitors.
 In a few years poverty did overtake them. In Haifa 'Abdu'l-Bah6 had
 given to Mr.
 They found themselves wholly dependent Kinney the name Saffa, the
 Persian word
 on Saffa's earnings as a musician-the un- meaning rock. One day in the
 autumn He
 certain income of an artist. But in spite of took Saffa for a long walk in
 the strip of
 their precarious existence their indomitable park along Riverside Drive,
 New York City.
 faith triumphed to fulfill that other proph- Suddenly 'Abdu'l-BahL stood
 still on the
 ecy made by 'Abdu'l-Bah5. Their home be- path and looking deep into
 Saffa's eyes
 came indeed as a heavenly constellation in asked in heart-piercing tones:
 Do you love
 which the stars gathered, a center where the me? Do you love me? Do you
 love me?-

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words very much like those Jesus spoke to it a sustained, lavish measure of
 spiritual
 Peter. In Saffa the qualities of rock were light and guidance. Also his work
 and memevent-fiery and impetuous in his early ory are closely bound up with
 the latter
 life, rising at last to serene heights and at- Age on whose threshold he
 lingered for well

taining profound humility, steadfast to the nigh three decades and distinguished himend and, in this great Day, never for a self as a redoubtable champion of the moment wavering in his steadfastness. Cause, as a capable international teacher

After 'Abdu'l-BahL had departed from and as one whose untiring effort for the this life and His Last Will and Testament spiritual regeneration of his countrymen became known, Saffa again proved his ever- will long be remembered and admired. lasting faithfulness. After his grief at loss Moreover, the crowning period of his life, of the beloved Master had abated, He per- immortalized by being spent in the presence ceived in "the youthful Branch, Shoghi Ef- of 'Abdu'l-BahL, imparts to his whole career fendi" the resurrection of the Covenant, and a unique and fascinating quality. in the Administrative Order the establish- Twice during 'Abdu'l-BahB's ministry Dr. ment of the Kingdom of God on earth. With Youness Afruu~tihwent on pilgrimage to unabated zeal and love and the deepest 'AkkL. The first journey took place about spiritual insight Saffa served this great five years after BahB'u'll&h's ascension and Cause till the last hours of his life. In his lasted for a few months. Then again in blessed home, as the friends gathered there, April, 1900, he set out, at the Master's the wings of the Covenant were stirring gracious invitation, on his second visit to above us and the presence of 'Abdu'l-BahL the Holy Land where he stayed for nearly was living in our midst. nine years and served the Master as secre-

The Guardian wrote him the tenderest tary and interpreter in a spirit of loving letters, and at last came one designating adoration. In those difficult and turbulent Saffa and Vaffa Kinney pillars of the Faith years when the Covenant-breakers were in the City of the Covenant. feverishly engaged in subversive activities

-JULIET THOMPSON against 'Abdu'l-BahL, he vindicated the strength of his character by assuming a leading r6le in defending the Covenant and in reassuring the pilgrim and resident believers who seemed to be extremely alarmed and DR. YOUNESS AFRUKHTIH agitated at that time.

They depict some aspects of the life of the Master during the most dramatic period of his ministry-the dark decade prior to the overthrow of the despotic Ottoman regime -and dwell on the nature as well as the magnitude of the Covenant-breakers' evil deeds and intrigues.

Dr. Youness Khan's memory will ever remain associated with the compilation of the

wonderful book Some Answered Questions

in recognition of the valuable service he

was privileged to render as interpreter between the Master and Laura Barney at those

historic luncheon talks. A vivid impression

as to the manner in which these talks were

given can be gained from the relevant account in his Memoirs from which the

following interesting passages are quoted:

"The Master would sit at the head of the dinner table while Laura Barney usually sat on His left and Ethel Rosenberg took the seat next to her. Also about eight or nine other pilgrims and residents were present.

I used to sit beside the Master. facing" Laura

Dr. Youness Afrukhtih. Barney, rendering first her questions into

Persian, then the answers given by the Master into English, while Ethel Rosenberg

For some time he served as medical officer and answers noted down both the questions

in the Sehat Hospital founded in 1909 by words uttered by in English." (The original

a group of Bahá'í doctors with the collaboration of Dr. S. Moody, representing the the Master were simultaneously

Since the down by MirzA Munir.) ". . .

Persian-American Educational Society. nourishment of the spirit was

Dr. Youness Khan was a distinguished speaker who combined eloquence and wit over that of the body, it often

happened Master when that eating was delayed. The

in a masterly and graceful manner. The elucidating the problems used

to speak in hearer, far from losing interest or growing such a manner that the hearer

would be weary, would always welcome his talk as a enchanted. One day when He

was insisting

treat, as a source of delight and inspiration. that I should first eat and
 then speak, and
 His power of concentration was such that I was deeply engrossed in the
 subject under
 it was well within his compass to speak con- discussion, He asked Laura
 what was the
 tinuously for hours on a given subject with- English word for 'mutarjim';
 she said 'inout notes. And not only was he a gifted terpreter.' Again
 He asked what was the
 orator but also in the arena of literary work word for 'gorosneh.' She said
 'hungry.'
 he moved with remarkable confidence and Thereupon 'Abdu'l-BahA,
 pointing at me,
 distinction. His writings possess peculiar exclaimed: 'Hungry
 interpreter! Hungry incharm and reveal to a considerable degree
 terpreter!' I enjoyed this remark immensely
 the author's touch of genius as well as his and wonder what would some
 one else have
 genuine love for the Cause. Notable among done if he were in my place.
 I adopted this
 his work is the interesting diary he wrote
 kingly title for myself and had it engraved
 about his teaching trip to Europe published
 under the title "Irtibat-i-Kharq va Charb" on a seal, thus overlooking
 the term 'Jinib-i-
 (Union of the East and West). K_hLn' which 'Abdu'l-BahL
 always used in
 However, his wonderful Memoirs (un- referring to me."
 published) concerning the years he spent in The intervening years
 between 'Abdu'lthe presence of the Master constitute his BahS's passing
 and the outbreak of the secmost precious gift to posterity and a valu-
 ond World War saw Dr. Afrukhtih rise to
 able contribution to the history of our Faith. the plenitude of his teaching
 career. In 1925

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he embarked on a trip to America where ELLA GOODALL COOPER
 his presence aroused immense enthusiasm
 among the friends. Then four years later he
 set out on an extensive tour of Europe "O thou jewel of the
 spirit!" Thus did
 where he addressed many groups and so- 'Abdu'l-Bah6 address this angelic being,
 one
 cieties and brought to the friends in that of the rare gems in the diadem of
 the Kingcontinent a clearer insight into the spiritual dom. Aunt Ella, as she
 was fondly known
 significance as well as the administrative to her many devoted friends around

the principles of our Faith. Also his visit, mark- world, was one of that rapidly diminishing
ing the culmination of his teaching activi- treasure of precious souls who have entered
ties, proved highly useful in fostering a the presence of 'Abdu'l-Bah6, and who are
sense of love and fellowship between the possessed of that unique quality of spirit
BahB'is of the East and West and in bring- known only among those who were touched
ing the Cause to the attention of many by the magic wand of that Divine Alcheenlightened people in Europe. mist. Hers was an
enchanted spirit of ex-
In the c o n d ~ ~ coft the administrative af- quisite grace, whose gentleness, warmth and
fairs of the Faith, Dr. Youness Khan's generosity were showered continuously on services were by no means less remarkable. all peoples. She radiated all the days of her
For years in succession he served with dis- life the virtues of the true maid-servant of
tinction as member of the National Spiritual BahB.
Assembly of the BahL'is of Persia and as She was one of that handful of early Bamember of the Spiritual Assembly of the h8'is in the United States who implanted
BahB'is of Tihirin until he was rather well the banner of Bah2u'llgh in that land, and
advanced in age and the weight of years who nurtured it and protected it with the
made itself increasingly felt on his frail iron strength of their consecrated spirit.
body. Gradually his health broke down and In a Tablet to one of the friends 'Abdu'lillness forced him to discontinue all his Bah6 wrote of the services of Mrs. Cooper
activities. As his condition grew steadily and her mother, Mrs. Goodall: worse it became clear that his end was at "Thou hadst written concerning the servhand. He passed away at his home in Tihirin ices of Mrs. Goodall and Mrs. Cooper.
on November 28, 1948, after a prolonged These two dear maid-servants of God are illness. truly two shining candles,
and in character
His physical frame was gone from our are unique and matchless. They sacrifice midst! But in reality the impression of his their lives in the pathway of God under
dynamic personality, the memory of his conditions of hardship and trouble and are
charming manners, will remain ever vivid filled with spirituality and good

cheer. It

in the heart of all those who knew him. is certain that the divine confirmations will

There, beyond the gathering mists of years, encircle them."

his noble life and example stand out as a Shoghi Effendi's cablegram at the time

beacon shining along the road to Eternity. of her passing has defined her life-long serv-

The following message received from ice to her beloved Faith:

Shoghi Effendi on the occasion of his pass- "Deeply grieved sudden passing herald

ing may well serve as a monumental epi- Covenant Ella Cooper, dearly loved handlogue to his imperishable memory: maid 'Abdu'l-Bahi,

greatly trusted by Him.

"Hearts grief-stricken passing dearly be- Her devoted services during concluding

loved Youness Afrukhtih distinguished pro- years Heroic Age and also Formative moter Holy Faith herald Covenant trusted Age Faith unforgettable. Assure relatives,

secretary beloved Master staunch supporter friends, deepest sympathy loss. Praying

progress soul in Abhi Kingdom."

His Testament. His services enrich annals

Ella Frances Goodall was born in San

both Heroic Formative Ages Faith. Instruct Francisco, California, January 12, 1870, of

assemblies all provinces hold befitting me- an influential, well-known

California fammorial gatherings. Inform Varqi erect my ily. She and her mother, Helen Goodall,

behalf monument his grave. ~ r d e n t praJ-l~ were among the first Bah2is of California.

ing Almighty's inestimable blessing his They learned of the Faith from Miss Ann soul." Apperson, a niece of Mrs.

Phoebe Hearst.

--HAB~BT ~ H I R Z ~ EThey

H studied with Mrs. Lua Getsinger, and

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also took a trip to New York to study with permitted to make the pilgrimage to the

Anton Haddad, a Persian Bahi'i teacher. Holy Land. For two weeks they shared the

In March, 1899, Ella Goodall and a prison life with 'Abdu'l-Bahb and His famyoung Bahi'i friend, Nellie Hillyer Brown, ily, but were "in the

Home of God." When

made the pilgrimage to 'AkkB They were they returned from 'AkkB Mrs. Goodall and

among the earliest Westerners to visit Mrs. Cooper published Daily Lessons Received at Acca-January, 'Abdu'l-Bah. While there 'Abdu'l-Bah received at Acca-January, 1908, in which they told of the deep spiritual experience they had been theirs and of the lessons by word and deed that they had received.

"He is El-Abhg! 0 my God! Thou seest Shortly after Ella Cooper returned from 'Akk, she invited a group of Thy servant who is believing in Thee, and young women to her home for a study class which conness. Render her all good through Thy tinued over many years to 1922. She called this group the "Peach Tree" Bounty and Generosity. Thou art the Be- and the memstower, the Giver." bers of the group called her "Mother

This brief contact with the World of Peach." A number became Bahi'is and are active today. Reality experienced in 'Abdu'l-Bahi's presence centered her life in the Faith. A single- During these early years one of Mrs. Cooper's most important services was the protection of the Faith from the influence of the Covenant-breakers. life henceforth.

'Abdu'l-BahL had In 1904 Ella Goodall married Charles written: Miner Cooper, M.D. 'Abdu'l-BahB blessed "I supplicate God to make the hearts as solid mountains which could not be shaken, neither by the rumbling thunder of dispute nor by the winds of suspicion." Arthur, reflected her gracious dignified at- "You must be extremely careful in those Western regions lest a soul may disseminate the seeds of doubt and everyone to visit this home. violation. Direct ev- eryone at all times to the

"0 thou maid-servant of God, I ask God

necessity of firm that thou mayest open meetings in San Francisco, and give eloquent expositions of the Kingdom of God . . . "Do thou make a trip to the cities of California, Oregon and Seattle Invest that city, yet verily I am thy friend and everyone to firm companion. Be not sad and forget not God. Endeavor to guide some souls to the King- her mother dom and establish Unity among the people, importance of to prepare meetings of teaching and to open as the Centhe eyes of the blind . . . Indeed she was a cham- "Under all conditions My Soul and My Life shall abide with you in this world as California, well as the world above." As soon as 'Abdu'l-BahL's wishes were expressed, Ella Cooper and her mother began the work of establishing the Faith in San Francisco, and some years later she moved to the city, where she lived the rest has been celeof her life. In a short time a BahVi Com- munity developed there, and for many dec- joy for all the ades Ella Cooper was its guiding light. Her strenuous labors throughout the western significant talks l United States, and principally in northern California, laid the foundation of the Faith in these regions. In 1908 Ella Cooper and her mother were

ness in the shake them . . . "Do thou make a trip to the cities of California, Oregon and Seattle tigate this and call ness . . ." Gently and wisely she and taught the new BahL'is the turning wholly to 'Abdu'l-BahB ter of the Covenant. pion of the Covenant! When 'Abdu'l-BahB visited while on His North American He was a guest briefly at the of Mrs. Cooper and Mrs. there, on October 16, He spoke gathering of friends. For anniversary of that meeting brated and the read. It was a period of great Bahi'is. 'Abdu'l-BahB spoke to and gave two of His most while there, one at Stanford University on 1 These talks are published versal Peace, pp. 342-349 and 355-365.

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science and religion and the other at the

Temple Emmanu-El on progressive revelation. Mrs. Cooper was untiring in her efforts to assist in all these arrangements for 'Abdu'l-Bahi's visit.

An outstanding event in the Bahi'i history of the West was the convoking of the first "International Bah6'i Congress" in conjunction with the Panama-Pacific International Exposition in the spring of 1915 in San Francisco. Mrs. Cooper, her mother and several other Bahi'is who formed the executive committee of the Congress had approached 'Abdu'l-BahL with their desire to hold such a Congress during the Panama-Pacific International Exposition, and 'Abdu'l-BahL had approved and selected the BahL'i spealters who were men of note in their professions and also Bahi'is of long and eminent service. The Congress was held April 19 through 25 and attracted large audiences to hear the Bah6'i teachings on peace.

Although initiated by the Spiritual Assembly of the BahL'is of San Francisco the Congress was under the official auspices of Ella Goodall Cooper.

the Panama-Pacific International Exposition. The Directorate of the Exposition set

April 24 as "International Bahi'i Congress and in the de- Day," and held an official reception at Festival Hall, where a commemorative bronze

medallion was presented to the Bahi'is in 1921 to recognition of the Bahi'i program for universal peace. She served on the San Francisco Spiritual Assembly for many years from 1922-23 and 1923-24. She took

Mrs. Cooper, Mrs. Goodall, Miss Georgia Ralston and Mrs. Kathryn Frankland an active

visited 'Abdu'l-Bah6 for the last time in September, 1920. For thirty days they were in California, worked on the School committee, and

taught there
 Cooper called it. 'Abdu'l-Bah6 answered for some years.
 their questions and lavished His love upon Another significant public
 Bah6'i event in
 them. which Mrs. Cooper played a
 leading role
 Over the years until He passed away in was the organization of the first
 "Confer-
 1921 'Abdu'l-Bah6 addressed many Tablets ence for World Unity" at San
 Francisco,
 to Mrs. Cooper in response to questions she March 20-22, 1925. Prominent
 intellectual,
 had asked Him in letters. cultural and humanitarian
 leaders were in-
 With 'Abdu'l-Bah6's death Ella Cooper's vited to participate. Mrs. Cooper
 spared
 devotion to the Covenant immediately em- neither time nor money to
 bring the conbraced the first Guardian of the Cause of ference into
 existence. Dr. David Starr Jor-
 God, Shoghi Effendi, appointed by 'Abdu'l- dan, then president of
 Stanford University,
 Bah6. She had seen Shoghi Effendi as a who had invited 'Abdu'l-Bah6
 to speak at
 child at 'Akkii and had often remarked Stanford, acted as honorary
 chairman, and
 about his unique qualities and his love for important representatives of
 the various Pa-
 'Abdu'l-Bahii. Her unswerving fidelity to the cific areas, races, religions
 and nations
 Covenant now centered in the Guardian spoke. The meetings were
 climaxed by an
 with full love and obedience. address on the Bahi'i Faith by
 Jin6b-i-F6dil.
 Ella Cooper's services continued for This meeting inaugurated a series
 of world

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unity conferences in other parts of the coun- wrote a tribute to his wife
 which exemplifies
 try. the beauty of her character
 to all who loved
 During the many years that Mrs. Cooper her:
 was active, and even after she could no
 longer be about much, she was the main- A Birthday
 Tributespring of the Bahb'i spirit of hospitality and Eighty roses for my
 still young wife,
 warmth in San Francisco. When Bahb'i vis- one for each year of her

fragrant life,
 itors were coming to San Francisco she mothered the world
 and steadfastly kept its flag unfurled;
 would send a large bouquet of flowers and cup
 a note of welcome to be in their room when poor could sup;
 they arrived. and of solace a cruse at
 whose lip
 The last two major public activities in the lonely and the bereaved
 could sip;
 which Ella Cooper took a part in her long a sustaining staff that she
 could lend
 years of Bahb'i service were in connection in hour of need to a
 pilgrim friend;
 with the Golden Gate International Exposit- the Power of Prayer-an
 inner light
 tion in 1939 and the United Nations Con- not of land, sea or air
 that could bright
 the dark corridors that run through life
 ference on Inter~lational Organization in and amity bring in place of
 strife;
 1945, both of which were held in San Fran- and a warmth that made her
 from her birth
 cisco. A "Committee of One Hundred" lead- as welcome as the rain to
 the earth.
 ers of all Faiths was organized when the Fortunate am I she cared
 for me,
 San Francisco world's fair was being otherwise I would not care
 to be.
 planned, to erect the Temple of Religion at In July, 1951, Dr. Cooper
 the fair and to direct all religious activities suddenly
 of the Exposition. Mrs. Cooper and Leroy passed away. Mrs. Cooper
 spent the fol-
 Ioas were invited to be the BahBi repre- lowing day preparing the
 readings for his
 sentatives on this Committee, on which she service, and that night fell
 into a coma,
 served as one of the directors. Two days from which she did not
 recover, and passed
 were designated officially on the Exposit- within four days after his
 death, on July 12,
 tion program as Bahb'i Day, July 16 and 1951.
 October 15. Mrs. Cooper was chairman of The local papers carried
 feature articles

the "Religious Unity Service" presented by about her passing, the major part of which the Bahb'is on July 16 and of the Vesper spoke of her life-long devotion to the Bah-Services on October 15. hb'i Faith, and of her work in promoting its She was an active member of the "Com- ideals of the unity of all peoples and relimittee on the Bahb'i Peace Plan" appointed gions. from among the Bahl'is of the San Fran- So closed the life of one of the "Heralds cisco Bay area by the National Spiritual As- of the Covenant," one whose life was dedisembly in connection with the United Na- cated to BahL'u7ll6h in service and love and tions Conference convened in 1945. This one who succeeded as few have in making committee held a dinner and public meeting her character a mirror of the celestial qualiat which a number of the delegates to the ties. Conference were present, and it prepared "The Bahb'i Peace Program7' brochure which they distributed to every person attending that conference.

In the later years of her life Mrs. Cooper DESCRIPTION OF THE MARTYRDOM OF DR. SULAYMAN BERJfS

was unable to be as active as she formerly had been, but she followed the work of the Faith with avid interest through the teach- On February 3, 1950, about eight-thirty ing bulletins and news letters, and through o'clock in the morning, two citizens of Kga voluminous correspondence which she &&n entered the office of Dr. Berjis and carried on with BahB'i friends around the invited him to make a house call. Since world. Most Bahi'i visitors to the city would there were ten patients waiting in his office, visit her to be refreshed by her gentle spirit, the doctor requested postponement of the and to share with her news of the progress call. The visitors pleaded that the case was of the Faith far and near. a real emergency, and the doctor relented

On her eightieth birthday Dr. Cooper and followed the two men. After passing

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through the streets of Kis_hLn they reached ELLA M. BAILEY their destination and at this time six other men who had been awaiting the group attacked the physician. With knives, sticks

On being informed of the death of Miss and their fists they wounded him seriously. Ella Bailey, pioneer who

accompanied Mr.

He was thrown from a height of about fifty feet and Mrs. Robert Gulick in their settlement

teen feet through a window. The persecutors of Tripoli, Libya, the Guardian on August

continued to beat him until he was no longer conscious:

alive. At least eighty stab wounds were apparent on his body. The owner of the house said: "Grieve passing valiantly. Reward (in Kingdom bountiful.)"

tried to intercede for the doctor but his efforts were futile. The landlord called for help: "Oh, Ella Bailey, Ella Bailey! Oh, Ella

help from the rooftop. Members of the town gathered around and witnessed the cruel act. Muhammad Rassul-Zadeh, the victim's name

town gathered around and witnessed the cruel act. Muhammad Rassul-Zadeh, the victim's name

cruel act. Muhammad Rassul-Zadeh, the victim's name

cious murderer, washed his hands with the every possible emotion. That was the snow on the sidewalk. With his accomplices he went to the police office, explaining that they were teachers of the Muhammadan faith and had killed Dr. Berjis for religious differences. The men were imprisoned. The people of the town feared the threats of this religious group and closed their shops. After medical examination of the body of those few words,

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Dr. Berjis a group of Bah'is under police protection carried the body of the martyred physician to Gulastin Javid which is three kilometers from Kirkuk. A Bah'i funeral was held for the distinguished doctor.

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was held for the distinguished doctor. Ella Martha Bailey was born in Houston,

Texas, on December 18, 1864. While she

was an infant, the family moved to San Diego County, California, and settled on

a

ranch. She was stricken with infantile paralysis at the age of two and one of her

limbs remained paralyzed. As a child, she developed a fondness for the outdoors and learned, despite her physical handicap, to ride horseback expertly.

Her desire to serve mankind became apparent in her youth. She chose to enter the

teaching profession not because of the rather meager financial reward attached to it but by reason of the manifold opportunities it afforded for child guidance.

After

graduating from normal school in southern California, Miss Bailey moved to Berkeley and began her career as a teacher. She taught various elementary grades and was deeply loved by her pupils who continued to remember her as the decades passed.

When she retired in 1924 because of ill health, the principal of McKinley School wrote her a note of gratitude and appreciation for her services and her example. "I

cannot close this letter," he wrote, "without

Dr. Sulaymin Berjis, physician of Kks_hin, telling you again what a precious thing your

Persia, martyred February 3, 1950. friendship has been to me and will con-

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tinue to be, and how we all have been in- to his sovereign. Gentleness and sweetness

spired by your courage and faith." were her abiding traits. She never tried to

Photographs taken in her youth attest to force her opinions on anyone but ever

her beauty and winsomeness. She deliber- beckoned the thirsty to come to the founately decided to forego the pleasures and tain and drink the water of life that will

rewards of marriage in order to give greater bring healing to men and nations. Her

service to a larger number of people than a saintly life provided the best means of profamily group comprises. moting the prestige of the Faith she so

The immortal Lua Getsinger instructed ardently espoused. Sound in judgment, she

Miss Bailey in the Bahi'i teachings. Miss never aroused hostility nor did

she com-

Bailey was one of the "waiting servants" promise on principle. Many were her secret

who embraced the Faith prior to the American sacrifices. She would give sumptuous dinner visits of 'Abdu'l-Bahá. As the friends in need for friends who were oblivious to the

California did not expect the bounty of a fact that their hostess very often contented

visits to the Pacific Coast, several of them herself with tea, toast, and perhaps a little

journeyed to Chicago to be sure of meeting soup. Her whole day passed in cheering the

Him. Miss Bailey made the trip with her brokenhearted, in helping the needy, in visiting intimate friends, Mrs. Ella Cooper and her nursing the sick, and in refreshing the spirits of

mother, Mrs. Helen Goodall. A year or the unending stream of guests that came to

two before her passing, she recalled her see her.

meeting with 'Abdu'l-Bahá and how copiously. On learning that Shoghi Effendi had exously she wept with joy despite her firm pressed the hope that Mr. and Mrs. Gulick

resolve not to do so. She said, (as recorded would pioneer in Africa, Miss Bailey by Charles Cornell of Berkeley, California secretly aspired to go with them. She was too

naive) : "We wondered what He looked like, humble to voice her desire but beamed

the color of His eyes, of His hair. After I gratefully when she was told that they

had once seen Him, I never had words with would enjoy having her with them. Then

which to express these things. They seemed a cloud came over her countenance and she

so unimportant. . . . He greeted me by replied, "It would be selfish of me to go to

saying that He was happy to see me with Africa and be a burden." The Gulicks felt

my spiritual mother, thereby confirming a that her presence would be a blessing but

beautiful spiritual relationship that continued to make sure of doing the right thing, continued for life between Mrs. Goodall and blessed the beloved

Guardian. The answer of

myself." It also sealed the relationship of Shoghi Effendi, "Approve Bailey's accompaniment between Miss Bailey and Mrs. Cooper. company you," constituted Ella Bailey's march-

The wonderful qualities of Ella Bailey ing orders.

were well known to her acquaintances and The next question was whether both the

to the BahL'is in the San Francisco region. African journey and the trip to Chicago

She was the first chairman of the Berkeley for the Jubilee commemoration should be

BahVi Assembly and was elected annually attempted. The prayerful decision was that

to that body for more than twenty years. it would be a pity for Ella Bailey to forego

She was constantly teaching by word and the opportunity of witnessing the dedicaeven more, by deed, but she preferred al- tion of the Temple which had gloriously

ways to remain in the background. In over risen on the spot she had seen as bare soil

twenty years of association with her, the in 1912. She attended the main events of the

writer does not remember having once seen Jubilee including the Temple dedication,

her on a public platform. Far from seeking viewed the portraits of BahL'u'lILh and of

publicity, she avoided it. During her long the BBb, and, through the writer, signified

residence at the Berkeley Women's City at the Intercontinental Teaching Conference

Club, she used her membership to sponsor her determination to go forth as an African

many BahL'i gatherings. Her room became pioneer. She returned to Berkeley in excela kind of clinic for the distressed and dis- lent spirits and relatively good health. An

consolate. Hundreds have partaken of her old friend remarked that her voice had not

spiritual and material hospitality and gener- been so light and gay in forty years. A few

osity. Her presentation of the message of days later, sad to relate, she came down with

BahVu'116h was indeed like that of a royal pneumonia, spent some time in a hospital,

subject giving his most precious possession a.nd was obliged to leave her residence at the

Berkeley Women's City Club and live in a nursing home. Gradually she regained some of her health and strength and it was decided to start the journey. Old friends of

older faiths were horrified at her decision to pull up stakes in California and settle on the old Barbary Coast of North Africa and they warned her that such a move would shorten her life. She smilingly answered, "I

do not find it such a great sacrifice to give up living in a rest home."

She left her adopted California on July 14, 1953, never to return. The next evening she stayed in the New York apartment of Dr. Fazly Melany where she was visited by two Hands of the Cause, Dhikru'llAh KJhL-dem and MusL Bangni. Early the next morning she sustained a fall but there were no fractures and travel was resumed as scheduled. The next stopover was Rome where Professor Mario Fiorentini rendered all possible assistance. Miss Bailey had the misfortune to fall again with the consequence that the stay in Italy was cut short.

Equipped with an oxygen mask, Miss Bailey was an excellent traveler. She arrived at Tripoli on July 20 and was met at the airport by two Bahb'is.

During the closing days of her earthly existence, she was sometimes not conscious of her condition which worsened as a result of additional falls. Then again she would become painfully aware of her infirmities

head and tearfully bade her farewell, "Goodbye, Miss Bailey." Interment was set for August 27 and on

of additional falls. Then again she would be held at the

Government Cemetery on the western outland would apologize for the work her sick-skirts of Tripoli. Friends were also present

ness entailed. She knew that she was in loving hands and, when possessed of her faculties, repeatedly thanked Mrs. \$hawkat-'Ali

that evening when the casket was placed in a niche in the cemetery wall.

In the Mother Temple of the West, a few days later, mem-

Earaju'llkh for the infinite pains she took in the presence of the American National Spiritual Ascaring for her day and night. The assembly prayed for the progress of her soul

in the room of two-year-old Robert Gulick in the realms on high.

It always brought a smile to her face as The very stones of the cemeteries testify

she loved him deeply and had great faith in to the preponderating share of the Amerihis future. Death came toward twilight, at can BahL'i women in the pioneering effort.

eight o'clock on August 26, 1953. A half They speak of incomparable Martha Root

hour earlier she was visited by a former in mid-Pacific, of indomitable May Maxwell

member of the Egyptian National Spiritual Assembly and by a young man of Persian ancestry who soon afterward became the first Bahb'i pioneer to the Fezzan. Friends quickly gathered at the bedside of the parted believer and they recited and chanted overlooking and blessing appropriate prayers in Arabic and English. It was a touching demonstration of inter-national BahL'i solidarity, of uncalculated and true affection in an age of calculated risks. Particularly memorable was the moving scene in which an Egyptian friend kissed her forehead in Tripoli this was

in the Argentine, of heroic Kehler near the King of the the Beloved of the Martyrs in the immortal Lua Getsinger greatest BahL'i scholar in valiant Ella Bailey the shores of Tripoli. Her vented her from writing to the he perceived the inner worth greatness of this wonderful or relative understood her Shoghi Effendi, and to us in

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an added, though unneeded, proof that he is quite is guided by God. The Guardian requested three friends of American nationality in Tripoli to submit a design for a memorial marker on Miss Bailey's grave which will one day, God willing, be in a Bahi'i cemetery. He wishes personally to bear the expense of this memorial. He has ranked her with the greatest of the noble band of Bahi'i teachers including those mentioned above and two who

quite lonely because of a series of events that deprived her of her loved ones. Her father was killed in the Franco-Prussian war when she was three, her mother died when she was five, and shortly thereafter, her twin sister was taken from her to live in France. She herself went to live with an aunt and uncle in Munich, but through the years she never forgot her lovely mother and sister. So lonely was she as a child

that at six years
 have more recently ascended to the Abhi of age she would take all her
 dolls to bed
 Kingdom: Marion Jack, whose persevering with her, calling them her
 brothers and siseffort will ever merit emulation; and Doro- ters. Often she
 would find herself on the
 thy Baker, whose extraordinary gifts as a floor because her "family" took
 all the
 teacher are matchless and whose radiant room! She vowed that when she
 grew up
 spirit continues to inspire all who knew her. she would have at least twelve
 children, so
 In leaving her home land and in sacrific- none would ever be lonely, and
 twelve she
 ing her life for the Cause of God, Ella did have, although two died in
 infancy.
 Bailey qualified for the crown of martyr- All her love and joy circled
 around her
 dom. In his cablegram at the conclusion of family and her religion. Never
 was there
 the Holy Year to the Intercontinental a mother who could more greatly
 inspire
 Teaching Conference at New Delhi, Sho- her children, and at the same
 time arouse
 ghi Effendi paid tribute to Ella Bailey and such a great protective spirit
 within themacclaimed her contribution to the world one of undying love
 and devotion.
 crusade : Hers was a happy
 disposition, even
 "Irresistibly unfolding Crusade sanctified though her life was a difficult
 one. "Why
 death heroic eighty-eight-year-old Ella Bai- are you always so happy?" a
 friend once
 ley elevating her rank martyrs Faith shed- asked her. "You have nothing to
 be happy
 ding further luster American Bahi'i Com- about." "Oh, but I have," she
 replied.
 munity consecrating soil fast awakening "When I look about me and see
 how little
 African Continent." others have, I realize I have
 so much more,
 -ROBERT L. GULICK, JR. so how could I help but be grateful to God
 and be happy!" "That's the trouble with
 you," said her friend, "you always look at
 those who have less than you, instead of
 MARIA B. IOAS those who have more." Mother had not yet
 heard of the Bahi'i Teachings and "radiant

acquiescence," but they were in her heart,
 "Share grief (at) passing (of) esteemed nevertheless.
 veteran (of) Faith, Maria Ioas. Soul re- When she was in her
 sixteenth year her
 joining (in the) Abhi Kingdom (at the) aunt and uncle brought her to
 visit Amerservices rendered (by her) dear son (at the) ica. With the group
 was her cousin's college
 World Center (of the) Faith (in the) triple roommate, whom she later
 married. She and
 function (of) Hand (of the) Cause, Secre- her husband never returned to
 Germany.
 tary-General (of the) Council (and) Super- Father was a Lutheran and
 mother was
 visor (of) construction (of the) dome (of raised in the Catholic Faith.
 However, they
 the) BBb's Sepulcher." were always seeking, and later
 both joined
 -SHOGHI the Methodist Church but this did not seem
 to satisfy their spiritual needs either. For
 To think of mother without thinking of many years father had been looking
 for the
 her family and the BahL'i Faith at the same return of Christ. When he was
 young, his
 time, would be impossible. I mention "fam- mother, a very religious woman,
 had told
 ily" first, because she had much of her fam- him that she felt the time was
 imminent for
 ily long before she heard of the Bahi'i Christ's return, that she
 probably would
 Faith. not live to see this, but that
 he might do so.

She was born December 6, 1865, in Pas- Thus he was always looking for and
 buying

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ask pilgrims going to 'Akk6 to secure one
 for her if possible. However, in her humble
 way she felt that if 'Abdu'l-Bah6 wanted her
 to have one, she would receive it. The first
 day that 'Abdu'l-Bahb was in Chicago, she
 went with one of her children to the Plaza
 Hotel to see Him. 'Abdu'l-Bah6 was out, so
 they waited for Him all afternoon. They
 were in the hall when He came out of the
 elevator and lovingly greeted them. Walking
 toward His room, He said, "Come, come."
 Mother knew He was tired and hesitated to

follow, but He turned again and said,
"Come, come." So she and her son followed
Him to His reception room. In a few minutes He came out of His room with some
roses and walking over graciously handed
one of them to her. Mother said afterward,
"He looked at me with those eyes that could
read one's very soul. There was no need
of His telling me, 'This is the flower you
have wished for these many years.' "
Always mother and father ~romotedthe
Maria B. Ioas. Faith a; best they could, tellkg neighbbrs
and friends of the Glad Tidings, but dedicated as they were, they did not
neglect
books dealing with the interpretation of the their children. Study classes were
held in the
Book of Revelation and any other informa- home every week for them and such
friends
tion that might help him in his search for as might care to come.
the return of Christ. After hearing of the When the call came to start a
children's
BahVi Faith, he and mother were most class in Chicago, mother promptly offered
happy to attend the classes of Mr. Paul her services and taught for a number of
Dealy of Chicago, even though it meant an years. Children always loved her and
she
hour's ride each way on streetcars, involv- gently instilled in them the Bah6'i
teachings
ing several transfers. Mother said she had -God is love; Bahi'u'll6h has come,
the
prayed for seventeen years to find a religion great Universal Prophet for this
New Day;
that would satisfy her. There always seemed His Forerunner, the BBb, with His
charm,
to be a curtain before her and in back of love and devotion, bringing the Glad
Tithat curtain was what she was seeking. dings; 'Abdu'l-Bah6, the
beloved Exemplar,
When, after the twelfth lesson, Mr. Dealy Interpreter and Center of the
Covenant;
told the class that Christ had returned and Shoghi Effendi, the much loved
First
he gave them the name of Bah6'u'116h, they Guardian of the Faith . . . And also
from
were overcome, and the curtain seemed to the Hidden Words: "I loved thy
creation,
lift for mother. She knew at once that this hence I created thee. Wherefore, do
thou
was what she had been seeking. She and love Me, that I may name thy name and
fill

father wrote their supplication to 'Abdu'l- thy soul with the spirit of life."

"My first

Bahá that very night [July 7, 1898, stating counsel is this: Possess a pure, a kindly and

their belief in this Truth and asking to be radiant heart . . ." "Of all things the best

accepted by Him as Bahi'is. Their hearts beloved in My sight is Justice . . ."

were flooded with joy. The following day One of mother's fondest hopes had been

their ninth child was born. to see the Temple completed. For some

When 'Abdu'l-Bahá came to America in years she had acted as hostess one day a 1912, my parents and the family had the week during the guiding season, and realized

privilege of seeing Him a number of times the tremendous teaching medium of the in Chicago. For many years mother had Temple. She was impatient for its

completing for a flower which His blessed hands tion. Father and Mr. Albert Windust, both

had touched and she was often tempted to of the first Spiritual Assembly of

Chicago,

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had had the great privilege of writing the ment, with a brilliant promise for the fuletter requesting 'Abdu'l-Bahi's permission ture.

to build the first Mas_hriqu'l-AdJ1k6r in the Mother slipped away on May 25, 1953,

Chicago area. Since that time fifty years or at the age of eighty-seven.

Not really "away"

more had elapsed. Life for mother was -just over the line into the spiritual realm.

drawing to a close. And now, in the spring She had seen the Faith advance from its

of 1953, the Jubilee Celebration had started. feeble beginning in America, when the only

People were coming from all over the world Bahi'i literature consisted of the Tablets

to attend. received from 'Abdu'l-BahB

which were

What a happy evening it was when all the lovingly and humbly read and reread, to its

Persian Hands of the Cause and their fami- present flourishing condition, with translalies, who had come to attend the Jubilee, tions of the

original Teachings of the Bib

came to visit mother in her daughter's home and Bahi'u'l16h; talks,

explanations and exin Oak Park, at the request of her son, Le- hortations

of 'Abdu'l-Bahi; and books, letroy, who had also been appointed a Hand

ters and directives by our beloved Guardian,

of the Cause by Shoghi Effendi and had Shoghi Effendi; with the added
writings of
taken residence, with his wife, Sylvia, at the his wife, Rchiyyih Khhnum.
Pilgrim House in Haifa. Her advanced years HOW wonderful it is that
today the world
were bringing her many joys, for had not is indeed awakening
spiritually to the call
our beloved Guardian, Shoghi Effendi, hon- of BahC'u'llfih. How far flung
are the banners
ored Leroy by naming the ninth door of the of His Cause, enlisting the
allegiance of peoshrine of the Biib, "BBb-i-Ioas"? Her cup ple all over
the world, on all continents and
was almost full, but still she had not seen islands of the sea!
the completion and dedication of the Tem- Mother often used to say to
me, "I love
ple. She remembered 'Abdu'l-BahC's promise the B a h s Faith so much, but
how little I
that people would enter the Faith in throngs can do towards its promotion.
All I can do
when the Temple was completed, drawn at is to let my little flame
shine out as best it
first through the great inspiring beauty of can." Today her children are
ardent Bahi'is
this noble ediice. Had He not said, "Some and at the present writing
seven of her
material things have a spiritual ef- grandchildren have answered
Shoghi Ef-
.
fect. . ."? fendi's call for pioneers.
They are to be
On May 1, 1953, was held the Bahi'i found in such distant places as
the Dutch
Dedication of the Temple. Our beloved West Indies, the Balearic
Islands, Monte
Riihiyyih I–, representing the Guard- Carlo, Paris, and even on the
home front in
ian, Shoghi Effendi, had come all the way Nevada, Texas and Illinois!
from the World Center of the Faith at Haifa And so has ended the
"little flame" of a
in honor of this Dedication of the Mother loving mother and devoted
Bahi'i, or has
Temple of the West and the observance of it, in truth, really ended?
Even though the
the Centenary of the Declaration of Bah2- visible flame has disappeared,
will not its efu'lliuh. Though very ill, mother was lifted in fects go on and
on into eternity?
her wheel chair by loving hands up the eight-

-VIOLA TUTTLE

een steps encircling the base of the structure

-those steps in memory of the eighteen

Letters of the Living-then through the door

and at last in the Auditorium of the completed Temple. What joy she felt can only

be imagined. To this was added the great

happiness of seeing the beautiful picture of

BahC'uYll&h, brought to America for the first Nuri'd-Din Fath-'Azam was born in 1895

time, to be viewed by His loving followers, in Ardistan. His parents were from families

and of feeling the thoughtful kindness of well known for their wholehearted services

R@iyyih K&inum who walked beside and self-sacrifices for the Bahi'i Faith. His

mother as she was wheeled to the door and mother was the daughter of Mull& 'Alibade her farewell. Akbar Ardistiini,

who together with Quddds

At last it was accomplished! The great and Mull& Sadiq-i-I&ur&s&ni, formerly

day for which mother had waited these known as Muqaddas, and surnamed by

many years! A day of joy, a day of fulllll- Bahi'u'llih,

Ismu'llihu'l-Asdaq, embraced

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eleven years, proof of his honesty and ability, and was always well known as a Bahi'i.

, People frequented his house and office for

assistance-which he could render in his position-and they were never rejected.

He served the Cause as a member of the

National Spiritual Assembly and of the Tihri n Assembly with his usual diligence. He

was so much occupied that his family saw very little of him, and that only at breakfast time.

He visited the Holy Land in 1942 and on

his return brought the glad-tidings to the

BahB'is who had been deprived of them for many years because of unsettled conditions

in Palestine. His return to IrLn was the signal for many BahL'is to migrate and teach

the Cause. Many people who met and heard

him were fired with so much enthusiasm

that they volunteered to forsake their interests for the Cause. Abiding by the

instruction from the Guardian, he stayed in Tihrin, much as he desired to go to
Afghanistan
and establish a Bahi'i center &re. He
worked, however, very hard as a member of
Nuri'd-Din Fath-'Azam. the Emigration Committee, and was always
first and foremost to help Bah'is who were
emigrating, often at the expense of his own
the Cause at its inception in Shiraz, and interests.
were the first to be persecuted. His father He undertook to repair and
reconstruct
Aqil Siyyid al-Habib was the son of Mirza the House of Bahi'u'llih in Tihrin
and took
Fath-'Ali, who was aware of the Mission of a great deal of pains to complete
the work
BahB'u'llih before its declaration, and whose according to the original design.
devotion was recognized by BahB'u'llih, and An outstanding work of his
was compiled who surnamed him Fath-'Azam. ing the Addresses
made by 'Abdu'l-Bah
Nuri'd-Din's childhood was passed in Ar-Ruhaniyyah which he published under the name
"Khatadisthan, but when he was ten years old his father," and added it to the
wealth of BahB'i
father had to migrate to Tihrin with him literature.
because of constant persecution from Muslims He was benevolent to
friend and foe, and
Muslim priests and mobs. 'Abdu'l-Bah, also, always extended help to people in
distress,
permitted the family to be transferred to forgetting his own debts and monetary
troubles
Tihrin, where during the first years, they blessed. After the heart-breaking
incident of his
suffered great privations. Gradually, however, death, great was the number of
people who
ever, the family got over the difficulties and related stories of his
generosity, and who
established a more or less comfortable home, grieved over the loss of such a
devoted
where Nuri'd-Din was brought up in the friend. It happened like this:
love of the Cause of God. After leaving his official
work, he and his
He was educated in the Tarbiyat School, brother purchased a ruin of a village
from
and attended BahB'i teaching courses, and the government, and did their best to
improve both lines won the admiration of his province with regard to
the teachers for his zeal, interest and intelligence, health and education
of the villagers.
poverty. The peasants who could hardly
get from

When he was twenty-four, he entered the their lands enough to pay their expenses for government service, and was appointed a quarter of a year, not only were enabled chief of the Post Office in Kirmbn&ih. In to meet their annual needs, but also started later years, he served as chief accountant of to buy extra accommodations. However, the late Majesty, a position he held for they proved very ungrateful for all his kind-

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ness, and let the village be used for intrigues against the BahL'is.

It was on Tuesday night on the 26th of August 1952 at 9 P.M. when he went there as a kind father for their guidance that he was met by a fanatical mob, and was put to death in a most cruel way, thus adding his name to the immortal list of martyrs who have given their lives for the glory of the Cause.

News of his death came as a shock to the Bah6'i world. His funeral was attended both by BahB'is and non-Bahb'is. Memorial services, worthy of his station, were held by

Bahi'i communities. One service was specially held by the National Spiritual Assembly of I r i n as instructed by the Guardian.

Many telegrams and consoling letters were received from all over the world.

His body was interred at the north section of the Bahb'i cemetery in Tihirin, and the beloved Guardian gave instructions for his tomb to be erected on his behalf.

In conclusion I quote the cablegram of the Guardian on this grievous occasion:

"Deeply saddened sudden great loss outstanding promoter Faith assure friends

Hiji Muhammad Tahir Malmiri.

relatives loving fervent prayers progress

soul Kingdom advise hold befitting memorial gathering his unforgettable serv-

ways was that of teaching. No power, no

ices bountifully rewarded.-SHOGHI." preoccupation, no conventional

matter of

daily life could ever deflect him from this

high purpose. His teaching exploits were so

intensive that today, a large section of the

Bahb'i community of Yazd owes to his lifelong effort its allegiance to the

Cause.

Haji Muhammad Tahir was a brilliant

Haji Muhammad Tahir Malmiri lived, debater and speaker. It is difficult to convey

labored, and passed away in the ancient the pleasure one derived from his inspiring

town of Yazd, a town notorious for conversation which ranged from humorous

its religious fanaticism and its large number trifles to weighty pronouncements. His

of mullis. He was born there about the year knowledge of the history and literature of

1852 which witnessed the inception of the the great world religions was prodigious. He

mission of Bahb'u'llih, and lived there long could recite almost half the Qur'in by heart,

enough to see the centenary celebration of as well as hundreds of recorded Muslim

that Holy Year. Known to almost every city- traditions. Also he was extremely well-versed, no other BahB'i in Yazd was so dearly versed in the Bible and the books of other

loved and admired by the friends, and so religions. The source from which he drew

bitterly denounced and insulted by the foes. his energy seemed to be inexhaustible. He

Fortified by his staunch faith, animated could speak for hours about religious matters by his intense desire to serve the Cause, susters without either feeling tired himself or

tained by the guiding Hand of BahL'uYll5h, boring his listeners. Rather they were fasciundaunted in the face of dire sufferings, his nated by the gaiety of his conversation and

life and conduct served to perpetuate the by the ripple of his ready and eloquent

spirit of the apostolic age to which he be- tongue. Even the enemies of the Cause were

longed. His life was wholly dedicated to the silenced and subdued by his charm and dig-

Cause. The idea uppermost in his mind al- nity. On several occasions fanatical persons,

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intent on carrying out sinister plots against emanating from the person of Bahb'u'lla,

his life, came to his fireside meetings in the made a deep and abiding impression upon

guise of seekers of truth, carrying weapons his whole being and served him as a source

in their pockets. After coming in contact of inspiration and spiritual enlightenment, enabling him to steer his way with his dominating personality, however, steadily and triumphantly amid the perils they changed their minds altogether, and and cross curstrangely enough, a couple of them eventually became ardent believers. The remarkable feature of his interviews with Bahb'u'll6h is the fact that But Hiji Muhammad Tahir's talks were overcome by His dazzling greatness, he not always honeyed. There are few, if any, among the leading Muslim priests in Yazd to look at His Face or to utter a single word. Rather he would approach Him who, at one time or another, have not felt in a sense of spiritual discernment. In the sting of his taunts and retorts or were his thrilling Memoirs he states: "Whenever I not drawn into his entangling net, only to emerge with their wings clipped, utterly con- Beauty if there founded by the amazing force of his argu- were anything I wanted to ask, I would say it by way of the heart and He ment. would answer At the height of his teaching career, al- me-invariably. I was so deeply impressed by most every evening he used to attend fire- His supreme power that I always sat in His side meetings which usually lasted till after presence spellbound, oblivious of myself." Once he entreated BahB'u'llbh midnight. Whenever he was free at night or that he might be granted the privilege of returned home rather early, he would keep laying down his life for the Cause as a awake well into the small hours of the martyr. "You shall morning, either pacing the compound of his live long to teach the Cause," was His modest house in prayer and meditation or prompt reply. In fact he did live long-a sitting up to read or write. hundred years-and did distinguish him- His pen was as ready and able as his self in teaching and serving the Cause with

tongue, and his voluminous writings are di-
 wonderful Tablets
 rect, lively and inspiring. Famous among
 Bahb'u'llBh
 his works is the History of the Martyrs o f
 letters from the
 Yazd, a moving portrayal of one of the most
 ample testimony
 revolting episodes in Bahb'i history. His
 Memoirs, written during the second World
 TBhir
 War and containing a wealth of choice rem-
 to the Holy
 iniscences, has been designated by the be-
 months in
 loved Guardian an interesting storehouse of
 unbounded
 information for future BahL'i historians.
 Another enduring work, undertaken at the
 material sense,
 behest of the National Spiritual Assembly
 Thhir's way.
 of Irin, is the history of the inception and
 living mainly by
 growth of the Faith in his native district.
 whenever
 Compiled in two volumes, it depicts the
 bushels of grain
 lives, achievements, sufferings and martyr-
 daily use, nodom of the early heroes and pioneers in that
 to touch them until he
 area. Also his Fusul Arbd'ih is a masterly
 portion for the
 exposition of proofs demonstrating the pro-
 the needy
 phetic mission of the Founder and Herald
 orphans.
 of our Faith with profuse quotations from
 massacre in
 various religious books used in support of
 the turn of
 his thesis.

the century, 'Abdu'l-Bah6
 appointed Hiji

The crowning glory of his life was the
 hapless,
 rare privilege of attaining the presence of
 the martyrs'

exemplary devotion. The
 revealed in his name by both
 and 'Abdu'l-Bah6 and the
 beloved Guardian, all bear
 to his noble life of service.
 Early in 1914 Hiji Muhammad
 went on his second pilgrimage
 Land where he basked for four
 the sunshine of 'Abdu'l-Bahb's
 blessings and love.
 Rank and fortune, in the
 never came H6ji Muhammad
 He used to earn his modest
 working as a hand weaver. Yet,
 he managed to secure some
 or other provisions for our
 body was allowed
 had set aside a substantial
 poor of the town as well as
 among the martyrs' widows and
 After the terrible Bahb'i
 Yazd which occurred soon after

Muhammad Tahir to look after the
 terror-stricken remnants of

Bahb'u'llih in the year 1878 in 'Akk6, families. For several years he devoted him where he stayed for about nine months. The self to the arduous task of organizing help wonderful events and experiences associated for the poor, comforting the bereaved, tend with this momentous pilgrimage, no less ing the sick, and rearing and educating the than his contact with the mysterious power children. He derived ample pleasure from

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giving food, money and clothing to the Only future generations will be able to needy and ,distressed. Everybody was wel- properly appraise the value of the great come to his home and his table. The words service which she has rendered at such a of praise and admiration which streamed critical time in the history of the Faith, and from the Pen of 'Abdu'l-Bahh in apprecia- under such difficult conditions. . .

tion of his beneficent work stand as a glow- "The Guardian wishes to make clear the

ing testimony to his sense of love and devo- importance of the station of Johanna Schution to the downtrodden. Barth, as she was the founder of the BahVi

Throughout the rugged years of his life Community in Norway, and thus her station

H6ji Muhammad T6hir seems to have is higher than that of a pioneer. . . ."

joined in perma.nent wedlock with adversity. From Letter of the Guardian through his

The lifelong sufferings he bore at the hands Assistant Secretary, dated March 11, 1953.

of the enemies, the insults and indignities to

which he! was subjected at every turn, the These words, written at the direction of

perilous adventures he went through, the Shoghi Effendi, Head of the BahVi World

grievous loss of three children who perished Faith, establish for all time the station of

during the BahVi massacre in Yazd, the Johanna Christensen Schubarth.

weight of chains a.nd imprisonment he joy- She was born in 1877 in the little village

fully accepted towards the end of his life in of Sandeherred, Norway. Nearby, large

company with the fellow-members of the whaling vessels were built and repaired and

Spiritual Assembly of Yazd-these together Johanna's mother's family were employed

with many other distressing events, far from in this business. Her great grandfather had dampening his spirits, served to steel his a large boat in which he would go out to energies and to reveal the true measure of help ships in danger and distress. Her faith indomitable faith. Her father, a ship leader, did not come back one The evening of his life was dimmed by day and nothing was ever heard of him or years of declining faculties and infirmity. his ship. Thus a family of eighteen children- Sinking beneath the gathering weight of old men, with "plenty of sons," was left fatherless and ill health, he laid down the burden less. Her mother married a second time and he carried so worthily for nearly eighty it was decided that the younger children years and passed away peacefully at his should become known by the name of their home on June 4, 1953. In his will he be- second father. So it was that Johanna's bequeathed all his possessions to the Cause. name became Schubarth. The following gracious message from the As a little girl, Johanna watched the "dear beloved Guardian may well serve as a be- gings" of the Gogstad ship, a Viking ship so fitting epilogue to his memory: called because it was on the Gogstad farm "Grieve passing Muhammad Thir Mal- near where Johanna lived that this fine miri long -record services unforgettable specimen was found. Viking ships were used praying progress soul kingdom." as burial places for kings and queens, were -HABIB TAHIRZADEH buried deep in the ground and covered with a special sand to preserve them. Johanna watched as this one was taken out of the earth, piece by piece, and sent off to the JOHANNA SCHUBARTH University of Oslo where it was studied and reassembled. It is now one of the two chief exhibits at the Viking Museum [Vikingshu- "Johanna Schubarth, by virtue of her sacrifice in Oslo. Johanna's aunt, Hilde Christenruff, services to the Faith over such a long time, became interested in the beautiful deperiod of time, has attained a very high station and colors in the old fabrics found in tion. She is the mother of the Norwegian the Viking ships, and through scientific BahVi Community, and is the founder of study was able to reproduce the colors. Her the Faith in that country. She served diligently- books on this subject have become

classics.

gently under adverse conditions, and all Johanna went to the United States to puralone, for many years, kept the light of the sue her profession of nursing and it was

Faith aflame, single handed. She was a very through a patient in Urbana, Illinois, that

rare soul, was entirely consecrated to the she first heard of the BahVi Faith.

She with-

Faith and completely devoted to its service. drew from her work as a nurse for a period

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but somehow she brought their expression

forth. She was always working on some

manuscript of translation from the Writings, even after she became crippled with

arthritis and could devote only a few minutes at a time to it during the last two years

of her life.

When the European Teaching Committee

began its work in Norway in 1946, as part

of the unfoldment of the Divine Plan of

'Abdu'l-Bah6 in the Second Seven-Year

Plan, there were ready in Norwegian,

thanks to Johanna's efforts, Esslemont's

book, in print and on sale in one of the

large book shops of Oslo; translations of

The Hidden Words, the Words of Wisdom,

and, in manuscript form, the Kitdb-i-fqdn

of Bahh'u'llfih, many Bahh'i prayers, and

The Will and Testament of 'Abdu'l-Bahd.

Soon afterward came translations of Shoghi

Effendi's The Goal of a New World Order

and the compilation Bahd'i Community.

Johanna Schubarth.

Later, in cooperation with the ~ o r w e ~ i

a n

Translating Committee, Johanna contributed the lion's share to translations of

papers on "The Covenant" and "Comparaof six months in order to study the Faith

tive Religion" read at the Summer School

thoroughly before she fully accepted it. It held in connection with the

European

was through May Maxwell that she received Teaching Conference at

Copenhagen (Elsiher confirmation and declared herself in nore) in 1950.

Johanna also helped with the

1919.

translation of David Hofman's The

Renewal

In 1927 Johanna returned to Norway to of Civilization.

nurse her mother, and on her way she was held privileged to visit Haifa. There she had years' standdaily talks with the Guardian, Johanna ask- ing with Johanna Sorensen, now Mrs. Dr. ing questions, the Guardian answering and above all, explaining things to her. Shoghi Effendi self-sacrifice asked her to remain in Oslo and spread the beloved Guard- Teachings. There were no other BahL'is in of the con- Norway then, and there was no Bahh'i lit- in this erature in Norwegian. northern country. Johanna put her will in the Hands of God in a and was guided in all her work by Bah2- with sunlight u'llkh and the beloved Guardian. Although the third she would have liked very much to return to winding the United States, she remained in Oslo and in the room began translating the Bahh'i Writings into winters was from Norwegian. Desiring to give the remainder coal had to be of her life to work for the BahL'i Faith and the war feeling that the translation of the Writings to serve would be her greatest gift, she studied the difficult times, JO- language and took the University examina- profession of nurstion at the age of fifty or more years. She ing, volunteering her services. She received agonized over getting into her native lan- Norway for her guage the spiritual depths in the Words of by the dep- Bahh'u'll6h. "There is no way to express endured. these things in Norwegian," she would say, rationed in Nor-

The respect in which Johanna in Oslo, her friendship of many ing with Johanna Hoeg of Herning, Denmark, and her staunch devotion and utter to the slightest wish of the ian, all greatly aided the work tinuous promotion of the Faith Johanna Schubarth lived in Oslo large room which was flooded when there was sun. It was on floor of an old building, up a wooden staircase. The only heat during the long, dark, cold a large tile stove for which lugged from the basement. During years there was no coal. Wishing her countrymen in these hanna took up again her ing, a citation from the King of work but her health was broken rivations and sufferings she had In 1947 all food was still

way but as a retired nurse, Johanna was On the first of December, 1952, Johanna was able to receive a few eggs a month and some milk. Every food package sent her from the United States was carefully stretched as far as it would go, and the choicest items saved for the Nineteen Day Feasts held in her apartment. Some of the friends wished to provide Johanna with a supply of coal as soon as it became possible to buy a little at a time, but she would not permit it, refusing wholesome charity to sign the papers necessary words and violent feelings were bred. She would live and serve to the utmost a person of her ability and strength, but would take care of herself—her heritage from ancestors used to the rigors of whaling would not permit anything else.

During the twenty years that Johanna was shy, a Schubarth "held aloft the light of the Faith" the unfolding in Norway, the visits of Bahá'í itinerant teachers and visitors brought high lights to her days. Always, at train or ship, she went to meet them, to welcome them, and to bid them farewell; whatever the time of day or night, or however cold the weather, her depth of unspiritual and radiant face shone out from

The Scandinavian Bahá'í Bulletin for January, 1953, carried an article her, written by Mrs. Asta friend and a Bahá'í, which said "The Oslo Bahá'í Community lost the foundation stone in of the Faith in Norway. . . . and person testified to her character. Great unknown to her. We knew her as who radiated purity, stability. Her great love for she had accepted, we shall her goodness and helpfulness to all! . . ."

Johanna was quiet, reserved, "doer" and not a "talker." As ment of the Faith community and it formed the ever-widening teaching work, a bulwark of firmness around porary crises made no derstanding, the

everlasting qualities of true
 the crowd. Among these teachers was Mar- faith.
 tha Root, termed by the Guardian "that In the communication from
 the Guardarchetype of Bahi'i itinerant teachers," who dian dated March 11,
 1953, he instructed
 in 1935 visited the Scandinavian countries. "that as many friends as
 possible attending
 In the last days of Johanna's life she was the Conference in Stockholm,
 make a spemade radiantly happy and brought close to cial effort to travel
 there via Norway and to
 the beloved Guardian through the visit of visit her grave. This refers
 not only to the
 Rhikru'llAh IQhhdem, Hand of the Cause of BahL'is attending the
 Conference from
 God, and his lovely wife. America, but likewise those
 attending from
 At the beginning of the Second Seven- the various parts of Europe."
 Accordingly,
 Year Plan, Johanna's joy was great when in obedience to this request,
 many Bahi'is
 she welcomed the pioneers sent to Norway from the United States, Persia
 and Euroby the European Teaching Committee of pean countries
 gathered, in the days immethe National Spiritual Assembly of the
 diately preceding the Third Intercontinental
 United States. To these pioneers she was Teaching Conference in July,
 1953, as well
 ever a source of strengt6 and comfort. It as immediately after the
 Conference, to
 was not easy, after so many years of work- read prayers at the grave of
 "the founder
 ing alone, suddenly to work with others, of the Faith" in Norway.
 but she achieved this transition because of Johanna's remains had been
 laid to rest,
 her love for the Guardian and her selfless after a beautiful Bahi'i
 service, in the Var
 obedience to the Administration. Great was Frelers (Our Savior's)
 Cemetery within
 her joy in the firm establishment of the the city of Oslo. In December,
 1953, her
 Faith with the formation of the first local remains were removed to the
 Vest Grave-
 Assembly in Norway, the Spiritual Assem- lund or Western Cemetery, at
 the foot of
 bly of Oslo, in April, 1948. As chairman Holmenkollen mountain on the
 outskirts of
 of that Spiritual Assembly she presided at Oslo, where, in her Will and
 Testament, it

the first public meeting held in Oslo, in was found she had requested
 burial. "Only
 January, 1950. In July of the same year, she future generations will be able
 to properly
 rejoiced to be able to attend the European appraise the value of the great
 service which
 Teaching Conference held in Copenhagen, she has rendered at such a
 critical time in
 together with every member of the Oslo the history of the Faith, and
 under such
 Bahgi Community.
 difficult conditions. . ."

I N MEMORIAM

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FLORENCE GEORGE

Mrs. Florence George ("Mother George")
 passed away on Saturday, November 4,
 1950, at the age of 91. The Guardian cabled:

"Grieve passing distinguished indefatigable promoter Faith ardently
 supplicating
 progress soul Abhb Kingdom her notable
 meritorious services unforgettable."

A Tribute by Alfred S~igar

I was introduced to Mrs. George at Walmar House, the first Center of the London
 BahB'i Community, then recently acquired.

My first impression of her was of a rather
 formidable personality-tall, erect, dark, direct and rather brusque in speech.

But more
 intimate contact soon revealed her warm,
 sympathetic understanding and progressive
 character.

To her intimates Florence George revealed her pride. She was proud of the
 distinction "Mother," bestowed on her by

'Abdu'l-Bahi. She liked to speak of her Florence George.
 pilgrimage to Haifa, of her Master's personal care that the individual needs of
 the

pilgrims were provided for; of His humor days, I feel that in her work
 for the Cause,
 and His wisdom; of how He taught humility Mother George tried to reflect
 the Light

to the ostentatious and raised to dignity the she had received from the
 Master in the
 self-abased. She prized the injunction He days of her pilgrimage to Him.

It was in the
 gave her that she was to be a Mother to the spirit of His Light that she
 conducted the
 younger generation of Bah2is and train Sunday afternoon meetings in

her Chelsea
 them in the love and knowledge of the home. These gatherings were
 marked by simple dignity; they were
 Cause. This injunction she obeyed faith- spiring and
 instructive, infully.
 without formality. Her hospital-
 Mother George was proud, too, that she ity, without "fuss," was warm and
 unstinted.
 had been instrumental in making known the We knew that the work her
 hospitality en-
 Faith to Dr. Esslemont. Following on a tailed, the comfort provided
 and the good
 series of happenings which must have been things we enjoyed, sprang from
 the loving
 preordained, the doctor wrote to Mrs. service of her daughter Dorothy
 Wellby. We
 George. The correspondence led to his at- may have failed to properly
 acknowledge
 tending a BahL'i meeting in London, which this at the time, but we, who
 benefited by
 meeting marked the beginning of his devo- her service, never forget.
 tion to and his magnificent work for the She liked to have young
 people to come
 Cause. Later, during her stay in Bourne- to see her. She loved to teach
 them; she
 mouth, Mrs. George devoted herself to the prized their affection. She
 went forward
 further instruction of Dr. Esslemont and from the guidance of the Master
 to that of
 Sister Challis. But hers was not the pride the Guardian without hesitancy
 and withof successful achievement; it was akin to out question. To her
 the Master's Will was
 the pride of a child who had been singled the authority; the later period
 was the fitting
 out for a special distinction, and having sequel to the earlier. In the
 course of her
 been so honored, must show herself wor- last letter to me, the script
 of which bethy of the responsibility which the distinc- trayed the weakness
 of the hand that wrote,
 tion imposed. she said: "I cannot get to the
 meetings now
 Now that I look back an those earlier and you can imagine my feelings.
 But I do

some teaching of young BahL'is and I try to
 entertain at my home BahL'is who need

help." And, "I think the pioneers have done good work."

So, there has passed from this earthly life another of the links who bring to our Formative Period the spirit and the blessed aroma of the Apostolic Age, passed to the AbhL Kingdom, there to unite with them who have gone before, to supplicate on our behalf, to contribute their love and their prayers so that we who remain here may be aided by the Supreme Concourse in the work and sacrifice which it is our privilege to contribute to the progress of the Cause we love.

-From British Bah& Journal, December, 1950, p. 6.

PHILIP GODDARD SPRAGUE

"Staunch, exemplary, greatly admired, dearly loved Sprague," the Guardian cabled Sprague.

Philip Goddard

after Philip Sprague's death on September 23, 1951. How well Shoghi Effendi has ex-thronged

was outstanding. Large groups

pressed in those three words, "dearly loved many accepted

to his fireside meetings, and

Sprague," the feeling of the BahL'i Com-classes which grew

the Faith through study

munity about Philip. The reason he called

out of the fireside groups.

Philip was hapforth that love was, no doubt, his own deep, piest when he was teaching, and those

whom he taught felt his deep

abiding love for the Master, 'Abdu'l-Bahh, devotion to

the Master and the Guardian

and the Guardian. "All I want is to be with and were

moved by his deep spiritual

the Master," Philip often said in those last conviction as

he talked. From 1926 to 1929

painful months of his life.

he talked. From 1926 to 1929

he and Dor-

Philip Goddard Sprague was born in Ransom-

othy Champ, assisted by Keith

New York City on January 1, 1899, the son fireside meetof Dr. Shirley Sprague and Marguerite Mo-

Kehler, held very successful ings in Dorothy's home in Harlem. This was

rette Sprague. His dear Aunt Carrie Kinney groups in the city.

one of the first inter-racial

taught him the Faith when he was a small Bah6'i and a

Keith Ransom-Kehler, a great

boy, so that when 'Abdu'l-BahL came to spread the this country in 1912, Philip was overjoyed Harlem. to see Him. The memory of that early go to Haifa, meeting never left him. In 1919 and 1920 make the he received several Tablets from 'Abdu'l- 1928, Shoghi Bahh, in one of which the Master advised which was his him to go into business. invitation to start. After Philip's return early At that time 'Abdu'l-Bahh through His in 1929, the Guardian wrote the following secretary sent weekly messages to certain through his secretary: "He wishes me to as- American believers about what was happen- sure you of his personal affection and praying in Haifa, and the young Philip was of ers and of his sincere desire and hope that great assistance to the Kinneys in mimeo- you will render valued and permanent servgraphing these and mailing them all over the ices to a Cause so near and dear to your country. This was Philip's first devoted serv- heart. Think what a smile-if a human smile it should be-would ice to the Faith. run across the His work with the youth and young adults Master's lips to watch the Philip he knew

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as a child raise high the standard of His In 1944 he was elected to the National Cause in America." Spiritual Assembly of the Bahk'is of the During the Temple coilstruction Philip United States and served with distinction inspired the friends everywhere to give to as national treasurer at the time when the the Fund, and during the First Seven-Year Assembly was engrossed in the first stages Plan, 1937 to 1944, he worked ceaselessly of the Temple interior construction. to get settlers and pioneers that the Cause Philip had great personal charm. His might be established in every state in North sense of humor was delightful and endeared

America. As chairman of the Spiritual As- him to his friends. The little Green Acre

sembly of the BahB'is of New York he cottage in Eliot, Maine, with its beautiful

kept constantly before the Community the garden was a joy to him and Mary. They Guardian's messages, and urged the believ- loved flowers, and kept the house and porch

ers to sacrifice for the progress of the Faith. gay with them, arranged in his own artistic

In Shoghi Effendi's cable of October 4, way.

1951, he records that the memory of Phil- During much of his life Philip was ill. In

ip's work both in the teaching and adminis- the last difficult years of his sickness his wife

trative fields will never be forgotten. These was a constant source of encouragement

are his words: "Memory notable services and help. He learned to be patient un;der the

teacher administrator North (and) Latin severest suffering. Shoghi Effendi called his

America imperishable. Recompense Abhh spirit in his last illness "exemplary." Philip's

Kingdom bountiful. Praying ardently prog- inner reality was a tender, gentle, yet strong

ress soul." spirit which ever turned to the

Beloved, and

When the Guardian's translation of The made him, as the Guardian said, "dearly Dawn-Breakers first reached us, Philip read loved" Philip Sprague.

that immortal record of the early days of -HELEN

CAMPBELL

the Faith with avid interest. He was transported to great spiritual heights by reading

about the BBb and those holy souls who surrounded Him. This book had a tremen-

NELLIE STEVISON FRENCH

dous influence on his life. Another strong influence was his love for May Maxwell

and hers for him. She taught him much. Bahi'u'llhh proclaimed: "O

son of Being!

"The soul's motion in relation to the Be- Thy Eden is My Love and reunion with Me

loved is the unfolding of all the meaning thy home. Enter and tarry not. This is what

of life," she used to say. Philip read and hath been destined for thee in Our Kingdom

re-read An Early Pilgrimage, which is her above and Our exalted paradise." The reaccount of her first meeting with 'Abdu'l- affirmation of the Covenant of God and the

Bahá. One of his favorite passages was: "As reassurance of Divine Guidance became the we gazed on Him, I realized that we could motivating power in the life of Nellie Steviin no way comprehend Him; we could only son French, upon whom 'Abdu'l-Bahh belowe Him, follow Him, obey Him, and stowed the appellation, "My daughter." thereby draw nearer to His beauty." Such Nellie was born October 19, 1868, in thoughts as these which she expressed in her Peoria, Illinois; her father, Josiah Hill Stevitalks and letters to Philip found an echo in son, an Episcopalian, and her mother, Sarah his own heart. Swain Stevison, member of a Quaker fam- So, after her death in Buenos Aires on ily, provided their daughter and son, Dud- March 1, 1940, it was natural that Philip ley, who was born 1882 in Chicago, with should go to South America for a six the usual Sunday school associations. Evinmonths' teaching trip. This was in Septem- ing a marked talent for singing, Nellie left ber of the same year. His fireside gatherings in 1888 for Naples, Italy, to develop that inin Buenos Aires were attended by large terest. The four-year residence abroad gave numbers of youth who loved him dearly. her the opportunity to learn the French and He returned in February, 1941, on the same Italian languages, to acquire an appreciation ship with Mary Keene Manero whom he of the Latin fine arts, and to master a strenlater married. He made a second trip to uous course in training for the operatic South America in 1942, staying three stage. She suffered a case of typhoid fever months. in 1892 and returned to the United States

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THE BAHÁ'Í WORLD

copied and exchanged were sporadic, rudimentary, and fragmentary. Mrs. Isabella Brittingham's coming to Arizona in 1917 to teach the spiritual significance of the Bahí'í Faith offered her a rare privilege. That experience confirmed Nellie who became the first resident Bahí'í teacher in Arizona. Mr. and Mrs. French decided in 1918 to make Pasadena, California, their permanent home. Nellie French assisted the friends with the study meetings held in the old Odd Fellows Hall. During Ridvh, in April, 1921, Mr. and Mrs. French visited

Haifa and 'AkkB; that pilgrimage became the fulfillment of all her hopes. In a loving atmosphere she communed with the members of the Holy Family; she prayed at the Shrine in the ineffable presence of the Center of the Covenant, the "Cord stretched betwixt the earth and the Abhi Kingdom"; and she trod the paths that had felt the imprint of the footsteps of the Promised One of the Ages. The dedication of her life to service in the Cause of God was consummated; and she had received the bounty of seeing 'Abdu'l-BahL before His Ministry was ended.

Nellie Stevison French. Her Bah6'i activities were many and varied. She contributed to the literature of the Faith by her work from 1930 to 1946 as Chairman of the BahBi World Editorial to recuperate; but her recovery was fol- Committee, during which time she assemlosed by scarlet fever which impaired her bled material for volumes IV-X. She transvocal chords irreparably. Her aspirations lated into French and Italian the "Blue for a musical career were ended. Book" and the brochure "Number 9," and

In December, 1894, Nellie Stevison was for several years she wrote "Loom of Realmmarried to Stuart Whitney French, a child- ity," a column published in the Pasadena hood companion. About 1896, accompanied Star-News. In 1931 she made permanent by her mother, she attended a few meetings Braille plates for Bahd'u'lla'h and the New at the home of Dr. KJhayru'lIlLh, a Syrian, Era and for the Kita'b-i-fqa'n.

on West Adams Street in Chicago. He in- As an administrator, she served as Chairformed those assembled that there had come man of the Pasadena Spiritual Assembly into the world a new revelation and a new from 1928 to 1938. For four years, ending prophet, Bah6'u'lIlLh. Although Dr. KJhay- in 1944 she was Chairman of the Interru'lIlLh's knowledge of the Teachings of the America Committee, and in this capacity Cause of God was limited, the spiritual she presided at a session of the Centenary seeds were sown. Moving to Arizona in Celebration in 1944. Later she was a mem- 1900, Nellie French lived in Bisbee until ber of the European Teaching Committee.

1904 and in Douglas until 1917 where she She helped support the work of the Internaparticipated in the social and civic activities tional Bureau

at Geneva and the All-Indian
of the pioneer mining communities. These project at Macy, Nebraska,
undertaken by
interests were high-lighted by being elected her sister-in-law, Mary
Farley Stevison.

Arizona State President of the Federation All this time she was very
active as a

of Women's Clubs; she served from 3912 teacher, holding many
firesides, participatto 1914. Her visits to Chicago and New ing in
the study meetings of the friends,

York furnished a few Bahi'i contacts with and proclaiming the Faith
during her travmeager information; the Bahi'i messages els. For many
years, Mr. and Mrs. French

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spent every summer in Europe and called of whom were born in Hawaii. Dagmar's
on the friends at the various centers. Prior great uncle, the second son of
Daniel, beto Mr. French's passing in 1946, as they came the head of the
Provisional Governrcruised over the seas, Nellie took every op- ment and then
President of the Republic in

portunity available to promulgate the Mes- 1893. After turning the islands over
to the

sage from Spitzbergen, north of Norway, to United States, he became the first
Governor

Magallanes in South America and from of Hawaii.

Reykjavik, Iceland, to Melbourne, Aus- Dagmar's mother was a member
of the

tralia. well-known Dreier family, of
Copenhagen,

After an absence of thirty-one years to Denmark, whose forebear was the famous
the day, in April, 1952, Nellie French re- young thinker and writer of that
name, who

turned to the BahB'i Center on Mt. Carmel died at the age of 30 years, leaving
a trail

to meet the beloved Guardian in person. of provocative and constructive thought
The harvest of her invaluable experiences, after him. A monument to his memory
now

her familiarity with the BahL'i Writings, and stands in the city of Copenhagen.

her devotion to the Administrative Order of It is interesting that

Dagmar's father's

the Faith, seemed to merge into a supreme family should have been missionaries
and

at-oneness at the fo~~ntainhead of the living her mother's family Danish, as
these two

waters whose source is God. facts were combined in Dagmar's
history

During the Holy Year which was also the of service to God. Her life became

consequence first year of the World Spiritual Crusade, created to the work of teaching the Bahá'í

Nellie French settled in the principality of Faith and part of this service was done in

Monaco on September 12, 1953, to hoist the banner of her mother's forebears—deviantly the banner of the Bahá'í Faith. As mark.

the first decade of the second Bahá'í century On November 12, while the Bahá'í world

was coming to its close, on January 3, 1954, was celebrating the anniversary of the birth

Nellie Stevison French was summoned from Bahá'u'lláh, Dagmar passed to the Abhá

her pioneer post to the Abhá Kingdom. Kingdom. She had been in ill health for

On January 4, 1954, the Guardian came some months. She arrived for the Luxembourg Conference but

became too ill to

"Deeply regret passing valiant pioneer. participate. Arrangements were immediately

Long record (of her) services, highly merited—made for her to be sent to the Valmont

torious. Praying (for) progress (of) soul Clinic, situated in one of the loveliest spots

(in) Kingdom." of Switzerland, above Montreux.

Here for

—CHRISTINE LOFSTEDT two months Dagmar rested and received treatment. On November 8 she became very

ill, passed into a state of unconsciousness

and five days later slipped through the

"Open Door" to pioneer in the worlds of

DAGMAR DOLE God.

In California, through her friend Marion

Holley Hofman, Dagmar had first heard of

"Grieved passing distinguished, consequence—the Bahá'í Faith and immediately accepted

created pioneer Dagmar Dole, outstanding it. Hers was an active Bahá'í life.

Soon after

record unforgettable, reward bountiful. becoming a declared believer she and her

Praying progress soul Kingdom." close friend, Virginia Orbison, went to

SHOGHI Glendale, California, to help maintain Assembly status, under the first "Seven-Year

Dagmar Dole was born in San Francisco, Plan." She then became active in California, on June 14, 1902. Her great

grandfather Daniel Dole and his wife left tee work for Central and South America

Newburyport, Massachusetts, in 1841 to and served as Chairman of the Inter-Amertake up their duties as pioneer Protestant ica Committee. missionaries in the Hawaiian Islands. Her Later she journeyed to Alaska, and did grandfather, George Dole, was born in Ha- valuable work in consolidating the Bahi'i waii and Dagmar's father, Walter Dole, was community on that frontier. From Anchorthe oldest son of a family of thirteen, twelve age she went to the Bristol Bay area in the

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from all over Switzerland gathered for the funeral service. During her short stay in Valmont, Dagmar had won the hearts of the entire staff. The doctors, nurses, the maids, all came to pay their last tribute because they, too, loved her.

At the opening words of the funeral service-"From the sweet scented streams of

Thine Eternity give me to drink O my God.

. . . Within the garden of Thine immortality, before Thy countenance, let me abide

forever . . . , " a shaft of light pierced the snow-clouds and shone upon that open grave. How could one be sad? How could one be sad at the passing of one who had been obedient to the command of her Lord -"Teach ye the Cause of God," says Bah2-u'llih. From the moment of her recognition of the Cause of God, Dagmar rose up and carried the banner of Bah2u'llLh to far off

Alaska, back across the American continent, over the Atlantic to the shores of Europe, where she fell in action.

"She died in 'battle dress,'" said the Guardian; "it is wonderful to die in active service."

Dagmar Dole. Looking up at those majestic mountains one was reminded of the qualities of Dagmar-nobility and strength. Thinking of the

starry white narcissus that will blossom over Bering Sea, and worked among the Eskimos those mountain slopes, one saw her innate

and Alaskan Indians working in the fishing purity; that delicate shyness and awareness

industry. Her service to these minority peo- that were hers.

ple cannot be measured. She won their "Her spiritual station is very high." These

friendship because she gave them her love
 words of the Guardian gave us a sense of
 and compassion. She served them both materially and spiritually. She was their
 friend. pure joy. "Her grave will be a great blessing
 Then came the Second Seven-Year Plan to Switzerland-to all Europe.
 She is the
 and the call for pioneers in the European first to give her life for
 the Cause in the Eufield, and Dagmar responded. She was as- ropean
 project. Her resting-place is imporsigned to Copenhagen, Denmark. Here
 tant." Already evidence of these words of
 again she served the Faith she loved so well the Guardian has been
 manifested. One canwith steadfastness and courage. Her record not
 express in words the sense of feeling.
 in Denmark is rich. She, along with other One knew the leaven of the
 Faith was workpioneers and Johanne Hoeg, was instrumen- ing, cementing
 those souls standing at that
 tal in bringing forty-seven believers into the open grave into one,
 unit--each pledging re-
 Faith in Denmark. Her last pioneer assign- newed effort in carrying
 forward the banner
 ment was to Italy, where she served both that Dagmar laid into our
 hands.
 in Naples and in Milan. "Death proffereth unto
 every confident
 In the village of Glion, high on the slopes
 believer the cup that is life indeed. It beof the Swiss Alps, lies Dagmar-where
 in
 the springtime the white narcissus pour out stoweth joy, and is the
 bearer of gladness.
 their fragrance and the snow-capped moun- It conferreth the gift of
 everlasting life."
 tains eternally stand sentinel. Dagmar is one of those
 confident believers
 Snow was softly falling, covering every- to whom Bah2u'llhh gave this
 glorious
 thing in a mhntle of white, as members of promise.
 Dagmar's family, and her BahCi friends
 IN MEMORIAM 703

FLORENCE BREED KHAN

Florence LhLnum was the daughter of a
 prominent New England manufacturer,
 Ffancis W. Breed. She was brought up on
 the family estate in Lynn, Massachusetts.
 Later she attended finishing schools in Boston and New York, traveled in
 Europe, and
 made her social debut in Chicago at the

home of Mrs. Potter Palmer. Newspaper accounts of the time described her popularity and beauty.

Early tragedies, including her betrothal as he lay on his deathbed, to the poet Philip Henry Savage, and her father's loss of fortune, turned her mind toward serious things.

She began to study mysticism, dramatics and art and it was in the course of these studies that she met the lecturer and critic, Mary Hanford Ford. About this time Mrs. Ford visited Green Acre, Eliot, Maine, where she attended classes conducted by Mirzi Abu'l-Fadl and Ali-Kuli Khan and became a Bahá'í.

Florence Breed

Khan.

It was Mrs. Ford who introduced Ali-Kuli Khan to the Breed family in Boston.

(Mme. Ali-Kuli Khan).

When he first entered Mrs. Breed's drawing room, Khan, was attracted by a painting which he took for the artist's ideal of a Persian Legation in Washington, D.C. As

Persian Legation in

beautiful woman. It was not long before he chatelaine of the Legation, Florence & himarried the lady whose portrait the artist num enjoyed several years of brilliant achad painted. When news of this union tivity. The SJhLh gave her a title-Muravreached the Holy Land, 'Abdu'l-BahL cele- vihu's-Saltanih-one who bestows spirit on brated it. He gave to Florence the name the realm. At this time 'Abdu'l-BahL visited

RiihLniyyih, she who is holy, pure, spiritual. the United States and Madame Khan was

When the first child was born, the Master able to bring many of the leading personalisaid he was the first fruit of the spiritual ties of the day into His presence. He perunion between East and West.

mitted a photograph of Himself to be taken

Taking their infant son, the Khans visited with the Khans, and another with their

'Abdu'l-BahL on their way to Persia. 'Abd- children. Florence LhLnum was present at

u'l-BahL showed great bounty to Florence. the Unity Feast of June 29, 1912, given by

It was in the course of this visit that He told 'Abdu'l-Bahb Himself at West Englewood,

Khan that He testified she was a true be- New Jersey, and Dr. Khan translated the

liever. He also said, Rahat mikunad-she words spoken on that occasion.

shall have rest.

At the home of Florence's

mother, Alice

In Persia Madame Khan was obliged to Ives Breed, society matron and one of the

wear the veil in those early times, the first early Bahgi'is in the United States, 'Abdu'ldecade of this century. The change of cli- BahL

celebrated the BLb's birthday, and

mate and customs was difficult for her. She about that time He also

presided at her sisfell ill and they despaired of her life. Khan ter's

wedding. When Mr. Breed tried to

nursed her for months, all the BahB'is did thank Him for all His

kindness to Florence

what they could, and she survived. She on her Eastern visit,

'Abdu'l-BahL asked

never forgot her love for the Persian BahL'is. why he thanked Him, they were

His own

She returned to the United States, where family.

Dr. Khan became charge' d'affaires at the ~ l o r e n c e was also

present on that last day

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THE BAHA'I W O R L D

when the BahL'is went to the ship to take tives of different nations at

war and of naleave of the beloved Master, and Dr. Khan tions who had

not yet concluded peace and

translated His final words to the Bahb'is of they had been most successful

in their en-

America. deavour."I

Two things 'Abdu'l-BahL taught her she The then Crown Prince of

Persia took

often quoted in Persian: One was that He Dr. Khan away with him as

Grand Master

said to her Sabr kun; rnit&-i-Man bdd-be of his Court. That is how it

came about that

patient, be as I am. The other was when when the greatest calamity of

their lives

some one expressed discouragement to Him, overtook them, Dr. Khan was

traveling to

saying they could not possibly acquire all Persia and Florence was still

in Istanbul.

the qualities and virtues that Bahb'is are di- This calamity was the sudden,

and to the

rected to possess, and the Master replied BahB'is then, unbearable

passing of 'Abd-

Kam Kam. Rliz bih rliz-little by little; u'l-BahL. Very shortly,

however, it became

day by day. known that the Master had

left a Will and

After World War I, Dr. Khan was ap- Testament placing His Father's

Cause in the pointed a member of the Persian Delegation safest of hands. A new word entered the BahB'i vocabulary, the word to the Versailles Peace Conference. Their BahB'i vocabulary, the word Guardian. stay in Paris that year was perhaps the high Madame Khan herself carried the first availpoint of Madame Khan's official life. able copy of the Will and Testament across At this time 'Abdu'l-BahL sent word that the Caucasus and into Persia. The Bahb'is His grandson, Shoghi Effendi, was coming of Baku on the Caspian Sea sat up most of to Paris on his way to Oxford University. the night transcribing the Will so that she Florence LhLnum was thus able to serve as could take it on with her the next morning. Shoghi Effendi's hostess on numerous occa- After serving as head of the Prince Resions, and he gave the family their most pre- gent's Court, Dr. Khan was appointed Plenicious possession, a robe of 'Abdu'l-Bahti. potentiary to the Five Republics of the Cau- casus, and then in 1924 the Khan When Dr. Khan became head of the Per- casus, and then in 1924 the Khan family sian Embassy at Constantinople, Madame returned to the United States, stopping on Khan's significant social role continued. The their way for a memorable visit with the Turkish writer Mufty-Zade K. Zia Bey in Guardian in Haifa. his book Speaking of the Turlcs describes The last twenty-five years of her life were difficult for Florence how she and her husband worked to pro- Khtinurn and at times mote international understanding: tragic. On June 24, 1950, at the Unity Feast "The only reception that I know of . . . in New Jersey, Florence KhLnum passed at which all officials and prominent citizens away suddenly, without suffering, in a place of all nations were invited was the reception and on an occasion sacred to the memory given at the Persian Embassy in honour of of 'Abdu'l-Bahi. Loving friends attended the Crown Prince of Persia . . . it was the her. As she died a friend was singing the Lord's Prayer. most successful reception of the season in Constantinople . . . The Persian represent- The BahL'is of New York City where she resided held a notable ative bravely decided to ask everybody

memorial service for
 without distinction of nationality and with- Madame Khan and her body was
 laid to
 out regard to the political situation, and let rest in the Breed family plot
 at Lynn. An
 events take their course. Naturally, events American Catholic friend had
 a mass said
 were powerfully helped by the 'savoir-faire' for her, and in Tihrtin the
 Muhammadan
 and the courtesy of the Persian representa- editor of the newspaper ZrLn
 devoted sevtime and of his wife . . . Of course-we were eral columns to
 her story. The Guardian of
 all . . . anxious to see how it would turn the Faith cabled: "Profoundly
 grieve passout . . . Khanoum wore her beautifully ing beloved,
 distinguished, staunch, greatembroidered Persian court gown and her
 hearted handmaid beloved Master. Praying
 diamond decorations and greeted us with fervently progress soul
 Kingdom. Her rethe ineffable charm which has won for her ward assured.
 Loving sympathy. (signed)
 the hearts of all who have met her in three SHOGHI."
 continents." His account closes: "They had
 -MARZIEH GAIL
 dared to bring together all the representa- 1 Pages 172-175,179.
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DESCRIPTION OF THE MARTYRDOM OF LOUISE STAPFER BOSCH
 BABRAM R A W ~ A NIN
 ~ TAFT
 By MYRLE SOMERHALDER
 AND IRVIN

In March, 1951, in Yazd, a young man
 was discovered dead in a desolate part of A little girl was born to
 the Maurice
 the town. A few enemies of BahB'i Faith Stapfers in Ziirich,
 Switzerland, on July 11,
 spread false rumors about, to the effect that named her Louise.
 She grew to
 be a fair, curly-haired, blue-eyed child and
 later as a woman she was beloved by all
 who knew her. No trumpets heralded her
 birth and none echoed heideath on September 6, 1952, at Geyserville,
 California, but
 her gentle manner, humility, her service to
 others and her devotion to her Master's every wish is inscribed on many, many
 hearts
 and is recognized in the Realms of Glory.
 Little is known of her childhood days, as

she always thought "Louise" was a minor subject. In later years she seemed happiest when talking with others about the "Oneness of God, the oneness of the Prophets, and the oneness of mankind." Can you not visualize her as a studious, loving and yet merry little lass? In April, 1889, courageous Louise landed in New York and soon began the study of homeopathic medicine. In 1901 she met Miss Fanny S. Montague of Dobbs Ferry, New York, who introduced her to the BahB'i Faith. She also studied fervently at Green Acre under the guidance of Miss Sarah J. Farmer.

Soon she became engaged to Dr. Wm. Moore, brother of Lua Getsinger and together they made plans to live a life of serv-

Bahram Rawhini of Taft. yce and a&inisterfing homeopathic remedies

in the Southern States. To her great sorrow he contracted yellow fever and passed on before she could join him there.

the boy had been murdered by Bahi'is. Subsequently she met the beloved May

They placed his body in a coffin and car- Maxwell and accompanied her to Haifa in

ried it around the town lamenting the death 1909 where she came into the presence of

of the youth and speaking vehemently of 'Abdu'l-Bahb; this to her was the greatest of

the cruel deed of the BahB'is. While this honors. Her great love for May Maxwell is

incident was taking place, two men who a story in itself. In her notes may be found

were members of the Faith, were severely a significant quotation: "I cannot speak of

beaten in a neighborhood shop because of the great benefits to my life and the transtheir religious affiliation with the BahL'i formation I

experienced through the assogroup. ciation of May Maxwell."

At the same time another group of ene- While strolling in the gardens one day,

mies of the Faith went about the town of Louise expressed to 'Abdu'l-Bahb her great

Taft destroying the gardens and damaging desire to rise to the heights of spiritual

the homes of BahB'is. One BahB'i with a knowledge. She asked fervently: " 'Abdu'l-

Parsi background, named Barham Seroosh
this? He
Rawhiini, complained to the police about
"Give me
these persecutions. On the way back to his
life to fulfill home that night he was attacked with knives
inspiring request.
and martyred by enemies of the Faith.
she obtained
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employment in the medical department of
the National
the Briarcliff Manor School in New York.
She was also privileged to care for Rihiy-
came to realize
yih KhBnum when she was a child. A mo-
and that a school
mentous event occurred when Dr. Getsinger
be of the
persuaded Louise to write to John Bosch,
had already written
a fellow countryman in California.
this simple
On January 19, 1914, Louise Stapfer and
to the univer-
John David Bosch were wedded in San
of BahB'u'lIbH.
Francisco. To this union there was "born"
Ma&riqu'l-Adhkkkr, although
one glorious "child"-the Geyserville Ba-
appearance but only
hL'i Summer School. They nurtured it with
for traveling
fervent prayers, steadfast-devotion and un-
partake of the spirit
ceasing service until their physical beings
the atmosphere
were no more on this plane.
filled with true
John and Louise had a happy life to-
we may be
gether. Many are the anecdotes each, with a
the Almighty
little twinkle in the eyes, could relate of the
natural source
other. John never could lavish worldly

Bahi, what can I do to attain
gazed at her fondly and replied
thy heart." She dedicated her
ing this
Upon her return to America
them by Shoghi Effendi, to
Convention in 1922.
During the years Louise
the great need for teachers
on the Bosch property would
greatest of service. John
to 'Abdu'l-Bahb: ". . . May
place on the hill be dedicated
sal spirit of the Teachings
May it be a
it be not of grandeur in
a place of utmost simplicity
souls to rest in and to
as it is given. I pray that
here may henceforth be
spirituality and power, and that
guided by the strong hand of
so that this place may be a
of pure water for the

believers to drink from
 riches on his Louise, for she always man- and for all good hearts who
 are earnestly seeking for enlightenment."
 aged to encounter some one more needy to Plans materialized and
 whom to pass on her possessions. As his in August, 1927,
 bride, John gave her five hundred dollars under the Big Tree the first
 Western BahL'i Snmmer School was held. John
 to spend as she wished. She made haste to was a
 send it to the Temple fund. staunch supporter of the
 driving forces in
 In the little village of Geyserville, Louise Louise and gave generously of
 his wealth ,,
 and her little basket of various small gifts for propagating the Cause of
 God; without
 and remedies will remain a memory to the her determination the Summer
 School could
 townsmen. Just as 'Abdu'l-BahB's gift of a not have been realized, She
 sacrificed her
 rose would be transformed into a priceless whole being for it. In 1933
 Shoghi Effendi
 gem-so it was with Louise as she left a wrote her, ". . . the work
 you have initismile here, a word of encouragement there, ated in
 collaboration with Mr. Bosch is a
 perhaps a needed homeopathic remedy or a historic achievement, an
 example to the Babit of spiritual knowledge. To compensate hB'i
 communities in other lands, a source of
 for having no child of her own, for she future blessings and an
 added evidence of
 loved children, she gave her all to the Cause the mighty and glorious
 spirit that animates
 of Bahh'u'llkh and especially to the Geyserv- you both in the service of
 our beloved
 ville School. Cause. Strive, that every
 passing year may
 Louise fully realized that the New World witness a fresh advance in the
 extension of
 Order must penetrate even the most remote its scope, the spread of
 its influence and the
 regions of the world. Having studied dili- consolidation of its
 foundation."
 gently 'Abdu'l-BahB's Divine Plan she and She wrote countless
 letters and found joy
 John set sail for Tahiti in the spring of in providing personally for
 the comfort of
 1920. Remaining there for five months, they each student. The place was

scrubbed to
planted the seed. As 'Abdu'l-Bahb wrote, Louise could never
"Thou art sowing a seed that shall in due time give rise to thousands of harvests." remembered her
Upon their return from the South Seas endlessly to
they- began to plan for a pilgrimage to Teachings. Her
Haifa. On the way they toured Germany, friends and teach-
France, Switzerland and Italy, where they and South.
did extensive teaching, and arrived in Haifa contacts to
just fourteen days before 'Abdu'l-Bahb her great
passed away on November 28, 1921. How- understanding, their conever, they remained for forty days and had
firmation would be achieved.
the great honor of bringing the first copy of wrote a Tablet to
'Abdu'l-BahPs Will and Testament, given the Kingdom:
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spotlessness as dust and
dwell in the same room. She
perfectionist. She always
"charges" and corresponded
guide them further in the
torch kindled the flame of
ers from East, West, North
Many believers brought their
blessed Louise, and through
warmth, love and
In 1913 'Abdu'l-Bahb
her, "Oh thou daughter of

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stood and had the rare quality of being able to express her love to all Bahb'is. She also loved the Guardian and had a devoted comprehension of his station; she constantly emphasized it to the friends. During her later days, when her physical and mental faculties ebbed away, the qualities of her soul proved themselves, for she was more than ever the sweetest and most lovable Louise.

On a bright sunny afternoon soon after she was taken from them, her friends gathered for a memorial service in the Collins Hall on the Geyserville School grounds. Mamie Seto and Arthur Dahl paid her homage, thus closing a chapter in Bahó'i history concerning two great souls, Louise and John. She was laid to rest atop a hill, alongside John, overlooking the valley they

both loved so well. The chapter is closed
but the book will go on and on-their child,
the Geyserville School, will continue to train
teachers and send forth pioneers to all nations, peoples and creeds until there
is but

One World, and the brotherhood of man is

Louise Stapfer Bosch. established, as a result of the devotion
and

sacrifice of all the great souls like John and
Louise Bosch.

"The Maid Servant of God, Louise,"

Thou art one of the old believers and be- wrote 'Abdu'l-Bah6 in 1904, "0
thou who

longest to the firm and steadfast maid- art advancing towards God!
Verily the

servants of the Kingdom. Therefore in the Cause is great and the Lord
is Merciful and

estimation of 'Abdu'l-Bahi thou art fa- Clement. Trust in the Grace
of Thy Lord,

vored. Thank God that thou art firm in the
and be firm in love for Him who has cre-

Covenant and hast turned thy face toward the Kingdom of Abh6. I hope from the ated thee and made thee. The
the Kingdom of Abh6. I hope from the
veils shall be

bestowals of Bahb'u'llih that He may so removed, the shining lamp
shall beam, the

enkindle thee as to move that region, that clouds shall be dispelled,
the lights of the

thou mayest unloose thy tongue in guiding Sun of love shall appear on
the horizons and

the people and attract the souls to His Holi- God shall grant thywishes and
give thee the

ness Bahb'u'llih." power of deeds.

To tell more of the life of Louise Bosch "It is incumbent upon thee to
depend

would be to repeat the account of the life of wholly upon the Center of
Lights, and call

John Bosch so ably presented in The Bn- out for love, universal peace
and harmony

hci'i World, Volume XI. They were the rar- amongst the people in the
East of the earth

est of teams-one supported the other, the and its West, so that the
foundation of ranlacks of one supplemented by the other. cor may be

destr-oyed and the edifice of love

This magnificent marriage was indeed and faithfulness be set up,
and that the

"made in Heaven." Without John's wise

heavenly powers may govern the mortal sencounseling the perseverance of Louise would have been as a ship without a captain. feelings may be- timents and the merciful Before the visit of 'Abdu'l-Bah6 to Amer- come manifest in the human realities: This ica, He issued a Tablet in which he declared is becoming of those maid-servants of God, that the BahVis must pave the way for His who are attracted to that Beauty which is shining from the Horizon of coming by showing great love and unity to the Kingdom of God upon the world. one another. He said, "Love is the greatest of all living Powers." Louise fully under- "Upon thee be greeting and praise."

THE BAHAI WORLD

FLORENCE MORTON

On learning of the passing of Mrs. Florence Morton, Worcester, Mass., former member of the National Spiritual Assembly and for some years its Treasurer, the Assembly cabled the Guardian to inform him. Shoghi Effendi cabled this reply, received April 8, 1953 : "Grieve passing faithful promoter (of) Faith. Praying (for the) progress (of her) soul."

The sunlight slanted down on His white garment as He walked majestically down the streets of Boston. Crowds going in both directions stared; walked on, each with his own thoughts. Almost a block away, she saw Him and was stirred. He was gone before she could catch up. But Mrs. Florence Morton, shopping in Boston that day, never forgot the venerable figure seen at a distance. She was later to seek and find 'Abdu'l-Bahi, and to walk in His straight path, serving all the days of her life.

- During world War I, a few years after Florence Morton. the Boston incident, on vacation with her family in Nova Scotia, she watched a hospital ship dock in the early morning hours at Halifax. Authorities had planned it that way -early, so that the public might not see 1953, she served unswervingly, pouring out the maimed and wounded being carried her material means abundantly and giving

from the ship. But Florence Morton, on her early walk in the gray dawn mist, saw at first hand the results of war. The blind, the legless, the armless, the shell-shocked boys were carried from the ship. It was at that a finishmoment that she resolved to dedicate her life and her fortune to promoting world peace. Thus the Divine Hand beckoned to a waiting, gentle soul. Seeking, she found Him; found that she had missed meeting married Fred S. 'Abdu'l-Bahi in person by the length of a son, Stancity block. One night in the world of dreams His BahL'i Faith she blessed face appeared to her in a blinding light. "The results of that dream must have the Morbeen imprinted on my wondering face," she related many years later, "for in the morn- became members ing my husband looked at me and said, 'What has happened to you?' " From that time (about 1919) nothing could stop her search, nor dim the radiance of her Faith. She studied intensively with Mr. and Mrs. I-Ioward Struven, then resid- sixteenth Annual ing in Worcester. Until she died April 3, Worcester. News-

of herself, despite opposition friends. She was born in Worcester, 1875, the daughter of Frederick Sarah (Wood) Reed. She attended ing school in Binghamton, New York, and spent two years abroad. Except period in her childhood when moved to Thompson, Connecticut, her life in Worcester. She Morton there, and they had one ley R. Morton. Soon after hearing of the and Mrs. Amelia Collins, then Princeton, Massachusetts, where ton family had a summer deeply together. Both later of the National Spiritual Mrs. Morton served as its number of years. In 1924 she was serving as a of the National Spiritual through her efforts the Convention was held in

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papers of April 27 in Worcester gave ban- friends. mette are also unknown by the ner headlines to the "Bahi'i Congress and Once, reading a joyous cable

of apprecia-
Convention of the Bahi'i Temple Unity," tion from Shoghi Effendi
published in Baat the Bancroft hotel. Photographs of 'Abd- hn"i News, I
mentioned it to Florence. She
u'l-Bahh appeared and pictures of the Tem- had not yet seen that issue
and was quite
ple model were used. Worcester friends re- upset that her generosity had
become
member how they all prepared food for known, for hers was a true
humility.
hundreds of people and much of the ex- She had a passion for
flowers and one
pense of the Convention was assumed by often found her on her knees
weeding her
Florence Morton, though none of her own gardens at her Worcester house
or at her
community was ever aware of the extent country estate in Paxton,
Massachusetts.
of her services. Once, finding her gently
spraying some
Worcester Bahi'is also remember that she seedlings with a small ear
syringe, she said:
was instrumental in getting Dr. John Her- "You must never use the hose
for it has too
man Randall of the Community Church in much force for such tender
little plants."
New York City to come to Worcester for a When Roy Wilhelm developed his
famous
series of paid lectures preceding the Con- estate on Spreckle Mountain at
North
vention, in order to prepare the Christian Lovell, Maine, it was Florence
who planted
minds for the Bahi'i message. She later bore the first gardens and watched
over them,
the expense of a magazine, World Unity, hurrying from Worcester to
Maine many
to indirectly interest people in the Faith; times early each spring.
and underwrote the expense of Dr. Randall At Paxton, in the spring
and summer,
on a tour of the United States in which he Florence welcomed Bahj'i
friends on any
appeared on platforms with the leading and all occasions. Many new
people re-
Christian and Jewish ministers and rabbis. ceived the Message or
deepened in the Cre-
In connection with her interest in World active Word to the
accompaniment of wa-

Unity Magazine and World Unity meetings, ter splashing down over the
 old mill wheel.
 Mrs. Morton made it possible to bring out She had rebuilt the old grist
 mill, furnished
 the compilation of 'Abdu'l-Bahi's public it in New England antiques in
 one huge
 talks entitled Foundations of World Unity, room, used almost excluively
 for her B-;
 later taken over by the Bahi'i Publishing hi'i friends. Other spots of
 beauty high in
 Committee. the Paxton hills were used for
 picnics and
 She was instrumental in keeping the for study.
 Worcester Bahl'i Center open for more When a young girl, a cook
 in her home,
 than thirty years, during which time the
 received the ~ e ~ s anda ~almost
 e at once be-
 Bahi'i Community grew and flourished and
 came a luminous and firm believer, Florsent forth pioneering individuals. She
 financially assisted many pioneers to go forth ence was overjoyed.
 into States where no Bahi'is resided, as soon "I have always prayed that
 I might find
 as the First Seven-Year Plan was an- some one who would be
 immediately recepnounced. tive," she
 said. How happily she and Mrs.
 Mrs. Morton built Bahi'i Hall, at Green Collins prayed and studied with
 Elsie in the
 Acre Bahl'i School, and gave it to the kitchen, long after the rest
 of the household
 Faith. She had assisted, previous to this new was quiet at night!
 building, in remodeling the Inn and other Another joint effort with
 Mrs. Collins was
 Green Acre properties. No one can even compiling the prayers and
 Writings called
 guess how many of the friends were re- B a h a Writings the proceeds
 of which
 cipients of her bounty in attending sessions were turned into the Temple
 Fund. Hunat Green Acre; nor how many she sent off dreds of copies were
 @ento their friends.
 to annual Conventions. Her one request was Future generations of
 believers may look
 always that "no one must know this." upon the grave of Florence
 Morton in Hope
 She served for many years on the New Cemetery in Worcester. But none
 save Him
 England Regional committees; the Green will know of all. her good

deeds; so self-

Acre School committees and the National effacing, so truly full of
humility was she

Radio Committee. in her earthly life.

Her gifts to the House of Worship in Wil-

-ALICE BACON

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

RahmAn Kulayni was born in the county

of Mamaqkn where he acquired his elementary education. He started as a tailor
in the

same county and as he was very sociable

and kind soon his workshop became a center for the gathering of the educated

Bahi'i

and non-Bahi'i youth. Although he was not

more than 25, his vigilance and alertness

brought him into contact with the elder

men who welcomed him for his traits. He

often acted as an arbitrator in many disputes brought to him by Bahi'is and

non-

Bahi'is and always lent a hand in benevolent affairs and religious ceremonies

on the

mourning days of Muharram. In 1935 a Bahi'i youth who had great appreciation

for

the traits and virtues of Rahmkn Kulayni

took him to a Bahi'i meeting. Then he became interested in associating more

with the

Bahi'is. His ever-increasing interest in the

Faith was mostly due to the good conduct

of the BahB'is around him and not to the

authentic proofs or traditions of the Faith.

In 1937 the late AqA Zaynu'l-'Abidin

Abadi, one of the early believers and a

steadfast friend and the conquerer of two

RahmAn Kulayni Mamaqkni.

counties in the district of Marighih to

whom 'Abdu'l-BahA has addressed several never leave his widowed mother-in-law

Tablets, taught the Word of God to Rahmkn alone, as she was his only hope when

he

Kulayni, after which he became a Bah2i in was in great despair. His

faithfulness and

1938.

sympathy were deeply felt by his

relatives

His success in the Faith caused a depres- who had withdrawn from all

association

sion in his business and gradually his rela- with him.

tives and acquaintances kept aloof and left Finally, he found himself

unable to do

him alone. This treatment by his relatives the housekeeping when his mother-in-law increased Kulayni's courage. Being indifferent became feeble. Then upon the constant intent to the rebukes and denunciations of all sistance of the Bahi'is and his mother-in-law the ignorant people around him, he abandoned his law he married the daughter of Kazim PGLi, donated all that he had in his possession for one of the Bahi'is of Mamaqhn, who the benefit of his brother. He married Aqk brought him a son and a daughter. Zaynu'l-'Abidin's daughter and went to live In 1951 he was assigned as the Technical with his father-in-law. Kulayni had great Inspector of the railroad rolling stock in ambitions and enrolled in the Railroad DurGd where he served the Cause as a faith- Technical School when business became full pioneer. In August, 1953, some fanatics slack in 1941. in DurGd began a campaign to incite the In 1942 his wife, Huma, passed away and people there against the Bahi'is, stopping left him alone with their only son, Parviz. at nothing in their denunciations. All the He decided to remain single out of sympathy Bahi'is who could not stand the situation pathy for his mother-in-law who had out- left DurGd for Andirnisl-lk and Burfijird. lived her husband and daughter. When Kulayni returned from Andimis_hk upon the friends tried to induce him to marry again instruction of the superintendent of the Dihe would reply with a smile, "If I get married vision of Railroad to remain at his post, alried my present-in-law will collaborate with though aware of the possible dire consemy wife and they both will break my back." quences. Then seriously he would add that he would Soon after his return the rabble broke the

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window panes of his house and the superintendent of Yazd in h&'u'lldh, was born in the city intended ordered a new house for him. On 1880, and during infancy accompanied his parents to 'AkkL. His father September 26, 1953, when Kulayni was 'Ali Akbar was moving into his new house Ustad G-hulan, ordered by BahB'u'lILh to reside at Alexana ruffian incited by the bigots of the city, dria and engaged in trade. As a child, the suddenly stabbed him in the stomach, heart, late 'Abdu'l Hussein received the blessings and neck. Thus Kulayni became, at thirty- of BahL'u'lldh, and in 1892 he

was 12 years

seven, a martyr in the Cause. old. He subsequently was a loyal and de-

Later his family stated that when Kulayni voted follower of 'Abdu'l-Bah and was unleft Andimiak for Durhd he turned to his der the kind benevolence of the beloved

wife, with great ecstasy and exhilaration Guardian Shoghi Effendi.

and said, "Do not worry for me. I leave He was ever a devoted and sincere folthe children to you and hope God be with lower of the Bahh'i principles. He passed

you." He proved his faithfulness and loyalty away in peace on August 27, 1950, and was

to the Cause and government by shedding buried at Alexandria. The circumstances ashis blood. sociated with

his burial at the "Free Thinkers" burial grounds raised with the authorities the question of allotting a burial ground for ~aha='is

at Alexandria and pshed-it forward a step.

Two daughters survive him.

May his soul abide in eternal Peace.

CHARLES NELSON KENNEDY

"Grieve passing dear devoted co-worker

Kennedy. Long record services unforgettable. Praying progress soul."

-SHOGHI

Charles Nelson Kennedy, a devoted member of the Bahb'i Community of Paris and chairman of the Spiritual Assembly for many years, was a native of England, born at Leeds (Yorkshire) November 6, 1875.

At the age of 18, his parents having lost their fortune, he left England for Central

Russia, going to Samarkand and later Skobelev, where he became mining engineer in

coal mines belonging to Monsieur and Madame Orsero de Keapkoff.

In 1910 Monsieur and Madame Orsero 'Abdu'l Hussein Yazdi.

de Keapkoff left for Paris, where M. de The last survivor in Egypt of those who Keapkoff died in 1912.

had the privilege of receiving the

Mr. Kennedy, who had remained in Rus-Blessing of BahB'u'lldh.

sia. left for France iust before the war of 1914 and met ~ a d a m ede Keapkoff, who

'ABDU'L HUSSEIN YAZDI was of French nationality, and in 1915 they were married.

The late 'Abdu'l Husseini Effendi Yazdi, During a voyage they made to GrCville (Manche) they met the artist son of AqL 'Ali-Akbar Yazdi and grandson Edwin Scott and his wife, both well known members of the BahB'i Community of Paris. Hever at Yazd, who was allowed to come It was through them that Mr. and Mrs. Kennedy to 'AkkB and reside during the days of Ba-

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

was waiting for a bus when a woman stopped her car and offered Grace a ride. A conversation on religion developed. Later, when somebody told Lou Eggleston of this conversation, he went to the Obers to find out more about their Faith. From such a simple incident, a chain of events was started that resulted in the establishment of the Louhelen Bahi'i School at Davison, Michigan. Lou's chief services to the Faith revolved around the founding of the school.

Lou Eggleston was in the American tradition of the self-made man. He had little formal education and was trained as a plumber. He worked hard and seemed to possess great reserves of physical energy. At one period of his life he commuted by automobile one hundred and twenty miles a day from Louhelen Ranch to Detroit, yet always seemed to be relaxed and at ease. He possessed an intuitive genius for solving practical engineering problems, an ability which seemed uncanny, but which he credited to prayer and meditation.

Charles N. Kennedy. For thirty years Lou was employed by the American Radiator Company, finally became Bahi'is, and they were soon very coming head of the Research and Development members. This was about 1926. Mrs. ment Laboratory of the Detroit Lubricator Kennedy died during the war of 1939. Mr. Company, a division of American Radiator.

Kennedy escaped being deported as he was He was greatly respected by the personnel already an ill man. On October 21, 1950, and company officials. An engineering assoafter a very long and painful illness, he ciate reports a meeting of

engineers, called
 passed into the Abhb Kingdom, deeply re- to solve a particularly puzzling
 technical
 gretted by all who loved and highly appre- problem. The discussion became
 involved,
 ciated him as a man and a Bahi'i of out- and several men proposed rather
 complistanding qualities. cated solutions. Lou got up,
 walked to a
 -EDITH R. SANDERSONblackboard, drew a simple sketch and said,
 "Gentlemen, I think this is the solution."
 There was a momentary silence, for the solution was direct and logical.
 Lou became a BahVi in 1930, after mov-
 L. W. EGGLESTON ing from Rochester to Detroit. He served
 DEC.8, 1872-SEPT. 5, 1953 on the Detroit Spiritual Assembly, was
 many times a delegate to the National Con-
 "Grieve passing valued promoter Faith. vention. He and his wife, Helen,
 conducted
 His historic donation (of) School highly regular firesides in their apartment.
 meritorious, reward bountiful (in) King- Shortly after accepting the
 Faith, he took
 dom. Deepest sympathy, praying progress steps to carry out a dream of service
 that
 (of his) soul." occupied most of his energies and
 resources
 SHOGHI during the rest of his life. His idea was
 to buy a farm that could be self-supporting
 (Cablegram received September 8, 1953, and become the basis for establishing a
 Baby Mrs. L. W. Eggleston.) h6'i school. He consulted a number
 of his
 Baht% friends and, one summer, he and
 In 1927-1928 Grace and Harlan Ober Helen drove to Green Acre to see how that
 were living in Clarence, New York, a small Bah&'5school was run.
 town near Rochester. One day Grace Ober Three miles south of Davison,
 Michigan,
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 on Route 15-a route number which has winter months praying for a
 good cook for
 become familiar to hundreds of BahB'is- the summer, and adding blankets
 and
 Lou bought a farm. The buildings were not dishes to the supplies.
 in good condition but his practical eye saw By 1934 it became necessary
 to hold
 possibilities that patience and hard work separate youth sessions, so
 many were atcould develop. He called the farm "The tending, and they
 had asked for such an
 Louhelen Ranch," a fitting name since in arrangement. A youth committee

made and the years that followed Lou and Helen enforced rules and helped work out their worked in devoted partnership building the own programs. In 1937 the first full meeting foundations of a BahC'i school. of the National Youth Committee was held A small cabin stands near a stream in a at Louhelen. (This was at a time when the ravine in the middle of the ranch acreage. National Youth Committee was made up Here the first informal nine-day session of of members from both coasts and the centhe Louhelen School was held in the sum- tral area of the United States.) mer of 1931. Discussion groups met either Lou and Helen Eggleston were always in the cabin or on the banks of the ravine, asking how the school could be improved, where rough bleacher seats were erected. how it could serve the Faith more effec- The teachers at that first session were Doro- tively. Rates were kept as low as possible thy Baker, Harlan and Grace Ober, Mabel and were even lower for youth. Lou will and Howard Ives. The beginning was with- always be remembered by Bahii'i youth for out fanfare, but it was so good a begin- his generosity. If they could not pay for ning that the simple rustic setting was soon board and room, he would see to it they too small and had to be abandoned. came anyway. (A direct result of this youth work was the first BahB'i Assembly in Flint the highway. In the second summer a vio- -nine miles from the school. All nine members of that first Flint lent windstorm blew down a large old barn Assembly were and Lou always said it was God's wind that under twenty-five years old.) This desire took down that framework so he could to improve led to the holding of the Winter build on the solid cement foundation. There the auditorium was erected. "Pullman Lodge," a smaller barn, had been turned into-single private rooms on the first floor and dormitory space on the second. But

that proved inadequate to house the number of believers and friends the second year.

Lou met this challenge by turning the immense hayloft of the second barn into two floors of rooms and by building several oneroom cabins in the trees near the main house.

Before the first session Lou and Helen Eggleston had written to Shoghi Effendi for advice, and his suggestions and approval of courses were their guide each year. The National Assembly appointed a Program Committee, but the Egglestons carried the financial burden of maintenance and development until 1948 when they deeded over

the school buildings and nine acres of the property to the National Spiritual Assembly. Housing and feeding those attending the sessions became a full-time job. By the time morning devotions had started, Lou and Helen would be driving to the wholesale houses in Flint to buy food by the bushel basket. While others studied, they served in this way. Lou often said they spent the

L. W. Eggleston.

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Sessions in the week between Christmas and New Year's Day. Lou felt it was a shame to

agriculwaste the buildings by using them only in the summer months. By now the library building had been built, with its huge fire-

self-effacing, place that adequately warmed the second floor dormitory. Stoves were added to the Pullman Lodge, and extra rooms in the

engineering floor dormitory. Stoves were added to the Pullman Lodge, and extra rooms in the

remember Pullman Lodge, and extra rooms in the

stern but house-long since improved and enlarged

quiet but with -were pressed into winter service.

remember him as Lou will always be remembered as a gar-

practical one. denner. He was continually planting trees

Probably my clearest

recollections are the
 and flowers around the school buildings. ones during his illness. Helen
 permitted me
 The pleasant campus grounds are due to his to see him a few weeks before
 his death.
 foresight. Freshly cut flowers were always He was in bed of course-very
 pale, thin,
 on the tables and on the platform for the and quiet. We both smiled, then
 tears came
 Sunday afternoon public lectures. And some to our eyes; he reached out his
 hands to
 of us remember Lou standing outside the grip mine and said, 'I'll see
 you soon on the
 door of the little auditorium, handing a other side.' (I believe this is
 nearly verrose to each person coming out. batim.) I left the
 room shortly after with-
 Over the years Lou worked tirelessly to out further words. This was the
 last time I
 help the school make the Faith better known saw him."
 throughout the State of Michigan. The li- An institution of the Faith
 like a BahL'i
 brary established at the school was regis- School has a tremendously wide
 influence.
 tered as a public library. And Lou rendered We cannot measure the services
 of a man
 public services which helped enhance the who donates and helps build up
 such an inprestige of the Faith. He was active in the stitution. But we can
 point out at least one
 organic farming movement, lecturing and fact-former membeps of the
 Louhelen
 writing about it. He was a charter member School Program Committee are
 pioneering
 and president of the Genesee County Or- in at least three continents.
 ganic Farm and Garden Club, was a charter
 member and served on the board of Natural

— In Memoriam (Used by permission of the curator)