

THE BAHÁ'Í WORLD

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III

IN MEMORIAM

AN ACCOUNT OF THE SERVICES OF SIYYID MUŞTAFÁ RÚMÍ

BY ABBASALI BUTT

Siyyid Muştafá belonged to a noble family of **Baġhdád**, **Íraq**. His father had settled in Madras. When Sulaymhn **Khán Ilyás**, popularly known as **Jamál Effendi**, the first **Bahá'í** teacher sent by **Bahá'u'lláh** to India in 1875 arrived at that town Siyyid Muştafá was in his early twenties. He was very spiritual and very careful in the observance of his religious duties. The moment, therefore, he came in contact with the commanding personality of **Jamál Effendi**, he was attracted to him. He sat and listened to his talks which presented religious truth from quite a different angle from that in vogue at the time. He was convinced and enamoured of this new Revelation and when **Jamál Effendi** left Madras he accompanied him and travelled with him throughout India and Burma.

On reaching Burma in 1878 he left the company of **Jamál Effendi** and settled in Rangoon where he married in a well-to-do Indo-Burman family of traders. His brothers-in-law were all very prosperous and he joined them in their business.

Prior to the arrival of **Jamál Effendi** in Burma, another Persian youth from **Shíráz**, **Hájí Siyyid Mehdi**, had settled in Rangoon and had married in a rich Persian-Burman family. Although he was from a **Bahá'í** family, being alone and not very learned, he was quiescent. When **Jamál Effendi** came he found support and rendered every possible help to that teacher of the Divine Faith. **Jamál Effendi** succeeded in establishing two **Bahh'í** groups, one in Raugoon and the other in Mandalay. Siyyid Muştafá who was an erudite scholar and knew Muslim theology very well, followed up his teacher's work and under the direction of 'Abdu'l-Bahá succeeded in developing those

Bahá'í groups into full-fledged spiritual 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 in 1910 the link connecting him with worldly affairs broke abruptly. The firm of which he was a partner failed, and, soon after, his wife died. He was now once more entirely detached and he devoted his whole time to the service of the Divine Faith. In 1899 he carried to the Holy Land, with other **Bahí'is**, the marble casket made by the **Bahí'is** of Mandalay for the Holy Remains of the Bhh. He was received by 'Abdu'l-Bahá most graciously and was the recipient of special favours.

Besides consolidating the centres at Rangoon and Mandalay he was assisted to establish a new centre in Daidanaw, a village in the township of Kungyangoon. It so happened that the headman of Daidanaw was embroiled in some legal case and he was in trouble. In the court of Rangoon when his bail application was admitted there was no one to stand surety for him because he was a stranger to the place. One of the **Bahh'is** of Rangoon, 'Abdu'l-Karim by name, happened to be in the court. He at once offered himself and another friend as sureties for the headman. This impressed the headman and his companions and they inquired of 'Abdu'l-Karim to which Faith he belonged and when told of **Bahá'u'lláh** and **Hi** Great Message they evinced a great desire to hear it in detail. They were brought to Siyyid Muştafá who convinced them about the truth of the new Revelation. The headman and his party went back to their village and related their unique experience to the people. The elders of the village held a consultation and decided to invite Siyyid Muştafá to their village to teach them the new Faith of God. Siyyid Muştafá did it in his own convincing manner and the whole village embraced the Cause en masse. Siyyid Muştafá set about

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Siyyid Muṣṭafá Rúmí of Burma, named by the Guardian as one of the Hands of the Cause of Bahá'u'lláh, contributed his imperishable services from the year 1875, when he embraced the Faith through the inspired efforts of Jamhl Effendi, the first teacher sent to India by the instruction of Bahá'u'lláh. He was nearly ninety-nine years old at the time of his tragic death at Thingagyun.

bettering the lot of these people. With financial aid from Rangoon Baha'is he started a school in the village and translated many important books such as the "Book of Íqán," the "Hidden Words" and "Some Answered Questions," into Burmese for their edification. He supervised the translation into Urdu of "Maoála-i-Sayyáh" which was printed under the title of "Bábul-Hayát." He compiled in Urdu "Almayarus-Sahih" (The True Criterion) which proved a great aid to Baha'i teachers in India. In addition he translated into Burmese "Baha'i Prayers" and wrote "Lessons in Religion" in that language. In 1911 when a religious conven-

tion was held at Allahabad and leaders of various religions were asked to speak on their religious ideals, Siyyid Muṣṭafá wrote a thesis on the Bahá'í Faith, which our ever dearly remembered brother the late Mr. Rangnath Narayanrao Vakil read at the convention, and was freely distributed among the mixed audience. The thesis told the people of India in plain words the history and the teachings of the Bahá'í Faith for world religion and incidentally showed that the differences in the various warring communities of India could not be eliminated unless religion and politics were stopped from meddling with each other's affairs.

Siyyid **Muṣṭafá** had a very sweet temper. He was an erudite scholar and knew the religious books of the Jews, the Christians, the Muslims and the Buddhists. He had a talent for bringing out their teachings in the light of the Bahl'i Message in his own sweet way and in such a convincing manner that a beginner became enamoured and convinced. He might not, for woddly considerations, join the Bahi'i Fold; but he knew for certainty in his heart of hearts, that no other Faith could redeem the world at the present time of the ills that had beset it.

Throughout his life Siyyid **Muṣṭafá** served the Cause of humanity by showing the people the true path of felicity and salvation as taught by **Bahá'u'lláh** and many were the souls that found the elixir of life at his hands. Siyyid **Muṣṭafá** had a unique capacity that most teachers lack. He was a great administrator. He would not only teach his beginners but would lead them to form themselves into a group and thus lay the foundation of a Spiritual Assembly, the first unit in the New World Order of **Bahá'u'lláh**. Power to teach and power to organize are two chief capacities which make a perfect Bahl'i teacher and Siyyid **Muṣṭafá** possessed both in abundance.

Siyyid **Muṣṭafá** passed the two greatest tests which confronted every person who claimed to be a Bahi'i. On the occasion of the Ascension of **Bahá'u'lláh** when the **Náqidin** spread their nefarious propaganda which had its ramifications in **Bombay** and in other **Bahá'i** centers in India, Siyyid **Muṣṭafá** stood valiantly for the Covenant of God and so firmly countered their efforts that it was not only prevented from spreading outside the area of **Bombay** but was driven out of that city also.

Again, when in 1921 **'Abdu'l-Bahá** passed to the Supreme Concourse and according to His last "Will and Testament" **Shoghi Rabani** was appointed the first Guardian of the Cause of God and the **Náqidin** had once more started their efforts by bringing in quotations from the "Aqdas," Siyyid **Muṣṭafá** stood like a mountain and vigorously taught the friends to follow the "Will and Testament" of the great Master, showing them from the writings of **Bahá'u'lláh** that the **Náquíz Akbar** had forfeited his privilege by

disobeying the Commandments of **Bahá'u'lláh** so explicitly given in the "Book of Covenant."

Siyyid **Muṣṭafá** visited the Holy Land twice during the time of **'Abdu'l-Bahá** and once after His passing. He was loved by the great Master and was the recipient of many loving tablets from Him. Siyyid **Muṣṭafá** was entirely detached from the world and what it contains. He 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 beloved Guardian loved and appreciated nothing but work and service for the Divine Faith and be worked and worked for it day and night unmindful of his health or welfare. He was about 99 years of age at the time of his death but his spiritual being was as young or even younger than the spirit of a youth of 22 years. If he heard that there was an inquirer he would walk long distances and visit the inquiring soul and many a time he succeeded in scraping away the dross and bringing out the reality buried beneath the litter and rubbish of tradition and imitation. His method was to make the inquirer, in the first instance, self-sufficing in his search for the truth. He would remove his doubts about his capability to understand religions subjects. He would eliminate from his mind the attitude of dependence upon so-called religious leaders. He would then lead him to sift out the truth from the motley of dogmas and man-made beliefs inherited from the ancestors. He would build his argument on the knowledge of the inquirer and convince him of the Truth proclaimed by **Bahá'u'lláh**.

The beloved Guardian's cablegram is a fitting tribute to a life spent in the service of the Divine Faith of **Bahá'u'lláh**. The cablegram runs:

"Hearts griefstricken passing Supreme Concourse distinguished pioneer Faith **Bahá'u'lláh**, dearly beloved staunch high minded noble soul Siyyid **Muṣṭafá**. Long record his superb services (in) both teaching (and) administrative fields shed lustre on both heroic and formative ages (of) Bahl'i Dispensation. His magnificent achievements fully entitle him join ranks (of the) Hands of (the) Cause (of) **Bahá'u'lláh**. His resting

place should be regarded foremost shrine (in the) **community** of Burmese believers Advise holding (of) memorial gatherings throughout India (to) his imperishable memory. Urge Indian (and) Burmese Bahhís participate construction (of his) tomb. Cabling three hundred pounds (as) my personal contribution (for) so praiseworthy (a) purpose."

SHOGHI RABBANI

HENRIETTA EMOGENE MARTIN
HOAGG
1869-1945

BY ELLA GOODALL COOPER

"Emogene," as she was familiarly known to the Bahá'ís, passed away December 15, 1945, after more than forty-seven years as an active national and international Bahá'í teacher. She was born in the small California mining town of Copperopolis on the 27th of September in the year 1869. Her father, Dr. Martin, having died when she was very young, and her mother having remarried, she went to live with an aunt and uncle, Mr. and Mrs. William Henry Wright, in San Francisco, where later she was graduated from the Irving Institute, a select boarding school for young ladies of those days. In her early twenties she married John Ketchie Hoagg, who died in San Francisco in 1918.

A few years after her marriage Emogene went to Europe to pursue her musical studies, remaining there several years. Upon her return to California she visited at the home of a family friend, Mrs. Phoebe Apperson Hearst, in Pleasanton, and it was there, in 1898, that she first heard of the Bahá'í Faith. Dr. and Mrs. Edward Christopher Getsinger had come from Chicago hoping to interest Mrs. Hearst in the new Revelation. Emogene was so attracted by Mrs. Getsinger's earnest manner that she sought daily lessons with her, resulting in Emogene's instant acceptance of the Faith. Concerning this she wrote:

"My interest augmented from lesson to lesson. The first commune, 'O my God, give

me knowledge, faith and love,' was constantly on my lips, and I believe those Words from the Fountain of Eternal Light awakened my soul and mind to a faith that has never wavered."

In this way Emogene became the first confirmed believer in California.

Mrs. Hearst herself had been deeply impressed by the Bahá'í story and decided to include in the Egyptian tour she was planning for the fall of that year a special trip to 'Akká to see 'Abdu'l-Bahá and further investigate the Revelation. Emogene accompanied Mrs. Hearst as far as Paris and then proceeded to Italy to continue her vocal course. At Milan, in 1899, she received her first Tablet from 'Abdu'l-Bahá in acknowledgment of her letter of acceptance of the Faith which she had written before leaving California. However, it was not until November, 1900, in company with Mrs. Helen Ellis Cole, of New York, and Miss Alma Albertson, that she had an opportunity to visit 'Abdu'l-Bahá. Those fourteen days at 'Akká and Haifa were her "spiritual baptism." Afterward, at 'Abdu'l-Bahá's suggestion, she spent a month in Port Sa'id in order to study the Bahá'í interpretation of the Bible with the renowned Persian teacher, Mírzá Abu'l-Faḍl. Of that period Emogene wrote:

"I knew no one at Port Sa'id and met none but Bahhís during my stay there; but I was not lonely for I was treated as a sister by the kind friends. For four weeks Mírzá Abu'l-Faḍl received me at the home of Nur'u'llah Effendi twice a day, morning and evening, and gave me such explicit instruction on the Bible that for the first time this Book became an open page. It was not without difficulty that I got the explanation. Sometimes Nur'u'llah Effendi would give me the meaning in Italian, and at other times Ahmad Yazdi Effendi would translate into French. Then I would put their words into English. After about two weeks Anton Effendi Haddad was sent to Port Sa'id, and he translated directly into English. Almost every evening five or six of the Bahá'í brothers would meet with us to hear Mírzá Abu'l-Faḍl's explanations. Those were won-

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Mrs. Henrietta Emogene Martin Hoagg

derful days,—to think that I, an American woman, was able to meet with these Bahá'í brothers of a different nationality and in a foreign country, and to feel so perfectly at home, just as though I had been with my own family! Probably to them it was yet a more novel experience to be able to meet with an unveiled sister. All this has been brought about by the power of Bahá'u'lláh. I was still at Port Sa'id at Christmas time and was honored at dinner by the presence of Mírzá Abu'l-Faḍl, Aḥmad Yazdí Effendi and Anton Effendi Haddád. Dear Mírzá Abu'l-Faḍl did not wish to go into the large dining-room at the hotel, so we had a private room and he entertained us by relating Bahh'i incidents in his life."

This intensive study was the beginning of Emogene's long labor of love, an exhaustive compilation titled "The Three Conditions of Existence: Servitude, Prophethood, and Deity," which was not finished until shortly before her death.

Going back in January, 1903, to California, where occasional Bahá'í meetings had been held in the Oakland home of Mrs. Helen S. Goodall and her daughter, Emogene joined with them in establishing regular weekly gatherings. Then, during the absence of Mrs. Goodall and her daughter on a visit to 'Akká in 1907 and 1908, she carried on the meetings in her own home, and in addition started a second weekly group especially for study.

In the absence of Mrs. Goodall in November of 1907, Emogene represented California at a consultation meeting in the home of Mrs. Corinne True in Chicago. Nine communities responded to the call for the purpose of initiating the Bahá'í Temple work. Mrs. True has recorded: "Emogene's flaming spirit of devotion was one of the pioneer pillars to accomplish that great step in the progress of the Faith in this country."

The intervening years until the end of the First World War saw Emogene in divers

places from California to Washington, D. C., and even to Italy, Egypt and the Holy Land.

When the Teaching Tablets of 'Abdu'l-Bahá reached the United States Emogene felt an urge to go to Alaska. Receiving a cablegram of confirmation from 'Abdu'l-Bahá, she was encouraged to undertake the long and difficult trek in the cold North.

No doubt the most unique of her many teaching endeavors was this one made with Miss Marian Elizabeth Jack of New Brunswick. From San Francisco, in July, 1919, they took steamer to Nome and St. Michael, reaching those ports on the 26th, thence up the Yukon River to Fairbanks, on to Dawson and Whitehorse in Canada, down to Skagway and Juneau in Alaska. Then Miss Jack remained in Juneau while Emogene alone, in September, made the circuit by water over to Cordova, Valdez, Seward and Anchorage, all of which places gave her excellent newspaper publicity.

The long, leisurely trip up the Yukon aboard the "Julia B" was filled with amusing happenings as well as excitement. To begin with, all of Emogene's baggage, except one suitcase, had been accidentally left behind in Seattle, hut, as noted in her diary:

"Extra wraps and even Indian moccasins will be loaned by the Captain, sweaters by the Purser, and all sorts of things are convertible into necessary robes for the night. The freedom from worry about baggage is a noticeable feature of our travels; in fact, this is a splendid region in which to practice not thinking about what one wears and what one eats."

Everywhere along the route Emogene and Miss Jack had met the dwellers in the towns and Indian villages, either on the pier if the stop were a short one or, if longer, in the hotel lobbies, dining-rooms, lodge halls or movie theaters, which latter would sometimes run slides announcing a Bahá'í talk. Miss Jack would set up her easel anywhere and begin sketching. She made friends through her smiles and merry quips, and Emogene would soon introduce the subject of the Bahá'í Revelation. Where public lectures were given pamphlets would be distributed, and usually an ice cream "party" would follow at the drug store or in a private home.

At Ruby they held an impromptu meeting on the sidewalk.

At Tenana the Message was given to a Chinese who owned the restaurant where they had their meals. Mr. Lee asked for literature, and to every patron he would hand a pamphlet, saying: "This is very good. You read. Do you lot of good."

At Cordova Emogene wrote in her diary: "While I gave only one public talk, the whole town was astir with the Message. . . . It really rejoices one to know that the hearts are being prepared so opportunely, and that all we have to do is to lend our services."

"Some of the women at Anchorage helped to arrange talks at the Women's Club, the City Club, before the Pioneers (women and men), also at the picture show, and the High School Auditorium. They thought it was wonderful to travel and teach without taking pay, and that it was a privilege to hear the addresses. I stand in awe at the power of the Spirit that will provide these means and opportunities."

Emogene returned to Juneau December 21st. Notwithstanding the Christmas holidays, a series of dinner and teaching engagements ensued at many private homes and, on the evening of the 30th, she spoke at a public meeting in Odd Fellows Hall. On New Year's Eve she and Miss Jack attended the reception given by Governor and Mrs. Riggs.

Late that same evening Mrs. Georgia Grayson Ralston, of San Francisco, arrived from New York in order to accompany Emogene on some short trips out of Juneau. After a hurried jaunt to Sitka, Wrangell and Ketchikan, fraught with near disaster due to inclement weather and severe storms, they retraced their steps to Juneau, and at the invitation of the Mayor held one public meeting in the City Council Chambers.

During their stay in Sitka it was the Greek holiday season, with a dance every evening. Since they could, therefore, not obtain a hall, Mrs. Ralston wondered what they could do. Nothing daunted, Emogene replied: "Well, if we cannot get a hall on account of a masked ball, we will go to the ball. There we are sure to see everyone, and some may be willing to listen to us." Not

only did they go to the ball, but they did interest a number of persons and, moreover, they were invited to be two of the five judges of the best sustained character of the evening.

At Wrangell they had two meetings in Van Atta's Barber Shop. The proprietor was a devout Bible student and offered his shop for meetings "any evening after 8:30 and on Sunday afternoons."

As they were about to leave Wrangell, Judge Thomas presented to each of them a little pin made of Alaska gold, at the same time thanking them for having "brought much to him in the Teachings."

In a letter from Wrangell to a friend in Washington, D. C., dated January 15, 1920, Emogene wrote:

"One must adapt the way to the needs, and the main thing is to have the people learn about the Faith. . . . I know I shall miss the pioneer spirit of Alaska. I certainly like it here."

From Juneau Emogene and Mrs. Ralston began the homeward journey, sailing February 24th from Vancouver for San Francisco.

Though Emogene was not the first Bahá'í teacher to visit Alaska and spend some time there, she was truly a pioneer in the sense that she opened new territory and sowed the seed for future garnerers.

Her entire tour of Alaska, by boat and rail, covered eight months and a total of more than six thousand miles, not including the sea voyage from San Francisco to Nome.

Almost immediately Emogene left for Italy, later for Haifa, but was back in Italy by November of 1920. In 1921, at Naples, she met Mr. and Mrs. Stuart W. French, who were en route from California to see 'Abdu'l-Bah. When they returned to Italy they went with Emogene, according to 'Abdu'l-Bahá instructious, to Rome and Florence to call upon those whom she had interested in the Faith, and for several successive years their paths crossed in various parts of Europe.

In 1928, at Miss Julia Culver's earnest plea, and with the approval of Shoghi Effendi, Guardian of the Bahá'í Faith, Emogene went to Geneva, Switzerland, to assist in conducting the affairs of the International Bahá'í

Bureau.' Under her efficient supervision the Bureau was soon functioning smoothly, and in 1930 she and Miss Culver were elected joint treasurers. Capable co-workers they had in Mrs. Anne Lynch and Miss Margaret Lentz, who selflessly served many years.

Shoghi Effendi, in 1931, summoned Emogene to Haifa for the purpose of typing the voluminous manuscript of "The Dawn-Breakers" which he was then translating into English from the original Persian. Upon completing that arduous and important task she returned to Geneva and remained there until 1937.

Then, in the United States again and under the direction of the National Teaching Committee, Emogene traveled through the Middle West and South, to Green Acre in Maine, to the Louhelen Bahá'í School in Michigan; and, when Shoghi Effendi inaugurated the Seven Year Plan for the American Bahá'ís, she entered enthusiastically into chat campaign. In 1940 she accepted an assignment to Cuba, under the Inter-America Committee, for 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 translated Bahá'u'lláh and the New Era, the Hidden Words, and other Writings, into Italian; helped Miss Margaret Lentz with her translation of the Kitáb-i-Ahd, and the Will and Testament of 'Abdu'l-Bahá, into German; and assisted Mme. Rao with the French translation of Bahá'u'lláh and the New Era.

Following the Cuban mission, Emogene had a few months' rest in California, also with friends in Cleveland, Ohio, and in Washington, D. C. She was thus able, in May, 1944, to attend the Thirty-Sixth Annual Convention of the Bahá'ís of the United States and Canada at Wilmette, Illinois, and the Bahá'í Centenary commemorating the one-hundredth anniversary of the birth of the Bahá'í Faith. Returning to Washington, she had expected to start on a teaching trip to Green Acre, Montreal, and Florida; but, because of rapidly failing health, she instead retired to her home in Charleston, South Carolina. Yet she was not idle. Whenever

*See *The Bahá'í World*, Volume IV, page 257, for a "Short History of the International Bahá'í Bureau in Geneva, Switzerland," by H. Emogene Hoagg.

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she could sit up, she applied herself painstakingly to the completion of her Compilation, from her bed she taught the visitors who called upon her, and to the end she was a tireless worker in the Bahá'í field.

Emogene was in her seventy-seventh year at the time of her death. Upon receiving the announcement, Shoghi Effendi cabled the National Spiritual Assembly:

"Deeply grieved passing (of) staunch, exemplary pioneer (of the) Faith, Emogene Hoagg. Record (of) national (and) international services unforgettable. Reward (in) Abha Kingdom assured (and) abundant."

Emogene during her illness had been lovingly cared for by Miss Josephine Pinson of Charleston, the dear Bahá'í friend to whom Emogene had intrusted the manuscript of her hook, with the request that she type it for publication. Of those last hours Miss Pinson penned a beautiful account which she sent to Emogene's relatives and intimate friends, with the further information that her body would rest in Magnolia Cemetery in Charleston. Briefly, Miss Pinson wrote:

"The joy with which Emogene announced her imminent departure cannot be described in words. All my experiences connected with her sickness and passing are very sacred to me, and I feel it was a great privilege and blessing to have been the one to serve her in her last days. But her glorious departure overshadows all other sentiments, and I wish all could have shared it with me. She wore an expression of supreme happiness until she was freed from the cage of this world."

Letters from many friends have borne witness to the extraordinary qualities of Emogene's mind and spirit. A few excerpts follow:

Mrs. Corinne True, of Wilmette, Illinois, wrote:

"Emogene was always such a vital character, full of doing things for others, and never considering herself."

Miss Agnes Alexander, of Honolulu, wrote:

"Emogene was one of the glorious souls of the early days of the Faith who stood firm in the Covenant of her Lord."

Mrs. Kathryn Frankland, whose home is in Berkeley, California, wrote:

"Whenever and wherever we were together, whether she were sick or well, Emogene was always engaged in research for her Compilation, which was her very life. . . . 'Abdu'l-Bahá loved her very much, and His daughters simply adored her, for her sense of humor always buoyed them up in times of depression."

Mr. George Orr Latimer, of Portland, Oregon, wrote:

"I would say that one of Emogene's outstanding qualities was her firmness in the Covenant; another, the clarity of her teaching, both in the early days of the Faith in America and when she was instructed, by the Guardian, to teach the Baha'i Administrative Order to believers young in the Faith and so bring them close to the spirit of 'Abdu'l-Bahá."

Mrs. Stuart W. French, of San Marino, California, wrote:

"When I take up a copy of 'The Dawn-Breakers' I think of Emogene's eager fingers typing word for word that wonderful book, striving to approach that spiritual energy which always actuated the Guardian and which he longed to see in others. . . . Her loyalty and devotion, generosity, modesty and, above all, her deep penetration into, and brilliant explanations of, the Revelation, were a priceless bounty to those who studied with her."

Mrs. Anne Lynch wrote from Geneva, Switzerland, where she is still serving at the International Bahá'í Bureau:

"How much Emogene suffered physically, and how her spirit always remained unbroken! How many of us owe to her our spiritual training!"

Miss Margaret Lentz, at present in the United States, wrote:

"One afternoon at the International Baha'i Bureau in Geneva, when we were entertaining our little group of Baha'i students, and also some guests from out of town, Maria, a young woman from the Balkans whom Emogene had attracted to the Faith with patient and loving teaching, was sitting in the reception room downstairs, just having finished smoking one of her innumerable cigarettes. When Emogene came down shortly before the arrival of the guests, she was shocked by the odor of the smoke. And

what did she do! Did she send Maria away? No! She fetched some attar of rose and sprinkled it on Maria lavishly. And lo and behold, no smoke could be sensed any more, only the most lovely fragrance of roses!"

Miss Josephine Kruka wrote from Havana, Cuba:

"Our glorious Faith has lost a most profound teacher. Emogene tried her best to make us realize that much of our understanding we must get through the heart, that we must study and meditate. She had the greatest passion for studying the Teachings and imparting them to others. Indeed, she used to say that she never felt well except when she was teaching."

Mr. Philip G. Sprague, of New York, one of the younger generation of Bahá'ís, wrote:

"Emogene's passing was a real blow to me, because I had been very close to her for many years. She was a great believer, and I think almost had more strength of character than anyone else I have ever known. I have never known any other person to have such adaptability and determination in meeting the problems of life."

Another tribute was from Mr. Charles Mason Remey, of Washington, D. C..

"Emogene's virtues were many. Perhaps her outstanding human virtue was her keen and most delightful sense of humor. This never failed her and was a constant source of pleasure and joy to all who were near her. . . . She went deeply and penetratingly into the Teachings as but few others have done. This made her a Bahá'í teacher of Bahá'í teachers! I feel that her chief contribution to the Faith in this country was her teaching among the believers themselves. Many had their beliefs and understanding vastly deepened by Emogene."

The foregoing appraisals afford an insight into Emogene's dominant traits of character. Many more could be mentioned; for instance, her extreme fondness for animals and insistence that they be treated kindly and never abused.

A strong sense of justice was a virtue Emogene possessed in large measure. In all her years of association with the Bahá'í women of the Orient she did not reconcile herself to the restrictions under which they were obliged to live, for she believed they

were entitled to the same privileges the women of the Occident enjoy. One of her cherished dreams was to be able to share in the building of a Bahá'í school for girls on Mt. Carmel.

In a precious Tablet from 'Abdu'l-Bahh, which Emogene always had with her, occur these several verses as translated by Anton Effendi Haddad:

"O thou who art rejoiced at the Glad Tidings of God!

"I received thy last letter in which thou showest thy wistful consent to the good pleasure of God, thy resignation to His Will, and thy evanescence in the way of His wish.

"O maid-servant of God! I assuredly know thy spiritual feelings, thy merciful thoughts, thy firmness in the Cause of God, and thy straightforwardness in the Testament of God.

"It is incumbent upon thee to have good patience and to endure every grave and difficult matter. Patience is one of the gifts of God, an attribute of the elect, and a mark of the righteous.

"I supplicate God to bestow upon thee a power and a blessing to enable thee to guide sincere servants and devoted maid-servants to enter the Garden of El-Abha. This is better unto thee than that which is in existence in this world of creation. This is a fact!

"Be tranquil because of My love to thee and My prayers for thee, and rejoice at all times and under all circumstances.

"O maid-servant of God! How excellent is that sentence thou hast written in thy letter: 'It behooveth me to eliminate self (or egotism) so that I will not desire anything but the Will of God.' How good is this prayer, and how beautiful is this invocation. Aught else beside this makes it impossible for man to be confirmed by the abundance of the gift of God; neither will he succeed in becoming an humble and submissive servant or a laborer in His Great Vineyard.

"May salutation and praise be upon thee!"

Such were the creative words addressed to Emogene by 'Abdu'l-Bahá as long ago as 1902. Like fertile seeds, sown in the pure soil of her heart, watered by her conviction, and warmed by the sunshine of His love,

they brought forth their harvest of humility, patience, steadfastness, fortitude, and superlative happiness.

'AZÍZ'U'LLÁH MESBAH

(Bahá'í Era, 32-102)

BY MRS. GLORIA FAIZI

and A. Q. FAIZI

The Guardian's telegram after the passing away of Mesbah, "The Lamp of Guidance":

"Deeply grieved passing distinguished promoter faith 'Aziz'u'llah Mesbah. His magnificent historic services imperishable. Assure relatives, friends fervent prayers advancement his soul Abhá Kingdom. Advise friends hold befitting memorial gatherings loving recognition his manifold achievements. Shoghi Rabbani."

To possess a saintly life and to purge one's self of all human desires in an age when passions are predominant, and in a country where retrogression and decay have taken it to the abyss of misery and confusion, is a prodigious phenomenon never to be expected except amongst those who are born again through the love of God. Mesbah is forever glorified by such a life.

In the days when the standard of knowledge in Persia was the corrupted theological course of ages gone by, and those who studied the modern arts and sciences were considered heathens, and strongly opposed, Mesbah left his country with the intention of continuing his studies in the French universities of Beirut. There he proved himself not only an ardent scholar and an example of virtue, but also a very promising poet both in Arabic and Persian. Having gained a firm foundation in French, Arabic and Persian literature, he went on to Paris where he continued his studies, helped the orientals in their research works and aided the early believers of that city in translating the tablets from the Arabic and Persian into the French language. He crowned all his efforts and services by attaining the presence of the Master, and, in the sunshine of 'Abdu'l-Bahá's love and encouragement, Mesbah's learning bore its finest fruit—the love for and desire to serve mankind. The Master appreciated his erudition and highly praised

his extreme sense of courtesy. Having perceived in that youthful countenance the splendid soul of a steadfast servant of God and a staunch promoter of the Cause, He very kindly recommended him to return to Tíhrán and participate in the Bahá'í educational activities.

Posts of outstanding fame and excellent prospects were already awaiting him, when he arrived in Persia, but Mesbah's soul soared beyond all lucrative pursuits, temporary rank and worldly desires, and above all his one aim was to carry out his Beloved's wishes.

The Spiritual Assembly of Tíhrán, with whom the Master had instructed Mesbah to consult concerning his future activities, found in him a mighty pillar for their education institutions. He entered that glorious field of service and sacrifice, accepting a very scanty salary and carrying the heaviest weight of responsibilities. During his many years of service as the Head Master of the Tarbiyat Schools, he was a living example of a martyr's constancy. Endless sufferings and unlimited hardships were inflicted upon him by the many who were too short-sighted to perceive the glorious ideals towards which he was untiringly striving, but these only served to demonstrate the sublimity of his character and the exaltedness of his endurance. Of what Mesbah had to face during those years, it suffices to say that the Tarbiyat schools, although financially supported by the Bahá'ís themselves, were under strict orders of the Persian Ministry of Education—a ministry which was a beehive of the arch-enemies of the Cause and the refuge of the notorious covenant-breakers who constantly endeavoured to abate the prestige of the Bahá'í institutions and even encourage the irresponsible mobs of the streets and the incorrigible children of other schools to cause endless troubles for the students of the Bahá'í Schools. It was the same ministry which caused the publication of certain ignominious books and magazines which were not only the meanest standard of authorship, but also remained as an eternal shame to the press and publications of Persia.

Taking all the difficulties in view, we may realize through what a thorny path Mesbah had to pass and how the Abhá confirmations bestowed upon him manifold achievements



'Aziz'u'llah Mesbah, distinguished promoter of the Cause, teacher and poet.

hi

and historical successes. He defended the schools, protected the children and lifted up the souls of his colleagues. He recruited the ablest teachers and managed to raise the standard of teaching in the Bahá'í Schools much higher than that of other schools, so much so that the graduates of our institutions were envied everywhere for their knowledge as well as for their character. The constant abortive attempts of the enemies helped to increase their own jealousy, and pricked to the quick at the lofty prestige of the Bahá'í Schools, they did their utmost to raise the hand of their temporarily mighty King against them, and he, ignorant of the Divine wrath and the effect of children's supplications to the Almighty, permitted himself to be an instrument in their hands.

No one knows what passed in the heart of Mesbah when he saw his lifetime work fall to pieces, but this we do know that he did not give way to disappointment. Full of

certitude in his Master's promises, he brought hope to his scattered and sorrow-stricken children by his repeated and emphatic assertions that ere long from the depth of this ruined nest of hearts, there would arise institutions glorified in the name of God, world-wide in fame, humanitarian in their objectives, and divine in their eternal salvation of the children of mankind.

Although nothing could weaken Mesbah's mighty soul, his thirty successive years of labour in the schools, greatly affected his physical health. His eyes failed him too, and it was only the light of his insight which helped to soften the pain he felt at their loss.

It was hard to believe that our schools were closed, so long as Mesbah was still among us, for in him there was a living school from which the people could learn how to sacrifice their whole lives for a divine ideal, how to hold firm to the hem of the Centre of the Covenant and how to be stead-

fast in the path of God. After the closing of the schools, Mesbah continued teaching 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 Tíhrán. There he spent his last days before he took his flight to the eternal Kingdom and thus to the very end our Head Master followed the path of the Beloved Master.

With his passing away, Persia lost a Miltonic grandeur and a Homeric splendour. In **hi** poems one would regain the lost paradise and would hear the far-off echoes of the battle drums of God's Heroes who fought the darkness of by-gone ages and broke 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 **hi** Beloved's love, at whose threshold he poured forth his pearls of tears. Scholars and men of genuine understanding have judged his poems as unapproachable by any of his contemporaries and to be placed with the eternal classics of Persia. Yet such was the humility and detachment of Mesbah that none of his poems have been published. But in any meeting or gathering, the friends would persuade him to recite to them some lines of his poems. Streams of joyful tears would flow down their cheeks when he enthusiastically sang his love to the Master:

"An effulgence of 'Abdu'l-Bahá's countenance made my sorrow-laden heart the envy of the promised paradise. Out of pure grace, the Divine Cnp-bearer filled my chalice with the wine of His covenant. Do you consider it madness to be enchanted by such a glorious beauty? Hasten then and fetch my chains! Should the waves of calamities encircle me, my heart never yields to fear and dismay, for His love is my ship and my shore. O! Beloved, make my heart a shrine of divine mysteries, for the books of the sages and their learnings fail to quench the thirst of my soul.""

* These lines are not the exact translation of his verses.

Fame and praise were shunned by **hi**, but our Beloved has put his name on the wings of fame and made it soar and blaze in the horizons of eternity.

A soul illumined by such a stupendous cause of light, a heart brimful with the Master's love and a memory so vastly and beautifully furnished with a tremendously great number of the divine tablets, verses of the previous Holy writings as well as selections from the world's classics, could only produce poems such as Meshah's. Though the many references make the lines of his poems too deep for a quick understanding, yet the inherent appeal, the music of meters and rhymes and the hue of the highly spiritual subjects attract the souls and possess the hearts of the readers and listeners. The love of Bahá, his soul inspiring muse, has made each word a shining gem, each line a perfect row of illustrious pearls and each piece a galaxy of eternal stars.

Mesbah was a lighthouse for thousands who were bewildered in the dark and stormy seas of circumstances. The light diffused from such a sublime soul had the most assuaging effect on those who were in spiritual crises. Knowledge, talent and resolution were combined in him with an extreme sense of detachment, condescension and pure intention. In the obscure path of life he left traces from which the undisturbed melodies of complete consent and utter resignation to the will of God are eternally echoed.

MUHAMMAD SA'ÍD ADHAM

"Hearts greatly stricken (by the) passing (away of the) distinguished servant (of the) Faith, beloved Muhammad Sa'íd. His meritorious services (are) unforgettable (and) his reward (is) great (in the) Abhá Kingdom. Praying ardently (for the) progress (of) **hi** soul. Assure friends (and) his relatives (of my) heartfelt sympathy, (and) advise friends (to) hold befitting memorial gathering (in) honor (of) his imperishable memory."

From this cable of beloved Shoghi Effendi, Guardian of the Bahá'í Cause, to the National Spiritual Assembly of the Bahá'ís of Egypt, I may know for a certainty of the loyalty and devotion of this great soul. No

IN MEMORIAM



Muhammad Sa'id Adham

wonder that Bahá'is everywhere were deeply shocked on hearing the sad news of his passing "through the gate into the city" of Life and Light on September 5, 1941.

Muhammad Sa'id was one of the pillars of the Religion of Bahá'u'lláh, and indeed might well be considered a cornerstone of the Bahá'í Movement in Egypt.

All Bahá'is, as a rule, have interesting records as to how the teachings of Bahá'u'lláh became the most important thing in life to them, but the story of Muhammad Sa'id carries a specially meaningful note. He lived in Alexandria, and was by profession a teacher in a government school. During Nawrúz (Bahá'í New Year) of 1912, he saw 'Abdu'l-Bahá, Who had just returned to Ramleh, (near Alexandria) after his spiritual mission in the British Isles and Europe. He had never met, or even seen, 'Abdu'l-Bahá before this time, but was instantly attracted to Him. Without any plan, in fact almost unconsciously as if moved by a higher

power, He followed 'Abdu'l-Bahá one day until He reached the Nozha Garden where Bahá'is of different nationalities had gathered for a spiritual meeting and Feast. There Muhammad Sa'id witnessed an impressive, inspiring, and, what was to him, an unsurpassed scene, manifesting amazingly how 'Abdu'l-Bahá was revered, the supreme respect for Him so evident and constant, and a devotion which became an indelible picture which was always with him.

There, in that Garden, Muhammad Sa'id received the blessings of 'Abdu'l-Bahá as He welcomed him in a voice so powerful, so penetrating, yet spiritually sweet, a voice unlike any other voice, a voice denoting rare spiritual pre-immanence and which called him to the Heavenly Way of the Kingdom. The great privilege of participating in that Feast in the Presence of 'Abdu'l-Bahá inspired this great soul for life. Thereafter he met 'Abdu'l-Bahá regularly during all the time He spent in Ramleh (1910-1911). He

also met *Mírzá Abu'l-Faḍl*, one of the renowned teachers of the Bahh'í Cause who was also in Ramleh at that time.

Muhammad Sa'id was an earnest seeker after knowledge, and so once he was convinced of the importance of the Bahá'í Faith, that it was in truth the religion of the New Age, a Revelation direct from God the Almighty, he diligently studied and prayed until he became well informed and had a remarkably deep understanding of its outer and inner significances. Because of this rich spiritual endowment, and, because of his complete trustworthiness, his innate capacity and his great sincerity and faithfulness in his Bahh'í services, he became a very much honored servant of the Bahh'í Cause even long before the establishment of Bahá'í Spiritual Assemblies.

Muhammad Sa'id manifested at all times vigor and intensity in his services. He established in Alexandria (that important city with one of the most magnificent harbors around the Mediterranean) through his service and sacrifice, a worthy Bahá'í Center representative of the Cause. Here the faithful Muhammad Sa'id and the Bahh'í friends of Alexandria, welcomed Bahh'í visitors from the East and from the West on their way to or from the Bahh'í Holy Shrines in the Holy Land.

One, always manifest, proof of his loyalty to the Cause of Bahá'u'lláh was his alertness and his ever-watchful attitude in protecting the friends from the peril of doubts and the influence of the enemies of the Cause. His firmness was exemplary, and from his life's story many of the young people of the future will learn what it means to be a loyal follower of the Bahi'í Faith.

In 1922 the government transferred him to a teaching position in Cairo, Egypt. Here he added many pages to his already distinguished record of loving service to the Bahh'í Cause. Although every hour and even every minute outside of his teaching work was given to the Cause, yet he would often take time off from his duties to cooperate heartily in the Arabic translation of the *Iqhn*, the Will and Testament of 'Abdn'l-Bahh, the Addresses of 'Abdu'l-Bahh in Europe and America, as well as many pamphlets and booklets on the Bahá'í Movement.

Muhammad Sa'id was chairman of both the Local Spiritual Assembly of Cairo, and the Bahh'í National Spiritual Assembly of Egypt, thus for several years his responsibilities were very great, as likewise were his devotion and faithfulness.

The Commemoration, in May 1944, of the 100th Anniversary of the founding of the Bahá'í Faith, necessarily made additional demands on his time and strength, and they grew increasingly greater as the plans for this historic event matured. By his own noble endeavors, he encouraged all members of committees and others cooperating,—resulting in a completely successful and very beautiful termination of this memorable occasion. His brilliant, informative and inspiring address at the time of the opening of the first session, as well as his almost constant services all through the sessions and thereafter, constitute a notable achievement in his life.

In October 1944 he retired from government service with the thought ever-present in his mind of dedicating his entire life to serving the Cause of Bahá'u'lláh, but only about a year passed before he was called to serve in that Upper Realm, and his wish, expressed in his beautiful address at the time of the reinterment of the remains of Mrs. Lua Moore Getsinger in the Bahh'í Cemetery in Cairo in 1942, and again over the body of Dr. Saleh in 1943, that he might at last lie beside them and other loved Bahá'ís in the Garden of God, was fulfilled. . . . "And his reward is great in the Abhá Kingdom?"

'ALÍ-AŞGHAR QAZVÍNÍ

187?-July 10th, 1945

'Alí-Aşghar was a truly remarkable man judged by any standard. He possessed that rarest of all combinations, a spiritual, pious nature and a sound, discreet, well-balanced mind. He was a native of Qazvín, Persia, and although he modestly disclaimed any right to be considered a learned man, he possessed the greatest of all forms of learning—a deep knowledge of the sacred texts, both of Islám and the Bahh'í Faith.

As a young man he earned his living through having the Oriental equivalent of a pharmacy. But he was restless; he wanted



'Alí-Asghar Qazvíní

to really understand the Qur'án; he inquired of the local priests, but was not satisfied by their answers. He decided to buy himself a stock of nuts and seeds and sell them in the street to passers by—hoping to contact some human being who could satisfy his intense desire to grasp the meaning of the prophecies of Islám. One day a Dervish bought some of his wares, he asked him questions, each day a new one; at last the man informed him he was leaving Qazvin. 'Alí-Asghar said he would go with him and he a Dervish ton; he left his native town and, as it turned out that the Dervish was a Bahá'í, he slowly enlightened him about the new Faith. Finding his wife unresponsive to this new spiritual movement which had set his soul ablaze, he left her and his only child, a son named Ibráhím, and set out in the direction of the Holy Land. For some time he sojourned with the Bahá'ís of Alexandria and then came to Haifa shortly after the ascension of 'Abdu'l-Bahá.

With a heart stirred by grief and fully dedicated to his Faith, he offered himself as a servant to Shoghi Effendi. At that time the Guardian was a young man, stunned by the double blow of his grandfather's death and his own sudden elevation to the lofty position of being His successor. For 25 years the trials and tribulations which inevitably overtake one occupying so high an office surged about Shoghi Effendi, and for 25 years 'Alí-Asghar was always there, loyal, understanding, ready for any task that might be allotted to him by his over-burdened and much loved master.

His functions were many: he became lovingly known as "Mu'allim" or "teacher" as he used to instruct the Bahá'í children in the Persian language and writing and in the teachings. His pupils included members of the household, of the community, and young servants in need of instruction. He was the Postman of the Guardian; day after day, year after year, going to and from the Post

Office in the heat of summer and the storm of winter, with all the heavy and important correspondence and cables of this World Center. He was the ever-vigilant watchman of the home of the Master, keeping the household accounts, solicitous of its every interest, the friend of every friend of the Guardian, the enemy of every enemy of the Cause.

Whatever the Guardian did was sure to find a sound, crystal-clear echo of approval in the heart of the old man who served him with such unique devotion—and such loyalty was not unrewarded: 'Alí-Asghar received many confidences from Shoghi Effendi, was given the most important messages to transmit, was trusted to a degree that made him the envy of every one, high and low alike. He was greatly esteemed by the pilgrims and admired and respected by the townspeople.

It was a touching sight to see hi, stooped with age, almost blind with myopia, his hair and heard turning white, going faithfully about his duties, carrying the heavy brief case of mail back and forth from the Post Office; serving the Guardian's guests tea; bringing the cakes for the Feast Days; even on occasion bent double with the bread for the entire house on hi back, during the war days when it was rationed and all the complicated cards were in his trustworthy hands.

One would have thought that such constant service was sufficient of a gift for him to make to the Cause of God; hut no, he would go himself, when his health was failing, in spite of every remonstrance, up to the terraces of the Shrines and in the heat, with a labourer, render his share of active hard work to the Holy Tombs. He would often turn up with some present for the Guardian, some fresh fruit, something he wished to offer to the House or the Pilgrim House—every thought flowed towards homage to, and protection of, what he loved best in this world.

During the last year of his life, when he was over seventy-five, it became clear that his splendid constitution was being attacked by an incurable disease. It was then, more than ever before, that he tasted the real depths of Shoghi Effendi's affection for him.

Up until the last day of his life the Guardian was as solicitous for the comfort of his servant as the servant had been for 25 years for the comfort of his lord. Foreseeing the rapidly approaching end, and wishing him to catch a glimpse of how great was to be his reward, Shoghi Effendi sent him word that he was cabling the Persian believers about him and referring to hi as "the lion of the forest of the love of God." The nearest possible English for this beautiful metaphor in the arabic language is "lion-hearted"—but it is a pale tribute beside the original! 'Alí-Asghar, in hospital, terrifiy weak and suffering greatly, smiled when he heard this. Then he made his will, having understood that the curtain must be falling on hi earthly life. The Centenary review of the Faith in Persian, written by the Guardian, he had had copied out in beautiful long hand; thi was to be bound, with his money and given as a gift to Shoghi Effendi; his books were to be given (he had marked each one), w the house as an endowment for the Man's meeting room; all his effects, few as they were, were for the House; he left £40 for the Guardian to dispose of. This was all that he had after a quarter of a century work!

Shoghi Effendi himself anointed the body of his faithful friend and servant; his was the first hand to stretch out to raise his coffin; he sent the flowers of the Shrine for his grave; he cabled Persia:

"Distinguished servant, blessed house, lion-hearted, steadfast, vigilant, indefatigable 'Alí-Asghar ascended Abhh Kingdom. Twenty-five years exemplary, unforgettable service triumphantly ended. His innumerable services rendered Persian pilgrims merit holding memorial gatherings throughout Persia Inform all believers. 'Iráq friends should likewise honour his memory."

Such a man is a worthy example, not only for all those who serve the Cause at its World Center to follow, but for every Baha'í. So keenly was this felt by many who came in contact with him that in the end the pilgrims would write to him and sign themselves "the servant of the servant of the House."

IN MEMORIAM



Lydia Zamenhof

LYDIA ZAMENHOF

"**Yá-Bahá'u'l-Abhá!** Is there any remover of difficulties save God! Say, Praise be to God! He is God! All are His servants and all abide by His bidding."

Such must have been the glad refrain ringing in the heart and soul of Lydia Zamenhof during her last hours on earth. She must have known that her moment of death was fast approaching. Fervent in her faith and unwavering in her courage, through untold sufferings and persecutions her shining countenance was ever turned towards the eternal goat, until, triumphant and victorious, her spirit winged its flight to its everlasting home.

The youngest of three children, Lydia Zamenhof was born in Warsaw, Poland, on January 29, 1904. Her parents were liberal-thinking Jews, and they afforded their son and daughters good educations. Adam became the outstanding eye specialist of that

city; Sofia was a physician; and Lydia received her LL.M. degree from the University of Warsaw.

It was inevitable that Lydia Zamenhof should be an idealist. Her father, Dr. Ludwig L. Zamenhof, was the eminent inventor of Esperanto; and her mother, Klara Zilbernik, was his self-sacrificing yet devoted and encouraging helpmeet. Love for all humanity pervaded the atmosphere of their humble home, and together the parents reared their children in the spirit of world unity and brotherhood. It followed naturally that, when she received her LL.M. degree in 1925, Lydia decided not to practice law, but to devote her time to the spread and teaching of Esperanto. As an authorized instructor of the International Cseh-Institute of Esperanto at The Hague, she traveled and taught in many countries in Europe. She became the most popular instructor of the Institute, next to Father Andrew Cseh, its founder. In France, where she had spent a

good deal of her time, she was fondly known as "The Goddess."

In 1913, when Lydia was nine years of age, she attended her first Universal Esperanto Congress, held in Berne, Switzerland. In the "Christian Commonwealth" for September 3, 1913, J. M. Warden published an interview with Dr. Zamenhof, who 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 the brotherhood of mankind, and is calling on men to understand one another and learn to love each other." At another occasion he said, "The personality of 'Abdu'l-Bahá and His work I esteem most highly. I see in Him one of the greatest benefactors of the whole human race." This was probably the first contact of Dr. Zamenhof with the Bahá'í Faith.

It was through Martha Root, the flaming Hand of the Cause of God, that Lydia Zamenhof came into the fold of Bahá'u'lláh. This self-sacrificing handmaid of the Blessed Perfection took advantage of every opportunity to contact the family of Dr. Zamenhof. Lydia was the only one who responded to the call of the Glory of God. In April, 1926, Miss Root was the official representative of the Baha'is at the unveiling of 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 Bahá'is educate themselves. The Bahh'i Movement is a forward step, it is larger."

Several months later, the eighteenth Universal Esperanto Congress was held in Edinburgh, Scotland. On August 2 a Bahi'i Esperanto Convention was held as part of this Congress. Martha Root, again an official representative of the Bahá'í Faith, spoke on "The Positive Power of Universal Religion." Lydia Zamenhof was in the audience. In the city of Edinburgh, where, in the memorable year 1913, 'Abdu'l-Bahá delivered His classic address before the Esperantists, Lydia Zamenhof attended her first Bahh'i meeting as a believer.

Afire with the Message, she set herself to the difficult task of learning the English language in order that she might partake in

a fuller measure of the Sacred Writings translated for us by the beloved Guardian. From that time forward her life was devoted to a twofold purpose—spreading the Message of Bahá'u'lláh, and teaching Esperanto.

With the acceptance of the Bahh'i Faith, troubles began for Lydia. Branded by some of her relatives as a "betrayor" of the Jewish religion, she was reviled and persecuted for her belief in the unity of God and the brotherhood of man. So deep-rooted was her love for God, however, that she remained steadfast and firm against all opposition and her fervor and ardor in the Path of Bahá'u'lláh increased with the passing of time.

God had bountifully endowed Lydia with many talents. Her magnetic charm was unequalled. She was a born instructor and speaker, and her ability as a translator and writer was unexcelled. Early in her career she rendered into Esperanto the famous work of Sienkewicz, "Quo Vadis?", "Iridiono" by the classic Polish author, Krasinski, and several novels by B. Prus. When she embraced the religion of Bahá'u'lláh, she dedicated her talents entirely to the Bahh'i Cause. Many of her inspiring articles were published in Esperanto and English periodicals with world-wide circulation. Included among her translations are:

Bahá'u'lláh and the New Era
Paris Talks by 'Abdu'l-Bahá
World Religion, by Shoghi Effendi
Bahí'i Prayers
Unfoldment of World Civilization
Letter to Central Organization on Durable Peace, by 'Abdu'l-Bahá
Excerpts from the Will and Testament of 'Abdu'l-Bahá
Some Answered Questions
Kitib-i-fqin

She also translated into the Polish language "Bahá'u'lláh and the New Era" and "Hidden Words."

In 1937, at the request of Shoghi Effendi, the National Spiritual Assembly of the United States and Canada invited Lydia Zamenhof to visit this country. She arrived on September 29, and on October 2 she began her first Esperanto class in America. With the cooperation of the Esperanto As-



Asadu'lláh Nadiri, formerly of Tíhrán, suffered martyrdom in Sháhrúd, Persia, August 8, 1944.

sociation of North America, she conducted Cseh-method courses in the following cities:

New York	55 students
Philadelphia	32 students
Detroit	72 students
Lima, Ohio	62 students
Green Acre Bahá'í School, Eliot, Maine	10 students
Cleveland	30 students

She also spoke over the radio, and before gatherings in colleges, churches, and other cultural and social groups, in the following localities:

- Baltimore
- Washington
- Ann Arbor, Roseville, Marysville, and Flint—all in Michigan
- Chicago, Urbana, and Maywood—all in Illinois
- Boston

In all, she came in personal touch with about 1500 people during her short stay in

the United States. Thus were made many more contacts for the Faith of Bahá'u'lláh. Through her untiring efforts victory after glorious victory was harvested in I-lis Name. One of the outstanding results of her visit was the undertaking of the Esperanto translation of "The Dawn-Breakers" by an American Bahá'í. Her encouragement and invaluable assistance in this task was a contributing factor to its successful completion.

To live constantly before the public was a sacrifice for Lydia Zamenhof, for she was of a retiring nature, and liked to be alone. Her face in repose bore the expression of sadness which has become a characteristic of the Jewish countenance through centuries of persecution. But when the Name of Bahá'u'lláh was mentioned, or of the language of her father's invention, as if through a miracle her whole personality changed. The tiny gnat became a mighty falcon, and she forgot her own self as with shining eyes and vibrant



Hasan Muhájir-Záhíd, merchant of Sháhrúd, Persia, was one of three Bahá'ís martyred on August 8, 1944.

voice she launched into discussions or recounted her experiences in her field of service. Especially did her face become illumined as she told of her pilgrimage to the Holy Land, her precious moments with the Greatest Holy Leaf, her talks with the beloved Guardian, her communion with God in the Sacred Shrines.

On November 28, 1938, Lydia Zamenhof returned to her native land. The outbreak of the war was imminent, and her loving heart yearned to be with her brother and sister in time of hardship. Upon her return to Warsaw she finished the Polish translation of "Bahá'u'lláh and the New Era." Many of us remember her as she sat on the porch of Green Acre, devoting every spare moment to this work. "Shoghi Effendi," she confided, her face aglow, "has told me that I must hurry and finish this as soon as possible." In one of her first letters written after her return to her home, she described

how her brother, Dr. Adam Zamenhof, had let her "confiscate" his typewriter so that she might complete the manuscript, because her own machine did not have Polish characters. To such painstaking work did she devote her entire self.

In her last letter to this country, dated August 18, 1939, Lydia Zamenhof wrote, "Now there are five Bahá'ís in Poland, including myself. Considering the smallness of our numbers, each new soul is all the more important and is accepted with such great joy." She went on to tell of her plans to attend the National Esperanto Congress in Lwow early in September, and then to go to the Netherlands for several weeks. Neither the Congress nor the trip ever took place, for Poland was invaded two days after the letter was received. After that, only indirectly could we hear from her, in spite of efforts of the International Red Cross. At first she and her family, together with all

IN MEMORIAM



Muḥammad Jadhání, one of the Bahá'ís martyred in Sháhrúd, Persia, August 8, 1944.

of the other Jews of Warsaw, were herded into the Ghetto. In 1942, the Zamenhof family was taken to a concentration camp. Previous to this, all of the professional Jewish men of Warsaw were shot to death. Included among them was her brother, Dr. Adam Zamenhof. In August, 1944, Dr. Sofia Zamenhof was shot to death. A few days later, exactly eighteen years after she attended her first Bahá'í meeting, Lydia Zamenhof, together with many other Jews, was cremated in the Jewish death-camp in Treblinka, near Warsaw. This sad news was relayed to the Guardian, who replied by cablegram:

"Heartily approve nation-wide observance for dauntless Lydia Zamenhof. Her notable services, tenacity, modesty and unwavering devotion fully merit high tribute from American believers. Do not advise, however, that you designate her a martyr."

In a second message, dated April 20, 1946.

the Guardian, through his secretary, wrote:

"She certainly deserves to be remembered by us all for her services to the Faith and her loyalty and devotion! Her death is a great loss, as she was so well able to serve and teach in different languages and different countries. It seems too terrible to contemplate what her end must have been!"

To the very end of her life Lydia Zamenhof remained a heroine, ever thoughtful of the welfare and safety of others. When it became evident that the lives of the inhabitants of the Ghetto were doomed, the non-Jewish Esperantists of Warsaw approached her with offers to hide her from the invaders. She declined, for she wished to remain with her family. Besides, she said, violent death is the punishment for those who are caught hiding Jews, and she would not think of endangering the lives of her beloved Esperantist friends. So it was that she met her death.



Prof. George W. Henderson

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

"Oh, our poor, dear Lydia! According to information received she had a terrible death. How will God ever punish the guilty ones? Their crime truly exceeds every heretofore known measure."

When we call to mind the self-sacrifice, the perseverance, the devotion and loving service of Lydia Zamenhof in her zealous and untiring efforts in the Path of God, we can but think of the words revealed by Bahá'u'lláh:

"Blessed is he that hath set himself towards Thee, and hastened to attain the Day-Spring of the lights of Thy face. Blessed is he who with all his affections hath turned to the Dawning-Place of Thy Revelation and the Fountainhead of Thine inspiration. Blessed is he that hath expended in Thy path what Thou didst bestow upon him through Thy bounty and favor. Blessed is he who, in his sore longing after Thee, hath cast away all

else except Thyself. Blessed is he who hath enjoyed intimate communion with Thee, and rid himself of all attachment to any one save Thee."

GEORGE W. HENDERSON

BY LOUIS G. GREGORY

Professor George W. Henderson, Henderson Business College, Memphis, Tenn., ascended to his eternal home December 24, 1944. Then ended a mortal career which in two ways bore a similitude to that of the Master. The length of 'Abdu'l-Bahá's ministry as Center of the Covenant was twenty-nine years. George Henderson's Bahá'í life, at a different time, covered exactly the same length. At the Master's funeral no Bahá'í spoke, making way for non-Bahá'í orators of various faiths, Christian, Jewish, and Moslem, all so eager to pay their tributes of veneration to their beloved teacher and the "Father of the Poor." The only Bahá'í speaker at the obsequies of His devoted fol-

IN MEMORIAM



John P. Stearns

lower was limited to a few minutes because of a similar condition.

Months before, George was aware of his proximate end, remarking that he had much work but little time, as he would not outlive the year. He proceeded to set his house in order. He incorporated his school so that its services might survive him. He also provided that, agreeable to the wishes of the Bahh'is, it might always be used by them.

Despite stormy weather the funeral assembled a capacity audience. There were prayers for the departed. Remarks touching his success as educational pioneer and in discovering Bahá'u'lláh, whose Glory now encircles the earth, were feelingly given. His bold proclamation of faith; his humble and grateful acknowledgment of it as the foundation and motivating power of his life's work received mention.

There followed an array of distinguished speakers from the clergy, the field of education, religious and secular, the officialdom of his native state. Most impressive of these was that of a venerable clergyman of the white race who left a sick bed to attend, exposing himself to further perils through taxi shortage on a stormy day. With tear dimmed eyes and faltering voice, he pictured his great love for hi brother; how they had spent long hours together meditating and conversing about the mysteries of the divine

worlds. His former Sunday school teacher told of the bright promise of his youth. The dean related his connections with faculty and students. A state official, described the esteem of Tennessee, also how he found him an ideal companion. Another clergyman suspended a rule of his church to eulogize George Henderson.

The pastor of the church which he often attended brilliantly portrayed him as a planter, builder, writer, and father, in all of which he was par excellent.

The aroma of flowers, the spiritual atmosphere, the fine opportunity to teach the oneness of humanity to an interracial gathering, Tennyson's beautiful poem, "Crossing the Bar," added joy to solemnity.

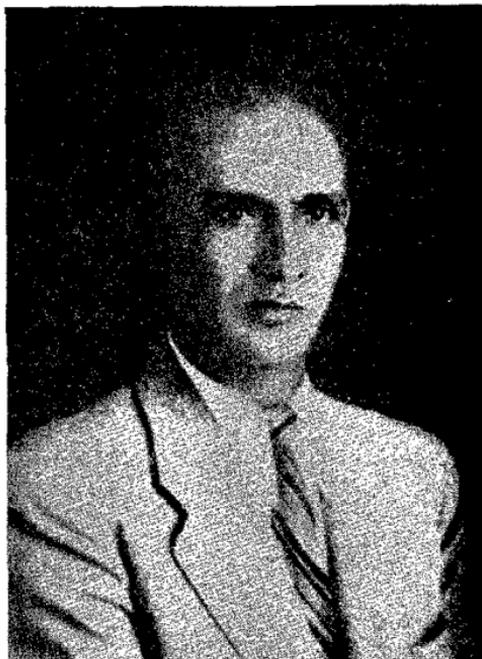
This tribute has come from Haifa:

"He (the Guardian) was sorry to hear Prof. Henderson had passed away. No doubt he will now find himself in that happy state promised by the Beloved as the reward of His faithful servants. The Guardian will pray for his spiritual advancement and that his deeds in the South may bear fruit."

JOHN P. STEARNS

By HANS DÖRY

Our beloved and unforgettable teacher and pioneer, John P. Stearns, passed away at Lima, Perú, on November 7, 1944.



Sulţán Ník-Á'in

He was and always will be so near to our hearts that we can hardly believe he has gone.

John was from Jamestown, New York, where he sold his business in 1940, and decided to come to Ecuador as a pioneer. We consider ourselves as the first harvest of the seed he has sown.

We proudly affirm that his sacrifice shall not be in vain. John's loving kindness and the Faith he gave us will live on forever and ever.

JOHN P. STEARNS

Bahá'í Pioneer to Quito, Ecuador

BY EVE B. NICKLIN

"O ye beloved of the Lmd! The greatest of all things is *the protection* of the True Faith of God, the preservation of His Law, *the safeguarding* of His Cause and service *unto* His Word."

Leafing through the pages of some of

John's Bahá'í hooks, we found these words underlined, and realized anew how much these particular teachings possessed and controlled his thinking—"the preservation of His Law, the safeguarding of His Cause."

We, here in Lima, Perú, knew John Stearns during one year of terrible suffering, and yet the things we remember most are: his fortitude; his patient endurance; his smiling answers to our solicitous questions about his health, "I'm feeling fine," or when the pain was worse, "So-so"; his brave humor—calling the radium needles in his tongue his phonograph needles. His only impatience was when he thought we were doing too much for him. We all wished we could do much more.

John came to Lima from Quito, Ecuador, just a few days before Christmas 1943, to enter the Institute de Radioterapia. After months of treatment, once coming very near to death, he recovered miraculously. He then went into business with Mr. Ray

IN MEMORIAM



'Ali-Muhammad Nabili, President of the National Spiritual Assembly of India and Burma of 1944-1941, died in Kirmán, Persia, in 1941.

Betts, manager of the Cremrica. It was because of this association with John that Ray became a confirmed believer in the Bahí'í Faith.

The men with whom he worked spoke of John as a quiet man, a man who constantly sought divine direction in the daily performance of his duties, a man whose life was a testament to his convictions.

John wanted to live, making great plans for the future, but his destiny was not this physical work, but a freer, fuller work in the world beyond. Soon it became evident that his ailment was returning, and he passed away November 7, 1944. With simple Bahá'í ceremony we, his Bahí'í friends and business associates buried him in the British cemetery here in Lima, Perú. Now, his helpfulness and his prayers live on, not only in memory we believe, but in actuality, pervading two South American countries.

This cable from the National Spiritual Assembly of the Bahá'ís of the United States and Canada came to comfort our hearts: (Accept) our heartfelt sympathy (for the) grievous loss (of this) self-sacrificing Bahá'í pioneer, John Stearns. His death lights one more spiritual beacon illuminating (the) path (to) unity (of the) Americas (in) Bahá'u'lláh's Revelation."

SULTAN NÍK-Á'ÍN

Sultán Nik-A'in was born in Yazd, Persia, and although his father was a Bahí'í, he was a staunch Muslim during his early years. When he came of age, he accepted the Cause and was enabled to render it valuable services. He was President of the Bahá'í Spiritual Assembly of Yazd for a period and was alleged to be the leader of the friends in the case wherein they were unjustly accused by



Mabry C. Oglesby

the enemies of the Cause and thrown into prison in Yazd and at Tíhrán, for a period of five years. He was acquitted once during this period but the enemies of the Cause exerted every effort until they succeeded in putting him again under chains.

When he was set at liberty he emigrated to Quetta in Baluchistán in obedience to 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 100 of the Baha'i Era and in purchasing a building to serve as the local Ḥazíratu'l-Quds. He died at Quetta of heart failure on the 27th May, 1944 and was buried there.

MABRY C. OGLESBY

BY LOUIS G. GREGORY
AND HARLAN F. OBER

The connection of Mabry C. Oglesby with the Faith, goes back to 1913 when he and

his wife heard the Bahá'í Message and shortly thereafter accepted it. They studied under the tutelage of Mr. and Mrs. Harlan F. Ober, and during the annual convention of 1917 held in Boston, received a great confirmation.

Mr. Oglesby was an able and active advocate of the Faith. In his life, he sincerely endeavored to express the Bahá'í principles. He was greatly loved by the more than ten thousand members of the national labor organization to which he belonged. For about fifteen years he was one of the national representatives of his co-workers in conference with the management of the company regarding wages and working conditions. 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 forth-

right in his statements and was continually engaged in offering the Bahb'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 Bahá'ís 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 met 'Abdu'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 Bahb'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 also as a delegate to the Bahá'í National Conventions, his services were always constructive, always touching the heights of reality.

From his first confirmation, he became aware of the tremendous spiritual power in the Bahi'i Cause and he dedicated himself to its service. Through his devotion he became eloquent, and his radiant face and impassioned utterances will long be remembered.

Memorial services were held in Boston after his death on May 19, 1945. The tributes paid to him by his associates were most illuminating and revealed the esteem in which he was held. The hearts of many who were present were attracted by the inspiring Bahb'i service.

During the winter of his life he was beset with many illnesses, losses, and afflictions of various kinds. Neither he nor his wife ever wavered in the face of annoying persecutions and trials, but attained the bounty of divine protection. There are many who will miss him in this world; more will welcome him on the Shiing Shore.



Mrs. Esther Tobin

MRS. ESTHER TOBIN
1863-1944

BY ALBERT R. WINDUST

Mrs. Esther ("Nettie") Tobin, who will ever be remembered as the one inspired to find the dedication stone of the first Bahi'i House of Worship in the Western World, ascended to the Abhá Kingdom April twenty-eighth, 1944. On October ninth of the year previous she commemorated her eightieth birthday.

Mrs. Tobin was born in Detroit, Michigan, and lived there until shortly after the death of her husband in 1392. She then moved to Chicago with her two small sons, John and Harold, and her half-sister and brother. At first she had a difficult time supporting herself and family by means of dressmaking. Although extremely busy, her spirit of determination and faith in prayer became a silver lining to the clouds of worry and despair. Daily she prayed for spiritual guid-

ance in meeting her many problems with her little ones.

Mrs. Tobin felt that her prayers had been answered when she met Paul K. Dealy, one of the early believers in the Bahá'í Faith in America. She recognized his great faith and spiritual power as a teacher. After attending his classes she was convinced that Bahá'u'lláh was the "Son of Man" and the "Lord of the Vineyard" promised by Jesus Christ, and the "Everlasting Father," the "Prince of Peace" promised by Isaiah to come in the "latter days." She not only accepted the Bahá'í Message, but wanted others to hear the glad tidings of the fulfillment of that great Event.

Regarding the finding and delivery of the dedication stone: according to her nurse* for three and a half years before her departure, Mrs. Tobin mentioned the following:

One day while sitting alone and busy with dressmaking in the home of one of the believers, she heard a voice questioning, "Do you believe in immortality?" She replied, "Yes, I do." The voice said, "Then, get a stone." A few days later the voice again came, but louder than before, "Do you believe in immortality?" Again she replied, "Yes, I do." And the voice said, "Get a stone."

Mrs. Tobin delayed carrying out the request. Again the voice came a third time 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 that she wanted. She chose a very large one and started away with it in a small hand-drawn express wagon. About half way to the Temple site, the wagon collapsed, but a kindly milkman helped her carry the stone to the foot of the hill on which the House of

Worship now stands. Two boys assisted in getting the stone to the top of the hill.

When 'Abdu'l-Bahá visited the Temple site in 1912, to dedicate the grounds, He saw this stone, and when a hole had been dug by representatives of many nations, He had it placed therein, and it became the object around which the ceremony of dedication of the Temple site revolved.

During the years following that Event and the building of the Temple, the stone was carefully preserved, and finally imbedded in the cement floor of the basement at the spot where 'Abdu'l-Bahá dedicated it.

As one visits that sacred place and gazes at the unpolished, rough piece of natural rock and remembers its significance coupled with the greatness of the One Who blessed it by His Word and Presence, one gratefully recalls the faith and effort of the humble soul inspired to bring it there for that unique and remarkable occasion.

MISS MARY LESCH

BY ALBERT WINDUST

Miss Mary Lesch of Chicago will ever be remembered for her service to the Bahá'í Faith, especially in the vital task of publishing and distributing the literature of the Cause, during the years from 1910 to 1922, in America. This was a service without remuneration rendered outside the time spent in earning a livelihood.

In the early days of the Faith, this service was freely given by Mr. and Mrs. Agnew, until ill health made it impossible for them to continue. Miss Lesch graciously shouldered the labor it involved, and continued until the National Spiritual Assembly relieved her by creating a Committee to handle the ever-increasing responsibility and labor.

In 1911, the *Star of the West* advertised twenty-six publications of the Faith. Some time later an edition of *The Bahá'í Proofs*, by Mirzá Abu'l-Faḍl, and an American edition of *Some Answered Questions*, were added to the list handled by Miss Lesch. By the year 1919 her capable management had accumulated enough funds to undertake the publication of the Addresses of 'Abdu'l-Bahá, delivered in America in 1912.

The editing of this work of over five

* "Mrs. Tobin told me of the incidents mentioned and added that when 'Abdu'l-Bahá arrived in Chicago she presented Him with a bouquet of white roses and some grapefruit. He requested one of His attendants to save the seed from the latter to be planted at His home in Haifa. She also contributed for the Shrine of the Báb on Mt. Carmel. 'Abdu'l-Bahá promised that Mrs. Tobin, with her whole family would be blessed."—Gertrude Triebwasser, nurse to Mrs. Tobin during her long illness.



Mary Lesch

hundred pages was entrusted by 'Abdu'l-Bahá to Howard MacNutt of Brooklyn, and printing and binding was done by the undersigned. During the period of production word was received from 'Abdu'l-Bahá to name the compilation *The Promulgation of Universal Peace*. This was a fitting climax to a decade and more of service to the Faith, and a splendid memorial to her who rendered it.

Mary Lesch was the sister of George Lesch, one of the beloved early believers, and Secretary of the House of Spirituality in Chicago, who died in 1918. In a Tablet to Miss Lesch, 'Abdu'l-Bahá wrote: "Do not grieve for thy dear brother who has ascended from

this mortal world to the eternal realm. . . . That drop has hastened to the limitless ocean and that wandering bird has flown to the shelter and nest of the Supreme Concourse. Thou shalt find him at the effulgent gathering in the Kingdom of Mysteries."

In response to a message reporting the passing of Mary Lesch on March 24, 1945, the Guardian cabled as follows: "Deeply grieve passing of indefatigable, staunch pioneer of the Faith in the Day of the Covenant. The record of her services imperishable, her reward gear in the Abhá Kingdom."

May her spirit rejoice forevermore within the Eternal Realm!

IN MEMORIAM

APRIL 1944—APRIL 1946

- Mr. John Aducat, Marlton, R. D., N. J.
 Mr. James Agnew, Chicago, Ill.
 Mrs. Deborah Alexander, New York, N. Y.
 Mr. Edwin C. Anderson, Kenosha, Wis.
 Mrs. Daisy Ashenfelter, Toledo, O.
 Mrs. Margaret H. Atwater, Miami, Fla.
 Mr. Francis W. Barlet, Indianapolis, Ind.
 Mr. William W. Barrack, Maywood, Ill.
 Mr. Edward Bass, Spokane, Wash.
 Mrs. Maybelle Baylor, Milwaukee, Wis.
 Mr. Adolphe G. Bechtold, Brooklyn, N. Y.
 Mrs. Margaret Beckhart, Los Angeles, Cal.
 Mr. J. F. Behrens, Coeur d'Alene, Idaho
 Mr. Julio Veve Benitez, Juncos, Puerto Rico
 Mr. Achill Bippart, East Orange, N. J.
 Mr. Aaron Blau, Philadelphia, Pa.
 Mrs. Jennie Bonds, Chicago, Ill.
 Mrs. Ruth Brandt, Pasadena, Calif.
 Mrs. Philip King Brown, San Francisco, Cal.
 Mr. Edward Burmeister, Muskegon, Ill.
 Mr. J. W. Caldwell, Peoria, Ill.
 Mrs. Isobelle Campbell, Spokane, Wash.
 Miss Jean Olga Campbell, Burlingame, Cal.
 Mr. Fred W. Clark, Newark, N. J.
 Mr. Joseph Clevenger, New York
 Mr. Dale S. Cole, Cleveland, Ohio
 Mrs. Emma Cook, Fairview, Montana
 Mrs. Henrietta C. Cosh, New Rochelle, N. Y.
 Mr. Heber S. Cowman, Arlington, Va.
 Mrs. Luda Dabrowski, Greenville, S. C.
 Mrs. Catherine DeMoure, Peoria, Ill.
 Miss Adrienne deVere, Chicago, Ill.
 Mrs. Flora Bohmann Ernst, Chicago, Ill.
 Mrs. Emma Ewing, Evanston, Ill.
 Mr. Robert Fairley, Vancouver, B. C.
 Mrs. Ella Federcell, Maui, T. H.
 Mr. Nels Flatekval, Armstrong, B. C.
 Mr. Andrew D. Fleming, New York, N. Y.
 Mr. Renee Fooks, Montclair, N. J.
 Mr. Arthur Foster, Jersey City, N. J.
 Dr. L. T. Gilmer, Milwaukee, Wis.
 Mrs. M. Grandison, Washington, D. C.
 Mr. Fred Gaulke, Milwaukee, Wis.
 Mrs. Emily Gustin, Johnstown, N. Y.
 Mrs. Anna Hair, Portland, Ore.
 Mr. Joseph F. Harley, Chicago, Ill.
 Mr. Edward Harris, Carmichael, Sask.
 (1941, not previously reported)
 Mr. Frank Harvey, Toronto, Canada
 Mrs. L. C. Haskell, Savannah, Ga.
 Mr. Thomas Heap, Portland, Ore.
 Mrs. Albert D. Heist, Geneva, N. Y.
 Mrs. Arthur L. Held, Berkley, Mich.
 Prof. Geo. W. Henderson, Memphis, Tenn.
 Miss Millie B. Herrick, Binghamton, N. Y.
 Mr. Ernest Higman, Medford, Mass.
 Mrs. Theresa Hill, Chicago, Ill.
 Mrs. H. Emogene Hoagg, Charleston, West
 Virginia
 Mr. Carman Holmes, Big Bear Lake, Cal.
 Mrs. Eugenia C. Hooks, Little Rock, Ark.
 Mr. P. Windsor Howard, Los Angeles, Cal.
 Mr. Lawrence Hyatt, New York, N. Y.
 Mr. Charles Ittner, Oklahoma City
 Dr. Luther R. Johnson, Akron, Ohio
 Mr. Joseph Johns, Chicago, Ill.
 Mr. Henry Keeling, San Francisco, Cal.
 Mrs. Henry Keeling, San Francisco, Cal.
 Mrs. Ruth B. Kennedy, San Mateo, Cal.
 Mrs. Gladys Kowal, Fort Wayne, Ind.
 Mrs. Arthur Krug, Sao Paulo, Brazil
 Mrs. C. Lawrence, Los Angeles, Cal.
 Mr. Frank LeBoeuff, Harvey, Ill.
 Mr. Edgar H. Libby, Los Angeles, Cal.
 Mrs. Edgar H. Libby, Los Angeles, Cal.
 Mr. Welford Liebrock, Los Angeles, Cal.
 Mr. Wm. F. Lucas, Los Angeles, Cal.
 Mr. Gerald G. McBean, Port-au-Prince, Haiti
 Miss Julia F. MacBrien, Toronto, Can.
 Mrs. Elda O. McCullough, Harrison, Ark.
 Mrs. Mary McKee, Brooklyn, N. Y.
 S/Sgt. John Mackett, Jr., Milwaukee, Wis.
 Mrs. Eva Martin, North Carolina
 Mrs. L. Melicher, Milwaukee, Wis.
 Mr. Y. Mensah, Chicago, Ill.
 Mr. Joseph Z. Miller, Monroeville, Ind.
 Mr. Charles N. Mortensen, Chicago, Ill.
 Mrs. Kate Muzzy, Binghamton, N. Y.
 Mr. Andrew J. Nelson, Racine, Wis.
 Mr. Gust A. Nordquist, Seattle, Wash.
 Mr. Mabry C. Oglesby, Boston, Mass.
 Mr. Reinhold Peckham, Kenosha, Wis.
 Mrs. Hazel Petersen, Inglewood, Calif.
 Mrs. Marion Phelps, Cantonville, Md.
 Mr. Henry Pope, Jr., Nashville, Tenn.
 Mr. Vasa Preston, Rockford, Ill.
 Mrs. Harriet Ray, Portland, Ore.
 Mrs. Alma Raymond, Toledo, Ohio

IN MEMORIAM



Jamil Isfáhání, April 1910-June, 1944. Jamil Isfáhání passed away in Haifa after a sudden severe illness. He was the younger son of Mírzá 'Anáyatu'-lláh Isfáhání 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. Augustus T. Sawyer, Fitchburg, Mass.
 Mr. Joseph Scanes, Toledo, Ohio
 Mr. B. W. Schueider, Richmond Highlands,
 Wash.
 Mr. Edward Schwarz, Chicago, Ill.
 Dr. E. D. Shaw, Aberdeen, Wash.
 Miss Elizabeth Slappy, St. Augustine, Fla.
 Mr. John Stahlheber, Baltimore, Md.
 Mr. John P. Stearns, Lima, Peru
 Mrs. Rose N. Steinecke, St. Louis County,
 Mo.
 Mrs. Emma B. Stott, Los Angeles, Cal.
 Mrs. Robert Sully, Buffalo, N. Y.
 Mr. Samuel Taft, Boston, Mass.

Mr. Hugo Taylor, Cincinnati, Ohio
 Mrs. Lloyd Tew, Burlingame, Kans.
 Mrs. Carolyn Thornhill, Cleveland, Ohio
 Mr. Jonathan Trumbull, Arcadia, Calif.
 Mrs. Carlos Van Bergen, Newark, N. J.
 Miss Anna E. Van Blarcum, Montclair, N. J.
 Mr. I. R. Van Valer, Irvington, N. J.
 Mrs. Gertrude H. Weeks, Portland, Ore.
 Mrs. Clara Wenzel, Milwaukee, Wis.
 Mr. Edward Westland, Bogota, N. J.
 Mrs. Florence Etta White, Greenville, S. C.
 Mr. Charles E. Wilkes, Urbana, Ohio
 Mr. Gerardus T. Williamsen, Kansas City
 Mr. Edward H. Young, Washington, D. C.
 Mrs. Gertrude Zollinger, Toledo, Ohio