

# 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 and Canada  
with the approval of Shoghi Effendi

### Volume VII

93 AND 94 OF THE BAHÁ'Í ERA

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# IN MEMORIAM

ALFRED EASTMAN LUNT

BY LOUIS G. GREGORY AND HARLAN OBER

ALFRED EASTMAN LUNT departed this life, August 12, 1937, at his home in Beverly, Massachusetts. His immediate family—a widow and five children, and a host of friends mourn his loss. His funeral was attended by his relatives, neighbors and visiting Bahá'ís from Green Acre and neighboring centers. The service in its simplicity, contained the solace of Heavenly Teachings and prayers, and proved to be a means of teaching others the Faith that he loved.

The National Spiritual Assembly, on August 16, 1937, received the following cablegram from the Guardian:

"Shocked distressed premature passing esteemed beloved Lunt. Future generations will appraise his manifold outstanding contributions to rise and establishment Faith Bahá'u'lláh American continent. Community his bereaved co-workers could ill afford lose such critical period so fearless champion their Cause. Request entire body their National representatives assemble his grave pay tribute my behalf to him who so long and since inception acted as pillar institution they represent. Convey Boston community assurance prayers, deepest brotherly sympathy their cruel irreparable loss."

He was for more than a generation one of the most distinguished and useful servants of Bahá'u'lláh. He was well prepared by college and legal education at Harvard University. As a student he heard the Great Message from Dr. 'Alí-Kulí Khán, lecturing in the University. He obtained from it a new life and inspiration toward achievement. He had very unusual abilities which shone in the field of writing and in his chosen profession, the law.

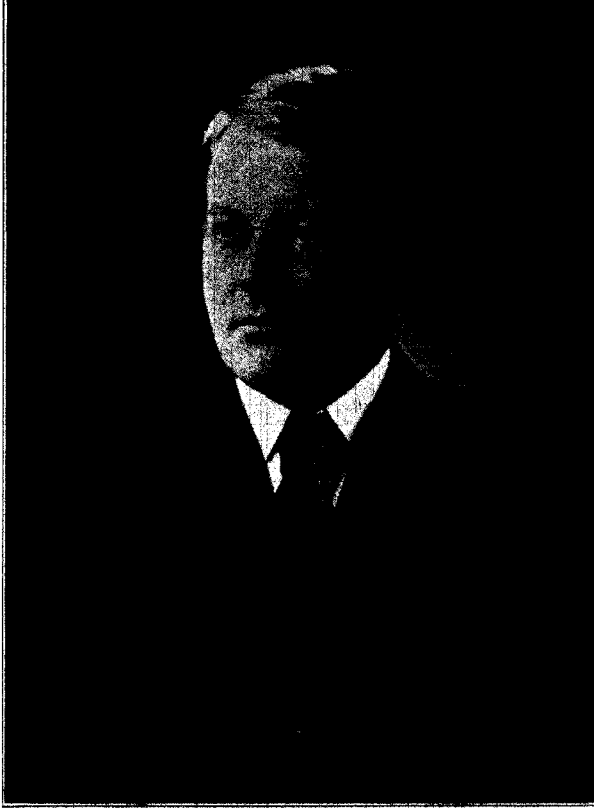
As a youth he edited and published a weekly newspaper. As a Harvard student, he managed its Illustrated Magazine, making

it successful as a business enterprise. While in college he was chosen President of its Republican Club, and then President of the National Republican College League, which included clubs organized in most of the colleges of the United States. He served actively in this capacity in several Presidential campaigns, and those acquainted with his achievements, and the respect with which he was held, are confident that had he not chosen to turn his energies with concentrated attention toward the Bahá'í Faith, realizing that all other means were ineffective, he would have risen to positions of great importance in the government.

As a lawyer, he became Solicitor of his native city, and an associate in a well established and popular law firm in Boston. Called by Miss Sarah J. Farmer to act as her legal counsel, he took the leadership in evolving those plans that protected her spiritual program and the Green Acre properties.

His services to the Green Acre Fellowship, at a very critical period in its existence, as well as over a number of years, were perhaps among the most valuable of his career, a career noteworthy for the variety and number of its accomplishments. Although the opposition retained very able counsel and aroused adverse public sentiment and widespread newspaper criticism, carrying the matter to the Supreme Court of the State of Maine, the final decision was a complete victory for the Bahá'ís and the friends of Miss Farmer. A few years later, this victory having established a new trend, Green Acre came under the jurisdiction of the National Spiritual Assembly, as the first Bahá'í Summer School in America.

Although greatly pleased with this evidence of the legal and organizing ability of Mr. Lunt, the head of his law business was



Alfred E. Lunt.

greatly disturbed by the poignant press criticism, linking his associate with the Bahá'í Faith. To the demand that he choose between his activity in the Faith and his remunerative position, Mr. Lunt chose to open his own office.

In his work he was ever guided by the Bahá'í ideal of service, and his clientele was a very broad one. His wise and sympathetic understanding brought many clients of foreign birth, and though often poor and unable to pay adequately for his services, he never failed them, but with wise guidance, increased their understanding, and acquainted them with the spirit and point of view which was the inspiration of his own life.

For many years he was counsel for an important Massachusetts Committee of Manufacturers and Merchants in the handling of their legislative problems. This position bringing him in close contact with outstanding industrialists and merchants, not only

revealed his exceptional ability and leadership, but also gave him an enormous fund of experience which was destined to be of great service to The Cause in the upbuilding of the Administrative Order. In frequent discussions with these important men he was able to show them that the spirit and the wisdom revealed in the Teachings of Bahá'u'lláh alone offered that solid foundation upon which industrial peace could be built.

He was a patient and tireless worker, always devoted to principle and showing a faith and courage worthy of the heroic age. His personal interests were seemingly forgotten in his devotion to the Faith. But a few years ago, when actually in the midst of great financial difficulties, a very wealthy friend offered to associate him in a law firm with a minimum guarantee of an income annually of ten thousand dollars. Although it required no commitments on his part, save to work, yet because it came from a source which he felt might wish to affect

unfavorably his allegiance to his Faith, the offer was refused.

The trials and vicissitudes of fortune appeared only to confirm his faith, for in all situations he showed those characteristics, which 'Abdu'l-Bahá, in referring to the Green Acre controversy, described as "lion hearted."

He was from the beginning of the Cause in Boston, a member of its governing body. During many years he was elected by the Boston friends as one of the delegates to the Annual Convention. Of this body, he was many times chosen Chairman, the duties of which office he discharged with extraordinary ability. He conceived it to be his duty, not only to be acquainted with all the important matters under consideration, and to act with justice, but to stimulate all the delegates, in the assumption and exercise of their privileges and responsibilities.

He was a member of the Bahá'í Temple Unity, the first corporation organized to build the Mashriqu'l Adhkár. With the exception of two short intervals he had membership in the National Spiritual Assembly during the entire period of its existence. In these two national bodies, serving sometimes as chairman, sometimes as secretary, and as a member of its various committees, he showed signal devotion and ability.

This brief account does not of course permit a detailed report of a life of singular dedication, of great breadth of interest, of remarkable sincerity and courage. Those privileged to have corresponded with him, appreciated his understanding heart, and the firmness and inspiration of his faith.

Mention, however, should be made of the fact that he was not only outstanding as an administrator with great range of vision and exact knowledge of details regarding the Cause in America, but he was also a teacher whose addresses and writings were characterized by spiritual insight, knowledge of the Divine Teachings and understanding of the needs of the soul. He delved deeply into the inner meanings of the Sacred Writings, and followed closely those movements which were affecting a rapidly changing society.

He was affectionate and kind, reflecting the Divine love in his readiness to serve the

neglected, poor and weak, a mark of true nobility. He made himself one with people of various races, classes and nationalities in the line of service. He had his place also among the strong, who drew upon his fine endowment of power, and from whom, his capacities and virtues won admiration.

Faithful unto death was he, traveling long distances over the country for administration and teaching when his body was weakened with a malady which finally proved fatal. Meanwhile he showed no lessening of spiritual attraction, devotion and power. Just two days before his passing, he wrote a most cheerful and hopeful letter to one of his friends, telling of his plans for future activities.

Those who mourned his passing were consoled by the spiritual fragrance that attended it, and by the eloquent tributes paid him by the Guardian's cables, as well as by the testimony of many friends. An extraordinary honor was shown him by the members of the National Spiritual Assembly, which body at the Guardian's request, and in his behalf, journeyed to his grave, to offer prayers. Truly his was the victorious life.

"The true man appeareth before the Merciful like unto the Heavens. His bright and shining qualities are the stars. His traces are the educators of existence." From the *Will* of Bahá'u'lláh.

It is impossible, even for those who love him, properly to evaluate his life, which the future alone will truly disclose. It may be said with absolute certainty, however, that he lived and moved in the Divine Teachings, and especially in his later years, in the advices, the assurances and the sympathetic understanding of the Guardian. The entire loyalty of a heart, singularly pure and devoted, turned completely toward his Guardian and the Guardian of the world.

In a letter to one of the American friends, Shoghi Effendi wrote: "The passing of Mr. Lunt constitutes yet another blow to the American Bahá'í Community, and leaves a void in both the teaching and administrative fields, which few of our present day believers can fill. The memory of his manifold and undeniably rich and valuable services will be deeply enshrined in the hearts and minds of those who had the privilege

of working closely with him, or had been sufficiently informed about his tireless activities for the Faith. . . .

"Words fail to express the sorrow and regret I feel at the untimely death of such a precious, ardent and capable champion of our beloved Faith. The loss is indeed irreparable, for he was the living embodiment of such a rare combination of qualities as few can display and none can surpass. I will continue to pray for his dear departed soul from the depths of my sorrowful yet grateful heart."

---

ALFRED EASTMAN LUNT

"Haste forth—

To thy Celestial Habitation, 'well-beloved,'  
'Lion of God's Cause!'"

We rejoice to hear of thy release!

Yet—

Might not God have shared thee—had we loved more?

How may a soul "aglow with flame of the undying fire" live—

Except midst love?

"Forty years" you sought, with "iron-sight"  
to elevate this Truth!

To hasten justice, to conquer pettiness and lust for power,

The curse of prejudice, the fear of failure, the blight of intellect!

"Forty years" braving a wilderness of trials—knowing

That phantasmal human hopes were doomed to traceless dust!

One of the "living" of the chosen few engaged to point a nation's course

Toward spiritual dominion!

From that hour

When first the Light of Revelation broke upon these Western Shores—

You labored—till out of the chaos and the groping loomed

The pattern of a "New World Order!"

Labored ceaselessly,

Until the Divine of Plans revealed its thrilling goal!

How must He, its Source and Center—

Whose thoughts turned toward us—

Whose heart leaped at our mention, have rejoiced,

To see, amid "this jungle of materialism" thy challenge—

Hurling certainty against the fury of an unbelieving age!

Poets! Seers!

Shall ring thy epic, chronicled in love and service!

That the unborn may recapture—may relive with pride and gratitude thy story!

How you stood, undaunted—in an epoch "steeped in falsity,"

An advocate unfaltering in principle!

To compromise unyielding—

A pillar! in this Cause "so far beyond the ken of men and angels!"

"Martyr hosts,

Who guard man's station, acclaim thee: 'Servant!'"

Thou, who in this Day "that casts a mighty tumult in men's hearts"—

Refused to swerve—hailing this passage "a spiritual adventure!"

We, who aspire to pioneer for God, and dare to build anew a broken world,

Guard sacredly the faith thy love renewed, when stilled thy noble heart!

MEMORIAL SERVICE TO DR. ZIA MABSUT  
BAGDÁDÍ, HELD IN THE BAHÁ'Í HOUSE  
OF WORSHIP, MAY 8, 1937

INTRODUCTORY WORDS BY MRS. TRUE

Mrs. Corinne True,  
Mr. Albert Windust,  
Chairmen.

ON April 11th, less than a month ago, the Bahá'í friends assembled in this House of Worship commemorating the Twenty-fifth Anniversary of the Arrival of 'Abdu'l-Bahá in America, were shocked by the news of the sudden death of their beloved Bahá'í brother, Dr. Zia M. Bagdádí, at Augusta, Georgia. Sincere expressions of sympathy for his bereaved family were heard among the friends and all were anxious to learn more of the details of his passing. A few days later it was learned that the cause of death was heart failure; that his body had been laid away in the burial lot of one of the Bahá'ís of that city; that his widow Zeenat, and daughter Parvene were courageously endeavoring to adjust themselves and were planning to go to Beirut, Syria, the home of Dr. Bagdádí's family in that country.

The loss suffered by the Cause in America began to be realized by the Bahá'ís and found full expression in a cablegram from our beloved Guardian, Shoghi Effendi, to the National Spiritual Assembly, as follows:

"Distressed sudden passing dearly beloved Dr. Bagdádí. Loss inflicted (upon) national interests (of) Faith irreparable. His exemplary faith, audacity, unquestioning loyalty, indefatigable exertions unforgettable. Advise Bahá'í communities (of) Chicago (and) surrounding regions hold befitting memorial gathering (in) Temple for which he so valiantly labored. Ardently praying for him and bereaved family.

(Signed) Shoghi."

Friends: In response to the request of our beloved Guardian and the desire of our hearts to hold a memorial service for our departed brother, Dr. Zia M. Bagdádí, we have gathered here this evening.

We feel that he would wish us to make

this a joyous and not a sad occasion. May all who are present here turn in mind and heart toward the Holy Shrine of Bahá'u'lláh, as we read this supplication (known as the "Midnight Prayer"):

O Lord, I have turned my face unto the kingdom of Thy oneness and am immersed in the sea of Thy mercy.

O Lord, enlighten my spirit by beholding Thy light in this dark night and make me happy by the wine of Thy love in this wonderful age. O Lord, make me hear Thy call, and open before my face the doors of heaven, so that I may behold Thy glory and become attracted to Thy beauty.

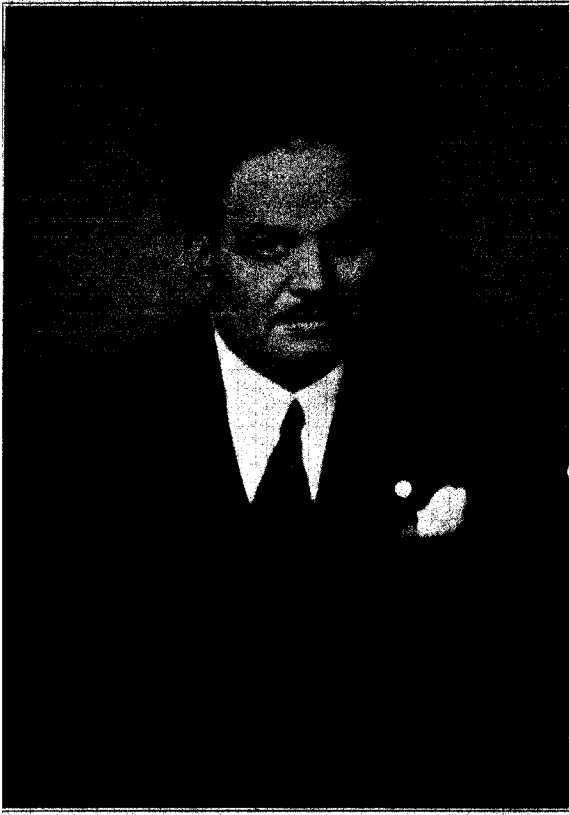
Verily, Thou art the light, the gift and the giver, the ancient and the merciful!

DR. BAGDÁDÍ'S GRANDFATHER AND FATHER

Referring to Nabíl's Narrative, *The Dawn-Breakers*, pages 272 and 273, we find that Dr. Bagdádí's grandfather, "Shaykh Muḥammad-i-Shibl and his youthful son, Muḥammad-Muṣṭafá," accompanied Táhirih from 'Iráq to 'Irán.

A little over a year after Dr. Bagdádí arrived in America, word was received of the death of his father, Muḥammad-Muṣṭafá (Bagdádí), whose portrait and the news of his passing were published in *Bahá'í News* (Vol. I of the *Star of the West*), No. 17 issue, wherein is recorded: "In him the Cause has lost a great and useful servant. All loved and revered him and looked up to him as one of the spiritual souls of the earlier days. His winsome manner and gentleness of heart attracted all those who came in contact with him and carried away the sweet fragrance of his life."

In a Tablet from 'Abdu'l-Bahá published in the *Star of the West*, Volume X, No. 12, are these endearing words of the beloved Master: "Convey on my behalf, to Dr. Zia Bagdádí the utmost love and kindness. In my estimation, he is very near, for he is the son of his honor Agha Muḥammad-Muṣṭafá."



Dr. Zia M. Bagdádí.

DR. BAGDÁDÍ'S WORK ON THE STAR OF  
THE WEST

Mr. Windust, who was one of the founders and editors of the *Star of the West*, spoke of Dr. Bagdádí's services to that magazine, as follows—Dr. Bagdádí became associate editor of this Bahá'í publication, June 5, 1911, beginning with issue No. 5, Volume II, wherein we read: "It gives us pleasure to welcome to the editorial staff of the *Star of the West*, Dr. Zia Mabsut Bagdádí ("Zia Effendi"), the youngest son of the late M. Muşţafá Bagdádí. Dr. Bagdádí received his early education in the Orient at the Arabian Literature school, Turkish Government school and the American school. His childhood was blessed by seeing and being with the Blessed Perfection Bahá'u'lláh, and in every year of his youth he visited the Center of the Covenant, 'Abdu'l-Bahá. He came to America in September, 1909, to complete a course in medicine, graduating

from the Chicago College of Medicine and Surgery in May of this year (1911). He intends to practice in America and be engaged in serving the Cause of Bahá'u'lláh. We are confident the *Star of the West* has in him an able and willing associate."

In the *Star of the West*, Volume III, No. 15 issue, we find the following: "A word of explanation is given regarding the re-appearance of our Persian section after many months. As the editor, Mírzá Aḥmad Sohrab, accompanied 'Abdu'l-Bahá on most of His journeyings throughout America, it was almost impossible for him to look after the Persian section, and now that he has returned to the East, it has become necessary to place that department in other hands. Dr. Zia Bagdádí, who has been associated with him in this work, has consented to render this service. He is located in Chicago."

Throughout the remainder of the issues of Volume III, and all of Volumes IV and V



—there were 19 issues in each volume—Dr. Bagdádí compiled and wrote the manuscript in the form of pages, which were photographed, reduced to page size, etched on zinc, which became the printing plates for the Persian sections of the *Star of the West*—a total of 262 pages. His beautiful style of writing was distinctly Arabic in character. This labor was accomplished by Dr. Bagdádí in addition to translating Tablets of ‘Abdu’l-Bahá and speaking on the Cause wherever the opportunity arose—all this aside from his practice of medicine and surgery.

#### DR. BAGDÁDÍ WITH ‘ABDU’L-BAHÁ IN CHICAGO

Reference was made to the photograph of ‘Abdu’l-Bahá, together with five of the Oriental Bahá’ís, taken by Mr. Killius in Lincoln Park, Chicago, in 1912. Standing directly behind ‘Abdu’l-Bahá, on the right, is Dr. Bagdádí. In looking at this photograph, one is impressed with the thought that our beloved Guardian, Shoghi Effendi, has, in his cablegram, perfectly described the qualities of Dr. Bagdádí.

This photograph was taken directly across the street from the Plaza Hotel. In this connection, it is interesting to note that when it was taken, no one dreamed that in this same part of Lincoln Park, the Chicago Historical Society would erect the splendid museum which stands there today.

#### DR. BAGDÁDÍ’S DEVOTED LABOR FOR THE TEMPLE

Shoghi Effendi, in his cablegram requesting the holding of this memorial gathering for Dr. Bagdádí, states: . . . “Advise Bahá’í Communities of Chicago and surrounding regions hold befitting memorial gathering in Temple for which he so valiantly and devotedly labored.” . . .

In this connection we were reminded by Mrs. True, of the photograph taken on this Temple site March 21, 1921, and published in the *Star of the West*, Volume XII, No. 2. It was the beginning of actual work for the construction of the first Mashriq’l-Adhkár in America; that is, the breaking of ground for the digging of the first of the nine caissons to bed rock—the one directly in

line with Haifa from the center of the building. In this photograph Dr. Bagdádí is seen digging the first shovelful of earth—the other friends present following him in breaking the ground. It was indeed fitting that Dr. Bagdádí should have this honor, and his association with this great event<sup>1</sup> is sufficient evidence of the esteem his fellow-believers had for his valiant and devoted labors for the Temple and the Cause of Bahá’u’lláh.

#### NOTEWORTHY QUALITIES OF DR. BAGDÁDÍ

Mr. Windust spoke of the time when his family met ‘Abdu’l-Bahá in an upper room at the home of Mrs. Davies in Chicago. When He saw the youngest child, He took her upon His lap and called for someone to bring candy for the little one. Dr. Bagdádí instantly responded, leaping down the stairs two or more steps at a time, obtained the candy, and sprang up stairs with it, handing the bowl to ‘Abdu’l-Bahá as a courier would present an urgent message to a king. It was an impressive demonstration to many who witnessed it, of the divine qualities of “instant, exact and complete obedience” Dr. Bagdádí so remarkably possessed.

Mrs. Grace Ober also testified to this outstanding characteristic of Dr. Bagdádí, by telling the following experience: “I was keeping house in New York for ‘Abdu’l-Bahá and His party of interpreters at the time when He attended the Peace Conference at Lake Mohonk. Late at night, the bell rang furiously and at the door stood Dr. Bagdádí, no hat upon his head, his hair disheveled, and his clothes covered with dust. He rushed into the house saying ‘Abdu’l-Bahá had sent him to bring a rug to Lake Mohonk at the earliest possible moment. I begged him to have something to eat, to bathe and rest for a little while. But quickly finding what he wanted he rushed away with it. During the short time he was in the house I learned that ‘Abdu’l-Bahá wished to present a gift to the Secretary of the Peace Conference, Mr. W. H. Short, Sec’y of the

<sup>1</sup> This breaking of ground for the actual construction of the caissons to bed rock should not be confused with the boring operations begun on September 24, 1920, to obtain a core of soil strata before beginning the digging of the caissons, which began March 21, 1921.—Editors



Friends assembled on Mashriqu'l-Adhkár grounds, Chicago, March 21, 1921.  
Dr. Zia M. Bagdádí digging first shovelful of earth.

New York Peace Society, before the close of its sessions next day, and that it was necessary that some one of His party go to the city for it and return at once. Dr. Bagdádí had instantly volunteered. He discovered there was no passenger train at that hour and boarded a freight train, arriving in the condition I described. I learned later that in returning he again rode on a freight train as there was no other transportation at that early morning hour. Dr. Bagdádí was the embodiment of the quality of "Instant, exact and complete obedience."

The chairman expressed the thought that every one present at this memorial gathering, who knew Dr. Bagdádí, no doubt cherished in his heart and memory some particular remembrance or many remembrances of our dearly beloved Dr. Bagdádí.

#### FIRMNESS IN THE COVENANT, AN OUTSTANDING QUALITY OF DR. BAGDÁDÍ

When 'Abdu'l-Bahá came to America in 1912, He awakened and began to educate the Bahá'ís to the Most Great Characteristic of the Revelation of Bahá'u'lláh, namely, The Center of the Covenant—that which the previous Divine Manifestations did not bring. From that time until the day of His ascension in 1921, He stressed its importance with ever increasing emphasis, thus preparing them for the hour when His Will and Testament was brought to light.

During these years Dr. Bagdádí was a pillar of strength to the Bahá'ís of America manifesting firmness in the Covenant and all that it implies. He alone seemed to understand the deep meanings of this most great characteristic—that is: through the power of the Covenant no one can create a sect or division in the Bahá'í Faith; through this most great characteristic, the Center of the Covenant will protect the Cause from now until at least one thousand years, and perhaps until thousands of years have passed away.

Those who attended the eighth session of the Bahá'í Congress at Hotel McAlpin, New York City, April 30th, 1919, will never forget Dr. Bagdádí's presentation of this most important matter. Although he had been ill for three days, he arose to astonishing heights and depths of understanding in this address, unfolding all the qualities Shoghi Effendi mentions in the cablegram prompting this memorial gathering—of "exemplary faith, audacity, unquestioning loyalty, indefatigable exertion"—combined with a dramatic appeal that was arresting and soul stirring. This outstanding address of that remarkable Congress was taken stenographically and printed in Volume XI of the *Star of the West*.

#### DR. BAGDÁDÍ WRITES OF SEEING AND BEING WITH BAHÁ'U'LLÁH

In the year 1929, Dr. Bagdádí wrote a book telling of his birthplace and travels in

the Orient under the title, *Treasures of the East*. In it he describes the peerless panorama of the Plain of 'Akká surrounded by mountains and sea, in the center of which is the Mansion of Bahjí, located about one mile from the Mediterranean and three miles from the town of 'Akká, Palestine. It was here Bahá'u'lláh lived the last few years of His exile until He departed to the Supreme World in 1892. Dr. Bagdádí tells that here, when he was a child, he had the great privilege of seeing and being with Bahá'u'lláh. He wrote:

"I had the greatest honor and privilege to see Bahá'u'lláh and sit at His feet many days and nights in this Mansion. Here He used to hold my hand while walking to and fro in His large room, revealing Tablets, chanting the prayers with the most charming and melodious voice, while one of the attendants took them down. Here I saw Him teaching and blessing the pilgrims who came from all lands. On hot days He would take me with Him to the outer alcove of the Mansion where it was somewhat cooler. I would stand in a corner with folded arms, my eyes fixed on His incomparable countenance, while the gentle breezes blew on His soft jet black hair which reached almost to the waist, flowing beneath the taj, like a crown, that covered His head and a part of His broad, full, high forehead.

"From His light-colored garments which were similar to those of all the ancient prophets, I had always inhaled the fragrance of the pure attar of roses. At times He would spend half an hour on the alcove, and my eyes would remain fixed on His majestic face. But whenever He glanced at me with His brown, piercing, yet most affectionate eyes, then I had to turn mine away and look down on the floor.

"At my birth, Bahá'u'lláh named me 'Zia' (Light) and gave me the Turkish title 'Effendi.' But on my first visit to Him, when He inquired about my health, I replied in Arabic 'Mabsoot' (I am happy). He questioned, 'How is your father?' I answered, 'Mabsoot'; and 'How is your mother?' He asked. 'Mabsoot' was my reply. He laughed heartily and after that He always called me Mabsoot Effendi (The Happy One)."

MRS. LAURIE C. WILHELM

BY ROY C. WILHELM

Mother's strong religious tendency began with her mother who was religious fundamentally though I do not recall her ever having attended a church; and she did not believe that a system in which professional religionists preached for hire was in accord with the admonitions and example of Jesus. During my early years Grandmother often spoke to me of so many of the Bible prophecies being fulfilled and said she believed the Promised Age was near and we must all be watchful to recognize the Great Day when it came. Mother and father were members of a denomination to which they sent me in my youth—though they were not orthodox in their views, rather they shared Grandmother's beliefs that the Creator of all humanity was interested in all humanity.

About 1890 Mother became dissatisfied with the churches and began searching for reality. She investigated various teachings including the philosophies of the East, Christian Science, etc. I sometimes wondered, "What next?" Mother also felt deeply that the Great Day was near, that it might come even in our time—and how would we be able to recognize its fulfillment!

Mother had a friend, kindred in thought, in Miss Laura Jones, also of our old home town—Zanesville, Ohio: they often met together, and wondered if the Spirit might be upon the earth at this time: how shall we find Him, etc. Shortly after the early 90's Miss Laura moved to Chicago. There she heard of the Bahá'í Faith, and wrote to Mother that she had found that for which they had been seeking. In her letter she included some pamphlets, among which was a copy of the "Hidden Words." Mother read these, and accepted immediately. About 1898 or 1899, when I was a traveling salesman, Mother mailed me a page from a newspaper containing a photograph of 'Abdu'l-Bahá and an article in which something was said to the effect that many regarded Him as a return of the Spirit. Having in mind Mother's various explorations I was not so deeply impressed, but wrote upon the margin, "Strange if true" and returned it to her. In 1901 and 1902, Mother and Father vis-



Mrs. Laurie C. Wilhelm.

ited me in New York. We went about to various meetings and among them the Bahá'í meetings at the home of Mr. and Mrs. Arthur P. Dodge: there we met May Maxwell, Mr. and Mrs. Hoar, Dr. Getsinger and others. I was conscious of a strong heart attraction before much understanding came. I recall that two or three years later a farewell reception was given to Mírzá Abu'l-Faḡl at the Dodge home.

Mother devoted much time to studying the Bible: she became so impressed with the connection and with the spirit and reasonableness of 'Abdu'l-Bahá's teachings and explanations that her waking hours seemed mainly devoted to plans for reaching other sections. In 1907 Mother and I went to 'Akka. 'Abdu'l-Bahá told Mother she was the cock which crowed preceding the dawn. During the dinner, our last day there, He took an unusually large bowl and filled it with bread and broth: then He asked for our bowls, and filling them with bread and broth

from His bowl He told us to eat, and as we had received food from His bowl, now we must return to America and likewise offer His food to the people.

In 1908 we moved from New York to West Englewood. During this summer a hundred or more of the Bahá'í friends of New York and vicinity assembled for a picnic in the woods near our home. In those days it was very difficult to awaken interest. Meetings were held in two or three homes, and a dozen or so persons were attracted, but several moved away, two passed from this world, and such changes took place that it was several years more before a group was permanently started. I am reminded of a remark that 'Abdu'l-Bahá once made,—that it required a great expenditure of effort to accomplish even small things in this world.

Mother devoted her life to corresponding with friends and inquirers far and near. Even during those last two and a half years of physical helplessness, her mind was centered



Mrs. Mary Hanford Ford.

upon means for the advancement of the Faith. These past few weeks, when she could speak only with difficulty, she would often make suggestions, or perhaps inquire whether I had heard from this person or another, or had written them recently.

It is indeed comforting to now have the assurance of the Guardian that Mother is making a near approach to the Beloved.

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MARY HANFORD FORD (NOV. 1, 1856—  
FEB. 2, 1937)

BY RÚHÁNIYYIH (MADAME 'ALÍ-KULI)  
KHÁNUM

Daughter of a Meadville, Pennsylvania, banker, wife of the owner and editor of the Kansas City, Missouri, *Evening Mail*, Mary Hanford Ford was widely known as an authority on art, literature and music, and as a student of economic problems and of developments in the field of science. At one time art critic on the *Kansas City Star*, she was

associated with leading intellectuals in the United States and Europe.

In 1901 Mrs. Ford was residing in Chicago in an environment typical of her varied interests. Her household consisted of her three children, Roland, Lynette and Gareth; of a German woman and her young child; of an American woman and her son; of a young Negro student of Shakespeare. An account of her home,—known as "The Haunted House"—has, through Dr. Richard Hodgson, reached the archives of the American Society for Psychical Research. At this time Mrs. Ford was a "Spiritist," her chief interest, however, lying not in psychic phenomena but in the spiritual life. An atheist during her youth, she had regained faith at her father's death-bed, feeling that the continuity of the soul had there been revealed to her, and she had begun an exhaustive study of religion. Her personal library, including many first editions, ran the length of the house. She now began a course in compara-

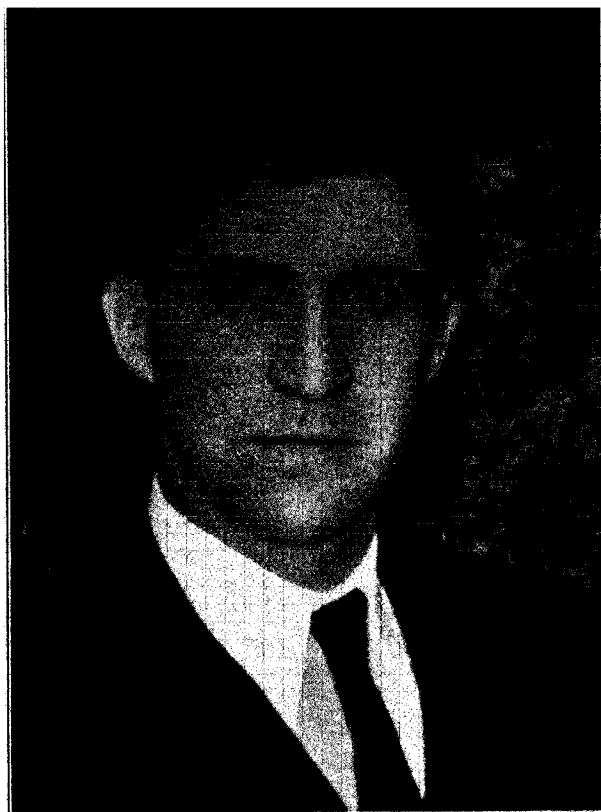
tive religions, the ninth lesson of which proved to be a presentation of the Bahá'í Faith. The following summer she attended the Green Acre School of Religions, heard Mírzá Abu'l-Faḍl and 'Alí-Kulí Khán, and became a Bahá'í; shortly thereafter, aided by Miss Florence Breed, she began to teach the Bahá'í Cause in Boston.

To Madame 'Alí-Kulí Khán when she visited 'Akká in 1906, 'Abdu'l-Bahá said of Mrs. Ford: "It is true that Mrs. Ford has served humanity long and faithfully. Now tell her, if she will arise to serve the Cause of Bahá'u'lláh with equal zeal and fidelity, her name will be mentioned in all the worlds of God." The remainder of her long life was devoted to fulfilling the Master's wish, and in many tablets He addressed her as "O thou herald of the Kingdom of God!" Not only in the United States but also in Italy, Switzerland, France and England she taught the Bahá'í Faith unceasingly, attracting thousands of people through her devotion, and her objective, brilliant, well-stocked mind. Meanwhile she continued her work as an art critic and writer; among her published books are "The Oriental Rose," "The World of 'Abdu'l-Bahá" and "The Secret of Life." Even during her last months, she taught the Cause and worked on a novel dealing with industrial conditions. Accompanied by her daughter, Mrs. Lynette Storm, Mrs. Ford was in Clearwater, Florida, when the end came. She died whispering, "It is so beautiful, Lynette, it is so very beautiful!"

At a distinguished gathering held at the Bahá'í Center in New York City to commemorate the passing of Mrs. Ford, many non-Bahá'í friends paid her tribute.<sup>1</sup> Among them, Mr. Clarence Howells of the Fellowship of Reconciliation said, "A religion can be proven best by the lives of those who practise it. The proof of the value of those teachings she gave, was expressed in the life of Mary Hanford Ford. Surely the Bahá'í Teachings are true, for they are effective in that light." Miss Frances R. Grant, Vice-President of the Roerich Museum, New York City: "About Mrs. Ford there was this joy of devotion, and I must believe that though duty pleases God, it is joy that best gladdens Him, and it is the joyous devotee that is closest to His heart." Mr. H. T. Mason of

the All Nations Club: "When we speak of the saints—I think she was the reincarnation of all of them." Mr. D. A. Mott, leader of the Vegetarian Society: "She belonged to everybody. We never thought of her with a family and children; the human race was her family . . . Some day . . . the truth of her statements will be recognized, and also her greatness as a teacher." Mrs. Villa Faulkner Page, Founder-Leader of the Fellowship Life More Abundant: "We have listened with hearts deeply moved to the words spoken of one whom we all so dearly love; not *loved* . . . but *love*." Dr. C. G. Pease, President of the Non-Smokers League: "Let us follow in her footsteps." Mr. Aldo Randegger, noted composer, played his "The Apotheosis of the Soul" in her memory. Bahá'í speakers included Mr. James F. Morton, former President of the American Esperanto Society, who said: "She opened the eyes of many of us to visions that otherwise we could not have had. In the Esperanto Movement she was a tower of strength." Mrs. Annie Romer: "The prayers . . . which she offered . . . on behalf of others filled many hours. She said we did not ask enough of the bounty of God." Mr. Şafá Kinney: "For years upon years we worked shoulder to shoulder, like two horses at the plough; ploughing God's field that His plants might grow there . . ." Madame 'Alí-Kulí Khán, chairman of the gathering: "Mrs. Ford's friends all know how clear and sure were her faith and her spiritual mission." 'Alí-Kulí Khán: "A saying of Goethe's is paraphrased thus: 'To live in a great idea is to think as possible, things that seem impossible. So is the case with a great character; when both the great idea and the great character meet in the same person, things appear which fill the world with wonders for thousands of years'; he then read the following from a letter of Shoghi Effendi regarding Mrs. Ford: "Her unique and outstanding gifts enabled her to promote effectively the best interests of the Faith in its new-born and divinely-conceived institutions. I will pray for her soul from the depths of my heart. Her services will always be remembered and extolled."

<sup>1</sup> There was given also, several days alter, a beautiful musicale, by Miss Rata Présent, of Buffalo, in loving tribute to Mrs. Ford.



Elmore Eugene Duckett.

ELMORE EUGENE DUCKETT

BY WILLARD P. HATCH

"Verily, thy Lord is the All-Knowing, His authority embraceth all things, rest thou assured in the gracious favor of thy Lord. The eye of His loving-kindness shall everlastingly be directed towards thee."—"Gleanings From The Writings of Bahá'u'lláh."

"We work and pray for the Unity of Mankind, that all the races of the earth may become one race, all the countries one country, and that all hearts may beat as one heart, working together for perfect Unity and Brotherhood."—'Abdu'l-Bahá, in "The Oneness of Mankind."

Mr. Elmore Eugene Duckett was thirty-nine years old when he passed away on January 1, 1937. He possessed a "remarkable spiritual insight."

'Abdu'l-Bahá, the great Exemplar of the

Bahá'i World Religion, in addressing an audience gathered together at Hull House, in Chicago, on April 30, 1912, said in part:

"One of the important questions which affect the unity and solidarity of humankind is the fellowship and equality of the white and colored races. . . .

"In this country, the United States of America, patriotism is common to both races; all have equal rights in citizenship, speak one language, receive the blessings of the same civilization, and follow the precepts of the same religion. . . . the one point of distinction is that of color. . . . God is not pleased with, neither should any reasonable or intelligent man be willing to recognize, inequality in the races because of this distinction. . . . His Holiness Bahá'u'lláh has proclaimed the oneness of the world of humanity."

Elmore Duckett did not find it difficult, as a Bahá'i, to become free from racial animosity. A "remarkable spiritual insight,"

however, was not the only gift he possessed. All of his life he worked hard with the strength that was his. To a casual observer, Elmore was, in a happy way, one of those classified as belonging to Labor; but he showed how different the Bahá'í conception of Labor is, by taking part in "no rebellious demands," and by being completely free from any deep-seated feeling of animosity against capitalists.

Concerning a phase of Labor problems, 'Abdu'l-Bahá writes, expressing the Bahá'í attitude:

" . . . Rules and laws should be established to regulate the excessive fortunes of certain private individuals, and limit the misery of millions of the poor masses—However, absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture, industry would end in want of comfort, in discouragement. . . . It is therefore preferable for moderation to do its work. The main point is by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals and to protect the essential needs of the masses. . . . The owner of the factory will no longer put aside daily a treasure which he has absolutely no need of (without taking into consideration that, if the fortune is disproportionate, the capitalist succumbs under a formidable burden, and gets into great difficulties and troubles; the administration of an excessive fortune is very difficult and exhausts man's natural strength), and the workmen and artisans will no longer be in the greatest misery and want, they will no longer be submitted to the worst privations at the end of their life.

"As now man is not forced by the Government, if by the natural tendency of his good heart, with the greatest spirituality he goes to this expense for the poor, this will be a thing very much praised, approved and pleasing."

Elmore Duckett was fully aware of 'Abdu'l-Bahá's words—yet was he aware that one man alone, except He be a Christ or Bahá'u'lláh, could not bring about the change of conditions mentioned therein. Therefore he put his affairs in the hands of God, and as one of the great body of workmen in a huge factory, labored in the Bahá'í spirit to

such an extent that he was publicly awarded a badge of honor before his follow-workmen, by those at the head of the factory, for over ten years of commendable service. He took this award for exactly what it was worth, for he knew that, if such action was not based upon the knowledge and love of God, then it was most likely an inexpensive way of trying to keep the men satisfied; but he evidenced forbearance and patience, as Bahá'ís are taught to do.

True it is that the length of one's days, as has been pointed out by the Divine Exemplar, is not important; to bear fruit in one's life is what counts. Elmore Duckett, in his relatively short life, was a tree that bore a quantity of fruit.

Elmore was born in Cripple Creek, Colorado, November 17, 1898. His family moved to Denver, Colorado, when he was ten years of age. Thereafter they traveled to Arizona, and it was in Bisbee, in 1915, that Elmore's cousin, who was to become his wife three years later, convinced him of the truth of the Bahá'í Faith. This she did, aided by her mother.

Of this period Elmore Duckett's widow writes: "He (Elmore) became a wonderful Bahá'í in a very short time—as he had never taken any interest in any religious faith, he was free from all dogmas and creeds. . . . He studied Spanish and became very proficient, with the thought in mind of going to Old Mexico to work and teach the Cause. In his study of the Spanish language, he met many people in High School, and the private night classes, who were entertained in our home, and given the Bahá'í Message. . . . We were married in Houston, Texas, June 5, 1918. We moved to Los Angeles May, 1922, where Kenneth (their only child) was born August 17, 1922."

Unity was the one thing Elmore loved most and he had a quiet and unobtrusive nature which attracted many friends to him. He lived in Monrovia, California, suburb of Los Angeles, at the time of his passing away. The Monrovia paper carried a notice of his death, and, among other things, wrote: "Mr. Duckett was chairman of the Spiritual Assembly of the Bahá'ís of Los Angeles and had been a member of the Community of the Bahá'ís of that city for many years.



His entire time, other than what was necessary for the maintenance of the material needs of his family, was devoted to the promulgation of the oneness of humanity and he 'consorted with all people with love and fragrance.' He believed in the fundamental oneness of religion and prayed constantly for 'the most great peace,' that has been visioned by the Prophets and poets of the past, and which surely must be the consummation of the evolution of man on this plane."

When Elmore Duckett's final illness overtook him, he firmly believed that it was because of the fumes he was forced to breathe daily in the prosecution of his work. He believed that the inflammation of his heart and the lining of his lungs was an inevitable result of the conditions surrounding his labor, a result that was hidden from him until it was too late to do anything about it. His unusual physical strength gave way slowly, after he was obliged to stop work, before the onslaught of this insidious inflammation. Before its fatal effect was clear to him, he planned, on recovery, never to return to the factory position he had previously held, which, as he expressed it, he thought would be suicide; but intended to take part in the effort to carry the Bahá'í Faith to one of the few states where it was not already established. His wish was to move to Reno, Nevada.

These hopes of moving to Nevada gave way before the increasing encroachments of Elmore's illness. Finally he learned that, should he live, he would become a bed-ridden and helpless invalid. Having always been so strong physically, he could not bear to contemplate this thought. He did not think, perhaps, of the spiritual uses of suffering, nor of the spiritual services he could render, even if ill. He preferred to die, and it was reported that he implored Bahá'u'lláh to release him into the next world. His prayer was granted.

To indicate something of the love Elmore had inspired in the hearts of his fellow-believers, as part of their love for God in the qualities they saw reflected, it is only necessary to write of the meeting of the Spiritual Assembly, of which he had been chairman, gathered together to discuss his funeral. It

was voted at the meeting that each member of the Assembly should mention one good quality of the deceased. The result was a moving compilation. Among the qualities mentioned were: "sincerity; sacrifice of time for the Cause; devotion to the Cause; thoughtfulness of others; a good Bahá'í in the use of time; kindness, generosity to the Cause and to his friends; humility; his lack of fault-finding; a peace-maker."

At his expressed wish, Elmore was buried in the last grave remaining in the plot of ground where Thornton Chase, first American Bahá'í, is at rest, in Inglewood Cemetery, outside of Los Angeles, California.

On March 8, 1937, Shoghi Effendi sent the following message to Mrs. Finks, Secretary of the Spiritual Assembly of Los Angeles, California.

"Please convey to the relatives of the late Mr. Duckett the Guardian's sympathy and condolences on the occasion of the passing away of their beloved and esteemed friend. The services which he has rendered the Cause Shoghi Effendi deeply appreciates and he will specially pray for the progress of his soul in the Abhá Kingdom."

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COLONEL DR. IBRÁHÍM PÍRÚZBAKHT

BY ZIKRULLAH KHADEM

Colonel Dr. Pírúzbakht was the eldest son of the late Kázim Khán Ámir Tumán, a distinguished Commanding Officer of his time, very pious and devoted to his duty, belonging to the family of Caucasian refugees. The following is a brief description of this family.

One of the notorious events of the Qájár regime was the war breaking out between Írán and Russia, in consequence of which some important provinces of Caucasia in Írán fell into the hand of the Russians. Groups of nobility, urged by patriotic feelings, left Caucasia for Írán and were then called immigrants. A number of them entered military services and others occupied high positions. At this happy era of the reign of H. M. Ridá Sháh Pahlaví under whose care and wise policy marvellous progress has been made in the country, a number of the so-called immigrants are also numbered among the devoted and reliable officers and com-

manding officers of the Army. Dr. Pírúzbakht was also of this Írán-loving family, born in Tíhrán in the year 34 of the Bahá'í era corresponding with the year 1878 of the Christian era. He carried on his studies in the Cossak house, in the Íránian College and in the Medical School from which he received his diploma in medicine.

Early in his youth, he married his cousin, Farah Angiz Khánum, but feeling the need of completing his studies he traveled to Russia, France and Belgium, getting his diploma in medicine, surgery and midwifery from the Liége School of the latter country in 1907, corresponding with the year 63 of the Bahá'í era, and returning to his country in the same year, after 7 years of absence. It should also be mentioned that at Colonel Pírúzbakht's time there were no means for one to educate himself in Írán such as are available now-a-days and his special efforts in such lines were indicative of ability and love for education.

After his return from Europe Dr. Pírúzbakht was employed as physician in the Cossaks' quarters. He later accompanied his father on a journey to Luristán and Adhírbáyján and after staying in those provinces for some time he returned to Tíhrán where he spent the rest of his life. He attained the rank of Captain during his services in the Cossaks' Quarters.

The writer has been in frequent contact with this honorable Doctor since he began his service in the Gendarmerie Dept. (Road Guards Dept.) and the following is an account of my personal knowledge of the deceased.

During the early formation of the Gendarmerie Dept. in Írán in the year 1914, Dr. Pírúzbakht served as Vice-Director and later as Comptroller General and physician for a number of years and finally attained the rank of Major. After the dissolution of the Gendarmerie Dept. in 1918, he was appointed by the General Health Dept. as Head of the Sanitation Office at Karej, 42 kilometers from Tíhrán, where a quarantine was being maintained. In 1920, he was employed as Doctor to the Provincial Dept. of Finance, Public Domains and Alimentation of Tíhrán which was an important Government Dept. and he carried on this duty during the office of the American Advisors, Colonel Mc-

Cormack and Mr. Colnman. In 1925, he received appointment as Director of the Sepah Hospital (a military hospital) and during the last years of his life he served with the rank of Colonel as the Director of the Health Dept. of the Military Schools. He discharged his duty most faithfully and sincerely throughout the entire course of his services.

In the year 1914, Dr. Pírúzbakht was serving as Vice-Director at the Gendarmerie Dept., having already completed his studies in medicine. He began to investigate the Bahá'í religion. His official position, as well as his family situation, were such as did not allow him to have any contact with the Bahá'í folk, owing to adverse religious feelings in Írán which threatened to put him and a number of Bahá'ís in grave difficulties. Therefore religious conversations were confined to the Doctor and myself for several months. He was meanwhile given a number of Bahá'í books which he studied very carefully and it was not long before this holy being became a believer and he bought many volumes of Bahá'í books which were available at that time. He was so inspired and inflamed by the Bahá'í books and tablets that, disregarding his official position and personal restraint, he expressed his enthusiastic willingness to meet the believers. The first meeting took place in the house of the late Mírzá Azizolláh Varghá, one of the devoted servants of the Cause and a distinguished believer; and the late Semandar Qazviní and Mírzá 'Alí Akbar Rafsanjani—two well-known teachers of the Cause—were present at this little reception. In the course of the discussions he displayed such a spiritual zeal and depth of knowledge of intellectual matters that he was heartily admired by all those present. After that meeting he recklessly maintained contact with the Bahá'í groups and individuals and his admirable character and faith earned him such love and endearment in the Bahá'í community that he was appointed, in 1919, as member of the Spiritual Assembly of Tíhrán and also as Chief of the Tarbiyát School for Boys. Dr. Pírúzbakht meanwhile undertook to pay the tuition for some poor pupils.

After his conversion, Dr. Pírúzbakht kept in contact with the members of his family attempting to convert them to the Faith. He

did convert a number of them and some of the rest became friendly to the Cause. Meanwhile, notwithstanding his busy time, he managed to have talks with some of the men of high position and even with the Swedish Officers in the Gendarmerie, giving them books and tablets to read and acquainting them with the importance of the Bahá'í Cause and the great material and moral benefits which the principles of the Cause rendered to the country of Írán and to the world. The deceased, being so keen in serving the Cause, was always chosen as a member of important Bahá'í Committees in Tíhrán where he permanently stayed after embracing the Cause. This year he was a member of both the Teaching and the East and West Committees.

Three Tablets from 'Abdu'l-Bahá and two letters from the Guardian, all showing his ideal position and conferring on him historical honors, have been issued.

As was stated above, this admirable soul spent his dear time in Írán and abroad in the field of education. During his hours of leisure from official duty, he held a private dispensary at his house which he used not for personal interest but for serving the poor and promoting the Cause. He paid medical visits to friends and strangers, usually without receiving fees. He was so kind to all classes of people without distinction of faith, that even some of the Muslim religious authorities, while knowing him to be a Bahá'í, referred to him because of their confidence in his good faith and right conduct. Men of various creeds often called at the Doctor's dispensary and when he was through with his patients he had a friendly meeting with the visitors.

After a serious illness, Dr. Pírúzbakht's noble life ended at the age of 59 on Saturday the 5th of Shahr of the Bahá'í year 93 corresponding with January 23, 1937. A number of his non-Bahá'í relatives insisted on burial in a Moslem grave, but thanks to the admirable courage and efforts of his daughter, Miss Furúghu'z-Zamán, a graduate of midwifery from the French Faculty of Medicine in Beirut, the deceased was taken to Gulastán Javad, the Bahá'í cemetery. Hundreds of officers including Commanding Officers and

senior officers of the Army, with a large crowd of Bahá'ís and non-Bahá'ís were present at the funeral. They followed the bier afoot some distance up the street and then drove their cars to the cemetery. The funeral service was carried through in the most honorable manner worthy of the position of a devoted Colonel and a learned Doctor.

A memorial service in his name was held at the house of the deceased for several days, in the course of which thousands of people came to condole with the members of his family and to take part in the ceremony of chanting prayers and reading tablets. All felt as if they really had lost a dear relative or friend.

Let us pray that the surviving members of his family will all follow his example in serving the Cause and attaining the high spiritual position he attained.

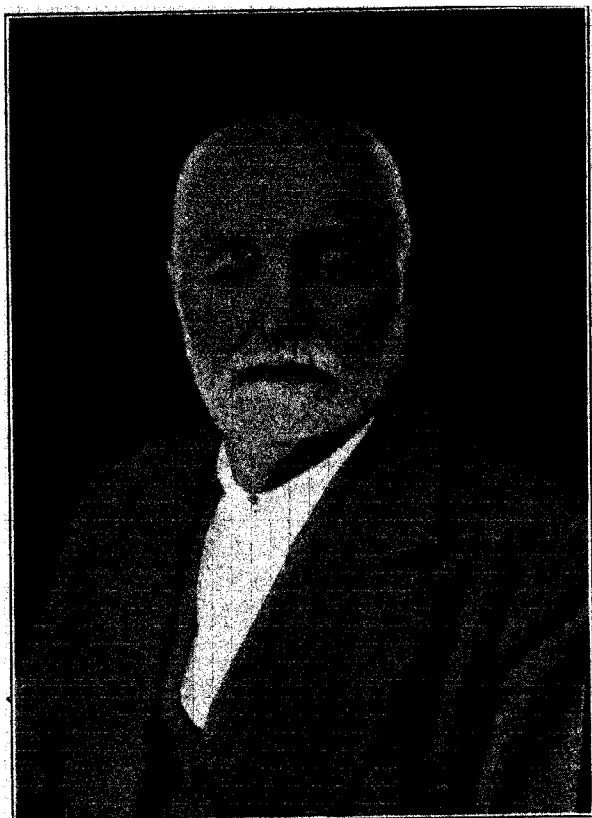
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#### MÍRZÁ MUḤAMMAD KÁZIM-PÚR

Mírzá Muḥammad Kázim-Púr was the son of Hájí Muḥammad Kázim-i-Shírázi, a devout Muslim business-man, widely known for his charitable activities, who had left Shíráz and settled in Yazd in the year 1236 (Persian date, ca. 1857). With his three brothers, Aḥmad, 'Abdu'lláh and 'Alí-Akbar, Mírzá Muḥammad became a Bahá'í during the lifetime of Bahá'u'lláh, and like them was an active servant of the Faith.

In 1281 the people of Yazd rose against the Bahá'ís, plundered the home of 'Abdu'lláh and put him to death. The remaining three brothers were spared, Muḥammad and 'Alí-Akbar being in Sháhrúd on business, and Aḥmad in 'Ishqábád.

Following the Yazd upheaval, the family of Mírzá Muḥammad moved to Sháhrúd; some years later, Mírzá Muḥammad, 'Alí-Akbar and their households left for 'Ishqábád, and during this journey, were blessed with a visit to 'Abdu'l-Bahá in 1289. Returning to 'Ishqábád, Mírzá Muḥammad some years later went back to Sháhrúd, where he engaged in business activities and service to the Cause. He was so energetic in spreading the Faith that he provoked the anger of the townspeople, who, incited by



Mírzá Muḥammad Kázim-Pur.

the mujtahid Shaykh-Aḥmad, rose against all the Bahá'ís of Sháhrúd.

For four years, he and his family were subjected to daily persecution, and finally in 1298 a crisis was reached, when, by order of the same mujtahid, a mob of some 4,000 people, armed with sticks, stones and knives, broke into his house to kill him and his two sons, 'Abdu'l-Ḥusayn Kázim-Púr-i-Amrî, and 'Abbás. They seized Muḥammad and his elder son 'Abdu'l-Ḥusayn, and after beating them and subjecting them to extreme torture, threw them into the streets for dead.

Mírzá Muḥammad and his son survived, were treated by two doctors for about a month and left for Ṭíhrán. Here Mírzá Muḥammad continued in his devoted services to the Faith. In 1309 he and his wife Sakínih-Bánú visited the Guardian in Haifa. On Wednesday the 22nd of Daymáh 1316 (1937) he passed away suddenly at his place of business; he was seventy-three years of age.

DR. Y. S. TSAO

The sad news has reached me from Shanghai that our beloved Chinese brother, Dr. Y. S. Tsao, died suddenly in his car on the way to his home, on February 8, at 4:30 p. m. Our brother, Mr. M. H. A. Ouskouli, writes me that Dr. Tsao had not been sick and also he asked me to write the BAHÁ'Í MAGAZINE and ask if Dr. Tsao's picture could be published with a short article.

The work which Dr. Tsao has done for the Cause of God in China is an everlasting monument. It was he who translated Esslemont's book into Chinese. He was working on the translation of "Some Answered Questions." About a month ago, his helper, Mr. Tang, died and so there was a setback and now Dr. Tsao has flown to the Kingdom of Bahá'u'lláh, as Mr. Ouskouli writes me.

Dr. Tsao first heard of the Bahá'í Faith through Martha Root when he was the President of Tsing Hua College, the Boxer In-



Dr. Muḥammad Bashír of Alexandria, Egypt.

demnity College. Martha bravely went out to the College without any previous introduction, but was received most kindly by Dr. Tsao and his wife, who is Swedish by birth, but American naturalized. Afterwards Dr. and Mrs. Tsao entertained us in their home and invited me to speak in the Auditorium of the College on the Bahá'í Faith to the whole student body, and a second time he called a meeting for any students who might be interested to meet and talk with us.

After eight years of service at Tsing Hua College, Peiping, Dr. and Mrs. Tsao moved to Shanghai, where they have lived since, and where they have formed the bond with the Iránian Bahá'ís who also live in Shanghai. Dr. Tsao was educated at Yale University and also studied at Harvard.

May the Bahá'ís pray for this wonderful soul who has so suddenly left us, and also for his devoted wife who must now carry on alone.

In His love and service,

AGNES B. ALEXANDER.

Tokyo, February 17, 1937.

#### DR. MUHAMMAD BASHÍR

Bahá'ís and non-Bahá'ís throughout Egypt still mourn the unexpected death on December 21, 1936, of a leading pioneer and philanthropist, Dr. Muḥammad Bashír of Alexandria, former chairman of the National Spiritual Assembly of this country.

Son of a distinguished early believer, the late Ibráhím Effendi 'Alí, Dr. Bashír was born at Port Said November 30, 1891. Receiving his primary education in Port Said, he graduated from high school in the Syrian Anglican College of Haifa and in August, 1909, proceeded to the United States with Dr. Zia Bagdádi, arriving in New York on September 14 of that year. In 1913 he completed his medical course at Valparaiso College.

The following quotations are from the diary of the late doctor: "In May, 1911, I left for Chicago to attend the Annual Convention . . . I saw a great number of friends in attendance, and had the pleasure of accompanying Mrs. True and a group of Bahá'ís to the grounds of the Mashriqu'l-Adhkár. I had the honor of meeting 'Abdu'l-Bahá on September 3, 1912, at the house



Miss Malakat Núshúgátí of Port Said, Egypt.

of Mrs. True. The Master received me with His lordly kindness and love, saying, 'Your father is a blessed father, and God willing, you shall be a blessed son; God willing, you shall be the herald of the Glad-tidings of God.'

It was during that critical period of some nine years ago, when the Bahá'ís resolved to approach the Government with a view to clarifying their position in Egypt, that Dr. Bashír was chairman of the National Spiritual Assembly, and his courage strengthened and inspired every believer. He did much to promote the Annual Conventions and to consolidate the Administrative Order. His services to the Cause in Egypt can never be forgotten.

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#### MISS MALAKAT NÚSHÚGÁTÍ

A recent event, though outwardly sad, served to signalize the severing of one of the last links of the chain of ancient fetters of

Islám, and marked a marvellous achievement in freeing Bahá'ís from its outworn dogmas. The passing away of Miss Malakat Núshúgátí, daughter of Maḥmúd Effendi Núshúgátí, a distinguished Bahá'í of Port Said, on September the 17th, 1937, crowned the Faith of Bahá'u'lláh with a fresh triumph. Encouraged by the father of the deceased the Spiritual Assembly of Port Said resolved to perform, for the first time, the funeral ceremony according to purely Bahá'í rites. This firm resolution was met with bitter opposition on the part of Miss Núshúgátí's non-Bahá'í relatives. These relatives not only insisted that the funeral be held according to Muslim rites, but threatened the Bahá'ís that unless they yielded to their request, they would seize the body by force and create a public disturbance. When they saw that the Bahá'ís remained inflexible in their resolve to perform a purely Bahá'í ceremony, they pleaded that at least the body should be carried to the Mosque and there the Muslim

prayers be read, but the Bahá'ís courageously persisted in their plan.

A letter was sent by the Spiritual Assembly to the Commandant of Police, informing him of the situation. The funeral at 4 o'clock proceeded to the burial place; in the front marched a band playing suitable music and followed by the girls of the American School, dressed in white and carrying bouquets of roses. The body was borne for about a half mile by loving Bahá'í friends, the coffin was draped in pink and decorated with flowers. The police, as a result of the much-appreciated action of the authorities, joined the procession, forming a guard of

honor and extending every courtesy to the dead. Crowds had gathered along the way to witness this first Bahá'í funeral. The body was then placed in a car and, followed by ten automobiles, proceeded to the cemetery. At the grave Bahá'í burial tablets were chanted and as a considerable number of non-Bahá'ís were present, it was noted with what keen interest they followed the service.

The same evening Bahá'ís as well as large numbers of Muslims, Christians and Jews attended the meeting in the Bahá'í Hall and offered their condolences and sympathy. During the whole occasion only the Bahá'í tablets were chanted.

APRIL, 1936—APRIL, 1938

### 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.—*  
BAHÁ'U'LLÁH.

Mrs. Kate Burke, Chicago.  
Mrs. Carolyn Harbin, Miami Beach, Florida.  
Mr. Maurice Cohen, New Haven, Conn.  
Mrs. E. B. Bullock, San Francisco, California.  
Mrs. Louise Herman, Columbus, Ohio.  
Mrs. Anna Steinmetz, Minneapolis, Minn.  
Dr. Edwin Karl Fisher, Los Angeles, Calif.  
Mrs. Elizabeth McGwan, Buffalo, N. Y.  
Mrs. Rosa Harmon, Kenosha, Wis.  
Mrs. Dora Dunbar Maule, McMinville, Oregon.  
Mr. Myron Potter, Cleveland, Ohio.  
Mrs. Edyth Blindt Bloom, Burlington, Iowa.  
Mrs. Helen Bell, Cleveland, Ohio.  
Miss Helen Clevenger, New York.  
Mrs. Gertrude Harris, New York.  
Mr. Irving Johnson, Chicago.  
Mr. Charles N. Dible, Los Angeles, Calif.  
(Not reported at the time of his passing, September, 1934.)  
Mrs. Gertrude Anderson, Chicago, Ill.  
Mr. Jacob Schmit, St. Paul, Minn.  
Miss Jessie Bush, Newark, New Jersey.

Miss Elizabeth Chandler, Ithaca, New York.  
Mrs. Elizabeth Hurlbut, San Francisco, California.  
Miss Lillie Kendall, Aptos, California.  
Mr. S. A. Roberts, Kelvin, Arizona.  
Mrs. Frances Carre, Mariposa, California.  
Dr. Albert Johnston, Montreal, Quebec, Canada.  
Mrs. Evelyn Moore, Cambridge, Massachusetts.  
Miss Antoinette Sealts, Lima, Ohio.  
Mr. William Z. Ralph, Portland, Oregon.  
Miss A. R. Phipps, Oriskany, N. Y.  
Mrs. Cunningham, Montreal, Quebec, Canada.  
Mrs. A. B. Spear, Los Angeles, Calif.  
Mrs. Phoebe R. Nelson, Chicago, Ill.  
Mrs. Elizabeth R. Wilkinson, Brookline, Mass.  
Mr. Elmore E. Duckett, Los Angeles, Calif.  
Mr. Worsley G. Hambrough, San Diego, Calif.  
Mr. Claude Warren, Binghamton, N. Y.  
Mrs. Laurie C. Wilhelm, West Englewood, New Jersey.  
Mr. Samuel Hadsell, Phoenix, Arizona.  
Mrs. Muriel Rucker, Toronto, Canada.  
Mrs. Mary Arch, Washington, D. C.  
Mrs. Edward Rupperts, Phoenix, Arizona.  
Mrs. Daisy G. Fry, Visalia, Calif.  
Miss Avis Morris, San Francisco, Calif.

- Mr. Paul K. Dealy, Fairhope, Alabama.  
 Mr. T. C. Gunning-Davis, Chicago, Ill.  
 Mr. Charles Parker, Hales Corners, Wisc.  
 Mrs. Rose Henderson, Toronto, Canada.  
 Mrs. Mae Stone, Topeka, Kansas.  
 Mrs. Mary Hanford Ford, Toledo, Ohio.  
 Mr. Worsley G. Hambrough, San Diego, Calif.  
 Mr. Claude Warren, Binghamton, N. Y.  
 Mr. Charles Edsall, Montclair, N. J.  
 Mrs. Addie L. Cole, Los Angeles, Calif.  
 Mrs. Cecile Hill, Toledo, Ohio.  
 Mrs. Mary D. Culver, Eliot, Maine.  
 Mrs. E. L. Cavanee, Urbana, Ill.  
 Mrs. Flora P. Stone, Urbana, Ill.  
 Dr. Zia M. Bagdádí, Augusta, Ga.  
 Miss Harriet Williams, Boston, Mass.  
 Miss Mary Ruth Nitsche, Muskegon, Mich.  
 Miss Bertha L. Lackey, Worcester, Mass.  
 Mrs. Carrie Timleck, Geneva, N. Y.  
 Mr. Lloyd C. Hawley, San Francisco, Calif.  
 Miss Esther Davis, La Jolla, Calif.  
 Mr. Alfred E. Lunt, Beverly, Mass.  
 Mrs. Lucy A. Northrop, Oakland, Calif.  
 Mrs. Abbie Campbell, Los Angeles, Calif.
- Mr. Cecil Carmody, New York.  
 Dr. Hettie West, Los Angeles, Calif.  
 Mrs. Laura L. Drum, Washington, D. C.  
 Mrs. Elizabeth Stein, Lima, Ohio.  
 Mr. J. B. Gordon Hall, Fernandina, Fla.  
 Mr. James Coe (former member of Racine Bahá'í community).  
 Mrs. Mary A. Meredith, Buffalo, N. Y.  
 Mrs. Margaret Lyons, Colorado Springs, Col.  
 Mr. Dudley J. Stevison, Chicago, Ill.  
 Mr. Gordon Hall, Fernandina, Fla.  
 Mr. Howard Fenton, Akron, Ohio.  
 Mrs. Andrew Fleming, Brooklyn, N. Y.  
 Mrs. Cordie C. Cline, Yuba City, Calif.  
 Mrs. Mabel Nickerson, Chicago, Ill.
- Some notable Íránian believers who passed away during 1936-37.
- Zaynu'l-'Ábidín Abrári, Yazd.  
 Qábil Ábádí'í, Ábádih.  
 Muḥammad-Ḥusayn Ulfat, Ṭíhrán.  
 Muḥammad-Náṭiq.  
 Ḥasan Fu'ádí, Ṭíhrán.  
 Mihdí-Qulí Mirzá Mawzún, Hamadán.