

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE BAHÁ'Í WORLD

A BIENNIAL INTERNATIONAL RECORD

Prepared under the supervision of the National Spiritual Assembly  
of the Bahá'ís of the United States  
with the approval of Shoghi Effendi

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### III

## IN MEMORIAM

WILLIAM SUTHERLAND MAXWELL

1874-1952

*Cablegram from Shoghi Effendi, Guardian of the Bahá'í Faith:*

With sorrowful heart announce through National Assemblies Hand of Cause of Bahá'u'lláh highly esteemed dearly beloved Sutherland Maxwell gathered into the glory of the Abhá Kingdom. His saintly life extending well-nigh four-score years, enriched during the course of 'Abdu'l-Bahá's ministry by services in the Dominion of Canada, ennobled during Formative Age of the Faith by decade of services in Holy Land, during darkest days of my life, doubly honored through association with the crown of martyrdom won by May Maxwell and incomparable honor bestowed upon his daughter, attained consummation through his appointment as architect of the Arcade and Superstructure of the Báb's Sepulcher as well as his elevation to the front ranks of the Hands of the Cause of God. Advise all National Assemblies hold befitting memorial gatherings particularly in the Mashriqu'l-Adhkár in Wilmette, and in the Hazratu'l-Quds in Tíhrán.

Have instructed Hands of the Cause in United States and Canada, Horace Holley and Fred Schopflocher, to attend as my representatives the funeral in Montreal. Moved to name after him the southern door of Báb's Tomb as tribute to his services to second holiest Shrine of Bahá'í World. The mantle of Hand of Cause now falls upon the shoulders of his distinguished daughter, Amatu'l-Bahá Rúhiyyih, who has already rendered and is still rendering no less meritorious self-sacrificing services at World Center of Faith of Bahá'u'lláh.

Haifa, Israel,  
March 26th, 1952.

William Sutherland Maxwell was born in Montreal, Canada, in 1874. On both sides

he was of Scotch descent, his grandfather having migrated from Jedburgh with his family in the early part of the nineteenth century. Other ancestors had come from Aberdeen. Both William and his older brother Edward were interested in building. Edward graduated as an engineer from McGill University, but when William left High School, he refused to follow this course as he could not study architecture there at that time. He went to Boston, at the age of seventeen, and the extraordinary ability he had for both drawing and design soon became apparent and he was given ornamental details of important buildings to work up into their final form. In 1899 he went to the École des Beaux Arts in Paris where he was allowed to attend as a courtesy to the Canadian Government, in view of the fact he had no diplomas and was not planning to sit for any examinations. He worked for two years in the studio of the well-known architect Paschal. It was in this studio that he met a fellow-student, Randolph Bolles, who introduced him to his mother and sister; the sister, May Bolles, was already a convinced and active Bahá'í and had just returned to Paris from her pilgrimage to the Prison City of 'Akká, where she had met 'Abdu'l-Bahá. William's great interest at that time was art and architecture. However, he made up his mind Miss Bolles was the only woman he would ever marry. She reciprocated his sentiments, but refused to leave Paris and her teaching work for the Bahá'í Faith. He had to return to Canada, entered the office of his brother Edward, but continued to correspond with Miss Bolles in the hope she would marry him. At last Mrs. Bolles wrote 'Abdu'l-Bahá and laid the situation before Him. He gave His permission for May Bolles to leave France, and blessed the marriage. In 1902 they were married in London. May Maxwell introduced the Faith to Canada, her home being its first Center. She never liked the name of William for her husband, and called him by his middle

name, Sutherland, all her life—a name no one else had ever used. Sutherland became the partner of his brother, and the Firm of Edward and W. S. Maxwell became famous throughout Canada; before World War I they had the biggest architectural offices in the country. The engineering and business sense of the older brother, as well as his knowledge and fine taste, combined with the genius for proportion, design and detail of the younger brother, turned out many Canadian landmarks, such as: The Regina Parliament Buildings; Palliser Hotel, Calgary; Chateau Frontenac Hotel, Quebec; the Art Gallery, Church of the Messiah, and Nurses Wing of Royal Victoria Hospital, in Montreal, as well as many other public edifices and private homes.

In 1909, May and Sutherland Maxwell made a pilgrimage together to the Prison City of 'Akká, to visit 'Abdu'l-Bahá. Sutherland was not yet a convinced Bahá'í. One day at table, he said to 'Abdu'l-Bahá: "The Christians worship God through Christ; my wife worships God through You; but I worship Him direct." 'Abdu'l-Bahá smiled and said: "Where is He?" "Why, God is everywhere," replied Sutherland. "Everywhere is nowhere," said 'Abdu'l-Bahá. He then went on to demonstrate that such worship was worship of a figment of the imagination and had no reality; we must worship God through something tangible and real to us, hence the rôle of the Manifestations. Sutherland bowed his head in acceptance. The real seed of his faith germinated from that hour. The way this faith grew in him was a beautiful thing. He had all the profound Scotch reticence, the horror of being peculiar, talked about, or different. For years in Montreal the Bahá'ís were called "Muhammadans," "Sun-Worshippers," "Heretics," etc. A city composed of a large fanatical French Canadian Catholic element, and an equally conservative Protestant English-Scotch element, was determined to think the worst, with no investigation whatsoever, of the strange Oriental Cult "that Mrs. Maxwell" belonged to.

Since he built his home in 1907-8 until the present day, the Maxwell house has been the center of Bahá'í activity in Montreal; Mrs. Maxwell taught ceaselessly; Mr. Maxwell was the silent but willing partner. In 1912, 'Abdu'l-Bahá visited Montreal, attracted there, as He said Himself, by the devotion of May Maxwell. The morning of

His arrival Sutherland was waiting on the platform as 'Abdu'l-Bahá's train drew in to ask Him most humbly to honor his home by being his guest. The Master accepted. He loved Sutherland very much; He told his wife once during His three-day visit in their house: "He is a very good man." He also admonished her not to neglect the father, now that she had a child. The Maxwells had been childless up until their visit to 'Akká in 1909. At that time He had assured them He would pray for them to have a child. In 1910, Mary Sutherland, their only child, had been born.

In order to appreciate Sutherland Maxwell, and the achievements of the last years of his life, one has to recognize two great factors in his nature: The first is that he was one of those souls whose nature is all goodness. This is what led the Guardian of the Bahá'í Faith to attest to his "saintly life" in his obituary cable. It is a nature not uncommon amongst the Scots. He was upright, truthful, and never approached a human being except in courtesy, friendliness, and that graciousness that is the essence of the democratic spirit. In spite of this trusting attitude, he had remarkably sound judgment. This was of great help in the workings of the Montreal Spiritual Assembly, of which he was a member and most often Chairman, for decades.

The second deep strain that colored all his nature was that he was an artist through and through. His wife, in one of her letters to him (and no one knew him better or appreciated him more) wrote: "You have the charm of originality." Two things not often found together were combined conspicuously in him: an encyclopedic knowledge of all the arts, and a creative capacity for bringing new things into being. One must remember that an architect almost never has free reign for his own ideas, but is constantly interfered with and limited by his clients' desires and concepts. There was nothing he could not do with his hands in fulfillment of his mental image. When the Chateau Frontenac was built, he designed not only the lines of the twenty-story modern structure, but practically every detail of the interior: wrought-iron railings, furniture, grills, lamps, ceilings, elevator interiors, etc. He would take the chisel from the stone carver, the gouge from the wood carver, and "sweeten the lines" as he termed it. He was idolized by the workmen, need-



NOTMAN, MONTREAL

## William Sutherland Maxwell.

less to say. In the course of years his achievements and talents brought honors. He was made a Fellow of the Royal Institute of British Architects; a Fellow and past president of the Royal Architectural Institute of Canada; an Academician of the Royal Canadian Academy and its vice-president and his water colors often hung in Academy shows; a member and past president of the Province of Quebec Association of Architects; a founding member of the "Pen and Pencil Club" and the "Arts Club" in Montreal. The honors, medals and distinctions which he received testified not only to his ability as an architect and artist, but were also a recognition of his inner qualities of character.

In 1937 the course of his life was drastically changed through the marriage of his daughter, Mary, to the Guardian of the Bahá'í Faith. May and Mary, after a two-year sojourn in France, Belgium and Germany, had proceeded to Haifa as pilgrims. They had already visited the Guardian in 1923, shortly after 'Abdu'l-Bahá's passing. Mary

had returned in the winter 1926-27 for another visit; but when a cable reached Sutherland, urging him to come at once in order to be present for his daughter's marriage, he was thrown into a turmoil of feeling. From that moment he added to the respect and affection he already had for Shoghi Effendi as his Guardian, a profound and tender love that grew, at the end of his life, into a thing of rare and touching beauty.

May's health, bordering all the thirty-eight years of their marriage, on invalidism, was even frailer as she approached seventy. She and Sutherland, after some months in Haifa, returned by slow stages to their home in Montreal. The signal and overwhelming honor bestowed on them created an intense desire to render greater services to the Faith. Hitherto the demands of his professional activity had kept Sutherland tied, except for attendance at a few annual Conventions and visits to Green Acre Bahá'í School in the summer, to Montreal. Now they made a much prized tour together of some of the eastern cities in America, as



Rúhíyyih Khánum at grave of her father, William Sutherland Maxwell, Hand of the Cause of God, in Mount Royal Cemetery, N  
Floral spray sent by the Guardian of the Bahá'í World Faith from Haifa, in foreground.  
Mrs. Amelia Collins stands to the right of Rúhíyyih Khánum, and others include  
National Spiritual Assembly members and Montreal Bahá'ís, May, 1953.

well as visiting the 1938 Convention in Chicago. In 1940, upon arrival with her niece Jeanne Bolles in Buenos Aires, where she had gone on a teaching trip with the consent of Sutherland, May suffered a heart attack and died.

The first act of the Guardian was to invite Sutherland, now entirely alone, to come and live in Haifa. From 1940, until his death in 1952, may be said to be the true years of burgeoning in this distinguished man's life. He accepted the loss of his wife with a meekness and faith, a gratitude for all the happy years of marriage they had shared, a pride in her death at the age of seventy in the field of service—a death of which Shoghi Effendi said she “laid down her life with such a spirit of consecration and self-sacrifice as has truly merited the crown of Martyrdom.” He always felt her near him.

The years he spent in Haifa coincided with some of the hardest in Shoghi Effendi's life. Quietly, unassumingly, like a rock, Sutherland stood by him; the faith, planted in his heart by ‘Abdu'l-Bahá, was now in fullest flower. He was a tower of spiritual strength. Gradually the Guardian referred small matters to Sutherland for his advice: a new flight of steps, a lamp post, a new entrance. To the architect of over forty years' practical experience this was pleasant child's play. He would make a pen sketch in perspective, color it and submit it to the Guardian, so he could see what the finished article would look like *in situ*. Shoghi Effendi was delighted. He decided to ask Sutherland to work on a scheme for completing the Shrine of the Báb. He knew that ‘Abdu'l-Bahá had wanted a dome and an arcade added to the original building. By 1942, Sutherland submitted to him studies for the Shrine. It was not an easy task; a square, fortress-like stone building, one story high, already existed half-way up a steep mountain; about this and above this, not destroying or hiding any part of the previous structure erected “with tears” by ‘Abdu'l-Bahá, must come a worthy envelope, a case for the pearl. By 1944, the completed and accepted design, in model form, was exhibited to the Bahá'ís gathered on the One Hundredth Anniversary of the Declaration of the Báb's Mission, in the precincts of His resting-place. A number of the elements in Sutherland's design were either suggested by or modified by the Guardian.

Sutherland had the highest respect for Shoghi Effendi's taste and judgment.

By 1946—for a period of about one year—Sutherland found himself in charge of the Guardian's outside work. Mail, visitors, Government contacts, errands were managed single-handed by the white-haired man of seventy-two. He did a good job, but it was too much for him—a blood-vessel broke in his ear and left him totally deaf on one side, shaken and dizzy for weeks on end. In 1948, accompanied by Mr. Weeden, he flew to Italy and placed, in collaboration with Dr. Ugo Giachery, the first contract for the stone work of the Báb's Shrine. In spite of failing strength he continued his detailed and working drawings right up to the night when his health broke down in 1949. There followed a long and serious illness, when he was condemned by the best doctors as being beyond hope of recovery. It was then that the deep spiritual attachment he had formed to Shoghi Effendi became manifest. No matter how desperate his state, he invariably responded to the Guardian. It was the Guardian's love, his determination not to let him die, that brought him back. The man condemned to die lived to visit the completed Arcade of the Shrine he had worked on with such love, and sacrificed his health for.

His age and the hard work of a lifetime had, however, taken their toll. He suffered ups and downs, recovery followed collapse, collapse recovery. It was a heart-breaking two years for those who loved him. Sutherland's cherished wish was to visit Montreal again. Arrangements were made for him to pass the summer of 1951, accompanied by his devoted nurse, in his home. He was to return in the autumn to Haifa. This plan suited him perfectly; but when Fall came, it was evident that in view of the acute shortages in Israel, he could not be fed the fresh food he needed, and which alone kept him from relapsing into violent gall-bladder upsets. He remained in Canada, longing for the day he could return to his home in the Holy Land.

It was during this winter that Shoghi Effendi bestowed upon him the inestimable bounty of becoming a Hand of the Cause of God. He understood and was deeply touched; he said “I did not do it all alone; there were so many others who helped.” The humility was typical of the man. After a fall, and a relapse into his illness, he sank

rapidly. It was not possible for his daughter to reach him in time; he died in the night of March 25, 1952; his nurse and his favorite nephew, Sterling Maxwell, by his side.

On the slopes of Mt. Royal, where the wind plays with the falling autumn leaves of gold and red, where the snow all winter long lays its dazzling cloak and in spring snow drops break up through the ice, William Sutherland Maxwell, in the city of his birth, lies buried.

On the slopes of Mt. Carmel an immortal monument to his abilities and his devotion covers the Tomb of the Martyr Prophet of a World Faith—the superstructure of the Shrine of the Báb.

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#### ROY C. WILHELM

“Heart filled (with) sorrow (for) loss (of) greatly prized, much loved, highly admired herald (of) Bahá'u'lláh's Covenant, Roy Wilhelm. Distinguished career enriched annals (of) concluding years (of) Heroic (and) opening years (of) Formative Age (of) Faith. Sterling qualities endeared him (to) his beloved Master, 'Abdu'l-Bahá. His saintliness, indomitable faith, outstanding services local, national, international, (his) exemplary devotion, qualify him (to) join ranks (of) Hands (of) Cause, insure him everlasting reward (in) Abhá Kingdom. Advise hold memorial gathering (in) Temple befitting his unforgettable services (and) lofty rank.”

—SHOGHI

December 24, 1951.

In the history of the Bahá'í Faith during the first half of the twentieth century, Roy C. Wilhelm occupied an important place. The firmness of his faith, the purity of his devotion, his self-sacrifice and his untiring activity enabled him to make a unique contribution to the establishment of the Faith in North America and indirectly, through his generous aid to Miss Martha Root, and his distribution of Bahá'í literature in many languages, to its spread in other continents. Essentially humble, he carried heavy administrative responsibilities with a winning charm which endeared him to a host of friends.

Roy Wilhelm was first and foremost a

man of integrity who applied the high Bahá'í standards of conduct to himself before he applied them to others.

Born in Zanesville, Ohio, September 17, 1875, Roy Wilhelm and his parents moved to West Englewood, New Jersey, and opened their import firm in New York City, which he actively conducted until the last few years of his life. It was on this property in West Englewood that 'Abdu'l-Bahá in 1912, during His North American visit, held a unity feast for the Bahá'ís of the New York metropolitan area at which He announced that on that date the Faith of Bahá'u'lláh was truly established in America. The site of that gathering will, in the future, mark the only public Memorial which the American Bahá'ís are permitted to construct in reverent observance of 'Abdu'l-Bahá's visit from April to December, 1912.

From a Bahá'í who was also associated with a group which met in the Dodge home, New York City, for many years after 1900, has come this description: “The meetings were intensely interesting and full of fervor. It was a happy group, and there was an apparent spiritual intelligence, one might say, even if our knowledge of the Teachings was limited. A baptism of the Holy Spirit must have been the pure bounty of the Lord to this group. Without exception every one had a great and sincere desire to serve the Cause in the way he or she seemed to be guided. Roy (Wilhelm) attended these meetings regularly . . .”

At that time the available Bahá'í literature was slight, and copies of prayers and tablets were typewritten and distributed from friend to friend. One of the earliest efforts to make the sacred texts more widely available was voluntarily initiated and sustained by Mr. Wilhelm. His compilations, successively translated into a number of languages, were widely used at fireside (home) and public meetings conducted more and more frequently as Bahá'í centers increased in number in North America. To this one devoted worker may be attributed the great service of printing and making readily available hundreds of thousands of Bahá'í pamphlets in the course of his lifetime. In addition, his business advertisements in trade journals became notable for the use of a brief Bahá'í text in each.

Much could be written about his visits to Bahá'í centers on his business trips throughout the country, carrying the great Message

to countless inquirers and strengthening the ardor of the active Bahá'í workers themselves.

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

The year 1907 marked the greatest experience in the formative years of his Bahá'í life. In April of that year Roy Wilhelm, accompanied by his mother, went on a pilgrimage to attain the presence of 'Abdu'l-Bahá at 'Akká in the Holy Land. The words of welcome uttered by 'Abdu'l-Bahá, as translated into English, were written down by Mr. Wilhelm immediately afterward and quoted in a letter written to his fellow Bahá'í teacher, Mrs. Mariam Hancy: "Welcome! Very welcome! I have been waiting for your coming. It is with God's help that you have reached 'Akká . . . You represent all the American believers . . . Thank God that you came."

The following year Roy Wilhelm prepared and distributed a booklet recounting his pilgrimage, which he entitled "Knock, and it shall be opened unto you. (Matt. 7:7)." On the front cover was reproduced a photograph of the door leading to 'Abdu'l-Bahá's room. Quoting from the text:

"That which most impresses the pilgrim to the 'Most Great Prison' at 'Akká, is the spirit of sacrifice. Nowhere have I witnessed such love, such perfect harmony. The desire of those in that prison was to serve one another. In our Western liberty it is difficult to realize the bitter antagonism and hatred which exists in the East between the followers of the several great religious systems. For example, a Jew and a Muḥammadan would refuse to sit at meat together: a Hindu to draw water from the well of either. Yet, in the house of 'Abdu'l-Bahá we found Christians, Jews, Muḥammadans, Zoroastrians, Hindus, blending together as children of the one God, living in perfect love and harmony . . ."

"At the house of 'Abdu'l-Bahá, in 'Akká, we met many of these peoples, but they had lost all trace of the discord and hatred which has been inbred and cultivated for centuries, and now they are as members of one Household. They sacrifice their lives for one another. To what shall we attribute this miracle of unity? . . . We had heard much of the love and kindness shown by the Oriental brothers to the pilgrims from



Roy C. Wilhelm.

the West—after our visit . . . we understood . . . In the meeting of the West with the East is fulfilled the prophecies of the Books . . . During our last meal 'Abdu'l-Bahá broke a quantity of bread into His bowl; then asking for the plates of the pilgrims He gave to each of us a portion. When the meal was finished, He said: 'I have given you to eat from My bowl—now distribute My Bread among the people.'"

The Bahá'í message of the oneness of mankind and the essential unity of Revelation brought its own severe tests to the followers in all countries, that the sincere might be separated from the insincere. The storm of bitter controversy raged around the calm and radiant Presence of 'Abdu'l-Bahá, Center of Bahá'u'lláh's Covenant to humanity. Victim of official persecution and confined to prison quarters until 1908, 'Abdu'l-Bahá was also assailed by the unfaithful within His own family, and these enemies attempted to create the basis for general disloyalty within the Bahá'í communities of East and West. With other stalwart souls of his generation Roy Wilhelm stood above a frequently bewildering

and subtle controversy and radiated the spirit of firmness in that Covenant.

He was very dear to 'Abdu'l-Bahá and received many evidences of his Master's trust and esteem. For a long period the cablegrams and letters (tablets) sent by 'Abdu'l-Bahá to Bahá'í groups and individuals in North America were addressed in Roy Wilhelm's care and forwarded by him to their destinations.

In 1909 the American Bahá'ís, under the initiative of the Chicago group, elected a national Bahá'í body to represent all the Bahá'ís of North America in their united effort to purchase land and plan the construction of the House of Worship recently completed in Wilmette, Illinois.

From that year until his retirement from active Bahá'í service in 1946, with the exception of a single year of illness, Roy Wilhelm was elected annually to the Bahá'í Temple Unity and to the later National Spiritual Assembly, and for years served as its treasurer. No other American believer has achieved a comparable record. As treasurer, the integrity of his character and the simple, direct humanness of his exposition of financial matters brought about a rapid development of the Bahá'í fund as an organic institution of the community.

After the passing of 'Abdu'l-Bahá in 1921, the Guardian who was appointed in His Will and Testament summoned two American Bahá'ís for conference in Haifa—Roy Wilhelm and Mountfort Mills.

The Guardian's cablegram lamenting the passing of Roy Wilhelm from this world on December 20, 1951, is cited at the beginning of this article. In conclusion it is appropriate to quote from letters addressed to him by 'Abdu'l-Bahá. They illumine the essential worth of this man, and his service as a steadfast pillar of a new and world-wide Faith.

"Verily thou art serving in every respect; thou art striving more than thine energy permits, and thou art rendering self-sacrifice. I am pleased with thee to the utmost."

"Verily thou art Bahá'í, thou art godly and heavenly. Thou art self-sacrificing in service to the Kingdom. Even a minute thou dost not neglect. Thy heart is overflowing with the love of God. Be thou assured that thou wilt receive great Confirmations!"

"The sight of your portrait brought joy to My heart, because it is luminous and celestial, and looking at the photograph of

your house, I saw the charm of the spot, the beauty of its environment, and the perfection of its building.

"I am extremely pleased with you because you are a true Bahá'í. Your house is My house; there is no difference whatsoever between yours and Mine."

—HORACE HOLLEY

#### SIEGFRIED SCHOPFLOCHER

"Profoundly grieved (at) passing (of) dearly loved, outstandingly staunch Hand (of) Cause Fred Schopflocher. (His) numerous, magnificent services extending over thirty years (in) administrative (and) teaching spheres (for) United States, Canada, Institutions Bahá'í World Center greatly enriched annals (of) Formative Age (of) Faith. Abundant reward assured Abhá Kingdom. Advising American National Assembly hold befitting memorial gathering (at) Temple he generously helped raise. Advise hold memorial gathering (at) Maxwell home (to) commemorate his eminent part (in) rise (of) Administrative Order (of) Faith (in) Canada. Urge ensure burial (in) close neighborhood (of) resting place (of) distinguished Hand (of) Cause Sutherland Maxwell."

—SHOGHI

A world-renowned symbol of the great evolution of the Bahá'í Faith, the Mashriqu'l-Adhikár at Wilmette, is nearing completion, representing the collective effort of believers throughout the world and particularly in North America. Of the many international services to the Faith rendered by Fred Schopflocher over the last thirty years, perhaps none is more enduring than his contribution to the completion of the Temple. Mr. Schopflocher early understood the significance of the Temple and through numerous visits to the Guardian realized its importance to the growth of the Faith. It was after one of these visits to Haifa that Mr. Schopflocher arrived at a National Bahá'í Convention in Wilmette and generated afresh an enthusiasm for resumption of construction work on the exterior ornamentation of the Temple. It was for this service that the Guardian called Fred Schopflocher "the Chief Temple Builder."



Siegfried Schopflocher.

Born in Germany in 1877 of Jewish parentage, Mr. Schopflocher was brought up along orthodox lines but, after leaving school, ceased to follow the customs of his faith and leaned towards an agnosticism which included a search for a more universal expression of religion. Years later, after he had become permanently settled in business in Canada, Mr. Schopflocher heard of the Bahá'í Faith and, shortly thereafter, became a Bahá'í.

In 1922, Mr. Schopflocher made his first visit to Haifa which was the beginning of many journeys to the Center of the Faith. His devotion to the Guardian was immediate and lasting and, on several of his international tours, the Guardian gave him specific assignments to carry out. His trips, usually undertaken in conjunction with his business, took him to every corner of the globe where he was able to visit Bahá'í communities and learned to appreciate, at first hand, the extraordinary bond linking the believers throughout the world in their love for a common Cause. Normally, as Fred said, it would have been impossible for a Westerner to make contact with so wide a

variety of peoples in East and West, especially on short and relatively infrequent visits to so many places, but the world-wide community of the believers has destroyed all barriers.

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

During the period from 1924 to 1947, Mr. Schopflocher was elected a member of the National Spiritual Assembly of the Bahá'ís of the United States and Canada for fifteen different years. When the National Spiritual Assembly of Canada was formed as an independent administrative body in 1948, Mr. Schopflocher was elected a member and has continuously served on that body ever since. It was chiefly through Fred's efforts, with the able assistance of Horace Holley, that the National Spiritual Assembly of Canada secured a unique form of incorporation by an Act of the Parliament of Canada.

In this last year, coincident with his appointment as a Hand of the Cause of God, the Guardian instructed Fred to assist the National Spiritual Assembly of Canada in the establishment of the *Házíra*.

This brief sketch of Mr. Schopflocher's life was approved by him in February, 1953.

Two months later he attended the Canadian National Convention before proceeding to the Intercontinental Conference in Chicago. At the Convention he made valuable contributions to the discussion, particularly of the *Házíra* and the Temple plans and of financial matters. He yielded to the urgent appeals of the Western delegates to visit their communities at an early date. He spoke at the Feast of *Ridván* on the functions of the Hands of the Cause of God and shared some of the notes from his pilgrimage to Haifa in January, 1953. This talk, so deeply moving, so inspiring, so revealing of the profound humility and devotion of the man, will be long remembered by the friends.

Fred kept his promise to the Western Canadian believers in the latter part of June. He brought them too a new understanding of the Hands of the Cause and a clearer appreciation of our Guardian and of the tremendous services he renders the Bahá'í world.

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

The funeral service was conducted by the Canadian National Spiritual Assembly in Montreal on July 31. Burial was made, at the Guardian's request, close to the grave of Sutherland Maxwell, the first Canadian Hand of the Cause. On August 23, the Montreal Assembly arranged a memorial service in the Maxwell Home which was attended by members of the National Assembly and friends, mainly from the Montreal area. This service in Fred's home community was intimate and personal. Many people recalled with loving gratitude personal associations with Fred, kindly and helpful things he had done in his unobtrusive way, gifts of hospitality or consideration that they had treasured sometimes for many years.

On August 28, a second memorial service was arranged by the National Spiritual Assembly of the United States. A report of this service is published in the September issue of their *Bahá'í News*.

The cable from the Guardian, the many messages received from Hands of the Cause of God, from National and Local Assemblies, from individuals throughout the Bahá'í world and from many non-Bahá'í friends and business associates attested to the deep sense of loss felt in every continent on the passing of this humble, staunch and devoted soul.

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#### LOUIS G. GREGORY

"Profoundly deplore grievous loss dearly beloved, noble-minded, golden-hearted Louis Gregory, pride (and) example (to the) Negro adherents (of the) Faith, keenly feel loss (of) one so loved, admired (and) trusted (by) 'Abdu'l-Bahá. Deserves rank



Louis G. Gregory.

(of) first Hand (of the) Cause (of) his race. Rising Bahá'í generation African continent will glory (in) his memory (and) emulate his example. Advise hold memorial gathering (in) Temple (in) token recognition (of his) unique position, outstanding services."

—SHOGHI

Cablegram received August 6, 1951.

Dearly loved, universally respected Louis G. Gregory passed away on July 30, 1951. Although he had been frail in body for many months, the luminous spirit and great heart were so apparent, so overwhelming, that none anticipated his sudden departure.

Only a week before, he had arranged and carried out a meeting in his home in Eliot, Maine, where he discussed the prophecies in the Bible, with their import for these perilous times. The dozen or more who gathered there will forever treasure this meeting which proved to be his last. Seated at his desk, his warm and radiant smile welcoming everyone, with his indescribable spiritual dignity, a manifest evidence of the world in which he lived, he carried on the meeting with joy and radiance.

His body was laid to rest in the burying ground at Eliot, Maine. On Wednesday afternoon, August 1, a Memorial Service

was held at Fellowship House in the large room which was filled to overflowing, not only with the members of the Eliot Bahá'í Community but also with the many friends who were attending the Green Acre Bahá'í School. In this room he had conducted teaching meetings, fireside groups and conferences on race amity, the subject so close to his heart, and it seemed fitting that in this beautiful spot the prayers of the friends should pour forth in gratitude for such a wonderful life lived in their midst, and in supplication for his eternal progress.

On November 24, 1951, a memorial service was held in the Bahá'í House of Worship, Wilmette, Illinois, under the auspices of the National Spiritual Assembly. It was attended by friends from various parts of the United States and Canada who had come to pay tribute to this great soul.

Louis Gregory was born in Charleston, South Carolina, June 6, 1874. His father died when he was five years of age; until his mother married again matters were difficult for her and her two sons, and they were sometimes hungry. His stepfather was kind to him and when he became a youth apprenticed him to a tailor. Later his stepfather paid the expenses of his first year at Fisk University, and Louis supported himself and put himself through this university by obtaining scholarships, by work at cleaning, pressing and tailoring for the students, and sometimes working as a waiter during the summer vacations.

After he graduated from Fisk he taught at Avery Institute, a small private school maintained by people from the North to help students of exceptional intellectual capacity. He had studied there as a young boy. After this period of teaching he began the study of law at Howard University, receiving his LL.B. degree March 26, 1902. When he had passed the necessary examinations he began the practice of law in Washington, D.C., where he formed a partnership with another lawyer, James A. Cobb. They continued as law partners until 1906, when Louis took a position in the United States Treasury Department. James A. Cobb, later appointed Judge of the District Court, has written of Louis Gregory:

"It was my privilege to have known Mr. Gregory intimately from 1895 until a short time before his passing. I knew him as a student, teacher, practicing lawyer, lecturer and friend, and in each capacity he was

strong and outstanding. In other words he was a fine student, a lovely character and a person with a great mind which he devoted to the betterment of mankind. Those of us who knew him well cannot but mourn his loss, but there should be some comfort in the fact that he lived long and well, and those with whom he came in contact were and are better for their association with him. In fact, he was one of those who enriched the life of America."

Louis first heard about the Bahá'í Faith while he was employed with the Government, in 1908. He always spoke with great love and appreciation of the cultivated, southern white gentleman, a co-worker in the same department, who first brought the Cause to his attention, saying: "I think that this is something that will interest you. I am too old to investigate it. You are young and I would like you to do so." Although this gentleman did not accept the Faith, he was the means of putting Louis in contact with Mr. and Mrs. Joseph Hannen, Bahá'ís of Washington, D.C., who taught him and exemplified in their lives the beauty of the Teachings, thereby attracting his heart. His first Tablet from 'Abdu'l-Bahá came through Mr. Hannen.

We know at present relatively little about his childhood and youth. The picture of his mother reveals a person of great love and spiritual beauty. We have no picture of his father. When we realize how well prepared Louis was for the Bahá'í teachings, we can well appreciate how deep and wide his inner life had really been. There is no doubt that he was created with a great destiny and that time would show that in the history of his race he would stand among its leaders. In fact, in response to his letter to 'Abdu'l-Bahá telling of his acceptance of the Faith, 'Abdu'l-Bahá called upon him to become the cause of guidance of both the white and the colored races. In this beautiful Tablet 'Abdu'l-Bahá wrote:

"O Thou Wooer of Truth! Thy letter was received. Its contents indicated thy attainment to the Most Great Guidance. Thank God that thou hast attained to such a bounty, discovered the Path of the Kingdom and received the Glad-Tidings of the Universe of the Most High. This Divine Bestowal is conducive to the Everlasting Glory in both worlds. I hope that thou mayest become the Herald of the Kingdom, become the means whereby the white and colored

peoples shall close their eyes to racial differences and behold the reality of humanity, and that is the universal unity which is the oneness of the kingdom of the human race, the basic harmony of the world and the appearance of the Bounty of the Almighty.

"In brief, do not look upon thy weak body and thy limited capacity; look thou upon the Bounties and Providence of the Lord of the Kingdom, for His confirmation is great, and His Power unparalleled and incomparable. . . ."

With a heart full of longing, Louis asked permission to visit the Holy Threshold, and in reply he received another Tablet early in 1910:

". . . Thou hast asked for permission to present thyself in this Holy Land; it is not at present in accord with wisdom. Postpone this matter to another and more appropriate time."

However, through the Bounty of God the doors opened, and in 1911 when 'Abdu'l-Bahá was in Ramleh, Egypt, Louis visited Him. He arrived in Ramleh on April 10, 1911. There and later in Haifa and 'Akká where he went to visit the sacred Shrines of the Báb and Bahá'u'lláh, he drank deeply from the ocean of inspiration, guidance and steadfastness. His notes of this visit and extracts from some Tablets he received from 'Abdu'l-Bahá were printed in a booklet entitled *A Heavenly Vista*.

The words of 'Abdu'l-Bahá described this visit in Tablets written at that time, for it was apparent that this was not an ordinary pilgrimage. To an American Bahá'í 'Abdu'l-Bahá wrote:

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

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

Louis did not return directly to the United States but, at the request of 'Abdu'l-Bahá, visited Germany amidst heavenly confirmations. Of this we are assured, because in a Tablet to one of the German friends 'Abdu'l-Bahá wrote:

"Your letter arrived and its contents showed that Mr. Gregory, by visiting the Blessed Tomb, has received a new power and a new life. When he arrived at Stuttgart, although being of black color, yet he shone as a bright light in the meeting of the friends. . . ."

Louis Gregory returned to the United States radiant and happy, filled with a zeal and a determination to bring to pass the expectations and hopes of 'Abdu'l-Bahá. He began a task which he pursued steadily until his death—to unify the white and colored peoples of the world and to aid in establishing the oneness of humanity.

During the visit of 'Abdu'l-Bahá in the United States in 1912 a luncheon in His honor was given in Washington by Mírzá Ali-Kuli Khan and Madame Khan, who were both Bahá'ís. Khan was at that time chargé d'affaires of the Persian Legation in the capital city. Many noted people were invited, some of whom were members of the official and social life of Washington, as well as a few Bahá'ís. Just an hour before the luncheon 'Abdu'l-Bahá sent word to Louis Gregory that he might come to Him for the promised conference. Louis arrived at the appointed time, and the conference went on and on; 'Abdu'l-Bahá seemed to want to prolong it. When luncheon was announced, 'Abdu'l-Bahá led the way and all followed Him into the dining room, except Louis. All were seated when suddenly 'Abdu'l-Bahá stood up, looked all around, and then said to Mírzá Khan, Where is Mr. Gregory? Bring Mr. Gregory! There was nothing for Mírzá Khan to do but find Mr. Gregory, who fortunately had not yet left the house, but was quietly waiting for a chance to do so. Finally Mr. Gregory came into the room with Mírzá Khan. 'Abdu'l-Bahá, Who was really the Host (as He was wherever He was), had by this time rearranged the place setting and made room for Mr. Gregory, giving him the seat of honor at His right. He stated He was very pleased to have Mr. Gregory there, and then, in the most natural way as if nothing unusual had happened, proceeded to give a talk on the oneness of mankind.

Addressing Mr. and Mrs. Gregory in the early months of 1914 'Abdu'l-Bahá wrote: "O ye two believing souls! Continually do I remember you. I beg of God that through you, good fellowship may be obtained between the white and colored races, for you are the introduction to this accomplishment . . . I know also that your thought and mention by day and by night is the guidance of souls . . . white and black. Therefore be ye most happy, because ye are confirmed in this great matter."

When Mrs. Agnes Parsons visited 'Abdu'l-Bahá in the Holy Land in 1920 He asked her to inaugurate, in Washington, D.C., the first Conference for Amity and Unity between the white and colored peoples. Assisted by a capable committee Mrs. Parsons organized this Conference. It was held in Washington, May 19-21, 1921, and was a great success, bringing together able and important representatives of both white and colored peoples. It became a prototype of many similar meetings held in cities large and small throughout the United States and Canada in the years to come. Mr. Gregory was one of the speakers and reported the proceedings of the Conference in the *Star of the West*.<sup>1</sup>

It is probable that no individual teacher in the Faith has traveled more extensively throughout the United States than Mr. Gregory. Living in the utmost simplicity, sacrificing at every turn, he spoke in schools, colleges, churches, forums, conferences and with individuals throughout the land. With a marvelous blending of humility and courage, of tenderness and adamant firmness and steadfastness, he met high and low, rich and poor, educated and ignorant, and gave to them the cup of the Water of Life. He spoke in Protestant, Catholic and Jewish schools and before nondenominational groups, and everywhere he was accepted.

His radiant and gentle spirit opened the doors for those who followed after him; many a Bahá'í teacher seeking an opening to teach has been met with the words: "O yes! We know Mr. Gregory and we love him. If you are a friend of his, you are welcome."

For more than thirty-five years Louis Gregory was the mainspring behind the work for Race Amity. Whether as chairman

of the Bahá'í National Committee for Race Unity or as a member, and he was either one or the other for a great many years, or as an individual, he was tireless in his activities in promoting unity.

Green Acre, in Eliot, Maine, was the scene of many Unity Conferences at which prominent leaders shared the platform, with Mr. Gregory, the moving force and the organizer, oftentimes completely in the background. He never lost sight of the goal.

He was elected a member of the National Spiritual Assembly and served faithfully for many years. When he was elected, Shoghi Effendi wrote him that he welcomed his election but that he wished him to concentrate, first and foremost, upon the teaching work and to arrange his affairs in such a way that no administrative responsibilities would in any way interfere with the effective conduct of his teaching work. This Louis Gregory accomplished by arranging his teaching trips so that the itinerary allowed him to attend the meetings of the National Spiritual Assembly.

That his dependable, trustworthy and faithful services were appreciated is evidenced by the many letters he received from the Guardian through the years. He made the Guardian happy. In one of his letters Shoghi Effendi wrote:

"Your letter has infused strength and joy in my heart . . . For your own dear self, I have nothing but admiration and gratitude for the heroic constancy, mature wisdom, tireless energy and shining love with which you are conducting your ever expanding work of service to the Cause of Bahá'u'lláh. You hardly realize what a help you are to me in my arduous task."

The capacities of Louis Gregory were versatile, for he shone equally as a delegate to the Convention, as secretary of the Convention, as the recording secretary of the National Spiritual Assembly, as a speaker and as a writer. Articles by him appeared in the *Star of the West*, *The Bahá'í Magazine*, the *World Order Magazine*, and in nearly every issue of *The Bahá'í World*. These articles like the addresses he gave are thoughtful, factual and filled with the spirit of love and exaltation that characterized his life.

Twice at the invitation of the great Negro educator, Booker T. Washington, Louis Gregory visited Tuskegee Institute and was called upon to address the students on the

<sup>1</sup> Vol. 12, p. 115, June, 1921.

Bahá'í Faith. Their response to the Bahá'í ideals and principles was most enthusiastic. Here he made the acquaintance of that outstanding Negro genius and man of God, Dr. George Washington Carver, who showed the utmost appreciation of the Faith. This was the beginning of an increasingly rich friendship. Whenever Mr. Gregory went to Tuskegee, and he visited there many times, he had understanding and sympathetic talks with Dr. Carver in his famous laboratory or in his room.

Louis Gregory's spiritual position was so well centered in the Teachings and in his complete obedience to 'Abdu'l-Bahá and the Guardian that he held the banner of oneness high in the heavens yet never became the subject of controversy. He showed infinite patience, for his faith in the goal of his hopes was such that he possessed a long range view, and he met every opposition or intolerance with understanding and radiant acquiescence. His heart was full of fire but he knew the wishes of 'Abdu'l-Bahá and transmuted that fire into brilliant light.

When a serious operation and increasing bodily weakness curtailed his traveling and he was obliged to stay in Eliot and be content with shorter trips, Louis Gregory turned to correspondence and to a deeper study of the Teachings. His spiritual awareness became increasingly vivid. He lived again the high lights of his life. He drew ever nearer to the beloved of his heart, the Guardian. In retrospect we realize that he was being prepared for that transition which came suddenly to a great personage, a great lover of all mankind, "golden-hearted" Louis Gregory.

—HARLAN F. OBER

#### DOROTHY BEECHER BAKER

##### *Cablegram from the Guardian:*

Hearts grieved (at) lamentable, untimely passing (of) Dorothy Baker, distinguished Hand (of the) Cause, eloquent exponent its teachings, indefatigable supporter its institutions, valiant defender its precepts. (Her) long record (of) outstanding service (has) enriched (the) annals (of the) concluding years (of the) Heroic (and the) opening epoch (of the) Formative Age (of the) Bahá'í Dispensation. Fervently praying



Dorothy Beecher Baker.

(for the) progress (of her) soul (in the) Abhá Kingdom.

Assure relatives profound loving sympathy. (Her) noble spirit (is) reaping bountiful reward.

Advise hold memorial gathering (in the) Temple befitting her rank (and) imperishable services . . .

—SHOGHI

Haifa, Israel,  
January 13, 1954.

Mystery of mysteries is the tragic British jet plane disaster near the island of Elba in the Mediterranean Sea, which, on January 10, 1954, deprived the Bahá'í Cause of Dorothy Baker's spiritually intelligent services in this world. Distinguished in her life as a Hand of the Cause, an administrator, a remarkably gifted teacher, she was lifted out of her lofty position at the time when she was in the full tide of her capacities for service to our beloved Faith. Mere words cannot express the quality of grief which afflicted Bahá'ís on every continent. But a life of genuine Bahá'í service so pure and beautiful had its effect on many lives, and, even in this sudden passing to her Heavenly Home, she proclaimed the Bahá'í Faith. The news of the disaster went round the world,

and undoubtedly millions of people heard the word "Bahá'í" for the first time.

Dorothy Beecher Baker was born in Newark, New Jersey, December 21, 1898. Her father was related to Henry Ward Beecher, a liberal clergyman famous for his eloquence on the subjects of the abolition of slavery and prohibition, and to Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*. Dorothy was graduated from the Montclair Normal College and thereafter taught in the public schools of Newark for two years. She was then offered a contract to teach in the Ethical Culture School in New York but declined the offer and, in the summer of 1921, she was married to Frank Baker. They had two children, Louise Baker Matthias and William, both of them comprehending and loyal Bahá'ís. Frank Baker deserves much gratitude, for he stood by Dorothy's side always, and, in his own magnificent services and his support of Dorothy's teaching activities, there was the element of true sacrifice.

In the early pioneering days of the Bahá'í Cause in New York City (1900-1905), I was closely associated with Dorothy's grandmother, known to the Bahá'ís as Mother Beecher. We worked together, arranging the programs and meetings at Genealogical Hall and in many other activities. Mother Beecher was an elderly person even then. She lived near us, and I used to see her practically every day in connection with our Bahá'í duties. I loved to hear her dwell on her religious experiences. Her stories were without end.

After Dorothy had grown to a little girl, Mother Beecher was full of anxiety, at times, about her. Dorothy's parents were not Bahá'ís then, although now they are both active in the Faith, and Mother Beecher would say to me: "I will train Dorothy; I will train her. She shall be my spiritual child. I would not be loyal to Bahá'u'lláh if my granddaughter did not receive the true Bahá'í Teachings." She said this so many times that it has remained indelibly impressed upon me.

We have heard much about this mystical bond which brought grandmother and granddaughter together; and indeed it was Mother Beecher who trained Dorothy and brought her safely into the Bahá'í fold. Louise Baker Matthias tells how in 1912 Mother Beecher took Dorothy, then fourteen years old, to New York to see 'Abdu'l-

Bahá. She had been a very shy child, sensitive to the point of deep suffering in the presence of adults. She was so shy that years later she still remembered the tension she felt when she entered the room where 'Abdu'l-Bahá was speaking. He smiled at her, and without speaking to her directly, motioned her to a foot-stool at His side. At first she was so much afraid that He might speak to her that she could hardly bear it, but as He seemed to pay no further attention to her, she gradually relaxed. She was never able to remember what He talked about that day, but it was the moment of her birth as a Bahá'í, and from that time on she considered herself a Bahá'í. Although she left without speaking to Him, she could think of nothing else for days afterward and finally wrote Him a letter saying that she wished to serve the Faith. He immediately sent her a Tablet in His own hand, translated by one of His secretaries which is now in the National Archives, in which He told her that He would pray that God would grant her desire.

A few nights after that meeting in New York, 'Abdu'l-Bahá sent for Mother Beecher, who went to Him immediately. When she entered the room He was speaking to some people but interrupted what He was saying, turned to her, and said, rather abruptly: "I called you to say that your granddaughter is My own daughter. You must train her for Me."

This rare and lovely soul was almost a perfect student; she studied the Bahá'í Teachings in such a way (that is, with both mind and heart) that one would think her very life depended on her being filled to overflowing with the Revelation of Bahá'u'lláh. She often said something to this effect: Nothing worth knowing is attained without labor, tremendous effort, and undivided attention. She always felt sure that she was to go forth to service and that her duty would be to give out "thoughts that breathe." She often said that she wished her service would "kindle the feelings" and touch the hearts. She certainly attained this wish, for as a speaker in small or large groups, she was eloquent, persuasive, and convincing. She also had that quality of personality so necessary for a public speaker, inimitable charm. But the most important quality, which was ever present, and which strangers as well as friends could observe, was that of sincerity

—her pure sincerity. She was an ardent Bahá'í first, last, and all the time.

Her first talk before the public was given in Foundation Hall of the Temple, probably about 1929, at a Ridván Feast. I shall never forget how the friends rejoiced in her "arising," as they called it; in fact she was surrounded, both before and after this talk, and one could hear the comments about the attainment of Mother Beecher's granddaughter. It produced a profound sensation because most of the friends did not know that Dorothy had become (among all the young people) one of the best informed on the Bahá'í Teachings. From that time on, the evolution of this Bahá'í speaker was rapid, phenomenal. She was wanted everywhere.

Soon thereafter she became very prominent in inter-racial work and as a traveling teacher, covering first one part and then another of this country and Canada, speaking before large audiences. One year she proclaimed the Bahá'í Teachings in ninety colleges throughout the South, and she fearlessly spoke in every one of them (both white and Negro) on the Bahá'í doctrine of the brotherhood of man. "The future must be quite different from the past," she would say; and then she would enlarge upon this theme. "We must recognize and live in actual deeds as well as in words this great brotherhood." She never failed to give the Source of her Light as the Revelation of Bahá'u'lláh. She served always with zeal, determination, sincerity, and a logic unanswerable. Her own faith was so intense, so elevating, so noble, that she certainly could easily be called one of the "vivifiers" of the world.

We are not attempting to write here a complete history of Dorothy Baker's life, but even briefly we must not fail to mention her many services at the Bahá'í Summer Schools: Green Acre, Louhelen, International School in Colorado Springs. She gave courses on the Bahá'í Teachings in all these schools, and reports from those in attendance invariably referred to her influence on the young people; they would gather around her, asking questions and trying to imbibe some of her enthusiasm. They did not just admire her, but they had for her esteem and reverence and love.

In the course of time our beloved Guardian sent her to Latin America. She not only made one teaching tour there, but several (including Central and South America and

the Islands), always working directly under the Guardian's instructions. He conferred upon her the station of Hand of the Cause, and in the last years of her life she promptly and joyously followed his direct instructions to her. The story of her services in the countries below the borders of the United States will one day be a very thrilling record of magnificent work in the Most Great Cause. She must have had an unusual capacity for associating with, and reaching the hearts of, the Latin people. They loved her enthusiasm, her methods, her personality, her spiritual knowledge and achievements. She will certainly be a cherished star in their memory forever.

Mrs. Margot Worley, Chairman of the National Bahá'í Assembly of South America, has sent us the following tribute:

"We were stunned at the news of Dorothy's tragic end, and our hearts felt the tremendous void and loss. Ever since the news of her passing reached us, the Bahia, Brazil, Bahá'í Community has been praying for her. . . . We of South America can never forget Dorothy, nay, she now stands close to our hearts as never before. Her first visit to us was when she brought experience and wisdom to our Fourth Congress, held in Lima, Peru. We felt childlike in her presence, for truly we were all so young and puny by comparison, our knowledge so scanty and vague. All through that Congress each soul grew and developed, whether it was aware of it or not. Dorothy laid the World Order at our feet, and by her clear explanations, brought us step by step to where you dear souls stood. . . . We had a glimpse, as it were, of the glory of Bahá'u'lláh's handiwork and of Shoghi Effendi's guidance . . .

"We must confess we almost stood in awe in Dorothy's presence. We know she had ample preparation for her great work and that she stood as a shining example to us all. When once again she was with us at Buenos Aires for our Second Convention, April, 1952, she stood before us in a different capacity. Shoghi Effendi had just conferred upon her the station of Hand of the Cause of God. Upon her beamed a different light and her countenance was radiant . . . Her prayers were felt surrounding us; her strong sense of duty threw a different light upon our tasks, and we of South America came to understand that we were living in precious times. . . . Dorothy again

guided us in our decisions, helped us with our plans, encouraged us with advice and understanding. She showed us how the dear friends in North America had sacrificed over the years and had helped establish the Faith throughout the Bahá'í world. Dorothy had the gift of pointing out the way to sacrifice, the way to earn the right of being known as a Bahá'í and thus become 'the supreme moving impulse in the world of being.'

"Dorothy took part in every service our beloved Faith offered her; she had visited the Guardian, stepped upon the Thresholds of the Holy Shrines, prayed where Bahá'u'lláh had spent His last days. Can any soul ask for more!"

Artemus Lamb, of the Central American National Spiritual Assembly, has written: "Her influence in Central America is most powerful, and at the same time mysterious, for in reality she spent only a few days here on several occasions; yet all loved her deeply and feel dependent upon her like children to a mother. After her passing, many have written to say that her influence is both felt and seen more powerfully than ever . . . Letters have poured in from all sides. On the night of February 19, all the Central American Assemblies and Groups have been requested to hold a Memorial Service in her honor. What tribute could be higher to that great and lovely soul that was and is Dorothy than that a whole Continent of believers love her like a mother and sister and are now arising to new and greater service to the Faith in her memory and to try in their way to make up for the crushing loss which they feel?"

Dorothy Baker also visited many Centers in the goal countries of Europe and was a speaker on the public programs of many Bahá'í Conferences. Of course her eloquent and persuasive presentation of the Faith won for her the plaudits of strangers and friends; and letters indicate that they longed for her services, her continued rich blessings from the Court of the Divine King.

The Master said: "The most efficient capital of the Bahá'í teacher is the Divine Power. With that alone he may conquer the cities of the hearts." She seemed always to have that necessary confirmation. When any public meeting anywhere was open for questions from the audience after the address, Dorothy was equal to what we might call a pressure from all sides. She could answer all

questions intelligently and with entire confidence in the Teachings she proclaimed. She had many personal interviews and private Bahá'í meetings in nearly every city she visited. We have often heard her quote these words of Bahá'u'lláh: "This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight."

For sixteen years, although she was engaged so actively in the teaching work, she served on the National Spiritual Assembly and was its chairman for four years. As a Hand of the Cause of God, she attended the four Intercontinental Conferences during the Holy Year of the Cause and was a speaker on the public programs of all of them. After the New Delhi Conference, in the last months of her life, she made an arduous teaching trip through India.

A letter from Doris McKay, pioneer in Charlottetown, Prince Edward Island, contains a tribute to Dorothy Baker and an interesting account of her first meeting with Martha Root. ". . . It was on a visit to Jamestown, N.Y., in, I think, 1936, that Dorothy met Martha Root, another of her kind. I sat with Martha at a table in the dining room of the Y.W.C.A., waiting for Dorothy to join us. 'How very strange,' I said to Martha, 'that you and Dorothy have never met!' Then the doors opened, and Dorothy's fragrance and light moved through the room toward Martha's tender glow. We arose and went to meet her, and Dorothy's outstretched hands met Martha's. Not a word was spoken in this moment too great for words. At the table we talked, Dorothy clad in a deep and listening humility. For a few days the two great stars were in conjunction as they devoted themselves to us and to our friends. . . . In the Supreme Concourse we have a recently arrived delegate from this world. Because of her 'the world to come' is closer to all of us who earnestly wish it. . . ."

The crowning event in her almost miraculous life in the Cause was her pilgrimage to the presence of our beloved Guardian in Haifa; this was during the first part of 1953. She had asked permission a few times previously to be allowed this pilgrimage, but each time it was deferred because her teaching work was of such great importance. In a letter to me about this visit, she said:

"I would not attempt to write the real things, the things of the heart, but I can say this, that the Glory of the Cause, its grandeur, shines like the sun; and as for our beloved Guardian; he is at times a servant, and again a king; and he is at once the point of all joy and again the nerve center of suffering. One does not accept part of him and refuse part. He is, alas, a ransom; we are his beneficiaries. He suffers the grief of the Prophets, and yet is the 'true brother.' And as he casts himself into the sea of sacrifice, he is willing to cast us, one and all, into that shining sea also. America is the lead horse. He drives a chariot that must win over the combined forces of the world. He cracks the whip over the lead horse, not the others. Do the friends not realize this? The pilgrimage begins when you take his hand, and ends when you last look upon his dear face, and in between you kneel at the Shrines and ask for divine direction to serve him. And when your prayer is answered, there is no doubt about it at all; a thousand mercies circle around such an answer, and the Guardian is in the center of them all."

The Master said: "The service of the friends belongs to God and not to them." Dorothy Baker's services belonged to God. He chose her for furthering the great Plan of the Ages. She had ceaseless, tireless energy and used it to carry the Divine Remedies to a drifting world. But her place is empty. There is no one at present who possesses quite the same qualities. That which will remain with us who knew her so well will always be her freshness and vigor, her lucidity in teaching the Bahá'í Faith, and her power to reach the hearts. Her assurance, born of the spirit and of true knowledge of the Teachings, made her a magnificent demonstration of the power of the revealed Word in this age.

—MARIAM HANEY

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### MARION JACK

#### *Cablegram from the Guardian:*

Mourn loss (of) immortal heroine, Marion Jack, greatly-loved and deeply-admired by 'Abdu'l-Bahá, (a) shining example (to) pioneers (of) present (and) future generations (of) East (and) West, surpassed (in) constancy, dedication, self-abnegation (and)

fearlessness by none except (the) incomparable Martha Root. Her unremitting, highly-meritorious activities (in the) course (of) almost half (a) century, both (in) North America (and) Southeast Europe, attaining (their) climax (in the) darkest, most dangerous phase (of the) second World War, shed imperishable luster (on) contemporary Bahá'í history.

(This) triumphant soul (is) now gathered (to the) distinguished band (of her) co-workers (in the) Abhá Kingdom: Martha Root, Lua Getsinger, May Maxwell, Hyde Dunn, Susan Moody, Keith Ransom-Kehler, Ella Bailey (and) Dorothy Baker, whose remains, lying (in) such widely scattered areas (of the) globe as Honolulu, Cairo, Buenos Aires, Sydney, Tíhrán, Isfáhán, Tripoli (and the) depths (of the) Mediterranean (Sea) attest the magnificence (of the) pioneer services rendered (by the) North American Bahá'í community (in the) Apostolic (and) Formative Ages (of the) Bahá'í Dispensation.

Advise arrange (in) association (with the) Canadian National Assembly (and the) European Teaching Committee (a) befitting memorial gathering (in the) Mashriqu'l-Adhkár. Moved (to) share with (the) United States (and) Canadian National Assemblies (the) expenses (of the) erection, (as) soon as circumstances permit, (of a) worthy monument (at) her grave, destined (to) confer eternal benediction (on a) country already honored (by) its close proximity (to the) sacred city associated (with the) proclamation (of the) Faith (of) Bahá'u'lláh.

Share message all National Assemblies.

—SHOGHI

Haifa, Israel,  
March 29, 1954.

Marion Jack, "immortal heroine," "shining example to pioneers," passed from this life on March 25, 1954, in Sofia, Bulgaria, where she had been living for twenty-four years as a pioneer of the Bahá'í Faith. Her remains are buried in the British cemetery there. The Guardian's tribute, expressed in his cablegram of March 29, attests the high station which this "triumphant soul" has attained.

Marion Jack's services in the Bahá'í Faith began early in the new century. Born in Saint John, New Brunswick, Canada, on December 1, 1866, of a prominent family,



Marion Jack.

she received much of her education in England and particularly in France, where she studied art. Landscape painting was her special field. Some of her paintings are preserved in the Holy Land at the World Center of the Faith.

She first learned of the Faith at a social gathering during her student days in Paris. Charles Mason Remey writes of this first introduction:

"My first remembrance of Marion Jack was when we were students in the Latin Quarter in Paris. She was studying painting, I, architecture, and I used to see her in the 'Quarter' along the boulevard on Mont Parnasse. In the Quarter lived a Mme. Philippe who kept a Pension where a number of girl students lived. Mme. Philippe gave dancing parties at infrequent intervals. It was at one of these affairs, a fancy dress dance, that I met Marion. She was dressed in a fiery red costume that she had made herself of crinkled tissue paper topped off by an enormous 'Merry Widow' hat decorated with large yellow paper flowers . . . It was as we danced and sat out between dances that I told Marion of the Bahá'í Faith. She was, as many were in those early days, afire with the Faith then and there, all at once. Marion met the Bahá'ís, came to meetings in my studio and elsewhere, and that was the beginning of her belief."

From this time forward, her life was

dedicated to the service of the Faith. She spent some time in 'Akká and was there in 1908, where she taught English to 'Abdu'l-Bahá's grandchildren. She continued her painting while she was there.

By 1914 she had returned to North America. She was one of the first to respond to the call of the Divine Plan of 'Abdu'l-Bahá, performing pioneer service in Alaska and teaching in Toronto, Montreal, and many other places. She also spent a good deal of time in Green Acre, Eliot, Maine, helping with the teaching work at the Bahá'í School and continuing her painting.

Many friends remember this joyous, wholly dedicated soul from those days. Impressed by her gracious charm, her understanding, her twinkling sense of humor, everyone who recounts some association with her does so with a smile which seems to spring spontaneously from the mention of her name. "Jackie," as she was affectionately called, was ageless in her complete at-home-ness with young and old alike, was beloved wherever she went, drawing all to her and to each other through the quality of her faith, love and devotion to the Cause and to her beloved Guardian.

One of her Green Acre friends writes: "She was such a lovely person—so joyous and happy that one loved to be with her. Her shining eyes and beautiful smile showed how much the Bahá'í Faith meant to her . . . We used to love to go to her studio and talk with her, also to see her paintings of the Holy Land and familiar Green Acre landscapes. . . . She always entered into any plan with zest. . . . If we could all radiate happiness as did Jackie, I am sure we would attract more people to the Faith."

In 1930 Marion Jack returned to Haifa and following this visit went to Sofia, Bulgaria, where she spent the remainder of her life. During the earlier years of this period she attended the German Summer School and undertook teaching missions to Vienna and Budapest. In Sofia she held frequent meetings that were well attended by people of prominence and capacity. As World War II approached, and all who could fled the country, the Guardian suggested that she go to Switzerland or to some safer place. She pleaded to be allowed to remain at her post, preferring, as she put it, to "remain at the switch." Living on a small pension, which did not always reach her in recent

years, suffering serious deprivation, aged and in poor health, she remained at her post. It was not without reason that 'Abdu'l-Bahá used to call her "General Jack."

One of the friends writes of these days: "She was much sought out and beloved everywhere she went. As the so-called Iron Curtain dropped; fewer people attended her meetings because of fear of the government. Towards the end of her life even her closest friends no longer went to see her, except one Bahá'í. . . . During the last months of her severe illness, I wrote Miss Jack almost every week and in her last letter she bade me goodbye, hoping for a reunion in the Kingdom. When Miss Jack still corresponded, her letters were always cheerful, most spiritual and even humorous. . . . The British Consulate called her 'our friend.' . . . She was a consecrated Bahá'í teacher, full of charm, understanding, gaiety and humor."

One of her devoted students, who became a Bahá'í through her, writes of the later years in Sofia:

"I met Miss Jack in June, 1938, in Sofia. I had left Austria when Hitler took over and found a temporary position in Sofia, waiting for my visa to the United States. I noticed her in the restaurant where I took my luncheon and she impressed me immediately with her friendly smile that she had for everybody. One day when her regular waiter who spoke English had his day off, the hostess asked me to serve as interpreter and from that day on, I shared the luncheon table with her regularly. It did not take long before she invited me to join a small group of her friends with whom she had discussions in her hotel room, and that was how I met the Faith.

"Her room was a museum, full of her pictures, books and papers all over. We sat wherever there was some place—on 'the' chair, the bed, on the floor, and she always had some refreshments for her guests. The discussions on the Faith were handicapped by the complicated language question. Marion had no Bahá'í literature in the Bulgarian language, few people understood English, and her favored book, 'Abdu'l-Bahá's *Paris Talks*, had to be translated by one person from French into German or English and by somebody else into Bulgarian. It was fun, but how much of the original spirit remained was questionable.

"Marion had to be very careful in the choice of her guests. Bulgaria had one offi-

cial State Religion, the Greek Orthodox Church, and only a few other religions were permitted, like Catholic, Jewish, Lutheran, Baptist, Seventh Day Adventist and Islám. Every Faith that was not permitted was forbidden and meetings like ours were illegal. State employees had to sign loyalty oaths stating their adherence to the legal Faith and we had one girl who worked for the government.

"When World War II broke out, Marion had to discontinue her meetings. Sofia became the center of European spy systems. Neither she nor I (a German citizen of secondary quality) could dare to be seen together. I kept contact with her indirectly through 'neutral' Bulgarian citizens. She was in financial difficulties because her funds did not get to her. But her spirit was unbroken.

"In October, 1940, when I finally got my visa for the United States, I dared to call her on the phone and even to see her. She had moved to a cheaper hotel. Her room was probably too small for two people and we met in the hotel lobby. I told her of my plan to go to the United States by the complicated way, crossing the Black Sea to Odessa, through Russia on the Trans-Siberian Railroad and across the Pacific from Japan to the United States. I invited her to come along and promised that I would take care of her. But she declined. She told me that the Guardian had permitted her to go to Switzerland rather than to wait for the German invasion in Bulgaria which was expected daily. She considered it her duty to stay in Sofia and would neither seek security in Switzerland nor in her native Canada, nor the United States.

"We exchanged letters until Bulgaria became part of the Iron Curtain and she indicated that it was too dangerous to receive my letters and to write to me."

In a letter dated June 17, 1954, to the National Spiritual Assembly of the Bahá'ís of the British Isles, the Guardian, through his secretary, extols the standard set by Marion Jack as a pioneer:

"To remain at one's post, to undergo sacrifice and hardship, loneliness and, if necessary, persecution, in order to hold aloft the torch of Bahá'u'lláh, is the true function of every pioneer.

"Let them remember Marion Jack, who for over twenty years, in a country the language of which she never mastered; during

war and bombardment; evacuation and poverty; and at length, serious illness, stuck to her post, and has now blessed the soil of the land she had chosen to serve at such cost with her precious remains, every atom of which was dedicated to Bahá'u'lláh. Perhaps the friends are not aware that the Guardian, himself, during the war on more than one occasion urged her to seek safety in Switzerland rather than remain behind enemy lines and be entirely cut off. Lovingly she pleaded that he would not require her to leave her post; and he acquiesced to her request. Surely the standard of Marion Jack should be borne in mind by every pioneer!"

In a letter to the European Teaching Committee, dated May 24, 1954, through his secretary, the Guardian also stressed the quality of Marion Jack's services to the Cause and the heroic conditions under which she lived and worked:

"He would suggest that, when writing to the European centers, you share with the believers the glorious example of the life of Marion Jack. Young or old could never find a more inspiring pioneer in whose footsteps to walk, than this wonderful soul.

"For over thirty years, with an enlarged heart, and many other ailments she remained at her post in Bulgaria. Never well-to-do, she often suffered actual poverty and want: want of heat, want of clothing, want of food, when her money failed to reach her because Bulgaria had come under the Soviet zone of influence. She was bombed, lost her possessions, she was evacuated, she lived in drafty, cold dormitories for many, many months in the country, she returned, valiant, to the capital of Bulgaria after the war and continued, on foot, to carry out her teaching work.

"The Guardian himself urged her strongly, when the war first began to threaten to cut her off in Bulgaria, to go to Switzerland. She was a Canadian subject, and ran great risks by remaining, not to mention the dangers and privations of war. However, she begged the Guardian not to insist, and assured him her one desire was to remain with her spiritual children. This she did, up to the last breath of her glorious life. Her tomb will become a national shrine, immensely loved and revered, as the Faith rises in stature in that country.

"He thinks that every Bahá'í and most particularly those who have left their homes and gone to serve in foreign fields, should

know of, and turn their gaze to, Marion Jack."

As requested by the Guardian, a Memorial gathering was held for Marion Jack in the Bahá'í House of Worship in Wilmette, Illinois, the program prepared by the National Spiritual Assembly of the Bahá'ís of the United States in association with the Canadian National Bahá'í Assembly and the European Teaching Committee, on July 3, 1954. Among the over two hundred Bahá'ís attending were representatives from the Canadian Bahá'í Community. To permit more of the Canadian Bahá'ís to share in a Memorial to Marion Jack, a time had been set aside at the Canadian National Bahá'í Convention, on May 1, 1954, for the Canadian friends to gather for commemoration and prayers.

In their tribute to Marion Jack, published by the National Spiritual Assembly of the Bahá'ís of Canada as an insert to their *Bahá'í News* of April, 1955, are cited the following Words of Bahá'u'lláh (*Gleanings*, p. 319):

*"When the victory arriveth, every man shall profess himself as believer and shall hasten to the shelter of God's Faith. Happy are they who in the days of world-encompassing trials have stood fast in the Cause and refused to swerve from the Faith."*

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#### EDWARD B. KINNEY

"Grieve passing dearly loved, highly admired, greatly trusted, staunch, indefatigable, self-sacrificing teacher, pillar (of) Faith, Saffa Kinney. His leonine spirit, exemplary steadfastness, notable record (of) services enriched annals (of) closing period Heroic Age (and) opening phase Formative Age (of) Bahá'í Dispensation. Bountiful reward assured (in) Abhá Kingdom beneath shadow (of) Master he loved so dearly, served so nobly, defended so heroically until last breath."

—SHOGHI  
Cablegram dated December 16, 1950.

Edward B. Kinney (beloved Saffa) was born of an old New York family in the spring of 1863, the spring of Bahá'u'lláh's epoch-making Declaration in the Ridván. As though by coming at such a moment

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

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

It was my inestimable privilege to be with the Kinneys in 'Akká in 1909. One day when we were lunching with 'Abdu'l-Bahá He turned to Saffa and said that He had answered the questions of all, now Mr. Kinney was left.

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

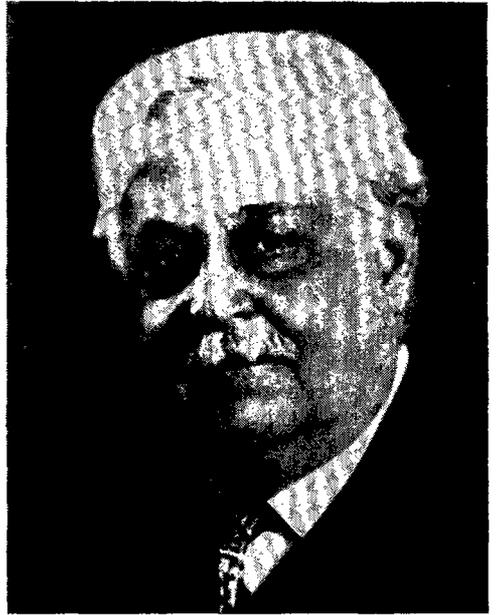
And the Master replied that He would answer later.

He told Saffa, too, on that occasion that his home would be one of the heavenly constellations and that the stars would gather there.

Later, in Haifa, while Saffa and his wife were sitting at night with 'Abdu'l-Bahá on the porch of His house, He began to talk of poverty to them. He vividly described the actual want of Bahá'u'lláh after all His wealth had been swept away, and the deprivations and sufferings of His family, and He ended with the words:

May God give you the treasure of the Kingdom, the breaths of the Holy Spirit. If, perchance, you are overtaken by poverty, let it not make you sad. At best, you will then become companions of Christ.

In a few years poverty did overtake them. They found themselves wholly dependent on Saffa's earnings as a musician—the uncertain income of an artist. But in spite of their precarious existence their indomitable faith triumphed to fulfill that other prophecy made by 'Abdu'l-Bahá. Their home became indeed as a heavenly constellation in which the stars gathered, a center where the



Edward B. ("Saffa") Kinney.

Bahá'ís from East and West met—from Persia and India, from Honolulu and California and all the points between—and where many a Bahá'í, in greater financial straits even than the Kinneys, found a shelter. There were times when every couch in that real home was occupied.

Blows came that were harder to bear than poverty. They had two remarkable children who died in their early youth, Sanford and Howard, leaving them with only one son, Donald. Yet even such bitter conditions (to use words spoken to them by 'Abdu'l-Bahá) tasted sweet to them.

But before the collapse of their finances and the death of the two boys, the joy of this family rose to a peak when, in the spring of 1912, 'Abdu'l-Bahá visited the United States and spent much of His time in their home, receiving there many of His countless visitors.

In Haifa 'Abdu'l-Bahá had given to Mr. Kinney the name Saffa, the Persian word meaning rock. One day in the autumn He took Saffa for a long walk in the strip of park along Riverside Drive, New York City. Suddenly 'Abdu'l-Bahá stood still on the path and looking deep into Saffa's eyes asked in heart-piercing tones: Do you love me? Do you love me? Do you love me?—

words very much like those Jesus spoke to Peter. In Saffa the qualities of rock were evident—fiery and impetuous in his early life, rising at last to serene heights and attaining profound humility, steadfast to the end and, in this great Day, never for a moment wavering in his steadfastness.

After 'Abdu'l-Bahá had departed from this life and His Last Will and Testament became known, Saffa again proved his everlasting faithfulness. After his grief at loss of the beloved Master had abated, He perceived in "the youthful Branch, Shoghi Effendi" the resurrection of the Covenant, and in the Administrative Order the establishment of the Kingdom of God on earth. With unabated zeal and love and the deepest spiritual insight Saffa served this great Cause till the last hours of his life. In his blessed home, as the friends gathered there, the wings of the Covenant were stirring above us and the presence of 'Abdu'l-Bahá was living in our midst.

The Guardian wrote him the tenderest letters, and at last came one designating Saffa and Vaffa Kinney pillars of the Faith in the City of the Covenant.

—JULIET THOMPSON

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#### DR. YOUNESS AFRUKHTIH

A being endowed with rare powers and qualities, gifted and uplifted beyond the average level—a real survivor of the Heroic Age. This definition, though brief, may help to convey to the reader's mind a faint impression of Dr. Youness Afrukhtih's immortal personality.

In the springtime of youth while adrift in search of Truth on the stormy ocean of life, the tide and wind of destiny brought him close to the divine Ark of salvation to which he clung tenaciously and within which he found abiding security and happiness, a new outlook on life and a Cause so momentous that he remained dedicated to it to the very end of his days.

His allotted span of years covered a period of no less than eight decades. It traversed, so to speak, the fringes of both the Heroic and the Formative Ages of our Faith. His life remains closely linked with the former, since he flourished and struggled in it and at the same time derived from

it a sustained, lavish measure of spiritual light and guidance. Also his work and memory are closely bound up with the latter Age on whose threshold he lingered for well nigh three decades and distinguished himself as a redoubtable champion of the Cause, as a capable international teacher and as one whose untiring effort for the spiritual regeneration of his countrymen will long be remembered and admired. Moreover, the crowning period of his life, immortalized by being spent in the presence of 'Abdu'l-Bahá, imparts to his whole career a unique and fascinating quality.

Twice during 'Abdu'l-Bahá's ministry Dr. Youness Afrukhtih went on pilgrimage to 'Akká. The first journey took place about five years after Bahá'u'lláh's ascension and lasted for a few months. Then again in April, 1900, he set out, at the Master's gracious invitation, on his second visit to the Holy Land where he stayed for nearly nine years and served the Master as secretary and interpreter in a spirit of loving adoration. In those difficult and turbulent years when the Covenant-breakers were feverishly engaged in subversive activities against 'Abdu'l-Bahá, he vindicated the strength of his character by assuming a leading rôle in defending the Covenant and in reassuring the pilgrim and resident believers who seemed to be extremely alarmed and agitated at that time.

He was like a solid rock, firm and imperturbable, a haven of refuge for the storm-tossed and the weak. Always in time of adversity he behaved with dignified composure. Neither taunts of the disdainful nor threats of the malicious nor events of the most perplexing nature could ever disturb his lucid mind or daunt his courage in proclaiming the Cause of God among men. The services he rendered to the Faith were great, so were the blessings he received in return. Indeed, the measure of love and kindness lavished on him by the Master was so great that it did not fail to excite the envy of the friends around him. A cursory glance at his Memoirs as well as the perusal of the wonderful Tablets revealed by 'Abdu'l-Bahá in his name will amply show this fact.

By profession Dr. Youness Khan was a physician. He studied medicine at the Presbyterian College, Beirut, and after receiving his diploma he returned to Persia where, through efficient and systematic practice, he proved himself a highly proficient physician.



Dr. Youness Afrukhtih.

For some time he served as medical officer in the Sehat Hospital founded in 1909 by a group of Bahá'í doctors with the collaboration of Dr. S. Moody, representing the Persian-American Educational Society.

Dr. Youness Khan was a distinguished speaker who combined eloquence and wit in a masterly and graceful manner. The hearer, far from losing interest or growing weary, would always welcome his talk as a treat, as a source of delight and inspiration. His power of concentration was such that it was well within his compass to speak continuously for hours on a given subject without notes. And not only was he a gifted orator but also in the arena of literary work he moved with remarkable confidence and distinction. His writings possess peculiar charm and reveal to a considerable degree the author's touch of genius as well as his genuine love for the Cause. Notable among his work is the interesting diary he wrote about his teaching trip to Europe published under the title "Irtibat-i-Sharq va Gharb" (Union of the East and West).

However, his wonderful Memoirs (unpublished) concerning the years he spent in the presence of the Master constitute his most precious gift to posterity and a valuable contribution to the history of our Faith.

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

Dr. Youness Khan's memory will ever remain associated with the compilation of the wonderful book *Some Answered Questions* in recognition of the valuable service he was privileged to render as interpreter between the Master and Laura Barney at those historic luncheon talks. A vivid impression as to the manner in which these talks were given can be gained from the relevant account in his Memoirs from which the following interesting passages are quoted:

"The Master would sit at the head of the dinner table while Laura Barney usually sat on His left and Ethel Rosenberg took the seat next to her. Also about eight or nine other pilgrims and residents were present. I used to sit beside the Master, facing Laura Barney, rendering first her questions into Persian, then the answers given by the Master into English, while Ethel Rosenberg noted down both the questions and answers in English." (The original words uttered by the Master were simultaneously written down by Mírzá Munír.) ". . . Since the nourishment of the spirit was given priority over that of the body, it often happened that eating was delayed. The Master when elucidating the problems used to speak in such a manner that the hearer would be enchanted. One day when He was insisting that I should first eat and then speak, and I was deeply engrossed in the subject under discussion, He asked Laura what was the English word for 'mutarjim'; she said 'interpreter.' Again He asked what was the word for 'gorosneh.' She said 'hungry.' Thereupon 'Abdu'l-Bahá, pointing at me, exclaimed: 'Hungry interpreter! Hungry interpreter!' I enjoyed this remark immensely and wonder what would some one else have done if he were in my place. I adopted this kingly title for myself and had it engraved on a seal, thus overlooking the term 'Jináb-i-Khán' which 'Abdu'l-Bahá always used in referring to me."

The intervening years between 'Abdu'l-Bahá's passing and the outbreak of the second World War saw Dr. Afrukhtih rise to the plenitude of his teaching career. In 1925

he embarked on a trip to America where his presence aroused immense enthusiasm among the friends. Then four years later he set out on an extensive tour of Europe where he addressed many groups and societies and brought to the friends in that continent a clearer insight into the spiritual significance as well as the administrative principles of our Faith. Also his visit, marking the culmination of his teaching activities, proved highly useful in fostering a sense of love and fellowship between the Bahá'ís of the East and West and in bringing the Cause to the attention of many enlightened people in Europe.

In the conduct of the administrative affairs of the Faith, Dr. Youness Khan's services were by no means less remarkable. For years in succession he served with distinction as member of the National Spiritual Assembly of the Bahá'ís of Persia and as member of the Spiritual Assembly of the Bahá'ís of Tíhrán until he was rather well advanced in age and the weight of years made itself increasingly felt on his frail body. Gradually his health broke down and illness forced him to discontinue all his activities. As his condition grew steadily worse it became clear that his end was at hand. He passed away at his home in Tíhrán on November 28, 1948, after a prolonged illness.

His physical frame was gone from our midst! But in reality the impression of his dynamic personality, the memory of his charming manners, will remain ever vivid in the heart of all those who knew him. There, beyond the gathering mists of years, his noble life and example stand out as a beacon shining along the road to Eternity.

The following message received from Shoghi Effendi on the occasion of his passing may well serve as a monumental epilogue to his imperishable memory:

"Hearts grief-stricken passing dearly beloved Youness Afrukhtih distinguished promoter Holy Faith herald Covenant trusted secretary beloved Master staunch supporter His Testament. His services enrich annals both Heroic Formative Ages Faith. Instruct assemblies all provinces hold befitting memorial gatherings. Inform Varqá erect my behalf monument his grave. Ardently praying Almighty's inestimable blessing his soul."

—HABÍB TÁHIRZÁDEH

ELLA GOODALL COOPER

"O thou jewel of the spirit!" Thus did 'Abdu'l-Bahá address this angelic being, one of the rare gems in the diadem of the Kingdom. Aunt Ella, as she was fondly known to her many devoted friends around the world, was one of that rapidly diminishing treasure of precious souls who have entered the presence of 'Abdu'l-Bahá, and who are possessed of that unique quality of spirit known only among those who were touched by the magic wand of that Divine Alchemist. Hers was an enchanting spirit of exquisite grace, whose gentleness, warmth and generosity were showered continuously on all peoples. She radiated all the days of her life the virtues of the true maid-servant of Bahá.

She was one of that handful of early Bahá'ís in the United States who implanted the banner of Bahá'u'lláh in that land, and who nurtured it and protected it with the iron strength of their consecrated spirit.

In a Tablet to one of the friends 'Abdu'l-Bahá wrote of the services of Mrs. Cooper and her mother, Mrs. Goodall:

"Thou hadst written concerning the services of Mrs. Goodall and Mrs. Cooper. These two dear maid-servants of God are truly two shining candles, and in character are unique and matchless. They sacrifice their lives in the pathway of God under conditions of hardship and trouble and are filled with spirituality and good cheer. It is certain that the divine confirmations will encircle them."

Shoghi Effendi's cablegram at the time of her passing has defined her life-long service to her beloved Faith:

"Deeply grieved sudden passing herald Covenant Ella Cooper, dearly loved handmaid 'Abdu'l-Bahá, greatly trusted by Him. Her devoted services during concluding years Heroic Age and also Formative Age Faith unforgettable. Assure relatives, friends, deepest sympathy loss. Praying progress soul in Abhá Kingdom."

Ella Frances Goodall was born in San Francisco, California, January 12, 1870, of an influential, well-known California family. She and her mother, Helen Goodall, were among the first Bahá'ís of California. They learned of the Faith from Miss Ann Apperson, a niece of Mrs. Phoebe Hearst. They studied with Mrs. Lua Getsinger, and

also took a trip to New York to study with Anton Haddad, a Persian Bahá'í teacher.

In March, 1899, Ella Goodall and a young Bahá'í friend, Nellie Hillyer Brown, made the pilgrimage to 'Akká. They were among the earliest westerners to visit 'Abdu'l-Bahá. While there 'Abdu'l-Bahá revealed for Ella Goodall the first of numerous Tablets which He sent her over the years:

"He is El-Abhá! O my God! Thou seest Thy servant who is believing in Thee, and supplicating through the door of Thy Oneness. Render her all good through Thy Bounty and Generosity. Thou art the Bestower, the Giver."

This brief contact with the World of Reality experienced in 'Abdu'l-Bahá's presence centered her life in the Faith. A singleness of purpose, the promulgation and protection of the Covenant, animated her whole life henceforth.

In 1904 Ella Goodall married Charles Miner Cooper, M.D. 'Abdu'l-Bahá blessed this union, and theirs was a life-long devotion. The home which Mrs. Cooper made for the doctor, her mother and brother, Arthur, reflected her gracious dignified attributes. It was always a special treat for everyone to visit this home.

"O thou maid-servant of God, I ask God that thou mayest open meetings in San Francisco, and give eloquent expositions of the Kingdom of God . . .

"Although thou art unique and alone in that city, yet verily I am thy friend and companion. Be not sad and forget not God. Endeavor to guide some souls to the Kingdom and establish Unity among the people, to prepare meetings of teaching and to open the eyes of the blind . . .

"Under all conditions My Soul and My Life shall abide with you in this world as well as the world above."

As soon as 'Abdu'l-Bahá's wishes were expressed, Ella Cooper and her mother began the work of establishing the Faith in San Francisco, and some years later she moved to the city, where she lived the rest of her life. In a short time a Bahá'í Community developed there, and for many decades Ella Cooper was its guiding light. Her strenuous labors throughout the western United States, and principally in northern California, laid the foundation of the Faith in these regions.

In 1908 Ella Cooper and her mother were

permitted to make the pilgrimage to the Holy Land. For two weeks they shared the prison life with 'Abdu'l-Bahá and His family, but were "in the Home of God." When they returned from 'Akká Mrs. Goodall and Mrs. Cooper published *Daily Lessons Received at Acca—January, 1908*, in which they told of the deep spiritual experience that had been theirs and of the lessons by word and deed that they had received.

Shortly after Ella Cooper returned from 'Akká, she invited a group of young women to her home for a study class which continued over many years to 1922. She called this group the "Peach Tree" and the members of the group called her "Mother Peach." A number became Bahá'ís and are active today.

During these early years one of Mrs. Cooper's most important services was the protection of the Faith from the influence of the Covenant-breakers. 'Abdu'l-Bahá had written:

"I supplicate God to make the hearts as solid mountains which could not be shaken, neither by the rumbling thunder of dispute nor by the winds of suspicions."

"You must be extremely careful in those Western regions lest a soul may disseminate the seeds of doubt and violation. Direct everyone at all times to the necessity of firmness in the Covenant that the tests may not shake them . . .

"Do thou make a trip to the cities of California, Oregon and Seattle . . . Investigate this and call everyone to firmness . . ."

Gently and wisely she and her mother taught the new Bahá'ís the importance of turning wholly to 'Abdu'l-Bahá as the Center of the Covenant. Indeed she was a champion of the Covenant!

When 'Abdu'l-Bahá visited California, while on His North American tour in 1912, He was a guest briefly at the Oakland home of Mrs. Cooper and Mrs. Goodall, and there, on October 16, He spoke to a large gathering of friends. For many years the anniversary of that meeting has been celebrated and the talk given by 'Abdu'l-Bahá read. It was a period of great joy for all the Bahá'ís. 'Abdu'l-Bahá spoke to many groups and gave two of His most significant talks<sup>1</sup> while there, one at Stanford University on

<sup>1</sup> These talks are published in *Promulgation of Universal Peace*, pp. 342-349 and 355-365.

science and religion and the other at the Temple Emmanu-El on progressive revelation. Mrs. Cooper was untiring in her efforts to assist in all these arrangements for 'Abdu'l-Bahá's visit.

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

Although initiated by the Spiritual Assembly of the Bahá'ís of San Francisco the Congress was under the official auspices of the Panama-Pacific International Exposition. The Directorate of the Exposition set April 24 as "International Bahá'í Congress Day," and held an official reception at Festival Hall, where a commemorative bronze medallion was presented to the Bahá'ís in recognition of the Bahá'í program for universal peace.

Mrs. Cooper, Mrs. Goodall, Miss Georgia Ralston and Mrs. Kathryn Frankland visited 'Abdu'l-Bahá for the last time in September, 1920. For thirty days they were in Haifa, at the "Home of the hearts" as Ella Cooper called it. 'Abdu'l-Bahá answered their questions and lavished His love upon them.

Over the years until He passed away in 1921 'Abdu'l-Bahá addressed many Tablets to Mrs. Cooper in response to questions she had asked Him in letters.

With 'Abdu'l-Bahá's death Ella Cooper's devotion to the Covenant immediately embraced the first Guardian of the Cause of God, Shoghi Effendi, appointed by 'Abdu'l-Bahá. She had seen Shoghi Effendi as a child at 'Akká and had often remarked about his unique qualities and his love for 'Abdu'l-Bahá. Her unswerving fidelity to the Covenant now centered in the Guardian with full love and obedience.

Ella Cooper's services continued for



Ella Goodall Cooper.

many years both in teaching and in the development of the institutions of the Faith. She served on the San Francisco Spiritual Assembly for many years from 1921 to 1934, and was a member of the National Spiritual Assembly of the Bahá'ís of the United States and Canada for two years, 1922-23 and 1923-24. She took an active interest in the formation of the new Bahá'í School at Geyserville, California, worked on the School committee, and taught there for some years.

Another significant public Bahá'í event in which Mrs. Cooper played a leading role was the organization of the first "Conference for World Unity" at San Francisco, March 20-22, 1925. Prominent intellectual, cultural and humanitarian leaders were invited to participate. Mrs. Cooper spared neither time nor money to bring the conference into existence. Dr. David Starr Jordan, then president of Stanford University, who had invited 'Abdu'l-Bahá to speak at Stanford, acted as honorary chairman, and important representatives of the various Pacific areas, races, religions and nations spoke. The meetings were climaxed by an address on the Bahá'í Faith by Jináb-i-Fádíl. This meeting inaugurated a series of world

unity conferences in other parts of the country.

During the many years that Mrs. Cooper was active, and even after she could no longer be about much, she was the main-spring of the Bahá'í spirit of hospitality and warmth in San Francisco. When Bahá'í visitors were coming to San Francisco she would send a large bouquet of flowers and a note of welcome to be in their room when they arrived.

The last two major public activities in which Ella Cooper took a part in her long years of Bahá'í service were in connection with the Golden Gate International Exposition in 1939 and the United Nations Conference on International Organization in 1945, both of which were held in San Francisco. A "Committee of One Hundred" leaders of all Faiths was organized when the San Francisco world's fair was being planned, to erect the Temple of Religion at the fair and to direct all religious activities of the Exposition. Mrs. Cooper and Leroy Ioas were invited to be the Bahá'í representatives on this Committee, on which she served as one of the directors. Two days were designated officially on the Exposition program as Bahá'í Day, July 16 and October 15. Mrs. Cooper was chairman of the "Religious Unity Service" presented by the Bahá'ís on July 16 and of the Vesper Services on October 15.

She was an active member of the "Committee on the Bahá'í Peace Plan" appointed from among the Bahá'ís of the San Francisco Bay area by the National Spiritual Assembly in connection with the United Nations Conference convened in 1945. This committee held a dinner and public meeting at which a number of the delegates to the Conference were present, and it prepared "The Bahá'í Peace Program" brochure which they distributed to every person attending that conference.

In the later years of her life Mrs. Cooper was unable to be as active as she formerly had been, but she followed the work of the Faith with avid interest through the teaching bulletins and news letters, and through a voluminous correspondence which she carried on with Bahá'í friends around the world. Most Bahá'í visitors to the city would visit her to be refreshed by her gentle spirit, and to share with her news of the progress of the Faith far and near.

On her eightieth birthday Dr. Cooper

wrote a tribute to his wife which exemplifies the beauty of her character to all who loved her:

#### A Birthday Tribute—

Eighty roses for my still young wife,  
 one for each year of her fragrant life,  
 during which she has mothered the world  
 and steadfastly kept its flag unfurled;  
 for God gave to her a magic cup  
 from which the unworldly poor could sup;  
 and of solace a cruse at whose lip  
 the lonely and the bereaved could sip;  
 a sustaining staff that she could lend  
 in hour of need to a pilgrim friend;  
 the Power of Prayer—an inner light  
 not of land, sea or air that could bright  
 the dark corridors that run through life  
 and amity bring in place of strife;  
 and a warmth that made her from her birth  
 as welcome as the rain to the earth.  
 Fortunate am I she cared for me,  
 otherwise I would not care to be.

In July, 1951, Dr. Cooper suddenly passed away. Mrs. Cooper spent the following day preparing the readings for his service, and that night fell into a coma, from which she did not recover, and passed within four days after his death, on July 12, 1951.

The local papers carried feature articles about her passing, the major part of which spoke of her life-long devotion to the Bahá'í Faith, and of her work in promoting its ideals of the unity of all peoples and religions.

So closed the life of one of the "Heralds of the Covenant," one whose life was dedicated to Bahá'u'lláh in service and love and one who succeeded as few have in making her character a mirror of the celestial qualities.

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#### DESCRIPTION OF THE MARTYRDOM OF DR. SULAYMÁN BERJÍS

On February 3, 1950, about eight-thirty o'clock in the morning, two citizens of Káshán entered the office of Dr. Berjís and invited him to make a house call. Since there were ten patients waiting in his office, the doctor requested postponement of the call. The visitors pleaded that the case was a real emergency, and the doctor relented and followed the two men. After passing

through the streets of Káshán they reached their destination and at this time six other men who had been awaiting the group attacked the physician. With knives, sticks and their fists they wounded him seriously. He was thrown from a height of about fifteen feet through a window. The persecutors continued to beat him until he was no longer alive. At least eighty stab wounds were apparent on his body. The owner of the house tried to intercede for the doctor but his efforts were futile. The landlord called for help from the rooftop. Members of the town gathered around and witnessed the cruel act. Muḥammad Rassul-Zadeh, the vicious murderer, washed his hands with the snow on the sidewalk. With his accomplices he went to the police office, explaining that they were teachers of the Muḥammadan faith and had killed Dr. Berjís for religious differences. The men were imprisoned. The people of the town feared the threats of this religious group and closed their shops. After medical examination of the body of Dr. Berjís a group of Bahá'ís under police protection carried the body of the martyred physician to Gulastán Javíd which is three kilometers from Káshán. A Bahá'í funeral was held for the distinguished doctor.



Dr. Sulaymán Berjís, physician of Káshán, Persia, martyred February 3, 1950.

### ELLA M. BAILEY

On being informed of the death of Miss Ella Bailey, pioneer who accompanied Mr. and Mrs. Robert Gulick in their settlement of Tripoli, Libya, the Guardian on August 30 cabled:

"Grieve passing valiant exemplary pioneer. Reward (in) Kingdom bountiful."

"'Oh, Ella Bailey, Ella Bailey! Oh, Ella Bailey, Ella Bailey! Oh, Ella Bailey!' . . . He kept repeating my name as He looked off into space. But He put into my name every possible emotion. That was the wonder of it." These words of 'Abdu'l-Bahá, spoken in Chicago in 1912, conveyed to Miss Bailey this meaning: "My child, you are going to suffer. You are going to have a great deal of sorrow, and you are going to have a great deal of pain. Life is going to be hard." Miss Bailey remarked in an interview forty years later, "In those few words, He gave me all the emotions of a lifetime. He gave suffering but with it He gave me faith and strength. This made me feel His spiritual power and His truth."

Ella Martha Bailey was born in Houston, Texas, on December 18, 1864. While she was an infant, the family moved to San Diego County, California, and settled on a ranch. She was stricken with infantile paralysis at the age of two and one of her limbs remained paralyzed. As a child, she developed a fondness for the outdoors and learned, despite her physical handicap, to ride horseback expertly.

Her desire to serve mankind became apparent in her youth. She chose to enter the teaching profession not because of the rather meager financial reward attached to it but by reason of the manifold opportunities it afforded for child guidance. After graduating from normal school in southern California, Miss Bailey moved to Berkeley and began her career as a teacher. She taught various elementary grades and was deeply loved by her pupils who continued to remember her as the decades passed. When she retired in 1924 because of ill health, the principal of McKinley School wrote her a note of gratitude and appreciation for her services and her example. "I cannot close this letter," he wrote, "without telling you again what a precious thing your friendship has been to me and will con-

tinue to be, and how we all have been inspired by your courage and faith."

Photographs taken in her youth attest to her beauty and winsomeness. She deliberately decided to forego the pleasures and rewards of marriage in order to give greater service to a larger number of people than a family group comprises.

The immortal Lua Getsinger instructed Miss Bailey in the Bahá'í teachings. Miss Bailey was one of the "waiting servants" who embraced the Faith prior to the American visit of 'Abdu'l-Bahá. As the friends in California did not expect the bounty of a visit to the Pacific Coast, several of them journeyed to Chicago to be sure of meeting Him. Miss Bailey made the trip with her intimate friends, Mrs. Ella Cooper and her mother, Mrs. Helen Goodall. A year or two before her passing, she recalled her meeting with 'Abdu'l-Bahá and how copiously she wept with joy despite her firm resolve not to do so. She said, (as recorded by Charles Cornell of Berkeley, California): "We wondered what He looked like, the color of His eyes, of His hair. After I had once seen Him, I never had words with which to express these things. They seemed so unimportant. . . . He greeted me by saying that He was happy to see me with my spiritual mother, thereby confirming a beautiful spiritual relationship that continued for life between Mrs. Goodall and myself." It also sealed the relationship of sister between Miss Bailey and Mrs. Cooper.

The wonderful qualities of Ella Bailey were well known to her acquaintances and to the Bahá'ís in the San Francisco region. She was the first chairman of the Berkeley Bahá'í Assembly and was elected annually to that body for more than twenty years. She was constantly teaching by word and even more, by deed, but she preferred always to remain in the background. In over twenty years of association with her, the writer does not remember having once seen her on a public platform. Far from seeking publicity, she avoided it. During her long residence at the Berkeley Women's City Club, she used her membership to sponsor many Bahá'í gatherings. Her room became a kind of clinic for the distressed and disconsolate. Hundreds have partaken of her spiritual and material hospitality and generosity. Her presentation of the message of Bahá'u'lláh was indeed like that of a royal subject giving his most precious possession

to his sovereign. Gentleness and sweetness were her abiding traits. She never tried to force her opinions on anyone but ever beckoned the thirsty to come to the fountain and drink the water of life that will bring healing to men and nations. Her saintly life provided the best means of promoting the prestige of the Faith she so ardently espoused. Sound in judgment, she never aroused hostility nor did she compromise on principle. Many were her secret sacrifices. She would give sumptuous dinners for friends who were oblivious to the fact that their hostess very often contented herself with tea, toast, and perhaps a little soup. Her whole day passed in cheering the brokenhearted, in helping the needy, in visiting the sick, and in refreshing the spirits of the unending stream of guests that came to see her.

On learning that Shoghi Effendi had expressed the hope that Mr. and Mrs. Gulick would pioneer in Africa, Miss Bailey secretly aspired to go with them. She was too humble to voice her desire but beamed gratefully when she was told that they would enjoy having her with them. Then a cloud came over her countenance and she replied, "It would be selfish of me to go to Africa and be a burden." The Gulicks felt that her presence would be a blessing but to make sure of doing the right thing, called the beloved Guardian. The answer of Shoghi Effendi, "Approve Bailey accompany you," constituted Ella Bailey's marching orders.

The next question was whether both the African journey and the trip to Chicago for the Jubilee commemoration should be attempted. The prayerful decision was that it would be a pity for Ella Bailey to forego the opportunity of witnessing the dedication of the Temple which had gloriously risen on the spot she had seen as bare soil in 1912. She attended the main events of the Jubilee including the Temple dedication, viewed the portraits of Bahá'u'lláh and of the Báb, and, through the writer, signified at the Intercontinental Teaching Conference her determination to go forth as an African pioneer. She returned to Berkeley in excellent spirits and relatively good health. An old friend remarked that her voice had not been so light and gay in forty years. A few days later, sad to relate, she came down with pneumonia, spent some time in a hospital, and was obliged to leave her residence at the

Berkeley Women's City Club and live in a nursing home. Gradually she regained some of her health and strength and it was decided to start the journey. Old friends of older faiths were horrified at her decision to pull up stakes in California and settle on the old Barbary Coast of North Africa and they warned her that such a move would shorten her life. She smilingly answered, "I do not find it such a great sacrifice to give up living in a rest home."

She left her adopted California on July 14, 1953, never to return. The next evening she stayed in the New York apartment of Dr. Fazly Melany where she was visited by two Hands of the Cause, Dhikru'lláh Khádem and Musá Banání. Early the next morning she sustained a fall but there were no fractures and travel was resumed as scheduled. The next stopover was Rome where Professor Mario Fiorentini rendered all possible assistance. Miss Bailey had the misfortune to fall again with the consequence that the stay in Italy was cut short. Equipped with an oxygen mask, Miss Bailey was an excellent traveler. She arrived at Tripoli on July 20 and was met at the airport by two Bahá'ís.

During the closing days of her earthly existence, she was sometimes not conscious of her condition which worsened as a result of additional falls. Then again she would become painfully aware of her infirmities and would apologize for the work her sickness entailed. She knew that she was in loving hands and, when possessed of her faculties, repeatedly thanked Mrs. Shawkat-'Alí Faraju'lláh for the infinite pains she took in caring for her day and night. The presence in the room of two-year-old Robert Gulick III always brought a smile to her face as she loved him deeply and had great faith in his future. Death came toward twilight, at eight o'clock on August 26, 1953. A half hour earlier she was visited by a former member of the Egyptian National Spiritual Assembly and by a young man of Persian ancestry who soon afterward became the first Bahá'í pioneer to the Fezzan. Friends quickly gathered at the bedside of the departed believer and they recited and chanted appropriate prayers in Arabic and English. It was a touching demonstration of international Bahá'í solidarity, of uncalculated affection in an age of calculated risks. Particularly memorable was the moving scene in which an Egyptian friend kissed her fore-



Ella M. Bailey.

head and tearfully bade her farewell, "Goodbye, Miss Bailey."

Interment was set for August 27 and on that day a second service was held at the Government Cemetery on the western outskirts of Tripoli. Friends were also present that evening when the casket was placed in a niche in the cemetery wall. In the Mother Temple of the West, a few days later, members of the American National Spiritual Assembly prayed for the progress of her soul in the realms on high.

The very stones of the cemeteries testify to the preponderating share of the American Bahá'í women in the pioneering effort. They speak of incomparable Martha Root in mid-Pacific, of indomitable May Maxwell in the Argentine, of heroic Keith Ransom-Kehler near the King of the Martyrs and the Beloved of the Martyrs in Işfáhán, of the immortal Lua Getsinger beside the greatest Bahá'í scholar in Cairo, and now of valiant Ella Bailey overlooking and blessing the shores of Tripoli. Her humility prevented her from writing to the Guardian but he perceived the inner worth and true greatness of this wonderful lady. No friend or relative understood her station as did Shoghi Effendi, and to us in Tripoli this was

an added, though unneeded, proof that he is guided by God.

The Guardian requested three friends of American nationality in Tripoli to submit a design for a memorial marker on Miss Bailey's grave which will one day, God willing, be in a Bahá'í cemetery. He wishes personally to bear the expense of this memorial. He has ranked her with the greatest of the noble band of Bahá'í teachers including those mentioned above and two who have more recently ascended to the Abhá Kingdom: Marion Jack, whose persevering effort will ever merit emulation; and Dorothy Baker, whose extraordinary gifts as a teacher are matchless and whose radiant spirit continues to inspire all who knew her.

In leaving her home land and in sacrificing her life for the Cause of God, Ella Bailey qualified for the crown of martyrdom. In his cablegram at the conclusion of the Holy Year to the Intercontinental Teaching Conference at New Delhi, Shoghi Effendi paid tribute to Ella Bailey and acclaimed her contribution to the world crusade:

"Irresistibly unfolding Crusade sanctified death heroic eighty-eight-year-old Ella Bailey elevating her rank martyrs Faith shedding further luster American Bahá'í Community consecrating soil fast awakening African Continent."

—ROBERT L. GULICK, JR.

#### MARIA B. IOAS

"Share grief (at) passing (of) esteemed veteran (of) Faith, Maria Ioas. Soul rejoicing (in the) Abhá Kingdom (at the) services rendered (by her) dear son (at the) World Center (of the) Faith (in the) triple function (of) Hand (of the) Cause, Secretary-General (of the) Council (and) Supervisor (of) construction (of the) dome (of the) Báb's Sepulcher."

—SHOGHI

To think of mother without thinking of her family and the Bahá'í Faith at the same time, would be impossible. I mention "family" first, because she had much of her family long before she heard of the Bahá'í Faith.

She was born December 6, 1865, in Pas-

sau, Germany. Her childhood was quite lonely because of a series of events that deprived her of her loved ones. Her father was killed in the Franco-Prussian war when she was three, her mother died when she was five, and shortly thereafter, her twin sister was taken from her to live in France. She herself went to live with an aunt and uncle in Munich, but through the years she never forgot her lovely mother and sister. So lonely was she as a child that at six years of age she would take all her dolls to bed with her, calling them her brothers and sisters. Often she would find herself on the floor because her "family" took all the room! She vowed that when she grew up she would have at least twelve children, so none would ever be lonely, and twelve she did have, although two died in infancy.

All her love and joy circled around her family and her religion. Never was there a mother who could more greatly inspire her children, and at the same time arouse such a great protective spirit within them—one of undying love and devotion.

Hers was a happy disposition, even though her life was a difficult one. "Why are you always so happy?" a friend once asked her. "You have nothing to be happy about." "Oh, but I have," she replied. "When I look about me and see how little others have, I realize I have so much more, so how could I help but be grateful to God and be happy!" "That's the trouble with you," said her friend, "you always look at those who have *less* than you, instead of those who have *more*." Mother had not yet heard of the Bahá'í Teachings and "radiant acquiescence," but they were in her heart, nevertheless.

When she was in her sixteenth year her aunt and uncle brought her to visit America. With the group was her cousin's college roommate, whom she later married. She and her husband never returned to Germany.

Father was a Lutheran and mother was raised in the Catholic Faith. However, they were always seeking, and later both joined the Methodist Church but this did not seem to satisfy their spiritual needs either. For many years father had been looking for the return of Christ. When he was young, his mother, a very religious woman, had told him that she felt the time was imminent for Christ's return, that she probably would not live to see this, but that he might do so. Thus he was always looking for and buying



Maria B. Ioas.

books dealing with the interpretation of the Book of Revelation and any other information that might help him in his search for the return of Christ. After hearing of the Bahá'í Faith, he and mother were most happy to attend the classes of Mr. Paul Dealy of Chicago, even though it meant an hour's ride each way on streetcars, involving several transfers. Mother said she had prayed for seventeen years to find a religion that would satisfy her. There always seemed to be a curtain before her and in back of that curtain was what she was seeking.

When, after the twelfth lesson, Mr. Dealy told the class that Christ had returned and he gave them the name of Bahá'u'lláh, they were overcome, and the curtain seemed to lift for mother. She knew at once that this was what she had been seeking. She and father wrote their supplication to 'Abdu'l-Bahá that very night [July 7, 1898], stating their belief in this Truth and asking to be accepted by Him as Bahá'ís. Their hearts were flooded with joy. The following day their ninth child was born.

When 'Abdu'l-Bahá came to America in 1912, my parents and the family had the privilege of seeing Him a number of times in Chicago. For many years mother had longed for a flower which His blessed hands had touched and she was often tempted to

ask pilgrims going to 'Akká to secure one for her if possible. However, in her humble way she felt that if 'Abdu'l-Bahá wanted her to have one, she would receive it. The first day that 'Abdu'l-Bahá was in Chicago, she went with one of her children to the Plaza Hotel to see Him. 'Abdu'l-Bahá was out, so they waited for Him all afternoon. They were in the hall when He came out of the elevator and lovingly greeted them. Walking toward His room, He said, "Come, come." Mother knew He was tired and hesitated to follow, but He turned again and said, "Come, come." So she and her son followed Him to His reception room. In a few minutes He came out of His room with some roses and walking over graciously handed one of them to her. Mother said afterward, "He looked at me with those eyes that could read one's very soul. There was no need of His telling me, 'This is the flower you have wished for these many years.'"

Always mother and father promoted the Faith as best they could, telling neighbors and friends of the Glad Tidings, but dedicated as they were, they did not neglect their children. Study classes were held in the home every week for them and such friends as might care to come.

When the call came to start a children's class in Chicago, mother promptly offered her services and taught for a number of years. Children always loved her and she gently instilled in them the Bahá'í teachings—God is love; Bahá'u'lláh has come, the great Universal Prophet for this New Day; His Forerunner, the Báb, with His charm, love and devotion, bringing the Glad Tidings; 'Abdu'l-Bahá, the beloved Exemplar, Interpreter and Center of the Covenant; Shoghi Effendi, the much loved First Guardian of the Faith . . . And also from the *Hidden Words*: "I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life." "My first counsel is this: Possess a pure, a kindly and radiant heart . . ." "Of all things the best beloved in My sight is Justice . . ."

One of mother's fondest hopes had been to see the Temple completed. For some years she had acted as hostess one day a week during the guiding season, and realized the tremendous teaching medium of the Temple. She was impatient for its completion. Father and Mr. Albert Windust, both of the first Spiritual Assembly of Chicago,

had had the great privilege of writing the letter requesting 'Abdu'l-Bahá's permission to build the first *Mashriqu'l-Adhikár* in the Chicago area. Since that time fifty years or more had elapsed. Life for mother was drawing to a close. And now, in the spring of 1953, the Jubilee Celebration had started. People were coming from all over the world to attend.

What a happy evening it was when all the Persian Hands of the Cause and their families, who had come to attend the Jubilee, came to visit mother in her daughter's home in Oak Park, at the request of her son, Leroy, who had also been appointed a Hand of the Cause by Shoghi Effendi and had taken residence, with his wife, Sylvia, at the Pilgrim House in Haifa. Her advanced years were bringing her many joys, for had not our beloved Guardian, Shoghi Effendi, honored Leroy by naming the ninth door of the shrine of the Báb, "Báb-i-Ioas"? Her cup was almost full, but still she had not seen the completion and dedication of the Temple. She remembered 'Abdu'l-Bahá's promise that people would enter the Faith in throngs when the Temple was completed, drawn at first through the great inspiring beauty of this noble edifice. Had He not said, "Some material things have a spiritual effect. . . .?"

On May 1, 1953, was held the Bahá'í Dedication of the Temple. Our beloved Rúhíyyih Khánum, representing the Guardian, Shoghi Effendi, had come all the way from the World Center of the Faith at Haifa in honor of this Dedication of the Mother Temple of the West and the observance of the Centenary of the Declaration of Bahá'u'lláh. Though very ill, mother was lifted in her wheel chair by loving hands up the eighteen steps encircling the base of the structure—those steps in memory of the eighteen Letters of the Living—then through the door and at last in the Auditorium of the completed Temple. What joy she felt can only be imagined. To this was added the great happiness of seeing the beautiful picture of Bahá'u'lláh, brought to America for the first time, to be viewed by His loving followers, and of feeling the thoughtful kindness of Rúhíyyih Khánum who walked beside mother as she was wheeled to the door and bade her farewell.

At last it was accomplished! The great day for which mother had waited these many years! A day of joy, a day of fulfill-

ment, with a brilliant promise for the future.

Mother slipped away on May 25, 1953, at the age of eighty-seven. Not really "away"—just over the line into the spiritual realm. She had seen the Faith advance from its feeble beginning in America, when the only Bahá'í literature consisted of the Tablets received from 'Abdu'l-Bahá which were lovingly and humbly read and reread, to its present flourishing condition, with translations of the original Teachings of the Báb and Bahá'u'lláh; talks, explanations and exhortations of 'Abdu'l-Bahá; and books, letters and directives by our beloved Guardian, Shoghi Effendi; with the added writings of his wife, Rúhíyyih Khánum.

How wonderful it is that today the world is indeed awakening spiritually to the call of Bahá'u'lláh. How far flung are the banners of His Cause, enlisting the allegiance of people all over the world, on all continents and islands of the sea!

Mother often used to say to me, "I love the Bahá'í Faith so much, but how little I can do towards its promotion. All I can do is to let my little flame shine out as best it can." Today her children are ardent Bahá'ís and at the present writing seven of her grandchildren have answered Shoghi Effendi's call for pioneers. They are to be found in such distant places as the Dutch West Indies, the Balearic Islands, Monte Carlo, Paris, and even on the home front in Nevada, Texas and Illinois!

And so has ended the "little flame" of a loving mother and devoted Bahá'í, or has it, in truth, really ended? Even though the visible flame has disappeared, will not its effects go on and on into eternity?

—VIOLA TUTTLE

#### NURÍ'D-DÍN FATHÍ-'AZAM

By HIS SON HUSHMAND FATHÍ-'AZAM

Nurí'd-Dín Fathí-'Azam was born in 1895 in Ardistán. His parents were from families well known for their wholehearted services and self-sacrifices for the Bahá'í Faith. His mother was the daughter of Mullá 'Alí-Akbar Ardistání, who together with Quddús and Mullá Sadiq-i-Khurasání, formerly known as Muqaddas, and surnamed by Bahá'u'lláh, Ismu'lláhu'l-Asdaq, embraced



Núri'd-Dín Fath-'Azam.

the Cause at its inception in Shíráz, and were the first to be persecuted. His father Áqá Siyyid Shahab was the son of Mírzá Fath-'Alí, who was aware of the Mission of Bahá'u'lláh before its declaration, and whose devotion was recognized by Bahá'u'lláh, and who surnamed him Fath-'Azam.

Nuri'd-Dín's childhood was passed in Ardístán, but when he was ten years old his father had to migrate to Tíhrán with him because of constant persecution from Muslim priests and mobs. 'Abdu'l-Bahá, also, permitted the family to be transferred to Tíhrán, where during the first years, they suffered great privations. Gradually, however, the family got over the difficulties and established a more or less comfortable home, where Nuri'd-Dín was brought up in the love of the Cause of God.

He was educated in the Tarbíyat School, and attended Bahá'í teaching courses, and in both lines won the admiration of his teachers for his zeal, interest and intelligence.

When he was twenty-four, he entered the government service, and was appointed chief of the Post Office in Kirmánsháh. In later years, he served as chief accountant of the late Majesty, a position he held for

eleven years, proof of his honesty and ability, and was always well known as a Bahá'í. People frequented his house and office for assistance—which he could render in his position—and they were never rejected.

He served the Cause as a member of the National Spiritual Assembly and of the Tíhrán Assembly with his usual diligence. He was so much occupied that his family saw very little of him, and that only at breakfast time.

He visited the Holy Land in 1942 and on his return brought the glad-tidings to the Bahá'ís who had been deprived of them for many years because of unsettled conditions in Palestine. His return to Írán was the signal for many Bahá'ís to migrate and teach the Cause. Many people who met and heard him were fired with so much enthusiasm that they volunteered to forsake their interests for the Cause. Abiding by the instruction from the Guardian, he stayed in Tíhrán, much as he desired to go to Afghánistán and establish a Bahá'í center there. He worked, however, very hard as a member of the Emigration Committee, and was always first and foremost to help Bahá'ís who were emigrating, often at the expense of his own interests.

He undertook to repair and reconstruct the House of Bahá'u'lláh in Tíhrán and took a great deal of pains to complete the work according to the original design.

An outstanding work of his was compiling the Addresses made by 'Abdu'l-Bahá which he published under the name "Khatabat," and added it to the wealth of Bahá'í literature.

He was benevolent to friend and foe, and always extended help to people in distress, forgetting his own debts and monetary troubles. After the heart-breaking incident of his death, great was the number of people who related stories of his generosity, and who grieved over the loss of such a devoted friend. It happened like this:

After leaving his official work, he and his brother purchased a ruin of a village from the government, and did their best to improve its condition with regard to the income, health and education of the villagers. The peasants who could hardly get from their lands enough to pay their expenses for a quarter of a year, not only were enabled to meet their annual needs, but also started to buy extra accommodations. However, they proved very ungrateful for all his kind-

ness, and let the village be used for intrigues against the Bahá'ís.

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

News of his death came as a shock to the Bahá'í world. His funeral was attended both by Bahá'ís and non-Bahá'ís. Memorial services, worthy of his station, were held by Bahá'í communities. One service was specially held by the National Spiritual Assembly of Irán as instructed by the Guardian. Many telegrams and consoling letters were received from all over the world.

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

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

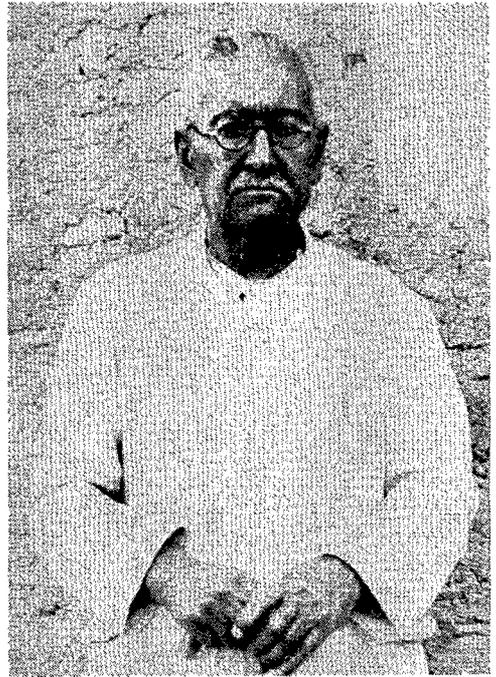
"Deeply saddened sudden great loss outstanding promoter Faith assure friends relatives loving fervent prayers progress soul Kingdom advise hold befitting memorial gathering his unforgettable services bountifully rewarded.—SHOGHI."

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#### HÁJÍ MUḤAMMAD TÁHIR MALMIRÍ

Hájí Muḥammad Táhir Malmirí lived, labored, and passed away in the ancient town of Yazd, Irán, a town notorious for its religious fanaticism and its large number of mullás. He was born there about the year 1852 which witnessed the inception of the mission of Bahá'u'lláh, and lived there long enough to see the centenary celebration of that Holy Year. Known to almost every citizen, no other Bahá'í in Yazd was so dearly loved and admired by the friends, and so bitterly denounced and insulted by the foes.

Fortified by his staunch faith, animated by his intense desire to serve the Cause, sustained by the guiding Hand of Bahá'u'lláh, undaunted in the face of dire sufferings, his life and conduct served to perpetuate the spirit of the apostolic age to which he belonged. His life was wholly dedicated to the Cause. The idea uppermost in his mind al-



Hájí Muḥammad Táhir Malmirí.

ways was that of teaching. No power, no preoccupation, no conventional matter of daily life could ever deflect him from this high purpose. His teaching exploits were so intensive that today, a large section of the Bahá'í community of Yazd owes to his lifelong effort its allegiance to the Cause.

Hájí Muḥammad Táhir was a brilliant debater and speaker. It is difficult to convey the pleasure one derived from his inspiring conversation which ranged from humorous trifles to weighty pronouncements. His knowledge of the history and literature of the great world religions was prodigious. He could recite almost half the Qur'án by heart, as well as hundreds of recorded Muslim traditions. Also he was extremely well-versed in the Bible and the books of other religions. The source from which he drew his energy seemed to be inexhaustible. He could speak for hours about religious matters without either feeling tired himself or boring his listeners. Rather they were fascinated by the gaiety of his conversation and by the ripple of his ready and eloquent tongue. Even the enemies of the Cause were silenced and subdued by his charm and dignity. On several occasions fanatical persons,

intent on carrying out sinister plots against his life, came to his fireside meetings in the guise of seekers of truth, carrying weapons in their pockets. After coming in contact with his dominating personality, however, they changed their minds altogether, and strangely enough, a couple of them eventually became ardent believers.

But Hájí Muḥammad Táhir's talks were not always honeyed. There are few, if any, among the leading Muslim priests in Yazd who, at one time or another, have not felt the sting of his taunts and retorts or were not drawn into his entangling net, only to emerge with their wings clipped, utterly confounded by the amazing force of his argument.

At the height of his teaching career, almost every evening he used to attend fireside meetings which usually lasted till after midnight. Whenever he was free at night or returned home rather early, he would keep awake well into the small hours of the morning, either pacing the compound of his modest house in prayer and meditation or sitting up to read or write.

His pen was as ready and able as his tongue, and his voluminous writings are direct, lively and inspiring. Famous among his works is the *History of the Martyrs of Yazd*, a moving portrayal of one of the most revolting episodes in Bahá'í history. His *Memoirs*, written during the second World War and containing a wealth of choice reminiscences, has been designated by the beloved Guardian an interesting storehouse of information for future Bahá'í historians. Another enduring work, undertaken at the behest of the National Spiritual Assembly of Irán, is the history of the inception and growth of the Faith in his native district. Compiled in two volumes, it depicts the lives, achievements, sufferings and martyrdom of the early heroes and pioneers in that area. Also his *Fusul Arbá'ih* is a masterly exposition of proofs demonstrating the prophetic mission of the Founder and Herald of our Faith with profuse quotations from various religious books used in support of his thesis.

The crowning glory of his life was the rare privilege of attaining the presence of Bahá'u'lláh in the year 1878 in 'Akká, where he stayed for about nine months. The wonderful events and experiences associated with this momentous pilgrimage, no less than his contact with the mysterious power

emanating from the person of Bahá'u'lláh, made a deep and abiding impression upon his whole being and served him as a source of inspiration and spiritual enlightenment, enabling him to steer his way steadily and triumphantly amid the perils and cross currents of his eventful life.

The remarkable feature of his interviews with Bahá'u'lláh is the fact that overcome by His dazzling greatness, he seldom dared to look at His Face or to utter a single word. Rather he would approach Him in a sense of spiritual discernment. In his thrilling *Memoirs* he states: "Whenever I came into the presence of the Blessed Beauty if there were anything I wanted to ask, I would say it by way of the heart and He would answer me invariably. I was so deeply impressed by His supreme power that I always sat in His presence spellbound, oblivious of myself." Once he entreated Bahá'u'lláh that he might be granted the privilege of laying down his life for the Cause as a martyr. "You shall live long to teach the Cause," was His prompt reply. In fact he did live long—a hundred years—and did distinguish himself in teaching and serving the Cause with exemplary devotion. The wonderful Tablets revealed in his name by both Bahá'u'lláh and 'Abdu'l-Bahá and the letters from the beloved Guardian, all bear ample testimony to his noble life of service.

Early in 1914 Hájí Muḥammad Táhir went on his second pilgrimage to the Holy Land where he basked for four months in the sunshine of 'Abdu'l-Bahá's unbounded blessings and love.

Rank and fortune, in the material sense, never came Hájí Muḥammad Táhir's way. He used to earn his modest living mainly by working as a hand weaver. Yet, whenever he managed to secure some bushels of grain or other provisions for our daily use, nobody was allowed to touch them until he had set aside a substantial portion for the poor of the town as well as the needy among the martyrs' widows and orphans.

After the terrible Bahá'í massacre in Yazd which occurred soon after the turn of the century, 'Abdu'l-Bahá appointed Hájí Muḥammad Táhir to look after the hapless, terror-stricken remnants of the martyrs' families. For several years he devoted himself to the arduous task of organizing help for the poor, comforting the bereaved, tending the sick, and rearing and educating the children. He derived ample pleasure from

giving food, money and clothing to the needy and distressed. Everybody was welcome to his home and his table. The words of praise and admiration which streamed from the Pen of 'Abdu'l-Bahá in appreciation of his beneficent work stand as a glowing testimony to his sense of love and devotion to the downtrodden.

Throughout the rugged years of his life Hájí Muḥammad Táhir seems to have joined in permanent wedlock with adversity. The lifelong sufferings he bore at the hands of the enemies, the insults and indignities to which he was subjected at every turn, the perilous adventures he went through, the grievous loss of three children who perished during the Bahá'í massacre in Yazd, the weight of chains and imprisonment he joyfully accepted towards the end of his life in company with the fellow-members of the Spiritual Assembly of Yazd—these together with many other distressing events, far from dampening his spirits, served to steel his energies and to reveal the true measure of his indomitable faith.

The evening of his life was dimmed by years of declining faculties and infirmity. Sinking beneath the gathering weight of old age and ill health, he laid down the burden he carried so worthily for nearly eighty years and passed away peacefully at his home on June 4, 1953. In his will he bequeathed all his possessions to the Cause.

The following gracious message from the beloved Guardian may well serve as a befitting epilogue to his memory:

"Grieve passing Muḥammad Táhir Malmírí long record services unforgettable praying progress soul kingdom."

—HABÍB TÁHIRZÁDEH

#### JOHANNA SCHUBARTH

"Johanna Schubarth, by virtue of her sacrificial services to the Faith over such a long period of time, has attained a very high station. She is the mother of the Norwegian Bahá'í Community, and is the founder of the Faith in that country. She served diligently under adverse conditions, and all alone, for many years, kept the light of the Faith aflame, single handed. She was a very rare soul, was entirely consecrated to the Faith and completely devoted to its service.

Only future generations will be able to properly appraise the value of the great service which she has rendered at such a critical time in the history of the Faith, and under such difficult conditions. . . .

"The Guardian wishes to make clear the importance of the station of Johanna Schubarth, as she was the founder of the Bahá'í Community in Norway, and thus her station is higher than that of a pioneer. . . ."

*From Letter of the Guardian through his Assistant Secretary, dated March 11, 1953.*

These words, written at the direction of Shoghi Effendí, Head of the Bahá'í World Faith, establish for all time the station of Johanna Christensen Schubarth.

She was born in 1877 in the little village of Sandeherred, Norway. Nearby, large whaling vessels were built and repaired and Johanna's mother's family were employed in this business. Her great grandfather had a large boat in which he would go out to help ships in danger and distress. Her father, a ship leader, did not come back one day and nothing was ever heard of him or his ship. Thus a family of eighteen children, with "plenty of sons," was left fatherless. Her mother married a second time and it was decided that the younger children should become known by the name of their second father. So it was that Johanna's name became Schubarth.

As a little girl, Johanna watched the "diggings" of the Gogstad ship, a Viking ship so called because it was on the Gogstad farm near where Johanna lived that this fine specimen was found. Viking ships were used as burial places for kings and queens, were buried deep in the ground and covered with a special sand to preserve them. Johanna watched as this one was taken out of the earth, piece by piece, and sent off to the University of Oslo where it was studied and reassembled. It is now one of the two chief exhibits at the Viking Museum [*Vikingshuset*] in Oslo. Johanna's aunt, Hilde Christensen, became interested in the beautiful designs and colors in the old fabrics found in the Viking ships, and through scientific study was able to reproduce the colors. Her books on this subject have become classics.

Johanna went to the United States to pursue her profession of nursing and it was through a patient in Urbana, Illinois, that she first heard of the Bahá'í Faith. She withdrew from her work as a nurse for a period



Johanna Schubarth.

of six months in order to study the Faith thoroughly before she fully accepted it. It was through May Maxwell that she received her confirmation and declared herself in 1919.

In 1927 Johanna returned to Norway to nurse her mother, and on her way she was privileged to visit Haifa. There she had daily talks with the Guardian, Johanna asking questions, the Guardian answering and explaining things to her. Shoghi Effendi asked her to remain in Oslo and spread the Teachings. There were no other Bahá'ís in Norway then, and there was no Bahá'í literature in Norwegian.

Johanna put her will in the Hands of God and was guided in all her work by Bahá'u'lláh and the beloved Guardian. Although she would have liked very much to return to the United States, she remained in Oslo and began translating the Bahá'í Writings into Norwegian. Desiring to give the remainder of her life to work for the Bahá'í Faith and feeling that the translation of the Writings would be her greatest gift, she studied the language and took the University examination at the age of fifty or more years. She agonized over getting into her native language the spiritual depths in the Words of Bahá'u'lláh. "There is no way to express these things in Norwegian," she would say,

but somehow she brought their expression forth. She was always working on some manuscript of translation from the Writings, even after she became crippled with arthritis and could devote only a few minutes at a time to it during the last two years of her life.

When the European Teaching Committee began its work in Norway in 1946, as part of the unfoldment of the Divine Plan of 'Abdu'l-Bahá in the Second Seven-Year Plan, there were ready in Norwegian, thanks to Johanna's efforts, Esslemont's book, in print and on sale in one of the large book shops of Oslo; translations of *The Hidden Words*, the *Words of Wisdom*, and, in manuscript form, the *Kitáb-i-Iqán* of Bahá'u'lláh, many Bahá'í prayers, and *The Will and Testament of 'Abdu'l-Bahá*. Soon afterward came translations of Shoghi Effendi's *The Goal of a New World Order* and the compilation *Bahá'í Community*. Later, in cooperation with the Norwegian Translating Committee, Johanna contributed the lion's share to translations of papers on "The Covenant" and "Comparative Religion" read at the Summer School held in connection with the European Teaching Conference at Copenhagen (Elsinore) in 1950. Johanna also helped with the translation of David Hofman's *The Renewal of Civilization*.

The respect in which Johanna was held in Oslo, her friendship of many years' standing with Johanna Sørensen, now Mrs. Dr. Hoeg of Herning, Denmark, and above all, her staunch devotion and utter self-sacrifice to the slightest wish of the beloved Guardian, all greatly aided the work of the continuous promotion of the Faith in this northern country.

Johanna Schubarth lived in Oslo in a large room which was flooded with sunlight when there was sun. It was on the third floor of an old building, up a winding wooden staircase. The only heat in the room during the long, dark, cold winters was from a large tile stove for which coal had to be lugged from the basement. During the war years there was no coal. Wishing to serve her countrymen in these difficult times, Johanna took up again her profession of nursing, volunteering her services. She received a citation from the King of Norway for her work but her health was broken by the deprivations and sufferings she had endured.

In 1947 all food was still rationed in Nor-

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

During the twenty years that Johanna Schubarth "held aloft the light of the Faith" in Norway, the visits of Bahá'í itinerant teachers and visitors brought high lights to her days. Always, at train or ship, she went to meet them, to welcome them, and to bid them farewell; whatever the time of day or night, or however cold the weather, her spiritual and radiant face shone out from the crowd. Among these teachers was Martha Root, termed by the Guardian "that archetype of Bahá'í itinerant teachers," who in 1935 visited the Scandinavian countries. In the last days of Johanna's life she was made radiantly happy and brought close to the beloved Guardian through the visit of *Dhikru'lláh Khádem*, Hand of the Cause of God, and his lovely wife.

At the beginning of the Second Seven-Year Plan, Johanna's joy was great when she welcomed the pioneers sent to Norway by the European Teaching Committee of the National Spiritual Assembly of the United States. To these pioneers she was ever a source of strength and comfort. It was not easy, after so many years of working alone, suddenly to work with others, but she achieved this transition because of her love for the Guardian and her selfless obedience to the Administration. Great was her joy in the firm establishment of the Faith with the formation of the first local Assembly in Norway, the Spiritual Assembly of Oslo, in April, 1948. As chairman of that Spiritual Assembly she presided at the first public meeting held in Oslo, in January, 1950. In July of the same year, she rejoiced to be able to attend the European Teaching Conference held in Copenhagen, together with every member of the Oslo Bahá'í Community.

On the first of December, 1952, Johanna Schubarth passed away in a hospital in Oslo. The Scandinavian Bahá'í Bulletin for January, 1953, carried an article in tribute to her, written by Mrs. Asta Bärnholdt, an old friend and a Bahá'í, which said in part:

"The Oslo Bahá'í Community therewith lost the foundation stone in the promotion of the Faith in Norway. . . . Johanna's life and person testified to her wholesome character. Great words and violent feelings were unknown to her. We knew her as a person who radiated purity, simplicity, justice and stability. Her great love for the Faith which she had accepted, we shall never forget! Nor her goodness and helpfulness to all! . . ."

Johanna was quiet, reserved, shy, a "doer" and not a "talker." As the unfoldment of the Faith progressed in this new community and it formed the base for an ever-widening teaching work, Johanna was a bulwark of firmness around which temporary crises made no headway, and all felt in her strength, integrity and depth of understanding, the everlasting qualities of true faith.

In the communication from the Guardian dated March 11, 1953, he instructed "that as many friends as possible attending the Conference in Stockholm, make a special effort to travel there via Norway and to visit her grave. This refers not only to the Bahá'ís attending the Conference from America, but likewise those attending from the various parts of Europe." Accordingly, in obedience to this request, many Bahá'ís from the United States, Persia and European countries gathered, in the days immediately preceding the Third Intercontinental Teaching Conference in July, 1953, as well as immediately after the Conference, to read prayers at the grave of "the founder of the Faith" in Norway.

Johanna's remains had been laid to rest, after a beautiful Bahá'í service, in the Var Frelzers (Our Savior's) Cemetery within the city of Oslo. In December, 1953, her remains were removed to the Vest Grave-lund or Western Cemetery, at the foot of Holmenkollen mountain on the outskirts of Oslo, where, in her Will and Testament, it was found she had requested burial. "Only future generations will be able to properly appraise the value of the great service which she has rendered at such a critical time in the history of the Faith, and under such difficult conditions. . . ."

## FLORENCE GEORGE

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

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

*A Tribute by Alfred Sugar*

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

My first impression of her was of a rather formidable personality—tall, erect, dark, direct and rather brusque in speech. But more intimate contact soon revealed her warm, sympathetic understanding and progressive character.

To her intimates Florence George revealed her pride. She was proud of the distinction "Mother," bestowed on her by 'Abdu'l-Bahá. She liked to speak of her pilgrimage to Haifa, of her Master's personal care that the individual needs of the pilgrims were provided for; of His humor and His wisdom; of how He taught humility to the ostentatious and raised to dignity the self-abased. She prized the injunction He gave her that she was to be a Mother to the younger generation of Bahá'ís and train them in the love and knowledge of the Cause. This injunction she obeyed faithfully.

Mother George was proud, too, that she had been instrumental in making known the Faith to Dr. Esslemont. Following on a series of happenings which must have been preordained, the doctor wrote to Mrs. George. The correspondence led to his attending a Bahá'í meeting in London, which meeting marked the beginning of his devotion to and his magnificent work for the Cause. Later, during her stay in Bourne-mouth, Mrs. George devoted herself to the further instruction of Dr. Esslemont and Sister Challis. But hers was not the pride of successful achievement; it was akin to the pride of a child who had been singled out for a special distinction, and having been so honored, must show herself worthy of the responsibility which the distinction imposed.

Now that I look back on those earlier



Florence George.

days, I feel that in her work for the Cause, Mother George tried to reflect the Light she had received from the Master in the days of her pilgrimage to Him. It was in the spirit of His Light that she conducted the Sunday afternoon meetings in her Chelsea home. These gatherings were marked by simple dignity; they were instructive, inspiring and without formality. Her hospitality, without "fuss," was warm and unstinted. We knew that the work her hospitality entailed, the comfort provided and the good things we enjoyed, sprang from the loving service of her daughter Dorothy Wellby. We may have failed to properly acknowledge this at the time, but we, who benefited by her service, never forget.

She liked to have young people to come to see her. She loved to teach them; she prized their affection. She went forward from the guidance of the Master to that of the Guardian without hesitancy and without question. To her the Master's Will was the authority; the later period was the fitting sequel to the earlier. In the course of her last letter to me, the script of which betrayed the weakness of the hand that wrote, she said: "I cannot get to the meetings now and you can imagine my feelings. But I do

some teaching of young Bahá'ís and I try to entertain at my home Bahá'ís who need help." And, "I think the pioneers have done good work."

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

—From *British Bahá'í Journal*,  
December, 1950, p. 6.

#### PHILIP GODDARD SPRAGUE

"Staunch, exemplary, greatly admired, dearly loved Sprague," the Guardian cabled after Philip Sprague's death on September 23, 1951. How well Shoghi Effendi has expressed in those three words, "dearly loved Sprague," the feeling of the Bahá'í Community about Philip. The reason he called forth that love was, no doubt, his own deep, abiding love for the Master, 'Abdu'l-Bahá, and the Guardian. "All I want is to be with the Master," Philip often said in those last painful months of his life.

Philip Goddard Sprague was born in New York City on January 1, 1899, the son of Dr. Shirley Sprague and Marguerite Morrette Sprague. His dear Aunt Carrie Kinney taught him the Faith when he was a small boy, so that when 'Abdu'l-Bahá came to this country in 1912, Philip was overjoyed to see Him. The memory of that early meeting never left him. In 1919 and 1920 he received several Tablets from 'Abdu'l-Bahá, in one of which the Master advised him to go into business.

At that time 'Abdu'l-Bahá through His secretary sent weekly messages to certain American believers about what was happening in Haifa, and the young Philip was of great assistance to the Kinneys in mimeographing these and mailing them all over the country. This was Philip's first devoted service to the Faith.

His work with the youth and young adults



Philip Goddard Sprague.

was outstanding. Large groups thronged to his fireside meetings, and many accepted the Faith through study classes which grew out of the fireside groups. Philip was happiest when he was teaching, and those whom he taught felt his deep devotion to the Master and the Guardian and were moved by his deep spiritual conviction as he talked. From 1926 to 1929 he and Dorothy Champ, assisted by Keith Ransom-Kehler, held very successful fireside meetings in Dorothy's home in Harlem. This was one of the first inter-racial groups in the city. Keith Ransom-Kehler, a great Bahá'í and a gifted speaker, helped them to spread the Faith among the Negroes of Harlem.

Philip had long wanted to go to Haifa, and the Guardian urged him to make the pilgrimage. On November 20, 1928, Shoghi Effendi cabled "Welcome," which was his invitation to start. After Philip's return early in 1929, the Guardian wrote the following through his secretary: "He wishes me to assure you of his personal affection and prayers and of his sincere desire and hope that you will render valued and permanent services to a Cause so near and dear to your heart. Think what a smile—if a human smile it should be—would run across the Master's lips to watch the Philip he knew

as a child raise high the standard of His Cause in America."

During the Temple construction Philip inspired the friends everywhere to give to the Fund, and during the First Seven-Year Plan, 1937 to 1944, he worked ceaselessly to get settlers and pioneers that the Cause might be established in every state in North America. As chairman of the Spiritual Assembly of the Bahá'ís of New York he kept constantly before the Community the Guardian's messages, and urged the believers to sacrifice for the progress of the Faith. In Shoghi Effendi's cable of October 4, 1951, he records that the memory of Philip's work both in the teaching and administrative fields will never be forgotten. These are his words: "Memory notable services teacher administrator North (and) Latin America imperishable. Recompense Abhá Kingdom bountiful. Praying ardently progress soul."

When the Guardian's translation of *The Dawn-Breakers* first reached us, Philip read that immortal record of the early days of the Faith with avid interest. He was transported to great spiritual heights by reading about the Báb and those holy souls who surrounded Him. This book had a tremendous influence on his life. Another strong influence was his love for May Maxwell and hers for him. She taught him much. "The soul's motion in relation to the Beloved is the unfolding of all the meaning of life," she used to say. Philip read and reread *An Early Pilgrimage*, which is her account of her first meeting with 'Abdu'l-Bahá. One of his favorite passages was: "As we gazed on Him, I realized that we could in no way comprehend Him; we could only love Him, follow Him, obey Him, and thereby draw nearer to His beauty." Such thoughts as these which she expressed in her talks and letters to Philip found an echo in his own heart.

So, after her death in Buenos Aires on March 1, 1940, it was natural that Philip should go to South America for a six months' teaching trip. This was in September of the same year. His fireside gatherings in Buenos Aires were attended by large numbers of youth who loved him dearly. He returned in February, 1941, on the same ship with Mary Keene Manero whom he later married. He made a second trip to South America in 1942, staying three months.

In 1944 he was elected to the National Spiritual Assembly of the Bahá'ís of the United States and served with distinction as national treasurer at the time when the Assembly was engrossed in the first stages of the Temple interior construction.

Philip had great personal charm. His sense of humor was delightful and endeared him to his friends. The little Green Acre cottage in Eliot, Maine, with its beautiful garden was a joy to him and Mary. They loved flowers, and kept the house and porch gay with them, arranged in his own artistic way.

During much of his life Philip was ill. In the last difficult years of his sickness his wife was a constant source of encouragement and help. He learned to be patient under the severest suffering. Shoghi Effendi called his spirit in his last illness "exemplary." Philip's inner reality was a tender, gentle, yet strong spirit which ever turned to the Beloved, and made him, as the Guardian said, "dearly loved" Philip Sprague.

—HELEN CAMPBELL

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#### NELLIE STEVISON FRENCH

Bahá'u'lláh proclaimed: "O son of Being! Thy Eden is My Love and reunion with Me thy home. Enter and tarry not. This is what hath been destined for thee in Our Kingdom above and Our exalted paradise." The reaffirmation of the Covenant of God and the reassurance of Divine Guidance became the motivating power in the life of Nellie Stevison French, upon whom 'Abdu'l-Bahá bestowed the appellation, "My daughter."

Nellie was born October 19, 1868, in Peoria, Illinois; her father, Josiah Hill Stevison, an Episcopalian, and her mother, Sarah Swain Stevison, member of a Quaker family, provided their daughter and son, Dudley, who was born 1882 in Chicago, with the usual Sunday school associations. Evincing a marked talent for singing, Nellie left in 1888 for Naples, Italy, to develop that interest. The four-year residence abroad gave her the opportunity to learn the French and Italian languages, to acquire an appreciation of the Latin fine arts, and to master a strenuous course in training for the operatic stage. She suffered a case of typhoid fever in 1892 and returned to the United States



Nellie Stevison French.

to recuperate; but her recovery was followed by scarlet fever which impaired her vocal chords irreparably. Her aspirations for a musical career were ended.

In December, 1894, Nellie Stevison was married to Stuart Whitney French, a childhood companion. About 1896, accompanied by her mother, she attended a few meetings at the home of Dr. *Khayru'lláh*, a Syrian, on West Adams Street in Chicago. He informed those assembled that there had come into the world a new revelation and a new prophet, Bahá'u'lláh. Although Dr. *Khayru'lláh's* knowledge of the Teachings of the Cause of God was limited, the spiritual seeds were sown. Moving to Arizona in 1900, Nellie French lived in Bisbee until 1904 and in Douglas until 1917 where she participated in the social and civic activities of the pioneer mining communities. These interests were high-lighted by being elected Arizona State President of the Federation of Women's Clubs; she served from 1912 to 1914. Her visits to Chicago and New York furnished a few Bahá'í contacts with meager information; the Bahá'í messages

copied and exchanged were sporadic, rudimentary, and fragmentary. Mrs. Isabella Brittingham's coming to Arizona in 1917 to teach the spiritual significance of the Bahá'í Faith offered her a rare privilege. That experience confirmed Nellie who became the first resident Bahá'í teacher in Arizona.

Mr. and Mrs. French decided in 1918 to make Pasadena, California, their permanent home. Nellie French assisted the friends with the study meetings held in the old Odd Fellows Hall. During *Riqvân*, in April, 1921, Mr. and Mrs. French visited Haifa and 'Akká; that pilgrimage became the fulfillment of all her hopes. In a loving atmosphere she communed with the members of the Holy Family; she prayed at the Shrine in the ineffable presence of the Center of the Covenant, the "Cord stretched betwixt the earth and the Abhá Kingdom"; and she trod the paths that had felt the imprint of the footsteps of the Promised One of the Ages. The dedication of her life to service in the Cause of God was consummated; and she had received the bounty of seeing 'Abdu'l-Bahá before His Ministry was ended.

Her Bahá'í activities were many and varied. She contributed to the literature of the Faith by her work from 1930 to 1946 as Chairman of the *Bahá'í World* Editorial Committee, during which time she assembled material for volumes IV-X. She translated into French and Italian the "Blue Book" and the brochure "Number 9," and for several years she wrote "Loom of Reality," a column published in the *Pasadena Star-News*. In 1931 she made permanent Braille plates for *Bahá'u'lláh and the New Era* and for the *Kitáb-i-Iqán*.

As an administrator, she served as Chairman of the Pasadena Spiritual Assembly from 1928 to 1938. For four years, ending in 1944 she was Chairman of the Inter-America Committee, and in this capacity she presided at a session of the Centenary Celebration in 1944. Later she was a member of the European Teaching Committee. She helped support the work of the International Bureau at Geneva and the All-Indian project at Macy, Nebraska, undertaken by her sister-in-law, Mary Farley Stevison.

All this time she was very active as a teacher, holding many firesides, participating in the study meetings of the friends, and proclaiming the Faith during her travels. For many years, Mr. and Mrs. French

spent every summer in Europe and called on the friends at the various centers. Prior to Mr. French's passing in 1946, as they cruised over the seas, Nellie took every opportunity available to promulgate the Message from Spitzbergen, north of Norway, to Magallanes in South America and from Reykjavik, Iceland, to Melbourne, Australia.

After an absence of thirty-one years to the day, in April, 1952, Nellie French returned to the Bahá'í Center on Mt. Carmel to meet the beloved Guardian in person. The harvest of her invaluable experiences, her familiarity with the Bahá'í Writings, and her devotion to the Administrative Order of the Faith, seemed to merge into a supreme at-oneness at the fountainhead of the living waters whose source is God.

During the Holy Year which was also the first year of the World Spiritual Crusade, Nellie French settled in the principality of Monaco on September 12, 1953, to hoist valiantly the banner of the Bahá'í Faith. As the first decade of the second Bahá'í century was coming to its close, on January 3, 1954, Nellie Steverson French was summoned from her pioneer post to the Abhá Kingdom.

On January 4, 1954, the Guardian cabled:

"Deeply regret passing valiant pioneer. Long record (of her) services, highly meritorious. Praying (for) progress (of) soul (in) Kingdom."

—CHRISTINE LOFSTEDT

#### DAGMAR DOLE

"Grieved passing distinguished, consecrated pioneer Dagmar Dole, outstanding record unforgettable, reward bountiful. Praying progress soul Kingdom."

—SHOGHI

Dagmar Dole was born in San Francisco, California, on June 14, 1902. Her great grandfather Daniel Dole and his wife left Newburyport, Massachusetts, in 1841 to take up their duties as pioneer Protestant missionaries in the Hawaiian Islands. Her grandfather, George Dole, was born in Hawaii and Dagmar's father, Walter Dole, was the oldest son of a family of thirteen, twelve

of whom were born in Hawaii. Dagmar's great uncle, the second son of Daniel, became the head of the Provisional Government and then President of the Republic in 1893. After turning the islands over to the United States, he became the first Governor of Hawaii.

Dagmar's mother was a member of the well-known Dreier family, of Copenhagen, Denmark, whose forebear was the famous young thinker and writer of that name, who died at the age of 30 years, leaving a trail of provocative and constructive thought after him. A monument to his memory now stands in the city of Copenhagen.

It is interesting that Dagmar's father's family should have been missionaries and her mother's family Danish, as these two facts were combined in Dagmar's history of service to God. Her life became consecrated to the work of teaching the Bahá'í Faith and part of this service was done in the land of her mother's forebears—Denmark.

On November 12, while the Bahá'í world was celebrating the anniversary of the birth of Bahá'u'lláh, Dagmar passed to the Abhá Kingdom. She had been in ill health for some months. She arrived for the Luxembourg Conference but became too ill to participate. Arrangements were immediately made for her to be sent to the Valmont Clinic, situated in one of the loveliest spots of Switzerland, above Montreux. Here for two months Dagmar rested and received treatment. On November 8 she became very ill, passed into a state of unconsciousness and five days later slipped through the "Open Door" to pioneer in the worlds of God.

In California, through her friend Marion Holley Hofman, Dagmar had first heard of the Bahá'í Faith and immediately accepted it. Hers was an active Bahá'í life. Soon after becoming a declared believer she and her close friend, Virginia Orbison, went to Glendale, California, to help maintain Assembly status, under the first "Seven-Year Plan." She then became active in Committee work for Central and South America and served as Chairman of the Inter-America Committee.

Later she journeyed to Alaska, and did valuable work in consolidating the Bahá'í community on that frontier. From Anchorage she went to the Bristol Bay area in the



Dagmar Dole.

Bering Sea, and worked among the Eskimos and Alaskan Indians working in the fishing industry. Her service to these minority people cannot be measured. She won their friendship because she gave them her love and compassion. She served them both materially and spiritually. She was their friend.

Then came the Second Seven-Year Plan and the call for pioneers in the European field, and Dagmar responded. She was assigned to Copenhagen, Denmark. Here again she served the Faith she loved so well with steadfastness and courage. Her record in Denmark is rich. She, along with other pioneers and Johanne Hoeg, was instrumental in bringing forty-seven believers into the Faith in Denmark. Her last pioneer assignment was to Italy, where she served both in Naples and in Milan.

In the village of Glion, high on the slopes of the Swiss Alps, lies Dagmar—where in the springtime the white narcissus pour out their fragrance and the snow-capped mountains eternally stand sentinel.

Snow was softly falling, covering everything in a mantle of white, as members of Dagmar's family, and her Bahá'í friends

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

At the opening words of the funeral service—"From the sweet scented streams of Thine Eternity give me to drink O my God. . . . Within the garden of Thine immortality, before Thy countenance, let me abide forever . . .," a shaft of light pierced the snow-clouds and shone upon that open grave. How could one be sad? How could one be sad at the passing of one who had been obedient to the command of her Lord—"Teach ye the Cause of God," says Bahá'u'lláh. From the moment of her recognition of the Cause of God, Dagmar rose up and carried the banner of Bahá'u'lláh to far off Alaska, back across the American continent, over the Atlantic to the shores of Europe, where she fell in action.

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

Looking up at those majestic mountains one was reminded of the qualities of Dagmar—nobility and strength. Thinking of the starry white narcissus that will blossom over those mountain slopes, one saw her innate purity; that delicate shyness and awareness that were hers.

"Her spiritual station is very high." These words of the Guardian gave us a sense of pure joy. "Her grave will be a great blessing to Switzerland—to all Europe. She is the first to give her life for the Cause in the European project. Her resting-place is important." Already evidence of these words of the Guardian has been manifested. One cannot express in words the sense of feeling. One knew the leaven of the Faith was working, cementing those souls standing at that open grave into one unit—each pledging renewed effort in carrying forward the banner that Dagmar laid into our hands.

"Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life." Dagmar is one of those *confident* believers to whom Bahá'u'lláh gave this glorious promise.

—HONOR KEMPTON

## FLORENCE BREED KHAN

1875-1950

Florence Khánum was the daughter of a prominent New England manufacturer, Francis W. Breed. She was brought up on the family estate in Lynn, Massachusetts. Later she attended finishing schools in Boston and New York, traveled in Europe, and made her social debut in Chicago at the home of Mrs. Potter Palmer. Newspaper accounts of the time described her popularity and beauty.

Early tragedies, including her betrothal as he lay on his deathbed, to the poet Philip Henry Savage, and her father's loss of fortune, turned her mind toward serious things. She began to study mysticism, dramatics and art and it was in the course of these studies that she met the lecturer and critic, Mary Hanford Ford. About this time Mrs. Ford visited Green Acre, Eliot, Maine, where she attended classes conducted by Mirzá Abu'l-Faḍl and Ali-Kuli Khan and became a Bahá'í.

It was Mrs. Ford who introduced Ali-Kuli Khan to the Breed family in Boston. When he first entered Mrs. Breed's drawing room, Khan was attracted by a painting which he took for the artist's ideal of a beautiful woman. It was not long before he married the lady whose portrait the artist had painted. When news of this union reached the Holy Land, 'Abdu'l-Bahá celebrated it. He gave to Florence the name Rūháníyyih, she who is holy, pure, spiritual. When the first child was born, the Master said he was the first fruit of the spiritual union between East and West.

Taking their infant son, the Khans visited 'Abdu'l-Bahá on their way to Persia. 'Abdu'l-Bahá showed great bounty to Florence. It was in the course of this visit that He told Khan that He testified she was a true believer. He also said, *Rahat mikunad*—she shall have rest.

In Persia Madame Khan was obliged to wear the veil in those early times, the first decade of this century. The change of climate and customs was difficult for her. She fell ill and they despaired of her life. Khan nursed her for months, all the Bahá'ís did what they could, and she survived. She never forgot her love for the Persian Bahá'ís.

She returned to the United States, where Dr. Khan became *chargé d'affaires* at the



Florence Breed Khan.  
(Mme. Ali-Kuli Khan).

Persian Legation in Washington, D.C. As chatelaine of the Legation, Florence Khánum enjoyed several years of brilliant activity. The Sháh gave her a title—Muravihu's-Saltanih—one who bestows spirit on the realm. At this time 'Abdu'l-Bahá visited the United States and Madame Khan was able to bring many of the leading personalities of the day into His presence. He permitted a photograph of Himself to be taken with the Khans, and another with their children. Florence Khánum was present at the Unity Feast of June 29, 1912, given by 'Abdu'l-Bahá Himself at West Englewood, New Jersey, and Dr. Khan translated the words spoken on that occasion.

At the home of Florence's mother, Alice Ives Breed, society matron and one of the early Bahá'ís in the United States, 'Abdu'l-Bahá celebrated the Báb's birthday, and about that time He also presided at her sister's wedding. When Mr. Breed tried to thank Him for all His kindness to Florence on her Eastern visit, 'Abdu'l-Bahá asked why he thanked Him, they were His own family.

Florence was also present on that last day

when the Bahá'ís went to the ship to take leave of the beloved Master, and Dr. Khan translated His final words to the Bahá'ís of America.

Two things 'Abdu'l-Bahá taught her she often quoted in Persian: One was that He said to her *Šabr kun; mithl-i-Man bāsh*—be patient, be as I am. The other was when some one expressed discouragement to Him, saying they could not possibly acquire all the qualities and virtues that Bahá'ís are directed to possess, and the Master replied *Kam Kām. Rūz bih rūz*—little by little; day by day.

After World War I, Dr. Khan was appointed a member of the Persian Delegation to the Versailles Peace Conference. Their stay in Paris that year was perhaps the high point of Madame Khan's official life.

At this time 'Abdu'l-Bahá sent word that His grandson, Shoghi Effendi, was coming to Paris on his way to Oxford University. Florence Khánum was thus able to serve as Shoghi Effendi's hostess on numerous occasions, and he gave the family their most precious possession, a robe of 'Abdu'l-Bahá.

When Dr. Khan became head of the Persian Embassy at Constantinople, Madame Khan's significant social role continued. The Turkish writer Muftý-Zade K. Zia Bey in his book *Speaking of the Turks* describes how she and her husband worked to promote international understanding:

"The only reception that I know of . . . at which all officials and prominent citizens of all nations were invited was the reception given at the Persian Embassy in honour of the Crown Prince of Persia . . . it was the most successful reception of the season in Constantinople . . . The Persian representative bravely decided to ask everybody without distinction of nationality and without regard to the political situation, and let events take their course. Naturally, events were powerfully helped by the 'savoir-faire' and the courtesy of the Persian representative and of his wife . . . Of course we were all . . . anxious to see how it would turn out . . . Khanoum wore her beautifully embroidered Persian court gown and her diamond decorations and greeted us with the ineffable charm which has won for her the hearts of all who have met her in three continents." His account closes: "They had dared to bring together all the representa-

tives of different nations at war and of nations who had not yet concluded peace and they had been most successful in their endeavour."<sup>1</sup>

The then Crown Prince of Persia took Dr. Khan away with him as Grand Master of his Court. That is how it came about that when the greatest calamity of their lives overtook them, Dr. Khan was traveling to Persia and Florence was still in Istanbul. This calamity was the sudden, and to the Bahá'ís then, unbearable passing of 'Abdu'l-Bahá. Very shortly, however, it became known that the Master had left a Will and Testament placing His Father's Cause in the safest of hands. A new word entered the Bahá'í vocabulary, the word *Guardian*. Madame Khan herself carried the first available copy of the Will and Testament across the Caucasus and into Persia. The Bahá'ís of Baku on the Caspian Sea sat up most of the night transcribing the Will so that she could take it on with her the next morning.

After serving as head of the Prince Regent's Court, Dr. Khan was appointed Plenipotentiary to the Five Republics of the Caucasus, and then in 1924 the Khan family returned to the United States, stopping on their way for a memorable visit with the Guardian in Haifa.

The last twenty-five years of her life were difficult for Florence Khánum and at times tragic. On June 24, 1950, at the Unity Feast in New Jersey, Florence Khánum passed away suddenly, without suffering, in a place and on an occasion sacred to the memory of 'Abdu'l-Bahá. Loving friends attended her. As she died a friend was singing the Lord's Prayer.

The Bahá'ís of New York City where she resided held a notable memorial service for Madame Khan and her body was laid to rest in the Breed family plot at Lynn. An American Catholic friend had a mass said for her, and in Tíhrán the Muḥammadan editor of the newspaper *Irán* devoted several columns to her story. The Guardian of the Faith cabled: "Profoundly grieve passing beloved, distinguished, staunch, great-hearted handmaid beloved Master. Praying fervently progress soul Kingdom. Her reward assured. Loving sympathy. (signed) SHOGHI."

—MARZIEH GAIL

<sup>1</sup> Pages 172-175, 179.

DESCRIPTION OF THE MARTYRDOM OF  
BAHRAM RAWḤÁNÍ IN TAFT

In March, 1951, in Yazd, a young man was discovered dead in a desolate part of the town. A few enemies of the Bahá'í Faith spread false rumors about, to the effect that



Bahram Rawḥání of Taft.

the boy had been murdered by Bahá'ís. They placed his body in a coffin and carried it around the town lamenting the death of the youth and speaking vehemently of the cruel deed of the Bahá'ís. While this incident was taking place, two men who were members of the Faith, were severely beaten in a neighborhood shop because of their religious affiliation with the Bahá'í group.

At the same time another group of enemies of the Faith went about the town of Taft destroying the gardens and damaging the homes of Bahá'ís. One Bahá'í with a Parsi background, named Barḥam Seroosh Rawḥání, complained to the police about these persecutions. On the way back to his home that night he was attacked with knives and martyred by enemies of the Faith.

## LOUISE STAPFER BOSCH

By MYRLE AND IRVIN SOMERHALDER

A little girl was born to the Maurice Stappers in Zürich, Switzerland, on July 11, 1870. They named her Louise. She grew to be a fair, curly-haired, blue-eyed child and later as a woman she was beloved by all who knew her. No trumpets heralded her birth and none echoed her death on September 6, 1952, at Geyserville, California, but her gentle manner, humility, her service to others and her devotion to her Master's every wish is inscribed on many, many hearts and is recognized in the Realms of Glory.

Little is known of her childhood days, as she always thought "Louise" was a minor subject. In later years she seemed happiest when talking with others about the "Oneness of God, the oneness of the Prophets, and the oneness of mankind." Can you not visualize her as a studious, loving and yet merry little lass? In April, 1889, courageous Louise landed in New York and soon began the study of homeopathic medicine.

In 1901 she met Miss Fanny S. Montague of Dobbs Ferry, New York, who introduced her to the Bahá'í Faith. She also studied fervently at Green Acre under the guidance of Miss Sarah J. Farmer.

Soon she became engaged to Dr. Wm. Moore, brother of Lua Getsinger and together they made plans to live a life of service and administering homeopathic remedies in the Southern States. To her great sorrow he contracted yellow fever and passed on before she could join him there.

Subsequently she met the beloved May Maxwell and accompanied her to Haifa in 1909 where she came into the presence of 'Abdu'l-Bahá; this to her was the greatest of honors. Her great love for May Maxwell is a story in itself. In her notes may be found a significant quotation: "I cannot speak of the great benefits to my life and the transformation I experienced through the association of May Maxwell."

While strolling in the gardens one day, Louise expressed to 'Abdu'l-Bahá her great desire to rise to the heights of spiritual knowledge. She asked fervently: "'Abdu'l-Bahá, what can I do to attain this?" He gazed at her fondly and replied "Give me thy heart." She dedicated her life to fulfilling this inspiring request.

Upon her return to America she obtained

employment in the medical department of the Briarcliff Manor School in New York. She was also privileged to care for Rúhíyiyih Khánúm when she was a child. A momentous event occurred when Dr. Getsinger persuaded Louise to write to John Bosch, a fellow countryman in California.

On January 19, 1914, Louise Stapfer and John David Bosch were wedded in San Francisco. To this union there was "born" one glorious "child"—the Geyserville Bahá'í Summer School. They nurtured it with fervent prayers, steadfast devotion and unceasing service until their physical beings were no more on this plane.

John and Louise had a happy life together. Many are the anecdotes each, with a little twinkle in the eyes, could relate of the other. John never could lavish worldly riches on his Louise, for she always managed to encounter some one more needy to whom to pass on her possessions. As his bride, John gave her five hundred dollars to spend as she wished. She made haste to send it to the Temple fund.

In the little village of Geyserville, Louise and her little basket of various small gifts and remedies will remain a memory to the townsmen. Just as 'Abdu'l-Bahá's gift of a rose would be transformed into a priceless gem—so it was with Louise as she left a smile here, a word of encouragement there, perhaps a needed homeopathic remedy or a bit of spiritual knowledge. To compensate for having no child of her own, for she loved children, she gave her all to the Cause of Bahá'u'lláh and especially to the Geyserville School.

Louise fully realized that the New World Order must penetrate even the most remote regions of the world. Having studied diligently 'Abdu'l-Bahá's Divine Plan she and John set sail for Tahiti in the spring of 1920. Remaining there for five months, they planted the seed. As 'Abdu'l-Bahá wrote, "Thou art sowing a seed that shall in due time give rise to thousands of harvests."

Upon their return from the South Seas they began to plan for a pilgrimage to Haifa. On the way they toured Germany, France, Switzerland and Italy, where they did extensive teaching, and arrived in Haifa just fourteen days before 'Abdu'l-Bahá passed away on November 28, 1921. However, they remained for forty days and had the great honor of bringing the first copy of 'Abdu'l-Bahá's Will and Testament, given

them by Shoghi Effendi, to the National Convention in 1922.

During the years Louise came to realize the great need for teachers and that a school on the Bosch property would be of the greatest of service. John had already written to 'Abdu'l-Bahá: ". . . May this simple place on the hill be dedicated to the universal spirit of the Teachings of Bahá'u'lláh. May it be a Mashriqu'l-Adhkár, although it be not of grandeur in appearance but only a place of utmost simplicity for traveling souls to rest in and to partake of the spirit as it is given. I pray that the atmosphere here may henceforth be filled with true spirituality and power, and that we may be guided by the strong hand of the Almighty so that this place may be a natural source of pure water for the believers to drink from and for all good hearts who are earnestly seeking for enlightenment."

Plans materialized and in August, 1927, under the Big Tree the first Western Bahá'í Summer School was held. John was a staunch supporter of the driving forces in Louise and gave generously of his wealth for propagating the Cause of God; without her determination the Summer School could not have been realized. She sacrificed her whole being for it. In 1933 Shoghi Effendi wrote her, ". . . the work you have initiated in collaboration with Mr. Bosch is a historic achievement, an example to the Bahá'í communities in other lands, a source of future blessings and an added evidence of the mighty and glorious spirit that animates you both in the service of our beloved Cause. Strive, that every passing year may witness a fresh advance in the extension of its scope, the spread of its influence and the consolidation of its foundation."

She wrote countless letters and found joy in providing personally for the comfort of each student. The place was scrubbed to spotlessness as dust and Louise could never dwell in the same room. She was truly a perfectionist. She always remembered her "charges" and corresponded endlessly to guide them further in the Teachings. Her torch kindled the flame of friends and teachers from East, West, North and South. Many believers brought their contacts to blessed Louise, and through her great warmth, love and understanding, their confirmation would be achieved.

In 1913 'Abdu'l-Bahá wrote a Tablet to her, "Oh thou daughter of the Kingdom:



Louise Stapfer Bosch.

Thou art one of the old believers and belongest to the firm and steadfast maid-servants of the Kingdom. Therefore in the estimation of 'Abdu'l-Bahá thou art favored. Thank God that thou art firm in the Covenant and hast turned thy face toward the Kingdom of Abhá. I hope from the bestowals of Bahá'u'lláh that He may so enkindle thee as to move that region, that thou mayest unloose thy tongue in guiding the people and attract the souls to His Holiness Bahá'u'lláh."

To tell more of the life of Louise Bosch would be to repeat the account of the life of John Bosch so ably presented in *The Bahá'í World*, Volume XI. They were the rarest of teams—one supported the other, the lacks of one supplemented by the other. This magnificent marriage was indeed "made in Heaven." Without John's wise counseling the perseverance of Louise would have been as a ship without a captain.

Before the visit of 'Abdu'l-Bahá to America, He issued a Tablet in which he declared that the Bahá'ís must pave the way for His coming by showing great love and unity to one another. He said, "Love is the greatest of all living Powers." Louise fully under-

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

On a bright sunny afternoon soon after she was taken from them, her friends gathered for a memorial service in the Collins Hall on the Geyserville School grounds. Mamie Seto and Arthur Dahl paid her homage, thus closing a chapter in Bahá'í history concerning two great souls, Louise and John. She was laid to rest atop a hill, alongside John, overlooking the valley they both loved so well. The chapter is closed but the book will go on and on—their child, the Geyserville School, will continue to train teachers and send forth pioneers to all nations, peoples and creeds until there is but One World, and the brotherhood of man is established, as a result of the devotion and sacrifice of all the great souls like John and Louise Bosch.

"The Maid Servant of God, Louise," wrote 'Abdu'l-Bahá in 1904, "O thou who art advancing towards God! Verily the Cause is great and the Lord is Merciful and Clement. Trust in the Grace of Thy Lord, and be firm in love for Him who has created thee and made thee. The veils shall be removed, the shining lamp shall beam, the clouds shall be dispelled, the lights of the Sun of love shall appear on the horizons and God shall grant thy wishes and give thee the power of deeds.

"It is incumbent upon thee to depend wholly upon the Center of Lights, and call out for love, universal peace and harmony amongst the people in the East of the earth and its West, so that the foundation of rancor may be destroyed and the edifice of love and faithfulness be set up, and that the heavenly powers may govern the mortal sentiments and the merciful feelings may become manifest in the human realities. This is becoming of those maid-servants of God, who are attracted to that Beauty which is shining from the Horizon of the Kingdom of God upon the world.

"Upon thee be greeting and praise."

## FLORENCE MORTON

On learning of the passing of Mrs. Florence Morton, Worcester, Mass., former member of the National Spiritual Assembly and for some years its Treasurer, the Assembly cabled the Guardian to inform him. Shoghi Effendi cabled this reply, received April 8, 1953:

"Grieve passing faithful promoter (of) Faith. Praying (for the) progress (of her) soul."

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

During World War I, a few years after the Boston incident, on vacation with her family in Nova Scotia, she watched a hospital ship dock in the early morning hours at Halifax. Authorities had planned it that way—early, so that the public might not see the maimed and wounded being carried from the ship. But Florence Morton, on her early walk in the gray dawn mist, saw at first hand the results of war. The blind, the legless, the armless, the shell-shocked boys were carried from the ship. It was at that moment that she resolved to dedicate her life and her fortune to promoting world peace. Thus the Divine Hand beckoned to a waiting, gentle soul. Seeking, she found Him; found that she had missed meeting 'Abdu'l-Bahá in person by the length of a city block.

One night in the world of dreams His blessed face appeared to her in a blinding light. "The results of that dream must have been imprinted on my wondering face," she related many years later, "for in the morning my husband looked at me and said, 'What has happened to you?'"

From that time (about 1919) nothing could stop her search, nor dim the radiance of her Faith. She studied intensively with Mr. and Mrs. Howard Struven, then residing in Worcester. Until she died April 3,



Florence Morton.

1953, she served unswervingly, pouring out her material means abundantly and giving of herself, despite opposition of family and friends.

She was born in Worcester, October 12, 1875, the daughter of Frederick E. and Sarah (Wood) Reed. She attended a finishing school in Binghamton, New York, and spent two years abroad. Except for a brief period in her childhood when the family moved to Thompson, Connecticut, she lived her life in Worcester. She married Fred S. Morton there, and they had one son, Stanley R. Morton.

Soon after hearing of the Bahá'í Faith she and Mrs. Amelia Collins, then living in Princeton, Massachusetts, where the Morton family had a summer home, studied deeply together. Both later became members of the National Spiritual Assembly, and Mrs. Morton served as its Treasurer for a number of years.

In 1924 she was serving as a member of the National Spiritual Assembly and through her efforts the sixteenth Annual Convention was held in Worcester. News-

papers of April 27 in Worcester gave banner headlines to the "Bahá'í Congress and Convention of the Bahá'í Temple Unity," at the Bancroft hotel. Photographs of 'Abdu'l-Bahá appeared and pictures of the Temple model were used. Worcester friends remember how they all prepared food for hundreds of people and much of the expense of the Convention was assumed by Florence Morton, though none of her own community was ever aware of the extent of her services.

Worcester Bahá'ís also remember that she was instrumental in getting Dr. John Herman Randall of the Community Church in New York City to come to Worcester for a series of paid lectures preceding the Convention, in order to prepare the Christian minds for the Bahá'í message. She later bore the expense of a magazine, *World Unity*, to indirectly interest people in the Faith; and underwrote the expense of Dr. Randall on a tour of the United States in which he appeared on platforms with the leading Christian and Jewish ministers and rabbis. In connection with her interest in *World Unity* Magazine and World Unity meetings, Mrs. Morton made it possible to bring out the compilation of 'Abdu'l-Bahá's public talks entitled *Foundations of World Unity*, later taken over by the Bahá'í Publishing Committee.

She was instrumental in keeping the Worcester Bahá'í Center open for more than thirty years, during which time the Bahá'í Community grew and flourished and sent forth pioneering individuals. She financially assisted many pioneers to go forth into States where no Bahá'ís resided, as soon as the First Seven-Year Plan was announced.

Mrs. Morton built Bahá'í Hall, at Green Acre Bahá'í School, and gave it to the Faith. She had assisted, previous to this new building, in remodeling the Inn and other Green Acre properties. No one can even guess how many of the friends were recipients of her bounty in attending sessions at Green Acre; nor how many she sent off to annual Conventions. Her one request was always that "no one must know this."

She served for many years on the New England Regional committees; the Green Acre School committees and the National Radio Committee.

Her gifts to the House of Worship in Wil-

mette are also unknown by the friends. Once, reading a joyous cable of appreciation from Shoghi Effendi published in *Bahá'í News*, I mentioned it to Florence. She had not yet seen that issue and was quite upset that her generosity had become known, for hers was a true humility.

She had a passion for flowers and one often found her on her knees weeding her gardens at her Worcester house or at her country estate in Paxton, Massachusetts. Once, finding her gently spraying some seedlings with a small ear syringe, she said: "You must never use the hose for it has too much force for such tender little plants." When Roy Wilhelm developed his famous estate on Spreckle Mountain at North Lovell, Maine, it was Florence who planted the first gardens and watched over them, hurrying from Worcester to Maine many times early each spring.

At Paxton, in the spring and summer, Florence welcomed Bahá'í friends on any and all occasions. Many new people received the Message or deepened in the Creative Word to the accompaniment of water splashing down over the old mill wheel. She had rebuilt the old grist mill, furnished it in New England antiques in one huge room, used almost exclusively for her Bahá'í friends. Other spots of beauty high in the Paxton hills were used for picnics and for study.

When a young girl, a cook in her home, received the Message and almost at once became a luminous and firm believer, Florence was overjoyed.

"I have always prayed that I might find some one who would be immediately receptive," she said. How happily she and Mrs. Collins prayed and studied with Elsie in the kitchen, long after the rest of the household was quiet at night!

Another joint effort with Mrs. Collins was compiling the prayers and Writings called *Bahá'í Writings* the proceeds of which were turned into the Temple Fund. Hundreds of copies were given to their friends.

Future generations of believers may look upon the grave of Florence Morton in Hope Cemetery in Worcester. But none save Him will know of all her good deeds; so self-effacing, so truly full of humility was she in her earthly life.

—ALICE BACON

## RAHMÁN KULAYNÍ MAMAQÁNÍ

Rahmán Kulayní was born in the county of Mamaqán where he acquired his elementary education. He started as a tailor in the same county and as he was very sociable and kind soon his workshop became a center for the gathering of the educated Bahá'í and non-Bahá'í youth. Although he was not more than 25, his vigilance and alertness brought him into contact with the elder men who welcomed him for his traits. He often acted as an arbitrator in many disputes brought to him by Bahá'ís and non-Bahá'ís and always lent a hand in benevolent affairs and religious ceremonies on the mourning days of Muḥarram. In 1935 a Bahá'í youth who had great appreciation for the traits and virtues of Rahmán Kulayní took him to a Bahá'í meeting. Then he became interested in associating more with the Bahá'ís. His ever-increasing interest in the Faith was mostly due to the good conduct of the Bahá'ís around him and not to the authentic proofs or traditions of the Faith.

In 1937 the late Áqá Zaynu'l-'Abidín Abadí, one of the early believers and a steadfast friend and the conquerer of two counties in the district of Marághih to whom 'Abdu'l-Bahá has addressed several Tablets, taught the Word of God to Rahmán Kulayní, after which he became a Bahá'í in 1938.

His success in the Faith caused a depression in his business and gradually his relatives and acquaintances kept aloof and left him alone. This treatment by his relatives increased Kulayní's courage. Being indifferent to the rebukes and denunciations of all the ignorant people around him, he abandoned all that he had in his possession for the benefit of his brother. He married Áqá Zaynu'l-'Abidín's daughter and went to live with his father-in-law. Kulayní had great ambitions and enrolled in the Railroad Technical School when business became slack in 1941.

In 1942 his wife, Huma, passed away and left him alone with their only son, Parvíz. He decided to remain single out of sympathy for his mother-in-law who had outlived her husband and daughter. When friends tried to induce him to marry again he would reply with a smile, "If I get married my present-in-law will collaborate with my wife and they both will break my back." Then seriously he would add that he would



Rahmán Kulayní Mamaqání.

never leave his widowed mother-in-law alone, as she was his only hope when he was in great despair. His faithfulness and sympathy were deeply felt by his relatives who had withdrawn from all association with him.

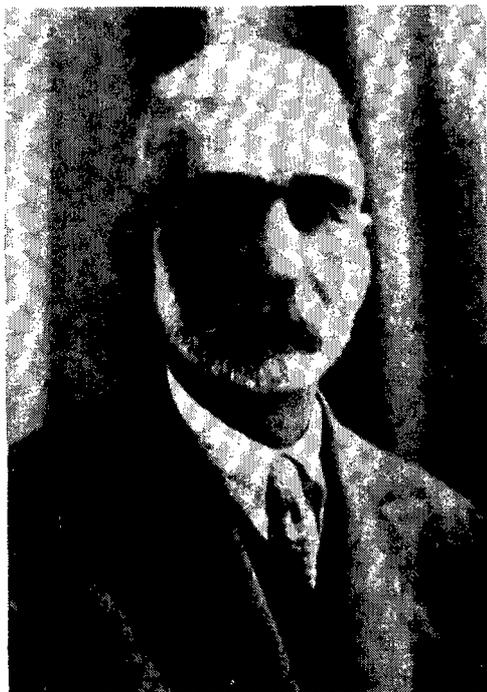
Finally, he found himself unable to do the housekeeping when his mother-in-law became feeble. Then upon the constant insistence of the Bahá'ís and his mother-in-law he married the daughter of Kazim Púlí, one of the Bahá'ís of Mamaqán, who brought him a son and a daughter.

In 1951 he was assigned as the Technical Inspector of the railroad rolling stock in Durúd where he served the Cause as a faithful pioneer. In August, 1953, some fanatics in Durúd began a campaign to incite the people there against the Bahá'ís, stopping at nothing in their denunciations. All the Bahá'ís who could not stand the situation left Durúd for Andimishk and Burújird. Kulayní returned from Andimishk upon the instruction of the superintendent of the Division of Railroad to remain at his post, although aware of the possible dire consequences.

Soon after his return the rabble broke the

window panes of his house and the superintendent ordered a new house for him. On September 26, 1953, when Kulayní was moving into his new house Ustad Ghulan, a ruffian incited by the bigots of the city, suddenly stabbed him in the stomach, heart, and neck. Thus Kulayní became, at thirty-seven, a martyr in the Cause.

Later his family stated that when Kulayní left Andimishk for Durúd he turned to his wife, with great ecstasy and exhilaration and said, "Do not worry for me. I leave the children to you and hope God be with you." He proved his faithfulness and loyalty to the Cause and government by shedding his blood.



'Abdu'l Husseín Yazdí.  
The last survivor in Egypt of those who had the privilege of receiving the Blessing of Bahá'u'lláh.

#### 'ABDU'L HUSSEIN YAZDÍ

The late 'Abdu'l Husseín Effendi Yazdí, son of Áqá 'Alí-Akbar Yazdí and grandson of Hájí 'Abdu'l Raḥím Yazdí, a veteran believer at Yazd, who was allowed to come to 'Akká and reside during the days of Ba-

há'u'lláh, was born in the city of Yazd in 1880, and during infancy accompanied his parents to 'Akká. His father 'Alí Akbar was ordered by Bahá'u'lláh to reside at Alexandria and engaged in trade. As a child, the late 'Abdu'l Husseín received the blessings of Bahá'u'lláh, and in 1892 he was 12 years old. He subsequently was a loyal and devoted follower of 'Abdu'l-Bahá and was under the kind benevolence of the beloved Guardian Shoghi Effendi.

He was ever a devoted and sincere follower of the Bahá'í principles. He passed away in peace on August 27, 1950, and was buried at Alexandria. The circumstances associated with his burial at the "Free Thinkers" burial grounds raised with the authorities the question of allotting a burial ground for Bahá'ís at Alexandria and pushed it forward a step.

Two daughters survive him.

May his soul abide in eternal Peace.

#### CHARLES NELSON KENNEDY

"Grieve passing dear devoted co-worker Kennedy. Long record services unforgettable. Praying progress soul."

—SHOGHI

Charles Nelson Kennedy, a devoted member of the Bahá'í Community of Paris and chairman of the Spiritual Assembly for many years, was a native of England, born at Leeds (Yorkshire) November 6, 1875. At the age of 18, his parents having lost their fortune, he left England for Central Russia, going to Samarkand and later Skobelev, where he became mining engineer in coal mines belonging to Monsieur and Madame Orsero de Keapkoff.

In 1910 Monsieur and Madame Orsero de Keapkoff left for Paris, where M. de Keapkoff died in 1912.

Mr. Kennedy, who had remained in Russia, left for France just before the war of 1914 and met Madame de Keapkoff, who was of French nationality, and in 1915 they were married.

During a voyage they made to Gréville (Manche) they met the artist Edwin Scott and his wife, both well known members of the Bahá'í Community of Paris. It was through them that Mr. and Mrs. Kennedy



Charles N. Kennedy.

became Bahá'ís, and they were soon very active members. This was about 1926. Mrs. Kennedy died during the war of 1939. Mr. Kennedy escaped being deported as he was already an ill man. On October 21, 1950, after a very long and painful illness, he passed into the Abhá Kingdom, deeply regretted by all who loved and highly appreciated him as a man and a Bahá'í of outstanding qualities.

—EDITH R. SANDERSON

L. W. EGGLESTON

DEC. 8, 1872—SEPT. 5, 1953

“Grieve passing valued promoter Faith. His historic donation (of) School highly meritorious, reward bountiful (in) Kingdom. Deepest sympathy, praying progress (of his) soul.”

SHOGHI

(Cablegram received September 8, 1953, by Mrs. L. W. Eggleston.)

In 1927-1928 Grace and Harlan Ober were living in Clarence, New York, a small town near Rochester. One day Grace Ober

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

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

For thirty years Lou was employed by the American Radiator Company, finally becoming head of the Research and Development Laboratory of the Detroit Lubricator Company, a division of American Radiator. He was greatly respected by the personnel and company officials. An engineering associate reports a meeting of engineers, called to solve a particularly puzzling technical problem. The discussion became involved, and several men proposed rather complicated solutions. Lou got up, walked to a blackboard, drew a simple sketch and said, “Gentlemen, I think this is the solution.” There was a momentary silence, for the solution was direct and logical.

Lou became a Bahá'í in 1930, after moving from Rochester to Detroit. He served on the Detroit Spiritual Assembly, was many times a delegate to the National Convention. He and his wife, Helen, conducted regular firesides in their apartment.

Shortly after accepting the Faith, he took steps to carry out a dream of service that occupied most of his energies and resources during the rest of his life. His idea was to buy a farm that could be self-supporting and become the basis for establishing a Bahá'í school. He consulted a number of his Bahá'í friends and, one summer, he and Helen drove to Green Acre to see how that Bahá'í school was run.

Three miles south of Davison, Michigan,

on Route 15—a route number which has become familiar to hundreds of Bahá'ís—Lou bought a farm. The buildings were not in good condition but his practical eye saw possibilities that patience and hard work could develop. He called the farm "The Louhelen Ranch," a fitting name since in the years that followed Lou and Helen worked in devoted partnership building the foundations of a Bahá'í school.

A small cabin stands near a stream in a ravine in the middle of the ranch acreage. Here the first informal nine-day session of the Louhelen School was held in the summer of 1931. Discussion groups met either in the cabin or on the banks of the ravine, where rough bleacher seats were erected. The teachers at that first session were Dorothy Baker, Harlan and Grace Ober, Mabel and Howard Ives. The beginning was without fanfare, but it was so good a beginning that the simple rustic setting was soon too small and had to be abandoned.

The original farm buildings were close to the highway. In the second summer a violent windstorm blew down a large old barn and Lou always said it was God's wind that took down that framework so he could build on the solid cement foundation. There the auditorium was erected. "Pullman Lodge," a smaller barn, had been turned into single private rooms on the first floor and dormitory space on the second. But that proved inadequate to house the number of believers and friends the second year. Lou met this challenge by turning the immense hayloft of the second barn into two floors of rooms and by building several one-room cabins in the trees near the main house.

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

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

winter months praying for a good cook for the summer, and adding blankets and dishes to the supplies.

By 1934 it became necessary to hold separate youth sessions, so many were attending, and they had asked for such an arrangement. A youth committee made and enforced rules and helped work out their own programs. In 1937 the first full meeting of the National Youth Committee was held at Louhelen. (This was at a time when the National Youth Committee was made up of members from both coasts and the central area of the United States.)

Lou and Helen Eggleston were always asking how the school could be improved, how it could serve the Faith more effectively. Rates were kept as low as possible and were even lower for youth. Lou will always be remembered by Bahá'í youth for his generosity. If they could not pay for board and room, he would see to it they came anyway. (A direct result of this youth work was the first Bahá'í Assembly in Flint—nine miles from the school. All nine members of that first Flint Assembly were under twenty-five years old.) This desire to improve led to the holding of the Winter



L. W. Eggleston.

Sessions in the week between Christmas and New Year's Day. Lou felt it was a shame to waste the buildings by using them only in the summer months. By now the library building had been built, with its huge fireplace that adequately warmed the second floor dormitory. Stoves were added to the Pullman Lodge, and extra rooms in the house—long since improved and enlarged—were pressed into winter service.

Lou will always be remembered as a gardener. He was continually planting trees and flowers around the school buildings. The pleasant campus grounds are due to his foresight. Freshly cut flowers were always on the tables and on the platform for the Sunday afternoon public lectures. And some of us remember Lou standing outside the door of the little auditorium, handing a rose to each person coming out.

Over the years Lou worked tirelessly to help the school make the Faith better known throughout the State of Michigan. The library established at the school was registered as a public library. And Lou rendered public services which helped enhance the prestige of the Faith. He was active in the organic farming movement, lecturing and writing about it. He was a charter member and president of the Genesee County Organic Farm and Garden Club, was a charter member and served on the board of Natural

Food Associates, and was a Merit Badge counselor in soil management and agriculture for the Boy Scouts.

Never did Lou Eggleston push himself forward. He was dignified, self-effacing, friendly and hospitable. An engineering friend and associate wrote: "I remember him from childhood as a rather stern but kindly disposed man—very quiet but with an air of authority. I also remember him as an engineer—and a very practical one. Probably my clearest recollections are the ones during his illness. Helen permitted me to see him a few weeks before his death. He was in bed of course—very pale, thin, and quiet. We both smiled, then tears came to our eyes; he reached out his hands to grip mine and said, 'I'll see you soon on the other side.' (I believe this is nearly verbatim.) I left the room shortly after without further words. This was the last time I saw him."

An institution of the Faith like a Bahá'í School has a tremendously wide influence. We cannot measure the services of a man who donates and helps build up such an institution. But we can point out at least one fact—former members of the Louhelen School Program Committee are pioneering in at least three continents.

—W. KENNETH CHRISTIAN