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 Jamil Isfihini

PART THREE

I. Bahá'í Directory 1945-1946

 I. Bahi'i National Spiritual Assemblies

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 2 Countries where Bahi'is are resident:

- Abyssinia
- Afghanistan
- Alaska
- Arabia
- Argentina
- Australia
- Austria
- Bahrain Island
-
- Balfi&it&n
- Belgian Congo
- Belgium
-
- Bolivia
- Brazil
- Bulgaria
-
- Burma
-
- Canada
- Caucasus
- Chile
- China
- Colombia
- Costa Rica
- Cuba
- Czechoslovakia
- Denmark
-
- Dominican Republic
-

IN MEMORIAM

**AN ACCOUNT OF THE SERVICES OF
 spiritual As-**

Bahá'í groups into full-fledged

SIYYID MUSTAPA R6Mf assemblies. For a long time, however,
 owing to his business he could devote only a part
 of his time to the service of the Faith; but
 Siyyid Mugfafi belonged to a noble fam- in 1910 the link connecting him
 with ily of Ba&d6d, 'Iriq. His father had settled worldly affairs broke
 abruptly. The firm of which he was a partner failed,
 in Madras. When Sulaymhn s 6 n Ilyis, after, his wife died. He was
 and, soon popularly known as Jamdl Effendi, the first entirely detached and he
 now once more BahPi teacher sent by Bahh'u'llih to India devoted his whole
 in 1875 arrived at that town S~yyidMusfaf6 time to the service of the
 Divine Faith. In 1899 he carried to the Holy
 was in his early twenties. He was very spir- Land, with other
 ritual and very careful in the observance of Bahi'is, the marble caslcet
 made by the his religious duties. The moment, therefore, Bahi'is of Mandalay for the
 Holy Remains he came in contact with the commanding of the Bhh. He was received by
 'Abdu'lpersonality of Jam61 Effendi, he was at- Bahi most graciously
 and was the recipient of special favours.
 tracted t o hi. He sat and listened to his talks which presented religious truth from Besides consolidating the
 centres at Ranquite a different angle from that in vogue goon and
 Mandalay he was assisted to esat the time. He was convinced and enam-
 tablsh a new centre in Daidanaw, a village in the township of
 oured of this new Revelation and when Kungyangoon.]It so
 Jamil Effendi left Madras he accompanied happened that the headman of
 Daidanaw him and travelled with him throughout was embroiled in some legal
 case and he was India and Burma. in trouble. In the court of
 Rangoon when On reaching Burma in 1878 he left the his bail application was admitted
 there was company of Jamll Effendi and settled in nu one to stand surety for
 him because he Rangoon where he married in a well-to-do was a stranger to the place.
 One of the Indo-Burman family of traders. His broth- Bahh'is of Rangoon,
 'Abdu'l-Karim by name, happened to he in the court.
 ers-in-law were all very prosperous and he

He at once joined them in their business. offered himself and another friend as sureties. Prior to the arrival of Jamil Effendi in for the headman. This impressed the head-

Burma, another Persian youth from SirPz, man and his companions and they inquired

H i j i Siyyid Mehdi, had settled in Rangoon of 'Abdu'l-Karim to which Faith he belonged and had married in a rich Persian-Burman and when told of BahVu'llhh and Hi Great family. Although he was from a BahPi Message they evinced a great desire to hear family, being alone and not very learned, it in detail. They were brought to Siyyid he was quiescent. When Jam61 Effendi came MusfafL who convinced them about the he found support and rendered every pos- truth of the new Revelation. The headman sible help to that teacher of the Divine and hi party went back to their village and Faith. Jam61 Effendi succeeded in estab- related their unique experience to the people. lishing two Bahh'i groups, one in Raugoon The elders of the village held a consultation and the other in Mandalay. Siyyid Musfafi and decided to invite Siyyid Mqfafh to their who was an erudite scholar and knew Mus- village to teach them the new Faith of God. lim theology very well, followed up his Siyyid M q ~ a f Odid it in his own convincing teacher's work and under the direction of manner and the whole village embraced the 'Abdu'l-Bahh succeeded in developing those Cause en masse. Siyyid Musfaf6 set about

THE BAHri'f WORLD

Siyyid Musfaf6 Riuni of Burma, named by the Guardian as one of the Hands of the Cause of Bahh'-u'lllh, contributed his imperishable services from the year 1871, when he embraced the Faith through the inspired efforts of Jamhl Effendi, the first teacher sent to India by the instrnction of Bah6'u'l l i h. He was nearly ninety-nine years old at the time of his tragic death at Thingagyun.

bettering the lot of these people. With finan- tion was held at Allahabad and leaders of

cial aid from Rangoon Baha'is he started a
 w speak on their
 school in the village and translated many
 f a f i wrote a thesis
 important books such as the "Book of fqin,"
 our ever dearly
 the "Hidden Words" and "Some Answered
 Mr. Rangnath
 Questions," into Burmese for their edifica-
 convention,
 tion. He supervised the tianslation into
 among the mixed
 Urdu of "Maoh-i-Sayy6h" which was
 people of India
 printed under the title of "Blbul-Hayit."
 the teachings
 He compiled in Urdu "Almayarus-Sahih"
 religion and
 .(The Tme Criterion) which proved a great
 differences in
 aid to Baha'i teachers in India. In addition
 communities of India
 he translated into Burmese "Baha'i Prayers"
 religion and
 and wrote "Lessons in Religion" in that
 meddling with
 language. In 1911 when a religious conven-
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 Siyyid Muslafl had a very sweet temper.
 Bahl'-
 He was an erudite scholar and knew the
 the "Book of
 religious books of the Jews, the Christians,
 the Muslims and the Buddhists. He had a
 Holy Land
 talent for bringing out their teachings in
 'Abdul-Bahi and
 the light of the Bahl'i Message in his own
 loved by the
 sweet way and in such a convincing manner
 recipient of many
 that a beginner became enamoured and cou-
 Siyyid Mqtafh
 vinced. He might not, for woddly consid-
 world and
 erations, join the Bahi'i Fold; but he knew
 various religions were asked
 religious ideals, Siyyid M q
 on the Bahii'i Faith, which
 remembered brother the late
 Narayanrao Vakil read at the
 and was freely distributed
 audience. The thesis told the
 in plain words the history and
 of the BahP'i Faith for world
 incidentally showed that the
 the various warring
 could not be eliminated unless
 politics were stopped from
 each other's affairs.
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 disobeying the Commandments of
 n'Ilh so explicitly given in
 Covenant."
 Siyyid Mugaf6 visited the
 twice during the time of
 once after His passing. He was
 great Master and was the
 loving tablets from .%1
 was entirely detached from the
 what it contains. H e loved and

adored the beloved Guardian to such a degree that in all his actions in his daily life he followed his example. He knew that the other Faith could redeem the world at the present time of the ilk that had beset it. beloved Throughout his life Siyyid Myqaf6 served Guardian loved and appreciated nothing but the Cause of humanity by showing the people the true path of felicity and salvation as taught by Bahi'u'llhh and many were the welfare. He was work and service for the Divine Faith and be worked and worked for it day and night. He was unmindful of his health or souls that found the elixir of life at his time of his about 99 years of age at the hands. Siyyid Mu(;taf6had a unique capacity death but his spiritual being was as young or even younger than the spirit of that moat teachers lack. He was a great a youth of 22 years. If he heard that administrator. He would not only teach his there was an inquirer he would walk long beginners but would lead them to form distances and visit the inquiring soul and themselves into a group and thus lay the many a time foundation of a Spiritual Assembly, the first he succeeded in scraping away the dross and bringing out the reality buried unit in the New World Order of BahP- beneath the litter and rubbish of tradition u'116h. Power to teach and power t o organ- and imitation. His method was to make the ize are two chief capacities which make a inquirer, in the first instance, self-sdcing in perfect Bahl'i teacher and Siyyid Mustafd his search for the truth. He would remove his doubts about his capability to understand Siyyid Mugtafh passed the two greatest religions subjects. He would eliminate tests which confronted every person who from his mind the attitude of dependence upon claimed to be a Bahi'i. On the occasion of so-called religious leaders. He would the Ascension of Bahi'u'llhh when the then lead him

N6qidin spread their nefarious propaganda to sift out the truth from the
 motley of
 which had its ramifications in h m b a y and dogmas and man-made beliefs
 inherited from
 in other Bah6'i centers in India, Siyyid the ancestors. He would build
 his argument
 Mtqtafi stood valiantly for the Covenant of on the knowledge of the
 inquirer and con-
 God and so firmly countered their efforts vince him of the Truth
 proclaimed by Bahl'-
 that it was not only prevented from spread- n'116h.
 ing outside the area of Bombay but was The beloved Guardian's
 cablegram is a
 driven out of that city also. fitting tribute to a l i e
 spent in the service
 Again, when in 1921 'Abdu'l-Bahh passed of the Divine Faith of Bah Yu'll&.
 The
 to the Supreme Concourse and according to cablegram runs:
 His last "Will and Testament" Shoghi Rab- "Hearts griefstricken
 passiig Supreme
 bani was appointed the first Guardian of Concourse distinguished pioneer
 Faith Bah2-
 the Cause of God and the Nlqidin had once u'lllh, dearly beloved staunch
 high minded
 more started their efforts by bringing in noble soul Siyyid Mtq~af6. Long
 record his
 quotations from the "Aqdas," Siyyid Mtqfafi superb services (in) both
 teaching (and)
 stood like a mountain and vigorously taught administrative fields shed
 lustre on both
 the friends to follow the "Will and Testa- heroic and formative ages (of)
 Bahl'i Dismant" of the great Master, showing them pensation. His
 magnificent achievements
 from the writings of Bahi'n'lllh that the fully entitle him join ranks (of
 the) Hands
 Nlquiz Akbar had forfeited his privilege by of (the) Cause (of) Bahib'll&.
 His resting

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place should be regarded foremost shrine me knowledge, faith and love,'
 was con-
 (in the) community of Burmese believers stantly on my lips, and I
 believe those
 Advise holding (of) memorial gatherings Words from the Fountain of
 Eternal Light
 throughout India (to) his imperishablemem- awakened my soul and mind to a
 faith that

ory. Urge Indian (and) Burmese Bahh'is has never wavered."
 participate construction (of his) tomb. In this way Emogene became
 the first con-
 Cabling three hundred pounds (as) my per- firmed believer in California.
 sonal contribution (for) so praiseworthy Mrs. Hearst herself had been
 deeply im-
 (a) purpose." pressed by the Bahh'i story and
 decided to
 SHOGHIRABBANI include in the Egyptian tour she was planning for the
 fall of that year a special trip
 to 'Akki to see 'Abdu'l-Bahh and further
 HENRIETTA EMOGENE MARTIN investigate the Revelation.
 Emogene accom-
 HOAGG panied Mrs. Hearst as far as Paris and then
 proceeded to Italy to continue her vocal
 1869-1941
 course. At Milan, in 1899, she received her
 first Tablet from 'Abdu'l-Bahh in acknowl-
 "Emogene," as she was familiarly known edgment of her letter of acceptance
 of the
 to the Bah'is, passed away December 1945, Faith which she had written
 before leaving
 1945, after more than forty-seven years as California. However, it was not
 until Noan active national and international Bahl'i vember, 1900, in company
 with Mrs. I-Ielen
 teacher. She was born in the small Cali- Ellis Cole, of New York, and
 Miss Alma
 fornia mining town of Copperopolis on the Albertson, that she had an
 opportunity to
 27th of September in the year 1869. Her visit 'Abdu'l-Bahh. Those
 fourteen days at
 father, Dr. Martin, having died when she 'Akki and Haifa were her
 "spiritual bapwas very young, and her mother having re- tism." Afterward,
 at 'Abdu'l-Bahh's suggesmarried, she went to live with an aunt and tion,
 she spent a month in Port Sa'id in
 uncle, Mr. and Mrs. William Henry Wright, order to study the Bahh'i
 interpretation of
 in San Francisco, where later she was grad- the Bible with the renowned
 Persian teacher,
 uated from the Irving Institute, a select Mirzd Abu'l-Fadl. Of that period
 Emogene
 boarding school for young ladies of those wrote:
 days. In her early twenties she married John "I knew no one at Port Sa'id
 and met none
 Ketchie Hoagg, who died in San Francisco but Bahh'is during my stay
 there; but I was
 in 1918. nor lonely for I was treated as

a sister by

A few years after her marriage Emogene the kind friends. For four weeks
Mirz6

went to Europe w pursue her musical studies, Abu'l-Fadl received me at the
home of Nur'.

remaining there several years. Upon her re- u'llah Effendi twice a day,
morning and

turn to California she visited at the home evening, and gave me such
explicit instruc of a family friend, Mrs. Phoebe Apperson tion on the
Bible that for the first time

Hearst, in Pleasanton, and it was there, in this Book became an open page.
It was not

1898, that she first heard of the BahPi without difficulty that I got the
explanation.

Faith. Dr. and Mrs. Edward Christopher Sometimes Nur'u'llah Effendi
would give me

Getsinger had come from Chicago hoping the meaning in Italian, and at
other times

to interest Mrs. Hearst in the new Rwela- Ahmad Yazdi Effendi would
translate into

tion. Emogene was so attracted by Mrs. French. Then I would put their
words into

Getsinger's earnest manner that she sought English. After about two weeks
Anton Efdaily lessons wit11 her, resulting in Emo- fendi Haddad was sent t
o Port Sa'id, and he

gene's instant acceptance of the Faith. Con- translated directly into
English. Almost

cerning this she wrote: every evening five or six of the
BahCi

"My interest augmented from lesson to brothers would meet with us to hear
Mirzi

lesson. The first commune, 'O my God, give Abu'l-Fadl's explanations. Those
were wou-

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Mrs. Henrietta Emogene Martin Hoagg

derful days,-to think that I, an American Going back in January, 1903,
to Caliwoman, was able to meet with these BahYi fornia, where occasional
BahP'i meetings

brothers of a different nationality and in a had been held in the Oakland
home of Mrs.

foreign country, and to feel so perfectly at Helen S. Goodall and her
daughter, Emogene

home, just as though I had been with my joined with them in
establishing regular

own family! Probably to them it was yet weekly gatherings. Then, during
the aba more novel experience to be able to meet sence of Mrs. Goodall and

her daughter on
with an unveiled sister. All this has been a visit to 'Akk& in 1907 and
1908, she carbrought about by the power of Bahh'u'llih. ried on the
meetings in her own home, and
I was still at Port Sa'id at Christmas time in addition started a second
weekly group
and was honored at dinner by the presence especially for study.
of Mirzi Abu'l-Fadl, A b a d Yazdi Effendi In the absence of A4rs.
Goodall in Noand Anton Effendi Haddad. Dear Mirzi vember of 1907,
Emogene represented Cal-
Abu'l-Fadl did not wish to go into the large ifornia at a consultation
meeting in the home
dining-room at the hotel, so we had a private of Mrs. Corinne True in
Chicago. Nine comroom and he entertained us by relating Bahh'i munities
responded to the call for the pnncidents in his life."
pose of initiating the BahPi Temple work.
This intensive study was the beginning Mrs. True has recorded: "Emogene's
flaming
of Emogene's long labor of love, an ex- spirit of devotion was one of
the pioneer
haustive compilation titled "The Three Con- pillars to accompliish that
great step in the
ditions of Existence: Servitnde, Prophethood, progress of the Faith in this
country."
and Deity," which was not finished until The intervening years until
the end of
shortly before her death. the First World War saw
Emogene in divers

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places from California to Washington, D. C., A t Ruby they held an
impromptu meetand even to Italy, Egypt and the Holy Land. ing on the sidewalk.
When the Teaching Tablets of 'Abdu'l- A t Tenana the Message was
given to a
Bah6 reached the United States Emogene felt Chinese who owned the restaurant
where
an urge to go to Alaska. Receiving a cable- they had their meals. Mr. Lee asked
for Iitgram of confirmation from 'Abdu'l-Bah6, erature, and to every patron he
would hand
she was encouraged to undertake the long a pamphlet, saying: "This is very
good. You
and difficult trek in the cold North. read. Do you lot of good."
N o doubt the most unique of her many At Cordova Emogene wrote in her
diary:
teaching endeavors was this one made with "While I gave only one
public talk, the
Miss Marian Elizabeth Jack of New Bruns- whole town was astir with
the Message.

wick. From San Francisco, in July, 1919, ... It really rejoices one to know that the they took steamer to Nome and St. Michael, hearts are being prepared so opportunely, reaching those ports on the 26th, thence up and that all we have to do is to lend our the Yukon River to Fairbanks, on to Dawson and Whitehorse in Canada, down to Anchorage helped Skagway and Juneau in Alaska. Then Miss Jack remained in Juneau while Emogene City Club, before the Pioneers (women and alone, in September, made the circuit by men), also at the picture show, and the High water over to Cordova, Valdez, Seward and School Auditorium. They thought it was Anchorage, all of which laces gave her excellent newspaper publicity. it was a privilege to hear The long, leisurely trip up the Yukon the addresses. I stand in awe at the power aboard the "Julia B" was filled with amusing of the Spirit that will provide these means happenings as well as excitement. To begin and opportunities." with, all of Emogene's baggage, except one Emogene returned to Juneau December suitcase, had been accidentally left behind 21st. Notwithstanding the Christmas holi in Seattle, hut, as noted in her diary: and teaching engage- "Extra wraps and even Indian moccasins ments ensued at many private homes and, will be loaned by the Captain, sweaters by on the evening of the 30th, she spoke at a public meeting in Odd Fellows Hall. On the Purser, and all sorts of things are con- New Year's Eve she and Miss Jack attended vertible into necessary robes for the night. the reception given by Governor and Mrs. The freedom from worry about baggage is Riggs. a noticeable feature of our travels; in fact, Late that same evening Mrs. Georgia Guaythis is a splendid region in which to practice son Ralston, of San Francisco, arrived from not thinking about what one wears and what New York in order to accompany Emogene one eats." on some short trips out of ~ n i e a u . ~ f t a k Everywhere along the route Emogene and hurried jaunt to Sitka, Wrangell and Ketchi-

Miss Jack had met the dwellers in the towns, fraught with near disaster due to inland Indian villages, either on the pier if the clement weather and severe storms, they stop were a short one or, if longer, in the retraced their steps to Juneau, and at the hotel lobbies, dining-rooms, lodge halls or invitation of the Mayor held one public movie theaters, which latter would sometimes meeting in the City Council Chambers. run slides announcing a Bah6'i talk. Miss During their stay in Sitka it was the Jack would set up her easel anywhere and Greek holiday season, with a dance every begin sketching. She made friends through evening. Since they could, therefore, not her smiles and merry quips, and Emogene obtain a hall, Mrs. Ralston wondered what would soon introduce the subject of the they could do. Nothing daunted, Emogene BahPi Revelation. Where public lectures replied: "Well, if we cannot get a hall on were given pamphlets would he distributed, account of a masked ball, we will go to the and usually an ice cream "party" would fol- ball. There we are sure to see everyone, and low at the drug store or in a private home. some may be willing to listen to us." Not

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only did they go to the ball, but they did Bureau.' Under her efficient supervision the interest a number of persons and, moreover, Bureau was soon functioning smoothly, and they were invited to be two of the five judges in 1930 she and Miss Culver were elected of the best sustained character of the eve- joint reasurers. Capable co-workers they ning. had in Mrs. Anne Lynch and Miss Margaret At Wrangell they had two meetings in Lentz, who selflessly served many years. Van Atta's Barber Shop. The proprietor Shoghi Effendi, in 1931, summoned Emowas a devout Bible student and offered his gene to Haifa for the purpose of typing the shop for meetings "any evening after 8:30 voluminous manuscript of "The Dawnand on Sunday afternoons." Breakers" uvhich he was then translating into As they were about to leave Wrangell, English from the original

Persian. Upon completing this arduous and important task she returned to Geneva and little pin made of Alaska gold, at the same time thanking them for having "brought much to him in the Teachings." 1937. remained there until Then, in the United States again and under the direction of the In a letter from Wrangell to a friend National Teaching Committee, Emogene traveled in Washington, D. C., dated January 11, through the Middle West and South, to 1920, Emogene wrote: Green Acre in Maine, to the Louhelen Bahá'í School in Michigan; and, when Shoghi Effendi inaugurated the Faith. ... I know I shall miss the pioneer spirit of Alaska. I certainly enthusiastically entered into Bahá'ís, she entered like it here." chat campaign. In 1940 she accepted an assignment to Cuba, under the From Juneau Emogene and Mrs. Ralston Inter-American began the homeward journey, sailing February 24th from Vancouver for San Francisco. which she familiarized herself with Spanish and taught in Havana with much effect. She was quite a linguist, as a matter of fact. She had Though Emogene was not the first Bahá'í teacher to visit Alaska and spend some time Hidden Words, u'116h and the New Era, the and other Writings, into Italian; helped Miss there, she was truly a pioneer in the sense Margaret Lentz with her translation of the that she opened new territory and sowed the Kitl-i-'Ahd, and the Will and Testament of 'Abdu'l-áhi, into seed for future garnerers. German; and assisted Her entire tour of Alaska, by boat and translation of Mme. Rao with the French rail, covered eight months and a total of Bahá'u'1166 and the New Era. Following the Cuban mission, . Emogene

the sea voyage from San Francisco to Nome. had a few months' rest in
 California, also
 Almost immediately Emogene left for with friends in Cleveland,
 Ohio, and in
 Italy, later for Haifa, but was back in Italy Washington, D. C. She was
 thus able, in
 by November of 1920. In 1921, at Naples, May, 1944, to attend the
 Thirty-Sixth Annual Convention of the Bahl'is of the United
 States and Canada at
 Wilmette, Illinois, and
 Bahl. When they returned to Italy they the Bahl'; Centenary
 commemorating the
 went with Emogene, according to 'Abdu'l- one-hundredth anniversary
 of the birth of
 Bahá'í instructious, to Rome and Florence to the Bahá'í Faith. Returning
 to Washington,
 call upon those whom she had interested in she had expected to start
 on a teaching trip
 the Faith, and for several successive years to Green Acre, Montreal, and
 Florida; but,
 their paths crossed in various parts of Europe. because of rapidly failing
 health, she instead
 In 1928, at Miss Julia Culver's earnest retired to her home in
 Charleston, South
 Carolina. Yet she was not
 idle. Whenever
 Guardian of the Bahá'í Faith, Emogene went "See The Bahá'í World,
 Volume IV, page 217, for
 to Geneva, Switzerland, to assist in conduct- 1 "Short History of the
 International Bahá'í Bureau
 in Geneva, Switzerland,' by
 H. B. M. O. G. ~ eHoagg.
T H E B A H A ' í W O R L D
 she could sit up, she applied herself pains- "Whenever and wherever we
 were totakmgly to the completion of her Compila- gether, whether she were
 sick or well, Emotion, from her bed she taught the visitors gene was always
 engaged in research for her
 who called upon her, and to the end she Compilation, which was her very
 life. ...
 was a tireless worker in the Bahá'í field. 'Abdu'l-Bahá loved her very
 much, and His
 Emogene was in her seventy-seventh year daughters simply adored her, for
 her sense
 at the time of her death. Upon receiving the of humor always buoyed them up
 in times

announcement, Shoghi Effendi cabled the National Spiritual Assembly: Portland, Oregon, wrote: "Deeply grieved passing (of) staunch, exemplary pioneer (of the) Faith, Emogene Emogene's outstanding qualities was her Hoagg. Record (of) national (and) international services unforgettable. Reward (in) of her teaching, both in the early days of Abha Kingdom assured (and) abundant." the Faith in America and when she was Emogene during her illness had been lovingly cared for by Miss Josephine Pinson of Administrative Charleston, the dear Bahá'í friend to whom Order to believers young in the Faith and she bring them close to the spirit of 'Abdu'l-her hook, with the request that she type it Bahi." for publication. Of those last hours Miss Mrs. Stuart W. French, of San Marino, California, wrote: Pinson penned a beautiful account which she sent to Emogene's relatives and intimate "When I take up a copy of 'The Dawnfriends, with the further information that Breakers' I think of Emogene's eager fingers typing word for word that her body would rest in Magnolia Cemetery in wonderful book, Charleston. Briefly, Miss Pinson wrote: striving to approach that spiritual energy which always actuated the Guardian "The joy with which Emogene announced and which he longed to see in her imminent departure cannot be described others. ... Her loyalty and devotion, generosity, modesty in words. All my experiences connected with and, above all, her deep penetration into, and her sickness and passing are very sacred to brilliant explanations of, the Revelation, were me, and I feel it was a great privilege and a priceless bounty to those who studied with blessing to have been the one to serve her L-- 9 % I'TZ. in her last days. But her glorious departure Mrs. Anne Lynch wrote from Geneva, Switzerland, where she is still overshadows all other sentiments, and I wish serving at the

all could have shared it with me. She wore an expression of supreme happiness until she physically, was freed from the cage of this world." and how her spirit always remained un-

Letters from many friends have borne broken! How many of us owe to her our

witness to the extraordinary qualities of spiritual training!"

Emogene's mind and spirit. A few excerpts Miss Margaret Lentz, at present in the

follow: United States, wrote:

Mrs. Corinne True, of Wilmette, Illinois, "One afternoon at the International Baha'i

wrote: Bureau in Geneva, when we were entertain-

"Emogene was always such a vital character, full of doing things for others, and also some guests from out of town, Maria,

never considering herself." a young woman from the Balkans whom

Miss Agnes Alexander, of Honolulu, Emogene had attracted to the Faith with pawrote: tient and loving

teaching, was sitting in the

"Emogene was one of the glorious souls reception room downstairs, just having finished the early days of the Faith who stood finished smoking one of

her innumerable cigars in the Covenant of her Lord." ettes. Then Emogene came down shortly

Mrs. Kathryn Frankland, whose home is before the arrival of the guests, she was

in Berkeley, California, wrote: shocked by the odor of the smoke. And

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what did she do! Did she send Maria away? were entitled to the same privileges the

No! She fetched some attar of rose and women of the Occident enjoy. One of her

sprinkled it on Maria lavishly. And lo and cherished dreams was to be able to share in

behold, no smoke could be sensed any more, the building of a BahB'i school for girls on

only the most lovely fragrance of roses!" Mt. Carmel.

Miss Josephine Kruka wrote from Havana, In a precious Tablet from 'Abdn'l-Bahh,

Cuba: which Emogene always had with her, occur

"Our glorious Faith has lost a most pro- translated by Anton these several verses as
found teacher. Emogene tried her best to Effendi Haddad:
make us reahze that much of our under- "O thou who art rejoiced
at the Glad Tidings of God!
standing we must get through the heart, "I received thy last
that we must study and meditate. She had
letter in which thou showest thy wistCu1 consent
the greatest passion for studying the Teach-
to the good pleasure of God, thy
ings and imparting them to others. Indeed, and thy evanescence in the
resignation to His Will, way of His wish.
she used to say that she never felt well except
when she was teaching." "O maid-servant of God! I
assuredly know
Illr. Philip G. Sprague, of New York, one thy spiritual feelings, thy
merciful thoughts, thy firmness in the Cause of
of the younger generation of Bahgis, wrote: God, and thy
"Emogene's passing was a real blow to me, straightforwardness in the
Testament of God.
because I had been very close to her for many "It is incumbent upon thee
years. She was a great believer, and I think
to have good patience and to endure every
almost had more strength of character than grave and diffi anyone else I have ever known. I have never cult matter.
Patience is one of the gifts
known any other person to have such adapta- of God, an attribute of the
elect, and a mark of the righteous.
bility and determination in meeting the "I supplicate God to
problems of life." bestow upon thee
Another tribute was from Mr. Charles a power and a blessing to enable
thee to
Mason Remey, of Washington, D. C.. guide sincere servants and
devoted maid- servants to enter the Garden of
"Emogene's virtues were many. Perhaps El-Abha.
her outstanding human virtue was her keen This is better unto thee than
that which
and most delightful sense of humor. This
is in existence in this world of creation. This
never failed her and was a constant source . * .
P a fact!
of pleasure and joy to all who were near her.
"Be tranquil because of My love to thee

. . . She went deeply and penetratingly into and My prayers for thee, and
 rejoice at all
 the Teachings as but few others have done.
 This made her a Bahá'í teacher of Bahá'í times and under all
 circumstances.
 teachers! I feel that her chief contribution "O maid-servant of God!
 How excellent
 to the Faith in this country was her teaching is that sentence thou hast
 written in thy
 among the believers themselves. Many had letter: 'It behooveth me to
 eliminate self (or
 their beliefs and understanding vastly deep- egotism) so that I will not
 desire anything
 ened by Emogene." but the Will of God.' How
 good is this
 The foregoing appraisals afford an insight prayer, and how beautiful is
 this invocation.
 into Emogene's dominant traits of character. Aught else beside this makes
 it impossible
 Many more could be mentioned; for in- for man to be confirmed by
 the abundance
 stance, her extreme fondness for animals and of the gift of God; neither
 will he succeed
 insistence that they be treated kindly and in becoming an humble and
 submissive servant never abused. ant or a
 laborer in His Great Vineyard.
 A strong sense of justice was a virtue "May salutation and praise be
 upon thee!"
 Emogene possessed in large measure. In all Such were the creative
 words addressed
 her years of association with the Bahá'í to Emogene by 'Abdu'l-Bahá as
 long ago
 women of the Orient she did not reconcile as 1902. Like fertile seeds,
 sown in the pure
 herself to the restrictions under which they soil of her heart, watered by
 her conviction,
 were obliged to live, for she believed they and warmed by the m h i n e
 of His love,

they brought forth their harvest of humil- his extreme sense of
 courtesy. Having perity, patience, steadfastness, fortitude, and ceived
 in that youthful countenance the
 superlative happiness. splendid soul of a
 steadfast servant of God
 and a staunch promoter of the Cause, He
 very kindly recommended him to return to

'AZ~Z'ULLAH MESBAH Tihra and participate in the
 Bahi'i educa- tional activities.
 (BahEi Era, 32 - 102)
 Posts of outstanding fame and excellent
 BY MRS. GLORIA FAIZI prospects were already awaiting him,
 when
 and A. Q. FAIU he arrived in Persia, but Mesbah's soul
 soared
 The Guardian's telegram after the passing beyond all lucrative pursuits,
 temporary
 away of Mesbah, "The Lamp of Guidance": rank and worldly desires,
 and above all his
 "Deeply grieved passing distinguished pro- one aim was to carry out his
 Beloved's wishes.
 moter faith 'Aziz'u'llah Mesbah. His mag- The Spiritual Assembly
 of Tihra, with
 nificent historic services imperishable. As- whom the Master had
 instructed Mesbah to
 sure relatives, friends fervent prayers ad- consult concerning his
 future activities,
 vancement his soul Abha Kingdom. Advice found in him a mighty
 pillar for their education hold befitting memorial gatherings
 institutions. He entered that glorious
 loving recognition his manifold achieve- field of service and
 sacrifice, accepting a very
 meagre salary and carrying
 the heaviest
 To possess a saintly life and to purge one's weight of responsibilities.
 During his many
 self of all human desires in an age when years of service as the
 Head Master of the
 passions are predominant, and in a country Tarbiyat Schools, he was a
 living example of
 where retrogression and decay have taken it a martyr's constancy.
 Endless sufferings and
 to the abyss of misery and confusion, is a unlimited hardships were
 inflicted upon him
 prodigious phenomenon never to be expected by the many who were too
 short-sighted to
 except amongst those who are born again perceive the glorious
 ideals towards which he
 through the love of God. Mesbah is forever was untiringly striving,
 but these only served
 glorified by such a life. to demonstrate the
 sublimity of his character
 In the days when the standard of knowl- and the exaltedness of his
 endurance. Of

edge in Persia was the corrupted theological during those years, what Mesbah had to face
 course of ages gone by, and those who it suffices to say that the
 Tarbiyat schools, although financially
 studied the modern arts and sciences were themselves, were under
 supported by the Bahá'ís Persian Ministry of
 considered heathens, and strongly opposed, which was a beehive of the
 strict orders of the the Cause and the refuge of
 Mesbah left his country with the intention Persian Ministry of
 Education-a ministry which was a beehive of the
 of continuing his studies in the French uni- the Cause and the refuge of
 arch-enemies of the notorious
 versities of Beirut. There he proved himself covenant-breakers who
 the notorious not only an ardent scholar and an example ured to
 not only an ardent scholar and an example abate the prestige of the Baha'í
 constantly endeavor of virtue, but also a very promising poet institutions and even
 abate the prestige of the Baha'í encourage the irrefirm foundation in French, Arabic and sponsible
 both in Arabic and Persian. Having gained a mobs of the streets and the in-
 encourage the irrefirm foundation in French, Arabic and sponsible
 mobs of the streets and the in- Persian literature, he went on to Paris where corrigible children of
 Persian literature, he went on to Paris where other schools to cause
 other schools to cause he continued his studies, helped the oriental- endless troubles for the
 he continued his studies, helped the oriental- students of the
 students of the ists in their research works and aided the Bahá'í Schools. It was the
 ists in their research works and aided the same ministry
 same ministry early believers of that city in translating which caused the
 early believers of that city in translating publication of certain of the tablets from the Arabic and Persian into
 publication of certain of the tablets from the Arabic and Persian into
 nomino-isbooks and magazines which were the French language. He crowned all his
 nomino-isbooks and magazines which were not only the meanest
 the French language. He crowned all his standard of authorship,
 standard of authorship, efforts and services by attaining the presence but also remained as an
 efforts and services by attaining the presence eternal shame to the
 eternal shame to the of the Master, and, in the sunshine of press and publications of
 of the Master, and, in the sunshine of Persia.
 Persia. 'Abdu'l-Bahá's love and encouragement, Mesbah Taking all the
 'Abdu'l-Bahá's love and encouragement, Mesbah difficulties in view, we may
 difficulties in view, we may bah's learning bore its finest fruit-the love realize through what a
 bah's learning bore its finest fruit-the love thorny path Mesbah
 thorny path Mesbah for and desire to serve mankind. The Master had to pass and how the
 for and desire to serve mankind. The Master Abhi confirmations
 Abhi confirmations appreciated his erudition and highly praised bestowed upon him manifold
 appreciated his erudition and highly praised achievements
 achievements

IN MEMORIAM

'Aziz'u'llih MeShih, distinguished promoter of the Cause, teacher and poet.

hi

and historical successes. He defended the certitude in his Master's promises, he brought schools, protected the children and lifted up hope to his scattered and sorrow-stricken the souls of his colleagues. He recruited the children by his repeated and emphatic ablest teachers and managed to raise the exertions that ere long from. the depth of this standard of teaching in the Bahli Schools ruined nest of hearts, there would arise in much higher than that of other schools, so institutions glorified in the name of God, much so that the graduates of our institutions world-wide in fame, humanitarian in their tions were envied everywhere for their objectives, and divine in their eternal salvaknowledge as well as for their character. The tion of the children of mankind. constant abortive attempts of the enemies Although not ng could weaken Meshah's helped to increase their own jealousy, and mighty soul, his thirty successive years of pricked to the quick at the lofty prestige of labour in the schools, greatly affected his the Bahh'i Schools, they did their utmost to physical health. His eyes failed him too, and raise the hand of their temporarily mighty it was only the light of his insight which King against them, and he, ignorant of the helped to soften the pain he felt at their loss. Divine wrath and the effect of children's I t was hard to believe that our schoals were closed, so long as Meshah supplications to the Almighty, permitted himself to be an instrument in their hands. among us, for in him there was a living No one knows what passed in the heart school from which the people could learn of Meshah when he saw his lifetime work fall how to sacrifice their whole lives for a divine to pieces, but this we do know that he did ideal, how to hold firm to the hem of the Centre of the Covenant and how not give way to disappointment. Full of to be steadw fast in the path of God. After the closing Fame and praise were shunned by hi , but our Beloved has put his of the schools, Mesbah continued teaching name on the wings

in the classes arranged by the local and national educational committees, and sometimes he went on some most memorable teaching trips in Persia. When the call for pioneers was raised he encouraged his two elder sons to leave Persia while he, with the rest of his family, settled in one of the villages around Tihrln. There he spent his last days before writings as well as seleche took his flight to the tions from the world's classics, could only thus to the very mid our Head Master Meshah's. Though the lowed the path of the Beloved Master. lines of his poems With his passing away, Persia lost a tonic grandeur and a Homeric splendor. music of meters and In hi poems one would regain the lost highly spiritual dises and would hear the far-off echoes of souls and possess the the battle drum of God's Heroes who fought listeners. The love the darkness of by-gone ages and broke inspiring muse, has made through to the dawn of this new and glorious day of God. In the midst of his loneliness and constant plights, being of an extremely quiet and forbearing nature, Mesbah took refuge in his Beloved's love, at the dark and stormy whose threshold he poured forth his pearls. The light diffused of tears. Scholars and men of genuine understanding had the most astounding effect on those who were in spiritual proachable by any of his contemporaries and

of fame and made it soar horizons of eternity. A soul illumined by cause of light, a heart Master's love and a beautifully furnished great number of the the previous Holy eternal Kingdom and poems such as many references make the too deep for a quick inherent appeal, the rhymes and the hue of the subjects attract the hearts of the readers and of BaM, his soul each word a shining gem, row of illustrious pearls galaxy of eternal stars. Mesbah was a who were bewildered in seas of circumstances. from such a sublime soul suaging crises. Knowledge, talent

and resolution were
to be placed with the eternal classics of combined in him with an
extreme sense of
Persia. Yet such was the humility and de- detachment, condescension
and pure intentachment of Mesbah that none of his poems tion. In
the obscure path of life he left
have been published. But in any meeting or traces from which the
undisturbed melodies
gathering, the friends would persuade him of complete consent and
utter resignation to
to recite to them some lines of hi poems. the will of God are
eternally echoed.

Streams of joyful tears would flow down
their cheeks when he enthusiastically sang
his love to the Master: MUHAMMAD SKID ADHAM
"An effulgence of 'Abdu'l-BahPs counte- "Hearts greatly stricken
(by the) passing
nance made my sorrow-laden heart the envy (away of the)
distinguished servant (of the)
of the promised paradise. Out of pure grace, Faith, beloved Muhammad
Sa'id. His merthe Divine Cnp-bearer filled my chalice with itorious
services (are) unforgettable (and)
the wine of His covenant. Do you consider his reward (is) great (in
the) Abhi Kiugit madness to be enchanted by such a glor- dom. Praying
ardently (for the) progress
ious beauty? Hasten then and fetch my (of) hi soul. Assure
friends (and) his relchains! Should the waves of calamities en-
atives (of my) heartfelt sympathy, (and)
circle me, my heart never yields to fear and advise friends (to) hold
befitting memorial
dismay, for His love is my ship and my - (in). honor
(of) his imperishable
shore. O! Beloved, make my heart a shrine memory."
of divine mysteries, for the books of the From this cable of
beloved Shoghi Egendi,
sages and their learnings fail to quench the Guardian of the BahPi
Cause, to the Nathirst of my soul."" tional
Spiritual Assembly of the Bah6'is of

*These lines are not the exact trulrlation of his Egypt, d l may know for a
certainty of the

VeBeE. loyalty and devotion of
this great soul. No
IN MEMORIAM

Muhammad Sa'id Adham

wonder that Bahb'is everywhere were deeply power, He followed
'Abdu'l-Bahh one day

shocked on hearing the sad news of his pass- until H e reached the Nozha Garden where

ing "through the gate into the city" of Bahl'is of different nationalities had gath-

Life and Light on September Y, 1941. ered for a spiritual meeting and Feast. There

Mdpmmad Sa'id was one of the pillars of Mul?ammad Sa'id witnessed an impressive,

the Religion of Bahl'u'116h, and indeed might inspiring, and, what was to him, an unsurwell be considered a cornerstone of the passed scene, manifesting amazingly how

Bahb'i Movement in Egypt. 'Abdn'l-Bah6 was revered, the supreme re-

All Bahl'is, as a rule, have interesting spect for Him so evident and constant, and

records as t o how the teachings of Bah6'- a devotion which became an indelible picture

u'116h became the most important thing in which was always with him. life to them, but the story of Muhammad There, in that Garden, M4ammad %id

Sa'id carries a specially meaningful note. received the blessings of 'Abdu'l-Bah6 as He

He lived in Alexandria, and was by profes- welcomed him in a voice so powerful, so

sion a teacher in a government school. Dnr- penetrating, yet spiritually sweet, a voice

ing Nawr6z (Bah65 New Year) of 1912, unlike any other voice, a voice denoting rare

he saw 'Abdu'l-Bah6, V h o had just returned spiritual pre-immanence and which called

to Ramleh, (near Alexandria) after his spir- him to the Heavenly Way of the Kingdom.

itual mission in the British Isles and Europe. The great privilege of participating in that

He had never met, or even seen, 'Abdn'l- Feast in the Presence of 'Abdn'l-Bahl in-

Bah&before this time, hut was instantly at- spired this great soul for life. Thereafter

tracted to Him. Without any plan, in fact he met 'Abdu'l-Bahl regularly during all the

almost nncsciously as if moved by a higher time He spent in Ramleh (1910-1911). He

also met Mirzi Abu'l-Fadi, one of the re- Muhammad Sa'id was chairman of both

nowned teachers of the Bahh'i Cause who the Local Spiritual Assembly

of Cairo, and
was also in Ramleh at that time. the Bahh'i National
Spiritual Assembly of
Muhammad Sa'id was an earnest seeker Egypt, thus for several years
his responsibility after knowledge, and so once he was con- ities were
very great, as likewise were his
vinced of the importance of the Bahli'i devotion and faithfulness.
Faith, that it was in truth the religion of The Commemoration, in May
1944, of the
the New Age, a Revelation direct from God 100th Anniversary of the
founding of the
the Almighty, he diligently studied and Bahi'i Faith, necessarily
made additional deprayed until he became well informed and mands on
his time and strength, and they
had a reinarkably deep understanding of its grew increasingly greater as
the plans for
outer and inner significances. Because of this historic event matured.
By his own
this rich spiritual endowment, and, because noble endeavors, he
encouraged all members
of his complete trustworthiness, his innate of committees and others
cooperating, -recapacity and his great sincerity and faith- sulting in a
completely successful and very
fulness in his Bahh'i services, he became a beautiful termination of
this memorable ocvery much honored servant of the Bahl'i casion. His
brilliant, in-
Cause even long before the establishment of spiring address at the time
of the opening
Bah6'i Spiritual Assemblies. of the first session, as
well as his almost
Muhammad Sa'id manifested at all times constant services all through d
~ sessions
e and
vigor and intensity in his services. He es- thereafter, constitute a
notable achievement
tablished in Alexandria (that important city in his life.
with one of the most magnificent harbors In October 1944 he
retired from governaround the Mediterranean) through his serv- ment
service with the thought ever-present
ice and sacrifice, a worthy Bahi'i Center in his mind of dedicating
his entire life t o
representative of the Cause. Here the faith- serving the Cause of
Bahi'u'lllh, but only
ful MGammad Sa'id and the Bahh'i friends about a year passed before
he was called t o
of Alexandria, welcomed Bahh'i visitors serve in that Upper Realm,
and his wish, exfrom the East and from the West on their pressed in

his beautiful address at the time
way t o or from the Bahl'i Holy Shrines in of the reinterment of the
remains of Mrs.
the Holy Land. Lua Moore Getsinger in the
Bahl'i Cemetery
One, always manifest, proof of his loyalty in Cairo in 1942, and again over
the body
to the Cause of Bahl'u'llh was his alertness of Dr. Saleh in 1943, that
he might at last
and his ever-watchful attitude in protecting lie beside them and other
loved Bahi'is in
the friends from the peril of doubts and the the Garden of God, was
fulfilled. . . ."And
influence of the enemies of the Cause. H i s his reward is great in the
Abhli Kingdom?
firmness was exemplary, and from his life's
story many of the young people of the fu- 'ALj-ASBAR QAZViNi
ture will learn what it means to be a loyal
follower of the Bahi'i Faith. 187?-July loth,
1945
In 1922 the government transferred Ium 'Ali-A&ar was a truly
remarkable man
to a teaching position in Cairo, Egypt. Here judged by any standard. He
possessed that
he added many pages to his already dis- rarest of all combinations,
a spiritual, pious
tinguished record of loving service t o the nature and a sound, discreet,
well-balanced
Bahl'i Cause. Although every hour and even mind. He was a native of
Qazvin, Persia,
every minute outside of his teaching work and although he modestly
disclaimed any
was given t o the Cause, yet he would often right to be considered a
learned man, he
take time off from his duties to cooperate possessed the greatest of all
forms of learnheartily in the Arabic translation of the Iqhn, ing-a deep
knowledge of the sacred texts,
the Will and Testament of 'Abdn'l-Bahh, the both of Isl6m and the Bahl'i
Faith.
Addresses of 'Abdu'l-Bahh in Europe and As a young man he earned
his living
America, as well as many pamphlets and through having the Oriental
equivalent of
booklets on the Bahs'i Movement. a pharmacy. But he was
restless; he wanted

IN MEMORIAM

'Ali-As&ar Qazvini

to really understand the Qur'Pn; he inquired With a heart stirred by grief
and fully
of the local priests, but was not satisfied dedicated to his Faith, he
offered himself as
by their answers. He decided t o buy him- a servant to Shoghi Effendi. A t
that time
self a stock of nuts and seeds and sell them the Guardian was a young man,
stunned by
in the street to passers by-hoping t o con- the double blow of his
grandfather's death
tact some human being who could satisfy his and his own sudden elevation t o
the lofty
intense desire to grasp the meaning of the position of being His successor.
For 2s
prophecies of 1~16111. One day a Dervish years the trials and
tribulations which inevitought some of his wares, he asked him ques- tably
overtake one occupying so high nn
tions, each day a new one; at last the man office surged about Shoghi
Effendi, and for
infarmed him he was leaving Qazvin. 'Ali- 2 j years 'Ali-A&ar was always
there, loyal,
As&ar said he would go with him and he understanding, ready for any
task that might
a Dervish ton; he left his native town and, be allotted t o him by his
over-burdened and
as it turned out that the Dervish was a much loved master.
Bahl'i, he slowly enlightened him about the His functions were many: he
became lovnew Faith. Finding his wife unresponsive to ingly known as
"Ivfu'allim" or "teacher" as
this new spiritual movement which had set he used to instruct the Bahi'i
children in
his soul ablaze, he left her and his only the Persian language and writing
and in the
child, a son named Ibr&im, and set out in teachings. His pupils included
members of
the direction of the Holy Land. For some the household, of the community,
and young
time he sojourned with the Bahi'is of Alex- servants in need of instruction.
He was the
andretta and then came to Haifa shortly Fostn~anof the Guardian; day
after day,
after the ascension of 'Abdu'l-Bah6. year after year, going t o and
from the Post
.f WORLD

Office in the heat of summer and the storm Up until the last day of his life

left \$40

even on occasion bent double with the bread for the Guardian to dispose of.

This was all

for the entire house on his back, during the that he had after a quarter of a century

war days when it was rationed and all the work!

complicated cards were in his trustworthy Shoghi Effendi himself

annointed the body

hands. of his faithful friend and

servant; his was

One would have thought that such constant service was sufficient of a gift for coffin; he sent the flowers of the Shrine for

him to make to the Cause of God; but no, he his grave; he cabled Persia:

Shrine for

him to make to the Cause of God; but no, he his grave; he cabled Persia:

would go himself, when his health was failing. "Distinguished servant,

blessed house,

ing, in spite of every remonstrance, up to lion-hearted, steadfast, vigilant,

indefatigable the terraces of the Shrines and in the heat, able 'Ali-Akbar ascended

Abbas Kingdom.

with a labourer, render his share of active Twenty-five years exemplary,

unforgettable

hard work to the Holy Tombs. He would service triumphantly ended. His

innumerable often turn up with some present for the able services rendered Persian

pilgrims merit

Guardian, some fresh fruit, something he holding memorial gatherings throughout

wished to offer to the House or the Pilgrim Persia Inform all believers. I r

k friends

House--every thought flowed towards home--should likewise honour his memory."

age to, and protection of, what he loved Such a man is a worthy

example, not only

best in this world. for all those who serve the

Cause at its

During the last year of his life, when he World Center to follow, but for every

was over seventy-five, it became clear that Baha'i. So keenly was this felt by

many who

his splendid constitution was being attacked came in contact with him that in

the end

by an incurable disease. It was then, more the pilgrims would write to him and

sign

than ever before, that he tasted the real themselves "the servant of the

servant of

depths of Shoghi Effendi's affection for him. the House."

IN MEMORIAM

Lydia Zamenhof

LYDIA ZAMENHOF

city; Sofia was a physician; and Lydia

re-

"Yb-BahPu'l-Abhi! Is there any remover
University
of Warsaw.

of difficulties save God! Say, Praise be to

It was inevitable that Lydia Zamenhof

God! He is God! All are Nis servants and

should be an idealist. Her father, Dr. Ludwig

all abide by His bidding."

L. Zamenhof, was the eminent

inventor of

Such must have been the glad refrain ring- Esperanto; and her mother, Klara
Zilbernik,

ing in the heart and soul of Lydia Zamenhof was hi self-&acing yet

devoted and enduring her last hours on earth. She must couraging

helpmeet. Love for all humanity

have known that her moment of death was pervaded the atmosphere of

their humble

fast approaching. Fement in her faith and home, and together the

parents reared their

unwavering in her courage, through untold children in the spirit of

world unity and

sufEerings and persecutions her shining brotherhood. It followed

naturally that,

countenance was ever turned towards the when she received her LL.M.

degree in 1925,

eternal goat, until, triumphant and victor- Lydia decided not to practice

law, but to

ious, her spirit winged its flight to its ever- devote her time to the spread

and teachig

lasting home. of Esperanto. As an

authorized instructor

The youngat of three children, Lydia of the International

Cseh-Institute of Es-

Zamenhof was born in Warsaw, Poland, on peranto at The Hague, she

uaveled.and

January 29, 1904. Her parents were liberal- taught in many countries in

Europe. She

thinking Jews, and they afforded their sou became the most popular

instructor of the

and daughters good educations. Adam be- Institute, next to Father

Andrew Cseh, its

came the outstanding eye specialist of that founder. In France, where she

had spent a

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good deal of her time, she was fondly known a fuller measure of the

Sacred Writings

as "The Goddess."

translated for us by the

beloved Guardian.

In 1913, when Lydia was nine years of age, she attended her first Universal Esperanto purpose-spreading the Mesto Congress, held in Berne, Switzerland. In the "Christian Commonwealth" for Septem-Bahh'i Faith, her 3, 1913, J. M. Warden published an interview with Dr. Zamenhof, said: "I feel greatly interested in the Bahh'i movement, as it is one of the great world-movements which, like our own, is insisting upon deep-rooted was the brotherhood of mankind, and is calling that she remained on men to understand one another and learn all opposition and to love each other." At another occasion he said, "The personality of 'Abdu'l-Bah and His work I esteem most highly. I see in Him one of the greatest benefactors of the charm was unwhole human race." This was a born instructor and first contact of Dr. Zamenhof with the speaker, and her ability as a translator and Bahh'i Faith. writer was unexcelled. Early in her career It was through Martha Root, the flaming she rendered into Esperanto the famous work Hand of the Cause of God, that Lydia Zaof Sienkewicz, "Quo Vadis?", "Iridiono" by menhof came into the fold of Bahh'u'llih. the classic Polish author, Krasinslii, and sev- This self-sacrificing handmaid of the Blessed eral novels by B. Prus. When she embraced Perfection took advantage of every opportunity to contact the family of Dr. Zamenhof's talents entirely to the Bahh'i Cause. Many

hof. Lydia was the only one who responded
of her inspiring articles were published in
to the call of the Glory of God. In April,
Esperanto and English periodicals with
1926, Miss Root was the official repreworld-wide circulation. Included among
her

sentative of the Baha'is at the unveiling of
translations are:

a monument on the grave of Dr. Zamenhof
in Warsaw. It was there that Lydia said to
her, "It seems to me that Esperanto is only
a school in which future Bahh'is educate
Effendi

themselves. The Bahh'i Movement is a for-
ward step, it is larger."

Civilization

Several months later, the eighteenth Uni-
on Durversal Esperanto Cungress was held in Edin-
'Abdn'l-Bahl

Excerpts from the Will and Testament of
burgh, Scotland. On August 2 a Bahi'i
'Abdu'l-Bahi

Esperanto Convention was held as part of
Some Answered Questions

this Congress. Martha Root, again an official
representative of the Bah6'i Faith, spoke on
"The Positive Power of Universal Religion."
the Polish language

Lydia Zamenhof was in the audience. In the
Era" and "Hidden

city of Edinburgh, where, in the memorable
year 1913, 'Abdn'l-Bahi deli*-ered His
Shoghi EEendi,

classic address before the Esperantists, Lydia
Assembly of the

Zamenhof attended her first Bahh'i meeting
invited Lydia Zaas a believer.

~visit & s country. She arrived

Afire with the Message, she set herself to
2 she bethe difficult task of learning the English
Esperanto class in America.

language in order that she might partake in
Esperauro As-

IN MEMORIAM

r

Asadu'llih Nadiri, formerly of Tihrin, suffered

Bah6'u'llQh and the New Era
Paris Talks by 'Abdu'l-Bahl
World Religion, by Shoghi

Bahi'i Prayers
Unfoldment of World

Letter to Central Organization
able Peace, by

Kitib-i-fqin

She also translated into

"Bahi'u'll6.h and the New
Words."

In 1937, at the request of

the National Spiritual

United States and Canada
menhof t c

on September 29, and on October
gan her first

With the cooperation o i the

martyrdom in SihrGd, Persia, August 8, 1944.

sociation of North America, she conducted the United States. Thus were made many Cseh-method courses in the following cities: more contacts for the Faith of Bahi'u'l 16h.

New York . . . 15 students Through her untiring efforts victory after

Philadelphia . . . 32 students glorious victory was harvested in I-Iis Name.

Detroit . . . 72 students One of the outstanding results of her visit

Lima, Ohio . . . 62 students was the undertaking of the Esperanto trans-

Green Acre Bahi'i School, lation of "The Dawn-Breakers" by an Amer-

Eliot, Maine . . . 10 students ican Bahi'i. Her encouragement and in-

Cleveland . . . 30 students valuable assistance in this task was a contrib-

She also spoke over the radio, and before uting factor t o its successful completion.

gatherings in colleges, churches, and other T o l h e constantly before the public was

cultural and social groups, in the foUowing a sacrifice for Lydia Zamenhof, for she was

localities: of a retiring nature, and liked t o be alone.

Baltimore Her face in repose bore the expression of

Washington sadness which has become a characteristic of

Ann Arbor, Roseville, Marysville, and the Jewish countenance through centuries of

Flint-11 in Michigan persecution. But when the Name of BahP-

Chicago, Urbana, and Maywood-all in u'llih was mentioned, or of the language

Illinois of her father's invention, as if through a mir-

Boston acle her whole personality changed. The tiny

In all, she came in personal touch with gnat became a mighty falcon, and she forgot

about 1100 people during her short stay in her own self as with shining eyes and vibrant

THE B A H A ' ~ WORLD

Elasan Muhijir-Zihid, merchant of S_hibnid, Persia,
was one of three Bahh'is martyred on August 8, 1944.

voice she launched into discussions or re- how her brother, Dr. Adam
Zamenhof, had
counted her experiences in her field of serv- let her "confiscate" his
typewriter so that
ice. Especially did her face become illumined she might complete the
manuscript, because
as she told of her pilgrimage to the Holy her own ~nachiiedid not have
Polish char-
Land, her precious moments with the Great- actors. To such painstaking
work did she
est Holy Leaf, her talks with the beloved devote her entire self.
Guardian, her commullion with God in the In her last letter to this
country, dated
Sacred Shrines. August 18, 1939, Lydia Zamenhof
wrote,
On November 28, 1938, Lydia Zamenhof "Now there are five Bahh'is in
Poland, inreturned t o her native land. The outbreak cluding myself.
Considering the smallness
of the war was imminent, and her loving of our numbers, each new soul
is all the more
heart yearned to be with her brother and important and is accepted with
such great
sister in time of hardship. Upon her return joy." She wenL on to tell of
her plans t o
to Warsaw she finished the Polish transla- attend the National Esperanto
Congress in
tion of "Bahh'u'llih and the New Era." Lwow early in September, and
then to go
Many of us remember her as she sat on the to the Netherlands for several
weeks. Neither
porch of Green Acre, devoting every spare the Congress nor the trip ever
took place,
moment to this work. "Shoghi Effendi," she for Poland was invaded two days
after the
confided, her face aglow, "has told me that letter was received. After
that, only indi-
I must hurry and finish this as swn as pas- rectly could we hear from her,
in spite of
sible." In one of her first letters written efforts of the International Red
Cross. At
after her return to her home, she described first she and her family,
together with all

IN MEMORIAM

>lul?ammad JadAbani, one of the BahPis martyred

in S i h r h d , Persia, August 8, 1944.

of the other Jews of Warsaw, were herded into the Ghetto. In 1942, the Zarnenhof to be remembered family was taken to a concentration camp. to the Faith and Previous to this, all of the professional Jewish Her death is a men of Warsaw were shot to death. Included among them was her brother, Dr. Adam Zamenhof. In August, 1944, Dr. Sofia Zarnenhof was shot to death. A few days later, exactly eighteen years after she attended her first Bahi'i meeting, Lydia Zamenhof, together with many other Jews, was cremated in the Jewish death-camp in Treblinka, near Warsaw. This sad news was the Ghetto were doomed, the nonrelayed to the Guardian, who replied by Jewish Esperantists of Warsaw approached cablegram: "Heartily approve nation-wide observance wished to refor dauntless Lydia Zamenhof. Her notable services, tenacity, modesty and unwavering devotion fully merit high tribute from American believers. Do not advise, however, lives of her bethat you designate her a martyr." Esperantist friends. So it was that In a second message, dated April 20, 1946.

THE BAHAI' WORLD

Prof. George W. Henderson

Of her untimely and tragic end Father he who hath Andrew Cseh wrote, under date of February 7, 1946:

to any one

"Oh, our poor, dear Lydia! According to save Thee."

information received she had a terrible death.

How will God ever punish the guilty ones?

GEORGE W. HENDERSON

Their crime truly exceeds every heretofore
known measure."

BY LOUIS G.

GREGORY

When we call to mind the self-sacrifice, Professor George W.

Henderson, Henderthe perseverance, the devotion and loving son Business

College, Memphis, Tenn.,

service of Lydia Zamenhof in her zealous ascended to his eternal home

December 24,

and untiring efforts in the Path of God, we 1944. Then ended a mortal

career which in

can but think of the words revealed by two ways bore a similitude to

that of the

Bahl'u'll&h: Master. The length of

'Abdu'l-BahQ's min-

"Blessed is he that hath set himself towards istry as Center of the Covenant

was rwenty-

Thee, and hasted to attain the Day-Spring of nine years. George

Henderson's BahPi life,

the lights of Thy face. Blessed is he who at a different time, covered

exactly the same

with all his affections hath turned to the length. A t the Master's

funeral no Bah6'i

Dawning-Place of Thy Revelation and the spoke, making way for

non-BahA'i orators

Fountainhead of Thine inspiration. Blessed of various faiths, Christian,

Jewish, and

is he that hath expended in Thy path what Moslem, all so eager to pay

their tributes

Thou didst bestow upon him through Thy of veneration to their

beloved teacher and

bounty and favor. Blessed is he who, in his the "Father of the Poor." The

only BahYi

sore longing after Thee, hath cast away all speaker a t the obsequies of

His devoted fol-

IN MEMORIAM

John P. Stearns

lower was limited to a few mmutes becanse worlds. His former Sunday school
teacher

of a similar condition. told of the bright promise of

his youth. The

Months before, George was aware of his dean related his connections with

faculty and proximate end, remarking that he had much students. A state official, described the eswork but little time, as he would not outlive teem of Tennessee, atso how he found him the year. He proceeded to set his house in an ideal companion. Another clergyman order. He incorporated hi school so that its suspended a rulc of his church to eulogize services might survive him. He also provided George Henderson. that, agreeable to the wishes of the Bahh'is, The pastor of the church which he often it might always be used by them. attended brilliantly portrayed him as a Despite stormy weather the funeral as- planter, builder, writer, and father, in all of sembled a capacity audience. There were which he was par excellent. prayers for the departed. Remarks touching The aroma of flowers, the spiritual atmoshis success as educational pioneer and in dis- phere, the fine opportunity to teach the onecovering Bahh'u'116h, whose Glory now en- ness of humanity to an interracial gathercircles the earth, were feelingly given. His ing, Tennyson's beautiful poem, "Crossing bold proclamation of faith; his humble and the Bar," added joy to solemnity. grateful acknowledgment of it as the founda- This tribute has come from Haifa: tion and motivating power of his life's worli "He (the Guardian) was sorry to hear received mention. Prof. Henderson had passed away. No doubt There followed an array of dis~inguished he -.ill now find himself in that happy state speakers from the clergy, the field of educa- promised by the Beloved as the reward of tion, religious and secular, the officialdom of His faithful servants. The Guardian will his native state. Most impressive of these pray for his spiritual advancement and that was that of a venerable clergyman of the his deeds in the South may bear fruit." white race who left a sick bed to attend. exposing himself to further perils through taxi

JOHN P. STEARNS
 shortage on a stormy day. V i t h tear dimmed eyes and faltering voice, he pictured his BY HANSDiRY great love for hi brother; how they had Our beloved and nnforgettable teacher spent long hours together meditating and and pioneer, John P. Stearns, passed away ac

conversing about the mysteries of the divine Lima, Peru, on November 7, 1944.

THE BAHAI WORLD

He was and always will be so near to our Lord's Bahai words, we found these

words hearts that we can hardly believe he has gone. Understood, and realized anew how much

John was from Jamestown, New York, these particular teachings possessed and wherever he sold his business in 1940, and detoured his thinking-"the preservation of

decided to come to Ecuador as a pioneer. We His Law, the safeguarding of His Cause."

consider ourselves as the first harvest of the We, here in Lima, Peru, knew John Stearns

seed he has sown. during one year of terrible suffering, and

We proudly affirm that his sacrifice shall yet the things we remember most are: his

not be in vain. John's loving kindness and fortitude; his patient endurance; his smiling

the Faith he gave us will live on forever answers to our solicitous questions about his

and ever. health, "I'm feeling fine," or when the pain

was worse, "So-so!"; his brave humor-calling the radium needles in his tongue his

JOHN P. STEARNS phonograph needles. His only impatience was Bahai Pioneer to Quito, Ecuador when he thought we were doing too much for

BY EVE B. NICKLIN him. We all wished we could do much more. "Oye beloved of the Lord! The greatest John came to Lima from Quito, Ecuador,

of all things is the protection of the True just a few days before Christmas 1943, to

Faith of God, the preservation of His Law, enter the Institute de Radioterapia. After

the safeguarding of His Cause and service months of treatment, once coming very unto His Word." near to death, he recovered miraculously.

Leafing through the pages of some of He then went into business with Mr. Ray 'Ali-Muhammad Nabili, President of the National Spiritual Assembly of India and Burma of 1944-1941, died in Ilirmin, Persia, in 1941.

Betts, manager of the Cremica. It was because of this association with John that Ray This cable from the National Spiritual

cause of this association with John that Ray Assembly of the Bahais of the United States

becdme a confirmed believer in the Bahi'i and Canada came to comfort our hearts:

Faith. (:Accept) our heartfelt

sympathy (for the)

The men with whom he worked spoke grlevous loss (of this)

self-sacrificing Bah4'i

of John as a quiet man, a man who con- pioneer, John Stearns. His

death lights one

stantly sought divine direction in the daily more spiritual beacon

illuminating (the)

performance of his duties, a man whose life path (to) unity (of the)

Americas (in)

was a testament to his convictions. Baha'u'llih's Revelation."

John wanted to live, making great plans

for the future, but his destiny was not this

physical work, hut a freer, fuller work in SULTAN N ~ K - P ~

N

the world beyond. Soon it became evident Sultin Nik-A'in was born in

Yazd, Persia,

that his ailment was returnmg, and he passed and although his father was a

Bahi'i, he was

away November 7, 1944. With simple Bah6'i a staunch Musl~m during his

early years.

ceremony we, his Bahl'i friends and business When he came of age, he

accepted the Cause

associates buried him in the British cemetery and was enabled to render it

valuable servhere in Lima, Perk Now, his helpfulness and ices. He was

President of the Bahl'i Spiritual

his prayers live on, not only in memory we Assembly of Yazd for a period

and was

believe, but in actuality, pervading two alleged to be the leader of the

friends in the

South American countries. case wherein they were unjustly

accused by

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

Oglesby

the enemies of the Cause and thrown into his wife heard the Bab6'i

Message and shortly

prison in Yazd and at Tihrln, for a period thereafter accepted it. They

studied under

of five years. He was acquitted once during the tutelage of Mr. and Mrs.

Harlan F. Ober,

this period but the enemies of the Cause and during the annual

convention of 1917

exerted every effort until they succeeded in held in Boston, received a

great confirmaputting him again under chains. tion.

When he was set at liberty he emigrated Mr. Oglesby was an able and active advocate of the Faith in Baluchistan in obedience to the dictates of the Faith. In his life, he sincerely followed the instructions of the Guardian to the general body of the friends in Persia. In conjunction with other Baha'is of Quetta he succeeded in establishing an Assembly in that centre in the year 1900 of the Baha'i Era and in purchasing a building to serve as the local Haqiqatu'l-Quds. He died at Quetta of heart failure on the 27th May, 1944 and was buried there. His insight, courage and fairness made him outstanding. His influence both in the Baha'i Cause and in his daily work, was for unity and peace. Through his position he had the opportunity of meeting many people of all walks of life. He was kind to all and forthright in his statements and was continually engaged in offering the Baha'i Message. Although he was unable to take so long a journey, Mr. Oglesby sent his wife and daughter to visit the Sacred Shrines on Mt. Carmel. They were the third and fourth among the Baha'is of the colored race to make such a journey from the West, and enjoyed the privilege of meeting the Guardian, as the two former visitors had in 'Ahdu'l-Bahá. The devotion and sacrifice of this pilgrimage, as is true of all such sacrifices, were the means of releasing great spiritual forces which strengthened the bond of race unity, a phase of the teaching work in which they were most active.

One of the brightest memories of his life was a motor trip, in which he was accompanied by Mrs. Oglesby and two of his white Baha'i friends, to attend the Convention in Wilmette. Social gatherings and

meetings for the promulgation of the Faith were arranged in many cities both on the journey to Wilmette and on their return to Boston.

Mr. Oglesby was for nearly fourteen years a member of the Spiritual Assembly of Boston, Massachusetts. In this capacity, and Mrs. Esther Tobin also as a delegate to the Bahá'í National Conventions, his services were always constructive, always touching the heights of reality. 1863-1944

From his first confirmation, he became aware of the tremendous spiritual power in Mrs. Esther ("Nettie") Tobin, who will ever be remembered as the one inspired to find the dedication stone of its service. Through his devotion he became the first Bahá'í eloquent, and his radiant face and impassioned utterances will long be remembered. House of Worship in the Western World, ascended to the Abhá Kingdom April twenty-eighth, 1944. On October Memorial services were held in Boston after the year previous she ninth of the year previous she his death on May 19, 1945. The tributes paid commemorated her eightieth birthday. to him by his associates were most illuminating and revealed the esteem in which he was Mrs. Tobin was born in Detroit, Michigan, and lived there until held. The hearts of many who were present and lived there until shortly after the death of her husband in 1892. She were attracted by the inspiring Bahá'í service. Chicago with her two small sons, then moved to John and Harold, and her half-sister During the winter of his life he was beset with many illnesses, losses, and afflictions of various kinds. At first she had a difficult time supporting her family by means of dressmaking. self and family by means of dressmaking. and trials, but attained the bounty of divine spirit of deprotection. There are many who will miss Although extremely busy, her faith in prayer became a termination and him in this world; more will welcome him silver lining to the clouds of worry and despair. Daily she prayed on the Shiing Shore. for spiritual gnid-

THE B A H A ' ~WORLD

ance in meeting her many problems with her Worship now stands. Two boys assisted in little ones. getting the stone to the top of the hill.

Mrs. Tobin felt that her prayers had been answered when she met Paul K. Dealy, one site in 1912, to dedicate the grounds, He of the early believers in the Bahi'i Faith in saw this stone, and when a hole had been dug America. She recognized his great faith and by representatives of many nations, He had spiritual power as a teacher. After attending it placed therein, and it became the object his classes she was convinced that Bah6'u'ILh around which the ceremony of dedication of was the "Son of Man" and the "Lord of the the Temple site revolved. Vineyard" promised by Jesus Christ, and the following that Event and "Everlasting Father," the "Prince of Peace" the building of the Temple, the stone was promised by Isaiah to come in the "latter finally imbedded in days." She not only accepted the Bah6'i the cement floor of the basement a t the spot Message, but wanted others t o hear the glad- where 'Abdu'l-Bahl dedicated it. tidings of the fulfillment of that great sacred place and gazes Event. at the unpolished, rough piece of natural

Regarding the finding and delivery of the rock and remembers its signiificance coupled dedication stone: according t o her nurse'\$ for with the greatness of the One Who blessed three and a half years before her departure, it by Ilis Word and Presence, one gratefully

A h . Tobin mentioned the following: effort of the humble 'ecalls the faith and

One day while sitting alone and busy with soul inspired to bring it there for that unique dressmaking in the home of one of the be- and remarkable occasion. lievers, she heard a voice questioning, "Do you believe in immortality?" She replied, "Yes, I do." The voice said, "Then, get a

MISS MARY
LESCH

BY ALBERT WINDUST

stone." A few days later the voice again came, but louder than before, "Do you believe in immortality?" Again she replied, remembered for her service to the Bahá'í Cause, during the years from 1910 to 1922, quest. Again the voice came a third time in America. This was a service without remuneration rendered outside the time spent and commanded her to obtain a stone. She began looking around and was inspired to go to a place where a building was under construction. Here the contractor, after hearing her request, told her to select any stone she wanted. She chose a very large one and continued until she found a suitable one. In 1911, the Star of the West advertised to the foot of the hill on which the Baha'í Temple of twenty-six publications of the Faith. Some time later an edition of The Bahá'í Proofs, "Mrs. Tobin told me of the incidents mentioned by Mirza Abu'l-Fadl, and an American friend attended when 'Abdu'l-Bahá arrived in Chicago she presented Him with a bouquet of white roses and some answered questions, were some grapefruit. He requested one of His attendants added to the list handled by Miss Lesch. By to save the seed from the latter to be planted at His the year 1919 her capable management had home in Haifa. She also contributed for the Shrine accumulated enough funds to undertake the of the Baha'í on Mt. Carmel. 'Abdu'l-Bahá promised that Mrs. Tobin, with her whole family would be publication of the

Addresses of 'Abdu'l-Bahl, bleosed."-Gertrude Triebnnsser, nurse to Mrs. Tobin delivered in America in 1912.

during her long illness. The editing of this work of over five

IN MEMORIAM

Mary Lesch

hundred pages was entrusted by 'Abdu'l-

this mortal world to the eternal realm. .

Bah6 to Howard MacNutt of Brooklyn, and That drop has hastened to the limitless ocean

printing and binding was done by the under- and that wandering bird has flown to the

signed. During the period of production shelter and nest of the Supreme Concourse.

word was received from 'Abdu'l-Bah6 to Thou shalt find him at the effulgent gathename the compilation The Promulgation of ing in the Kingdom of Mysteries."

Universal Peace. This was a fitting climax In response to a message reporting the

to a decade and more of service to the Faith, passing of Mary Lesch on March 24, 1941,

and a splendid memorial to her who rendered the Guardian cahled as follows: "Deeply

it. grieve passing of

indefatigable, staunch pio-

Mary Lesch was the sister of George Lesch, neer of the Faith in the Day of the Coveone of the beloved early believers, and Sec- nant. The record of her services imperishretary of the House of Spirituality in Chi- able, her reward gear in the Abhi Kingcago, who died in 1918. In a Tablet to Miss dom."

Lesch, 'Abdu'l-Bahb wrote: "Do not grieve May her spirit rejoice forevermore within

for thy dear brther who has ascended from the Eternal Realm!

IN MEMORIAM

Jamil I s f i h k i , April 1910-June, 1944. Jamil Isfh6ni passed away in Haifa after a sudden severe illness. He was the younger son of Mirz6 'Au6yatu'- ll& bf6h6ni who visited the United States many years ago and will be remembered by American and Persian pilgrims alike.

Mrs. Judson M. Saunders, New Haven, Conn. Mr. Hugo Taylor, Cincinnati, Ohio
Mr. Augustus T. Sawyer, Fitchburg, Mass. Mrs. Lloyd Tew, Burlingame, Kans.
Mr. Joseph Scanes, Toledo, Ohio Mrs. Carolyn Thornhiill,

Cleveland, Ohio

Mr. B. W. Schueider, Richmond Highlands, Mr. Jonathan Trumbull, Arcadia,
Calif.

Wash.

Mrs. Carlos Van Bergeu, Newark, N.

J.

Mr. Edward Schwarz, Chicago, Ill. Miss Anna E. Van Blarcum,
Montclair, N. J.

Dr. E. D. Shaw, Aberdeen, Wash. Mr. I. R. Van Valer, Irvington, N.

J.

Miss Elizabeth Slappy, St. Augustine, Fla. Mrs. Gertrude H. Weeks, Portland,
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Mr. John Stahlheber, Baltimore, Md. Mrs. Clara Wenzel, Milwaukee, Wis.

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Mrs. Rose N. Steinecke, St. Louis County, Mrs. Florence Etta White,
GreenviUe, S. C.

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Mr. Charles E. Wilkes, Urbana, Ohio

Mrs. Emma B. Stott, Los Angeles, Cal. Mr. Getardus T. Williamsen, Kansas
City

Mrs. Robert Sully, Buffalo, N. Y. Mr. Edward H. Young, Washington,
D. C.

Mr. Samuel Taft, Boston, Mass. Mrs. Gertrude Zollinger, Toledo,
Ohio

— In Memoriam (Used by permission of the curator)