

بِالْوَالِدَيْنِ
وَالْأَقْرَبِينَ

THE BAHÁ'Í WORLD

A Biennial International Record

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IN MEMORIAM

A BAHÁ'Í PIONEER OF EAST AND WEST— DOCTOR SUSAN I. MOODY (THE HAND- MAID OF THE MOST HIGH)

Amatu'l-A'lá

BY JESSIE E. REVELL

"IN reality," says 'Abdu'l-Bahá, "faith embodies three degrees: to confess with the tongue; to believe in the heart; to give evidence in our actions." In writing a brief account of the life of Dr. Susan I. Moody the real faith, as quoted here, is outstanding.

She was born November 20, 1851 in Amsterdam, New York, of Scotch-Covenanter parents. Here she received the usual schooling and orthodox religious training of the "best" families of the day. After graduating from Amsterdam Academy, she taught school, later entered the Women's Medical College in New York City. After her parents passed away, she made her home with her brother in Chicago where she studied music. Still later, Dr. Moody studied painting and sculpture at the Art Institute of Chicago, then for three years in the Academy of Fine Arts in Philadelphia, then under the great painter Chase, in New York and finally, in the art schools and studios of Paris, but she was not, however, to make art her life work for instead of following the professional art career, for which she was well qualified, she finally yielded to the constantly increasing urge which she felt and concluded her study of medicine, graduating from a Chicago medical college.

During those early days of her life in Chicago, she met friends who were attending the first classes formed for the study of the Bahá'í Revelation, which classes she joined but did not become a confirmed believer until 1903, after making an intensive study of the teachings with Mrs. Isabella D. Brittingham, for the privilege of

whose teaching Dr. Moody was always exceedingly grateful.

The first Bahá'í Sunday School in Chicago was conducted by Dr. Moody and later she was one of the group of Bahá'í sisters who traveled up and down the outskirts of Chicago's north side in search of the best location for the now famous Bahá'í Temple in Wilmette, Illinois.

About 1908 a party of American Bahá'ís traveled to Írán to visit the Bahá'ís in that land, and while there some Íránian doctors asked if it would be possible to induce an American woman doctor to come to Tíhrán, Írán, to live, for the purpose of caring for the women of Írán who at that time were so deprived of skilled medical care. Stopping in 'Akká, Palestine, on their return, the Americans communicated this wish to 'Abdu'l-Bahá who asked them if they knew of such a doctor. The name of Dr. Moody was presented, and she received word without delay from 'Abdu'l-Bahá telling her she had been chosen for this great medical work in Írán. "I knew then," Dr. Moody often remarked, "why I had felt the urge so strongly to study medicine; I was obliged to study medicine in order to come to Írán." When the call came from 'Abdu'l-Bahá, she proceeded immediately on her journey.

Enroute to Írán, Dr. Moody stopped in the Holy Land to see 'Abdu'l-Bahá and receive from Him the necessary instructions and encouragement for the work ahead of her. At the time of parting He said, "You will need patience." He also further stated that He was sending her to Írán and whether living or dead He would always



Dr. Susan I. Moody, 1851-1934.

be with her. During that visit with 'Abdu'l-Bahá, Dr. Moody made a vow which was, "All that I am and have, and all that I hope to be and have, I dedicate to Thee, O God." She also said that those three days in the Holy Land with the Master, 'Abdu'l-Bahá, were all her life.

Dr. Moody arrived in Tíhrán November 26, 1909. 'Abdu'l-Bahá mentioned to some pilgrims the great love with which the Bahá'í of Írán had greeted Dr. Moody when she arrived in Írán, saying that between EÍZELI, on the Caspian Sea, and Tíhrán there were nineteen relay stations and at sixteen of these there were Bahá'ís gathered to greet the western Bahá'í. Soon after her arrival a reception was given to her and Dr. Moody then knew she had an eternal home in the hearts of these dear friends.

During her fifteen years of service to the Cause in Írán, many were her difficulties and hardships but she had an inflexible

determination to accomplish what 'Abdu'l-Bahá wished her to do.

Often she prayed for the supreme patience which 'Abdu'l-Bahá had prescribed. She soon became fluent in the Íránian language. Frequent were her letters to America, explaining her work, enclosing photographs and telling of the lack of freedom and education of the Íránian women, of the custom of wearing the veil, etc., of the Bahá'í work of establishing a hospital, a girl's school and a Mashriq'u'l-Adhkár there. In a Tíhrán newspaper in 1910 appeared the following:

"DOCTOR MOODY—AMERICAN LADY—not only does she know medicine, but also gynecology, obstetrics and women's diseases. Her good qualities and kind attributes, her love for her Persian oriental sisters, are all equal. Every day from morning till noon she is in her office, No. 10 Avenue Aladauleh, receiving her patients for consultation, examination and treatment, ex-

cepting Friday and Sunday afternoons, when she goes to the Hospital Sehat (Hospital of Health), where she meets the patients of the higher and wealthier class.

"We give the utmost thanks and gratitude to such a noble woman, to such a respected person, whose presence here is a great privilege to the country of Persia. On account of the great care of this blessed person, the sick of all nationalities, Moslem, et al., become well. We beg of God to keep this blessed and respected person with us."

Aside from her medical work, there was ever present in her mind the most important question of the education of girls. Often she would say, "My heart aches for the neglected ones." She found that many of the Bahá'í men were in full sympathy with her views and through Bahá'í co-operation and consultation a girl's school was started with an attendance of thirty pupils. It has now an enrollment of several hundred and is known as the Tarbiyat School for Girls. Someone has declared it to be "the greatest among all the schools in Tíhrán." One of the activities most dear to the heart of Dr. Moody was the raising of funds for an additional building. She wished this fund to be known as the "Kappes Memorial Fund" in memory of Miss Lillian Kappes, the first American Bahá'í teacher who died in Írán after giving nine years of untiring service to the School. Dr. Moody not only started the Tarbiyat School for the secular education of girls, she also founded the Bahá'í study classes for girls and herself visited these classes every Friday. These study classes were managed by trained teachers and in these classes many who started years ago in the first course are now teaching others.

Dr. Moody was loved and honored by thousands of people in her life time, among them being Major Robert W. Imbrie, who offered protection to the Bahá'ís and who suffered martyrdom by fanatical Muḥammadans. During the epidemic of influenza, the famine and a variety of dreadful conditions, Dr. Moody wrote to America, "Oh, what a mercy that we are alive and awakened and trying to serve in the Kingdom of Abhá." The secret of Dr. Moody's noble

and self-sacrificing life was the fact that it was built on the solid foundation of the Word of God. She had a keen spiritual perception, a pure and undefiled conception of the Bahá'í teachings, and a desire to render instant obedience. She was humble, selfless, and her sense of justice was outstanding.

After fifteen years of unique service in Írán, Dr. Moody returned to America until conditions in Tíhrán would improve and enable her to resume her work. Accompanied by Miss Elizabeth H. Stewart she made a visit in Haifa and there the writer joined them. Dr. Moody was the first of the four American Bahá'í women to go to Írán and survived the longest.

Dr. Moody, Miss Stewart and the writer arrived in New York City in January, 1925, where the Bahá'ís had arranged a reception at the Hotel Waldorf Astoria. Calmly, yet with the dramatic emphasis which always surrounds one who has actually participated in stirring events, Dr. Moody related her experiences in Tíhrán. After this reception she remarked to the writer, "To return to America and receive such love from the friends, is worth more than any sacrifice one could make."

That the remarkable work of Dr. Susan I. Moody in Tíhrán had made her a public figure in this country was well illustrated by extensive articles which appeared in the press. While in Oakland, California, she took a short trip in an aeroplane and the press published her picture with her pilot and an article in part as follows: "According to Dr. Moody, who contrasts her entry into Tíhrán, the capitol of Írán, in a coach and four where she went to spread the gospel of hygiene to the Muḥammadan women, and her exodus in a "flivver" of doubtful vintage twenty years later, she sees no reason why aerial transportation should hold any fears for the women of today."

During her stay in America from January, 1925, to November, 1928, Dr. Moody was interesting friends to help with the work she, together with the Tíhrán friends, expected to continue on her return to Írán, the Kappes Memorial School. She was a member of the Revell household in Phila-

delphia for about a year and during that time although she was then past 75 years of age, yet young in spirit and progressive and active, she studied Esperanto with a class.

In 1928, Shoghi Effendi, the Guardian of the Bahá'í Cause, sent the following instructions to Dr. Moody: "I pray that you may soon in the company of a capable and devoted American co-worker, resume your historic labors for our beloved Cause in Tíhrán." Following this suggestion on November 17, 1928, Dr. Moody, then 77 years of age, left for Írán, accompanied by Miss Adelaide Sharp of San Francisco, California, who volunteered her services at the Tarbiyat School in Tíhrán. To Dr. Moody's historic career in Tíhrán was now to be added the final chapter of complete consecration to Bahá'í service. They conferred with Shoghi Effendi in Haifa en route to Írán. Dr. Moody, named by 'Abdu'l-Bahá "Amatu'l-A'lá" which means the handmaid of the Most High, wrote of the welcome in Tíhrán in part as follows: "The friends came singly, in groups, committees, assemblies, more than seven hundred the first week, and still we are greeting many new and old friends, both women and men. Words fail to express the joy of our 'homecoming.' I wish you might have seen how that love overflowed in gifts, potted vines, plants, flowers, silver vases, confectionery, sweets of all kinds. Do you wonder why the two Americans were overwhelmed?" After her return to Tíhrán, due to age, her health gradually weakened but she continually worked for the Kappes Memorial School, and the friends called on her constantly. At the end of her life when asked for some statement from her regarding her service to keep for posterity, Dr. Moody said, "Let it go, let it pass into the Infinite."

Shoghi Effendi cabled to America as follows: "Passing dearly beloved Susan Moody deprives Bahá'í world (of the) far-famed pioneer who, through her indomitable spirit, ceaseless services, earned unique distinction. (She) forged first link in (the) chain uniting (the) spiritual destinies (of the) cradle of our faith (i.e., Persia) and (the) community (of its) stalwart defenders in (the) great American Republic. (I am)

instructing Persia rear monument perpetuating memory (of) her noble mission. (1) am gladly defraying whatever expense incurred as token (of) my admiration for community (i.e., America) to which she originally belonged and on which her sacred life shed imperishable lustre. Advise holding befitting Memorial gathering (in) Temple Foundation Hall."

Her funeral was attended by hundreds of Bahá'í friends. Scores of school girls, with flowers in hand walked in procession through the city for at least one mile to Gulastán-i-Javid (Perennial Garden), the burying ground of the Bahá'ís.

Bahá'u'lláh in one of His Tablets says: "The soul that hath remained faithful to the Cause of God and stood unwaveringly firm in His path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him."

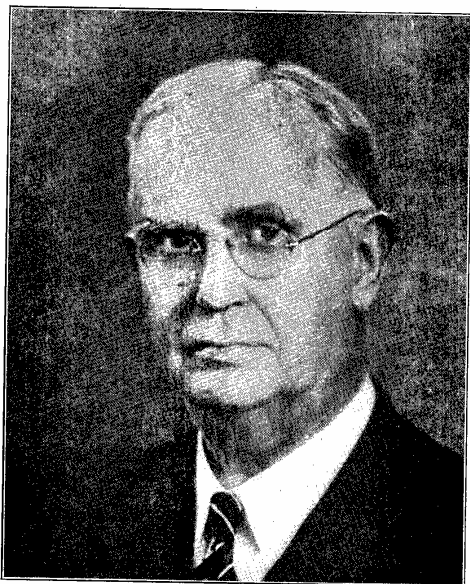
HOOPER HARRIS

BY MARIE B. MOORE

With the passing of our dearly beloved Bahá'í brother, Hooper Harris, from this phenomenal world to the invisible eternal realm, the world-wide Bahá'í Community sustained the loss of one more of those faithful and devoted souls who gave the best years of their lives to the promotion and establishment of the Faith of Bahá'u'lláh in the West and in the East.

William Hooper Harris was born in New York City, December 14, 1866. All his early years, however, were spent in Nashville, Tenn. After finishing High School, financial difficulties at home precluded his intended study of law at College. He therefore worked by day, studied law at night and was admitted to the bar in Birmingham, Alabama, in 1893. In 1887, he married Sarah Gertrude Rawls of Birmingham and in 1894, they came to New York City to live, where he became an expert court reporter, doing work of unusually high quality till the very day of his death.

In New York City, in 1899, his wife, ever persistent in her desire and search for Truth, was told, by Mrs. Archie Fisk, of the



Hooper Harris, 1866-1934.

Bahá'í Faith and Mrs. Harris soon realized it to be the object of her search. Hooper Harris accompanied her to hear the Bahá'í Message and ere long he, too, realized the Light and Bounty of the Revelation of Bahá'u'lláh.

Thereupon he became a faithful and devoted student of the Bahá'í Revelation and of all the previous Revelations of Truth to mankind, especially those parts of the various Books which prophesied this Great Day of Light. His continuous study and untiring efforts to know the Truth spiritually as well as mentally proved to be a timely preparation which enabled him to answer the call of 'Abdu'l-Bahá in 1906 for an American to go to India to teach the Cause. On November 10, 1906, Mr. Harris, accompanied by Harlan Ober of Beverly, Mass., left New York City for 'Akká to receive the blessing and instructions from 'Abdu'l-Bahá. In answer to Mr. Harris'

request for specific instructions as to how to teach in India, 'Abdu'l-Bahá's only reply was, "Face the people with a smile on your face and the love of God in your heart and rely wholly upon the Holy Spirit." 'Abdu'l-Bahá sent with Mr. Harris and Mr. Ober, as companions and teachers, two Íránian teachers neither of whom could speak English. One was Janabi Ibn Abhar, an elderly Íránian who had suffered for years in prison and in chains for his Faith, the other Mírzá Maḥmúd, a young man whom we knew later when he came to America with 'Abdu'l-Bahá in 1912.

From the time of the first address given aboard the ship by request of the Captain, just before reaching Naples, Mr. Harris was engaged continuously, day by day, for a period of seven months, in promulgating the Faith. The letters which he sent from the East to the friends in America form a large volume and give most vivid descrip-

tions of his activities in Bombay, Poona, Lahore, Calcutta, Rangoon and Mandalay.

He was privileged to address large audiences of the Brama Somaj and Arya Somaj movements, Theosophical Societies, The National Association of Indian Women, and a Conference of Religions held at Lahore. He was interviewed by many interested seekers individually. He wrote a series of six articles upon the Faith for the Zoroastrian daily newspaper and other articles for the "Bombay New Thought Magazine" and the "Times of India."

His work in India was well done and time alone will reveal the harvest from the seeds planted so carefully and prayerfully in the fertile soil of India.

Mr. Harris returned to New York in 1907 and continued ceaselessly to set forth the teachings, stressing the logical fulfillment of the successive Covenants of God and bearing witness to the inspiration, glory, and responsibilities of living in this Day of fulfillment.

His constant and efficient work in teaching caused him to be appointed by the National Spiritual Assembly as Chairman of the National Teaching Committee of the Northeastern States, and the Conventions and Conferences arranged by him proved a great benefit to those privileged to attend.

He served as a faithful, conscientious and active member of the New York Spiritual Assembly for all but a few scattered years from 1901 till his death on July 27, 1934, and the present Spiritual Assembly feels deeply the loss of his sincere and disinterested counsel.

At one time, in the early years of the Cause in America, the Harris home served as headquarters for the "Board of Counsel"; in fact, his home was open at all times to the friends. Many of the teachers of Írán sent to America by 'Abdu'l-Bahá were his guests. Mr. and Mrs. Harris were rejoiced to have 'Abdu'l-Bahá Himself spend an afternoon and night in their home in 1912.

The many Tablets which Hooper Harris received from 'Abdu'l-Bahá—now preserved in the National Archives in Chicago—were a constant stimulant toward ever greater effort to serve.

Hooper Harris' life of loving devotion to

the Cause can be measured only by the All-Seeing Eye of God Himself. We see and know but a few of the traces of his spirit; Bahá'u'lláh knows the full record.

Our prayer is that Bahá'u'lláh may eternally shower His love and bounty upon our beloved brother in the Faith, Hooper Harris.

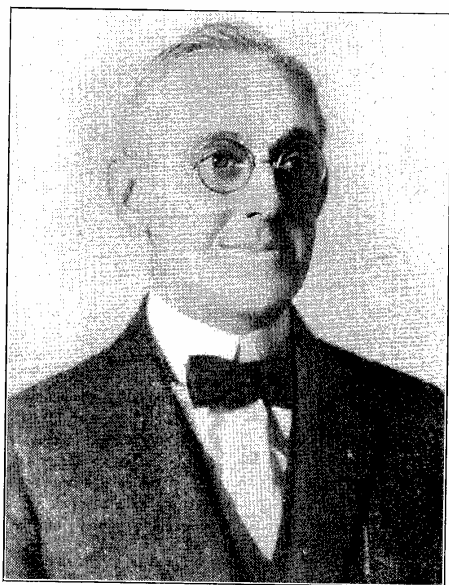
From a letter received by Mrs. Harris from Shoghi Effendi, dated September 20, 1934, the following excerpt is quoted: "His passing in these early days of the formative period of our Faith is, indeed, a severe loss not only to his friends and relatives but also and mainly to all the American followers of the Movement who had found in his person not only a real and sincere fellow-believer but also an active and capable exponent of the teachings and principles of the Cause." From the same letter, the post-script written by the Guardian: "The irreparable loss of your very dear husband has removed a distinguished figure from the community of the American believers and inflicted a severe blow to its best interests. The share he has had in lending fresh impetus to the teaching activities of its members, the contributions he has made to the advancement of its institutions, the example he has set by his single-mindedness, his eloquent presentation of the essentials of God's Faith and his exemplary devotion to its cause will long be remembered after him. He was indeed one of the leading apostles of Bahá'u'lláh."

HARRY HOUSTON ROMER

By JEAN ANTHONY AND ISABEL SLADE

The friends of the New York Assembly were deeply grieved to read the following despatch from London to "The New York Times" of the passing of Harry Houston Romer on April 13, 1935.

"On April 13, 1935, Harry Houston Romer, member of the Associated Press, domestic and foreign staffs, died today of heart disease, aged 64 years. A native of Westchester County, N. Y., Mr. Romer was a member of an old American family. During the war he held important posts in the news organization. He became Chief Foreign News Editor and later was placed in charge of the Berlin Bureau. Subsequently



Harry H. Romer, 1870-1935.

he was a member of the London Staff where his experience and background in United States and international affairs aided him in handling the swiftly moving events of the post-war era. Mr. Romer carried on his duties through the present European crisis until physicians ordered him to bed two weeks ago. Surviving him are his widow and a son, Professor Alfred S. Romer, of Harvard University."

It was in 1922 that Mr. Romer became a member of the New York Community. On April 21, 1924, Mr. Romer was elected to the Spiritual Assembly and after February 19, 1925, was its chairman. On April 21, 1925, he was again elected to the Spiritual Assembly and made chairman. On June 11, 1925, he was a delegate to the Convention at Greenacre.

It was the writer's happy privilege to be closely associated with Mr. Romer during the period of establishing the public meet-

ings and lectures at the New York Center, at "The Bahá'í Congress," and at the Ethical Culture Society, etc. The program for this work at the Center was essentially planned for the purpose of presenting to the people a comprehensive outline of Bahá'u'lláh's great principles laid down for the New World Order and to study the most efficient propaganda for this work.

First Mr. Romer conceived the idea of publishing each week (Saturday) in the leading newspapers unique and attractive advertisements which included quotations from the words of Bahá'u'lláh and 'Abdu'l-Bahá. This was the first time such a thing ever had been done and it was found to be a most effective way to publish the "Word of God." See page 490 for an example.

The plan resulted in capacity audiences throughout the entire series. For two years Mr. Romer took the responsibility of adver-

THE FORCE BEHIND
THE NEW CIVILIZATION
The Moving Power of the Present Marvelous
World Development Revealed by the
Bahá'í Message
Next in the Series of Free Lectures on
the Basic Bahá'í Principles, at the
BAHÁ'Í LIBRARY
250 West 57th Street,
Sunday, Nov. 16, 4 P. M., by
MARY HANFORD FORD
Subject:
"THE TEMPLE OF MAN"
"In this day he who seeks the light of the
Sun of Truth must free his mind from the
tales of the past, must adorn his head with the
crown of severance and his temple with the
robe of virtue. Then shall he arrive at the
ocean of Oneness."—Bahá'u'lláh.
All Cordially Invited.
Library open daily, 10 A. M. to 4 P. M.

tising and printing for this work, including Bahá'í meetings on other platforms.

Mr. Romer's devoted and inspiring service never flagged; always his thought entertained the broad, universal scope of Bahá'u'lláh's teachings and was the basic viewpoint from which all activities emanated. His very presence of radiant cheer was a pervading influence at all gatherings—a presence which banished all fears—strengthened our hope and faith in the power of Bahá'u'lláh to overcome all difficulties which might arise. It was a thrilling experience in that we were privileged to witness the "Sun of Truth" dispersing all clouds.

No thought of self or personal advantage ever dimmed the light of his clear vision. Like all illumined souls he exhaled the fragrance of humility. He had but one all-embracing desire—the advancement of the Cause and the promulgation of its Teachings. Nothing could depress his buoyant spirit or lessen the fervor of his vital efforts in this work. He had indeed caught a glimpse of the Glorious Splendor and it grew upon him as he witnessed the result of earnest effort evolving steadily and increasingly as the months passed. We felt it to be a great appreciation when our dear departed brother, Mr. Hooper Harris, said, "You've established a great work and it will go on forever."

Mr. Romer was the only professional newspaper man in the Bahá'í community and he spread the knowledge of the Bahá'í Movement throughout the News Association with which he was connected, thus establishing in the minds of many foreign editors

the sense of the importance of the then little-known Bahá'í Movement. It was largely through his efforts that much of the publicity was obtained at the time of 'Abdu'l-Bahá's passing. He heralded the news to the press, and leading newspapers published reports which in some cases gave historical data of the Cause and an outline of 'Abdu'l-Bahá's visit to the United States.

We consider that Mr. Romer rendered signal service to the Cause in his association with the New York Assembly during a period when it was emerging into a new phase of Bahá'í activities after the passing of 'Abdu'l-Bahá.

His outstanding qualities were his straightforwardness, uncompromising loyalty to truth, keen perception, clear vision, simplicity and humility. With him "Word and deed alike one color bore." He lived and dwelt in the steadfastness of his shining faith. Very kind in private life, natural and simple, with an unerring instinct for the finest and best, especially in music and literature, he attracted all around him by a benevolent equity and tenderness of soul.

It was in 1926, that Mr. and Mrs. Romer arrived in London, and at once became known to the friends. The presence of these two sincere and earnest Bahá'ís has had an influence on the Cause that cannot be estimated till the secrets of all hearts are disclosed. Mr. Romer was prevented by his professional obligations from taking the active part in the work of the Movement, which his wife undertook so faithfully; but his influence was deeply felt. His sincerity and selflessness gave great value to his counsel, and his simple faith was an inspiration to all who knew him. He was beloved for his kindly generous nature, and when he entered a gathering an added warmth and light seemed perceptible. He was always reluctant to speak in public, or to take a prominent part in meetings; but when he could be prevailed on to do so, his words carried great weight, for they were backed by a life lived on the purest Bahá'í ideals. A young Iránian was once heard to remark that they looked on him as the exemplar of what a Bahá'í should be. In 1929 great efforts were made to give the Movement a

better setting in London. It was felt that a Center for work and meetings should be acquired; and a room at Walmar House, Upper Regent Street, was rented. Mr. Romer did good work on the Committee formed to bring this into operation. Later, in 1933-34 he served on the London Spiritual Assembly, and Finance committee; but the exactions of his profession gave him very little strength or leisure for other things, and it was his strong sense of Bahá'í obligations that led him often to tax his strength unduly.

Though averse to public speaking, Mr. Romer was never backward in speaking of the faith that was in him, and in his daily life he found countless opportunities to speak of the Cause.

In matters of policy he always deprecated any tendency to rigidity or sectarianism; and his clear, direct vision always led him to a clear and logical conclusion. There was no compromise with truth as he saw it.

It was with great grief that the friends heard of his sudden illness and that the doctors had ordered him to have complete rest. His brave cheerfulness had concealed from most of them how heavily the weight of business cares had pressed on him, undermining his health. No one was prepared, however, for the sudden call, "Friend, go up higher."

His outward presence was quietly withdrawn, without stress or undue suffering, but he was conscious to the last.

His earthly form rests in the beautiful cemetery at Hampstead close to his last home.

A Bahá'í Service was held in the Chapel there; and as the friends gathered round the grave, passages from the Hidden Words were recited. "O Son of Spirit, with the joyful tidings of light I hail thee. Rejoice! To the Court of holiness I summon thee, abide therein that thou mayest live in peace for evermore," seemed to fill the hearers with solemn joy, for truly they felt that his spirit was with his Lord. His lovable, kindly nature, his sensitive artistic soul, and above all his uncompromising straightness remain with a fragrant memory and inspiration, while we believe that he is called to work in a higher station in the presence of Bahá-'u'lláh.

HOWARD LUXMORE CARPENTER
(1906-1935)

Dr. Howard Carpenter became a Bahá'í through conversations with Howard MacNutt when the latter was lecturing in California, and shortly afterward he matriculated at Stanford University, graduating from the Stanford Medical School in 1932. During his university years he attended Bahá'í meetings at Stanford and in San Francisco, and served on the San Francisco Assembly in various capacities including that of Chairman. He was present at the sessions of the Geyserville Summer School, and was the first to build a cabin on land offered to Bahá'ís by John Bosch for that purpose. At Stanford he exemplified the Bahá'í principle of race oneness—incidentally startling his university contemporaries by rooming with Yoshio Okumoto, a Japanese fellow-student.

He married Marḍīyyih Nabíl in 1929, and in 1932 he and his wife left San Francisco for Vienna, where he took a medical course, and afterward at the Guardian's direction traveled through Central Europe and the Balkans. With Martha Root in Vienna, Budapest and Belgrade, he then spent five weeks in Sofia, Bulgaria, assisting Miss Marion Jack, after which he stopped briefly in Saloniki and went on to Tirana, Albania, to visit Refo Chapary. He then left for Haifa, where he stayed three weeks on his way to Ṭíhrán.

In Írán, notwithstanding the efforts of the Assembly, he was prevented for more than one year from obtaining a medical license. His health failed, and he was bedridden for many months. At last his physical condition improved, he resumed activities as a member of the Unity of the East and West Committee, and the authorities granted him a license to practise medicine. At this time he was stricken with paralysis. He lay seven months in a hospital, after which Mr. and Mrs. Raḥmat 'Alá'í invited him to their home, surrounding him with the same loving care which they had given Keith Ransom-Kehler the year before. His doctors advised a return to the United States as his only hope for recovery; he braved the long journey across the desert



Dr. Howard Luxmoore Carpenter, 1906-1935.

by motor, the presence of the 'Alá'ís, who escorted him to Haifa, helping him to survive it.

After nine days in Haifa, during which the Guardian visited him daily, he took a ship for New York where he was greeted by the National Spiritual Assembly, and then left by way of the Panama Canal for San Francisco. Here he had recourse to the best medical authorities, but was pronounced incurable. He passed away November 24, 1935. He is buried at Sunset Memorial Park in Berkeley. The Bahá'í service held for him was conducted by Leroy Ioas of San Francisco; Bahá'ís of Berkeley, Oakland, Geyserville, San Francisco and Santa Paula were present, and the words of Bahá'u'lláh on immortality radiated such power as to efface all thought of death.

Those who remember Howard Carpenter are especially grateful for certain of his qualities of mind, qualities which served to enrich the lives of those near to him. His

brilliance, his almost surgical frankness, his hatred of sentimentalism, his intellectual approach to the Cause of Bahá'u'lláh, his utter devotion to the furtherance of Bahá'í institutions, were a light and guide to those who accompanied him through his brief life. On the occasion of his passing, the following cable was sent his family by the Guardian: "Griefstricken sudden loss beloved precious soul. Memory his interrupted historic services in Persia imperishable. Assure . . . relatives profound sympathy ardent prayers Holy Shrines—Shoghi."

As it was the privilege of Howard Carpenter to achieve his greatest tribulation in the land of Bahá'u'lláh, one is reminded in this connection of the words addressed by Bahá'u'lláh to Tíhrán: "O Land of Tá! Thou art still, through the grace of God, a center around which His beloved ones have gathered. Happy are they; happy every refugee that seeketh thy shelter, in his suf-



Dr. Edward C. Getsinger, 1866-1935.

ferings in the path of God, the Lord of this wondrous Day!"

EDWARD CHRISTOPHER GETSINGER

BY WILLARD P. HATCH

"Give ear, O My servant, unto that which is being sent down unto thee from the Throne of thy Lord, the Inaccessible, the Most Great. There is none other God but Him. He hath called into being His creatures, that they may know Him, Who is the Compassionate, the All-Merciful. . . ."

—"Gleanings From The Writings of Bahá-'u'lláh," translated by SHOGHI EFFENDI.

"Thou hast, moreover, asked Me concerning the nature of the celestial spheres. To comprehend their nature it would be necessary to inquire into the meaning of the allusions that have been made in the Books of old to the celestial spheres and the heavens, and to discover the character of their relationship to the physical world, and the influence which they exert upon it. Every heart is filled with wonder at so bewildering a

theme, and every mind is perplexed by its mystery. God, alone, can fathom its import. . . .”—Ibid.

“These holy ones have, moreover, announced that when He Who is the Day Spring of the manifold grace of God manifesteth Himself, all the Prophets and Messengers, including the Qá'im, will gather together beneath the shadow of the sacred Standard which the Promised One will raise. That hour is now come.”—Ibid.

Within the above quotations, one can perceive the heavenly skies that bounded the life history of Dr. Edward C. Getsinger. To his many friends, who recall the spirit of Dr. Getsinger's interests and Faith, both the problems that attracted his attention and the final success of his life are therein clear and evident.

Dr. Getsinger was born at midnight, January 7-8, 1866, in the town of Frankenmuth, Saginaw County, Michigan. He died in Hollywood, California, March 12, 1935. The name of his parents is given as Goetsinger or Goetzinger, but he, himself, always wrote his name as Getsinger.

At the early age of seven, the child, Edward, had left the home of his parents and disappeared into a neighboring town. Five years were to elapse before he was again seen by his parents; for in this town he had been taken into the home of a former professor of Heidelberg University and there he contentedly remained. At this early age he is fascinated by the mystery of the luminous bodies in stellar spaces, and often climbs to the roof to gaze at the illimitable heavens.

At a later date he feels himself a disciple of Hahnemann, who passed away in 1843, and takes to reading medicine with such success that, at 22, he is admitted to practice in the state of Michigan, having served the required year in a hospital, and is classed as a homeopath.

But with Dr. Getsinger, the practice of medicine as the object of his life, beautiful and important as this profession is, when united with the Love of God, soon gave way to the more preponderant appeal which the stars in their orbits exerted in attracting his

interest. His interpretation of the science of celestial mechanics was to remain to him a fascinating branch of the great scientific tree of astronomy.

In the year 1893, Dr. Getsinger is found at Chicago, as he writes: “Was appointed one of the state's (Michigan) delegates to World's Congress of Scientists, Chicago World's Fair.” And it was at this Fair, in another World's Congress, the “World's Congress of Religions,” that the Bahá'í Faith, the greatest of all the interests that was later to gain and hold the attention of Dr. Getsinger, was first mentioned in America.

As its distinguished Guardian Shoghi Effendi has written: “Of pomp and circumstance, of any manifestations of public rejoicing, or of popular applause, there was none to greet this first intimation to America's citizens of the existence and purpose of the Revelation proclaimed by Bahá'u'lláh. Nor did he who was its chosen instrument profess himself a believer in the indwelling potency of the tidings he conveyed, or suspect the magnitude of the forces which so cursory a mention was destined to release.”

Whether, or not, “the magnitude of the forces” released by the mention “of the Revelation proclaimed by Bahá'u'lláh” at this great World's Fair in Chicago in 1893 had, in some way not as yet understood, an effect upon Dr. Getsinger, certain it is that Thornton Chase, confirmed by the Center of its Covenant, ‘Abdu'l-Bahá, as “the first Bahá'í in America,” heard of the Bahá'í Faith within a year (June 5, 1894), and Dr. Getsinger is listed as certifying to his wish to be counted a believer in the Bahá'í Cause on October 27, 1897. (At this time the early believers considered the giving of the Greatest Name as the symbol of acceptance.)

In his own chronology of events, Dr. Getsinger is silent as to the years after the Fair in 1893, until the year 1896. Dr. Getsinger writes: “It (the Bahá'í Faith) was first brought to my attention in Chicago in 1896, and after hearing the Message as delivered to me by a Syrian, I returned to my home in Detroit, Michigan, and there studied the matter for months in absolute fairness to truth.” By 1897, he had accepted the Reve-

lation of Bahá'u'lláh. And, also, in 1897, he married Lua A. Moore.

Again quoting Dr. Getsinger: "Mrs. (Phoebe) Hearst read of me in the newspapers in 1897, and called me to her Hacienda. She was regent of the University of California . . . gave her the Message." (Of the Bahá'í Faith.) In response to this call Dr. and Lua Getsinger went to California together, and not many months elapsed before Mrs. Hearst expressed the wish to visit 'Abdu'l-Bahá in His home in 'Akká, the Prison City of Palestine. She invited Lua and Dr. Getsinger to be her guests on that trip. Late in the year 1898, they all departed for the Holy Land, via Paris, France.

To quote from the letter of an early believer: "She (Mrs. Hearst) took them . . . to 'Akká and they were the very first pilgrims to the Prison City, from America."

"Mrs. Hearst and her guests went first to her home in Paris, France; she took her colored butler from there . . . to 'Akká, and the Master, as you probably know, was very loving and kind to Robert."

From the account of still another early believer, it is ascertained that Mrs. Hearst remained for a time in Paris, France, sending Dr. and Lua Getsinger ahead of her to 'Akká, where she joined them later.

In Lua's written account of this first pilgrimage of Americans to the "Most Great Prison" city of 'Akká, Palestine, the statement is made that she and Dr. Getsinger arrived in Haifa, Palestine, Thursday, December 8, 1898, about 10:30 P.M. The day after the next day, of December 10, 1898, in the morning, they left Haifa, and in a short time they had arrived at 'Akká, passed through its gate and had gone directly to the home of 'Abdu'l-Bahá. They then met 'Abdu'l-Bahá.

Dr. Getsinger writes: "When I first saw 'Abbás Effendi ('Abdu'l-Bahá) the Servant of Bahá, at 'Akká, in spite of my former belief I still had enough spiritual perception with (in) my living Tomb to see at once, a holy man, a divine character, a most humble yet profound spirit and intellect, a heart as great as human weakness, a mercy as wide as justice, a soul that I could not comprehend and at that moment I consecrated my life

and all to the principles for which He stands in the world."

According to his own account, before becoming assured of the existence of God because of the clear logic in the Bahá'í Faith, Dr. Getsinger had been an atheist. This statement he makes in a lecture written by him and from which he read in 1902, and he goes on to ask his audience, reading from the same lecture, "What power or glory of any belief can bring atheists back when once they turn from hope? Only the sensible truth, rational religion, scientific exposition, clear interpretation of symbolic prophecy as given by the Bahá'ís can accomplish this."

An old friend of Dr. Getsinger writes of him: "His early writings show him to have been a student. . . . And even then he warred upon worldliness, ambition, pride and strife. . . . He was . . . not an egoist, for he did not regard self-development and self-satisfaction as the supreme end of existence."

As one sympathetically reviews Dr. Getsinger's life, its two strong foundations are his zealous attention to research along scientific lines, and his, but for a short interval, continuous, unflinching service to the Faith of Bahá'u'lláh. Dr. Getsinger's aim, and historians of the Faith will probably record these matters in detail, was the search for additional truths that seemed unquestionably related to the central truth of all truths to him, the great Revelation of Bahá'u'lláh.

Those in position to know state that he left volumes of manuscripts completed only three or four days before his death, of research into the ancient truths of the Old Testament and in relation to his theories of celestial mechanics. At one time he had toured the universities and had been invited to Carnegie Institute in relation to these subjects.

Of his early services to the Bahá'í Cause there is much of historic importance. In co-operation with Mrs. Fannie G. Lesch, who had collected the material, and with the financial assistance of Mrs. Phoebe Hearst, as reported by Mrs. Lesch, he published the first book of the Tablets of Holy Bahá'í Writings ever to be printed in America. Likewise, Mrs. Lesch states, he published the first volume of "Hidden Words" translated

in this country. With the approval of 'Abdu'l-Bahá, he published, as he told this writer, the Album of beautifully colored photographs of Bahá'í Holy Places in Palestine—these photographs had been taken by a Greek photographer. The beautiful Tablet, the first which 'Abdu'l-Bahá chanted into a phonograph to be retained in record form, was chanted after continued solicitation by Dr. Getsinger that He grant such a request, and the record was brought to America by Dr. Getsinger in 1899.

In that pamphlet of glorious promise and encouragement to American Bahá'ís written by Shoghi Effendi, Guardian of the Faith, in the year 1933, and called "America and The Most Great Peace," the Bahá'í Faith is divided into four decades to include the forty years, from 1893 to 1933, of its development in America. In each of these decades Dr. Getsinger had lived as a Bahá'í according to his ever growing understanding and development. He was an old and tried believer. A friend has written of him: "My memories of him are very precious of a firm, faithful believer who gave all that he had of Bahá'í treasures, his knowledge and anything he could do to serve the glorious Cause of Bahá'u'lláh."

Note—The author wishes to acknowledge assistance, in furnishing data upon which this article is based in part, from Mrs. Fannie G. Lesch, Miss Leone Barnitz, and W. F. Lucus.

SARAH BLUNDELL

One of the pioneers of the Bahá'í Cause in New Zealand—Mrs. Sarah Blundell—passed away at her home in Auckland on December 20, 1934, at the advanced age of eighty-four years. She was born at Burwell, Cambridgeshire, England in 1850—the year sacred in Bahá'í history as that of the Báb's martyrdom.

Mrs. Blundell received her early religious training from her father, Mr. Henry Andrews—a Nonconformist of strong convictions and high principles.

Before the age of seven she had acquired a knowledge of Bible history and a desire "to be good." At this time little Sarah was sent to boarding school—an orthodox estab-

lishment; the child was withdrawn from religious instruction at the request of her Nonconformist parents. This experience of withdrawal was a sore trial to the sensitive child, but its effect was to make her search for causes and think for herself. This gave rise in her immature mind to what later developed into a wholehearted and unfettered search for Truth. It was during her school days that Sarah Andrews heard faint echoes of the terrible religious persecutions in Irán, which later she identified with the Bábís. She remembered vividly wondering why such deeds should be perpetrated because of religion. She was an intelligent student and before leaving school at the age of eighteen she was among the first group of young ladies permitted to enter for a Cambridge University Examination—a sign in those days of the coming advancement of women.

In her early thirties Mrs. Blundell received a definite spiritual awakening. Such an experience can never be adequately described by words. When speaking of it to the writer, she said, "I thought I was in Heaven. Texts of scripture poured into my mind with new meaning." In the light of this awakening she received such deep spiritual joy and strength that the material troubles she was at that time encountering became as nothing. So having received "oil for her lamp" she continued her journey in the "Valley of Search" with unwavering faith and hope. Some years later in a state of perplexity, she took her problem to God in prayer. She heard a voice which said, "Can you go through poverty?" Her trustful reply was, "Through anything or anywhere with Thee, Lord."

In 1887, when Mrs. Blundell with her husband and family of seven children arrived in New Zealand, her faith was put to the test. Here she experienced for a time, not only lack of material wealth, and the comforts of life to which she was accustomed, but also lack of friends, for she came as a stranger to a strange country. She passed through these years of trial and testing with cheerful courage, firm in her belief in God's help and guidance.

In her search for Truth she passed through many fields of thought, emerging through



Sarah Blundell, 1850-1934.

the mists of dead creeds and dogmas, always following the light, and helping doubtful and troubled souls to set their feet on the path of spiritual endeavour.

From the "Christian Commonwealth" Mrs. Blundell first heard of 'Abdu'l-Bahá's visit to London in 1911. There she read of His life and teachings, and was at once attracted. She sent for literature which she read with an open mind and prepared heart, so when in 1922, Mr. and Mrs. Hyde Dunn came to Auckland to spread the Bahá'í message, Mrs. Blundell invited them to her home and there the first Bahá'í meeting was held.

In 1925, Mrs. Blundell was one of the first party of Pilgrims from Australia and New Zealand who were privileged to visit Haifa—The Holy Family—The Shrines of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, and to come into personal contact with many confirmed Bahá'ís—a "crowning gift" to one whose spiritual path had been traveled alone.

Whilst in London, she said to the late Mrs. Claudia Coles, "For me, the search is over."

From her acceptance of the Bahá'í revelation till the end of her life she experienced complete spiritual joy and contentment. The words of 'Abdu'l-Bahá were fully exemplified in her life: "Sacrifice all thy talents at the feet of that heart-enkindling Beloved and characterize thyself with such deeds and words that thou mayest become the cause of the guidance of others." She worked unsparingly for the Cause of Bahá'u'lláh in New Zealand until her failing physical powers could no longer reflect her loving spirit and her body was laid aside as a wornout tool. She passed away peacefully in the presence of members of her family, who received comfort and strength through the spirit of triumphant joy which filled the room and which took away the sting of death. Truly for her death was as "glad tidings." In the hearts of New Zealand



Khalil Qamar.

Bahá'ís she will ever be a shining example of a beautiful and consecrated life.

Mrs. Blundell's father, Mr. Henry Andrews, in the days of his early manhood was one of a group of young men who met each day at midday for prayer and Bible study in a room at the business house of Messrs. Hitchcock & Williams, St. Paul's Church Yard, London. Mr. Williams, one of the heads of the firm, on hearing of this meeting was greatly impressed, and the idea was born of forming the organization which is known all over the world as the Young Men's Christian Association.

Mrs. Blundell's gift as a pianist was above the average. Her music master in Germany wished her to enter the profession, but this her parents did not agree to. All her life she used her talent, giving pleasure to many. Her soul qualities spoke through her fingers, uplifting her hearers with the spirit in the music. On her eightieth birthday she played

for those who gathered at her home for that event. (The day the accompanying photograph was taken.)

SIYYID KHALIL EL-QAMAR OF 'AVÁSHIQ

Siyyid Khalil El-Qamar was born in 1865 A.D. at 'Aváshiq, a village situated sixty-five miles from Baghdád. After a long period of insistent and continuous resistance he was attracted to the Cause and wholeheartedly embraced the Faith and has been for twenty-five years a famous and active Bahá'í.

During the whole period of his new Bahá'í life he was well known by his activities in the Cause not only at his birth-place but also at Baghdád and in most parts of 'Iráq.

Although he was a villager by birth, illiterate and very far from scholastic life, an agriculturist and landlord by calling, yet through the sublime spiritual influence of the Cause he could eloquently present proofs



Hájí Muḥammad Yazdí.

of the Cause confirmed by Verses from the Qur'án and Ḥadīth to all classes of people, in such convincing manner that they became surprised by his inspired and effective speech.

He was one of the few old believers who attended the court as a witness while the case of the houses of Bahá'u'lláh was under trial. Amidst the infuriated populace he pushed his way to the court and very courageously and boldly declared his faith and gave the necessary testimony and paid no heed to the menaces and intimidations, though his life was exposed to inevitable death under such critical circumstances.

He was the real mover of the Friends of 'Aváshiq and the one to whom they came for help, guidance and counsel. He was an important factor in erecting the Ḥazíratu'l-Quds of his locality, which was the first of its kind in 'Iráq.

He was secretary to the Spiritual Assembly, and on formation of the National Spiritual Assembly of 'Iráq in 1931, he was

elected a member of it, which post he held until the end of his life.

He was privileged twice during his life to be honored by visiting our beloved Guardian and was a recipient of his loving kindness and appreciations, which increased considerably his activities and self-sacrifice.

His tragic death occurred on January 9, 1936, in consequence of a falling down of a section of the Ḥazíratu'l-Quds of Baghdád where he was sleeping with his eldest son Ismá'il and both of them died immediately. This sad news was communicated to the Guardian, who immediately sent a telegram of deep sympathy and hearty condolences to the Friends of 'Aváshiq which was followed by a letter in appreciation of his brilliant services, the translation of an extract of which, written by his secretary, is as follows:—

"That zealous servant of God has rendered excellent and sublime services to the threshold of his merciful God. That digni-

fied man was the sign of firmness and the essence of steadfastness and rectitude, holding fast to the teachings of God and clinging unto His brilliant and sacred commandments. He never let any opportunity pass without manifesting his self-sacrifice and sincerity and let no chance slip away without showing his gallantry and solemnity. So it is no wonder if this sudden and unexpected incident caused a deep grief and intense sorrow to the Guardian who entertained so great an attachment to him, was utterly satisfied with him, and had complete confidence in him."

HĀJÍ MUḤAMMAD YAZDÍ

The late Hājī Muḥammad Yazdī, the son of 'Abdu'l-Rahīm-i-Yazdī, was born about 1850 in Yazd, and at the same time as his elder brother, the late Shaykh-'Alī, he achieved in early youth the privilege of becoming a Bahá'í. He then became the recipient of blessed Tablets from Bahá'u'lláh and was singled out for especial grace. To such a degree was he set aflame that he spent most of his time either in teaching the Cause to his friends and kindred, in holding Bahá'í feasts and gatherings in his home or in chanting the Tablets and prayers. At last, however, he could no longer endure his longing for the presence of Bahá'u'lláh; he set out with the late Hājī Amín on his first journey to the Holy Land, and there, in 'Akká, he attained to meeting with the Blessed Beauty.

Afterward, with the permission of Bahá'u'lláh, Muḥammad Yazdī went to Alexandria in Egypt and settled there. In Alexandria around the year 1870, he and the late Hājī Siyyid Javád-i-Yazdī undertook the postal despatch of tablets from Bahá'u'lláh to the Bahá'ís of Írán and of letters from the latter to the Holy Land. Within a few years some of the Bahá'ís who had come together in Alexandria established a trading company, and conducting their affairs with great and spiritual harmony, they prospered. At that period all the 'Akká pilgrims traveled by way of Alexandria; from the Íránian Gulf, from India, from the Caucasus and Turkey, Íránian and other believers would come to the Holy Land, and whether going

or returning they would be the guests of the Alexandria friends.

Meanwhile, in addition to the Alexandria interests, Muḥammad Yazdī opened a store in 'Akká with his close friend the late Siyyid 'Alī Yazdī and the two carried on business there. In 1882, as a consequence of the rebellion of 'Arrábí Páshá, the occupation of Alexandria by Great Britain, the great fire and the general confusion, he left for the Holy Land, returning some seven months later.

When in 1892, the life of every Bahá'í was darkened by the ascension of Bahá'u'lláh, he, suffering bitterly from separation from his Beloved, in accord with the Will and Testament of Bahá'u'lláh turned toward the Center of the Covenant, and, fully obedient to 'Abdu'l-Bahá, remained firm in the Cause. At that period he was instrumental in establishing a Spiritual Assembly which achieved renown. He later made of his residence in Ramlīh (Alexandria) a gathering place for the believers, it being his custom to hold regular Sunday meetings lasting from afternoon till nearly midnight, at which occasions the believers would come together, partake of refreshments and chant the holy prayers and Tablets. Whenever the Master and members of the Household would visit that city, he exerted every effort in carrying out the Master's behests. Previous to this he married Jamīlih Khánum, daughter of the late 'Alī Manshádiy-i-Yazdī, and believers from various parts of Egypt, from Port Said and Alexandria came to Ramlīh for the wedding.

During the World War, from 1914 to 1917, Muḥammad Yazdī carried on business in Beirut and Damascus, and also in Haifa with my brother, Áqá Mirzá Ḥusayn. When the ascension of the beloved Master had plunged the believers into sorrow, he turned, obedient to the Master's Testament, to the Guardian of the Cause, remaining staunch and steadfast. Around 1925, he went back to Port Said, engaging in business in the store of his brother, Aḥmad Yazdī, and almost yearly he would journey to visit the Guardian and pray at the Holy Shrines. In his eighty-fourth year, Muḥammad Yazdī was struck by a motor cycle and passed away September 5, 1933. He is survived

by his widow, four sons and one daughter as follows: Shaykh-'Alí, now a resident of Berkeley, California; 'Abdu'l-Rahím, Port Said; 'Azíz, employed by the Anglo-Iránian

Oil Company in Íran; Rawshán, attending the School of Medicine at Lyons, France; Fátimih-Sulţán, now living with her mother in Port Said.

EXTRACTS FROM BAHÁ'Í NEWS

IN MEMORIAM

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.

As to those that have tasted the fruit of man's earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is such as We are unable to describe. The knowledge thereof is with God, alone, the Lord of all worlds.—Bahá'u'lláh.

Mrs. Lily Wiggins, Phoenix.
 Frederick Diehl, Pasadena.
 Mrs. Pauline Ayres, Trenton, N. J.
 Mrs. George Busey, Urbana.
 Mrs. Angela Lynch, San Francisco.
 J. T. Reddin, Marstock, N. S.
 Mrs. W. H. Repogle, Bakersfield, Calif.
 Lorene Neville, Glendale, Calif.
 Henry Blankenbecker, Milwaukee, Wis.
 Mrs. C. B. Anderson, New York City.
 Mrs. C. L. Lincoln, Brooklyn.
 Mrs. Frank Moxey, Newark.
 Mrs. Mary Isabel Marshall, Washington, D. C.
 Charles F. Coles, Washington, D. C.
 Otto Weiss, Teaneck, N. J.
 Hooper Harris, New York City.
 Mrs. Julia McCormick, Everitt, Wash.
 Mrs. Sarah J. Swift-Hardy, Richmond Province, Quebec, Canada.
 Otto Weiss, Closter, N. J.
 Mrs. Harriet Schwartz Lehman, Columbus, Ohio.
 Dr. Susan I. Moody, Tíhrán, Írán.
 Samuel Angus Roberts, Kelvin, Arizona.
 Fay Swain, Portland, Oregon.
 Mme. Frieda Stjerna, Portland, Oregon.
 Mrs. Mabel F. Geary, Seattle, Washington.
 Mrs. Evora Ella Jones, Worcester, Massachusetts.
 Mrs. Emma Hanson, Racine, Wisconsin.

Christ Jensen, Racine, Wisconsin.
 Owen Mead Snyder, Seattle, Washington.
 Mrs. Bertha Bruss, Milwaukee, Wisconsin.
 Mrs. Sophie Wagner, Milwaukee, Wisconsin.
 Mrs. Mada Longmeyer, Chicago, Ill.
 Mr. W. M. Cline, Sr., Verdugo City, Calif.
 Mr. A. I. Truesdell, Santa Monica, Calif.
 Dr. Howard Carpenter, Berkeley, Calif.
 Mr. John Stoeffel, Baltimore.
 Mrs. Iva Johnson, Urbana, Ohio.
 Mrs. Annie E. McKinney, Providence, R. I., and Eliot, Maine.
 Mr. Weaver von Kirtley, Glendale, Calif.
 Mrs. Clara Hillhouse, New Haven, Conn.
 Mrs. Frances A. Moore, Lima, Ohio.
 Mrs. Rose Hilty, Topeka, Kansas.
 Dr. Edward C. Getsinger, Los Angeles, Calif.
 Mrs. Mathea Larsen, Racine, Wis.
 Miss Mary Hudd, Washington, D. C.
 Mrs. Lillian A. Kendall, Phoenix, Ariz.
 Mrs. Nellie A. Rahn, Detroit, Mich.
 Mr. George Russell Monroe, Vancouver.
 Mrs. C. E. Cuddeback, San Francisco.
 Mrs. Helen M. Babo, Chicago.
 Miss Rhoda Nichols, Troy, N. Y.
 Mr. Leslie Calhoon, Racine, Wisc.
 Dr. Clement Woolson, St. Paul, Minn.
 Mrs. Dora Smith, Seattle.
 Charles Belyea, Milwaukee.
 Mrs. Caroline Brown, Chicago.
 H. De Vogh Wright, Orange Springs, N. Y.
 Mrs. Hulda Mecher, Muskegon.
 Marshall Humphrey, Phoenix.
 George Monroe, Vancouver.
 Miss Ella J. Abeel, Pasadena.
 Mrs. Eleanor Terry, Atlantic City.
 Mrs. Fred Hale, New York.
 Mr. E. B. Rabb, San Francisco.
 Col. Henry S. Culver, Eliot.
 Mrs. Ellen M. Glines, Washington, D. C.

Mrs. Gertrude Mattern, Washington,
D. C.

George E. Witte, Willcox, Arizona.

Mrs. Thursa Morwood-Clark, Vancouver.

William B. Remey, Bremerton, Wash-
ington.

Mrs. Maverette Fisher, Three Rivers,
Massachusetts.

George Steiner, in April 1934, Győr,
Hungary.

Mme. Marie Beck, February 10, 1935,
Lausanne, Switzerland.

Miss Elsie Lea, Whit-Monday, June 10,
1935, London, England.

Mrs. Edith Burr, June, 1935, Florence,
Italy.

Mr. Kustner, June 1935, Stuttgart, Ger-
many.

Jináb-i-Fádíl-i-Shirází.

Mírzá Tághí Khán Bahín-Ayín.